

THE 1963 BIA-UNIVERSITY OF ALASKA SUMMER PROGRAM REPORT

APPENDIX C

INTRODUCTION TO THE 1963 BIA-UNIVERSITY OF ALASKA SUMMER PROGRAM REPORT

The general theme of the 1963 summer program was to get the students to think about the question, "Who am I?" At the time, spring of 1963, when I was asked to again do a summer program at the University of Alaska, the BIA Juneau Office said it should be on college orientation. By 1963 and after Mt. Edgecumbe had implemented college prep courses and the BIA was interested in promoting Native students to attend higher education institutions. Based on my experience at Mt. Edgecumbe and with having had conversations with Native students who were attending college, the "Who am I?" theme seemed appropriate.

Later, in 1973, after having left Alaska to work at the BIA Central Office level, I did the Alaska Native Needs Assessment (Project ANNA) and asked Dr. J. S. Kleinfeldt of the University of Alaska to write a research paper on, "Characteristics of Alaska Native Students." In her researched base analysis Dr. Kleinfeldt found that even low achieving Native graduates of a parochial high school did better than some high achieving students from public schools. Her reference to "Identity Formation," comports well with the, Who am I theme. In my later work with the Navajos I have used an instrument titled, "Gifted Attitudes Inventory for Navajos (GAIN)." When I first reviewed the content of GAIN I thought it reflected more a Navajo moral imperative than anything related to high academic achievement. Upon further reflection, I discovered what I think has been an ill defined understanding of my own regarding Native and Indian higher education. Strong character, whether Native, Indian or something else, makes for success in higher education. In this respect, teacher grades are a strong predictor of success in college than test scores. The constant emphasis on such things as math and science content of a high order is misplaced when it comes to Natives and Indians. It has been my observation of over 50 years that the Native person with a strong self-identify, with minimal academic achievement test scores, will succeed in college. The 1963 summer program was a first attempt at strengthening Native college students self-identify.

Tom R. Hopkins

BUREAU OF INDIAN AFFAIRS SUMMER PROGRAM

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INTRODUCTION

The summer program at the University of Alaska for 1963 found the U.S. BIA working with college-bound students for the first time at this institution and for the first time in a summer program in Alaska. In previous years, summer projects have been aimed primarily at developing programs for students on the secondary or elementary level.

The central theme — “Who Am I?” — served as the guiding principle in the selection and planning of content material and related activities. The program was planned as an attempt to assist the prospective freshman student to begin to find himself; to begin to question the “why” of his existence and to help him make his own very personal adjustment to the answers these questions might lead him to discover, particularly as they relate to college life in general and, hopefully, to the deeper meanings in his life.

The question of “Who Am I” would seem to be of consuming importance to all young people of college age, but most especially, it would seem to be so to the Alaskan native young person who is so often torn by what he sees as a dramatic conflict between the “old and the new.” This conflict is created in part by the cultural differences between the Alaskan native way of life and of the dominant culture of the United States. These cultural differences mean, in essence, that the Alaskan native student is being asked to compete in a culture which is different from the way of life which he learned in his home village. Under the circumstances, the importance of formal education has added significance in the life of the Alaskan native. The schools, as social institutions, have an added responsibility for instructing him in the values and skills indigenous to the highly literate and technologically sophisticated dominant culture of the United States. Furthermore, in order to successfully teach these values, skills, and essences to this special group of students, the teachers and administrators of Alaska’s schools must make a concentrated, determined effort to understand “who the young people are” in their own — if not dominant at this time in history, certainly valuable — society and thereby be ready to help them retain pride of heritage while they are at the same time coming to

know the meaning of competing in a modern world. This is a large and demanding responsibility and one which can not be adequately met by school people unless they have an articulate understanding of the beginnings of Western society in general and of American society in particular. Many cultural values and elements taken for granted in the average middle class home of the United States are found to be very different from those taught in Alaskan native homes. This absence of some of the basic cultural elements of Western society which contribute to some of the standards by which the student is judged in the dominant culture means that the schools must do a more than adequate job of teaching knowledge and skills, but also in teaching the essences of the dominant culture of the United States. The absence of some of the dominant culture–elements from his experience and training certainly does not mean that the Alaskan native is therefore exempted from evaluation under criteria evolved in the dominant culture. The Alaskan native, like every other citizen of the citizens of the United States, is often assigned his social role and status based on his individual worth to the dominant society. Whether this should be the case is not a question. Moral and philosophical consideration aside, it is the case. An irreversible historical process is making it more the case every year. As a result, the Alaskan native must depend heavily on the knowledge and understandings he is taught in the schools of Alaska.

This great responsibility of the schools means that Alaskan natives must be encouraged toward high educational aspirations. They must be encouraged and helped to bridge the cultural gap between village and urban society so that it will be possible for them, if they wish to do so, to enter the fast–changing culture of the United States on an equal footing with other citizens. The BIA and the State of Alaska through the University of Alaska feels a great responsibility in assisting the Alaskan native to be successful in every phase of his formal education. As a group, the Alaskan native represents one of the largest stable human resources of the state and, unfortunately, a human resource which is only now beginning to receive attention regarding leadership potential. The citizens of Alaska can no longer afford to overlook the potential of these unique peoples. Effective education would seem to be the key to the successful development of this potential.

The theme, "Who am I?" lends itself admirably to the development of a summer program which may help the Alaskan native student make a unique success of his college life and, hopefully, of his life as a citizen in the modern state of Alaska and in the United States.

The program centered around the activities of twenty-one college capable Alaskan native students who elected to participate in the summer session at the University of Alaska. An original number of thirty students was reduced to this number due to pressures usually felt by young people to prepare financially for the coming college year. These twenty-one students are from throughout the state of Alaska: from Barrow in the north to Sitka in the south. They are graduates of public high schools and Mt. Edgecumbe High School (operated by the U.S. Bureau of Indian Affairs). In all, eight different Alaskan high schools were represented in the program.

The students were invited to attend by invitation sent to the respective high schools during the spring of the year. (The information sent to the students is attached in the Appendices of this report and may be read there in its entirety). The program was presented to the students as one which would involve them in a regular college program by enrolling them in one course for credit and in one orientation course conducted by the U.S. Bureau of Indian Affairs personnel. The course chosen for college credit was the freshman level Anthropology 101 course.

The students were housed in University dormitories and lived under normal college dormitory regulations. They ate their meals at the University cafeteria and were situated insofar as is possible, during a summer term, in a college environment.

The Anthropology course was taught by a member of the Anthropology Department of the University of Alaska and had an enrollment of thirty-nine students, twenty-one of whom, as has been noted, were in the Bureau summer program. The other students in the class were college freshmen and older, more mature students who wanted credit in beginning Anthropology.

The textbooks for the Anthropology course were those which are normally used during the regular fall and spring semesters: Hoebel, *Man in the Primitive World* and *Readings in Anthropology* by Koebel, Jennings and Smith.

The sessions conducted by the personnel of the U.S. Bureau of Indian Affairs represented the same time investment as did the Anthropology course. The structure of this part of the program was such that the reading requirements also equaled those of a regular University course. The central objective of the six-week program was to develop the theme, "Who am I?" from historical, philosophical and psychological points of views in such a way as to lead the students to discover the correlative meaning of the total program.

