

ARCTIC ALASKA

LIFE AT THE TOP OF THE WORLD

Tyson Alteri, Katy Crane, Laura Beth Drake,
Mischa Jackson, Katie Kroko, Lucas Guenther

Peter Pappas
Editor

ARCTIC ALASKA: LIFE AT THE TOP OF THE WORLD

This book is one title in a six-book series - a collaborative project of the UAS MAT 2016 -17 cohort.

School of Education, University of Alaska Southeast,
Juneau Alaska. UASMAT.org

Authors: Tyson Alteri, Katy Crane, Laura Beth Drake,
Mischa Jackson, Katie Kroko, Lucas Guenther

Editor and tech trainer: [Peter Pappas](#)

Content advisor: Angie Lunda

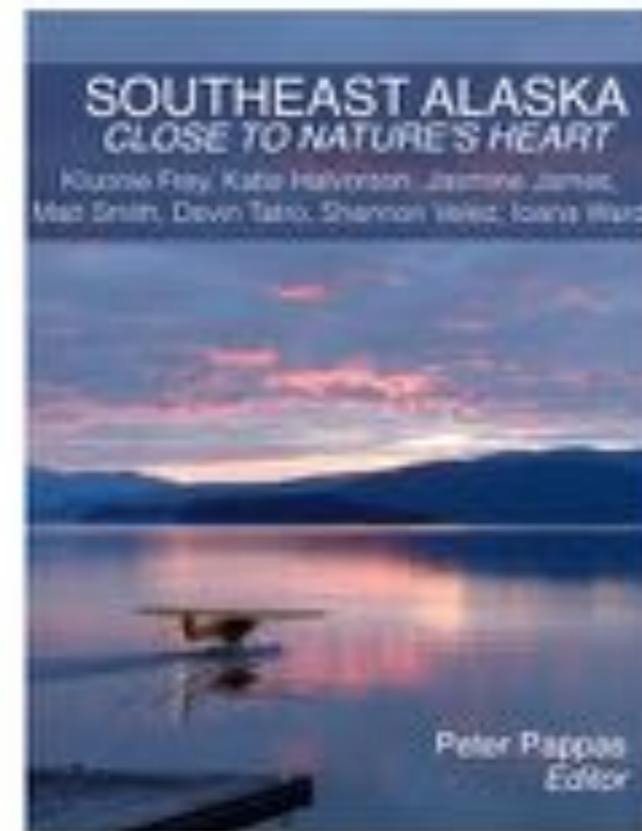
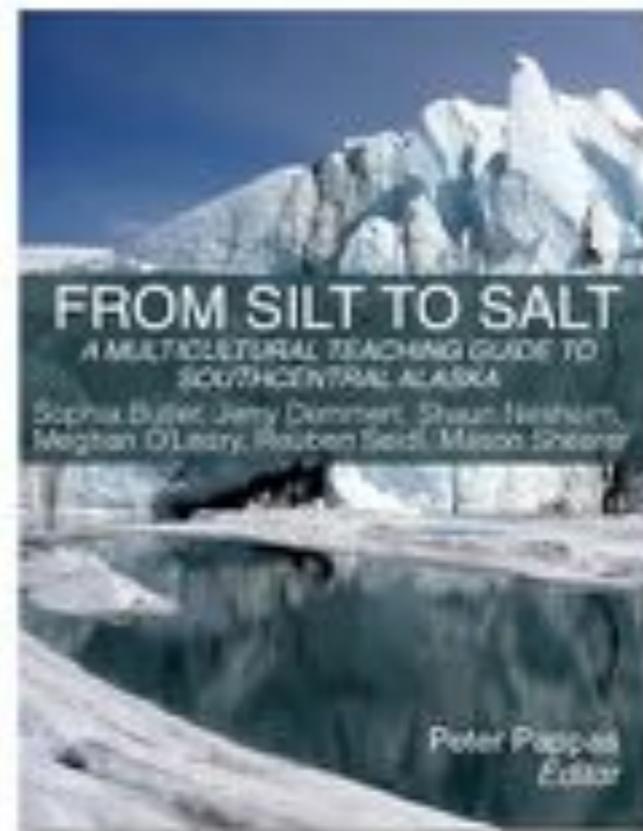
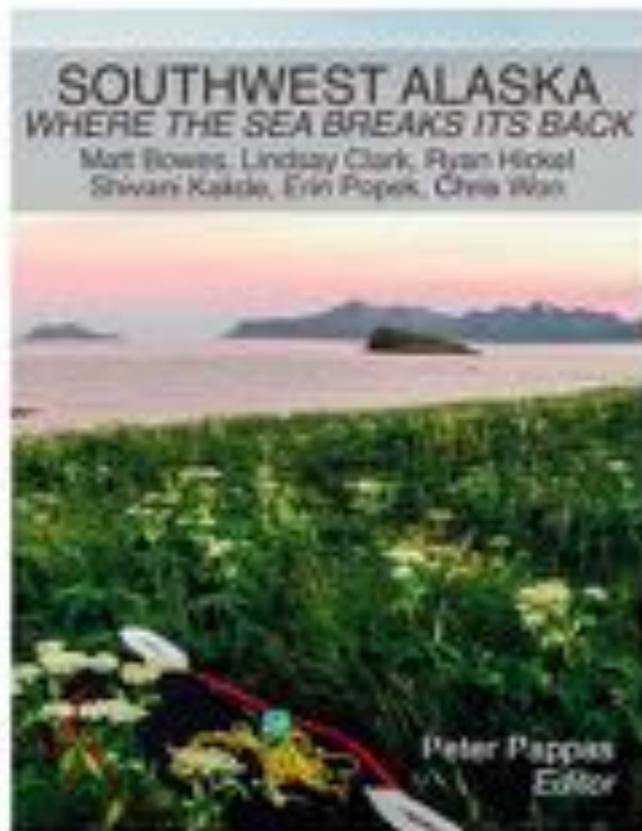
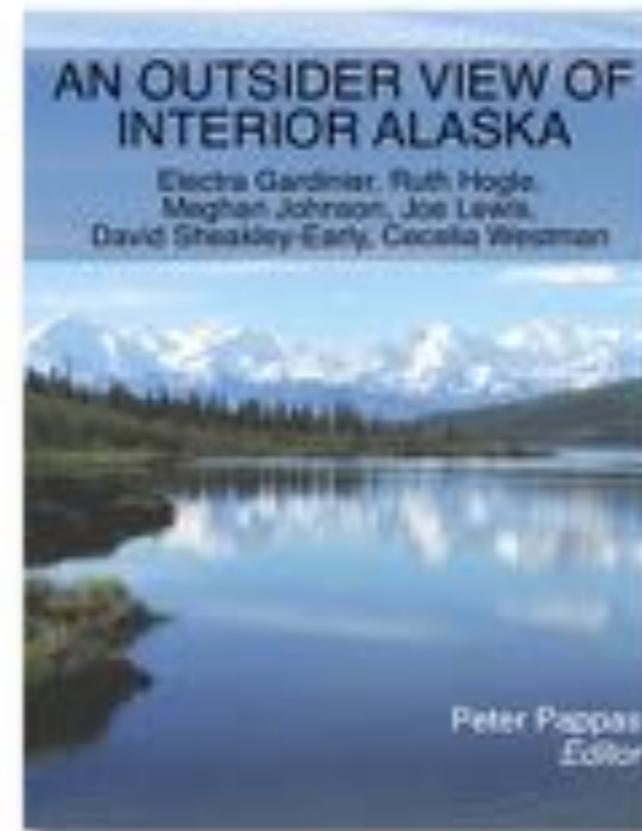
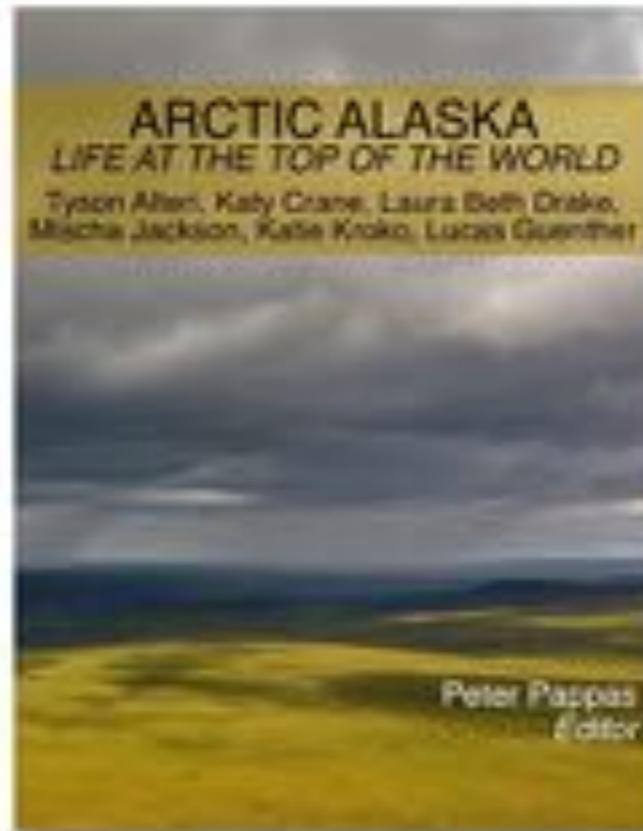
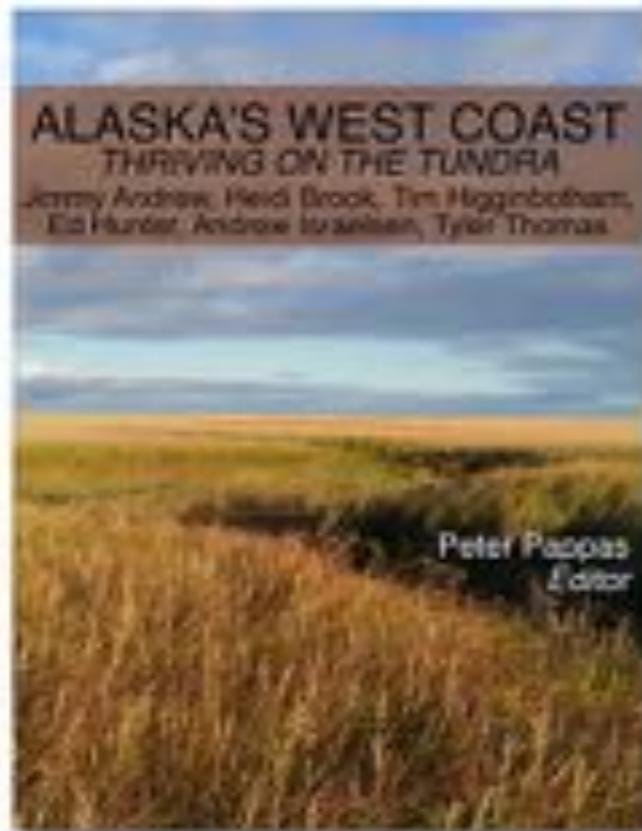
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Laura Beth Drake, Mischa Jackson, Katie Kroko, Lucas Guenther
~ 2016

Cover image: The North Slope of Alaska by [Paxson Woelber](#)

MULTICULTURAL ALASKA SERIES / UAS MAT 2016 COHORT



ARCTIC ALASKA takes an interactive look into the northernmost region of the United States—a place where the harsh and sometimes unforgiving environment demands a resilient spirit. In a land at the mercy of the extreme weather, with months of endless daylight and darkness, learn how the Inupiat people have thrived since time immemorial.

~ Tyson Alteri, Katy Crane, Laura Beth Drake, Mischa Jackson,
Katie Kroko, Lucas Guenther ~ 2016



The University of Alaska Southeast (UAS) secondary Master of Arts in Teaching (MAT) program convened a new cohort of 37 students from many different corners of the world and from all walks of life in June 2016. The students share many characteristics, not the least of which, is the desire to be the best possible middle or high school teachers for Alaska's students. The first two courses in the UAS MAT program are Perspectives in Multicultural Education and Alaska Studies, both mandated by the state of Alaska for all teachers in the state. The decision was made to integrate these two courses in a project-based approach culminating in the publication of this book

Through a variety of activities students learned about different regions of Alaska and, in teams of six or seven, wrote an introduction to the region suitable for a new teacher to gain background knowledge about the tremendous diversity in the geography, history, cultures and languages across the state. Students learned about the characteristics of culturally responsive teaching (CRT) by closely examining the Alaska Standards for Culturally Responsive Schools and listening to master teachers share their best CRT lessons and strategies. Students were then asked to create a CRT lesson plan based in the Alaskan region they studied. The books are organized into six volumes for each of Alaskan six regions - one chapter devoted to regional history and one chapter featuring the six or seven CRT lesson plans related to that region.

~ Angie Lunda, Adjunct Instructor, Perspectives in Multicultural Education and Peter Pappas Adjunct Instructor, Alaska Studies University of Alaska Southeast

Alaskans live in a land of extremes. A land mass of 586,412 square miles, makes Alaska equal in size to one-third of the rest of the United States. With only 731,449 people, we have one of the lowest population densities in the world. Exacerbating the issue; many communities are accessible only by air, water or technology, making technology a vital link to education in rural and remote communities.

For thousands of years, Alaska has been home to indigenous people of multiple unique cultures and languages. Native villages throughout the state depend on a subsistence economy based on traditional uses of the land and its resources for their livelihood. These traditional ways of living, passed down through the generations, define the culture and describe what it takes to live and thrive in what can be a harsh environment. Alaska Native people want to ensure that the education of their children continues to provide the learning they need to maintain their culture and language and to support healthy Native communities.

