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ABSTRACT

Designed for elementary/secondary teachers working either with segregated Alaska Native classes (i.e., the Rural Transition Center and Native Core) or those working with integrated classes in either urban or rural areas, this guide presents a variety of instructional information. Presenting suggestions, research, comments, activities, etc., this guide is organized via the following sections: (1) a brief section on the cultural background of the Alaska Eskimo; (2) instructional styles of effective and ineffective teachers of American Indian and Eskimo students (an ethnographic study); (3) program descriptions providing history, philosophy, and objectives of the Boarding Home Program, the Rural Transition Center, and the Core Program; (4) a listing of Alaska towns and villages by traditional ethnic background; (5) 54 language arts learning activities; (6) 36 social studies learning activities; (7) 30 projects and activities for various disciplines; (8) a brief section on work habits; (9) a brief section on Native games and contests; (10) a listing of resource people and agencies; (11) "The First Alaskans"--an instructional television series (lesson descriptions and availability); (12) a listing of Alaska newspapers; (13) Alaska State Housing Authority's Listing of Alaska's Comprehensive Plans; and (14) a bibliography (resource materials, books, periodicals). (JC)

SUGGESTIONS FOR TEACHING ALASKAN NATIVE STUDENTS

Anchorage Borough School District

June, 1972

Committee:

Guy Fisher
Sharon Sellens

Approved by:
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INTRODUCTION

This handbook of suggestions, research, comments, activities, teaching ideas, etc., was prepared to help meet the need expressed by so many teachers in this school district to become more effective in teaching Alaskan Native students. The responses to the questionnaire sent out in May, 1972, have provided much guidance in deciding what to include. Our thanks to all of you who took the time to respond.

Teachers working with Alaskan Native students in segregated classes such as those at the Rural Transition Center and Native Core will, of course, find many practical suggestions here. There are also many valuable suggestions that teachers who have only a few Alaskan Native students in their classes will want to use. The ideas included are good teaching suggestions for all groups, but some of the ideas have worked especially well in classes of Alaskan Native students. Use the ideas freely, but please react to their effectiveness by returning the evaluation form which you will receive next spring. We want to keep this an effective teaching tool by revising the contents as needed each year. Your honest reactions will help us maintain this as a relevant instructional tool.

All teachers, counselors, nurses, administrators, and others working with Alaskan Native students are strongly urged to read Oscar Kawagley's comments on Alaskan Eskimos and the excerpts from Dr. Kleinfeld's research about the instructional styles of effective and ineffective teachers. Read carefully what she has to say about "Supportive Gadflies". Would you fit that classification?

Daisy Lee Bitter, Coordinator
Boarding Home Program
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Guy Fisher
Sharon Sellens

TABLE OF CONTENTS

PURPOSE

The purpose of this booklet is to serve as a guide for teachers, primarily teachers of the Rural Transition Center and Native Core. Regular classroom teachers may also glean ideas relevant to their needs.

It is also hoped that it will clear up misconceptions about Native students, provide some brief biographical background, and suggest activities that have been highly successful with Native students. The discussion dealing with teacher types will help you, as a teacher, to understand how the Native students view you. Also included is a short explanation of a few of the programs in the Anchorage Borough School District.

This is not to be considered the authority or the game plan by which successful dealings with Native students will be accomplished. It provides suggestions, and it is strongly hoped that it will be revised each school year to make it current and accurate.

SOME BRIEF COMMENTS ON THE BACKGROUND OF ESKIMO ALASKA
(Based on a talk by Oscar Kawagley* at the
Native Education Workshop, April 13, 1972)

Contrary to many myths, the Alaskan Eskimos do not live in igloos. The igloo is used by Canadian Eskimos. Only in emergency situations did the Alaskan Eskimo construct and use an igloo. Pre-1940, most houses in Southwestern Alaska were made of driftwood and sod. Frame houses have since almost completely superseded the mud house. The community house, which in the old days was a place where the men worked and spent much of their time and where the women only came to bring food, is almost extinct.

Before the 1950's, mostly Native food was consumed by the Eskimo, primarily meat and fish. Also some seasonal food was used, such as birds and berries. Since the 1950's, however, the Eskimo's diet has changed considerably. Now, the white man's food is more prevalent than old traditional foods in everyday consumption.

Transportation and clothing have also changed a great deal since the 1950's. In the old days, dog teams in the winter and kayaks and umiaks in the summer were the main means of transportation, now it is snow machines in the winter and motor boats in the summer. Clothing made from animal skins has now been replaced with the store-bought clothes of the white man, with the exception of winter parkas and sometimes mukluks.

Family structure and values have undergone some changes as the Native and non-Native cultures mesh. However, the traditional family way of life is still very strong in Village Alaska. The family is patriarchal, close-knit, and usually quite large. This largeness of family was originally due to the high infant mortality rate and the desire for the parents to have someone take care of them when they grew old. A great deal can be said for the child-rearing differences between Eskimo and white children. For our purposes it can be summed up in a few points. First of all, the Eskimo believes that the child -- if left alone -- will do good things, the Caucasian believes he will do bad things. The Eskimo does not give his child as many rules and regulations to follow. The Eskimo child usually is not physically punished, but when approaching some danger will be allowed to experience it for the lesson to be learned, or if the danger is too severe, then the child will be distracted by the parents into doing something else. In short, Eskimo child rearing is a cross between A.S. Neil's Summerhill and Rousseau's Emile.

*Oscar Kawagley is the Supervisor of the State Boarding Home Program. Until graduation from high school, Bethel was his home. He graduated from the University of Alaska. Then he was a school teacher and a home - school coordinator for several years before being promoted to his present position

One change that has occurred in many Eskimo families is the reversal of decision-making policy. Since the children have been going to school and learning things that the parents don't know, they -- the parents -- are often in a quandry as to how to guide or advise their children. They feel that they don't know enough to really tell what is good or bad. On the other hand, the kids think that the parents are old-fashioned and therefore make many of the decisions, and in fact are becoming the leaders of the emerging Native awareness.

Eskimos are highly religious people and believe in spirits of good and evil, also that spirits of dead people exist. When a child is born, he is given a name to be called, and often many other names of dead people, so that the dead souls will have a body in which to live. It is sometimes believed that the soul of the dead person guides the new child. Teachers often close off any possible discussion of this area by stating such things as "Do you really believe that?", implying negative feelings of incredulousness. Asking a Native person if he believes in such things is like asking a non-Native "Do you really believe there is air?" The point being, obviously, that it is not a matter of believing, but it is a matter of what is.

Another point that the teacher should be aware of when working with Native students is that the Native is constantly, directly and indirectly, being taught that his values have no importance. The conflict of traditional ways versus modern ways is a never-ending emotional pull raging within the student. It is very hard for the Native student to think of the old ways of life as the best when he constantly sees things in the Caucasian culture that he wants. The Native student wants to be modern. It is up to the teacher not to mold and change the Native student, but to make him aware of the choices he has facing him.**

EFFECTIVE TEACHERS FOR NATIVE STUDENTS

The ethnocentric teacher of Indian students who quotes chapter and verse of the Cultural Deprivation Ideology to rationalize his own teaching failures and who strives to destroy his students' Indian identity in order to propel them into the American mainstream is a prominent villain in the Indian education literature. While the characteristics of such ineffective teachers are well-known, very little information is available about the characteristics of those who succeed in cross-cultural teaching. What are the instructional styles which lead to positive cross-cultural relationships and to higher intellectual performance among Indian and Eskimo students?

The above and the following are excerpts from the report of research project, "Instructional Style and the Intellectual Performance of Indian and Eskimo Students", by Dr. Judith Kleinfeld, Institute of Social, Economic and Government Research, University of Alaska. They are reprinted here by permission of the author.

Daisy Lee Bitter

**For more extensive information on the life style of the Yupik and Inupiat Eskimo, refer to the following:
Chance, Norman A., The Eskimo of North Alaska, New York, Holt, Rhinehart, and Winston, Inc., 1966.
Anthropological Papers of the University of Alaska, Vol. 13, No. 2, December, 1966. "The Eskimo of St. Michael and Vicinity as Related by H.M.W. Edmonds".

INSTRUCTIONAL STYLES OF EFFECTIVE AND INEFFECTIVE TEACHERS OF INDIAN AND ESKIMO STUDENTS: AN ETHNOGRAPHIC STUDY

Ethnographic studies in Indian education have generally focused on the broad cultural conflicts, personified in the normative instructional style of white teachers and in the normative classroom behavior of Indian and Eskimo students, which lead to a learning deadlock in the classroom. In their classic study of formal education among the Sioux, Wax, Wax, and Dumont (1964) view the classroom as the focal point of the social distance and value conflicts between the Indian community and white society. Teachers disparaged their students' culture and potentialities and viewed their instructional mission as reforming students by imparting the values and manners of white society, viewed as absolute moral goods. Sioux adolescents retaliated by creating a "silent classroom", where the Indian peer group expressed passive resistance by refusing verbal participation in class work.

Wax, et al. (1964) point out that such silent classrooms did not occur with a few rare teachers. However, their description of these effective teachers is unfortunately brief:

> . . . there are a few teachers who develop fine classrooms and teach their pupils a great deal. These teachers are difficult to describe because they are remarkably different in background and personality and. . . they differ from the less successful instructors in that they respect their pupils. By this, we mean that they treat them as if something of respect was already there. . . These teachers are strict disciplinarians and do not tolerate nonsense. . . all are very fair and all are extremely skillful in avoiding a situation which would embarass a shy student before the class. They tend to place a heavy emphasis on scholastic work and often behave as if such matters as pupils' neatness in dress and eating habits, or how pupils spend their money, do not fall within their province (p. 75).

While Wax, et al. (1964) emphasize the importance of such characteristics as teachers' respect for the student, their research does not concern the ways these general attitudes are expressed in teaching behaviors. Since Indians and Eskimos may hold beliefs about appropriate interpersonal behavior very different from those of whites (Wax and Thomas, 1961), such specificity is essential. In addition, Indian students' extreme interpersonal sensitivity makes it very difficult for a teacher armed only with general directives to behave appropriately (Wax and Wax, 1969).

Among Indians and Eskimos, social harmony is a value which takes precedence over task achievement, and the interpersonal dimension of a situation is not considered distinct from the task dimension (Albert, 1956; Briggs, 1970). A task "cannot be separated from the relationship of the individuals performing it" (Wax, et al., p. 172). In a series of interviews with Cherokee parents and their students, Wax, et al. (1969) found that the Cherokee used the word "love" to describe the relationship desired between the teacher and student. Apparently uncomfortable by the intensity of the emotion suggested by this concept, Wax, et al. (1969) attribute the Cherokee's "peculiar usage of the English word 'love' " to their limited knowledge of English and redefine the term as indicating a teacher-student relationship of "respect, trust, gentleness, and courteous sensibility" (p. 81). The present study raised the possibility that the Cherokee may have meant precisely what they said. The intense personal warmth which seems to lead to effective teaching of village Indian and Eskimo students may be viewed by western professionals as inappropriate.

The ethnographic literature, in sum, suggests that, for Indian and Eskimo students, the type of interpersonal relationship the teacher establishes with the student is critical to his effectiveness. Middle class white teachers, reflecting the dominant achievement orientation of their culture, tend to focus on academic tasks and attempt to compartmentalize the task and the interpersonal aspects of the situation so that personal feelings will not interfere with

the primary mission of task accomplishment. Indians and Eskimos, in contrast, reflecting the primary emphasis placed on interpersonal harmony in their culture, tend not to separate academic work from their personal relationship to the teacher and to other students. Harmonious classroom relationships appear to be a necessary condition for learning.

While the ethnographic literature contains abundant examples of destructive teacher attitudes and practices, descriptions of how a teacher creates a positive interpersonal climate in a cross-cultural teaching situation are scarce. Wax and Wax (1969) point out the importance of the teacher's nonverbal communication style in creating emotional closeness. More extensive descriptions of how teachers establish an interpersonal relationship conducive to learning with Indian and Eskimo students and studies testing suggested hypotheses are greatly needed. The acute sensitivities of Indian students and the differences in interpersonal norms of whites and Indian and Eskimo groups can cause well-meaning, intelligent teachers to blunder.

Indian and Eskimo Village Students in High School

Indian and Eskimo students catapulted from small village schools into large high schools experience severe stress from the school's physical size and arrangements, a social environment which is perceived as hostile, and from the difficulty of academic work, which also receives an interpretation of interpersonal hostility. These stresses are more severe in urban, integrated schools, and many of these schools have established special all-Native orientation classes for freshman students. However, similar problems occur in reduced degree at all-Native boarding schools.

The physical environment of the high school -- its massive size, labyrinth of corridors, lockers, and battlefield din -- frequently unnerves students who are new to a large urban high school and accustomed to a one or two room school and a village itself smaller than the student body.

While students adapt reasonably soon to these physical stresses, the social environment of the secondary school creates subtle and enduring problems. The interaction of the actual social conditions of the secondary school with the emotional structure of the village student leads students to perceive the school as interpersonally hostile. It is important to recognize that it is this interaction of environmental conditions with the student's socialization and not either the school or the student alone that is responsible for the severity of the problems that occur.

Village students are accustomed to the personalized relationships characteristic of a small community where everyone knows everyone else as total personalities in both task and social situations. Students are not familiar with impersonal social arrangements where anonymity and fragmented task relationships are the norm. Interpreting interpersonal relationships in the school from the framework of a personalized social structure, village students often misinterpret the meaning of the social interactions. For example, Indian and Eskimo village students view themselves as strangers in a new school community and expect urban students to make positive friendly overtures toward them if they indeed have friendly feelings. Urban students, accustomed to the anonymity of a large school where there are many students they do not know, generally make little special effort to get to know village students. Village students may interpret this behavior as active rejection, as it would be if they treated a white person entering the village in this fashion. When village students

become accustomed to the impersonal norms of the school, generally in their second year, it is common for them to remark that they initially misunderstood their classmates' attitudes and perceived them as prejudiced and unfriendly when most of them were not. Even where the large school's impersonality is not interpreted as active hostility, village students feel uncomfortable in impersonal situations that urban students accept as a matter of course. For example, students report that they feel uneasy when they are not personally acquainted with the driver of the school bus or do not know the name of each student in a class.

Village students tend to expect highly personalized relationships not only with their classmates but also with their teachers. Thus, village students generally desire teachers to be friends in the full sense of the term while teachers generally desire village students to be only students. The yearning of students to become personal friends with their teachers and to resolve academic problems in a social, not task-oriented situation, is strikingly apparent in the following student's analysis of his difficulties in the classroom and the way they could be solved:

> The thing we lack most is friends. We gotta find a way to get more friends. That how I think about everything. Why don't the teachers here, you guys, and we Native students have a party somewhere and become friends (which we lack most) and also settle everything comfortably.

In addition to growing up in the personalized world of a small village, Indian and Eskimo students are socialized to regard the world outside of the immediate family and peer group as hostile and vaguely malevolent (Briggs, 1970; Spindler and Spindler, 1957; Hippler, 1971). With traditionally sharp controls on in-group aggression, hostile feelings tend to be projected onto dangerous external agents such as spirits, monsters, or, more recently, white people. Socialization through the process of inducing fear of external agents creates in village students a pervasive fear of strangers, especially white people. Students' expectancies of danger tend to be confirmed by their interpretation of the impersonality of the school and by the actual prejudice and hostility of some students and teachers.