Large group sessions were devoted to the historical and philosophical development of the theme while small group and individual conferences were provided to help the student learn more about himself in the psychological sense. Efforts were made to help the student coordinate the activities of the program and to relate these activities to the theme of the program. In the beginning, these sessions were highly structured, but evolved to become less so and the students were encouraged to pursue pertinent subjects and problems which grew spontaneously out of their activities and discussions.

Very few lecture-type sessions were held, for great emphasis was placed on the evolution of the kind of climate which encourages and allows individuals to personalize and verbalize the problems and intellectual concerns coincident to their studies, thoughts and activities.

The historical development of the theme emphasized the study of the lives of individuals in the history of the western world who "found themselves" and were able to make important contributions to the development of mankind. At the same time, an attempt was made to provide the students with the beginnings of a knowledge of what Man has learned about the genesis of the differences in the world-view of preliterate peoples and literate peoples, and about the essences of these different world-views. The material used was chosen for readability as well as pertinence. Selections from the following books were used:

- *The Story of Mankind* by Van Loon
- *The Making of the President* by Theodore White
- *This is My Story* by Eleanor Roosevelt
- *The Greek Way* by Edith Hamilton

- *Profiles in Courage* by John F. Kennedy
- *The Primitive World and Its Transformations* by Redfield

During the philosophical development three levels of study were emphasized: 1) mythology; 2) the meaning of freedom, and 3) the meaning of leisure time. Mythology was approached on a comparative basis and the classical mythology of the western world was compared to the mythology of Alaskan native cultures.

The point being to demonstrate, in a philosophical and yet concrete way, how it is that all peoples have ideas in common, as well as different ideas, in this area. The further point of this study was to show how the mythology of a people lays bare in a very elemental way, the essential spiritual and philosophical thought-trends of that people.

The plan was also to have included the record album “Ways of Mankind,” but this was presented in the Anthropology course so that, naturally, it was not used in the orientation program.

In addition, there was the study of world affairs which was designed to awaken the students to the world about them and to lead them to relate themselves to the rest of the world. Areas briefly studied were: Russia and Russia’s Satellites, Japan, China and India. This aspect of the program was worked out on a small-group presentation basis and included resource people from the University whose homes are in the various countries which were studied. These meetings were held once a week. Emphasis in this phase, as well as in the other parts of the program, was on independent study, summarizing, interpreting and relating, and presentation.

The leisure time sub-theme was developed in the following way: What is the meaning of leisure time? What has it meant in the villages in the past? — (Comparison with some other preliterate cultures). What does it mean in the U.S. at the present time? — (Comparison with village attitudes toward leisure time in the present). What has leisure time meant to me (the student)? What shall it mean to me on this campus and in the more distant future? Selections from these books were used:

- *The Story of Philosophy* by Will Durant
- “The Grand Inquisitor” by F. Dostoevsky (from *The Brothers Karamazov*)

The books chosen for this group to study, discuss and interpret were selected, keeping carefully in mind both the length of the time of the total program and the hours per day available to the students for study. Those books read in their entirety are invariably “easy” reading for high school graduates. Only selections from those books which would be “hard going” for the students if read in their entirety were used. The thought was that the emphasis should be placed — given the time element and orientation nature of the program — on general understandings and the verbalization of these understandings, both orally and in the form of some critical and interpretative short essays. Much effort was expended in an attempt to broaden and deepen the students critical facility. The dates for the six-weeks session for the University of Alaska were June 24 – August 2 and the students who were to participate in the program began arriving on June 20. By registration day, all students, excepting one, had arrived.

The general arrangements for financial assistance were unique inasmuch as the students were given as much opportunity as possible to handle their own finances. This included, “pocket money,” which was released periodically during the program. Textbooks were purchased by the students from funds allotted each student at the beginning of the program. The books used in the Bureau portion of the program were all paperbacks and were furnished without cost to the student.

The time interval between the arrival of the first student and the first class was spent by the students in getting settled in the dormitories and in making visits to the city of Fairbanks. In general, the students were glad when classes began for they were beginning to find the great amounts of free time frustrating. They made arrangements to organize a recreation committee to help utilize some of the free time. Excess free time was no longer a problem after the first class meetings.

During the first week of the program the pressures of college life began to develop and related problems began to appear. The following is a summary and description of these aspects of the program which seemed most pertinent to the realization of the objectives for the program.

The first week of the Anthropology class was devoted to the development of ideas related to the origin of the discipline of Anthropology. This included an emphasis

on the theory of evolution and the evidences of the evolution of man as substantiated by Archeology.

The Anthropology course met in the mornings and the week began with a reading assignment for the first part of the course. Student reactions to this assignment were varied. These reactions will be mentioned as they were encountered during the course of the week's activities.

At the first orientation session the students were asked to write an autobiography, which was subsequently used during the program as a part of the background information utilized by staff members in individual counselling sessions. The autobiographies were well written and certainly afforded a mechanism for learning something of what the student thought of himself.

One of the main concerns of the students at the beginning of and during the program was the use of their leisure time. There were times during the day and during the week which presented a problem to them from their point of view, for there was no one to organize them and tell them what to do. This aspect of college was new and startling to most of the students. The first thing they wished to do was to organize a recreation committee which would plan activities for the group. The committee was organized, met and planned a weekend dance for the first week. In addition to this, some of the members attended a meeting of the Fairbanks Native Association and were asked by this organization to participate in some of the summer-time activities of the community of Fairbanks.

At the close of the first Anthropology class the students were asked to write down a question which remained with them immediately at the close of the class. The questions varied from the superficial concerning driving lessons to the profound regarding evolution and the essence of being. (Sample questions will be found in the Appendix, E).

The material ordered for the Bureau part of the program had not arrived in time for the first week of activities so that modifications had to be made. During the first week the Bureau sessions were directed toward organizing the program for the six weeks, emphasizing facets of human behavior expected of college students.

During the first week the sessions were mainly concerned with the relationship of the verbalization of ideas to success in college life. An attempt was made to teach the idea that one of the main tasks of a University or college is that of teaching ideas and the ability to communicate these ideas. Verbalization was stressed, but equal stress was placed on the more basic requirement of looking into one's self to discover one's ideas, and of gaining the knowledge necessary to the development of new ideas so that one begins to feel compelled to communicate these ideas by the spoken and written word.

The current affairs aspect of the program was organized and a report was assigned for the week. This report was to be made by a small group and was to concern the problem of integration in the United States.

The questions asked of the students were: Why must one keep well-informed on local, national and world affairs? Why are current affairs important in the United States? It was emphasized that intellectual stimulation and development comes about through a conflict of ideas, an interchange of differing points of view — thus the absolute need for verbalization was demonstrated and emphasized again. One of the threads which ran through the current affairs segment of the program was then the sub-theme: that the clashing together of different ideas creates the ferment which keeps a people and their nation vital and growing. The students were reticent but learned as the six weeks progressed to enter avidly into discussions. In this respect, their participation in the Anthropology class was nonrml.

An orientation trip to the library and around the campus was also planned and taken during the first week. The visit to the library was made after several students began to wonder about a place to read and to study. The visit to the library was planned in this manner so that when it was accomplished it would have grown out of a felt need. The students were very attentive during the visit and were pleased to find the facilities of the library so varied and useful. They used newspaper and magazine sections, as well as the music listening facilities (head-phone type).

Job opportunities were discussed in some of the large group sessions and this was correlated with success in college. Job preparation was discussed as being one objective of a college education.