The University of Alaska Southeast takes our commitment to providing culturally relevant, place based education for Native as well rural and remote students in Alaska. Our MAT Secondary teacher candidates and their faculty have worked hard to share research from original sources documents and the wisdom of our Native Elders in a format easily accessible in all classrooms. We hope that you enjoy their work and are able to use it in your own classroom. Gunalchéesh for your time and commitment.

~ Deborah E. Lo, Ph.D.
Dean, School of Education and Graduate Studies
University of Alaska Southeast



ARCTIC ALASKA

INTRODUCTION:
HISTORY AND CULTURE



Left: Tree line forests on the south slope of the Brooks Range. Right, the Gates of the Arctic National Park.

The North Slope: From the Brooks Range to the Arctic Ocean

If you follow the Dalton Highway north through Interior Alaska, you reach the Brooks Range, a long chain of mountains that runs horizontally across the state. Here, on the south slope of the mountain range, the boreal forest of the interior comes to an end. Cross the Brooks Range and you are in Arctic Alaska, the

northernmost region of the United States. It is a land of tundra and sea ice, of endless summer days and equally long winter nights. Few plants and animals can survive in a place this cold, and the people who live here have had to develop extraordinary skills, knowledge and resilience in order to thrive.

The North Slope Borough: Climate, Geography and Demographics



Left: tap the North Slope Borough button to learn about the communities of Arctic Alaska.

Right: A caribou on the banks of the Colville River. Tap the image to learn about Alaska's protected wilderness areas.

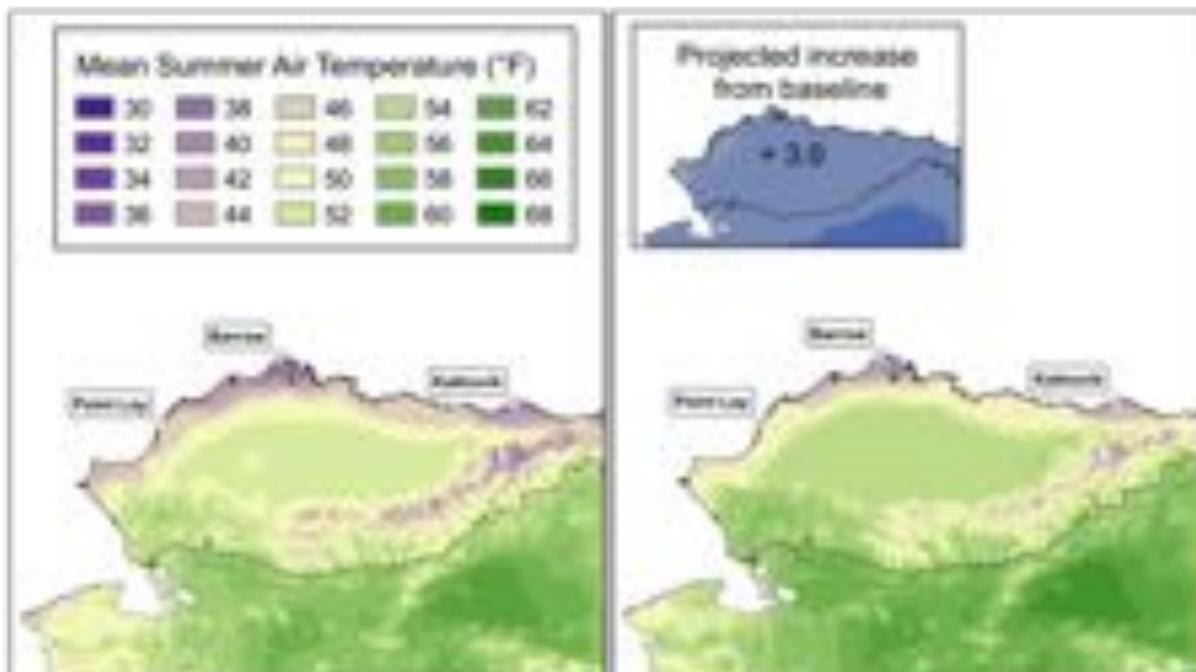
Below left: Tap through the gallery to see maps and charts of the climate of Arctic Alaska.

Below right: Tap through the gallery to see images of the flora and fauna of Arctic Alaska.

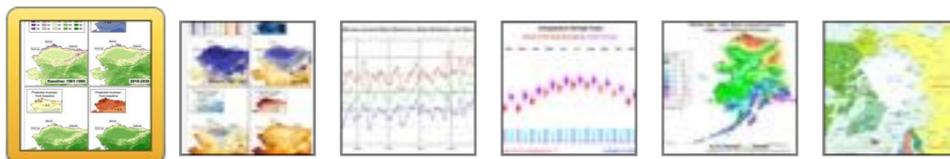


Wikipedia

GALLERY 1.1 The Climate of Arctic Alaska



Mean air temperatures for summer. Arctic Alaska still has a much colder summer than the rest of the country, but is already showing clear effects of climate change.

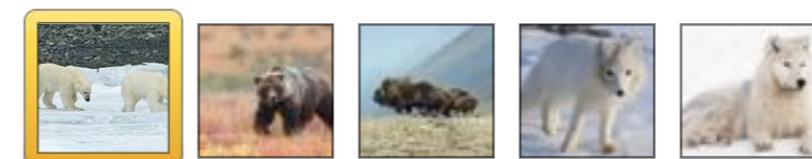


GALLERY 1.2 Major Flora and Fauna of Arctic Alaska



Polar Bear

http://www.coolantarctica.com/Antarctica%20fact%20file/arctic_animal.php



The Iñupiat: People of Arctic Alaska

For thousands of years, the North Slope region of Alaska has been home to the Iñupiat, an Alaska Native people. The first inhabitants of Arctic Alaska probably arrived about 5,000 years ago, migrating inland from their original hunting and fishing grounds along the Bering Sea coast. Since that time, the Iñupiat have relied on a combination of trade, migration, subsistence and traditional values to thrive in this 'harsh' land (World of the Northern Eskimo).

Language Lesson

- **Iñupiat** is the plural form of the word **Iñupiaq**. It translates literally to "The Real People." The word Iñupiat refers collectively to the people. Iñupiaq refers to the language.
- There are two Iñupiat hunter-gatherer groups: the **Tagiugmiut**, who live on the coast, and the **Nunamiut**, who live inland.

Subsistence Hunting and Fishing

The Iñupiat are a hunter-gatherer people, who fish and hunt for subsistence. For the Iñupiat who live on the coast, fishing and whaling are central to their subsistence lifestyle. The caribou herds that roam much of the Arctic wilderness are a key source of food for the Iñupiat, who also hunt moose, bear and Dall sheep. Whaling provides coastal villages with fuel and construction materials as well as food.

Right: "Whalebone Fence and Cemetery, Pt. Hope.



The Blanket Toss
Right: The blanket toss is a traditional game played at Iñupiaq festivals. The "blanket" is traditionally made of seal or walrus skin, and is strong and flexible. The person who bounces the highest wins. (Blanket Toss, 2014).



"Spring Whaling Scene: taking the boat and gear out onto the ice to set up whale camp."

Contact: The Inupiat and Outside Cultures

Exploration & Whaling

In the summer of 1778, the first European explorer, British Captain James Cook, reached the North Slope Region and mapped Icy Cape, AK. In 1826, British Explorer John Franklin made it to Point Barrow and named present-day Prudhoe Bay.

INTERACTIVE 1.1 Early Exploration



In the mid 1800s, American whalers from New England came to the Arctic to hunt bowhead whales, which were prized for their oil and baleen.

A Russian map from 1779 documenting exploration of Alaska by Russian explorers and British Captain James Cook. Explorers surveyed the Alaskan coast looking for a Northwest Passage, a shorter route for trading.



Successful whaling ventures continued until the early 1900s, as whalers found ways to maximize time and profits through the introduction of shore stations and steamships. Eventually demand for baleen decreased dramatically, and the price dropped. This, combined with increased use of kerosene as an alternative to whale oil, led to the end of commercial whaling in the Arctic by the late 1920s (Forum, 2016).

Contact & Assimilation

The second half of the nineteenth century was a time of change and hardship for the Iñupiat. Increasing contact with Russian and American culture led to a host of problems: epidemic disease, depletion of wildlife in their traditional hunting grounds, suppression of their culture and religion, and forcible relocation to Christian boarding schools.

GALLERY 1.3 History of Contact Photo Gallery



“View of Whaling Ship Amongst Broken Ice Floes.” British Captain Frederick Beechy returned from an 1826 voyage with reports of whales in Arctic waters. In 1848, Captain Thomas Roys from Sags Harbor, New York took his whaling ship, the Superior, on its first successful hunting voyage in the Arctic (AK History).



Contact and Assimilation: a Timeline

1848: Two events led to increased contact: The first whaling ship reached the Arctic, leading to a dramatic increase in commercial whaling. In the same year, John Franklin went missing on another expedition to the Arctic, and British naval ships entered Arctic waters to search for him.

Voice, Organization and Resistance

Despite the heavy influence of missionaries and historical trauma created by boarding schools, the Inupiat were resilient and continued to live on their traditional lands and maintain their subsistence way of life.

US attempts at exploiting Iñupiaq land were brought to public attention in 1960, when the people of Point Hope mounted a successful resistance against Project Chariot - an AEC proposal to create a harbor near Point Hope using buried thermonuclear bombs. This event was the catalyst for Native voice, organization, and resistance in the Arctic Region in the 1960s and 70s (O'Neill, 1994).

Organization and Activism Over the Years

John Nusunginya brought the conflict between hunting regulations and subsistence rights in (the Arctic) to the forefront of public debate in 1960, when his duck hunting violations inspired a protest about subsistence rights and values. The Iñupiat Patriot and the Arctic Slope Native Association were at the forefront of land rights in the region, filing claims to traditional lands in the late 1960s. Their early establishment proved vital to the land claims movement after oil was discovered in Prudhoe Bay in 1967.

GALLERY 1.4 Arctic Region Resistance and Organization Photo Gallery



Point Hope Village Tribal Council. The Point Hope Village Council, which led the resistance to Project Chariot from 1959 to 1962. Project Chariot garnered nationwide media coverage of land claims rights and political resistance among Alaska Natives (O'Neill, 1994).



The Arctic In History: Project Chariot and the People

Between 1958 and 1962, the west coast of Arctic Alaska narrowly escaped a massive nuclear disaster. The Atomic Energy Commission (AEC), trying to promote “peaceful” uses for nuclear weaponry, proposed to create an artificial harbor at Cape Thompson on the Chukchi Sea, using up to six buried thermonuclear bombs.

Initially, the project received serious opposition from only two sources: a small group of environmentalists at the University of Alaska, and the people of Point Hope, a village located thirty miles from the proposed blast site. The Iñupiat and the environmentalists worked together to fight the project, and it was eventually abandoned (O’Neill, 1994).

Who “spiked the wheels of Chariot?”

Members of the Native community

Daniel Lisbourne - President of the Point Hope Village Council.

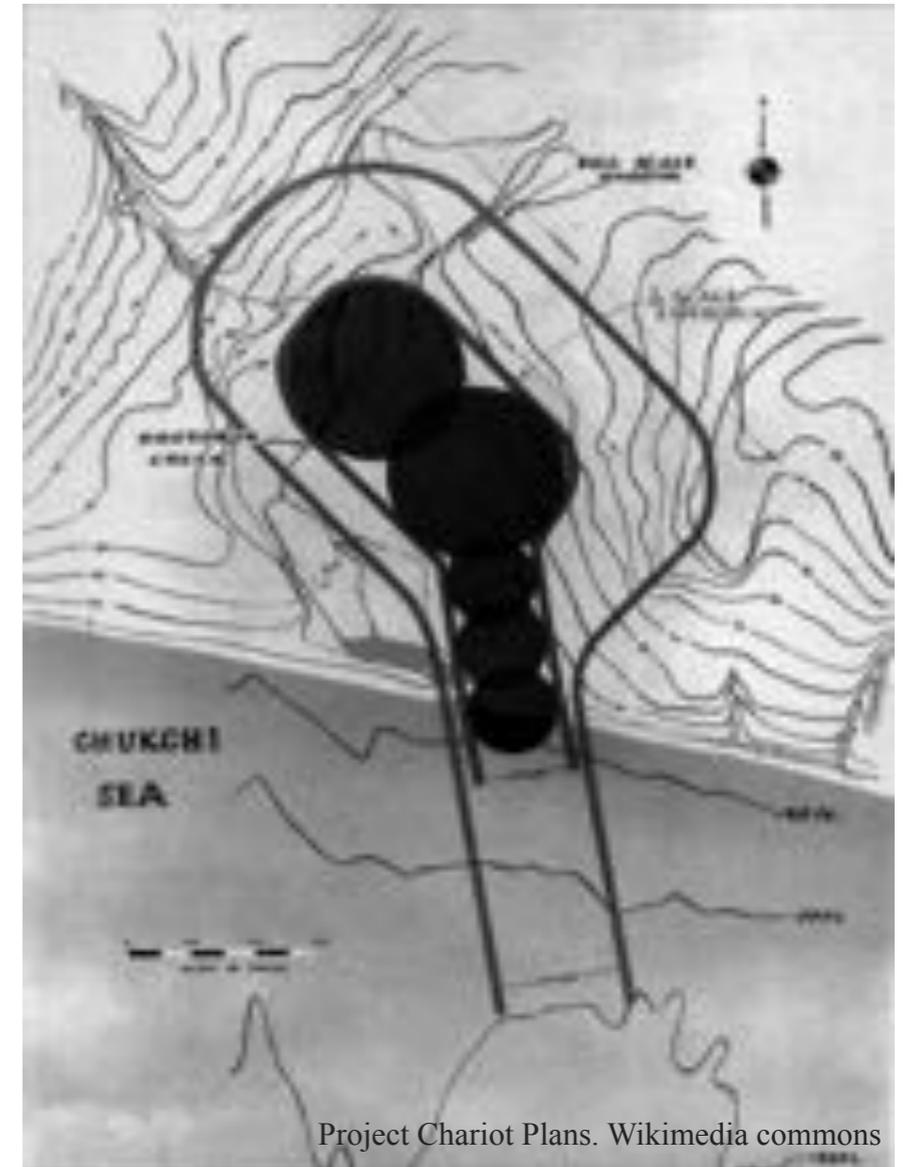
David Frankson - Mayor of Point Hope.

