

Learning Experiences

Living Our Cultures,
Sharing Our Heritage:
The First Peoples of Alaska

Learning Experiences

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LEARNING EXPERIENCE 1



Geographic Study of the Peoples of the North

The following Learning Experience – one of thirteen – is designed for middle and high school students and will deepen and enrich their understanding of the peoples of the Far North through a series of classroom and research activities. It is written for teachers, but all students and life-long learners should feel free to undertake the investigations on their own or as part of an independent study. Each section utilizes the Sharing Knowledge website (<http://alaska.si.edu>) plus additional online resources and includes references to the exhibition catalog *Living Our Cultures, Sharing Our Heritage: The First Peoples of Alaska*, an additional recommended resource (available for purchase online and from the Anchorage Museum).

Each Learning Experience leads to an exploration of the cultural knowledge, beauty and ingenuity that are made tangible through the Smithsonian collections. Together, the thirteen sections, covering thirteen different themes, cut across cultures and historic periods.

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LEARNING EXPERIENCE 1: Geographic Study of the Peoples of the North

GRADE LEVELS	MIDDLE AND HIGH SCHOOL
ACADEMIC DISCIPLINES	GEOGRAPHY, ANTHROPOLOGY, LANGUAGE ARTS
CULTURAL REGIONS	ALL
TIME NEEDED	1 CLASS PERIOD

LESSON SUMMARY:

Students examine the cultural map on the website. They prepare a visual display that shows the linguistic and cultural relationships among the various peoples, then choose one cultural group, read its accompanying essay, and report on it to the rest of the class.

ESSENTIAL QUESTIONS CONSIDERED IN THE LESSON:

1. Who are the indigenous peoples of the north?
2. How are the various indigenous peoples of the north related to each other?

ENDURING UNDERSTANDINGS APPROACHED THROUGH THE LESSON:

1. The Far North is a huge and hugely diverse region.

STUDENT OBJECTIVES AND EXPECTED OUTCOMES:

1. Students will learn the locations of the homelands of the indigenous peoples of the north.
2. Students will explore the geography of one cultural region in detail.
3. Students will present brief introductions for the indigenous peoples of the north.

PREREQUISITE KNOWLEDGE OR SKILLS:

- Ability to follow multiple-step instructions.
- Ability to read and summarize a short essay.

VOCABULARY:

Language family: a group of languages that are related to each other; a group of languages that derived from the same parent language.

Names of the indigenous groups of Alaska and eastern Siberia:

- Iñupiaq
- St. Lawrence Island Yupik (Siberian Yupik)
- Yup'ik
- Unangaġ (also called Aleut)
- Sugpiaq (also called Alutiiq)
- Athabascan
- Eyak
- Tlingit
- Haida
- Tsimshian
- Chukchi
- Koryak
- Even

Note: The name Unangan was used on the website map, but this name has been updated in this guide to Unangaġ (pronounced “oonung’gakh”), which is correct for the indigenous peoples of both the eastern and western Aleutian Islands. For a more detailed explanation, go to the Alaska Native Language Center website at <http://www.uaf.edu/anlc/langs/al.html>. For more information about how names for Alaska Native languages and peoples have changed over time, see the “Mapping Alaska's Native Languages” entry on the website.

**MATERIALS NEEDED OUTSIDE OF THE WEBSITE:**

- Computers and projector
- Student Handout “Background on the Native Languages of Alaska and Eastern Siberia”
- Wall map: *Native Peoples and Languages of Alaska* produced by the Alaska Native Language Center (optional)
- Art supplies for visual representations

REFERENCED URL ADDRESS:

www.uaf.edu/anlc/

EXHIBITION CATALOG REFERENCES (*Living Our Cultures*):

“Introduction” by Aron Crowell (pps. 15-18)

TEACHING STRATEGIES AND ACTIVITY IDEAS:

1. Go to the website’s map page <http://alaska.si.edu/cultures.asp> and project the map so all students can see it. Help students pronounce the language names, as follows:
 - a. “Tlingit” is often pronounced “Klinkit” when speaking English, but its correct pronunciation begins not with a “kl” or even “tl” sound, but with a voiceless “L”. To make this sound, place your tongue in a position as if you are going to say “L”. Then, without using your vocal chords, blow out. The accent is on the second syllable, “git,” which has a tone that is slightly higher than the “Lin” syllable.
 - b. Sugpiaq: The “Q” sound is similar to a “K”, except that it is made further back in the mouth by the uvula. This sound does not occur in English.
 - c. “Haida” is pronounced “Hi’ de”, with a long “I”.
 - d. The “ñ” in Iñupiaq is a “nye” sound.
 - e. The initial sound of “Tsimshian” is the same as the final sound in words such as “hits.”
2. Look at your wall map of Alaska Native languages (optional) or go to the Internet site of the Alaska Native Language Center (www.uaf.edu/anlc/) and project the map. Point out the colors on the map and explain that groups in the same color family are related to each other linguistically. Students can undertake additional research on the Alaska Native languages by delving further into the site.
3. Whether you use the Alaska Native Language Center map or the map on this website, talk about what it means to be part of the same language family. Talk about how languages might diverge or evolve from an ancient antecedent, and how one language could differentiate into many over centuries through a process of isolation or interactions with neighbors who speak a different language. If you are looking at an ANLC map, ask students to identify the number of Alaska Native language families they see, based on the colors on the map. If you do not have access to the map, explain that there are two indigenous language families in Alaska and two language isolates, which do not appear to be related to any other languages in the world:

- 
- a. Esk-Aleut
 - b. Na-Dene, which includes the Athabascan languages, Eyak and Tlingit
 - c. Haida, an isolate
 - d. Tsimshian, an isolate
4. Explain that only one Siberian language is part of an Alaska Native language family (Siberian Yupik), and that all the other eastern Siberian languages are from other language families.
 5. Distribute the student handout “Background on the Native Languages of Alaska and Eastern Siberia” and the assignment rubric.
 6. Each student will read the handout and make a visual representation that shows the relationships between and among the peoples of the north. Brainstorm ways linguistic relationships can be shown visually. Ideas might be graphs and charts of various kinds (stress aesthetic presentation), drawings, color wheels, etc.
 7. Write the names of ten of the eleven Native groups (omit Eyak, since there are only a few objects on the site from that culture; note that the eastern Siberian groups are treated collectively) on separate slips of paper. Make enough slips so that each student can choose one. Explain the two parts of the assignment.
 - a. The students’ first task is to link one or more objects to specific villages in the Far North. To do so, follow these procedures:
 - i. Each student will go to the page for his or her culture, click on the “Map – View Region” icon beneath the first picture on the page, and use the zoom features on the map to examine the cultural region in detail.
 - ii. Students will note the names of several villages in the region, then go to the Search page to find objects made in one of the villages in the region.
 - iii. Explain to students that the collection does not contain objects from every village, so they may have to search for several village names before finding objects that can be identified with a specific village.
 - iv. Students then write brief descriptions of the objects from the settlement.
 - b. Each student will return to the page on the website that contains the cultural essay for the group he or she has been assigned. The students will read the essay and prepare a short introduction to that group. Distribute the rubric and talk about what the presentation should contain.
 8. Collect the descriptions of the objects. Collect and display the visual representations of the language families.



9. Have students briefly meet with others who have researched the same cultural group. Within each group, students should pool their knowledge and decide on a group presentation.
10. There are 11 groups, so there should be 11 presentations. Remind students that they have no more than 3 minutes for their group's presentation.
11. When all presentations have been made, ask students to do a fast-write that answers the question, "What is the most interesting fact you learned about a group that you did not study?" Name the group and tell what you learned. Tell why you found that particular fact interesting.

ASSESSMENT METHODS, INSTRUMENTS AND RUBRICS:

- Written reports on objects from the region
- Visual representation of language families
- Small group work to prepare for the oral presentation
- Oral presentation
- Fast-write



NATIONAL CONTENT STANDARDS ADDRESSED:

Geography Standard 1: Understand how to use maps and other geographic representations, tools and technologies to acquire, process and report information from a spatial perspective.

Geography Standard 5: Understand that people create regions to interpret Earth's complexity.

Geography Standard 9: Understand the characteristics, distribution and migration of human populations on Earth's surface.

Geography Standard 10: Understand the characteristics, distribution and migration of human populations on Earth's surface.

Language Arts/English Standard 1: Reading for perspective

Language Arts/English Standard 8: Developing research skills

Language Arts/English Standard 9: Multicultural understanding

Language Arts/English Standard 12: Applying language skills



ASSIGNMENT RUBRIC: Language Families

REQUIREMENT	POINTS
The visual representation contains the names (correctly spelled) of all the peoples/languages represented on the website.	Up to 25
The visual representation clearly shows accurate language relationships among the different peoples/languages represented on the website.	Up to 35
The visual representation is colorful and eye-catching.	Up to 25
The visual representation is neat.	Up to 10

ASSIGNMENT RUBRIC: Oral Introduction to Indigenous Group

REQUIREMENT	POINTS
Preparation: The presenter read and understood the information contained on the website.	Up to 25
Presentation: The presenter spoke clearly so he or she can be heard and understood by others.	Up to 15
Presentation: The presenter stayed within his/her three minute limit.	Up to 10
Content: The presenter summarized the information from the website.	Up to 25
Content: The presentation was interesting and the information was understandable.	Up to 25



STUDENT HANDOUT: Background on the Native Languages of Alaska and Eastern Siberia

There are three “kinds” of Native peoples in Alaska: those who are popularly called “Eskimos,” those popularly called “Indians,” and those popularly called “Aleuts.” Interestingly, not one of those terms is the original label that the members of the group used themselves. They were all names given by outsiders.

Alaska’s indigenous languages fall within two large families, with the exception of two language isolates that are not related to any other languages. These are:

- The Esk-Aleut language family. There are four different Eskimo languages spoken in Alaska: Iñupiaq in northwest Alaska, Central Yup’ik and very similar Cup’ik in southwestern Alaska, St. Lawrence Island Yupik (also called Siberian Yupik or Yupik) spoken on St. Lawrence Island, and Sugpiaq (also called Alutiiq) spoken in Prince William Sound, Kodiak Island and the Alaska Peninsula. Sugpiaq people speak a language very close to Central Yup’ik, but never referred to themselves as “Eskimos”. Rather, many call themselves “Aleut,” “Alutiiq” or “Sugpiaq” when speaking English. The final member of the Esk-Aleut language family in Alaska is Unangaġ (also called Aleut.) This language is quite distinct from the other four languages. Its speakers often call themselves “Aleuts” when speaking English, though they consider themselves a different people from their neighboring Sugpiaq-speakers. In fact, historically, the Unangaġ and the Sugpiaq peoples were bitter enemies.
- The Na-Dene language family. Within this family are Alaska’s eleven Athabascan languages, whose territories covered most of Interior Alaska. In addition, distantly related Eyak, now nearly extinct, was spoken in southcentral Alaska. The Tlingit language, spoken in Southeastern Alaska, rounds out this language family in Alaska.
- Haida, also in Southeastern Alaska as well as its place of origin in British Columbia, is a language isolate.
- Tsimshian, a language isolate, has no known linguistic relatives. The culture of the Tsimshians is similar to that of the Tlingits and Haidas, but the three languages are entirely different.

The languages of Siberia represented on this website are from three language families. These are:

- Siberian Yupik, which is part of the Esk-Aleut language family of North America, described above.
- The Chukotko-Kamchatkan language family, which includes Koryak and Chukchi.
- The Tungu-Manchurian language family, with origins in Asia, includes the Even people.

LEARNING EXPERIENCE 2



Natural Resources and How They Are Used

The following Learning Experience – one of thirteen – is designed for middle school students and will deepen and enrich their understanding of the peoples of the Far North through a series of classroom and research activities. It is written for teachers, but all students and life-long learners should feel free to undertake the investigations on their own or as part of an independent study. Each section utilizes the Sharing Knowledge website (<http://alaska.si.edu>) plus additional online resources and includes references to the exhibition catalog *Living Our Cultures, Sharing Our Heritage: The First Peoples of Alaska*, an additional recommended resource (available for purchase online and from the Anchorage Museum).

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LEARNING EXPERIENCE 2 : Natural Resources and How They Are Used

GRADE LEVEL	MIDDLE SCHOOL
ACADEMIC DISCIPLINES	GEOGRAPHY, ANTHROPOLOGY, LANGUAGE ARTS
CULTURAL REGIONS	ALL EXCEPT EYAK (NO RELATED OBJECTS ON THE WEBSITE)
TIME NEEDED	2 CLASS PERIODS

LESSON SUMMARY:

Students explore the clothing they wear and learn about its manufacture. They then compare these processes with those used in making clothing of the North.

ESSENTIAL QUESTIONS CONSIDERED IN THE LESSON:

1. How do climate and environment affect how we make a living?

ENDURING UNDERSTANDINGS APPROACHED THROUGH THE LESSON:

1. Each object illustrates and reflects a deep knowledge of materials and the use for which the item was made.
2. The Far North is a huge and hugely diverse region.
3. Alaska Natives have a detailed knowledge and understanding of their environment, its resources and its natural cycles, and they have developed many techniques and tools to live in that environment.

STUDENT OBJECTIVES AND EXPECTED OUTCOMES:

1. Students will learn how contemporary clothing is manufactured.
2. Students will compare and contrast knowledge of their own clothing to those of the indigenous peoples of the north.

PREREQUISITE KNOWLEDGE OR SKILLS:

- Knowledge of the geographic ranges of the various indigenous peoples of Alaska and eastern Siberia
- Knowledge of the website's navigation scheme
- Ability to conduct independent or Internet research
- Ability to draw a freehand map of Alaska and eastern Siberia (by copying the map on the website)

MATERIALS NEEDED OUTSIDE OF THE WEBSITE:

Item of clothing made of natural materials (e.g., linen, wool or cotton)

Computer and projector

Student Handout "Man's Muskrat Parka NMNH E176103"

Assignment rubric

Wall map of Alaska or print-out of map from a website that shows detailed place names

Computer printer (optional)

REFERENCED URL ADDRESSES:

<http://inventors.about.com/library/inventors/blfabric.htm>

www.adfg.state.ak.us



EXHIBITION CATALOG REFERENCES (*Living Our Cultures*):

- “Introduction” by Aron Crowell (pps. 20-22)
- “Yup’ik” by Alice Rearden (pps. 97-121)

TEACHING STRATEGIES AND ACTIVITY IDEAS:

1. Hold up an item of clothing made of natural materials such as linen, wool or cotton. Ask students to list the materials that were used to make the clothing. Encourage someone to look at the label for its place of manufacture and materials.
2. Send students to the Internet to do research on the various materials that are needed to get from the raw fiber (whether it is cotton, linen or wool) to an item of clothing. A helpful site is :
<http://inventors.about.com/library/inventors/blfabric.htm>.
Give students 10 minutes to browse through the site and take notes.
3. Bring students back together and ask what they learned from their brief investigation about the manufacture of modern clothing. Pool the knowledge to get a complete picture of the process. Point out that most Americans take the process of clothing manufacture for granted, ignorant of the steps required.
4. Go to the image of the man’s muskrat *atkuk* (parka) by doing a search in the Yup’ik collection. On the search page, type “muskrat,” select clothing from the Object Category list, select “Yup’ik” from the Culture list, then click on search. Print or project on the wall the image of object number NMNH E176103, a Yup’ik man’s muskrat parka. Distribute its written description to students (Student Handout). Ask a student to read the first paragraph aloud. Ask for volunteers to read the second and third paragraphs respectively.
5. Review the information in the description. First, ask students to locate St. Michael, the Yukon River, Nunivak Island and the Kuskokwim River on the map of Alaska. Reinforce the boundaries of the Central Yup’ik culture area.
6. While the following discussion is under way, send one or two students to the computer to find and print photographs of muskrats, wolves and wolverines. Send these students to the link on the site for the Alaska Department of Fish and Game, Wildlife Notebook Series (<http://www.adfg.state.ak.us>; under “Publications,” go to the Wildlife Notebook).



