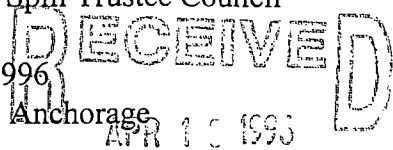


# WORK SESSION ON TRADITIONAL KNOWLEDGE

Sponsored by Chugach Regional Resources Commission, the Subsistence Division/Alaska Department of Fish and Game, and the Exxon Valdez Oil Spill Trustee Council

Tuesday and Wednesday, April 9-10, 1996  
645 G Street, Ground Floor Conference Room, Anchorage



## Day 1

EXXON VALDEZ OIL SPILL  
TRUSTEE COUNCIL  
ADMINISTRATIVE SERVICES

**Purpose:** Develop a set of written guidelines for community involvement and the collection and use of traditional knowledge by western scientists.

9:00 a.m. Invocation

Introductions

*Everyone attending will have an opportunity to introduce him/herself*

Overview of Work Session Purpose and EVOS Efforts to Date Regarding Traditional Knowledge

*Martha Vlasoff, EVOS Community Involvement Coordinator  
Subsistence Division, Alaska Department of Fish and Game*

One example of a project where protocols were established by Tribes  
*Dr. Ellen Bielawski, Keepers of the Treasures*

*Western science and traditional knowledge are two different ways of understanding the same thing. Dr. Bielawski will talk about research protocols she helped to develop with Native communities and the role that community-based research and traditional knowledge played in one case of environmental damage on Native land in Canada.*

9:30 a.m. Village Reports

*Each community facilitator will have an opportunity to share their community's observations and comments about traditional knowledge and western science*

Work to Develop Consensus on Written Guidelines

*Discussion will be facilitated by Henry Huntington, Inuit Circumpolar Conference*

**Issues:**

- Steps a researcher should follow before conducting research in or near a community
- Compensation and acknowledgment for local contribution to research projects, including employment of local people
- Confidentiality of information collected

12:00 Lunch on your own

1:00 p.m. Continue Work on Written Guidelines  
- Who owns the information once it's collected  
- Return of research results to local communities  
- Ethical guidelines  
- Review of draft guidelines by communities

Closing Comments

5:00 p.m. Adjourn

## Day 2

**Purpose:** Review the protocol document from Day One, provide an opportunity for local facilitators and principal investigators to meet, and work to finalize FY 97 project proposals.

9:00 a.m. Review of draft document developed on Day One

10:00 a.m.- 5:00 p.m.

Meetings between principal investigators and local facilitators to discuss community involvement efforts planned for FY 96 or proposed for FY 97.

Meetings between local facilitators and technical assistance personnel to finalize FY 97 project proposals.

*Appointments for this day's activities will be set up through the EVOS Restoration Office. Call Cherri Womac at 278-8012 for appointment times.*

Lunch on your own again today

As time allows, work session participants may wish to attend the Native American Fish and Wildlife Society Conference at the Hilton Hotel.

**Work Session on Traditional Knowledge: Developing Protocols**

April 9-10, 1996

Opening Comments by Henry Huntington, Ph.D., Facilitator

RECEIVED  
 APR 25 1996

The communities affected by the *Exxon Valdez* oil spill have long asked that their knowledge of the resources and the region be incorporated into the work of the Restoration Office. The Trustee Council and the Restoration Office have shown their openness to this idea, and their willingness to help make the use of traditional knowledge a reality. Traditional knowledge was a major theme of the Restoration Workshop last January, and this work session is a direct result of that initiative. Thus, we start with the confidence that everyone here is eager to see this happen.

EXXON VALDEZ OIL SPILL  
 TRUSTEE COUNCIL  
 ADMINISTRATIVE RECORD

Our purpose is to develop a mechanism that will help researchers and communities to use traditional knowledge. This mechanism begins with a set of protocols that spell out the procedures to be followed in carrying out this type of research. To be successful, the protocols must accomplish three things:

- They must streamline the process, rather than adding additional bureaucratic obstacles. This will encourage research by establishing clear and reasonable lines of communication, and setting out the roles and responsibilities of all participants, so that everyone knows what is expected of him or her, and everyone knows what he or she can expect of others.
- They must address the concerns of the communities.
- They must acknowledge the legal and other limitations placed on the Trustees and the agencies.

Our discussions must reflect these three principles. We are seeking common ground on which the communities and the agencies can work together for the common interest of restoring the ecosystem affected by the oil spill. If we are successful, the protocols will help encourage increased use of traditional knowledge, to the benefit of us all. If we are unsuccessful, traditional knowledge will not play the role we would all like it to play in the continued restoration efforts, and this can only hurt those efforts.

We have a great deal of work to do, and a long list of ideas and issues that must be discussed. To keep us to our task, I suggest the following interpretation of the letters we know so well:

**Respect each other; look to the Future; remember our Purpose**

With this in mind, I am sure we can have a productive session, and develop a set of protocols that will lead to a full role for traditional knowledge.

Here are a summary of items that should be addressed in the protocols. There may be additional items to add during the course of the discussions. They are arranged in the order in which they would be encountered during a project. While it may be desirable to have community involvement before submitting the proposal, there are rarely funds available for advance work. Thus, these items start after a project has been funded. The extent to which these address a particular project depends on the scope and scale of a project, and its likely involvement of or impact on the community. Ideally, the protocols should specify how these types of decisions will be made, and by whom.

### Before Research

<i>Contacts</i>	EVOS Office, Community Facilitators, Village Councils, etc.
<i>Planning</i>	determining the scope, who to meet with, what to prepare, how to review plans, assessing the benefits and problems, setting reasonable expectations
<i>Agreement</i>	who must agree to the project, the mechanism for agreement
<i>Orientation</i>	how can the researcher learn about the community and its culture
<i>Ethics</i>	statement of ethical principles/guidelines to be followed

### During Research

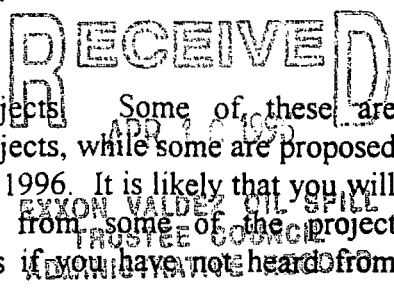
<i>Contacts</i>	who is involved and how they are kept informed
<i>Personnel</i>	whether local assistance is needed, who is hired, for what job
<i>Consent</i>	informed consent by community and individuals, ensuring anonymity if desired
<i>Compensation</i>	how much, in what circumstances, what form it takes, acknowledgement (thanks, co-authorship, etc.)
<i>Training</i>	how to conduct training, how to follow through
<i>Oversight</i>	who is involved in keeping the project on track, determining when changes are needed, determining if a project should be terminated
<i>Reviews</i>	how drafts should be reviewed in the community and elsewhere

### After Research

<i>Confidentiality</i>	what will and can be done to ensure confidentiality of personal information
<i>Ownership</i>	who owns the data, who controls it, whether access and use are limited
<i>Results</i>	how they should be returned, in what form(s), how they can or should be coordinated with other initiatives
<i>Evaluation</i>	who evaluates the project, what criteria are used

**Chugach Heritage Foundation - Cultural Resource Management Report**  
4201 Tudor Centre Dr., Suite 220, Anchorage, Alaska 99508  
Phone 561-3143 Fax 563-2891

March 1, 1996



**CHF - CRM Report**

This is the first in a series of CHF Cultural Resource Management Reports that is intended to provide information about cultural programs and activities taking place in the Chugach region. This issue focuses on programs involving Chugach oral history and language. It was compiled as a result of an assessment of existing cultural programs undertaken in conjunction with Chugachmiut's ANA Language Preservation project.

At present, the distribution of the CHF CRM Report is limited and it is hoped that your office can make this information available to others. If you have suggestions on future topics or would like to have something included in a future issue please contact: John F. C. Johnson, Cultural Resource Manager or Lora L. Johnson, Chugach Regional Archaeologist.

**Research and Educational Programs in 1996 Involving Oral History and Language in the Chugach Region**

During a meeting in January, hosted by the Alaska Department of Fish and Game, Division of Subsistence and the Arctic Studies Center at the Anchorage Museum, it became apparent that there were several different projects involving oral history and language in the Chugach region. Because of the variety of programs and different sponsorships, it seemed useful to put together a brief summary of all of the

known projects. Some of these are ongoing projects, while some are proposed projects for 1996. It is likely that you will be hearing from some of the project coordinators if you have not heard from them already.

This report includes summaries of projects in 1996 involving oral history or language sponsored by:

- Chugachmiut
- Alaska Department of Fish and Game, Division of Subsistence & U. S. Minerals Management Service
- Smithsonian Institute - Arctic Studies Center
- Smithsonian Institute - Arctic Studies Center and Kodiak Area Native Association
- Kodiak Tribal Council
- Alaska Federation of Natives, University of Alaska Fairbanks & National Science Foundation
- Chugach Heritage Foundation
- Kenai Fjords National Park
- Alaska Native Language Center - University of Alaska, Fairbanks
- Bureau of Indian Affairs, ANCSA Office
- School Districts for the Chugach Region

It is hoped that the information in this report will be of use to the communities and those who may become involved with any of the projects. We appreciate the help of the organizations who provided information about their projects and programs. For more detailed information about a given project, please see the individual project contacts.

## Chugachmiut

### ANA Language Preservation Project

The ANA Language Preservation Project, administered through Chugachmiut, is intended to aid in the preservation of the Sugtestun / Alutiiq language of the Chugach region. The focus of the preservation efforts is on the Prince William Sound dialect still spoken in varying amounts in the communities of Tatitlek, Chenega Bay, Cordova and Valdez. Port Graham, Nanwalek and Seward will also be included in the project in an attempt to promote language preservation and education throughout the region. The project may also be extended to include Chugach Native speakers who reside in Anchorage.

The 1996 program is currently being refined to focus on extensive recording of the language onto audio and video cassettes. This will form an important resource base for the development of educational tools (curricula, publications, tapes, computer-assisted programs etc.) for the promotion of language studies throughout the region.

The program will work closely with the tribal governments and associations to ensure maximum local participation both in the hiring of local recorders but also in the development and maintenance of local language resources generated through the project. The program aims to maximize the participation of the local recorders, current language teachers and Native speakers, and encourage other community participation in the project. The program also hopes to work closely with the other

projects described in this *CHF CRM Report* to further promote the language.

A more detailed program description for the ANA Language Preservation Project in 1996 is being developed and should be available for distribution in early March.

For more information about this project contact:

Lora L. Johnson  
Chugach Heritage Foundation  
4201 Tudor Centre Dr., Suite 220  
Anchorage, Alaska 99508  
Phone: 561-3143  
Fax: 563-2891

\*\*\*

### **Alaska Division of Fish and Game, Department of Subsistence & U. S. Minerals Management Service**

Proposed "Project Jukebox" for  
Chugach Region Communities

The Division of Subsistence of the Alaska Department of Fish and Game is continuing its work with communities of the oil spill area to understand the effects of the Exxon Valdez oil spill. The project is funded by a cooperative agreement with the Minerals Management Service (MMS). The overall project title is "*The Sociocultural Consequences of Outer Continental Shelf Development in Alaska: Data Analysis and Integration*". The project will take place over a three-year period from 1995 into 1998.

The project has seven tasks. Several of these have to do with analyzing survey data that have already been collected.

Task 4, however, focuses on oral histories and "Project Jukebox." Jukebox is an interactive multi-media computer system that preserves oral histories and their associated photographs, maps and texts. The University of Alaska, Fairbanks (UAF) Oral History Program developed Project Jukebox. Staff of the Oral History Program will participate in this new Jukebox project. Using a Jukebox CD-ROM, a person can explore various topics about the history and culture of their community or region. They will hear the voices of elders and see their photographs. They can also read transcriptions of interviews, sorted by topics, and view maps and photographs.

In the project, we will interview about 20 to 25 elders and other knowledgeable people of the Chugach Region on audio tape. We would also need to copy photographs, maps, and perhaps other documents. We propose to focus on the four villages of the region (Tatitlek, Chenega Bay, Port Graham, and Nanwalek). To round out the picture, we can also interview elders living in other communities who are knowledgeable about the history of Prince William Sound and Lower Cook Inlet. The participating communities and regional organizations will plan the exact content and format of the Jukebox Program. We will hire and train project assistants in each participating community once communities have approved the project. Communities will also review a preliminary version of the final products. As part of the project, we will provide training in using the programs and assist communities in evaluating their computer needs for using the programs. We plan to hold several regional and community workshops in February and March, 1996 to

demonstrate Jukebox products and discuss what can be done in Chugach Region communities. We hope to conduct the interviews and other fieldwork for Project Jukebox in 1996 and early 1997. The CD-ROMs should be done in about September or October 1997. Each community and regional organization will then receive a copy.

Also as part of this ADF&G / MMS project, we will write five ethnographies of communities in the oil spill area. An ethnography is a written description of the culture and history of a community and / or people. Some of the ethnographies will cover more than one community. We would like to include six of the Chugach region communities: Cordova, Valdez, Chenega Bay, Tatitlek, Nanwalek, and Port Graham. Although we will use a lot of existing information, we will also need to fill in gaps with additional interviews. Some of these interviews will also contribute to Project Jukebox. However, we will not do any surveys as part of the project. As with all our projects, it will be up to each community and each individual to decide to participate. We hope to get the work underway on these ethnographies in 1996. Drafts of the reports will be ready for community review in September 1997. The draft final report for the entire project must be delivered to MMS in May 1998.

We also want to discuss ways in which these efforts can complement and supplement other programs in the Chugach region. These include the proposed *Looking Both Ways* Alutiiq exhibit, the Alutiiq language program, and other cultural heritage programs. We are particularly excited about this opportunity to add support to and extend these efforts.

For more information about this project contact:

Jim Fall, Regional Program Manager  
Alaska Department of Fish & Game  
Division of Subsistence  
333 Raspberry Rd.  
Anchorage, Alaska 99518-1599  
Phone: 267-2353  
Fax: 267-2450

\*\*\*

### Smithsonian Institute - Arctic Studies Center

#### Looking Both Ways: The Rebirth of Alutiiq Identity

The Arctic Studies Center, a branch of the Smithsonian Institute, making preparations for a traveling exhibit called *Looking Both Ways: The Rebirth of Alutiiq Identity*. This exhibit will open in Kodiak in 1998 and then travel to museums throughout Alaska, including Homer, Valdez, and other locations in the Chugach region. The exhibition is a non-profit, joint venture of the Arctic Studies Center, the Alutiiq Museum in Kodiak, Chugach Heritage Foundation, and other regional and local Native corporations. *Looking Both Ways* will include many beautiful examples of Alutiiq clothing, weapons, and tools from the 1880s, as well as archaeological objects, historical photographs, and contemporary art. The show will look at historical events, village life (past and present), traditional and modern subsistence, knowledge of the land and sea, language, festivals, medicine, and the rediscovery of tradition.

An exhibition catalog, interactive CD-ROM for computer use, curriculum materials for the public schools, a conference on Alutiiq identity and cultural issues, and a wide range of other programs (classes, films, etc.) will be produced to promote cultural education and preservation. The catalog and other educational materials will be a lasting legacy of the show, representing Chugach culture in schools and in libraries. (See below: Heritage Access through Digital Media: An Alaskan Eskimo Collection on Interactive Compact Disc.)

Knowledge and insights from communities in the Chugach region are critical to development of an exhibition that is by and about the Alutiiq people. With permission from the individuals who are interviewed, Arctic Studies Center and the Alutiiq Museum would like to incorporate some of the information and recordings gathered by ADF&G and by the Chugach Heritage Foundation / Chugachmiut into the exhibit, catalog, and CD-ROM. Traditional uses of plants, hunting practices, food preparation, and places on the landscape are just a few examples of the types of information that would be useful.

For more information about this project contact:

Aron L Crowell, Director or  
Dee Hunt, Anthropologist  
Arctic Studies Center  
Anchorage Museum of History & Art  
121 West 7th Avenue  
Anchorage, Alaska 99501  
Phone: 343-4326  
Phone: 343-6162  
Fax: 343-6149



\* \* \*

**Smithsonian Institute - Arctic Studies  
Center & Kodiak Area Native  
Association**

Heritage Access through Digital Media:  
An Alaskan Eskimo Collection on  
Interactive Compact Disc

The Arctic Studies Center and Kodiak Area Native Association (KANA) will collaborate to produce an interactive compact disc (CD) database of a large, well-documented, and historically significant Alutiiq (Pacific Eskimo) collection at the National Museum of Natural History. The MacIntosh Hypercard database will include color photography, complete accession data, ethnographic documentation, and Native language terms (in text and audio) for all 300 ethnographic objects, providing unparalleled access to the collection for study by scholars, Native artists, educators, and advanced students. In addition, "user-friendly" interfaces with simple captions, introductory text, and finding aids will provide easy access to highlights of the collection for students and museum visitors. Dissemination includes use in a forthcoming Smithsonian exhibit on Alutiiq culture (described above) and distribution to libraries, museums, universities, schools, and Alaska Native organizations. Additional Educational Opportunities Fund support is being sought for development and widespread distribution of a public school curriculum package that would include the CD and supporting materials. The project is supported by major in-kind donations from the Arctic Studies Center, KANA, the Anchorage Museum of History and Art, and Kodiak College.

For more information about this project contact:

Aron L Crowell, Director or  
Dee Hunt, Anthropologist  
Arctic Studies Center  
Anchorage Museum of History & Art  
121 West 7th Avenue  
Anchorage, Alaska 99501  
Phone: 343-4326  
Phone: 343-6162  
Fax: 343-6149

\* \* \*

**Kodiak Tribal Council**

Curricular Development Project for  
Introductory and Intermediate Sugtestun

Kodiak Tribal Council, a non-profit entity which represents the interests of Alutiiq Natives who reside within the city of Kodiak, would like to employ a team of Sugtestun language specialists on a curriculum project. The language specialists would cull and consolidate lesson plans for Introductory Alutiiq from two different curricula (Kodiak's Alutiiq Studies curriculum, and Port Graham's Elementary Sugtestun curriculum), and develop additional lesson plans for a course in Intermediate Sugtestun. The language specialists would also produce a set of student workbooks and educational videos to supplement the lesson plans in Introductory and Intermediate Sugtestun.

This project would expand upon a U. S. Department of Education pilot program (KANA Alutiiq Studies FY 1991), and a National Park Service Historic Preservation Program (Port Graham Village Council, FY 1992). In 1990 and

1991, the Kodiak Area Native Association developed a secondary-level social studies curriculum in Alutiiq Studies through a U. S. Department of Education pilot grant. The language component of the curriculum included lesson plans for an immersion class, digitized Sugtestun software, and a series of videos which were filmed and subtitled in Sugtestun. In 1992, the Village Council of Port Graham adopted the language component of the Alutiiq Studies curriculum as a model from their own curriculum (National Park Service Grant #02-92-NA-028 Sugtestun Language Preservation Project).

The Kodiak Tribal Council would like to see these efforts continue. There are differences, however, between the original Alutiiq Studies curriculum, and the newer curriculum from Port Graham. The Port Graham lessons cover much more grammar than the Alutiiq Studies lessons did, and the Port Graham curriculum includes a student workbook. We believe that the Alutiiq Studies curriculum should incorporate these latest revisions. We also believe that the production quality of the Alutiiq Studies videos could be improved. Recent developments in the field of multimedia have greatly reduced production time, and facilitated the use of graphic effects. Accordingly, we would like to add new lessons to the Alutiiq Studies video series, and utilize graphics cards and special effects as a means of driving home grammatical concepts and sentence patterns.

Kodiak Tribal Council and Kodiak College (University of Alaska) are currently sponsoring a workshop in Introductory Alutiiq (Sugtestun). If the workshop is successful, the College will ask the University of Alaska to add

Sugtestun to its roster of undergraduate credit courses. We anticipate that Introductory Sugtestun students will want to progress to the next level of language study, and we would like to have additional lessons, and high-quality educational media available for them at that time.

For more information about this project contact:

Margaret Roberts, President  
Kodiak Tribal Council  
P.O. Box 1974  
Kodiak, Alaska 99615  
Phone: 486-4449  
Fax: 486-3361

or

Philomena Knecht  
Alutiiq Cultural Center  
Kodiak Area Native Association  
402 Center Avenue  
Kodiak, Alaska 99615  
Phone: 486-7004  
Fax: none identified

\* \* \*

Alaska Federation of Natives -  
University of Alaska Fairbanks -  
National Science Foundation

Alaska Rural Systemic Initiative  
Native Pathways to Education

The Alaska Federation of Natives, in cooperation with the University of Alaska, Fairbanks, has received funding from the National Science Foundation, Office of Systemic Reform to establish an Alaska Rural Systemic Initiative (ARSI). The purpose of the ARSI is to bring people together from throughout the state to implement a five-year program to systematically document the indigenous knowledge systems of Alaska Native people and develop educational policies and practices that effectively integrate indigenous and Western scientific knowledge.

The ARSI will focus on providing an opportunity for the people of Alaska, particularly Alaska Natives, to formulate a renewed educational agenda regarding the structure, content and processes that are needed to increase the level of involvement of Native people in all science and educational arenas in Alaska. The emphasis throughout the program will be on renewing Native pathways to education, so that traditional knowledge can be more effectively utilized to address the most pressing quality of life issues in Alaska, particularly in the context of rural and Native Alaska.

Documentation of Traditional Knowledge  
Systems in Alaska

A major component of the initial phase of the Alaska Rural Systemic Initiative is the identification of existing cultural resources

that can provide a documentary base on which to build a comprehensive framework for the integration of traditional knowledge in educational programs. These resources include oral histories, video tapes, biographies, Elder's conference reports, traditional place names and maps, language materials, curriculum resources, or any other book, tape document or persons that can provide insights into the traditional knowledge and skills utilized by Native people in their respective cultural regions. Anyone who knows of such resources and is willing to share that information with the staff of this program is encouraged to contact the person below.

Alaska Native Knowledge Network

The resources that are assembled in each region through the Alaska Rural Systemic Initiative will be entered into a resource collection maintained through the *Alaska Native Knowledge Network*, housed in the Harper Building on the UAF campus in Fairbanks. The resources will be offered in printed form to all rural schools in the state, as well as made available on the World Wide Web at the following address: <http://zorba.uafadm.alaska.edu/-ankn>. A regular *ANKN Newsletter* will be distributed through the state to keep everyone up to date on the developments associated with the ARSI. Anyone who wishes is invited to submit items related to indigenous knowledge systems for consideration in the newsletter.

Regions and Five-year Focus

The program is structured around five regions: Yup'ik Region, Inupiaq Region, Athabaskan Region, Tlingit-Haida Region, and Aleut / Alutiiq Region. The Chugach

region is included in the Aleut / Alutiiq region. The five year focus for the Aleut / Alutiiq region is: 1995 - 1996 Indigenous Science Knowledge Base, 1996 - 1997 Elders and Cultural Camps, 1997-1998 Village Science Application and Careers, 1998-1999 Native Ways of Knowing, 1999 - 2000 Culturally Responsive Curriculum Adaptation.