Kitty Kinneevauk - a resident of Point Hope, she spoke out against Chariot to the AEC representatives who presented the project to the

Scientists and Environmentalists

Don Foote - a researcher for the AEC who became a vocal opponent of Project Chariot.

Leslie Viereck - worked as a researcher for the AEC team, but resigned in protest of what he said was the AEC’s mischaracterization of scientist’s findings. For this, Viereck lost his teaching position



Project Chariot Plans. Wikimedia commons

Above: the plan for Project Chariot, showing the original plan (outer line) and the scaled-down version (inner line.) The original projections called for a detonation of 2.4 megatons. This was eventually scaled down to 280 kilotons before the project was abandoned (O’Neill, 1994).

Iñupiaq Culture and Technology

Iñupiaq knowledge of the land and animals of the Arctic deeply informs their subsistence and way of life. Due to sparse resources and building materials, the Iñupiat people must be very resourceful and innovative in the way they gather and make their supplies for everyday life. They take a holistic approach in how they prepare raw materials to become food, shelter, clothing, and transportation. Nothing goes unused.

GALLERY 1.5 Traditional Arctic Homes



Sod home with people in front
"Group of Iñupiat posing in front of canvas tent in summer"



Left: Subsistence hunting required the Iñupiat to be on the move for part of the year, while the other part of the year was spent at a more permanent location. For that reason, Inupiaq homes were designed to be temporary. Since there are no trees in the Arctic, coastal communities used driftwood and sod to construct winter homes. The homes were partially underground for warmth, and might be equipped with a fireplace for burning driftwood. In the summer months, many coastal groups would follow herds of caribou, and would set up camps and use skin tents for shelter (AK History Course).

Adapting to the Climate

The weather and geography of the region influenced homes, transportation and social interaction. The lives of the Iñupiat were adapted to the extreme weather conditions of both summer and winter months. The spring and summer months provide copious amounts of sunlight, which allows Iñupiaq hunters to spend many hours harvesting the food supply that will sustain the community for the long, dark, and cold winter months.

During the winter, the Iñupiat come together as a community to share stories, dances, songs, and food. In a part of the world where many winter months are spent indoors and in darkness, storytelling is vital to their lives. The importance of the rich and creative oral storytelling tradition is illuminated by the word for “poetry” in Iñupiaq. It is the same word for “to breathe,” and both of those words are derivatives of the word *anerca*, meaning “the soul” (Jones, 2006).



Left: Whale cut and distribution. “Dividing whale meat.”

To learn more about Iñupiaq boats, tap the kayak icon below.



Created by Pham Thi Dieu Linh
from Noun Project

The Traditional Technology of Subsistence

Subsistence hunting is the way of life in the Arctic. The Inupiat developed clever technology to make hunting, gathering, and preparing food easier and more efficient. Men made sea mammal bladders into portable water bottles to take with them while hunting (SLAM, 2016). Hunters developed wooden, conical hunting hats to keep the sun and salt water out of their faces as they kayaked toward their prey.

Caribou often swam in open water, leaving themselves vulnerable to attack, so Iñupiaq hunters developed kayak paddles with lances on the end of them to be able to spear the caribou from their kayaks (Zimmerly, 2000). Hunters used floats to make whale hunting more efficient. These sealskin floats were attached to the harpoon, and when the harpoon pierced the whale, the floats would tire the whale out and allow the hunters to capture it more easily (SLAM, 2016).

When the hunters returned to the village with their harvest, the women used hide and intestine scrapers made from walrus or mammoth ivory to clean and process the meat (Lincoln, n.d.). The Iñupiaq also used root diggers made from antlers and ivory to harvest edible plants during the warmer months (SLAM, 2016).

INTERACTIVE 1.2 What is an umiak?



Click to view video. An **umiak** is a large boat that can transport from 30 to 40 people. It is around 30 feet in length and can carry up to 5 tons of cargo. It is constructed using driftwood, walrus and/or seal skin, and baleen. The walrus or seal skin is perfectly adapted for use in the Arctic seas, as it is less susceptible to damage by ice than wood or aluminum boats. Umiaks are lightweight, which makes them easy to carry. They can also be used as a shelter, which means that people traveling by umiak do not have to carry another form of shelter with them. Umiaks can be steered using paddles and sails. Today, many umiaks are equipped with motors (Freedman, 2008).

Functional Clothing

A traditional winter parka is made from seabird skins, caribou hide, beaver pelts, squirrel pelts, or sea mammal skins (Lincoln, n.d.). When hunting by sea, rain gear is a necessity, so Iñupiaq women would make waterproof seal intestine raincoats for the hunters by flushing out the intestines with water, freeze-drying them over the winter, and then sewing them together with sinew (Lincoln, n.d.).

Other functional clothing technology includes waterproof pants made from seal skin, full-body whale butchering suits made from thick seal skin, and boot (mukluk) soles made from crimped hard bearded seal hide (Lincoln, n.d.). The whale butchering suit protected the wearer from being covered in whale blood, and the crimped boot soles provided traction (Lincoln).

Sewing needles were often made from walrus ivory or walrus bone, and thread was made from animal sinew and tendons. The preferred animal sinew for sewing usually came from reindeer, caribou, seal, walrus, or whale. Hunters would often take into account the type and strength of sinew needed for sewing sturdy clothing, and would select their prey accordingly. **Right: Sanightaaq: Rain Parka (SLAM). Below Right: Imarnitek: Gut Parka (SLAM). Tap the goggle icon to learn about Inupiaq snow goggles.**

Wood, Ivory, Bone, and Stone

Because the Arctic is above the tree line, and features tundra and permafrost rather than trees, the Iñupiat must be creative in their search for building materials. Scavenged and repurposed items become houses, clothing, and transportation. Sea mammals provide food, hides for clothing and boats, oil for fuel, and even bones for building tools and houses.

Using every part of the animal is integral to the Inupiaq way of life. Walrus ivory and ancient woolly mammoth ivory is used to carve tools and weaponry (SLAM, 2016). Animal hides are used and reused for kayak coverings, clothing, blankets, and boot soles (Lincoln, n.d.). Seal and whale oil are sources of fuel, providing light at night and during the long winters.

Since there are no trees growing in the arctic, boats and frames for sod houses are made from driftwood. In areas where there is no access to driftwood, families use the ribs of bowhead whales as frames for their houses (Oleksa, 2005).



Created by Skip van der Grinten
from Inuit Project

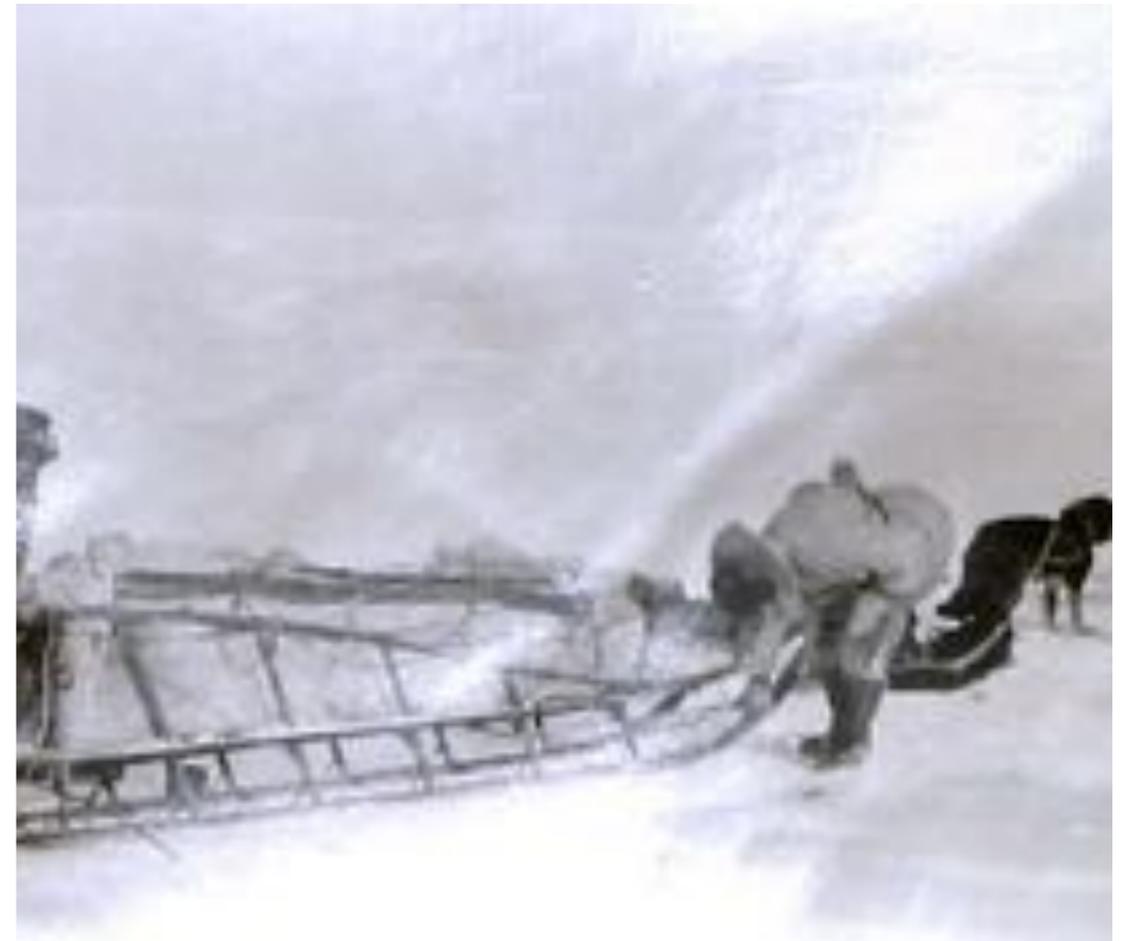


Modern Transportation

GALLERY 1.6 Transportation Over the Years

Snowmobiles, commonly called “snowmachines” in Alaska, were invented by Joseph Armand-Bombardier in 1958 and quickly became a popular means of transportation among the Inupiat. Snowmachines allowed people to travel longer distances than they could by dogsled, making it easier for them to hunt and trade. Snowmachines have some downsides: they require expensive fuel, they are unreliable on thin ice, and they are noisy, which can scare off animals. However, they are often the most practical transportation option in the Arctic: faster than a dog sled and more cost-effective than an airplane (Muse, 2009).

Right: click through the gallery to see how transportation in the Arctic has changed.



“Prior to contact with the West, archaeological evidence dating back thousands of years shows that coastal Inupiat groups throughout the north used sleds and kept dogs. Evidence to suggest dogs were harnessed for pulling sleds dates back perhaps 500 to 1,500 years” (Muse, 2009).



The Changing Climate of the Arctic

Sea ice from above. NASA ice, 2014

The Arctic can be a bleak and challenging place to live, but its most difficult features are also advantages to the Iñupiat. The landscape of northern Alaska remains frozen for most of the year and only thaws out for a relatively short time each summer. However, the frozen ground and the sea ice allow for easier travel by dogsled or snowmachine across a land of small lakes and tundra. The thick layer of permafrost that lies under the tundra also allows for storage of food and freshwater ice (Chance, 1990). The cold temperatures of the Arctic are vital for maintaining the permafrost and sea ice.

Now Arctic Alaska is suffering due to global climate warming. As the Arctic warms, the thick layer of permafrost thins, leading to new problems of coastal erosion and undermining villages. The sea ice, over which the Iñupiat travel in the winter months, is thinner and more treacherous now, posing a serious problem for Iñupiaq whalers. The changes in climate are also affecting the populations, behaviors, and migration patterns of animals the Inupiat depend upon for subsistence (SLAM).

Conditions in the Arctic are changing rapidly. The Arctic sea ice will most likely be gone by the middle of this century, if not sooner (Jarvis, 2013). The Iñupiat are adapting, with the strength and resilience that have carried them through more than two centuries of change. However, because their culture is so intertwined with the climate, geography and natural resources of the Arctic, climate change poses a growing threat to every aspect of their lives.



A polar bear on sea ice. Polar bears are one of the species threatened by climate change (Clemente-Colon, 2010).

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"Dividing whale meat"

Alaska State Library, Mollie Ward Greist Collection, PCA 90-48

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"Group of Inupiat posing in front of canvas tent in summer"

Alaska State Library, Reverend Samuel Spriggs Collection, Samuel Spriggs, PCA 320-50

Imarnitek: Gut Parka. Courtesy of Alaska State Museum.

