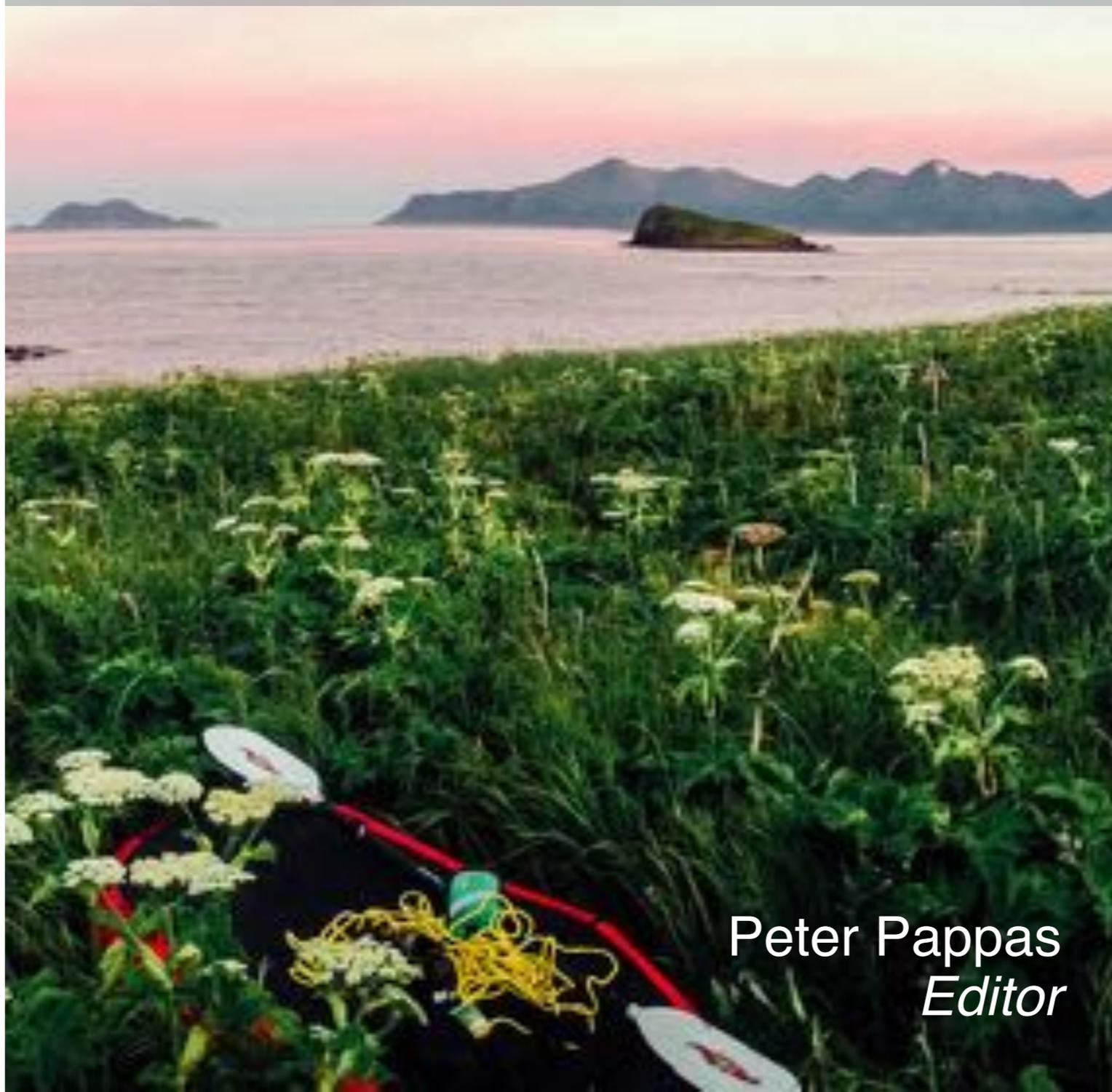


SOUTHWEST ALASKA

WHERE THE SEA BREAKS ITS BACK

Matt Bowes, Lindsay Clark, Ryan Hickel
Shivani Kakde, Erin Popek, **Chris Won**



Peter Pappas
Editor

SOUTHWEST ALASKA: WHERE THE SEA BREAKS ITS BACK

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

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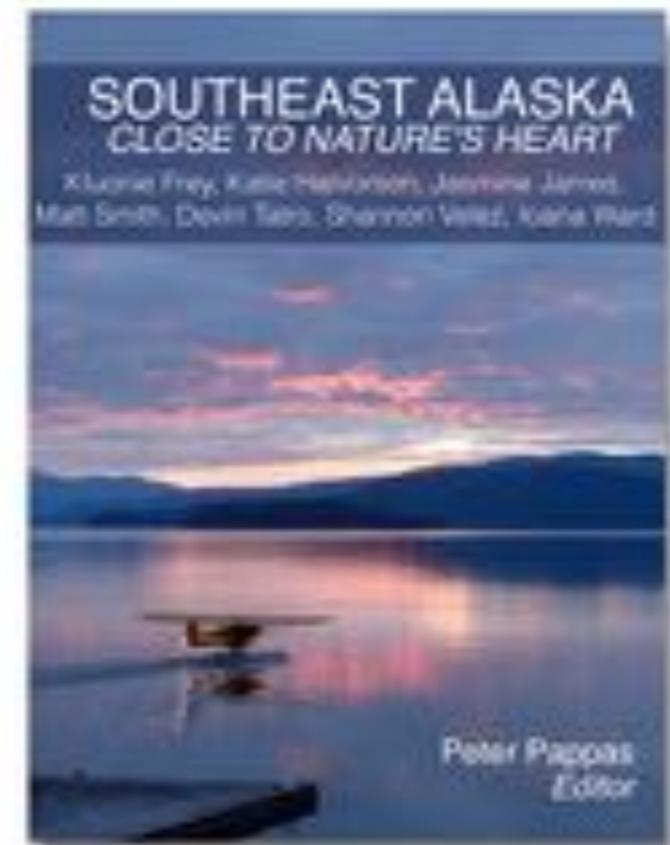
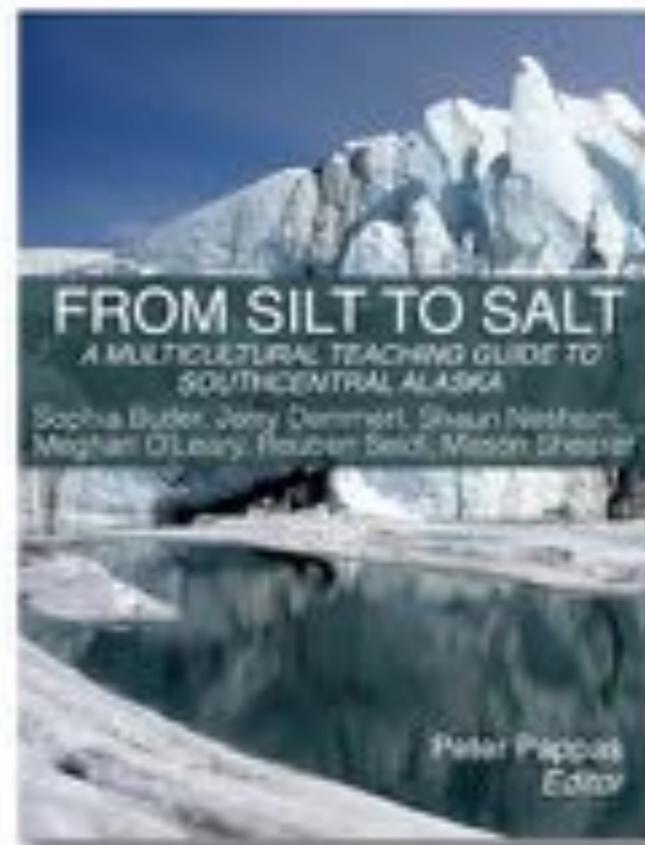
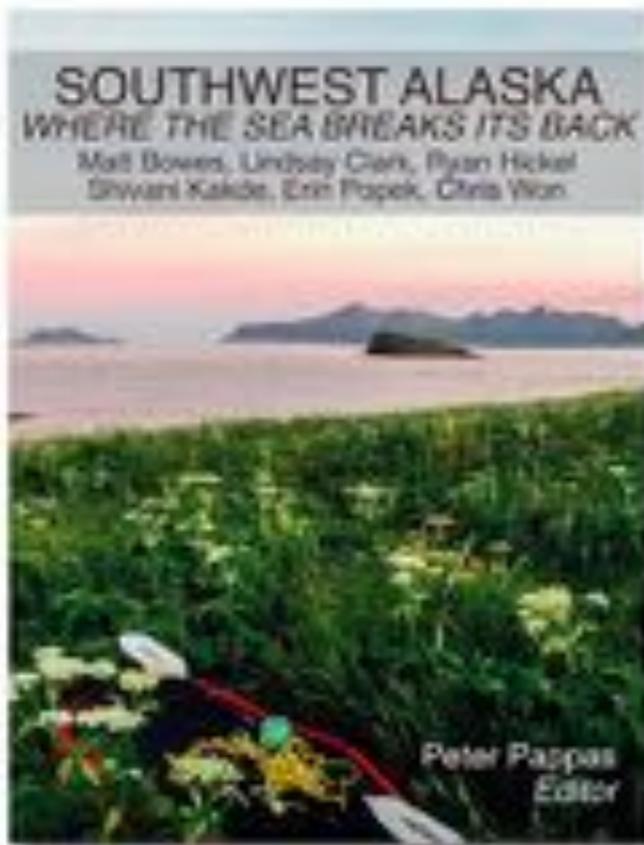
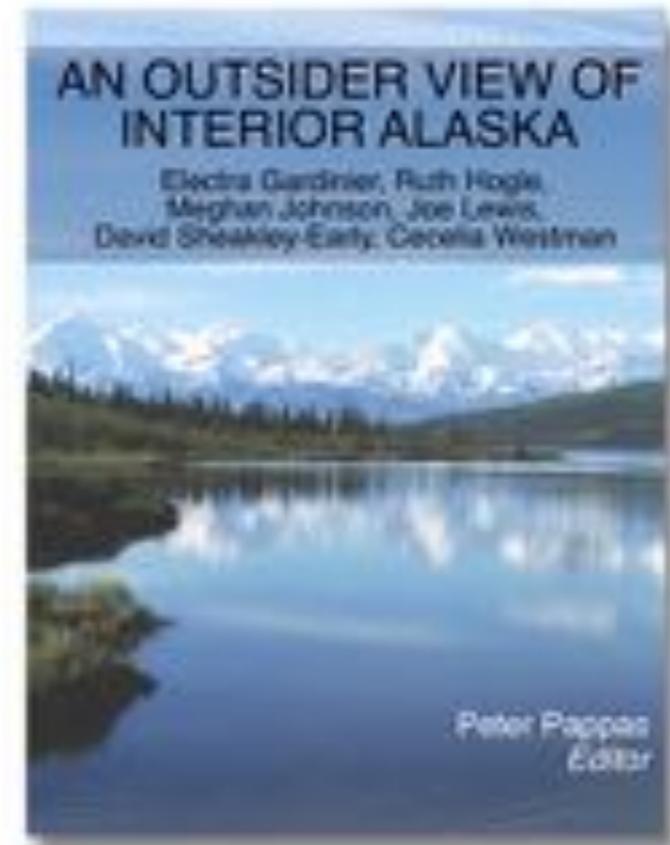
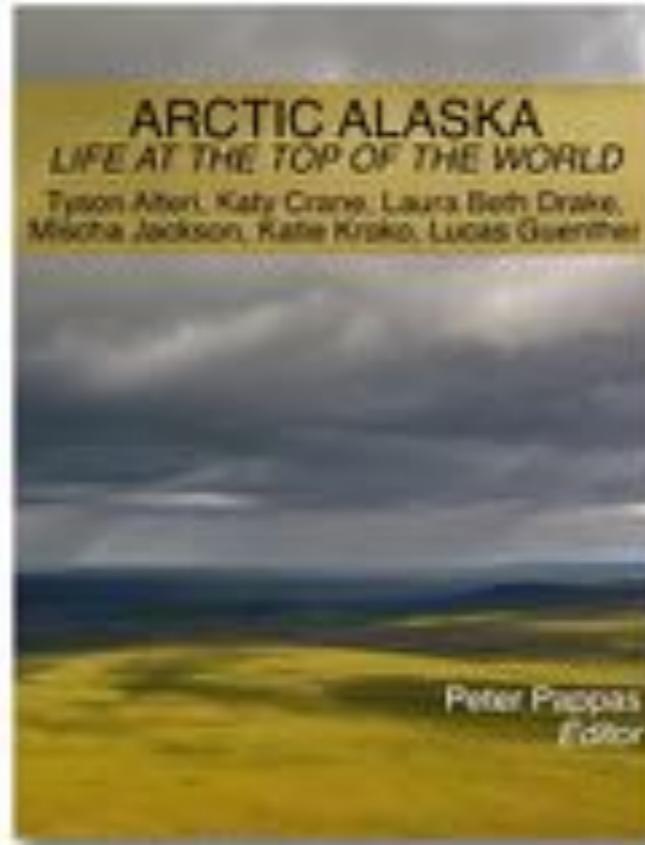
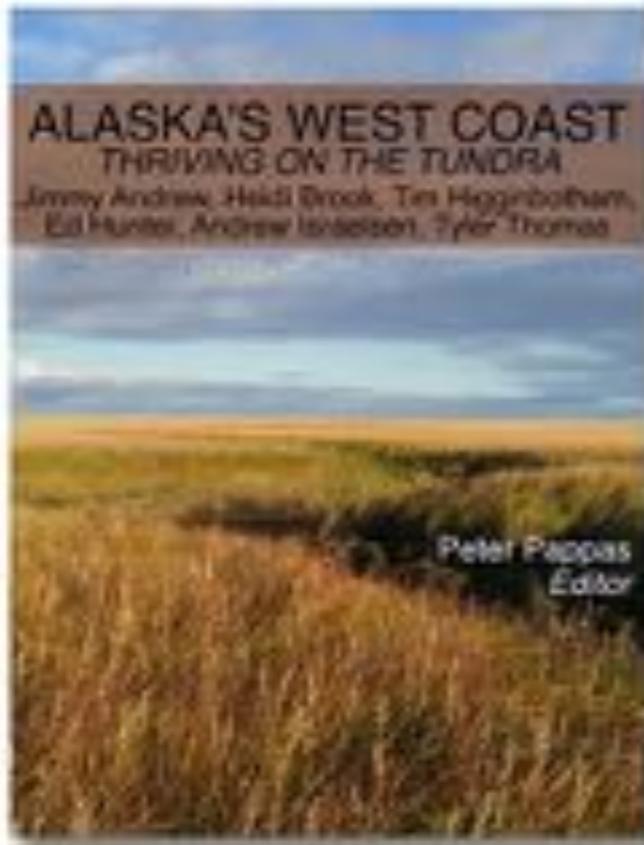
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Ryan Hickel, Shivani Kakde, Erin Popek, Chris Won ~ 2016

