

KODIAK ALUTIIQ HERITAGE THEMATIC UNITS

GRADES K-5



PREPARED BY

Native Village of Afognak

IN PARTNERSHIP WITH:

Chugachmiut, Inc.
Kodiak Island Borough School District
Alutiiq Museum & Archaeological Repository
Native Educators of the Alutiiq Region (NEAR)
KMXT Radio Station
Administration for Native Americans (ANA)
U.S. Department of Education

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Available online at www.afognak.org/html/education.php

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KODIAK ALUTIIQ CULTURAL VALUES

We are the descendants of the Sugpiaq, the Real People. Understanding our environment and events that have shaped our lives and created the culture of our ancestors is vital for our children's cultural survival. The history of our People and our place in the world is a part of who we are

today. Kodiak Alutiit must learn and pass on to younger generations our understanding of our natural world: the sky, land, water, and the animals. As we meet the challenge of living in the 21st century, we must continue to live in honor of those things we value:

Our Elders

Sharing: we welcome everyone

Our heritage language

Sense of humor

***Family and the kinship of our
ancestors
& living relatives***

***Learning by doing, observing &
listening***

Ties to our homeland

***Stewardship of the animals,
land, sky, & waters***

***A subsistence lifestyle, respectful of
& sustained by the natural world***

Trust

Traditional arts, skills and ingenuity

***Our people: we are responsible for
each other & ourselves***

***Faith & a spiritual life, from
ancestral beliefs to the diverse faiths
of today***

***Respect for self, others,
& our environment is inherent
in all of these values.***

Take care of the Elder you may become...

*Developed by the Native Educators of the Alutiiq Region,
Alutiiq Elder's Council and the Alutiiq Academy of Elders.*

INTRODUCTION

The units in this collection are based on curriculum units originally developed by Chugachmiut, Inc. Kodiak Alutiiq teachers reviewed and edited a selection of units from the Chugachmiut collection, incorporating Kodiak place-based information and resources, and translating related materials into our local Kodiak Archipelago context and Kodiak Alutiiq dialects.

Each unit within this collection ties back to our Kodiak Alutiiq Cultural Values, reprinted at left. These values should be displayed in the classroom and referenced in all activities to support place-based learning.

The units also reference vocabulary in the *Kodiak Alutiiq Language Level I & II Workbook*, which can serve as a language reference in addition to the growing number of Alutiiq language resources available today. You can access audio recordings of these word lists and a collection of small storybooks in the Kodiak Alutiiq language (listed at right) at www.afognak.org/html/education.php, as well as other Alutiiq language resources at the Alutiiq Museum or their website: www.alutiiqmuseum.org.

Most of the additional materials referenced throughout this book can be borrowed from the Native Village of Afognak's *Nadia Mullan Alutiiq Library* or the *A. Holmes Johnson Memorial Library* in Kodiak.

Kodiak Alutiiq Language Project **Language Learning Storybooks:**

Asisqanek Neq'rkangq'rtukut
We Have Good Food

Engluani
In Her House

Qaingq'rtua
I Have a Body

Guangnek Atkutaartua
I Will Dress Myself

Naama Aritegka?
Where Are My Mittens?

Aiwirsuutet
Things We Go Away On

Pingakaqa Alagnarsurnek
I Like Berry Picking

Uuqutiit Elwiat
The Bee Hive

Nuumirat Naqlluki
Counting Numbers

Cisllat: Naliyat Iraluq Nutaan?
Calendar: What Month is it Now?

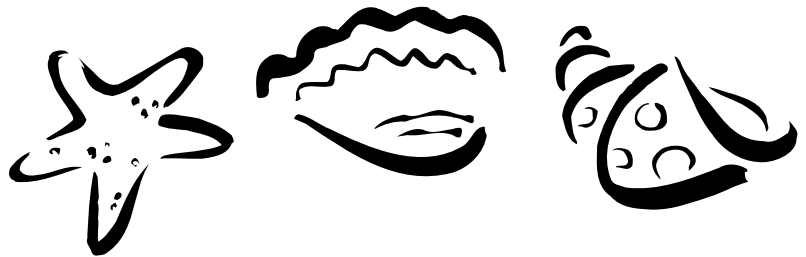
OUR OCEAN'S RESOURCES

Grade
K

A UNIT FOCUSED ON INTER-TIDAL RESOURCES &
CARING FOR THE COASTAL ENVIRONMENT

GRADE K

*Can be adapted to primary
multi-age classrooms.*



LENGTH: 10 lessons (10-15 sessions)

CURRICULAR AREAS

Science, Social Studies, Cultural Studies, Language
Arts, World Languages: Alutiiq

Reference: *Alutiiq Language Level I & II Lessons*:

- Level One, Lesson 7 Good Food
- Level One, Lesson 15 Sea Animals
- Level Two, Lesson 11 Sugpiaq/Alutiiq foods
- Level Two, Lesson 15 Fresh & Sea Water
- Level Two, Lesson 16 Beach Foods

Reference: *Talking Phrasebook*

- *Hunting/Gathering*

OVERVIEW

This unit consists of ten lessons:

1. Treasures from the ocean
(field trip up to ½ day)
2. Ocean life
(30-60 min with possible guest speaker. Also includes opportunities for exploration)
3. High tide (30-60 min)
4. Low tide (30-60 min)
5. Fresh and salt water
(30-60 min – longer if a field trip is included)
6. The things we leave behind
(30-60 min – longer if a field trip is included)
7. Reading animal signs
(30-60 min – longer if a field trip is included)
8. Pollution – Cleaning up our harvest areas
(30-60 min – longer if a field trip is included)
9. Subsisting long ago
(30 min with center opportunity)
10. Subsisting today
(30 min)

BACKGROUND

Subsistence is a way of life for the Alutiiq people. The Kodiak Alutiiq depend upon the land and ocean to provide food for their families and the community as a whole. This unit is designed to teach Kindergarten-aged students about subsistence while simultaneously introducing concepts on species, tides, maps, habitats, and pollution. This unit will help students to connect their family and community subsistence activities with scientific concepts learned in school. It gives young children a foundation to acquire more complicated scientific knowledge further on in their schooling.

Traditionally, the land and ocean provided the Alutiiq people with food, warmth, shelter, and tools. The natural resources in the Kodiak Archipelago region sustain the people throughout the long winters. They still rely heavily on the land and ocean for its food and other provisions.

Some of the lessons are designed to be taught in a classroom setting while others are centered around a field trip or guest speaker. The unit can be taught in the spring during the beginning of the subsistence season, or in the fall toward the end of the season. Use of the Alutiiq language throughout the unit will enhance student's knowledge base while providing an enriched vocabulary and cultural environment.

Developed by Chugachmiut, Inc.; Becky Norman, Local Education Coordinator, Paluwik; and Nancy Anderson, Sub-Regional Curriculum Development Coordinator, Anchorage.

OUR OCEAN'S RESOURCES

A UNIT FOCUSED ON INTER-TIDAL RESOURCES &
CARING FOR THE COASTAL ENVIRONMENT

SUGGESTED MATERIALS

- Bania, M. (2004). *Kumak's Fish*. Anchorage, AK: Alaska Northwest Publishers.
- Dixon, A. (1999). *Blueberry Shoe*. Anchorage, AK: Alaska Northwest Publishers.
- Drabek, A. S. (2008). *Qik'rtarmut Sugpiat Niugneret cali Patritat* (Kodiak Island Sugpiaq Words and Pictures). Kodiak, AK: Alutiiq Museum & Archaeological Repository. (Also known as Alutiiq Picture Dictionary)
- Drabek, A. S. (2008). *Red Cedar of Afognak: A Driftwood Journey*. Kodiak, AK: Native Village of Afognak.
- Garza, D. (2005). *Common Edible Seaweeds in the Gulf of Alaska*. Fairbanks, AK: Alaska Sea Grant College Program.
- George, L. B. (1995). *Around the Pond: Who's Been Here?* New York, NY: Greenwillow Books.
- Guenther, J. (2003). *Turnagain Ptarmigan! Where Did You Go?* Seattle, WA: Paws IV.
- Huffman, B. & Sloat, T. (2004). *Berry Magic*. Anchorage, AK: Alaska Northwest Books.
- McCloskey, R. (1993). *Blueberries for Sal*. New York, NY: Puffin Books.
- McMillan, B. (1998). *Salmon Summer*. New York, NY: Houghton Mifflin Co.
- Nail, J. D. (1998). *Whose Tracks Are These?* New York, NY: Roberts Reinhart Publishers.

Schofield, J. J. (1989). *Discovering Wild Plants: Alaska, Western Canada, The Northwest*. Anchorage, AK: Alaska Northwest Books.

Steffian, A. F. & Laktonen Counciller, A. G. (2009). *Alutiiq Traditions: An Introduction to the Native Culture of the Kodiak Archipelago*. Kodiak, AK: Alutiiq Museum & Archaeological Repository.

Steven, B. (n.d.). *Kodiak Tidepool Guide*. Kodiak, AK. [unpublished with Alutiiq translations].

INTERNET LINKS

Alaska Seas and Rivers Curriculum
An Alaska Sea Grant K-8 Curriculum at
<http://seagrant.uaf.edu/marine-ed/curriculum/kindergarten.html>

Alaska Seas and Rivers Curriculum
Standards based marine/aquatic science units for K-8
at <http://seagrant.uaf.edu/marine-ed/curriculum/>

Tide Pool Etiquette Guide
B&W Tidepooling Booklet related to beaches in Homer, AK at http://www.prattmuseum.org/education/Linked%20Pages/Tidepooling_Booklet_B&W.pdf

Driftwood Journey Curriculum
A 6-8 week curriculum for 3rd to 5th grades related to the *Red Cedar of Afognak: A Driftwood Journey* at
<http://www.afognak.org/education/>

LESSON 1: TREASURES FROM THE OCEAN

OVERVIEW

The Alutiiq are a people of the coast who depend on the ocean for much of their subsistence foods. This lesson takes children to the beach to discover what happens during the tides. The trip should be planned on a day with a convenient low tide so they can see the differences between and results of high and low tides.

STANDARDS ADDRESSED

Alaska Content

Science C.2

Geography C.1

Cultural E.2

GOAL/OBJECTIVES

Students will gain recognition of and appreciation for the resources in the ocean surrounding their home community.

Students will learn:

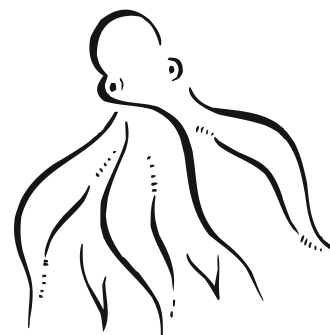
- The effects of high and low tide;
- How the ocean can carry objects from one place to another;
- What objects can be found on the beach as a result of the tide.

TEACHER PREPARATION MATERIALS

- Tide book
- Digital camera
- Buckets and shovels
- Bag for collecting material from the beach to be used in later lessons
- Parent volunteers

TEACHER PREPARATION STEPS

- Study the tide book to find a low tide or determine a tide that is nearing or is just after its lowest point.
- Contact parents asking for volunteers to help supervise your class while on a field trip.
- A day or two before the field trip send a note reminding parents of the field trip and ask them to be sure to dress children adequately in warm clothing and rubber boots.



ACTIVITY PROCEDURE

1. Explain that students will be taking a field trip to the beach to explore the tides. Teach or review “line of sight” and tell the class that they must always be within an adult’s line of sight. Discuss expectations for proper behavior while on the field trip.
2. Teach proper beach etiquette.
3. Review and share examples of proper clothing to wear at a beach during the cooler seasons.
4. Take a field trip to the beach during or near a low tide.
5. Walk to the low tide point and mark it. Then turn and walk to the debris pile made by the high tide. Mark the high tide. Give children an opportunity to explore the debris and make a collection for the classroom.
6. Use the camera and have students use the camera to photograph the setting and children examining the environment.
7. Point out and photograph signs in the beach sand that an animal has made its home beneath the sand.
8. Examine tide pools and take pictures of the plants and animals that make their home there.
9. Allow children to dig in the sand to find out what might be hidden in it.
10. Back at the classroom allow students time to review pictures and discuss what they saw while on the field trip.

ASSESSMENT ACTIVITY

Have students describe the materials collected at the beach, as they are telling about their treasures; have each child describe or name one thing found and from where, in the high tide pile, between the tides, and in the tide pool, or water.

OUR OCEAN'S RESOURCES

LESSON 2: OCEAN LIFE

OVERVIEW

Many of the subsistence foods traditionally collected by the Alutiiq people have several names. For example, chitons, the scientific name, are also called gumboots or baidarkis, or *uriitaaq* in Alutiiq.

STANDARDS ADDRESSED

Alaska Content

Science C.2

Geography C.1, E.1 & 2

History B.1b

Culture B.2, C.1, D.3

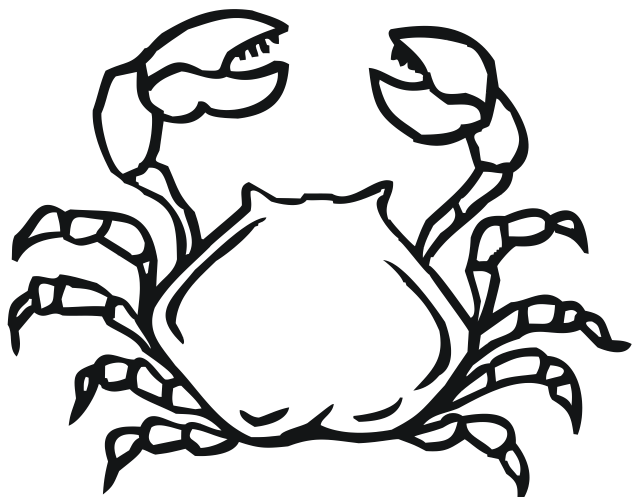
OBJECTIVES

Students will:

- Name one plant and one animal found in the sea in both Alutiiq and English;
- Name one way that their family prepares plants and/or animals from the ocean.

TEACHER PREPARATION MATERIALS

- Material collected during the beach visit
- Alutiiq speaker and/or Alutiiq Culture Bearer
- Butcher or mural paper, scissors, glue, crayons/markers
- Pictures of plants and animals from the ocean
- Sample of food from the ocean
- *Kodiak Island Sugpiaq Words & Pictures* (picture dictionary) book



TEACHER PREPARATION STEPS

- Develop a bulletin board showing all of the things the students will be naming in the class.
- Invite an Elder or Alutiiq Culture Bearer who is an Alutiiq speaker to be a guest in your classroom. Explain that you need assistance with teaching the children the Alutiiq names of species of ocean life found near the community. Some ideas are:

ocean — imaq	snail — ipuk
starfish — agyaruq	sea urchin — uutuk
chiton — uriitaaq	crab — iwalrayak (N)
bull kelp — nasquluk	sakuuq (S)
beach — quta	octopus — amikuq (N)
	utguiq (S)

- Use a long piece of butcher/mural paper (about six feet) and draw a squiggly line length-wise, portioning the paper so that half of it is “beach” and the other half is “ocean”.
- Ask one or two parents to provide a small snack made from an ocean resource.

ACTIVITY PROCEDURE

1. Use the picture dictionary *Nunami*, *Qutmi*, and *Unguwallriat* pages to name plants and animals found in the ocean. Allow children a short time to talk about experiences collecting one of these resources or how they like them prepared.
2. Offer students a taste of a traditional subsistence food prepared from a resource of the sea.
3. Use pictures cut from magazines or copied from the picture dictionary to make a sea life mural.
4. Ask the classroom guest to go around to each group, looking at the cut-out pictures and naming the species in the Alutiiq language. As a group, the students should repeat the Alutiiq word several times after the guest.

ASSESSMENT ACTIVITY

As the mural is being completed and hung, have each student identify a plant or animal from the ocean and tell one way it can be prepared to eat.

OUR OCEAN'S RESOURCES

LESSON 3: HIGH TIDE

OVERVIEW

Knowledge of the ocean, including its tides and resources, is critical for Alutiiq people who use its riches as a foundation for life.

STANDARDS ADDRESSED

Alaska Content

Science C.2
Geography C.1
History B.1b
Cultural E.2

GOAL/OBJECTIVES

Students will begin to recognize the changes in tides.

Students will learn:

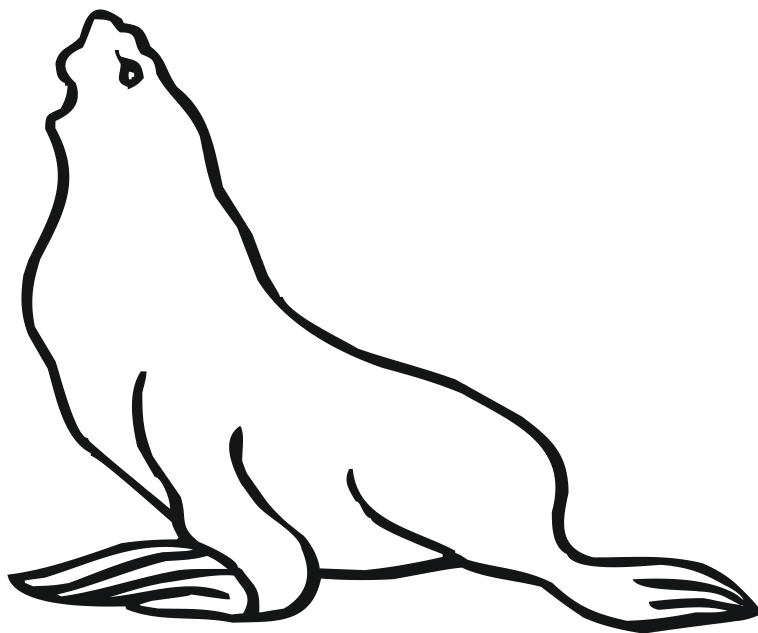
- What high tide is;
- That high tides may move objects from the ocean to the beach or from the beach to the ocean.

TEACHER PREPARATION MATERIALS

- Photographs from the Lesson One field trip
- One liter bottle per student
- Water (preferably ocean)
- Vegetable oil
- Blue food coloring or dye
- Animal and plant models to be used in the sand and water play centers

ACTIVITY PROCEDURE

1. Show pictures from the field trip taken during the first day of the unit. Allow children time to look at the pictures and then discuss them. Remind them of the terms that they learned during the trip, examples might be high tide, low tide, tide pool, shells, debris pile.
2. Tell students that they are going to make an ocean in a bottle so that they can see what happens when the tide comes in. Give each child a one-liter bottle and assist them with filling it 1/3 full with water.



Add blue food coloring or dye to represent the color of the ocean. Tell them that this is low tide. Have the children cap the bottles and tilt them back and forth to illustrate the concept of waves.

3. Next, assist the children with adding vegetable oil to 2/3 full. Explain that this is illustrating the tide coming in. There is more water when the tide comes in. Allow the children to tilt the bottles back and forth to illustrate the movement of the waves.
4. Add some of the debris from the mural begun during lesson two to show where the high tide mark is on the beach.
5. End by leading a discussion about the ocean as a habitat. Encourage student participation by asking what types of things live in the ocean.

ASSESSMENT ACTIVITY

Choose three photographs taken during the field trip that show very obviously high, low, and ebbing tides. Have students identify one that shows high tide.

OUR OCEAN'S RESOURCES

LESSON 4: LOW TIDE

OVERVIEW

Knowledge of the ocean including its tides and resources is critical for Alutiiq people who use its riches as a foundation for life.

STANDARDS ADDRESSED

Alaska Content

Science C.2

Geography C.1

History A.1b

Cultural E.2

GOALS/OBJECTIVES

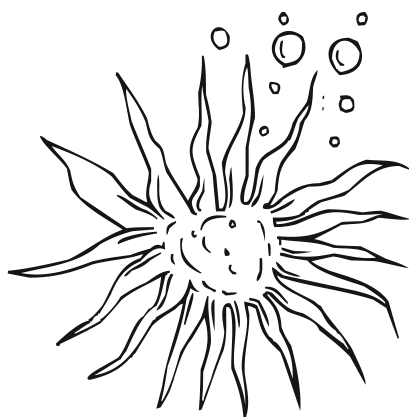
During this activity, students will gain an understanding of low tide and the habitats it creates.

Students will learn:

- What low tide is;
- That low tides may move objects from the ocean to the beach or from the beach to the ocean.

TEACHER PREPARATION MATERIALS

- Plastic Tub
- Kitchen Towel
- Water (preferably ocean)
- Blue food coloring or dye
- Craft sticks or other objects that float or that are light enough to be moved by the force of the ocean
- Photographs from the Lesson One field trip



ACTIVITY PROCEDURE

1. Use the beach mural to remind students what happens when the tide goes out and when it comes in.
2. Gather students around the work area. Ask for a volunteer to place the kitchen towel at the bottom of the tub. Tell students that the towel represents the beach and ocean floor.
3. Ask for volunteers to help pour water into the tub. Pour water so that the towel is covered by about two inches of water. Tell students that this illustrates the ocean water over the ocean floor when the tide is high.
4. Ask volunteers to place craft sticks and other objects in the tub. Discuss the types of objects that may be found floating in the ocean.
5. Now, SLOWLY begin spilling the water into the sink. Tell the students that this action represents the tide going out.
6. Several items will stick to the towel and not flow out with the water. Review the photographs from the Lesson One field trip. Identify the things that were left on the beach by the tide.
7. End by leading a discussion about the beach as a habitat. Ask students what types of things live on the beach and in tidal pools.

ASSESSMENT ACTIVITY

Mix photographs or objects found on the beach and have students identify one that shows the tide is low. Have students tell how objects found on the beach got there.

ENRICHMENT ACTIVITY

Set up a beach sandbox in the discovery area and "hide" shells, driftwood, and other things from the beach for students to find.

OUR OCEAN'S RESOURCES

LESSON 5: FRESH & SALT WATER

OVERVIEW

Each community of the Kodiak Archipelago has easily available sources of both fresh and salt water. Much of the area's fresh water will eventually drain or shed into the ocean. Children need to understand both the differences between fresh and salt water, and the impact that fresh water has on salt water.

STANDARDS ADDRESSED

Alaska Content

Science C.2

Geography A.1, B.1, B.3, B.6, C.1, E.1, E.2

History B.1b

Cultural E.2, D.3

GOALS/OBJECTIVES

Students will recognize that things growing in and around fresh water are different from those growing in and around salt water.

Students will:

- Classify grass samples into one of two categories: Fresh Water grasses and Salt Water grasses.

TEACHER PREPARATION MATERIALS

- Containers of salt and fresh water and paper cups for sampling
- Elder to assist with field trip
- Digital camera
- Overhead map of the community
- A simple poster that shows the ocean and fresh water, probably hand-made.

TEACHER PREPARATION STEPS

- Find or make a map showing the community from overhead. Google Earth may be useful for this purpose.
- Ask the Elder to help identify a fresh water area close by, that drains into the ocean.
- Plan a field trip. Contact parents to ensure the children are dressed appropriately in warm clothes with boots.
- Post the overhead map at the children's eye level.



ACTIVITY PROCEDURE

1. Take a walk to the playground and around the school, pointing out obvious landmarks and naming them.
2. Show the overhead map. Have students identify buildings, roads, and other man-made structures. Help students find obvious landmarks visible from the school.
3. Explain that the water from the ocean is different from the water found on the land. Give each child a cup with a small sample of salt water to taste. Ask them to describe the taste. Tell them it's salty if they don't come up with the words on their own. Use the map to show places near the community where salt water can be found.
4. Take a field trip to one of the nearby sources of fresh water, one that is shown on the map would be best, explore the area surrounding the fresh water. Collect grass and other plants that grow in or near the fresh water. Use the digital camera to record the area as it is explored. Ask the Elder to name and discuss the area visited.
5. Follow the water to the shore line. Identify the changes in vegetation along the way. At the shoreline, collect grasses that grow in or near the salt water. Look along the shore line for debris moved by the freshwater. Use the digital camera to record the area as it is explored.

ASSESSMENT ACTIVITY

Use photographs taken during the field trip and the fresh and salt water poster for assessment manipulatives. Give each student two to four photographs of grasses and have him or her place the pictures in the correct place on the poster.

OUR OCEAN'S RESOURCES

LESSON 6: THINGS WE LEAVE BEHIND

OVERVIEW

A good subsistence hunter recognizes animals he/she wishes to hunt by what they have left behind.

STANDARDS ADDRESSED

Alaska Content

Science C.2

Geography C.1

Cultural E.2, D.1, D.3

GOALS/OBJECTIVES

Students will understand that when people and animals move on the earth, they leave signs.

Students will:

- Identify at least one living thing by what it has left behind.



TEACHER PREPARATION MATERIALS

- *Blueberry Shoe* by Ann Dixon
- Parent volunteers
- Bucket or bag for each child
- Digital camera
- Collection of animal “signs” track models, feathers, and so on
- Tide book

TEACHER PREPARATION STEPS

- Ask parents to volunteer for a field trip and to send children adequately dressed for the weather.
- Ask an Elder to come along on your classroom’s field trip to assist the children by identifying signs of life that have been left behind (tracks, shells, fur, feathers, nests, houses, and scat).

ACTIVITY PROCEDURE

1. Read *Blueberry Shoe* to the class. Discuss what the family left behind, on the mountain, how it was used, and by whom.
2. Explain that the class will be going for a walk on the beach to collect any signs of life such as shells and to take pictures of things that cannot be collected such as tracks.
3. Take a field trip to the beach at low tide.
4. Have children walk, run, jump, skip, and hop in the damp sand and compare the difference in the tracks they have made.
5. Measure the depth of adult and child footprints and discuss why the adult footprints are deeper and larger.
6. Help the children identify signs of life and identify which animal left the sign.

ASSESSMENT ACTIVITY

Once back in the classroom, give each child a chance to present their collections. Share pictures taken during the field trip with the group.

LESSON 7: READING ANIMAL SIGNS

OVERVIEW

The area around each of the region's communities is rich with information on the animals that use that environment.

STANDARDS ADDRESSED

Alaska Content

Science C.1

Geography E.1, E.2

Skills for a Healthy Life A.1, D.2

Cultural E.2, D.3

GOALS/OBJECTIVES

Students will increase their knowledge and understanding of the area's animals.

Students will:

- Identify at least one sign that an animal has left;
- Identify one animal by its signs.

TEACHER PREPARATION MATERIALS

- Elder to assist planning and leading an animal tracking activity.
- Animal stamps, footprint and scat models, fur, old nests, and other animal signs
- *Wildlife Animal Prints* by ADF&G or Kodiak National Wildlife Refuge
- *Whose Tracks Are These?* by James Nail
- *Around the Pond: Who's Been Here?* by L. B. George
- Digital Camera

TEACHER PREPARATION STEPS

- Contact the Elder to plan and schedule a tracking field trip. Be sure that you discuss developmentally appropriate activities with the guest. Agree on where and when you will go, so that parents have the information.
- Collect materials to introduce, teach, and reinforce the lesson as requested by the Elder.
- Contact parents and ask them to participate in the activity and remind them to dress children appropriately for an outing.



