

# ASSOCIATION OF INTERIOR NATIVE EDUCATORS NEWSLETTER

## VOLUME 1

**TL'EEYEGGE HUT'AAN  
HEDOK'UHDEL'EEH NE**  
A New Beginning

### **AINE CONFERENCE HIGHLIGHTS**

The second annual conference of the Association of Interior Native Educators (AINE) was held in Fairbanks at the Wedgewood Resort on August 8th-10th. This year's theme was "Indigenous Curriculum Development."

The 1995 AINE Conference was indeed an event that will be in the memories of all who attended. It can be looked upon as being successful for several important reasons.

First, the presence and participation of our esteemed elders gave credence and meaning to the very reason why we should organize and become a strong voice for the Native teachers and the students with whom we have daily interaction.

The second important event was the nomination and election of Native educators to serve on the AINE Board. The dreams and needs of Native teachers can now be brought to light and addressed by this organization.

The conference participants were accorded a warm welcome by the following individuals: Joe Slat, AINE Conference Planning Committee, Lottie Roll, Interior Education Council, Will Mayo, Tanana Chiefs Conference, Inc., Kathy Wilson (representing Kathy Mayo), Doyon Foundation, John Regitano, Fairbanks Native Association, and Ralph Gabrielli, College of Rural Alaska.

The keynote speakers were Dr. Oscar Kawagley of

Interior-Aleutian Campus and Dr. Ray Barnhardt, UAF Professor. They gave a presentation on the Alaska Systemic Rural Initiative which is a special National Science Foundation grant awarded to the Alaska Federation of Natives. It is a five year grant and will be administered in coordination with AFN, UAF, and NSF.

The educators also had the opportunity to attend various workshops with the option of taking them for credit. The workshops and their presenters were as follows: Developing Indigenous Curriculum: Dene' Emphasis by Nancy Maryboy and David Begay, Tradition and Technology (Jukebox Project) by Felix Vogt, Debbie Van Dyke, and Barbara Nelson, Ciulistet Yup'ik Math and Science Project by UAF Professor, Jerry Lipka, Ciulistet Leaders, Esther Ilutsik, and Ciulistet Elder, Henry Alakayak, and How to Publish Our Stories by Lolly Carpluk.

In addition, conference participants also heard from Patricia Wade on the Chickaloon Tribal School and Senator Georgianna Lincoln addressed the Senate Bill 88 Charter Schools and Senate Bill 32 Language.

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### **ELDER PERSPECTIVES ON CURRENT EDUCATION**

The elders set the tone for the spirituality of what it means to be tied to the land and the importance of our Native language in our daily experience as a unique group of people.

The elders are an important part of the educational process that supports us as Native educators. We need to

utilize their expertise to guide us in our efforts to develop our Native philosophy on education.

The indigenous Native curriculum is dependent upon our sincere effort to utilize them to help us understand the old ways of knowing and learning.

Some very important words of wisdom were given to the conference participants. Here are a few of the suggestions and advice given: Neal Charlie of Minto said, "Teachers have a very important job teaching the future leaders of the world, village, and community." "Elders know mostly Indian ways of the past, but still keep up with the fast pace of the changing world." "Too bad, we left lot of good strong Indian ways because of laws that affect us as Native people." "Teachers and School Boards should try to find ways to introduce old Indian ways into the school system." "Take time to think things out before making decisions." "Marriage is sacred, take your time before making decisions." "HUTLAANE is not present today." "I hope you can get something out of what elders have to say." "WAKE UP THE ELDERS IN YOUR VILLAGE AND MAKE THEM TALK BEFORE IT'S TOO LATE."

Geraldine Charlie of Minto, offered the following advice, "Get what you can out of your elders right now, it's really important."

Effie Kokrine of Fairbanks (originally of Tanana) said the following, "I was raised in a divided time. We were living in a white man's world, but we had the elders with us." "I was raised in a beautiful time where things are hard, but we learned to respect out ways, love

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of animals, and the land." "TV world is taking over. Native people understand the woods, water, and sky." "Lots of things young children don't understand, they don't have grandparents to tell them about the old ways." "HUTLAANE was important to the people." "Emotions are something we cannot be ashamed of. We need to express ourselves."

Poldine Carlo of Fairbanks (originally of Nulato) said, "I was brought up in two different worlds." "I was raised by my grandparents in a village that was modern for its time." She also talked about the spirituality of the memorial potlatches and sang a beautiful memorial song in Athabascan for her departed husband, Bill.

The final speaker was second Traditional Chief, David Salmon of Chalkyitsik. Here are the highlights of his words of wisdom: "I learned through my father how the Athabascan people survived in the early days." "My father told stories about the Indians from Canada on down." "I was a young chief in Chalkyitsik and I depended upon what I learned from my father to lead my people." "Marriage life is very important in Athabascan life." "Old Athabascan law of the past is dead." "Our children are lost because we lost our way of life based upon the old Athabascan law of marriage." "Alcohol and drugs is a killer today among our people." "Lots of the old language is lost today." "How are your children going to survive in the next generation?" They will survive only by education." "The elders today should put everything in the children."

The words of the elders are a challenge for us as Native educators to begin the process of involving them in the education of our youth. The door is open for us to utilize them to set the tone for development of a Native curriculum that is rich in the customs, values, and heritage of the past.

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### BRIDGING THE GAP BETWEEN K-12 AND BEYOND

The higher education panel was crucial in setting the tone for a working relationship between the Native teachers and the various school districts as well as the University of Alaska.

The panel participants were from various villages as well as from the urban area of Fairbanks. The panel consisted of Native educators with numerous years of working experience in the classrooms.

Individuals and their topics are as follows: Thelma Saunders from Kaltag discussed the XCED Program and the important role it played in allowing the students to continue to live at home in a subsistence lifestyle while pursuing their degree in teacher education. Originally from Chevak and presently teaching in Fairbanks, Joe Slats, talked about the Native Alaska Rural Administrator Program (NARA) which allowed Native teachers to pursue degree in Education Administration. Janet Woods, a teacher-aide from Rampart, talked about the significant role that a teacher aide plays in the education of children in rural Alaskan schools. She also talked about

the need to have an associate degree program for those teacher aides who do not want to get a teaching certificate. Virginia Ned, a teacher from Huslia (originally from Allakaket), discussed the need to be aware of methods required for teaching multi-grades in small rural Alaskan schools. Jeanne Nelson, the new Native Education Coordinator for the Fairbanks School District, talked about curriculum development from a Native perspective. Gertie Esmailka from Huslia gave a presentation on Native teachers in the classroom. Maurice McGinty, Native principal in Nulato, discussed the importance of having Native teachers in the classroom who also serve as role models for their students. He said, "A team of Native teachers, administrators, and board of directors can create harmony and things will begin to happen for the benefit of the children." Malinda Chase, Interior - Aleutians Campus coordinator for the Yukon-Koyukuk region, discussed the UAF delivery system and how it should be flexible enough to allow us to earn degrees without being confined to a rigid system.

After the panel presentation from the Native educators, the audience heard from administrators of the University of Alaska system. UA President Jerome Komisar, UAF Chancellor Joan Wadlow, CRA Acting Executive Dean, Ralph Gabrielli, and UAF Director of Education, Pamela Keating spoke to the group. Each responded to issues discussed by the panel.

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### AINE BOARD OF DIRECTORS

The following Native educators were elected to serve on the AINE Board: Chairperson, Eleanor Laughlin; Vice-Chairperson, Carol Lee Gbo, Treasurer, Martha Demientieff, Secretary, Virginia Ned, members Ron Manook, Cora Maguire, and Thelma Saunders. The AINE Board held its first audio-conference meeting on August 17. Since this is the initial start up for the association, it was decided that the Board would hold monthly audio-conference meetings.