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Sanightaaq: Rain Parka. Courtesy of Alaska State Museum. II-A-4458 <http://museums.alaska.gov/asm/asmhome.html>

Snow goggles. Courtesy of Alaska State Museum <http://museums.alaska.gov/asm/asmhome.html>

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"Spring camping scene" Alaska State Library, Reverend Samuel Spriggs Collection, Samuel Spriggs, PCA 320-61

"Spring Whaling Scene: taking the boat and gear out onto the ice to set up whale camp." Alaska State Library, Reverend Samuel Spriggs Collection, Samuel Spriggs, PCA 320-20

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"View of four three-masted whaling ships offshore from Barrow." Alaska State Library, Reverend Samuel Spriggs Photograph Collection, PCA 320-52

"View of whaling ship amongst broken ice floes." Alaska State Library, Reverend Samuel Spriggs Photograph Collection, PCA 320-30

Bone fence. "Whale bone fence and cemetery, Pt. Hope" Alaska State Library, Mollie Ward Greist Collection, PCA 90-15

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2

ARCTIC LESSONS





Left: Point Hope, Alaska. Right: a mushroom cloud from a nuclear explosion.

WRITING ACTIVISM: PROJECT CHARIOT AND THE PEOPLE OF POINT HOPE BY KATY CRANE

In 1958, the Atomic Energy Commission (AEC) announced a plan to blast a harbor in the Arctic coast using up to six buried thermonuclear bombs. The plan was a part of Project Plowshare, a larger project aimed at finding peaceful uses for nuclear weapons. Edward Teller, the author of Project Chariot, told Alaskans that the new harbor would open up valuable shipping routes, benefiting the Alaskan economy.

In reality, Project Chariot had two purposes. First, Teller and the AEC were determined to show that nuclear weapons could be used not only for war, but also for “nuclear landscaping.” Teller envisioned nuclear weapons moving mountains, digging canals, and restructuring the environment to suit human needs. Second, Project Chariot, which would take place thirty miles from the Iñupiat village of Point Hope, would allow researchers to study the effects of radiation on the Alaskan environment, including the people.

The first people to vocally oppose the project were the Iñupiat of Point Hope. The Alaska Natives maintained their rights to the proposed blast site, and refused to give permission to the AEC to carry out the detonation. Meanwhile, Howard Rock, an Iñupiaq journalist, raised public awareness of the plan and its dangers. Soon, the people of Point Hope had allies across the country. In 1962, Project Chariot was finally abandoned.

In this lesson, designed for 11th and 12th grade Language Arts classes, students will learn about activism by studying the efforts of the Iñupiat to oppose Project Chariot. Students will take on the role of people living in Point Hope in 1960, and will write letters to an audience of their choice, opposing the project and giving compelling reasons why it should not take place. Students will reflect on how activism has changed since the days of Project Chariot, and will learn how to be effective activists for their own rights.

Resources for the Instructor

Essential Questions for Student Reflection

- How can activism be used to promote tolerance and fight institutional racism?
- How can persuasive writing be used in the real world?
- How have methods of raising awareness changed since the days of Project Chariot?

Quotation to Spark Discussion

“If your mountain is not in the right place, drop us a card.”

-- Edward Teller

Lesson Plan: Day One

Step 1: Spark. Present the students with the Edward Teller quotation above right. Ask students, in groups of 3 or 4, to discuss the quotation. What do they think it means? What do they think about the person who said it? Why?

Step 2: Introducing Project Chariot. Give slideshow A, explaining the plan for Project Chariot. Show slides of the AEC projections.

Step 3: Discussion. Ask students what they think of this idea. What have they heard about nuclear bombs? What do they know about radiation? Be prepared to answer questions about radioactivity.

Step 4: How Chariot got started. Show slideshow B, and give a brief lecture explaining the rationale behind Project Plowshare and Project Chariot. Emphasize the support that Project Chariot got initially, and how likely it seemed that it would go through.

Step 5: Initial Reaction. Put the students in groups of 3 or 4 and ask them what they would do if such a plan were proposed today. Would they be in favor? Neutral? Opposed? How would they go about voicing their opinion? Discuss the methods of communication that are available today, that were not available to the people of Point Hope in 1960.

Day 2: Reading and Discussion

Homework for Day 2: Assigned Reading

Chapter 9 of *The Firecracker Boys* by Dan O'Neill, "The AEC Meets the Eskimos." (Instructions for excerpting given on the next page.)
To promote reading comprehension, assign students discussion questions, also given on the next page.

Lesson Plan: Day 2

Step 1: Class Discussion: Comprehension questions

- What happened in the reading?
- Who were the central figures in the reading?
- Why were the men from the AEC in Point Hope?
- How did the Point Hoppers react?

Step 2: Small-Group Discussion: Essential Questions

In groups of 3 or 4, have students answer several essential questions. Assign one or two questions to each group, and have them present their conclusions to the class. Potential questions include the following:

- How did the government's assumptions about the Iñupiat affect the debate over project Chariot? How did those assumptions work against the Iñupiat? How did those assumptions work against Project Chariot?
- How well were the Point Hoppers prepared to meet the AEC representatives? Were they more or less prepared than the people of other Native villages along the coast? Why or why not?
- What role or roles did journalism play in the Chariot debate?
- Why do you think Teller, the AEC and supporters of Chariot were so strongly in favor of it? What do you think of their reasoning?
- Why do you think Teller and the AEC considered the Alaskan coast to be a suitable place for bomb testing? Is this the same as the reason they gave the Point Hoppers? Considering these questions, do you think Teller and the AEC thought they were doing the right thing? Why or why not?
- What factors contributed to lack of communication between the AEC and the Inupiat?

Step 3: Group Discussion: Activism

Have students return to the question from the day before: how could the Point Hoppers, with the resources and information available to them, try to stop Project Chariot? Have students make a list of strategies the Iñupiat could use.

Reading: Chapter 9 of *The Firecracker Boys*, “The AEC meets the Eskimos”

Unless students are very advanced readers, they will have difficulty with this chapter, particularly the introduction, which is densely packed with information and uses a great deal of advanced vocabulary. However, this chapter can be a rewarding read for students, as it draws heavily on the transcript of the AEC Q&A session at Point Hope. Students will most likely have an easier time with the dialogue than the narration, so the key to presenting this material is to make sure that students understand the context of the dialogue.

We cannot include the chapter itself in this book, as it is copyrighted. Below are directions for assigning key passages from the chapter.

1. Assign students the brief opening section of the chapter, which ends, “they would be surprised.”
2. Give students the following summary of elided material:

In March of 1960, three representatives of the Atomic Energy Commission (AEC) made a tour of cities and villages in Alaska, arguing in favor of Project Chariot. They started in Juneau, where they met with the governor, nine legislators, and scientists at the Department of Fish and Game. The meeting with the politicians went well for the AEC, but Fish and Game put up some opposition to Project Chariot. Several of the scientists who had been working for the AEC, researching the effects of radiation on the environment of the Arctic, also opposed the project. The strongest opponent was a researcher named Don Foote, who had lived in Point Hope.

The next step, for the AEC representatives, was to tour the Alaska Native villages in the area. Point Hope was one of the last villages on the tour. Russell Ball, head of technical operations at the AEC office in San Francisco, Rodney Southwick, a public relations man from San Francisco, and Robert Rausch, a researcher from Anchorage, arrived in Point Hope to try to convince residents to support Project Chariot.

3. Assign students pages 126-141 inclusive, beginning with “Rausch packed his Arctic gear,” and continuing to the end of the chapter.

Reading Comprehension Questions for “The AEC Meets the Eskimos”

1. Name four people who questioned the researchers or spoke out against the plan.
2. Give two arguments the people of Point Hope used to oppose the plan.
3. List three false statements made by the AEC representatives.
4. Who told the AEC that she had read about indigenous people who had their home “blasted” by American nuclear testing? What tests was she talking about? Where did those people live?

A Note on Language and Wording:

Dan O’Neill’s chapter is titled “The AEC Meets the Eskimos,” and there are many uses of the word “Eskimo” in the text. In 1994, when the book was written, “Eskimo” was still considered an acceptable term for Alaska Natives living in the Arctic. However, the use of the word has evolved since 1994, and though some Alaska Natives still identify as Eskimo, the term is no longer considered appropriate for general use. Students should use the words Iñupiaq and Iñupiat (plural) to refer to the people of Point Hope.

Writing Assignment and Follow-Up Lesson

Take-Home Writing Assignment: Letter of Protest

Length: 300 – 400 words.

It is 1960. You are a member of the Point Hope community, you attended the AEC presentation on Project Chariot, and you don't want to see Project Chariot take place. Write a letter to a specific audience, protesting the plan. The audience you choose may be your member of Congress, a national newspaper, or another person or organization that you think might be a good ally in the fight against Project Chariot.

As you would with a persuasive essay, organize your argument into supporting arguments. You should have at least two and no more than three arguments. Open the letter by explaining why you are writing, then make your arguments in logical order, starting a new paragraph when you start a new argument. Back up your arguments with research, using the excerpt from Chapter 9 of *The Firecracker Boys* and the sources below as references. Remember, you may only use information that was available in 1960. Thus, since you are writing as someone who attended the AEC presentation, you may use Dan O'Neill's account of the presentation to find quotations from the transcript of the meeting that you can refer to in your letter. However, you may not refer specifically to *The Firecracker Boys*, as it was not written until 1994.

Sources:

- “The AEC Meets the Eskimos” (dialogue only).

Excerpted from: O'Neill, Dan (1994). *The Firecracker Boys*. New York: Basic Books

- *Life Magazine* article “Atom Bomb Island,” from the March 25, 1946 issue, p.105-109

https://books.google.com/books?id=iEgEAAAAMBAJ&pg=PA105&source=gbs_toc_r&cad=2#v=onepage&q&f=false

- *Life Magazine* article “First Casualties of the H-Bomb” from the March 29, 1954 issue, p.17-21

https://books.google.com/books?id=Y0gEAAAAMBAJ&pg=PA17&source=gbs_toc_r&cad=2#v=onepage&q&f=false

In-Class Follow-Up

1. **How Chariot Was Defeated.** Give Slideshow C and accompanying lecture, explaining the actual process by which Chariot was defeated.
2. **Class Discussion:** In groups, and then as a class, have students discuss whether this resolution was what they expected. Ask students to reflect on and discuss how they could apply the lessons of Project Chariot to modern-day issues.

Slideshows: The History of Project Chariot

INTERACTIVE 2.1 Slideshow A



Slideshow introducing students to the idea of Project Chariot.

INTERACTIVE 2.2 Slideshow B



Explains the historical context of Project Chariot

INTERACTIVE 2.3 Slideshow C



Explains how Chariot was finally defeated.

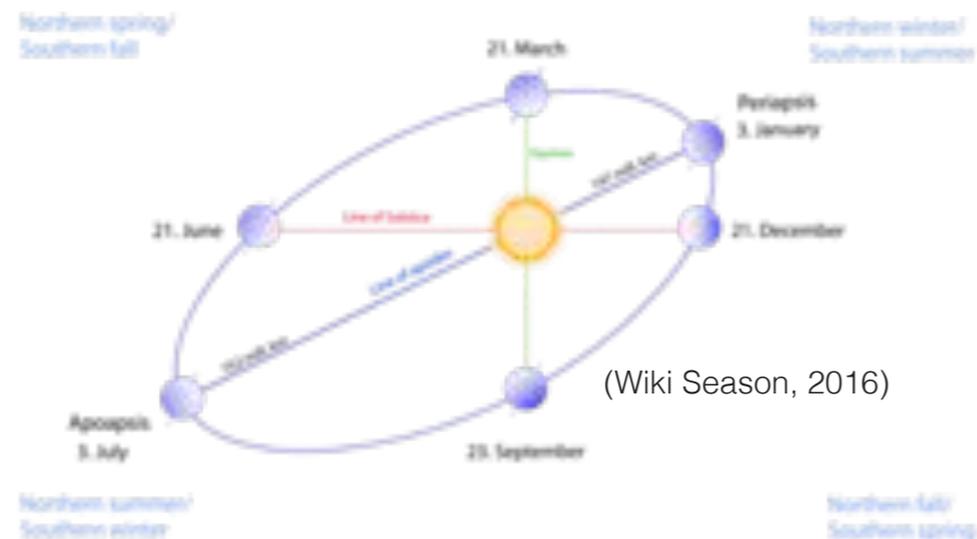
Optional Peer Review Activity: If the teacher wishes to extend the unit, the students may conduct the following guided peer review and revision.

- Does the letter have a specific audience? Who is the audience? Is the argument tailored to that audience? How so?
- Does the writer begin by explaining who he or she is and why he or she is writing?
- Does the letter clearly state its central argument in the introductory paragraph? What is it?
- Does the letter back up its central argument with at least two and no more than three supporting arguments? What are they?
- Is the letter organized into paragraphs? Does each paragraph have a separate topic? Mark any paragraphs that have multiple topics.
- What is the letter's tone? Do you find it effective? Why or why not?
- Does the writer refer to at least two sources? Are the sources clearly introduced and correctly cited? Mark any that need more introduction or citation.
- Does the letter consistently portray the point of view of a Point Hope resident in 1960? Why or why not?

OBLIQUITY THE ARCTIC CIRCLE AND YOU

By Lucas Guenther

The changing seasons on earth are a remarkable phenomenon that we experience every year. The days become longer, and then shorter, the temperature rises and falls, animals awaken, and return to hibernation, birds migrate from north to south and back again. What is the cause of these changes in seasons? Why do the days become longer in summer, and why is winter cold?



