ANCHORAGE MUSEUM

ALASKA IS: HOW WE ACT

Untitled (Blanket toss, Fur Rondy, 1983, Reggie Joule?)
Ink on paper
Fran Durner Collection, Anchorage Museum, B2016.004.230

ANCHORAGE
MUSEUM

UNIT AT A GLANCE

Learn more about how Alaska's communities take action through writing and activities.

Language Arts: Students will examine three photographs from the Anchorage Museum collection and respond to articles with structured opinion pieces with regard to their community.

World History: Students will examine three photographs from the Anchorage Museum collection and create posters on speculative future events or projects.

US History: Students will examine three photographs from the Anchorage Museum collection and compare state and federal regulations regarding through a structured discussion.

STANDARDS

Language Arts:

Writing Standards
1. Write arguments to support claims in an analysis of substantive topics or texts, using valid reasoning and relevant and sufficient evidence
2. Determine a central idea of a text and analyze its development over the course of the text, including how it emerges and is shaped and refined by specific details; restate and summarize main ideas or events, in correct sequence when necessary, after reading a text
5. Analyze in detail how an author's ideas or claims are developed and refined by particular sentences, paragraphs, or larger portions of a text (e.g., a section or chapter)
6. Determine an author's point of view or purpose in a text and analyze how an author uses rhetoric to advance that point of view or purpose

History:

A.1 understand chronological frameworks for organizing historical thought and place significant ideas, institutions, people, and events within time sequences
A.2 know that the interpretation of history may change as new evidence is discovered
understand that history relies on the interpretation of evidence
A.5 understand that history is a narrative told in many voices and expresses various perspectives of historical experience
A.6 know that cultural elements, including language, literature, the arts, customs, and belief systems, reflect the ideas and attitudes of a specific time and know how the cultural elements influence human interaction;
A.7 understand that history is dynamic and composed of key turning points
B.3 recognize that historical understanding is relevant and valuable in the student's life and for participating in local, state, national, and global communities
B.4 recognize the importance of time, ideas, institutions, people, places, cultures, and events in understanding large historical patterns
B.5 evaluate the influence of context upon historical understanding

Government and Citizenship:

B.4 know how power is shared in the United States' constitutional government at the federal, state, and local levels
B.7 distinguish between constitution-based ideals and the reality of American political and social life
B.8 understand the place of law in the American political system
B.9 recognize the role of dissent in the American political system
identify the roles of and relationships among the federal, tribal, and state
C.8 governments and understand the responsibilities and limits of the roles and relationships

MATERIALS

Extension Activity:

K'uh'da'i qilan lay da (There might be moose around)
Ndaha q'u łuhninyu? (Whereabout did you go?)
Yeqech' yan shughu ch'eł'ih da (That is how we usually do it)

Language Arts:

Photograph 1: *Untitled (Dog races, Fur Rondy 1952)*, Lu Liston Collection, Anchorage Museum, B1989.016.2183.18
Photograph 2: *Untitled (Umiaks of whalers are taken to festival site Point Hope)*, McCutcheon Collection, Anchorage Museum, B1990.014.004.03318
Photograph 3: *Untitled (Blanket toss, Fur Rondy, 1983, Reggie Joule?)*, Fran Durner Collection, Anchorage Museum, B2016.004.230
News articles
Paper
Computer or writing utensil

World History:

Photograph 1: *Untitled (Dog races, Fur Rondy 1952)*, Lu Liston Collection, Anchorage Museum, B1989.016.2183.18
Posterboard
Drawing and coloring materials

U.S. History:

Photograph 2: *Untitled (Umiaks of whalers are taken to festival site Point Hope)*, McCutcheon Collection, Anchorage Museum, B1990.014.004.03318
National Constitution Center - **The U.S. Constitution**
Writing utensils
Paper

KEY TERMS

qiz'unch'	Dena'ina term for 'laws', 'the right way'
piciryaraq	Central Alaskan Yup'ik term for 'custom', 'habit', or 'way of life'
harvest	sustainable and responsible use of wild, renewable resources from the land by individuals, families and communities for food, shelter, fuel, and other essential needs that are fundamental to a way of life
legal jurisdiction	the defined bounds of where a court or government agency can exercise legal power
blood quantum	a construct designed to determine an individual's Indigenous ancestry and implemented by the United States government; this percentage is used to determine which people of Indigenous descent qualify for government services, such as education and healthcare, and was designed to facilitate the eventual vanishing of these governmental services; original members enrolled into the tribe were assumed to have fully Indigenous blood quantum, and current blood quantum is calculated using an individual's ancestry; upon reaching a threshold of non-Indigenous blood, the federal government no longer considers an individual Indigenous and will no longer provide services agreed upon in historical government treaties; this threshold is different for various services and legal protections