The term “western culture” was introduced in the sessions toward the latter part of the week. This was a new term and concept for all the students and it partially capitalized on the teaching of the concept, culture, in the Anthropology course. It was explained that this term would be used throughout the six weeks to describe the way of life from which the dominant culture of the United States has branched. It was interesting to note that the term “western culture” was new to all of the students, particularly since they were fresh from twelve years of education in the public schools of the United States and were interested students.

Using the term introduced above the concept of a University in our culture was introduced. The questions that were put to the students: What is the purpose of higher education? How does it fit into the overall development of the western culture? “Higher learning,” or “college education,” was used as it is related to the overall structure of western culture. It was explained in its philosophical sense (the Greek–philosopher type approach); in its vocational sense; and in the sense of its relationship to a successful democracy. Basic to this approach to higher education are the academic skills so incident to success: 1) reading ability, 2) writing ability, and 3) speaking ability.

The problems expressed by the students in relation to ability and their Anthropology course were explained within the context of the purposes of higher education. The “reading habit” was stressed as much as, if not more than, reading skill. The students were urged and helped to develop reading habits which would become life–long, regardless of their success or failure as college students. This approach, relating the skill and personal problems to the students, to the content of the Bureau program was used throughout the six weeks. An attempt was made to help the student glean from his experiences at the University a body of useful, interrelated ideas which would help him fit into the post high school education of his choice.

By the end of the first week, the students were ready to approach the subject of mythology and its importance in a culture. Edith Hamilton’s essay on classical mythology was read along with some of the Greek myths from the book. Only selections from this book were read and discussed. The discussion evolved into the students’ relating of myths which they had heard during their childhood and which prevailed in

their home culture. The importance of mythology to the person who believes it was emphasized rather than the literal or superficial truth of the myth. Truth, for our purposes, was taken to be the meaning which a particular myth possessed for an individual. For instance, if a person with an Eskimo background believes that the world is controlled by spirits which hover closely overhead (this was expressed by a member of the group), then the part this belief would play in that person's life was emphasized and was considered as important. This was discussed and explained as being the essence of mythology, that the basic ideas or spiritual qualities of the mythology of his culture are present in a person, though perhaps latently and nonverbally. The above example was explained by a member of the group who was careful to add that this belief is not like Christianity, but that it is the religion or spiritual belief of his grandmother and to her is very valuable and useful. The value that this belief had for his grandmother was upheld to the group as exemplary of the general value of mythology, and as being common to all human beings in all cultures. It was explained that the Greek, Norse, Roman, etc. mythology of western culture is an important part of the cultural heritage of the United States, and that the mythology of the Native peoples of Alaska is an important part of their cultural heritage; that mythology has a message of value for all people, regardless of their cultural heritage. The object being to emphasize to the students the fact that they have a rich mythological heritage and that this heritage is something to try to understand in its essence and respect, even if one does not agree with it or wish to adopt it as a personal belief.

A questionnaire, one of three which given during the six weeks was completed at the close of the session on Friday of the first week. This sample questionnaire is treated in a separate part of this report. A copy of the questionnaire is found in the Appendix.

The second week of the program found the students becoming increasingly involved in the activities of the summer session of the college, both intellectually and socially. The lectures preceding the first test were completed; social activities of various types and sources were beginning to create confusion and pressures; the materials ordered for the Bureau portion of the program arrived; and problems related to personal and academic adjustment were beginning to show themselves and to be verbalized.

The Anthropology course progressed with regularity and thoroughness characteristic of a University course, and the pressures related to the course, academically and intellectually, began to manifest themselves. The students were completing the first period prior to the first test and were frightened of what would be asked on the test. Many had not faced reality regarding the test and were riding the crest of easy high school grades. There was no great flurry of intense last minute studying. One chief concern of the students during the second week was with how to work in all the social activities which were beginning to increase in number and frequency.

The first week–end following the beginning of classes found the students attending a Saturday night dance which they had helped to promote; shopping in town for incidentals; and finding the library and using it as a place for study and reading for enjoyment.

The Fairbanks Native Association had a meeting which was attended by some of the students. The students were given some small responsibilities for certain Fourth of July activities in the Fairbanks community. Discussions were held about the function and purpose of the organization for the students were not enthusiastic about participating until they had investigated the purposes of this organization. They found that the organization professed to be non–political. But some students observed they didn't see how this claim could be true in view of the fact of the Association's discussions of political matters.

Another student pointed up the Fairbanks Native Association's courtesy in inviting the students to their meetings and its generosity in providing recreation for them. The fact is, the organization was almost too generous in providing recreation for them. At one point in the six weeks, the association created a rather serious conflict for some of the students by sponsoring a dance on the night before the last test. The students were too polite to tell the group that this dance, which was planned in honor of the students, was at the wrong time and the Native Association went ahead as planned. The confusion became apparent too late so that at the hour the dance was to have begun, no students were in evidence. The students felt badly about not having attended the dance and the Native Association felt badly about having had the dance at the wrong time. Bureau

personnel knew nothing of the plan for the dance until the evening for which it was planned.

During the second week the students began to experience the weight of the freedoms and the longer periods of unscheduled time which are allowed to the college student. The resultant ambivalence and frustrations were evidenced when a weekend dance which was planned for the group at the boys dormitory concluded with a few of the group attending). Many had decided not to attend; some decided to study; some went to other social activities; and some forgot about the activity. The problem of meeting social responsibilities was discussed among the students and the point was made that the essence of democracy lies in our concept of freedom and that this concept of freedom includes the concept of responsibility. In a democracy, when one chooses great freedom, one also chooses, inevitably, great responsibility. This was explained in an objective manner and discussed in one of the large group sessions.

It should be noted that as the six weeks evolved, many of the observations and comments which are here reported were expressed in individual conferences, small group coffee-cup "bull sessions," and at other times outside of both of the two class periods. In fact, some of the more penetrating statements were made by individuals as they sipped a cup of coffee, or thought while sitting in the comfort of the dormitory living room, or as they lounged in a reflective mood on one of the lawns. The informality and intellectual concerns of the college campus began to have a noticeable effect on the students.

The large group session on integration as an area of concern in current affairs was conducted by a panel of students. The approach taken by the students included a brief historical sketch of the problems of racial prejudice in the South and integration in general, and some brief biographical sketches of some of the leading figures who are deeply involved in the integration movement in the United States. A general discussion period followed presentation by the panel.

The students were encouraged to verbalize their ideas and to base their opinions and points of view on an informed background of information. Above all, they were encouraged to question (in some cases they were taught, actually, how to question). They were required (at the beginning of the six weeks, as the program transpired, this type of reminder became unnecessary) to be as complete as possible in their answers.

This type of discussion technique was used in all the current affairs sessions, and after the students got the hang of it, the discussions were excellent and the ideas presented were very stimulating. During the integration session some of the comments made by the students were superficial and some incisive.

Sample comments:

- 1) That if allowed, the negroes would take over when given equal status and role in society. This, according to the student, was an opinion expressed by men whom he had heard discuss the problem.
- 2) That some people who uphold racial segregation do so because the Bible states that a group (the negro in this case) of people have been eternally damned to be inferior people.
- 3) That racial prejudice is related to hating. That to overcome prejudices, one must stop hating.
- 4) That the violent activity related to the resistance of integration is created mostly by lower class non-negro. That, perhaps, this lower class of people are fearful that the only group considered socially inferior to themselves (the negro) may be given the freedom and opportunity to rise above them on the social scale. That, therefore, this lower class fights a life-and-death struggle to hold on to its last vestige of superiority.
- 5) What is first class citizenship? This was mentioned in relation to the often heard classification of negroes as “second-class citizens.”