ACTIVITY PROCEDURE

1. Read *Around the Pond: Who's Been Here* and discuss the animals that have left sign.
2. Prepare students for the field trip. Introduce the Elder/Recognized Expert. Begin by walking to an area near the school, that has been chosen, and look for signs that animals have left behind. When signs have been found, such as footprints, work on identifying the animal that left the prints. When other signs are found, collect them, if appropriate, or take pictures and discuss which animal might have left the sign.
3. Play a "Who's Been Here?" game. Show an animal sign, for example a feather, and ask what type of animal left it.
4. Set up a discovery area with animal stamps, footprint and scat models, fur, old nests, other animal signs, and photographs of animal trails.

ASSESSMENT ACTIVITY

Use to make a worksheet by printing several of each animal on a sheet of paper. Then have students use the signs stamps to match the sign to its animal.

OUR OCEAN'S RESOURCES

LESSON 8: POLLUTION-CLEANING UP OUR HARVEST AREA

OVERVIEW

During this activity, students will learn the importance of cleaning up the environment of our harvest areas

STANDARDS ADDRESSED

Alaska Content

Science C.2

Geography E.5

Skills for a Healthy Life D.1, 2, and 5

Cultural E.2, C.3, B.3

OBJECTIVES

Students will learn:

- The importance of keeping our environment clean;
- How they can help keep harvest areas clean.

TEACHER PREPARATION MATERIALS

- Garbage bags
- Gloves
- Warm clothing for each child
- Photographs from the Exxon-Valdez Oil Spill and other environmental tragedies that show very obvious damage
- Soil, paper cups, heavy oil
- Two potted plants
- Digital Camera

ACTIVITY PROCEDURE

1. Show pictures of pollution in the region. Talk about what has happened. Remind children of their study of fresh and salt water and how it relates to this lesson. Identify some of the things that may pollute.
2. Put small holes in the bottom of two cups and add soil. Demonstrate that water will go through the soil then pour the heavy oil on top of the soil in one of the cups. Add water to both cups. Talk about why the water didn't go through the cup with the oil soaked soil.

3. Discuss other ways that the environment can be damaged by humans. Define pollution.
4. Begin by leading a classroom discussion about ways the students can help keep their harvest areas clean from pollution.
5. Take the children to a traditional harvest area near the community and have them participate by cleaning up trash from around the site.

ASSESSMENT ACTIVITY

Have each child tell one reason why it is important to keep our environment clean.

ENRICHMENT ACTIVITY

Extend this lesson using the two plants. Put heavy oil on the soil of one of the plants. Chart the health of the two plants, over time, by taking pictures daily, posting them on a chart and describing the health of the plants each day.



LESSON 9: SUBSISTING LONG AGO

OVERVIEW

Fish and sea mammals have been the foundation of the Kodiak Alutiiq diet since moving here deep in the past. Because fish, particularly salmon and halibut, was so important in the traditional diet they developed efficient equipment and gained an extensive knowledge of fish habits through observation and experience. In addition to fish and sea mammals, they gathered and hunted plants and animals from the land. Fishing, hunting, and gathering stories were told and retold as an important facet of Alutiiq lore. The seasonal abundance of certain kinds of fish and other animals led to a spiritual system based on respect for the animals who gave themselves for food and sharing of the bounty of the sea.

STANDARDS ADDRESSED

Alaska Content

Science F.3

Geography B.3, E.1, E.2, E.5, E.6, F.1, F.2

History B.1b

Skills for a Healthy Life A.1, B.1

Culture A.2, B.1, C.2, D.3

GOALS/OBJECTIVES

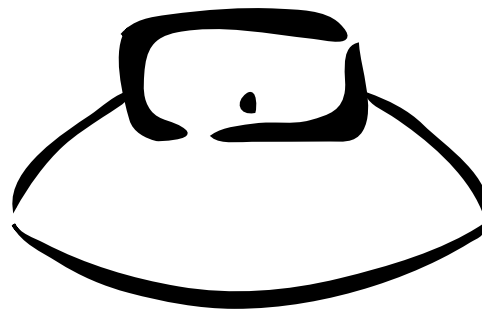
This lesson will help children appreciate subsistence history and lore.

Students will:

- Classify fishing and hunting equipment into old and new;
- Listen to subsistence stories from Elders.

TEACHER PREPARATION MATERIALS

- Elder or Traditional Storyteller
- Fish net and fish models
- Pictures of traditional and modern fishing, hunting, and gathering equipment.
- Two marked or decorated boxes to show old and new
- Pictures of locally hunted animals or fish
- Simple subsistence tools for the dramatic play center



TEACHER PREPARATION STEPS

- Meet with the Elder/Traditional Storyteller and find out the kind of stories he or she enjoys telling.
- Collect pictures of the animals/fish and plants that will be in the story and the kinds of equipment used to catch or collect.
- Ask the Storyteller about activities related to these resources that five-year-olds are capable of participating in and gather the kind of equipment. Make or acquire a fish net and hang the net and fish in the classroom for a display.

ACTIVITY PROCEDURE

1. Name tools and other implements used in harvesting practices and tell how they are used.
2. Set the stage for, and introduce, the Elder/Traditional Storyteller by pointing out the fish net, fish, and subsistence tools. Work with children to classify the tools into two categories Old and New.
3. Following the story, have children identify the different kinds of equipment used in the story and tell why and how it was used.
4. Put subsistence tools in the dramatic play area for open play use.
5. Set up the pictures of old and new subsistence tools along with the boxes for classifying the pictures. Observe children to see that they are correctly and classifying the tools.

ASSESSMENT ACTIVITY

Observe and evaluate student participation in activities.

LESSON 10: SUBSISTING TODAY

OVERVIEW

Most, if not all, Alutiiq families in the Kodiak Archipelago participate in some form of subsistence or traditional harvest activity. The techniques and tools used in traditional harvest may differ some from sport fishing and hunting as well as the commercial harvest that is related to some students' family's work or income. Children new to the islands often learn how to subsist beginning with sport fishing, berry picking and/or gathering firewood. Children are often willing participants or excited observers when family members bring home the catch.

STANDARDS ADDRESSED

Alaska Content

Science F.3

Geography B.3, E.1, E.2, E.5, E.6, F.1, F.2

History B.1.b

Skills for a Healthy Life A.1, B.1

Culture A.2, B.1

GOALS/OBJECTIVES

During this activity, students will tell their own stories of how they and their families subsist for food.

Students will learn:

- Subsistence stories from one another.

TEACHER PREPARATION MATERIALS

- Photographs of families engaged in subsistence activities

ACTIVITY PROCEDURE

1. Show pictures of families participating in subsistence activities. Have children tell what is happening in the picture and talk about the things that their family members have done. Also make the manipulatives to be used in the discovery, language, and dramatic play centers.
2. Tell the students that they learned about what it was like to subsist long ago and now it is their turn to tell stories about how their family subsists today.



3. Begin by offering a subsistence story using both photographs and manipulatives to demonstrate one way to tell a story.
4. Allow each child to take a turn telling a story about how their family subsists (such as fishing or picking berries). Allow them to use the pictures to help tell stories.

ASSESSMENT ACTIVITY

Assess each child's story.

UNIT EXTENSION IDEAS

Project Wild K-12 Curriculum & Activity Guide 2003
Playing lightly on earth, page 432-433

Cultural Component: Play 'Alutiiq Tag' at the beach during low tide. A rectangular 'field' is designated, typically between the high tide mark and the low tide line of the ocean by dragging a foot in the sand. It can vary in size depending on the number of students. Try to avoid large rocks and logs. This game is also seen in some activity books as "Everybody is it!" On the word 'go' everyone moves within the rectangle to tag everyone else. If one is tagged they take a knee or sit, but are watchful of the one who tagged them. If their 'tagger' gets tagged, the one who took a knee is free to get up and move about and tag others. The idea is to be last one standing! It is a great warm up game for younger students, but with older students it can last for quite a while and is a great activity for cardiovascular fitness.

LEADERSHIP

Grade
1

A UNIT FOCUSED ON LEADERSHIP ROLES
WITHIN THE COMMUNITY

GRADE 1

*May be adapted for use in primary
multi-age classrooms.*

LENGTH: Six (6) lessons



CURRICULAR AREAS

Social Studies, Cultural Studies, Language Arts, World
Languages: Alutiiq

Reference: Alutiiq Language Level I & II Lessons:

- Level One, Lesson 3 My Family
- Level One, Lesson 5 Behaving
- Level One, Lesson 9 Where People Work
- Level Two, Lesson 4 My Family
- Level Two, Lesson 5 Family Activities
- Level Two, Lesson 6 Helping

OVERVIEW

This unit consists of ten lessons:

1. What is a leader? (30 min)
2. Our leaders (30 min)
3. Personal ownership (30 min)
4. Family ownership (30 min)
5. Group ownership (30 min)
6. Categories of ownership (30 min)

BACKGROUND

Though at the 1st grade level students are not expected to learn the Alaska Native Claims Settlement Act of 1971, which was a major historical milestone for all Alaskans and the state of Alaska, it is important to lay the groundwork early for learning about this sorely neglected subject in all of Alaska's schools. The Act designates large parcels of land near our towns and cities, as well as in remote areas that might otherwise be accessed by all Alaskans. Certain privileges are extended to Alaska Native people and

their descendants on some of these lands as profit corporations manage their use and sometimes their development. This unit captures the significance of individual, family and group ownership, as well as subsistence concepts and leadership roles at different levels in our society. It sets the groundwork for teaching children the basic concepts needed to understand the significance of the Alaska Native Claims Settlement Act later on in their school experience.

Much of history is taught from a national or statewide perspective. This unit gives children an opportunity to learn valuable concepts from a rural viewpoint. Because young children perceive their surroundings on a local level, it is necessary to teach them from a localized perspective.

Traditionally, the Kodiak Alutiiq stayed close to their communities, but traveled throughout the region for harvesting purposes. The land provided people with necessities for food, warmth, shelter, and tools. Moving away from the subsistence lifestyle has caused many Alaska Native people health problems; more specifically diabetes and heart-related illnesses have affected the People. Leaders rose up out of the Alaska Native population to protect the land and subsistence lifestyle that is so valued throughout Alaska. This unit lays the foundation for the study of the Alaska Native Claims Settlement Act and its importance to the Native people.

Developed by Chugachmiut, Inc.; Lennette Ronnegard, Local Education Coordinator, Cordova; Nancy Anderson, Sub-Regional Curriculum Development Coordinator, Anchorage; and Helen Morris, Sub-Regional Curriculum Development Coordinator, Anchorage.

LEADERSHIP

A UNIT FOCUSED ON LEADERSHIP ROLES
WITHIN THE COMMUNITY

SUGGESTED MATERIALS

Alaska Federation of Natives. (1991). "A Scrapbook History: Alaska Native Claims Settlement Act," *Tundra Times*. (See indexed guide at http://www.alaskool.org/projects/Ancsa/ancsa_scrapbook/index.htm)

Arnold, R. D. (1975). *The Alaska Native Claims Settlement Act: Selected Student Readings. Teacher's Guide*, Anchorage, AK: The Alaska Native Foundation.

Arnold, R. D. (1975). *Alaska Native Land Claims*, Anchorage, AK: The Alaska Native Foundation.

Berger, T. R. (1999). *A Long & Terrible Shadow: White Values, Native Rights in the Americas, 1492-1992*, Vancouver, British Columbia: University of Washington Press.

Berger, T. R. (1985). *Village Journey: The Report of the Alaska Native Review Commission*. New York, NY: Hill & Wang.

Drabek, A. S. (2008). *Qik'rtarmiut Sugpiat Niugneret cali Patriitat* (Kodiak Island Sugpiaq Words and Pictures). Kodiak, AK: Alutiiq Museum & Archaeological Repository. (Also known as the Alutiiq Picture Dictionary).

Case, D. S. (1984). *Alaska Natives and American Law*, Anchorage, AK: University of Alaska Press.

Downing, S., ed. (1999). "Between Worlds: How the Alaska Native Claims Settlement Act Reshaped the Destinies of Alaska's Native People," *Juneau Empire Special Report*. Juneau, AK: Morris Communications Corporation.

Frey, L., et al. (1987). *ANCSA: Caught in the Act*, Anchorage, AK: The Alaska Native Foundation.

Jeffrey, S. & Drabek, A. (2002). "Kodiak's Native Organizations Profiled." Kodiak, AK: *Kodiak Daily Mirror*.

Lynch, K. (1974). *Alaska Native Claims Settlement Act, A Study Guide, Books I and II*. Anchorage, AK: Adult Literacy Laboratory.

Mallott, B. (2001). *Unfinished Business: Alaska Native Claims Settlement Act*. (Online essay accessible through www.litsite.org).

McClanahan, A. J. & Hillas, J. D. (2001). *Native Corporations: Building a Foundation for Alaska's Economic Destiny, 1-15*. Anchorage, AK: Association of ANCSA Regional Corporation Presidents/CEO's.

INTERNET LINKS

Revisiting the Alaska Native Claims Settlement Act Resource list at <http://www.alaskool.org/PROJECTS/ANCSA/ancsaindx.htm>



LEADERSHIP

A UNIT FOCUSED ON LEADERSHIP ROLES
WITHIN THE COMMUNITY

GLOSSARY

Sugpiaq/Alutiiq

The Alutiiq word for “Real, genuine person,” often used to apply to a person Native to the Southcentral / Kodiak area and language.

Koniag, Inc.

The Kodiak Archipelago’s regional profit organization formed under the Alaska Native Claims Settlement Act. There are also a number of village corporations representative of the Kodiak Archipelago, including:

1. Afognak Native Corporation
2. Akhiok-Kaguyak, Inc.
3. Anton Larsen, Inc.
4. Leisnoi, Inc.
5. Natives of Kodiak, Inc.
6. Old Harbor Native Corporation
7. Ouzinkie Native Corporation

KANA, Inc.

The Kodiak Area Native Association is this region’s non-profit organization serving all the Native people in the Kodiak Archipelago in the areas of health, wellness and education.

Tribal Council

A group of leaders elected into office by their constituents to serve the needs of a Tribe. In the Kodiak region there are many federally recognized tribes, including:

1. Native Village of Afognak
2. Akhiok Tribal Council
3. Kaguyak Tribal Council
4. Karluk IRA Traditional Council
5. Larsen Bay Tribal Council
6. Old Harbor Tribal Council
7. Ouzinkie Tribal Council
8. Port Lions Traditional Tribal Council
9. Sun’aq Tribe of Kodiak
10. Woody Island Tribal Council



ALUTIIQ/SUGPIAQ LEADERSHIP TERMS

Boss — Kasa’inaq
Captain — Naraciik
Chief — Tuyuq
Leader — Angnertaq
Teacher — Litnauwista; Uciitilaq
Team (People Partnering)— Angayukut’sqat
Partner — Angayuk
Priest — Kas’aq
Principal — Skaulum (N)/Skuulum (S) Kasa’inaa

Alaska’s Governor — Alaskaam Angnertaa’a

LOCAL NATIVE LEADERSHIP DESCRIPTION

KODIAK'S NATIVE ORGANIZATIONS PROFILED

TRIBAL COUNCILS

The Kodiak Archipelago contains 10 federally recognized tribes. Throughout the United States there are approximately 550 federally recognized American Indian tribes. Alaska contains nearly half of these tribes, with 255 in our state. The U.S. Department of Interior designates tribes as “federally recognized,” acknowledging their status as sovereign governments.

Tribes operate as tax-exempt nonprofit entities funded through a combination of grants, federal contracts and operating income. While each council determines its own governance structure, elected tribal councils govern each tribe. Tribes practice self-governance in determining the services and programs they will operate. Common services offered include: economic development, education, social and cultural programs. All programs seek to serve the membership and protect the tribe's resources within their territory.

Beyond being nonprofit, tribes are different than ANCSA Native Corporations in other ways. They determine their membership and generally offer ongoing enrollment. Individuals who can document ancestral ties to the tribe or Natives who live within the village are among the most common elements of eligibility to becoming enrolled as a tribal member.

REGIONAL NONPROFIT

In 1966, 12 regional nonprofit organizations formed in Alaska to serve Native populations with health and social services. Kodiak Area Native Association (KANA) began offering services in the early 1970s. While KANA is not a tribe, it has contracts with some of Kodiak's tribes to offer tribal services.

To receive KANA services, individuals must have a Certificate Degree of Indian Blood, issued by the Bureau of Indian Affairs. A CDIB documents tribal affiliation and blood quantum of American Indians and Alaska Natives. Services offered at KANA include: medical, dental, mental health counseling, substance abuse counseling, job training and educational opportunities.

ANCSA CORPORATIONS

ANCSA's passage in 1971 established 13 regional Native corporations, representing Alaska's 12 cultural regions with the 13th corporation representing Alaska Natives at-large, living out of state. Under ANCSA, Alaska's Native people settled with the federal government for 44 million acres of land and \$962.5 million to end a 100-year old battle fought to claim ownership of their land.

The conflict began soon after the United States purchased Alaska from Russia in 1867. Tlingit leaders in Southeast Alaska protested the sale, saying the Russians had no right to sell land they didn't own since Alaska's Native people had lived on the land for thousands of years, long before the Russians arrived. The argument escalated in 1959 when Alaska became a state, which gave Alaska's state government the right to select more than 100 million acres of land to own and develop.

Land ownership conflicts between Alaska Natives and the state followed and culminated in Natives obtaining a “land freeze.” The moratorium stopped all transfers of land to the state that involved Native land claims. The issue climaxed in 1968 when oil was discovered in Prudhoe Bay. Oil companies backed the Natives to end the land freeze and gain access to the oil fields.

Under ANCSA several classes of Alaska Native Corporations developed: regional corporations, urban corporations, village corporations and village groups. Each class received a combination of land and/or money from the federal government through the settlement. The Koniag region has one urban corporation, five village corporations and seven village groups. Each corporation was established with a set number of shares. Natives born after 1971 and those who did not register through ANCSA can only inherit or be gifted shares.

by Alisha Drabek

LESSON 1: WHAT IS A LEADER?

OVERVIEW

During this activity, students will learn about leaders and what they do. Students learn about leaders at home and at school and explore the concept that leaders often go first and show others the way to go.

STANDARDS ADDRESSED

Alaska Content

Government and Citizenship E.1, E.2, E.5
Culture A.7

GOALS/OBJECTIVES

Students will:

- Lead a group;
- Follow a leader.

TEACHER PREPARATION MATERIALS

- Teacher-made signs that say 'LEADER' made from heavy paper (one sign per group)

ACTIVITY PROCEDURE

1. Play "Follow the Leader" with the teacher wearing a "Leader" sign and acting as leader.
2. Talk about what leaders do (e.g., a leader tells others what to do; shows others what to do; tells others when to take action, etc.).
3. Divide the classroom into smaller groups of five or six.
4. Appoint a 'leader' in each group. The leader wears a "LEADER" sign.
5. The leader shows or tells their group what to do. Example: Leader says 'raise your hands' and shows the group by raising his/her hands. The group follows the leader.
6. After two to three minutes, change 'leaders.' Give each child a turn to be the leader.

ASSESSMENT ACTIVITY

When the activity has ended, the teacher will discuss leadership with the students. The teacher should allow children to talk about what actions the leaders took and how they were followed. Ask the children to describe how they felt being leaders and followers.



LEADERSHIP

LESSON 2: OUR LEADERS

OVERVIEW

During this activity, students will learn who their leaders are and that those people may help in many ways.

STANDARDS ADDRESSED

Alaska Content

Government and Citizenship E.5
Culture A.7

GOALS/OBJECTIVES

Students will:

- Identify who their leaders are;
- Explain what their leaders do.

TEACHER PREPARATION MATERIALS

- 3" x 5" pictures (or larger) of leaders from the community including, a teacher, principal, priest, chief and/or mayor. Also gather pictures of leaders from the state and country to include the governor and president.

Note: Each of the larger communities on the Kodiak Archipelago, including the town of Kodiak, is governed by a Tribal Council and a City Mayor. The entire area is also governed by the Borough that elects a mayor, also. There is no hierarchy of governance among these organizations, but rather specific areas of responsibility for each. It should also be noted that each Tribal Council is recognized by the Federal Government and has a unique government-to-government relationship with the Federal Government of the United States.

ACTIVITY PROCEDURE

1. Begin with a classroom discussion about leaders. Talk about what a leader does.
2. Hang up pictures of leaders on one side and hang up pictures of who they lead on the other side.



3. Talk with children about what each leader does (example: a teacher is in charge of the classroom and teaches lessons).
4. Have children match up photos of leaders with the pictures of who/what they lead.

ASSESSMENT ACTIVITY

Discuss the work of all other leaders you have identified. Have students describe what they do and where they work.



LESSON 3: PERSONAL OWNERSHIP

OVERVIEW

During this activity, students will come to understand the concept that we, ourselves, may own things, and that some things are owned by only one person. This is a common activity that is often done as 'show and tell' in an elementary classroom setting.

STANDARDS ADDRESSED

Alaska Content

History A.5

Culture E.1, E.4

OBJECTIVES

Students will:

- Show and tell about an object belonging to the student.

TEACHER PREPARATION MATERIALS

- Teacher will ask each student to bring an object to class for show and tell about the object, and how it became theirs.

ACTIVITY PROCEDURE

1. Start with a discussion about ownership. Ask students what it means to own something.
2. Have students take turns showing the objects they brought in, telling who the object belongs to, and where it came from.

ASSESSMENT ACTIVITY

Teacher should conclude lesson with a discussion about ownership and what makes an object belong to the student.



LEADERSHIP

LESSON 4: FAMILY OWNERSHIP

OVERVIEW

During this activity, students will come to understand the concept of family and personal ownership.

STANDARDS ADDRESSED

Alaska Content

History A.5

Culture E.1, E.4

OBJECTIVES

Students will:

- Identify objects belonging to an individual;
- Identify objects belonging to the family.

TEACHER PREPARATION MATERIAL

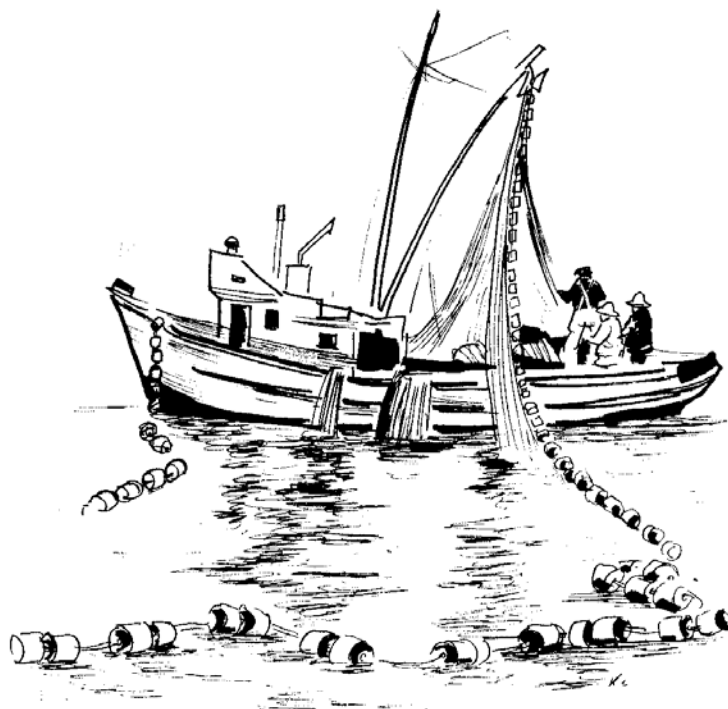
- Pictures from each student's home
- 8 ½" x 14" paper for each student
- Scissors
- Glue sticks

TEACHER PREPARATION STEPS

- Call each student's parent(s)/guardian(s) and ask them to send two groups of pictures to school with the child. One group of pictures should be of objects that the child owns. The second group of pictures should be of objects that the family or other members of the family owns. If photos from children's homes are not available, pictures cut out from magazines may be used as substitutions.
- Draw a line down the center of each 8 ½" x 14" piece of paper. Label one side of the paper "Family" and the other side "Me" or use the child's name.

ACTIVITY PROCEDURE

1. Begin with a classroom discussion about ownership. Ask students what it means to own something personally and what it means to own something as a family.



2. Have students take out their pictures. Ask them to separate the pictures into two different groups. One group should be pictures of things the student owns. The second group should be pictures of things the student's family owns.
3. Have students cut the pictures to size and glue them to the correct category on their 8 ½" x 14" paper.

ASSESSMENT ACTIVITY

When finished, divide students into groups of four or five. Have each student share with the group their favorite picture.

LESSON 5: GROUP OWNERSHIP

OVERVIEW

During this activity, students will learn about sharing ownership and that some things are owned by a group of people. Students will see themselves as an individual belonging to a larger community within their classroom.

STANDARDS ADDRESSED

Alaska Content

Government and Citizenship E.1
Culture E.1

OBJECTIVES

Students will:

- Identify something that can be owned by a group.

TEACHER PREPARATION MATERIALS

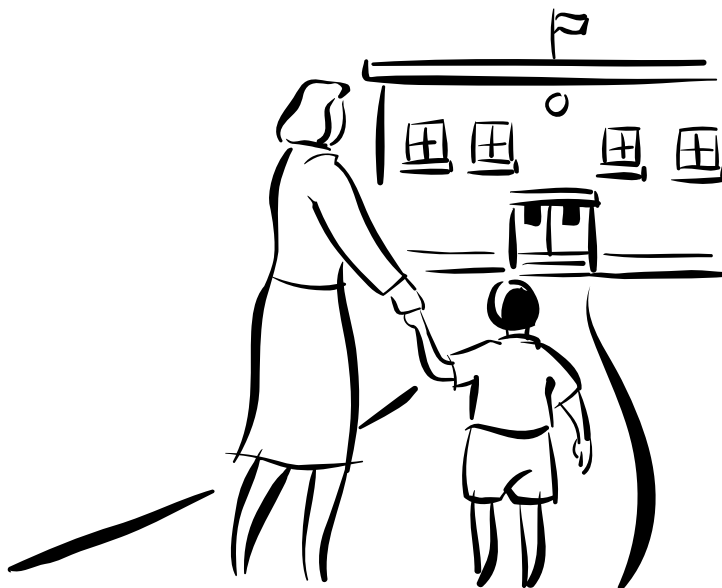
- Large piece of paper to put portraits on (butcher paper works well for this)
- Self-Portrait drawings by each student
- Crayons or markers
- Hair-colored yarn (black, brown, yellow, orange/red)
- Glue

ACTIVITY PROCEDURE

1. Begin with a classroom discussion about group ownership. The teacher will tell the class they will be making something that will belong to all of them.
2. Give each student a portrait page, crayons or markers, yarn in their hair color and glue.
3. Ask each student to make a self portrait.
4. Put up the large piece of butcher paper on the wall with the title “(Teacher’s Name) Class.” Glue/tape the students’ pictures to the butcher paper as they are completed. Tell the students the mural belongs to the whole class.

ASSESSMENT ACTIVITY

Student identifies himself or herself as a member of the class.