CLOSE-LOOKING

TIME FRAME Approximately 40 minutes

MATERIALS
Photograph 1: *Untitled (Dog races, Fur Rondy 1952)*, Lu Liston Collection, Anchorage Museum, B1989.016.2183.18
Photograph 2: *Untitled (Umiaks of whalers are taken to festival site Point Hope)*, McCutcheon Collection, Anchorage Museum, B1990.014.004.03318
Photograph 3: *Untitled (Blanket toss, Fur Rondy, 1983, Reggie Joule?)*, Fran Durner Collection, Anchorage Museum, B2016.004.230

DIRECTIONS

1. Begin by looking closely at provided photographs. Use the questions below to guide discussion.
[30 min.]

CLOSE-LOOKING: Look closely, quietly at the objects for a few minutes.

OBSERVE: Share your observations about each photograph.

Photograph 1: *Untitled (Dog races, Fur Rondy 1952)*, Lu Liston Collection, Anchorage Museum, B1989.016.2183.18

ASK: *What do you notice about this image?*
Describe what you see in this image.
What might the people in the image be doing?
What time of year might this photo have been taken?
What does this remind you of?
Why do you think this photo was taken?
What more can you find?

Photograph 2: *Untitled (Umiaks of whalers are taken to festival site Point Hope)*, McCutcheon Collection, Anchorage Museum, B1990.014.004.03318

ASK: *What do you notice about this image?*
Describe the objects and people that you see in this image.
What might the people in the image be doing?
What time of year do you think this image was taken?
What does this remind you of?
What more can you find?

Photograph 3: *Untitled (Blanket toss, Fur Rondy, 1983, Reggie Joule?)*, Fran Durner Collection, Anchorage Museum collection; B2016.004.230

ASK: *What do you notice about this image?*
Describe the objects and people that you see in this image.
What might the person in the image be doing?
What time of year do you think this image was taken?
What does this remind you of?
What more can you find?

DISCUSS: Use the **20 Questions Deck** for more group discussion questions about the photographs.

2. As a class, discuss expectations of behaviors in different environments. Invite students to compare and contrast rules and dress codes at events and places
[10 min.]

ASSESSMENT

Students will be assessed based on participation in class discussion and completion of the activity.

EXTENSION ACTIVITY: VALUES

TIME FRAME

Approximately 40 minutes

MATERIALS

K'uh'da'i qilan lay da (There might be moose around)
Ndaha q'u łuhninyu? (Whereabout did you go?)
Yeqech' yan shughu ch'eł'ih da (That is how we usually do it)

DIRECTIONS

1. Watch the videos in sequence. Explain that the videos will be subtitled in both English and Dena'ina, then played again with only Dena'ina subtitles, and without subtitles.
[20 min.]

2. Invite students to share about how they communicate with family members, friends, and with strangers. Discuss: *what are some similarities and differences with how we speak to different people? Why might there be differences in how we speak to others and why might it be important?*
[10 min.]

3. Prompt students to share with a partner general values that they find important. Ask students to share with the class if comfortable about how these values may affect how we do activities and talk about them.
[10 min.]

ASSESSMENT

Students will be assessed based on participation in class discussion.

LEARN MORE

ALASKA NATIVE VALUES AND COMMUNICATION:
Different cultures shape modes of communication. In many western cultures, directness is a value in most forms of communication. This is not the case in Alaska Native cultures. Alaska Native oral narratives are full of instances demonstrating appropriate behaviors, as well as failures to uphold values. Through storytelling, listeners have to discern these values for themselves, occasionally participating in the telling itself. The Koyukon story *Gaadook* begins with a lazy young boy named Gaadook who takes instruction from his mother. His mother speaks to him indirectly, resulting in confusion as Gaadook takes her words literally.