Emphasis was placed throughout this discussion on the fact that one must strive to achieve objectivity of outlook as one studies, learns and discusses. Objectivity was explained as the point of view one achieves when one makes a sincere and concentrated effort to divorce one’s very personal feelings from

the study and discussions of ideas and subjects. This was the first attempt by summer program personnel to bring this particular aspect of higher education and college life to the attention of the student. A more thorough understanding and a more complete presentation of the point was achieved in a later session.

The week closed with the ominous conflict between Fourth of July activities and the first hour-test in Anthropology, which was scheduled for the following Monday morning. Every student was definitely concerned and involved in this conflict. The approach taken was one of talking with the students individually and in small groups in order to help them see clearly the various possible decisions which had to be considered. In no case was a student told what he should or should not do. The final decision was left to the student. The role played by Bureau personnel was to help the student realize the different problems, but to make it obvious that ultimately the final decision rested with the individual student. This approach was adopted as one attempt to help the student question and understand the requirements of college life. The University environment and the experiences related to their class work supplied the realistic pressures under which the problems developed and could be discussed. Experience proved that when the students understood fully what the decision was which had to be made, when he was aware of the different possibilities, then in almost every case he made a reasonable and responsible decision. In many instances the solution was a worthwhile and intelligent compromise.

The Fourth of July transpired and the students enjoyed a variety of experiences and yet managed to study a good part of Sunday, the day immediately preceding the day of the first Anthropology test. The recreational activities for the Fourth of July were varied and in some cases enormously time-consuming. A gold panning picnic was enjoyed by all, a dance planned by the Fairbanks Native Association was attended by all, and enjoyed by all. It should be mentioned at this point that the dormitory rules established for the University by the University were followed by the students at all times. As a result they were given many freedoms which they had not previously enjoyed, this being particularly true of the

students who were graduates of a boarding high school. In general, the students handled their freedoms well.

At this point in the six-week sessions, recreational activities were beginning to increase in number and some of the students increasingly chose studying in preference. Those recreational activities which were enjoyed a great deal were often the ones that developed spontaneously and were of short duration. Little control was exercised by the personnel in the program regarding the number or recreational activities, for it was decided that the better approach would be to allow the student to experience the frustration of an on-coming quantity of varied recreational activities, and then to help them understand the pressures which these frustrations were creating. Ultimately, the students made the decision.

As an example, one week the student could have attended a Saturday night dance, a Sunday evening social, mid-week social, a Friday night dance, etc. The appearance of many varied recreational activities then provided a very realistic setting which was in turn used to help the students understand the significance of leisure time, democracy, and the freedom related to higher education. The discussion of recreational activities began to have less prominence in the large group sessions as the six weeks transpired.

One particularly worthwhile activity was a dinner at the home of the Academic Vice-President of the University of Alaska, Dr. Howard Cutler. Dr. and Mrs. Cutler invited the entire group to their home for dinner on a Tuesday evening, and to stay for dance lessons which were being conducted by a Haitian student for the Cutler's teenage daughter. The students in the program enjoyed the dinner and learned the new dance steps with the rest of the young people.

The Anthropology test was taken on Monday morning. The students did not want to discuss it during the afternoon session, though this was brought up by a group leader for consideration. The test was typical of a college level test, rigorous and exacting, and more than most of the students had bargained for at this point in the program.

The most common comments regarding the test was that it was too long and time-consuming; that they felt they could have done better with a longer testing period, though the professor had added an additional ten minutes to the testing time.

The reaction of many students following the test was one of quiet contemplation and the admission that they were not sure they would come out, this being their first college test. It should be mentioned that the personnel of the project did not make an attempt to provide tutorial help for the students in their Anthropology course. Rather, the approach was to try to help the student to do for himself and in particular to help him discover the why of the possible alternatives. The students were very subdued following the test and this was reflected concretely by the admission of some that they might wish to change their minds about attending college. In any event, the first academic test did generate some serious thought on the part of the students regarding their plans, and the personnel working with the students were easily available to counsel them.

The large group sessions enjoyed some outstanding successes during this week and several important points were made by the end of the week. In the opinion of the personnel related to the project, by the end of the third week the program began to gain momentum and the planned objectives began to be realized, in some measure.

The theme, "Who am I?" was emphasized and related to the various aspects of the sessions as appropriate occasions developed. The book by Professor Redfield, *The Primitive World and Its Transformations*, supplied an invaluable impersonal setting for many discussion points which were to be emphasized.

Some of the points made and realized by students in their verbal responses were:

- 1) That in the small communities in Alaska, the villages, human relations are put very much on a personal basis. The fact of impersonal human relationships which is so common in modern-day America is something new and something which needs to be articulated and understood by the Alaskan native student. The students verbalized this as being the main difference between the attitude of people in the villages and the attitude of people met in an urban area.
- 2) That in the villages there is no specialization whereas there is great specialization in urban America.
- 3) That the small communities, and in particular the cultures of the northern Eskimo, are oriented toward a communal approach to life, and that the role one assumes in urbanized society is based on technical and professional training and skill, whereas in the small community it is based more in tradition. (The concepts and terms introduced and learned in the Anthropology course began, at this point, to support and help in the large group sessions).

The current affairs session for this week met outside on the lawn and the subject for discussion was Russia and Russia's Satellites. The general discussion was led by the small committee and the large group entered in with questions. Most of the material presented pertained to the cruelty of Stalin's Russia. The form the presentation took indicated that the students were in general more impressed with the horrors of prison camps and lack of freedoms than with trying to gain an understanding of Russian society and government. It was interesting to note that one member of the group thought, prior to his reading, that the term "satellite" referred only to the Russian space program. An effort was made to help the students understand Russia's significance as a world power and as a country, but little can be accomplished in one period, given the basic ignorance of students concerning this area of the world. The importance of being well informed and of developing the reading habit were again emphasized as being important to democracy and for success in college.

It was decided that for the subsequent current affairs sessions a foreign student would be asked to come to the class to represent his country. Fortunately, this was possible and was carried out for the remainder of the six weeks.

A field trip to the Geophysical Institute of the University of Alaska was planned and executed by the students. The students were given a thorough tour and a question session following the tour. This field trip was interesting and correlated well with the idea of encouraging the students to learn about all facets of the University.

Several students brought up problems related to their being required to read several books about different subjects. For instance, the students were being required to read the two Anthropology books and two books for the Bureau sessions simultaneously. They found that heavy, concentrated reading required great effort and that it was difficult for them to suddenly change from one train of thought to another. They professed to be confused by this requirement. The leaders explained that this is one experience that they may expect so long as they attend college; that it is a requirement of college life to which they must adjust.

Along with comments and questions about the reading requirements was a question regarding a schedule for the day. (This had not been mentioned purposely by the Bureau personnel with the thought that a more effective discussion would ensue if the

subject were introduced by the students). The problem having been brought out by a student, a solution in the form sample of a weekly schedule was written on the chalkboard and discussed in detail. Several students copied the schedule and made modifications to meet their needs.