LEADERSHIP

LESSON 6: CATEGORIES OF OWNERSHIP

OVERVIEW

During this activity, students will learn about individual ownership, family ownership, and group ownership, reinforcing concepts learned from previous lessons.

STANDARDS ADDRESSED

Alaska Content

Government and Citizenship E.1

Culture E.1, E.8

OBJECTIVES

Students will:

- Distinguish ownership by a person, a family, or another group.

TEACHER PREPARATION MATERIALS

- Large piece of butcher paper placed on the wall
- Pictures of objects that are owned by a person, family, and group
- *Qik'rtarmiut Sugpiat Niugneret cali Patriitat* (Kodiak Island Sugpiaq Words and Pictures) by Alisha Drabek. (pictures can be copied).
- Crayons or markers

ACTIVITY PROCEDURE

1. Start with a discussion about individual, family, and group ownership.
2. Draw three vertical lines on the paper with the following titles above each section: "Individual," "Family," and "Group or Town." Ask students to name something owned by an individual (e.g., bike, coat, toy, etc.). Have student find a picture of the item in that category, repeat with other categories.

ASSESSMENT ACTIVITY

While students are naming the items and attaching them to the poster, discuss why that item belongs in its category. For example: Family – house, car, television; Town – school, stop sign, fire truck.



LEADERSHIP

UNIT ASSESSMENT

Student: _____

Scale: 4 — Independent 3 — Proficient 2 — Developing 1 — Beginning

EXPECTED OUTCOMES FOR UNIT

1. Student was both a leader and follower and could describe the feeling of being each.	
2. Student was able to identify at least one leader and tell what the leader did as a leader and where he or she works.	
3. Student could show and tell about an object he or she owned.	
4. Student was able to distinguish between objects belonging to an individual and to a family.	
5. Student was able to identify himself or herself as a part of a group which has "ownership."	
6. Student was able to classify objects by ownership including individual, family, or a group.	
7. Student participated effectively in lesson activities.	
8. Student treated classmates, teacher, and guests with respect and listened attentively to guest speakers.	
9. Student worked to the best of his or her ability.	

Teacher comments:

OUR COMMUNITY

A UNIT CELEBRATING THIS PLACE
WE CALL HOME

Grade
2

GRADE 2

*Can be adapted to primary
multi-age classrooms.*



LENGTH: 11 lessons

CURRICULAR AREAS

Social Studies, Cultural Studies, Language Arts, World
Languages: Alutiiq

Reference: Alutiiq Language Level I & II Lessons:

- Level One, Lesson 5 Behaving
- Level One, Lesson 9 Where People Work
- Level Two, Lesson 5 Family Activities
- Level Two, Lesson 6 Helping

OVERVIEW

This unit consists of ten lessons:

1. We live here (20-30 min)
2. Mapping my community
3. Landmarks identifying my community
4. Working in my community
5. Respecting myself
6. Respecting others
7. Respecting my community
8. Elder appreciation
9. Elder stories
10. Other languages in my community
11. My tribe

BACKGROUND

The original Native people of the Kodiak Archipelago, the Alutiiq, have shown through their descendants that occupying their place in the world means exploring and using its bounty with reservation, respect and gratitude. These simple values present immense responsibilities that the people believe should continue in order to ensure that living in these lands would remain as it has always been; a great land breathing with life. The Native people

and their descendants, along with the newcomers and their children's children who call these regions home, are urged to study and learn its history. In doing so, we will be providing the stewardship to the land, animals, sky and waters to continue living in harmony with this unique and wild place we choose to live.

Elders, the "cultural textbooks of this region," understand many generations of traditional, ecological and cultural knowledge. The Elders have taken on the task as stewards of the Alutiiq language and culture.

Participating in this curriculum is a start for young children to be aware of their cultural heritage and that of this place they live. Honoring and acknowledging the importance of the Alutiiq traditions offers hope for the continuation of a language and a culture threatened by western culture. Sharing this with children of non-Native descent also is necessary to the long term health of the region and its original people's culture. Understanding this will awaken a passion in the hearts and minds of all children living in this place.

Throughout this unit, students will have opportunities to explore their community and the peoples' relationship with places. Students will learn about buildings in the community, both old and new, and discover how different buildings are used. Beyond the manmade environment, they will discover landmarks that are significant: mountains, lakes, rivers, bays, and beaches. Children will learn various subsistence resources that are gathered from the land and waters surrounding their communities. Overall, students will grasp that the unique features of the Kodiak Archipelago that are an intertwined combination of the natural environment and the Alutiiq cultural environment.

Developed by Chugachmiut, Inc.; Ataaka Rhoda Moonin, Local Education Coordinator, Nanwalek; and Helen Morris, Sub-Regional Curriculum Development Coordinator, Anchorage.

OUR COMMUNITY

A UNIT CELEBRATING THIS PLACE WE CALL HOME

SUGGESTED MATERIALS

Alaska Geographic Society. (1979). *Alaska's Native People*, 6: 3, Anchorage, AK: Alaska Geographic.

Alaska Geographic Society. (1985). *Alaska Native Arts and Crafts*, 12: 3, Anchorage, AK: Alaska Geographic.

Alaska Geographic Society. (1992). *Kodiak*, 19:3, Anchorage, AK: Alaska Geographic.

Alaska Geographic Society. (1996). *Native Cultures in Alaska*, 23: 2, Anchorage, AK: Alaska Geographic.

Alutiiq Museum. (n.d.). *Alutiiq Activity Book*. Kodiak, AK: Alutiiq Museum & Archaeological Repository.

Bania, M. (2002). *Kumak's House*. Anchorage, AK: Alaska Northwest Books.

Black, L. T. (1991). *Glory Remembered: Wooden Headgear of Alaska Sea Hunters*. Juneau, AK: Alaska State Museum.

Crowell, A. L., Steffian, A. & Pullar, G. (2001). *Looking Both Ways: Heritage and Identity of the Alutiiq People*. Fairbanks, AK: University of Alaska Press.

Drabek, A. S. (2008). *Qik'rtarmiut Sugpiat Niugneret cali Patritat* (Kodiak Island Sugpiaq Words and Pictures). Kodiak, AK: Alutiiq Museum & Archaeological Repository. (Also known as Alutiiq Picture Dictionary)

Fitzhugh, W. W. & Crowell, A. (1988). *Crossroads of Continents: Cultures of Siberia and Alaska*. Washington, DC: Smithsonian Institution.

Birket-Smith, K. (1953). *Chugach Eskimo*, Copenhagen, (pp. 39, 67, 68, 69, 81, 109, 114 & 116), Washington, DC: Smithsonian Institution.

Johnson, J. F. C. (1984). *Chugach Legends*, Anchorage, AK: Chugach Alaska Corporation.

Ray, D. J. (1981). *Aleut and Eskimo Art: Tradition and Innovation in South Alaska*. Seattle, WA: University of Washington Press.

Sloat, T. & Huffmon, B. (1996). *Eye of the Needle*, Anchorage, AK: Alaska Northwest Publishers.

Scott, A. H. (1992). *On Mother's Lap*, New York, NY: Clarion Books.

Seuss, Dr. (Phil Neil) & McKie, R. (1969). *My Book About Me By Myself*, New York, NY: Random House.

Steffian, A. F. & Laktonen Counciller, A. G. (2009). *Alutiiq Traditions: An Introduction to the Native Culture of the Kodiak Archipelago*. Kodiak, AK: Alutiiq Museum & Archaeological Repository.

MEDIA

There are several videos that provide background information for those unfamiliar with the Alutiiq people and their traditions.

Alutiingcut: Little Alutiiqs. (n.d.). Nelson, K. (Director). Kodiak, AK: Alutiiq Museum & Archaeological Repository. (DVD). (Animated introduction to Alutiiq words for young children).

Though developed specifically for the Chugach region, the following resources include information that applies to the entire Alutiiq/Sugpiaq region.

Eyak Sugpiaq Lucit Legends. (n.d.). Anchorage, AK, Chugachmiut (video)

Sugpiat Lucit. (1998). Anchorage, AK, Chugachmiut (video)

Nourished by Our Food Sustained by Our Traditions. (2001). Anchorage, AK, Chugachmiut (video)

INTERNET LINKS

The Alaska Department of Fish and Game Resources
<http://www.sf.adfg.state.ak.us/statewide/aquaticed/teacherresource.cfm>

OUR COMMUNITY

LESSON 1: WE LIVE HERE

OVERVIEW

Almost every community in Alaska has a traditional, Indigenous name, along with many English or Western names. This lesson will reinforce a new perspective for students about their community.

STANDARDS ADDRESSED

Alaska Content

Geography A.4

Culture A.3, B.1, B.2, E.1

OBJECTIVES

Students will:

- Name their home community in English and in Alutiiq;
- Become familiar with other community names around the Archipelago.

MATERIALS/RESOURCES

- *Kodiak Alutiiq Pictures & Words Book* by Alisha Drabek (Kodiak Island Map - *Qik'rtaq Nunam Kartaa* page)
- Map of community
- *Level 1, Lesson 14: Local Place Names* (In Alutiiq)

ACTIVITY PROCEDURE

1. Identify buildings and placenames for your community.
2. Name your community, giving both its traditional and western names. A script similar to the following may be used for this purpose: *I live in a community; its Alutiiq name is _____. Its English name is _____*. Sample script card available below. (You can find Alutiiq place names in *Kodiak Island Sugpiaq Words & Pictures Book* and in Level 2, Lesson 8 of the *Kodiak Alutiiq Language Level I & II Teachers' Workbook*).
3. Using a simple map of the archipelago, have students say and copy the names of each community around the island. Some students may enjoy learning the Alutiiq name for each community as well as the English name.

ASSESSMENT ACTIVITY

Have each student point to a map and name a community from our region.

CAMA'I

MY NAME IS _____

I LIVE IN A COMMUNITY.

ITS ALUTIIQ NAME IS _____

ITS ENGLISH NAME IS _____

LESSON 2: MAPPING MY COMMUNITY

OVERVIEW

Maps are an important part of life for the Alutiiq people. Learning to read and make maps is an important skill for survival and economics for children in this region. We can create a map of the community showing buildings, roads, landmarks, and other features.

STANDARDS ADDRESSED

Alaska Content

Geography A.1, A.2, A.4
Culture B.2

OBJECTIVES

Students will:

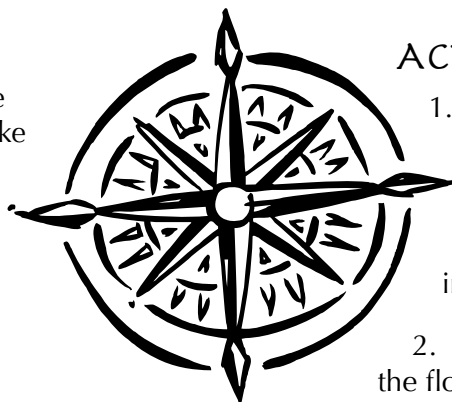
- Place their home block on a map and describe it spatially compared to one other structure.

TEACHER PREPARATION MATERIALS

- Digital camera
- Large community map showing water features and one or two main roads
- Pictures of traditional housing for the classroom language and discovery centers
- Yarn
- Cut-out footprints

TEACHER PREPARATION STEPS

- Locate each child's home and find out who owns or lives in the homes and identify buildings surrounding it.
- Keep this list in writing for review.
- Make the community map large enough for children to walk on it and place the different buildings.
- Cut-out footprints from heavy paper.
- Take photos of 'landmarks' and landmark buildings in the neighborhood of the school.



ACTIVITY PROCEDURE

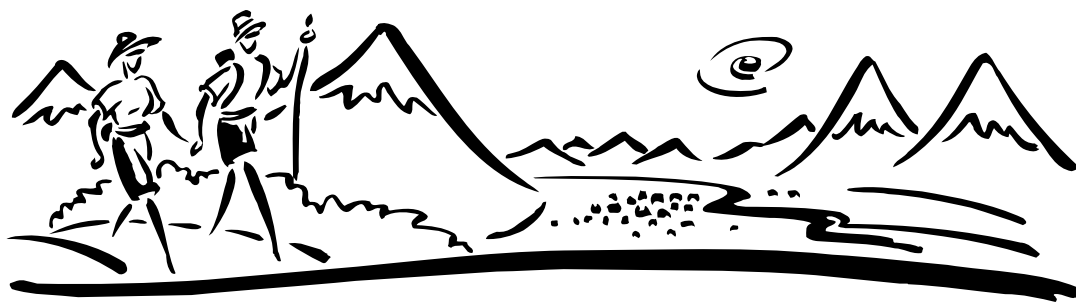
1. Review with the students the building pictures taken in preparation of today's lesson. Name each building. Have students show or describe where buildings are situated in relationship to one another.
2. Introduce the map. Spread it out on the floor and name the bodies of water and other features seen around the community. Identify the road or roads you have included on the map. Make a sign on the map saying Welcome to _____ near the airfield, dock, or highway. Then, show one of the identified buildings as discussed earlier. Place this building on the map. Review which buildings are in front of, in back of, and beside others. Once community buildings have been placed on the map, hand out blocks with the children's homes pasted on them. Have children show or tell where their houses are in relation to other houses and buildings, then one by one, have children put their houses on the map.
3. Have children place cut-out footprints on the map showing how people move from one place to another when walking.

ASSESSMENT ACTIVITY

Using the map, have each student show or name one building as its location is described.

For example: What building is beside the store and across the road from the council building?

LESSON 3: LANDMARKS IDENTIFY MY COMMUNITY



OVERVIEW

Each community in the Kodiak Archipelago has its own unique landmarks. Children see them daily and often hear about them from family discussions. Becoming knowledgeable observers of landmarks and natural vegetation is an important skill for people who depend on the land and water for food and income.

STANDARDS ADDRESSED

Alaska Content

Geography A.1, A.2, A.3

Culture B.2

GOALS/OBJECTIVES

Students will understand that most of the landmarks surrounding their communities have names; Recognizing landmarks will help them understand where they are in space.

Students will:

- Identify two landmarks from near the community: one being land-based, and the other being a body of water which can be seen from the school.

TEACHER PREPARATION MATERIALS

- Digital camera
- *Kodiak Alutiiq Pictures & Words Book* by Alisha Drabek (On the Land - *Nunami* page)
- Map developed during previous lessons

TEACHER PREPARATION STEPS

- Learn the names of the landmarks and land features surrounding the community. Be sure to use “local names” for these as much as possible.

- Talk with a community Elder or Recognized Expert to find out about the fishing, hunting, and gathering activities that happen in or around the landmarks.
- Set up the map if it has been taken apart for other class activities.

ACTIVITY PROCEDURE

1. Discuss the illustrations on the *Nunami* page of the Kodiak Alutiiq Pictures & Words Book. Name each of the features. Look outside the school window or from the play ground. Have children point to landmarks as they are named.
2. Play “I Spy.” For example: ‘I spy something very tall with snow on the top. What is it? Point to it.’ When the children understand the game, have them take turns being the leader.
3. Make comparisons between landmarks using the correct superlative endings — big and bigger as examples. For older students, work on the differences between the gulf, sound, bay, and hills and mountains.
4. Take digital pictures of the landmarks surrounding the community. Print them and have children place the pictures on the map in the correct place. Be sure that you have both landmarks and water features on the map.
5. Invite an Elder to tell stories about landmarks around the community.

ASSESSMENT ACTIVITY

Use the community map with landmarks and water features included. Have each student point out two landmarks, one land-based and the other a body of water.

LESSON 4: WORKING IN MY COMMUNITY

OVERVIEW

Very often, students have limited exposures to see adults at work in a wide range of career opportunities. This lesson will focus on the jobs people hold in their community. This is a beginning to career exploration. The lesson is designed to reinforce the concept that there are places in and near this community that are important to the people who live in and visit our community.

STANDARDS ADDRESSED

Alaska Content

Geography A.1, A.2

Culture A.7, B.2

GOAL/OBJECTIVES

Students will gain an understanding of the work that is done in the community.

Students will:

- Name one building and describe the work that one person does there;
- Tell why the work is important to the community.

TEACHER PREPARATION MATERIALS

- Digital camera
- Alutiiq Leadership Terms on page 20
- Community map
- Bright colored stars or other markers

TEACHER PREPARATION STEPS

- This lesson is based on another field trip through the community to meet and talk to people in selected buildings.
- Prepare for the field trip by notifying parents and finding volunteers to help keep children focused and safe. Volunteers should know the purpose of this field trip, including objectives and the activities they are expected to oversee.

- Contact each of the workers you plan to visit and establish an approximate time for your visit. Be sure the people you meet have an understanding of the expected outcomes of this lesson. The community map developed in the previous lesson can be used again for pre-trip discussion.
- Brainstorm occupations in the community and develop questions about these jobs.



ACTIVITY PROCEDURE

1. Review the map. Name and discuss the buildings to be visited and mark them with a bright colored star or marker.
2. Take a field trip visiting each of the buildings on the list. Meet the workers and take the following pictures:
 - People at work in their regular jobs
 - A worker in front of his or her workplace
 - Equipment or material used in the job
3. Print pictures and mount them on tag board so that they will hold up to child use.
4. Review the field trip. Let children identify which buildings they visited and the work that is accomplished in each building. Have them describe what might happen if the work wasn't done.

ASSESSMENT ACTIVITY

Have each student match pictures of people with the equipment and materials that are used for the job. Students should name the job and tell why the work is important to the community.

LESSON 5: RESPECTING MYSELF

OVERVIEW

Respect is an important value identified by Alutiiq Elders and leaders throughout our community and is learned through observation as well as from the teaching of others. All children can learn to show respect for themselves, others and their community.

STANDARDS ADDRESSED

Alaska Content

Skills for a Healthy Life A.1, B.3, B.6
Culture B.1, C.3, C.4

OBJECTIVES

Students will:

- Create a collage of images that represent self-respect;
- Write a story using the images from the collage about self-respect.

TEACHER PREPARATION MATERIALS

- *Respecting Others* by Robin Nelson
- Several issues of the Alaska magazine or others that may express the cultures reflected in your classroom
- Scissors for each child
- Glue
- Pencils, markers, or crayons
- Butcher paper



ACTIVITY PROCEDURE

1. Read and discuss the book, *Respecting Others*. Talk about the ways the children showed respect for themselves.
2. Begin a brainstorming cluster as students start to talk about the ways in which the children in the story showed respect for themselves. Continue the cluster as students discuss how children in the classroom can show self-respect. Ask students to think in terms of actions that show self-respect: brushing your teeth and hair, bathing regularly, dressing appropriately, and so on. Make a chart of actions which show self-respect.
3. Lay a large sheet of butcher or mural paper on the floor and give each child a magazine. Have them find pictures representing self-respect and glue them on the mural paper. If they cannot find a picture of one of the items in the brainstorming cluster, have the students draw the picture using pencils, markers, or crayons.
4. Once the mural is finished hang it on a wall where it is visible to all students.

ASSESSMENT ACTIVITY

Have the students look at the picture and think in terms of story book characters. Have each student write a story using one or several of the murals as a story starter.

LESSON 6: RESPECTING OTHERS

OVERVIEW

Respecting others is an essential concept that is taught in school and is an essential value taught within the Alutiig cultural community. Students can learn to show respect for themselves, others and their community.

STANDARDS ADDRESSED

Alaska Content

Skills for a Healthy Life A.1, B.3, B.6
Culture B.1, C.3, C.4

OBJECTIVES

Students will:

- Differentiate between showing respect to an adult and a friend or classmate;
- Role-play respectful and disrespectful actions.

TEACHER PREPARATION MATERIALS

- Pencils, markers, or crayons
- *Respecting Others* by Robin Nelson

ACTIVITY PROCEDURE

1. Reread and discuss Robin Nelson's *Respecting Others*. Talk about the ways the children showed respect for others. Discuss the ways the children showed respect at home and at school.
2. Ask students to tell you the difference between showing respect to an adult and showing respect to a classmate or friend.
3. Give each student a piece of paper and markers or crayons and have them draw an illustration of showing respect to a friend.
4. Post each illustration on a "respect wall" in the classroom as a reminder of this lesson. If a conflict arises between students or if one is spotted acting disrespectfully toward another, refer to any drawings which seem relevant.
5. Talk about what it means to role-play. Have the students role-play the following scenes and tell whether they show respect or disrespect:

- A classmate pushes you out of line and takes your place.
- You raise your hand to answer a question and everyone listens quietly while you talk.
- A friend borrows one of your toys and will not return it.
- You're working in a group. You tell the others your idea and someone says, "That's dumb."
- A friend says "pardon me" before going around you to hang up her coat in the closet.
- A classmate teases you about your new haircut.
- Your partner ignores you when you ask him to pass the crayons.
- A friend saves your place in line while you help a classmate pick up the books she dropped.
- You're waiting in line and someone cuts in front of you.
- A classmate takes time to help you understand a math problem.
- You tell a classmate a secret and he or she tells it to a few other people.

ASSESSMENT ACTIVITY

List six of the scenes the students have role-played on the board or chart. Have students classify them into respectful and disrespectful, then describe their reason for the choice made.



OUR COMMUNITY

LESSON 7: RESPECTING MY COMMUNITY

OVERVIEW

The Kodiak Archipelago consists of six Native villages and a number of old village sites. Because the majority of residents live along the road system surrounding the City of Kodiak, many have not seen any of the villages. Our island community is made up of many communities, each one valued for its unique history, rich resources and people.

STANDARDS ADDRESSED

Alaska Content

Skills for a Healthy Life A.1, B.3, B.6
Culture B.1, C.3, C.4

OBJECTIVE

Students will:

- Describe appropriate ways to show appreciation and respect for their community.

TEACHER PREPARATION MATERIALS

- *Brother Eagle, Sister Sky* by Susan Jeffers
- Pencils, markers, or crayons

ACTIVITY PROCEDURE

1. Read and discuss *Brother Eagle, Sister Sky*. What does Chief Seattle mean by, "The earth does not belong to us. We belong to the earth."?
2. Discuss actions the students can take to show appreciation and respect for the community. List them.
3. Take students on a field trip just outside the community. Have students sit on the grass or on the beach. Ask students to settle down and remain as quiet as possible. Have children sit and listen for about 10 minutes. Then, have each student describe what they have seen, heard, felt, and thought.
4. If appropriate, do one of the activities the students listed to show appreciation and respect for the community while on the field trip.



ASSESSMENT ACTIVITY

Back in the classroom, ask students to get out a piece of paper and write down or illustrate things that they appreciated about their community and describe ways that they can show appreciation and respect for those things. Have them illustrate their thoughts.

LESSON 8: ELDER APPRECIATION

OVERVIEW

Respect for all living things is a basic Alutiiq value. Elders are traditionally the most valued and respected. It is important that students show appreciation for the Elders in their lives and community.

STANDARDS ADDRESSED

Alaska Content

History A.5, A.6, A.8

Culture A.3, B.2, D.1, D.3, D.4

GOAL/OBJECTIVES

During this lesson students will learn to recognize the importance of helping Elders.

Students will:

- Perform chores for Elders;
- Share their experiences with their classmates.

TEACHER PREPARATION MATERIALS

- Elder(s)
- *The Gift* by Kristine L. Franklin

TEACHER PREPARATION STEPS



- Contact as many Elders in the community as practical and ask them if they would like to take part in this lesson.
- Send out permission slips to parents for their child to take part in the activities of this lesson. Make sure the permission slip specifies the chore(s) and time(s) that student will be out of class with the Elder.

ACTIVITY PROCEDURE

1. Reread and discuss Robin Nelson's *Respecting Others*. Read and discuss Kristine Franklin's *The Gift*. After reading the story, have students describe the gift and what it was that made the Jimmy Joe respect Fisher Woman.
2. Talk with students about what an Elder is and who in the community is an Elder.
3. Do a brainstorming activity with the students about how to show respect for Elders. Talk about what kind of actions students can take to help an Elder. For example, students can check an Elder's mail, take the garbage out, and do household chores.
4. Pair the students up with a community Elder and have them assist the Elder with one household chore.
5. Have students discuss their experiences helping Elders. Remind students that this is an important activity which should be done regularly outside school hours.
6. Follow up with Elders and get a verbal assessment of how each student performed.

Note: In a larger community setting or perhaps even in a village setting, a service project may be set up through the Senior Center. Perhaps students can serve lunch or host a luncheon at the school. On a school level, an 'adopt' an Elder program may be implemented. Also, Elders can be honored through documentation of their story – students can interview and write short bibliographies and display in the halls of their school along with a photo.

ASSESSMENT ACTIVITY

After everyone has completed their tasks, allow the students to share their experiences with the classroom.

LESSON 9: ELDER STORIES



OVERVIEW

Traditionally children learned morals, values and lessons by listening to Elders and family members tell stories. This continues in many families today where extended family is present, and even with the help of technology in families that are separated by great distances.

STANDARDS ADDRESSED

Alaska Content

Culture A.3, B.2, D.1, D.3, D.4

History A.5, A.6, A.8

OBJECTIVES

Students will:

- Listen to stories from the past told by community or family Elders;
- Record the stories told by an Elder.

TEACHER PREPARATION MATERIALS

- Elder(s)
- Writing pads and pencils/ drawing paper and art supplies
- *Generations* (Music/Stories CD) by Alutiiq Museum

TEACHER PREPARATION STEPS

- Contact all of the Elders who participated in the last lesson. Invite them to your classroom to tell stories from the past or work with parents to arrange time with a family Elder.

ACTIVITY PROCEDURE

1. Introduce the Elder to the class and have him or her tell stories from the past. (An additional extension would be to listen to the storytelling on the *Generations* CD).
2. Discuss the stories the Elder told.
3. Have the students recall and retell the stories.
4. Talk about ways the children can record the stories.

ASSESSMENT ACTIVITY

Have students draw two or more pictures which illustrate the story, then retell the story as the teacher and aide writes it down.



LESSON 10: OTHER LANGUAGES IN MY COMMUNITY

OVERVIEW

In addition to the English language spoken by children and their families, Alutiiq is also spoken by many of the region's Elders — some also speak Russian. The Kodiak Island, like the rest of the State of Alaska, has become home to many visitors from other parts of the world. This lesson will celebrate the people who chose to have made their community home.

STANDARDS ADDRESSED

Alaska Content

Geography B.4

Government and Citizenship C.6

History A.6

Skills for a Healthy Life B.4

Culture A.5, B.1, B.2

OBJECTIVE

Students will:

- Tell one thing about the people who use a language other than English or Alutiiq.

TEACHER PREPARATION MATERIALS

- Recorder
- Digital camera
- Samples of foods brought by the speakers of the other language(s)
- World map and punch pins
- Recorded songs in languages other than English or Alutiiq
- Resource people
- Materials to make thank you cards

TEACHER PREPARATION STEPS

- Teachers will need to locate speakers of languages other than Alutiiq and English.

- Request that resource people come to the classroom and tell a short story, poem, fingerplay, or sing a song in both English and the other language. Work with the guest to prepare and offer children a small sample of food from his/her country or region.