7. Meanwhile, as a class make a list on the board of all the materials used or necessary for the making of this parka. The first three obvious materials are:

- a. Muskrat
- b. Wolf
- c. Wolverine

Extend the list by asking students how they think these skins were obtained. Two answers should emerge:

- d. By trade from the inland
- e. By trapping and hunting the animals

Now ask what additional resource would be needed if the furs were obtained through trade. A sixth resource should emerge:

- f. Seal oil

Ask what would be needed if the parka makers trapped or hunted the animals. Answers will vary depending on students' knowledge but should include something along the lines of:

- g. Sinew or rawhide for a trap
- h. Wood for traps, spears, arrows or deadfalls
- i. Wood sap or fish eggs to use as glue in making the complex hunting implements
- j. Stone, ivory, antler, bone or metal for spear or arrow points

Now ask what materials were needed to prepare the skins so they could be made into a parka. Examples are:

- k. Stone or bone scraping tools to remove fat from the skin
- l. Wooden bowls to soak the skins for tanning
- m. Bone or metal (after contact with Europeans) needles for sewing
- n. Sinew from a caribou for thread
- o. Seal oil for light to sew by

Students now have a fairly complete list of the materials required to make that single item of clothing.

8. Send students to the website for an independent investigation of another item from the exhibit. To ensure broad coverage, assign each culture to at least one student, inviting students to choose items from within their assigned cultures. Students will need to choose their items carefully. For instance, a first choice might not have enough printed information to complete the assignment, and they might have to find another object. Distribute the assignment rubric and allow the rest of the class period for its completion.



9. When students have completed the projects, ask for volunteers to share what they learned. By show of hands, gauge the most commonly used types of resources, divided into these categories:
 - a. Furs
 - b. Feathers
 - c. Skins of non-fur bearing animals
 - d. Other non-skin animal products
 - e. Wood
 - f. Stone
 - g. Other non-wood plant products
 - h. Other materials

10. Now pose the Essential Question that guides this lesson: How do climate and environment affect how the Native peoples of Alaska made and make a living? Have students do a five-minute fast-write that answers this question based on their research. When they have finished their fast-writes, ask for volunteers to share their ideas.

11. As a summative activity, compare and contrast the processes for manufacturing contemporary clothing and the clothing students explored on the website. Compare and contrast the amount of environmental knowledge students need and possess to obtain an item of clothing today with the knowledge of the Native peoples they studied.

ASSESSMENT METHODS, INSTRUMENTS AND RUBRICS:

- Participation in group exploration and discussion of the parka
- Completion of fast-write
- Completion of poster Internet research, based on rubric (below)

**NATIONAL CONTENT STANDARDS ADDRESSED:**

- Geography Standard 1: Understand how to use maps and other geographic representations, tools and technologies to acquire, process and report information from a spatial perspective.
- Geography Standard 2: Understand how to use mental maps to organize information about people, places and environments in a spatial context.
- Geography Standard 8: Understand the characteristics and spatial distribution of ecosystems in Earth's surface.
- Geography Standard 9: Understand the characteristics, distribution and migration of human populations on Earth's surface.
- Geography Standard 10: Understand the characteristics, distribution and complexity of Earth's cultural mosaics.
- Geography Standard 15: Understand how physical systems affect human systems.
- Geography Standard 17: Understand how to apply geography to interpret the past.
- Language Arts/English Standard 6: Applying knowledge
- Language Arts/English Standard 8: Developing research skills
- Language Arts/English Standard 9: Multicultural understanding
- Language Arts/English Standard 12: Applying language skills



ASSIGNMENT RUBRIC

REQUIREMENT	POINTS
Identify an object, its cultural origin and locate its place of manufacture on a map of the Far North that you have drawn.	Up to 25
Describe in writing what the object is made of.	Up to 25
Describe in writing what materials were needed to obtain the object.	Up to 25
Describe in writing what materials were needed to make the object from the raw materials.	Up to 25



STUDENT HANDOUT:
Man's Muskrat Parka
NMNH E176103

This muskrat parka for a man or boy, of medium length with a wolf and wolverine-trimmed hood, is a northern Yup'ik style described in historic sources for St. Michael, the Yukon River area and Nunivak Island. Women's parkas in this region were longer than men's, with rounded hems and side splits that reached almost to the waist. Farther south along the Kuskokwim River, parkas of both sexes extended to the ankles and were usually hoodless, requiring that a separate fur cap or hood be worn. Kuskokwim styles of parka decoration were far more elaborate, and the tradition of the "fancy parka" continues there today.

Muskrat skins (single layer) and Arctic ground squirrel (double layer) were used for winter parkas because these furs are light in weight but very warm. However, caribou (or its domesticated cousin, the reindeer, introduced to Alaska in the 1890s) is also quite warm and also more durable, making it perhaps the most desired material for winter clothing. Wolverine hair is ideal for parka hood ruffs because it does not collect the frost produced by breathing, and its long hairs block the wind to prevent frostbite. Wolverine cuffs (as on this parka) help to warm the wrists.



John Kilbuck, writing about Yup'ik trade on the Kuskokwim River in the 1880s, reported that seal oil from the coastal villages was sought by people from up-river villages, who brought muskrats and other interior furs to the coast for trade: "The upper river people anxious to get a supply of oil for light – and likely for a particular festival in mind for the coming winter, drift downstream in their birch bark canoes loaded with squirrel [*Spermophilus parryii*] skins or muskrat [*Ontatra zibethicus*] skins – the former tied in packages of 45 and the latter of 33 – each package is considered enough to make a parka for an adult man, while 40 and 30 respectively make a woman's parka."

LEARNING EXPERIENCE 3



Seasonal Knowledge, Yearly Cycles

The following Learning Experience – one of thirteen – is designed for middle and high school students and will deepen and enrich their understanding of the peoples of the Far North through a series of classroom and research activities. It is written for teachers, but all students and life-long learners should feel free to undertake the investigations on their own or as part of an independent study. Each section utilizes the Sharing Knowledge website (<http://alaska.si.edu>) plus additional online resources and includes references to the exhibition catalog *Living Our Cultures, Sharing Our Heritage: The First Peoples of Alaska*, an additional recommended resource (available for purchase online and from the Anchorage Museum).

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LEARNING EXPERIENCE 3 : Seasonal Knowledge, Yearly Cycles

GRADE LEVEL	MIDDLE SCHOOL
ACADEMIC DISCIPLINES	GEOGRAPHY, LIFE SCIENCES, ECOLOGY, ANTHROPOLOGY
CULTURAL REGIONS	ALL EXCEPT EYAK (NO RELATED OBJECTS ON THE WEBSITE)
TIME NEEDED	4 CLASS PERIODS (ASSUMING THAT STUDENTS ARE FAMILIAR WITH THE NAVIGATION OF THE WEBSITE)

LESSON SUMMARY:

Students choose one or two culture groups and search the website to find information on the objects from those cultures. They choose at least one item that relates to each season. They draw and share a poster that shows the seasons and depicts the seasonal items they chose for the seasons.

ESSENTIAL QUESTIONS CONSIDERED IN THE LESSON:

How do climate and environment affect how we make a living?

ENDURING UNDERSTANDINGS APPROACHED THROUGH THE LESSON:

1. Each object illustrates and reflects a deep knowledge of materials and the use for which the item was made.
2. The Far North is a huge and hugely diverse region.
3. Alaska Natives have a detailed knowledge and understanding of their environment, its resources and its natural cycles, and they have developed many techniques and tools to live in that environment.

STUDENT OBJECTIVES AND EXPECTED OUTCOMES:

1. Students will reinforce their knowledge of the home territory of at least one indigenous group from the website.
2. Students will demonstrate independent or small group research through the production of a poster that includes information on seasons and cycles in the lives of the indigenous peoples of Alaska and eastern Siberia.
3. Students will express in an oral report the relationship between the objects on the site and the traditional knowledge necessary to make and use those objects in the environments for which they were designed.
4. Students will share and listen to fellow students to expand the understanding of seasonal use of resources beyond the cultures they studied.

PREREQUISITE KNOWLEDGE OR SKILLS:

- Knowledge of the geographic ranges of the various indigenous peoples of Alaska and eastern Siberia
- Knowledge of the website's navigation scheme
- Ability to conduct independent or small group research
- Ability to follow multiple-stage instructions toward the completion of a project
- Ability to skim text
- Ability to draw objects (optional; you may instead choose to allow students to print photographs of the objects, then cut and paste them onto their posters)

**VOCABULARY:**

Cyclical: recurring or revolving in cycles.

Cycles: an interval of time during which a characteristic, often regularly repeated event or sequence of events occurs.

MATERIALS NEEDED OUTSIDE OF WEBSITE:

Computer and projector

Assignment rubric

Student Handout “Seasonal Knowledge, Yearly Cycles”

The Eskimo About Bering Strait by Edward Nelson (optional)

Poster board or art paper and art supplies

Computer printer (optional; necessary only if you allow students to paste photographs of the objects rather than draw them free-hand)

REFERENCED URL ADDRESS:

www.adfg.state.ak.us

EXHIBITION CATALOG REFERENCES (*Living Our Cultures*):

“Introduction” by Aron Crowell (pps. 20-22)

“Iñupiaq” by Beverly Faye Hugo (pps. 44-55)

“St. Lawrence Island Yupik” by Paapi Merlin Koonooka (pps. 72-79)

“Yup’ik” by Alice Aluskak Rearden (pps. 96-103)

“Unangaġ” by Alice Petrivelli (pps. 123-131)

“Sugpiaq” by Gordon L. Pullar (pps. 149-157)

“Athabaskan” by Eliza Jones (pps. 174-183)

“Tlingit” by Rosita Worl (pps. 200-207)

“Haida” by Jeane Breinig (pps. 226-233)

“Tsimshian” by David Boxley (pps. 250-257)

TEACHING STRATEGIES AND ACTIVITY IDEAS:

1. As a pre-teaching activity the day before the lesson is to begin, draw a circle on large a piece of paper or on the board to represent a year. Divide it into the seasons that are appropriate to the place you live. For instance, if you live in Alaska where winter is long, summer is short, but fall and spring are even shorter, those seasons should be given the appropriate size on your circle graph.
2. Introduce the topic of cyclical time to the class. Cyclical time is based on the knowledge that, though each year is different in some ways from the one before, it is also similar. Knowledge of the seasonal changes has made it possible for humans to live in nearly every part of the earth for hundreds of thousands of years.



3. Talk about seasonal activities in the students' own lives. Invite a student to the board to write one activity that relates to a season in the circle. Keep the circle on the board or wall for the rest of the day, inviting students to add activities as they occur to them.
4. The next day, look at the completed circle graph. It might include items such as "High school football season" or "Christmas" or "Passover" or "summer vacation." Now ask students to replace the activity names with objects that represent those activities. For instance, what might visually represent summer vacation? Homecoming? The World Series? And so on. Use sticky notes with drawings on them to replace the names of seasonal activities with visual representations of objects that relate to those activities.
5. Now pose the Essential Question that guides this lesson: How do climate and environment (the seasonal cycle) affect how we make a living? Have students do a five-minute fast-write that answers this question for their own lives. When they have finished their fast-writes, ask for volunteers to share their ideas. Discuss together the extent to which environment and climate affect your lives.
6. Now explain the students' tasks. They will work alone or in small groups (your choice) and choose one or two cultural groups from among those covered in the website (excluding Eyak). Alternatively, you might want to assign culture groups to ensure that all are considered. Students will explore the objects produced by those cultures and find at least one item that was used during each of the four seasons from their one or two chosen cultures. They will then draw a poster that represents their findings, and make an oral presentation to the rest of the class.
7. Model the search for information about an object's seasonal use by visiting the website as you project your search on a big screen. Explain that students will need to look beyond the short labels that accompany each object to find the information they seek. They will need to read the cultural essays and detailed information on objects (Elders' Discussion and History) in order to complete the assignment.
8. Go to the Search page. Select Yup'ik from the Culture list, type "hunting hat" in the dialog box, and click on Search. When the hats appear on the screen, choose the white hat with a bird's head painted on it, number E038717. Read the caption aloud. Ask what information is contained in the description that might tell students about the seasonal use of the hunting hat.
9. Suggest that you might find additional information about the use of hunting hats in the captions for the other three hats on the site. Find these objects and read their captions.



10. Now show students how to search for more detailed information by clicking on the History and Elders' Discussion portions of the object description. Ask students to skim the entry and let you know when they see anything about seasonal use. They will see that the hunting hat was used in the spring while paddling a *qayaq* (kayak) among the ice floes. If you read further, you will see that the hunting hat is also used during the Bladder Festival. Unfortunately, the page does not tell when that festival occurs. However, you can find out more about the Bladder Festival by searching the site. Follow leads until you have gotten the information you seek.
11. Distribute the Seasonal Knowledge handout to students. Explain that they will find clues about seasonal activities on the handout. Ask students to look at the second entry about the Bladder Festival, which explains that the hunting hat fits into the spring and mid-winter quadrants of the year.
12. Distribute the Assignment Rubric and go over it together in class. Point out the last requirement, that the oral report must explain how the object shows that its makers had a detailed knowledge of their environment and climate. Model such an explanation by using an object in your classroom that has seasonal impact (e.g., a winter parka).
13. Allot a full class period to website exploration and the following class for the completion of the posters. At your option, you might have students either draw their objects freehand or print them directly from the website, then cut out the photographs and paste them onto the charts.
14. Allow a final day for oral reports and class discussion. During the class discussion, return to the Essential Question, "How do climate and environment affect how we make a living?" Brainstorm the ways that their effects were made evident. Examples might include when resources can be and are harvested, when objects are manufactured, and what objects are needed during each season. In class discussion, compare the extent of climatic and environmental effects on the students' lives and those of the eleven indigenous groups represented on the website.

ASSESSMENT METHODS, INSTRUMENTS AND RUBRICS:

- Appropriate behavior during small group work (if appropriate)
- Completion of fast-write
- Completion of poster and oral report, based on rubric (below)

BIBLIOGRAPHY OF ADDITIONAL RESOURCES:

Alaska Department of Fish and Game Wildlife Notebook Series
The Eskimo About Bering Strait by Edward Nelson



NATIONAL CONTENT STANDARDS ADDRESSED:

Geography Standard 1: Understand how to use maps and other geographic representations, tools and technologies to acquire, process and report information from a spatial perspective.

Geography Standard 4: Understand the physical and human characteristics of places.

Geography Standard 8: Understand the characteristics and spatial distribution of ecosystems on Earth's surface.

Geography Standard 15: Understand how physical systems affect human systems.

Geography Standard 17: Understand how to apply geography to interpret the past.