The schedule was presented as being one effective way a college student may meet the demands of time during his college life and in preparation for an adjustment to the importance of time in the life of the ordinary citizen living and working in an urban community. Time was discussed per se and referred to as a cultural value of importance in western society. The students were asked to consider time from this point of view and to contrast it with the role time plays in other cultures. The students admitted that time has less significance in Alaskan native society and that for them, coming from a village environment, time does pose problems. Many followed their schedules for the remainder of the six weeks and found them helpful.

The discussions for the week continued and the concept “world-view” was introduced and related to cultural differences. This concept was used during the remainder of the program to describe and define differences in perspectives, particularly with regard to contrasting situations between Alaskan native and non-native groups.

The term “formal” vs. “informal” were introduced and related to the world-views of various cultures. This was discussed in relation to manners, for example, and how one culture can contribute to another in this and other areas of a basic pattern of courtesy in all cultures was discussed. Examples were given to emphasize the different world-views regarding manners by referring to the way different cultures look at the individual. A Cuban refugee (who participated in many of the meetings) illustrated his approach to a University professor. This was contrasted with the fact that one of the University professors had introduced himself to the group by mentioning his first and last name only, without mention of titles, etc. These two situations were further contrasted to the village situation wherein, many times, the people, including children, may call the teacher by his first name, not meaning any offense, but merely expressing their point of view regarding the teaching profession. The students appeared to have been enlightened by the contrasts and to have understood the differences.

One of the more interesting and vital large group sessions for the week focused on the understanding of the importance of “objectivity.” This had been mentioned on previous occasions, but a deeper understanding of the concept was gained during one of the larger group meetings.

“Objectivity” had been explained as an examination of ideals without involving personal feelings. This puzzled the students for they could not understand how one could discuss an idea without becoming personally involved. Role playing was utilized to demonstrate, and a discussion was carried on in the third person; no participant being allowed a personal reference. This experiment in discussion was very interesting to the students and the point was made when the leader of the group suddenly shifted to the personal and expressed a biased emotionally-oriented opinion. The students were then led to relate objectivity to the purposes of the University and to western culture, and were asked to consider the point of view as it relates to the “Who an I?” theme.

As the students were in the throes of the excitement created by their beginning to catch a glimpse of the meaning of objectivity one said, “Let’s have a personal discussion about evolution.” Such a discussion followed, and set the pattern for many of the meetings during the last of the six week program. The students excitedly exchanged ideas and aired their thoughts on problems which had obviously been with them since the beginning of the summer session and earlier. The group leaders faded into the background of the classroom activity, serving as moderators only.

The fourth week of the program was particularly fruitful as several events occurred which reflected, and in some measure demonstrated, the purposes for which the program was designed. Special visitors to the group introduced an intellectual stimulant; field trips enriched their experiences; the first test grades in Anthropology were returned; and many students began to verbalize their personal problems and to express a partial realization of the magnitude of the task of finding out “who they are.”

By this time the social activities had begun to assume a more reasonable role in the daily lives of students. Those activities planned were fewer and shorter, with new interest and emphasis being placed on allowing ample time for study. The bus which was assigned to the program began to serve an important function by affording easy transportation for activities which were brief, yet would divert and actually help the

student renew his inner resources. For instance, trips were taken to town, to a swimming beach, to Fort Wainwright, or to an abandoned mine. In all instances the students were away from the campus for two-hour periods or less, this time length being set by them as a group.

The dances which were attended were for all students, and as many non-native students were present for the summer term, usually afforded a very wholesome learning experience. However, in most cases the majority of non-native students in attendance at dances were men students, for there is a two to one preponderance of men over women at the University of Alaska. This presents problems during the fall time, according to University personnel, for the girls often have more dates than they have time.

This situation can create some very difficult problems for young college women who find it too easy to have a coke date, a dinner date and a show date, all in the same day and each with a different escort. Though the summer program students did not have this problem, there was evidence of it so that the students were led to verbalize this potential fall-semester problem in the hope that an early recognition of the alternatives might give our young women students a perspective for coping with the situation.

During this week the program was observed and visited by several individuals from the U.S. Bureau of Indian Affairs and from the U.S. Department of the Interior. The students were very glad to welcome the guests, particularly Mr. Robert L. Bennett, Area Director of the Juneau Area of the U.S. Bureau of Indian Affairs, and Mr. John A. Carver, Assistant Secretary of the Interior. Mr. Carver took time from a very busy schedule to talk briefly with the students. He exchanged questions with the students about their concerns and the concerns of our country and the state of Alaska. The visitors made pertinent comments to the group regarding their success in college and in life in general.

The Anthropology quiz was returned to the students on Monday and thirteen of the group had made failing grades. The class breakdown, including the total Anthropology class enrollment, was:

<u>Grade</u>	<u>Number of students</u>
A	1
B	7

C	4
D	4
F	20

The only A grade made on the test was made by a member of the summer program group.

The test had a sobering effect on the students and they approached their studies with more seriousness and determination than had heretofore been evidenced. Some were discouraged and worked hard to overcome their discouragement. Some of the more important conferences regarding the problems of grades occurred during the evening when a student was met by chance on the sidewalk leading to the library, or when a student was ruminating over his unused books, preoccupied with his own thoughts. It was thought that this type of conference was extremely truthful and helped as much as the more formalized meetings to gain and realize the objectives of the program.

A complete list of the grades, excluding student names, is contained in the Appendix of this report.

A part of the course the Anthropology professor included was the listening to records from the album, "Ways of Mankind," which was produced by the Anthropology Department of the University of California at Los Angeles. These records were excellent for teaching basic concepts with a high degree of correlation with the vocabulary used in other areas of the program.

Field trips were taken during the week to the satellite tracking station which is operated in cooperation with the Geophysics Institute of the University of Alaska. Here the students were able to observe technicians and engineers at work in a very complicated modern electronic complex. The students witnessed the recording of the radio signals transmitted by a satellite as it whizzed overhead, invisible to the human eye. The engineers and technicians were operating and maintaining the equipment. The students had an opportunity to talk with the engineer and the technician, the latter of whom spontaneously encouraged some of the students, if they have the aptitude, to try for engineering. This opinion was expressed in opposition to the expressed wish of

several of the students who were planning to become technicians, though, in fact, they have the ability and background to become engineers.

Dr. Frank Parker, Professor of Mathematics and Head of the Department at the University of Alaska gave a lecture to the group on aspects of the lives of certain mathematicians, who, in the course of the history of mathematics, made significant contributions to their discipline. The point being made that these individuals had found themselves and were able therefore to make a significant place for themselves in the history of mankind.

The Solar eclipse was viewed by the group, and four members participated in a charter flight to the Eclipse Center at Talkeetna.

The students were assigned an essay pertaining to the reading which was being done in the *Story of Philosophy*, the object being to give the students practice in essay writing and to acquaint them with one philosopher who made significant contributions to philosophy in the western world. *The Story of Philosophy* was correlated with the concept of higher education, the point being made that Universities and colleges have their roots in philosophy. The difference between a University and a college was explained.

The most interesting phase of this week of activities was the many individual conferences regarding assignments and individual problems that students were meeting. In all there were in excess of twelve individual (both formal and informal) conferences which bore directly on the objectives of the program. These will be discussed briefly in the following paragraphs.

Several current affairs articles from newspapers and magazines were handed to students who were to report on them to the group. The object of the assignment was to interpret the article to the group and to relate the content of the articles to the theme "Who am I?" All the articles were related in that they concerned the personal and courageous struggle of an individual who is making some significant contribution to current history.