Students sometimes will remain silent in class in fear that white students will humiliate them for errors. Yet, the village student feels he cannot escape this malevolence. If he does speak, white strangers may laugh at him. If he does not speak, white strangers will dismiss him as a "dumb Native".

The actual prejudice and hostility of some teachers and students in the school tend to reinforce village students' fears. White students may mock the "funny noises" made by Indian and Eskimo students, especially when they speak their own language. Some deride villagers by such pejoratives as salmon "crunchers". Some imitate the village student's walk when he is called out of class for special counseling or medical treatment. Such hostility nourishes village students' estrangement in the school.

Common school practices such as placing village students in classes with urban students of similar achievement levels aggravates the problem of white hostility since these low, socioeconomic status, frustrated urban students are more likely to hold prejudiced attitudes and displace their aggression on the convenient and safe target of the village student. The special treatment which many village students publicly receive from well meaning school personnel also aggravates urban students' resentments. There is some justice to their feelings that the village students "get away with everything. If I got busted, I would go to jail. They would get away with it".

In addition to the stresses related to the school's physical and social environment, the

difficulty of the academic work threatens village students' precarious self esteem. Village students find it difficult to follow the fast paced conversational English of the classroom and may not know the meaning of such idioms as "hit the books". Almost invariably, they complain that the teacher "talks too fast and uses too many big words". Paradoxically, it is those students who are academically capable who are most vulnerable to the threat of failure. Such students have established an image of themselves as academically excellent in the village school and may plummet to the bottom of the class in the urban school.

Since they do not differentiate sharply between the task and social aspects of a situation, village students may interpret these academic difficulties in interpersonal terms. For example, the teacher's use of big words may be viewed as a sign of the teacher's superior attitudes and hostile feelings. Since the teacher must realize that they can't understand the words and yet go on using them, village students reason, obviously the teachers either don't care about them or don't like them.

Athabascan Indian and Eskimo students' response to the stresses of secondary school follows the pattern of mute withdrawal reported for other Indian groups (Cameron, 1969; Parmee, 1969; Wax, et al., 1969; Poston, 1967; Osborn, 1967). Enclosing themselves in a protective shield of silence, entering students may sit in the classroom but refuse to meet the teacher's eyes, answer a question, or ask for needed help. In the urban, integrated school, where the stress is greatest, village students tend to huddle together at the far back corner of the room, a position symbolizing their psychological withdrawal from classroom life. Since many students have severe hearing loss from otitis media and vision problems which are only gradually noticed and corrected, their retirement to the back of the room virtually guarantees that they cannot understand the lesson. In especially stressful classes such as speech, where the village student is expected to give a formal talk before the critical eyes of the white students, village students may withdraw physically by hiding in the restrooms. In some cases, students withdraw from the total situation by refusing to attend school at all.

The pattern of withdrawal gradually changes for most students when they become more comfortable in the school. The transition from silent withdrawal to participation occurs more quickly, of course, in all-Native boarding schools since the student does not have to overcome his fear of white strangers. In integrated as well as all Native schools, however, the students' degree of withdrawal depends largely on the behavior of the individual teacher. Some teachers succeed in evoking high levels of intellectual participation while others teach in silent classrooms.

High School Teachers of Indian and Eskimo Village Students

High school teachers of village students, especially in urban, integrated schools where the student is most likely to withdraw into silence tend to view their fundamental problem with village students as one of communication. Village students' refusal to speak in class is extremely upsetting and embarrassing to many teachers. The teacher asks a question, and the Native student lowers his eyes and head and hunches his body into a shell. While the teacher waits, debating on how long to pause for an answer, the restless urban students go out of control or shout out the answer. Angry and humiliated in a battle where the village student almost always emerges as the victor, the teacher finally moves on with no clue as to whether or not the student has understood his presentation.

Not only do teachers find it difficult to use village students' verbal responses as indicators of their understanding, but also teachers have great difficulty understanding their nonverbal communications. In contrast to the mobile faces of white students, Indian and Eskimo

students' faces are often expressionless in the classroom. When village students do respond nonverbally, they tend to make slight circular gestures which the teacher, accustomed to the angular sweeping gestures of white students, fails to notice. Moreover, in order to save face, village students sometimes send nonverbal messages that they understand a lesson when they actually do not.

Teachers rely to a large extent on the nonverbal reactions of the class to judge the progress of the lesson, and village students' nonverbal messages give the teacher no information on how to proceed.

A second pervasive problem felt by teachers is the tension between being kind and sympathetic to the village student and pressuring him to meet the academic requirements of the class. Especially in urban, integrated classrooms, teachers constantly ask themselves, "Should I be understanding or demanding?" If a student refuses to answer a questions, even when the teacher believes he knows the answer, how long should the teacher press him? Should the teacher adjust his requirements, tests, and grading system for the village student?

Most teachers veer toward the kind, undemanding end of the continuum. Teachers tend to be sympathetic to village students in view of their limited academic backgrounds, and such sympathy is easy to maintain since the village students rarely present discipline problems. Moreover, teachers are reluctant to demand because of school folklore about the disasterous results of pushing village students too far.

The teacher's dilemma about how much to demand of the village student is compounded by their own ambivalence about the value of their academic courses for Native students. Are they preparing the student for urban life or for village life? If the student intends to go back to the village, does he really need to suffer through French or chemistry or geometry?

Faced with the difficulties and embarrassment of academically unprepared village students who refuse to participate in class and uncertain of the legitimacy of their academic requirements for these students, many teachers choose the course of doing nothing at all. Especially in integrated classrooms, teachers find it easy to ignore the presence of a few Native students huddled in the far corner. Teachers rationalize their indifference by arguing that village students have an observational learning style so verbal participation isn't important or by sanctimoniously pointing out that many urban students have similar problems, and to give special help to the village student would be discrimination. As one teacher summed up:

> They are so shy and so unsure of themselves and I am so busy. All of my classes are too big -- and the poor kid just gets lost in the noise and shuffle. If only I had time to sit down with these kids where it was quiet and talk to them. They do need individual help and attention, but I never have extra time -- nor do I really know how to teach them.

DIMENSIONS DIFFERENTIATING EFFECTIVE AND INEFFECTIVE TEACHERS

Personal Warmth versus Professional Distance

The fundamental factor that appeared to separate classrooms where village students were silent from classrooms where they were intellectually engaged was whether the teacher assumed a stance of personal warmth or professional distance. Those teachers who assumed the role of personal friend rather than specialized professional dissipated students' terror in the classroom by avoiding the impersonal professionalism that village students often

interpreted as disinterest or hostility and by repeatedly disconfirming students' expectancies of danger in the unfamiliar situation. The importance of relating to Indians on a personal friend-to-friend basis in contacts defined by western culture as professional expert to client has been emphasized in other roles such as doctor (Kemnitzer, 1969) and psychiatrist (Krauss, 1971). In the teaching situation, the personal warmth of these effective teachers tended to be so intense that some might view it as inappropriate, although classical views of the teacher-student relationship often emphasize precisely this type of intimacy.

Over and over again, the effective teachers emphasized that "you've got to be personal". "What you have to do is shed the barrier of formality that you put up between you and the class. Approach them like people you know." "The classroom should be like a little family." In contrast to other instructors, those teachers who were effective with village students tended to welcome personal friendship from students and indeed might be disappointed that the urban students, accustomed to professional relationships, were only superficially friendly and held them at a distance.

Some teachers had difficulty in reconciling the tensions they felt between being professional and being personal:

> To get these kids to open up, I had to open up myself. They weren't willing to open up to me until I would open up to them. Gradually, they asked me questions about my marital status, when I had last seen my mother. Professionalism makes you feel you shouldn't open up to kids but I think you can be professional and personal, too

Different teachers expressed personal warmth in different ways but most emphasized the importance of developing a friendship with students outside of the formal classroom although it took a great deal of additional time. As one put it, "Establishing a personal relationship outside of class means a special bond occurs in class" that alleviates such problems as communication difficulties. Some teachers were amazed at their improved rapport with Native students when they simply remembered their names and were very careful to say "hello" to them in the halls. Many teachers used after school tutoring as a way to get to know village students. Some teachers moved far out of the professional instructor role by encouraging students to call them in the evening when they had personal we well as academic problems or by making such gestures as sending chocolates to a grandmother in the hospital.

Teachers who valued such personalized relationships with students tended to prefer a larger degree of individualized instruction where close contacts were appropriate. Even when teaching a large integrated group, however, these teachers communicated personal warmth to village students, primarily by a subtle use of nonverbal channels. Indians and Eskimos appear to be especially sensitive to nonverbal messages, possibly because awareness of such subtle signals is critical to avoiding strongly feared open confrontation (DePoncins, 1941, Zintz, 1963). As Currie (1970) observes:

> We are a people who use the voice to communicate. We look in a man's eyes, we look at his face when he speaks and this way we know what he says. . . with the raise of an eyebrow and the shrug of a shoulder you can say so much more to a person.

Since teachers are rarely trained to become aware of their nonverbal communications, it may be useful to describe in detail the nonverbal behaviors through which teachers who elicited high levels of participation communicated personal warmth, especially in a group situation. A high frequency of smiling was one of the most consistent characteristics of these teachers. Many teachers were unaware that they assumed a tense, anxious facial expression when dealing with a village student, since they were uncertain of the student's response. Village students often interpreted this tense expression as hostility. Those teachers who elicited a high level of participation, in contrast, maintained a reassuring smile when explaining a difficult concept and an expectant smile when asking a student a question before the class.

While smiling is a cue of pleasurable feelings that appears to have universality across cultures,[1] it is possible that smiling has special significance to Eskimos and perhaps Indians as well. Eskimos tend to view a person who expresses good will by observably happy behavior such as smiling and laughing as a safe person, while moody people are feared because they could be plotting aggression (Briggs, 1970). Smiling may have a similar significance among Athabascan Indians, but the evidence is less direct. Navajos, a group to whom they are closely related, hold the belief that a sad or too serious face can signify a dangerous or evil person (Polacca, 1962). Teachers in Athabascan villages have remarked that frequency of smiling is used to judge the goodness of white teachers (VanNess, 1971). "He smiles a lot, he is a nice person."

Another nonverbal expression of warmth used by teachers who elicited high levels of participation from village students was close body distance. The spatial distance one places one's self from another person is an index of the emotional distance of the relationship (Hall, 1969a). A teacher who instructs from the front of the room usually stands at a "formal distance", the distance at which impersonal business is transacted. Those teachers with responsive village students, in contrast, tended to interact within what Hall (1969a) terms a "personal distance", the distance which generates a kinesthetic feeling of closeness. Rather than asking a village student a question from the front of the room, they tended to walk close to the student's desk. When teaching a group, they tended to seat themselves on a desk in the midst of the students. These teachers also tended to increase closeness by placing themselves on the same postural level as the students, sitting next to them or squatting beside them when they taught.

Again, it is possible that close body distance has special importance for village Indian and Eskimo students. Cultures differ in the distances considered appropriate for particular types of interactions (Hall, 1969a). The spatial distance at which Indians and Eskimos normatively interact in a personal relationship appears to be much closer than the distance normative for middle class whites. This cultural difference in body distance is strikingly apparent, for example, in a gym lineup where the urban students space themselves about half a body apart, and the Indian and Eskimo students cram within touch of each other. A number of observers have remarked that Indian and Eskimo adults, when in rapport with a white person, move so close to them that the white person feels uncomfortable and must restrain himself from moving away (Jones, 1971, Pender, 1971). Both because Indian and Eskimo students view academic work as a personal transaction, where a personal body distance is appropriate, and also because the personal body distance considered normative by village students may be far closer than middle class whites consider usual, it seems likely that teachers generally stand outside the range which Indian and Eskimo students find comfortable for communicating.

Touching is another nonverbal cue which many of the effective teachers used extensively to communicate warmth. To touch another person, of course, conveys warmth in a very physical sense, and it may be that the use of the term "warmth" to mean kindness, friendliness, and nurturance derives from the early experience of warmth through skin contact with the nurturant mother. Those teachers who elicited a high level of intellectual participation from village students frequently placed themselves in positions where body to body contact quite naturally occurred. For example, they squatted shoulder to shoulder by the student and casually draped an arm around him. They might do a demonstration where the teacher placed his hands on the student's hands or give the student a quick hug when privately tutoring him. Since body to body contact is not considered appropriate between teachers and students, especially at the upper grade levels (Hall, 1959), teachers were often embarrassed about touching village students while amazed at the rapport it could create.

Again, touching may be a more central channel of communicating warmth among Indians and Eskimos. Mainstream American culture, reflecting the Puritan emphasis on denial of sensual pleasures, is considered a "no touch" culture (Montagu, 1971). Indians and Eskimos,

[1] Darwin (in Montagu, 1971) suggests that the universal act of sucking at the mother's breast produces the facial configuration of the smile which then becomes associated with other pleasurable experiences. Smiling also has been found to be the behavioral cue which is more important in forming estimation of others' interpersonal warmth (Bayes, 1970).

in contrast, engage in a high level of bodily contact. While middle class white children generally sleep in separate rooms or at least in their own beds, Indian and Eskimo children sleep in close contact with other human bodies. While middle class white babies spend a great deal of time alone, Eskimo babies are carried in the back of the mother's parka where they remain in direct contact with her skin. After puberty, middle class Americans touch each other primarily in sexual context and a touching that occurs outside such a context can be seriously misinterpreted. As Montagu (1971) notes, a boy putting his arm around the shoulder of another boy is cause for grave concern. Yet, as teachers uneasily point out, Indian and Eskimo adolescent boys and adult men can often be seen with their arms around each other in situations only of comradeship.

Touching may also be used among Eskimos to signify the acceptance of a stranger into the group. Stefannson (1913) observes that the Eskimos stroked him when he became part of the group. Similar occurrences have been reported by later observers:

> One of the stereotypes about Eskimos is they are stoics; actually they are not, except in relationships with whites. Among themselves they are great patters, huggers, kissers; lots of touching happens between girls and girls, women and women; both sexes and all babies. . . The minute you get "in" with any group, you are also "in" a physical, emotional way, too, to a much greater extent that our culture considers normal. Conversational distance is much reduced (Pender, 1971).

From its virtual absence in the education literature, the subject of affectionate touchings between teacher and student appears to be a taboo topic. Where a teacher is able to use comfortably this primary communication channel, he may find it a powerful means of communicating warmth, especially toward Indian and Eskimo students who are accustomed to a larger degree of warm physical contact and who may view touching as a signal of social acceptance. As Peace Corps cross-cultural training manuals warn, people from cultures where touching is frequent tend to view middle class Americans as cold and superior because they do not engage in physical contact (Leach, 1969).

In sum, those teachers who succeeded in eliciting a high level of verbal participation from Native students tended to respond to them with an intense personal warmth rather than professional distance. Teachers communicated such feelings by developing friendships with students outside of the classroom in ways that some who hold a narrow view of the teacher's professional role might consider inappropriate. Teachers communicated personal warmth within the classroom in large part through nonverbal messages of smiling, close body distance, and touch. Such nonverbal communications were especially effective in integrated classrooms because teachers could convey personal warmth to the village student without drawing special attention toward him.