Cover image: Aniakchak by Erin Popek

MULTICULTURAL ALASKA SERIES / UAS MAT 2016 COHORT



The authors have borrowed their title from the title of the book "Where the Sea Breaks Its Back: The Epic Story - Georg Steller and the Russian Exploration of Alaska" by Corey Ford. Mr. Ford's title may have also been borrowed/derived from older Unangax or Sugpiat origins, though the authors were not able to verify this.

The following volume is the story of Southwest Alaska. The authors make no claim that the story presented within is comprehensive; though we believe that the following pages contain a breadth of topics that will hopefully entice the curious reader to further explore the rich and sea-fringed world we have introduced. The Aleutian islands, the Pribilof, the Shumagin and much of the Alaska Peninsula are remote (to most readers) even by Alaska standards. Though parts of the Kodiak Archipelago, the south coast of the Kenai Peninsula and Prince William Sound are less remote and more peopled, they are at least as beautiful. It is the ocean that ties these areas, and their disparate, though intermingled cultures, together. Southwest Alaska is a place where one can rarely get far from the sea. We hope within these pages you can hear an echo of long traveling, white waves crashing onto windswept, dark shores of Aleutian beaches. There, the Unangax continue to live between the ocean below and the omnipresent volcano above. We also hope that you will be able to visualize the steep-walled, glacial disgorging fjords that shelter communities of the Sugpiat and the large runs of salmon that still sustain them.

~ Matt Bowes, Lindsay Clark, Ryan Hickel, Shivani Kakde, Erin Popek, & Chris Won

*The authors will refer to both the Unangax and Sugpiat peoples as Aleut, or Aleuts, when making a general reference to the people of this region. When able to be more precise, we will make proper distinctions as to their being either Unangax or Sugpiat.



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

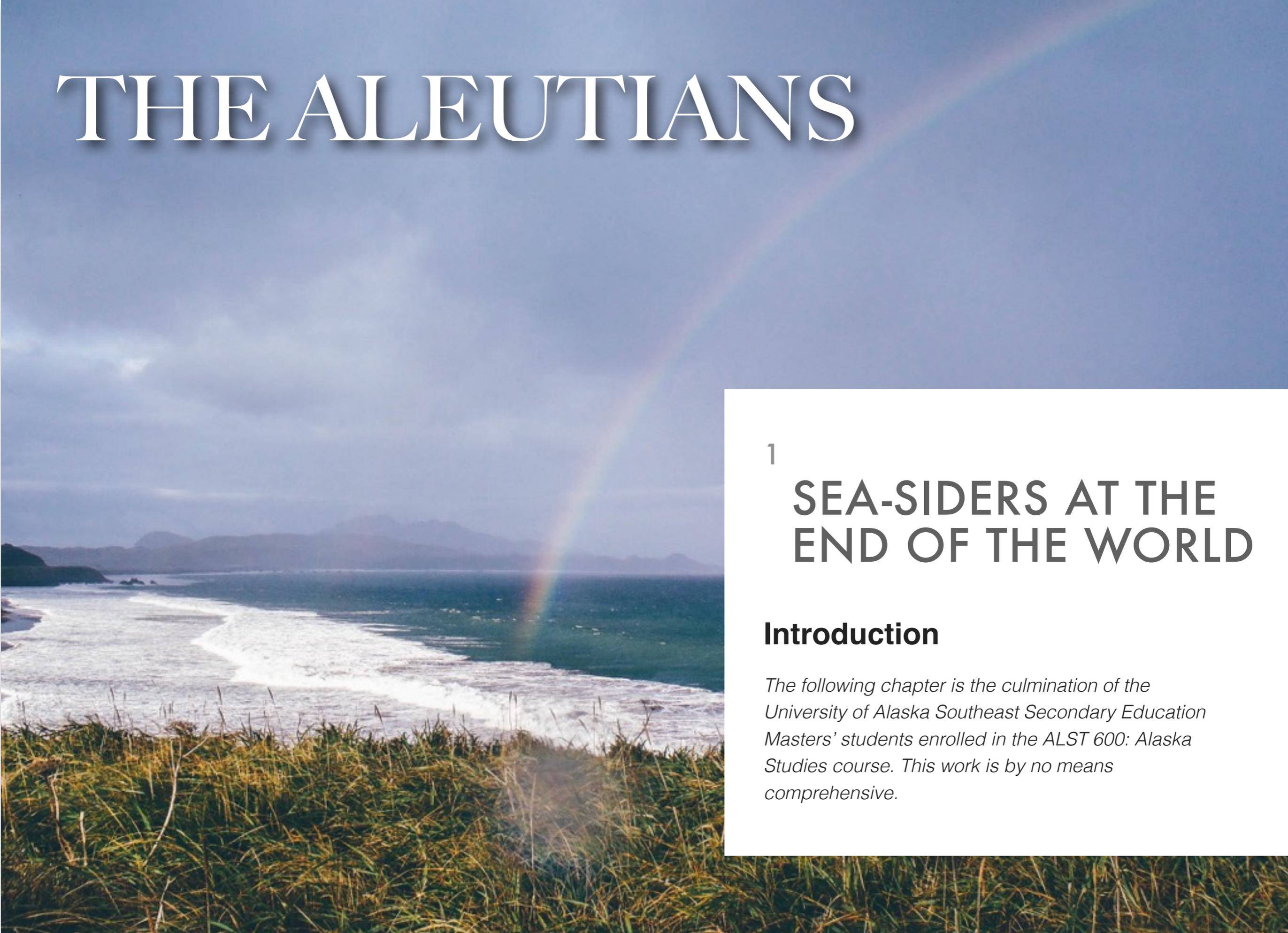
Alaskans live in a land of extremes. A land mass of 586,412 square miles, makes Alaska equal in size to one-third of the rest of the United States. With only 731,449 people, we have one of the lowest population densities in the world. Exacerbating the issue; many communities are accessible only by air,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

THE ALEUTIANS



1

SEA-SIDERS AT THE END OF THE WORLD

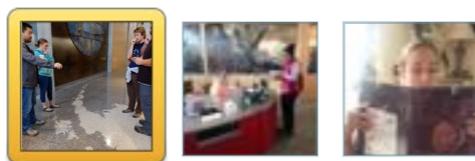
Introduction

The following chapter is the culmination of the University of Alaska Southeast Secondary Education Masters' students enrolled in the ALST 600: Alaska Studies course. This work is by no means comprehensive.

GALLERY 1.1 At Alaska State Library Museum

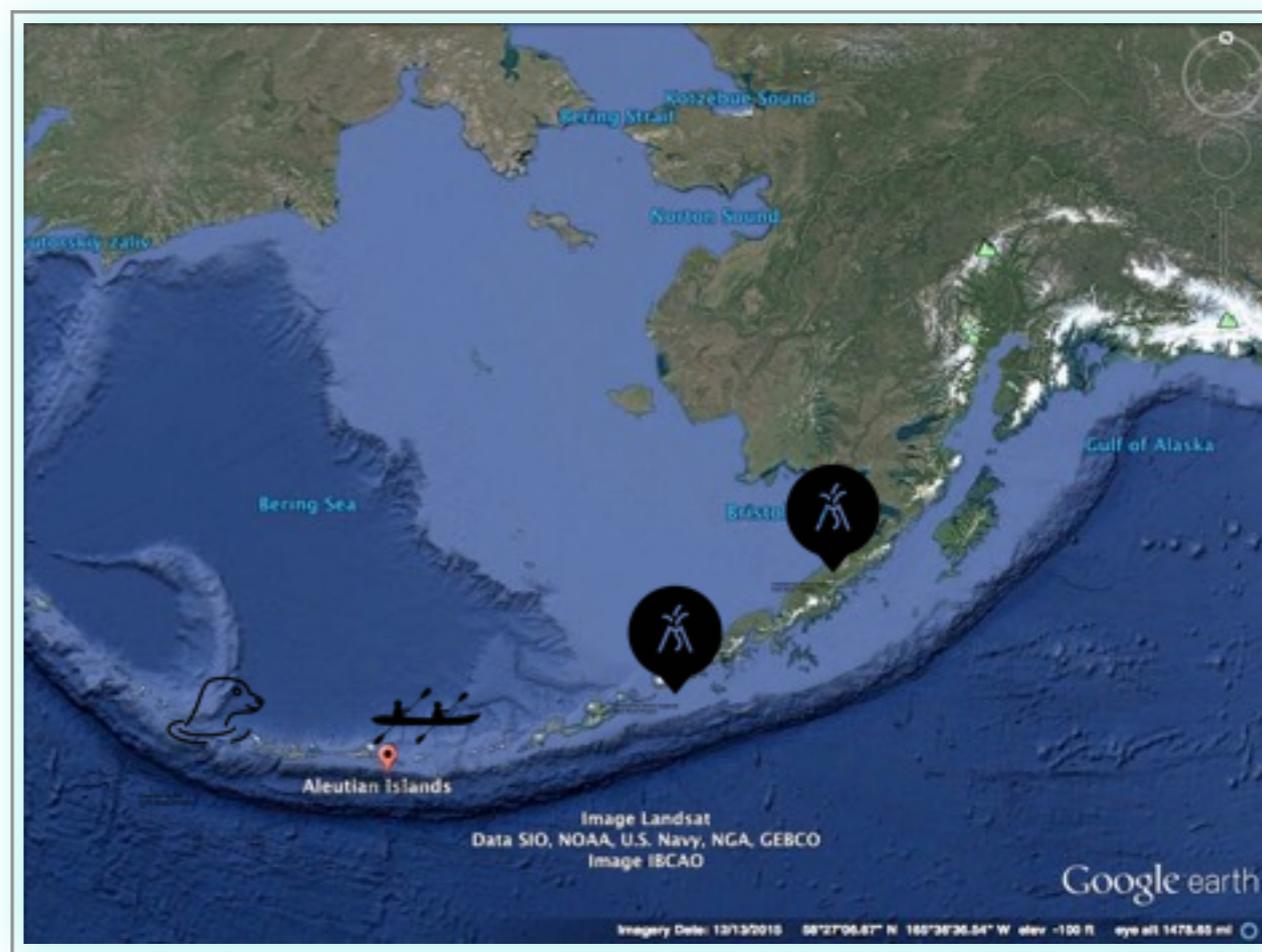


Grad Students: (Left to Right) Chris Won, Erin Popek, Ryan Hickel, & Matt Bowes postulate possible research ideas for the Aleutian Islands.