One girl was given the topic of the murder of the negro leader, Medgar Evers. The student thought long and hard concerning the story of this man's life and then in desperation came to a staff member seeking assistance. She could recite the plot and

events of the article easily enough, but had difficulty in relating or personalizing the story. The suggestion was made that at some point in the life of this person he had to make a decision. The decision, in this specific case, pertained to the man's choosing to stay in the dangerous integration battle, in a leadership position, or choosing to lead a quiet family life. This man knew that his life was in constant danger, yet he chose to continue in a position of leadership. The man, in short, had some inward battle, some inward revolt, which only he could fight and decide. The thought was explained to the student that this is a part of the point of the story and that each person, in his own way and degree of intensity, faces this point of decision in his life, often many times during a lifetime. This student then began to talk freely and expressed a thought which she said she had pondered for a long time. Why do Alaskan natives choose to do second best when they are qualified to do better? Why do they choose to be technicians when they could be engineers? Why do they choose to be nurses when they could be doctors? The answer given to this penetrating observation was that she, or any other student, can achieve what she has the intelligence and the will to achieve; that one with the requisite intelligence who wanted to be a doctor could be a doctor if he would but choose to do so and take the plunge.

From this point in the conversation until its conclusion the student touched on, with great sincerity, many such points and began to verbalize questions which had been with her for a long time.

One student was handed a speech by Area Director Bennett to interpret. This was an interesting experience for the staff members and for the student, after reading the speech several times, the student concluded that he could not do the assignment. This seemed an unlikely answer considering the ability of the student. A long talk with the student revealed that the content of the speech was not only understood, but that it was also thought by the student to be vital to the welfare and development of Alaskan natives as a group. The student was experiencing verbalization of his ideas for the first time, and, like a child taking his first step, he was insecure and unsteady. As soon as it was made apparent to the student that his interpretation of the speech was reasonable and accurate, his hesitancy to do thinking in other areas was partially overcome. The students were asked to attempt to think, not memorize, and this created some rather trau-

matic situations. It is interesting that students who have completed twelve years in the public educational system out of democracy could be experiencing the pressure of responsible thinking for the first time, particularly since our whole idea of democracy depends on a thinking citizenry. Perhaps this is a problem which is faced by many non-native students as well.

One discussion which proved to be interesting was one which grew out of an assignment to an individual student to report on an article pertaining to problems faced by free adolescents in a newly free African country. The Prime Minister of this country is prescribing a training program for youth, for this country is having difficulty with its young people, especially in relation to morality and general stability. What this country is experiencing is the cultural disorientation common to any people who are going through a rather drastic cultural upheaval. The students understood the problem but did not relate it to themselves as one might expect, given Alaska's own cultural transformations and changes in which these students are intimately involved. Instead, they identified themselves with the dominant culture of the United States. This is perhaps, after all, not so surprising in view of their limited experience in thinking of themselves as citizens of a world, as well as of the village, state and nation.

The remainder of the conferences were concerned basically with the same points made in the three examples above. Each, in his unique way, was beginning to ask basic questions about himself and, in some measure, to experience his personal revolt regarding adjustment to college.

The weekend was given up mostly to the studying for a quiz in Anthropology. This was an interesting weekend for the Fairbanks community was celebrating what is known as "Golden Days," one of the liveliest and most exciting times of celebration during the year. Yet, most of the students chose to remain on the University campus to study for their Anthropology quiz. Those who did participate in the activities did so limitedly and were careful to return to the campus to study for considerable periods of time. Again, Bureau personnel were observant and helpful, but no suggestions were made to the students regarding their social life. This proved to be the best policy for, in time, the students sought help on their own initiative, or made the right decision, right inasmuch as it helped them to be successful.

By this time in the six week period, few students were seeking recreation which would utilize a complete weekend or a complete day. Several times during the week, and on the weekends, the bus assigned to the program would be used to go swimming, riding to town, or to visit some close-by tourist attraction. For instance, an evening river boat excursion was taken which lasted four hours on a Friday evening, a swim which took one hour, etc. In all cases, the activity was diverting and usually came after the students had been working hard on the books for several hours.

In addition to these types of activities, the students played volleyball and basketball; attended an art show by a well known Alaskan artist; studied in the University library; listened to classical music in the basement of the library on the University's hi-fi head phone equipment; attended University movies (educational and scenic); enjoyed the coffee breaks in the University cafeteria, etc. The personnel in the program thought it important that many wholesome activities be brought to the attention of the students so that they might choose those suited to their needs and interests, as well as have the experience of having to choose and eliminate.

Several of the brief bus excursions taken represented some very wholesome fun, for the students would bring their guitars and accompany group singing as the bus bounced down the road.

Professor Lee Salisbury of the Department of Speech and Drama met with the large group session on Monday of this week. His topic was the place of art in the life of the individual. He explained art and its significance for all peoples. The students were very responsive to his presentation which included art books and examples of art; for he approached the subject from the standpoint that art is another method that the individual uses to communicate his feelings and thoughts. The students were very receptive regarding his challenge that popular music is not music of the people because it is not lasting music. Much discussion followed and the other guests for the day, Dr. Madison Coombe, Area Director of Schools for the Juneau Area and Miss Amanda Finley of the Washington Office of the Bureau of Indian Affairs, and Mrs. Coombs, had an opportunity to make their contributions to this discussion.

The second day of large sessions found the group being led in their current affairs discussions by Dr. Ventkatesan, Professor of Geophysics from Iowa State University

(doing summer work at the University of Alaska), and whose home country is India. Dr. Ventkatesan is an excellent speaker and expressed the spirit of the Hindu religion. One of the most interesting observations made regarding this session was that the students were very curious regarding this man, especially “since he is not a Christian and is yet so charming.” This, as well as other similar experiences helped to impress the students with the freedom of thought characteristic of a University campus and of our democracy. It also helped to impress upon them again the fact that there is an outside world which they must begin to know and try to understand.

There was a specific return to the theme, “Who am I?” when the autobiography of Eleanor Roosevelt was discussed by the group. The book was reported by a small committee who very adequately described the life of Mrs. Roosevelt and made interpretive comments: that she led a sheltered life; came from a “high class” family; was a very timid person; etc. One pertinent point brought out by the students was that she took such a long time to mature, to “find herself” (by her own estimate, at age thirty-five). According to the students, this seemed a very long time. The point was again made by a group leader that perhaps she had her personal revolt at this age in life and that, following her decision, she was able to make a unique life for herself and, therefore, to make a significant contribution to society.

Included in this group discussion (by this time in the program the students were very free with their comments and were verbalizing to a high degree) was a part related to the rearing of children in the modern home. The students were asked to compare the child rearing ideals of the African bushman with the child rearing ideals of the United States. The students agreed that, in the bushman culture, the ideal was to rear the child to be a good bushman and that in our culture the ideal is the development of the individual's abilities. The students were then asked to think how this latter ideal is accomplished, to think about life as parents in the twentieth-century America. The individual student was asked to begin consciously to think about the differences between rearing children in a small, closely knit, isolated community and in an urban community. Of course, this also involved the question of the role and status of the woman. The boys were more conservative on this point than the girls, who were rather adamant in expressing their wish to lead their own lives, as had Mrs. Roosevelt.