### AINE HISTORICAL BACKGROUND

The idea of having an association that would represent the Interior Native teachers became a reality for many of the Native teachers who participated in various leadership conferences in the NARA Program.

During the 1994 AINE Conference, the topic of the association was presented to the participants. Our hats are off to Joe Slats, Virginia Ned and Thelma Saunders for approaching the Interior-Aleutians Campus' Interior Education Council to seek initial support for the formation of the association.

The purpose of AINE is to act as a voice for Interior Native educators and to be an advocate of Native educational issues. The goals are promoting higher education degrees for teachers, promoting Native hire by Interior School Districts, bringing out Native education concerns, and lobbying for or

against legislation that will affect the quality of Native education.

### AINE NEWSLETTER

The purpose of the AINE Newsletter is to reach out to Native teachers and educators. We are open for suggestions and would like to have ideas and contributions for the newsletter. We would like to have articles written by Native teachers and educators. We would like the newspaper to be a place where Native educators can share their ideas and express their concerns. We would like to find out what is going on in your school district. We are also encouraging all Interior Native teachers and educators to join AINE.

If you want to contribute to the newsletter or join the association you may write to me at the following address:

Eleanor Laughlin  
AINE  
P.O. Box 756720  
Fairbanks, AK 99775

### AINE CONFERENCE RECOMMENDATIONS

The following recommendations were made by the participants. These items are to be considered and prioritized for our next annual conference in 1996:

- Student representation in future conference.
- More PR work with school districts and communities, and those with degrees in other professional areas.
- Teacher share, e.g., curriculum, etc. with other Native teachers.

- More elder participation i.e., more info from them and sharing knowledge, sharing stories.
- Mentors, opportunity for people to generate partnership.
- Newsletter generated and distributed to broader audience.
- (spiritual awakening) Daily sharing of Native dances
- Small group discussion large group sharing.
- Sharing of Alaska Native lesson plans with each other.
- Problems Native students face in urban school settings.
- Development of chapters and committees, sub-committees.
- Seek support/funding from local and state sources.
- Information gathered from conference submitted to school districts.
- APIA-possible for funding.
- Talk generated needs to be advocated.
- Panel with superintendents, administrators, etc.
- Invite teacher Ed Programs, i.e. Teachers for Alaska (TFA)
- Generate list of names to submit to Dr. Komisar.
- Develop calendar with events re: Alaska Native education, conferences, etc.
- Need more Native teachers certified in Sp. Ed. degree.
- CSC involved in future conferences.
- Share conference events during school in-services.
- Student work displays.
- Conference hats for sale for men.

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- Encourage more Native men to get into the field of Education. (Kids need male role models).

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### NATIVE TEACHERS' CONCERNS AND SOME SUGGESTED SOLUTIONS

A group of Native teachers met to discuss their concerns and then presented their concerns to the conference attendees. Concerns presented are as follows:

- Dealing with upset parents.
- Dealing with needy students.
- How can we get more Native teachers in the schools?
- Good orientation for non-native teachers, hoping the district can have experts (Native) do the orientation.
- Bring Native spirituality into the school legally, i.e.(mask making). Who are the mask makers? Is the school the appropriate place?
- Laws that regulate our lives-that limit the experience and spiritual lessons of the students.
- Equal time for Native studies.
- How can we stop feeling inferior-how do we get over that?
- In-service to be more cross-cultural and practical. Need valuable in-service.
- Bigger sense of time. What is the song about us going to be, who they are, what they are, where they came from?
- How do we get students to excel?

- How do we instill high self-esteem?
- How to be land owners-how to be owners?

The following comments were offered from the participants as possible solutions for the expressed concerns of the Native teachers:

- Set goals with students to let them know what they are expected to learn during the year.
- Have parents be supportive of one another when talking with teachers.
- Take a more aggressive approach in what they are doing here.
- Native hire issue: who are we looking for to teach these students?
- Taking control: the teachers should be doing orientation for new teachers.
- Sharing the good things and good ideas.
- Have a newsletter that highlights teachers and share ideas.
- Networking among Native male teachers.
- Fairbanks Native teacher support group.
- Workshops during the TCC/Doyon Conference.
- Have more discussion on integrating Native curriculum.
- Regional or school district membership.
- Seeking support of school boards.
- Have school board members and administrators attend these association meetings to hear concern of the Native teachers.
- Getting to the superintendent's level.

- Having a certified list of Native teachers that are available for hire.
- Leave it to the village people as to whether to keep or dismiss a teacher.
- School boards should have a partnership like the Indian way (two or more in the urban schools).
- Support and encourage Native teachers to go into administration.
- There is the issue of three or four years to receive tenure.
- Policy to increase Native teachers in school districts - make it part of the goal.

The concerns and possible solutions will be prioritized and addressed by the AINE Board. Progress on these items will be reported in the AINE newsletter.

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### AINE MEMBERSHIP

The bylaws of AINE spells out the qualifications for membership in the organization. The following is taken from Article III: Membership:

#### Section 1.

Certified Educators: Membership will be open to Alaska Natives involved in education.

#### Section 2.

Native Individuals: This membership will be open to Native (as defined by the United State Regulations regarding Indian status) persons who have or are in the process of attaining a Type A/B/C certificate.

#### Section 3.

Degreed Members: This membership will be extended to those Natives who have a degree in other areas and are working in the field of education.

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### Section 4.

**Associate Members:** This organization will be open to other Natives as associate members who are involved in education and are interested in the goals of this organization.

### Section 5.

**Affiliate Members:** This organization will be open to others as affiliate members and will be non-voting members.

### Section 6.

**Honorary Members:** Honorary membership will be extended to the elders.

### Section 7.

**Membership Fee:** All members, certified, degreed, and associate, will be required to pay an annual fee of \$25.00 and will receive one vote.

All affiliate members will be required to pay an annual membership fee of \$20.00 and will have no vote.

Honorary members will not be required to pay a membership fee.

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## EDITORIAL ON INDIGENOUS CURRICULUM

By Eleanor Laughlin

*The comments of this editorial are strictly the opinion of the editor*

The recommendations expressed by the AINE Conference participants were similar to those also expressed during the first annual conference of August 1994. The participants of both the 1994 and 1995 conference strongly urged the Native teachers to seek and utilize the expertise of the elders in the classrooms.

The theme of this year's conference, "Indigenous Curriculum Development" is something we as Native educators must focus our attention on as we work toward developing an indigenous curriculum that represents us culturally as a unique group of people.

An indigenous curriculum does not become a reality just because Native elders are brought into the classroom to speak about the past way of life of our ancestors, or to do a demonstration on how to make snowshoes, fish-traps, or tanning the pelts or skins of animals. There are very important elements that are part of each group's unique characteristics that must be blended with the old way of knowing that has sustained our ancestors for centuries in an environment which offered many challenges. There are many questions which need to be asked and answers sought from the elders if we are to begin the process of indigenous curriculum development.

As an indigenous group of people who are descendent from a holistic approach to learning, we have been forced to adapt to an educational process that is in contrast with Native ways of knowing. We are being educated in a process that is not our own.

As young children, there are many of us who can remember being around the elders in the villages. They were always the central figureheads of the communities. They were the bestowers of knowledge.