ACTIVITY PROCEDURE

1. Play a recording of a story, song, or poem in a language other than English. Use the world map and a punch pin to show where students are and the origins of the material they have heard.
2. Prepare students for the resource person who will be invited to the class. Offer the class some background information on where the story or song is from by using the map and punch pins.
3. Introduce the resource person and ask him or her to tell the story and/or sing a song in both the heritage language and English. Name the language during this activity as many times as possible. Have a group discussion by retelling the story, singing the song, or finger playing the story in English. Take a picture of the resource person and put it on the map in the appropriate place.
4. Offer a sample of a traditional food from the guest's country, if one is available.
5. If the resource person has photographs of the area from which the story, song, or fingerplay originated, ask that it be shown.

ASSESSMENT ACTIVITY

Observe student participation in the guest speaker activity and assess the level of listening to the speaker and participating in activities offered.



LESSON 11: MY TRIBE

OVERVIEW

Some students may recognize their membership in a tribe either within the community or from a different community.

STANDARDS ADDRESSED

Alaska Content

Geography B.2

Skills for a Healthy Life D.3

Culture A.1, A.6

OBJECTIVE

Students will:

- Describe what one tribal council member does and why the work is important.

TEACHER PREPARATION MATERIALS

- Photograph of community's welcome sign
- Photographs of tribal council members
- Photographs of recognizable tribal buildings, including the repository/museum.

TEACHER PREPARATION STEPS

- Find out which members of the class are members of a local tribe, those who are members of a different tribe, and those with no tribal affiliation. It may also be useful to visit multiple tribal offices if in Kodiak to compare what they do. See list in box at right for the 10 Kodiak Alutiiq Tribes.
- Learn to pronounce the name of tribe and learn the difference between the tribe and corporation.
- Plan a visit to the Council building to meet with the Tribal Administrator.



ACTIVITY PROCEDURE

1. Remind children of the working together lesson by rereading the story or doing one of the activities that they participated in. Ask them to describe what happens when people don't work together.
2. Show the photograph of the community welcome sign or the sign on the front of the council building if there is no tribal name on the community welcome sign. Offer several opportunities for children to say the name of the local tribe.
3. Visit the council building. Meet the staff and find out what their job responsibilities are. Ask the staff member to be specific about how he or she helps the tribal members. Take pictures of tribal council staff members with the students.
4. Visit the repository to see what is there and ask the curator to talk about how one or two of the artifacts were used.

ASSESSMENT ACTIVITY

Show students pictures taken during the field trip. Then have each student name one staff member, by proper name or position, and tell what that person does, and how it helps the community.

Kodiak Alutiiq Tribal Councils

Native Village of Afogank
Native Village of Akhiok
Native Village of Kaguyak
Karluk IRA Tribe
Native Village of Larsen Bay
Native Village of Old Harbor
Native Village of Ouzinkie
Native Village of Port Lions
Sun'aq Tribe of Kodiak
Woody Island Tribal Council

RUSSIAN'S ARRIVAL

A UNIT ABOUT HISTORICAL AND CULTURAL
CHANGES AFTER THE COMING OF THE RUSSIANS

Grade
3

GRADE 3

*Can be adapted for use in an
intermediate multi-age setting.*



LENGTH: 10 lessons

CURRICULAR AREAS

Social Studies, Cultural Studies, Language Arts,
Mathematics, Science, Health, and World Languages:
Alutiiq

Reference: Alutiiq Language Level I & II Lessons:

- Level One, Lesson 8 Those Ahead of Us / Elders
- Level One, Lesson 13 January Holidays
- Level One, Lesson 16 Easter

OVERVIEW

This unit consists of ten (10) lessons:

1. Finding Alaska (30-45 min)
2. Russian arrival, part one (30-45 min)
3. Russian arrival, part two (45 min)
4. New Russian tools (two 30-40 min sessions)
5. A new religion (two 30-40 min sessions)
6. Change (two 30-40 min sessions)
7. Clothing, jewelry and tattoos (30-40 min)
8. Russian food (30-40 min or more, if desired)
9. Alutiiq language (two or three 30-40 min sessions)
10. Language statistics (30-40 min sessions)

BACKGROUND

Russian contact has shaped the history of Alaska in a variety of ways, but more specifically the Sugpiaq/Alutiiq way of life. Many of the changes that took place were accepted into the culture, language, and even spiritual belief system. It is important for the student to understand the influence the Russians have had on Sugpiaq/Alutiiq history and contemporary way of being. Most Sugpiaq/Alutiiq youth are unaware of their ties to the past, the land, and the sea. Without this knowledge, they cannot truly understand who they are, from whence they come, and their place in the world.

The archeologically documented history of this region goes back to several thousands of years. The first inhabitants of the region crossed over from Siberia during the Pleistocene (1.8 million to 10,000 B.C.), and the Kodiak Archipelago is believed

to be occupied about 10,000 years ago. The Native peoples of the region speak Sugt'stun, a language with several dialects, and with close relation to other Inuit languages of Alaska and the Circumpolar North.

The era directly preceding the time of the Russian contact is characterized by expansive wars between the villages of the region and beyond. People living in this area had temporary settlements along the coast, and moved around between subsistence camps following a seasonal pattern. Additionally, they also made trips in their large skin covered boats, as far East as the Panhandle of Alaska, and as far West as the Aleutian Islands.

The Russians first arrived to the Aleutian Islands in 1741 and to Three Saints Bay on Kodiak Island (near present day Old Harbor – *Nun'iaq*) in 1784. Later they established a fort in current day *Nanwalek* in 1786, making it the first Russian fort on the Alaskan mainland. Then in 1792 St. Paul Harbor (near present day Kodiak – *Sun'aq* – also considered then as the 'new harbor') was established as a permanent Russian settlement. Although there are little structural remains visible today of the initial Russian occupation, "the Baranov museum is located within Kodiak's 200 year old National Historic Landmark building known as the Russian American Magazin, or the Erskine House." More about the oldest wooden structure in the western states and all that is housed there can be found at <http://www.baranovmuseum.org/>. To this day, many people often discover Russian trading beads, pieces of tiles, and metal artifacts. Many of these finds are on display in various village museums and council buildings, the Baranov Museum and the Alutiiq Museum and Archaeological Repository.

When Russian traders came to this region they referred to all Native peoples as "Aleut." This is much like when Columbus arrived in the Americas and called all those he encountered as "Indians." The name "Aleut" was arguably used because of some physical culture and appearance to those people inhabiting the Aleutian chain, though there is

evidence that the Russians understood the Yupiit of Bristol Bay, the Unangan of the Aleutian Chain, and the Alutiit/ Sugpiat of the Kodiak Islands, Alaska Peninsula, lower Cook Inlet and Prince William Sound to be distinctly different in language and cultures. The Native people of the region eventually adapted the name "Aleut" into their vocabulary, as evidenced by the usage of a durative based upon their own language. In Alutiiq singular nouns often end with the suffix "iq", thus the identifier of Aleut became Alutiiq. Currently, many people of the region, especially those on the lower Kenai Peninsula have reverted back to their own original self-designator, "Sugpiaq." As the term Alutiiq is a loanword, it has no meaning in Sugt'stun/Alutiiq; however, the word Sugpiaq, or in plural Sugpiat, means "real person" or "real people". Both designators, Sugpiaq and Alutiiq, are commonly used and accepted.

The following is reprinted here from the Chugachmiut website (<http://www.chugachmiut.org/history.html>)

Historically, this area has had abundant natural resources, with spectacularly productive fisheries. The present-day prominence of the Russian Orthodox Church and of "Russian" surnames are evidence of the impact that early Russian explorers, fur traders, and clergy had on this area. When the United States became connected to the area, copper mines and the commercial fishing industry brought many non-Natives to the Region, resulting in continued contact between the regional Native cultures and non-Native beliefs and values.

The Native people of this region have had several devastating experiences. In the early 1900s, a small pox epidemic decimated the community of Nuchek, which had been a trading center and the focal point for regional Natives since the Russians came to the area. The pneumonia epidemic in the 1930s also had a significant impact on the region, with those who were known to have pneumonia being sent away, never to return. The 1964 Good Friday Earthquake and Tsunami washed away many of the residents and most of the buildings in Chenega, as well as causing extensive damage in Valdez and Seward. Most recently, in 1989, the Exxon Valdez ran aground on Bligh Reef, just seven miles from Tatitlek, spilling an estimated 11 million gallons of oil which spread across the Prince William Sound through lower Cook Inlet to Kodiak Island and beyond.

In the 1950's Americanization and the use of English language became more pronounced in the Native villages across Alaska including the Alutiiq region. By 1959 the Bureau of Indian Affairs had erected schools in most of the Alutiiq villages of the region, with a strict English only approach. On many

occasions, Alutiiq speaking children were punished for using their language in school and were placed under a strongly enforced assimilation policy. Alternately, children from these villages were sent to out of state boarding schools. In the 1970's, in conjunction with other Alaska Native sovereignty movements, school policies changed in Alaska, and Alutiiq was not only allowed to be used in schools, but also actively taught as part of the curriculum in many, but not all schools in the cultural region. Kodiak High School supported its first effort to teach Alutiiq in the late 1980's during a community based effort towards revitalization of the Native culture.

This new approach to cultural diversity, especially to the Native cultures of Alaska, has continued throughout the past decades, which resulted in the creation of various groups and organizations promoting the preservation, documentation and continuation of Native traditions, culture knowledge and language usage.

Developed by Chugachmiut, Inc.; Sonia Selanoff, Sub-Regional Curriculum Development Coordinator, Nanwalek; and Helen Morris, Sub-Regional Curriculum Development Coordinator, Anchorage.

KEYWORD GLOSSARY & PRONUNCIATION KEY

Agayuwik	Church
Akutaq	Eskimo Ice Cream
Amiq	Fur
Caayuk	Tea
Iqalluk	Fish
Isuwik	Seal
Kartuugaaq	Potatoes
Kasaakaq	Russian
Kas'aq	Priest
Mukaaq	Flour
Mulut'uuk	Hammer
Parag'uutaq	Ship
Pilaq	Saw
Piruk	Fish pie
Saagaraq	Sugar
Sugpiaq	Real Person
Tupuuruq	Axe
Uqut	Seal Oil

RUSSIAN'S ARRIVAL

A UNIT ABOUT HISTORICAL AND CULTURAL
CHANGES AFTER THE COMING OF THE RUSSIANS

SUGGESTED MATERIALS

- Alaska Geographic. (1999). *Russian America*, Anchorage, AK: Alaska Geographic Society.
- Black, L. T. (2004). *Russians in Alaska 1732 – 1867*. Fairbanks, AK: University of Alaska Press.
- Crowell, A. L., Steffian, A. F. & Pullar, G. L. (2001). *Looking Both Ways Heritage and Identify of the Alutiiq People*. Fairbanks, AK: University of Alaska Press.
- Middleton, J. (1996). *Clothing in Colonial Russian America: A New Look*. Kingston, Ontario, CA: The Limestone Press.
- Stewart, H. (2003). *Indian Fishing Early Methods on the Northwest Coast*. Vancouver, British Columbia, CA: Douglas & McIntyre.
- Smith, B. S. (2000). *Science Under Sail: Russia's Great Voyages to America, 1728-1867*. Anchorage, AK: Anchorage Museum of History and Art.
- Steffian, A. F. & Laktonen Counciller, A. G. (2009). *Alutiiq Traditions: An Introduction to the Native Culture of the Kodiak Archipelago*. Kodiak, AK: Alutiiq Museum & Archaeological Repository.
- Smith, S.A. (2002). *Saint Herman of Alaska*. Ash Grove, Missouri: Unexpected Joy Press.
- Papademetriou, D. (2000). *North Star of Saint Herman of Alaska*. Yonkers, NY: St. Vladimir's Seminary Press.
- McMillan, B. (1998). *Salmon Summer*. New York, NY: Houghton Mifflin Company.
- Alaska Native Heritage Center/Arctic Studies Center. (n.d.). *Looking Both Ways Heritage and Identify of the Alutiiq People Tools for Teachers*. Anchorage, AK: Alaska Native Heritage Center.

INTERNET LINKS

Alaska's History & Cultural Studies provides students, & teachers interested in the state access to a rich source of facts and viewpoints about Alaska and its history:
<http://www.akhistorycourse.org/>

Alutiiq Museum
<http://alutiiqmuseum.org>

Smithsonian National Museum of Natural History
<http://www.mnh.si.edu>

Baranov Museum
www.baranovmuseum.org

Coming Home: The Return of the Alutiiq Masks
<http://earthsongs.net/cominghome/index.html>

Smithsonian Looking Both Ways Reading List
<http://www.mnh.si.edu/lookingbothways/>

Alaska Resources Library & Information Services
www.arlis.org

Orthodox Diocese of Alaska
<http://dioceseofalaska.org/>

Investigating the Wreck of the Kad'yak: Alaska's First Underwater Archaeology Project
<http://dnr.alaska.gov/parks/oha/kadyak/kadyakindex.htm>



RUSSIAN'S ARRIVAL

LESSON 1: FINDING ALASKA

OVERVIEW

This lesson introduces the Russian Arrival unit and discusses the early history of maps and mapping Alaska and the Pacific Northwest. It seeks to help students understand how the Alutiiq lived a life little changed for many years until the arrival of the Russians in the 1700s, while helping students understand that Russians, Americans, and others came to Alaska to exploit the rich fur and mineral resources.

STANDARDS ADDRESSED

Alaska Content: Geography A.3, F.1, F.2; History A.1, A.4, A.5; Culture E.3, E.4, E.5, E.7

GOAL/OBJECTIVES

Students will begin to recognize the development of knowledge and understanding of the geography of Alaska and the North Pacific and historic changes in life ways of the Alutiiq people through study of maps and photographs.

Students will:

- Describe the changes in maps developed from the early 1700 through 1882 that demonstrate changes in the European and American perceptions of Alaska;
- Identify and describe two aspects of Sugpiaq/Alutiiq culture which they feel will change through contact with Europeans and Americans.

TEACHER PREPARATION MATERIALS

- Computer with projector and Internet access for teacher and small groups of students
- Access <http://lcweb2.loc.gov/intldl/mtfhtml/mfdigcol/lists/mtfmapTitles1.html> to show the following maps:
 - North America divided ... British 1685
 - Carta de los descubrimientos hechos en la costa N.O. de la America Septentrional., Spain 1700s
 - The Russian discoveries map published by the Imperial Academy of St. Petersburg, Russian 1775,
 - Map of Russian America or Alaska Territory, American 1867
 - Map of Alaska and adjoining regions, American 1882
- Access "**Crossroads of Continents**" <http://www.mnh.si.edu/arctic/features/croads/entrance.html>
- Access "**Looking Both Ways**" <http://www.mnh.si.edu/lookingbothways/>
- Access "**An Alutiiq Dance**" <http://www.mnh.si.edu/arctic/features/fisher/>
- Crowell, Aron L., Amy F. Steffian, and Gordon L. Pullar. *Looking Both Ways Heritage and Identity of the Alutiiq People* copy for each small groups of students

TEACHER PREPARATION STEPS

- Access the Library of Congress website listed above and study the maps. If the URL is difficult to access,

type *Meeting of Frontiers* in any search engine and go to maps. These maps are part of a longer list of maps. Study the maps practice zooming in and out on portions of each map.

- Access the Smithsonian Institution website listed above and study the three exhibits listed there.
- Practice using the computer and projector combination, if you have limited experience.

ACTIVITY PROCEDURE

1. Show the first map, "North America...1685." Name the cartographer and tell the class that the map was published in the 1600s. Zoom on various parts of the map and ask students to find Alaska or if they recognize that Alaska is not there before you ask, have them list reasons why this huge land mass might not be shown. List their responses on the board. Have students describe how Alutiiq might have lived during the time the map was made. Have a student trace the map on the chalk board or chart paper.

2. Show the second map, "Carta de los descubrimientos..." Tell the class that it is a Spanish map from the 1700s. Compare the two maps. Have students describe changes made and why they were made. Then talk about the changes in lifestyle of Alutiiq people. Have a student trace the map on the board or chart and list added details.

3. Show the third map, Russian discoveries map published in 1775. Discuss the map's detail and compare the three maps. Have students describe why this map might be more correct than the first two and identify the lands still missing. Closely examine map, note the language used. Have students tell why the Aleutians, Kodiak, Gulf of Alaska, and Prince William Sound areas are more detailed than northern and interior Alaska. Have students describe the changes in Sugpiaq/Alutiiq lifestyle.

4. Show the "Russian America or Alaska Territory," 1867 map made by the United States at the time of the Alaska "Purchase." Discuss detail and the reality of the map. Finally show and discuss the 1882 "Map of Alaska and adjoining regions." Begin a timeline showing the differences in the five maps. Have students set a date for when in-depth exploration of Alaska might have begun and describe possible impacts on the people.

ASSESSMENT ACTIVITY

Have students describe the change through time, 1685 through 1882, in map making. Then go on line to the Smithsonian Institution/Arctic Studies Center web site. Students are to identify and describe one artifact or illustration for each time period, pre-Russian arrival, Russian arrival, American era and tell why there was change through time.

LESSON 2: RUSSIAN ARRIVAL PART 1

OVERVIEW

Students will begin learning about times of contact between the Alutiiq and Russian people by first creating a timeline.

STANDARDS ADDRESSED

Alaska Content

History A.5, A.7, A.9, B.2, B.3, B.4

Culture E.3, E.4, E.5, E.7

OBJECTIVE

Students will:

- Create a timeline which demonstrates recognition of time periods connected to the arrival of Russians to Alaska.

TEACHER PREPARATION MATERIALS

- *Koniag Timeline* produced by Koniag, Inc.
- *Looking Both Ways* by Crowell, Aron L. et al. (multiple copies)
- Alaska Geographic. *Russian America* (multiple copies)
- KWL Chart
- Mini-flip book (one for each student)
- Photos/drawings of major time periods associated with Russian contact, illustrations
- Timeline made of a long sheet of craft paper beginning before 1741 and extending into the future
- Timeline worksheet
- Question note cards (three index cards per group)

TEACHER PREPARATION STEPS

- Research photos from within the community through local resources.
- Print and study the *Meeting of Frontiers Timeline* found at <http://memory.loc.gov/intldl/mtfhtml/mfak/mfakrcol.html>
- Review sources and prepare a timeline.
- Make question note cards and duplicate for each group (suggested questions may have to do with 1)pre-arrival; 2) Russian arrival, and; 3) post-arrival.

ACTIVITY PROCEDURE

1. Give students each a personal mini-flip book to record new words throughout this unit. The first words associated this lesson are:
 - Russian - Kasaakaq
 - Real Person - Sugpiaq
2. Show and discuss the Sczawinski illustration. Have students describe the camp buildings, tools, women's dress, and activity. Use this discussion as a lead into Russian arrival.

3. Introduce the topic of Russian arrival by asking students to begin a KWL chart. Students will fill in the K and W portions of the chart. K stands for "What do I know about the topic being discussed?" and the W stands for "What do I want know about the topic being discussed?"
4. After students have completed their charts, ask for ideas to add to the class KWL chart. This will be used as reference throughout the unit and students can also use this to share ideas or add to at a later time.
5. Display a large timeline with available photos/drawings depicting major time periods in correct places. The drawings should include following:
 - Pre-Russian Arrival—Sugpiaq way of life
 - Russian Arrival 1700's
 - Post-Russian Arrival—Sugpiaq after Russian arrival
6. Ask students to describe, compare, and contrast the pictures and describe the stories they tell. As students share their ideas, write them on the whiteboard timeline underneath the time period being discussed.
7. Give students their own timeline to fill in with appropriate information.
8. Divide class into four or five separate groups. Each group will get a set of cards that pose questions for the groups to answer with information recorded on a chart.
 - **Pre-Russian arrival:** describe the picture/drawing. What kind of clothing, tools, and housing do you notice about this time period?
 - **Russian arrival:** compared to the pre-Russian arrival picture/drawing, what changes do you notice? How did arrival of Russians affect the lifestyles of the Sugpiaq/Alutiiq people?
 - **Post-Russian arrival:** think about the way you live today. What are some things that you use in everyday life that are replacements of technology used pre-Russian contact? These things can be transportation, tools, entertainment, etc.
9. Regroup students and have them present their answers to the rest of the class.

ASSESSMENT ACTIVITY

Post illustrations 4-10 in no particular order, but not organized by era. Have students classify the illustrations into the three time periods studied in activity seven, Pre-Russian arrival, Russian arrival, and Post-Russian arrival and state the reason for each classification by identifying details in each illustration that demonstrate its time period.

LESSON 3: RUSSIAN ARRIVAL PART II

OVERVIEW

The early Russians migrated to Alaska for several reasons including sea otter pelts, mineral resources, and wood. This lesson will serve as a lead into future lessons on how the Russians occupied the land. A follow up activity regarding the 'new religion' and the changes that happened with what will occur in Lesson Five.

STANDARDS ADDRESSED

Alaska Content

History A.5, A.7, A.9, B.2, B.3, B.4

Culture E.3, E.4, E.5, E.7

OBJECTIVE

Students will:

- Identify two reasons why the earliest Russians came to Alaska.

TEACHER PREPARATION MATERIALS

- Mini-flip book
- KWL chart
- Five W's (who, what, why, when, where) Chart worksheet for each student (Sample on page 55)

ACTIVITY PROCEDURE

1. Introduce topic-related vocabulary from page 43.
2. Read each word aloud and ask students to repeat them. When finished, students will record them in their mini-flip book dictionary.
3. Have students refer to their KWL charts and record new information and/or questions raised from the last session. Then record questions or new facts learned on the class KWL chart.
4. Ask students their understanding of why the Russians traveled to Alaska. Appropriate answers should be recorded on the whiteboard for reference.
5. Show on an Alaska map, areas that the Russians occupied and discuss the economic base for the occupation:

- Aleutian Islands (furs)
- Kodiak (furs, wood for ship building)
- Trading posts in the Interior of Alaska
- Sitka-Headquarters for Russian Government

6. Russians traveled to Alaska for sea otter pelts, wood for ship building, and land for trading posts. Pair students to respond to the following question: *What do you think happened to the Alaska Native people who lived in these areas?* Then have students regroup to share their opinions and ideas to the rest of the class.
7. Bring the whole class together to read an excerpt from "Alexandrovsk" No. 1. Page 9: *"From the years 1750 to 1775, the promyshlenniki visited Alaska regularly in search of pelts. They found themselves most inadequate as sea-going hunters, so enslaved the Aleuts to hunt sea otters for them. About 1762 the Aleuts near Unalaska and Umnak Islands retaliated against their inservitude and destroyed four of the five Russian ships in the area at that time. The Russians returned with terrible vengeance and destroyed almost every coastal village on both islands. After that, the Aleuts never really resisted the Russian in servitude."*
8. Give students the "Five W's Chart" worksheet to fill in as a class. On this sheet students will be asked the following to summarize the reading from "Alexandrovsk." *What happened? Who was there? Why did it happen? When did it happen? Where did it happen?*
9. Have students record new information on their KWL charts and the class KWL chart.

ASSESSMENT ACTIVITY

Write the following question on the board: *What are two reasons the Russians came to Alaska?* Students are to write a paragraph describing each reason. Use the Assessment Rubric on page 57.

LESSON 4: NEW RUSSIAN TOOLS

OVERVIEW

Just as language and clothing have changed with Russian contact, so did the type of tools used by the people for specific jobs. It is important for students to recognize how the Alutiiq people used what they had to get certain jobs done. They are (as they were at the time of Russian contact) very intellectual people with the knowledge and ingenuity to survive quite well using the resources that were available to them. The Russian arrival caused many changes in the cultures of the people and environment of Alaska.

STANDARDS ADDRESSED

Alaska Content: History A.6, B.3, B.4, B.5, C.1, C.3; Culture B.2, E.3, E.4, E.5, E.6.

OBJECTIVE

Students will recognize and describe tools introduced by the Russians.

TEACHER PREPARATION MATERIALS

- *Looking Both Ways* by Aron Crowell et al.
- <http://www.mnh.si.edu/lookingbothways/>
- *Looking Both Ways Tools for Teachers* by Alutiiq Museum
- *Indian Fishing* by Hillary Stewart
- *Alutiiq Museum Education kits – Toys and Subsistence*
- KWL Chart
- Photographs or overheads of traditional tools
- Elder who has knowledge of traditional tools
- Overhead projector or document camera

TEACHER PREPARATION STEPS

- Work with an Elder or Recognized Expert to plan a presentation on traditional tools.
- Prepare a worksheet following the "Classroom Object Chart" on page 6 of *Looking Both Ways, Tools for Teachers* with the following changes: delete "Exhibition Topic", change "Date" to "Before Russian Arrival" or "After Russian Arrival" and change "What is it made of?" to "What dates it pre or post-Russian?" (one copy for each student as assessment)
- Plan for computers with Internet access to be available for each student. They will search the Smithsonian Institution website for the *Looking Both Ways* exhibit.

ACTIVITY PROCEDURE

1. New Words (See *Picture Dictionary* - Tools for more):
 - Saw — Pilaq
 - Hammer — Mulut'uuk
 - Axe — Tupuuruq



2. Read the word aloud and ask students to repeat them back. When finished, have students record them in their mini-flip book dictionary.
3. Have students refer to their KWL charts and record new information and/or questions raised. Record questions or new facts learned on the class KWL chart.
4. Ask students about the different kinds of tools used in their everyday lives. Student responses should be recorded on the whiteboard and in KWL charts.
5. Show photographs or overheads of tools that Sugpiaq people used long ago. The visiting elder will have a chance to explain how each tool was used. Then give students a chance to give a tool they know about that is used for the same job.
6. Classify tools by the job they were designed and made to perform and by the gender of the user. Should students question the concept of gender-based work and tools, explain that in the past, tasks were specifically divided according to gender and that gender-based labor protected the people because women and children were protected from the more dangerous tasks of hunting large animals in bad weather.
7. Show a variety of illustrations of pre and post contact tools. Some tools were not gender biased, like sewing needles and hunters carrying a bag of sewing items with them on hunts. Point out the changes in materials and manufacturing techniques through time. Make copies available to students of *Looking Both Ways*, *Indian Fishing*, and other books and materials that show changes over time in tool manufacturing.
8. If it is possible, arrange a trip to the local museum or repository to study the artifacts held in the collection. Have students describe artifacts found in the collection as pre or post-Russian contact and defend their descriptions.

ASSESSMENT ACTIVITY

Give each student a copy of the assessment worksheet patterned after *Looking Both Ways Tools for Teachers* page 6 and send students to computers to research the Smithsonian Institution's website (<http://www.mnh.si.edu/lookingbothways/>) to find pictures and complete a minimum of fifteen entries on the worksheet.

LESSON 5: A NEW RELIGION

OVERVIEW

Just as there were many changes in the Alutiiq culture and language, the history of what the Alutiiq people believed in also changed due to the Russian contact. The change in religion plays a role in the history of the Alutiiq people and should be recognized as such. This lesson will focus on the fact that the Orthodox priests arrived later during Russian occupation to first provide a buffer between the Native people and the abusive violence of some Russian American Company employees. Upon their arrival, changes in traditional ceremonies began and practices changed as conversion to Christianity took place.