Teacher warmth has been found to be a central dimension of teacher behavior which, among white students, is related to many desirable academic outcomes such as classroom attentiveness (Ryans, 1960), work productivity (Cogan, 1958), interest in science (Reed, 1961b), and achievement (McKeachie and Lin, 1971; McKeachie, Lin, Milholland and Issacson, 1966; Christensen, 1960). It seems possible that teacher warmth may have stronger effects among village Indian and Eskimo students who tend to be more interpersonally oriented than white students. It is often suggested that students who are task-oriented may prefer and learn more with a task-oriented impersonal teacher while students who are attuned to the social dimension of the classroom may prefer and learn more with an interpersonally oriented warm teacher. Some evidence for this view has been presented by St. John (1971) who found that black students' reading achievement gains were higher with an interpersonally oriented teacher, while white students gained more with a task-oriented teacher.[2] Whether or not there are cross-cultural differences in the effects of warmth upon achievement, this ethnography suggests the crucial importance of the teacher's warmth for the intellectual performance of village Indian and Eskimo students.

[2]This hypothesis is also supported by findings that teacher warmth is more strongly related to the achievement of women students, who tend to be more interpersonally oriented (McKeachie and Lin, 1971), and to the achievement of those men students who show high needs for affiliation (McKeachie et al , 1966).

Active Demandingness versus Passive Understanding

Personal warmth, while a necessary condition for eliciting a high level of intellectual performance from Indian and Eskimo students, does not appear to be a sufficient condition. The second factor which differentiated effective and ineffective teachers was the extent to which they actively demanded a high level of academic work. "Demandingness" is not as central in the literature on teacher effectiveness as personal warmth. However, the concept of demandingness is similar to such dimensions as academic standards (McKeachie and Lin, 1969) and teacher expectations (Rosenthal and Jacobson, 1968), both of which have been found to relate significantly to student achievement.

The concept of active demandingness may have special importance in a cross-cultural teaching situation for several reasons. As previously discussed, teachers in a cross-cultural context tend to be more uncertain of the relevance and legitimacy of their requirements and hence tend to be more hesitant about demanding a high level of academic work. In addition, Indian and Eskimo students, while actually fearful in the threatening school situation, in many instances attempt to evade stressful learning tasks by "playing shy Native". Many students have learned over the years that white teachers expect Native students to stare mutely at the floor when confronted with an academic demand and learn to use this behavior to avoid difficult tasks.

Teachers who elicited a high level of intellectual participation from Indian and Eskimo students were aware of students' use of this role playing evasion strategy and also pointed out that village students' low self images made them underestimate what they could actually do. When asked the key to their success, these teachers almost invariably replied, "I demand." These teachers scorned instructors who babied Native students and gave them only "loving kindness". They insisted upon a high level of academic work. Where the overly sensitive teacher stopped calling upon Native students who responded to questions by mute withdrawal, for example, these teachers continued to call on them. If the student did not respond, they casually passed on with a murmered, "We'll come back to you."

These teachers did not, of course, make demands which were beyond the student's capacity. Moreover, difficult demands were avoided until rapport had been established. After a personal relationship developed between teacher and student, the student could interpret the teacher's academic demandingness as merely another expression of his personal concern.

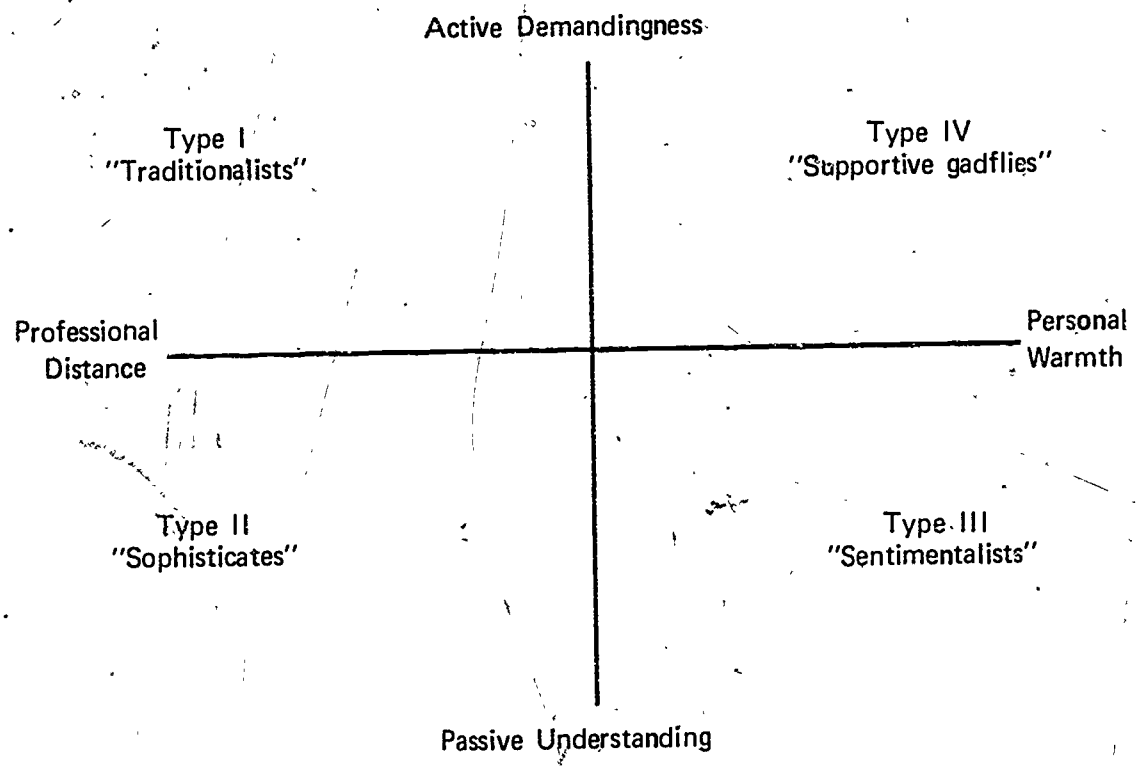
A Typology of Teachers

Classifying teachers of Indian and Eskimo students on the two dimensions which appear to be central in eliciting intellectual participation personal warmth versus professional distance and active demandingness versus passive understanding yields a typology of four kinds of teachers.[3] These four classes should be viewed as types which, of course, do not adequately describe every teacher. However, these types do correspond closely to characteristic syndromes of teacher behavior which are easily observable in classrooms.

[3]Teacher warmth and demandingness have been found to be independent dimensions of teacher behavior so such a typology is appropriate (Reed, 1961b). Similar dimensions of warmth and demandingness have been found to be useful in constructing a typology of successful and unsuccessful boarding home parents (Kleinfeld, 1972) which suggests that these dimensions may be central in explaining effectiveness in many types of cross-cultural relationships where the goal is to enable the individual to acquire the skills necessary for autonomous functioning.

FIGURE 1

A TYPOLOGY OF TEACHERS OF INDIAN AND ESKIMO STUDENTS



This typology of teachers deals only with the relationship between the teacher and the village Indian and Eskimo student. As the following sections indicate, teachers do not necessarily relate to white or black students in the same style as they relate to the Indian and Eskimo students in their classrooms. This exploratory study suggests that the teacher who is effective with Indian and Eskimo studen... tends also to be effective with students from other cultural groups. However, the converse does not appear to be true. Teachers who are highly effective with white or black students are not necessarily effective with village Indian and Eskimo students.

Type I: Professional Distance - Active Demandingness -- Traditionalists"

The traditionalist, a type of teacher common in the educational literature, tended to concentrate his attention exclusively on the academic subject matter and to ignore the interpersonal dimension of the classroom. He usually preferred a highly structured lesson formally presented, such as a lecture. However, not only the teacher's personality but also the subject matter could force teachers into a traditional role. Ironically, it was those teachers who attempted to teach innovative courses relevant to the village student's background such as Native studies or arctic sciences that often found themselves teaching in a traditionalist fashion. Since curriculum materials on the student's level were unavailable in these subjects, the teacher was compelled to do his own research and tended to present the material through a lecture. For academically competent students who were also subject matter oriented, the traditionalist could be a successful, stimulating teacher. However, this formal, impersonal teaching style which relied in the main on oral comprehension tended to be disasterous with village Indian and Eskimo students.

In classrooms with urban as well as village students, these teachers tended to focus their attention on those students who were similarly subject matter oriented, and the Indian and Eskimo students were ignored.

When the traditionalist taught in an all-Native classroom where there was not a group of similarly task oriented students to maintain classroom activities, the class reached a deadlock. Teacher student interaction in these classrooms resembled the classroom situations commonly described in the Indian education literature -- a silent Native peer group united against a carping teacher insensitive to the interpersonal values that far outweighed his paltry achievement concerns.

Type II: Professional Distance - Passive Understanding -- "Sophisticates"

For urbane, highly verbal students, these teachers were a delight. Their professional distance was not coldness so much as sophisticated reserve. Their humor was subtle, tending toward irony. They preferred a discussion class where they could help students discover for themselves intellectual concepts. The sophisticate teachers tended to be highly educated and well-traveled. They often had an excellent background in anthropology and great sympathy for village Indian and Eskimo students, with whom they were greatly concerned.

As teachers of village Indian and Eskimo students, however, these sophisticates tended to be failures. In an integrated classroom, the teacher generally found himself teaching to other students while the Indian and Eskimo students watched in tense apprehension. Accustomed to the highly structured textbooks and programmed learning materials of the village school, village students did not understand what was expected of them in these classrooms. With their limited English skills, village students would have had a difficult time entering the fast paced classroom repartee had they wanted to. In addition, village students found it difficult to follow the teacher's ironic style.

In their concern with the Native students, these teachers made many attempts to be supportive and establish a sense of camaraderie. These attempts, however, tended to backfire.

While sophisticated teachers in integrated classrooms did little damage beyond making village students feel uncomfortable and teaching them little, the sophisticate in an all-Native classroom could do serious harm. Interested in the psychology of Native students, these

teachers often focused on Native-white differences and reinforced students' sense of being different and estranged. They also tended to exploit Native students to advance their own educational interests and satisfy their curiosity.

Equally damaging was the tendency of these sophisticated teachers to socialize village students into the stereotyped role behavior that their anthropological studies had led them to expect.

These teachers' fascination with cultural differences also led them to be excessively willing to place village students in a special category and make exceptions for them. Such misplaced kindness taught the village student to become dependent on white people's largesse rather than his own capabilities.

Type III: Personal Warmth - Passive Understanding -- "Sentimentalists"

These teachers tended to be extremely warm, kindly people who found it difficult to make demands upon any students. The urban students, taking advantage of the teacher's weakness, tended to defy even the teacher's minimal requirements, and the teacher reacted with aggrieved anger. The Indian and Eskimo students, in contrast, were too insecure to challenge the teacher and valued his personal attentions. Thus, the sentimentalist teacher in the integrated classroom found himself in a situation where he was behaving with angry irritation toward the urban students, who defied him, but with great kindliness toward the village students, who permitted him to act in the warm, undemanding style he preferred. This apparent teacher favoritism in turn angered the urban students, already resentful of the special treatment accorded village students in the school. The result of this complex interaction between the teacher and different student groups tended to be a situation where the warmth of the teacher toward the village student was nullified by the hostility of classmates.

Extremely sympathetic to the Native students, these sentimentalist teachers made few demands upon t' em, and little learning took place. Indeed, these teachers are reminiscent of the "nice teach r who doesn't teach the kids anything" in Dumont's (1969) teacher classification.

While the sentimentalist teacher in an integrated classroom could do damage to the Native student by fanning urban students' resentments, the sentimentalist teacher in an all-Native classroom did little damage if little good. The class generally performed trivial, workbook type assignments that did not stretch their capacities.

Type IV: Personal Warmth - Active Demandingness -- "Supportive Gadflies"

While the sentimentalists were generally ineffective with both village and urban students, the supportive gadfly teachers tended to be highly successful with both groups. The teaching style that elicited a high level of intellectual participation with village students tended to be more obvious in an all-Native classroom because the teacher could more easily emphasize certain behaviors, but similar methods were used more subtly in integrated classroom.

In contrast to most other teachers, who plunged immediately into academic work, these teachers spent a substantial amount of time at the beginning of the year in establishing a

positive social definition of the classroom situation. Interestingly, a similar procedure is recommended in many cross-cultural training manuals. A frequent reason that task-oriented westerners may fail to accomplish their goals in a cross-cultural encounter is that they attempt to begin business at once when members of certain other cultural groups consider a lengthy period devoted exclusively to establishing appropriate social relationships to be an important business prerequisite. Thus, these teachers might spend the first days getting to know the students and helping them with non-academic problems such as how to find their classes or how to work the combination to their lockers. They also took care to develop positive social relationships among students in the classroom. One teacher, for example, began the year by playing a game where each student had to learn the name and village of each of the other students in the classroom and call them out loudly enough to be understood. "Before we could bring them up in the academic area," one teacher summed up, "we tried to get them to feel comfortable in the situation. Once they feel comfortable, they catch up quickly."

Only after rapport had been established did these teachers become demanding. Their demands were always accompanied by a warm smile, gentle banter, and gargantuan quantities of support, but they permitted no evasion. Students realized that they could not hide in the role of "shy Native" because these gadfly teachers would always return to them.

The essence of these teachers' instructional style was to use intense warmth within a highly personalized relationship to draw from students a standard of academic work which the students did not believe themselves capable of. Thus, students did not interpret teachers' demands as bossiness or animosity, interpersonal modes which village socialization patterns, emphasizing equalitarian relationships and fear of external agents, make students extremely likely to suspect. Rather the teacher's demandingness was interpreted as merely one other facet of his personal concern, and the student's performance became a reciprocal obligation in the personal relationship. The emotional intensity of many of these classroom encounters, where academic performance becomes unified into the obligations and privileges of personal bonds, is difficult to describe. One teacher, for example, made a solemn, personal pact with a withdrawn boy, promising that she would stay with him and help him find the answer as long as necessary if he would only try to say anything except "I don't know" in response to every question.

A similar instructional style of concentrated intimacy was used with an entire classroom group. These teachers consistently insisted upon the same type of responses such as loud, clear speech that they would expect of urban students.

> Mrs. C. sat casually on top of a student's desk in the middle of the class and leaned into the group of village students.
>
> "Who can tell me what a topic sentence is?" she inquired with an air suggesting that this information was a personal secret to be share between her and the class. "I see one hand, two hands." She waited calmly, smiling at the class with anticipation. "Three hands, four, O.K., Tom." Tom murmured, "Main idea." She smiled at him, waiting. Then she leaned toward him and whispered in an intimate tone, "I can't hear you." Rearing up in his seat with great effort, he repeated more loudly "MAIN IDEA" and slumped back beaming. Other students began to call out, "Thing you're going to write about." "What you're talking about." "Very good," Mrs. C. said, "Very, very good. Now, who would like to read their paper to the class?" "Loud and clear, please," she added with decision.
>
> In a later interview, Mrs. C. commented that her problem was not to get village students to talk but to get them to keep quiet. "They're so eager," she explained, "even on deadly things like English grammar. They are reluctant, but they will do it. One of the kids came up to me yesterday and said, 'You act like a sergeant.' 'Yup,' I said. 'That's exactly right.' "

While demanding a high level of intellectual participation, these teachers were highly supportive of any attempt the student did make. An essential element of this instructional style was the almost absolute avoidance of even minor forms of direct criticism.