Life Science (Grades 5-8) Standard 3.3, Regulation and behavior

Life Science (Grades 5-8) Standard 3.4, Populations and ecosystems



ASSIGNMENT RUBRIC

REQUIREMENT	POINTS
Poster contains English and, if available, Native name of object, drawing of object and correct placement in the appropriate season	Up to 20
Poster contains an inset map showing the home territory of the Native group that is the subject of the study	Up to 10
Poster is neatly done and clear in its message	Up to 10
Poster is aesthetically pleasing, showing artistic merit	Up to 10
Oral report content explains the object's traditional uses and its relationships with the seasons appropriate to it	Up to 20
Oral report is well organized and delivered in a clear, audible voice	Up to 10
Oral report explains how the object demonstrates the people's detailed knowledge of their environment	Up to 20



STUDENT HANDOUT: Seasonal Knowledge, Yearly Cycles

- Blackfish can be hunted in the winter through the ice of freshwater sloughs or ponds. They are unusual fish in that they can actually breathe air from the atmosphere.
- The Bladder Festival was held each year in midwinter after the fall harvest was over.
- Beaver and muskrat were trapped in the early spring, just before the ice broke up in the rivers and ponds.
- There is open water in the ocean and rivers in the interior, western and northern parts of Alaska from mid-May through October.
- The ground and inland waters stay frozen from late October through mid-May.
- The days begin to get longer and the sun brighter in March.
- In Southeast Alaska and the Aleutian Islands, the ocean never freezes, though lakes and ponds do often freeze in the winter.
- Fur-bearing animals are best before the rut in early fall, after they have fattened up by eating well all summer and after their winter coats have started to grow.
- Winter fur-bearers might be leaner than summer animals, but their fur is at its thickest in the middle of the winter.
- Berries ripen in late summer. Some berries, such as lowbush cranberries, are best if they are harvested after the first frost in September.
- Fresh plants begin to peak up from the ground as soon as the snow melts in May. The edible plants are tastiest and tenderest when they first pop up.
- Whales were hunted by Iñupiat and St. Lawrence Island Yupiget during their migrations to the north in the spring and back south again in the fall.
- Kevgik (the Messenger Feast) took place after the hardest part of the winter – usually in February or March.
- Arctic ground squirrels hibernate in the winter but can be trapped in the summer when they are lively.
- Migratory birds return to the northern part of Alaska just before the snow and ice melt. They build nests and lay eggs in early summer. The eggs hatch and the birds migrate south again by September or October.





- Cottongrass gets tall and mature in the late summer.



- Grass for Yup'ik and Unanga̅ baskets, mats and boot liners must be collected in the fall when it is tall, has lost its green color, and is already partially dried.
- Seals are present year-round in many coastal parts of Alaska.
- Walrus follow the edge of the sea ice. They move south in the winter as the ice grows then north again in the summer when it melts.
- Herring spawn in the early spring – March in Southeast Alaska, April farther north – and people harvested both the fish and their eggs.
- Some fur-bearers, such as mink, land otter, ermine, fox and lynx were trapped in mid winter when their coats were the thickest.
- Salmon return to freshwater streams from the ocean in summer and fall, and this is when they are taken.



LEARNING EXPERIENCE 4



Living From the Land and Sea

The following Learning Experience – one of thirteen – is designed for middle and high school students and will deepen and enrich their understanding of the peoples of the Far North through a series of classroom and research activities. It is written for teachers, but all students and life-long learners should feel free to undertake the investigations on their own or as part of an independent study. Each section utilizes the Sharing Knowledge website (<http://alaska.si.edu>) plus additional online resources and includes references to the exhibition catalog *Living Our Cultures, Sharing Our Heritage: The First Peoples of Alaska*, an additional recommended resource (available for purchase online and from the Anchorage Museum).

Each Learning Experience leads to an exploration of the cultural knowledge, beauty and ingenuity that are made tangible through the Smithsonian collections. Together, the thirteen sections, covering thirteen different themes, cut across cultures and historic periods.

The Learning Experiences can be used for independent teaching and learning in the classroom or at home and used as a complement to a class or personal visit to the exhibition at the Anchorage Museum, offering both pre-visit orientation activities and post-visit explorations and classroom activities.



LEARNING EXPERIENCE 4 : Living From the Land and Sea

GRADE LEVELS	MIDDLE AND HIGH SCHOOL
ACADEMIC DISCIPLINES	GEOGRAPHY, LIFE SCIENCES, ECOLOGY, ANTHROPOLOGY
CULTURAL REGIONS	ALL
TIME NEEDED	2 - 3 CLASS PERIODS (ASSUMING THAT STUDENTS ARE FAMILIAR WITH THE NAVIGATION OF THE WEBSITE)

LESSON SUMMARY:

Students explore objects on the website that were used by peoples of the North to hunt on both land and sea. They learn that every successful hunt is the result of good preparation and is followed by efforts to process and preserve the food and to share it.

ESSENTIAL QUESTIONS CONSIDERED IN THE LESSON:

How did peoples of the north get their food during traditional times?

ENDURING UNDERSTANDINGS APPROACHED THROUGH THE LESSON:

1. Each object illustrates and reflects a deep knowledge of materials and the use for which the item was made.
2. The Far North is a huge and hugely diverse region.
3. Alaska Natives have a detailed knowledge and understanding of their environment, its resources and its natural cycles, and they have developed many techniques and tools to live in that environment.

STUDENT OBJECTIVES AND EXPECTED OUTCOMES:

1. Students will investigate two methods of hunting in detail, one land-based and the other sea-based.
2. Students will describe how their chosen objects fit into the four-part hunting cycle (preparation, hunting, processing of the meat and distribution).

PREREQUISITE KNOWLEDGE OR SKILLS:

- Knowledge of the geographic ranges of the various indigenous peoples of Alaska and eastern Siberia
- Knowledge of the website's navigation scheme
- Ability to conduct independent or paired research

VOCABULARY:

Ingenious: clever or resourceful; made or done in a clever or original way.

Distribute: to give out in shares.

MATERIALS NEEDED OUTSIDE OF THE WEBSITE:

Computers and projector

Student Handout "Living From the Land and Sea"

Large wall map of Alaska and eastern Siberia (optional)

**EXHIBITION CATALOG REFERENCES (*Living Our Cultures*):**

- “Introduction” by Aron Crowell (pps. 20-22)
- “Iñupiaq” by Beverly Hugo (pps. 44-55)
- “St. Lawrence Island Yupik” by Paapi Merlin Koonooka (pps. 72-79)
- “Yup’ik” by Alice Aluskak Rearden (pps. 96-103)
- “Unangaġ” by Alice Petrivelli (pps. 123-131)
- “Sugpiaq” by Gordon L. Pullar (pps. 149-157)
- “Athabaskan” by Eliza Jones (pps. 174-183)
- “Tlingit” by Rosita Worl (pps. 200-207)
- “Haida” by Jeane Breinig (pps. 226-233)
- “Tsimshian” by David Boxley (pps. 250-257)

TEACHING STRATEGIES AND ACTIVITY IDEAS:

1. In class, pose the essential question that this lesson addresses. Make two columns on the board, one for LAND and the other for SEA. Ask students to help you fill in the columns with as much information as they can about hunting methods related to each.
2. Project or print the website’s cultural map as a reminder to students of the groups that are likely to practice sea hunting and those that are likely to undertake hunting on land. If you have a wall map with a scale, ask a student to measure the size of one of the coastal cultures (either Iñupiaq or Yup’ik) from coast to interior border. Students will find that even the coastal culture areas have several hundreds of miles of interior territory as well. Therefore with few exceptions (notably, the Unangaġ and St. Lawrence Island Yupik), almost all groups on the coast would also engage in hunting land animals. Note that the Athabascans and some Eastern Siberians would have engaged in much more land hunting than sea hunting due to their geography.
3. As guided practice before students undertake individual research, project the website and go to the Search page. Select all cultures but choose only the Hunting category. Dozens of objects will come up. Randomly choose one and model an investigation of that object, looking at both the Elders’ Discussion and History sections.
4. Distribute the student handout and explain that students will now undertake individual (or paired – your choice) investigations of one land-hunting implement and one sea or ice-based implement. Go over the assignment sheet to be sure students understand what is expected of them.
5. Allow one to two full class periods for the investigation, depending on class ability.
6. When students have completed their assignments, regroup and share. Go over some or all of the questions together, pooling information. Encourage student participation, explaining that every student will be expected to remember at least one interesting thing said by a classmate during the discussion.



7. Ask students to comment on the most impressive, interesting or unusual thing they learned during their website search.
8. Have students do a fast-write on the topic, “The most interesting thing I learned about hunting in the North from one of my classmates.” Share fast-writes.

ASSESSMENT METHODS, INSTRUMENTS AND RUBRICS:

- Completion of Student Handout
- Completion of fast-write
- Participation with a partner during website research (optional)
- Participation in class discussion

**NATIONAL CONTENT STANDARDS ADDRESSED:**

- Geography Standard 1: Understand how to use maps and other geographic representations, tools and technologies to acquire, process and report information from a spatial perspective.
- Geography Standard 2: Understand how to use mental maps to organize information about people, places and environments in a spatial context.
- Geography Standard 8: Understand the characteristics and spatial distribution of ecosystems in Earth's surface.
- Geography Standard 9: Understand the characteristics, distribution and migration of human populations on Earth's surface.
- Geography Standard 10: Understand the characteristics, distribution and complexity of Earth's cultural mosaics.
- Geography Standard 15: Understand how physical systems affect human systems.
- Geography Standard 17: Understand how to apply geography to interpret the past.
- Life Science (Grades 5-8) Standard 3.3, Regulation and behavior
- Life Science (Grades 5-8) Standard 3.4, Populations and ecosystems



STUDENT HANDOUT: Living From the Land and Sea

DIRECTIONS:

Choose two objects used to hunt, one used on land, the other at sea or on the sea ice. The two items must be from different cultures. Read the Elders' Discussion and the History sections about the objects, then answer these questions:

A. Land-based hunting item:

1. Item name (English and indigenous language, if available):

2. Object number: _____

3. Culture that produced the item: _____

4. Provenance (where the object came from): _____

5. What animal was this item used to hunt? _____

6. Was the item used for any purpose other than hunting? Explain.

7. What season was the object used? _____

8. How was this object used? _____

B. Sea-based hunting item:

9. Item name (English and indigenous language, if given):

10. Object number: _____

11. Culture that produced the item: _____

12. Provenance (where the object came from): _____

13. What animal was this item used to hunt? _____

14. Was the item used for any purpose other than hunting? Explain.

15. What season was the object used?

16. How was this object used?



C. General questions:

17. Many people have commented about the ingenious methods peoples of the North used to hunt and trap. What impressed you most about one or both of the objects you investigated?

18. People usually think that only men hunted in the old days, but this is not true. Find information on the website that explains women's roles in hunting and retell the story in your own words.

19. Make a list of the skills a person would need in order to successfully use one of the items you studied. List at least six skills.

20. Every successful hunt involves more than just killing an animal. From your research on the website, tell how one group of people accomplished the four parts to the hunting cycle:

- a. Preparation (you can write about either physical or spiritual preparation for the hunt): _____
- b. Finding and killing the animal (you don't need to write more about this part; you have already talked about it above).
- c. Preparing the meat for storage or eating: _____
- d. Distributing the food to others (you can talk about who shared a daily meal or about using food in a ceremony or celebration):

LEARNING EXPERIENCE 5



Traveling

The following Learning Experience – one of thirteen – is designed for middle and high school students and will deepen and enrich their understanding of the peoples of the Far North through a series of classroom and research activities. It is written for teachers, but all students and life-long learners should feel free to undertake the investigations on their own or as part of an independent study. Each section utilizes the Sharing Knowledge website (<http://alaska.si.edu>) plus additional online resources and includes references to the exhibition catalog *Living Our Cultures, Sharing Our Heritage: The First Peoples of Alaska*, an additional recommended resource (available for purchase online and from the Anchorage Museum).

Each Learning Experience leads to an exploration of the cultural knowledge, beauty and ingenuity that are made tangible through the Smithsonian collections. Together, the thirteen sections, covering thirteen different themes, cut across cultures and historic periods.

The Learning Experiences can be used for independent teaching and learning in the classroom or at home and used as a complement to a class or personal visit to the exhibition at the Anchorage Museum, offering both pre-visit orientation activities and post-visit explorations and classroom activities.



LEARNING EXPERIENCE 5: Traveling

GRADE LEVELS	MIDDLE AND HIGH SCHOOL
ACADEMIC DISCIPLINES	GEOGRAPHY, ANTHROPOLOGY, LIFE SCIENCE, LANGUAGE ARTS
CULTURAL REGIONS	ALL EXCEPT EYAK (NO RELATED OBJECTS ON THE WEBSITE)
TIME NEEDED	2 CLASS PERIODS

LESSON SUMMARY:

Students explore the website for information about how, where and why the peoples of the Far North traveled in pre-contact days.

ESSENTIAL QUESTIONS CONSIDERED IN THE LESSON:

1. Who are my people? How do we support each other?
2. How do the climate and environment affect how we make a living?

ENDURING UNDERSTANDINGS APPROACHED THROUGH THE LESSON:

1. Each object illustrates and reflects a deep knowledge of materials and the use for which the item was made.
2. When objects are taken out of context, the viewer must work to imagine them back in their context if they are to understand the role they played in the culture and lives of the people.
3. The Far North is a huge and hugely diverse region.
4. Alaska Natives have a detailed knowledge and understanding of their environment, its resources and its natural cycles, and they have developed many techniques and tools to live in that environment.

STUDENT OBJECTIVES AND EXPECTED OUTCOMES:

1. Students will inventory different modes of transportation available to indigenous peoples of the Far North.
2. Students will determine reasons that people traveled in the past.
3. Students will map routes people took as they traded in the past.

PREREQUISITE KNOWLEDGE OR SKILLS:

- Knowledge of the website's navigation scheme
- Ability to conduct independent research

MATERIALS NEEDED OUTSIDE OF THE WEBSITE:

World wall map
Colored push pins
Computer and projector
Student journals
Student Handout "Travel in the Far North"
Butcher paper (or similar paper roll)



EXHIBITION CATALOG REFERENCES (*Living Our Cultures*):

- “Introduction” by Aron Crowell (pps. 15-22)
- “Inupiaq” by Beverly Faye Hugo (pps. 48, 56-63)
- “St. Lawrence Island Yupik” by Paapi Merlin Koonooka (pps. 79, 80-89)
- “Unangaġ” by Alice Petrivelli (pps. 130-131)
- “Sugpiaq” by Gordon L. Pullar (pps. 154-155)
- “Athabaskan” by Eliza Jones (pps. 175-189)
- “Tlingit” by Rosita Worl (pps. 203-204,206)
- “Tsimshian” by David Boxley (pps. 251-127)

TEACHING STRATEGIES AND ACTIVITY IDEAS:

1. With a world wall map displayed, ask students to mark the places they have visited with push pins. If a location is already marked, there is no need to place a second pin at that place.
2. As a class, look at the map to see where classmates have traveled. Ask students to tell why they traveled to each place. Write their answers on the board. They might answer, for instance, “vacation” or “school field trip” or “family reunion.” After you have written these answers on the board, have students identify broad categories they could fit under. Examples might be Fun, Education, Family, Economics.
3. Now turn to the map on the website. Project it on a screen. There is no scale on the map, so you will have to help students visualize the distance by noting that the distance from the southeastern-most tip of Alaska to the southwestern-most end of the Aleutian Islands is about the same as the distance between Savannah, Georgia and San Francisco, California. Explain that despite these great distances, all the people represented on the website were part of a vast trade network long before any motorized means of transportation were available to them. Distribute the Student Handout “Travel in the Far North” to students.
4. Talk about what sorts of things the indigenous peoples of the north might want to trade. Ask students to write these speculations down in a journal. Tell them that they will verify or correct these speculations through research on the website.
5. Brainstorm as a class reasons for travel in Alaska other than trade. Ask students to write these ideas down in their journals, again to be verified by research.
6. Still using the computer and projector, go to the Search page and search all cultures for Travel and Boats. Direct students to do the same at their individual computers as they complete the Student Handout on their own.