For more information about this project contact:

Regional Coordinator  
Aleut / Alutiiq Region  
Not yet identified.

Program Directors  
Dorothy Larson  
Alaska Federation of Natives  
1577 C Street, Suite 100  
Anchorage, Alaska 99501  
fydl@aurora.alaska.edu  
Phone: 274-3611  
Fax: 276-7989

Oscar Kawagley  
X-CED / Interior Campus  
Harper Building, UAF  
Fairbanks, AK 99775  
rfok@aurora.alaska.edu  
Phone: 474-5403  
Fax: 474-5208

Ray Barnhardt  
Center for Cross-Cultural Studies  
University of Alaska Fairbanks  
Fairbanks, Alaska 99775  
ffrjb@aurora.alaska.edu  
Phone: 474-5086  
Fax: 474-5402

\* \* \*

## Chugach Heritage Foundation

### ANCSA Historical Selections

Chugach Heritage Foundation, a 501 (c.) (3) non-profit corporation of Chugach Alaska Corporation, is continuing the efforts to obtain historical and cemetery sites selected by Chugach Alaska Corporation under Section 14 (h) 1 of the Alaska Native Claims Settlement Act (ANCSA) within the Chugach region. Over the years, many Native elders have provided important information about various sites which have helped toward the selection / conveyance process. We are now entering a new phase which includes the appeal of sites that are being rejected by the Bureau of Land Management. Now, more than ever, it is important for CHF to continue to collect oral history pertaining to the sites and monitor the conveyance process.

For more information about this project contact:

John F. C. Johnson  
Chugach Heritage Foundation  
4201 Tudor Centre Drive, Suite 220  
Anchorage, Alaska 99508  
Phone: 561-3143  
Fax: 563-2891

### More Than Words

On October 17, 1995, the film *More Than Words* premiered in Anchorage at the Alaska Center for the Performing Arts. This documentary film, produced by Laura Bliss Spann, is the story of Marie Smith, now the only Eyak Indian who can speak the Eyak language. The film is considered a first step toward preserving a vital record

of the Eyak language. In the next phase, the film footage will be integrated into a CD-ROM computer disk.

For more information about the film and associated programs contact:

Chugach Heritage Foundation  
4201 Tudor Centre Drive, Suite 220  
Anchorage, Alaska 99508  
Phone: 561-3143  
Fax: 563-2891

\*\*\*

## Kenai Fjords National Park

### Ethnographic Overview and Assessment Kenai Fjords National Park: Phase I

Michael Galginaitis of Impact Assessment, Inc., who is the contractor for NPS, provided information about the NPS project entitled Ethnographic Overview and Assessment, Kenai Fjords National Park: Phase I. Phase I of the project was conducted in 1995 and is expected to be completed in March of 1996. The topical overview presents the information which was provided to communities in 1995 at the beginning of the project.

### Topical Overview Presented at Initial Community Meetings in 1995

*What is the study?* The project will document the past and present connections between indigenous people and the lands contained within Kenai Fjords National Park. The primary method will be to tape record interviews with those residents of Port Graham and Nanwalek (and others as appropriate) who are likely to be most

knowledgeable about these relationships, have personal experience of the area, know oral traditions associated with the area, or otherwise can contribute to the overall research goal. Finding and documenting historic photographs will also be a potentially important aspect of the project. The main product of this phase of the project will be the tape recorded interviews. There will be no major written report. Funding is provided by NPS.

*Why is the study being done?* Published information of land use, place names, subsistence activities, and other associations between Native people and the lands within Kenai Fjords National Park is almost nonexistent. While some information is available from Alaska Commercial Company and census records which are over 100 years old, this information does not cover the actual history of the area or the day-to-day relationship of the indigenous people of the region to the land. Scientific analysis of archaeological data documents a long history of human activity in the general region, but archaeological data from the outer Kenai Peninsula coast is sparse and little recorded oral history exists for the region. The principle purpose of this project is to document the connections between the resources of Kenai Fjords National Park and the indigenous people of Alaska, especially from the perspective of the residents of Port Graham and Nanwalek.

*What purpose will the completion of this project serve?* For the National Park Service the project is intended to 1) assist park staff understand ties between park resources and resident human populations (both past and present); 2) assist park staff

to interpret Native Alaskan cultures to park visitors; and 3) aid cross cultural communication between NPS and local communities. For village residents the project is intended to 1) document aspects of their local history; and 2) increase resources available for use in schools and educational programs.

*Who is involved in the study? Who are likely to be good contact people?* Explaining the purpose of the project and enlisting community participation are the most important purposes of our initial visit to the communities. The project is conceived of as a collaborative effort of the National Park Service Regional office, Kenai Fjords National Park staff, Native Alaskans with knowledge of past and present use of lands within Kenai Fjords National Park, and the private-sector contractor. At the initial meetings (held during 1995) NPS hopes to enlist the aid of community residents for the project, and to compile a preliminary list of those community residents who should be interviewed and recorded for the project. This list will be based for the most part on the recommendations of community residents. Thus, it is important that during the initial visit that NPS meets with Council members, Elders, and others who can contribute to this process.

*Confidentiality is important.* Site specific information will be quite important to the project, but if made too available to the public may damage community interests. The researchers and the National Park Service must be sensitive to restrictions desired by the people of Port Graham and Nanwalek on revealing sensitive areas to the public through this study.

*Consent forms must be used. Can photographs be taken, and can interviews be documented using tape recording and possibly video recording?* Each person interviewed will be informed of the subject of the interview and the recording methods to be used before the start of the interview, and must consent before the interview may start. The proper consent form shall be signed before the interview. Each form must list the date of the interview and be signed. For subsequent interviews with the same individual, an additional date with initials on the original consent form will be obtained to minimize the need for multiple consent forms.

All information developed for the project will be available to the communities, the NPS and the researcher. New information will be compared with past studies and disseminated as well. Access to these materials will be restricted to the extent deemed necessary by mutual consent of the research participants (community residents, the NPS, and the researchers).

Review and make available the scope-of-work which defines the project. The NPS scope-of-work and the proposal guiding the research will be made available for review, and community suggestions for change noted. NPS staff will be prepared to assist concerned parties in seeking protection using Section 106 of the National Historic Protection Act or the Native American Graves Protection and Repatriation Act as a standard in protecting ancestral lands.

*Who can assist the researcher and the NPS in making this project successful?* This has at least in part been discussed above, but its importance makes revisiting the issue worthwhile. Community

participation in the project is essential for its success. Thus, the community recommendations of who should be interviewed and topics to explore will be invaluable. In addition, existing information should be fully used. Cultural resource liaisons are present in several present institutions (regional and village corporations, etc.). Their assistance will be important in making this project a success. The school district is often an institution that has conducted recorded interviews with Elders and other community residents on topics that may be of central importance for this project. To the extent possible, these resources will also be integrated into the project, and their participation encouraged.

*What happens after the project is over?*  
The original project desired by the NPS was a much larger and more comprehensive description of the history of the area and its people, with a complete review of available literature and archaeological data and a number of written products. Funding constraints required that the objectives be narrowed and prioritized. The most important information for this project was judged to be that most likely to be lost unless steps are taken to preserve it now. That is the reason that tape recorded interviews are emphasized. The literature review and formal written reports may be funded by a Phase II component, but no funding has been committed to this as yet. Even if such funding becomes available, it may be that our phase I results and community residents' desires will indicate more potentially fruitful ways to expend those funds (more interviewing, for example). In any event, this project will not result in a complete description or understanding of the relationship between the lands of

Kenai Fjords National Park and indigenous people. It will contribute to that goal, and will evaluate what remains to be done. We also hope that this project will serve as a guide, so that even if no further NPS funding is forthcoming that local people can continue with those aspects of the project that serve their needs.

### Progress Reports

Six progress reports have been produced for the project. The following presents a few highlights reported in Progress Report 6 and Final Report, dated December 18, 1995. It is expected that the remaining reports will become available shortly.

In December, 1995, three taped interviews were conducted in Port Graham and one untaped interview was made in Nanwalek. Copies of the school publications from 1980 - 1982 (Alexandrovsk for Nanwalek, Cillqaq for Port Graham) were copied for NPS. Many of the taped interviews on which these publications were based were also copied for NPS. Progress Report 6 includes an inventory of all of the tapes and identifies those that were duplicated. The report identifies 33 tapes from the Nanwalek school, all of which were duplicated. It also identifies 61 tapes from the Port Graham school, 15 of which were duplicated. In addition to the school tapes, other tapes were obtained for NPS including those of the Alaska Native Review Commission and other miscellaneous tapes. It should be noted that the report indicates that none of the school tapes are for public use without consultation of the Nanwalek or Port Graham schools.

The continuation of this project has not yet been determined but it may be undertaken by the Alaska Department of Fish and Game, Division of Subsistence in conjunction with their program described earlier in this report.

#### Contacts for Phase I

Tim Cochran  
U. S. Department of the Interior  
National Park Service  
2525 Gambell  
Anchorage, Alaska 99503-2892  
Phone: 257-2661  
Fax: 257-2410

Herb Anungazuk  
U. S. Department of the Interior  
National Park Service  
2525 Gambell  
Anchorage, Alaska 99503-2892  
Phone: 257-2543  
Fax: 257-2410

Glen Hart  
Kenai Fjords National Park  
P.O. Box 1727  
Seward, Alaska 99664  
Phone: 224-3175  
Fax: 224-2144

Michael Galginaitis (Contractor)  
Impact Assessment, Inc.  
911 West 8th Avenue, Suite 101  
Anchorage, Alaska 99501  
Phone: 272-6811 (IAI)  
Fax: 272-6558 (IAI)

\* \* \*

#### Alaska Native Language Center - University of Alaska, Fairbanks

The Alaska Native Language Center at the University of Alaska was established in 1972 as a center for research and documentation of the state's 20 native languages. Over the years the center has included research on the Sugcestun or Alutiiq (also Sugpiaq) language in the Kodiak and Chugach regions. The center offers a language course on Kodiak Alutiiq at the university and has produced several language publications. Language studies have also been conducted on the Eyak language.

The following publications may be ordered from the center.

#### Alutiiq (Sugcestun, Sugpiaq) Eskimo

AS3. *A Conversational Dictionary of Kodiak Alutiiq* by J. Leer. This publication includes about 1,600 entries and is listed alphabetically by English. It is for general and school use. Published in 1978, 119 pages, ISBN 0-933769-24-5, \$10.00.

AS11. *Joney-m Qawartaryaucilrra* by C. Anahonak. Published in 1977, 23 pages, \$1.00.

AS14. *Quiliyangua'it Paluwigem Uciinii'in* by G. Norman, V. Metcalf and F. Sawden. Published in 1977, 18 pages, \$1.00.

AS15. *Nanwalegmiut Paluwigmiut-llu Nupugnerit: Conversational Alutiiq Dictionary*, joint publication with National Bilingual Materials Development Center. Published in 1978, 306 pages, \$15.00.



AS16. *Classroom Grammar of Koniag Alutiiq: Kodiak Island Dialect* by Jeff Leer with Nina Zeedar and other elders. In collaboration with Kodiak Area Native Association. To be published in final form. The original preliminary edition is out of print. In press, to be published in 1996, ca. 350 pages, price not identified.

#### Eyak

EY1. *In Honor of Eyak: The Art of Anna Nelson Harry (E,A)* edited by M. Krauss. Traditional stories, historical account, poetic composition, with extensive introduction and commentaries. Published in 1982, reprint in 1995, 160 pages, ISBN 0-933769-03-2, \$10.00.

EY2. *In Honor of Eyak: The Art of Anna Nelson Harry. Set of two cassette tapes of original recordings of above texts.* Published in 1982, ISBN 0-933769-08-3, two tapes, \$9.00.

#### Language Maps

Map1. *Native Peoples and Languages of Alaska* by M. Krauss. This is a full-color wall map, with language areas, and language status by village. An inset shows the population, number of speakers, and language relationships. Revised edition. Published in 1982, 36"x48" map, ISBN 0-933769-00-8, \$6.00.

Map2. *Large color wall map of the Inuit-Yupik-Aleut-world.* (Inuit Nunait/Nunangit Yuget). This map shows areas of all six languages in color, and each community by size, featuring the Native name of each, with tables showing populations and language relationships. This map includes the Chugach region.

Published in 1995, 36"x48" map, ISBN 1-55500-053-3, \$15.00.

#### Related Research Papers

RP9. *Comparative Eskimo Dictionary with Aleut Cognates* by M., S. Jacobson and L. Kaplan. English, Eskimo (including Sugcestun / Alutiiq) and Aleut. This publication also includes bibliographical references and indices. Published in 1994, 614 pages, ISBN 1-555000-051-7, \$47.00.

#### Publication List

*Books in Print, Alaska Native Language Center*, February 1996. This pamphlet includes a listing of all publications of the center, including publications on Inupiaq Eskimo, Central Yup'ik Eskimo and other languages related to that spoken in the Chugach region. 8 pages, free.

#### Postage and Handling Fee

A postage and handling fee must also be added (\$1.50 for orders up to \$5.00, \$4.50 for orders up to \$25.00, \$5.00 for orders up to \$60.00, call for amount for orders over \$60.00).

To order books or obtain more information about the programs at the Alaska Native Language Center you may contact:

Sugcestun / Alutiiq: Jeff Leer  
Eyak, Alaska Languages: Michael Krauss  
Publications: ANLC Office

University of Alaska, Fairbanks  
P.O. Box 757680  
Fairbanks, Alaska 99775-7680  
Phone: 474-7874  
Fax: 474-6586  
E-mail: FYANLP@AURORA.  
ALASKA.EDU

\*\*\*

**Bureau of Indian Affairs, ANCSA  
Office**

The Bureau of Indian Affairs, ANCSA Office has been working on an index of tapes pertaining to Chugach Alaska Corporation's ANCSA historical selections. Tapes produced by the Bureau of Indian Affairs and the Cooperative Parks Study Unit during the 1980s are being copied onto more durable tapes to preserve the oral history provided by Natives of the Chugach region.

Contact:  
Ken Pratt  
United States Department of the Interior  
Bureau of Indian Affairs, ANCSA Office  
1675 "C" Street  
Anchorage, Alaska 99501-5198  
Phone: 271-3695  
Fax: 273-4083

\*\*\*

**School Districts in the Chugach Region**

Valdez	Valdez School District
Tatitlek	Chugach School District
Cordova	Cordova School District
Chenega	Chugach School District
Seward	Kenai Peninsula Borough School District
Port Graham	Kenai Peninsula Borough School District
Nanwalek	Kenai Peninsula Borough School District

A brief phone survey of the programs pertaining to Indian Education and Bilingual Education was made for the school districts. Information was requested about current programs pertaining to the Native culture of the Chugach region in the schools. The following is a brief summary of the current programs and contacts. For more information about Indian Education or other programs pertaining to Native culture at particular schools contact:

**Cordova School District**

The Cordova School District provides tutorial programs to develop student skills through their Indian Education program. There are no classes offered specifically on the Chugach culture or Alutiiq language but there has been course work in the past associated with teaching high school students how to collect oral history.

Because of the heavy load for students from the existing curriculum and many after-school activities, it has been suggested that a Native language program might be developed for the summer months where both the students and parents might benefit. A computerized language program might also be integrated

into an after school class which currently focuses on teaching computer skills on 2E Apple Computers.

Contacts:

Mike McHone, Superintendent  
Leora Buehrle, Indian Education Teacher  
Cordova School District  
P.O. Box 140  
Cordova, Alaska 99574-0140  
Phone: 424-3265/3267  
Fax: 424-3271  
Contact: Leora Buehrle

Valdez School District

Summary is expected soon.

Contacts:

Harry Rogers, Superintendent  
Joan Hermann, Indian Education Program  
Valdez School District  
P.O. Box 398  
Valdez, Alaska 99686  
Phone: 835-4357 (Superintendent)  
Fax: 835-4964  
Phone: 835-4728 (Hermann)  
Contact: Joan Hermann

Kenai Peninsula Borough School District

The Kenai Peninsula Borough School District includes the schools of the Kenai Peninsula including three communities within the Chugach region: Seward, Port Graham and Nanwalek.

In Seward, the Indian Education program provides a tutor for high school and elementary students to develop student skills. There is also an ESL (English as a

Second Language) program in the form of a bilingual tutor in the Transitional Bilingual - Bicultural program. This tutor is available on a case by case basis for students meeting the requirements.

In both Port Graham and Nanwalek there is a Language Other Than English (LOTE) program which provides a part time bilingual instructor in each community. Curriculum materials are developed on a school by school basis. Port Graham also has a tutor for student skills similar to Seward.

Contacts:

Walter Bromenschenkel, Superintendent  
Rick Matiya, Indian Education  
Kenai Peninsula Borough School District  
148 North Binkley Street  
Soldotna, Alaska 99669  
Phone: 262-5846 (Superintendent)  
Fax: 262-9645  
Phone: 262-6315 (Matiya)  
Contact: Office of Rick Matiya,  
Indian Education

Chugach School District

The Chugach School District has responsibility for the schools in Prince William Sound. The three major school sites include the village of Chenega Bay, the village of Tatitlek and the small harbor city of Whittier. Educational services are provided to the 57 federally recognized Native students at these sites.

The purpose of their Indian Education Project is to address the cultural identity, self-esteem and academic achievement needs specific to Prince William Sound

Bilingual - Bicultural program. This tutor is available on a case by case basis for students meeting the requirements.

In both Port Graham and Nanwalek there is a Language Other Than English (LOTE) program which provides a part time bilingual instructor in each community. Curriculum materials are developed on a school by school basis. Port Graham also has a tutor for student skills similar to Seward.

Contacts:

Walter Bromenschenkel, Superintendent  
Rick Matiya, Indian Education  
Kenai Peninsula Borough School District  
148 North Binkley Street  
Soldotna, Alaska 99669  
Phone: 262-5846 (Superintendent)  
Fax: 262-9645  
Phone: 262-6315 (Matiya)  
Contact: Office of Rick Matiya,  
Indian Education

Chugach School District

The Chugach School District has responsibility for the schools in Prince William Sound. The three major school sites include the village of Chenega Bay, the village of Tatitlek and the small harbor city of Whittier. Educational services are provided to the 57 federally recognized Native students at these sites.

The purpose of their Indian Education Project is to address the cultural identity, self-esteem and academic achievement needs specific to Prince William Sound Natives through the Native Heritage Program.

The focus of the Native Heritage Program evolved from the combination of the Comprehensive Plan objectives, parent committee direction and the results of the annual Needs Assessment survey. The top four areas identified were: 1) student leadership opportunities, 2) development of an outlined cultural heritage curriculum, 3) Native language instruction, and 4) academic achievement.

Student Leadership: Chugach School District will focus on providing opportunities for attendance and participation at Alaska Federation of Natives / Native Youth Leadership Conference, Native Youth Olympics, Nuchek Spirit Camp, local student government, local Native corporation meetings and the annual Cultural Heritage Week.

Cultural Heritage Curriculum: Chugach School District will develop and write an outlined cultural heritage curriculum focused on the Natives of Prince William Sound. This includes 1) obtaining current Indian Education curricula from other school districts throughout Alaska, 2) hosting local community meetings to collect and prioritize essential information for a viable curriculum based on local knowledge and successful curriculum obtained from other districts, and 3) developing a rough draft copy of the "Prince William Sound Cultural Heritage Program Curriculum" by May 1996.

Native Language Instruction: Chugach School District will work with other organizations on the preservation of local Native languages for Prince William Sound. [Notably, the school district may be able to provide some support in the

form of transportation or other assistance to the other language projects.]

Academic Achievement: Chugach School District will address the high existence of low academic achievement in our district due to students not performing to their potential, as a result of several social factors, by providing academic assistance in a variety of areas.

Contacts:

Roger Sampson, Superintendent  
Richard DeLorenzo, Assist Superintendent  
Chugach School District  
165 East 56th Avenue, Suite D  
Anchorage, Alaska 99518  
Phone: 561-3666 (DeLorenzo)  
Fax: 561-8659  
Contact: Richard DeLorenzo

\* \* \*

# OLALE

OF GANA-A' YOO, LIMITED

VOLUME 3 - NUMBER 2

## LET GOODNESS TAKE ITS PLACE

Larry Mercurieff

Guest Speaker for 17th Annual Shareholder Meeting

Larry began his speech in the Aleut language with the saying "The afternoon tastes good." You are the second group of people that have invited me to talk on something that is very special. I have been asked to give you some messages from the spiritual leaders of the Hopi and Maori people from New Zealand. When I went up to Canada one and 1/2 years ago, I went there to be with the Story Elders. They invited me to go there. While I was there, they said the Hopi and Maori sent the messenger to meet me. I do not know why me but they gave me some messages to bring back here to Alaska. They must have known things that I do not know or can not see yet. And this is one of the things that I think they knew that I was going to be invited to speak in places like this. One thing to know before I start, the people who are here today are here for a reason. It is no accident that you are going to be here to hear this message and it is up to you whether or not you want to use this message of wisdom that has been given by Hopi and Maori. If you do not use it, I would ask you pass it along to others.

I used to write my speeches. You know, when I left the University they train you to write everything down. As Commissioner, you have to write everything down for the public record. I stopped doing that when an old man, Howard Luke, and I were exchanging tape recordings with each other. He sent me this tape and said, "Anybody that gets up in front of a crowd of people and has to read from a piece of paper has no business being up there!"

So for the first time in my 43 years, today I say "OK the papers are going to be put away." I will speak from the heart. There is a great deal of wisdom in speaking from the heart instead from a paper. It was a relearning for me. I learned it very well, I think. When I have to speak before a group, I never know what I am going to say. The only thing I can do is clear my mind, clear my body, and pray for the messages to come. These are not messages from me, these are messages given from the people that I have been sent here to give the messages for. And I pray to the Creator to help. When I came here, I also prayed for the help continued on page 2

RECEIVED  
APR 10 1995

EXXON VALDEZ OIL SPILL  
TRUSTEE COUNCIL  
ADMINISTRATIVE RECORD

continued from page 1 of the Spirit of the land; The Spirits of your ancestors; The Spirit of the river; The Spirit of the animals; The Spirit of the trees; and The Spirit of the wind because each area of the world has got their own guardian. Even this group now has its own guardians. They are here now they are sitting with us and so I ask for their help when I talk.

The Hopi Maori sent a messenger, her name was Beverly, to meet me when I was up in Canada. The messages come from the Hopi Maori and the Stony Elders who are part of the great Sioux Nation in Alberta, also from the White Bison Society. I will explain what this is.

What the Hopi Maori wanted us to know here in Alaska and all the villages, is that we are moving into the what they call the World of the 5th Hoop. The Navajo called it moving into the 5th World. Maybe amongst some of the elders of the Athabaskan people there are similar things that are being said about this time. It is a message of hope. They know of the sicknesses that made them suffer. They know of the fights that have been going on between the organization and the villages. They know of the struggle between villages and within regions and between regions. They know about the alcohol abuse and accidental deaths due to alcohol, the suicides, the high blood pressure, failing health, heart problems, all these things that our people in Alaska have been facing. In my years working for my people, I have traveled all over the State and it is pretty much the same everywhere, the kind of problems we are experiencing.