Because of the elders many of us were exposed to a holistic learning style which

evolved around the importance of each individual as a contributor to a social group. Everything had meaning and each act was tied to our physical environment which evolved around our spiritual beliefs and values. It was a relationship which was based on community partnership and the natural world. We learned through observation and then, trial and error. The demonstration was based upon the foundation which subscribed to an ancestral way of life and allowed for the integration of human individuality and communal needs.

*Why should we bother with the idea of developing an indigenous curriculum? We need to tackle the issue if we are to survive as a unique group of people. Our young children are lost in today's world. There is too much confusion and thus, many of the young people today are lost. They are emotionally and mentally lost. They hear stories about their ancestral lineage but they do not fully understand and conceptualize Native ways of knowing.*

*Does developing an indigenous curriculum mean that we throw out the curriculum of the Western society? No, it does not necessarily mean that we discard it. An indigenous curriculum should focus on the physical and natural environment that has spiritually guided and sustained a way of life for centuries. It should be a presentation of what we are and how we learned. It should be an identity stone for our lost youth. It should feed them and give them the fuel for understanding a way of knowing that has been around for unlimited time. It*

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should teach respect for the forces which guide us spiritually based upon the natural and human environment. It should create an awareness and respect for the harmony of man and nature.

Finally, it should foster pride in our youth and honor the fact that learning and thinking are a process which requires observation and demonstration and allows for trial and error.

We cannot totally discard the curriculum of the

Western society, but we can develop an indigenous curriculum which will work in harmony and enable the youth of today and tomorrow to have cultural pride and identity in who they are and not what they are not.



## CALENDAR of EVENTS- McGRATH SCHOOL

### 1995

- |          |       |   |
|----------|-------|---|
| October  | 19-20 | District In-service                       |
| October  | 20-21 | Basketball game at Kalskag                |
| October  | 24    | McGrath Open House                        |
| October  | 25-26 | Parent Teacher Conference                 |
| November | 2     | Career Fair                               |
| November | 2-4   | Tip Off Basketball Tournament             |
| November | 17-18 | Home Basketball games/Nulato boys         |
| November | 17-18 | McGrath/Nulato girls Basketball at Nulato |
| December | 1-2   | Home/McGrath/Tanana Girls Basketball      |
| December | 1-2   | McGrath/Tanana Boys Basketball at Tanana  |
| December | 7-9   | Boys/Girl at Galena Christmas Tourney     |

### 1996

- |         |       |  |
|---------|-------|--|
| January | 5-6   | Home Basketball with Galena Boys         |
| January | 5-6   | McGrath Girls Basketball at Galena       |
| January | 12-13 | Home/McGrath/Unalakleet Girls Basketball |
| January | 12-13 | Boys Basketball at Unalakleet            |
| January | 18-20 | District 1 Tournament at McGrath         |
| March   | 7-9   | Spike Dog Volleyball Tournament          |
| May     | 17    | Graduation                               |
| May     | 21    | School Ends                              |

# *Tl'eeyegge Hut'aan Hedok'uhdel'eeh Ne*

• Association of Interior Native Educators •

## A New Beginning

### AINE Membership

*by Virginia Ned*

**W**e strongly encourage Native educators and individuals interested in the education of native students to join our association

AINE membership consists of certified Native professional educators, Native students in education, certified Native professionals in other areas, honorary membership for elders, associate members representing regional school boards, Community School Committees, Interior Education Council, Fairbanks Native Association and other Native organizations. The organization is also open to affiliate members who are non-Natives affiliated with Native education in general. All members; certified, degreed and associate will be required to pay an annual membership fee of \$25.00 which entitles them to receive one vote. All affiliate members are non-voting members and will be required to pay an annual membership fee of \$20.00. Honorary members will not be required to pay a membership fee.

We currently have a membership of seventy-five which includes twenty-seven certified Native professionals, one student, seven degreed members, ten honorary members, sixteen associate members and thirteen affiliate members. Since our inception in 1994 our membership have grown steadily.

AINE's primary purpose is to provide a forum for support and a voice for Interior Native Educators and to serve as an advocate for Native educational issues. We believe in utilizing Native elders as the foundation of Native education. This summer we held an Academy of Elders/Native Teacher Institute in which eleven teachers and seven Native elders came together at Old Minto Camp to participate in a setting



*Old Minto Camp. Bertha Moses, Malinda Chase, Geraldine Charlie, Elsie Titus, Evelyn Alexander, Joy Frank, Cora Maguire and Neal Charlie peeling willows for willow bark twine. David Salmon making a fish trap.*

where the elders were teaching the teachers how to teach. The elders were Neal and Geraldine Charlie, Minto; David Salmon, Chalkyitsik; Catherine Attia, Huslia; Ellen Frank, Minto and Johnson and Bertha Moses. Allakaket. The teachers were Lois Huntington, Tanana; David Bowen, Tanana; Helen Huffman, Huslia; Ruth Folger, Minto; Joy Frank, Kaltag; Cora Maguire, McGrath; Mary Walker, Holy Cross; Ron Manook, Fairbanks; Carol Lee Gho, Fairbanks; Edith Nicholas, Nulato; and Virginia Ned, Allakaket. The staff from Interior-Aleutians Campus were Clara Johnson, Director; Malinda Chase, Coordinator, Yukon-Koyukuk Center; Eleanor Laughlin, AINE Coordinator; Walkie Charles, Instructor; and Jerry Lipka, Associate Professor. Also present for part of the camp were Paul Mountain and Kathy Turco. This was a unique and exciting experience for all who were involved. It was the first time that Native elders



*Jerry Lipka, Helen Huffman, Geraldine Chartie and Ellen Frank braiding willow bark strips to make rope.*

and teachers had ever gathered together in one place to work on developing curriculum based on the knowledge of the wisdom of elders. Our primary goal is to produce a curriculum that will serve as a strong education base for Native students to build on throughout their education and life. Our feelings are that students who have a strong background in Native values, traditions, history, leadership, respect and Native language will be better prepared to pursue any career or field that may interest them. We have a strong ancestral background and we hope to see it continue in future generations.

The eleven teachers who participated in the Academy of Elders Camp are developing a thematic curriculum unit based on information gathered at the camp on the birch tree and fish net making. We have a collection of video tapes, cassette tapes, and pictures taken at the academy. We have models of traditional artifacts that were made by the elders. We are working on putting some of the cassette tapes and video tapes on CD ROM which would be made accessible to other educators for their use. This is an on going process and will take some time to develop. Other ideas that we have are to create a center for indigenous curriculum resources, create a talent bank of elders, serve as a resource for Native educators or individuals who are looking for jobs which would consist of developing a directory and resume pool of Native educators in the Interior.

AINE membership entitles you to information regarding Native education, current education issues, opportunities for Master's degree programs, quarterly newsletter, job vacancy announcements and the opportunity to work with other Native professionals in the field of education.

For further questions, more information or to join AINE please contact:

Virginia Ned, Coordinator, AINE  
P.O Box 756720  
Fairbanks, AK 99706  
Ph (907) 474-6041  
Fax (907) 474-5208

## Elders' Academy

*by Cora Maguire, McGrath*

**A** dozen people stood on the banks of the Tanana River as we arrived by boat at Old Minto for the Academy of Elder's Camp.

We were to learn a variety of stories, crafts, history, etc., by the time the week was up. Our instructors were ten or more knowledgeable elders from the Interior.

We all crowded close as Catherine Atlla showed us how to make a fishnet. But first we had to start from scratch and make our own shuttles and mesh gauges out of birch.