As preservice educators, we encourage the readers to seek the truth, and to critically examine all information shared here. Resources exist that one may access to further one's understanding of a region that cannot be fully encompassed by a simple introduction.

Due to the shallow scope of this investigation, limitations of available records, and scarce evidence left behind by People we will use term Aleut when making a general reference the people of this region. When being more precise we will identify the People as Unangax or Sugpiat, as the records allow us to make such distinctions.



Tap map icons for more

GEOLOGY

GALLERY 1.2 Erin Popek's Photos from Aniakchak Traverse



Headwaters of Aniakchak River with carter, cinder cones in the distance



The story of the Aleutians, Alaska Peninsula, Kodiak Archipelago, southern Kenai coast, and Prince William Sound is a chapter written late in the book of the state's history. Alaska's origin reaches back deep into time; its oldest components come from deep into the Precambrian, more 2 billion years ago. The geologic assemblage of the state did not occur until more recent times, in the order of 100s of millions of years ago. Interestingly enough the materials that make up our state are like many of its residents in that they have relocated here from as far south as the Tropic of Cancer, however the rocks' respective transport method was somewhat different. A jetliner may

fly at speeds of 500 miles per hour, at highway speed your car travels 60 miles per hour, but in the case of the tectonic plates that converge here they only move at a rate of about 3.5 inches per year. In order to move one mile, it would take approximately 18,000 years, 10 miles 180,000 years and 1000 miles would take a monumental 18 million years. For you and I that may seem unreal, but for the Earth it represents less than one half of one percent of its existence. Alaska is made up of a composite of materials, or terranes, consisting of sedimentary, volcanic, and metamorphic rocks that have been brought here via plate tectonic movements. The building of the state

could be thought of as a multiple car crash happening in ultra-slow motion over millions of years. That is, the formation of the state is not complete, it is still crashing, and its respective parts are still changing, smashing, smearing, folding and buckling. The elongate passages of southeast Alaska and the monumental height of Denali are both by-products of these movements.

Although the entire state is largely the product of these shifting plates, more recent surface modification by glacial activity has contributed greatly to present day landforms. The region we will be taking a closer look at also hosts a 1200 mile long arc-shaped chain of approximately 80 volcanic vents extending from the southern tip of the Kamchatka Peninsula, Russia eastwardly to upper Cook Inlet, Alaska. It is estimated 40 of these volcanic vents are considered to be historically active (erupting in last 10,000 years) and of these 25 have erupted in the last century. These eruption events can range from relatively quiet effusive events (ie. flowing lava, steam and gas) to rather dramatic and violent explosive eruptions. For instance, in 1912, approximately 750 miles west of Juneau, Novarupta Volcano in the Katmai area ejected three cubic miles of material out of its main vent. This blanketed the landscape at close proximity, dumped about a foot of ash on Kodiak a hundred miles away and had a devastating impact on local inhabitants. Approximately one hour after the first large eruption the residents of Juneau heard the blast.

Taking a little closer look at where the plates come together, south of the Aleutian Islands, we find the Aleutian trench, an expression of plate convergence where a 2000 mile long, 50-100 mile-wide offshore valley exceeding 20,000' deep has formed. The Aleutian Islands are also an expression of this plate convergence, a volcanic arch. Between the trench and volcanoes, people experience a huge

INTERACTIVE 1.1 Volcanics hazards found in the Aleutians



Soufriere Hills Pyroclastic flow

number of earthquakes and Tsunamis. More recently the region has undergone substantial surgical modification related to global climate change, glaciation and sea-level fluctuation. At the last glacial maximum, approximately 23,000 years ago, the sea level was substantially lower. Some estimates indicate the ocean's level was 300 feet lower than today. It is difficult to imagine, but all that water was parked up on the land in the form of glaciers, the weight of them deforming the earth's crust and pulverizing much of the underlying rock like a cracker in a clenched fist. Erosion of this magnitude has had dramatic impacts on the landscape across northeastern portion of this region. The western end of the chain

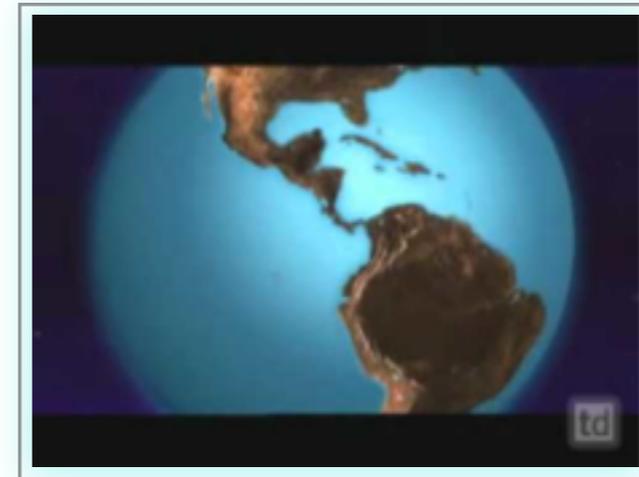
INTERACTIVE 1.2 Video: Volcanic Blast



Volcanic Shock Wave, wait for the boom

was not impacted by the glaciers, but the area north of the Aleutians, now the Bering Sea, was likely similar in appearance to the open grasslands of the midwest United States. During this time, the open continuous land mass known as Beringia connected North America to Asia. Before the climate warmed and the glaciers melted and returned to refill the seas, the first Americans began to settle in Alaska. Some migrated all the way to South America and to east to Greenland. The human occupation of the Americas has begun and the warming climate was an open door for people to begin to flourish here.

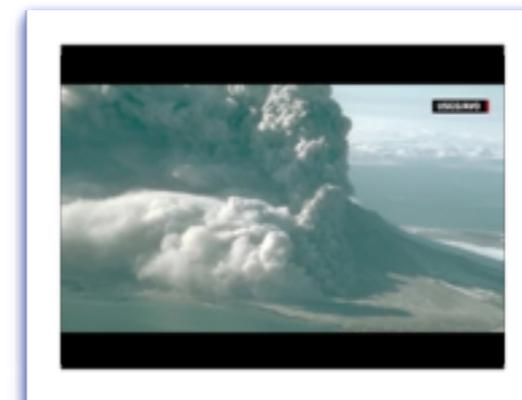
Despite the ever present geologic hazards of poisonous gas, ash, lava, tsunamis, lahars, pyroclastic flows or other potential killer



Beringia, Climate Change and Peopling of the Americas

geologic agents this region is now home to a host of marine mammals, birds, fish, and to some extent indigenous land animals. The ruggedness of the island chain and the adjacent mainland has not halted its occupation or development - it is now home to the decedents of the first Americans (ie; Unangax & Sugpiaq), outside settlers, commercial ventures and military interests. However, the remoteness of the islands, ruggedness of the terrain, and the volatility of the weather, seas, and volcanoes resists human advances at every turn.

INTERACTIVE 1.3 USGS PSA



Volcanic hazards, monitoring, and forecasting by USGS.

ORIGINS AND CULTURAL DISTINCTIONS

Historically, there were, and continue to be, two primary groups of people in the Western Maritime Region: the Unangax and Sugpiat. Aleut(s) was a term derived by the Russians [from a Siberian native language](#). The Russians collectively referred to both the Unangax and the Sugpiat peoples as Aleut(s). The Unangax (pl) people (“sea-sider” in their language; also known as Unangan or Unangas depending on dialect) are the people of the Aleutian Islands and the Sugpiat people (“real person” in their language; also known as Alutiit



inhabit the Alaska Peninsula, the Kodiak Archipelago, the southern coast of the Kenai Peninsula and Prince William Sound.

It is unknown exactly when either of these peoples arrived to their present homelands, but radiocarbon dating on an Umnak Island archeological site in the Eastern Aleutians reveals that someone was living there approximately 9,000 years ago. And, on the Kodiak Archipelago, within today's Sugpiat territory, evidence shows that people first arrived around 7,500 years ago, probably coming from the Alaska Peninsula.

INTERACTIVE 1.4 Video: Genetic Trail



People of the Americas

Both the Unangax and Sugpiat peoples are believed to have originally arrived from Asia and to have entered Alaska approximately 10,000 years ago by traveling over the, presently submerged, Bering land bridge. There were probably about

[12,000-15,000 Unangan people](#) in existence before Russian contact and perhaps as many as [14,000 Sugpiat](#). In 1790, approximately 50 years after the first Russian contact, a Russian census counted 66 Unangan villages. By 1890, a U.S. government census found 22 villages remaining. Today, there are eleven. The Russian and later American depredations have taken their toll.

The Unangax language is called *Unangam tunuu* and the Sugpiat language is called *Sugpiaq* (or *Sugt'sun* on North Kodiak Island). [These languages are both part of the Eskimo-Aleut language](#) family and are related but distinct from each other. Unangam tunuu is the most dissimilar language from the other languages in this family, indicating a longer period of separation from the other languages. There were nine mutually intelligible dialects at the time of Russian contact, three by 1800 and only two in existence today. Today about 109 fluent speakers of Unangam tunuu remain.

Traditionally, though no longer the case today, the Unangax class system and social structure was very rigid, with a wealthy and hereditary nobility, from whom the Unangax leaders were always chosen. In the middle were the commoners, and at the bottom of the social pyramid were slaves captured in warfare. Tellingly, for such a traditionally class-based society, the Unangax have over 40 terms to delineate relationships between family members. Interestingly, though the Sugpiat people of the Kodiak Archipelago (known as the Koniag), had a similarly rigid social structure to the Unangax, the Sugpiat furthest to the east, known as the Chugach Sugpiat, were far less class-oriented. The Chugach Sugpiat culture was closer to the Yup'ik and Inupiat peoples in that they chose their leaders based solely upon ability and not heredity.



Illustration of an Aleut paddling a baidarka, kayak, by Louis Choris, 1817

THE WAY OF LIFE

Both the Unangax and Sugpiat peoples' lives were based in and around the sea and its resources. This close connection to the sea for the majority of their food correlated to the Aleut people being phenomenal kayakers - the symbol for this region. It is thought that all Aleut people knew how to right a flipped kayak and repair leaks from the time of their youth. Iqyak is the Unangax word for kayak, qayaq is the Sugpiaq term and baidarka is the Russian term. The number of hatches in a boat, or area in which a person and his guest could sit reflected a person's importance within the village. Two or three person



Created by Julian Soars
Sooch'neen Project

kayaks indicated the importance of the owner and the number of kayaks a village had correlated with their overall strength and power.

Food: The Aleut people lived a subsistence lifestyle off the surrounding resources of the ocean. They collected materials like seaweed for creating fishing lines and driftwood for building homes. Food sources came from the harvest of fish (much of it salmon), seabirds and sea mammals (including whales taken by poison-tipped harpoons in the Eastern Aleutians, with the poison derived from the monkshood plant). The region of the Aleutians (east vs. west) dictated what mammals they hunted. "Whale hunters, men set apart by their choice of prey, were believed, to die young or,

escaping death, to become hopelessly insane. They hunted as individuals, even if several hunters pursued the same animal.” Seals in the water were hunted from Iqyak, and seals, sea lions, and walrus on land were often hunted with clubs and harpoons. They also hunted sea-birds at great risk. Cormorants were hunted at night on the sea cliffs, sometimes causing men to fall to their deaths. Women fished for salmon, while men deep-sea fished. Women also gathered food from the tidal pools such as clams and mussels. Widows and orphans also gathered fauna from tidal flats. Aleut women foraged for berries and collect food caches from squirrels after the squirrels had done all the work of gathering the roots. Most foods were eaten raw.

Housing: Traditionally, both the Unangax and Sugpiat people lived in semi-subterranean sod dwellings that each housed more than one nuclear family. Villages were often built on the shore due to the challenging conditions of the interior. They were also located in areas of easy escape due to the volcanic activity of many of the islands. A lookout was kept posted around the clock to alert

GALLERY 1.3 Historic photos of Aleut people



Aleut men in Unalaska in 1896 used waterproof kayak gear and garments to hunt sea otters



fellow citizens of impending attacks from rival clans, impending natural disasters, or if a whale was spotted close by. There were also two villages per community, one for summer, and one for winter. Winter housing in the East was generally communal, while communities in the West maintained single family dwellings. If guests were invited to the village there would be a separate guest village just for them. Within the cultural structure, guests were often welcomed at times of celebration and could stay for long periods of time, lasting months. If visitors to the area wished to utilize local resources, harvest sea mammals, or forage, they would have to ask the village before doing so.