STANDARDS ADDRESSED

Alaska Content

History A.6, B.1c, B.1e, B.2, C.3

Culture E.1, E.3, E.4, E.5

OBJECTIVE

Students will identify the change in religion due to Russian contact.

TEACHER PREPARATION MATERIALS

- Mini-flip book
- KWL Chart
- *Looking Both Ways* by Aron L. Crowell et al. (for pairs of students if available)
- *Russian America* by Alaska Geographic
- Computer with Internet access, for each student or pair of students, and projector
- *Like a Face* electronic exhibit at: <http://alutiiqmuseum.org>
- *Alutiiq Masks* Short Film at: <http://www.earthsongs.net/cominghome/index.html>
- *Looking Both Ways* exhibit at: <http://www.mnh.si.edu/lookingbothways/>

TEACHER PREPARATION STEPS

- Research the Alutiiq Museum and Earth Songs websites. View the short video at the Earth Songs

site and make a list of discussion points.

- Review Balika Haakanson's *Masks as Social History* teaching unit (see page 60-63) and select any activities that enhances or extends the lesson.

ACTIVITY PROCEDURE

1. Introduce the following vocabulary related to the topic, such as:
Church — Agayuwik; Priest — Kas'aq
2. Read the word aloud and ask students to repeat them back. When finished, students will record them in their mini-flip book dictionary.
3. Refer students to their KWL charts to record new information learned or questions raised. Teacher will record questions or new facts learned on the class KWL chart.
4. Show the brief video found at <http://earthsongs.net/cominghome/index.html> as an introduction to the traditional Sugpiaq/Alutiiq spirituality. Talk about the change in religion following the Russian arrival.
5. Read an excerpt from *Looking Both Ways* page 189 to the end of the first paragraph on page 190 to the class, remember to stop and explain to students when there is confusion. Also read rules for living found in the last paragraph on page 192 ending on page 193. Make as many copies of *Looking Both Ways* available to students as possible for their research. Have pairs of students read and discuss "*Ukgwepet – Our Beliefs*" beginning on page 189. Students are to research traditional ceremonies, masks, and regalia related to the traditional spiritual system.
6. Have students record new information on their KWL charts and record it on the class KWL chart.

ASSESSMENT ACTIVITY

Keep students in their paired groups. Have them write a paragraph with a description of the traditional Sugpiaq/Alutiiq spiritual system comparing it with Russian Orthodoxy. This information is found in *Looking Both Ways*. Use the Paragraph Assessment Rubric on page 56.

LESSON 6: CHANGE

OVERVIEW

The Russians had a huge impact on the Alutiiq people. Some Russians helped put the Native language in writing so they were able to utilize it in the Orthodox Church and in new and old ceremonies. It is important for students to realize that not all change is bad and to recognize the good changes that occurred. New materials and ideas came following contact with outsiders.

STANDARDS ADDRESSED

Alaska Content

History A.3, A.4, A.5, A.6, B.1b, B.2, B.4
Culture E.4, E.5, E.6, E.7, D.3

OBJECTIVE

Students will identify two ways the Russians changed the Alutiiq people.

TEACHER PREPARATION MATERIALS

- Elder or Recognized Expert to describe the Russians who came to the region
- *Russian America* by Alaska Geographic (copies for small groups, if available)
- *Looking Both Ways* by Crowell, Aron, et al (copies for small groups)
- *Looking Both Ways Tools for Teachers* by the Alutiiq Museum, Student Reading 4

TEACHER PREPARATION STEPS

- Copy *Student Reading 4* from *Looking Both Ways Tools for Teachers* for each student.

ACTIVITY PROCEDURE

1. Begin the lesson with a review of the materials presented to date. Ask students the following: *Are all people of one group/ethnicity considered to have one attitude?* For example, as an Alutiiq person, are you going to always agree with each other and follow what everyone does in the group? Have students state and defend their answers.
2. Explain that there were Russians who came to Alaska who were not good to the Alutiiq people, but there were Russians who were good to the people.

3. Introduce Elder as a guest speaker to share the differences between the two types of Russians. Ask the guest speaker to explain two ways the Russians helped the people.
 - Russian priests helped the Alutiiq people mainstream into the Russian Orthodox religion by learning the language and incorporating it into the church.
 - Father Herman, a monk and later made a saint, started an orphanage in Kodiak to care for children. He spent a great amount of his time on Spruce Island near modern day Ouzinkie.
 - The Russian Orthodox priests introduced the Cyrillic alphabet and helped the Natives develop an orthography which was used to record the language.
 - The Orthodox priests encouraged and even arranged education in Russia for local Natives to become priests, teachers, cartographers, and sailors.
4. When the guest speaker is finished, allow time for students to ask questions and discuss the presentation.
5. Read aloud and show pictures from the Alaska Geographic *Russian America* pages 4 to 8. Discuss Lydia Black's premise that changes forged by Russian's were less destructive than change wrought by the Americans. Then read excerpts from Rev. Michael Oleksa's article, page 50 to 55 which identify treatment of Alaska Natives. Compare the two readings.

ASSESSMENT ACTIVITY

Hand out *Looking Both Ways Tools for Teachers*, Student Reading 4. Have students take turns reading the page aloud. Then discuss the author's assessment of both Davydov and Hieromonk Gideon. *How were their prejudices different? What did each man have to offer the Alutiiq people?*

Have students write a paragraph describing two ways that Russians helped the Alutiiq people. Use the Paragraph Assessment Rubric on page 56.

LESSON 7: CLOTHING, JEWELRY, & TATTOOS

OVERVIEW

Over time, Sugpiaq/Alutiiq people have faced many changes. A critical one was the change in clothing and jewelry worn by the Natives.

STANDARDS ADDRESSED

Alaska Content

History A.1, A.7, A.8, C.3

Culture E.3, E.4, E.5



GOAL/OBJECTIVES

Students will recognize the different clothing worn by the Alutiiq prior to Russian contact, at the time of Russian contact, with what is worn today.

Students will:

- Identify Alutiiq clothing, jewelry, and tattoos from three distinct periods using a Venn Diagram.

TEACHER PREPARATION MATERIALS

- *Clothing in Russian America: A New Look* by John Middleton
- *Looking Both Ways* by Aron Crowell, et al.
- Illustrations of clothing, jewelry, and tattoos from before Russian arrival, following Russian arrival, and today
- Samples of seal gut, fur, and feathers
- Chart paper
- Photographs of people in today's dress, include photographs of jewelry and tattoos

TEACHER PREPARATION STEPS

- Take and print photographs of people in modern-day clothing.
- Scan and print examples of traditional clothing from *Looking Both Ways* each credited to the Smithsonian Institution and the photographer, Carl Hanson.
- Order skin samples from ARLIS, www.arlis.org or 1-907-27ARLISW or through the local Alaska Fish and Game or from a local hunter (be sure to make yourself familiar with the laws — State and Federal — related to the possession of furs and feathers).
- Order examples of traditional clothing from the Sheldon Jackson Hands On Loan program http://www.museums.state.ak.us/sheldon_jackson/sjhandson.html.

ACTIVITY PROCEDURE

1. Ask students to name the articles of clothing that they are wearing. Discussion questions you might use are:
 - *Is there anything particularly special about the clothing?*
 - *Are your shirts long or short-sleeved?*
 - *Are any of the girls wearing a skirt or dress?*
 - *Did the pilgrims of long ago dress similarly to those who live in American today? Do you think the Alutiiq people long ago dressed similarly to what you are wearing today? If not, what may have been different?*
2. Have students close their eyes and think about what they would wear if there were no modern products available to them. Then have students describe clothing that might be worn. Continue the discussion of life before and after the arrival of Russians. Show illustrations of traditional Alutiiq dress and have students describe the material from which clothing was made. Ask why these materials were used rather than cloth. Then hand out samples of fur and gut from which traditional clothing would have been made and display photographs from *Looking Both Ways*.
3. Move to the next era, following Russian arrival, using illustrations from John Middleton's *Clothing in Colonial Russian America: A New Look*, focus on part III, "Laborers, Native Alaskans and Native Californians." Have students describe the differences in material and pattern of clothing and list reasons that both fabric and styles might have changed.
4. Finally, show the pictures you have taken of people in modern times. Have students describe differences in materials or pattern of clothing, and list reasons that both fabric and styles might have changed.
5. Follow the same procedure of showing illustrations of jewelry and tattoos through three time periods and having students describe differences and reasons that material and styles might have changed.

ASSESSMENT ACTIVITY

Post examples of clothing, jewelry, and tattoos from the three eras, pre-Russian contact, Russian arrival, and today. Have students create a Venn Diagram to compare and contrast the items. After students have completed their diagrams, have them write a paragraph describing the way clothing was made. *Was it necessary to include certain furs? Are they more for decoration? Why do you think people used jewelry? Why were people tattooed?*

LESSON 8: RUSSIAN FOOD

OVERVIEW

Food is an important component of the Alutiiq culture. The way food was prepared, changed with the introduction of food items by the Russians. Students will have the opportunity to explore the traditional and non-traditional foods of their community through Elder presentations and by the end of the activity be able to identify the correct classification.

STANDARDS ADDRESSED

Alaska Content

History B.1b, B.2, C.3

Culture E.3, E.4, E.5

OBJECTIVE

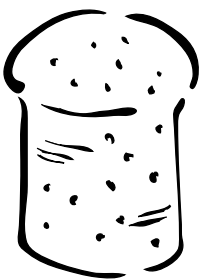
Students will classify subsistence foods and Russian introduced foods using a Venn diagram.

TEACHER PREPARATION MATERIALS

- Prepare pictures/flashcards/real food examples
- Chart paper and markers for each student

ACTIVITY PROCEDURE

1. Have students discuss what they know about the foods they eat today. Have students list some of their favorite family dishes then describe the dish by the known history of the food whether or not they are traditional subsistence foods or commercial foods.



2. Lay out examples of foods (pictures, flashcards, or real food) on a table. A minimum of the following should be included for this activity: fish, seal, seal



oil, flour, salt, sugar, potatoes, tea, salted fish, salmon berries, fish pie, milk and akutaq. To begin discussion of the foods, guide students through the Alutiiq names of each food in random order.

3. Give students chart paper and markers and have them draw a Venn diagram and asked to look at the foods to determine how the foods could be classified. All reasonable answers should be acknowledged.
4. When class has correctly classified foods for this activity, have students fill in their Venn diagram. The categories are: **Alutiiq subsisted foods, Russian introduced foods, and both.** Then have students describe why foods were put in the various classifications.

ASSESSMENT ACTIVITY

As homework, have students prepare one of the foods in the middle category (Russian introduced foods) with an Elder or family member and write a recipe for the dish prepared. Describe each ingredient as traditional or introduced, and their family's reaction to the flavor.

ALUTIIQ & RUSSIAN FOODS

Fish — Iqalluk
Seal — Isuwiq
Seal Oil — Uquq
Fermented Fish Eggs — Sisut (N); Piirnat (S)
Flour — Mukaaq
Sugar — Saagaraq
Potato — Kartuugaag
Tea — Caayuq
Fish Pie — Piruq
Eskimo Ice Cream — Akutaq

LESSON 9: THE ALUTIIQ LANGUAGE

OVERVIEW

The loss of the Alutiiq language started with Russian contact. It is vital for students to realize the importance of this heritage language to their identity as an Alutiiq person or a resident in the traditional homelands of the Alutiiq people. Students will interview an Elder or culture bearer (if available) about their memories of speaking/hearing the Alutiiq language as a child. This lesson will also serve as a preview to the next lesson. It also helps student gain a personal interest in the topic being taught by the Elder, giving it a more personal aspect, rather than gaining information from a resource less concrete.

STANDARDS ADDRESSED

Alaska Content

History A.4, C.2, C.3

Culture A.5, D.1, D.3, D.4

OBJECTIVES

Students will:

- Participate in process of interview by asking questions;
- Describe the loss of language by interviewing an Elder.

TEACHER PREPARATION MATERIALS

- KWL Chart
- List of Elders

TEACHER PREPARATION STEPS

- Work with local teacher aide, the tribal council, or the Qikr'tarmiut Language Committee (contact through the Alutiiq Museum in Kodiak) to make a list of Elders and/or culture bearers who are Alutiiq speakers, healthy enough and available to be interviewed, and who are appropriate for the task.
- Contact each of the Elders to discuss the project and arrange for an interview.
- Contact parents to let them know about the homework assignment.

ACTIVITY PROCEDURE

1. Begin lesson by discussing language from the student's point of view. Then ask students what they feel about and know about the Alutiiq language. Explain that when the Russians arrived, there were many languages that they had already learned about. Learning a new language is a significant change. It is hard to revitalize, because the most fluent speakers are getting older and passing away.
2. For this lesson, give students a new KWL chart to fill in. On this chart they should make notes about what they know and what they hope to find out by interviewing an Elder. When students have finished doing this, have them share their ideas with the rest of the class.
3. Work with students to develop an interview sheet that will serve as a guide for the interview. The sheet should include specific questions the student will ask during the interview, a space provided for the student to write any additional questions they want to ask, and a space for the student to write Elder quotes. Review the directions of the interview process with the students to be sure that they understand that they are collecting information on the loss of language.
4. Assign an Elder or allow students to choose an Elder from the list of pre-approved Elders to interview. Students are to meet with their Elder on their own in small groups of 2 or 3 students, or in the classroom (more appropriate for a larger school setting) and complete the interview.

ASSESSMENT ACTIVITY

After the completion of the interview, students will review notes, write a summary of their interview, and put it into a form of a presentation, poster or power point, for example. Students will then present final projects to the class. Use Paragraph Assessment Rubric on page 56.

LESSON 10: LANGUAGE STATISTICS

OVERVIEW

The loss of language started with Russian contact. It is vital for students to realize the importance of the Alutiiq language to their identity as an Alutiiq person or as a resident in the homeland of the Alutiiq people. Students will look at statistics on the decline of the number of speakers and create a data graph. This will help students visually see how rapidly communities in the Kodiak Archipelago are losing fluent speakers. To expand on this lesson, students can research the number of non-fluent speakers and compare the two graphs in one.

STANDARDS ADDRESSED

Alaska Content

History C.1, C.2, C.3

Math B.6, C.1, D.1, D.2, D.3, E.1

Culture A.5, B.4

OBJECTIVE

Students will create a data graph documenting the decline of fluent Alutiiq speakers.

TEACHER PREPARATION MATERIALS

- Examples of number data graphs with examples of an incline and decline

TEACHER PREPARATION STEPS

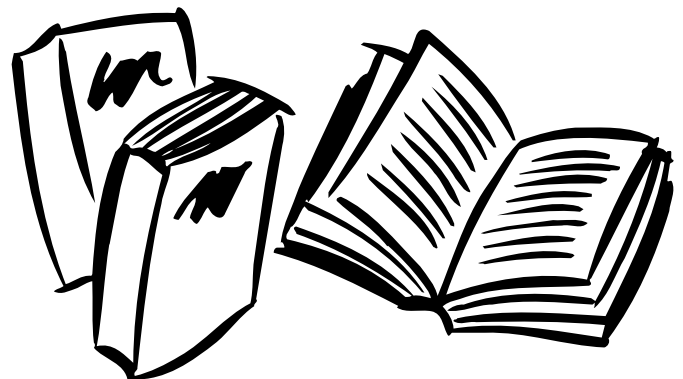
- Make a copy of the current statistics received through a request of the Alutiiq Museum's Language Revitalization project or the Qik'rtarmiut Language Committee.

ACTIVITY PROCEDURE

1. To begin lesson, guide students through a review of the previous lesson about at-risk languages. Explain that Alutiiq is a language that could soon be extinct and lost forever if the present rate of loss of fluent speakers continues. We know this, because statistics show the rapid decline. Define and explain what the term statistics means, also explain incline and decline by using different graphs.
2. Post a large graph paper for students to take turns plotting numbers/statistics according to your resources found. The class will compare the numbers and be asked to discuss reason for the decline. For example: Outside influences such as, television and modern technology and/or the death of fluent speakers.
3. Give students a blank number data graph to plot the numbers for themselves. This provides an opportunity for the each student to observe the change in numbers and the decline first hand.

ASSESSMENT ACTIVITY

Assess the graph showing information on language decline.



RUSSIAN'S ARRIVAL

FIVE Ws CHART

Sample Worksheet "Alexandrovsk" No. 1. Page 9:

Read the following paragraph and answer the five questions using complete sentences.

"From the years 1750 to 1775, the promyshlenniki visited Alaska regularly in search of pelts. They found themselves most inadequate as sea-going hunters, so enslaved the Aleuts to hunt sea otters for them. About 1762 the Aleuts near Unalaska and Umnak Islands retaliated against them in servitude and destroyed four of the five Russian ships in the area at that time. The Russians returned with terrible vengeance and destroyed almost every coastal village on both islands. After that, the Aleuts never really resisted the Russian in servitude."

Who was there?	
What happened?	
Why did it happen?	
When did it happen?	
Where did it happen?	

PARAGRAPH RUBRIC

Scale: 4 — Independent 3 — Proficient 2 — Developing 1 — Beginning

LESSON 3, 5 & 6

- 4 – Paragraph contains information from a variety of sources, which have been identified, has an introduction, body, and conclusion and follows the assignment. Language and spelling are correct. Penmanship is legible.
 - 3 – Paragraph contains information from a variety of sources, has an introduction, body, and conclusion and follows the assignment. Language and spelling need minimal revision. Penmanship is adequate.
 - 2 – Paragraph contains information from a single source. Composition requires some revision in grammar, punctuation, or spelling. Penmanship may be difficult to read.
 - 1 – Information is copied verbatim from a single source and lacks a comparison between the traditional spiritual system and Russian Orthodoxy. Grammar, punctuation, or spelling require revision. Penmanship may be inadequate.
-

LESSON 9

ACCURACY OF INFORMATION

- 4 – Visual images used clearly depict two or more reasons for language loss. English and Sugt'stun terminology are correctly used. The information clearly describes issues in the loss of language
- 3 – Visual images used depict one reason for language loss. English and Sugt'stun terminology are correctly used. The information describes the issue in loss of language.
- 2 – Visual images used indicate one reason for language loss. Terminology is inaccurate. The information indicates a problem.
- 1 – Visual images showing language are used, though there is minimal connection to language loss. Terminology is used incorrectly.

FORMAT

- 4 – Two distinct problems are easily identifiable. There is balance in the use of visual image and text for each problem, lettering is neat and easily read, spelling is correct.
- 3 – One problem is easily identifiable. Balance between visual image and text may be limited. Lettering is neat, most words are spelled correctly.
- 2 – Only one problem is indicated in text and visual image. An attempt has been made to balance image with text. Lettering is difficult to read and three or more misspellings are present.
- 1 – Visual images do not document a problem. Image and text may not match. Lettering may be difficult to read and there are misspellings.

RUSSIAN'S ARRIVAL

UNIT ASSESSMENT

Student: _____

Scale: 4 — Independent 3 — Proficient 2 — Developing 1 — Beginning

EXPECTED OUTCOMES FOR UNIT

1. Student described change through time, 1685 through 1882 in map making. And described one artifact or illustration for each of three time periods and describe the change through time.	
2. Student classified illustrations of artifacts in one of three time periods, Pre-Russian Arrival, Russian Arrival, and Post-Russian arrival.	
3. Student developed two paragraphs describing why Russians came to Alaska.	
4. Student described tools and other artifacts including: English name, Alutiiq name, Provenance, Date, Made of, User, Use.	
5. Student participated in development of a paragraph comparing the traditional spiritual system with Russian Orthodoxy.	
6. Student developed a one-paragraph explanation of two ways Alutiiq people were helped by the Russians.	
7. Student identified similarities and differences in clothing, jewelry, and tattoos pre-Russian arrival, post-Russian arrival, and today. Then describe the manufacture of clothing, jewelry, and the reason for tattoos.	
8. Student participated in the preparation of one dish made from ingredients that included foods from both traditional subsistence foods and introduced foods.	
9. Student developed a summary statement of information on language gathered from Elders and shared the information to the class as an oral/visual presentation.	
10. Student developed a numbers data graph showing the decline in the number of Alutiiq speakers and their fluency.	
11. Student participated effectively in unit activities.	
12. Student treated classmates, teacher, and guests with respect and listened attentively to guest speakers.	
13. Student work to the best of his or her ability.	

Teacher comments:

LEAVE NO LANGUAGE BEHIND

Presented by Sally and Sperry Ash at the 29th Annual Bilingual Multicultural Education/Equity Conference, Anchorage, Alaska, February 5, 2003. Reprinted from <http://ankn.uaf.edu/SOP/SOPv8i3.html#language>. Sally Ash teaches in the Nanwalek Sugt'stun Preschool. Sperry Ash received his Bachelor's degree in Education from the University of Alaska Fairbanks, (UAF) in 2002 and is continuing on toward his master's degree from UAF.*

Cama'i, gui ataq Kuku, nupugpakarpilama quyana-kcagyumiamci nupugt'sllunuk mugtamllu unuarpak. Sugpia'ukuk Nanwalegmek nupugcilluki Sugpiat taumi Aluttit. Guangkuta uturpet Sugt'stun. Sungq'rtukut Nanwalegmek ernerpak ilililemta aualarnit'slluku litnaurwik Sugt'stun. Katia Brewster, Ataka Moonin taumi Guitka Guangkuta Dynamic-kegkut, guangkunuk allu kimnuk, nanluta. Cali tainenguk Nanwalegmek Acuuk Kvasnikoff taumi Qelni Swenning.

Cama'! My name is Sally Ash. Before I go on I would like to thank you very much for letting us speak here this morning. We are from Nanwalek and we are representing the Sugpiaq people from the Alutiiq-Sugpiaq region. Our Native language is Sugt'stun. There are some people from Nanwalek today that helped us get the immersion program started: Kathy Brewster, Rhoda Moonin and Sperry Ash. We are a dynamic team, not just the two of us, but all of us. Also a couple of people who didn't make it are Natalie Kvasnikoff and Emlie Swenning.

I am Sugpiaq-Russian born to Sarjus and Juanita Kvasnikoff. I was born and raised in Nanwalek, which used to be known as English Bay. I didn't realize it but as I was growing up, my village was slowly changing from Sugpiaq to a more Western lifestyle. Forty-five years ago big changes came to Nanwalek—a big BIA school was built. Speaking only Sugt'stun, to me it was exciting, new and bright but the teachers who came were different—frightening, authoritative and appearing superior to my grandparents, aunts and uncles or even my own parents. Our Elders encouraged us to learn as much as we could and to speak English. I was a good learner, always interested about the outside world, as much as any of my peers. The teachers were always promising us great things if we finished school. The Elders wanted us to get an education and get back something that was taken away from us, not to mention the pain and shame they went through for speaking a Native language. They were only trying to protect us from what they went through. It wasn't until I had to go out of the village for high school that I realized what my Elders were talking about. How different the outside world became.

I was happy to finally finish school, and then I got married and had kids. I was proudest when our kids were born because I was back in the village and learning once again from my Elders and women in the village about the rules on being a mother and raising a child in the Sugpiaq ways. It was through my children's eyes when I realized the important ingredients needed for life that I had left off in my rush to fit into this world. We moved to Anchorage for a few years when the kids were small. As I attended their parent/teacher conferences, the teachers would always end the meetings telling me how much the kids talked and wrote about the village. That sounded to me like their hearts belonged in the village, so we moved back. When I got the school bilingual instructor job I felt so lucky! What an important job. I didn't know what I was doing but I really took my job seriously.

It was only then that I really realized how much of the language was dead and dying in my home and in the Alutiiq-Sugpiaq region. I had always thought our language would be alive and well in Nanwalek, but it seemed in a blink of an eye that only the Elders and a few young adults were speaking the language. This void, this emptiness had come silently, subtly. How did I, a speaker of the language, let this happen?

Where did the Elders and I fit in our community and school to pass on our God-given knowledge of culture and language? I tried my best to teach with no real support from anywhere until I finally met Sandra Holmes, to whom I am forever grateful. She literally opened my eyes and ears. She critiqued my classes and helped me understand how I need to teach in order to be effective. She moved and after that I had no real support from the school district. Over the years I came to realize that forty-five minutes a day, five days a week was hardly making a dent in saving our language. At the bilingual conferences I'd hear the bilingual representative from our district talk with the Russians about their school and they sounded like they were really doing good and moving along. Our program was so sad that I started dreaming of an immersion school. With the help and inspiration of individuals from other Native language immersion schools—Dr. Jeff Leer, our main linguist from UAF Alaska Native Language Center; Dr. Roy Itzu-Mitchel; Loddie Jones from Ayaprun Immersion School in Bethel; my husband Marlon and so many others (some of you may be even here today)—we were finally able to see our dream come true.

We started our immersion school for our pre-school kids three years ago. Our Nanwalek Village Council sponsored us. With the support of parents and grandparents who could see the erosion of our language and culture and the rate we were losing our Elders, and with financial support from various agencies, we got started. Getting started was both an exciting and frustrating time for us. We just converted everything in the head start preschool curriculum into Sugt'stun. We used traditional songs and made up songs and borrowed from our Yup'ik friends. We wanted to work with our district school but they wouldn't even acknowledge us as a school. I remember when I used to teach as a bilingual teacher my credentials were never questioned—supposedly I knew enough to run the program and have complete responsibility. But when I suggested an immersion program, all of a sudden I knew nothing! They tried to discourage us saying that our kids would get confused in school if we did not teach in English. I did some worrying because my own daughter, Ivana, was one of our first students but the thing that kept me going was "Hey, English is all around us through TV and music and even our own people so it will always be there." I can tell you, Ivana is in the first grade and she is doing just fine and so are the rest of our first immersion graduates. We have the happiest times in our little school when our kids are responding to us or to each other in our language or when parents proudly let us know what they hear or what their kids are bringing home. Nothing in the world can beat that!

In the mornings we do regular school work, songs and arts and crafts. Then we have lunch followed by some physical education and some total physical response (TPR) and everything is done in Sugt'stun all day. Our cook, Angun Seville, prepares as much fresh and healthy Native foods as he can. We have a long way to go, but as I look back, I am proud and grateful for our little school, for our Elders who share

their knowledge so freely, for the parents who give us their little ones to pass on our language, and as our Yup'ik sister Loddie says, to pass on our inherited gift from our ancestors.

When I hear of other villages struggling to keep their language alive, I say, "work harder; this is our opportunity and maybe our only chance." Our wildest dream is to teach a Sugt'stun immersion program from preschool to high school in the school that BIA gave us. We want to be a part of the healing that needs to take place for our lost culture and language. Are we, the Elders in our village, really the people our young kids look up to? We want to be. We should be.

We, like any other village or community, want our children to be successful students and young adults. As our Elders say, "Agun'lu Kinautacin—don't forget who you are." We are doing it the best way we know works. I know that when my grandfather said about our language, culture and traditions, "I hope this will go on forever," he meant well. On behalf of all Alaska Native languages that are struggling to survive I urge, "Please don't leave our language behind."