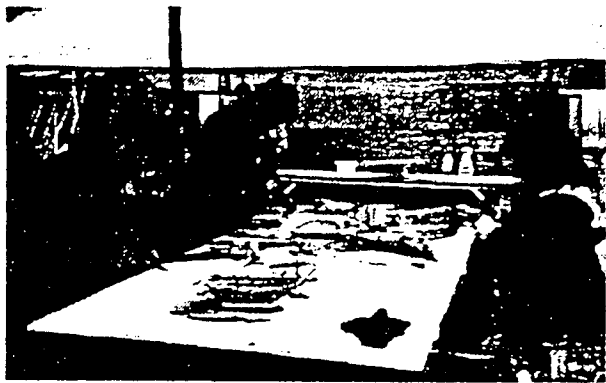
In the old days our ancestors made nets out of willow bark. Bertha Moses demonstrated how it was done. She'd never seen one but had heard her Grandmother tell stories about how to do it.

First we went to a sandbar and got willows for her. Then she used a knife to cut and peel strips of bark. Then she took off the brown outer bark and used the light green stringlike bark to make strands. She then twisted the strands and braided three of them to make it even stronger. When she had a long enough piece she wound it around the shuttle and began making the net. It was certainly a time consuming and tedious job.

Long ago when they were done with the net they would set it and stay nearby. When a fish got caught they would immediately take the fish out to prevent the net from tearing. When they were done fishing they pulled the net out till the next day.

It was a wonderful week filled with many exciting things. It struck me many times that we were so fortunate to be doing this before the knowledge is all lost.





Walkie Charles, Edith Nicholas and Helen Huffman sewing their birch bark baskets.

## Academy of Elders

by Mary Walker, Holy Cross

I really wanted to go to the Academy of Elders and I was fortunate enough to be selected as a participant. The camp at Old Minto was wonderful despite the relentless rain.

I learned to crochet a French rose with Bertha Moses. She also shared her warm stove whenever we needed to warm up. She also showed many of us how to make twine using split willow bark from the inside, then use it to make a net. We all carved a shuttle for making a fishnet.

Elsie Titus taught me to split spruce roots, select willows, and sew a birchbark basket. She was very patient and kind. I felt very happy with her.

Geraldine and Neal Charlie sang songs for everyone. Geraldine showed us how to make a ball using the peelings from the willow. Long ago these were given to children to play with while the women worked.

Evelyn Alexander showed some of us how to get bark off a birch tree. We all used her pattern for the small birchbark basket.

Johnson Moses told stories and showed us how meat was stored in the mountains using trees and boulders. This storage is called soos in his native language. He also told stories in the old church in Old Minto.

David Salmon shared his knowledge of weapons. We were all in awe of the type of weapons he had made. He also talked about how to read the weather. I helped him tie willows for a model fish trap. He said that this was a woman's job, and that once a woman made one she was eligible for marriage. Catherine Attla shared her knowledge of birchbark basket

making and generously let us copy many old patterns handed down to her from her family. She **always** had a story to tell whenever she taught something. Lot of taboos. She and David showed us how to **set** a springpole snare. I learned to twine sinew using dried sinew from a caribou leg.

Our coordinators were great. The cooks and camp helpers at Old Minto all helped to make **our stay** a memorable one. When I left the camp I **missed** it immediately because the city life is so different.

Thank you to everyone who helped make **this** possible. I would recommend the Academy of Elders to all interested persons. Learning from elders is such an honor.



Joy Frank making her willow bark net. Edith Nicholas in the background.

## Elders' Academy

by Joy Frank, Kaltag H.S. Teacher

The academy was fun and a great learning experience. The elders helped each of us find something to learn. I learned how to knit, make a birchbark basket, make a fishnet and carve tools out of wood.

Catherine Attla was a patient teacher as she taught me how to hold the tools to make a fishnet. The final net I made was a masterpiece to me. I used willow bark to make a net that Athabaskan people used to make long ago. Some students helped me to make floaters and sinkers. The net was beautiful and I will always remember the stories that went along with it as I worked on it.

The camp was a success for me because I'm using many of the lessons that were taught to me in my classes.

## Upcoming Conferences and Events

Mokakit Conference

Feb. 10-12, 1997 Anchorage, AK

Alaska Bilingual Multicultural Education/Equity  
Conference

Feb. 12-14, 1997

Anchorage, AK

Early Childhood Conference

March 27-29, 1997 Fairbanks, AK

Children's Mental Health Conference

April 21-23, 1997 Anchorage, Alaska

4th International Moose Symposium

May 17-23, 1997 Fairbanks, Alaska

International Symposium on Physics, Chemistry, and  
Ecology of Seasonally Frozen Soils

June 10-12, 1997, Fairbanks, AK

For more information on conferences call 474-6041  
or 474-7800

## FOR SALE:

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Assorted colors and sizes

\$12.00 each

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Black or royal

\$8.00 each

**These would make great Christmas presents and  
would help support our association**

To order please call 474-6041.

## AINE

Interior-Aleutians Campus

University of Alaska Fairbanks

PO Box 756720

Fairbanks AK 99775-6720

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Association of Interior Native Educators  
P. O. Box 756720 • Fairbanks, Alaska 99775-6720 • Spring, 1996

## GREETINGS FROM THE CHAIRPERSON

Eleanor Laughlin

I want to wish everyone a very happy and prosperous New Year. I hope that each of you has had the time to relax and enjoy your family and friends during the Christmas break.

Now that the holidays are over with, it is time to focus on the joys of nurturing the young inquisitive minds of the students in your care. For those of us who are not in the classrooms, the joy and challenge lies in our abilities to work on projects and programs that can somehow be of benefit to those of you who are out there in the so called trenches.

There are many exciting things happening and waiting to happen in the field of education as it relates to Native educators and students. As you read this newsletter I hope you will be excited about some of these new avenues opening up and being explored and developed for the potential inclusion of Native knowledge into the daily curriculum.

## CULTURAL CAMP/ACADEMY OF ELDERS

The association of Interior Native Educators is hosting

the Cultural Camp/Academy of Elders at the Old Minto Cultural Heritage and Education Institute this summer from July 27 until August 7, 1996.

The planning for this summer's experience for our Interior Native teachers to learn the dynamics of incorporating our traditional culture into the curriculum established by school districts is in the planning stages.

The academy will begin to address the concern that has been voiced by many Alaskan Native Educators statewide as well as in our previous conferences of how to involve and incorporate the essence of the Native culture and community into the school curriculum.

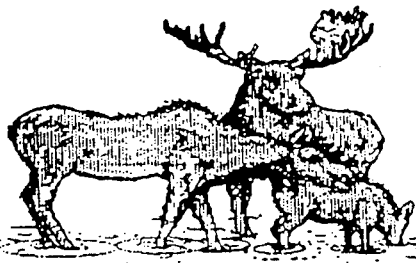
This summer's constituent of elders as our teachers will enhance our teaching techniques as we learn the natural way of teaching; a natural way of learning. After the ten-day academy, the classroom teacher will have had the contact with traditional teachings and would be able to generate a working curriculum within the school. In most of our schools today, the need to incorporate our culture has been a challenge therefore leaving the students without the opportunity to learn

traditional ways of learning beyond the classroom. Survival, respect for nature, for the elder--and valuing the learning taught from within can generate itself into the appreciating and learning experienced in school because learning will make sense; there would be a connection to why things work the way they do. The students will have the privilege of learning not only with the classroom teacher, but also with the community members as active resource people.

From this ten-day Academy of Elders, the participants will have the opportunity to learn from their elders with the incorporation of technology with an emphasis in math and science as well as graduate credit through the University of Alaska.

This is a limited invitation and we encourage prospective Native teachers who wish to participate to recognize that this academy is being offered at a busy part of the summer for most of us.