Gender Roles: Men and women were raised in accordance with their communal roles. Boys from a young age were taught kayaking and hunting skills, while women were taught crafting skills such as basket weaving and skin-sewing. Women could also be midwives to assist in birthing children, or be shamans due to their medicinal plant knowledge. Men were allowed to take multiple wives and often found mates from their father’s sister’s side of the family. This systematic marriage pattern was coined as “sister exchange” by anthropologists.



Created by Mike Enslin from Noun Project

War: “War was a serious business,” within Aleut culture. Chiefs held the power in villages and could punish individuals, commence war, or broker peace. Warriors led war parties often for the purpose of looting and raiding or gathering captives/slaves. Orphans could be enslaved, sold, or used in funeral rites for important individuals within the village. Though women were said to enjoy considerable freedoms, it is noted that men often went to war to, “avenge insults, to abduct - or reclaim previously abducted -women”. Children would inherit their father’s status within the village, but what they were able to achieve independently of that status was highly respected as well. Whale hunting was considered a prestigious achievement that was both respected and feared. It is said that whale hunters used secret charms and the powers ended up destroying their owners. Older hunters were revered and often did not return from their last hunt to maintain their prestige. Men of great status, like the whale hunters, were buried in caves with pomp and circumstance, while lesser men were buried in the ground.

Spirituality: The man who lived in the sky was the Aleut version of the Creator. The sun and water surrounding the Aleutians were the manifestation of the Creator’s powers and gifts. Morning greeting to the sunrise was common practice among Aleuts. Water was considered a purifying agent and thus men bathed in streams and it was a noted practice to hold children who misbehaved in cold streams until they righted their behavior. A relationship with the Creator was signified, “through a personal guardian “presences” - manifested as an animal or bird, or feature of the terrain, and each man carried an object symbolizing this presence with him at all times”. “The natural and supernatural worlds were actually a single, inseparable aspect of their existence. The world was, in essence, a spiritual place, where all things—including people, animals, places,

INTERACTIVE 1.5 Video: People of the Seal



This award-winning film explores the centuries-old connection between the northern fur seal and the Unangan natives of Alaska's Pribilof and Aleutian Islands in the middle of the Bering Sea

oceans, and so on—had spiritual qualities and powers. While some spiritual forces were more important than others, successful living required ‘Aleuts’ to live in harmony within their spiritually-based environment. One who failed to follow proper behavior could face bad luck, sickness, or death.” The opposite of the Creator was the “Evil Spirit,” everything bad that happened was associated with it, along with physical locations that good people avoided. Rituals were a huge part of Aleut spirituality. Before any major endeavor there would be an observed silence. Communal feasts were held in December to honor and bless future success. Guests were welcomed at these feasts and they were regaled with stories and masked ritual dances.

PEOPLE AND KINSHIP

To the Aleut people, art is a display of ritual and used as a powerful means for the expression of an individual's and group's identity and transitions in life. Marriage and death are two significant milestones that people of the Aleutian islands considered monumental. However, archeological artifacts of this topic are superficial because some areas are unexplored and there are few recovered objects of the past. The indigenous people of the Aleutian chain value spirituality as the link between kinship, art, and other events pertinent to the journey of life.

The artistic traditions and styles of the Aleut peoples serve not only as identity markers but also as markers of aspects of their history and ways of life. Historically, masks have been used as living representations or incarnations of being outside the human sphere and for various rites.



A Mask from Unga Island, the Smithsonian

Shamans used masks as part of their ritual to conjure bad weather against the attacking enemy. Some of the masks were meant to be used only once; after the festivity or ritual seance, the masks were destroyed together with the drums which had been used on the occasion. Today, masks are presented in Native dance, presented as gifts or sold to museums around the world, and carved to establish a sense of identity and Native pride.

The burial practices of the Aleut culture included mummification and

AUDIO 1.1 Unangax (Aleut) Audio Documentary. Photo from Aleut Art by L. Black



cave burials, but seemed to vary with the status and rank of the deceased. The way the people buried their dead is perhaps the best available evidence of the spirituality and beliefs of the Aleutian people. Inhabitants of the Eastern Aleutian chain were culturally and possibly ethnically distinct from the inhabitants of the Western Aleutian chain. This is known because of their mummification practices, which

indicated a system of hierarchy. On the island of Kagamil, evidence of burial caves with the mummified dead and rich troves of artifacts also indicate a spiritual belief system. It was believed that “approaching the dead ones and cutting off a piece of their flesh was used in hunting the biggest sea creatures known to man (the whale). It was also said that these men would have great hunting luck but always die prematurely and in the most horrible ways while still young. These spiritual beliefs are also evidence that the people

of the Eastern Aleutians were also whalers, even before the Russians arrived.

Educated guesses of kinship, marriage, and the living situations of the Unangax people have been determined through oral history, early Russian documents, and archaeological evidence from sites. Similar to other Alaskan indigenous groups, the Unangax had a matrilineal kinship system. Because children took after the family of their mother, often maternal uncles would play a significant role in the child’s rearing. In addition, people of the same matrilineal kinship were forbidden to marry each other. Marriages were likely arranged through family members, with social and economic status as aspects to consider for both parties. Celebrations of marriage utilized grand dancing and singing to enhance the ceremonial rite of passage and re-establish social class.



Only known representation of an Eastern Aleutian sub-aerial sarcophagus burial

MOVEMENT: PEOPLE AND CULTURAL SHIFT

As has already been discussed, the Unangax people of the Aleutian Islands have a deep and rich history of trade and travel, as did their Sugpiat neighbors to the north. They made their way to these lands over much time and then spent hundreds, if not thousands of years, trading with peoples for goods, slaves, lands and culture. The deep oral traditions and lifestyles of the Peoples of this part of Alaska have already been discussed. There are probabilities of early trade contact - and for sure war and trade - between the people's of the Unangax and Sugpiat, a collection of Peoples that runs (at least) from the Sasignun Unangax of Attu Island in the Western Aleutians to the Chugach Sugpiat of Prince



GALLERY 1.4 Glass trade beads



Courtesy of State Library Archives Museum, Juneau AK

William Sound. But the first major written recorded history happens in the mid to late 18th century.

The Unangax people were the first recorded to have contact with the 'Western' world in Alaska. This happened in the mid [1700's](#). There are pieces of metal and beads that indicate that trade did exist - in some capacity - before Russian contact. But the oral histories of the Unangax people as well as the written histories of others don't indicate exact dates or times until later on.

Population Decline during Russian occupation

"With population loss came far fewer occupied settlements and the consolidation and relocation of many villages. By the end of the Russian era in 1867, only approximately 17 Unangax communities remained, a number that, with some fluctuation, declined until today. At the same time, social and religious changes were also imposed. The earlier matrilineal kinship system fell apart. Traditional leadership structures were used by Russian colonizers for their own purposes, with Unangax leaders soon finding themselves serving in the often difficult role of middlemen

The first 'Western' dated encounter was in [1741](#) with Vitus Bering, along with Alexei Chirikov, coming from Russia with orders from the Czar. They were hoping to find untouched lands to expand into. The Unangax recorded strange people showing up on their lands, awkward meetings, and the trading of goods. They also recorded helping these people leave to go back to their boat during a storm. The Russians returned home and they gathered more people,

telling them of the rich furs they had found. They returned to the rich Aleutians knowing it was overflowing in resources, and a new era of life began for the people of the Aleutian Chain.

The early Russian Period was horribly devastating for the people of this region. New diseases were introduced from human contact, and the enslavement and exploitation of local peoples began to help Russians obtain [fur seals](#), fox, [sea otter](#) furs and more. Within 50 years after the first Russian contact, it is thought that the Unangax population had decreased by around [80%](#).

GALLERY 1.5 Maps



Russian cedes AK to US



Although there was much devastation and population decline, new technology and goods also arrived with this outside contact. The early Russian period also brought items for trade from far off lands such as beads from China and Italy, copper pots, new cloths, buttons and salt. Histories and languages of the Aleut peoples began to be written.

Alaska was sold to the U.S. from Russia in 1867. The situation for the people of the Unangax people did not improve. The next 100 years included slavery and starvation. For the Aleuts on Kodiak Island, there were [some improvements](#) with the introduction of commercial fishing and wage jobs for cannery workers.

In 1940's the United States government decided that having control of the Aleutian Islands and the Western Maritime region of Alaska

was of high importance. In 1942 the U.S. got deeply involved into the area due to WWII and interests in the Pacific. The history and involvement in Alaska by the U.S. during WWII is deep but relatively unknown.

In 1942, the United States government ordered that anyone with [“one eighth native blood”](#) be evacuated from their homes in the Aleutians and transferred. Many people were given just enough time to pack one bag. People packed a bag and then had to get on overcrowded and unsanitary boats to a place unknown. During WWII the people of this part of Alaska were forcibly removed to various [locations](#) in Southeast Alaska. The situation in these [camps](#) was no better than the boat. It was horrific to say the least. During this three-year period of captivity, it is estimated that [10%](#) died. Also, during this period, many villages were burned to the ground and what the military did not outright destroy, harsh winds, looting by United States troops and the unforgiving weather further contributed to the toll taken on village infrastructure.

[LEARN MORE](#)

[Letter From Internee](#)

Looking at the larger picture, 80% of the Unangax population died during the Russian contact years and another 10% during the early American and WWII years. Other Aleuts experienced high population losses during this period as well.

TRUTH AND RECONCILIATION: PATH TO SOVEREIGNTY

In response to the near devastation of a culture, as previously mentioned, there are ongoing efforts made at the institutional level to improve the lives of Alaska Natives. The Alaska Anti-Discrimination Act, the Alaska Native Claims Settlement Act, and the Native American Graves Protection and Repatriation Act, were three landmark legal actions taken in 1945, 1971 and 1990 respectively. These acts addressed the continuous oppression of indigenous peoples and implemented systems which provide socio-economic opportunities for Natives.



Aleutian WWII Memorial



Alaska Anti-Discrimination Act Territorial (February 16th, 1945)

The impact of racial oppression, which in many forms pervade our current society, was faced in various ways by the indigenous populations of the Aleutian Islands. The Russians spread diseases and enslaved the Aleuts for labor, resources, and economic gains, and with the American purchase of the Alaskan territories from Russia and the transfer of political power to the United States over the region, Alaska Natives were thrown into yet another period of dehumanization, through discrimination and disenfranchisement.

On February 8th, 1945, The Territorial Senate passed the Alaska Anti-Discrimination Bill, 11-5, with great influence by the words of Elizabeth Peratrovich, the Grand President of the Alaska Native Sisterhood. In responding to a rebuttal provoked by Senator Shattuck, Peratrovich conclusively stated in front of the predominantly White legislators, "No law will eliminate crimes but at least you as

legislators can assert to the world that you recognize the evil of the present situation and speak your intent to help us overcome discrimination." The passing of the Alaska Anti-Discrimination Act has not stopped racial discrimination in Alaska, but it may have catalyzed a necessary process towards seeking truth and reconciliation for the indigenous peoples of Alaska.

INTERACTIVE 1.6 For the Rights of All - Trailer



<http://www.alaskacivilrights.org/thefilm.html>

INTERACTIVE 1.7 Alaska Native Claims Settlement Act, Click Text boxes

Public Law 92-203
December 18, 1971
No. 81-377

AN ACT
To provide for the settlement of certain land claims of Alaska Natives, and for other purposes.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That this Act may be cited as the "Alaska Native Claims Settlement Act".