> You know why they won't talk in class? Because every time they open up their mouth somebody corrects them. We give them constant reassurance that mistakes don't matter. You have to be positive and try not to say "no" or "wrong". I say "close" or I change the question to fit the answer. For example, if you say "What is a verb?" and they answer "Name of a person, place, or thing," I say "That's a beautiful answer for the question 'What is a noun?' And we'll talk about nouns later..."

Teachers commented that what seemed to them to be the most mild of critical remarks could cause village students to retreat into silence indefinitely. Indian and Eskimo students' sensitivity to criticism may be due in part to the difference in the range of reproof measures used by villagers and westerners. Children who are accustomed to indirect methods of reproof, often communicated nonverbally, are likely to consider remarks that are mild by western standards to be severe criticism.

These teachers used a number of different methods to avoid directly criticizing students. One of these techniques, a strategy common among Indian and Eskimo villagers, was to impersonalize a situation where a particular individual might be accused of wrong doing. In this technique, the general problem is discussed in the presence of the offender but without personal reference to him. For example, at a village meeting, the problem of getting work done in the community will be discussed but without mentioning the names of the offenders, who are sitting at the meeting and whose identity everybody knows. Thus, a teacher approaching a daydreaming student might say not "Why are you sitting there with your book closed?" but rather "Why is that book closed? Did the wind blow it shut?" Another indirect method of criticism used by these teachers, which is also common among Indians and Eskimos, is the penetrating, direct stare (Dickeman, 1969; Briggs, 1970). Teachers were often amazed at the sensitivity of more traditional village students to this control strategy. Teachers learned to avoid a direct stare where disapproval was not intended, for example, in asking a question. The penetrating gaze that white people commonly use to signal interest in the speaker may be interpreted by Indians and Eskimos as a display of anger (Hall, 1969b; Zintz, 1963).

Joking, a device used in many other delicate social situations, was another way these teachers expressed criticism. Joking is an extremely important expressive mode among Indians and Eskimos. It provides a form for releasing aggression, which is strongly disapproved of, in a guise of humorous teasing (Spindler and Spindler, 1957, Briggs, 1970). The appropriate style of joking is not sophisticated irony, which students are apt to misunderstand, but rather a broad gentle joshing. Thus, a teacher might say to a misbehaving student in a tone that mocked not only the seriousness of the rebuke but also the teacher herself as a self-important white person who used big words. "Jack, I am IN-QUIR-ING of what you are doing?" A "practical joker" strain is a core element of modal Indian personality (Spindler and Spindler, 1957), and popular teachers found themselves a chagrined victim of students' often earthy jokes.

In integrated classrooms, these supportive gadfly teachers had two special problems. First, they had to adapt their instruction to the very different backgrounds and achievement levels of village and urban students. These teachers often structured the class in ways largely for the village students' benefit, but, in contrast to the sentimentalists, they avoided giving village students any special attention that would attract the notice of the other students. For example, since the teacher had a difficult time using village students' facial expressions or verbal responses to determine if they understood a concept, he might ask a question and tell all students to write down the answer. Then he would go around the room barely glancing at papers other than those of the village students. Similarly, realizing that the

village students often did badly on tests not because they did not know the information but rather because they could not understand the vocabulary or intent of the questions, these teachers also tended to individualize classwork so personal tutoring of village students could be accepted as a matter of course.

The teacher in an integrated classroom had the second, more difficult problem of controlling urban students' animosities so that village students could participate without fear of being laughed at. Some teachers dealt with this situation by heading off anticipated hostility by such remarks as "This is new to all of us so let's not be a critical audience." Others attempted to enhance the Native student's status in the classroom group by devising lessons that emphasized his competencies. One science teacher, for example, found that the problem of urban students' mocking village students abruptly stopped after he assigned a paper on how to survive if lost while hunting. A few teachers attempted to combat inter-group suspicions by assignments where urban and village students worked together in teams. Initial resistance to this idea generally came from the Native students who protested, sometimes tearfully, that "the-white-kids don't like us."

CONCLUSIONS AND RECOMMENDATIONS

The essence of the instructional style which elicits a high level of intellectual performance from village Indian and Eskimo students is to create an extremely warm personal relationship and to actively demand a level of academic work which the student does not suspect he can attain. Village students thus interpret the teacher's demandingness not as bossiness or hostility, but rather as another expression of his personal concern, and meeting the teacher's academic standards becomes their reciprocal obligation in an intensely personal relationship.

The class of teachers labeled "supportive gadflies," who combine personal warmth and active demandingness, tend to be effective with both village and urban students. Other types of teachers may be highly effective with urban students but unsuccessful with village students (See Figure 2). Teaching village students, in sum, is a specialized skill for which many excellent teachers may not be personally suited.

The "traditionalist" teacher, who concentrates on academic work to the exclusion of the interpersonal dimension may, if he has other desirable qualities, be excellent with urban students. In an integrated classroom, the traditionalist teacher tends to focus on the instruction of those students who share his task orientation, and the village student may be simply ignored. In an all Native classroom in contrast, the traditionalist teacher generally creates an emotional climate for village students of hostility rather than simply indifference. The student peer group, as has been reported in other ethnographies, interprets his interpersonal mode negatively and unites against him in passive resistance to his learning demands. The traditionalist teacher tends to respond with angry frustration.

At the other extreme is the "sentimentalist" teacher, who expresses his warm sympathy for village students by yielding to the temptation of making everything as easy as possible for them, a practice which elicits little growth. While sentimentalist teachers in all-Native classrooms merely mark time, doing little damage if little good, in integrated classrooms these teachers can be dangerous. Their preferred warm, undemanding style leads urban students to test the limits of their passivity. Thus, the sentimentalist teacher in the integrated classroom tends to find himself reacting with hostile irritation toward urban students but with warm understanding toward the village students. Resenting this apparent favoritism, urban students tend to mock the village students, thus confirming Native students' initial expectancies of prejudice and rejection.

EFFECTIVE TEACHERS WITH CULTURALLY DIFFERENT STUDENT GROUPS

Typology of Teachers Instructional Styles	Successful with Urban White and Black Students	Successful with Village Indian and Eskimo Students
"Sentimentalists" Personal Warmth Passive Understanding	NO	NO
"Sophisticates" Professional Distance Passive Understanding	Not all are - - depends on other characteristics.	NO
"Traditionalists" Professional Distance Active Demandingness	Not all are - - depends on other characteristics	NO
"Supportive Gadflies" Personal Warmth Active Demandingness	YES	YES

"The essence of the instructional style which elicits a high level of intellectual performance from village, Indian and Eskimo students is to create an extremely warm personal relationship and to actively demand a level of academic work which the student does not suspect he can attain. Village students thus interpret the teacher's demandingness not as bossiness or hostility but rather as another expression of his personal concern, and meeting the teacher's academic standards becomes their reciprocal obligation in an intensely personal relationship."

"Supportive Gadflies" tend to be effective with both urban and village students.

The "sophisticate" teacher's style of detached reserve, together with his intellectual orientation and sympathy for village students, creates a classroom situation lacking both in personal warmth and active demandingness. In an integrated classroom, the sophisticate, while much concerned with village students, finds himself teaching to urban students while the village students listen with apprehension to the witty repartee. Especially in all Native classrooms, this type of teacher can do great damage. His intellectual interest in Indian and Eskimo culture often leads him to focus on the cultural differences of the students which contributes to their sense of inferiority and isolation. In addition, these teachers often communicate expectations of modal Native behavior patterns -- shyness, noncompetitiveness, concrete thinking gleaned from their anthropological interests that become self-fulfilling prophecies.

Through what methods can schools improve the quality of teaching received by village high school students? This study suggests the dangers of relying primarily on self-selection of teachers to choose instructors of village students. While the traditionalist teacher may indeed prefer to teach other groups of students who are more task-oriented, the sentimentalist and sophisticate teachers, as well as the supportive gadflies, tend to volunteer for such teacher assignments. Moreover, sentimentalist teachers are likely to impress school personnel favorably because of their obviously overwhelming concern for village students, and sophisticate teachers may make a similarly excellent impression because of their excellent anthropological backgrounds and great interest in Native students. Careful selection procedures by school personnel aware of both the personal warmth and active demandingness required of effective teachers of village students can help avoid creating classroom situations that are demoralizing for the teacher and damaging for the student.

CONCLUSIONS

A better understanding of the importance of warmth and the ways in which warmth is communicated, especially among different cultural groups, may enable teachers to create a more favorable classroom situation. Nonverbal methods of expressing warmth may be especially important among Indian and Eskimo students, who tend to have strong egalitarian values, since use of such subtle channels avoids drawing attention to individuals.

SOME GENERAL COMMENTS ON NATIVE STUDENTS

Working with Native students poses a problem of cross cultural understanding. The teacher should realize that these students are being placed in a culture that is difficult for them to understand and therefore difficult to react in.

> While adjusting to an urban environment with its mechanisms, noise, speed, and crowds cause difficulties at first, the greatest problem comes from the interpersonal area. . . Values and their misinterpretation by different cultures lead to confusion. One student when discussing a problem said, 'I didn't know how to act so I didn't get involved'."
>
> (Dr. Judy Kleinfeld's Report)

This statement typifies one of the most prominent problem areas that teachers are

concerned with -- communication. It must be recognized that English is a second language for these students, and that it has not been developed into a sophisticated, fluent means of communication. This is due mainly because until the student reaches Anchorage, there have been few, if any, English-speaking models outside of the school with whom the student associates to emulate. Because of this situation, speaking English has been a failure in school.

This past history of stress, in relationship to speaking English in school, combined with the new stress of being in a different culture, and the fear of making mistakes, not knowing how to react, leads to verbal withdrawal from the classroom in order to feel secure. Communication does continue however through nonverbal means. The teacher has the responsibility of being aware of this form of communication. The student will answer with eyes, facial expressions, body movement, and contact.

In the village, the adolescent at puberty is viewed as a young adult and the later adolescent as a mature adult. Because of this condition, the Native student is often confused by the rules for everything, which to him as an adult seem childish and detract from his status. The Native students are very status-conscious and resent occurrences which conflict with their newly acquired adulthood or impinge upon their rigidly described sex roles. An example of this type of behavior occurred when a teacher had a project which required the connecting of two parts; this was done by sewing. The result was refusal of the boys to participate; the means of refusal was the stone face and visible mental withdrawal from the activity. Later on the teacher was able to ascertain the reason for this unexpected reaction. The explanation was simply, "that's woman's work".

Because of the students' recent transition into adulthood by village standards, he will resent being constantly told what to do. In order to not jeopardize his adult role by being treated like a child, he will withdraw. A far easier and more effective means of dealing with rules and regulations is by the explanation of why the rule exists and why it is hoped that he will conform to the rule, and the hazards of not conforming to it. This leaves the decision to him. The making of his own decision is adult-like and face-saving.

Another general area for the teacher to be aware of is the Native students' desire not to be singled out or treated any differently than anybody else. Most teenage Native students want to be modern in the Western sense and often know little of the anthropological past of the Eskimo. They are quiet in class because they are unsure of the correct Western response to situations and do not want to look foolish. This action is not uniquely Native, but is similar to the way you, the teacher, would react within a strange culture that you have had little direct dealings. Finally, please remember that Native students do not like to be asked, "What do the Natives think about that?" They can no more answer that question than you can if someone asked, "What do the Caucasians think about that?"

THE BOARDING HOME PROGRAM

What is the Boarding Home Program?

The State of Alaska established the Boarding Home Program so that students who live in a rural area without a high school can get a high school education. In 1966, the State of Alaska began the Boarding Home Program so that students could go to high school in a community nearer their home by living with a local family.

Who Can Participate in the Boarding Home Program?

Students who live in those areas of rural Alaska where there is no school at their grade level can participate in the Boarding Home Program. Most Boarding Home Program students are ninth through twelfth graders, although there are a few elementary school students.

Whom Should I Contact if I Have Questions About the Boarding Home Program?

There is a Home-School Coordinator in every town with a Boarding Home Program. The Home-School Coordinator is a person who helps students and their parents:

Home-School Coordinator
1689 "C" Street, Suite 133
Anchorage, Alaska 99501

Where Do You Live if You are in the Boarding Home Program?

You live with a private family and are treated as a member of their family. The families are carefully selected by the Home School Coordinator. The Home-School Coordinator tries to place students with a family where the student will be happy.

Students usually go to school in the town closest to their home village. When that town becomes full, students are assigned to another community that has more space. If a student has a special reason for going to school in a certain community, he may ask the Home-School Coordinator to place him there.

RURAL TRANSITION CENTER

During the school year 1971 72, the Rural Transition Center operated at 121 Fourth Avenue with a three-teacher, one teacher aide staff. This was the second year in this location. Ninth-grade boarding home students were enrolled on a half-day basis. At the Rural Transition Center these students took language arts, social studies, and reading. The other half day the students went to Romig Junior High where they took physical education, math and an elective. The previous year the students had remained at the Rural Transition Center all day, and the staff felt this was too long for intensive study. Also, the students had no identity with a junior high school, so the half-day plan was effected during 1971-72. This was successful for many reasons. It gave a homogeneous grouping for the students for part of the day, then gave them half day in a full scale junior high school. The time spent at the Rural Transition Center was intensive but not exhausing. In September, 1972 the Rural Transition Center was moved to the Romig Junior High School building.

Because the Rural Transition Center student body was selected on a basis of need to improve verbal skills, our program revolved around the reading lab. The reading teacher tested all students, then fed the information into the language arts and social studies teachers. From this point, each student could be taken from where he was and progress on an individual basis. A wide range of reading levels became apparent -- from grade three through grade six with everyone needing a strong emphasis on vocabulary study. Along with reading, language arts, and social studies, all three teachers worked with the students on vocabulary extensively.

PHILOSOPHY OF THE CORE PROGRAM

(Taken From the 1971-72 ALASKA NATIVE CORE PROGRAM)

The Core Program is based on the philosophy of building and maintaining open communication between the Core teacher and the student. It is understood that the Core pupil may have certain disadvantages academically and socially. Through the Core Program the student should experience that he does have control over his own environment and destiny, thus enhancing his self-image and sense of achievement. The child who can communicate clearly, thoughtfully, and with confidence is better prepared to face his world In the Core classroom, student orientation and social adjustment will be coordinated with formal course work.

This philosophy urges a maximum of flexibility and independence in the Core Program from school to school, contingent upon the efforts to meet the stated goals and objectives.

Important to the Core Program is the idea that the class size should be limited to twenty-five, and any student admitted to the program other than a Native boarding home student should be screened by the counselor and the Core teacher.