The first thing to understand is that the Earth moves around the sun in a roughly circular orbit. The difference between a

Bill Nye explains the seasons



perfectly circular orbit and an object's actual orbit is called its **eccentricity**. The Earth has a nearly circular orbit meaning it's eccentricity is very small, only 0.0167 (NASA). The time it takes for the Earth to complete one orbit around the sun is one year or 365.25 days. While the Earth is orbiting around the sun it is also spinning on its axis like a top. The Earth takes one day to complete one rotation, but in relation to the orbit the earth isn't spinning perpendicularly. It is tilted slightly to the side at an angle of 23.5 degrees. The difference between the perpendicular of the orbit and the axial tilt of an object is called its obliquity. This tilt means that one hemisphere will experience more intense sunlight for part of the year, because the sunlight will be hitting it from a more direct angle. For the other part of the year the same hemisphere will experience less intense sunlight because the light will be hitting it at a steeper angle. The Bill Nye video demonstrates this principle using thermometers. As the earth

Harvard graduates explain the seasons incorrectly



video demonstrates this principle using thermometers. As the earth

moves around the sun, the Earth's axis remains pointing in the same direction. This means that at one point during the year the northern hemisphere will be pointing as close as it can towards the sun. This is the longest day of the year in the northern hemisphere which is called the Summer Solstice. Exactly half a year later the northern hemisphere will be facing as far as it can away from the sun resulting in the shortest day of the year in the northern hemisphere which is called the winter solstice. Half way between the solstices there are the equinoxes which are the two days each year when every place on earth receives half a day of daylight and half a day of darkness.

In addition to the position of the earth around the sun the amount of daylight a place on earth receives is also dependent upon its latitude. Latitude is the distance a place on the Earth's surface is from the equator measured in degrees. The equator is the line around the Earth which is half way between the north and south poles, which separates the northern and southern hemispheres. The equator does not experience longer and shorter days throughout the year. Its days are always twelve hours of sunlight and twelve hours of darkness. The higher a northern location's latitude the longer its days are in summer. If the location is far enough north, it will receive sunlight for a full day or even longer. The latitude at which a location can receive a full day (24 hours) of

Scishow: Why do we have seasons

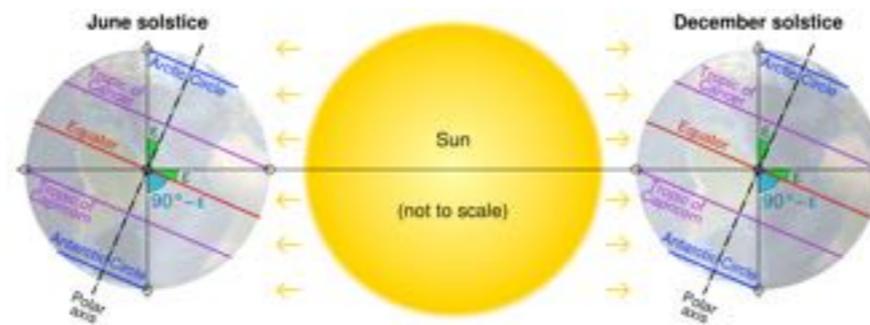


sunlight on the Summer Solstice is called the Arctic Circle. The latitude of the Arctic Circle is about 66.5 degrees north. Above this latitude the days continue to lengthen. At the North Pole the sun is visible for 6 months in summer and below the horizon for 6 months in winter. The Antarctic circle is in many ways the southern twin of the Arctic Circle. The Antarctic circle is 66.5 degrees south and is the point at which a location can receive twenty-four hours of darkness during summer solstice. The South Pole does not see the sun all summer.

Another set of important latitudes include the Tropic of Cancer, and the Tropic of Capricorn. The Tropic of Cancer is located at 23.5 degrees' latitude north, and the Tropic of Capricorn is located 23.5

degrees' latitude south. These latitudes are the furthest you can move from the equator and still see the sun directly overhead. Any further north and the sun will always be at least slightly south. Any further south and the sun will always be at least slightly north.

The southern hemisphere has seasons that are the opposite of those in the northern hemisphere. When the northern hemisphere has long warmer days, the southern hemisphere has short colder days. When the northern hemisphere is angled towards the sun, the southern hemisphere is angled away from the sun, and when the north pole is in the sun for six months, the south pole is in darkness for six months.



(wiki obliquity, 2016)

Khan Academy: How the earth's tilt causes seasons

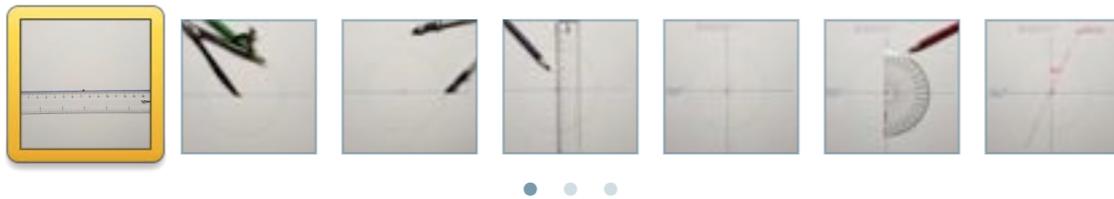


This is one of many videos khan academy has done on seasons. They are very in depth.

GALLERY 2.1 The Math Globe



1. Start your math globe by using a straight edge to draw a line.



Main Concepts

1. The earth is tilted in relation to its orbit.
2. This tilt changes the angle at which the sunlight hits the earth, which affects the temperature throughout the year.

3. The tilt causes the amount of daylight to change throughout the year for places above and below the equator.

4. Within the Arctic and Antarctic Circles, it is possible to experience twenty-four hours or more of daylight (or darkness) at a time.

Student Activities

Mathematically Drawn Model

1. Start your math globe by using a straight edge to draw a line.
2. Make a dot near the center of the line. Then use your compass to draw a circle around that point.
3. From the points where the line meets the circle, use your compass to draw two intersecting arcs.
4. Use a straight edge to draw a line through the center of the circle and where the arcs intersect.
5. Label the lines.
6. Use your protractor to measure 23.5 degrees from the purple line.
7. Draw a line through the center and the 23.5 degree mark. This is your globe's axis.
8. Mark another 23.5 degrees from your axis.
9. Draw a line from that mark through the center.
10. Draw a line between where the two purple lines intersect the circle. This is your Arctic Circle.
11. Label the Arctic and Antarctic Circles.

12. Next measure 23.5 degrees down from the orbital plane (blue line).

13. Draw a line from through the center to this point. This is your equator.

14. Finally mark 23.5 degrees up from where the blue line meets the right side of the green circle.

15. Draw a line from where the blue line meets the green circle through your 23.5 degree mark. This is your Tropic of Cancer.

16. This time center the protractor on the left side of the circle where the blue line meets the circle and measure 23.5 degrees down. Once again draw a line from where you centered the protractor through your 23.5 degree mark. This is your Tropic of Capricorn.

17. Label your lines and you are done.

Physical Model

For the next part discover what the latitude of your town is and then calculate how far the earth would have to tilt for your town to be within the Arctic Circle. Draw out what this would look like using the steps above (The only differences should be the angles of the lines).

Use this information to demonstrate how far the earth would have to tilt using a small globe with a dowel through its axis, a protractor, a sticker, and a flashlight.

1. Place a sticker on your town, and then align the bottom of the dowel with the center of the protractor.

2. Use the increments on the protractor to angle the globe to 23.5 degrees. From a few feet away and level with the globe, shine a

flashlight at the globe. Make sure the time of year represents one of the solstices.

3. Then angle the globe to where your town will experience daylight for a full day. Are your mathematical results close to your physical model? Why might your answers be different?

Words to Know

Latitude

Antarctic Circle

Tropic of Capricorn

Obliquity

Solstice

Arctic Circle

Tropic of Cancer

Equator

Eccentricity

Equinox

Considering and Sharing What You Have Learned

To conclude this unit, consider how life in your town might change if the earth's obliquity shifted and your town was now within the Arctic Circle. Consider changes to, the climate, animal migration and hibernation, plants, and culture. Review the arctic Alaska section of the book to get ideas on how life could be different.

Finally write a paper in the form of a public announcement informing the people of your town that the Earth's obliquity has changed.

Explain that your town is now within the Arctic Circle, and how life will be different. Use the vocabulary introduced in this unit to explain the importance of the Earth's tilt, and use your own creativity and understanding to describe how life would change.

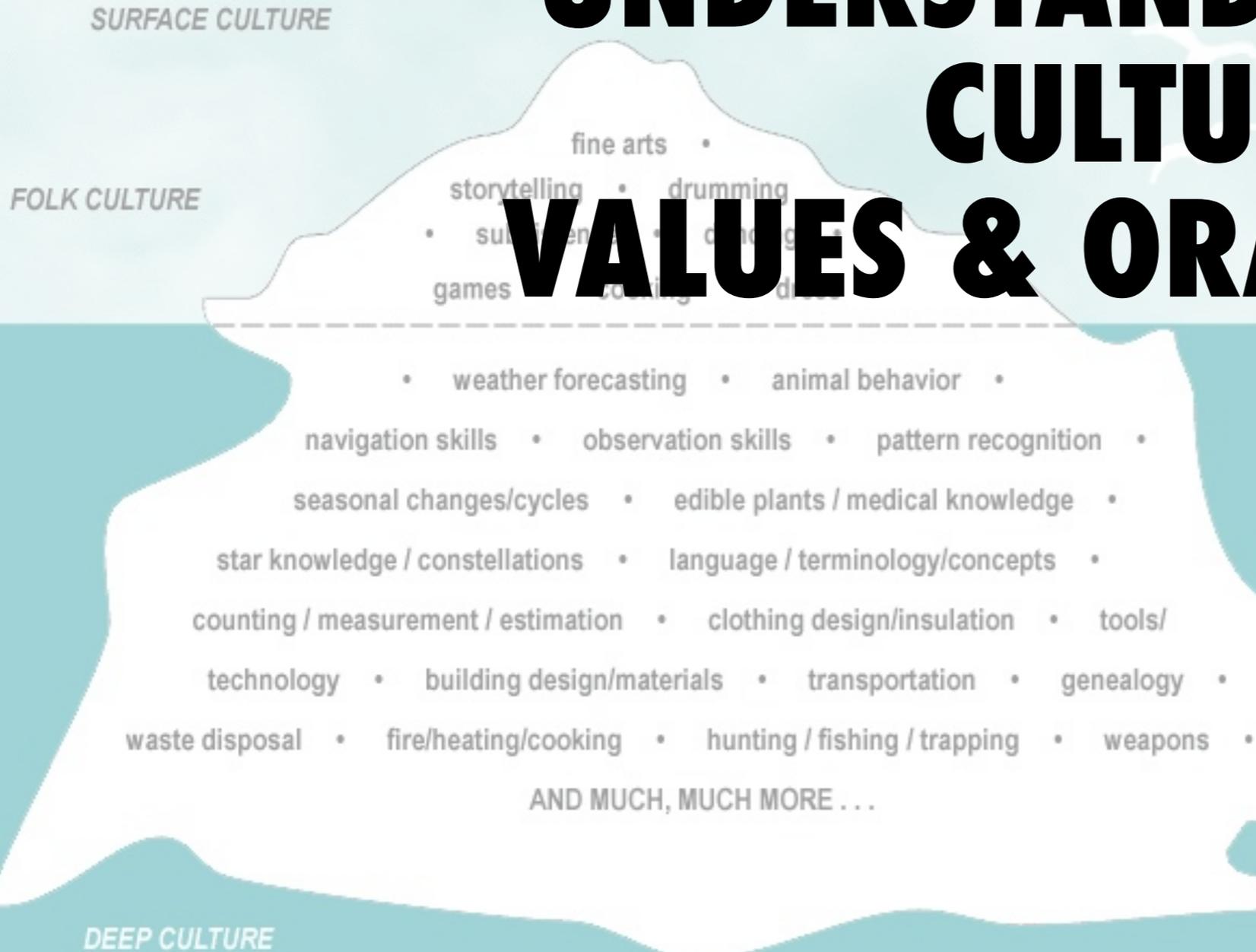
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UNDERSTANDING INUPIAT CULTURE THROUGH VALUES & ORAL HISTORIES



By Mischa Jackson

The purpose of this lesson is to reinforce the value of understanding and learning history from different perspectives and methods. The objective is to validate oral histories, importance of cultural values/beliefs and how they are still relevant and present in today's society. For the final product, groups of students will share an oral history presentation in front of peers, elders and/or elementary/middle school students to teach about the Inupiat culture, history and values.

Course Title:

Alaska History

Time Needed:

3 Class Periods (55, 75, 75 mins.)

Essential Questions:

- How are cultural values and histories learned?
- What is the importance of perspectives in history?
- What roles do stories play in a culture and history?

Standards Addressed:

- Alaska SS History A-D;
- Alaska SS Geography E,F;
- Alaska Cultural Curriculum A-D.

Day 1 - History and Values through discussion, photos, and stories

SPARK: How do we learn history and values?

Break students into partners, shoulder share with your neighbor. Students will have 1 minute each to respond to the following prompts with their partner. (review or introduce 'value/belief' as vocabulary)

- 1) Give an example of your (or your family's) history and how did you learn it?
- 2) Give an example of one of your values/beliefs and how you learned it.

In whole group setting ask if any want to share what they learned from their partner, or the different ways students learned values / beliefs.

IMAGE 2.1 Traditional Values of Alaska Poster



Poster courtesy of Alaska Native Knowledge Network <http://www.ankn.uaf.edu/publications/#posters>

Introduction: Inupiat and their values

Take a few minutes to introduce students to the values of the Inupiat. Inform them that these cultural values and beliefs will be the driving force behind this lesson. We will delve deeper into the belief system and cultural identity of the Inupiat. The focus of this lesson will be on the Inupiat of the North Slope Region.