DECLARATION OF POLICY

Sec. 2. Congress finds and declares that—

(a) there is an immediate need to settle all claims by Natives of Alaska for certain aboriginal land claims;

(b) the settlement should be accomplished rapidly, with certainty, in conformity with the real economic and social needs of Natives, without litigation, with maximum participation by Natives in decisions affecting their rights and property, without establishing any permanent racially defined institutions, rights, privileges, or obligations, without creating a reservation system or lengthy wardship or trusteeship, and without adding to the categories of property and institutions enjoying special tax privileges or to the legislation establishing special relationships between the United States Government and the State of Alaska;

(c) no provision of this Act shall replace or diminish any right, privilege, or obligation of Natives as citizens of the United States or of Alaska, or relieve, replace, or diminish any obligation of the United States or Alaska to protect and promote the interests of Natives as citizens of the United States or of Alaska; and

(d) the Secretary is authorized and directed, together with other appropriate agencies of the United States Government, to make a study of all Federal programs primarily designed to benefit Native people and to report back to the Congress with his recommendations for the future management and operation of those programs within three years of the date of enactment of this Act;

(e) no provision of this Act shall constitute a precedent for reopening, renegotiating, or legislating upon any past settlement involving land claims or other matters with any Native organization, or any tribe, band, or identifiable group of American Indians;

(f) no provision of this Act shall effect a change or changes in the petroleum resource policy reflected in sections 2421 through 2426 of title 30 of the United States Code except as specifically provided in this Act;

(g) no provision of this Act shall be construed to constitute a jurisdictional act, to confer jurisdiction to sue, sue to grant, or to grant implied consent to Natives to sue the United States or any of its officers with respect to the claims extinguished by the operation of this Act; and

(h) no provision of this Act shall be construed to terminate or otherwise curtail the activities of the Economic Development Administration or other Federal agencies conducting loan or loan and grant programs in Alaska. For this purpose only, the terms "Indian reservation" and "trust or allotted Indian-owned land area" in Public Law 85-136, the Public Works and Economic Development Act of 1963, as amended, shall be interpreted to include lands granted to Natives under this Act as long as such

104 Stat., 475
50 Stat., 854

10 Stat., 215
50 Stat., 432

Political Process

Provisions

Alaska Native Claims Settlement Act Federal (December 18th, 1971)

GALLERY 1.6 ANCSA Photos



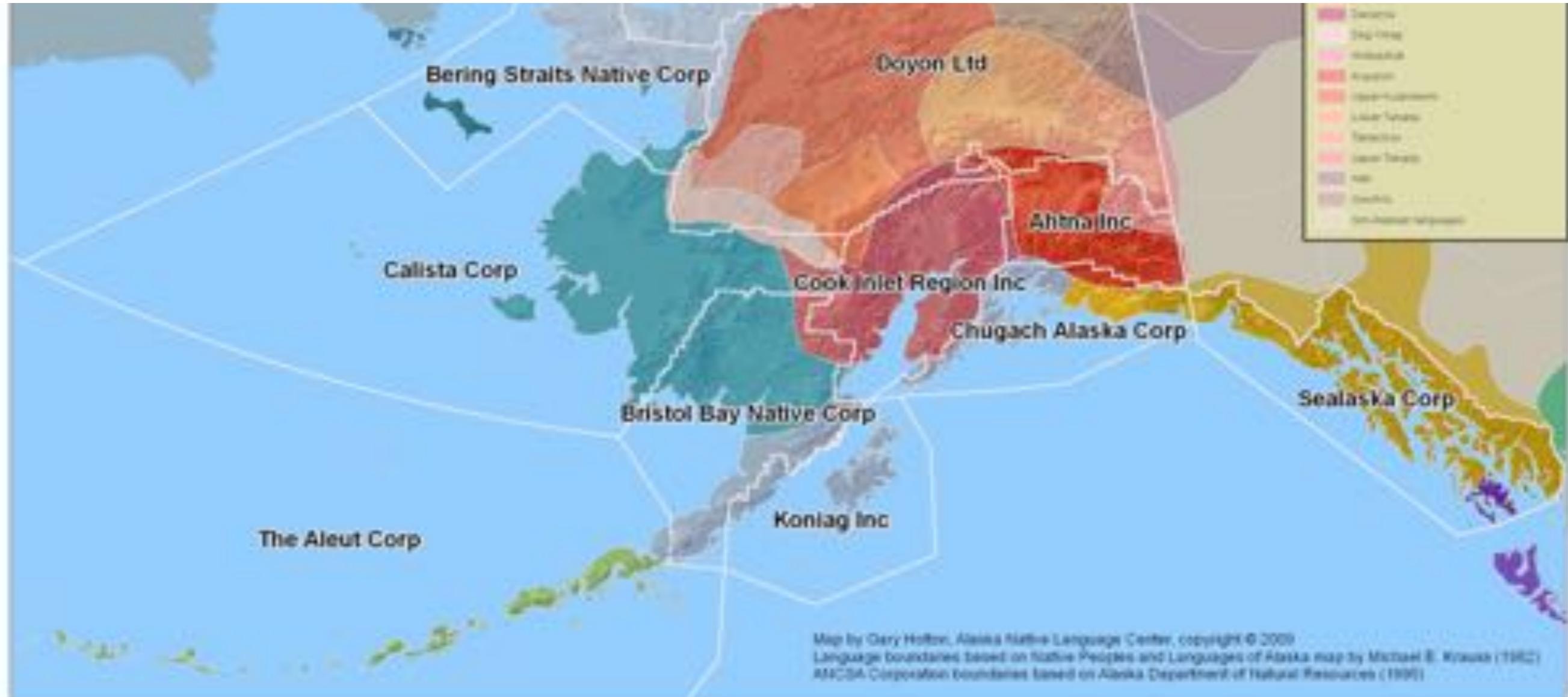
Meeting of Tribal Leaders



1

2





ANCSA Corporation Boundaries and Alaska Native Languages

Native American Graves Protection and Repatriation Act

Federal (November 16th, 1990)

For the purpose of addressing the cultural exploitation of Native American property, the Native American Graves Protection and Repatriation Act (NAGPRA) was passed in 1990. For countless years, both individuals and institutions unlawfully obtained Native artifacts, items which were almost always of spiritual significance. There are two major parts to NAGPRA, with significant penalties to the offense of either: 1. Any federally-funded agency must return items of cultural significance to lineal descendants or culturally

affiliated tribes. 2. All archaeological activities on tribal land must abide by procedures approved by Native populations.

The history of the Aleutian Islands is diverse and valuable. In order to continue the efforts towards indigenous sovereignty, we must recognize the importance of cultural agency. There are resources that exist to deepen our understanding of the past, present, and future of this region.

CONCLUSION

Southwestern Alaska Today

The indigenous people of Southwest Alaska are formed by their geography, history, and culture. From their arrival across the Bering Strait, to their continuous fight against discrimination today, the Unangax and the Sugpiat people have faced many obstacles caused by both the environment and humans. The geological terrain of Southwest Alaska is marked by an archipelago of island volcanoes, which have accompanied the people through climate change, geological hazards, and erosion. The indigenous peoples' close connection with the sea and surrounding maritime resources molded their lifestyle, values,

UNANGAX/UNANGAX VALUES

- Unangax E / Unangax W / Share.
- Tutada E & W / Listen.
- Tan anguyinatapula E / Tan maratapula W / Don't be boastful.
- Agtawatin dammasala E / Angajna dammasala W / Be kind to other people.
- Agtawain amata E / Angajna kula W / Help others.
- Tuman tatal agtawatin E / Tanat agtawain W / Take care of the land.
- Tuman atajut agtawatin E / Atajut agtawain W / Take care of the sea/ocean.
- Tuman tungat agtawatin E / Tangat agtawain W / Take care of the water.
- Itawatin tum atawatin agtawatin E / Itawain tum agtawain W / Do not do anything to others.
- Tan ugata E / Qajata W / Be happy.
- Agtawatin, angajna atajut agtawain mada E / Tan unangax atajut mada W / Behave yourself. Do the things you know are right.
- Chawadagaitan E / Chawadaga W / Don't steal.
- Adawadagaitan E / Adawadaga W / Don't lie.
- Ludalin ataw unangax E / Ludalin, tum ataw unangax atajut agtawain W / Respect Elders (including parents, teachers, & community members).
- Agtawain unangax E / Agtawain unangax W / Respect your peers.
- Kayutawain E / Kayutawain W / Be strong.
- Agtawain matawain unangax E / Itawain tum unangax W / Don't be envious of what belongs to another.
- Angajna damasala Itawain tum unangax atajut agtawain W / Angajna damasala Itawain tum unangax W / Advise one who does well by honest means.
- Itawain unangax mada E / Angajna unangax unangax W / Don't make promises quickly, but keep those you make.
- Angajna unangax unangax unangax unangax unangax unangax E / Itawain unangax unangax unangax unangax W / Use life you want people to use you live.
- Itawain unangax E / Qajutawain W / Don't be greedy.
- Itawain unangax unangax unangax unangax unangax unangax E / Itawain unangax unangax unangax unangax unangax W / Don't talk bad about the weather or the sun, the moon, or the stars.
- Agtawain unangax unangax unangax unangax unangax unangax E / Agtawain unangax unangax unangax unangax W / Don't slander another person.
- Katalan unangax unangax E / Katalan unangax W / Don't get ahead of yourself.
- Adutawain unangax E / Adut unangax W / Pay your debts.
- Qajutawain E / Qajutawain W / Self-reliance.
- Itawain unangax unangax unangax unangax unangax unangax E / Unangax unangax unangax unangax unangax W / Don't forget your Unangax Language.

VALUES OF THE UNANGAX/UNANGAX

- Angajna unangax unangax unangax unangax unangax unangax E / Angajna unangax unangax unangax unangax unangax W / Life is gifted to you. What you make of it is your gift to return.
- Tuman unangax unangax unangax unangax unangax unangax E / Unangax unangax unangax unangax unangax unangax W / Know your family tree, relations and people's history.
- Unangax unangax unangax unangax unangax unangax E / Unangax unangax unangax unangax unangax unangax W / Tanat, Atajut and tum unangax unangax unangax unangax unangax unangax W / Live with and respect the land, sea, and all nations.
- Itawain unangax unangax unangax unangax unangax unangax E / Angajna unangax unangax unangax unangax unangax W / Angajna unangax unangax unangax unangax unangax unangax W / Respect and be aware of the creator in all living things.
- Tan unangax unangax unangax unangax unangax unangax E / Unangax unangax unangax unangax unangax unangax W / Always learn and maintain a balance.
- Qajutawain unangax unangax unangax unangax unangax unangax E / Qajutawain unangax unangax unangax unangax unangax unangax W / Self-reliance is sustenance for the life.
- Unangax unangax unangax unangax unangax unangax E / Unangax unangax unangax unangax unangax unangax W / Unangax unangax unangax unangax unangax unangax W / Our language defines who we are and lets us communicate with one another.

Adapted by Mimi Doku, President, Association of Unangax Elders and the Elders Academy



Adak, Island on the Aleutian Chain

and communities. The spiritually-based environmental beliefs are embedded in their art and are also practiced through refined systems of kinship, that have withstood numerous waves of disease and war.

Although today, some locales within Southwest Alaska are less populated by indigenous peoples than was prior to European contact, many thriving communities remain throughout the region. From Cordova in eastern Prince William Sound, all the way westward to Adak in the middle of the Aleutian chain, commercial fisheries, shipping, and tourism continue to support economic hubs that are not only important regionally but also state-wide.

The history of Southwest Alaska is diverse and valuable. In order to continue the efforts toward increased indigenous autonomy, we must recognize the importance of cultural agency. There are resources that exist to deepen our understanding of the past, present, and future of this region.

REFERENCES

GEOLOGY

1) Google Earth, Source: Aleutian Islands, N 58,27,06.67/165,36,36.54W Google Earth, 12/13/2015

2) Kanaga

ORIGINS & CULTURAL DISTINCTIONS

Text:

- Aleutian Pribilof Island Association, Our Culture and History by Dr. Douglas Veltre, (<http://www.apiai.org/culture-history/history/>)
- Alutiiq Museum, Archeological Repository (<http://www.alutiiqmuseum.org/learn/the-alutiiq-sugpiaq-people>)
- Koniaa Incorporated, Our Culture (<http://www.koniaa.com/our->

THE WAY OF LIFE

Text:

Morgan, Lael (1980). The Aleutians. Alaska Geographic. Vol 7, Number 3. (p85-89)

Icons:

PEOPLE & KINSHIP

Alaska State Museum-Juneau

Aleutian Pribilof Island Association (<http://www.apiai.org/>).

MOVEMENT: PEOPLE & CULTURAL SHIFTS

Opening Photo, taken from Mukashin Video, National Park Service. <https://www.nps.gov/aleu/learn/photosmultimedia/videos.htm>

Gallery 1.4 Glass Trade Beads. Photo taken by Erin Popek. Photo courtesy of State Library Archives and Museum, Juneau, Alaska.

TRUTH & RECONCILIATION : PATH TO SOVEREIGNTY

1. ANCSA MAP

<http://fairbanks-alaska.com/images/anca.png>

2. CIVIL RIGHTS BILL

<http://juneauempire.com/sites/default/files/12965597.jpg>

3. ANCSA MEETINGS



2

SOUTHWEST LESSONS



A Typical AK Gillnetter, https://pixabay.com/static/uploads/photo/2015/03/04/19/35/boat-659326_960_720.jpg

OUR GLOBAL BOATING CULTURE: A LESSON PLAN BY M.BOWES

Statewide audience, but can be catered to a specific region

1. Grades: 6-8 can be modified for older students

2. Courses: Physical Science/Social Studies

3. Time: Approximately 1 hr.

Learning Goals and Outcomes:

To help deliver students to a broader place of recognition with respect to their connection to the boat, both ancient and modern. Students will be able to identify various types of boats, approximate their application, and build connections between modern and ancient technologies.