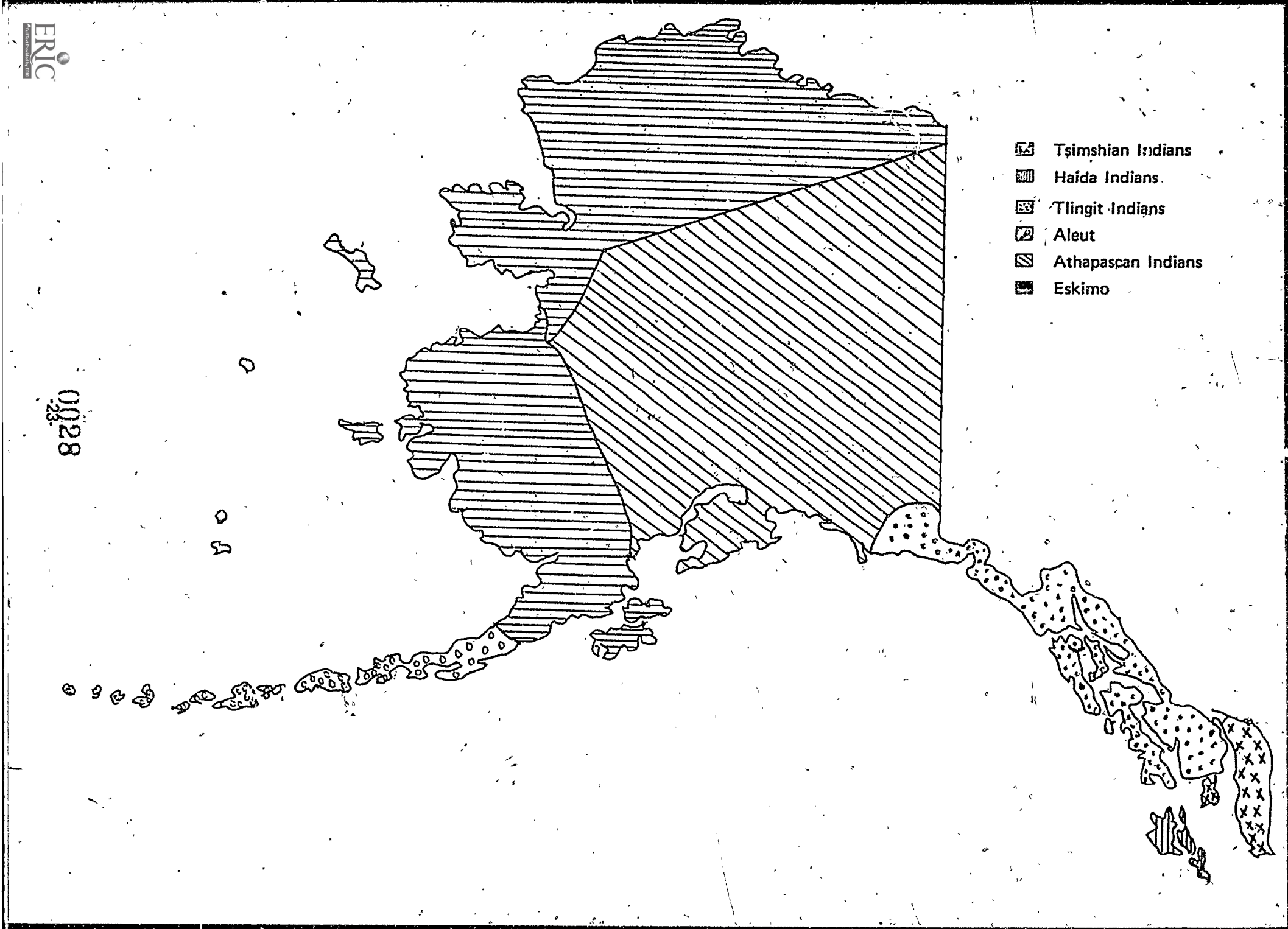
OBJECTIVES OF THE CORE PROGRAM

(Taken From the 1971-72 ALASKA NATIVE CORE PROGRAM)

1. To establish individual and personal relationships between the Core teachers and the students.
2. To make the student aware that his future goals and achievements depend on his ability to speak, read, and write.
3. To stress the need for and adherence to school rules, especially regular school attendance.
4. To guide the student so that he can better examine and seek a solution to his own problems.
5. To promote an informal atmosphere which encourages the student to participate
6. To assure the student that he is an integral part of our society and that his contributions are valuable.
7. To recognize and uphold the uniqueness of group contributions.
8. To insure the use of materials that are relevant and that meet the needs of the Core students.
9. To bring the student to the awareness that although many members of other races may care about him, he has ultimate responsibility for his own environment and destiny.
10. To recognize and accept the dialectical differences as a means of oral communication in the English language.
11. To emphasize the necessity to observe standard practices in written communication.
12. To impress reading skills and literature appreciation.
13. To maintain flexible scheduling so that students can be moved in and out of the program as needs dictate.
14. To equip the student with the necessary skills to use the library and its resources independently.
15. To equip the student with the necessary skills and background in the area of social studies and English to compete in the elective program.

SOME HELPFUL HINTS FOR TEACHERS OF NATIVE STUDENTS

1. There are basically six main ethnic groups in Alaska: Tlingit, Haida, Tsimshian, Athabascan, Aleut and Eskimo.


Tsimshian Indians
Haida Indians
Tlingit Indians
Aleut
Athapascan Indians
Eskimo

2. Do not assume that all Native students are the same.

3. Remember that English is usually a second language.

4. As the preceeding map indicates, the Alaskan Eskimos are divided into two main linguistic groups — the Yupik and the Inupiat.

5. There are two distinct Eskimo dialects -- Yupik and Inupiat, students who are Yupik cannot always understand Inupiat, and vice versa.

6. Also, within each language group there are many dialects which are sometimes not understandable to everyone in the larger, overall group.

7. All villages are not the same, and therefore the students may have diverse backgrounds.

8. The geographic location of a village will cause the students to have major differences in life style; i.e., water, food, sanitary facilities, hunting, fishing, etc.

9. The teacher should learn as quickly as possible where the student is from. Native students, like other people, like to be identified with their correct ethnic group.

10. Most Native students want more information on the Native Land Claims Settlement Act.

11. Native students may not be living in the old ways, nor necessarily be familiar with them.

12. The teacher's inference that "X" student knows this just because he is Native may embarrass the student and force him to withdraw from the class discussion.

13. Do not tell the Native student what his life style is like, have him tell you.

14. It is a misconception that Native students are non-communicative in class. The students usually respond as frequently as the non Native students, however, their response may not be verbal, but nonverbal, for example: eyebrows, eyes, squinting of the eyes, wrinkling of face, mouthing the answer (no sound).

15. The Native students are very adept at reading the teacher's nonverbal communication and will respond accordingly. Sincerity and expectation are quickly assessed by the Native student in the teacher's tone of voice and facial and body expressions.

16. This nonverbal communication is of extreme importance when dealing with Native students. It can be the deciding factor in effective rapport with the student.

    a. It is sometimes helpful to use physical closeness and touch.

    b. Smile and give reassuring glances.

    c. Be aware of this nonverbal communication to you, and respond to it.

17. The sharing of past occurrences and problems, and of present feelings and emotions with the student is often a very effective means of building good rapport and communication with the student.

18. Most Native students want to learn more about their Native language and culture.

19. Assignments which require more than one sitting are very difficult for the student to do. Even though you have given an assignment that is due three weeks from "X" date, and have allowed the students adequate time to complete the assignment, many students won't be able to get started until the day or night before the assignment is due. As a teacher, it is your responsibility to break the assignment down into parts. In this manner, the student will get his assignment done and you will be helping the student in learning to plan his time.

20. Be sincere. Students can spot a phony.

21. Many Eskimo and Indian children have severe hearing and eye problems. Quietness in class may be due to the inability to hear the class or see the board. These students should be checked by the school nurse.

22. Do not assume that Native students are familiar with the various Native organizations.

23. Do not assume that the Native students come from a Shangri-la type of village where everything is simple, cozy, and friendly. Village communities have problems as do urban communities.

24. Do not be patronizing.

25. Don't be afraid to smile.

26. Do not talk fast; slow down. It helps to give more than one explanation.

27. Natives have as wide a range of capabilities as do Caucasians.

28. Work in groups often to avoid isolation. In classes, mix ethnic groups occasionally so that students can learn to work together.

29. Be positive and patient when waiting for an answer, some students have to translate to Eskimo, think in Eskimo, then translate back to English to answer.

30. Be firm. Try to determine the student's abilities. Discourage the "I don't know" answer.

31. Share yourself as a teacher; tell the students things about yourself. Students will respond warmly and enthusiastically to this adult-like sharing.

32. Many boarding home students have missed health and physiology classes and can benefit from good instruction in health education.

33. In most villages, all school supplies were given to students at the school. For some it is a new responsibility to remember to bring pencil and paper.

34. Be firm but fair.

35. Body contact between the same sex is prevalent and commonplace; Native students are often unaware of why non-Natives interpret this closeness as homosexual, which it is not.

36. The teacher should be aware that the non-Native students will often mock and tease the Native students. This type of behavior by the non-Native further reinforces doubts and fears about white people in the Native mind.

37. Ostracism is one form of punishment. When white students, and/or teachers ignore the Native student, this form of punishment (by village standards) is being inflicted.

38. Freedom of movement in the classroom will enable the student a greater feeling of relaxation. Also it will help with communication.

39. Native students have at times accused boarding home parents of trying to starve them. This comes from the fact that in their own home they are allowed to eat whenever they are hungry. This is especially true with meat, their staple. Many do not realize the cost, since most of their meat is probably obtained from hunting. If a student tells you this, do not laugh it off; he is expressing a real problem.

40. It may be difficult for the student to correlate concepts common to the white culture but unknown to theirs because of their lack of experiences in the urban community.

41. Reading skills may be lower due to non-correlation between their first and second language; furthermore, there has been no acknowledgement of this academic bilingual potential. There is a confusion in the past school experience due to the use of a foreign language (English) from the beginning of school upward.

42. Some students may lack background that provides a great deal of reading material in the home.

ALASKA TOWNS AND VILLAGES
ETHNIC INFORMATION*

VILLAGE	TRADITIONAL ETHNIC BACKGROUND	VILLAGE	TRADITIONAL ETHNIC BACKGROUND
Akhiok (Alitak)	SW Eskimo	Anvik	Athabascan
Akiachak	SW Eskimo	Arctic Village	Athabascan
Akiak	SW Eskimo	Atka	Aleut
Akutan	Aleut		
Alakanuk	SW Eskimo	Barrow	N Eskimo
Alatna	N Eskimo	Barter Island	N Eskimo
Allakaket	Athabascan	Beaver	Athabascan
Aleknagik	SW Eskimo	Belkofski	Aleut
Ambler	N Eskimo	Bethel	SW Eskimo
Anaktuvuk Pass	N Eskimo	Birch Creek	Athabascan
Angoon	Tlingit	Brevig Mission (Teller Mission)	N Eskimo
Aniak	SW Eskimo	Buckland	N Eskimo

VILLAGE	TRADITIONAL ETHNIC BACKGROUND
Candle	N Eskimo
Cantwell	Athabascan
Canyon Village	Athabascan
Chalkyitsik	Athabascan
Chefornak	SW Eskimo
Chevak	SW Eskimo
Chignik	SW Eskimo
Chignik Lagoon	SW Eskimo
Chignik Lake	SW Eskimo
Chistochina	Athabascan
Circle	Athabascan
Clarks Point	SW Eskimo
Copper Center	Athabascan
Craig	Haida
Crooked Creek (Nowat R.)	SW Eskimo
Deering	N Eskimo
Dillingham	SW Eskimo
Diomede (See Little Diomede)	N Eskimo
Dot Lake	Athabascan
Dutch Harbor (See Unalaska)	Aleut
Eagle	Athabascan
Eek	SW Eskimo
Egegik	SW Eskimo
Eklutna	Athabascan
Ekuk	SW Eskimo
Ekwok	SW Eskimo
Elim	N Eskimo
Emmonak (Kwiguk)	SW Eskimo
English Bay	SW Eskimo
False Pass	Aleut
Fort Yukon	Athabascan
Galena	Athabascan
Gambell	N Eskimo
Georgetown	Athabascan
Golovin	N Eskimo
Goodnews (Mumtrak)	SW Eskimo
Grayling	Athabascan
Gulkana	Athabascan
Hamilton	SW Eskimo
Holy Cross	SW Eskimo**
Hoonah	Tlingit
Hooper Bay	SW Eskimo
Hughes	Athabascan
Huslia	Athabascan
Hydaburg	Haida
Iliamna (See Newhalen)	Athabascan
Ivanof Bay	SW Eskimo
Kake	Tlingit
Kaktovik (See Barter Island)	N Eskimo
Kalskag	SW Eskimo
Kaltag	Athabascan
Kartuk	SW Eskimo
Kasigluk	SW Eskimo
Kiana	N Eskimo
King Cove	Aleut
Kipnuk	SW Eskimo
Kivalina	N Eskimo
Klawock	Tlingit
Klukwan	Tlingit
Kobuk	N Eskimo
Kokhonok	SW Eskimo
Koliganek	SW Eskimo
Kongiganak	SW Eskimo
Kotlik	SW Eskimo
Kotzebue	N Eskimo
Koyuk	N Eskimo
Koyukuk	Athabascan
Kwethluk	SW Eskimo
Kwigillingnok	SW Eskimo
Larsen Bay	SW Eskimo
Levelock	SW Eskimo
Lime Village	Athabascan
Little Diomede	N Eskimo
Lower Kalskag	SW Eskimo
McGrath	Athabascan
Manley Hot Springs	Athabascan
Manokotak	SW Eskimo
Marshall (Fortuna Ledge)	SW Eskimo
Medfra	Athabascan
Mekoryuk	SW Eskimo
Mentasta Lake	Athabascan
Metlakatla	Tsimshian
Minto	Athabascan
Mountain Village	SW Eskimo
Naknek	SW Eskimo
Napakiak	SW Eskimo
Napaskiak	SW Eskimo
Nelson Lagoon	Aleut
Newhalen	Athabascan
New Stuyahok	SW Eskimo
Newtok	SW Eskimo
Nightmute	SW Eskimo
Nikolai	Athabascan
Nikolski	Aleut
Noatak	N Eskimo
Nome	N Eskimo
Nondalton	Athabascan
Noorvik	N Eskimo
Northway	Athabascan
Nulato	Athabascan
Nunapitchuk	SW Eskimo
Old Harbor	SW Eskimo
Oscarville	SW Eskimo
Ouzinkie	SW Eskimo
Pauloff Harbor	SW Eskimo
Pedro Bay	Athabascan
Perryville	SW Eskimo
Pilot Point	SW Eskimo
Pilot Station	SW Eskimo
Pitkas Point	SW Eskimo

VILLAGE	TRADITIONAL ETHNIC BACKGROUND
Platinum	SW Eskimo
Point Hope	N Eskimo
Portage Creek (Ohgenakale)	SW Eskimo
Port Graham	SW Eskimo
Port Heiden	SW Eskimo
Port Lions	SW Eskimo
Quinhagak	SW Eskimo
Rampart	Athabascan
Red Devil	SW Eskimo
Ruby	Athabascan
Russian Mission (Kuskokwim)	SW Eskimo
Russian Mission (Yukon)	SW Eskimo
St. George Island	Aleut
St. Marys (Andreafsky)	SW Eskimo
St. Michael	SW Eskimo
St. Paul (St. Paul Island)	Aleut
Sand Point	SW Eskimo
Savoonga	N Eskimo
Saxman	Tlingit
Scammon Bay	SW Eskimo
Selawik	N Eskimo
Shageluk	Athabascan
Shaktoolik	N Eskimo
Sheldon Point	SW Eskimo
Shishmaref	N Eskimo
Shungnak	N Eskimo
Sleetmute	SW Eskimo
South Naknek	SW Eskimo
Stebbins	SW Eskimo
Stevens Village	Athabascan
Stony River	Athabascan
Tanacross	Athabascan
Tanana	Athabascan
Tanunak	SW Eskimo
Tatitlek	SW Eskimo
Teller	N Eskimo
Tetlin	Athabascan
Togiak	SW Eskimo
Toksook Bay	SW Eskimo
Tuluksak	SW Eskimo
Tuntutuliak	SW Eskimo
Twin Hills	SW Eskimo
Tyonek	Athabascan
Unalakleet	N Eskimo
Unalaska	Aleut
Venetie	Athabascan
Wainwright	N Eskimo
Wales	N Eskimo
White Mountain	N Eskimo
Yakutat	Tlingit

LANGUAGE ARTS SKILLS

1. Have the students write about their home village. Give them specific things to write about -- population, school, stores, churches, family.