Indigenous pedagogical approaches with regard to physical skills are also implicit. Adults expect children to observe skills for themselves; only attempting them when they are ready. Many of these skills are necessary for survival, incentivizing children to practice often. Explicit instruction exists only when a child exhausts all means of attempting a skill and cannot progress further.

The arrival and establishment of western-style education in Alaska Native communites can at times be a source of tension. Teachers who arrive from non-Indigenous communities are often unaware of subtle cultural differences that affect rapport and communication. Non-verbal communication is a common area in which western gestures differ from broader Alaska Native ones. Western teachers may take some time to recognize eyebrow raising, analogous to western head nodding, when students respond to a question. Ultimately, educators arriving to teach in Alaska Native communities should familiarize themselves with Alaska Native values, pedagogical approaches, and communication styles.

READ:

Steven A. Jacobson via Alaskool.org - **Central Yup'ik and the Schools: A Handbook for Teachers**
Lawrence D. Kaplan via Alaskool.org - **Inupiaq and the Schools: A Handbook for Teachers**
Chad Thompson via Alaskool.org - **Athabaskan Language and the Schools: A Handbook for Teachers**
Alaska Native Knowledge Network - **Alaska Native Values for Curriculum**

A NOTE ABOUT TERMINOLOGY

The Anchorage Museum refrains from using the terms Eskimo, Indian, and Aleut and instead uses language identified by the Alaska Native language groups. Due to these words' complicated history, the Anchorage Museum does not use these terms. However, it is important to note that Indigenous communities and individuals are at different places of healing and self-identity and may use these terms.

The largest Indigenous language family in North America is the Dene language family, which is commonly identified as 'Athabascan' – a word that is not native to any of the Indigenous languages to which it refers. Dene is a word for Indigenous peoples belonging to several cultures whose languages belong to the Dene language family with traditional homelands in Interior Alaska and into Western Canada; the word Dene means 'people' in several Dene languages.

LANGUAGE ARTS: RESPONSE PIECE

TIME FRAME

Approximately 80 minutes over two class sessions

MATERIALS

Photograph 1: *Untitled (Dog races, Fur Rondy 1952)*, Lu Liston Collection, Anchorage Museum, B1989.016.2183.18
Photograph 2: *Untitled (Umiaks of whalers are taken to festival site Point Hope)*, McCutcheon Collection, Anchorage Museum Collection; B1990.014.004.03318
Photograph 3: *Untitled (Blanket toss, Fur Rondy, 1983, Reggie Joule?)*, Fran Durner Collection, Anchorage Museum Collection; B2016.004.230
News articles
Paper
Computer or writing utensil

DIRECTIONS

1. Revisit the three photographs above. Discuss with students: *How might laws, rules, and regulations affect our lives on a daily basis?* Prompt students to think about changes that disrupt the general flow of daily life. Encourage students to think about events ranging from traffic and construction to responses to legislative changes and natural disasters.
[10 min.]

2. Provide students with recent news articles, being mindful to state the bias of each news source. Explain to students that they will write a personal response piece for an article. Assign student pairs an article to read, after which they may discuss with one another how they feel about the article. Encourage students to consider their articles with respect to themselves, their community, and others. After discussion, send students home to develop points for their response.
[20 min.]

3. In the next class session, invite students to bring out their list of points for their response to use as a reference to draft their responses. Remind students that the tone of a response can range from casual to formal depending on the impression the writer wants to give. Invite students to write their responses.
[30 min.]

4. Once the time has passed, invite students to share their articles, the points they chose to discuss, and their response if they are comfortable. Ask students: *What considerations did they take when giving a response? What was easy to write about? What was challenging about responding to an article? Did the biases of the news source change how you approached reading the article?*
[20 min.]

ASSESSMENT

Students will be assessed based on participation in class discussion and completion of drafting the response piece.

WORLD HISTORY: WHAT COULD BE

TIME FRAME

Approximately 2-3 class sessions

MATERIALS

Photograph 1: *Untitled (Dog races, Fur Rondy 1952)*, Lu Liston Collection, Anchorage Museum, B1989.016.2183.18
Posterboard
Drawing and coloring material

DIRECTIONS

1. Our present time is determined by past events, big and small. Announce to students that they will be working in groups to create a poster illustrating a future project or event for advocacy. Invite students to sit together into their groups.
[5 min.]