That is not what this message is about. They know about our business in the villages. This message is a message of hope. They say that moving into this time, of the World of the 5th Hoop, is a time when all the 4 sacred powers are going to be reconnected. They are the red-white-black-yellow. They wanted me to know that among the Hopi they are the keepers of the sacred stone tablets for the sacred red power - that includes all of us. They wanted me to know that they have the sacred stone tablets in Tibet, in the mountains, kept by the Tibetan Monks. In the same way that the Tibetans have their sacred stone tablet with the Hopi.

There are 4 sacred stone tablets that were given. The sacred black color has theirs in a small village in Africa. They cannot exchange it with the sacred white color because they lost theirs. But the Hopi wisdom keepers say that they are soon to find this stone. Very soon in this time. If you look at the maps where the people of Hopi live and Tibetans live it is exactly on opposite parts of the world of the Mother Earth. The Hopi word for love is the Tibetan is word for hate. And the Tibetan word for love is the Hopi word for hate. The same word but exactly opposite meanings. They say that this is necessary to help keep the balance of Mother Earth. And

that there are keepers of this balance that are around the world like us.

In moving into this time of the World of the 5th Hoop it is going to be a time of great healing. There is going to be great healing that is going to start and the Hopi say that it is going to start in the North. I have learned just recently that it is going to start in Alaska.

The Hopi told me that this time of great healing is going to be shown by several signs. One is when a hoop of a hundred eagle feathers is completed. And I have met the person from the White Bison Society in Colorado, who are the keepers of this hoop. I met the person while I was in Anchorage, while we were having dinner, a lady came in from Kodiak and she had an eagle feather in hand. She said, "I know this had to go to some special place and I guess it is you." and gave it to this guy who was sitting there. His mouth dropped open. He could hardly speak. He said that this was the eagle feather that was to be the axle. The center point in this hoop of 100 eagles that was described to him exactly by the wisdom keepers. The eagle feathers numbered 57 at that time. Since that time 2 more have come from Alaska. One from an all white eagle. This white eagle had called to this man. (This is true as I was a witness.) He was a white man. He calls me up and he says, "I do not know why I am calling, but this morning I looked up in my yard and there were 13 ravens in a circle and in the middle of the circle was an eagle." He said he knew that was pretty weird. He had never seen anything like it. The people in the village had never seen anything like this. This was just about a month and a half ago. He said that he had heard the story of the hoop of the 100 eagle feathers. He said that night the tribal chief delivered to him the dead eagle. That morning he saw the eagle alive, surrounded by 13 ravens. That evening it was delivered to the camp. He did not know why. And so he heard of the story and knew that if he asked permission properly, one of these eagle feathers was to be delivered to this hoop. And so it was. A person who was on his way down to Colorado delivered the white eagle feather or the feather from a white eagle. So now there were two feathers delivered.

In this time of healing the message of hope from the Hopi Maori and the Stony Elders. I was invited to a Sacred Ceremony by the Stony Elders and the youngest was 77 and the oldest was 106. No one spoke any English during the whole time I was in the Sacred Ceremony, which lasted 3 hours. They spoke English once in the middle, and the person who spoke said "I am speaking English for the benefit of our friends from Alaska." We know that your people in Alaska, in many villages, believe that they have lost their culture, their cultural wisdom and their ways. We are praying to the Creator. We want you to know of the message that has been given to us so that you would take it back to Alaska. continued on page 7

continued from page 6 with the solicitation of proxies, it is bound by these standards.

Because of the size of the Corporation, Gana-a' Yoo has to solicit proxies to make certain it has a quorum for the annual meeting. Under the regulations, a corporation can't solicit proxies unless it discloses who it will vote for and provide certain information about each such individual. Thus, the Board has to go through some selection process in order to decide who it will support. Given the requirements for representation from each former village corporation, it is even more important that the Board make certain that there is a candidate for each seat.

The process which is followed is thus dictated by the requirements of the statute. The Board first solicits expressions of interest from people who might want to run. It then has to decide who it will vote for so it will be able to say on the proxy how it will vote. The Board then makes a commitment to nominate those individuals. It solicits all the required information and includes it in the proxy statement. Because the Board (Corporation) is liable for any false or misleading information that is included in the mailout, it is important that it be in control of what is sent out to insure its accuracy.

Some corporations provide for nomination by shareholder petition in addition to the Board nominees. In that case, the fact that a person has been nominated would be disclosed in the proxy statement but the name wouldn't appear on the Board's proxy unless the Board had decided to support that nominee.

While these rules are complicated, they are designed to make certain that the shareholders know who the Board will vote for, if it is given a proxy. This prevents the Board from voting for someone that the shareholder objects to. WHT

The Corporation has a couple of choices it can explore to make the nomination process more open to shareholders. One choice is to change the bylaws and allow nomination by shareholder petition. Another is to collect more information about the people seeking nomination, so that they can be named in the proxy statement. And finally, the Corporation can provide mailing labels to the candidates for nomination so that they can make their own mailings to inform the shareholders. The board will be discussing these changes this year.

Clyde Malamute and Lucy M (Captain) Gurtier wrote to ask about dividends.

Clyde wrote "I am sitting here in an Arizona Detention Center somewhere in Arizona with no money to buy what I need. And this letter come in from GYL and what I can not understand why this corporation wastes money on sending me this every year and no dividend checks.

Like I wrote to Doyon when are they going to start sending us a real dividend check and stop sending us shareholders your table change."

Lucy wrote to ask "I would like my share too, you know. I do not think that just because we live in a different place that we do not deserve our share. After all I am a shareholder. I do vote!

Please let me know as soon as possible. I hate to take it to court."

Unfortunately, Gana-a' Yoo has not declared a dividend in 10 years. There are no missing or unclaimed dividend checks. Gana-a' Yoo does not discriminate in any way between its urban and village shareholders. Presently, nearly 50% of the shareholders live outside to the four member villages. The question of paying a dividend comes up at almost every Board of Directors' meeting, there is no preconceived opinion that a dividend cannot or will not ever happen again. When the Board feels confident with the stability of the Corporation they will probably declare a dividend.

---

**WRITE IN ...** If you have questions about the corporation or its doings, write in and ask. The staff will answer your question quickly and if appropriate put the question and response in the newsletter. As the saying goes... the only dumb questions are the ones never asked.

---

LET GOODNESS TAKE ITS PLACE continued from page 2 The message that they received for us is that our cultures are not dead. All the wisdom that has been collected in our cultures, since time immemorial is being kept for us, is waiting for us to awaken in our spirits. We will awaken our spirits again, when that happens things will be revealed of the old wisdom's. Things that have been forgotten for a long time are going to be brought back: Art-Music-Song-Dance-Storytelling-Spiritual-wisdom-knowledge- and the wisdom of how to work with Mother Earth will all be restored.

They also want us to know that among the Hopi and Maori there are people who do nothing but pray 24 hours a day, 7 days a week, 365 days a year, every year of their lives. That is all they do. In rotation, they pray around the clock for other people. In this prayer is where they have seen some of these things that are about to happen. The healing that is going to take place, the advice that has been given to us is "Seek not to fight evil - do not fight it - let goodness take its place." So when we see bad things happen and when we fight those bad things, what we do hurts everybody. Fighting evil has spiritual energies that go to the ends of universe, it affects everybody in the community. When I come into a community I can feel the energies that are created. We are all affected by it. You know sometimes you watch little kids and when a stranger walks into the room all of a sudden the child just cries, sometimes this happens or they just love the stranger. What they are doing is taking their God given, continued on page 5



continued from page 7 Creator given way of talents, skills, gifts to feel the spirit of the other person. Because everybody give out these energies, so we have to, they say, be very careful. This is part of the wisdom amongst the great Athabaskan People and most indigenous people throughout the world. We must take care of how we think - how we feel.

The signs of this time of healing that is to start are: When the children bring back the spirit to the village. When the young start speaking with the wisdom of the elders. When the leadership energies start shifting to the feminine side. When this hoop of the 100 eagles feathers get completed. And when the White Bison shows up. These are all the signs of the movement from the 4th to the 5th Hoop. |

Now, I know that some of this is in language that you may have not heard in your lifetime. But I know inside, you will recognize these words to be true. Your intuition is going to tell you what I am saying is true. The world for the last 4,000 or so years has been stuck in the male energy side. The male energy is thinking from the brain. It is a management from the top down. It is more aggressive. It does not use intuition or feelings from the heart. It is a different kind of energy. It is not a bad energy. It is just different than the female energy. Female energy is healing, nurturing, loving, caring, touching, sharing and that the world spiritual leaders know now that these energies have been male and now have shifted to the female side.

The center of the top of the energy entrance to the Earth Mother is here though Alaska. The spiritual leaders say that a host, hosts of angels are coming down, pouring through this area, coming though Alaska - spreading out throughout the world for this healing to take place. I see what is happening to our young people. I spend most of my life thinking I was a leader for 25 years working for my people. I realized, when I finally woke up, I was not a leader because I was stuck in the same place with the same kind of sickness they had.

Harold Napoleon, who wrote the book, The Way of the Human Being, talks about the great death. Why, people ask, are we suffering like this today? Why are our kids this way? Why are we having this alcohol problem? It is easy to understand when you get back in touch with your heart. Harold Napoleon talks about the time of the great death. My people faced it. 80% of our people were wiped out in 50 years. We still have stories of those times. How many men can a musket ball kill? The Russians were betting about the Aleuts, so they lined them up back to back shot point blank and the answer is 9. There is one community where the Russians went to take all the women and girls for their sex slaves. The women and girls said "No, this will be a violation of our spirit!" and they all got on top of a cliff and jumped in mass and died. There is a story in a village in Akutan

where it used to take a year to build meat boats from hide. It was one of the most sophisticated kayaks in the world. It took a year to build because it had to be dependable. They had to go out on the high seas for weeks on end. They knew this and the Russians knew this. The fur traders who were greedy, went into the village at night and destroyed all of the boats. The village starved to death. There was one old woman who survived out of 300 people. So we have these stories. The first people who were killed among my people were the Shaman and their apprentices, because of their religion or way of life of spirituality, the Russians did not understand so they destroyed it. They thought it was a threat. Can you imagine our people who are survivors, we are survivors here today, having gone through that time, experiencing for 50 years, 8 out of 10 people dying in a horrible way? Your loved ones? Your grandchildren?, Your children?, Your mother?, Your wives?, Your husbands? dying by horrible ways for 50 years? Year after year seeing horrible death? And being subjected to all this, the American doctors have a name for this now, they call it Post Traumatic Stress Syndrome.

The Vietnam Vets have also experienced this syndrome. The veterans, when they came back from Vietnam, were depressed. They took drugs. They took alcohol. They withdrew from their relationships. They could not be close to people because it hurt too much. They did anything to escape their feeling and what they were thinking. When they did that they separated from their spiritual side. When this happened the depression started. So they experienced this for in Vietnam after 2 or 3 years. Sometimes people had 4 trips over there. Our people experienced it for generations. Not only did we not have the support that the Vietnam Vets had, they still had their culture intact when they came back.

Our cultures were eliminated or attempted to be destroyed. So that the survivors who had survived were without hope. Having gone through such misery and pain, the only thing they could do to defend themselves - the only way they knew how to defend themselves, was to not feel. I know and I understand it. Harold Napoleon understood it. Many of you understand it. Because as a child, like many of our people, grew up in a family that abused alcohol and the first thing that I did as a child to defend myself was to shut off my feelings. They were shut off for over 20 years. And when that happened, which is a state of constant depression and addictions. Addictions can be cigarettes- alcohol- TV- noise, big loud music, and even thoughts could be an addiction. Anything to take us away from feeling right now the way we feel, we try to run away from it. That is what is happening when you see a kid walk down the street with big earphones blasting and they are not hearing anything else because they do not want to be here, now.

continued on page 9

continued from page 8 The wisdom keepers say that the only place to find the power of the Creator is to be present in this moment. If we have fears we are projecting them into the future. Into a future time that does not even exist. If we have guilt, we are living in the past, for the past things we did, we are not living now. All the spiritual keepers, of all groups in the world, be they Buddhists, be they Islamic, be it part Red Pack, be it medicine pack, you name it, say the only way to find the power that has been given to us from the Creator is to be here, now. Not to escape. So you see this addiction that has happened from the Great Death, the survivors are separated from their feelings. Can you imagine the kind of children they raised? It was hard for them to love and be close to another because they were afraid if I became too close and love somebody they would be destroyed and I would suffer the pain all over again. So, they stayed away from that feeling. Those kids grew up and had their own kids and from generations to generation to generation until today we have the legacy the inheritance of this spiritual sickness that was given to us a long time ago. And so the answers from the wisdom keepers is to work at being present and that will first revive the key.

The spiritual keepers also say that the first step towards healing yourself before you can heal others or help heal others is to love that which we may hate or who we may hate. We may hate the ourselves. We may hate an organization. We may hate the people from outside who have interfered. We may hate somebody. The first step towards this healing is to stop the hate and turn it into love. And it will transform everything. This spiritual sickness that we have is going to move now. It is going to change. There are some predictions in the sacred stone tablets among the wisdom keepers about what is going to happen here in this World of the 5th Hoop. Not only are we going to have this healing but the Earth Mother is going to shake in a way that it has never shook before. It is going to move in a way it has never done before. There is going to be a lot of fear because of this and the wisdom keepers want me to convey that when this happens, we should not be afraid because what is happening is that the Earth Mother is trying to help us remove the stuff that we have stuck in our bodies, inherited from the spiritual sickness of generations and generations out, and one of the ways that we do that is to scare the life out of us. This is why there is going to be time for healers.

Healers are being called from all over. Women are now taking their place as the original healers around the world and some of the strongest original healers are starting here in Alaska. Not only the shift to the feminine side of leadership but the women are going to start taking their place as healers. I think this is an exciting time. The Dalai Lama went down to Yakutan during the last change of the moon with all the spiritual leaders to

pray for this time of the shift, this time of healing. And he has chosen and this is the words that they use which are hard to understand. He has chosen to take the spiritual energies that they have been keeping in Tibet and move them from Tibet and bring them here to Alaska. Which they did a few weeks ago. The reason they did this is because the Chinese are wiping out the Tibetan Monks and destroying all the temples. So the Dalai Lama moved it is spiritual energy here to Alaska, because this is the place where the healing is going to start. And this is the place where all the Angels are coming in by hosts. This is the place where the hoop of a hundred eagle feathers will be finished. And interestingly enough some of the healing ways are being revived from all the cultures. People are being woken up.

How do we start this healing? When you are quiet within yourself and you sit next to the river - Ask. Do not be afraid to ask. Ask the Creator. Ask whoever you feel your higher power is, "Please help me find the way because I do not know how to heal." "Make me your history." And when you ask that, with humility in your heart, you will get it. You will find it. And it will be given to you, you will see this healing starting to spread like wild fire. It is just exciting. Exciting to see. And the key to it is staying here, now. |

Now last thing I am going to say. I ran the village corporation in St. Paul for 10 years. I was city manager for 4 years. We started from no economy out there. In 1983 the government pulled out. That was our only economy. They pulled out and we lost 80% of our jobs. That year we had 100 suicide attempts out of 600 people. We had 4 people who killed themselves. We had 3 who were murdered. Things that had not happened in our village for 150 years. The last person ever murdered in our village was over 150 years ago. And it all happened in this one year. Big shaking up. And we thought, the leadership thought, including me, that if we worked to bring the economy back so that everybody got a good paying job, our kids would return to our village and that it would solve our problems. We had growing alcohol problem, 60% of population alcoholic and 1/3 of our kids have Fetal Alcohol Syndrome. We had suicide attempts all the time. I have been to 44 funerals here in 4 years. 44 funerals! Goodness sakes.

So what we learned from this and what I want to share with you is what happened when we got our economy. We have the strongest rural economy in the State of Alaska right now. Our per capita income is \$34,000 per person. \$34,000 per person. That is what we accomplished in 10 years. But did it solve our problems? NO. The spiritual sickness is still going on. The money only feeds the addiction. If you have a community that is already addicted in some way because of the spiritual sickness we have inherited from the time of the great death. continued on page 10

continued from page 9

Bringing money in, in large numbers, will fuel the addictions just like gasoline to fire. It will make it worse. Bigger. Because what we do with the money if you look at St. Paul. We are buying cars. Everybody has got a car now. Bought maybe 300 cars in last 3 years. Everybody has got 1 or 2 TV sets-big ones. Everybody has got 4 wheelers. Everybody has got boats. Everybody has got nice clothes. Everybody has got nice houses. THINGS. Everybody has got things. But yet they are saying we are not happy. What is wrong? What is wrong is we were looking outside for feeding for a hunger inside that we did not understand. And that hunger is the hunger of the spirit. When we have addictions, it is a hunger to fill the spirit. It is like a big

stomach inside you wants to feed all of the time. And yet no matter how much we feed it with these addictions, it is never enough. And it just goes down and down until we get so depressed that we feel we can not get out of it. Either at that point you die physically or you die spiritually. Hopefully many people will not have to go through that.

So, that is the message that I have brought to you. This is a message of hope and a message of great wisdom. Remember our cultures are not lost. The wisdom of it is already here with us. We just do not see it yet, because we are spiritually sleeping.

Gana-a' Yoo, Ltd.  
 P.O. Box 38  
 Galena, AK 99741

Address Correction Requested

BULK RATE U.S. Postage PAID PERMIT No. 8 Galena, AK 99741
---

MONICA D RIEDEL  
 Dineega Specialty Furs  
 P.O. Box 1005  
 CORDOVA AK 99574

**RECEIVED**  
APR 10 1995

EXXON VALDEZ OIL SPILL  
TRUSTEE COUNCIL  
ADMINISTRATIVE RECORD

# **THE ALASKA NATIVE SCIENCE COMMISSION**

## **SUMMARY REPORT**

Patricia Longley Cochran, Executive Director  
Alaska Native Science Commission  
University of Alaska Anchorage  
3211 Providence Drive  
Anchorage, Alaska 99508  
phone (907)786-1368  
fax (907)786-1426  
Internet: ANPAC1@ACAD2.ALASKA.EDU

# Summary Report

## The Alaska Native Science Commission

### *Name:*

The Alaska Native Science Commission (ANSC) will be established and maintained.

### *Mission:*

The Alaska Native Science Commission endorses and supports scientific research that

- 1) Enhances and perpetuates Alaska Native cultures;
- 2) Ensures the protection of indigenous cultures and intellectual property.

### *Goals:*

- Facilitate the integration of traditional knowledge into research and science.
- Participate in and influence priorities for research.
- Mandate participation of Alaska Natives at all levels of science.
- Provide a mechanism for feedback on results and other scientific activities.
- Promote science to young people.
- Encourage Native people to enter scientific disciplines.
- Ensure that Native people share in economic benefits derived from their intellectual property.

### *Initial Objectives:*

Prepare an educational brochure to explain the mission of the ANSC and how it relates to Alaska Native cultures and the scientific community.

Prepare a report on existing Alaska Native programs with which the ANSC can network.

Prepare a report on existing information networks which exist within Alaska with which the ANSC can work to distribute and collect information.

### *Areas of Concern:*

- Environmental health and the causes of disease that are specific to Alaska Natives, especially the types of cancers that are killing the young and non-substance abusers.
- Active community involvement in science and research.
  - Inform communities of their rights and authority over research done on their environment or people including the closing of sacred areas to all research.
  - Establish community research standards and protocols.
  - Establish research reviews prior, during, and after to assure local concerns are addressed and cultural values considered.
  - Assure that scientists work with communities on the direction and design of future research.
  - Mandate communication of research results in a practical manner back to the communities which are most impacted.
  - Have scientists work directly with students in the classroom and at the research site to foster interest and involvement.
  - Hire local people to assist with the research.
  - Prepare locally held knowledge to be utilized in future research by making a list of resources and having students learn from their elders.
  - Encourage and support students who are interested in science so they become actively involved in the research of their people and homelands.
  - Establish local standards for the utilization of traditional knowledge with consideration of intellectual property rights.
- Identify elements and conditions that contribute to the survival of Native cultures and societies.
  - What are the major barriers to cultural survival.
- Prepare priority lists of concerns to use with funding agencies and researchers.
  - Identify researchers who have worked well with Alaska Natives.
  - Identify funders who have supported local community involvement in research.

### *Structure:*

There will be seven members of the Alaska Native Science Commission. All will be Alaska Natives. Each will be nominated by the groups they will represent and then be selected by the sitting members of the Commission. To establish the first Commission the existing Steering Committee members will make the selections after calling for nomination applications. The Commission will strive to be gender and regionally balanced. Three year terms for the seven members will be staggered with two or three members being selected every year. (Rotation A - 2 members, Rotation B - 2 members, Rotation C - 3 members.)

*Commission Makeup:*

There will be seven Alaska Native members. One will represent each of the following groups.

1. Alaska Native Education Council / Alaska Federation of Natives Education Committee
2. Alaska Native Health Board
3. Arctic Research Commission - Native member
4. Elder
5. Natural resource manager
6. Scientist
7. Teacher

There may be ex officio members of the Council who may participate fully in discussions but who will have no vote. These individuals do not have to be Alaska Natives. Suggested ex officio members are:

- Alaska Federation of Natives representative
- Alaska State Science Advisor
- Arctic Research Commission - Executive Director
- Arctic Research Consortium of the United States (ARCUS) - Universities involved in northern research
- College Science Student

*Staff:*

There is proposed an initial staff of three. This will be dependent on the level of financial support which is obtained for the Commission.

Executive Director

Secretary / Support

Professional Staff - Senior Scientist / Advisor

*Advisory Boards:*

These will be made up of formal and informal agreements with existing Native and non-Native networks. They also may be purposely created with selected individuals for particular expertise including cultural and community knowledge.

*Task Forces:*

These will be specifically established to meet objectives. Members will be selected for their expertise. The number of members will be determined by the size of the activity.

***Form:***

Initially the Alaska Native Science Commission will be made up of the Steering Committee and operate under the umbrella of the Alaska Federation of Natives. Once it has been formally created and secured financial support it will be established as an independent non-profit corporation.

Authorizing resolutions will be sought from all appropriate bodies so that the Alaska Native Science Commission will be well placed to have oversight responsibility of the management and utilization of science which concerns Alaska Natives.

Fiscal support will be sought from Governmental agencies, private foundations, and corporations. Congressional appropriation will be sought.

***Steering Committee Members***

Dorothy Larson - Alaska Federation of Natives.

Charlie Johnson - Arctic Research Commission.

Caleb Pungowiyi - Inuit Circumpolar Conference.

Anne Walker - Alaska Native Health Board.

**Executive Director**

Patricia Longley Cochran  
3211 Providence Drive  
Anchorage, Alaska 99508



## THE ALASKA NATIVE SCIENCE COMMISSION

The Arctic Contamination Conference held in Anchorage, Alaska in May of 1993, was the genesis of the Alaska Native Science Commission (ANSC). The Alaska Native participants prepared a position paper which stated the desire of the Native community to become actively involved in scientific research, to become aware and informed of current science investigating Native lives and environment, and to assure that when science is performed in Alaska it is with the knowledge, cooperation and understanding of the Native community.