2. Have students prepare a chart containing the villages represented in the class. Be sure to include the students' names on the chart.

   Example:

ALAKANUK	Camille Andrews
BETHEL	Paul Oscar
CHIGNIK	Don Lind
HOOPER BAY	Wilfred Bunyan, David Green

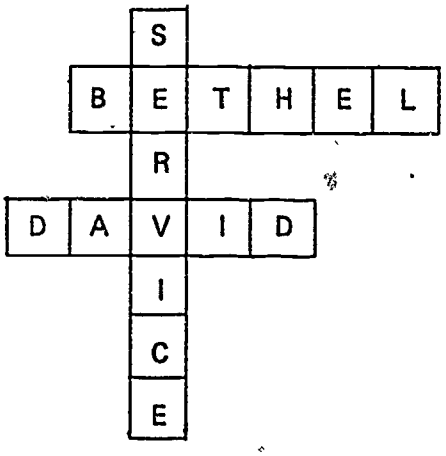
3. Show students how differently each of us sees something. This is an activity for short written descriptions and perhaps sharing with the class orally. You may just ask for one sentence. Use objects such as a radio, record album, hat, book, purse.

4. Write a paragraph. On the board or overhead, list ideas for a paragraph. Write the

sentences. Begin another paragraph from class ideas, then have each student finish the paragraph.

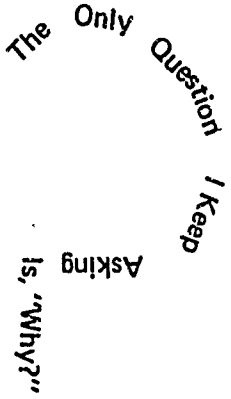
5. Crossword puzzles are very popular. Create some for the class, then provide graph paper for them to make their own. Puzzles could be used for vocabulary, getting to know each other, etc.

Example:



6. Have students create poems in the shape of things. They might use Yupik or Inupiat words.

Example:



7. Keep a diary (journal). Devote time at the beginning of each class period to writing entries. This may be a very private writing, and should not be graded. A spiral notebook might be used.

Suggestions:

My favorite class
The thing I like best about my family
My favorite relative
If I had a car of my own
With $100 I would
I can hardly wait to
If I could have 3 wishes
A memorable person
If I could make a telephone call to anyone
Twenty years from now
The best movie I ever saw
My favorite T.V. program

8. Concrete poetry. Have each student make a box out of 8-1/2 x 11 inch paper. Choose a theme. Write one word on each side of the box (six words). As a class, or two groups, stack the boxes to create a thought and write the ideas in poety form.

9. Letter writing. To encourage letter writing, have the students write away for free things. (Use blanks from magazines or newspapers.)

10. Suggested captions for bulletin boards:

    Something to Crow About
    Gobble up a Good Book
    Who? (Use owl)
    Can you Unscramble These?
    For Laughter
    New Arrivals (Use stork)
    Down to Earth with Good Books

11. Embarrassing moments. Use pictures or cartoons with the opaque to show embarrassing moments. This leads to the fact that all of us are sometimes embarrassed. Share one or several incidents that have happened to you. Have each student write about an embarrassing moment. If desired, post and illustrate them.

12. Cartoon captions. Collect several cartoons with the captions removed. Use the opaque to share the cartoons with the class. Show the cartoon and then have each student write a caption. Let those who wish to share them with the class do so.

13. Newspaper use. Have each student select a newspaper article. Read the article and then create a fictional story. The story could be based on what happened before or after the article took place.

14. Reading. Find two stories or paragraphs that are written about the same subject, but with obvious discrepencies. Lead students to realize the necessity of knowing the background of the author and his purpose, in order to evaluate the articles. Read (aloud) the parts that are definitely opposite. Discuss. Give the class five minutes to write a sentence(s) giving the essential thought of each article.

15. Exaggeration. Give examples of exaggeration. Discuss the meanings if the students are confused.

    Examples: Big as a two-ton truck!
    Hungry as a bear!
    Fast as lightning!

16. Descriptive words. Use groups of descriptive words and classify them as strong or weak.

    Examples: leathery or tough skin
    swell or good cake
    enormous or big table

17. Similes. Give several examples. Ask for other suggestions.

    Examples: black as _____
    cold as _____
    hot as _____

18. Precise writing. List several short paragraphs to read. Under each paragraph provide space to condense into one short sentence, the major thought of the paragraph. Compare ideas.

19. Listening skills. Read aloud a high-interest story. Afterwards, ask a few questions for short oral answers.

20. Poetry. Use John Angaiak's record album, "Lost in the City," (Alaska Rural School Project). The lyrics are in Yupik, with the English translation.

20. Poetry. Use John Angaiak's album, "Lost in the City", and Simon and Garfunkel's album, "Bridge Over Troubled Water", as an introduction to poetry.

22. Reading. Discuss, demonstrate, and practice various types and techniques of reading with many varied materials: skimming, scanning, study reading, etc.

23. Time words. Teach meanings of specific time words such as decade, century, epoch, simultaneous. Discuss meanings. Have students place them in order to time. Use the words to fill in the blanks of sentences.

24. Sequence. Cut up a short magazine article or story. Scramble the parts and have students reassemble in order.

25. Parts of the book. Teach recognition and use of various parts of books -- index, contents, bibliography, appendix, etc. Practice must be specific with the actual use of the sections. A simple checklist can be used including perhaps ten different parts of books. Students must check which ones are found in various books or other reading material (cookbooks, textbooks, comics, manuals, etc.).

26. Relative ideas of time, size, speed.

    a. Time words. Discuss what big, slow, enormous, after a while, etc., mean in context. Be specific.

    b. Time words. Give sentences and have students determine exact minutes, days, speed, etc., might be meant from more general terms.

       Example: It was a long time before the taxi came.

27. Vocabulary, using context. Emphasize the importance of context in determining meaning of a word.

    a. Leave words out of simple sentences, then paragraphs, and finally, stories. Have students determine possible meaning. Any plausible answer is acceptable.

       Example: The _____ wind seemed to go right through his _____ coat.

    b. Underline unfamiliar or difficult words in a paragraph or page of a story. Have students identify words they don't know and then attempt to determine meaning using the context clues.

28. Multi-meanings of words.

    a. Create awareness of the many meanings of one word.

    b. Use flash cards containing a single word; see how many meanings can be found.

c. Give students three to five sentences in which one word is used in three to five different ways.

29. Vocabulary. Use the language master with blank or printed cards to build vocabulary. Could also be used with Yupik or Inupiat.

30. Idioms. Have students make pictures of figurative and literal sayings.

31. Word of the day. Have a committee select five words for the week. At the end of each day, tell the class the word. The next day each person should be able to pronounce, spell, and use the word in a sentence. At the end of the week give a prize for the person (people) able to use those five words in the best sentences or paragraph.

32. Library ideas. Use areas to display library books on a particular subject. Change it fairly often to keep the interest high.

33. Word memory. Use vocabulary words to be taught in sentences omitting parts. Make relevant by using students' names.

Example:

P_ul w_nt_d to l_ar_ _o dr_v_.

34. Malapropisms. Use malapropisms in sentences to test work memory. Use the comedian Norm Crosby's material or records.

Example: Most people would consider it immortal to cheat and lie.
Some gnats are almost indivisible to the human eye.

35. Reading. Ways to make books popular:

Make a poster
Create original illustrations
Pantomime
Tell the story to musical accompaniment

36. Poetry. Write down or bring in the words to popular songs. Apply terms of poetry.

37. Select major topics. Scramble the words and ask the class to place them under proper headings.

Example:	schools	aircraft	hunting
	teachers	propellor	gun
	desks	intake	bullets
	students	altimeter	prey

38. Humor. Select records make by comedians (Flip Wilson, Bill Cosby). Play passages to show differences in styles of humor, styles of language. Discuss.

39. Application blanks. Use many different types of forms to fill out. (Credit, job, social security, etc.).

40. Catalogs. Prepare an example of an order blank. Have each student make out an order. Figure postage, weight, cost, etc.

41. Vocabulary. Post pictures with difficult words under them. (Pachyderm,

camaraderie). Discuss what the picture visually tells the class, so they can learn the meaning. Also use for Yupik or Inupiat.

42. Experience charts. Select a common school activity, such as lunchtime in the cafeteria. Show actual photographs or videotapes of lunch. The teacher can begin a simple two to three sentence story, or list suggestions from the class. A chart can be prepared by arranging the sentences sequentially. Go on to creative group or individual charts:

Examples:	jokes	verbs
	poetry	village life
	classes	people
	adjectives	

43. Newscasting. Provide a microphone, cassette recorder, tape recorder, or videotape recorder. Select topics for coverage. Prepare audio-visual aids if it is to be videotaped. (Weather maps, charts, cartoons, photographs). Choose commentators, plan a script.

Examples:
- weather
- school news
- city events
- village events
- State or world news
- announcements

44. Spelling. Put the class in a circle. Have each student spell his village so the others can write it correctly. Do the same with words from the dictionary.

45. Telephone book.

    a. Use for alphabetical order.

    b. Specific information: Lumber yards, doctors, airlines.

    c. Discuss the different parts: yellow pages, emergency numbers, area codes.

46. Teletrainer. (Old telephones could be used.) Discuss the importance of taking messages by phone. Practice writing the messages down. Practice emergency messages, job interviews, appointments, etc.

47. Newspaper.

    a. Discuss the parts: banners, want ads, datelines, editorials, political cartoons, sports, weather, fashion, food, society, etc.

    b. Locate on a map the various date-lines.

    c. Read a section orally and then have the class write down where it would be found.

    d. Make newspaper notebooks; cut out and arrange in newspaper form.

48. Library skills.

    a. Teach the use of the card catalog.

b. Teach the classification of books.

c. Reference books.

49. Comprehension. Read and hear legends and other items of folklore from all periods of history and from various parts of the world. These could be used as points of departure for the students to write their own legends and folklore tales. It should be urged that the initial concern is what is written and not how it is written. Self-confidence in writing is a desired goal. A related idea is to invite the students to illustrate their folklore creations through some medium in art.

50. Autobiography. This could be something that is strictly between the teacher and student or could be shared with the class.

51. Writing. Use current newspapers and magazines as stimuli for discussions and brief writing assignments or relevant topics. These sources could include: The Anchorage Daily Times, The Daily News, The Tundra Times, Alaskana, or other sources selected by the students and teacher. Schools should subscribe to newspapers in order to get current ones.

52. Writing. Provide an open opportunity for any student to contribute writings to the school newspaper and/or yearbook. This should be given publicity, especially as writing skills improve and creative expression is identified. Natives could be featured as personalities in the paper also.

53. Writing. Keep samples of original writings to be compiled. These could be put to use in a class newspaper or class booklet.

SOCIAL STUDIES SKILLS

1. Have each student make a class schedule. If desired, exchange the cards (3 x 5 inch cards).

NAME HOME VILLAGE GRADE			
PERIOD	CLASS	ROOM	TEACHER

2. Autobiographical questionnaire. On the first day give each student a 5 x 8 inch card. On the top line print name, last name first. Use a key word with each question so that they may be exchanged later. Encourage the class to exchange them, discuss them, enjoy them (such as, favorite pastime? Girl watching!). Listen to the chuckles.

name

birth date
age
home village
Anchorage address
telephone number
favorite T.V. show
favorite song
job interests
favorite class
a person you admire
favorite movie
hobby(ies)
favorite pastime
a place to which you would like to travel
a place you would like to live
favorite sport
favorite food

3. Friendship. Questions to discuss:

   a. What does friendship mean to you?
   b. Did you choose your friends, or did they become friends by accident?
   c. How do you show friendship?
   d. Why is it important to develop and maintain friendship?
   e. Illustrate friendship. (Posters, ads, cartoons).

4. Moralizing.

   a. Use open-ended questions, such as "What else might have been done?" instead of "How would you like me to do that to you?"

   b. Avoid "why" questions, "yes-or-no" questions, and "either-or" questions that tend to make a student defensive.

5. Teach about different countries via the family, how it lives, the roles and habits of the people.

6. Teaching different cultures. Employ the use of different religions, students seem to be highly interested in this.

7. Have the students make village maps. Post them. Have a contest with the maps by seeing who can write in the most names on the houses.

8. Use bilingual people whenever possible for students to hear foreign speech (Yupik, Inupiat, Aleut, etc.).

9. Make up menus for people in other countries, keeping in mind the food products and customs of the country.

10. Travel game. Help students become better acquainted with Alaska. Make travel cards. Fan them out and ask for volunteers. A volunteer then goes to the large wall map, while all other students work at their seats. Read the card aloud. Have the students make up their own travel cards to add to the stack. Use villages, highways, mountain ranges, rivers, etc. Keep each card to about five places, and in the same approximate area. (Union 76 road maps are quite good for this.)

    Example: Travel from Bethel to Stuyahok to Holy Cross to McGrath.
    Travel from Anchorage to Seward to Valdez to Cordova to Glennallen.

11. Postmark game. Have students collect postmarks from Alaska. Have them displayed attractively.

12. Make soap carvings.

13. Carve totem poles from balsa or cedar wood, or even draw them.

14. Have students make a picture file of Eskimo life before and after the coming of the white man. Choose from categories such as. weapons, transportation, clothes, food, religion.

15. Have students locate their home village with a pin on a large wall map.

16. Draw pictures of people using no skin color; show their race.

17. Use the Beatle's album "Revolution". Pass out the lyrics. Ideal for lesson on revolution.

18. Take a historical figure that you have discussed and have the class write a story based on that character.

19. Teach history through the use of the biography. Show them how human the person really was.

20. Have students make a list of things that they do on Wednesdays and Saturdays; do the same for people of other countries.

21. Using the names of students, put together consumer math problems relative to everyday life.

Example: Paul and David were invited to a party. They were to bring part of the refreshments. They were to provide potato chips, hot dogs, chip dip, and lemonade.

potato chips	$ 1.39
hot dogs	3.43
chip dip	1.04
lemonade	.91
Total	$____
Each of them paid half. How much did each pay?	$____

Example:

a. Figure a grocery list for the week.

b. Figure the cost of recreation for one month.

c. Figure the cost of utilities for one month.

d. Figure the cost of lunches for one month.

22. Budgeting. Help the students to figure how a month's salary might be spent.

BUDGET FOR MAY

TAKE-HOME PAY $500

MAY	FOOD	HOUSING	CLOTHING	TRANSPORTATION	MEDICAL	RECREATION	MISC.	SAVINGS
%	33%	26%	13%	10%	6%	6%	5%	1%
$500	$165	$130	$65	$50	$30	$30	$25	$5
1		$95	$12.95					
3				$10				
7	$42.35							

The student may want to keep a running account of daily expenditures too.

May 1 - rent . . . . . $ 95.00
May 1 - coat 12.95
May 3 - gas 10.00
May 7 - groceries 42.35

23. Classified ads. Use the newspaper. Either have all copies the same or provide a ditto. Take each ad individually. Talk about unfamiliar terms. Begin with jobs, then discuss housing.