2. Return to Photograph 1: *Untitled (Dog races, Fur Rondy 1952)*, Lu Liston Collection, Anchorage Museum, B1989.016.2183.18 and invite students to discuss and take notes for themselves in their groups: *How might this event appear if dog mushing were illegal? What might be different if snowfall was insufficient? What else could change dog races at Fur Rondy?* Pass out drawing and coloring utenstils during student discussion.
[15 min.]

3. Invite students to draw their posters and to consider what current or past events will influence what they will create.
[80-120 min.]

4. Once finished, invite students to present the future event or project on their posters. Discuss: *What led to this project or event? How else might their event or project come about differently?*
[20 min.]

5. Invite students to reflect on our events and projects in our world today. Discuss: *What events, large or small, have led to events our world today?*
[20 min.]

ASSESSMENT

Students will be assessed based on participation in class discussion and completion of their poster.

LEARN MORE

ACTIVISM IN ALASKA:
Activism in Alaska has long supported the fight for racial, social, and environmental justice. Alaskan Natives have fought for rights leading to landmark cases such as the *Anti-Discrimination Law of 1945*, *Alaska Native Claims Settlement Act* or ANCSA (1971), and *Alaska National Interest Lands Conservation Act* or *ANILCA* (1980). The success of these results lies in the strong network of communication in advocating for wider awareness and civic involvement and engagement.

Ongoing activism throughout Alaska addresses local, state, and federal issues. Organizations such as the Anchorage branch of the NAACP; Food for Thought Alaska; and Native Peoples Action, raise awareness on a wide array of issues.

NEWS AND ITS IMPACT:
Objectivity is not an easy goal to achieve when reporting news. Cultural and personal biases, affiliations, and intended audiences shape how news outlets create and distribute news. In 2017, the Internet – as a means of media consumption – overtook print, television, and radio combined. This shift coincides with the general decline and consolidation of local news outlets in the United States. As national news organizations trend toward the norm, the lack of news diversity in the United States can often lead to a disconnect, as news stories from multiple communities compete for space in publication.

In Alaska, several news publications are currently in circulation, often expanding beyond one community. Many of these publications are weekly, or even monthly in some cases. The role of news publications cannot be understated in Alaska's history. *Tundra Times (*1962-1997), a newspaper out of Fairbanks, reported on issues relevant to Alaska Native communities, and was instrumental in garnering community support and awareness regarding the Alaska Native Claims Settlement Act (ANCSA).

With the Internet, news stories come from a wider variety of sources than ever before. This is in contrast to the consolidation of local news outlets. Video publishing and sharing links on social media means that people can publish or redistribute news at faster rates than most news outlets due to the open-source nature of uploading material without strict filtering and the amalgamation of sources from which people can post. This high output model of news distribution consequently leads to faster consumption and less overall time for the public to ruminate on reported events.

READ:

Boochever, A., & Peratrovich Jr, R. (2019). *Fighter in Velvet Gloves: Alaska Civil Rights Hero Elizabeth Peratrovich*. University of Alaska Press.

Jones, Z. R. (2014). Yánde gaxhyinaakh aa kákh/You Will Stand Up to It: Indigenous Action in Southeast Alaska Native Education, 1878-1945. The Pacific Northwest Quarterly, 106(1), 3-15.

Anchorage Daily News - **Alaska's Anti-Discrimination Act: An achievement and a necessity**

Alaska State Archives - **Anti-Discrimination Act of 1945 and Elizabeth Peratrovich**

Amy Poehler's Smart Girls - **Elizabeth Peratrovich Catalyzed First Anti-Discrimination Law in U.S., Alaska 1945**

Peninsular Clarion - **Capturing History**

KTOO - **Alaskans react to Supreme Court decision to eliminate abortion rights**

Statista - **Time spent per day with digital versus traditional media in the United States from 2011 to 2023**

Tuzzy.org - **Tundra Time Photograph Project**

US HISTORY: FEDERAL AND STATE LAW

TIME FRAME

Approximately 2 class sessions

MATERIALS

Photograph 2: *Untitled (Umiaks of whalers are taken to festival site Point Hope)*, McCutcheon Collection, Anchorage Museum, B1990.014.004.03318
National Constitution Center - **The U.S. Constitution**
Writing utensils
Paper

DIRECTIONS

1. As a class, return to Photograph 2: *Untitled (Umiaks of whalers are taken to festival site Point Hope).* Discuss: *How might states be different from one another with respect to their histories and laws? Would and should laws be similar for all states, or different? Why or why not?*
[15 min.]