If you are interested in the academy then you should complete the *Participation Interest Form* and return it as soon as possible. For further information, please call (907) 474-6041 and ask for Eleanor or Walkie.



## BILINGUAL MULTICULTURAL EDUCATION EQUITY CONFERENCE

The 22nd annual Alaska Bilingual Multicultural Education Equity Conference will be held in Anchorage at the Sheraton Anchorage Hotel on February 7-9, 1996.

AINE has submitted a proposal for a panel discussion titled "Cultural Revival: Our Athabascan Language Through the Eyes of the Elders." We will have various participants, both elders and Native teachers on the panel.

If you are at the Conference, please stop by our presentation on Friday at 11:30 a.m.-1:00 p.m.



### **Alaska Rural Systemic Initiative**

In the last issue of our newsletter I briefly mentioned the ARSI project. At this time I would like to go into more detail about the project and how it relates to activities that will be occurring for the next five years in the Athabascan region of the Interior of Alaska. "On September 1, 1994, the National Science

Foundation, Office of Systemic Reform awarded a Rural Systemic Initiative development grant to the Alaska Federation of Natives, in cooperation with the University of Alaska Fairbanks, to establish an Alaska Native/Rural Education Consortium (AN/REC) for the purpose of developing an implementation plan for a five year initiative to systematically document the indigenous knowledge systems of Alaska Native people and develop pedagogical practices that effectively integrate indigenous and Western scientific knowledge in educational programs. The overall goal of the initiative is to provide an opportunity for the people of Alaska, particularly Alaska Natives, to formulate a renewed educational agenda regarding the structure, content and processes that are needed to increase the involvement of Alaska Native people in the application of Native and non-Native scientific knowledge to the solution of human problems in an Arctic environment" (Larson, Kawagly, Barnhardt).

There are six initiatives which were recommended by the AN/REC. They are:

1. Native Ways of Knowing & Teaching
2. Culturally Aligned Curriculum Adaptations
3. Indigenous Science Knowledge Base
4. Elders and Cultural Camps

5. Village Science Applications and Careers
6. Educational Technology Infrastructure

The sixth initiative transcends the individual regions and will be addressed on a statewide basis. The first five initiatives will rotate on a yearly basis throughout the cultural regions of Alaska. They are Aleut, Athabascan, Tlingit-Haida, Inupiaq, and Yup'ik. The yearly cycle of initiative for the Athabascan region is as follows:

- 1995-96 Elders and Cultural Camps
- 1996-97 Village Science Applications and Careers
- 1997-98 Native Ways of Knowing and Teaching
- 1998-99 Culturally Aligned Curriculum Adaptations
- 1999-2000 Indigenous Science Knowledge Base.

ARSI has hired Amy Van Hatten to serve as the coordinator for the Athabascan region.

There will be many exciting events happening in the field of education within the Interior for the next five years. It should be an exciting time to finally see the beginning of a process which will lead to the inclusion of indigenous Native ways of knowing into the regular adopted curriculum of the various school districts throughout Alaska. The culturally aligned curricula and teaching practices will make teaching in rural Alaska much more meaningful for the students and teachers, as well as the

immunities throughout the state.

**ALASKA NATIVE  
KNOWLEDGE  
NETWORK**

The busy staff of the ARSI has formed the Alaska Native Knowledge Network. There will be a monthly newsletter published that will be distributed throughout the State, and a home page has been established on the World Wide Web to provide access and support for teachers to integrate indigenous science knowledge into their work.

If you find yourself on the internet with extra time to spare, log into the World Wide Web and check out some of the exciting things going on around the world. To log on, type in URL://uafadm.alaska.edu/ankn.

**What have been the joys and hardships of literacy for me?**

Printed with permission from Martha Demientieff

When I was about three or four years old, I used to lie down and hold a book and pretend I was reading like my dad. I would look from left to right, and turn the page when he did. I would smell the paper and examine the margins and cover. I loved the blank pages at the front and back of the book, and imagined putting marks on them. When I got older I carefully tore out the blank pages and tried to

draw pictures like little Aleut girls did with "Story Knife".

In "Story Knife" we smoothed a place on the ground, and as we told a story, we drew appropriate pictures with a little wooden knife. When we didn't have a knife we used any sharp object we could find. Our pictures were like a picture and a map. I couldn't tell what the marks in books were, but I thought it must be like story told with story knife. Those blank pages were fascinating to me, and just cried out to have marks made on them!

Once I discovered that I could see through paper, I spent endless hours tracing the pear, apple, and other fruit designs on our oilcloth tablecloth. I had never been away from my Alaskan wilderness home, so I did not know what an apple or a pear looked like. I had only seen dried fruit and did not really associate them with what I was tracing. I just like the shapes. I was also not aware that milk came from cows. Milk came from cans as far as I knew. When I traced the cow on the can of Borden [brand] milk, my mother told me that that was a picture of a cow. In this way I began to acquire vocabulary and an understanding of words that were not in my world. Looking at pictures and hearing new words made me think and wonder about things long before I understood that there was such a thing as writing, or that writing was words. So I began my journey on the path of literacy.

It started with love and wanting to be like my dad, followed by access to paper and pencils that I smelled, tasted, touched, heard, and felt and saw with pleasure. I examined every bit of paper I could find, including boxes and labels of cans. Many of my prettiest things were made of paper: dolls, chains, lanterns, pictures, etc., but nothing was as fascinating to me as a blank piece of paper.

My mother was always pleased with my efforts at tracing and drawing. One day she showed me how to write my numbers, so I learned to write numbers and did that as much as I drew. She told me that when I got older, I would go to school and I would read and write there. When I got to school at age seven, my first assignment was to write the number "one" on a wonderful sheet of paper with lines on it. I filled several lines with ones, and then twos, and threes, etc., until I filled that paper with numbers. When the teacher came to show me how to write "two" and saw that I already knew how to write my numbers, she sent me to play with clay. That was something I had never seen before, and was a big reward for being able to make my numbers. In this way I learned that writing brought rewards for me, and the approval of grown-ups. This strengthened my love of writing. I still didn't know about words, and did not know yet that written words told a story. No one had ever read me a story.

The first story read to me was "Little Black Sambo." I looked at the picture while the story was read, and I heard the story so many times that I memorized it. I "read" that story to my brother every day. When I got to a Catholic orphanage at age eight, I memorized most of the first stories in the reader. I thought I was reading, and so did my teacher. Luckily we had to learn phonics and that way I actually did learn to read. I was so delighted to discover that written words told stories, that I read everything I could get my hands on. I learned to read by reading because I wanted to know the stories. The nuns taught us to read with expression, and read to us every day. So I learned by listening to them what reading aloud was supposed to sound like. Since I learned how to sound out words, I could even read the Latin church books, even though that adults' disapproval meant God's disapproval so I prayed and sang with all my heart, hoping that God knew what I was saying even though I didn't. Literacy began to be associated with fear for me while I longed to know more.

Writing was learned along with reading. Writing had very definite values. It had to be neat and clean. I couldn't waste paper. I had to use standard English. I couldn't waste my time. I had to work hard, but most of all, I had to win the approval of the teacher. Writing began to lose the wonder and joy it had for me when I was a

small child at home. At home my efforts were praised, but in school only *good* results were praised. Thus I learned that literacy meant I had to become acceptable to teachers. I learned, and I learned well. Literacy has served me well in my efforts to get an advanced education, a good job, and very much personal enjoyment but it has not been a painless path for me. It still has my love and fascination but the social dimensions of literacy have been both positive and negative.