Continued by Sperry Ash:

Mom just told you her experiences. I would like to discuss some other aspects of our language situation so I want to begin by saying we Sugpiaq/Alutiiq people, especially in the Kenai Peninsula, are minorities in our Native land. I think that is also the case for other Sugpiaqs in their regions—Prince William Sound, Kodiak and the Alaska Peninsula. Because of our minority status the use of our language suffers, especially within our educational systems:

We receive no meaningful Native language support from our school districts.

We are not allowed to have an immersion program for K—12 students, even though immersion programs do exist in our very own district for the Russian language.

Our immersion school is not recognized by our school district.

Not once has there been a Sugpiaq representative on any of the various school boards formed to determine education policies for our village.

All of these decisions are made for us Sugpiaqs by others. Someone somewhere tells us what's good for us. As many of you are familiar, the history of American education with regard to cultural and language learning, especially in Alaska, is not one to be proud of. The educational flavor of the month is "Leave no child behind." Forgive my negative view, but as far as we can tell this is a new name for doing the same thing they were doing before. All it amounts to is teaching kids to pass some tests. Personally, I think a more appropriate name would be "One size fits all." Whether you agree or not, I can tell you it has not worked well in our village.

The truth is we have only two graduates from Nanwalek. That's a pretty bad record. Even though we, in our village, pay the price for this miserable record, we lack the control to try things our way. Everything about the borough school in our village permeates with the attitude "we know what's best for your kids." Immersion is the unmentionable "I" word. This situation makes it very hard to make any progress when it comes to revitalizing our language.

Besides our language we want to teach our kids to be proud of their culture, who they are, to be risk-takers and to have that can-do

attitude they will need to solve the problems that they will face later on in life. The reality though is us kids will be just like our parents. We need to see our parents in charge instead of being helpers, having fun speaking their language instead of ashamed to say it in front of the principal, doing something proactive instead of crying or being consumed by anger about the situation and sharing our culture instead of being only observers and consumers of another culture. The struggle we continue to fight against alcoholism and other social diseases is in part a result of not being in control of our lives. These are the things we aim to promote in our school and none of them are on a test.

I have heard it said "Your culture is so important . . . don't lose it," but when you try to actually do something then they say "first get your college degree and then we'll talk about it." For example, I took a lot of math in college. I was able to solve quadratic equations long enough to solve a few on a test. But you didn't invite me here to do that. Nobody does and probably never will. All you want to know and many like you is about our language and culture—all of which I could have learned from people who never went to college, maybe not high school or even grade school.

My mom never went to college. It is an honor to sit beside her and talk to you about our situation. She, like so many of the parents and elderly in the Sugpiaq region, went through the period as a child when speaking Sugt'stun/Alutii'tstun was shunned, shameful or even forbidden. As children they swallowed this guilt. They held on to it. They also raised their children with it. I see it in the common mannerisms and attitudes towards our Sugpiaq language by this generation. Some still hold on to this. But my mom and a few others finally came to realize that it's okay to be Sugpiaq, Aleut, Alutiiq. It's okay to talk Sugt'stun, Alutii'tstun. Speaking Sugt'stun is not equated with being dumb or slow. Heck, they have two languages in their brains and we only have one. Who's using their brain more?

I don't want to leave you with the impression that it has been a one- or two-person show. Many, many people have contributed to the effort of passing on the Sugt'stun language. There are many proactive community members in the village that share the high hopes for Sugt'stun. Just as we have support in the village, we also have support outside of the village. These connections have been equally as vital to the continuation of our efforts. Mom has mentioned a few so I will not run through the names again but I just want to reemphasize that the support we get is truly helpful. Cali, quyanaa! Unfortunately, we also have people in our small village of 250 and some outside the village who do not see value in teaching our language to future generations and that has been an additional burden to our efforts. Maybe I shouldn't have talked like this; those that are in disagreement with us might not understand what they are doing. Maybe we ourselves don't know what we are doing either. As my departed grandmother taught us many things about prayer, I ask you, the audience, to please pray for all of us. Pray for us and our efforts, that they are pleasing and acceptable to God.

There are many more issues that need to be addressed related to language and its continuation, but of course we could not discuss them all in this time. I look forward to hearing from the rest of you and especially what you have to teach and share with us. Quyanaa.

ADDITIONAL LESSON

MASKS AS SOCIAL HISTORY

by Balika Haakanson, KIBSD Teacher

DISCIPLINE

Language Arts & Social Studies

TOPIC

Visual & Literary Analysis

GRADES

Upper Elementary & Middle School

RESOURCES AND MATERIALS

This lesson contains all necessary resources except a map, which teachers should obtain or project in order to show Pinart's route of travel from France to Alaska.

LESSON SUMMARY

Students will analyze a famous piece of art work and discuss how it represents a piece of social history. After learning about Alphonse Pinart and his journey, students will then view two Alutiiq masks which Alphonse Pinart collected and discuss how they are pieces of social history as well. For an assessment activity, students will draw their own mask, title it and create a song, which will represent THEIR social history.

STANDARDS ADDRESSED

Alaska Content

English A1, 2, 4-6, B1-3, C1-3, D1-2, 4, E1 & 4.

Geography A1, 5 & 6, B4-8, D1 & 2, 4 & 5,

History A1-9, B1-5, D1, 2, 6.

Arts A 1-6, B1-8, C1-5, D1-7.

OBJECTIVES

Students will understand that art work represents a personal view of social history and is as important as the dates and stories written in history books. Students will learn to look at a piece of art and 'read it' like a book.

ASSESSMENT

Students will create their own mask, title it and write a song, to represent their own social history.

INSTRUCTIONAL ACTIVITIES

1. Hand out the notetaking worksheet to students then project an image of the painting Washington Crossing the Delaware onto the board (http://www.metmuseum.org/explore/gw/el_gw.htm) and ask students to spend 2-3 minutes silently observing the painting and taking notes about their thoughts/ beliefs about this work of art on the worksheet. You can tell them the basic facts about this work. "This painting describes the historic moment when General George Washington led the American revolutionary troops across the Delaware River in order to surprise the English and Hessian troops in the Battle of Trenton the day after Christmas in 1776." Let them know that the opinion worksheet won't be graded for content but MAY be graded for completeness — it is mostly to allow them to get their thoughts on paper and to practice looking at art.

2. Ask students to share their thoughts on the meaning of this piece with a partner or small group for a few minutes and ask them to back up their opinions with 'proof' that they see in the artwork.

3. When students are done, lead them in a discussion toward the main idea that art is a means of telling a story that IS history and is perhaps a more authentic means of telling history than reading dates in a history book because art discusses an individual's interpretation of events and history. For example, we all know that George Washington led America through the Revolutionary war but this painting allows us to see his strength and leadership and view him as a person. The link above also has some more information on this work of art that may help your class discussion. Some sample questions you may want to ask students:

- *What do you think? What did you like, dislike? How did the painter tell a story with this work of art? What is the main idea that you think that the author is trying to tell? How do colors, shadows, positioning of figures, etc add to the piece and help tell a story?* Ask students to share their thoughts and ideas about the piece. Accept all answers as all art is subjective and depends on the viewer's

interpretation. Tell them this so that they work on the next part of the lesson without inhibition.

4. Read students a short history of Pinart (Pinart's Masks). You can tell them the story while showing them a map of France and perhaps a map of the world to chart his course. Alternatively, you can have them read the history alone or together and show them the map afterwards.
5. Project an image of the *Unnuyayuk—Night Traveler*, mask for students. Don't tell students what the song is yet. Ask students to do the same thing for this mask as they did for the previous artwork (make predictions about its meaning, write down their opinions about its meaning etc) and give them a few minutes to work and think quietly.
6. When done, have students share their thoughts with the class if they wish. Accept all answers. Then, reveal them the translation and give them the song that went with the mask. Background information to share with the class: The concept of the levels of the universe and the helper in Alutiiq society is complex. Alutiiq traditional beliefs depended on the idea that there were three levels to the universe — the earth, the heavens and beyond the heavens. The helper is the spirit who lives beyond the heavens who helps the hunter find food, but the hunter must also give some of that food to their helper spirit. Lead a class discussion for a while to discuss possible meanings of the song and the mask. A few points that you should make:
 - Knowing the song and having a title are very important to understanding the mask. We have Pinart to thank for this.
 - Concept of Duality in the mask — could it be about feelings AND also about our world and the underworld, day and night?
7. Now, show the class the *Cumugiyak* mask and this time don't give them the translated title. Have them do the same thing for this mask as well. After they've made predictions for a few minutes, take comments and thoughts from the class, making sure that students talk about the differences in the two masks.
 - *Why do they think that the mask shape, eye shape, mouth shape may be different? What about colors?*

- *Title predictions?*

8. Show students the title and the song and discuss the mask meaning for a few minutes.
9. Ready for the assessment activity — Let students know that for their assessment they will have some choices about what to do but that everyone will be working on putting their own spin on a mask. Students will have the choice of taking one of the masks that we discussed today and changing the title and the song OR sketching their own mask that deals with an issue or event that is important to their lives. Work with the class to come up with a few ideas (a sad text message, a fight with a parent, their first hunting trip, etc). Pass out the assessment activity and make any accommodations deemed necessary.

MODIFICATIONS

The element of choice in this activity should accommodate diverse learning needs in the classroom. The reading activity could be done in a small group or independently; the assessment activity could be done with an existing mask or could be with a new one; and the lesson activities could be graded or not. The assessment could be altered so that students get extra credit for creating a dance or completing a poster.

TECHNOLOGY

Using a smart board or computer projector for this lesson is preferable, as teachers can show worksheets and navigate to maps along with students.

NOTETAKING

Provide students with a sheet to take notes on the artwork shown in class, pointing out that It does NOT need to be in complete sentences but work should show thought on the three art pieces:

- *Emanuel Gottlieb Leutze, American, 1816-1868*
- *George Washington Crossing the Delaware, 1851*
- *Unnuyayuk, Night Traveler, 1872, Eagle Harbor Kodiak*
- *Cumugiyak, 1872, Eagle Harbor, Kodiak*

SUMMARY

PINART'S MASKS

Alphonse Pinart was born in 1852 into very rich French nobility in the area near Bologne-Sur-Mer, in the north of France. He could have stayed in France living the easy life of French nobility but he was full of questions about life and the world so he set out from his home on his own at 18 years old. Primarily, he was interested in researching the peopling of the Americas.

He took a steam ship to San Francisco (the journey would have taken weeks) and eventually to Alaska's coast. He made it to Unalaska and explored the Bering Sea. When he returned to Unalaska he hired some Aleut men to guide him by kayak along the coast towards Kodiak. Pinart wrote in his journal about this 3 month trip to Kodiak, kayaking the dangerous seas off of the Aleutians. When he made it to Kodiak he acquired a large number (86) of masks in 1872 before going back to France to much interest and acclaim.

The amazing thing about his time in Kodiak was that he took the time to write down the Alutiiq songs that went with the masks, as well as the names of the masks. Why is this amazing? Traditionally, Alutiiq masks would have been burned after they were danced. Also, the church looked down on the making of masks because it linked Kodiak's native peoples to the beliefs that they held before they converted to Russian Orthodoxy. Consequently, very few masks remain from this time period and little is known about how Kodiak masks would have been used. Pinart was very interested in writing about the Alutiiq worldview since Alaska had just been purchased by America in 1867 and the Native people's future was far from known.

Basically, Pinart came at the perfect time. The other amazing thing? Pinart took these masks home with him donated them to the museum near his family's home, the Chateau Musee in Bologne-Sur-Mer, where they have been cared for over 130 years before people in Kodiak rediscovered them and realized that they could re-learn from them. Thanks to Alphonse Pinart, Kodiak people have many records of what their traditional Kodiak masks looked like, and also the songs that would have gone with them.

The twist to this story? Pinart was gone from his home country of France long enough for a war (The Franco-Prussian war of 1870) to unseat the nobility from their position of power and make his name in France, not for who his family was but what he did. When Pinart returned he had used all his inheritance and had to find work. When he passed away in 1911 his name went

unknown for over 70 years and now, thanks to what he documented and collected, Pinart will not be forgotten. In a way Pinart was an Indiana Jones for France, but one who documented what he collected.

SELECTED MASK NAMES & SONGS

(To be shown AFTER previewing masks)

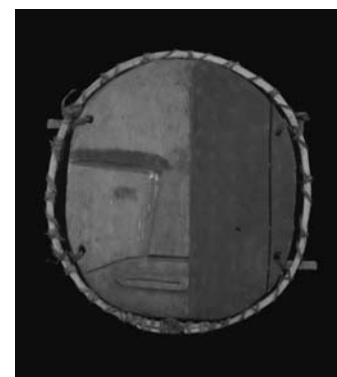
UNNUYAYUK, NIGHT TRAVELER, SONG

*Why is it my helper
spirit, why is it you are
apprehensive of me?*

*On the seal rocks I will bring
you game to be caught.*

*I went through the inside of
the universe, my helper, that
one made me afraid.*

*I went down where they are
motioning.*



CUMUGIYAK, CRAZY ONE, SONG

*My house up there, in the
Universe up there you
don't know it.*

*Is it behind the sun, it is
behind the one up above?
(Behind that one up
there the suns up there) –
pik'um up there behind.*

*My helper, I am
approaching you from up
above, I keep trying to
come.*

*My helper, that one's lands
doesn't need performers.*



*Photos and research courtesy of
the Alutiiq Museum and Koniag, Inc.*

CULMINATING ACTIVITY

MASK DRAWING & SONG WORKSHEET

Masks are a form of social history and reflect the beliefs of the time in which they are made. Now it is your turn. Please design a mask that represents something that has happened in your life (or something that could happen, or that you would like to have happen).

Draw the mask, filling up the entire page. Don't forget to title your mask. Then, write a song that goes with your mask (should be between 5-15 lines, does not have to rhyme, but should summarize what is happening in the mask. Be sure to use correct grammar, punctuation and TELL a story).

Think about how does your mask represent an object of social history, ie 100 years from now, how could your mask help archaeologists understand today's youth?

ALASKA'S REGIONS

A UNIT FOCUSED ON ANCSA CORPORATIONS

Grade
4

GRADE 4

Can be adapted for use in an intermediate multi-age setting.

LENGTH: 10 lessons

CURRICULAR AREAS

Social Studies, Cultural Studies, Language Arts, and World Languages: Alutiiq

Reference: Alutiiq Language Level I & II Lessons:

- Level One, Lesson 8 Those Ahead of Us
- Level One, Lesson 13 January Holidays
- Level One, Lesson 16 Easter

OVERVIEW

This unit consists of 10 lessons. It is highly recommended that students make an individual, small group or class map to provide an on-going, hands-on mapping activity. See p. 86 of the *Alaska: A Land in Motion Teacher's Guide* for more detail.

1. What we have in common (30-40 minutes)
2. Finding Alaska (three, 30-40 minute sessions)
3. Alaska's regions (30-40 minutes)
4. Native Peoples of Alaska (two, 40 minute sessions)
5. The Kodiak Archipelago: A Region within Regions (three, 40 minute sessions)
6. The Need For ANCSA: Part I
7. The Need for ANCSA: Part 2
8. ANCSA Regions
9. The Land
10. Corporations

BACKGROUND

The Alaska Native Claims Settlement Act, ANCSA, is one of the most significant land transactions in the history of the United States and American tribal relations. It is also an extremely complex Act, so much so that lawyers are still arguing about the interpretations of some aspects. This unit has been written with the assumption that the teacher may be fairly new to the State and may have little knowledge of this facet of the politics surrounding ANCSA.



This unit is intended to be taught in the Fourth Grade classroom where the abstract concepts are more developmentally appropriate. These concepts: Human Rights, History, Government, Land Ownership and Development, and Finance are at the core of the Act. The unit should be taught in ten - 20 to 30 minute lessons in conjunction with the social studies curriculum. If the *Alaska a Land in Motion* text is being used, this unit should be included in Part 2, Section 14 "Statehood, Land Claims, and the Oil Boom."

A timeline of Alaska history, during the post-purchase years, shows dramatic increases in migration into the Alaska territory then into the state. In 1880 the population of non-Native residents was 430 of 33,426, and in 2006, 106,660 of 670,053 according to <http://www.labor.state.ak.us/research/pop/estimates/TA6R06x.xls>. Also refer to http://www.dced.state.ak.us/oed/student_info/learn/population.htm for current statistics. As the number of people from outside grew, Native families found themselves pushed from lands they had used for millennia. The fight for lands began. Timing for land claim negotiation was right. During the 1960s the United States was in a period of recognition of the rights of its citizens. The 1960s were also a time of growth and development. Oil had been discovered on Alaska's North Slope and oil companies wanted to develop the fields. Alaska Native leaders used these tools to bring about the changes they envisioned. The Alaska Native Claims Settlement Act was the outcome of years of planning, negotiation, and of Native leaders joining together to bring about their vision of a settlement for their lands.

Developed by Chugachmiut, Inc.; Helen Morris, Sub-Regional Curriculum Development Coordinator, Anchorage; and Lennette Ronnegard, Local Education Coordinator, Cordova.

ALASKA'S REGIONS

A UNIT FOCUSED ON ANCSA CORPORATIONS

SUGGESTED MATERIALS

Brown, T. (1998). *Children of the Midnight Sun*. Anchorage, AK: Northwest Books.

de Paola, T. (1970). *Oliver Button Is a Sissy*. New York, NY: Harcourt Brace Jovanovich.

Drabek, A. S. (2008). *Qik'tarmiut Sugpiat Niugneret cali Patritat* (Kodiak Island Sugpiaq Words and Pictures). Kodiak, AK: Alutiiq Museum & Archaeological Repository. (Also known as Alutiiq Picture Dictionary).

Jeffrey, S. & Drabek, A. S. (n.d.). *Kodiak's Native Organizations Profiled*. Kodiak, AK: Kodiak Daily Mirror. (See reprint on page 21).

Nelson, B. (n.d.). *Kodiak Archipelago Map*. Kodiak, AK.

Nicholai, M. (1998). *Saska (Kitaq Goes Ice Fishing)*. Anchorage, AK: Alaska Northwest Books.

Renner, M. (1995). *Girl Who Swam with the Fish*. Anchorage, AK: Alaska Northwest Books.

ADDITIONAL MATERIALS

Alaska Federation of Natives. (1991). "A Scrapbook History: Alaska Native Claims Settlement Act," *Tundra Times*. (See indexed guide at http://www.alaskool.org/projects/AnCSA/anCSA_scrapbook/index.htm)

Arnold, R. D. (1975). *The Alaska Native Claims Settlement Act: Selected Student Readings, Teacher's Guide*. Anchorage, AK: The Alaska Native Foundation.

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Berger, T. R. (1999). *A Long & Terrible Shadow: White Values, Native Rights in the Americas, 1492-1992*. Vancouver, British Columbia: University of Washington Press.

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Case, D. S. (1984). *Alaska Natives and American Law*. Anchorage, AK: University of Alaska Press.

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Frey, Lucille, et al. (1987). *ANCSA: Caught in the Act*. Anchorage, AK: The Alaska Native Foundation.

Lynch, K. (1974). *Alaska Native Claims Settlement Act, A Study Guide, Books I and II*. Anchorage, AK: Adult Literacy Laboratory.

Mallott, B. (2001). *Unfinished Business: Alaska Native Claims Settlement Act*. (Online essay accessible through www.litsite.org).

McClanahan, A. J. & Hillas, J. D. (2001). *Native Corporations: Building a Foundation for Alaska's Economic Destiny*, 1-15. Anchorage, AK: Association of ANCSA Regional Corporation Presidents/CEO's.

Roderick, L., ed. (2008). *Do Alaska Native People Get Free Medical Care? And other frequently asked questions about Alaska Native issues and cultures*. Anchorage, AK: University of Alaska Anchorage and Alaska Pacific University.

Steffian, A. F. & Laktonen Counciller, A. G. (2009). *Alutiiq Traditions: An Introduction to the Native Culture of the Kodiak Archipelago*. Kodiak, AK: Alutiiq Museum & Archaeological Repository.

LESSON 1: WHAT WE HAVE IN COMMON

OVERVIEW

During this activity, students will learn to identify a common characteristic that makes a group a group. Students will learn that the Alutiiq are Alaska Native people and that there are other Alaska Native cultures present in our state.

STANDARDS ADDRESSED

Alaska Content

Science F.1

Geography D.3

Culture E.7, E.8

GOALS/OBJECTIVES

Students will recognize that people are more alike than different. Further, they will learn that stereotyping people, as a group, can be detrimental.

Students will:

- Identify common attributes of groups of objects;
- Describe the differences and similarities among people which are used to identify them as members of a group;
- List one reason that grouping can be harmful or disrespectful.

TEACHER PREPARATION MATERIALS

- An assortment of items which can be sorted by attribute (Lego™ blocks in different shapes, colors and sizes or assorted mixed beans or other items to classify)
- Chart paper for diagrams
- Masking tape circles three discrete circles and two overlapping circles
- *Oliver Button is a Sissy* by Tomie de Paola

ACTIVITY PROCEDURE

1. Start by having a group discussion about items being different and the same. Have students list attributes that may determine a group of objects.
2. Divide the class into small groups. Give each group materials to be sorted and a piece of chart paper

with two discrete circles in which they are to classify items to show different groups. When students have completed classifying their items, have one child report on the reason for the grouping.

3. Hand out items that can be placed into two or more groups. Develop Venn Diagrams to show how these items fit into both.
4. Talk about how people are of different groups using the class as an example. Have students identify different groups in the class by indicating students:
 - who have the same teacher and are in the same grade;
 - who are of the same gender;
 - who are wearing jeans, brown shoes, a jacket, or other items of clothing;
 - whose favorite color is red, blue, or green;
 - and other groups that may be identified.
5. Then have students use the Venn Diagram to show that the class can have differences and similarities. Use masking tape to make a grid on the floor and have students line up to make bar graphs showing differences and similarities in quantity.
6. Read and discuss *Oliver Button Is a Sissy*. Identify the attitudes that other children had about Oliver and the way that he handled their treatment. Have students describe their reactions to the outcome of the story.
7. Hold a discussion on grouping by ethnicity and classify class members into ethnic groups, then group students into two groups – Alaska Native and not Alaska Native; don't single out any child if there is only one in the class.
8. Begin working on the class/small group/individual relief map.

ASSESSMENT/EXTENSION ACTIVITY

Tell Aesop's fable *The Tortoise and the Hare*. Then have students:

- Create a Venn Diagram showing the differences and similarities between a tortoise and a hare.
- Write a short paragraph identifying grouping or stereotyping in the fable, and describe how it is harmful and disrespectful.

ALASKA'S REGIONS

LESSON 2: FINDING ALASKA

OVERVIEW

In this lesson, students will locate Alaska on a globe and maps to identify important cities, bodies of water, mountains, and other land features. Building a raised outline map of Alaska will begin during this lesson with work continuing throughout the unit.

STANDARDS ADDRESSED

Alaska Content

Science D.3

Geography A.1, A.2, B.1, B.7

Culture E.2

GOAL/OBJECTIVES

Students will develop an awareness of Alaska's location in relation to the United States and the world.

Students will:

- Locate Alaska on a globe or world maps;
- Identify and name their home community and its important land features.

TEACHER PREPARATION MATERIALS

- Globe
- Flashlight or lamp
- Maps of the world, North America and Alaska
- Topographical maps of Alaska
- Local maps of your community
- Outline map of the world for each student
- Crayons or markers
- 4'x4' sheet of 1/4" plywood or particle board, newspapers, glue, paint and brushes
- Elder or Recognized Expert to teach local coordinate system

ACTIVITY PROCEDURE

1. Use the globe and flashlight to demonstrate the way that the earth revolves around the sun causing the seasons. Point out the equator, prime meridian, Arctic Circle, both Eastern and Western

hemispheres, longitude and latitude lines, and the compass rose. Follow the time zones and show the class that lines are eliminated as they cross Alaska. Then have students describe the number of time zones into which Alaska should be divided and brainstorm reasons that there are only two.

2. Have students find North America and then Alaska on the globe. Use comparative words to describe Alaska based on the visual information found on the globe. (Alaska is divided into two days. It's the farthest north and farthest west state. It has the longest and shortest days of any other state. It has the most natural time zones, and so on)
3. Show students the map of North America, point out major features, (oceans, major cities, mountains, and rivers.) Have students find Alaska on the map and use comparative language to describe Alaska. (Alaska has the most glaciers. It is the only state above the Arctic Circle. It has the longest river of any state, and so on.)
4. Study a large flat map of Alaska. Have students find their home community and identify surrounding communities and landmarks. Teach location words — north, east, south, and west, and so on. Then identify a place in Alaska and have students describe its location.
5. Introduce the Elder or Recognized Expert and have them share local place names and landmarks.
6. Continue working on the class/small group/ individual relief map.

ASSESSMENT/EXTENSION ACTIVITY

- Give each student an orange and a marker and then have them draw the equator, prime meridian, and Arctic Circle on the orange. Finally, they should locate Alaska. When complete, allow students to peel and eat the orange.
- Hand out blank world maps. Have students mark the equator, prime meridian, Arctic Circle and mark South Central Alaska. Point out their home community and identify the landmarks.

ALASKA'S REGIONS

LESSON 3: ALASKA'S REGIONS

OVERVIEW

Students will explore the unifying characteristics of the five geographic regions into which Alaska is often divided. It is important to note that the Kodiak Archipelago is often seen grouped with the South Central region and/or the Western. This lesson can be adapted for use with the Smart Board.

STANDARDS ADDRESSED

Alaska Content

Geography A.1, A.2, A.3, B.1, B.7
Culture E.2

GOAL/OBJECTIVES

Students will understand what regions are and ways they might be formed.

Students will:

- Use mapping skills to identify important attributes of a region;
- Name and describe three of six regions in Alaska.

TEACHER PREPARATION MATERIALS

- Large wall map of Alaska
- A large blank outline of each geographic regions six outline maps of Alaska to be used in small groups
- *Alaska a Land in Motion, Teacher's Guide* by Patricia Partnow, maps from p. 116-127 for each student
- Glue, pencils, and markers
- Chart showing the regions with a list of distinctive features, such as below (save chart for Lessons 4-6):

Sample Chart

	Far North (Arctic)	South East	Interior	South Central	Western
Oceans					
Mountains					
Rivers					
Hills					
Glaciers					
Tundra					
Delta					
Islands/ Peninsulas					

ACTIVITY PROCEDURE

1. Remind students of the attributes studied in Lesson One. Make a list of geographic terms, specifically land and water forms and define each term. Have students point out the feature on the wall map.
2. Divide the class into five groups, and assign each a geographic region to research. Hand out blank maps of their assigned region.
3. Then, using pencils, students draw the major geographical features that form the boundaries of their region. Have the students name the assigned region and two regions that border theirs. The region itself should not be colored; this will be done in the next lesson. Have the students report their findings to the class. Fill in the chart as children report their findings.
4. Have students glue their map on larger paper.

ASSESSMENT/EXTENSION ACTIVITY

- Prepare a grid listing the six regions and have students identify five attributes for each.

Sample Chart

Region	Land Features	Water Features	Position	Mountains	Hub Town
Far North (Arctic)					
South East					
Interior					
South Central					
Western					

- Follow the activities outlined on p. 85-101 in the *Alaska a Land in Motion, Teacher's Guide*, if time and student interest permit.
- Continue working on the class/small group/individual relief map.