7. After students have completed the handouts, pool their knowledge by making a composite map on butcher paper of the movement of materials and people throughout the Far North. Ask students to draw their own objects' travels on the map. When the map is complete, look at it as a class and discuss the distances traveled and types of materials taken along.
8. If students' research results do not include all cultural areas (except Eyak) on the website, fill in blanks by finding objects as a class for the missing cultures.
9. In class, compare and contrast the various modes of transportation in the Far North by pooling students' knowledge. Relate those modes of transportation with the environment – particularly the weather and terrain – in the Far North.

ASSESSMENT METHODS, INSTRUMENTS AND RUBRICS:

- Engagement in class discussion
- Completion of web research
- Completion of Student Handout



NATIONAL CONTENT STANDARDS ADDRESSED:

- Geography Standard 1: Understand how to use maps and other geographic representations, tools and technologies to acquire, process and report information from a spatial perspective.
- Geography Standard 4: Understand the physical and human characteristics of places.
- Geography Standard 8: Understand the characteristics and spatial distribution of ecosystems in Earth's surface.
- Geography Standard 9: Understand the characteristics, distribution and migration of human populations on Earth's surface.
- Geography Standard 10: Understand the characteristics, distribution and complexity of Earth's cultural mosaics.
- Geography Standard 11: Understand the patterns and networks of economic interdependence on Earth's surface.
- Geography Standard 15: Understand how physical systems affect human systems.
- Geography Standard 16: Understand the changes that occur in the meaning, use, distribution and importance of resources.
- Geography Standard 17: Understand how to apply geography to interpret the past.
- Language Arts/English Standard 6: Applying knowledge
- Language Arts/English Standard 8: Developing research skills
- Language Arts/English Standard 12: Applying language skills
- Life Science (Grades 5-8) Standard 3.4: Populations and ecosystems



STUDENT HANDOUT: Travel in the Far North

DIRECTIONS:

You will investigate three questions about travel in the Far North:

- How did people travel?
- Why did people travel?
- Where did people travel?



PART 1: HOW DID PEOPLE TRAVEL?

Look at the objects that relate to travel and boats from all cultures. Choose three items from three different cultures. Then record:

1. Item 1 culture: _____

2. Item 1 object name (English and indigenous language if available):

3. Item 1 object number: _____

4. Describe Item 1 (pretend you are talking on the telephone and must tell a friend about the object).

5. What season was Item 1 used? _____

6. Check the appropriate boxes (as many as apply):

_____ fresh water travel _____ ocean travel

_____ land travel _____ ice travel

1. Item 2 culture: _____

2. Item 2 object name (English and indigenous language if available):

3. Item 2 object number: _____

4. Describe Item 2 (pretend you are talking on the telephone and must tell a friend about the object).



5. What season was Item 2 used? _____

6. Check the appropriate boxes (as many as apply):

_____ fresh water travel

_____ ocean travel

_____ land travel

_____ ice travel

1. Item 3 culture: _____

2. Item 3 object name (English and indigenous language if available):

3. Item 3 object number: _____

4. Describe Item 3 (pretend you are talking on the telephone and must tell a friend about the object).

5. What season was Item 3 used? _____

6. Check the appropriate boxes (as many as apply):

_____ fresh water travel

_____ ocean travel

_____ land travel

_____ ice travel

PART 2: WHY DID PEOPLE TRAVEL?

Read the cultural essays and information on some of the objects on the site. List three reasons that people traveled in the Far North.

1. _____

2. _____

3. _____

PART 3: WHERE DID PEOPLE TRAVEL?

Find an object that was traded or contains materials that were obtained by trade. Answer these questions about the object:



1. Name of the object (English and indigenous language if available):

2. Where was the object made (culture and community, if available)?

3. Besides the place where the object was made, where else were the materials from?

4. Draw a free-hand map of the Far North and indicate by arrows a possible route by which the materials got from their origin to the place where they were used to make the object.

LEARNING EXPERIENCE 6



Northern Clothing: Designed for Extremes

The following Learning Experience – one of thirteen – is designed for middle and high school students and will deepen and enrich their understanding of the peoples of the Far North through a series of classroom and research activities. It is written for teachers, but all students and life-long learners should feel free to undertake the investigations on their own or as part of an independent study. Each section utilizes the Sharing Knowledge website (<http://alaska.si.edu>) plus additional online resources and includes references to the exhibition catalog *Living Our Cultures, Sharing Our Heritage: The First Peoples of Alaska*, an additional recommended resource (available for purchase online and from the Anchorage Museum).

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LEARNING EXPERIENCE 6 : Northern Clothing: Designed for Extremes

GRADE LEVELS	MIDDLE AND HIGH SCHOOL
ACADEMIC DISCIPLINES	GEOGRAPHY, ANTHROPOLOGY
CULTURAL REGIONS	ALL EXCEPT EYAK (NO RELATED OBJECTS ON THE WEBSITE)
TIME NEEDED	3 CLASS PERIODS

LESSON SUMMARY:

Students ponder their own clothing choices and identify the factors that help them decide what to wear in any given situation. They examine traditional articles of clothing made by the indigenous peoples of the North to learn about the construction and materials used in their manufacture.

ESSENTIAL QUESTIONS CONSIDERED IN THE LESSON:

1. How do climate and environment affect how we make a living?

ENDURING UNDERSTANDINGS APPROACHED THROUGH THE LESSON:

1. Each object illustrates and reflects a deep knowledge of materials and the use for which the item was made.
2. The Far North is a huge and hugely diverse region.
3. Alaska Natives have a detailed knowledge and understanding of their environment, its resources and its natural cycles, and they have developed many techniques and tools to live in that environment.

STUDENT OBJECTIVES AND EXPECTED OUTCOMES:

1. Students will identify the ways in which a variety of items of clothing have been designed specifically for survival in the Far North.
2. Students will relate the environmental conditions of the North with the clothing that allowed them to live in those conditions.

PREREQUISITE KNOWLEDGE OR SKILLS:

- Knowledge of the geographic ranges of the various indigenous peoples of Alaska and eastern Siberia
- Knowledge of the website's navigation scheme
- Ability to conduct independent or Internet research
- Ability to draw a freehand map of Alaska and eastern Siberia (by copying the map on the website)

VOCABULARY:

Context: the whole background or environment that produced or affects the production or appropriateness of an object.



MATERIALS NEEDED OUTSIDE OF THE WEBSITE:

- Computer and projector
- Student Handouts “Clothing in Context” and “Examining Clothing”
- Individual student computers for website research
- Computer printer (optional)

EXHIBITION CATALOG REFERENCES (*Living Our Cultures*):

- “Inupiaq” by Beverly Faye Hugo (pps. 60-62, 70)
- “St. Lawrence Island Yupik” by Paapi Merlin Koonooka (pps. 76-77, 86-88, 92)
- “Yup’ik” by Alice Aluskak Rearden (pps. 100-101, 108-110, 118-119)
- “Unangaᖅ” by Alice Petrivelli (pps. 126-19, 137, 144)
- “Sugpiaq” by Gordon L. Pullar (pps. 152-153, 162-163, 168-16)
- “Athabaskan” by Eliza Jones (pps. 179, 189, 194-196)
- “Tlingit” by Rosita Worl (pps. 218-219, 221-223)
- “Haida” by Jeane Breinig (pps. 244-245)
- “Tsimshian” by David Boxley (pps. 271-272)

TEACHING STRATEGIES AND ACTIVITY IDEAS:

1. Open a discussion about clothing. What is the preferred clothing for a female student in your school? A male student? Draw a table on the board with five columns, labeled as follows. Ask students to help you fill in the table. Examples of context or situation might be church, a party, a camping trip, etc. After you have elicited two or three examples, distribute Student Handout 1 “Clothing in Context” and have students complete it on their own. Provide about 5 minutes for this activity.

Context, Season or Situation	Appropriate Female Teenager Clothing	Appropriate Male Teenager Clothing	Appropriate Female Adult Clothing	Appropriate Male Adult Clothing



NORTHERN CLOTHING: DESIGNED FOR EXTREMES

2. Call the class back to order and ask for volunteers to add items to your class chart. When the chart is as complete as you wish to make it, ask students to explain why the same people might wear different clothing in different circumstances, and why different people are expected to wear different clothes. Elicit from them the factors that lead them to decide what to wear, when and where. Examples might be the amount of wear and tear the clothes will be subject to, comfort, ethnicity of the wearer, signs of respect for a person or experience, membership in a group, importance of wealth, age and the fashion of the day.
3. Ask students how they know when something is in fashion. Does fashion always make sense from a practical point of view? Can something be both fashionable and practical?
4. What factors would students expect to play a role in the design and manufacture of traditional clothing made by indigenous peoples of the North? Look at the list of factors they came up with and conjecture if any of those that are relevant in the students' lives might be considered irrelevant to traditional peoples of the North. When the list has been narrowed, send the students to the website to find clothing that would fit each criterion. You might divide the list up. For instance, if the students decide that there will be three factors (e.g., warmth, durability, elaborate designs for ceremonials), divide the class into three groups, each tasked with finding several examples of one of the factors. If possible, encourage students to either bookmark pertinent objects to project for others to see or print copies of the clothing they find.
5. Bring students back together to share their discoveries. If possible, project images of the items of clothing on a large screen so everyone can see them.
6. Students will now choose one item of clothing to examine in detail. You might have students work in pairs, depending on the availability of computers. Distribute Handout 2 "Examining Clothing." Give students time to complete the assignment.
7. After students have handed in the assignment, have students explore the website and record what they learn about the following topics:
 - a. The different situations that require different clothes in the Far North
 - b. The different environmental conditions that required specific design elements in clothing
 - c. The distance the various materials traveled to get to the seamstress or individual who made the article of clothing
8. Now pose the Essential Question that guides this lesson: How do climate and environment affect how the Native peoples of Alaska made and make a living? Have students do a five-minute fast-write that answers this question based on their research. When they have finished their fast-writes, ask for volunteers to share their ideas.



ASSESSMENT METHODS, INSTRUMENTS AND RUBRICS:

- Participation in class discussions
- Completion of written assignments
- Time on task during the Internet research



NATIONAL CONTENT STANDARDS ADDRESSED:

Geography Standard 9: Understand the characteristics, distribution and migration of human populations on Earth's surface.

Geography Standard 10: Understand the characteristics, distribution and complexity of Earth's cultural mosaics.

Geography Standard 15: Understand how physical systems affect human systems.

Geography Standard 17: Understand how to apply geography to interpret the past.

Language Arts/English Standard 8: Developing research skills

Language Arts/English Standard 9: Multicultural understanding

Language Arts/English Standard 12: Applying language skills



STUDENT HANDOUT 1: Clothing in Context

DIRECTIONS:

Think of the different kinds of clothing you see around you every day. Think about the different situations that would cause a person in your community to wear something different or special. Identify the situation or occasion. Then, very briefly, describe the normal acceptable attire for that situation. Fill in as many boxes below as you can.

Grading: A: 26 to 35 square filled in
 B: 20 to 25 squares filled in
 C: 15 to 19 squares filled in
 D: 10 to 14 squares filled in
 F: Fewer than 10 squares filled in

Context, Season or Situation	Appropriate Female Teenager Clothing	Appropriate Male Teenager Clothing	Appropriate Female Adult Clothing	Appropriate Male Adult Clothing



STUDENT HANDOUT 2: Examining Clothing

Directions: Choose one article of clothing from the website. Read the Elder's Discussion and History sections for it, then answer these questions.

1. Item name (English and indigenous language, if available):

2. Object number: _____
3. Culture that produced the item: _____
4. Provenance (where the article of clothing came from): _____
5. Written description (pretend that you are talking on the phone to a friend and have no way to describe the item except using words):

6. What is the clothing made of? List as many types of material as you can, no matter how small. Example: if the item is sewn with sinew, list it.

7. In what situation or situations would this article of clothing be worn?

8. Rate the article of clothing on a scale of 1 to 5, 1 indicating that the factor is least true of the item, 5 indicating that the factor is most true of the item:
 - a. Durability: _____
 - b. Beauty: _____
 - c. Warmth: _____
 - d. Waterproof or water repellent: _____
 - e. Easily made: _____
 - f. Materials were easily obtained close to home: _____



9. Explain how this item of clothing was designed specifically for life in the Far North:

10. Enlarge the image of the article of clothing on your computer screen so you can see it in detail. Describe what impresses you the most about this item:



LEARNING EXPERIENCE 7



Children in Northern Cultures

The following Learning Experience – one of thirteen – is designed for upper elementary and middle students and will deepen and enrich their understanding of the peoples of the Far North through a series of classroom and research activities. It is written for teachers, but all students and life-long learners should feel free to undertake the investigations on their own or as part of an independent study. Each section utilizes the Sharing Knowledge website (<http://alaska.si.edu>) plus additional online resources and includes references to the exhibition catalog *Living Our Cultures, Sharing Our Heritage: The First Peoples of Alaska*, an additional recommended resource (available for purchase online and from the Anchorage Museum).

Each Learning Experience leads to an exploration of the cultural knowledge, beauty and ingenuity that are made tangible through the Smithsonian collections. Together, the thirteen sections, covering thirteen different themes, cut across cultures and historic periods.

The Learning Experiences can be used for independent teaching and learning in the classroom or at home and used as a complement to a class or personal visit to the exhibition at the Anchorage Museum, offering both pre-visit orientation activities and post-visit explorations and classroom activities.



LEARNING EXPERIENCE 7: Children in Northern Cultures

GRADE LEVELS	UPPER ELEMENTARY AND MIDDLE SCHOOL
ACADEMIC DISCIPLINES	GEOGRAPHY, ANTHROPOLOGY
CULTURAL REGIONS	ALL EXCEPT EYAK (NO RELATED OBJECTS ON THE WEBSITE)
TIME NEEDED	1 - 2 CLASS PERIODS

LESSON SUMMARY:

Students learn about the ways children prepare for adulthood through formal and informal education and activities. As an optional activity, they make replicas of toys or games from the site and teach them to younger students.

ESSENTIAL QUESTIONS CONSIDERED IN THE LESSON:

1. Who am I? What is my place in the world?
2. What must I learn in order to be a good, contributing member of society?

ENDURING UNDERSTANDINGS APPROACHED THROUGH THE LESSON:

1. Societies devise ways to teach children to be contributing members of the society.

STUDENT OBJECTIVES AND EXPECTED OUTCOMES:

1. Students research objects on the exhibit website that relate to children and their education.
2. Students read the cultural essays for clues about the ways children were and are educated.
3. Students compare and contrast education methods in their own lives with those used in Alaska Native cultures.
4. Enrichment: Students make replicas of toys or games and learn to use them. They teach younger students how to play the games.