In October 1993, The Alaska Federation of Natives (AFN) Annual Convention, passed a unanimous resolution to support the creation of an Alaska Native Science Commission. During 1994, a series of workshops were held with community leaders, elders, scientists and researchers to discuss the formation and structure of the ANSC. AFN received funding from the National Science Foundation to assist in establishing the ANSC. These funds will facilitate the growth of the ANSC into an independent body which will provide the primary link between the scientific community and Alaska Natives.

The mission of the ANSC is to endorse and support scientific research that enhances and perpetuates Alaska Native cultures, and ensures the protection of indigenous cultures and intellectual property. This mission will translate into many issues, projects and concerns. Arctic contamination and environmental issues such as Project Chariot, iodine-testing and military dump sites and their relationship to human health concerns are major issues. Promotion of healthy lifestyles and choices such as tobacco cessation, AIDS prevention, alcohol and substance use, and healthy diets are essential. Health, mental health, environment, subsistence and traditional ways of life are at the heart of Native concerns.

The goals of the Alaska Native Science Commission are to:

- Facilitate the integration of traditional knowledge into research and science.
- Participate in and influence priorities for research.
- Mandate participation of Alaska Natives at all levels of science.
- Provide a mechanism for feedback on results and other scientific activities.
- Promote science to our youth.
- Encourage Native people to enter scientific disciplines.
- Ensure that Native people share in economic benefits derived from their intellectual property.

Targeted areas of concern that have been identified by the Native community include:

- Environmental health and the causes of disease that are specific to Alaska Natives, especially the types of cancers that are killing the young and non-substance abusers.
- Active community involvement in science and research to:
  - Inform communities of their rights and authority over research done on their environment or people including the closing of sacred areas to all research.
  - Establish community research standards and protocols.
  - Establish research reviews prior, during and after to assure local concerns are addressed and cultural values considered.
  - Assure that scientists work with communities on the direction and design of future research.
  - Mandate communication of research results in a practical manner back to the communities which are most impacted.
  - Have scientists work directly with students in the classroom and at the research site to foster interest and involvement.
  - Hire local people to assist with research.
  - Prepare locally held knowledge to be utilized in future research by making a list of resources and having students learn from their elders.
  - Encourage and support students who are interested in science so they become actively involved in the research of their people and homelands.
  - Establish local standards for the utilization of traditional knowledge with consideration of intellectual property rights.
- Elements and conditions that contribute to the survival of Native cultures and societies.
  - Identify major barriers to cultural survival.
- Priority concerns in working with funding agencies and researchers.
  - Identify researchers who have worked well with Alaska Natives.
  - Identify funders who have supported local community involvement in research.

These issues were identified as priority areas of concern because they represent the leading causes for concern and steps we can take as a Native community to alleviate them. These concerns set the direction for the Alaska Native Science Commission.

The ANSC is currently in the process of forming a Board of Commissioners to oversee the work of the Commission. There will be seven Alaska Native Commissioners nominated by the Native community, who will serve staggered three-year terms. The Commission will strive for gender and regional balance. The seven members will represent the following groups:

1. Alaska Native Education Council/AFN Education Committee
2. Alaska Native Health Board
3. Arctic Research Commission - Native member
4. Elder
5. Natural Resource Manager
6. Scientist
7. Teacher

Ex-officio members of the Commission, who need not be Alaska Native, will include:

- Alaska State Science Advisor
- Arctic Research Commission Executive Director
- Arctic Research Consortium of the United States
- College Science Student

Advisory Boards made up of existing Native and non-Native networks, will be utilized. They also may be purposely created with selected individuals for particular expertise including cultural and community knowledge.

Task forces will be specifically established to meet objectives. Members will be selected for their expertise.

Many members of the Board of Commissioners, ex-officio members, advisory boards and task forces may already be involved in science and research in the Native community. As one of the priority concerns identified involves environmental health and cancer, we will specifically be looking for advisors and members who have an interest in and knowledge of these fields.

For further information on the Alaska Native Science Commission, please contact:

Patricia Longley Cochran  
Executive Director  
Alaska Native Science Commission  
3211 Providence Drive  
Anchorage, Alaska 99508  
tel: (907)786-1368  
fax:(907)786-1426  
internet: ANPAC1@ACAD2.ALASKA.EDU

RECEIVED  
APR 16 1995

ALASKA NATIVE/RURAL EDUCATION CONSORTIUM

for EXXON VALDEZ OIL SPILL  
TRUSTEE COUNCIL  
Systemic Integration of Indigenous and Western Scientific Knowledge  
ADMINISTRATIVE RECORD

Project Summary

The Alaska Native/Rural Education Consortium has been formed under the auspices of the Alaska Federation of Natives and in cooperation with the University of Alaska Fairbanks to implement a five-year initiative to systematically document the indigenous knowledge systems of Alaska Native people and develop pedagogical practices that effectively integrate indigenous knowledge into educational programs. The focus of the proposed initiative is on providing an opportunity for the people of Alaska, particularly Alaska Natives, to formulate a renewed educational agenda regarding the structure, content and processes that are needed to increase the involvement of Alaska Native people in the application of Native and non-Native scientific knowledge to the solution of human problems in an Arctic environment. The overall project is organized into the following six major initiatives:

- 1. Native Ways of Knowing and Teaching
- 2. Culturally Aligned Curriculum Adaptations
- 3. Indigenous Science Knowledge Base
- 4. Elders and Cultural Camps
- 5. Village Science Applications and Careers
- 6. Educational Technology Infrastructure

Each of the first five initiatives will be implemented in one Native cultural region (Yup'ik, Inupiaq, Athabascan, Aleut and Tlingit-Haida) at a time on a rotational schedule over the next five years. The sixth initiative will be implemented on a statewide basis in phases over five years to achieve the economies-of-scale and inter-connectivity necessary for rural schools to gain access to and make effective use of educational technology. By the year 2000, the Alaska Rural Systemic Initiative will have involved 48 of the 54 public school districts in the state, impacting 302 schools (101 of which consist of 1-3 teachers) with a total of 2925 certified staff serving 31,515 students.

**ALASKA NATIVE/RURAL EDUCATION CONSORTIUM**  
for  
Systemic Integration of Indigenous and Western Scientific Knowledge

Project Description: Implementation Plan

On September 1, 1994, the National Science Foundation, Office of Systemic Reform awarded a Rural Systemic Initiative development grant to the Alaska Federation of Natives, in cooperation with the University of Alaska Fairbanks, to establish an Alaska Native/Rural Education Consortium for the purpose of developing an implementation plan for a five-year initiative to systematically document the indigenous knowledge systems of Alaska Native people and develop pedagogical practices that effectively integrate indigenous and Western scientific knowledge in educational programs. The overall goal of the initiative is to provide an opportunity for the people of Alaska, particularly Alaska Natives, to formulate a renewed educational agenda regarding the structure, content and processes that are needed to increase the involvement of Alaska Native people in the application of Native and non-Native scientific knowledge to the solution of human problems in an Arctic environment. The need for such an initiative and the components around which it is to be built were drawn from the recommendations of an NSF-sponsored colloquium series on Alaska Native Science Education held in 1992-93, as well as related research indicating the need to develop the untapped potential of indigenous knowledge systems as a foundation for rural/Native education in general, and science education in particular (the original proposal/rationale is included in Appendix A).

Given the demographics of rural Alaska (with over 200 small, remote villages of 25 to 2000 predominantly Aleut, Eskimo and Indian people, in which 70% of the state's 86,300 Alaska Natives live, relying primarily on subsistence hunting and fishing coupled with a slowly evolving cash-based economy for a significant portion of their livelihood), it is not difficult to make a case for the need to develop a different kind of education system to serve rural Native communities. Getting agreement on what that education system should look like and how to go about implementing it is not so easy, however. After nearly a century of trying nearly every conceivable educational innovation and schooling configuration that professional educators and government officials could devise, with little noticeable variation in the generally dismal outcomes, a re-conception of the fundamental structure and foundation of education in rural Alaska has begun to emerge. The most significant feature of this re-conception is a recognition of the educational potential and validity of the indigenous knowledge systems that are still in use in many rural villages throughout Alaska. With this recognition has come a re-awakening of Alaska Native people to the importance of assuming responsibility for the education of their children.

At the forefront of this re-awakening has been the Alaska Federation of Natives, which has served as the primary statewide Native advocacy organization in the state for the past 30 years. With the inadequacies of the current educational system and the minimum representation of Native people in key scientific, professional and policy-making arenas becoming an increasing concern throughout the state, AFN has begun to use its advocacy role to promote new initiatives involving Native people in taking control of their educational, as well as their social, economic and political future. It is with these concerns in mind that AFN joined with the University of Alaska Fairbanks in submitting a proposal to NSF for a Rural Systemic Initiative development grant, to begin a process of forging a working partnership of mutual respect and understanding between the Native, scientific and educational communities of Alaska that can lead to a synthesis of the best of both the Native and western ways of knowing about and relating to the world around us, and thus give meaning to the educational experiences of Native students in rural Alaska.

That process began in November, 1994 with the coming together of over 60 Alaska Native, rural education and science leaders from around the state for the first Alaska Native/Rural Education Consortium meeting, to lay the foundation for the development of an implementation plan focusing on the various initiatives outlined in the original proposal. After reviewing the proposal, there was a general consensus that the success of the Alaska RSI hinged on maintaining a clear focus on a few essential, inter-related initiatives that could be adapted to the particular conditions in each cultural region, rather than trying to do too many discrete projects simultaneously throughout the state. A major concern that was expressed repeatedly at the Consortium meeting was the need to recognize the variability in the cultural makeup of the state and devise a plan that not only took that variability into account but capitalized on it as a strength of the project. The Consortium reviewed the original list of 25 Alaska Native science education initiatives and identified priority clusters of activity around which the implementation plan could be formulated.

Concurrent with the AN/REC planning activity, the NSF Polar Programs Office funded AFN to host two workshops, in cooperation with the Institute of Circumpolar Health, the Inuit Circumpolar Conference and the Subsistence Division of RurALCAP, to develop the terms of reference for the establishment of an Alaska Native Science Commission. The ANSC workshops and recommendations have nicely complemented the RSI by providing a vehicle for bringing Alaska Native knowledge and perspectives to bear in the many social, economic and political arenas that bear on the kinds of science education policies and programs that are of interest to AN/REC. The Alaska Native Science Commission is expected to begin work in 1996 and will operate in close partnership with the Alaska RSI.

Following the fall AN/REC meeting, the project staff, with the help of six regional research assistants, set out to organize a series of regional forums to gauge the level of community and school district interest in the project, and to identify some of the indigenous knowledge resources that are available in each cultural region. With half of these forums completed, it is apparent that the indigenous knowledge systems, although suffering from neglect, are still intact and accessible through the remaining Elders, and there are communities and schools in each region that are seeking ways to reorient their curriculum and teaching practices to integrate that knowledge side by side with the western perspective. It is also apparent that the indigenous knowledge systems are rich with insights and methodologies on which teachers can base the study of most elements in the state and national science standards, given proper preparation, resources and assistance. The knowledge and skills derived from thousands of years of careful observation, scrutiny and survival in a complex ecosystem readily lends itself to the in-depth study of basic principles of biology, chemistry, physics and mathematics, particularly as they relate to areas such as botany, geology, hydrology, meteorology, astronomy, physiology, anatomy, pharmacology, technology, engineering, ecology, and other applied fields.

Following is a list of a few of the topical areas of indigenous knowledge systems mentioned in the regional forums, many of which we anticipate utilizing as a basis for helping teachers and students explore, compare and contrast the Native and western scientific ways of knowing about the world around us.

Weather forecasting	Language/terminology/concepts
Animal behavior	Counting/measurement/estimation
Navigation skills	Clothing design/insulation
Observation skills	Tools/technology
Pattern recognition	Building design/materials
Seasonal changes/cycles	Transportation
Edible plants/diet/nutrition	Genealogy
Food preservation/preparation	Waste disposal
Rules of survival/safety	Fire/heating/cooking
Medicinal plants/medical knowledge	Hunting/fishing/trapping
Star knowledge/constellations	Weapons

### Structure of the Implementation Plan

With the recommendations of the Alaska Native/Rural Education Consortium and the insights gleaned from the regional forums in hand, the project staff developed a structure for the implementation of the various initiatives throughout rural Alaska over the next five years. Based on the AN/REC review and prioritization of the original 25 proposed initiatives, the list has been collapsed down to six major initiatives, the first five of which draw together those tasks that were sufficiently related to form a set of activities that can reasonably be expected to be accomplished in one cultural region in a year. The sixth initiative addresses the issue of technology, which transcends the individual regions and therefore will be addressed on a statewide basis. The six major initiatives are as follows (details of each initiative are included in Appendix B).

1. Native Ways of Knowing and Teaching
2. Culturally Aligned Curriculum Adaptations
3. Indigenous Science Knowledge Base
4. Elders and Cultural Camps
5. Village Science Applications and Careers
6. Educational Technology Infrastructure

While each of the first five initiatives is a sufficient undertaking for any one cultural region in a year, together they provide a comprehensive coverage of the range of educational issues that need to eventually be addressed in each of the five major cultural regions, so they will be implemented on a rotating schedule of one initiative per region per year. That way every cultural region in the state (Yup'ik, Inupiaq, Athabascan, Aleut, and Tlingit-Haida) will receive the full treatment over the next five years, though the sequence of initiatives will differ for each region. The variation in sequence of initiative by region provides an opportunity to see if any one starting point in such an endeavor is more effective than another. The "educational technology infrastructure" initiative, however, will be implemented in a sequence of five cumulative emphases (one per year) that will be applicable to all regions of the state simultaneously. By focusing each initiative on one region or emphasis per year, the project is able to provide both the depth and breadth of attention that is needed to achieve truly systemic reform, while making manageable what could otherwise be an unwieldy undertaking. The following chart summarizes the order in which the initiatives will be applied to each region.

**Yearly Cycle of Initiatives by Cultural Region**

Initiative/Year	1995-96	1996-97	1997-98	1998-99	1999-2000
<b>Native Ways of Knowing and Teaching</b>	Yup'ik Region	Inupiaq Region	Athabascan Region	Aleut Region	Tlingit-Haida Region
<b>Culturally Aligned Curriculum Adaptations</b>	Tlingit-Haida Region	Yup'ik Region	Inupiaq Region	Athabascan Region	Aleut Region
<b>Indigenous Science Knowledge Base</b>	Aleut Region	Tlingit-Haida Region	Yup'ik Region	Inupiaq Region	Athabascan Region
<b>Elders and Cultural Camps</b>	Athabascan Region	Aleut Region	Tlingit-Haida Region	Yup'ik Region	Inupiaq Region
<b>Village Science Applications and Careers</b>	Inupiaq Region	Athabascan Region	Aleut Region	Tlingit-Haida Region	Yup'ik Region
<b>Educational Technology Infrastructure</b>	Statewide	Statewide	Statewide	Statewide	Statewide

Description of Major Project Initiatives: Goals and Benchmarks

Following is a detailed description of the six major initiatives associated with the Alaska Rural Systemic Initiative. Included is a summary of the initiative, the goals associated with it, yearly benchmarks to be achieved in each region, participating entities, organizations responsible for the initiative, and funding partners. Each initiative as outlined constitutes one year of activity in one cultural region, which will be repeated five times as it is moved from region to region over the course of the project. Therefore, the benchmarks are defined on the basis of the yearly goals to be achieved in each region. At least one cooperating district has been targeted in each region for intensive involvement with the project and to serve as the baseline district for benchmark assessment. The responsible school districts listed are those targeted for the 1995-96 phase of the project. Along with school district participation, a "Regional Council of Elders" will be formed in each cultural region to guide the activities of each initiative as it is implemented in the region. Following the descriptions of the six initiatives will be a summary of the overall goals and benchmarks for the project as a whole over the next five years.

**1. Native Ways of Knowing and Teaching**

A missing ingredient in nearly all the culturally-oriented educational initiatives in the state has been the documentation and validation of the traditional ways of knowing and pedagogical practices that are appropriate to the integration of indigenous knowledge in a western-oriented educational system. The basis for this initiative will be the experience of the Ciulistet Yup'ik Math and Science Project, which has been documenting and applying traditional forms of math/science and associated pedagogy for the past ten years. The insights gained from this work will be applied to the preservice and inservice preparation of teachers for rural schools.

<b>Goals</b>	<ol style="list-style-type: none"> <li>1. To incorporate Alaska Native ways of knowing into the pedagogical practices of schools in rural Alaska in such a way that knowledge can be drawn from the local cultural and physical environment.</li> <li>2. To identify strengths that Alaska Native teachers and parents bring to their teaching and create an educational environment that capitalizes on those strengths.</li> <li>3. To integrate appropriate Alaska Native pedagogical practices into the preservice and inservice preparation of teachers for rural schools.</li> </ol>
<b>Benchmarks (1 Year)</b>	<ol style="list-style-type: none"> <li>1. All teachers have integrated some form of experiential learning activity into their planning each week.</li> <li>2. All participating school districts have reviewed their teacher evaluation procedures taking into account local cultural variations in successful teaching practices.</li> <li>3. All schools report a significant increase in parent interest and involvement in school activities, including a 10% increase in attendance at parent-teacher conferences.</li> <li>4. Native student enrollment in teacher education programs has increased by 10%.</li> <li>5. The proportion of time in inservice programs devoted to cultural issues associated with teaching has increased by 20%.</li> </ol>



<b>Participants</b>	Mokakit Native Educational Research Association Ciulistet Yup'ik Math and Science Project Association of Interior Native Educators Yup'ik Educators of the Yukon/Kuskokwim Alaska Staff Development Network Teacher Education Programs School Districts								
<b>Responsibility</b>	Mokakit Native Educational Research Association UAF/Ciulistet Yup'ik Math and Science Project Lower Kuskokwim School District								
<b>Funding Partners</b>	<table> <tr> <td>NSF/RSI</td> <td>\$175,000</td> </tr> <tr> <td>NSF/Teacher Enhancement/Ciulistet</td> <td>49,900</td> </tr> <tr> <td>UAF</td> <td>15,000</td> </tr> <tr> <td>Lower Kuskokwim School District</td> <td>60,000</td> </tr> </table>	NSF/RSI	\$175,000	NSF/Teacher Enhancement/Ciulistet	49,900	UAF	15,000	Lower Kuskokwim School District	60,000
NSF/RSI	\$175,000								
NSF/Teacher Enhancement/Ciulistet	49,900								
UAF	15,000								
Lower Kuskokwim School District	60,000								

The activities associated with the "Native Ways of Knowing and Teaching" initiative will be implemented in the Yup'ik cultural region during the 1995-96 academic year through Memoranda of Agreement between AFN and the Mokakit Native Educational Research Association, the UAF/Ciulistet Yup'ik Math and Science Project, and the Lower Kuskokwim School District. A chapter of Mokakit (a Canadian-based Native educational research association) has been formed in Alaska, with Oscar Kawagley, Alaska RSI co-director, serving as the president. Through Mokakit, he will promote the involvement of Yup'ik Native educators in the research and analysis of their own teaching and incorporate the results into a statewide course on "Native Ways of Knowing" that he will offer for pre- and in-service teachers under University sponsorship beginning in the fall of 1995. This will be coupled with the involvement of teachers/researchers associated with the Ciulistet Yup'ik Math and Science Project, who will provide consultant services and conduct regional workshops to share the work they have been engaged in through an NSF Teacher Enhancement grant.

The Lower Kuskokwim School District, one of the largest rural districts in the state, will serve as the target district and will facilitate the involvement and enhancement of teachers from the other eight districts that serve the Yup'ik region, including sponsorship of an assembly of Native teachers from across the region. Throughout the initiative, an emphasis will be placed on working with the Native teachers to mobilize parental involvement in education, not only as adjuncts to the school, but as actual teachers in their own right, utilizing their traditional ways of knowing and teaching while their children assist them with subsistence activities at home and in camp. In recognition of the importance of maintaining use of the indigenous language as a critical element of any indigenous knowledge system, equipment for simultaneous translation between Yup'ik and English will be utilized throughout this initiative, so that people can participate in project activities in the language with which they are most comfortable.

## 2. Culturally Aligned Curriculum Adaptations

A comprehensive, culturally aligned curriculum framework will be developed in a cooperative effort with the participating school districts, to provide a balanced and integrated consideration of Native and non-Native knowledge and skills, utilizing local examples and resources wherever possible, while at the same time articulating with state and national standards. The structure of the curriculum, the context in which it is taught, and the assessment practices used will receive the same level of attention to cultural appropriateness as the content and methods. Curriculum development processes and related teacher education efforts will be decentralized as much as possible to insure local input and shared control over decision-making and implementation.

<b>Goals</b>	<ol style="list-style-type: none"> <li>1. To achieve an integration of indigenous and western knowledge systems in a comprehensive and culturally aligned curriculum framework adaptable to local circumstances.</li> <li>2. To articulate local curriculum and teaching practices with state and national standards, with particular attention to the areas of science and math.</li> <li>3. To develop a curriculum structure that takes into consideration the context in which learning occurs as well as appropriate criteria for assessing student performance.</li> <li>4. To form a coalition of organizations associated with science, math and technology education to coordinate curriculum resources and technical support for small, isolated, rural schools with multi-graded teaching assignments.</li> </ol>								
<b>Benchmarks (1 Year)</b>	<ol style="list-style-type: none"> <li>1. Each participating school district has an articulated curriculum framework that integrates the indigenous knowledge base in the local area with the science content imbedded in the state standards.</li> <li>2. Students in all participating districts are able to demonstrate their competence through projects, exhibitions and the preparation of portfolios.</li> <li>3. An Alaska Native Science Education Coalition has been formed and hosts an annual Teach-In to facilitate the coordination of curricular initiatives in areas related to the teaching of science in rural Alaska.</li> </ol>								
<b>Participants</b>	<p>Alaska Science/Math Consortia  American Indian Science and Engineering Society  Alaska Sea/River Week  Alaska Sea Grant Program  Alaska Science Center  Native American Fish and Wildlife Society  Alaska Natural Resources and Outdoor Education Association  Alaska Society for Technology in Education  Alaska Space Academy  Upward Bound Math/Science Regional Center  Consortium for Math and Science Teaching  Alaska Department of Education  School Districts</p>								
<b>Responsibility</b>	<p>Alaska Native Science Education Coalition  Alaska Department of Education  Alaska Science Consortium  Sealaska Heritage Foundation  Chatham School District</p>								
<b>Funding Partners</b>	<table border="0"> <tr> <td>NSF/RSI</td> <td style="text-align: right;">\$177,000</td> </tr> <tr> <td>Alaska Department of Education</td> <td style="text-align: right;">69,000</td> </tr> <tr> <td>Alaska Science Consortium</td> <td style="text-align: right;">10,000</td> </tr> <tr> <td>Chatham School District</td> <td style="text-align: right;">100,000</td> </tr> </table>	NSF/RSI	\$177,000	Alaska Department of Education	69,000	Alaska Science Consortium	10,000	Chatham School District	100,000
NSF/RSI	\$177,000								
Alaska Department of Education	69,000								
Alaska Science Consortium	10,000								
Chatham School District	100,000								

The activities associated with the "Culturally Aligned Curriculum Adaptations" initiative will be implemented in the Tlingit-Haida cultural region during the 1995-96 academic year through Memoranda of Agreement between AFN and the Alaska Department of Education, the Alaska Science Consortium, and the Sealaska Heritage Foundation. The Alaska DOE is currently working with various school districts on a Science Frameworks pilot effort to align math/science curriculum

and assessment practices with the state math and science standards. The Alaska RSI will join this effort by providing support to include integration of the indigenous science knowledge base in the Tlingit-Haida region as a model of a locally adaptable approach to standards' alignment coupled with the development of culturally appropriate performance assessment practices. This will be done in conjunction with a joint effort between the Sealaska Heritage Foundation and the Chatham School District to develop a prototype curriculum framework based on Tlingit cultural precepts and principles, which will be shared with the other districts in the region through a series of regional workshops. The Tlingit-Haida region will also serve as the host for the first of a rotating annual Alaska Native Science Education Coalition Teach-In, which will be organized by the Alaska Science Consortium and will include participation from all science/education-related professional organizations throughout the state.