ALASKA'S REGIONS

LESSON 4: NATIVE PEOPLES OF ALASKA

OVERVIEW

The great State of Alaska is rich in heritage, traditions and culture of the Alaska Native Peoples. This lesson will introduce students to Alaska's Native people and their homelands.

STANDARDS ADDRESSED

Alaska Content

Science F.1, F.2

Geography A.1, A.2, B.1, B.7, D.3

Culture E.2

GOAL/OBJECTIVES

Students will develop an awareness of the Native cultures in Alaska and relate cultural practices to the regions from which the Native people originated.

Students will:

- Identify the names of the Alaska's Native people;
- Identify their traditional regions;
- Identify at least one cultural practice for each of the three groups.

TEACHER PREPARATION MATERIALS

- *Native Cultures in Alaska and Alaska's Native People* by Alaska Geographic
- *Alaska a Land in Motion, Teacher's Guide* by Patricia Partnow (p. 54 - 59)
- *Alaska Native Language Map* by Alaska Native Language Center for each group
- Alaska's six regions maps made during Lesson 3
- A map of Alaska showing the different places Alaskan Natives live with detachable names
- Books about Alaskan Native cultures which show cultural activities to be put into the classroom library. These books could include:
 - *Kitaaq Goes Ice Fishing* (Yup'ik) by Margaret Nicholai
 - *Girl Who Swam with the Fish* (Athabaskan) by Michelle Renner
 - *Children of the Midnight Sun* by Patricia Brown
 - *Big Alaska: Journey Across America's Most Amazing State* by Debbie Miller
 - Many others available through the library

TEACHER PREPARATION STEPS

- See the glossary for pronunciation of the Native Cultural groups, their languages, and regions.
- Work with an Alutiiq speaker to learn to pronounce the name of the local corporation.

ACTIVITY PROCEDURE

1. Introduce the *Alaska Native Languages Map* and explain the color coding. Name the languages and the groups of people who speak those languages.
2. Have students return to the same groups they worked in during Lesson Three and give each group a copy of the language map. Students are to identify the major communities within the language group, the total number of speakers and compare the language region with the physical region from the map studies of Lesson Three. Have the students color the regions to match the language map and add the information to the chart.
3. Have students practice saying the names of Alaska Native cultural groups and their languages.
4. Hand out copies of *Native Cultures of Alaska*, *Alaska's Native People*, and other materials so that students are able to study the culture, language group, customs, prominent to the region assigned. Have each group list cultural activities and artistic practices in the region assigned and add them to the chart. Then have team spokespersons report their findings. Fill in a chart as shown below as children report their findings.
5. Read at least one of the storybooks aloud to the class and discuss the information.
6. Continue working on the class/small group/individual relief map.

Region	People	Language(s)	Cultural Practices
Far North (Arctic)			
South East			
Interior			
South Central			
Western			

ALASKA'S REGIONS

LESSON 5: KODIAK ARCHIPELAGO: A REGION WITHIN REGIONS

OVERVIEW

Based on Lessons Three and Four, students will begin research of the Kodiak Archipelago region. This region is also a cultural region. Native people of the region have:

- a unique culture, history, and ancestry
- a common language
- common goals and needs
- common lifestyles
- common use of local natural resources

The Kodiak Archipelago's cultural region includes the communities of Akhiok, Old Harbor, Karluk, Larsen Bay, Ouzinkie, Port Lions and the town of Kodiak. There are also a number of uninhabited villages that many Native families reference as home.

STANDARDS ADDRESSED

Alaska Content

Science F.1, F.2, F.3

Geography A.1, A.2, B.1, B.7, D.3, E.1, E.2

Government and Citizenship C.5

History A.5, B.1b

Culture D.1, E.2, E.7, E.8

GOAL/OBJECTIVES

Students will transfer their knowledge of the geographic and cultural features of a region to learn about the Kodiak Archipelago.

Students will:

- Identify the boundaries of the Kodiak region and the larger geographic region in which it is located;
- Name the Native peoples who call the Kodiak region home and identify other regions in the state where people of these cultural groups live;
- Identify at least two common cultural traits of Alutiiq people;
- Name the seven communities found within the Kodiak Region.

TEACHER PREPARATION MATERIALS

- Chart from Lesson 3 on the six regions of Alaska
- Alaska Map of the six geographic regions (Lesson 3)
- Map of the Kodiak Region for each student, can be page 119 (large map) or 120 (small map) from *Alaska a Land in Motion, Teacher's Guide*
- Wall size map of Kodiak region (enlarge student map)
- Map of the Chugach region

- *Alaska Native Languages Map* by Alaska Native Language Center
- One storybook written or translated into Alutiiq and audio of the text
- Elder or Recognized Expert or village historian to describe traditional hunting methods, food, and dress
- Bruce Nelson's wall map of the Kodiak Archipelago

ACTIVITY PROCEDURE

1. Review and discuss information on the chart developed during Lesson 3 by identifying the geographic features that form the boundaries of a region.
2. Focus on the Kodiak region of Alaska. Identify its boundaries and land features. Review the language map and identify the language spoken by a majority of the Native people of Southcentral Alaska. Use a storybook written in or translated into Sugt'stun and its accompanying audio recording to hear the sound of the Sugt'stun language.
3. Use the maps of the Kodiak Region and compare it with the map of Southcentral Alaska. Mark the wall map of Southcentral to show the Kodiak Region. Use the *Alaska Native Languages Map* to identify the Sugt'stun speaking areas. Use chalk to show the Kodiak Region.
4. Have students find the names of the communities of the Kodiak region, then place them correctly on a wall map of South Central Alaska.
5. Introduce the Elder or Recognized Expert or village historian and ask him or her to discuss traditional hunting and gathering methods, foods used throughout the year, and traditional clothing.
6. Ask the Elder or Recognized Expert or village historian to show the areas where people had seasonal camps to harvest resources.
7. Continue working on the class/small group/individual topographical map of Alaska.

ASSESSMENT/EXTENSION ACTIVITY

Give each student a blank map of South Central Alaska and instruct them to:

- Mark the boundaries of the Kodiak Archipelago Alaska Region.
- Draw or name the three lands or water features.
- Name the Indigenous people who call the Kodiak Alaska Region home and identify their language(s).
- List two common cultural traits of the Indigenous people.
- Locate and name each of the seven Kodiak communities.

ALASKA'S REGIONS

LESSON 6: THE NEED FOR ANCSA: PART 1

OVERVIEW

Students will explore spatial needs for various activities. To help students transfer experiential understanding of space needs to the Alaska Native need for and right to traditional lands, the material from Lessons 3: Alaska's Regions, and 4: Native Peoples of Alaska, will be reviewed. Concepts developed through this exploration will be used in Lesson 7 to help gain a better understanding of the need for the Alaska Native Claims Settlement Act. This lesson is designed to introduce ANCSA History concepts 7 through 9.

STANDARDS ADDRESSED

Alaska Content

Science F.1

Geography B.2, B.3, B.4, D.1, D.3, D.5, F.1

Culture E.5, E.6, E.7

GOAL/OBJECTIVES

Students will recognize the impact that human population

Students will:

- Calculate amount of space needed for exercise;
- Identify one subsistence resource used by Native people of the community that traditionally required travel to a seasonal camp.

TEACHER PREPARATION MATERIALS

- Elder or Recognized Expert to describe the traditional seasonal activities which required travel to camps.
- 5' x 5' masking tape square on the floor (larger or smaller depending on the size of the class)
- Blank map of six Alaskan regions, sheet of craft paper (about 36" x 42"), markers

TEACHER PREPARATION STEPS

- A set of topographical maps, which cover the hunting, fishing, and gathering areas traditionally used by the community.
- Meet with the Elder or Recognized Expert to plan the presentation. Gather any materials needed to make the presentation interesting.
- Use masking tape to make a square on the floor about 5' x 5'.
- Tape measure or yardstick and string.

ACTIVITY PROCEDURE

1. Group students around the square. Have two students enter the square and begin to do jumping jacks or another exercise that requires space. After a few jumping jacks, add two more students, a little later add two more. By then, the square should be quite crowded. Have students explain how it felt to try to exercise and not hurt a classmate. Talk about the amount of space required to exercise. Demonstrate how square footage is calculated using the masking tape square and additional tape to make a grid. Calculate square footage of the square. Then pair students and have them measure the arm span of their partners and figure the square footage required for one person to do jumping jacks or another exercise and not intrude on another.
2. Introduce the Elder or Recognized Expert and the topic of the guest lecture. As a part of the lecture, ask the Elder or Recognized Expert to mark the series of topographical maps his or her family used for hunting, fishing, and gathering. Allow time for students to ask questions once the talk is complete. Use string to outline the areas the Elder or Recognized Expert has marked on the maps and do a rough estimate of the amount of space required based on the map scale. Compare the area used to an area surrounding the community. Discuss traditional space needs.
3. Review material covered in Lessons 3 and 4. Have students rename the regions of Alaska, the peoples who inhabit them, and the major resources used.
4. Discuss the resources people brought to Alaska. Describe the Russian arrival in Alaska, their use of resources, and the sale to the US. Show the growing percentage of people from outside and compare it with the number of Alaska Natives (chart below).

Note: A comparison of the number of Native and non-Native people in Alaska. (US Census Bureau & IHS)

Year	Natives	Non-Natives	Total
1880	32,996	430	33,426
1890	25,354	6,698	32,052
1900	29,536	34,056	63,592
1910	25,331	39,025	64,356
1920	26,558	28,478	55,036
1930	29,983	29,295	59,278
1940	32,458	40,066	72,524
1950	33,863	94,780	128,643
1960	43,081	183,086	226,167
1970	51,712	250,461	302,173
1980	64,103	337,748	401,851
1990	85,698	464,345	550,043
2000	119,241	507,691	626,932

ALASKA'S REGIONS

LESSON 7: THE NEED FOR ANCSA: PART 2

OVERVIEW

During this lesson, students will learn that ANCSA is an acronym for "Alaska Native Claims Settlement Act." Further, students will be introduced to the concept that as more outsiders moved into Alaska, the traditional lands of Alaska Natives were taken and a new value for land ownership was introduced. This lesson is designed to introduce ANCSA History concepts 10 to 12.

STANDARDS ADDRESSED

Alaska Content

Geography B.2, B.3, B.4

History B.2, B.4

Government and Citizenship D.4, D.5, D.6

Culture E.5, E.6, E.7

GOALS/OBJECTIVES

Students will recognize the changes over time as people from the outside moved into Alaska; understand the different values and traditions new Alaskans brought with them; and understand the impact of those values on the Indigenous peoples.

Students will:

- Describe the increasing number of non-Native people who moved into Alaska and describe impact immigration had on Alaska Natives;
- List three things that attracted outsiders to Alaska.

TEACHER PREPARATION MATERIALS

- [Alaska Timeline](#) by Alaska Native Heritage Center or make one following the Alaska History and Cultural Studies found at www.akhistorycourse.org/timelines
- Alaska population chart showing the differences in population between Alaska Natives and non-Natives (shown on p. 71, previous page).

TEACHER PREPARATION STEPS

- Make signs that say A, N, C, S, A with a definition on the back what each letter stands for (Alaska Native Claims Settlement Act).
- Prepare an Alaska timeline and a population chart.

ACTIVITY PROCEDURE

1. Remind students of Lesson Four: Native Peoples of Alaska, and Lesson Six: The Need for ANCSA. Have students describe why land is important to Alaska Native peoples.

2. Introduce the [Alaska Timeline](#). Point out the arrival date of the first outsiders and show where they landed. Make a card that shows how many people came and how many stayed in Alaska.
3. Use the population chart to show the groups of new arrivals. Find the first year that the non-Native population outnumbered the Native population. Tell students that the new people came to claim the rich resources that Alaska owns. Review Lesson Three, Alaska's Regions. Have students describe one rich resource that each region owns. Have students describe how they might feel if they saw people from the outside come in and take what they believed was their own.
4. Mark 1971 on the timeline. Tell students that in 1971, the United States government made an agreement with the Alaska Native people. This agreement was called the Alaska Native Claims Settlement Act.
5. Have five students stand in front of the class, holding in order the signs that read A, N, C, S, A., as you and the students explain what each letter means; have the student turn it over for everyone to see. Tell the class that this Act established 12 regional corporations, gave Alaska Natives money in compensation for land, and allowed corporations and individuals to select lands.
6. Continue working on the raised outline map of Alaska.

ASSESSMENT ACTIVITY

FOR LESSONS 6 & 7

Reform the study groups from Lessons Three and Four. Give each group a region map, sheet of craft paper, and markers. Post charts and maps that were made during the lessons. Groups are to:

- Enlarge the region on the craft paper.
- Mark or draw mountains, rivers, lakes, tundra, and other land and water features.
- Make a sidebar list of resources traditionally used by Native people and show them roughly on the map.
- Map the location of two resources that a traditional family might have used which required travel to a seasonal camp.
- Map the location of one resource that outsiders might have come to harvest.

ALASKA'S REGIONS

LESSON 8: ANCSA REGIONS

OVERVIEW

Under ANCSA, Alaska's geographic and cultural regions were further divided into 12 corporate regions. Students will have an opportunity to explore the regions and discover more about the lands and the people who live there. This lesson is designed to reinforce ANCSA *Changing Values* concept three:

3. *This Act did many things for Alaska Native peoples. Most important it:*

- *Divided the state into 12 regions and gave them money to form corporations; and*
- *Gave title to lands that Native peoples had owned through usership for thousands of years.*

STANDARDS ADDRESSED

Alaska Content

Geography B.1, B.2, B.3, B.4, B.7

Government and Citizenship E.1, E.2, E.5

Culture E.4

GOAL/OBJECTIVES

Students will make the connection between the 12 regions into which Alaska was divided, the Native peoples and their cultures and languages.

Students will:

- Name four of 12 regions created under ANCSA;
- Identify the ethnic background of the majority members of named regions.

TEACHER PREPARATION MATERIALS

- Blank ANCSA boundaries wall map of Alaska
- Detachable name tags of each ANCSA Region
- Map showing six regions of Alaska (from Lesson 3)
- *Alaska Native Languages Map* by Alaska Native Language Center
- One blank boundary maps of the 12 ANCSA regions for each student (*Alaska in Maps, Teacher's Guide* p. 115)

TEACHER PREPARATION STEPS

- Create 12 detachable name tags for the wall map of Alaska identifying an ANCSA region.

- Develop a *Which Region Has* game. For example, Which Region Has: (resources such as mining, forestry, fish, etc.); the most shoreline; most miles of river; tallest mountain; highest mountain range; longest mountain range; coldest average temperature; warmest average temperature; most inches of snowfall; most inches of rainfall; most miles of railroad; most miles of highway; most volcanoes; most tundra, and so on.

ACTIVITY PROCEDURE

1. Review the material from Lesson Three, Alaska's Regions. Help students recall how the regions were formed. Then hand out the blank ANCSA boundaries map. Ask students to compare the ANCSA regions, *Alaska Native Languages Map*, and a map showing Alaska divided into six geographic regions. Have students identify the differences and similarities, and make speculations about the people who are members of the ANCSA regions.
2. Using name tags, discuss the way names reflect the people and the area. These regions are:
 - Arctic Slope Regional Corporation
 - NANA (Northwest Arctic Native Association) Regional Corporation
 - Bering Straits Native Corporation
 - Doyon, Limited
 - Calista Corporation
 - Bristol Bay Native Corporation
 - The Aleut Corporation
 - Koniag, Inc.
 - Cook Inlet Region Incorporated
 - Chugach Alaska Corporation
 - Ahtna Incorporated
 - Sealaska Corporation
3. Show the students maps and go through each name. Remove the names from the wall map. Mix them up and have students take turns placing them in proper place.
4. Play *Which Region Has*. Use the enlarged boundary map and name tags as regions are identified.
5. Continue working on raised outline map of Alaska.

ASSESSMENT ACTIVITY

Hand out blank ANCSA boundary maps. Have students write ANCSA region names in as many regions as able and identify the Indigenous peoples of each region.

ALASKA'S REGIONS

LESSON 9: THE LAND

OVERVIEW

This lesson focuses on the land selection by the local ANCSA corporations on Kodiak Island. A Recognized Expert, perhaps an ANCSA corporation CEO, will be the focus of teaching this lesson. This lesson is designed to teach ANCSA *Changing Values* concept three:

3. *The Act did many things for Alaska Native peoples. Most important it:*

- *Gave title to lands that Native peoples had owned through usership for thousands of years.*

STANDARDS ADDRESSED

Alaska Content

Geography D.3, E.1, E.2

Government and Citizenship E.1, E.2, E.5

Culture E.5

GOAL/OBJECTIVES

Students will understand the importance of land ownership and rights to Alaska Native peoples.

Students will:

- Identify one thing that the local corporation has done with its land;
- Identify one thing that Koniag, Inc. did with its land.

TEACHER PREPARATION MATERIALS

- 50' measuring tape
- Four stakes with colored surveyor's tape or other bright colored marking tape
- Recognized Expert to talk about personal and corporate land selections
- Maps showing corporate lands (local office)
- Photographs of buildings that are owned by the local corporations and Koniag Inc.

TEACHER PREPARATION STEPS

- Identify a place on the school ground to measure and stake out an acre of land. An acre is 43,560 square feet. A rectangle 200' x 218', 300' x 145', 400' x 109', or 213' x 213' will be an adequate but not completely accurate representation of an acre.

- Plan with a locally Recognized Expert to discuss the land selection process. Ask the expert to talk with students about:

1) *How many acres did individuals and corporations received?*

2) *How the lands that were selected by the local corporation and Koniag, Inc?*

- Display corporation lands maps for Koniag, Inc. and a local ANSCA Corporation, such as:
 - Afognak Native Corporation
 - Akhiok-Kaguyak, Inc.
 - Anton Larsen, Inc.
 - Leisnoi, Inc.
 - Natives of Kodiak, Inc.
 - Old Harbor Native Corporation
 - Ouzinkie Native Corporation

ACTIVITY PROCEDURE

1. If students understand long division, give them the number 43,560 and have them figure the different ways that an acre can be divided. Otherwise, take students outside and measure an acre using one of the dimensions listed above. Talk about the size of an acre. Have children provide descriptive words to portray size, location, and use.
2. Introduce the Recognized Expert and the info. to be covered. Be sure the guest lecturer covers:
 - *What have local corporations done with their land?*
 - *What has Koniag, Inc. done with its land?*
3. Visit one building owned by the local Corporation, or Koniag, Inc., and describe how the building is used. *Note: Be sure that you go to a corporation-owned building not a tribally-owned building.*
4. Continue working on raised outline map of Alaska.

ASSESSMENT ACTIVITY

- Have students write two sentences describing two things the local corporation did with ANCSA selected lands.
- Have students write two sentences describing two ways Koniag, Inc. has used its selected lands.

LESSON 10: CORPORATIONS

OVERVIEW

The purpose of establishing the local and regional corporations was to make money for their shareholders, and to compensate them for lands they could no longer use. Many corporations have had spectacular successes as shown by the dividends they have paid to their shareholders. In this lesson, students will explore the success of their local corporations. This lesson is designed to teach *ANCSA Changing Values* concept three:

3. *This Act did many things for Native peoples. Most important it:*

- *Divided the State into 12 regions and gave them money to form corporations.*

STANDARDS ADDRESSED

Alaska Content

Government and Citizenship E.4, E.5, E.6
Culture E.6, E.7

GOALS/OBJECTIVES

Students will gain an understanding of a corporation as a group of people working together for the common goal of earning money.

Students will:

- Name the local and regional corporations;
- Identify two ways the corporations make money.

TEACHER PREPARATION MATERIALS

- Cards with the following vocabulary words: investment, shareholder, risk, high risk, low risk, profit, loss, dividend, board of directors, and development, as they pertain to finance (look at permanent fund dividend materials for definitions)
- Corporate Leader to discuss the corporation's holdings, its income, and the amount and date of the most recent dividend.

TEACHER PREPARATION STEPS

- Plan with an ANCSA corporate leader for the kind of information you want students to learn. Be sure you include any of the vocabulary words that he or she will be using on the cards so that children know what they mean during the lecture. For Fourth Graders, financial concepts should be very general.



ACTIVITY PROCEDURE

1. Teach the meaning of the vocabulary words. When students have a good understanding, let them know the words will be used in the lecture.
2. Introduce the Elder or Recognized Expert or corporate leader and give a preview of the talk.
 - Ask the Recognized Expert to name and describe the investments the regional or local corporation has made. Make a list of the investments and ask which are most and least profitable and which were high or low risk. Compare the profits of the high and low risk investments, the amount of profit that the corporation makes each year and if there is a loss, the amount of the loss.
 - Find out if any of the land that the corporation chose has been developed and whether or not a profit was made on the development.
 - Find out if any corporation land was sold to the Exxon Valdez Oil Spill Trustees. If so, how has the change in ownership impacted local land use.
 - The amount of the most recent dividend.
3. Continue working on raised outline map of Alaska.

ASSESSMENT/EXTENSION ACTIVITY

List four investments – two for the local corporation and two for the regional corporation.

- Have students fold their paper in half and write the name of one corporation on each half.
- Identify the investment by corporation and describe the investments as profitable or not, high risk or not.

ALASKA'S REGIONS: ANCSA

UNIT ASSESSMENT

Student: _____

Scale: 4 — Independent 3 — Proficient 2 — Developing 1 — Beginning

EXPECTED OUTCOMES FOR UNIT

1. Student used knowledge of attributes to describe differences and similarities and identified ways that stereotyping is harmful or disrespectful.	
2. Student located Alaska on a blank map, marked their home community, identifying a local land feature.	
3. Student identified the attributes of three of six Alaskan regions.	
4. Student identified the Indigenous people and their languages and cultural practices for each of the six Alaskan regions.	
5. Student marked the boundaries of the Kodiak Alutiiq or Koniag Region on a blank map of Southcentral Alaska and identified the seven communities found in the Region. Student identified the Native peoples who call the Kodiak Alutiiq Region home and described two cultural traits of the Sugpiaq/Alutiiq people.	
7. Student described the pressure of non-Native in-migration had on traditional subsistence practices, and identified resources which attracted outsiders to Alaska.	
8. Student identified the 12 ANCSA regions on a blank boundary map and named the Indigenous people of each region.	
9. Student identified and described ways that both the local and regional corporations have done with lands selected under ANCSA.	
10. Student correctly identified both the local and regional corporations and described ways that each corporation earns money for shareholders.	
11. Student participated effectively in lesson activities.	
12. Student treated classmates, teacher, and guests with respect and listened attentively to guest speakers.	
13. Student worked to the best of his or her ability.	

Teacher comments:

OUTDOOR SURVIVAL

A UNIT FOCUSED ON SURVIVAL SKILLS

Grade
5

GRADE 5

Can be adapted for use in an intermediate multi-age setting.

LENGTH: 9 lessons (up to 21 sessions)

CURRICULAR AREAS

Social Studies, Science, Healthy Living, Cultural Studies, and World Languages: Alutiiq

Reference: Alutiiq Language Level I & II Lessons:

- Level One, Lesson 7 Good Meals
- Level One, Lesson 10 What Do You Wear?
- Level One, Lesson 17 Tools Help Us Work
- Level One, Lesson 18 Transportation
- Level Two, Lesson 1 Weather
- Level Two, Lesson 13 Plants
- Level Two, Lesson 14 Tools
- Level Two, Lesson 16 Traditional Clothing

OVERVIEW

This unit consists of 9 lessons.

1. Learned survival skills (40 min session, plus literature experience to build background information)
2. Be cautious and observant (Four-five, 40 min sessions)
3. Survival pack (40 min)
4. Are you lost? (40 min)
5. Clothing gives protection (two, 40 min sessions)
6. Building a shelter (two-three, 40 min sessions)
7. Signals (two-three, 40 min sessions)
8. Safe drinking water (two, 40 min sessions)
9. Emergency foods (two-three 40 min sessions)

BACKGROUND

The Alutiiq people have developed knowledge of the environment which has allowed them to survive through thousands of years. Young people frequently make use of the environment surrounding the



community for subsistence and recreation and need to learn those skills in the event that they become lost or separated from their families. This unit is not intended to take the place of survival knowledge from the family but to reinforce it.

In today's world thoughts of survival bring about visions of needing survival packs filled with expensive equipment and supplies. Packs are wonderful things on family outings when there is a vehicle or several people to carry the packs. In reality, packs are rarely there in a real emergency. The most important survival pack one carries is knowledge and skill based on experience and practice. Being prepared, and therefore, preventing putting yourself in survival situations will be emphasized throughout this unit.

This unit is based on material found in the Alaska Sea Grant College Program's Outdoor Survival Training for Alaska's Youth. This material recognizes seven steps for survival: Recognition, Inventory, Shelter, Signals, Water, Food, and Play. With the exception of Play, each of the steps is covered in this unit. The unit does not encourage fire building without direct supervision from skilled adults, as many children may lack the experience to build and manage fires safely.

Developed by Chugachmiut, Inc.; Trudy Dotomain, Local Education Coordinator, Seward; and Helen Morris, Sub-Regional Curriculum Development Coordinator, Anchorage.

OUTDOOR SURVIVAL

A UNIT FOCUSED ON SURVIVAL SKILLS

SUGGESTED MATERIALS

Alutiiq Museum. (n.d.). *Alutiiq Harvest Calendar*. [unpublished].

Garza, D. (1993). *Outdoor Survival Training for Alaska's Youth* (Instructor Manual and Student Manual). Fairbanks, AK: Alaska Sea Grant College Program.

Griese, A. A. (1978). *The Wind Is Not a River*. Honesdale, PA: Boyd Mills Press.

Rogers, S. (2006). *Salmon and Sockeye*. Anchorage, AK: Publication Consultants.

Bania, M. (2004). *Kumak's Fish*. Anchorage, AK: Alaska Northwest Publishers.

Dixon, A. (1999). *Blueberry Shoe*. Anchorage, AK: Alaska Northwest Publishers.

Drabek, A. S. (2008). *Qik'rtarmiut Sugpiat Niugneret cali Patriitat* (Kodiak Island Sugpiaq Words and Pictures). Kodiak, AK: Alutiiq Museum & Archaeological Repository. (Also known as Alutiiq Picture Dictionary).

Drabek, A. S. (2008). *Red Cedar of Afognak: A Driftwood Journey*. Kodiak, AK: Native Village of Afognak.

Garza, D. (2005). *Common Edible Seaweeds in the Gulf of Alaska*. Fairbanks, AK: Alaska Sea Grant College Program.

George, L. B. (1995). *Around the Pond: Who's Been Here?* New York: NY: Greenwillow Books.

Guenther, J. (2003). *Turnagain Ptarmigan! Where Did You Go?* Seattle, WA: Paws IV.

Huffmon, B. & Sloat, T. (2004). *Berry Magic*. Anchorage, AK: Alaska Northwest Books.

Kodiak High School. (1985). "A Tale of a Shipwreck," *Iluani*, 2: 4, pp. 28-31.