PREREQUISITE KNOWLEDGE OR SKILLS:

- Knowledge of the website's navigation scheme
- Ability to conduct independent research

MATERIALS NEEDED OUTSIDE OF THE WEBSITE:

Computer and projector

Student Handout "Children in Northern Cultures"

Individual student computers for website research

Enrichment: Art supplies to make replicas of games or toys from the website

Enrichment: *Not Just a Pretty Face* edited by Molly Lee

EXHIBITION CATALOG REFERENCES (*Living Our Cultures*):

"Introduction" by Aron Crowell (pps. 22-24)

"Inupiaq" by Beverly Faye Hugo (p. 57)

"First Seal Hunt" by Paul Asicksik, Jr. (p. 67)

"St. Lawrence Island Yupik" by Paapi Merlin Koonooka (pps. 80-81, 88-89, 95)

"Yup'ik" by Alice Aluskak Rearden (pps. 97-99, 105-107, 114-115)



“Athabascan” by Eliza Jones (pps. 184-185, 187-189)

“Clan Knowledge” by Ricardo Worl (p. 216)

“Haida” by Jeane Breinig (pps. 236-237)

TEACHING STRATEGIES AND ACTIVITY IDEAS:

1. Ask students to do a fast-write on one of the following three questions: “What does it mean to be a child in my community? When does a person leave childhood and become an adult? How do people know when a person is no longer a child?”
2. Place students in groups based on the question they answered in their fast-writes. In these groups, have students share their fast-writes.
3. Call the class together and ask for responses to the three questions. Explain that you will be exploring objects from the website that relate directly to children.
4. Using a computer and projector, open the website and go to the Search page. Ask students to guide you in your search for objects on the site that would be specifically made for children. Ask them to help you undertake a search that can lead to an object a child would use by coming up with at least three key search words. Follow their suggestions until you find one object that all agree is specifically designed for children. Together, read and discuss the Elders’ Discussion and History sections about that object.
5. Introduce the Enduring Understanding for this lesson: All societies devise ways to prepare children to become contributing members of the society. Ask how the object you have just viewed illustrates that concept.
6. Assign independent website research on children’s items. Distribute the Student Handout “Children in Northern Cultures.” Each student will choose one object and learn about it, completing the handout as he or she reads the information on the website.
7. Enrichment: Students augment their research by referring to the book *Not Just a Pretty Face*, which includes a history of dolls in Alaska Native cultures.
8. Have students share their research.
9. Enrichment: Select one or more toys from the website. Be sure to choose an item that is relatively simple in construction, is made of materials that can be used or simulated in the classroom, and is explained clearly enough so students know how to make and use it.
10. Assist the students in making replicas of the chosen toys or games. Have students introduce their replicas to younger students and teach them how they are used.
11. As a summative activity, discuss ways the students themselves are preparing for adulthood. Discuss both formal education (such as schooling) and informal education (such as watching a parent deal with various family issues; or games that improve skills). Have students compare the cultures they studied with the ways children are treated and prepared for adulthood in their community.



ASSESSMENT METHODS, INSTRUMENTS AND RUBRICS:

- Participation in class discussions
- Completion of written assignments
- Time on task during the Internet research
- Enrichment: Completion of a replica of a toy or game

BIBLIOGRAPHY OF ADDITIONAL SOURCES:

Not Just a Pretty Face edited by Molly Lee

**NATIONAL CONTENT STANDARDS ADDRESSED:**

Geography Standard 1: Understand how to use maps and other geographic representations, tools and technologies to acquire, process and report information from a spatial perspective.

Geography Standard 9: Understand the characteristics, distribution and migration of human populations on Earth's surface.

Geography Standard 10: Understand the characteristics, distribution and migration of human populations on Earth's surface.

Geography Standard 15: Understand how physical systems affect human systems.

Language Arts/English Standard 8: Developing research skills

Language Arts/English Standard 9: Multicultural understanding

Language Arts/English Standard 12: Applying language skills



STUDENT HANDOUT: Children in Northern Cultures

DIRECTIONS:

Choose one item from the website that is specifically designed for children. Read the Elders' Discussion and History sections for the object. Then read the appropriate cultural essay and answer these questions:

1. Item name (English and indigenous language, if available):

2. Object number: _____
3. Culture that produced the item: _____
4. Provenance (where the object came from):

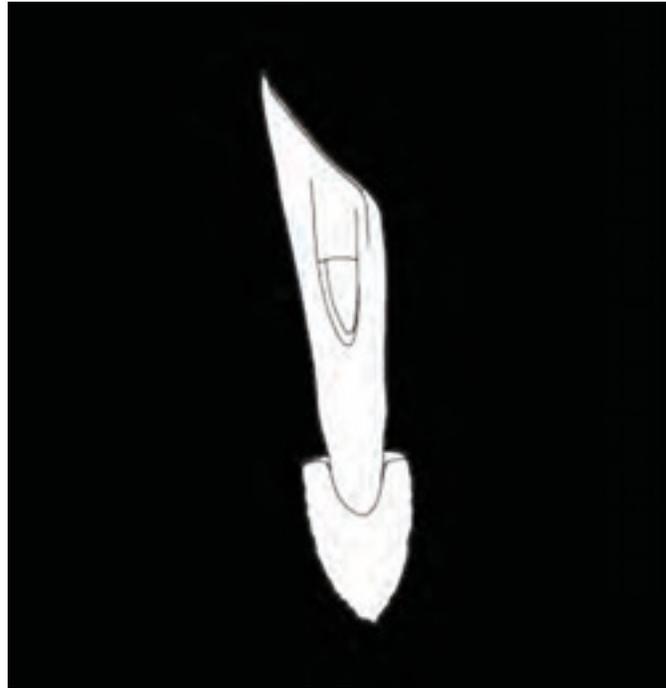
5. Written description (pretend that you are talking on the phone to a friend and have no way to describe the item except using words):

6. Who used this object? (e.g., by a boy, girl, baby, teenager, etc.)

7. How did this object help prepare a child to become a contributing member of the society?

8. Think of a comparable object from your life. Compare and contrast it with this object:

LEARNING EXPERIENCE 8



Whaling Traditions

The following Learning Experience – one of thirteen – is designed for high school students and will deepen and enrich their understanding of the peoples of the Far North through a series of classroom and research activities. It is written for teachers, but all students and life-long learners should feel free to undertake the investigations on their own or as part of an independent study. Each section utilizes the Sharing Knowledge website (<http://alaska.si.edu>) plus additional online resources and includes references to the exhibition catalog *Living Our Cultures, Sharing Our Heritage: The First Peoples of Alaska*, an additional recommended resource (available for purchase online and from the Anchorage Museum).

Each Learning Experience leads to an exploration of the cultural knowledge, beauty and ingenuity that are made tangible through the Smithsonian collections. Together, the thirteen sections, covering thirteen different themes, cut across cultures and historic periods.

The Learning Experiences can be used for independent teaching and learning in the classroom or at home and used as a complement to a class or personal visit to the exhibition at the Anchorage Museum, offering both pre-visit orientation activities and post-visit explorations and classroom activities.



LEARNING EXPERIENCE 8: Whaling Traditions

GRADE LEVEL	HIGH SCHOOL
ACADEMIC DISCIPLINES	GEOGRAPHY, ANTHROPOLOGY, LIFE SCIENCES, HISTORY
CULTURAL REGIONS	IÑUPIAQ, ST. LAWRENCE ISLAND YUPIK, CHUKCHI, UNANGAĀ, SUGPIAQ
TIME NEEDED	2 CLASS PERIODS

LESSON SUMMARY:

Students learn that art, ceremony and spiritual beliefs are integral to Native whaling traditions of the Bering Sea, Arctic Ocean and Gulf of Alaska. They take the virtual tour “Whaling Traditions” with a study guide in hand. At the end of the tour, they choose one object that relates to whaling and compose a story about it.

ESSENTIAL QUESTIONS CONSIDERED IN THE LESSON:

1. Who are my people? How do we support each other?
2. How do the climate and environment affect how we make a living?
3. What is the nature of the universe from an Alaska Native perspective?
4. What were and are the purposes of ceremonies and celebrations in Alaska Native societies?
5. How have the indigenous cultures of the north changed?

ENDURING UNDERSTANDINGS APPROACHED THROUGH THE LESSON:

1. Alaska Natives have a detailed knowledge and understanding of their environment, its resources and its natural cycles, and they have developed many techniques and tools to live in that environment.
2. To Alaska Natives, the environment consists not only of the physical, visual aspects of the world, but also of its spiritual dimension which is a vital force that must be acknowledged and understood for a group’s physical, emotional and spiritual health.
3. Ceremonies and celebrations help bind a society together.
4. Cultures change while maintaining essential elements.

STUDENT OBJECTIVES AND EXPECTED OUTCOMES:

1. Students will explore the technological aspects of whaling among indigenous communities of the North.
2. Students will explore the social aspects of whaling among indigenous communities of the North.
3. Students will explore the spiritual aspects of whaling among indigenous communities of the North.

PREREQUISITE KNOWLEDGE OR SKILLS:

- Knowledge of the website’s navigation scheme
- Ability to conduct independent or Internet research
- Ability to write a short story and one-paragraph essay

VOCABULARY:

Umialiq: in the Iñupiaq language, this is the word for a boat captain.

MATERIALS NEEDED OUTSIDE OF THE WEBSITE:

Computer and projector
 Student Handout “Study Guide for ‘Whaling Traditions’ Virtual Tour”
 Individual student computers for website research
 Computer printer (optional)

REFERENCED URL ADDRESSES:

<http://www.nativepeoples.com/article/articles/169/1/Gifts-from-the-Whales/Page1.html>
<http://www.alaskool.org/projects/traditionalife/WhalingAWOL/WhalingAWOL.htm>
www.gi.alaska.edu/ScienceForum/ASF15/1529.html
http://www.sf.adfg.state.ak.us/Static/Statewide/NG_plan/PDFs/Marine_Mammals.pdf
www.iwcoffice.org/
<http://www.adfg.state.ak.us/pubs/notebook/marine/bowhead.php>
www.enchantedlearning.com/subjects/whales/
www.acsonline.org/factpack/bowhead.htm
http://www.commerce.state.ak.us/dca/commdb/CF_CIS.htm
<http://www.highnorth.no/Library/Hunts/Other/al-es-wh.htm>

TEACHING STRATEGIES AND ACTIVITY IDEAS:

1. This lesson is designed as a self-guided virtual tour of the portion of the website called “Whaling Traditions.” Distribute the Student Handout and allow students time to complete their explorations.
2. Note that there are several enrichment options described on the handout. Determine ahead of time whether you will want students to undertake this additional research.
3. When students have completed the website research, bring them together and ask for volunteers to read the stories they composed about their chosen whaling objects.
4. Debrief by returning to the four Enduring Understandings that underlie this lesson. Ask students to expand on examples from their learning that support those understandings.

EXHIBITION CATALOG REFERENCES (*Living Our Cultures*):

“Iñupiaq” by Beverly Faye Hugo (pps. 45-47, 50-51, 64-68, 71)
 “St. Lawrence Island Yupik” by Paapi Merlin Koonooka (pps. 74-75, 92-95)
 “Unangax̄” by Alice Petrivelli (pps. 126)

**NATIONAL CONTENT STANDARDS ADDRESSED:**

Geography Standard 4: Understand the physical and human characteristics of places.

Geography Standard 6: Understand how culture and experience influence people's perceptions of places and regions.

Geography Standard 8: Understand the characteristics and spatial distribution of ecosystems on Earth's surface.

Geography Standard 11: Understand the patterns and networks of economic interdependence on Earth's surface.

Geography Standard 15: Understand how physical systems affect human systems.

Geography Standard 16: Understand the changes that occur in the meaning, use, distribution and importance of resources.

Geography Standard 17: Understand how to apply geography to interpret the past.

Life Science (Grades 5-8) Standard 3.3, Regulation and behavior

Life Science (Grades 5-8) Standard 3.4, Populations and ecosystems



STUDENT HANDOUT: Study Guide for “Whaling Traditions” Virtual Tour

DIRECTIONS:

Take the virtual tour “Whaling Traditions” on the website. As you follow the tour, find the answers to the following questions. Write the answers on a separate sheet.

1. Locate the whaling communities on this map of the Bering Sea/Arctic Ocean.



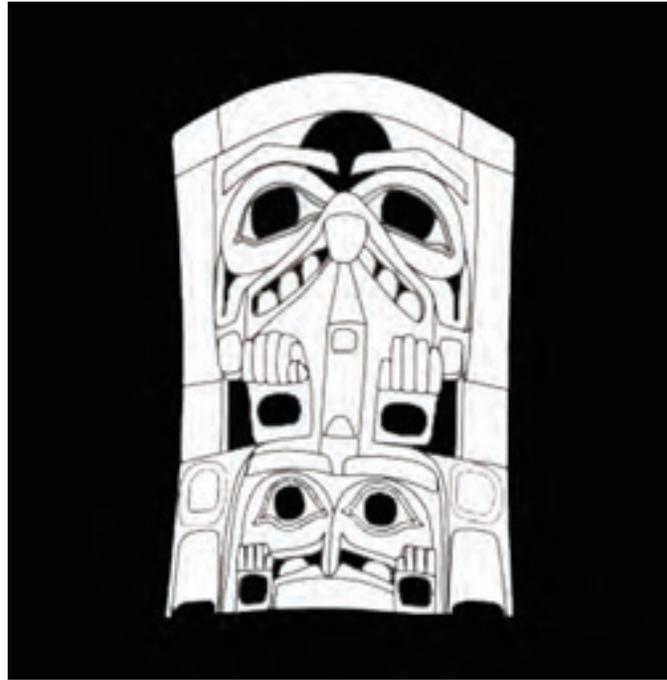
2. How has whaling technology changed?
3. How is whaling the same today as in the past?
4. What was the role in whaling for the wife of an *umialiq* (boat captain)?
5. How is respect shown to the whale before, during and after a whale hunt?
6. Describe the spiritual aspects of the whale hunt.
7. In what ways is the whale hunt a community-wide event?
8. What showed a symbolic connection between the captain’s wife and the whale?
9. Which species of whale are hunted? By which groups of people?
10. At the beginning of the virtual “Whaling Traditions” tour, Merlin Koonooka says, “People always say that the whale gave itself to the hunter.” What does he mean by that?
11. Choose one object in the virtual tour “Whaling Traditions.” Read the Elders’ Discussion and History sections for the object. Then write a story around that object, using information you have learned from the tour and website.
12. Enrichment: For more information on whaling today, visit the websites:
<http://www.nativepeoples.com/article/articles/169/1/Gifts-from-the-Whales/Page1.html> and
<http://www.highnorth.no/Library/Hunts/Other/al-es-wh.htm>



13. Enrichment: Visit one of the following websites to learn more about the biology of the bowhead whale:
- <http://www.alaskool.org/projects/traditionallife/WhalingAWOL/WhalingAWOL.htm>
 - www.omplace.com/omsites/discover/BOWHEAD/ for a map of bowhead whale distribution
 - www.nps.gov/bela/html/bowhead.htm
 - www.gi.alaska.edu/ScienceForum/ASF15/1529.html for an article titled “Bowhead Whales May Be the World’s Oldest Mammals” and a photograph of ancient harpoon heads found in recently killed bowheads
 - http://www.sf.adfg.state.ak.us/Static/Statewide/NG_plan/PDFs/Marine_Mammals.pdf and www.iwcoffice.org/ for much information on whales and whaling, including catch limits and actual whales taken in recent years
 - <http://www.adfg.state.ak.us/pubs/notebook/marine/bowhead.php> for the Alaska Department of Fish and Game’s Wildlife Notebook page on bowhead whales
 - www.enchantedlearning.com/subjects/whales/ for a number of pages on whale biology and anatomy
 - www.acsonline.org/factpack/bowhead.htm for the American Cetacean Society’s fact sheet on bowheads
14. Enrichment: To learn more about Alaska’s whaling communities, visit: http://www.commerce.state.ak.us/dca/commdb/CF_CIS.htm. Under “Select a Community,” choose one coastal whaling village and report it, gathering information about:
- a. Location (find and mark it on the map of Alaska)
 - b. Distance from your community
 - c. Population
 - d. Short sketch of the community’s history
 - e. Economic base today
 - f. How many schools are there and how many students and teachers are in each school?
 - g. Transportation: how does a person get to the village or town?