"Social" in my understanding of the word means *relations and interactions with other people*. The social dimensions of literacy for me were sometimes negative. As I became socialized into a literate culture, I realized that the American society had a hierarchical structure. Written words were a sort of passport into this society that let me fit, but not necessarily belong. I can't help but wondering if I would have learned to read and write anyway if I had been able to remain in my wilderness home. If that had happened, would I have had more joy in my literacy development? My four little childhood friends who stayed at the remote home site learned to read and write even though they never went to school. I plan to interview them about that when I return home. I do remember asking one of them, "What did you most like to read?" She said, "Anna Karenina." Even though I had read that book, when she told me parts of it she had the same excitement and energy that we used to

have when we used "Story Knife" to tell each other stories. She got a lot more enjoyment from the story than I did. This book was given to me to read with these words, "This is a classic. You should try to improve your mind with great literature." All I heard was . . . "improve your mind." I translated, "There is something wrong with my mind." Writing this story helps me to sort out my experience with preliteracy, and literacy from my experience with some of the social aspects of it, and to help me reflect on what this might mean in terms of my teaching.

### **Getting involved in your child's education: Birth to age 5**

printed with permission by Carol  
Lee Gho

How can we break down the barrier that keeps Native children from achieving academically? In my opinion it is parental involvement. How can parents get involved in their child's education? Give your child a good beginning. Help them feel good about books and the world around them.

Start at an early age by reading to your child every day. I started reading to my children when they were about 3 months old. The sound of your voice soothes them and the page turning and colorful pictures entertain them. They may not understand a word you are saying, but they are hearing a spoken language, and the sounds become familiar. As

e child gets older and you  
ve been reading to them  
aily, they will start to verbal-  
e sounds. Some children  
ill take longer than others.  
/ith my five children, some  
arted as early as 8 months,  
nd one didn't start until he  
as about two years old.  
ooks should be in abun-  
ance in your home, and  
hildren taught to respect  
nd take care of them. Check  
ut books from libraries in  
our schools, or you can  
heck out books by mail from  
he library in Fairbanks.

Use this concept in teacher  
/our child their Native lang-  
uage. Speak to them in the  
anguage, and as they grow  
older, they will be familiar  
with the sounds. We learn the  
language we speak because  
that is what we hear and use.

Get you child involved in a  
pre-school so they can learn  
how to interact with other  
children before they start  
Kindergarten. If there is not a  
pre-school in your village  
take the incentive and orga-  
nize play groups with other  
parents with same-age chil-  
dren. A play group is 2 to 4  
children that get together on  
a weekly basis from 1 to 3  
days a week depending on  
parents' schedule. Each par-  
ent takes a turn hosting the  
group and spends time  
reading to them, organizing  
child's games, singing,  
dancing, cooking, playing  
outside, or whatever children  
in your village enjoy doing  
when they are together.

If you are trying to preserve  
your Native language and  
you know other parents that

have this same dream, or-  
ganize a play group in which  
the children only speak their  
Native language. If you are  
not fluent, invite an Elder to  
be a part of the group to  
teach songs and tell stories.  
Be there with the children  
and the Elder to learn along  
with them.

Expose your child to a variety  
of activities to teach them  
awareness of their surround-  
ings. Examples: Take them  
on walks and point out to  
them the beauties of nature.  
Quietly watch the chickadees  
and redpoles on a winter af-  
ternoon. Construct a bird  
feeder and teach them to  
recognize the different birds  
in the winter and summer.  
Listen to bird songs and  
identify each type of bird.  
Listen for the grouse drum-  
ming in the spring and listen  
for the first robin's song. Point  
out the geese and cranes  
flying overhead. Let them  
observe a beaver pond. Stop  
at a beaver house or muskrat  
hole when you are on the  
river or slough and explain  
the way they live and gather  
their food. Stop and watch  
the moose or caribou, point  
out the different tracks in the  
snow. Look at the buds on  
the willows, point out the fire-  
weed seeds and iris pods  
sticking out of the snow.

Look for stories in the snow  
left by tracks. Point out where  
the moose bedded down and  
show them the willows stubs  
where the moose ate from  
the willows. Point out the tun-  
nels that mice make in the  
snow and show them where  
the grouse dove down into  
the snow and slept. Show

them how to make snow an-  
gels and snow caves.

Point out the cloud forma-  
tions and see what you can  
see in clouds. Watch the sun  
rise and the sun set and point  
out the colors. Observe the  
weather patterns and the  
wind. Talk about currents in  
the river and the plant life in  
the lakes and sloughs. In the  
spring, watch and take note  
of certain plants as they grow  
and bloom. Point out the dif-  
ferent types of trees as the  
colors turn in the fall.

Be aware of the vegetation.  
Teach them the edible plants  
and the ones to be aware of.  
Point out the land forms  
where you are most likely to  
find different types of berries  
and trees. Talk with Elders in  
you community to get more  
ideas.

Teach them to use all five  
senses by sitting in a quiet  
place and having them de-  
scribe what they see, hear,  
smell, and feel. Train them to  
sit quietly using all their  
senses.

These are some sugges-  
tions to help your child get a  
good start in their education.  
In our next edition I will ad-  
dress elementary age chil-  
dren. Children mimic what  
they see. If they see you in-  
terested in books and the  
world around you, they will  
follow your example.

## 1996 Native Summit

Rural Student Services announ-  
ces plans for another historic

Summit of Alaska Natives at the University of Alaska Fairbanks.

**Summit Goal:**

To revisit the 1994 recommendations and develop a plan for implementation.

**Reason:**

To gather statewide input that will result in positive changes by Alaska Natives in post-secondary education.

**Who Will Participate:**

ALL interested individuals including people associated with tribal administration, post-secondary education, scholarship foundations, rural education, Alaska Native programs, and alumni.

**Recommendations from the 1994 RSS Native Summit**

- Mentorship Program for Alaska Native students, staff, and faculty.
- Mandatory interview process and orientation for educators upon hire.
- No cuts to College of Rural Alaska, rural campuses, or distance delivery programs.
- Incentives for faculty and programs to work effectively with Native students.
- Develop a dissertation support fund on Alaska Native or related issues.
- Institute an Alaska Native Experts' guide of both traditional and contemporary citations.
- Establish UAF as a statewide center for Alaska Native research and studies.
- Utilize small residence halls as transitional houses for students who desire a Native environment and support.
- Accountability of programs for secondary schools preparing students to be more academically prepared for college level courses.

Telephone: (907) 474-7871

FAX: (907) 474-6619  
Email: fnjkd@aurora.alaska.edu

## Survey Explores Attitudes Towards Education

An Alaska education survey conducted for the State Board of Education looked at public perceptions regarding education, school funding, and school governance. Interviewers from Hellenthal and Associates phoned 1,284 Alaska voters between October 5 and 21, 1995. Some of the findings:

- 63% of Alaska voters are very or somewhat satisfied with public school in general.
- Nearly 58% of Alaska voters are satisfied with their local school boards.
- Nearly 95% of voters believe that a good public school education should be made equally available to all children.
- Only one voter in three believes that significant increases in education funding would improve the quality of education.
- Alaska voters are three times more likely to support cutting expenditures than raising taxes to alleviate state financial problems.
- When asked to choose among five tax options, more respondents favored a state sales tax than other forms of taxation.
- 73% of voters support funding education based on an amount per student, with additional amounts added for special needs, rather than the current instructional unit method.

- Three out of four voters support proposals for increased parent and community involvement in school decision-making.
- More than 70% of respondents believe parents should be able to decide which school their child attends.
- 48% of voters support a voucher system for public and private schools.