### 3. Indigenous Science Knowledge Base

A comprehensive survey and documentation of indigenous knowledge systems in each cultural region of Alaska will be undertaken under the guidance of a coalition of organizations forming the Alaska Native Knowledge Network. The documentation process will be on-going with student participation as an integral part of the educational processes in rural communities. The knowledge base that is established will be incorporated into the development of a CD-ROM-based Regional Cultural Atlas in each region, and eventually into the articulation of an Alaska Native epistemological framework to guide the other curricular and pedagogical initiatives associated with the project, and to inform decision-making in various policy and regulatory arenas.

<p><b>Goals</b></p>	<ol style="list-style-type: none"> <li>1. To compile a comprehensive data base of resources documenting the cultural and ecological knowledge of the Native people in each of the five major cultural regions of Alaska.</li> <li>2. To develop educational practices and the local capacity to engage students in an on-going process of cultural documentation relevant to the history and lifestyle of the people in the surrounding region.</li> <li>3. To articulate the epistemological underpinnings of the indigenous knowledge systems and to validate their applicability to the solution of contemporary problems, particularly in the areas of health and nutrition, resource management and ecological sustainability.</li> <li>4. To develop a Regional Cultural Atlas that provides a comprehensive picture of the physical and cultural makeup of each region and is presented in a format that can be readily used by teachers for all grade levels and subject matter.</li> </ol>
<p><b>Benchmarks (1 Year)</b></p>	<ol style="list-style-type: none"> <li>1. An indigenous knowledge resource data base and Regional Cultural Atlas has been prepared for use in the schools of the region.</li> <li>2. A Project Jukebox type multimedia oral history program is underway with students in each participating school.</li> <li>3. Students and teachers identify and utilize Elders as a resource to draw upon when addressing current community and school issues, with an average contact between students and elders of three hours per week.</li> </ol>

<b>Participants</b>	Alaska Native Science Commission RurALCAP/Indigenous Peoples Council for Marine Mammals Inuit Circumpolar Conference Native American Fish and Wildlife Society Inupiaq History, Language and Culture, NSB Sealaska Heritage Foundation Interior Athabascan Tribal College Alaska Native College Oral History Project, UAF School Districts
<b>Responsibility</b>	Alaska Native Knowledge Network Lake and Peninsula School District Kodiak Island Borough School District
<b>Funding Partners</b>	NSF/RSI \$175,000 UAF 20,000 Lake and Peninsula School District 20,000

The activities associated with the "Indigenous Science Knowledge Base" initiative will be implemented in the Aleut cultural region during the 1995-96 academic year through Memoranda of Agreement between AFN and the Alaska Native Knowledge Network, Lake and Peninsula School District and the Kodiak Island Borough School District. The primary activity will be a comprehensive documentation of the indigenous knowledge base and the development of a Regional Cultural Atlas that can be used as a model for how teachers can engage students in the study and documentation of their own immediate physical and cultural environment. The initial documentation of available cultural resources that was begun during the development phase of the RSI will be continued to assemble and make available in CD-ROM format the vast array of valuable materials that are currently of little use because of their inaccessibility. Along with the documentation of the many elements that make up the respective knowledge systems will be a regional workshop to facilitate work with Elders in the analysis and articulation of the underlying epistemology and metaphysics by which meaning and structure of knowledge is conveyed. As this process is carried out across the various cultural regions, comparisons will be drawn to help formulate a general skeletal epistemological framework that schools can use to facilitate culturally aligned curriculum development and inform pedagogical practice.

#### 4. Elders and Cultural Camps

An Elders-in-Residence program and associated Cultural Camps will be established in the schools and at the University of Alaska rural campuses as a vehicle for integrating Alaska Native expertise into the educational and scientific programs and services offered throughout the state. A roster of recognized experts will be assembled and made available through the Alaska Native Knowledge Network. In conjunction with this initiative, guidelines will be established for the protection of the cultural and intellectual property rights of Native people in all areas of knowledge, tradition and practice associated with Native cultures. Native people will be responsible for defining such rights and establishing mechanisms for legal protection and redress where those rights are not respected.

<b>Goals</b>	<ol style="list-style-type: none"> <li>1. To make the expertise of Alaska Native Elders available to students in all educational settings.</li> <li>2. To prepare a half-hour video that fosters the use of Cultural Camps as a natural setting in which to carry out many forms of experiential learning activities, especially those related to local cultural traditions and indigenous science practices.</li> <li>3. To create a roster of recognized experts in Alaska Native cultural knowledge, traditions and practices who are available to contribute their expertise to educational and scientific endeavors.</li> <li>4. To establish guidelines and a process for the protection of the cultural and intellectual property rights of Alaska Native people as they make their traditional knowledge available to others.</li> </ol>						
<b>Benchmarks (1 Year)</b>	<ol style="list-style-type: none"> <li>1. Elder participation in schools has doubled through the adoption of Elders-in-Residence programs by the participating school districts.</li> <li>2. Students and teachers in participating districts spend a minimum of one week a year at a traditional camp setting under the tutelage of resident Elders.</li> <li>3. 50% of the teachers in the region have viewed the Cultural Camp video and participated in a discussion of the educational use of camp settings for teaching science.</li> <li>4. Participating school districts have adopted policies and procedures to protect the cultural and intellectual property rights of Native people and define the appropriate uses of their traditional knowledge.</li> </ol>						
<b>Participants</b>	<p>Keepers of the Treasures  Elders-in-Residence Program, UAF  Old Minto Cultural Heritage and Education Institute  Kashunamiut Cultural Heritage Program  School Districts</p>						
<b>Responsibility</b>	<p>Alaska Native Human Resource Development Program  Cultural Heritage and Education Institute  Yukon-Koyukuk School District  Iditarod Area School District</p>						
<b>Funding Partners</b>	<table border="0" style="width: 100%;"> <tr> <td style="width: 70%;">NSF/RSI</td> <td style="text-align: right;">\$189,000</td> </tr> <tr> <td>Yukon-Koyukuk School District</td> <td style="text-align: right;">20,000</td> </tr> <tr> <td>Iditarod Area School District</td> <td style="text-align: right;">20,000</td> </tr> </table>	NSF/RSI	\$189,000	Yukon-Koyukuk School District	20,000	Iditarod Area School District	20,000
NSF/RSI	\$189,000						
Yukon-Koyukuk School District	20,000						
Iditarod Area School District	20,000						

The activities associated with the "Elders and Cultural Camps" initiative will be implemented in the Athabaskan cultural region during the 1995-96 academic year through Memoranda of Agreement between AFN and the Alaska Native Human Resource Development Program, the Cultural Heritage and Education Institute, the Yukon-Koyukuk School District and the Iditarod Area School District. Through ANHRDP and the Cultural Heritage and Education Institute, both of which have extensive experience in sponsoring cultural camps, arrangements will be made to produce a half-hour video and viewer's guide in conjunction with the cooperating school districts that illustrates the cultural value and educational potential of incorporating Elders and cultural camps in the school curriculum. The video will then be used as the focal point for regional teacher inservice workshops, and encouraging school district initiatives leading to the development of Elders-in-Residence programs that are available to all schools in the region. ANHRDP will also play a lead role in helping school districts develop policies and procedures to protect the cultural and intellectual property rights of Native people and define the appropriate uses of their traditional knowledge.

## 5. Village Science Applications and Careers

A variety of activities will be initiated to foster interest in science-related careers on the part of Alaska Native students. These will include promotional materials illustrating Native scientists at work, documenting science applications in everyday village life, bridging programs exposing students to scientists in action in field and laboratory settings, Alaska Native science camps, fairs and exploratoria, scientist-in-residence programs in the schools, and linkages with local agencies, businesses and industry in which scientists are employed.

<b>Goals</b>	<ol style="list-style-type: none"> <li>1. To increase Alaska Native students interest in pursuing careers in science-related fields.</li> <li>2. To develop an awareness of the practice of science in everyday village life.</li> <li>3. To engage science practitioners, researchers and employers in support of rural teachers, while promoting science career opportunities for rural students.</li> </ol>										
<b>Benchmarks (1 Year)</b>	<ol style="list-style-type: none"> <li>1. Alaska Native student enrollments in high school science courses have increased 20% over the previous year.</li> <li>2. A regional chapter of AISES has been formed and an Alaska Native Science Fair has been sponsored by students in the region.</li> <li>3. A plan for a regional Alaska Native Science Exploratorium has been prepared and is being implemented.</li> <li>4. At least one scientist/practitioner has contributed to the educational program at each school in the region.</li> </ol>										
<b>Participants</b>	College of Natural Sciences, UAF American Indian Science and Engineering Society Native American Fish and Wildlife Society Upward Bound Math/Science Regional Center Alaska Native Human Resource Development Program Alaska Space Academy School-to-Work Partnerships Rural Campuses School Districts										
<b>Responsibility</b>	American Indian Science and Engineering Society College of Natural Sciences, UAF Native American Fish and Wildlife Society Upward Bound Math/Science Regional Center Northwest Arctic Borough School District										
<b>Funding Partners</b>	<table> <tr> <td>NSF/RSI</td> <td>\$208,000</td> </tr> <tr> <td>NIH-Sponsored Poster Project</td> <td>6,000</td> </tr> <tr> <td>NSF/UAF/AISES (Young Scholars)</td> <td>198,400</td> </tr> <tr> <td>UAF Upward Bound Math/Science Regional Center</td> <td>360,000</td> </tr> <tr> <td>Northwest Arctic Borough School District</td> <td>20,000</td> </tr> </table>	NSF/RSI	\$208,000	NIH-Sponsored Poster Project	6,000	NSF/UAF/AISES (Young Scholars)	198,400	UAF Upward Bound Math/Science Regional Center	360,000	Northwest Arctic Borough School District	20,000
NSF/RSI	\$208,000										
NIH-Sponsored Poster Project	6,000										
NSF/UAF/AISES (Young Scholars)	198,400										
UAF Upward Bound Math/Science Regional Center	360,000										
Northwest Arctic Borough School District	20,000										

The activities associated with the "Village Science Applications and Careers" initiative will be implemented in the Inupiaq cultural region during the 1995-96 academic year through Memoranda of Agreement between AFN and the American Indian Science and Engineering Society, the Native American Fish and Wildlife Society, the College of Natural Sciences, the Upward Bound Math/Science Regional Center and the cooperating school districts. The UAF chapter of AISES

will serve as a mentor for Native high school and college students in the region to form a regional chapter of AISES and sponsor an Alaska Native Science Fair in which students create projects that demonstrate ways in which science is a part of everyday life in the villages. These projects will serve as the foundation for the creation of exploratoria-type displays at local and/or regional sites. The NAFWS will coordinate efforts to document examples of science use in village life and sponsor a workshop for the science teachers in the region to develop ways to utilize the local environment to teach science. With the assistance of the local school districts through the RSI, the Upward Bound Math/Science Regional Center will focus its efforts on identifying career opportunities in the Inupiaq region in science-related fields and prepare three traveling science career displays for use in the three regional school districts. In an effort to reinforce all of the above activities, the College of Natural Sciences at the University of Alaska Fairbanks will organize a Scientist-in-Residence program whereby schools will be able to invite practicing scientists from the university or nearby agencies to spend a week in-residence to make their first-person experience as a scientist available to the teachers and students as a means of enhancing the local science curriculum and de-mystifying the work of real-life scientists.

## 6. Educational Technology Infrastructure

An integrated statewide system for the effective utilization of multimedia and telecommunications technology in educational systems throughout rural Alaska will be developed, so that teachers have ready access to, and know how to make effective use of, appropriate technological resources to supplement and enhance the learning opportunities available to rural students. The curriculum resources for Native science teaching and village schools that have been assembled in various collections, as well as those developed by school districts and universities, will be entered into a cross-indexed data base and made accessible to all schools and colleges in Alaska on CD-ROM and on a file server accessible via the Internet. Training opportunities for teachers in the use of various forms of media and telecommunications for science teaching will be provided through a variety of instructional formats, including the use of the resources of school district distance education systems and the University of Alaska Learning Cooperative.

<p><b>Goals</b></p>	<ol style="list-style-type: none"> <li>1. To bring the key persons from throughout Alaska together to develop a coherent and realistic plan for the uses to which rural schools expect to put technology by the year 2000, and then outline the steps needed to implement that plan.</li> <li>2. To identify the hardware and infrastructure needs to achieve full and reliable telecommunications connectivity for all communities in rural Alaska, and then work with the appropriate parties to achieve full access to Internet for all schools.</li> <li>3. To work with the elementary, secondary and post-secondary educational systems in the state to develop the training and technical support necessary to help teachers effectively integrate telecommunications and multimedia resources into their teaching.</li> <li>4. To prepare multimedia resources in CD-ROM format that make the various collections of cultural resource materials readily available to teachers and students in a user-friendly manner.</li> <li>5. To develop a statewide on-line distance education system through which rural students can access appropriate high school or college level courses from anywhere in the state.</li> </ol>
---------------------	---

<b>Benchmarks (1-5 Years)</b>	<p><u>Year 1</u> - A 5-year plan for the effective integration of multimedia and telecommunication technology to enhance educational opportunities for students throughout rural Alaska has been adopted and initiated.</p> <p><u>Year 2</u> - A process is underway to insure that all rural schools are equipped with the necessary hardware and telecommunications lines for teachers and students to have full and ready access to Internet.</p> <p><u>Year 3</u> - At least one teacher in every rural school has the expertise necessary to train and assist other teachers in the effective use of technology in their teaching, with back-up available from a district-wide technology support staff.</p> <p><u>Year 4</u> - A CD-ROM formatted collection of curriculum resources for each cultural region is available for teachers use.</p> <p><u>Year 5</u> - High school students from throughout the state can enroll on-site in at least three technology-mediated courses in science and/or math.</p>										
<b>Participants</b>	<p>University of Alaska Learning Cooperative  Project Jukebox  Internet Projects  Star Schools  ENAN/Electronic Pathways  NTIA/TIIAP Initiatives  Annenberg Rural Challenge  Kuskokwim Distance Delivery Consortium  Technology Division, North Slope Borough School District  Alaska Society for Technology in Education</p>										
<b>Responsibility</b>	<p>Division of Information Services and Telecommunications, ADOA  Alaska Society for Technology in Education  Kuskokwim Distance Education Consortium</p>										
<b>Funding Partners</b>	<table border="0"> <tr> <td>NSF/RSI</td> <td style="text-align: right;">\$162,000</td> </tr> <tr> <td>DIST/ADOA</td> <td style="text-align: right;">20,000</td> </tr> <tr> <td>UALC (Native Ways of Knowing)</td> <td style="text-align: right;">35,000</td> </tr> <tr> <td>North Slope Borough School District</td> <td style="text-align: right;">20,000</td> </tr> <tr> <td>Internet Projects</td> <td style="text-align: right;">150,000</td> </tr> </table>	NSF/RSI	\$162,000	DIST/ADOA	20,000	UALC (Native Ways of Knowing)	35,000	North Slope Borough School District	20,000	Internet Projects	150,000
NSF/RSI	\$162,000										
DIST/ADOA	20,000										
UALC (Native Ways of Knowing)	35,000										
North Slope Borough School District	20,000										
Internet Projects	150,000										

The initial activities associated with the "Educational Technology Infrastructure" initiative will be implemented on a regional and statewide basis during the 1995-96 academic year through Memoranda of Agreement between AFN and the State Division of Information Services and Telecommunications, along with the leading school district users of educational technology in rural Alaska. The emphasis during the first year will be on bringing the key persons from throughout the state together to develop a coherent and realistic plan for the uses to which rural schools expect to put technology by the year 2000, and then outline the actions necessary to implement that plan. This will be accomplished in a two-step process, with the first step being sponsorship of regional workshops to assess technology needs as viewed from the local perspective and to open channels of communication across districts within each cultural region. The second step will be to bring users and providers together at a statewide Educational Technology Assembly to review the state technology standards and to forge a coherent plan for how technology can be most effectively utilized to enhance educational opportunities for students in rural Alaska. The subsequent four years of the project will each focus on specific activities that are necessary to implement that plan, including infrastructure development, training and support, multimedia and telecommunications applications, and distance education services.



### Overall Project Goals and Benchmarks

Although each of the regional initiatives outlined above will impact only one cultural region at a time, the intent of the project is that together, over the five years, they will have a cumulative impact on Alaska Native science education within each region as well as across the state as a whole. Following is a summary of the cumulative five-year goals of the project, as well as the benchmarks associated with those goals.

Project Theme	<b>NATIVE PATHWAYS TO EDUCATION</b>
<b>Goals</b>	<ol style="list-style-type: none"> <li>1. To increase the presence of Alaska Native people, knowledge and perspectives in all arenas of science and education in rural Alaska.</li> <li>2. To integrate Native ways of knowing and teaching that are compatible with students educational needs in rural Alaska and can build a foundation for all learning.</li> <li>3. To develop curriculum models that are responsive to and compatible with the cultural makeup of the communities in rural Alaska and are consistent with the science education standards adopted at the state and national levels.</li> <li>4. To document the indigenous knowledge systems and resources in the various cultural regions of Alaska to serve as a basis on which culturally appropriate educational practices can be built.</li> <li>5. To create more appropriate learning environments for the integration of Alaska Native Elders and traditional knowledge as cultural resources for all educational programs.</li> <li>6. To demonstrate the everyday uses of science in village life.</li> <li>7. To improve the quality and increase the quantity of Alaska Native students who pursue careers in science and related fields.</li> <li>8. To develop an infrastructure for making more effective use of technology as a tool for expanding educational opportunities in rural Alaska.</li> <li>9. To increase Alaska Native parental involvement in all aspects of their children's education.</li> <li>10. To strengthen Alaska Native self-identity and to increase recognition of the contributions of Native people to the society as a whole.</li> <li>11. To improve Alaska Native students' academic performance in science.</li> <li>12. To integrate all of the above into the fabric of rural education on a self-sustaining basis without NSF/RSI support after the year 2000.</li> </ol>

<b>Benchmarks (5 Years)</b>	<ol style="list-style-type: none"> <li>1. All teachers engage students in at least two science-oriented projects a year in which resources of the community are a prominent element.</li> <li>2. All participating school districts have adapted their curriculum to incorporate indigenous knowledge in ways that are consistent with state and national science education standards.</li> <li>3. A comprehensive data base of relevant cultural resources is available for educational use in each cultural region of Alaska.</li> <li>4. An Elder-in-Residence program has been established in at least one school district per cultural region of Alaska.</li> <li>5. A cultural camp program available to all schools has been established in each cultural region of Alaska.</li> <li>6. At least one Alaska Native graduate student is working on indigenous science research in each of the five cultural regions.</li> <li>7. AISES chapters in each cultural region host an annual Alaska Native Science Fair and participate in state and national AISES activities.</li> <li>8. Alaska Native college student enrollments in 200+ level science courses have increased 50% by the year 2000.</li> <li>9. Teachers in all schools in rural Alaska have ready access to, and know how to make effective use of, multimedia and telecommunication technology to supplement the learning opportunities available to rural students.</li> <li>10. The Native parent participation rate in parent-teacher meetings has increased 50% by the year 2000.</li> <li>11. The incidence of alcohol and drug abuse by teenagers in Native communities has decreased 20% by the year 2000.</li> <li>12. Rural Alaska Native students mean CAT score in science has increased 20% by the year 2000.</li> </ol>
---------------------------------	---

### Project Evaluation

Included with each of the regional initiatives outlined above, as well as with the overall project summary, is a list of goals and benchmarks that specify the criteria on which the various components of the project are to be evaluated. The baseline data associated with each benchmark is currently being assembled from the cooperating districts and the Alaska Department of Education so that by the time the implementation phase gets underway in the fall, we will have a basis for determining the level of progress that is made toward the yearly and overall goals of the project (see Appendix C for a summary). New baseline data will be gathered each year from the cooperating districts in the cultural region in which each initiative will be implemented, so we can assess the annual as well as the five-year impact of the project. An annual review of the benchmark data will be carried out by the project staff to alert us to adjustments that may be necessary as we move an initiative from one region to the next, if it has not produced the results that were anticipated in the previous region. All results will be reported to and reviewed by the Consortium.

In addition to the internal evaluation process outlined above, we have built funds into the budget to invite an appropriate member of one of the other NSF-funded Rural Systemic Initiatives to conduct a week long site visit and prepare a critique of what we are doing as an impartial outside observer who is nevertheless familiar with the overall goals of the RSI. Each year we will invite someone from a different RSI, so that we too can learn from what is going on elsewhere in the country.