LEARNING EXPERIENCE 9



Northwest Coast Ceremonial Art

The following Learning Experience – one of thirteen – is designed for high school students and will deepen and enrich their understanding of the peoples of the Far North through a series of classroom and research activities. It is written for teachers, but all students and life-long learners should feel free to undertake the investigations on their own or as part of an independent study. Each section utilizes the Sharing Knowledge website (<http://alaska.si.edu>) plus additional online resources and includes references to the exhibition catalog *Living Our Cultures, Sharing Our Heritage: The First Peoples of Alaska*, an additional recommended resource (available for purchase online and from the Anchorage Museum).

Each Learning Experience leads to an exploration of the cultural knowledge, beauty and ingenuity that are made tangible through the Smithsonian collections. Together, the thirteen sections, covering thirteen different themes, cut across cultures and historic periods.

The Learning Experiences can be used for independent teaching and learning in the classroom or at home and used as a complement to a class or personal visit to the exhibition at the Anchorage Museum, offering both pre-visit orientation activities and post-visit explorations and classroom activities.



LEARNING EXPERIENCE 9 : Northwest Coast Ceremonial Art

GRADE LEVEL	HIGH SCHOOL
ACADEMIC DISCIPLINES	HISTORY, ANTHROPOLOGY, ART
CULTURAL REGIONS	TLINGIT, HAIDA, TSIMSHIAN
TIME NEEDED	3 CLASS PERIODS

LESSON SUMMARY:

Students study the aesthetics and ceremonial use of clan objects from the three Northwest Coast cultures represented on the website (Tlingit, Tsimshian and Haida).

ESSENTIAL QUESTIONS CONSIDERED IN THE LESSON:

1. What is the meaning of the symbolic representations in Northwest Coast art?
2. What are the social purposes of the objects made by Northwest Coast peoples?

ENDURING UNDERSTANDINGS APPROACHED THROUGH THE LESSON:

1. When objects are taken out of context, the viewer must work to imagine them back in their context if they are to understand the role they played in the culture and lives of the people.
2. To Alaska Natives, the environment consists not only of the physical, visual aspects of the world, but also of its spiritual dimension which is a vital force that must be acknowledged and understood for a group's physical, emotional and spiritual health.
3. Ceremonies and celebrations help bind a society together.

STUDENT OBJECTIVES AND EXPECTED OUTCOMES:

1. Students will become familiar with the forms that make up the decorative objects of the Tlingit, Tsimshian and Haida peoples.
2. Students will explain the relationship between the art of Southeast Alaska and the clan system that organizes the societies.
3. Students will explain the social purposes of decorating and displaying clan objects.

PREREQUISITE KNOWLEDGE OR SKILLS:

- Knowledge of the website's navigation scheme
- Ability to conduct independent or Internet research

VOCABULARY:

Moiety: one of two hereditary social divisions in a group of people; in Tlingit and Haida society, these are the Raven and the Wolf or Eagle.

Phratry: a hereditary social division that in a group of people; in Tsimshian society, there are four phratries, the Killer whale, Eagle, Raven and Wolf.

Clan: a group of families claiming descent from a common ancestor.

At.óow: in the Tlingit language, this is the word for an owned or a purchased thing, including land, a spirit, a personal name, an artistic design, ceremonial regalia and artistic objects that depict the clan crest, a song, a name or a story. An *at.óow* is a "clan treasure," as Rosita Worl describes in the *Living Our Cultures* exhibition catalog (p. 217).

Design element: a component such as a form line that is used repeatedly in planning and making a physical object.



MATERIALS NEEDED OUTSIDE OF THE WEBSITE:

Computer and projector

Student journals

Student Handouts “Tlingit Clans and Crests” and “Northwest Coast Art”

Printed and photocopied historic photographs from the website www.vilda.alaska.edu that depict *at.óow*, including:

- ASL-P427-40, “Canoes Arriving in Sitka, 1904?”
- ASL-Angoon-People-18, Carving Totum (totem) Poles
- ASL-P87-0161, Ceremonial Art, Klukwan
- ALS-Angoon-People-04, Chief Mitlakatle (Mitlakotle) & Staff

Enrichment: *Tlingit Myths and Texts* by John R. Swanton

REFERENCED URL ADDRESSES:

<http://www.pbs.org/harriman/explog/lectures/worl.html>

for an essay that explains clan property, including the works of art represented on the website.

<http://vilda.alaska.edu/>

<http://www.artsconnected.org/artsnetmn/teachers/schuld/SCNOTE1.HTML>

EXHIBITION CATALOG REFERENCES (*Living Our Cultures*):

“Introduction” by Aron Crowell (pps. 25-26)

“Tlingit” by Rosita Worl (pps. 217-225)

“Haida” by Jeane Breinig (pps. 243-249)

“Tsimshian” by David Boxley (pps. 267-275)

TEACHING STRATEGIES AND ACTIVITY IDEAS:

1. Tell the students that today you will focus on some of the art from the Tlingits, Haidas and Tsimshians. Point out their home territories on the site’s cultural map. Note that to Alaskans, this part of the world is called “Southeast Alaska,” or, in short-hand, “Southeast.” These three cultures are often grouped with other cultures along the entire coastline from Alaska to Oregon into what is commonly termed “Northwest Coast cultures.” This seeming contradiction (are they in the southeast or the northwest?) is easily understood when one realizes that to people living in the contiguous 48 states, the Tlingits, Haidas and Tsimshians live in the northwestern part of the country.
2. Before looking at the art itself, alert students to the fact that whenever an animal or object (such as a specific mountain) is depicted on the art, this is an indication that the particular animal or object might be a crest symbol for the clan. Those in the know would understand which clan owned the object by looking at the crest design. Compare this concept with family crests in the United Kingdom. Distribute the Student Handout “Tlingit Clans and Crests.”



3. Project the image of E221177 from the website, which depicts a Raven and Killer Whale. Look at the Student Handout (Tlingit Clans and Crests) and decide which clan or clans this item might have belonged to. Help students trace the various parts of the animal (eyes, ears, feet, wings, dorsal fin). Guide them as they identify various design elements such as ovoid, U-form and S-form. Note the colors that were used.
4. Enrichment: For a detailed study of the elements of Northwest Coast Art, go to <http://www.artsconnected.org/artsnetmn/teachers/schuld/SCNOTE1.HTML>.
5. Together, read the record for this object. Ask students to describe, based on the reading, the relationship between the object and the clan's social and spiritual ties.
6. Have students read the three essays on Haida, Tlingit and Tsimshian culture on the website. Focus their reading by asking them to note in their journals all references to art or ceremonial objects.
7. Enrichment: Have students lookup on the Internet some of the artists Delores Churchill mentions in her article, "Haida History and Art" (e.g., Charles Edenshaw, John Robson). Project images of their work for the entire class to see.
8. Visit the Harriman Expedition Retraced website and read aloud the essay by Rosita World ("Introduction to Tlingit Culture and Repatriation") at <http://www.pbs.org/harriman/explog/lectures/worl.html>. Review the main points of the essay, as follows:
 - a. What is *at.óow*? (This is a Tlingit word that means "an owned or a purchased thing," and can include land, a spirit, a personal name, an artistic design, ceremonial regalia or objects that depict the clan crest, a song, a name or a story.)
 - b. *At.óow* are both social (belonging to a specific group, the clan), and sacred, recalling ancient ties with the spirit world and reaffirming those ties in the present.
 - c. How did Tlingit clans acquire the spirits and crests that appear on *at.óow*? (Through ancient encounters between humans and a supernatural entity usually in the form of a bird, animal or fish.)
 - d. *At.óow* are worn and sung or presented at a memorial ceremony (*ku.éex*). This celebrates the clan's history and ancestors, validates the clan's right to the *at.óow*, instructs others about the clan, and calls forth the ancestors and spirits of the *at.óow*.



- e. *At.óow* were not considered trade items during pre-contact or Russian days. However, in some cases *at.óow* were given as gifts to cement relationships or as payment for social gaffes. In these cases, the value of the *at.óow* was known to be inestimably high, regardless of the labor costs of making the item.
9. Many objects that were *at.óow* have ended up in private or museum collections. Explain the following to students (information taken from an unpublished lecture by Rosita Worl):
 - a. Well into the American period (after 1875), the practice of selling or trading *at.óow* began. This was sometimes in response to conversion to Christianity, or to high prices being offered to people who had become impoverished as a result of the incursion of Americans and Europeans. Some churches actively sought the destruction, purchase or removal of *at.óow*, recognizing their spiritual power as competition to their brand of Christian spirituality.
 - b. After 1880, Tlingits began to make replicas of their *at.óow* for sale as tourist items, having discovered that their art was one of the only routes for economic betterment. These tourist objects were distinguished from true *at.óow*, for they did not embody the same social and spiritual connections as did actual ceremonial objects. Ships stopping at ports in Southeast Alaska began to see a familiar sight: Tlingit people, particularly women with baskets, arrayed on the dock with goods to sell.
 - c. Today the art continues to command unprecedented high prices. The down side is that there is no recognized copyright of the clan symbols themselves, which are frequently appropriated by non-Native artists or businesses.
 10. Students' next task is to find ceremonial objects from Southeast Alaska on the website. Each student will choose one object, read the Elders' Discussion and History sections for the object, and complete Student Handout "Northwest Coast Art."
 11. For additional images of Tlingit *at.óow* or ceremonial art from the Haida or Tsimshian cultures, visit a website of archival photographs, <http://vilda.alaska.edu>. Allow students time to browse through the site for historic photographs that show *at.óow* (a partial list appears in the Materials Section at the beginning of this unit). Print some photographs, photocopy them and distribute them to students. Look at the photographs together. Point out that all the photographs were made during the American period, when people sometimes made replicas of their *at.óow* for sale. Ask students to differentiate between those photos that show actual *at.óow* and those that depict replicas or made for sale.



12. Enrichment: Swanton's *Tlingit Myths and Texts* contains a number of Tlingit clan stories, some of which indicate the way the clan came to have a particular clan crest. Explain that only from a clan member can the reliable version of a clan story be heard and that these stories were originally told to John Swanton by appropriate clan members in 1904. Examples of texts the students might read begin on page 224 and continue for a number of pages. Assign as homework the reading of an *at.óow* story. Students may read a story of their choosing, or you may assign specific stories to individual students. Students will write a brief synopsis of the action of the story and include reference to the clan that owns the story and the *kwáan* (community) in which Swanton heard the story. This will be a written assignment to be handed in to you.
13. Enrichment: After reviewing the design elements in Northwest Coast, and after viewing a number of examples from the website, students decide on an animal they would like to depict. They draw a Northwest Coast-style picture of that animal using ovoids, U-forms, S-forms and traditional colors.
14. As a final lesson assessment, revisit the second Essential Question posed at the beginning of this lesson: What are the social purposes of the beautiful objects made by Northwest Coast peoples? Have students prepare short essays in answer to the question.

ASSESSMENT METHODS, INSTRUMENTS AND RUBRICS:

- Appropriate behavior during small group work (if appropriate)
- Completion of written work
- Time-on-task when conducting Internet research
- Completion of artwork

**NATIONAL CONTENT STANDARDS ADDRESSED:**

- Geography Standard 1: Understand how to use maps and other geographic representations, tools and technologies to acquire, process and report information from a spatial perspective.
- Geography Standard 6: Understand how culture and experience influence people's perceptions of places and regions.
- Geography Standard 9: Understand the characteristics, distribution and migration of human populations on Earth's surface.
- Geography Standard 16: Understand the changes that occur in the meaning, use, distribution and importance of resources.
- Geography Standard 17: Understand how to apply geography to interpret the past.
- Language Arts/English Standard 6: Applying knowledge
- Language Arts/English Standard 8: Developing research skills
- Language Arts/English Standard 12: Applying language skills
- Visual Arts (Grades 9-12) Standard 3.1: Students reflect on how artworks differ visually, spatially, temporally and functionally, and describe how these are related to history and culture.
- Visual Arts (Grades 9-12) Standard 4.1: Students differentiate among a variety of historical and cultural contexts in terms of characteristics and purposes of works of art.
- Visual Arts (Grades 9-12) Standard 4.2: Students describe the function and explore the meaning of specific art objects within varied cultures, times and places.



STUDENT HANDOUT 1: Tlingit Clans and Crests

The following is a partial list of Tlingit clans and their crests. Traditionally, some 50 clans were active in Southeast Alaska, and the following list includes only about 40% of them. Note that each Tlingit clan is either a Raven or Eagle clan. In the past, members of a Raven clan could only marry someone from the Eagle clan and vice versa. In Tlingit and Haida society, a person gets his or her clan membership only from the mother. Fathers do not pass their clan membership on to their children.

EAGLE CLANS:

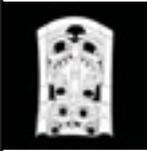
Teikweidí; major crest: Brown Bear
Kaagwaantaan; major crest: Brown Bear
Chookaneidí; major crest: Brown Bear
Dakláweidí; major crest: Killer Whale
Wooshkeetaan; major crest: Shark
Yanyeidí; major crests: Wolf and Eagle
Shangukeidí; major crest: Thunderbird
Naasteidí; major crest: Eagle
Naanyaa.aayí; major crest: Wolf
Neixádi; major crest: Beaver



RAVEN CLANS:

Kwaashkíkwáan; major crest: Owl,
Raven's Bones, Raven
T'akdeintaan; major crest: Sea Tern
Kiks.ádi; major crest: Frog
Deisheetaan; major crest: Beaver
Lineidí; major crests: Dog Salmon, Big Dipper
Ganaxteidí; major crest: Woodworm
Ganax.ádi; major crests: Raven, Starfish
Teehíttaan; major crest: Dog Salmon
Kaach.ádi; major crests: Frog, Halibut
Kooyu.eidí; major crest: Raven





STUDENT HANDOUT 2: Northwest Coast Art

DIRECTIONS:

Choose one ceremonial clan object from the Tlingit, Haida or Tsimshian cultures.

1. Item name (English and indigenous language, if available):

2. Object number:

3. Culture that produced the item:

4. Provenance (where the article of clothing came from):

5. What does the object depict (e.g., a raven, eagle, killer whale, etc.)?

6. Does the museum record indicate what clan the object belonged to? If so, write the clan name.

7. How was the item used?

8. How did this object relate to the spiritual world in the culture?

9. How did this object contribute to a feeling of group solidarity in the culture?

LEARNING EXPERIENCE 10



Ceremonies

The following Learning Experience – one of thirteen – is designed for middle and high school students and will deepen and enrich their understanding of the peoples of the Far North through a series of classroom and research activities. It is written for teachers, but all students and life-long learners should feel free to undertake the investigations on their own or as part of an independent study. Each section utilizes the Sharing Knowledge website (<http://alaska.si.edu>) plus additional online resources and includes references to the exhibition catalog *Living Our Cultures, Sharing Our Heritage: The First Peoples of Alaska*, an additional recommended resource (available for purchase online and from the Anchorage Museum).