The next large sessions pertained to selections from the books *Profiles in Courage* and *The Making of the President*, both of which are thought-motivators, had they been thoroughly read by the members of the group. Both books, in their own way, added to the development of the theme, “Who am I?” and might have served a more valuable function than they did but for the fact that the students were feeling the pressures of carrying the Anthropology course for credit and were not finding time to do the orientation reading. One student bluntly stated that there was little point in completing this reading since no college credit was being given. Though this was an extreme point of view, this thought was present in minds of all the students to some extent.

The Making of the President provided excellent opportunity nonetheless, to compare the complexity of the modern state to the relative simplicity of the small community. The students enjoyed a comparison of the vastly complex operation of the presidential election of President Kennedy with the election of the members to the local Village Councils, the leading civil organization in the small isolated villages in Alaska.

During the six weeks it was always the practice to allow many varied topics to be discussed in the large group sessions. During this week the students wanted to listen to the nationwide speech being made by President Kennedy about the Nuclear bomb test ban treaty. The students brought a portable radio to class and listened with rapt attention to the speech and then discussed it afterward. Many questions were asked so that the meaning of the speech would be better understood, and most questions reflected a lack of sophistication regarding current domestic world affairs. However, the verbal exchanges were lively and most thought they understood the main point of the speech, and wanted to know more about radiation and its effects on human beings. One student volunteered to report to the group on this subject. This request was later explained to the group as being expressive of an important facet of the essence of a University, that of freedom of inquiry, thought and expression.

By the last week the program had begun to mature and items left to be covered surpassed the amount of time left to the program. In most instances the parts of the program omitted were not basic and did not detract in any significant manner from the overall objectives. The current affairs activities were curtailed during the last week and

this aspect of the program was one covered as it had been previously planned. There were other omissions of less importance which need not be covered in this preliminary report.

The American Astronomical Society met on the campus of the University of Alaska and held their meeting close enough to the time of the solar eclipse to make this a part of their annual convention. The math and science students associated with the program, took advantage of this meeting by attending those sessions which they thought they might understand.

Over the weekend, the last weekend of the six weeks, some of the students attended the production "The Emperor's New Clothes." Though the play was produced primarily for young children, several adults and college students attended to observe and enjoy the production.

During the last week the group planned a semi-formal dinner at the Travelers' Inn to conclude the summer activities. It was a happy affair with the students singing farewell songs and enjoying a good meal. Again, the bus assigned to the project was helpful in that transportation was never a problem because the group could travel as one.

The second test results from the Anthropology course were handed back on Monday of the last week and considerable improvement in grades was reflected. A complete report of the grades will be found in the Appendix of this report.

The students were vastly encouraged by the grades they made on the second quiz and most of them were already working toward the final test which was to be on Friday. The last weekend was spent with several of the students studying most of the day on Sunday and at regular times during the week. Some of the students had set up daily schedules for themselves, both rigidly and loosely adhered to, and were benefiting by this organization of their time. Students came to staff counsellors and asked for extra individual help in establishing a daily schedule. One mentioned at the close of the program that the schedule and the fact that the student had stuck with it did much to help this person succeed in the program. By now the large group sessions were very stimulating and the students were verbalizing many of their problems created by cultural conflicts. A high point in this area of verbalization came during the week after the group had listened to a report from a small group, who had listened to a lecture pertaining to the

Sanitation Aid Program for the State of Alaska. The students had reported some rather disturbing statements which purportedly were made by the lecturer. The group discussed the statements and material and decided to invite the lecturer to the summer program session to give the same talk. The lecturer accepted, the end result being that the students had a different opinion of the lecturer's point of view after his talk to the program group. The students concluded that, either the lecture had been changed or that there had been a misunderstanding of it among the group of students who had reported the lecture. This particular exchange of ideas produced some very fruitful discussions.

In general, the students were introduced to the concept "ethnocentric" and were asked to examine opinions and feelings within the frame of reference encompassed by the term. For instance, when education was discussed several students mentioned that the educational level and aspirations of most of the village people were very different from those of individuals who had gone to college. Few people in the villages — according to the students — understood the need for more education than that needed to live successfully in the isolated, small community. If this fact is present in a village — explained the group leader — it is understandable when one stops to consider that few in the village have had an experience—opportunity which would lead them beyond this particular ethnocentric point of view. Several of the students expressed concern regarding their decision to continue their education for they realized that this decision might hurt their parents' feelings and therefore cause familial discord. This, according to one observer, was as vital a problem as any with regard to the students' continuing his education for the student did not want to reject his home way of life, and yet in many instances when he chose college life he feared he was in some measure doing just this. This was the students' own personal decision and in a sense his revolt (in the philosophical meaning of the term revolt) and represented a decision only he could make — and a lonely, difficult decision it was for each of them, regardless of the path each took in the end.

Education was always discussed in some way during the weeks of the program, but during this week it received more treatment. The students discussed the U.S. Bureau of Indian Affairs grant-in-aid program to college students and made some excellent comments. They admitted, in most instances, that they could not attend college without

this assistance, but commented that they felt some form of reciprocity should be included in the program's plan. The students pointed out that perhaps it is not wise for an individual to take when he knows that he may not give in return. Other students answered this by saying that their way of giving was to gain an excellent education and thereby become a taxpayer and leader among Alaskan native peoples in education, or politics, or in other professions.

The student who wanted to make a report on the effects of nuclear radiation on human life did so. It was an excellent report which reflected a good deal of library research on the part of this student plus initiative in obtaining technical assistance from University personnel and other University students who had the knowledge necessary to help interpret the material, and which furnished needed, accurate information on this vital subject to the other program students and personnel.

It is impossible to include in this report all the subjects and comments made by the students during their six weeks stay at the University of Alaska. However, it is hoped that a verbal portrait may be gleaned from these pages concerning the type of program conducted and of something of the students' reaction to the program.

The questionnaire which is contained in the Appendix was given to the students three times during the six-weeks session, spaced at two-week intervals. In this report an attempt will not be made to give a detailed analysis of the answers to the questions. The generalizations made indicate that a preponderance of the students gave the indicated response to a particular question.

"At this point, what is needed most?" The students thought that study skills, reading habits and ability to concentrate were needed most. Some thought they needed more money, particularly toward the latter part of the six weeks. It should be noted that the students "heeding" more money were primarily those students who had decided not to go to college in the fall, and who were therefore not as serious about their studies as of other students.

"Have you budgeted your time?" Mostly all the students had made some type of personal time schedule before the six-weeks period ended. Adherence to the schedule varied from a very strict following of it to complete disregard. Most said they thought a schedule was necessary and that they were making one for the fall semester.

“What study skills do you need?” In the majority of cases there was a direct correlation with question #1. They thought reading and study skills were needed most and that they needed practice in learning how to remember what they had read. Their comments were that studying for college courses must be very different from studying for high school courses.

“What do you find most interesting in the program?” This question brought the greatest variety of answers with “meeting other students and discussing things with them” being the most often given. Several thought the Anthropology course was the most interesting while some thought being in the college environment was best. Only a few (two) mentioned the recreational and outside activities as being the most important. Interestingly enough, there were few who changed their minds during the six weeks. Whatever was mentioned on the questionnaire on June 28 was also mentioned on July 31 as being the most interesting part of the program.

“What are your reading habits?” Most students did not have what might be described accurately as a reading habit. They did not read daily or weekly or regularly and had not developed what could be considered a long-time reading habit. All said that the development of the reading habit is necessary and that they are giving it a try during the summer. Some began trying to establish recreational reading as a part of their regular day.