Standards Addressed: scroll for more

State Science Standards

A. Science as Inquiry and Process

B. Concepts of Physical Science

E. Science and Technology

F. Cultural, Social, Personal Perspectives and Science

G. History and Nature

Culturally Responsive Curriculum Standards:

INTERACTIVE 2.1 Video:Hook- Rafting the Falls



Short video of rafters going over a 70 foot staircase falls

5.Doing:Individual, small group, and class described below:

Learning Activities: Scroll down for full list of class activities

Individual

- Kahoot Quiz
- Ask the class to take a couple minutes at their own seats to make a list of the boats they can think of, making note of any boat they saw that day. If you can't think of any

INTERACTIVE 2.3 Video:Contemporary



Kayaking Adventure traversing the Aleutian Islands. (Trailer)

INTERACTIVE 2.2 Slides of several boat styles



Get students thinking about what functions are served by different types of boats.

Essential Question

1. How do boats shape or reflect how a society operates in its environment?
2. How is culture reflected by the boats that they use?

Materials and Resources:

Images, Video, touring Kayak, Bidarka Replica, measuring tape, paper pencils, calculators.

Assessment:

Quiz the following meeting or an exit ticket re: what they learned and how it is important to them.

INTERACTIVE 2.4 Video: The Last Bidarka



Brief history, near loss of ancient technology and design (Trailer)

Some Questions to engage students or to guide them through the lesson:

- What do you know about boats?
- What are essential characteristics of a boat?
- What are some common boat building materials?
- If you were a boat builder what are some design considerations?
- How is your life impacted/ influenced directly and indirectly by boats?
- What makes a boat fast? Able to pull a load, not sink in whitewater, navigate

Possible Follow-up Projects

- Scale model build-off of w/ performance testing for payload, stability (waves) and hydrodynamics (drag), aerodynamics (wind). (same style)
- Build full size boats (This is a goal. Will have to have an extended lesson, organization, and community support)
- Have Knowledge Bearer visit or we visit a boat builder



The White Faced Bear, An Aleut Myth

ALEUT INDIGENOUS MYTH & KNOWLEDGE IN MODERN DAY TIMES

Lesson by Shivani Kakde

Audience:

Social Studies Content Area
High School Students (Grades 9-12)

Time Needed:

Three - 45 minute lessons



Overview:

Students will investigate Aleut Myths to uncover universal themes within the indigenous knowledge framework specific to human relationships with the natural world and create a modern interpretation in story form, to perform in front of the class as a skit.

Tap Me!



Goal/Outcome:

Students will learn that indigenous knowledge is timeless and relevant to all people. Students will develop the ability to synthesize meaning from multiple culture's perspectives and find relevance in their own lives.

Created by Botho Willer
from the Noun Project

Scroll below:

Materials

Aleut Myths - see *Resources (below)*, paper + pen or computer, space to discuss + perform

Resources:

Aleut Myths

The Fight for a Wife - <http://web.archive.org/web/20080703215450/http://pyramidmesa.netfirms.com/aleut1.html>

Alaskan Cultural Standards:

Cultural Standard for Curriculum:

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.

1. Recognizes the contemporary validity of much of the traditional cultural knowledge, values and beliefs, and grounds students learning the principles and practices associated with that knowledge;

2. Provides students with an understanding of the dynamics of cultural systems as they change over time, and as they are impacted by external forces;

D. A culturally-responsive curriculum fosters a complementary relationship across knowledge derived from diverse knowledge systems.

1. Draws parallels between knowledge derived from oral traditions and that derived from books;

2. Engages students in the construction of new knowledge and understandings that contribute to an ever-expanding view of the world.

Objective: Students will:

1. Read and analyze myths of the Aleut people
2. Interpret their understanding of the myth/story, discuss, and reflect upon its implications in today's times
3. Construct a modern day interpretation of the myth based off of their own interpretation and reflections
4. Choose one story from within each group and perform as a skit

Instructions:

Lesson 1: Students select an Aleut myth from the *Resources* section to read and discuss thoughts on how this can be related in their lives in small groups

Lesson 2: Discuss the following questions as a class: (see scrolling sidebar)

1. What importance do the Aleut place on the natural world?
2. What importance do you place on the natural world?
3. How has the world changed since the creation of these stories? Do the lessons from the Aleut stories still apply in your modern day life?

Students begin writing modern day interpretation in a skit version of their Aleut Story (See video for assistance)

Lesson 3: Students will perform skits for class

REFERENCES:

The White Faced Bear Image, Banner, http://www.ya-native.com/Culture_Arctic/legends/TheWhiteFacedBear.html

Thinking Head Icon, Artist: Timothy Dilich, Noun Project, <https://thenounproject.com/search/?q=thinking+light+bulb&i=45234>

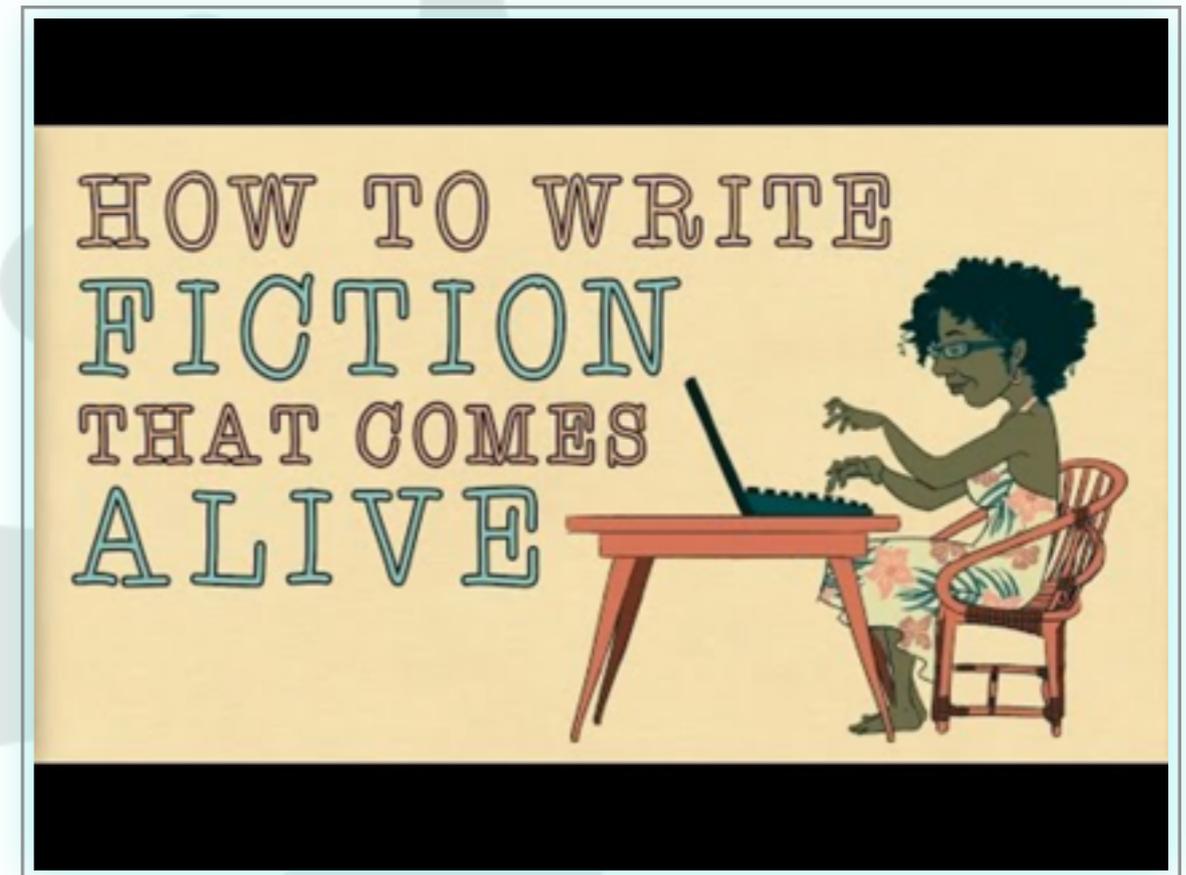
Raven Icon: Artist: Botho Willer, Noun Project, <https://thenounproject.com/search/?q=raven&i=160923>

Assessments:

Students will be assessed by participation in group discussion and skit performance

Students will submit their stories for review on relating relevance of indigenous stories to modern time

INTERACTIVE 2.5 Video: Descriptive Writing



TED Talk- Writing Descriptively



Aleut dancers drawn depicted by Russian Orthodox Missionaries (from *And The Song Goes On: A Teacher's Guide*)

MUSICAL COMPOSITION THROUGH THE LENS OF THE ALEUT PEOPLE BY LINDSAY CLARK

Introduction

Music plays a significant part to the Aleut culture and many groups in Alaska continue to sing and dance in the traditional ways. The established Aleut musical instrument was the drum and ceremonial songs accompanied various occasions of the people. Music and dance are deeply embedded in the Aleut traditions like many other indigenous cultures in Alaska. Although Aleut traditions are rooted thousands of years ago, written accounts stem from the Russian Orthodox Church continue to invigorate the spirit of the Aleut people today.

Although music was passed down orally before the nineteenth century, Aleut music and dance post Russian Orthodox establishment is believed to be a representation of old traditions. After the Aleuts were

indoctrinated by The Russian Orthodox church, Russian priests recorded many of the Aleut traditions. The priests recorded traditions and songs and their culture was welcomed into the church. In 1840, a Russian missionary named Ivan Veniaminov visited a famous shaman in Akun Island. Dance and music is a significant part of the practices in Shamanism. In Veniaminov's diary, he noted the great gift that Shamans possess and the importance of preservation of indigenous traditions.

Music of the Aleut people reflects their values past and present, from war songs of intruders and enslavement to songs of the ocean and seagulls. It is a teller of tales and a window into the beliefs and values of a community and people. This lesson reveals the relationship between

Aleut culture and music while students relate elements of European music and music of their own cultural backgrounds.

Audience and Materials

This lesson is intended for a high school music class located in the State of Alaska. Aimed at musical composition, students should have experience in aural skills and recognize basic music theory. Students should have a pencil and staff paper.

Essential Question

How is culture reflected in music?

Alaska Standards for Culturally Responsive Schools

B. Culturally-knowledgeable students are able to build on the knowledge and skills of the local cultural community as a foundation from which to achieve personal and academic success throughout lie.

Students who meet this cultural standard are able to...

1. Make effective use of the knowledge, skills and ways of knowing from their own cultural traditions to learn about the larger world in which they live.

E. Culturally-knowledgeable students demonstrate an awareness and appreciation of the relationships and processes of interaction of all elements in the world around them.

Students who meet this cultural standard are able to...

1. Recognize and build upon the inter-relationships that exist among the spiritual, natural and human realms in the world around

them, as reflected in their own cultural traditions and beliefs as well as those of others:

2. Determine how ideas and concepts from one knowledge system relate to those derived from other knowledge systems.

Objectives

Students will be able to...

1. Identify music of their own cultural background and/or community.
2. Aurally detect musical elements in two traditional Aleut songs.
3. Compose a song of their own cultural background using one or more elements of Aleut music.

Hook

Hook and Introduction to Aleut Music: Students will begin to think about their own cultural values using background information and infer values of the Aleut people.

(Refer to Lesson 1 Gallery for the questions and images)



Lesson 1 Gallery



Lesson 1: Listening

Listen to Excerpt 1 of a traditional war song of the Aleut people (Atka Dancers) with a focus on elements of music theory and practice. Discuss tempo, big beats, cadence, dynamics, and time signature after listening. Click on the speaker button to listen.

Excerpt 1.
Unangax (Aleut)-
Atka Dancers
perform War Song



(Click the picture above for more! Photo from the Alaska Native Heritage Center)

Student Activity: Students listen to the piece aurally before showing four measures of the sheet music. Music was passed down through orally through generations and only transcribed after the arrival of Russian Missionaries. *Have students transcribe the rhythm on staff paper.*

Listen to Excerpt 2 of the Bird Song by the Atka Dancers.

Are there any additional musical elements in this piece? How is this song different from the War Song?