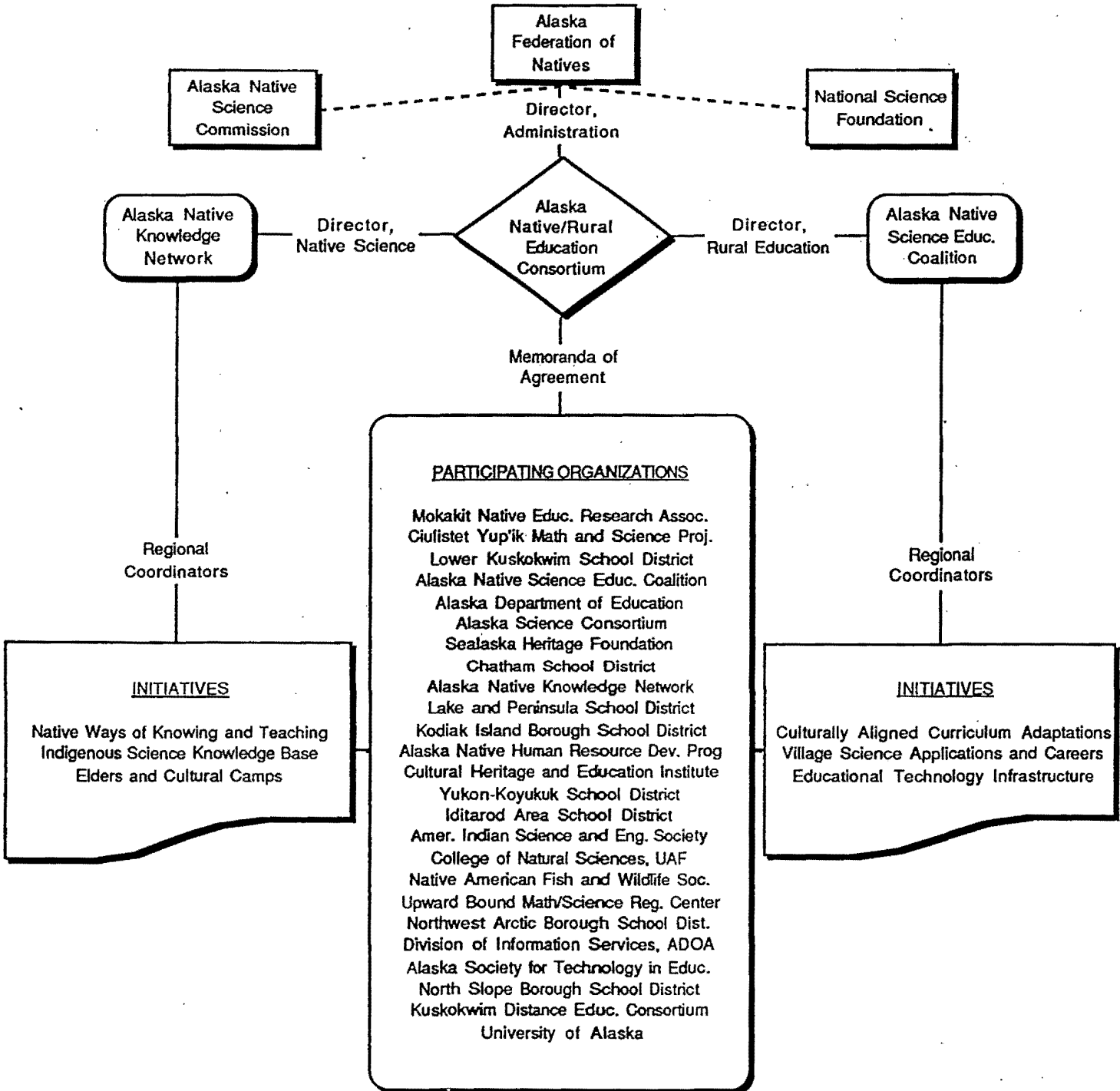
## Project Organization

The organizational entity that will administer the cooperative agreement for the NSF/RSI project in Alaska will be the **Alaska Federation of Natives**. AFN is the most prominent Native advocacy organization in Alaska with a Board of Directors representing Native profit, non-profit and tribal interests from all cultural regions in the state. AFN has taken an active role for the past 25 years in promoting policies, programs and services for the benefit of Alaska Native people, including preparing a report in 1990 which documented the widespread neglect experienced by Native people throughout the state and led to the establishment of the Alaska Natives Commission by the federal and state governments in 1992. The Commission conducted extensive hearings and prepared a detailed report and set of recommendations on the status of Alaska Natives today. The education portion of that report serves in part as the basis for the Alaska Rural Systemic Initiative. In 1992-93, AFN served as one of the co-sponsors of the Alaska Native Science Education Colloquium series, out of which most of the initiatives in this project emerged. AFN has also adopted policy guidelines for research impacting Alaska Native people, and received a grant from the NSF Office of Polar Programs to prepare the terms of reference for an **Alaska Native Science Commission**, which is in the process of being formally established. Given the focus and scope of this project, AFN is well-positioned to bring all the participants together under the umbrella of the Alaska Native/Rural Education Consortium.

Although AFN will be responsible for the overall administration of the Alaska Rural Systemic Initiative, most of the implementation will be carried out by numerous other entities at a regional and statewide level through Memoranda of Agreement that will be drawn up to spell out the specific tasks for which participating organizations will assume responsibility. The intent is to engage as many organizations and people as possible at the regional levels to implement the initiatives, so that the necessary commitment and expertise is developed locally to integrate the reforms that are generated into the fabric of the impacted regions. Responsibilities for implementing the initiatives will be assumed by the co-directors for Native Science and Rural Education (through an MOA with the University of Alaska), who will establish an Alaska Native Knowledge Network and an Alaska Native Science Education Coalition respectively, as the coordinating entities through which broad-based participation will be fostered. In addition, regional coordinator positions will be established in each cultural region to bring local perspectives into the day-to-day administration of the project, and to provide continuity over the life to the project as the regional initiatives move in and out of each cultural region.

The three co-directors will make up a Project Coordinating Committee, which will be responsible for the overall management of the project, under the guidance of the Alaska Native/Rural Education Consortium (Consortium membership is listed in Appendix D).

**ALASKA RURAL SYSTEMIC INITIATIVE ORGANIZATION CHART**



Every human life is sacred. Every Yupik, Inupiat, Athabaskan, Aleut, Eyak, Chugiak, Tlingit, Haida, Koniag and Tshimsian life is sacred. We are not so many that we can endlessly absorb the trauma each tragic death inflicts on our physical and psychic body. We are much too few. The question is how.

RECEIVED  
 APR 14 1991  
 EXXON VALDEZ OIL SPILL  
 TRUSTEE COUNCIL  
 ADMINISTRATIVE RECORD  
 BEGINNINGS

If we were to look at the experience of the various tribes as the experience of individuals, and they were exhibiting the symptoms we have described, and which are now so well documented, we would have to spend some time just talking to them - have them truthfully tell their life stories, leaving nothing out, to see what was causing these disturbances in their lives. So it is in this way that we must begin to treat this particular syndrome of the various Alaska Native villages, in fact beginning at the personal and familial levels.

The living elders must tell all they know, tell their experiences, because theirs are the experiences of the whole village, whether the whole village is aware of them or not. The very oldest are the most important because they will be able to tell their remembrances to the whole village. They must relate the old beliefs of their people, no matter the subject. They must also relate the experiences of the epidemics, no matter how painful, because these haunt not only them, but their children and grandchildren as well. They must tell why they gave everything up, why they discarded the old ways, the old beliefs, why they allowed the culture to die. They must explain how and why they gave up governing themselves to others, why they allowed the school teacher to wash their children's mouths with soap, why they gave up so much land.

TABASCO SAUCE

The elders must speak of all that hurts them and haunts them. They owe this to their children, and to their children's children, because without knowing "why," they feel the same as the elders do.

The only fear I have is that the true survivors of the Great Death are now all gone - the ones who saw and lived in the old world, were nurtured by it, and who loved it. These are the ones wherein the disease that afflicts the Alaska Natives today, was born. These are the ones who felt the full brunt of the fatal wounding of their world. They are the ones who saw it, were horrified by it, and whose hearts were broken. Hearing them, we will recognize the emotions in our hearts, emotions we have long attributed to a weakness within ourselves. We would at least mourn with them, mourn together the passing of our old world. Then they, and we, would not be alone any more.

The children of these survivors must also speak. They are now grandfathers - even great-grandfathers. They must speak of their childhoods, their world, what they saw, what they perceived, what they thought, how they felt. They too must share with us their life-

Chances are they knew hunger, were dirty, rested little, and did not do well in school. Chances are that they were disappointed by their parents - maybe they loved them, but were not loved in return. Chances are they yearned for happiness and a normal home but were denied it. Chances are they no longer communicate with others - not their parents, not their relatives, not their friends, with no one.

By the time they are grown they are deeply depressed in their souls. By the time they are grown they have become demoralized, discouraged, and do not think very much of themselves. Deep in their hearts they are hurt, angry, frustrated and confused children. They never talk, they have turned inward.

These are the ones who when they drink alcohol quickly become addicted to it, psychologically first, physically second. And soon under the influence will begin to vent their anger, hurt, frustration and confusion, seemingly out of the clear blue sky. And sadly, it is directed at themselves and those closest to them - their parents, their brothers, their friends, members of their villages. And the most tragic events are those with a "blacked out" male Eskimo, Aleut or Indian, who, while completely out of control, vents these deadly emotions in violence and mad acts resulting in dismemberment and death, thereby leaving even more traumatized victims and witnesses.

So what caused this? Is it the young man's or young woman's fault? Or is it his or her parents fault, themselves abusers and alcoholics? Or is it the grandparents' fault who somehow did not raise their children right because they themselves were traumatized by the Great Death and later felt guilt for this and the subsequent loss of culture, and language and independence? Whose fault is it?

Certainly, the dead will be buried, the suicides buried, the assaulter and abuser jailed and charged with the appropriate crime and put away in prison for a few years or a lifetime. But there are only so many prison cells. We can't really be seriously thinking of putting everyone into prison, can we? And the victims, the other victims of the Great Death, do we keep burying them till not a one is left? Or is this to be our way of life till the end, burying the victims of the victims?

When will all this end? How will it end? How can we end it? When can we end it? Or do we even want to end it? Have we become so callous, so hard-hearted, our spiritual senses so dulled, that we are no longer moved by all this? Is it to be as Darwin put it, the survival of the fittest?

My answer at least is this. That we, who are indeed the survivors of the Great Death, must end it. That we must put all our energies and resources to end it. And we must do it soon because as time goes by it will become harder and harder.

is a deadly cycle which began in the changing of the times for the Yupiq and the other tribes of the Alaska Natives.

### WHY?

The cry of the survivors of the Great Death was "Why?" That same cry is now heard among the confused, shocked and heartbroken hearts of today's Alaska Native people. It is a question that needs to be answered.

We now know that our ancestors were besieged by ship-borne diseases like smallpox, measles, chicken pox, colds, culminating in the Great Death - the influenza epidemic at the turn of the century. Not knowing of microbes they attributed these diseases to evil spirits and to their own weaknesses. They blamed themselves and their way of life, and abandoned themselves and their way of life as a result. But this was not the end of the suffering. Famine, poverty, confusion, polio, tuberculosis and spiritual depression followed, ending in the death of the old cultures around the 1950s.

The present epidemic is a little harder to explain, but for a certainly it is born out of the Great Death itself, and the disease is one of the soul and the psyche of this present generation of Alaska Native people. It is an inherited disease, passed on from father to son. But it was passed down unintentionally, unknowingly, innocently. Never-the-less, it is deadly and unless treated, it will give birth to another generation of infected souls.

### A GENERATION TURNS ON ITSELF

Today's generation of Alaska Native people are a generation which have turned on themselves. They blame themselves for being "unemployed," for being second class citizens, for not being "successful" as success is portrayed to them by the world they live in. They measure themselves by the standards of the television America and the textbook America, and they have "failed." For this they blame themselves. There is no one to tell them that they are not to blame, that there is nothing "wrong" with them, that they are loved. Sometimes they don't even know who they are, or what they are.

This of course does not describe all young Alaska Native people. But it describes the suicides, the alcohol abusers, the ones in prison, the ones with "nothing to do" in the villages. These are the numbers we hear in reports. They are living human beings - Eskimos, Aleuts and Indians - the ones we pay no attention to until they become a number. Chances are good that their parent themselves were alcohol abusers, if not alcoholics. Chances are good they saw violence in the home - physical, verbal, psychological. Chances are good that they were "ignored," not paid attention to. Chances are that they were disappointed as children, emotionally hurt, heartbroken. Chances are they thought themselves unloved, unwanted.

FAX 7739  
NVE

## AN ANOMALY

There is an anomaly. Since the early 1960s the Native people have seen their material lives improve. They are no longer hungry, they are well clothed and they now live in comparatively warm, comfortable homes. This has largely been achieved by the anti-poverty programs which were instituted in the years before and after the Great Society. Being by-and-large unemployed in the cash economy, Native people have benefitted greatly by the civil rights and anti-poverty programs of the 60's and 70's.

Yet, as their physical lives have improved, the quality of their lives has deteriorated (see graph on preceding page). Since the 1960s there has been a dramatic rise in alcohol abuse, alcoholism and associated violent behaviors, which have upset the family and village life and which have resulted in physical and psychological injury, death, and imprisonment - as though something had "loosened" from within the Alaska Native people - something self-destructive, violent, frustrated, angry. And it is the young that are dying, going to prison, and maiming themselves. Their families, their friends, their villages say they cannot understand why. Every suicide leaves a shocked, stunned family and village. Every violent crime and every alcohol related death, elicits the same reaction. No one seems to know why. It has now become an epidemic, this alcohol related nightmare. One thing we do know - it is not due to any physical deprivations. Native people have never had it so good, in terms of food, clothing and shelter.

We can also state that it isn't because the federal and state governments have ignored it. Hundreds of millions of dollars have been spent on Alaska Natives to improve their lives, their health, and their education. Hundreds of millions have been spent just trying to combat alcoholism and alcohol abuse among them. Laws have been passed - "local option" laws prohibiting the importation, the sale and even the possession of alcohol. Yet the carnage goes on.

The numbers are shocking - the number of suicides, the number of homicides, the number of accidental deaths, the number of dismemberments, the number of domestic violence incidents, the number of imprisonments, the number of fetal alcohol children, the number of deaths by disease attributed to alcohol abuse, etc.. Yet these numbers are misleading because they do not measure the damage being done to the Native people. The numbers cannot quantify heartbreak, discouragement, confusion, hopelessness, grief. The numbers cannot measure the trauma. It is like repeating the Great Death all over again, and just like then, the Alaska Natives blame themselves and do not know or understand why. And like the first Great Death, a whole generation of Alaska Natives are being born into trauma, just like their grandfathers and fathers. It is history repeating itself in a very tragic and heartbreaking way. It



That the survivors allowed all this is testimony to the degree of their individual and collective depression, especially in regard to the treatment of their children. Had Edward William Nelson made similar decrees during the time he was visiting these same villages (1870-75) he would have been killed. Yet, after the Great Death, some villages were ruled autocratically by a single priest.

The survivors were stoic and seemed able to live under the most miserable and unbearable of conditions. They were quiet, even deferential. They did not discuss personal problems with others. If they were hurt, they kept it to themselves. If they were angry, they kept it to themselves. They were lauded as being so respectful that they avoided eye-to-eye contact with others. They were passive - very few exhibited their emotions or discussed them.

The survivors did as they were told. They were not fighters or protesters. They almost lost everything - their cultures, their languages, their spiritual beliefs, their songs, their dances, their feasts, their lands, their independence, their pride, all their inheritances. This was their way of "coping" with life after the cataclysm of the Great Death. The survivors had gone into themselves, and receded with their tattered lives and unbearable emotions into a deep silence. It was in this condition that they raised their children, who then learned to be like their parents - passive, silent, not expressing emotions, keeping things to themselves, and not asking too many questions.

As stated, the survivors did not teach their children about Yu'ya'raq, the spirit world, or the old culture because it was too painful to do so. Besides, the priest said it was wrong. When parents spoke to their children it was to lay down the do's and don'ts. Those who told stories told only the "harmless" ones.

The survivors told their children about kindness, forgiveness, and sharing, yet they were unwilling to face and discuss the problems and unpleasantness in the family or the village. This would become part of the persona of the New Native. The survivors did not tell their children about the Great Death or explain what happened to their people - it was too painful to do so. Without meaning to, the survivors drove the experience of the Great Death and the resultant trauma and emotions deep into their souls. They became psychologically and emotionally handicapped by this, and they passed these symptoms on to their children and grandchildren.

The survivors' children are the grandparents of the present day Eskimo, Indian and Aleut. It is these traits, these symptoms of post-traumatic stress syndrome, which are handicapping the present generation of Alaska Native people. Several generations of suppressed emotions, confusion, and feelings of inferiority and powerlessness now permeate even the very young.

from their grandparents, the survivors of the Great Death who suffered from what we now call post-traumatic stress syndrome.

### THE NEW NATIVES: CHILDREN AND GRANDCHILDREN OF THE SURVIVORS

At the time of the Great Death, there were white men in some of the villages, mostly missionaries and traders, but they were few in number. They witnessed the Great Death, and in many cases they did the best they could to help the Native people. Yet it would be these same men who would take advantage of the demoralized condition of the survivors to change them, to "civilize" them, to attempt to "remake" them. They, and the men and women who would follow them, had no understanding of or respect for the old cultures. They considered them satanic, and made it their mission from God to wipe them out. They considered the survivors savages and used derogatory adjectives in describing them in their letters and diaries. And because of what they had just lived through, and because of their disoriented and weakened condition, the survivors allowed these newcomers to take over their lives.

What followed was an attempt at cultural genocide. The priest and missionary impressed on the survivors that their spirit world was of the devil and was evil. They heaped scorn on the medicine man and told the people he was the servant of the devil. They told the survivors that their feasts, songs, dances, and masks were evil and had to be abandoned on pain of condemnation and hellfire. Many villages followed these edicts. The dances and feasts disappeared.

The priest and missionary forbade parents from teaching their children about Yu'ya'raq and about the spirit world. They forbade the parents and children alike from practicing old customs and rituals based on Yu'ya'raq, calling them "taboos." Again, the survivors obeyed and their children grew up ignorant about themselves and about their history. If the children asked about the old culture, they were told by their parents not to ask such questions, as if they were ashamed or hiding something. From listening to the priest and observing the behavior of their parents, the children would come to believe that there was something wrong with their people - some dark secret to be ashamed of.

In the schoolhouse, the children were forbidden to speak in Yupiq. The survivors did not protest even when it was learned that the schoolteachers were washing the mouths of their children with soap for speaking their mother tongue. In the schoolhouse the children came to believe that to be Yupiq was shameful and that to become like white people was not only desirable but essential. The children began to look down at their own people and began to see the observances of their people as quaint, shameful, and funny.

result of interaction with Western sailors and diseases much earlier than the Yupiq, Inupiaq, and Athabascan people who were located farther away from established sea lanes. The St. Lawrence story was only a pre-cursor for the tragedy that would unfold on the mainland at the turn of the century.

Judging from the abrupt changes the Yupiq and other Native people accepted at the turn of the century, literally without a fight, one can assume that they were not "themselves." No people anywhere will voluntarily discard their culture, beliefs, customs, and traditions unless they are under a great deal of stress, physically, psychologically, or spiritually. Yet for some reason, the Yupiq people did exactly that, "overnight" in the span of their cultural history. There may have been pockets of resistance, but it was insignificant.

With the Yupiq people and most Alaska Native tribes, the case can be made that resistance collapsed because of mass death, the result of famine and illness, and the trauma that accompanied these. The case can also be made that the survivors of the Great Death suffered from post-traumatic stress syndrome, and that it was in this condition that they "surrendered," and allowed their old cultures to pass away.

The survivors had been beaten by an unseen great evil (mass death), which had been unleashed in their villages, killing over half the people - men, women, and little children. They had witnessed the violent collapse of their world, of Yu'ya'raq.

Having barely escaped the grip of Death, the survivors were shaken to the core of their being. They staggered, dazed, confused, brutalized and scarred, into the "new" world, refugees in their own land, a remnant of an ancient and proud people. The world looked the same, yet everything had changed. But the memories would remain; memories of the spirit world, the way life used to be, and memories of the horrors they had witnessed and lived through.

We who are alive today cannot begin to imagine the fear, the horror, the confusion and the desperation that gripped the villages of our forebearers following the Great Death. But we have learned through the experience of the Vietnam Veterans infected by the evil of P-TSS, that the cries of horror and despair do not end unless they are expunged from the soul.

Yes, the Yupiq survivors cried, they wailed, and they fought with all they had, but they were not heard. They had been alone in a collapsed and dying world and many of them carried the memory, the heartbreak, the guilt and the shame, silently with them into the grave.

But we hear them today. They cry in the hearts of their children, their grandchildren, and great-grandchildren. They cry in the hearts of the children who have inherited the symptoms of their disease of silent despairing loneliness, heartbreak, confusion and guilt. And tragically, the children, not knowing why they feel this way, blame themselves for this legacy

In time, without treatment, many veterans and others who suffer from PTSS become alcohol and drug abusers. Many become addicted, and as a result, lose friends, wives, families, and become isolated, exacerbating an already bad situation. Being unable to hold jobs, some become dependent on others for support. Some become "criminals," further isolating themselves, and further depressing an already depressed soul.

Tragically, under the influence of alcohol and drugs, the pent-up anger, guilt, shame, sorrow, frustration and hopelessness is vented by outbursts of violence to self and others. Such acts, which are difficult for others and even for the sufferer to understand, drive him further into the deadly vortex of guilt and shame. Family and friends who knew him before he became ill, swear that he is not the same person, and that they do not know him anymore.

Post-traumatic stress syndrome is not a physical illness, but an infection of the soul - of the spirit. I use the word "infection" because the person suffering from P-TSS did not volunteer to become ill and did not choose the life of unhappiness which results from it. I refer to P-TSS as an infection "of the soul" because the disease attacks the core of the person - his spirit.

The disease is born out of evil, or events perceived as evil by the person. And the nature of evil is such that it infects even the innocent, dirtying their minds and souls. Because it is infectious, it requires cleansing of the soul, through "confession." If the P-TSS sufferer does not get help, he will in time destroy himself, leaving in his wake even more trauma and heartbreak.

### P-TSS IN THE SURVIVORS OF THE GREAT DEATH

Not all the survivors of the Great Death suffered from post-traumatic stress syndrome, but a great many did. This may explain the great thirst for liquor that whalers and other Westerners found in the Eskimos along the Bering Sea and the Arctic. It was reported by whalers and the officers of the early Revenue cutters that the Eskimos "craved" the liquor, trading all they had for it and almost starving themselves as long as they had molasses with which to make rum.

Like the Vietnam veteran, or victims and witnesses of other violent and traumatic events, these Eskimos found in liquor a narcotic which numbed their troubled minds. The reports of the whalers, the revenue cutters and other observers confirm that the Eskimos quickly became "addicted" to alcohol.

The only explanation for this type of behavior is that for some reason these Eskimos were psychologically predisposed to seek "relief" through the narcotic effects of alcohol. And although in the case of the St. Lawrence Islanders this behavior was reported in the mid-19th century, it must be remembered that they had already begun to see their world crumbling as a

The survivors were very, very sad. In their heart of hearts they wept, but they did not talk about this to anyone, not even their fellow survivors. It hurt too much. They also felt very angry, bewildered, ashamed, and guilty, but all this they kept within themselves. These survivors are the forbearers of the Yupiq people and other Alaska Native tribes of today. Their experiences before, during, and after the Great Death explain in great part the persona of their children, grandchildren, and great-grandchildren who are alive today.

### POST-TRAUMATIC STRESS SYNDROME: AN ILLNESS OF THE SOUL

In light of recent cases of Vietnam veterans who witnessed or participated in war-related events repugnant to them, and who have subsequently been diagnosed to suffer from a psychological illness called "post-traumatic stress syndrome," it is apparent to me that some of the survivors of the Great Death suffered from the same disorder.

The syndrome is born of the attempted suppression in the mind of events perceived as repugnant or "evil" to the individual who has witnessed, or participated in these events. These events were often traumatic to the individual because they involved violence, death and mayhem by which he was repelled, and for which he felt guilt and shame. Not all veterans became infected by this illness. It was only the veteran who tried to suppress and ignore his experience and the resultant feelings of guilt and shame who became ill.