The State Board initiated the survey to help it develop recommendations for changing the way Alaska funds public education. Governor Knowles asked the Board to recommend changes earlier this year. The survey has a margin of error of 2.73%. Information: Harry Gamble, 465-2851.

Email: hgamble@educ.state.ak.us

## *The Circle of Life Essay Program*

AISES Announces a new student scholarship  
The Circle of Life Essay Prize

The American Indian Science and Engineering Society (AISES) announces a new program planned for 1996 that will result in the conferring of a prize for an American Indian high school student, grades 7-12, who best describes, in 200 to 500 words, the values that will guide their adult lives. These Creator- and God-given inspired values are those most often verbalized by the Native American person when he or she reflects on the religious and cultural traditions, wisdom and life of



their relatives, leaders, Elders and ancestors. These values are like spokes of a wheel which give strength to our inner and outer circle of life. The essays will be read by elder members of AISES. In the evaluation of the essays, there is no single correct answer or statement. The student whose essay most clearly expresses the moral, ethical and spiritual responsibilities by which a person lives will be awarded a \$1,500 scholarship, plus a \$500 cash award. The chosen essayist and a family member escort will be invited to the 1996 AISES National Conference in Salt Lake City to receive the award. The essay, along with a short biography on the essayist, will be published in the AISES Winds of Change magazine and other AISES media. Additional essays chosen for publication will receive an individual \$250 award.

### Call for Participation

AISES is calling for participation of all high school students in the Circle of Life Essay Program. All high school teachers, especially those teaching English composition, are asked to encourage class participation in this essay program. Membership in AISES is encouraged, but is not required. No application form is necessary. Direct response to this announcement is sufficient. The essay will need to state the student's name, address, telephone number, name of the high school attended, and the current grade level. The student's signature and

date on the essay will confirm that this is the student's original work. If the student's essay is chosen, the student will further need to supply a copy of their tribal enrollment or Certificate of Indian Blood. The postmark deadline for submittal of the essay, in duplicate (two copies), will be Monday April 15, 1996. The winner will be notified and their essay published in the Fall 1996 issue of Winds of Change. Starting February 1, 1996 essays and the supporting information should be sent to:

Circle of Life Essay Program  
P. O. Box 1992  
Scottsdale, AZ 85252-1992  
or FAX: Circle of Life Essay  
Program (602) 994-2648 or  
994-8392.

## Hello from Amy VanHatten

Greetings Everyone!

I am honored to be selected as the new Athabaskan Regional Coordinator. A position I am sure I will enjoy for the next five years. (What a great way to start the new year).

My husband and I have three children living at home. I have many blessings to be thankful for, beginning now with how fortunate I feel to have my adoptive father - Ralph Nelson and biological mother - Lillian Olin to call on for advice, enthusiasm, and

answer to my cravings for more interactive learning and sharing of Alaska Native knowledge. Pride and self-confidence they have instilled in me has enriched my life as well as my children's. Along with the hope of giving back to others.

Through my new job I will thrive in being around our most precious resource, our Elders. Together we will interactively document our Native living skills and practices that predates Western contact, and have a chance to share with indigenous people from all over the world.

Commitment to my heritage and Elders has been a front runner my whole life. I come to you as a highly motivated and committed worker with the hopes of gaining more understanding for many other cultures. Almost nine years ago, TCC 4-H Office, National 4-H Council, and our state 4-H Association, as youth organizations only gave me the beginning, which I am thankful for also.

You may contact me at this phone number: 907-474-5086. Address is: Alaska Native Knowledge Network, Harper Building, University of Alaska Fairbanks, Fairbanks, Alaska 99775.

Until we meet again, or for the first time, happy trails to you and your family. Best Wishes, Amy.

## BBMEC UPDATE

The AINE sponsored panel presentation at the 22nd annual BBMEC was very successful. The panel participants were; Eliza Jones of Koyukuk, Language Specialist and ANLC language teacher, Lillian Garnett of Arctic Village Gwitchin language teacher at UAF, Beth Leonard of Shageluk, Coordinator for Athabascan Languages for TCC, Miranda Wright (Nulato) of Fairbanks, Executive Director of the Doyon Foundation, Clara Johnson of Fairbanks, Executive Director of the Interior-Aleutain Campus, Gertie Esmailka of Huslia, a teacher at the Jimmy Huntington School, Velma Schafer of Allakaket, a teacher at the Allakaket School, M. Ann Fisher of Beaver, Director of Bilingual and Federal Programs of the Yukon Flats School District, Mary Tritt of Arctic Village, instructional aide of the Gwitchin language, Caroline Tritt-Frank of Arctic Village, teacher of the immersion language program at the Arctic Village School, Martha Demientieff of Nenana, AINE board member, and Walkie Charles of Emmonak, UAF instructor in the School of Education.

A process model was used for the panel format. The model was divided into four sections which coincides with the concept of the four seasons which guided our ancestors' lives for centuries before the arrival of Western culture and influence.

The process model was divided into the following four categories: Beginning; Eliza, YKSD Bilingual Program with Native teachers, "Where we've been.", Lillian, "Gwich'in Curriculum & What Really Works", Velma Schafer, "Language in the village setting." The topic of panel A was to talk about the early language programs. Panel B focused on growth and where we are going with the Native language both in and outside of the school setting. It consisted of Clara Johnson, "Role in Increasing Human Resources.", Beth Leonard, "TCC Involvement in Athabascan Language.", Ann Fisher & Caroline Frank, "Constructs of Bilingual Programs in the YFSD." and Gertie Esmailka gave a potlatch speech in the Upper Koyukon dialect. Panel C titled Maturity consisted of Martha Demientieff giving an elder's perspective, and Mary Tritt discussed teaching history of Gwich'in in the village. Panel D reflected on all that had been said and discussed in the previous panels. The final panel speakers were Walkie Charles and Miranda Wright. We were treated to an Athabascan memorial song sung by Poldine Carlo. The moderator was Eleanor Laughlin.

Below are some of the comments we received on the evaluation from the audience:

### Most Intriguing:

- Each of the components on the panels as good. They all had very good ideas and points to say.

- All of them.
- How the language was taught in the villages, and the upkeep and trying to restore the language.
- What really works in the program.
- Everyone encouraging our language and giving us reinforcement to help make our language & culture stronger
- The diversity of panel themselves- the equality of and value recognized by each.
- The assortment, the strength and beauty of what all had to say. Loved Gertie's language--

### Some Concerns I Have:

- How do the students in these programs feel about the program?
- None. Well done.
- Time limitations in the classroom and also during the panel discussions.
- Nothing was mentioned about what the current issues you are facing at the UAF level statewide.
- Being yunaanze'...should I just give up? Feel pretty isolated and alone in (village). Still strugglin'- know so little but continue to study, be fascinated by- realize the urgency...importance of

### Rating:

- One, This workshop was very educational and interesting.
- Best. One
- Excellent

- Superb. Superb. #1

**Could Elaborate on:**

- The meaning of the title was clearly expressed.
- I don't think because they covered just about everything.
- Elaborate more on the language itself, such as the setting.
- Role of increasing human resources.
- Future plan of action, i.e., special events on their calendar that they look forward to.
- Ways to begin again- especially for places with elders actively teaching- discouraging.
  - makes my heart cry.
  - we must bring it alive again.
  - reclaim, revive.

**In Future, Would Like To See:**

- More young people- you should put some students in the programs in there to put in some input.
- More of same things.
- More panel are increased and more speakers, maybe from each of the villages in the Interior.
- More Native instructors involved.
- a resource list made available. Names-with complete addresses.