2. After discussion, open **The U.S. Constitution** to the 10th Amendment and either display or write it onto a board for the class to read. Assign students into pairs and instruct them to discuss and take notes on ways in which federal and state law can interact. Invite students to share answers with the class if they feel comfortable.
[15-20 min.]

3. In the next class session, let students come up with potential scenarios in which a federal law designed for all states may not consider state customs and situations. Pick one or two scenarios from the class and draw a flow chat on the board in which students supply details of how a federal law may not be suitable. On a separate chart, invite students to discuss the opposite: a case in which state law may not make sense to implement nationwide.
[30 min.]

4. Discuss with the class: *how can our situations affect lawmaking? Why might lawmaking at the national level be difficult to implement?*
[15 min.]

ASSESSMENT

Students will be assessed based on participation in class discussion and completion of activity.

LEARN MORE

FEDERAL AND STATE LAW
Current interpretations of the division of federal and state law come from the 10th Amendment to the U.S. Constitution. Recent case law such as *Murphy v. National Collegiate Athletic Association* (2018) and *Bond v. United States* (2011, 2014) largely favor the rights of states with regard to law-making, challenging, and interpretation of law not explicitly extant in the United States Constitution.

At times, the 10th Amendment will conflict with Supremacy Clause of the Constitution. This clause states that the United States Constitution is the law of the land, taking priority over any conflicting state laws. In cases such as these, state courts and local law officers have no obligation to enforce federal law, but are subject to any outcomes of federal decisions.

ALASKA NATIVE RIGHTS: STATE AND FEDERAL LAW

Alaska Native rights are a result of many hard-fought legal battles between Alaska Native tribal entities, Alaska State governments, and the federal government. Alaska Native opposition to European and American hegemony dates to first contact periods throughout the 18th and 19th centuries and continue to the present. Alaska Native leaders confronted unethical practices such as ransoming, enslavement, and genocide through diplomacy, protest, and by pursuing legal recourse once the United States incorporated Alaska as a territory.

Policy such as the *Dawes Act* (1887) disrupted communal land use by offering conditional allotment and citizenship to Indigenous people dependent on relinquishing Indigenous traditions and customs. Through this act, an estimated 100 million acres of land came into the possession of the United States government. The *Dawes Act* also sought to legally define Indigenous people through a blood quantum based on an assumed percentage of Indigenous heritage. This process is largely flawed, with initial designations of 'full-blood' and 'mixed-blood' status being based off perceived assimilation over any other factor.

Early land rights cases in Alaska, namely *United States v. Berrigan* (1905), *United States v. Cadzow* (1914), and *Tee-Hit-Ton Indians v. United States (1954)*, set the legal precedent for Alaska Natives to pursue collective rights.

Though landmark cases such as the *Alaska Native Claims Settlement Act* (1971) and *Alaska National Interest Lands Conservation Act* (1980) confer broad protections and benefits for Alaska Natives and rural residents, they also highlight the contradictory nature and inequity of earlier American policies and legal definitions applying to Indigenous peoples. Cases like the *Anti-Discrimination Law of 1945* demonstrated the need for equal treatment of people in Alaska whereas *Tobeluk v. Lind* (1976) proved the discriminatory nature of boarding schools for Indigenous people. Lastly, the arguments of Justice Sotomayor in *Yellen v. Confederated Tribes of the Chehalis Reservation* (2020) demonstrate that interpretation of language in court cases may change despite legal definitions.

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WATCH:

Khan Academy - **The Tenth Amendment | The National Constitution Center | US government and civics | Khan Academy**

READ:

KTOO - **Legislature briefed on nearly 30 legal conflicts the state has with federal government**

National Park Service - **Alaska National Interest Lands Conservation Act**

National Park Service - **Alaska Subsistence**

Congress.gov - **H.R.1631 - Aleutian and Pribilof Islands Restitution Act**

US Department of the Interior- **Grandmother Katie Prevails Over the State of Alaska on Subsistence Fishing Rights**

Alaskool - **ALASKA'S "MOLLY HOOTCH CASE":HIGH SCHOOLS AND THE VILLAGE VOICE**

SCOTUSblog - **Justices argue over text (and ceviche) in ruling that Alaska Native corporations are "Indian tribes"**