“Do you feel a tutor would be helpful?” Very few students thought a tutor necessary and thought that if they tried and applied themselves effectively, a tutor would be unnecessary.

“Do you plan to study this weekend?” In all cases the students had planned to study during the weekend, mostly on Sunday. They said that during the coming school year they would consider weekend study as normal. This was different from their high school work habits where the majority of students said they had not studied on weekends.

“What advice would you give high school seniors who are planning to attend college?” In almost every instance the students recommended to graduating seniors that they take their high school studies very seriously; listen closely to their teachers (particularly those who are demanding); develop the reading habit and reading skills; and

that they establish a habit pattern for study. They advised that the high school students develop “outside” reading habits.

“How do you feel about college life?” In general, the students enjoyed college life and thought “being on your own” the greatest part of all. They said that college is very different from high school and that they would recommend that all who wanted to go to college be serious and ready for hard work, but also prepare to enjoy a new and precious freedom of thought and decision. Some, of course, decided that though college life is interesting, and enjoyable, it is not for them.

CONCLUSIONS

This program, or a similar program should be offered again in the future. Addition of the following facets would, in the opinion of staff personnel, strengthen such a program. A standardized testing program should be conducted. This was scheduled for the 1963 summer program, but the kit containing the test material did not arrive until the program had half transpired and the counselor trained in the giving of this test had left the program by this time. There are tests which are, perhaps more culture-free which might also be included. It is felt that more information in this area would strengthen the effectiveness of the counselling portion of the program.

On occasion, the reading required for intelligent discussion in the large group sessions was not accomplished. This did not squelch the discussions but it did detract from participation inasmuch as the students were more reluctant to speak out under this circumstance. This problem is no doubt faced many times by college professors even under the best of circumstances. However, it might help to solve the problem in a summer program if some University credit, perhaps 1½ semester hours, could be given for the successful completion of the orientation sessions.

Ample reading material was provided and when everyone accomplished their assignment much progress was made in verbalization and personalization of ideas.

At this point it would be difficult, if not impossible, to accurately ascertain the effectiveness of the six-week program. It would appear that the true test of the program

will be reflected in the future behavior of the students. Follow-up procedures will be carried out to determine the degree of success of these students in their college life.

Some short-range benefits can be enumerated: 1) much good experience was provided in the reading-skills-study-habits requisite for success in college; 2) the experience in handling their own affairs, financial, social, etc. did much to create the thought necessary to the conscious verbalizing of personal needs and responsibilities coincident to the free pursuit of intellectual inquiry; (3) some of the students who were in doubt about college (at the end) felt that they could, with hard work, make it through; 4) some of the students found that they are definitely not college capable and have chosen other fields of training (four students who failed the Anthropology course decided about midway through the program that they did not want to attend college); and 5) the students received a thorough exposure to the physical plant of a University.

Silent communication, a vital reality in the program, is difficult to record. It is hoped that the spirit of the program, which would include this aspect of the human behavior environment, is in some measure conveyed to the reader in this report, for the silence of intellectual absorption though almost impossible to measure on a short-term basis or by short-term methods, is a reality of profound import. These times of silence for pondering thoughts represent periods of great activity in the life of the individual. It is the feeling of the staff personnel that much of this kind of activity took place among the students. The behavior of these students in the months to come, should provide a key to the validity of this opinion.

APPENDIX

Example A

APPLICATION INFORMATION FOR STUDENTS

April 1963

BIA 1963 SUMMER PROGRAM — UNIVERSITY OF ALASKA

The U.S. Bureau of Indian Affairs is conducting a summer program at the University of Alaska for the 1963 summer term and is seeking interested applicants. The program is designed for those Alaskan native students who have graduated from high school and who plan to matriculate to a college, junior college or university for the 1963–64 school year. The program will be held at the same time as the regular summer session at the University of Alaska,

June 21 – August 2.

The central objective of the program is to help ease the student's transition, academically and personally, from high school to higher education, and in the process, to expand his world-view and understanding of the purposes of higher education. The theme of the program is, "Who Am I?"

The program as outlined is designed to involve the student in regular University class work as well as in a specially prepared Bureau of Indian Affairs program of information and guidance. The Bureau sessions will emphasize study skills related to college and university level education; the purposes of higher learning; counseling and guidance; facilities available at an institution of higher learning, etc. Participants will be enrolled in one regular university course and will attend other group and individual sessions conducted by the Bureau of Indian Affairs.

Expenses for the program will be provided by the Bureau of Indian Affairs and will include transportation from the student's home and board, plus expenses incident to University living.

Experiences will be provided which will involve the student in all phases of University life, including counseling services provided by the University; leisure time activities; library and related study facilities, and other services and necessary features.

Being enrolled as a full-time student will provide the participant the unique opportunity to manage his own funds and actually experience college living, and at the same time he will have access to the additional services provided by the Bureau of Indian Affairs. The Bureau personnel will be made available to help the student master those facets of university life which have proved in previous times most difficult for Alaskan native students.

Example B

APPLICATION INFORMATION FORM

Principal's Statement
April 1963

PRINCIPAL'S STATEMENT

BIA 1963 SUMMER PROGRAM — UNIVERSITY OF ALASKA

Name of Applicant: _____

Do you recommend this student for the program? Yes No

Post High School Plan: _____

Brief Social History: _____

Health or Social Problems (if any): _____

Additional Comments: _____

Name of High School

Principal's Signature

Example C

Questions written down at close of first class in Anthropology students were asked to write down a question that was in their mind at the close of this class.

- 1) Just how can you become a student instead of a pupil? How will he know if you've been doing outside work?
- 2) Do you think we could get driving lessons?
- 3) Why so much reading?
- 4) Why is the instructor in college called professor?
- 5) Where does the protozoa and protogen come from?
- 6) How will I divide the reading material we are having to read?
- 7) How about student employment?
- 8) If a man started from a protozoa by evolution — then what did the protozoa start from to begin life?
- 9) Do you think that we are really here or do you think we are just dreaming?
- 10) Will I be able or rather adaptable to college work?

Example D

STUDENT GRADE SUMMARY

Students	1	2	3	
	Final			
1)	B-	B	A	B
2)	F	B	C	C
3)	C	C	B	C
4)	F	C	B	C
5)	F	C	D	D
6)	C	A	B	B
7)	F	F	C	D
8)	F	F	F	F
9)	F	F	F	F
10)	F	D	C	D
11)	F	B	C	C
12)	F	A	B	C
13)	F	F	F	F
14)	F	C	D	D
15)	C	B	C	C
16)	F	C	D	D
17)	A-	A	A	A
18)	D-	B	C	C
19)	D	B	C	C
20)	B	A	C	B
21)	F	B	C	C

Example E

QUESTIONNAIRE

Name: _____ Date: _____

- 1) At this point, what do you need most? (Looking back over the six weeks).*
- 2) Have you made a weekly schedule? (Is this necessary?).
- 3) What study skills do you need?
- 4) What do you find most interesting in the program?
- 5) Do you do recreational reading? (Do you plan to do recreational reading?).
- 6) Do you feel a tutor would be helpful? (Next fall?).
- 7) Do you plan to study this weekend? (Was weekend studying difficult to adjust to?).
- 8) What advice would you give high school seniors who are planning to attend college?
- 9) How do you feel about college life?

* Parenthetical questions represent extentions necessary for meaningful answers for last time questionnaire was answered on July 31, the last day of school?