Give them specific ways to mark the ads:
Underline salary
Circle experience
Box the job description

Waitress wanted. Must be 18 or over. Two years experience, neat. Work nights, 6-11 p.m. $175 per week, good tips.	Shoe salesman wanted. Must be neat, pleasant. Ages 19 - 30. No experience necessary. $155 per week.

24. Set up job interviews in the classroom. Role play.

25. Do a community survey on jobs. Begin with the school. Make a list of jobs available in the school.

Example:
custodial staff 5
secretaries 7
teachers 53
administrators 3
cafeteria 6

Then do individual job descriptions:
- training necessary
- employment outlook
- salary
- job responsibilities

26. Make a file or slide show about a local industry. Prepare a script or simple narration (lumber company, sand and gravel company).

27. Prepare units on:
- Vocational guidance
- How to fill out income tax
- How to take a driver's test
- How to register for the draft
- How to open a checking or savings account
- How to apply for a loan
- How to apply for life, health, or fire insurance
- How to get a social security card

28. Cultural ties. Since posters are so popular, put them to good use by creating class posters in other languages.

PEACE JOY LOVE	IN YUPIK	IN INUPIAT

29. Use the newspaper to:
a. Obtain an apartment
b. Figure all costs (utilities, repairs, etc.)

LOCATION	COST	DESCRIPTION
534 Ingra, No. 3	$140, includes heat and utilities	1 bdrm., large complex, quiet, near park

30. Use the newspaper to:
1. Obtain a house
2. Figure all costs (utilities, repairs)

RENT

LOCATION	COST	DESCRIPTION
212 West 19th	$325 per month	Unfurn., 2 bdrm., 1 bath, fenced yard

BUY

LOCATION	COST	DESCRIPTION
946 Plum Street	$43,000 or best offer	1 acre lot, landscaped, w/w carpet, 3 bdrm., den, 2 baths, large kitchen

31. Prepare a card file of vocations.

32. Construct collages to illustrate concepts, values, personality types.

33. Complete an application for a social security card.

34. Take the students on as many field trips as possible. The Native students are very limited in their knowledge of jobs. Have the students write down all the various types of jobs they see while on this trip and discuss these jobs the next day.

35. When discussing a new country have the students list on a piece of scrap paper one idea that they have about the new country. Teacher should collect the ideas and list them on the board (no names). Now the class must decide which ideas to keep on the board and which ones to dismiss. Students will carry the entire class discussion with very little guidance from the teacher. Also the students are amazed at their own knowledge and also their misconceptions.

36. The teacher should have students bring in a few small odd shaped rocks (about the size of a baseball). Next have the students take a ruler and measure vertically every inch and mark the rock with chalk. Repeat this procedure on four different sides of the rock. Next, connect the dots on the same plane forming a series of concentric circles. Now have the student stand up and look at the top of the rock; what he sees will be a map showing the different elevations on the rock. Show the class an aviator's map and ask them, "How do you make a map on a flat piece of paper that shows how high mountains are?" The students should be able to figure this out with the past experiment fresh in their minds.

PROJECTS AND ACTIVITIES

1. Field trip suggestions:

International Airport
Merrill Field
Anchorage Native Medical Center
Newspapers
Alaska Methodist University
Anchorage Community College
Fine Arts Museum
Alaska Railroad
Bakery
Dairy Processing Plant
Banks
Atlantic Richfield
Fire Department
Police Department
Park strip
Electric Company
Telephone Company
Alaska State Court
Naturalization Hearings
Post Office
Hotels

2. Have the class select a theme for a project. Create a project using slides, transparencies, music and narration.

Example:	Theme:	Friendship
	Setting:	Dark Room, chairs arranged in semi-circle, escort the audience in
	Slides:	Home-made and ektagraph; use pictures of elderly people, infants, boyfriends-girlfriends, words
	Transparencies:	Use felt markers, cartoon characters, animals, words
	Music:	Tape the music to accompany the slides and transparencies; "You've Got A Friend", "Bridge Over Troubled Water", "He Ain't Heavy", etc.
	Narration:	Bits of poetry, creative lines that fit with the visual mood

3. Present the class myths and legends of Alaska by the use of slides (home-made and ektagraph), transparencies, music and narration.

Example:	Setting:	Dark Room, escort class in, storyteller disguised in sheet and mask
	Slides:	Artwork, animals, scenery
	Transparencies:	Masks, totems, etc.
	Music:	Eskimo chants, or other
	Narration:	Stories about the creation. (Tlingit); origin of tribal names (Haida); the flood (Tlingit); the moon, sun, and stars (Tlingit); spirits (Eskimo); ghost stories from the gold rush era.

4. Make a diorama about a favorite part of the story. Use a shoe box, cellophane, construction paper, pipe cleaners, clay, etc.

5. Design cards for holidays. Linoleum or block prints.

6. Design travel brochures.

7. Design advertisements.

8. Book-making project. This project is one that will help teach recycling, craftsmanship, and order. Besides that, it's just plain fun! Each student should select a theme for his book. Collect about 30 pictures. The pictures from magazines usually work best. Cut pictures all the same size. Correct measurement is extremely

important. Fold each picture in half, back it with other pictures. The folded edges should be in perfect alignment. The cover should measure about one-fourth inch larger. Manila paper seems about the best. Some cardboard is too stiff. Cover the proposed back with contact paper or material. Rubber cement is best for gluing.

9. Homemaking. To develop appreciation of pleasant and attractive surroundings.

   a. Discuss the meaning of house and home.

   b. Discuss effects of color.

   c. Discuss furniture, floor, ceiling, wall finishes, outside finishes.

   d. Projects:
      - floor plans
      - make model furniture
      - design model rooms
      - design accessories (lamps, drapes, etc.)
      - collect pictures of styles of houses

   e. Discuss home financing.

10. Prepare a slide show of Anchorage with narration. This could be adapted to individual villages.

11. Make murals. (Village life, ethnic background, school activities, etc.)

12. Anatomy. Make a silhouette of the human body. Label the body parts in English, Yupik, and Inupiat.

13. Notebooks. (Current events, election reporting, poems, cartoons, famous people, animals, Alaska, world rulers, etc.)

14. Files:
    - picture files
    - slide files
    - transparency files
    - ditto master files
    - crossword puzzle files

15. Making use of free materials:
    - wallpaper books
    - greeting card books
    - carpet samples
    - paint samples
    - wood panel samples
    - drapery samples

16. Use of the videotape recorder. To acquaint the students with the machine, just turn it on during regular class time. Allow them to observe themselves on the monitor. As they begin to relax, ask for volunteers. Tape the volunteers, then play it back. Ask the class for suggestions. Tape frequently.

17. Obtain maps of Anchorage from the Chamber of Commerce. Use them to locate various places in the city. They can be a valuable tool in learning the city and help as an introduction of map usage (ease of transition between streets to latitude and longitude, scale, key, legend, direction).

18. Prepare culture flash cards. These flash cards should contain pictures or drawings which readily represent a foreign culture. As the year progresses, the flash cards will

increase and the class will improve their recognition of other cultures.

19. How to categorize. Take a common object, such as tail lights on a car. Have the class make individual charts showing the various shapes of them. Show the things they have in common and how they are different. Use other examples if so desired (shoes, chairs, pencils, etc.). Ease into the cultures of people, race.

20. Social modeling. Since it is desirable to have a positive image of oneself or ethnic group, strive to give examples by the use of guest speakers, films, or videotapes. Prepare a WHO'S WHO IN ALASKA, using native leaders, legislators, authors, artists, composers, etc.

Examples:

Paschal Afcan, Author, Yup'ik Linguist
John Angaiak, Singer, Composer, Field Representative, Neighborhood Youth Corps
Bennie Benson, Aircraft Mechanic, Creator of the Alaska Flag
Marie Nick Blanchett, Bilingual Teacher
John Borbridge, Lawyer, Tlingit-Haida Leader
Emily Ivanof Brown, Author, Educator
Francis Haldane, Air Traffic Controller
Agnes Harrison, Public Relations Consultant, Educator, Nurse
Willie Hensley, State Senator, President AFN, Inc.
Oscar Kawagley, Educator, State Boarding Home Program Supervisor
Maggie Lind, Storyteller
Bertha Lowe, Inupiat Coordinator for State-Operated Schools
Robert Mayokok, Artist, Author, Lecturer
Woodrow Morrison, State Director, Alaska Student Higher Education Services
Sadie Brower Neakok, Educator, Social Worker, Judge
Emil Notti, Government Official
Elaine Ramos, Vice President, Sheldon Jackson College
Donald Wright, Past President of AFN
Laura Wright, Parka Manufacturer

21. Values clarification technique. List the ten things you like to do best (Careers Workshop, 1972)

Example:

	A/P	$	*	R	T
1 eating	P		*		Today
2. movies	P	$			Last Saturday
3. reading	A				Today
4. basketball	P			R	Today
5. swimming				R	Last summer

A/P Alone or with people?
$ Cost over $5?
* With someone you love?
R Involve risk?
T The last time you did it

After filling out the chart, discuss as a class.

22. Traits in Common. Divide the class into groups (four to five per group). Give instructions to find traits in common. Have them make a list of about ten. Total points. Compare with the whole class.

Example:

TRAITS IN COMMON GROUP 3

NAMES	SALLY	JANE	CAROL	SUE	POINTS
Birth Month	December	December	July	August	2
Birth State	Alaska	Montana	Alaska	Alaska	3
Eye Color	Blue	Blue	Brown	Brown	2 - 2
Hair Color					
				Total	____

23. Have each student select five pictures that show very definite expressions. Using the opaque projector, have each student give one word to describe the expression (happy, satisfied, etc.).

24. To help with self-awareness. On a small sheet of paper, have each person write one word that would describe how they want other people to feel about them. On the opposite side write the word that would describe how they would not like to appear to others. Discuss if desired.

25. Clustering. On the board write:

POSITIVE NEUTRAL NEGATIVE

Prepare a list of words meaningful to your class. In groups of four to five, move to the word which designates how they feel about that word. Example: school, smoking, mother, family, pizza, coke, gym, reading.

26. On the board write:

THE HUMAN DEVELOPMENT LAB, PART II

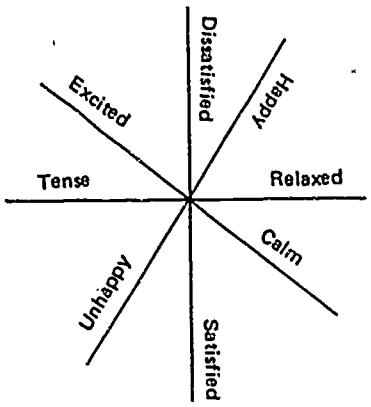
Hard working Harry _____ Goof off Gabriel

Individual Irving _____ Conformist Charlie

Have the students place a dot to represent where they would be on the line. Offer to place yourself on the line.

27. How do you feel today? Draw the figure on the board. Write one word on each line that would describe the feelings of the day. Discuss if appropriate.

Example:



28. "My bag." On the outside of a large paper bag create a collage. It should tell what everyone thinks you are. On the inside glue pictures to show what you think you are.

29. Home-made slides

With your class, decide on a topic or theme for the slide show.

Using slide mounts as guides (or paper squares cut to size) have kids glean magazine pictures pertinent to the theme.

Stick the strips in warm water (a mild detergent seems to speed up the process) until the paper soaks away and leaves the image on the clear plastic.

Mount the pictures in commercial slide mounts, and the show is on the road!

Materials:

1. Slick magazines.
2. Scissors.
3. Clear contact paper ($.49 a yard).
4. Large container of warm water (bathtub works well).
5. Slide mounts.
6. Iron for pressing slide mounts.

Other inexpensive home-made slides can be manufactured with clear plastic and marking pencils. Also, wierd effects can be achieved by burning black-and-white pictures onto colored thermofax pages and mounting them.

30. Personal Inventory

A. Informal Autobiography

As an introductory activity, have students write a short paragraph about themselves. (Prepare class by discussion ahead of time to decide what should be included.)

Follow-up by having each child read it to the rest of the class in an informal setting.

Teacher note: Don't correct this paper.

B. What kinds of things are you interested in? What skills do you have? What

kind of work do you want to do? How do you want to live? Where do you want to live?

C. Discuss briefly your vocational plans for the immediate future and for life. If your plans are still indefinite, discuss some of the problems you are facing in making your decision.

D. Invite several Native people to class who can tell students about their jobs and the requirements for the job.

MY WORK HABITS

Answer YES (letter perfect habit), SO-SO, or NO (poor habit) in the answer column and enter the score in score column. Each YES is 3 points, each SO-SO is 2 points, and each NO answer is 1 point.

STARTING THE WORK PERIOD	ANSWER	SCORE
Do you:		
1. Attend class regularly and consider the class as an important personal commitment?	_____	_____
2. Leave coats, books, chewing gum, boyfriends, and other unnecessary items outside the classroom?	_____	_____
3. Arrive at class in time or even a few minutes early with no loitering at the door?	_____	_____
4. Enter the room quietly?	_____	_____
5. Have with you all materials (paper, pencil, thinking caps, etc.) needed for the day's work? Are you a self-sufficient unit so that you do not have to borrow from your neighbor?	_____	_____
6. Come to class appropriately dressed and well groomed?	_____	_____
7. Be prepared to take an active part in learning activities?	_____	_____
8. Stop talking at the bell without being told and avoid unnecessary talking during the hour?	_____	_____
WORKING HABITS DURING THE PERIOD		
9. Devote your full attention to the class -- put aside your outside interests for the full time of the class?	_____	_____
10. Feel responsible for your behavior and performance in the classroom so that you always have your "best foot forward?"	_____	_____
11. Listen carefully, quietly, and courteously to instructions?	_____	_____

12. Do all work carefully and according to directions? _____ _____

13. Make your own decisions about routing matters regarding classroom procedure and assignments? _____ _____

14. Think while you work so that obvious errors do not slip by? _____ _____

15. Use your initiative and adapt well to changes in classroom procedure or in assignments? _____ _____

16. Participate in discussion and learning? _____ _____

17. Feel responsible for producing an acceptable, finish product? _____ _____

18. Strive for high standards of performance? _____ _____

19. Turn in neatly done papers? _____ _____

20. Try always to do satisfactory work rather than to try always to find satisfactory excuses for not doing the work? _____ _____

21. Work until the end of the time without reminders? _____ _____

22. Turn in work before deadlines? _____ _____

23. Realize that you are dismissed by the teacher, not by the clock? _____ _____

24. Make sure your desk or work area is in good order before leaving the room? _____ _____

25. Always return books and borrowed materials to proper place? _____ _____

26. Leave the room the way you entered -- quietly? _____ _____

27. Show respect for school and personal property, both yours and that belonging to others? _____ _____

28. Never behave in an annoying manner; are you always courteous, cooperative, and businesslike while in the classroom? _____ _____

29. Show respect for classmates? _____ _____

30. Display traits employers look for in a beginning worker such as dependability, reliability, honesty, efficiency, loyalty, perserverance, and cheerfulness? _____ _____

31. Refrain from chewing gum in class? _____ _____

32. Remain calm, cool, and collected under pressure? _____ _____

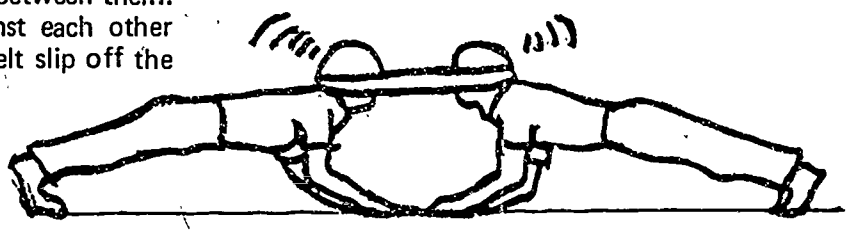
33. Zealously guard your reputation as an industrious student? _____ _____

TOTAL POINTS . . . . _____

NATIVE YOUTH OLYMPIC GAMES

Head Pull

Two contestants face each other on hands and knees on the floor. A belt is placed around the back of both contestants heads and the contestants pull this belt tight between them. The two contestants pull against each other until one contestant lets the belt slip off the back of his head.