Kodiak Resource Development. (n.d.). *Guide to Brown Bear Country with Larry Van Daele*. Kodiak, AK: Kodiak Resource Development. (video)

McCloskey, R. (1993). *Blueberries for Sal*. New York: NY: Puffin Books.

McMillan, B. (1998). *Salmon Summer*. New York, NY: Houghton Mifflin Co.

Nail, J. D. (1998). *Whose Tracks Are These?* New York, NY: Roberts Reinhart Publishers.

Native Educators of the Alutiiq Region (NEAR). (2004). *Alutiiq Spring Plants Curriculum Unit*. Kodiak, AK: Native Educators of the Alutiiq Region (NEAR).

Schofield, J. J. (1989). *Discovering Wild Plants: Alaska, Western Canada, The Northwest*. Anchorage, AK: Alaska Northwest Books.

Steffian, A. F. & Laktonen Counciller, A. G. (2009). *Alutiiq Traditions: An Introduction to the Native Culture of the Kodiak Archipelago*. Kodiak, AK: Alutiiq Museum & Archaeological Repository.

Stevens, B. (n.d.). *Kodiak Tidepool Guide*. (Unpublished with Alutiiq Translations).

INTERNET LINKS

Alaska Seas & Rivers Curriculum: An Alaska Sea Grant K-8. <http://seagrant.uaf.edu/marine-ed/curriculum/kindergarten.html>

Tide Pool Etiquette Guide: B&W Tidepooling Booklet related to beaches in Homer, AK: [http://www.prattmuseum.org/education/Linked%20Pages/Tidepooling Booklet B&W.pdf](http://www.prattmuseum.org/education/Linked%20Pages/Tidepooling%20Booklet%20B&W.pdf)

Alaska Seas and Rivers Curriculum
Standards based marine/aquatic science units for K-8. <http://seagrant.uaf.edu/marine-ed/curriculum/>

Alaska Native Knowledge Network Winds and Weather Section II by Ramoth, J. & Stephens, S. found at: <http://ankn.uaf.edu/curriculum/units/Winds/sectionii.html>

Additional material covering outdoor survival skills can be found online under Boy Scouts of America (<http://www.scouting.org/search.aspx?q=outdoor%20survival>), and Search and Rescue. British Columbia, Canada has developed many cold climate survival courses for youth (<http://www.bcsara.com/index.php>). This material could be used to enhance and extend these lessons.

OUTDOOR SURVIVAL

LESSON 1: LEARNED SURVIVAL SKILLS

OVERVIEW

In this lesson, students will be able to tell other students how their family members have survived using their own skills in a dangerous or survival situation. Students will be able to better understand that every region of Alaska has conditions that require knowledge to survive, and become familiarized with the importance of taking precautions and carefully observing the weather and surroundings before hunting or going on an outing.

STANDARDS ADDRESSED

Alaska Content

Skills for a Healthy Life A.1, A.6, B.3, D.2
Culture A.1, A.6, B.3, C.3, D.1, D.3, D.5

GOAL/OBJECTIVES

Students will understand that Alutiiq people have taught survival knowledge from one generation to another through many generations.

Students will:

- Identify one survival skill they have learned from an Elder or Recognized Expert;
- Identify two survival skills the children in the book, *The Wind Is Not a River*, learned from their families.
- Identify three different survival skills used in three different survival situations (skiff, forest, open land/beach)

TEACHER PREPARATION MATERIALS

- *The Wind is Not a River* by Arnold Griese
- Map of Alaska
- *A Tale of a Shipwreck* in *Iluani*

ACTIVITY PROCEDURE

1. Discuss *The Wind is Not a River* by Arnold Griese and read aloud the story, *A Tale of a Shipwreck*. Discuss how one might take special precautions first before going out on an outing or hunting trip. Hunters in the Alutiiq culture have learned to be very observant and cautious before going out



on an outdoor adventure (looking at the clouds/ weather, observing the ocean and its swells, looking at the sunrise, checking gas tank on skiff/ speed, etc.).

2. Identify the survival skills the children in the story learned from their families.
3. Find the Aleutian Islands on a topographical map of Alaska and compare that region with the Kodiak Archipelago region. Identify large areas of forest habitat on Kodiak Island as compared to areas of the island where spruce trees are scarce. Discuss/review how one might survive in three different habitats: forest, water (on boat/skiff), or open land/beach. Identify what natural resources one can use in each habitat.
4. Compare the survival knowledge the children from the story had with that of the children in the class.
5. Have each child name one survival skill they learned from an Elder or Recognized Expert.

ASSESSMENT/EVALUATION

Have students write a 5 paragraph essay telling of three survival situations, and/or skills they learned from a family member, friend, or Elder. Make sure the 5 Paragraph essay includes an introduction, three middle paragraphs, and a conclusion.

OUTDOOR SURVIVAL

LESSON 2: BE CAUTIOUS & OBSERVANT

OVERVIEW

Being prepared and preventing survival situations emphasized throughout this lesson will teach the importance of staying in the line of sight with their group and the importance of the 'buddy system.' Bear safety will be emphasized. Proper clothing as your first line of defense against the elements will be explored.

STANDARDS ADDRESSED

Alaska Content

Skills for a Healthy Life C.5, C.6, D.2

Culture A.6, B.1, C.3, D.5

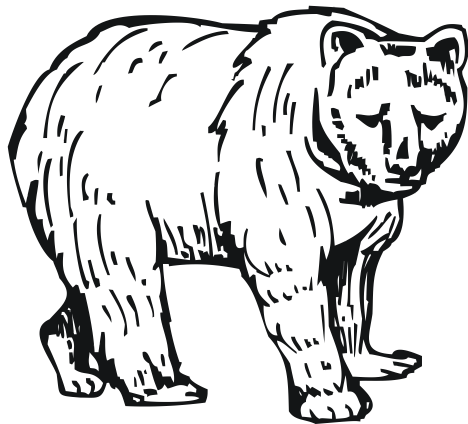
OBJECTIVES

Students will:

- Demonstrate line of sight and buddy system while in the field;
- Demonstrate proper behavior in 'bear country';
- Understand the Alutiiq relationship to bears and the adage "Respect the bear. If you leave it alone, it will leave you alone."

TEACHER PREPARATION MATERIALS

- *The Wind Is Not a River* by Arnold L. Griese
- A collection of bright colored objects which students can recognize and name
- *Guide to Brown Bear Country with Larry Van Daele*, Kodiak Resource Development, Kodiak, AK (video)
- Chapter one of *Outdoor Survival Training for Alaska's Youth*



TEACHER PREPARATION STEPS

- Read aloud or have reading groups read ahead of time the book, *The Wind is Not a River*, or other appropriate title related to survival in the local environment.
- Preview the bear videos to better engage students in the material
- Read and prep activities from Chapter One of *Outdoor Survival Training for Alaska's Youth*

ACTIVITY PROCEDURE

1. Demonstrate line of sight by placing easily identifiable objects around the room. Then have children identify everything they can see without moving their heads and bodies.
2. Talk about dangers of children leaving a partner's line of sight. For example: getting lost, animal dangers, and water dangers.
3. Have students identify people who might be effective partners (same age or older, not the very young child, etc.). Describe the responsibilities each partner has to each other.
4. Share the *Bear Country* video and discuss application to our location and in the field. Discuss what to do to stay safe in bear country, such as being observant of trails in brush/bushes, tracks on ground, berry bushes smashed down. Also, importance of making noise while hiking/walking, etc., observant and careful near rivers with fish. Talk about taking an adult with gun or pepper spray.
5. Complete activities in Chapter One, *Survival Training*.

EXTENSION ACTIVITY

Follow lesson guide from Chapter One of *Outdoor Survival Training for Alaska's Youth*.

ASSESSMENT

Write a paragraph about survival skills learned for safety in bear country. In your paragraph, make sure you include topic sentences, details, and a concluding sentence. As an elaboration, quote an Elder about their advice/knowledge about bears.

LESSON 3: SURVIVAL PACK

OVERVIEW

Survival packs are commercially available and are often made during outdoor survival training. In an emergency, these packs are usually not available. The most important survival tool is the knowledge that has been passed down from generation to generation and learned through our experiences and those of others, including reading and learning through lessons like this one.

STANDARDS ADDRESSED

Alaska Content

Skills for a Healthy Life A.1, A.2, A.3, B.1, C.6, D.2
Culture A.6, C.3, D.1, D.5, D.6

GOAL/OBJECTIVES

Students will recognize the materials that are important for survival and understand that the environment provides everything necessary.

Students will:

- Identify one thing from the environment that can be used in place of each item in the pack.

TEACHER PREPARATION MATERIALS

- *Outdoor Survival Training for Alaska's Youth* by Dolly Garza
- Digital camera
- Mini Survival Pack items, (natural resources):
 - Two garbage bags (seal stomach lining)
 - Whistle
 - Band aids (sap from tree)
 - Bug Dope (yarrow plant)
 - Trail Mix (seaweed, tidepool fish, octopus, urchins and chitons)

ACTIVITY PROCEDURE

1. Follow guidelines and activities from Chapter 3 of Garza's book.
2. Display items from survival backpack. Name each item in the survival backpack, and have students tell why important and how used.

3. Then use the survival mural and have students describe what could be found and used from the environment. Take pictures of commercial survival materials with their natural counterparts. Importance of ingenuity and resourcefulness should be stressed here. Being creative with what is around us can be taught through rich discussions among students and guest speakers.
4. Discuss what the Alutiiq Elders and people have used as resources on Kodiak Island: seaweed, little fish in tide pools, octopus, sea urchins, chitons, heads of silvers, deer, etc. Discuss that the Alutiiq hunters on Kodiak Island used to take flour in sacks on hunting trips. When they got hungry, they would mix it with water.
5. Have a discussion on the importance of knowing what nature has provided.

ASSESSMENT/EVALUATION

Have students brainstorm items for their own survival pack then match those items to ones they have learned about from the natural environment. Students should write a paragraph explaining the natural materials they would use in place of a 'man made' survival pack and how to use each one. Students should describe at least four natural resources that can be used for these purposes.



LESSON 4: ARE YOU LOST?



OVERVIEW

Students will learn that people sometimes get lost when they are on the water or land. They will learn that being lost is an extremely frightening experience and that they are able to control feelings of panic by understanding that they have survival skills.

STANDARDS ADDRESSED

Alaska Content

Skills for a Healthy Life C.5, C.6, D.2
Culture A.6, B.1, C.3, D.5

OBJECTIVES

Students will understand that there are proactive steps which should be taken if they feel they are lost. Students should also understand that when a child is lost, he or she is usually not lost for long.

Students will:

- Identify two steps to take when lost.
- Identify feelings which being lost will cause.

TEACHER PREPARATION MATERIALS

- *Outdoor Survival Training for Alaska's Youth* by Dolly Garza
- *Hatchet* by Gary Paulsen
- Crayons, paint and brushes
- Scissors
- Craft paper, construction paper, and glue

ACTIVITY PROCEDURE

1. Identify and define the seven steps a child should take if he or she gets lost.
 - Recognition: You know you are lost.
 - Take inventory of what he or she has (be sure to define inventory).
 - Find shelter.
 - Make signals.
 - Find safe water to drink.
 - Find food to eat.
 - Stay positive.
 - Play.

2. Refer to family and individual stories from the first lesson. List reasons people get lost (marking the trail, moving out of line of sight, don't check the weather, keep traveling and don't stay in one place, don't make a flight plan, don't check fuel, don't look in tide book, etc.)
3. Review the first two steps for survival (Recognition and Inventory):
 - Redefine the term recognition. Have children tell how they might feel if they recognized they were lost. Have children describe how their parents or caregivers might feel.
 - Redefine inventory. Have students take inventory of the things in their pockets or their desks. List the words in the STOP acronym: Sit, Think, Observe, and Plan. Define each of the words and describe what one does as he or she is taking inventory in a survival situation. Again revisit the *Salmon and Sockeye* story. Have students identify what the cubs did or did not do to take inventory.
4. Make a mural showing the local environment.

ASSESSMENT/EVALUATION

Write a two paragraph compare/contrast essay on a character in the novel (*Hatchet*, etc.) and a character from real life, identifying how each step was implemented and which steps were not used. A concluding sentence should show which character had a better chance of survival and why.

Another writing idea: What would you do if you were lost in one of the following places (appropriate places for students in town are given below):

1. Abercrombie
 2. Chiniak
 3. Afognak Island while hunting with Dad
- Write a paragraph incorporating the seven steps of survival you would practice to survive and make it home safely.

LESSON 5: CLOTHING GIVES PROTECTION

OVERVIEW

In this lesson, students will learn that different clothing gives different protection especially in a survival situation. The clothes worn daily for home, school, work, or play may be appropriate for every day purposes, but, in an emergency, those clothes need to become more insulated and protective against the elements.

STANDARDS ADDRESSED

Alaska Content

Skills for a Healthy Life C.5, D.2

Culture C.3, D.5

GOAL/OBJECTIVES

Students will understand things they can do to make the clothing they are wearing insulated better.

Students will:

- Identify clothing that gives better protection.
- Tell what happens when clothes are wet.

TEACHER PREPARATION MATERIALS

- Styrofoam cups wrapped with four different materials (these may include materials such as animal furs, fleece, wool, and several of cotton)
- Rubber bands to keep materials snug on cup
- One cotton parka should be large enough to stuff
- Dry grass, leaves and debris from outside
- Five cups filled with 100° water
- Five thermometers
- A baking pan with a layer of ice on the bottom and cold water on the top
- Digital camera
- *Scientific Process* sheets for whole class (p. 87)

ACTIVITY PROCEDURE

1. Discuss how clothing is shelter; introduce experiment.
2. Allow children to feel the styrofoam cup and see the warm water. Tell the class that the cups represent people and that the water in the cups is

about the same as a person's body temperature.

3. Have the class watch as you stuff grass and leaves around the cup that has the large cotton parka.
4. Fill the cups with hot water and put thermometers in them. Give students time to check to see that the thermometers have the same reading.
5. Put cups in pan of ice water and time the decrease in temperature. Make chart showing the decrease in water temperature of each minute by minute.
6. Discuss differences between the four parkas. *Which one would be more useful in cold weather? Which one would offer the most protection when wet? What can a person who gets wet do to stay warm?*
7. Make graphs that show the decline in temperature and compare the decline.

EXTENSION ACTIVITY

If time and materials permit, do the same experiment with hats for the cups. Graph the resulting decline in temperature and compare the two.

ASSESSMENT/EVALUATION

Write a reflective paragraph about the importance of wearing correct clothing when going out into the environment or a hunting trip around Kodiak Island. Your paragraph should include at least one material that could be useful and why, based on your scientific process? *What would be a good material to wear before you go hunting? What protects you best from the rain? What protects you even if it gets wet?*

Collect
completed
Scientific
Process sheets
and reflection
paragraph.



LESSON 6: BUILD A SHELTER

OVERVIEW

A shelter begins with the clothes we wear every day. We may be able to increase our clothes capacity to protect us by wearing layers and adding insulation. A shelter may also be built from the environment and/or manmade materials. It is important for students to understand how to build an effective shelter. The only way to do this is to actually build one and use it.

STANDARDS ADDRESSED

Alaska Content

Skills for a Healthy Life A.2, A.3, D.2
Culture C.3, D.1, D.5

GOAL/OBJECTIVES

Students will have an opportunity to discover how to use what nature has provided for shelter.

Students will:

- Build a debris sleeping bag and construct debris beds;
- Identify how the shelter they've built meets the three criteria of a good shelter: rainproof and windproof, insulative and small.

TEACHER PREPARATION MATERIALS

- *Outdoor Survival Training for Alaska's Youth* by Dolly Garza
- Pictures from pages 26-29 of *Outdoor Survival Training for Alaska's Youth, Teacher's Guide*
- Two large black garbage bags per group of 2-4 students
- Elder or Recognized Expert to assist on the field trip
- Pictures of animal homes, especially a beaver lodge
- Heavy string or twine
- Digital camera

TEACHER PREPARATION STEPS

- Ask an Elder or Recognized Expert or parent who has outdoor experience to assist in taking the class on a field trip.
- Identify a place close to the school with plenty of debris for shelter making.

- Inform parents of the field trip activity and ask that children be dressed appropriately for outdoor activities.

ACTIVITY PROCEDURE

1. Show pictures of animal houses, and discuss why they are good shelter. Review the criteria for a good shelter: rainproof, windproof, insulated and small.
2. Then show pictures from pages 26-29 of *Outdoor Survival Guide*. Have students compare the materials in both.
3. Introduce the Elder or Recognized Expert who will join the field trip.
4. Find debris in the field. Have one student get into the garbage bags. Remind the group that they are not to cover their heads. Begin filling the outer bag with debris, making a debris sleeping bag. Ask the child or children in the bag to tell how warm they are. *Make sure to take pictures of kids in bags for future mural.*
5. Ask the Elder or Recognized Expert to help students identify a place outdoors to build a debris bed for those who cannot fit into a debris sleeping bag. They will need a place sheltered from wind and rain. Discuss how to identify what to look for when finding a place for a shelter.
6. Build a rough shelter by pulling the tops of small trees together and tying them with string or twine. Discuss the way that additional insulation, such as fallen branches, moss, and leaves can be piled to make the shelter wind and rain proof. Help those too big for a debris sleeping bag build a debris bed.
7. Take pictures of each child in a sleeping bag or bed and add them to the mural. Use the debris collected to make the mural more realistic.

ASSESSMENT/EVALUATION

Have each student draw a diagram of the debris shelter the class made. Then, write a paragraph explaining how it did or did not meet the criteria of a good shelter (windproof, waterproof, insulated, and small). If parts of the shelter didn't fit the criteria, what would they change?

OUTDOOR SURVIVAL

LESSON 7: SIGNALS

OVERVIEW

Signals tell searchers that someone needs help. They can be visual or auditory, though visual signals are most useful at a distance.

STANDARDS ADDRESSED

Alaska Content

Skills for a Healthy Life A.2, C.5, C.6, D.2
Culture A.6, B.1, D.5

GOAL/OBJECTIVES

Children will recognize the need to know how to make a signal in an emergency.

Students will:

- Identify the two criteria of effective signals;
- Recognize the need to make a signal;
- Demonstrate making SOS and HELP signals.

TEACHER PREPARATION MATERIALS

- *Outdoor Survival Training for Alaska's Youth, Teacher's Guide* by Dolly Garza, pages 30-31
- Surveyor's ribbon in four colors two bright colors and two dark colors, pipe cleaners, yarn, or construction paper will work
- Tape measure at least 20' long
- Digital camera

TEACHER PREPARATION STEPS

- Contact the Coast Guard, local police department, and/or Search and Rescue volunteers. Tell them what the activity is about, when and where it would take place. Be sure that they understand that:
 - There is no emergency, it is a school activity..
 - The signals will be removed at the end of the lesson.
- Find both an open space and a forested space that are close together to practice making signals.
- Cut the surveyor's tape, pipe cleaners, yarn or construction paper into 4" lengths; there should

be one set for each student. These are the "worms" for the "worm hunt" in activity two. Drape or fold the "worms" over the branches of trees or bushes near the school in a random pattern and at child's eye level.

ACTIVITY PROCEDURE

1. Discuss the need to make signals when lost. List the two rules for effective signals on the board (they must attract attention and convey a message of distress).
2. Discuss what materials can be included in a small survival kit that can be used for a signal (ribbon, whistle, mirror, bright colors not found in nature). Brainstorm a list of materials that can be found on a beach, in the water, and in a forested area that can be used for signals.
3. Demonstrate that bright colors are more easily seen than dark or muted colors. Have a "worm" hunt. Drape the same number of pieces of bright and dark colored ribbon or paper over the branches of trees and have students find them. Count the "worms" found and compare the number of each color found.
4. Go outside to construct signals in an open area and in a forested area; review the rule of threes, and identify the best signals for a variety of environments.
5. Take pictures of the signals for the mural.
6. Remove all traces of the signals before returning to the classroom.

ASSESSMENT/EVALUATION

Have students write a paragraph about how to signal in an emergency situation. First, in preparation, what could you include in a survival pack to use as a signal? Then, describe the signal you would use in the following areas/environments: on the water, on a beach, in the forest.

LESSON 8: SAFE DRINKING WATER

OVERVIEW

One of the most important factors in surviving in the wilderness is to drink water. Our ancestors knew what water was safe to drink, what waters not to drink. There is the term “beaver water” or “still water” which is water that will make one sick. Paying proper attention to where to get safe water is important for survival. In the winter time, snow can be melted to drink. Fresh water is usually found running off of rocks or in a running stream.

STANDARDS ADDRESSED

Alaska Content

Skills for a Healthy Life A.3, A.6, B.1, C.5
Culture C.3, D.1

GOAL/OBJECTIVES

Students will understand that water is essential to survival and be able to identify where and how water can be collected.

Students will:

- Identify water is safe to drink;
- Describe techniques of gathering water.

TEACHER PREPARATION MATERIALS

- *Outdoor Survival Training for Alaska's Youth, Teacher's Guide* by Dolly Garza, pages 31-33
- Pint, quart, and gallon jars, 8 empty pop cans, one cup measuring cup
- Tarp or large black garbage bag (for collecting water)
- Twine for groups of three to five students
- Ice and a bowl
- Digital camera

ACTIVITY PROCEDURE

1. Put the ice in a bowl and show it to the students.
2. Have Elder or Recognized Expert come to classroom to talk about safe sources of drinking water around the community and sources that are not safe, such as still waters and lakes.

3. While the Elder or Recognized Expert is talking about water safety, thaw out the ice cubes to demonstrate how it turns into drinking water.
4. Measure tap water in the measuring cup, pint, quart, and gallon jars and develop a chart to show the equivalence. Then use the pop cans and other containers to show how much water a person needs each day. Discuss the need for drinking water and make a list of the benefits of fresh water.
5. Review pages 31-33 in *Outdoor Survival Training*. Group students and have each group build a water collection device like the one found on page 32 in the teacher manual or page 18 in the student workbook.
6. Walk around the school to find and photograph a variety of sources of water. Have students identify the kinds of water that people know would be safe to drink.

ASSESSMENT/EVALUATION

Brainstorm areas with Elders or other experts on where to find water in a particular environment (forest, beach, on the ocean) and what kind of water to avoid. Discuss why our bodies need water. Read the handout (www.prohealthblog.com/nutrition/why-does-our-body-need-water.html), or other appropriate source. Then record the answer to: “Why do we need water?” Have students share aloud or write a paragraph answering the questions, “If you were stranded in a particular environment (specify in your classroom), what would you use to build a water collection device? What are three reasons why you need water in your body?”



LESSON 9: EMERGENCY FOODS

OVERVIEW

Students will recognize the importance of learning how to find food in an emergency. The Kodiak Archipelago is filled with nutritious foods that can be used for survival. The Alutiiq people have a history of knowing what to look for in times of need. In this lesson, children will be able to tell what foods are available to find during the different seasons. They will identify mammals or birds, fish, and plants which are good to eat and easily available from the land or ocean. They will recognize foods to avoid.

STANDARDS ADDRESSED

Alaska Content

Skills for a Healthy Life A.1, A.6, B.1, D.5, D.6
Culture A.6, C.3, D.1

GOAL/OBJECTIVES

Students will understand and appreciate the array and abundance of foods found in the outdoors and available year around.

Students will:

- Identify at least one mammal, one plant or bird which can be found on the land or sea and is good to eat;
- Identify plants and animals which should not be eaten. (shellfish, including clams and mussels, should be a last resort if considered at all!);
- Identify at least one food that is available during each season.

TEACHER PREPARATION MATERIALS

- *Outdoor Survival Training for Alaska's Youth, Teacher's Guide* by Dolly Garza, pages 33-34
- *Alutiiq Harvest Calendar* by Alutiiq Museum
- Art supplies to continue the mural
- *ADFG Wildlife Notebook Series* available at: <http://www.adfg.state.ak.us/pubs/notebook/notehome.php>
- Elder or Recognized Expert to tell their story of gathering food to survive on

TEACHER PREPARATION STEPS

Plan and prepare for a fieldtrip to the beach at low tide, gather permissions from parents and follow the school's established procedures for off-campus activities. Be sure to notify parents and remind children that they need to dress appropriately for the beach with jackets, gloves, and waterproof boots.

ACTIVITY PROCEDURE

1. Have the Elder tell their story of gathering food and how the food was used for survival.
2. Take a fieldtrip to the beach, ask the Elder to name the plants and animals that can be used as emergency foods, to tell the season(s) during which they can be gathered and safely eaten, and how these foods can be prepared with limited cooking facilities.
3. Take pictures of all of the food items identified on the beach; gather plants, shells, and feathers (of edible birds) to bring back to the classroom.
4. Add found materials to the survival mural.
5. Have the students create pictures of the mammals, birds, fish, shellfish, berries and plants and place them on the seasonal round according to research they have conducted. The seasonal round should be sectioned into land and sea categories throughout the yearlong cycle of harvesting.
6. Have students show what foods are gathered off the land, tide pools, or ocean.
7. Add illustrations of safe foods to the survival mural using art supplies.

ASSESSMENT/EVALUATION

Students should write a paragraph outlining a particular plant or animal that can be eaten during each season and how to prepare or eat that item. They could note one particular food that is dangerous and should not be eaten in this paragraph as well.

OUTDOOR SURVIVAL

UNIT ASSESSMENT

Student: _____

Scale: 4 — Independent 3 — Proficient 2 — Developing 1 — Beginning

EXPECTED OUTCOMES FOR UNIT

1. Student defined line of sight, named three things within his or her line of sight, and described the consequences of leaving an adult's line of sight.	
2. Student described the recognition and inventory stages of being lost.	
3. Student described ways that clothing provides shelter, identified clothing that gives the best protection, and described what happens when clothes are wet.	
4. Student made a debris sleeping bag or debris bed and described how the debris bag/bed or shelter met three criteria of a good shelter.	
5. Student recognized SOS and HELP signals, described why they are important, and named at least two rules for making signals effective.	
6. Student identified two sources of water that are usually safe to drink and one technique for gathering water.	
7. Student identified one mammal or bird from the land or sea that can be emergency food.	
8. Student identified one edible plant or animal to eat and one which should not be eaten in a survival situation.	
9. Student classified emergency foods by season.	
10. Student identified at least one item from the environment which could be used in place of each item in the survival pack.	
11. Student named one survival skill learned from an Elder or family member and two that children in <i>The Wind is Not a River</i> learned from their families.	
12. Student participated effectively in lesson activities.	
13. Student treated classmates, teacher, and guests with respect and listened attentively to guest speaker.	
14. Student worked to the best of his or her ability.	

Teacher comments:

SCIENTIFIC PROCESS WORKSHEET

MY QUESTION: _____

MY HYPOTHESIS:

I THINK THAT... _____

MATERIALS:

PROCEDURE:

FIRST WE... _____

THEN WE... _____

THEN WE... _____

CONCLUSION & REFLECTION... (RESULTS)

NOTES



Kodiak Alutiiq Heritage Thematic Units
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Access additional resources at:
<http://www.afognak.org/html/education.php>