Each Learning Experience leads to an exploration of the cultural knowledge, beauty and ingenuity that are made tangible through the Smithsonian collections. Together, the thirteen sections, covering thirteen different themes, cut across cultures and historic periods.

The Learning Experiences can be used for independent teaching and learning in the classroom or at home and used as a complement to a class or personal visit to the exhibition at the Anchorage Museum, offering both pre-visit orientation activities and post-visit explorations and classroom activities.



LEARNING EXPERIENCE 10: Ceremonies

GRADE LEVELS	MIDDLE AND HIGH SCHOOL
ACADEMIC DISCIPLINES	GEOGRAPHY, COMPARATIVE RELIGION, ANTHROPOLOGY
CULTURAL REGIONS	ALL (EXCEPT EYAK, FOR WHICH THERE ARE NO OBJECTS)
TIME NEEDED	1 - 2 CLASS PERIODS

LESSON SUMMARY:

Students explore the website for information about ceremonies that were and are important to northern peoples. They examine, in-depth, one object that was used exclusively for ceremonies.

ESSENTIAL QUESTIONS CONSIDERED IN THE LESSON:

1. What is the nature of the universe from an Alaska Native perspective?
2. What were and are the purposes of ceremonies and celebrations in Alaska Native societies?
3. Who takes part in the celebrations and ceremonies?
4. How have the indigenous cultures of the north changed?

ENDURING UNDERSTANDINGS APPROACHED THROUGH THE LESSON:

1. When objects are taken out of context, the viewer must work to imagine them back in their context if they are to understand the role they played in the culture and lives of the people.
2. To Alaska Natives, the environment consists not only of the physical, visual aspects of the world, but also of its spiritual dimension which is a vital force that must be acknowledged and understood for a group's physical, emotional and spiritual health.
3. Ceremonies and celebrations help bind a society together.
4. Cultures change while maintaining essential elements.

STUDENT OBJECTIVES AND EXPECTED OUTCOMES:

1. Students will identify the ceremonies that are important in their own lives.
2. Students will consider the purposes and meanings of the ceremonies they are involved in.
3. Students will examine a ceremonial object from the website as a vehicle for learning about ceremonies that were and are important to the indigenous peoples of the Far North.
4. Students will identify ways in which the ceremonies of the Native peoples of Alaska and eastern Siberia have changed.

PREREQUISITE KNOWLEDGE OR SKILLS:

- Knowledge of the website's navigation scheme
- Ability to conduct independent research

MATERIALS NEEDED OUTSIDE OF THE WEBSITE:

Student journals
Computer and projector
Student Handout "Ceremonial Objects"



EXHIBITION CATALOG REFERENCES (*Living Our Cultures*):

- “Introduction” by Aron Crowell (pps. 25-26)
- “Inupiaq” by Beverly Faye Hugo (pps. 65-71)
- “St. Lawrence Island Yupik” by Paapi Merlin Koonooka (pps. 91-95)
- “Yup’ik” by Alice Aluskak Rearden (pps. 116-121)
- “Return of the Dance” by Crystal Dushkin (p. 142)
- “Unangaġ” by Alice Petrivelli (pps. 143-147)
- “Sugpiaq” by Gordon L. Pullar (pps. 167-173)
- “Athabaskan” by Eliza Jones (pps. 191-199)
- “Tlingit” by Rosita Worl (pps. 216-225)
- “Haida” by Jeane Breinig (pps. 243-249)
- “Tsimshian” by David Boxley (pps. 267-275)

TEACHING STRATEGIES AND ACTIVITY IDEAS:

1. Ask students to name the ceremonies that are common in their community. Possible examples might be church services, graduation ceremonies, Bar Mitzvahs, weddings, funerals. In class discussion, have students consider the social, personal and spiritual aspects of all ceremonies, as follows:
 - a. Social, because ceremonies always involve a community of people whose presence ratifies the event.
 - b. Personal, because some ceremonies mark a change in the status of an individual, for instance from child to adult or from single to married.
 - c. Spiritual, because ceremonies often invoke a higher power to guide, bless or witness the change or event. Even when an event is not religious (e.g., high school graduation), participants are asked to contemplate the deep meaning of the change in status and to strive to become better people.
2. Ask students to do a fast-write in their journals on the question, “What are the purposes of ceremonies in my life?”
3. Have students share their fast-writes (optional).
4. Ceremonies played and play a crucial role in the lives of the indigenous peoples of the Far North. Students will explore this facet of life through the objects on the website that were most closely associated with ceremony and spiritualism. Explain that each student will learn about and report on one object that was used exclusively in ceremonial pursuits. Brainstorm the kinds of objects that might fit this criterion. Students might come up with the following:
 - a. Masks
 - b. Clothing, particularly special clothing that is highly decorated
 - c. Items related to healing
 - d. Items related to dancing
5. Consider assigning cultures to the students to ensure that all 10 groups (excluding Eyak) represented on the website are covered in the assignment. Distribute the Student Handout, explain the assignment, and provide time for students to complete the website research.



6. When reports have been completed, ask students for volunteers to share especially interesting information from their research.
7. After students have made their reports, consider the information they gathered as a whole. Point out that in order for people to create objects that are entirely ceremonial in nature, three conditions have to be met:
 - a. The people have to believe that this activity is absolutely essential to their continued well-being.
 - b. The people have to have the resources to produce the object; this can involve a great deal of effort if, for instance, the resources are not available locally but have to be traded.
 - c. The people have to have the time to devote to making the object; some relief from the tasks of getting food and shelter must be available.

Ask students for examples from the website that confirmed that these three conditions were met.

8. As a wrap-up activity, either lead a class discussion with the visual aid of a Venn diagram or have students design a comparative visual display (individually or in pairs) to compare the ceremonies students read about with the ceremonies in their own lives. Prompt comparisons along the following dimensions:
 - a. Reasons for the ceremony: why do people perform the ceremony?
 - b. The presence of special regalia or objects that are used only during that ceremony (the actual objects will vary from culture to culture; the question is whether special items are used)
 - c. The make-up of the group that participates in the ceremony
 - d. The spiritual beliefs that underlie the ceremony

ASSESSMENT METHODS, INSTRUMENTS AND RUBRICS:

- Engagement in class discussion
- Completion of fast-write
- Completion of website research
- Completion of visual display (optional)

**NATIONAL CONTENT STANDARDS ADDRESSED:**

- Geography Standard 1: Understand how to use maps and other geographic representations, tools and technologies to acquire, process and report information from a spatial perspective.
- Geography Standard 6: Understand how culture and experience influence people's perceptions of places and regions.
- Geography Standard 9: Understand the characteristics, distribution and migration of human populations on Earth's surface.
- Geography Standard 12: Understand the processes, patterns and functions of human settlement.
- Geography Standard 16: Understand the changes that occur in the meaning, use, distribution and importance of resources.
- Geography Standard 17: Understand how to apply geography to interpret the past.



STUDENT HANDOUT: Ceremonial Objects

DIRECTIONS:

Your teacher will assign a specific culture for your research. Your task, after you have received your culture assignment, is to identify one object from that culture that was used almost exclusively for ceremonial purposes. You will read about that object and answer the questions posed below.

1. Culture _____
2. Object name (English and indigenous language, if available):

3. Object number: _____
4. Where the object came from (region or community): _____
5. Describe the ceremony that the object was used in:

6. Describe how the object was used in the ceremony:

7. What was the purpose of the ceremony?

8. Who attended the ceremony?

9. Did the ceremony help bind the community together? If so, how?



10. Was the ceremony primarily for an individual or for the entire community? Explain.

11. What changes have occurred in the ceremony over time?

12. What spiritual beliefs underlie the ceremony?

LEARNING EXPERIENCE 11



Division of Labor by Gender

The following Learning Experience – one of thirteen – is designed for middle and high school students and will deepen and enrich their understanding of the peoples of the Far North through a series of classroom and research activities. It is written for teachers, but all students and life-long learners should feel free to undertake the investigations on their own or as part of an independent study. Each section utilizes the Sharing Knowledge website (<http://alaska.si.edu>) plus additional online resources and includes references to the exhibition catalog *Living Our Cultures, Sharing Our Heritage: The First Peoples of Alaska*, an additional recommended resource (available for purchase online and from the Anchorage Museum).

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LEARNING EXPERIENCE 11 : Division of Labor by Gender

GRADE LEVELS	MIDDLE AND HIGH SCHOOL
ACADEMIC DISCIPLINES	GEOGRAPHY, ANTHROPOLOGY
CULTURAL REGIONS	ALL EXCEPT EYAK (NO RELATED OBJECTS ON WEBSITE)
TIME NEEDED	2 CLASS PERIODS

LESSON SUMMARY:

Students examine the collection to determine the respective roles of men and women in the traditional societies of the north. Girls in the class explore items on the website that belonged to, were used by, or were made by women, while boys explore the same for men. They consider the complementary nature of the division of labor in these cultures.

ESSENTIAL QUESTIONS CONSIDERED IN THE LESSON:

1. Who am I? What is my place in the world?
2. What must I learn in order to be a good, contributing member of society?

ENDURING UNDERSTANDINGS APPROACHED THROUGH THE LESSON:

1. Many societies assign different roles and responsibilities to men and women respectively.
2. In the cultures of the Far North, roles and responsibilities of both men and women were essential to physical survival and to cultural continuity.

STUDENT OBJECTIVES AND EXPECTED OUTCOMES:

1. Students examine the collection to determine the respective roles of men and women in traditional society.
2. Students explore continuity and change in the respective roles of men and women in their own communities.

PREREQUISITE KNOWLEDGE OR SKILLS:

- Knowledge of the website's navigation scheme
- Ability to conduct independent or Internet research

VOCABULARY:

Division of labor: a system in which different individuals do different jobs, depending on their skills or roles in society; no single individual is able to accomplish everything by himself or herself, but collectively the society fulfills its needs and is able to survive and continue.

Specialization: a concentration on a specific branch of knowledge or work.

Aṅatkuq: in the Iñupiaq language, this is the word for shaman or individual who can enter the spirit world more easily than most and bring about changes in hunting luck and human health.

Sinew: a tendon, often used in the cultures of the Far North as thread.

Ulu: a semi-circular knife, associated particularly in the Inuit cultures of the Far North.

MATERIALS NEEDED OUTSIDE OF THE WEBSITE:

Student Handouts “Division of Labor by Gender” and “The Girl Who Was Left Alone”
Individual student computers for web site research



EXHIBITION CATALOG REFERENCES (*Living Our Cultures*):

- “Introduction” by Aron L. Crowell (pps. 22-24)
- “Inupiaq” by Beverly Faye Hugo (pps. 45-47, 50-51, 55, 59-62, 69)
- “First Seal Hunt” by Paul Asicksik, Jr. (p. 67)
- “St. Lawrence Island Yupik” by Paapi Merlin Koonooka (pps. 76-78, 80-81, 85-87, 92-93)
- “Yup’ik” by Alice Aluskak Rearden (pps. 97-121)
- “Unangaᖅ” by Alice Petrivelli (pps. 124-125, 128, 132, 136, 138-141)
- “Sugpiaq” by Gordon L. Pullar (pps. 153, 164, 172)
- “Athabaskan” by Eliza Jones (pps. 176-183, 186-189, 194-197)
- “Tlingit” by Rosita Worl (pps. 206-209, 214-225)
- “Haida” by Jeane Breinig (pps. 230-241)
- “Tsimshian” by David Boxley (pps. 258-259, 263-265)

TEACHING STRATEGIES AND ACTIVITY IDEAS:

1. Write the word “specialization” on the board. Ask students for a couple of examples of areas they specialize in. Assign a fast-write: “My area of specialization is”
2. When the fast-writes are done, ask for volunteers to share. Talk about how specialization and division of labor go hand-in-hand. Define “division of labor” as “A system in which different individuals do different jobs, depending on their skills or roles in society. No one individual is able to accomplish everything by himself or herself, but collectively the society fulfills its needs and is able to survive and continue.” Ask students to imagine a society where there is no specialization and no division of labor. What would it look like? How would it be different from the world they live in? Write their ideas on the board as they talk.
3. Note that there has probably never been a human society without some degree of specialization or division of labor, but the degree varies. The contemporary American system relies on a high level of division of labor. To illustrate this point, ask students how many of their families’ needs are met purely within the family without relying on someone else to get food, water, transportation or education.
4. The most common type of division of labor in human society is between men and women. Discuss why this may be so. Discuss the extent to which it is so in your community. Extend the discussion to issues of equity and fairness. Differentiate between a division of labor that relies on special skills and one that relies on one’s sex, age or appearance.
5. Conclude the discussion with the statement that many of the “hunter-gatherer” societies, such as those represented on the website, are thought to be based on a very limited division of labor. Students will discover through their Internet research that not only is there a great deal of specialization, some based on ability and some on sex, but also this specialization is incorporated into the social and ceremonial system.



6. Before you undertake website research, explain that the girls will explore items that belonged to, were used by or were made by women, while boys will explore the same for men. Distribute the Student Handout “Division of Labor by Gender” to students and allow time in class for them to complete their Internet research and fill in the study guide.
7. When research and study guides are complete, pull the class together and discuss student answers, particularly to the last four questions that ask for generalizations and judgments.
8. As a way to pull the ideas from this lesson together, read the Student Handout, “The Girl Who Was Left Alone.” The story contains the very common motif of shape-shifting and the ancient ability of people and animals to enter each others’ worlds in disguise. Relate this to a world view in which all creatures have spirits and are aware of the actions and motives of people. Discuss why a father would be so upset with a daughter who wouldn’t marry. Relate the discussion to the students’ work on division of labor by gender among the indigenous peoples of the Far North.

ASSESSMENT METHODS, INSTRUMENTS AND RUBRICS:

- Participation in class discussions
- Completion of written assignments
- Time on task during the Internet research



NATIONAL CONTENT STANDARDS ADDRESSED:

Geography Standard 4: Understand the physical and human characteristics of places.

Geography Standard 6: Understand how culture and experience influence people's perceptions of places and regions.

Geography Standard 11: Understand the patterns and networks of economic interdependence on Earth's surface.

Geography Standard 16: Understand the changes that occur in the meaning, use, distribution and importance of resources.

Geography Standard 17: Understand how to apply geography to interpret the past.



STUDENT HANDOUT 1: Division of Labor by Gender

DIRECTIONS:

You will be examining items on the website that are made, used or owned exclusively by men or women. Find at least seven objects. As you undertake the research, use these questions as a study guide.

1. Are you researching items for men or women? _____
2. Fill in this chart with as many items as possible from the website. An example for men is given.

Item Name (English and indigenous language, if available)	Item Number	Culture	Indicate whether it was made, used or owned by men or women
<i>Tunic (dag)</i>	<i>E064278</i>	<i>Athabascan</i>	<i>Used and owned by men</i>



3. Choose one of the items in your table. In what way were members of the opposite sex involved with this item (if at all)?

4. Write one thing that all the items on your list together tell you about division of labor and specialization in indigenous cultures of the Far North.