Post-traumatic stress syndrome in time cripples a person. The act of suppressing the traumatic event, instead of expunging it from the mind through "confession," serves instead to drive it further into the psyche, or soul, of the person, where it festers and begins to color the life of the person. The person who suppresses that which is unbearable to his conscious mind is trying to "ignore" it, trying to "pretend" it isn't there. In time, unless he receives treatment, it will destroy him, just as any illness left untreated, will in time cripple and kill the body.

Because of his "guilt," the person suffering from PTSS does not like himself. He is ashamed of himself, ashamed of what he saw or participated in, and is haunted by the memory, even in sleep. He becomes withdrawn, hyper-vigilant, hyper-sensitive, and is constantly living in stress. Soon he is unable to speak truthfully with other people about himself or his feelings and becomes unable to carry on close interpersonal relationships. Living under a great deal of stress in his soul, he becomes less and less able to deal with even the minor difficulties of everyday life.

To such a person, escape from self becomes a necessity because even in sleep he finds no peace. He becomes a "runner," running from his memory, and from himself. He gets tired, begins to despair, and for him, in this day and age, alcohol and drugs become a readily available "escape" from the illness. These, for a time, are able to numb his mind and soul.

having been brutalized by disease, trauma and related illnesses, they had become "listless," if not willing, followers. They were content to have someone, anyone, lead them.

The survivors of the Great Death converted to Christianity wholesale and almost overnight. Having silently abandoned their own beliefs, they were reinforced in their decision not to talk about them by the missionary who told them their old beliefs were "evil," and from the "tun'rak" - the devil.

In the future, they would sternly tell their grandchildren not to ask them questions about the a'ngat'guk, the old symbol of Yupiq spiritualism, as if they were ashamed of him and, indirectly, of their old beliefs. They would become good Christians - humble, compliant, obedient, deferential, repentant, quiet.

They were fatalists. They were not sure about the future - even the next day. They told their children to always be prepared to die. They told them that they might not even wake up in the morning. They cautioned against making long-range plans. They were insecure. From their own experience they knew how fleeting life was, and from the missionary they knew how terrible the wrath of the Christian God could be. As new Christians, they learned about Hell, the place where the missionaries told them most of their ancestors probably went. They feared Hell. They understood fear, and they understood Hell.

They would, when they had children, give over their education and instruction to the missionary and the school teacher. They would teach them very little about Yu'ya'raq. They allowed the missionary and the school teacher to inflict physical punishment on their children, for example washing their mouths with soap, if their children spoke Yupiq in school or church. Their children were forbidden, on pain of "serving in Hell," from dancing or following the old ways. The parents - the survivors - allowed this. They did not protest. The children were thus led to believe that the ways of their fathers and forefathers were of no value, and were evil. The survivors allowed this.

The survivors taught almost nothing about the Old Culture to their children. It was as if they were ashamed of it, and this shame they passed on to their children by their silence and their allowing cultural atrocities to be committed against their children.

The survivors also gave up all governing powers of the village to the missionary and school teacher - whoever was most aggressive. There was no one to contest them. In some villages the priest had displaced the a'ngat'guk. In some villages there was theocracy under the benevolent dictatorship of a missionary.

The old guardian of Yu'ya'raq on the other hand, the a'ngat'guk, if he was still alive, had fallen into disgrace. He had become a source of shame to the village, not only because his medicine and Yu'ya'raq had "failed," but also because the missionary now openly accused him of being an agent of the devil himself, and of having led his people into disaster.

## THE NEW YUPIQ

The Yupiq living today is not the same as his forbearers, at least not culturally. The Yupiq living today is, however, linked to the old through the experience of the Great Death. One was wiped out by it, the other was born out of it and was shaped by it. It is from this context that we have to see the modern Yupiq Eskimo. It is only from this context that we can begin to understand him.

Like any victim or witness of evil, whether it be murder, suicide, rape, war or mass death, the Yupiq survivor was in shock, in trauma. But unlike today's trauma victim, he received no physical or psychological help. He experienced the Great Death alone in the isolation of his tundra and riverine homeland. There was no Red Cross, no "relief effort" to help him. The survivor of the Great Death had to face it alone.

He was quiet and kept things to himself. He rarely showed his emotions, his sorrows, fears, heartbreak, anger, or grief. He kept these to himself. And being unable, even in his conscious mind, to relive the horror he had experienced, he did not talk about it with anyone.

The survivors seem to have agreed, without discussing it, that they would not talk about it. It was too painful and the implications were too great. Discussing it would have let loose emotions they may not have been able to control. It was better not to talk about it, to act as if it had never happened, to "na'llu'nguak." To this day na'llu'nguak remains a way of dealing with problems or unpleasant occurrences in Yupiq life. Young people are advised by elders to "na'llu'nguar'lu'guu," - to pretend it didn't happen.

They had a lot to pretend not to know. After all, it was not only their loved ones that had died, they had seen their world collapse - the things they had lived and believed in found wanting. They were afraid to admit that the things they had believed in might not have been true. (I once asked one of my mothers, Aldine Simon, who in English would be called my aunt, why the old people believed what they believed in. Her answer was: "Naq'llung, na'llu'rru'lull'qua'meng'rra" - "Poor, because they didn't know any better.")

The New Yupiq was born into a cultural rubble, physically and psychologically traumatized. He was born into a world no longer anchored. He was born adrift and lost. In this condition he walked out into the "new" world. It was this traumatized, demoralized, confused, afraid, and lost Yupiq who embraced Christianity overnight, who abandoned Yu'ya'raq, discarded his spirit world and his ceremonies, and buried his old culture in the silence of denial.

They were eager to be led, to follow, especially the white missionary or school teacher, who overnight had attained a status once held only by the a'ngat'guk. Being leaderless, and

some leaving only a boy or girl. Babies tried to suckle on the breasts of dead mothers, soon to die themselves. Even the exhausted medicine men grew ill and died in despair with their people, and with them died a great part of Yu'ya'raq, the ancient spirit world of the Eskimo.

### THE SURVIVORS

Whether the survivors knew or understood it, they had witnessed the fatal wounding of Yu'ya'raq and the old Yupiq culture. In the span of the life of a culture, it was instantaneous, shocking, traumatic-their world had gone upside down, literally overnight. It gave "birth" to a new generation of Yupiq people, a people born out of great suffering, confusion, desperation, heartbreak and trauma. They were "born" into shock. They woke to a world in shambles, their people and all they believed in strewn around them, dead.

To them, disease was an evil spirit. In their minds they had been overcome by evil. Their medicines and medicine men had proven useless. Everything they had believed in had failed. Their ancient world had collapsed.

From their innocence, and from their inability to understand the nature of the disease and to dispell it, guilt was born into them. They had witnessed mass death-- evil - in unimaginable and unacceptable terms. These are the men and women, orphaned by the sudden and traumatic death of a culture that had given them birth, who would become the first generation of the modern day Yupiq.

### THE NEW WORLD

The world the survivors woke to was without anchor. The a'ngat'guk, their medicines, their beliefs, had all passed away overnight. They woke up in shock, listless, confused, bewildered, heartbroken, and afraid. Like soldiers on an especially gruesome battlefield, they were "shell shocked."

Too weak to bury all the dead, many Yupiqs abandoned the old villages, some having caved in their houses with the dead still in them. Their homeland - the tundra, the Bering Sea coast, the riverbanks - had become a dying field for their people, their families, their leaders, their medicine men - for Yu'yu'raq - but it would not end there.

Famine, hunger, and disease resulting from the epidemic continued to plague them and still more would perish. These were the people whom the missionaries would call "wretched," "lazy," even "listless." Gone were the people whom Edward W. Nelson so admired for their "arts, ingenuity, perseverance and virtuosity," the people whom Henry B. Collins claimed had reached the "peak" of modern Eskimo art. Disease had wiped them out.

With this generation, the long night of suffering would begin for the survivors and their descendants.



white men, even while they quickly adopted their technology and goods. But resistance to Western rule would crumble, Yu'ya'raq would be abandoned, and the spirit world would be displaced by Christianity.

The change was brought about as a result of the introduction of diseases that had been born in the slums of Europe during the dark and middle ages, diseases carried by the traders, the whalers, and the missionaries. To these diseases the Yupiq and other Native tribes had no immunity, and to these they would lose up to 60% of their people. As a result of epidemics, the Yupiq world would go upside down - it would end.

This period of Yupiq history is vague. There is no oral or written record of their reaction to this experience, but we can and must attempt in our minds, to recreate what happened, because this cataclysm of mass death changed the persona, the lifeview, the world view, of the Yupiq people.

### THE GREAT DEATH

As a child I heard references to "Yuut tu'qur'pat'rat'ne" - when a great many died, or "The Great Death." I never understood when it happened, nor was I told in detail what it was, but that it was a time-mark for our Yupiq people, I understood, and I understood that it was caused by disease.

I heard references to it from three men, my granduncles, all of whom are now dead. Their white man-given names were Joe Seton, Frank Smart, and Sam Hill, but of course we did not call them that. To me they were my A'bug'juak, my Ub'be'yaq, and my A'nga'ga'laq. In almost every reference to the experience, they used the word "naq'lur'luq," or "poor," referring both to the dead and to the survivors, but they never went into detail, as if they had an aversion to it.

From looking at the various epidemics which decimated the Native people, I at first thought of them collectively as the "Great Death," but I am now convinced that the "Great Death" referred to the 1900 influenza epidemic which originated in Nome. From there it spread like a wildfire to all corners of Alaska, killing up to 60% of the Eskimo and Athabascan people - those with the least exposure to the white man (details are reported by Robert Fortune in his book, Chills and Fever). This epidemic killed whole families and wiped out whole villages. It gave birth to a generation of orphans - our grandparents and great-grandparents.

The suffering, the despair, the heartbreak, the desperation and confusion these survivors lived through is unimaginable. People watched helplessly as their mothers, fathers, brothers and sisters grew ill, the efforts of the a'ngat'guk failing. First one family fell ill, then another, then another. The people grew desperate - the a'ngat'guk along with them. Then the death started, with people wailing morning, noon, and night. Soon whole families were dead,

understand - a culture that was about to crumble as a result of temporal forces from the one direction he wasn't looking - the physical world.

### ILLNESS AND DISEASE

Not knowing of microbes, bacteria, or viruses, the old Yupiq attributed illnesses to the invasion of the body by evil spirits. They knew that certain plants and spoiled food caused death and strictly forbade eating them. But illnesses unattributed to the ingestion of poisons through the mouth were attributed to evil spirits. These illnesses were treated by the a'ngat'guk in his role as medicine man.

There were commonly known remedies for many ailments suffered by the Yupiq, like certain herbs, plants, and even animal parts. They also had home remedies for small burns and cuts, sore backs, sprains, etc.. The a'ngat'guk was not called in unless the illness was deemed to be serious and of an unknown nature, probably caused by an evil spirit and thus requiring a spiritual remedy.

The a'ngat'guk must have known that some of the ailments were, by nature, physical. His knowledge of the human anatomy was probably as good as his Western counterparts. Some a'ngat'guk were even said to have performed surgeries, amputations, and autopsies. He had names for all major bones, muscles, arteries, veins, and organs. He knew roughly the function of each. But his remedies for unknown disease were different from his Western counterparts in that they used "bromides and elixers," while he used songs, dances, and chants.

The important thing to remember is that the old Yupiq believed that illnesses unattributed to the ingestion of poisons or injury were caused by the invasion of the body by evil spirits. With the arrival of Western man, the Yupiq (and Yu'ya'raq) would be accosted by diseases from which he would never recover. The old Yupiq culture, the spirit world, and its guardian, a'ngat'guk, were about to receive a fatal wounding.

### THE WORLD GOES UPSIDE DOWN

When the first white men arrived in the Yupiq villages, the people, upon meeting and hearing them, did not abandon their old ways. It is historical fact that they resisted Russian efforts to colonize them. They did not abandon their spirit world or their beliefs upon hearing the Christian message of the priests. That the missionaries met resistance is clear from the derogatory and antagonistic references they made about the a'ngat'guk in their diaries. They called them "rascals," "tricksters," even "agents of the devil."

The Yupiq saw the missionary as a curiosity, as he saw all white men. The Yupiq said of them, "Yun'ri'tut" - they are not human beings. Obviously they were not impressed by the

with respect, it would be happy to give itself to the hunter again. For a people solely dependent on sea and land mammals, fish and waterfowl for subsistence, it was imperative that all members of the community treat all animals with respect, or else face starvation as a result of an offended spirit. For this reason, annual feasts were held, celebrating and appeasing the spirits of the animals the village had caught during that year. Some white men witnessed such feasts.

The Russian Naval Officer, Zagoskin, and the American ethnographer, Edward William Nelson, witnessed the "Bladder Feast." They called it that because the center of attention seemed to have been the bladders of sea mammals hanging in the center of the kas'giq. Hanging with the bladders were spears, throwing darts, bows and arrows - all the hunting implements of the hunters. Both observers were moved by the dancing, the oratory they did not understand, and the ritual. But what they did not understand was the unseen - the spirits represented by the bladders.

Not only the animals possessed in'ruq, humans also possessed them. But human spirits were not called in'ruq. In the Hooper Bay dialect, they are called "a'ner'neq" - literally, "breath" - and as in animals, a human being could not live without its "breath." Death came when a'ner'neq left the body due to injury, illness, or by the will of the person. The human spirit was a very powerful spirit, and as other living creatures, it was able to be reborn when its name was given to a newborn. It was appeased and celebrated through the "Great Feast of the Dead," as Nelson called it.

Even so, animal and human spirits wandered the earth, as did monsters and creatures of the deep and the underground - good spirits and evil spirits ("a'lung'rut") - and these either helped or raised havoc, even death, for humans and animals alike. Every physical manifestation - be it plenty of food or famine, good weather or bad, good luck or bad, health or illness - had a spiritual cause. That is why the medicine man - the "a'ngat'guk" - was the most important man in the village.

The a'ngat'guk was the village historian, physician, judge, arbitrator, and interpreter of Yu'ya'raq. He also understood the spirit world. In fact, at times he entered into it to commune with the spirit beings in fulfillment of his responsibility as intermediary between men and the spiritual realm. He is said to have gone to the moon, to the bottom of the sea, to the bowels of the earth in his search for understanding and solutions for problems which faced his people - problems like famine, bad weather, illness, etc..

In the old Yupiq world, the a'ngat'guk was a powerful and indispensable force because he represented, protected and upheld Yu'ya'raq, even from the spiritual realm, of which he was a member. He was the guardian of a very ancient culture that had become brittle with age, a very fragile culture, a culture whose underpinnings the rest of the world would never

They could not communicate by tongue, so they tried to converse by signs. The white men gave the Eskimo scouts small gifts. The Yupiq soon saw that these whites seemed friendly so they allowed them into the village, although the newcomers did not want to eat when offered food.

The visitors saw the semi-subterranean sod houses with underground entrances - they smelled the stench from within. They saw the oily unwashed faces and the tangled hair. They saw the worn skin clothes and smelled the seal oil. They saw the labrets, the nose bones, the beauty marks on the women, the fierce, proud faces of the men.

Then they were invited to a night of dancing. There they saw the wooden masks worn by the men during their dances. They felt the beating of the drums and were carried away by the singers, drummers and dancers.

To the explorer or missionary witnessing the dancing in a dimly lit, crowded, stiflingly hot kas'giq (men's house), the men who were stripped of their clothing and the women who were dancing naked to the waist must have seemed like very heathen savages. The gussaks (or tanniks - the white men) thought they were witnessing a form of devil worship and might even have been frightened by it. The white men did not understand what they were seeing. They did not know it, but for a brief time they had entered into the spirit world of the Yupiq Eskimo.

To the Yupiq, the world visible to the eye, the world available to the senses, showed only one aspect of being. Unseen was the "spirit" world, a world just as important as the visible, if not more so. In fact, Yupiq life was lived in deference to this world and the spirit beings that inhabited it.

What the white men saw was not the worship of the devil, but a people "paying attention" - being mindful of the spirit beings of their world, with which they had to live in harmony. They knew that the temporal and the spiritual were intertwined and they needed to maintain a balance between the two. The Westerners had witnessed the physical representation of that spirit world as presented by dance, song and mask. But they did not understand what they were seeing - they were strangers in the spirit world of the Bering Sea Eskimo.

### IN'RUQ

The Yupiq word for spirit is "in'ruq." They believed that all things, animate and inanimate, had inruq. In'ruq was the essence, the soul, of the object or being. Hence, a caribou was a caribou only because it possessed a caribou inruq - a caribou spirit.

In'ruq were indestructible, unlike the bodies in which it resided. And in the case of men, fish, and game, death was the leaving of the body by the spirit due to fatal injury or illness. This is why the Yupiq prescribed respectful ways of treating even dead animals. They believed the in'ruq would in time take another body and come back, and if it had been treated

governed all aspects of a human being's life. It defined the correct behavior between parents and children, grandparents and grandchildren, mothers-in-law and daughters and sons-in-law. It defined the correct behavior between cousins (there were many cousins living together in a village). It determined which members of the community could "talk" with each other and which members could tease each other. It defined acceptable behavior for all members of the community. It outlined the protocol for every and any situation a human being may find himself in.

Yu'ya'raq defined the correct way of thinking and speaking of all living things, especially the great sea and land mammals on which the Yupiq relied for food, clothing, shelter, tools, kayaks, etc.. These great creatures were sensitive - they demanded respect and were able to hear human conversations. Yu'ya'raq prescribed the correct method of hunting and fishing and the correct way of handling all fish and game caught by the hunter, so as to appease their spirits and maintain a harmonious relationship with them.

Yu'ya'raq explained the Spirit world in which the Yupiq lived. It outlined the way of living in harmony within this spirit world and with the spirit beings that inhabited this world. To the Yupik, the land, the rivers, the heavens, the seas, and all that dwelled within them were spirit, and therefore, sacred. He was born not only to the physical world of the Bering Sea, the Yukon, and the Kuskokwim Rivers - he was born into a spirit world as well.

His arts, his tools, his weapons, his kayaks and umiaks, his songs, his dances, his customs and traditions, his thoughts, his actions - all bore the imprint of the spirit world and the spirit beings.

The Yupik, when he walked out into the tundra or launched his kayak into the river or the Bering Sea, entered into the spiritual realm. He lived in deference to this spiritual universe, of which he was, perhaps, the weakest member. Yu'ya'raq outlined for the Yupiq the way of living in this spiritual universe. It was the law by which he lived.

## THE SPIRIT WORLD

To the Western explorers, whalers, traders and missionaries who first met them, the Yupiq were considered backward savages steeped in "superstition." Their villages were small and hard to find because they were a part of the earth. Grass grew on their houses, making it hard to see the village. Only when the warriors came out in their kayaks and umiaks did the newcomers see them, being surprised that humans would already be in this part of the world.

The river banks were red with fish drying on racks, along with seal, walrus, and whale meat. Women and children were everywhere, curious and afraid. The old men were curious but unafraid, their interest piqued by these white men who came on winged wooden ships.

Chairman. This is my history until June of 1984 when my world, as I knew it then, ended with the death of my son.

I am now 39 years of age at the writing of this paper. The first 21 years of my life I was in school, and the next 13 years I spent working for our Yupiq people. The last five years I have spent in prison as a direct result of my alcoholism.

These last 5 years I have spent grieving, not only for my son, but for all the others who have died in this long night of our alcohol induced suffering. I have also spent that time looking into my own soul and the souls of my fellow native people who have also become afflicted with this disease. And it is a disease.

It is a disease because the people who suffer from it did not volunteer to become infected. No one volunteers to live a life of misery, sorrow, disappointment, hopelessness. No one in his right mind chooses to lose a loved one, to break his family's heart, to even go to prison. It is a disease because no one will beat his wife, molest his children, or give them little rest, because he wants to. No man dreams of this. Yet sadly, this is what is happening too often in our villages and in our homes, and if we can, we have to stop it. We have to arrest this disease, this unhappiness, this suffering, and the good news is that we can.

This paper tries to deal with the causes of alcoholism and alcohol abuse among this generation of Alaska Native people. It is not intended to be a history or a study of the cultures of the various tribes. But because of the nature of the subject, pertinent aspects of the Old Cultures will be briefly discussed so as to give the reader some background and a better understanding of the subject. Things don't just "happen" - there are causes, reasons, and should we understand these causes and reasons, then conceivably we will know how to better deal with the problem.

Although I am an "Alaska Native," I am in fact a Yupiq, and it is from this point that I think and write. However, I have found so many similarities among the various tribes of important cultural aspects that it would be safe to say that we are, in fact, one tribe, but of many families.

## YU'YA'RAQ

Prior to the arrival of Western man, the Yupiq was alone in his riverine and Bering Sea homeland - he and the spirit beings that made things the way they were. Within this homeland he was free and secure. He was ruled by the customs, traditions, and spiritual beliefs of his people, and was shaped by these and his environment - the tundra, the river and the Bering Sea.

His world was complete - it was a very old world. He called it "Yu'ya'raq" - the way of being a human being. Although unwritten, it can be compared to Mosaic Law, because it

then was sent at age twelve to Copper Valley School, supposedly because the school in my village could not teach me what I needed to know.

I love to read. From the first day that I learned the alphabet and acquired a dictionary I have read everything I could get my hands on. I ruined my eyes reading. The whole world opened up to me and I drank it in thirstily. I do not wish to boast, but I think I know the English language as well as, if not better than, most English speakers. I learned it from books. I am also fluent in my Native tongue, and I think in my Native language.

I graduated from St. Mary's High School in May 1968 and was valedictorian of my class. Thereafter I went to Great Falls, Montana for my first year of university. I chose to study history. From there I transferred to the University of Alaska. I studied history there too.

In 1972 I became Executive Director of the Association of Village Council Presidents and in that capacity got to know more intimately my own Yupiq people. All I had to offer them was ideas and I never tired of presenting these. The germ of freedom and self-government was introduced to them then and, happily, today, they still seek independence and self-government. I was tireless, I was 22, and I fell in line with them. Soon their problems became mine. Naively, I thought I could solve them all, but needless to say, I did not.

I helped house them, clothe them, feed them, educate them, protected their rights, lobbied on their behalf, fought tooth and nail for them - but I now see I failed to look to the most critical part of our existence, our spiritual well being.

When I first started to work for our villages I did not drink. I did not like to drink - I didn't even like the taste. But after five years of countless meetings in Anchorage, Juneau and Washington, being with others to whom drinking was a part of their lives, like so many other Native people, I soon became addicted. But I did not know this - it just became a part of my life.

Perhaps I took myself and my responsibility too seriously, but it was what I perceived to be my failures and the subsequent frustration and anger that led to my becoming an alcoholic. I was too young, too inexperienced, and I took everything to heart. But something in my soul, in my background, my family's and village's history, had pre-conditioned me to internalize and personalize every perceived defeat.

This is not to say I did no good. Certainly I must have, because, in many ways, I left our people in better shape than when they gave me so much responsibility at age twenty-two. I gave them my best, and so did my family. We sacrificed a great deal for them. I was hardly home, but my children had to stay home waiting for me. Yes, I gave it my best and my children gave me, their father, to others.