**Additional Comments:**

- The workshop was very enlightening. I loved the singing!
- Done good job.
- Very inspiring. Very positive! Thank you.

- Keep up the spirit, the good work, the community. Share it and assist those who still struggle.

**1996 AINE ANNUAL CONFERENCE**

The third annual AINE conference will be held on August 8 and 9 in Fairbanks. I would like to encourage all of you to attend our gathering. There will also be an election for two seats on the board.

If anyone has any issues or ideas for panel presentations during our conference I would appreciate hearing from you. We are open for suggestions. A potential topic for the event is a panel on FAE/FAS. Another possible panel would be one which consists of Native teachers, students, and administrators on issues on language, drugs, alcohol, and suicide amongst young people.

If possible we would like to limit ourselves to a few panels presentations that would be constructive and meaningful to all participants.

**EMPLOYMENT AND NATIVE TEACHERS IN THE INTERIOR**

The following is an unofficial breakdown of Alaska Native teachers employed within the Interior of Alaska. The numbers are for the following school districts:

- (1) Alaska Gateway, 1.
- (2) Fairbanks North Star Borough Schools, 21.

- (3) Galena City School ,3.
- (4) Iditarod Area Schools,4.
- (5) Nenana City Public Schools, 1.
- (6) Tanana City Schools, 1.
- (7) Yukon Flats Schools,8.
- (8) Yukon/Koyukuk, 20.

The breakdown does not include American Indians. The total number of certified teachers for the eight school districts are as follows:

- (1) Alaska Gateway, 44.
- (2) Fairbanks Schools, 1014.
- (3) Galena City Schools, 18.
- (4) Iditarod Area , 41.
- (5) Nenana City Schools, 20.
- (6) Tanana City Schools, 10.
- (7) Yukon Flats, 42.
- (8) Yukon/Koyukuk, 61.

The total number of certified teachers for these school districts are 1,250. The total number of enrolled students for all the districts combined are 18,831. The total number of Alaska Native teachers employed by Interior districts are 59.

The question comes to mind as to why there are so few Alaska Native teachers employed within the Interior School Districts. There are of course many reasons or factors which contribute to the low number of employed

Alaska Native teachers. Here are a few possible reasons for the low numbers:

(1) interior school districts are unaware of the pool of Alaska Native teachers.

(2) interior school districts are looking for teachers with a specific major or field of study.

(3) Alaska Native teachers are waiting for a specific teaching position to open up in their community and are unwilling to teach in another community.

***What can be done to alleviate some of the possible reasons why Alaska Native teachers are not being hired in the Interior School Districts?***

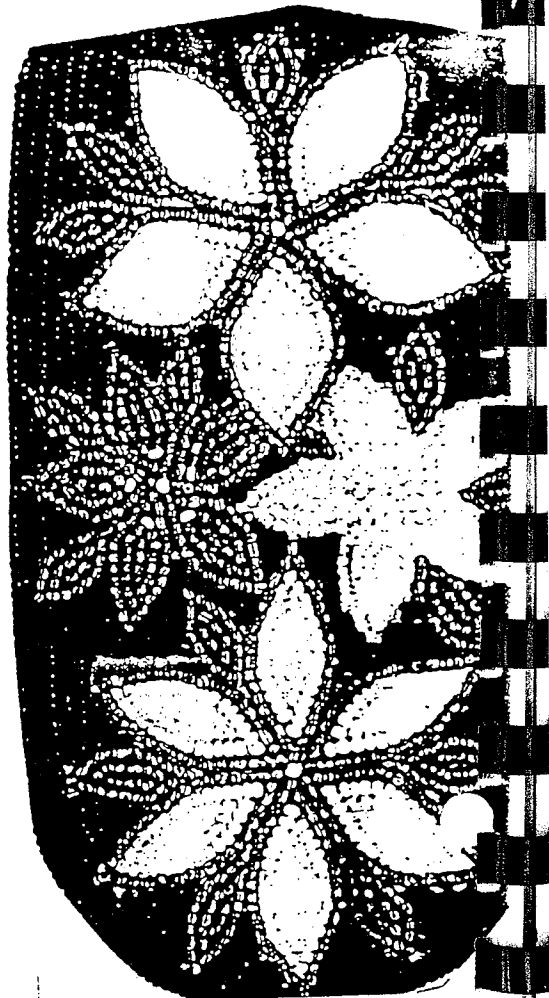
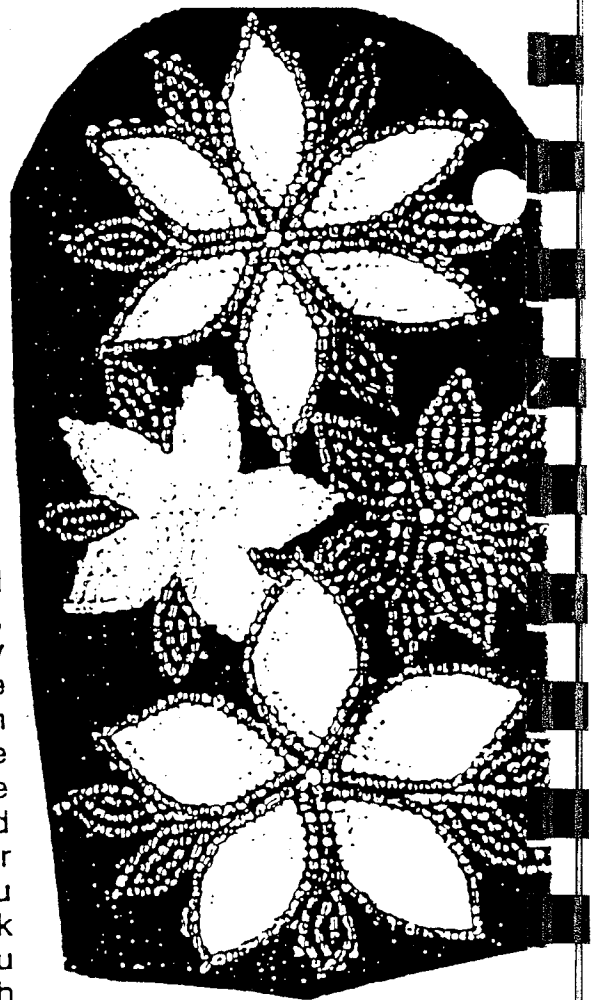
(1) Alaska Native teachers wanting to work in rural Alaska communities should consider signing up for the Alaska Educators JOB FAIR. It is held in Anchorage on April 22-25. The registration fee for the April Fair is \$70.00. You can get a registration form by writing to:

Alaska Teacher Placement  
University of Alaska  
PO Box 756880  
Fairbanks, Alaska  
99775-6880

(2) According to a "Statewide Educator Supply and Demand Report" compiled in 1995 by Mary Ellen LaBerge, Director of the Alaska Teacher Placement Center in Fairbanks the demand for Special Education teachers

in Alaska continues to far exceed the supply. Many of the school districts in rural Alaska are looking for teacher applicants who either have a special ed. endorsement or dual certification. There is also a demand for high school teachers with a strong background in math and science.

(3) If you are certified and have a strong desire to teach, then you should seriously consider registering for the Job Fair during April in Anchorage. Go through the interview process with some school districts and if offered a position in a rural site other than the community you would really like to work in...take the position after you have satisfied yourself with your own personal research on the community. Do not go into a community without having had the opportunity to travel into the village to meet with the local school board and community members. Most school districts will pay the expense for you to travel into a community to interview with the local school boards. Teaching in a community other than your own village is not the end of the world. You will find that there are many similarities and challenges. If the desire is there to teach, then the reward is in seeing growth in your students.



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