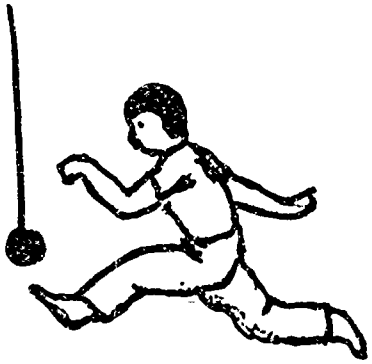


Indian Leg Wrestling

Two contestants lay on the floor side by side with their feet pointing in opposite directions. Each person locks arms with his opponent with the arm that is next to his opponent. Contestants swing the leg nearest to his opponent three times vertically by the count of the referee. On the third elevation of the legs, the contestants lock legs at the knee and attempt to roll their opponent over.

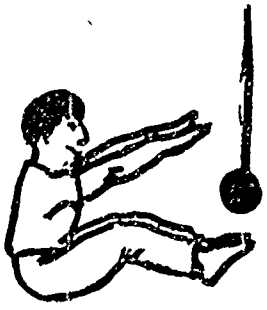
High Kick-Single Legged

Each contestant trys to kick an object suspended a certain distance above the floor with one leg. The contestant must try to kick the object by jumping off of one leg attempting to kick the object with that same leg and returning to the floor on that leg that he jumped from.



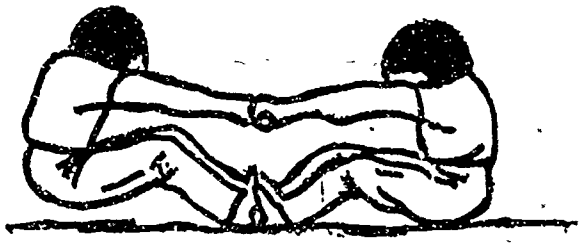
Two-Legged High Kick

The contestant again trys to kick an object that is suspended above the floor but this time using two legs. The contestant must jump from the floor with both feet simultaneously, kick the object, and then return to the floor with both feet at the same time. Both feet should be kept together and the contestant may not fall upon landing on the floor.



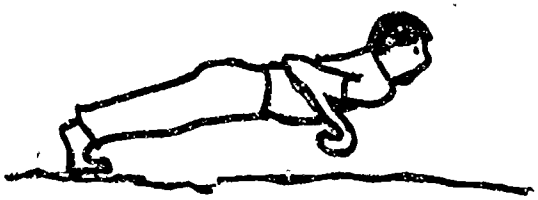
Stick Pull

Two opponents sit on the floor facing each other. The bottoms of a contestant's feet are placed against his opponents with his legs spread. A stick is placed between the two opponents and both opponents grip it with their hands. One opponent's hands on the outside of the other opponents. Both opponents try to pull the other opponent either off the floor or pull hard enough to make his opponent release his grip on the stick.



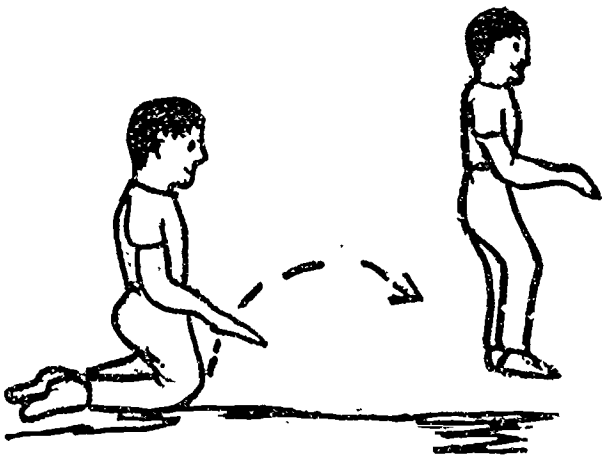
Seal Crawl

Each contestant must be in a position which resembles that of a push-up position. The elbows must be even with his upper body. The hands which support the upper body must have fingers curled underneath so that he is supported by the heel of the hand and the first knuckles. The contestant must remain in this position resembling a lowered push-up position and must propell himself across the floor by the use of his hands and toes. The winner is that contestant who goes the farthest distance without touching the floor with any other part of his body.



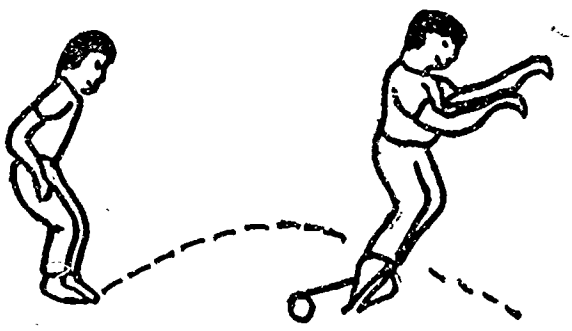
Knee Jump

Contestants kneel behind a line with their toes pointed out behind them. The contestants must leap forward from a kneeling position across the line landing on both feet simultaneously. The winner of the event is the contestant who jumps the farthest. Determination of the length of the jump is made by measuring from the starting point to the point where the contestants heels first touch the floor. The contestant must remain in a standing position after the jump.



Toe Kick

The contestants stand behind the starting line. The contestant must jump forward and kick a rod backwards with his toes as far as possible. The contestant may not touch the floor between the rod and the starting line. After he has proceeded to kick the rod backwards, he must land on both feet ahead of the original place of the rod. The winner is determined by the distance that the rod is kicked backwards from the starting point.



(NOTE: For more information on Native games and contests, see programs No. 3 and No. 15 in FIRST ALASKANS,ITV series

THE FIRST ALASKANS - INSTRUCTIONAL TELEVISION SERIES

AVAILABLE FROM ABSD A-V CENTER

Lesson.

1. Inupiat -- The Eskimo People

   Eskimo artist and writer, Robert Mayokok, sketches and tells about the traditional way of life in his village of Wales as he remembers it when he was a young man. Paul Tiulana, formerly from King Island, narrates the program.

2. Health Aide

   Bibiana Aluska Penn, a former community health aide in the village of Stebbins, and several other native people dramatize health problems of a remote village and what is being done to solve the problem. Robert Singyke narrates.

3. Eskimo Olympics

   This program features the athletic events of the Eskimo Olympics which are held in Fairbanks each summer. Included are the following contests: blanket toss, Indian stick pull, body weight lifting, knuckle hop, seal skinning, ear weight, ear pull, single high kick, and double high kick. Sylvester Ayek narrates.

4. As The Students See It

   Teenage Native students in the Boarding Home Program react to comments made by other Native young people and by Native leaders at the 1970 Convention of the National Congress of American Indians which was held in Alaska.

5. Eight Stars of Gold

   Benny Benson tells the story of his life and how he designed Alaska's flag. He also tells some interesting anecdotes relating to his Aleut heritage. Rare visuals from the Alaska State Museum and Anchorage Fine Arts Museum, old photographs and artifacts from many private collections are also included.

6. Unipkut -- Stories That Are Handed Down

   Mary Brower Stotts demonstrates the wolf scarer, juggling, and Eskimo patty cake. She sings a children's song and illustrates a story about the northern lights and a children's game with a story knife.

Lesson.

7. Aiyahak -- Eskimo String Stories

   David Otuana tells stories in Eskimo and illustrates them with complex figures made with string. Sadie Brower Neakok translates the stories and several Eskimo children gather around to listen.

8. Student Away From Home

   Native teenager, Allen Attungowruk, must leave his village to get a high

school education. This program illustrates some of the differences between village life and living in another home and going to a large high school in a big city.

9. Preparing For Tomorrow -- Education in the Village

Scenes in village classrooms. Emphasis is given to those activities which relate to the needs of Natives.

10. Wainwright, Alaska 99782

George Agnasagga, Mayor of Wainwright, takes us on a tour of his village and explains life there, some of the problems they've encountered and what the people are doing to solve them.

11. Haidas of Alaska

Hydaburg residents explain their village life today.

12. Twentieth Century Tsimpsians

Residents of Metlakatla tell about the move of the Tsimpsians to Alaska and life in their village today.

13. The Tlingits of Klawock

Klawock residents explain how Tlingits live today.

14. Haynyah Tlingit Dancers

Students from the Klawock School demonstrate the Tlingit dances and songs they've learned under the leadership of Mrs. Fannie Brown.

15. Sports of the Native Youth

Teenage Native students demonstrate difficult athletic feats and compete in the First Native Youth Olympics. Michael Patkotak narrates.

RESOURCE PEOPLE AND AGENCIES

The following might be contacted for speakers or resource material.

Mr. Willie Hensley, President (Eskimo)
Alaska Federation of Natives, Inc.
1675 C Street (Kaloa Bldg.)
Anchorage, Alaska
Phone: 279-4578

Alaska Native Medical Center
3rd Avenue and Gambell Street
Anchorage, Alaska 99501
Phone: 279-6661

Mrs. Winifred Lande, Director
Alaska Rural School Project
University of Alaska
College, Alaska 99701
Phone. 479-7694

Alaska State Housing Authority
903 W. Northern Lights Blvd.
Anchorage, Alaska 99503
Phone: 279-7643 or 272-1471

Aleskind Workshop
3350 Commercial Drive
Anchorage, Alaska

Mr. Bob Rude, President
Cook Inlet Native Association
3350 Commercial Drive
Anchorage, Alaska
Phone, 274-4633

Mr. Robert Shalkop Director
Anchorage Historical & Fine Arts Museum
121 F 7th Avenue
Anchorage, Alaska 99501

Boarding Home Program
1689 C Street, Suite 133
Anchorage, Alaska 99501
Phone. 277-8634

Mr. Robert Portlock, Education Administrator
Bureau of Indian Affairs
Kaloa Building
P.O. Box 120
Anchorage, Alaska 99510
Phone: 279 1401

Mrs. Esther Kaloa Garber (Athabascan)
Information Specialist
Bureau of Land Management
Department of Interior
555 Cordova Street, Rm. 403
Anchorage, Alaska 99501

Mr. Francis (Frank) Haldane (Tsimpshain)
1903 Toklat
Anchorage, Alaska
Phone: 279-3303

Mr. Oscar Kawagley (Yupik, Eskimo)
Boarding Home Program Supervisor
1689 C Street, Suite 133
Anchorage, Alaska 99501
Phone: 277-8634

Dr. Judith Kleinfeld
University of Alaska
College, Alaska 99701
Phone: 479-7431

Mrs. Nettie Peratrovich (Haida Indian)

Mrs. Bertha Lowe
Inupiat Coordinator
State Operated Schools
650 International Airport Road
Anchorage, Alaska 99502
Phone: 274-1645

Irene Reed, Director
Eskimo Language Workshop
University of Alaska
College, Alaska 99701
Phone: 479-7100

ALASKA NEWSPAPERS

ANCHORAGE DAILY NEWS, P.O. Box 1660, Anchorage, Alaska 99501; (daily and Sunday), $3 regular mail, $21 via air mail, per month.

ANCHORAGE DAILY TIMES, P.O. Box , Anchorage, Alaska 99510. $3.95 in Alaska, $5.75 west of the Rocky Mountains, $7.60 east of the Rockies, per month. Air mail rates on request.

FAIRBANKS DAILY NEWS-MINER, 200 N. Cushman, Fairbanks, Alaska 99701, $3.25 in Alaska, $4 U.S. and Canada, $10.75 first class mail, per month.

KODIAK MIRROR, P.O. Box 1307, Kodiak, Alaska 99615, (daily) $3 per month.

THE DAILY SENTINEL, P.O. Box 779, Sitka, Alaska 99835; $30 per year.

THE KETCHIKAN DAILY NEWS, P.O. Box 79, Ketchikan, Alaska 99901; $30 per year.

THE SOUTHEAST ALASKA EMPIRE, 138 Main St., Juneau, Alaska 99801, (daily) $3.10 in Alaska, $3.50 outside Alaska, $7.25 air mail, per month.

CHEECHAKO NEWS, Drawer O, Kenai, Alaska 99611, (two times each week), $20 per year.

NOME NUGGET, P.O. Box 610, Nome, Alaska 99762, (two times each week), $16 per year.

DELTA MIDNIGHT SUN, Box 961 Delta Junction, Alaska 99737; (weekly) $10 per year.

PIONEER ALL-ALASKA WEEKLY, P.O. Box 970, Fairbanks, Alaska 99701; $10 per year.

THE COOK INLET COURIER, Box 312, Homer, Alaska 99603, and Box 1399, Kenai, Alaska 99611; (weekly), $6 per year.

THE CORDOVA TIMES, Cordova, Alaska 99574; (weekly) $6 per year.

THE FRONTIERSMAN, Box D, Palmer, Alaska 99645, (weekly) $8.93 per year.

THE PETERSBURG PRESS, Petersburg, Alaska 99833, (weekly), $7.50 in Alaska, $10 outside Alaska, $25 via air, per year.

THE SEWARD PHOENIX LOG, Box 97, Seward, Alaska 99664, (weekly), $7.50 per year.

TUNDRA TIMES, Box 1287, Fairbanks, Alaska 99701; (weekly), $10 per year.

VALDEZ-COPPER BASIN NEWS, Box 109, Valdez, Alaska 99686, (weekly), $6 regular mail, $16 via air mail, per year.

WRANGELL SENTINEL, Wrangell, Alaska 99929, (weekly), $8 regular mail, $12 first class, $20 via air, per year.

THE NORTH WIND, P.O. Box 456, Skagway, Alaska 99840, (monthly), $2.25 per year.

GREAT LANDER, 3110 Spenard Road, Anchorage, Alaska 99503, (weekly), $15 per year.

ELMENDORF SOURDOUGH SENTINEL, Elmendorf Air Force Base, Anchorage, Alaska 99506; (weekly), distributed free to military personnel.

FORT RICHARDSON PIONEER, Fort Richardson Army Post, Anchorage, Alaska 99505; (weekly), distributed free to military personnel.

CHILKAT VALLEY NEWS, P.O. Box 118, Haines, Alaska 99827; (weekly), $6 per year.

CHUGIAK-EAGLE RIVER STAR, P.O. Box 1007, Eagle River, Alaska 99577; (weekly), $7.80 per year.

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THE KOTZEBUE NEWS, P.O. Box 335, Kotzebue, Alaska 99752; (weekly), $10.40 per year.

(ALASKA magazine monthly, $6 per year, Box 4-EEE, Anchorage, Alaska 99509; THE MILEPOST, annually, $2.95.)

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ALASKA STATE HOUSING AUTHORITY
LISTING OF
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