My whole adult life has been spent working for our Yupiq people. I have had no other employer but them. I have been their Executive Director, Vice-President, President and Vice-

# "YU'YA'RAQ" - THE WAY OF THE HUMAN BEING

by

Harold Napoleon

## INTRODUCTION

For the past four years I have repeatedly tried to write letters and papers addressing the problem of alcoholism and alcohol abuse among Alaska's Native people. Each time I have tried I have stopped, or thrown the paper away, because the picture was never complete. There was always something missing, like an incomplete sentence.

Since the death of my son, due directly to my own abuse and addiction to alcohol, the understanding of the causes of this disease has occupied much of my time here at the Fairbanks Correctional Center. This prison has been like a laboratory to me - there is no shortage of subjects to be studied - namely, Alaska Natives from all parts of the state whose own abuse of alcohol had also brought them here.

From my own family and village history and the histories and backgrounds of the hundreds of young Native people I have met, I have a profile of the Native addict or abuser. Almost in every case, while the subjects may be from different villages and tribes, the background remains the same. So now it is possible to make fairly accurate statements as to the causes or cause of this disease which yearly takes so many lives through suicide, homicide, accidental death, disease and heartbreak. It also helps to understand the hopelessness, the frustrations, the anger, the prejudice so many people have, which tragically erupts in violence under the influence of alcohol.

The theory that Native people are somehow biologically susceptible to alcohol abuse and alcoholism, may have some credence, but I have discounted it as being almost insignificant. Through my own studies of the history of Alaska Native people, and the history of the abusers and alcoholics I have met here, and by listening to elders, I have come to the conclusion that the cause of alcoholism and alcohol abuse is primarily one of the spirit - it is not physical. And to carry this one step further, since the disease is not physical or caused by physical or biological factors then the cure must also be of the spirit. I will try my best to explain all this in this paper.

As to my "credentials," I do not hold a masters or a doctorate, but I am a Yupiq Eskimo and was born into a world which no longer exists. My education began in my village of Hooper Bay. I did not begin to learn English until I went to school at six years of age. I



stories, leaving nothing out, the good and the bad, because their experiences are ours, and we are their seed. We also love them.

Then the parents of this new generation must speak together, as a group, to the rest of the villages. They too must relate their life stories, their experiences, their sorrows. They must turn their hearts to their children who so love them, who so long to know them. Their experiences are ours. We are shaped by them.

Then we their children must speak, to our parents and grandparents if we have them, and to our own children. We too must tell our story to our people, because our experience is theirs too. We must tell our feelings too, our anger, our frustrations, and ask questions of our fathers.

You know why we must do this? Because we don't know each other anymore, we have become like strangers to each other. The old do not know or understand the young, and the young do not know or understand the old. Parents do not know their children, and the children do not know their parents.

As a result of this silence, a gulf has grown between those who love and care for each other the most. It is so very sad. I have been in homes where members of the same household do not even speak to each other. I wondered how they could even stand to be in the same house together like this.

And out of this will grow more hurt, misunderstanding, and unfulfilled love. Even in the family, while surrounded by those one loves the most, a person can become very lonely, isolated, alone - a stranger even to those who love him, to those closest to him. And needless to say there will be tension, stress and very frayed nerves.

Only communication, honest communication, from the heart, and truthful, will break this down, because inability to share one's heart and feelings is the most deadly legacy of the Great Death. It was born out of the survivors inability to face and speak about what they had seen and lived through. The memory was too painful, the reality too hard, the results too hard to hear.

Without knowing it, the survivors began to deal with life and the difficulties of life this way, by trying to ignore them, by denying them, by not talking about them. And this is the way they raised their children, and their children raised us the same way. It has become a trait among our families, our people, holding things in. The results have been tragic.

Over the many years of suppressed emotions, of not communicating from the heart, the Native people, the Native families grew apart. It had become a powder keg. Somewhere along the line, something had to give. The body of the Alaska Native family, village and tribe, being unable to withstand the stresses built up from within, began breaking down.

Since the latter 1960s, we have seen the breakdown. Alcohol abuse has become rampant. Violence in the home and village directed at others and at self has erupted. The intensity, and the level of self-destruction of the Alaska Native, is shocking. It is appalling. The only way it will end is if the built-up stresses, misunderstandings, and questions are released and satisfied by truthful dialogue from the heart. It is only through this heart-to-heart dialogue, no matter how painful or embarrassing the subject, that the deadly stresses born of trauma on trauma, can be released. Then, slowly we can all go home again, be alone and lonesome no more, be a family and a village again.

It is time we bury the old culture, mourn those who died with it, mourn with those who survived it. It is time we buried our many dead who have died in this long night of our suffering, then go forward, lost no more. Because you see, we have been wandering in a daze for the last 100 years, rocked by a succession of traumatic changes and inundations. We have to stop, look at ourselves, and as the "New Alaskan Natives" we are can press on together, not alone - freed of the past that haunted us and disabled us, freed of the ghosts that haunted our hearts. Free to become what we were intended to be by he who created us.

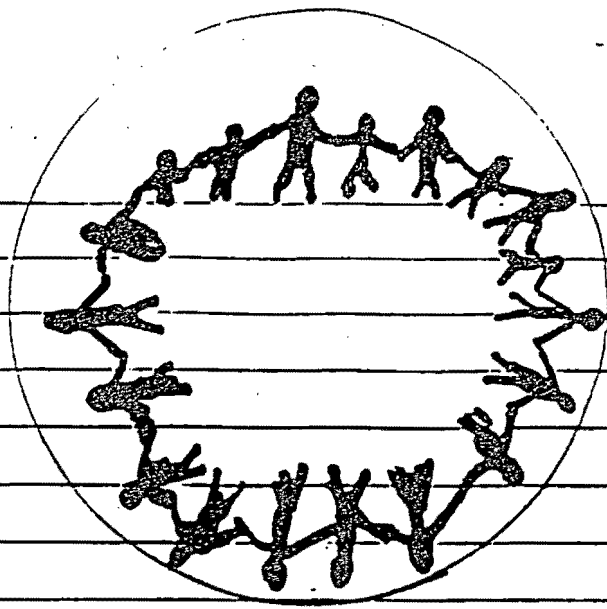
### FIRST STEPS

On the road to health, to freedoms long lost, several first steps should be taken. First on the village level, those whose hearts are with their people, should institute "Talking Circles," - a place and a time where elders, parents and the young can come together to share themselves, a place where truth can be spoken about all things communal, familial and personal.

The circle would not be a place for debate or argument, but a place to share oneself and ones experiences, feelings and thoughts with the rest of the village. Patience and a love for one another is a requirement for a circle. But once it begins to roll, it will grow, and strengthen those within it. It is not only a place to get things off one's chest, but a place to re-establish bonds between family members and the rest of the village.

If the circle goes right, some mothers will see their sons for the first time, some sons see their father for the first time, and they will love them even as understanding grows.

The circle has to be open to all members of the village. No one should ever be excluded. In fact everyone must be not only invited, but welcomed and openly received by the circle. If all goes well, the bonds between family members and village members will grow. Hopefully it will enable all members of the village family to "go home" again. The chasm of suffering and pain that the Great Death brought to our people will close. If this should happen then all the suffering and those who gave their lives in this long night would not have been in vain.



- A healthy village is a circle whose people are safe within its fold.

- Love, understanding, kindness, the culture, the history, the goals, truth. These make the circle strong, protects the village, the family, the individual.

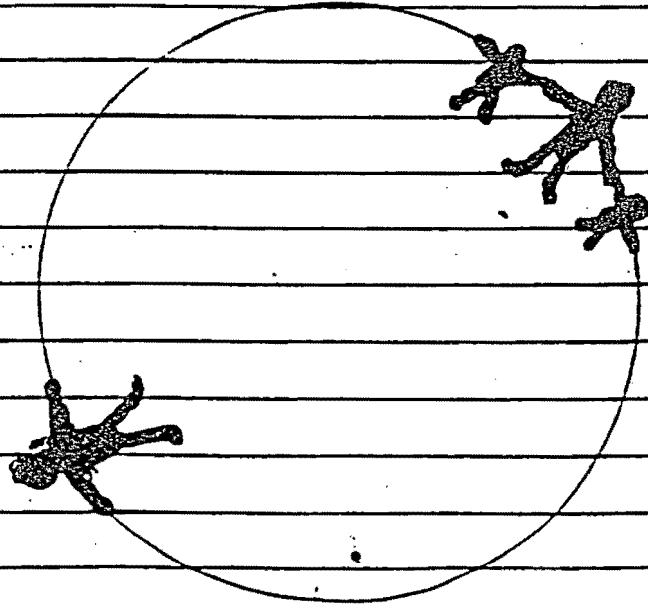
- IT IS A GIFT OF THE CREATOR TO HIS CHILDRAN



- FOR MANY A WISEN WHIVES THE CIRCLE WAS BROKEN BY THE TRAUMA OF MASS DEATH THROUGH EPIDEMICS. THE CIRCLE WAS BROKEN. FAMILIES + VILLAGE LOST COMMUNICATION AND GREW APART.

- A CIRCLE BROKEN IS INCOMPLETE, IT HEMORRAGES, LIFE FLOWS OUT OF IT, IT BREEDS UNHAPPINESS.

- UNLESS THE CIRCLE IS REPAIRED IN TIME IT WILL DIE



- THE CIRCLE CAN ONLY BE MADE WHOLE AGAIN BY THOSE WHO LOVE IN IT, ITS PEOPLE.

- THE CIRCLE BEING SPIRIT, CAN ONLY BE REPAIRED BY LOVE, understanding, kindness, forgiveness, patience WITH THE HELP OF THE CREATOR WHO ESTABLISHED THE ~~SPRIT~~ CIRCLE. IT CAN ONLY BE DONE BY ITS

- A HEALTHY VILLAGE IS A CIRCLE  
WHOSE PEOPLE ARE SAFE WITHIN ITS  
FOLD.

- LOVE, UNDERSTANDING, KINDNESS,  
THE CULTURE, THE HISTORY, THE  
GOALS, TRUTH. THESE MAKE THE  
CIRCLE STRONG, AND PROTECT THE  
VILLAGE, THE FAMILY, THE INDIVIDUAL  
- IT IS A GIFT OF THE CREATOR TO HIS  
CHILDREN

- FOR MANY ALASKA NATIVES THE  
CIRCLE WAS BROKEN BY THE TRAUMA OF  
MASS DEATH THROUGH EPIDEMICS. THE  
CIRCLE WAS BROKEN. FAMILIES AND  
VILAGE LOST COMMUNICATION AND  
GREW APART.

- A CIRCLE BROKEN IS INCOMPLETE. IT  
HEMORRAGES, AND LIFE FLOWS OUT OF  
IT. IT BREEDS UNHAPPINESS. UNLESS  
THE CIRCLE IS REPAIRED IN TIME IT WILL  
DIE.

-THE CIRCLE CAN ONLY BE MADE WHOLE  
AGAIN BY THOSE WHO LIVE IN IT, ITS  
PEOPLE.

- THE CIRCLE BEING SPIRIT, CAN ONLY  
BE REPAIRED BY LOVE,  
UNDERSTANDING, KINDNESS,  
FORGIVENESS, PATIENCE WITH THE HELP  
OF THE CREATOR WHO ESTABLISHED THE  
CIRCLE. IT CAN ONLY BE DONE BY ITS  
PEOPLE COMING TOGETHER IN TRUTH.

Another first step is the establishment of "Talking Circles" for members of the village who have become addicted to alcohol and other drugs. Like the circle for the village in general, this circle would help the alcoholics to understand better why they became addicted and with the help of recovering addicts, get on the road to recovery and health. To this circle should come elders, parents and friends who love them - to hear them, to see them, to reassure them, to receive them.

In addition to the circles, the village council should sponsor, on a regular basis, activities for the whole village that require no money but would serve to entertain and allow the families to come together as one big family, which the village is. This may be weekly potlucks with singing and dancing, even dancing classes for the bigger feasts. The village council should also reinstitute the various potlatches where the whole village can come together to celebrate their lives and the gifts they have received from their Creator.

There are a lot of things the village councils and their people can do for one another to help themselves, to bring themselves together. Even the young women could give all the mothers a night or day off by taking care of the children for one day or night so the mothers can come together as a group.

There is no end to what good people in the villages can do for one another, no end to the kindnesses and small considerations they can give to each other. The important first step is for the families and the village to come together as a family, because they are a family. Their health and happiness depends on each other.

## ON PUBLIC POLICIES

The United States Congress has recently enacted legislation creating a commission to study just the problem we have been discussing. And certainly these are things the Congress can do to help Native people on their road to recovery. It is a mistake, however, to think that Congress or any other group can bring the Alaska Native people back to health. Money, programs, or loans, no matter how well intentioned, cannot end the unhappiness, dissatisfaction, anger, frustration and sorrow that is now leading so many Alaska Natives to alcohol abuse, alcoholism and tragedy. Only the Alaska Natives can do this. To look elsewhere for solutions is illusory and will only end in more alienation, suffering, tragedy.

Congress, however, can take some concrete steps to assist the Native villages in re-establishing themselves. First, Congress can affirm, by law, what is now reality - that Alaska Native people are legally "Indians," and as such fall under the special protections of the U. S. Constitution and Federal Indian Law. Congress can re-affirm the Alaska Native's inherent right to self-government under whatever democratic form that government may take. It can reaffirm their right to establish tribal courts and ordinances and the power to enforce these.

Congress can re-affirm the rights of Alaska Native people in the villages to hunt and fish for subsistence and also to give them priority rights to the economic utilization of these fish and game resources so their dependence on Federal welfare programs may decrease and hopefully in time, disappear. It makes no sense at all that presently many Native people are unable to hunt and fish on their lands and waters for commercial purposes while others, even foreigners, are allowed to do so, and this in an economically depressed village where there is 80% unemployment and where 90% of the families are on various welfare programs.

Congress can, and should, also set aside from oil lease and royalty funds from lands and waters adjacent to the villages, funds for use as scholarships for Alaska Native children studying at Universities worldwide. As it is now, the benefits received by Alaska Natives come in the form of welfare payments and other grants-for-the-needy programs for which they are eligible.

Congress should also establish several correctional facilities for Alaska Native offenders, to be run by Alaska Natives themselves. This would be in recognition of the fact - the established fact - that the village offender is not the same as the black or white offender, and that his rehabilitation can only be brought about through culturally relevant programs. These facilities should have a span of twenty years and close at the end of that period. Congress should also appropriate funds for the establishment of several substance abuse centers conceived, established and run by Alaska Natives themselves. As with the correctional facilities, these should also have a life span of twenty years, to be closed at the end of that period.

Yes, the Congress of the United States can help the Native people on their road to recovery from the various traumas they have lived through in the past hundred years. But they cannot come in the form of more welfare programs or programs conceived anywhere else but in the village, and by Natives themselves. The Congress of the United States is supposed to be the protector of Alaska's Native people, but for the past hundred years they have neglected them, failed to protect them, and instead have become a party to elements who would completely disenfranchise them as a people.

For the past hundred years the Alaska Natives have suffered much and lost much, but they have managed to survive. It is almost a miracle they have survived. They have blamed themselves for the suffering and losses, but they are innocent.

Yes, the Congress and the American people can help the Eskimos, Aleuts and Indians to become free, self-supporting Americans, but they must realize that Native people can only do this in their own way, as Eskimos, Aleuts and Indians. To continue to "assimilate" them, to continue to keep them as pets unable to care for themselves, to continue to attempt to remake them into anything else but what they are, is to slowly kill them - to commit cultural genocide.

As for the State of Alaska, it must realize that the Native people are not its enemies, seeking to undermine it. They are in fact its first citizens. The state must realize, must accept, constitutionally by amendment, the existence of Eskimos, Aleuts and Indians, whose needs are not the same as the immigrants from North Carolina, Texas, Korea, Germany and almost every country in the world. Indeed thousands have come to Alaska and are enriched by this land. They get jobs, property, even become men of high position in government, when they had come with nothing. So, they have been given much by this land, and they have taken much. But sometimes it seems as if they are not thankful, but want even more, even that which belongs to others.

Alaskan Natives are no threat to the State. Alaska Natives are no threat to the resources of the State, because to this day they have managed to conserve the natural resources of this land and have never gone to war against the immigrants who have settled here. Instead, they have received them with open arms. But sadly these same people who came up here with nothing have come to view the Alaska Native as a threat, as even wanting to "take" what they now consider to be "theirs." Even the Korean on the Kenai River rues the thought of the Kenaitze Indians subsistence fishing for salmon which he now views as "his." He calls them lazy bums wanting something for "free."

It is sad, the relations between the State and the first citizens, who have given it all up so they can exist together. Certainly this can change. The State too can help its first citizens back to health.

### THE ALASKA FEDERATION OF NATIVES

As to the Alaska Federation of Natives, which was established to halt the loss of land to Federal, State and private parties, and to acquire title to lands owned by their people on the basis of aboriginal land rights, they too must now turn to seeking redress for the other equally important inheritances of their people, inheritances that have become lost - the basis for holding them slowly eroded by law and adverse decisions by various federal and state courts.

The AFN must realize that their people have given up all they can give up - that there is nothing left with which to give up in compromises any more. The Federation must halt any further erosion of the inherited rights of their village people. In fact they must begin again to seek redress and the reinstatement of rights already lost.

Specifically, AFN must return to Congress, not to amend the land settlement it successfully fought for, but rather to settle the other equally important claims of their people:

1. The right to self government;
2. The right to establish ordinances;
3. The right to enforce the ordinances;

4. The right to establish courts;
5. The right to hunt and fish for subsistence without interference by state law;
6. The right to use subsistence resources like salmon and other game on their lands and waters for commercial purposes so as to end economic dependence on state and federal welfare programs;
7. The right to tax exemptions on their properties and holdings - exemptions now enjoyed by other Native peoples of this country.

These rights are inherent to Alaska's Native people and they were never given up voluntarily by them. In fact, if they were taken away - they were taken away without their knowledge and without their approval. And if this is in fact the case, which it is, then they were stolen from them. The tribes, which together comprise the Federation, for the good of their people, for their very survival, must now turn in earnest to recover their rights. They must do this now while the elders are still with us.

To argue their case for redress they do not need lawyers. Their case is simple and compelling. They would not be asking for more money or more programs. Neither would they be asking for something which they did not need, or something that someone else could give them or do for them. Nor would they be asking for something "new," making an unreasonable demand. They would only be asking to be themselves again, to run their own lives again, to pick up the struggle for life again.

Since the turn of the century, they have been ruled by others, trustingly, patiently, quietly. Because of the trauma of disease and the collapse of their world, they have quietly allowed this to happen. And this may have been good, that there had been someone there to help them, to replace the system that had collapsed around them. But this has gone on too long - it is time the survivors of that Old World now pick up the struggle for life again. The system they are living in now is killing them, the way they are living now is killing them, further depressing an already depressed soul.

Alaska Native villages and their people are indeed depressed. Not only are they suffering spiritually as a result of seemingly forgotten assaults to their psyche, but this psychological depression is exacerbated by their almost total dependence on "handouts" from federal and state governments. From birth to death an Alaska Native is "cared" for by government. He is even buried in a casket paid for by the government. He holds a high school diploma, but is "unemployed." His family, living on government dole, does not "need" him for support. So he feels useless and has "nothing" to do.

This almost total dependence on others is further undermining the already depressed spirit of the Native people living in the villages. And the only way it can end is if these same people are given back their responsibilities of self government, etc.. But not only that, they



must also be given back the responsibility of feeding, clothing and housing their people. Only then can they pick up once again the struggles of life.

This opportunity to pick up the struggles of life is what the AFN and its member villages must fight for. To some, the seven rights they have to regain mean "sovereignty." To the Alaska Native in the village, they mean life, real life, with hard work, sweat, and no time to feel sorry for themselves.

No, those Native villages, those Native people who seek to regain the seven "rights" are not asking for something new, something they never held before. They seek the opportunity to live, not only the way their forbearers lived, but they seek to regain responsibilities now held by federal and state governments - responsibilities that belong to them. They want to be normal again. The way they are living now is abnormal, the life of a caged animal. They are fed, housed, watered, "cared" for, but they are not free, and it is killing them.

This is what the Alaska Federation of Natives can and should do. The time of giving up things is over. There is nothing left to give away. There is nothing left with which to negotiate. The AFN and its village people are against the wall. There is no more room for retreat. If they wish to help their village people back to health, they have to finish the job that only started with the Alaskan Native Claims Settlement Act. They must secure the basic seven rights - rights basic to the continued survival of the Alaska Native people, rights basic to their souls as Alaska Native people, rights that mass death through disease and trauma had taken from them.

Alaska Native people are now once again ready to reassume these rights and responsibilities - rights and responsibilities without which they will cease to exist as a people. It is a matter of survival, not semantics or politics. For us it has become a matter of life, or continuing tragic, traumatic death.

## CLOSING

I do not know if anyone will understand or agree with what I have just written. Nor do I know that if it is understood, that the recommendations will be followed. But I am convinced that what I have written is the truth and will be supported by facts.

What I have written is the summary of five years' work, mental and sometimes frustrating and anguishing work, but work nonetheless. It did not come to me in one flash, rather it came in bits and pieces. But finally the pieces fit, so I wrote them down for others to read.

Certainly there are others more qualified and much more respectable than me who could probably compose a more perfect letter. But this letter is from the heart and is born out of my

own great suffering and imprisonment. In suffering and imprisonment, I have found, life becomes starkly clearer, shed of the noise and the static of the world. Yet I did not withdraw from the only world I have ever known, the world of my childhood and the world in which I struggled mightily with seemingly insignificant results.

No, while I might have been five years in prison, I have never left my village, nor my own Yupiq people. In fact I return to them in spirit. While missing out on the seemingly "good" aspects of the life of my village and people, I certainly have not been spared their sorrows and their own suffering. These I have shared with them fully, sorrowing with them, seeking all the harder in our collective soul for answers.

At times I have felt like giving up, so discouraged have I become. Sometimes things look hopeless. But as the Apostle Paul, I have been learning to be "content" in whatever "state" I am in. I have been learning how to "abound" and how to be "abased," and much, much more. I have become freed of those things that brought me to alcohol abuse and alcoholism, the same things that now bring so many of my brothers and sisters to do the same. So now, when I see them, their suffering, their unhappiness, I see my old self and try all the harder to lead them to the truth - the truth that freed me even as I sat in this prison - the same truth that can free all Native people who have become prisoners of the unhappiness born of the evil of the Great Death and the subsequent trauma which it fathered.

This little that I have written is a part of that truth, the truth which was hidden from me by my previous life, by my own stubbornness, pride, unvented emotions, and my addiction to alcohol, which momentarily eased the suffering these bring.

So this letter is not from a wise man, because were I wise unto myself I would not be where I am. Nor is it from a smart man, because were I a smart man I would not be where I am. No, this letter is from a man who could have learned only from great suffering, the lessons literally bear into his soul. But for this I am grateful, that even now I have finally seen what was before my very eyes from the time I was a child. So I share what I have learned, been taught, with you, in hopes that the tragedy which engulfed my life and that of my family and villages may never happen again.

I will close by saying that I, once the most hopeless of men, no longer am without hope. I now live in hope. I also have faith that he who started this good work in us by his creating us, will complete it.

Harold Napoleon  
Yupiq, Hooper Bay