Excerpt 2.
Unangax (Aleut)-
Atka Dancer



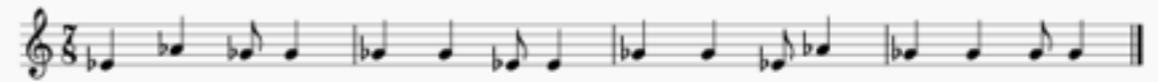
Lesson 1: Composition

The Aleut people sang and danced about objects and events of significance to their culture. Students will write lyrics to a four measure score about an object or event of cultural significance to them *using at least one musical element discussed in the listening activity.*

Elements of Aleut Music
 *Vocables
 *3/4 time signature with strong 1st and 3rd beat
 *Meter change
 *Uneven time signature
 *Call and Response
 *Dance Tempo
 *Forte

Music for the War Song

(Click the music for accommodation)



Assessment Tools

Formative	Summative
Student participation in the hook and group activities. Assess students on their ability to transcribe in the Student Activity.	Student compositions should have one musical element performed by the Atka Dancers and their lyrics should describe an event or object of cultural significance.

Resources

Music

Oyate Ta Olowan Vol. 47: The Atka Dancers-
Unangax (Aleut).

Text

Alaska State Museum-Juneau

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Black, Lydia T (2003). *Aleut Art: Unangam
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Photo by Erin Popek



Unangax dancer-photo <http://www.echospace.org/>

INDIGENOUS UNDERSTANDINGS OF VOLCANOS, EARTHQUAKES AND TSUNAMIS IN ALASKA, THE PACIFIC AND SOUTH-EAST ASIA

By: Ryan Hickel

Audience:

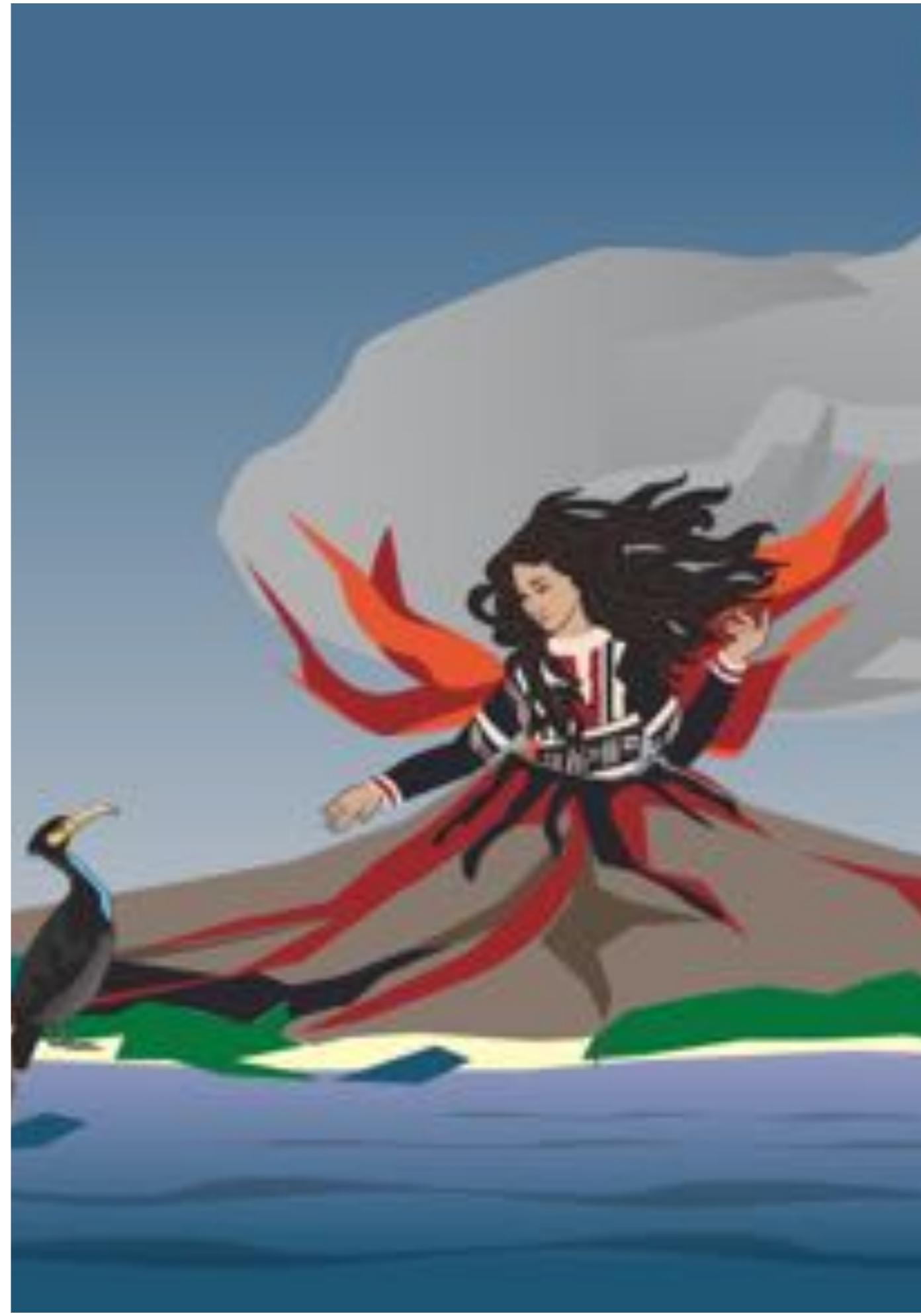
Language Arts Content Area

High School Students (Grades 9-12)

Time Required:

45 – 60 minutes of performance time (homework) + Three - 45 minute lessons.

Optional add-on: 45 more minutes of presentation/performance of stories.



Overview:

Students will read accounts of indigenous oral traditions of volcanos, earthquakes and tsunamis in various coastal/oceanic cultures.

Students will be broken up into groups, with each group assigned an oral tradition/culture around one or more of these natural phenomena. Groups will present: their assigned oral tradition to the class, the original western reception of the story (if known) and the impact the tradition has since had on either the people themselves, or the larger world (if any). Finally each student will create their own written tradition (a story, poem or song) that allegorically or metaphorically references one or more phenomena or feature in their locality (environment/place/community) and also informs the audience about that environment.

Ex. A Sitka, Alaska student could write an allegory about “termination dust” (first winter’s snow in the mountains) actually coming from the fallen feathers of a huge, winter-plumaged ptarmigan and what that portends for the future.

Goal/Outcome:

Students will learn that indigenous oral traditions are based in actual knowledge of the physical world. They will gain an understanding that empirical knowledge can be recorded and delivered outside of the written tradition. They will gain an appreciation for how one’s own cultural “lens” might make it difficult to absorb knowledge that is passed down in unfamiliar ways. Finally, they will think about their own locality and how to pass down knowledge of it through allegory/metaphor.

Objective:

Students will:

1. Read assigned articles (as homework) that reports on these oral traditions and their re-appraisal in the western “scientific” world, as well as any impacts on actual events/cultures.
2. Discuss, evaluate and brainstorm ideas found in pre-reading and in-class multimedia with the teacher, focusing on ways of knowing.
3. Break into groups corresponding to oral tradition/cultural group and discuss essential questions. Have groups present to each other.
4. Individually create their own written tradition that explains the deeper meaning of phenomena in their own locality (environment/place/community), by employing allegory/metaphor (a common practice/device in oral storytelling).
5. *Optionally*, present/perform story orally in front of class. This will help highlight the differences between written and oral narratives based on the same story.

Essential Questions: (Timeless questions)

1. In what ways do indigenous, western/industrialized cultures transmit knowledge? Compare and Contrast each.
2. What does the initial poor/reluctant/lack-of reception of these oral traditions by western or industrialized cultures say about bias or prejudice?

Materials/Resources:

In classroom: internet connected computers needed to view the three multimedia/links on tsunami stories for the Unangax and Sugpiat peoples. Access to two other websites/articles on various oral traditions/cultures will be printed and handed out as pre-reading:

[Volcano, Earthquake and Tsunami Stories of the Unangax and Koniag Sugpiaq Peoples \(Aleut Peoples\)](#)

[Modern Day Tsunami Evacuation Story in Unangum tunuu and Sugpiaq \(Aleut Languages\)](#)

[Chenega Village Tsunami Photos](#)

[Hawaiian, South Pacific and Beyond](#)

[Moken People \(Sea Gypsies, Southeast Asia\)](#)

Alaskan Cultural Standards:

Cultural Standard for Curriculum:

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.

1. Recognizes the contemporary validity of much of the traditional



Instructions:

Pre-Lesson One Homework: (45-60 minutes of pre-reading)

Lesson 1/Day 1: The teacher leads the class in viewing the multimedia links on Unangax and Sugpiat peoples' tsunami oral traditions and historical accounts online. Next follows a teacher led discussion of oral traditions, referencing the pre-reading, and how these oral traditions differ from and interface with western, industrialized traditions of knowing. Focus on the BBC article's examples of South Pacific oral traditions (not including Hawaii), as well as the ancient Greek story of Atlantis and the island of Santorini. Explore the recent reconsiderations of the validity of these stories by western science. These oral traditions/cultures will not be assigned to group work the following day and will therefore not be redundant of that work. Finally, present the example of "termination dust" and the mythical ptarmigan as an entry into helping the students begin to think about telling their own story using allegory and metaphor.

Lesson 2/Day 2: Students break into four (4) groups with each group assigned an oral tradition/culture (Unangax, Sugpiat, Hawaiian and Moken). They will then have to present the oral tradition of the natural phenomena, its treatment in western intellectual traditions (if any) and implementation of this knowledge (or the lack thereof) surrounding the reoccurrence of this phenomena (if any) and how they think allegory/metaphor is used in the story (if at all). If class finishes early, then they can begin on Lesson 3.

Lesson 3/Day 3: Each student writes an oral tradition based on the phenomena associated with an environment//place/community they

are familiar with, using allegory and/or metaphor. Each story should further inform the reader about the environment/community/place.

Optional Lesson 4/Day 4: Each student presents/performs their written story, perhaps to an audience invited from outside the classroom.

Assessments:

Students will be graded on their group presentation: 1/3 of their grade.

Students will be graded on their created written tradition (story): 2/3 of their grade.



Local gathering yellow sulphur in volcanic caldera: Una Una Island, Indonesia
- Photo by Erin Popek

INTERACTIVE 2.6 Moken (Sea Gypsy) Account of 2004 Tsunami in Andaman Sea (South-East Asia)



References:

Volcano Woman Image: Alaska Tsunami Education Program,

http://www.aktsunami.com/multimedia/tsunami_legends.html;

Youtube Video: Tsunami - Interview with the Moken - Why they knew?, <https://www.youtube.com/watch?v=0o6GvKtAst0>



WHY DO WE MOVE?

By: Erin Popek

Overview:

Students will investigate the forced relocation of people's from the Aleutian Islands to Southeast Alaska during World War 2. This lesson will fit within a larger unit of WWII or an Alaska History class-deepening awareness of the history of movement of people and present day movements of people. Migration, globalization, war, subsistence lifestyle, civil rights and social justice issues are amongst the many lessons that in a larger unit can be obtained.

Audience: Social Studies Curriculum, High School Students
(Grades 9-12)

Goal/Outcome:

Students will be able to recognize the cause and effects of movement of people as well as the history of WWII and its' impact in the Aleutians and elsewhere.

Time Needed: Four- 80 minutes classes

Objective:

Students will:

1. Be introduced to population shifts in recent history through gapminder.org
2. Create a word-wall of causes and effects of movement of people.
3. Watch a short video of an Elder from the Aleutian Islands speak including the impact of time at a forced internment camp.
4. Personal or small group guided research and short discussion around WWII in Alaska and specifically the internment settlements.
5. Map-creation, including introduction to [My-maps](#):
6. Elder(s) speaker and discussion.
7. Presentation of maps to peers.

Essential Questions:

1. *Why do people move?*
2. *Are there patterns or connections one can see with movement that are timeless?*
3. *How does where we live affect how we live?*

Materials/Resources:

1. Computer or projector for film.
2. Either watch very short clip from National Park Service website, or watch a piece of *Aleut Story* (to be ordered in advanced by the teacher).
3. Photos/handouts and online sources.
4. Computers and art supplies for creating maps.
5. Inviting an Elder from the community to come and share their story.

Alaskan Cultural Standards:

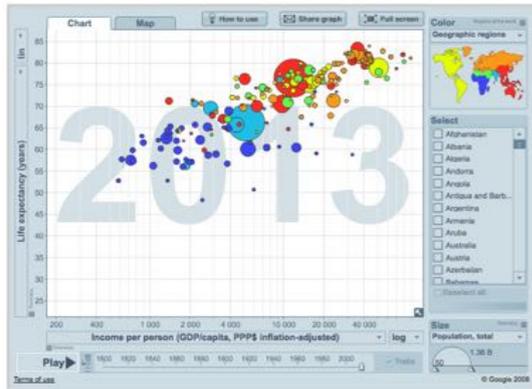
Cultural Standard for Curriculum:

A. A culturally-responsive curriculum reinforces the integrity of the cultural knowledge that students bring with them.

B. A culturally-responsive curriculum recognizes cultural knowledge as part of a living and constantly adapting system that is grounded in the past, but

Instructions:

Lesson 1:



1. Look at the online interactive map of population shift/change as a whole class (gapminder.org), making note of specific times/years there have been big changes in population, etc. Play around with various maps. (10 minutes).

