

RUSSIAN'S ARRIVAL

Grade
3

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

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 – *Nunialq*) 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
Caayug	Tea
Iqalluk	Fish
Isuwik	Seal
Kartuugaaq	Potatoes
Kasaakaq	Russian
Kas'aq	Priest
Mukaaq	Flour
Mulut'uuk	Hammer
Parag'uutaq	Ship
Pilaaq	Saw
Piruk	Fish pie
Saagaraq	Sugar
Sugpiaq	Real Person
Tupuuruq	Axe
Uqut	Seal Oil

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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.

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LESSON 2: RUSSIAN ARRIVAL PART I

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

- *Koniaq Timeline* produced by Koniaq, 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.

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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.

RUSSIAN'S ARRIVAL

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

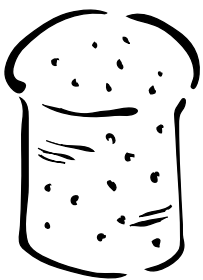
Students will classify subsistence foods and Russian introduced foods using a Venn diagram.

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); Piimat (S)
Flour — Mukaq
Sugar — Saagaraq
Potato — Kartuugaaq
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

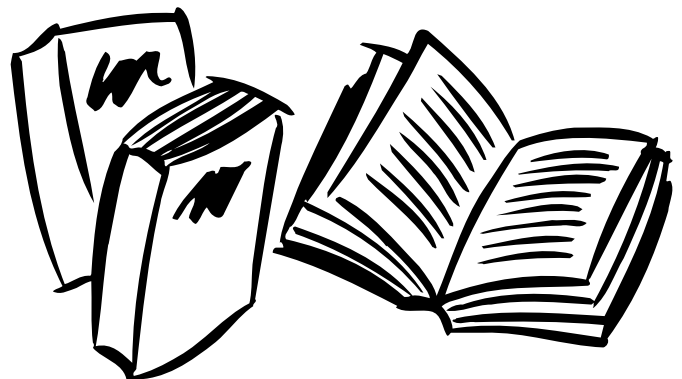
- Make a copy of the current statistics received through a request of the Alutiiq Museum's Language Revitalization project or the Qik'rtarmiut Language Committee.

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?	

RUSSIAN'S ARRIVAL

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 ataqa Kuku, nupugpakarpilama quyana-kcagyumiamci nupugt'sllunuk mugtamllu unuarpak. Sugpia'ukuk Nanwalegmek nupugcilluki Sugpiat taumi Aluttit. Guangkuta uturpet Sugt'stun. Sungq'rtukut Nanwalegmek ernerpak illillemta aualarnit'slluku litnaurwik Sugt'stun. Katia Brewster, Ataka Moonin taumi Guitka Guangkuta Dynamic-kegkut, guangkunuk allu kimmuk, 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 and 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?