*Click on the magnifying glass to the left to zoom in on the Inupiat Values.

Review these resources for better understanding:



VIDEO: [Inupiat Values - Inupiaq language translation & pronunciation \(3min\)](#)



RESOURCE LINK: Click on Alaska Native Knowledge Network logo to the left to access more information about Inupiat Values through the Inupiat Iotqusiat - Portrait of a People program. This link gives examples of Inupiaq perspectives and understanding of their cultural values.

Cover Image and Values Poster available on www.ankn.com



[Click here for Guiding Questions...](#)

Connecting Cultural Values and Beliefs through Photos

ACTIVITY: Break students into local groups of 4-6 (approx.). Give students 2-4 photos of Inupiat (both historical and contemporary) in different situations - whaling, dancing, working, hunting, etc. Examples of Photos are in the Photo Gallery 1.1. Links are included to download and print.

Small Group Discussion: Ask the students to use post-it notes and attach the values that they think are represented in each photo. Offer groups a chance to present 1 or 2 values for each photo they present and why. Put them up around the room or on board for all to groups to see and access for the next activity.

Whole group discussion: Have students walk around and look at the photos and their values, making note of any values they think were missed or didn't agree with. Lead a whole group discussion on a reflection of the activity - its process and meaning, as well as touching on how a culture's values are perceived.



[Click Here For Guiding Questions...](#)



CHECKLIST

- Post-It Notes
- Inupiat Photos for each group
- Tape or Push Pins
- Wall Space or Bulletin Board



GALLERY 2.2 Inupiat Photos - Historical and Contemporary

This is an example of a photo to use from wikipedia commons. Check the .pdf at the end of this chapter that has a variety of photos to choose from.





Connecting Cultural Values and Beliefs through Story

ACTIVITY 1: Check out the children's book 'Whale Snow' by Debby Dahl Edwardson from your local library. Be sure to review the book prior to class because it uses Inupiaq language that you will want to familiarize yourself with.

Whole Group Read Aloud: Have the students sit where they can see the book, or utilize a digital projector to ensure that each student gets to see the images. Have any students read the book already? As a group, or in smaller groups/partners have the students discuss the book. Have students answer some of the guiding questions in the whole group setting.



Click for Guiding Questions...

ACTIVITY 2: Preview the media files to the right and pick one to play as an audio file for the class to continue the discussion on storytelling and oral histories.

 [AUDIO/VIDEO LINK:](#)
John Active - Yup'ik

 [AUDIO/VIDEO LINK:](#)
Michael Kusugak - Inuit

 [AUDIO/VIDEO LINK:](#)
Eugene Brower - Inupiaq Elder

["Scary Story - Supernaturals"](#)
YouTube Video by Alaska Dispatch News (3:21)

["Inuit Sea Trolls"](#)
YouTube Video by 9connors Productions. (1:34)

["Story of a White Whale"](#)
Photo and Video Courtesy of Arctic Stories Website. (3:42)

ACTIVE LISTENING: While students are listening to the oral history have them practice active listening to begin the conversation on the role of the storyteller.

 [AUDIO LINK PT 1:](#)
Arnold Brower Sr. - Inupiaq Elder

 [AUDIO LINK PT 2:](#)
Arnold Brower Sr. - Inupiaq Elder



Guiding Questions...

Have students draw visuals to help them remember and visualize the story.

AUDIO TRANSCRIPT (scroll down):

Bill: Did this, were there any old stories about those prehistoric animals that people found?
 Arnold: Well, up to today we still. For instance, my nephew Tom Brower, Jr., went just beyond that and say he found a protruding mammoth tusk, and he wants to go up there and take it out. Protruding out from the sand bar. A huge tusk. He want to go salvage it.
 Bill: But were there any stories that people had explaining those animals? How did they explain them when they found them in the past?
 Arnold: Oh, they claim they, they have been here. But a, they want a story I know was actually right here, of where this old fellow was telling us about this. You're pulling back the memory here. They call



Day 2 - Oral History and Cultural & Historical Research



IMAGE 2.2 Kingesti, David Katzeek, Tlingit Shangukeidi Clan Leader

Photo by Mischa Jackson, 2016.

SPARK: Valuing place-based stories & the Oral Historian

Invite a local elder in to tell a story as an oral history of an event in local culture. Encourage students to pay attention to the context given, how it's told, how the values are reflected. Encourage them to ask questions about oral histories and cultural stories – what makes a good 'storyteller', value in culture, use of humor, audience – when and where used. Ask the elder to share a story that is grounded in recent local and personal history to make it place-based and relevant to student's lives.



VIDEO: Use the video below to engage students in a discussion about the validity of Oral Histories.



[Click here for Guiding Questions...](#)

INTERACTIVE 2.4 Value of Oral History Sound/Video Scene at 1976 Eskimo Elders Conference discussing the value of oral histories and the need and value the elders have and need to share with future generations. YouTube Video by Jeanne Rawlings

INTRODUCTION OF GROUP PROJECT:

"...this is who we got where we are..."

Groups of 3-5 students will collaborate to create an oral history of their assigned historical event intertwined with cultural values. The oral history/story will align with the theme of: *"...this is how we got where we are..."* focusing on teaching youth about values through history or an event. Drawing on information presented in the lesson thus far - cultures, values, beliefs, perspectives, oral histories and stories - groups will create a 3-5 minute oral history with visual cues intended for elders, peers, and elementary students

NOTES ON FINAL PRODUCT:

- Oral History Presentation should be 3-5 minutes approximately
- Should focus on referencing 1 historical event, but can pull from other historical events and research
- Should incorporate, intertwine, and infuse cultural values and beliefs (the values of the story = the morals of the story).
- Should attempt to incorporate Inupiaq language/vocabulary words
- Visuals will be used/projected as a backdrop utilizing google slides, powerpoint, or Haiku Deck.
- Presentation should be culturally appropriate, respectful, informative and engaging for youth (remember that humor is a cultural value).

HISTORICAL EVENTS:

- Arctic Exploration in 1700s & 1800s
- Whaling & Subsistence in the 1800's
- Kivgigñiq - Messenger Feast
- Nalukataq - Whale Festival
- Epidemics & effects of contact
- Organic Act & Boarding Schools
- Project Chariot & resistance
- Subsistence Rights - hunting and whaling
- Land Claims & ANCSA - organization, pros/cons, cause/effect
- Whaling in 20th century: AEWC, IWC, Catch limits, Commercial Whaling Impacts, etc.
- Oil era: discovery, exploitation, trans-atlantic pipeline



INDIVIDUAL RESEARCH:

Each group should create a google doc to share their research and resources, make sure it is shared between all group members and the instructor.

Research Entries should take the following format:

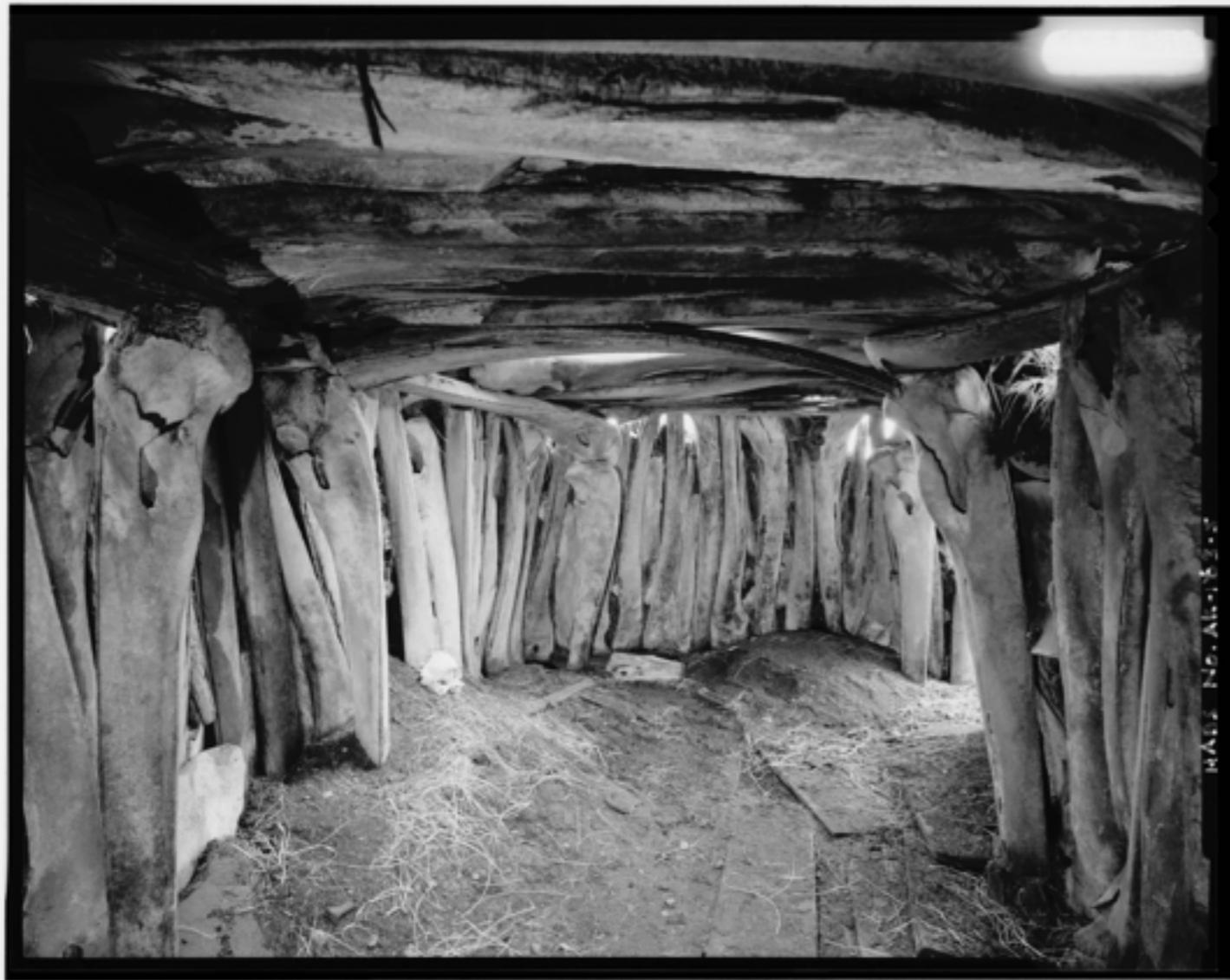
1. Link/Web URL
2. Quote and/or 'summary' of information
3. Your Name

Use the research guide included in this lesson plan to help guide the students' research time.

Day 3 - Wrap up group work, Storytelling day

GROUP PROJECT WRAP-UP: Give students time to finish their group work, upload their visuals for use during storytelling time. For those students and groups that finish early can start on reflections and assessments for the lesson, or teacher can review final product.

“STORYTELLING TIME”: Have students at desk or on floor, in a comfortable setting to listen with no distractions. Explain this was usually done at Whaling festivals and community events, and sometimes nightly during winter when there was darkness and harsh weather. Explain how valuable this was to their resilience, to teaching youth, and uplifting the sense of community during these times.



Interior Front Room, Point Hope, AK. National Park Service Photo / Library of Congress [Public domain], via [Wikimedia Commons](#)

Each group will introduce the context of their oral history and then will have 3-5 minutes for their presentation.

Have elders in the audience and/or they can present to elementary classroom (or this can be done after – as requirement or any groups that want bonus points, or can vote on the best story to go down to elementary school and tell, or all groups can present to lower grades, winning group gets to pick their class).

Reinforce the need to practice active listening, paying attention to the visual cues because students/groups will be asked to retell each other's stories – with and without the visual cues. This will encourage groups to keep their oral histories engaging and succinct.

Reflections, Assessments, and “Exit Ticket” Options

Teacher Assessment

Grade the quality of the final group presentation – does it successfully incorporate values and historical events in an engaging and respectful manner for kids?

Historical event is referenced and informative (25 pts)

Cultural values/beliefs are taught/intertwined (25 pts)

Culturally respectful (10 pts)

Engaging (10 pts)

Appropriate for youth (10 pts)

Meets time guidelines (10 pts)

Effective use of visuals (10 pts)

Personal Reflection.

Students will write a half-page reflection on the purpose/objectives of this lesson – were they met. Students will reflect on their individual and group work for this project - Pros/Cons/and room for improvement. This reflection will also include a quantitative ‘grade’ and ‘points’ (on set scale) they would give themselves and their group. If including “friendly competition” between groups, this would also be where they would rank the group presentations.

Short Essay

Apply and Extend. Students will respond to one of the following essay prompts:

1) How has learning and understanding the values of the Inupiat culture impacted your perspective on current issues facing the region (or past issues if needed for accommodations).

Explain, support, and give examples for your answer. Compare and contrast perspectives – if they changed.

2) What cultural values and beliefs do you think will be reflected in future oral histories on current issues in the region affecting this generation (i.e.: subsistence, whaling, land rights, climate change, changing economy – prices, jobs, PFD reduction, culture/language revitalization). Will the Inupiat be resilient, why or why not? Use

Check and/or test vocabulary

Add to a visual vocabulary notebook and class word wall.

Students use 1 sheet of paper to create a visual representation of a vocabulary word. Also include their definition of the word, what it means to them, or how it applies in a situation. Can include the official definition and synonym. What they need to remember the word.

Examples of possible vocabulary words/events are: Oral history, value, perspective, Inupiat, Nalukataq, Qargi, ANCSA, Project Chariot, bowhead whale, Ukpeagvik - place name for Barrow, etc.

Group Research Google Doc.