2. Brainstorm as a class why these changes may have happened? Why do people move- historically and present day? Create class word-wall. (20 minutes).

3. Watch a short film clip of an Elder from the Aleutian Islands speaking in regards to their experience at an Internment Camp during WWII and then their return home after. Discuss feelings after clip. (10 minutes).

4. Research individually or in small groups on WW2 in Alaska, including the internment camps in Southeast. Use handouts or online sources. (CLICK ON THE IMAGE). Have students write down on a class list 5 things that they learned that they did not know. (50 minutes)

5. Homework day one (focuses on internment camps and Aleutians):

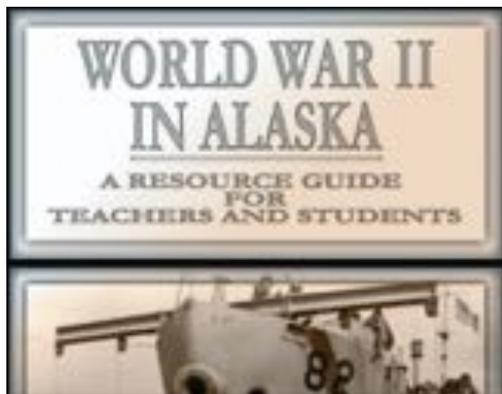
Homework Day 1:

- Look at old [calendars](#) from NPS website link and pick one month from one year to share.
- Browse [historical letters](#) and on Aleut Story website.
- Think about the questions: *How would you feel if your were forced to leave your home? How would you feel if you returned to your home later- how could things be different than they were before?*

MOVIE 2.1 National Park Service, Makushin Video



Video of Aleutian Islands Elder, courtesy of NPS



Lesson 2:

1. Partner- Share the items you picked. (15 minutes)
2. Short discussion: what we have learned, adding words to the word wall as to why people move and impacts of movement. Add feelings associated to movement if not yet introduced. (10 minutes)

3. Introduce [my-map](#) activity. Students can choose to create a map using my-map or some other creative online or offline method. This can be on a large scale or kept as very place-based. This should include at least 10 places of importance from the past, present or possibilities of movement in the future.

Possible questions for students to answer:

- Where may have ancestors or community members traveled to and from in the past? What are places that historically were important to family members? Why? Have these places changed over time?
- What places are important to me now and why?
- Where may I move to in the future and why?
- Themes could include migration, where one gets their food, subsistence lifestyle, jobs, spiritual locations, climate change, war, etc. (50 minutes)

Homework day 2:

- *Work on map.*
- *Read at least one [personal story](#) on NPS website.*

Lesson 3:

1. Elder(s) visit: invite Elders from the community to share their experiences of change. This hopes to consider Elders views on change within their communities, but also hear how specific events (like WWII and the internment camps) have shaped their lives or the lives of people they know.

2. Questions/thoughts discussion.

Homework day 3:

- **Finish map. Be prepared to present to small groups.**
- **Reflect on Elder visit.**

Lesson 4:

1. *Group Reflection* on Elder visit.
2. Present maps to small groups.

Assessments:

1. 5 things you learned. -Day 1
2. Share calendar/document page- Day 2
3. Map activity- Day 4
4. Reflection/participation during Elder visit. - Day 4

References:

References:

1. Opening photo: AlaskaMap1867. Wikipedia. https://en.wikipedia.org/wiki/Department_of_Alaska#/media/File:AlaskaMap1867.jpg
- 2, Gapminder.org. <https://www.gapminder.org/world/>
3. Google My-Maps. <https://www.google.com/maps/d/>
4. National Park Service. Video. *Makushin*. <https://www.nps.gov/aleu/learn/photosmultimedia/videos.htm>
5. National Park Service. Aleutian World War II. <https://www.nps.gov/aleu/index.htm>





CULTURAL CURATORS

https://upload.wikimedia.org/wikipedia/commons/9/93/National_Museum_of_Natural_History_Rotunda_pano.jpg

National Museum of Natural History
Washington D.C., USA

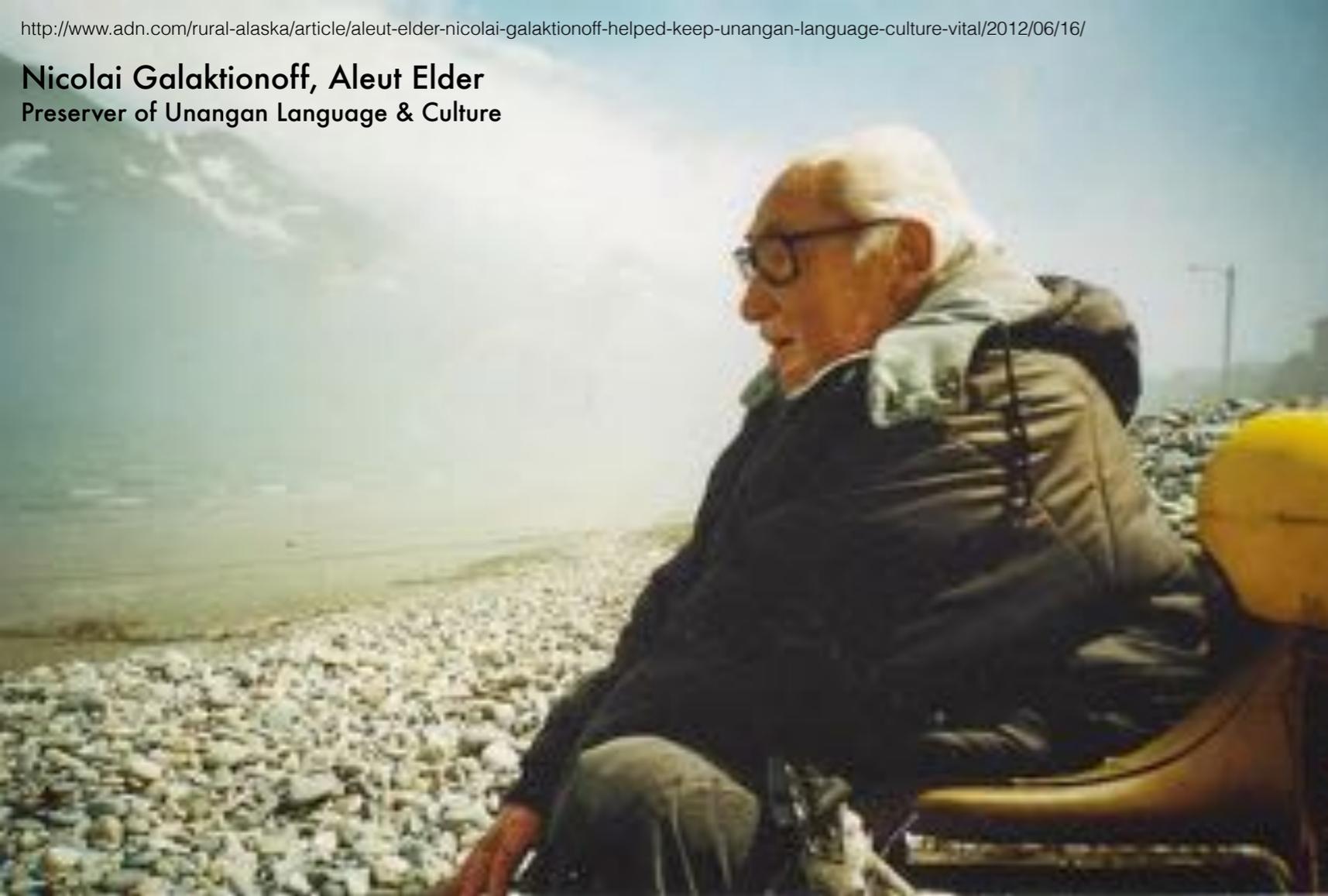
INTRODUCTION

Have you ever looked at a description of an artifact in a museum and thought, *how could the archaeologist/historian/museum curator—anyone and everyone involved in the process of preparing the artifact for display—possibly have known that the artifact was used/worn in that way?* And perhaps you also thought *if an object in our current society were to be displayed in a museum in the future, would its description accurately reflect how we see the object today?*

Lesson by Chris Won

In our current society, we have a tendency to receive the information presented in museums as the truth. If societies feel the need to preserve the cultures of the past and the present, what is the appropriate way of doing so? Who gets to decide what information is shared and who holds museums and other culture-preserving institutions accountable? As the unit advances to address the institutional ways that cultural biases affect the lens in which society views other cultures, the politics of museums is a critical point of learning.

Nicolai Galaktionoff, Aleut Elder Preserver of Unangan Language & Culture



CONTEXT WITHIN UNIT

This lesson will be one of many in a comprehensive unit that focuses on the ways in which societies preserve culture, both at the interpersonal level and also at the institutional level. The unit will address the overarching question of **“What is the appropriate way of preserving culture?”** in a local and cross-cultural context, and will begin by looking at the role of individuals (Tribal Elders, Greek Poets, Cultural Objects), moving to structured traditions (Lullabies, Stories, Textbooks), and concluding with a study of institutions (Museums, Schools, Field of Archaeology and History).

MOVIE 2.2 <http://nyti.ms/28S531f>



Giinaruaq Masks
Alaska State Library Archive Museum

A potential culminating unit project is a display of current-day artifacts, chosen by students, for view in local museums or culture centers (or wherever the students decide will be “appropriate”). The display will showcase to a public audience the intentional decisions students have made to have individual objects both reflect and preserve our current culture.

LEARNING OUTCOMES

Standard addressed:

Culturally Responsive Curriculum Standard A: A culturally responsive curriculum reinforces the integrity of the cultural knowledge that students bring with them.

ESSENTIAL QUESTIONS

Unit & Lesson:

Unit-wide EQ: What is the appropriate way of preserving culture?

Lesson-specific EQ: What is the significance of museums in our society?

LEARNING GOALS

Students will be able to:

- I. Examine the role and purpose of museums in society in the past, present, and future
- II. See how cultural biases can affect the lens through which other cultures are viewed
- III. Think critically about the validity of information presented in museums

LINK TO FULL LESSON PLAN

Instructional Strategies, Assessments & Resources:

<http://uasmat.org/student-posts/cultural-curators-full-lesson-plan/>

GALLERY 2.1 Full Lesson Plan Gallery

Middle High School Student-Based Lesson Plan

Designed by Chris West, MAT Secondary Studies at UAS
Content Area: High School Social Studies - World History

Introduction:
Have you ever looked at a description of an artifact in a museum and thought, how could the archaeologist/historian/museum curator—anyone and everyone involved in the process of preparing the artifact for display—possibly have known that the artifact was used/worn in that way? And perhaps you also thought of an object in our current society—sure to be displayed in a museum in the future, would its description accurately reflect how we use the object today?

In our current society, we have a tendency to receive the information presented in museums as the truth. If society feels the need to preserve the cultures of the past and the present, what is the appropriate way of doing so? Who gets to decide what information is shared and who holds museums and other culture preserving institutions accountable? As the unit advances to address the institutional ways that cultural biases affect the lens in which society views other cultures, the politics of museums is a critical point of learning.

Context of Lesson within Unit:
This lesson will be one of many in a comprehensive unit that focuses on the ways in which societies preserve culture, both at the interpersonal level and also at the institutional level. The unit will address the overarching question of "What is the appropriate way of preserving culture?" in a local and cross-cultural context, and will begin by looking at the role of individuals (Tribal Elders, Greek Poets, Cultural Objects), moving to structured institutions (Catholics, States, Textbooks), and concluding with a study of institutions (Museums, Schools, Field of Archaeology and History).

A potential culminating unit project is a display of current-day artifacts, chosen by students, for view in local museums or culture centers (or wherever the students decide will be "appropriate"). The display will showcase to a public audience the intentional decisions students have made to have individual objects both reflect and preserve our current culture.

Learning Outcomes/Standard(s) addressed:
Culturally Responsive Curriculum Standard A: A culturally responsive curriculum reinforces the integrity of the cultural knowledge that students bring with them.

Essential Questions:
Unit-wide EQ: What is the appropriate way of preserving culture?
Lesson-specific EQ: What is the significance of museums in our society?

Learning Goals (Students will be able to):
-Examine the role and purpose of museums in society in the past, present, and future
-See how cultural biases can affect the lens through which other cultures are viewed
-Think critically about the validity of information presented in museums.