Use this to assess student participation in the research process by giving a point value for completion or number of research items shared.

Online Quiz

Create an online quiz to assess knowledge of historical events, values, and language in the region as well as vocabulary that aligns with local and state standards. Can be taken at any time throughout the lesson or at an allotted time.

Lesson Plan, Links, Research Guide, and Photo Gallery files

[Link to Photo Gallery \(.pdf\)](#)



Alaska State Library, Reverend Samuel Spriggs Collection, Samuel Spriggs, PCA 320-36. Reprinted with special permission.

Resource Links:

- <http://ankn.uaf.edu>
- <http://ankn.uaf.edu/curriculum/Inupiaq/Ilitqusiat/index.html>
- <http://www.akhistorycourse.org/>
- <https://www.culturalsurvival.org/publications/cultural-survival-quarterly/united-states/subsistence-hunting-activities-and-inupiat-es>
- <https://www.uaf.edu/anla/collections/map/names/>
- <http://ancsaregional.com/interactive-history/>
- http://www.alaskool.org/projects/ancsa/tcc2/tananachiefs_apnd.html
- <http://www.pbs.org/harriman/1899/exploration.html>
- <http://www.aewc-alaska.com/home.html>
- http://library.alaska.gov/hist/hist_docs/docs/anlm/200078.pdf
- <http://jukebox.uaf.edu/site7/>
- <http://www.ebenhopson.com/>
- <http://www.north-slope.org>

<http://ankn.uaf.edu/ANCR/Values/inupiaq.html>

IÑUPIAT VALUES

<ul style="list-style-type: none"> • Avannun Ikayutiniq • Avilaitqitiqigieq • Isagieiq • Isammuibniq • Ixutuiguniq • Ikayutiqigieq • Irruaqibaeieq • Kipakutaieieq • Mitaallataniq • Nagliutuiqabniq • Nakuaqutiqabniq • Pooaktataieieq • Piqakkuqabniq Miqiiqtunun • Piqiksibautaeieq • Qiksikrautiqabniq • Qimmakautaeieq • Sibetaieieq 	<ul style="list-style-type: none"> • Helping Each Other • Friendships • Family Relations/Roles • Creating Friends • Endurance • Cooperation • No Mockery • Respect for Human, Animals, Property and Land • Sense of Humor • Compassion • Love • Gentleness • Love For Children • Honesty • Respect for Others • Patience • Sharing
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WHAT AN IÑUPIAQ PERSON VALUES:

<ul style="list-style-type: none"> • Afuniabniqut • Anaktabniq • Atuutiaviut • Miqiiqtuvut • Nibriuti • Nivivut • Nuna Ieuniabvikput • Quliatuat, Unipkaat • Saliavut • Surbausivut • Tabniq Ieuniabvikput • Uqabniqut Ieupiatun • Utuqqanaat Ixisimmataat • Utuqqanaat Isumattataat 	<ul style="list-style-type: none"> • Our Hunting Traditions • Traditional Games • Eskimo Dances and Songs • Our Children • Animals • Our Traditional Foods • Land of Our Sustainance • Stories and Legends • Arts and Crafts • Traditions / Customs • Sea of Our Sustainance • Iñupiat Language • Elders Knowledge • Elders Wisdom
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[Link to Inupiaq Value Page \(.pdf\)](#)

Middle/High School Standards-Based Lesson Plan

Teacher: Mischa Jackson Date: 6/26/2016

Period: 3 class periods (1: 55 min, 2: 75 min) Class: Alaska History

Standards addressed:
 Alaska SS History A-D;
 Alaska SS Geography E-F;
 Alaska Cultural Curriculum A-D

(for a detailed look at the standards addressed go to the end of the document)

Purpose/Objectives/Outcomes:
 The purpose is to reinforce understanding and learning history from different perspectives and methods. Objective is to validate oral histories, importance of cultural values/beliefs and how they are still relevant and present in today's society. Final product will be a storytelling presentation in front of peers, elders and/or elementary/middle school students to teach about the resiliency of Inupiat through history.

The Student will be able to (The Big Picture):
 The student will be able to acknowledge cultural stories as a form of history. They will utilize visual representations and technology to produce a culturally appropriate and respectful final product from the perspective of a culture outside their own. Students will be able to have an understanding of history and historical events and their effects on a culture, while also balancing it with an understanding of using values for a culture to be resilient through these events in history and into the future.

Essential Questions:
 How are cultural values and histories learned?
 What is the importance of perspectives in history?
 What roles do stories play in a culture and history?

What will engagement look like during this lesson?

- Partner and group discussion of personal values/histories and cultural values/histories
- Group discussion on values reflected in pictures, stories, and oral histories.
- Active research individually on computers, then in small groups.
- Group Collaboration to produce a creative oral history presentation for peers, elders, and younger students.
- Use of multiple sources, media, styles, to create visual representations for their project.

[Link to Lesson Plan \(.pdf\)](#)

<p>GOOGLE DOC SETUP</p> <ol style="list-style-type: none"> Go to drive.google.com and log in using your gmail account. On the top left of your drive, click on "New" and select "Google Doc." Go to the top right and click on "Share." Enter emails of group members and instructor. Make sure they can edit. <p>Video Instructions</p>	<p>VISUALS - Reference Guide</p> <p>Google Slides Instructions Google Slides Video</p> <p>Powerpoint Instructions Powerpoint Video</p> <p>Haku Deck Instructions Haku Deck Video</p>
IÑUPIAT PROJECT RESEARCH GUIDE	
<p>WEBSITES</p> <p>Alaska Native Knowledge Network http://www.ankn.uaf.edu http://www.ankn.uaf.edu/ANCR/inupiaq.html</p> <p>Alaska History & Cultural Studies http://www.alaskahistorycourse.org/</p> <p>Alaskool - History, Education, Language, Culture http://www.alaskool.org/default.htm</p> <p>Project Jukebox - UAF http://jukebox.uaf.edu/site7/</p> <p>North Slope Borough http://www.north-slope.org/</p> <p>Inupiaq Dictionary/Language http://library.alaska.gov/hist/ancsa/ancsa/tcc2/00078.pdf</p> <p>https://unesco.apple.com/us/en/inupiat-words-finder/4851154427676168</p> <p>http://www.uaf.edu/ancsa/Online/INUP12/12211/inupiaq_dictionary_2012-05-14-am.pdf</p>	<p>SEARCH TERMS</p> <p>Inupiat Inupiaq Eskimo/Inuit (pay attention to what region or city the source references) Arctic North Slope (Anaktuvuk Pass, Atkasut, Barrow, Kaktovik, Nauyasut, Point Hope, Point Lay, and Wainwright) Whaling Culture/Tradition/Value History/Story/Storytelling/Oral History</p> <p>VISUAL IMAGES:</p> <p>Can be hand-drawn, or personal photographs. If using images from online try wikipedia commons first. For icons check out The Noun Project. If you are pulling a different image from online be sure to cite the source and web address on the bottom of the photo or on a citations page at the end of your visual.</p>

[Link to reference guide \(.pdf\)](#)

Icons from The Noun Project (www.thenounproject.com):

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By George R. King, Public Domain, <https://commons.wikimedia.org/w/index.php?curid=611324>

MUSIC OF THE INUPIAQ

By Kate Kroko

What does Inupiaq music sound like?

Consider the following videos.

Listen and watch for regional and stylistic differences in the music.

Dance Songs from Point Hope

What types of instruments do you see in the video?

Describe some of the body movements you see the dancers make.

INTERACTIVE 2.5 Performance at Alaska Federation of Natives Convention, 2013

Performers: Point Hope Dancers



Video by Poolhalljunkyofalask
Retrieved from <https://www.youtube.com/watch?v=wINonfze3qM>

INTERACTIVE 2.6 Performance at Point Hope Kivgiq, 1988

Performers: Point Hope Dancers



Video by Inupiat History Language & Culture [IHL Media]
Retrieved from <https://www.youtube.com/watch?v=5IHUX7GXYEA>

Dance Songs from King Island

Describe some of the sounds you hear in the music.

What are some of the animals that the dancers are portraying?

INTERACTIVE 2.7 Performance of the Raven Dance at King Island, 1987

Performers: King Island Dancers



Video by Jake99762

Retrieved from <https://www.youtube.com/watch?v=IHqju02mYrI>

INTERACTIVE 2.8 Excerpt from a performance at Kivgiq 2013 in Barrow, Alaska

Performers: King Island and Little Diomedede Dancers



Video by Meredith Beck

Retrieved from https://www.youtube.com/watch?v=PlxYH_ViZFA

Dance Songs from Barrow

What do you hear in the rhythm of the dance?

Describe some of the changes you hear happening in the rhythm.

INTERACTIVE 2.9 Performance of the Loon Dance at Barrow Kivgiq, 2011 Performers: Barrow Dancers



Video by Unaliin0611
Retrieved from <https://www.youtube.com/watch?v=v9N6lm-03c>

INTERACTIVE 2.10 Performance of the Whaling Dance at Barrow Kivgiq, 2011 Performers: Barrow Dancers



Video by Unaliin0611
Retrieved from <https://www.youtube.com/watch?v=4gytQknz6m4>

Now that you have watched the videos, consider the following:

WHAT DO YOU THINK THESE DANCES MIGHT BE USED FOR?

Some Characteristics of Traditional Inupiaq Dance Music

Rhythm, Pitch, and Vocal Style

Traditional Inupiaq dance music is a communal event. Voices and drums are the main instruments, and music is traditionally performed in a large ensemble. Most songs are accompanied by a driving, accented drum beat. Songs are traditionally short and full of energy, sung in two verses. The second verse is usually a more impassioned iteration of the first verse, featuring faster tempo, louder drumming, and

Drum Construction and Playing Technique

The traditional Inupiaq drum is called a *suayaq* or a *kilaun* (the name varies by region) (ECHO, 2008). This type of drum is a large frame drum, which is a flat, skin-covered drum with a very thin frame, much like a tambourine. The drum is held in the hand with a handle and played with a thin drumstick. Drum heads are traditionally made from whale liver, caribou stomach, or walrus stomach (Pulu, 1979). The frame of the drum is

INTERACTIVE 2.11 Anatomy of a Suayaq Drum

Inupiat drummer David Frankson pictured below
Image from *Inupiat Dance Songs* by Tupou Pulu



Scroll
down to
learn more



Exploring Inupiaq Dance

Types of Dances

Dances can be categorized into two types: "common dances" and "fixed dances" (ECHO, 2008). In common dances, there are no set movements, so they can be danced freestyle with any movements the dancer wishes. Common dances are invitational and can be danced by anyone who wishes to join in the festivities. Fixed dances have set movements, which have specific meaning and are unique to that particular dance. These motions must be adhered to and can only be danced by someone who has learned the movements (Pulu, 1979). Fixed dances have different meanings, styles, and stories they tell, and they vary by region, often telling stories



Scroll
down to
learn more

Types of Dance Motions

Inupiaq dances often tell stories, honor animals or people, or depict scenes from daily life. Mimetic dances imitate the behaviors and movements of animals such as ravens, eagles, wolves, walruses, loons, and whales. Each Inupiaq region has special dances to honor these animals. Dancers also use pantomime to depict subsistence activities such as boating, scanning for prey, catching fish, harpooning whales, spearing seals and walruses, skinning animals, and sewing hides to make clothing (Johnston, 1976).

Women's Dances and Men's Dances

Women and men perform different dance types and motions based on gender. Women perform a dance called the bench dance, in which they sit on benches and move only using their hands and arms while the men sit on the floor in front of them and play the drums. In another type of dance, women stand with their feet close together and move their arms, hands, and bodies in a rhythmic swaying

Purposes of Dances

Music and dancing serves many purposes, both spiritual and secular for the Inupiaq. Dancing is a way to build community and maintain social relationships through the long northern winter, and it brings people together from far-flung communities across the tundra. It is an important way to break the monotony of the long dark season. Performance is also a way to honor the animals who sacrifice themselves to the



Scroll down
to learn more

GALLERY 2.3 Dance Mittens

Image from *Inupiaq Dance Songs* by Tupou Pulu



Today, dance groups wear uniforms to identify where they are from, however, in ancient times, dancers would have worn traditional parkas and pants. All dancers wear fancy mukluks and special dance mittens. (Pulu, 1979)



A Deeper Look at Point Hope Style

In Point Hope-style singing and dancing, there are two main types of dance songs, the *sayuun* and the *atuutipiat*, which correspond with the fixed dance and the common dance mentioned earlier. The *sayuun* is a fixed dance, in which the vocalists sing meaningful words, i.e. words that are fixed and remain the same for each performance. In the *sayuun*, dancers perform a fixed set of movements, which means that only dancers who know the movements may perform the dance. The *atuutipiat* is a common dance, in which the vocalists sing vocables instead of meaningful words. Vocables are word-like vocal utterances, which have no specific meaning. When performing an *atuutipiat*, dancers can freely choose to dance with any movements they desire (Pulu, 1979).

GALLERY 2.4 The Little Diomedé Sayuun

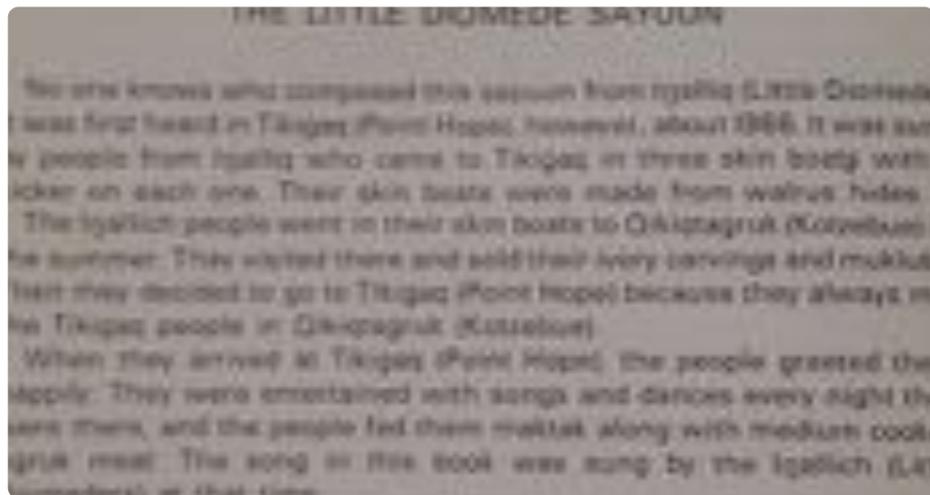
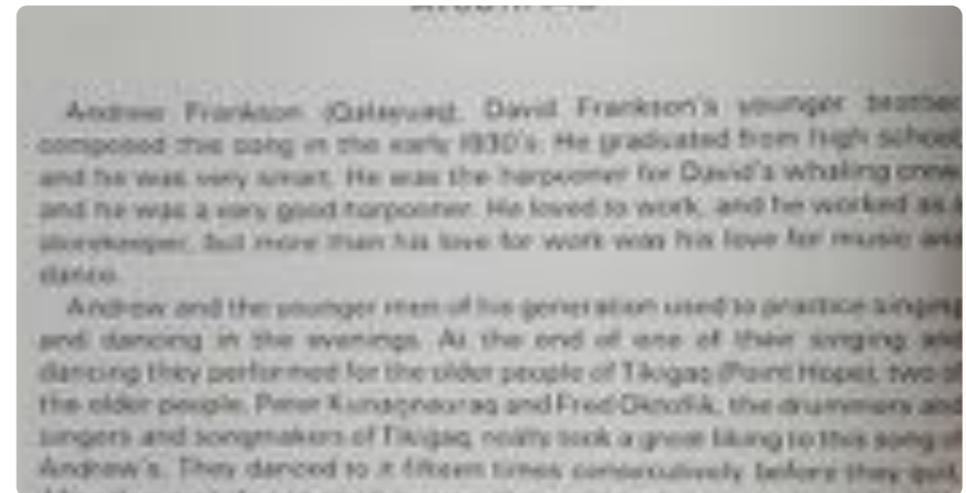


Image from *Inupiat Dance Songs* by Tupou Pulu



GALLERY 2.5 Atuutipiat Music and Dance



The brief history Andrew Frankson's composition. Click for fullscreen. Image from *Inupiat Dance Songs* by Tupou Pulu



Kivgiq and Nalukataq

Dance songs play a central role in the Inupiaq festivals of Kivgiq and Nalukataq. Both Kivgiq and Nalukataq are major seasonal festivals, which bring people together from far and wide across the arctic. Kivgiq is celebrated in the dead of winter when the arctic experiences days of 24-hour darkness, and it serves to bring people together from neighboring villages for the purpose of gift-giving, trade, community-building, and strengthening relationships (Fair, 2000). In modern times, dance songs at Kivgiq serve to build the communal spirit, showcase the talents of each village, and aid in the presentation of gifts from one village to another. In ancient times, dance songs were used for ceremonial purposes to honor the Great Eagle Spirit (SLAM, 2016).

IMAGE 2.3 Blanket Toss



Photo taken by Bill Hess

Image from *Another Culture/Another World* by
Father Michael Oleksa

For a detailed lesson plan on elements of Inupiaq music, follow this link: <http://uasmatt.org/wp-content/uploads/2016/06/Inupiaq-Music-Lesson-Plan-final-version.pdf>

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EDITORIAL WRITING

How does language empower us?

by Laura-Beth Drake

Our class will be learning to write editorial articles by means of addressing the importance of language, both spoken and written, by examining the affects of Native American boarding schools. We seek to gain insight into both the positive and the negative impacts boarding school attendees encountered. We seek to look into how life was during that time period and answer questions such as: Who had the power? Did some people want to go to the boarding schools, why? Did some people not want to go to the boarding schools, why? Why do you think the government and boarding schools wanted to eliminate Native American languages and cultures? What were/are some of the ways in which Native American people were able to overcome the effects of boarding schools? What can we do today? By doing so, we aspire to understand the power of which our languages innately consist, while finding our own voices, speaking up about our stances on issues, proposing solutions, and presenting all of the

Language is central to cultural identity. It is the code containing the subtleties and secrets of cultural life. In many ways, language determines thought. —W. Richard West, Jr., Southern Cheyenne

For full lesson plan, [click here](#)



Created by Danielle Baskin
from Noun Project

*Click the icon for
more information*

GALLERY 2.6 Samples Photos for Puzzle Activity



HOW DOES LANGUAGE EMPOWER US?

Click the icon for more information



Created by Andrey Kozlov from Noun Project

GALLERY 2.7 Alaska Boarding Schools



Wrangell Institute



During the second and third days of our unit, our class will invite elders and culture bearers to the class to share their wisdom with us. I would like the students to have time to speak with the elders after their talks with us. We will also spend a day in small group discussion guided by the following questions: How is your school alike or different from the American Indian boarding schools? What do you think life was like for American Indian children at the early boarding schools? How would it feel to be separated from your family for long periods of time without seeing them? Why do you think the government and



INTERACTIVE 2.12 Frontier Inupiat Language Story “It’s a part of you, it’s who you are...”



Resources

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Arctic Sea Ice extent 2014

METHODS OF ADAPTING TO CHANGES IN THE ARCTIC by Tyson Altieri

Standard addressed: *Culturally Responsive Curriculum Standard B: A culturally-responsive curriculum recognizes cultural knowledge as part of a living and constantly adapting system that is grounded in the past, but continues to grow through the present and into the future.*

Essential Question: *What methods do people use to find solutions to problems?*

Purpose/Objective/Outcome:

- *To compare and contrast between indigenous and western science methods.*
- *Gain a deep understanding of the scientific method.*

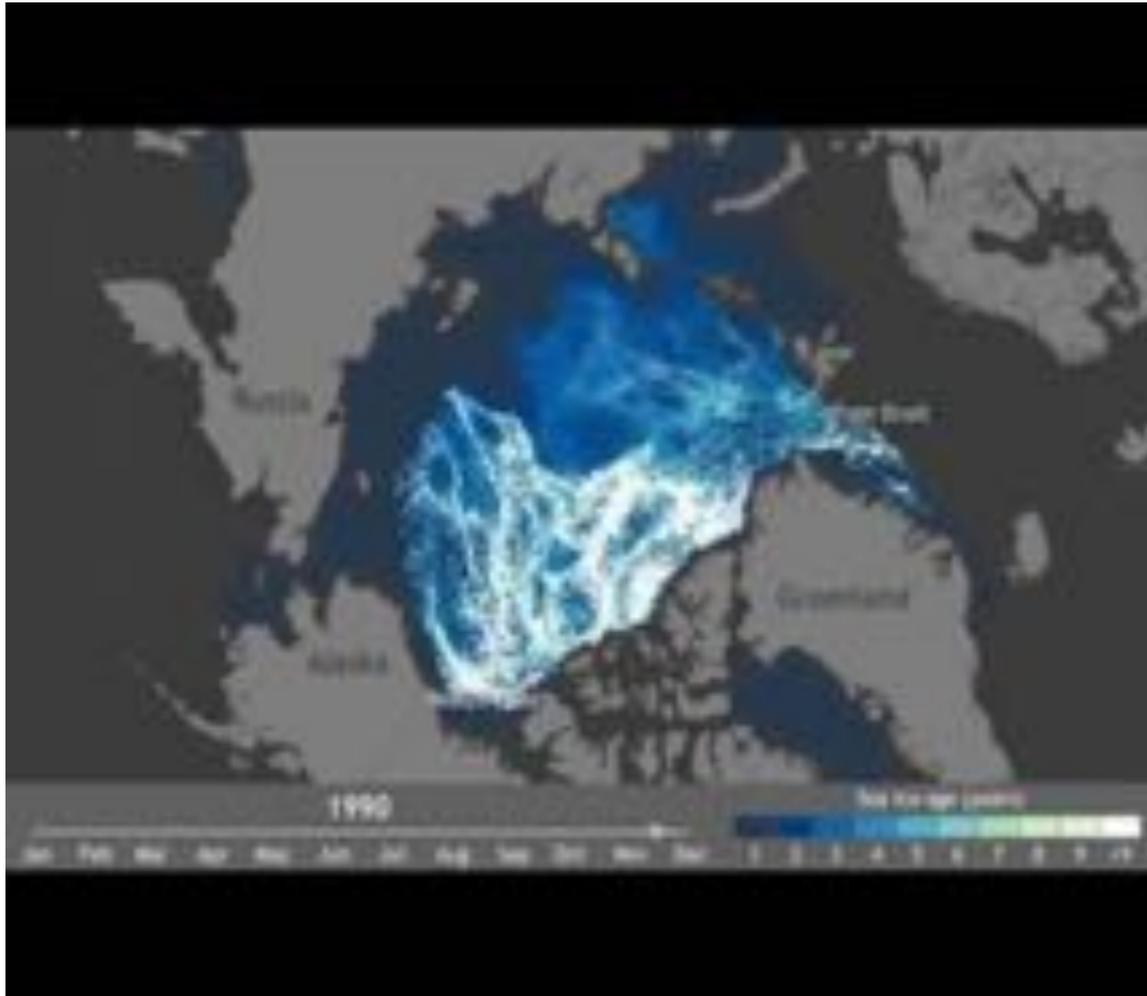
- *Gain an understanding how both western and indigenous cultures use observation and experimentation as a basis for their scientific methods.*

The Student will be able to (The Big Picture): *Understand that the scientific method for finding solutions to problems, namely observation and experimentation, is universal*

What will engagement look like during this lesson? Assessment of student outcomes: (How will you assess student learning?)

Students will ask the speaker questions. The students will write a summary of what the speaker said and a second paragraph on their thoughts regarding the distinct views of our two cultures followed by a quiz on the scientific method.

INTERACTIVE 2.13 Arctic ice age, 1987-2014



Sea Ice Extent from 1987-2014

CLASS 1:

Start by addressing the class with an excerpt from Angayuqaq Oscar Kawagley, “Indigenous peoples throughout the world have sustained their unique worldviews and associated knowledge systems for millennia, even while undergoing major social upheavals as a result of transformative forces beyond their control. Indigenous knowledge is



not static....Their traditional education processes were carefully constructed around observing natural processes, adapting modes of survival, obtaining sustenance from the plant and animal world, and using natural materials to make their tools and implements. All of this was made understandable through thoughtful stories and demonstration.”

Like the Guild, which fostered the Renaissance - one of the most intellectual periods of European history, Native people have traditionally acquired their knowledge through direct experience in the natural environment.

[Click here for more information on Angayuqaq Oscar Kawagley and Ray Barnhardt’s paper “Education Indigenous to Place: Western Science Meets Native Reality”](#)

INTERACTIVE 2.14 Inupiat Elders Speak of Sea Ice: Pt !



Bring in Inupiat elder(s) or community member(s) who have knowledge of the culture in the Arctic Alaska region. See if funding is available for them to come and speak. Tell them exactly what to expect and if there is money available. Email them a series of questions before they arrive regarding some of the topics we’d like them to share with us:

1. How do they pass down knowledge? How do they make sure it is accurate?

2. For example how did their culture know how to make an Umiak?

3. What environmental changes have they have seen in the arctic. How have they adapted to those changes. If there is any time left, ask them to speak about whaling. Ask them to talk about their culture's dependence on whaling. What species of whale do they hunt and how they do it. How they utilize its resources. What does the whale mean to the people. How to they ensure whales come back. How do they show respect to the whale during and after the hunt? How have they changed their whale hunting technique to adapt with changing the changing conditions in the Arctic?

INTERACTIVE 2.15 Inupiat

Elders Speak of Sea Ice: Pt 2



Have a short question and answer period if the elder is ok with that.

Thank the elder or community member by sending them a signed card by all the students.

CLASS 2:

For the first 15 minutes of class have the students write a paragraph summarizing the guest speaker from our last class and a second paragraph regarding their thoughts on these distinct world views:

Indigenous Worldviews	Western Worldview
Spirituality is imbedded in all elements of the cosmos	Spirituality is centered in a single Supreme Being
Humans have responsibility for maintaining harmonious relationship with the natural world	Humans exercise dominion over nature to use it for personal and economic gain
Need for reciprocity between human and natural worlds - resources are viewed as gifts	Natural resources are available for unilateral human exploitation
Nature is honored routinely through daily spiritual practice	Spiritual practices are intermittent and set apart from daily life

Discuss as a class: **Ask the class the Essential Question: What methods do people use to find solutions to problems?**

Use this as an example: How would you determine which bottle of ketchup flows the fastest? Ask students to describe this to me as a class.



Write down key words and phrases on the board such as: **Observation, Experimentation, Question, Guess, Duplication, Research, History of the question, Have people asked the same question before?**

Then into the scientific method.

Bring three key words from the previous lesson: **Observation, Experimentation and Duplication.**

Discuss where and how they fit into the scientific method. Discuss the reason for the “**null-hypothesis**”.

Give a small quiz for the next class: 1. What aspects of the scientific method does the Inupiat culture use. 2. Why use a null-hypothesis? 3. List three key-words of the scientific method.

[Click here for a printable version of this lesson plan.](#)