5. Enrichment: Read three of the cultural essays on the website. Search for clues about the different roles men and women played in the societies. Write a short paragraph that describes the main roles that members of your gender assumed in one or more of the cultures. Be sure to identify which culture(s) you are talking about.

6. Based on the reading you have done on the website, how were the tasks of both men and women necessary?

7. In what way do the ceremonies relate to the division of labor along gender lines?



STUDENT HANDOUT 2: The Girl Who Was Left Alone

Adapted from the story as told by Paul Monroe of Noatak

This is an Inupiaq story from Noatak, Alaska, told by Paul Monroe to Edwin S. Hall, Jr. in 1964-65. Adapted from *The Eskimo Storyteller* (pp. 315-318), edited by Edwin S. Hall, Jr., University of Alaska Press, 1998.

There was a beautiful girl. Her hair was long and thick and she always had it braided just so. She was strong, too. And she could sew. Everyone knew she did beautiful work. Her father was the best hunter in the village. So lots of men wanted to marry her.

She had three brothers, all married. But the girl did not want to get married. Her father tried and tried to marry her off. She said no to every man who came by. No one could get her to say yes.

Finally one day her father was fed up. He told everyone in the village, "Pack up. We're going to leave. But don't tell my daughter we're going." Then he got an *anatkuaq* (shaman) to put the girl into a deep sleep. He took away all her clothes, snares, everything.

The oldest son's wife didn't like what was happening. She loved her little sister-in-law. She hid a needle, some sinew and an ulu inside the house. She hid some old clothes where the girl would find them when she woke up. And she hid a seal poke with a little bit of oil in it. Everyone left.

When the girl woke up no one was there. She did not know what had happened. But she found the things her sister-in-law had hidden for her. She made boots from the seal poke. She made snares from the sinew. She snared some ptarmigan, and they kept her alive.

When summer came, she walked down river. She saw some fish and caught them in a net she made. While she was walking, she saw a house far away, but she did not go toward it. Then she saw a freshly killed caribou in the trail in front of her. She dried the meat and tanned the skin. She took out the sinew for thread. The next day she found another caribou and did the same thing. This happened several times.

One day a young man came up to her. "I killed those caribou for you," he said. "I want you to come home with me to be my wife." Well, the girl who did not want to marry didn't know what to do. She thought a while. Then she went with him. She knew she would die without someone to hunt for her.

In her new home, the girl had the job of cooking all the food. Her mother-in-law made clothes. This gave the girl an idea. She remembered her needle, sinew and ulu. She knew her favorite sister-in-law had left them for her. She started making a fancy parka for her brother's wife.

When the parka was finished, the girl, her husband and his two brothers set out to find other people. Soon they found her father's new village. She went inside a house and there was her family. She walked right past her father. She went straight to her sister-in-law and gave her the parka.



Her father wanted to hug her, but she kept away from him. She could not forgive him for leaving her all alone.

Soon there were loud noises outside, like a fight. Something growled and then howled. The people all ran outside and saw that one of the men had killed a wolf. There were two other wolves standing at the edge of the village. The girl knew that the dead wolf was one of her husband's brothers. She ran to the other wolves, turning into a wolf herself. She never went back to her father's village, but stayed a wolf the rest of her life with her wolf husband.



LEARNING EXPERIENCE 12



What Is the Nature of the Universe?

The following Learning Experience – one of thirteen – is designed for high school students and will deepen and enrich their understanding of the peoples of the Far North through a series of classroom and research activities. It is written for teachers, but all students and life-long learners should feel free to undertake the investigations on their own or as part of an independent study. Each section utilizes the Sharing Knowledge website (<http://alaska.si.edu>) plus additional online resources and includes references to the exhibition catalog *Living Our Cultures, Sharing Our Heritage: The First Peoples of Alaska*, an additional recommended resource (available for purchase online and from the Anchorage Museum).

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LEARNING EXPERIENCE 12 : What Is the Nature of the Universe?

GRADE LEVEL	HIGH SCHOOL
ACADEMIC DISCIPLINES	PHILOSOPHY, ANTHROPOLOGY
CULTURAL REGIONS	ALL
TIME NEEDED	3 CLASS PERIODS

LESSON SUMMARY:

Students learn about the European cosmological systems described by Aristotle, Ptolemy, Copernicus, Kepler, Galileo, St. Thomas Aquinas and others. They compare one of those representations with their own ideas of the nature of the universe, which they in turn compare with the universe as understood in the indigenous cultures of the north.

ESSENTIAL QUESTIONS CONSIDERED IN THE LESSON:

1. What is the nature of the universe from an Alaska Native perspective?

ENDURING UNDERSTANDINGS APPROACHED THROUGH THE LESSON:

1. The peoples of the Far North region feel a strong physical, historical and spiritual connection to the place they live.
2. To Alaska Natives, the environment consists not only of the physical, visual aspects of the world, but also of its spiritual dimension which is a vital force that must be acknowledged and understood for a group's physical, emotional and spiritual health.

STUDENT OBJECTIVES AND EXPECTED OUTCOMES:

1. Students will explore Western notions of the nature of the universe, beginning with Aristotle.
2. Students will explore northern indigenous notions of the nature of the universe.
3. Students will formulate and express their own notions of the nature of the universe.

PREREQUISITE KNOWLEDGE OR SKILLS:

- Knowledge of the website's navigation scheme
- Ability to conduct independent research
- Ability to skim text

VOCABULARY:

Cosmology: the scientific study of the form, evolution, etc., of the universe; the branch of metaphysics dealing with the origin and structure of the universe.

Metaphysics: the branch of philosophy that seeks to explain the nature of reality.

MATERIALS NEEDED OUTSIDE OF THE WEBSITE:

Computers with Internet connections
Student Handouts 1, 2 and 3
Student journals
Poster board or art paper and art supplies



REFERENCED URL ADDRESSES:

(Note to teacher: be sure to test these web addresses before assigning them to students, to ensure that they are still active)

http://en.wikipedia.org/wiki/Cosmology_%28metaphysics%29 (from which Student Handout 2 is taken)

www.museum.vic.gov.au/scidiscovery/gravity/cosmology.asp

www.worldwideschool.org/library/books/sci/history/AhistoryofScienceVolumeII/chap12.html

www.stanford.edu/class/engl174b/chain.html

www.kheper.net/topics/greatchainofbeing/index.html

<http://jackytappet.tripod.com/chain.html>

<http://web.cn.edu/kwheeler/Tillyardo1.html>

<http://zebu.uoregon.edu/2000/ph123/hh.html>

EXHIBITION CATALOG REFERENCES (*Living Our Cultures*):

“Introduction” by Aron Crowell (pps. 25-26)

“Inupiaq” by Beverly Faye Hugo (pps. 63, 68-69)

“First Seal Hunt” by Paul Asicksik, Jr. (p. 67)

“St. Lawrence Island Yupik” by Paapi Merlin Koonooka (pps. 84, 91-95)

“Yup’ik” by Alice Aluskak Rearden (pps. 99-105, 112-121)

“Ellam Yua – Person of the Universe” by Marie Meade (p. 106)

“Return of the Dance” by Crystal Dushkin (p. 142)

“Unangaġ” by Alice Petrivelli (pps. 143-147)

“Sugpiaq” by Gordon L. Pullar (pps. 167-173)

“Sugpiaq Masks” by Sven Haakanson, Jr. (p. 166)

“Athabaskan” by Eliza Jones (pps. 191-199)

“Tlingit” by Rosita Worl (pps. 205, 207, 216-225)

“Haida” by Jeane Breinig (pps. 239, 243-249)

“Tsimshian” by David Boxley (pps. 263, 267-275)

TEACHING STRATEGIES AND ACTIVITY IDEAS:

1. Write the words “the universe” on the board. Ask students what the physical parts of the universe are. Write their answers on the board. Examples might include galaxies, stars, planets, moons. Tell them that they have just begun to describe their “physical cosmology.” Unpack the word “cosmology”: from the Greek “cosmos,” meaning “world,” and “logica,” meaning “study of.”
2. Explain that in this lesson students will compare earlier and contemporary cosmologies from the Western world with the cosmology of the indigenous peoples of the north.
3. Return to the word “cosmology.” Explain that there is another branch of cosmology, “metaphysical cosmology.” Unpack “metaphysical”: beyond the physical. Briefly brainstorm what could be beyond the physical aspects of the universe. Some students might object that there is nothing beyond the physical. Others might come up with ideas such as “thought” or “God” or “laws of physics.” Accept all answers.



4. Distribute Student Handout 1 to students and ask them to answer only Part I, which asks them to delve into their own beliefs about the way the universe works as they answer these questions. They will later compare their own cosmological systems with that of the indigenous peoples of the north.
5. Explain that over time and space, people have developed many different cosmologies. Distribute Student Handout 2 and look at several of the most well-known cosmological systems in Europe and Asia. Ask students to write a paragraph in their journals about which system most closely approximates their own beliefs. This is meant to be a private piece which need not be shared with others or with you.
6. Students will now conduct independent on-line research to investigate several related cosmological beliefs that held sway over Europe for several hundred years and culminated in the idea of the “Great Chain of Being.” Distribute Student Handout 3 and let students visit the various Internet sites mentioned there to draw their own representations of one of the metaphysical cosmologies described on one or more of the sites.
7. Now turn to the cosmology of Native Peoples of Alaska and eastern Siberia, as described on the website. Students will fill in Part II of Student Handout 1. In order to do so, they will need to skim the cultural essays for each group for mention of relationships between people and animals, the land or a creator.
8. After students have completed the investigation, discuss what they have learned, using the study questions as a guide. As a summative activity, discuss how the cosmology of the Native Peoples of Alaska and eastern Siberia differs or is similar to the cosmology that underlies life in the U.S. today. Ask students to speculate about the reasons that certain cosmologies arise in industrialized societies, while others are more common in farming, hunting or gathering societies. You might draw a Venn diagram on the board to show similarities and differences. Make this an open-ended discussion that leads to questions of values, students’ own interactions with the universe, and comparisons with what students have learned about indigenous beliefs and values.

ASSESSMENT METHODS, INSTRUMENTS AND RUBRICS:

- Participation in class discussions
- Completion of written assignments



NATIONAL CONTENT STANDARDS ADDRESSED:

Geography Standard 4: Understand the physical and human characteristics of places.

Geography Standard 6: Understand how culture and experience influence people's perceptions of places and regions.

Geography Standard 10: Understand the characteristics, distribution and complexity of Earth's cultural mosaics.

Geography Standard 16: Understand the changes that occur in the meaning, use, distribution and importance of resources.



STUDENT HANDOUT 1: What Is the Nature of the Universe?

You will investigate two cosmologies: the one that you are most familiar with from your own life and that of the indigenous peoples of the North.

PART 1: THE COSMOLOGY I KNOW

1. What are the physical parts of the universe, according to the cosmology?

2. What are the metaphysical parts of the universe, according to the cosmology?

3. According to this cosmological system, how did the universe originate?

4. Is there a creator in this cosmological system? What is its/her/his/their nature (e.g., is the creator thought to be anything like a human being)?

5. What are the non-human beings in this cosmology? In other words, what physical objects are believed to have a spirit or soul?



6. What is the relationship and proper behavior between humans and the creator?

7. What is the relationship and proper behavior between humans and other non-human beings? If there is more than one set of proper behaviors (e.g., a difference between how one behaves toward plants and animals or between mammals and fish, for instance), list as many as possible.

Part II: The Cosmology of the Indigenous Peoples of the Far North

8. What are the physical parts of the universe, according to the cosmology?

9. What are the metaphysical parts of the universe, according to the cosmology?

10. According to this cosmological system, how did the universe originate?



11. Is there a creator in this cosmological system? What is its/her/his/their nature (e.g., is the creator thought to be anything like a human being)?

12. What are the non-human beings in this cosmology? In other words, what physical objects are believed to have a spirit or soul?

13. What is the relationship and proper behavior between humans and the creator?

14. What is the relationship and proper behavior between humans and other non-human beings? If there is more than one set of proper behaviors (e.g., a difference between how one behaves toward plants and animals or between mammals and fish, for instance), list as many as possible.



STUDENT HANDOUT 2: What Is the Nature of the Universe?

Downloaded and selected from: http://en.wikipedia.org/wiki/Cosmology_%28metaphysics%29

COSMOLOGY (METAPHYSICS)

From Wikipedia, the free encyclopedia

Cosmology is the branch of philosophy and metaphysics that deals with the world as the totality of all phenomena in space and time.

There are many basic cosmological positions that form the foundation of virtually all philosophies and religions. These include:

- Naturalism: The universe is all that exists.
- Pantheism: God and the universe have a one to one correspondence.
- Panentheism: The entire universe is part of God, but God is greater than the universe.
- Dualism: There are two gods, and the universe is a product of these gods. (Zoroastrianism)
- Godism: The universe is an illusion, only God is real and exists.
- Deism: God created the universe, set everything in motion and then had nothing more to do with it. God remains completely transcendent to the creation after He creates it.
- Theism: God is the always existent, original being who created a universe intended to be known and creatures intended to know it. God is both transcendent and immanent regarding the creation.



STUDENT HANDOUT 3: What Is the Nature of the Universe?

ASSIGNMENT: Visit as many of the following Internet sites as necessary in order to be able to draw a visual representation of a cosmological system that was predominant in Europe for an extended period in the past.

After you have reviewed the sites, draw a graphic representation of your chosen cosmological system on poster board or the paper your teacher supplies.

1. Aristotle: www.museum.vic.gov.au/scidiscovery/gravity/cosmology.asp
2. For written text on Ptolemy, Copernicus, Kepler and Galileo (advanced), go to: www.worldwideschool.org/library/books/sci/history/AhistoryofScienceVolumeII/chap12.html
3. The “great chain of being” described by St. Thomas Aquinas (1225-1274) and depicted in 1579 at www.stanford.edu/class/engl174b/chain.html
4. A representation of the “ladder of intellect” that relates to Aquinas’s “great chain of being” at www.kheper.net/topics/greatchainofbeing/index.html
5. A more detailed representation of the hierarchy in Aquinas’s “great chain of being” at <http://jackytappet.tripod.com/chain.html>
6. More detail on the medieval and Renaissance ideas about the Great Chain of Being at <http://web.cn.edu/kwheeler/Tillyardo1.html>
7. A graphic representation contrasting two systems at <http://zebu.uoregon.edu/2000/ph123/hh.html>

Your physical representation should strive for these standards:

1. It should be colorful and visually pleasing.
2. The various elements of the universe should be clearly drawn and/or labeled.
3. The poster should clearly communicate the relationship among the various elements in the cosmology.
4. The sources for your information (e.g., the Internet site addresses) should be given.
5. The dates when this cosmological system was or is part of the belief system should be given.

LEARNING EXPERIENCE 13



Non-Human Beings

The following Learning Experience – one of thirteen – is designed for middle and high school students and will deepen and enrich their understanding of the peoples of the Far North through a series of classroom and research activities. It is written for teachers, but all students and life-long learners should feel free to undertake the investigations on their own or as part of an independent study. Each section utilizes the Sharing Knowledge website (<http://alaska.si.edu>) plus additional online resources and includes references to the exhibition catalog *Living Our Cultures, Sharing Our Heritage: The First Peoples of Alaska*, an additional recommended resource (available for purchase online and from the Anchorage Museum).

Each Learning Experience leads to an exploration of the cultural knowledge, beauty and ingenuity that are made tangible through the Smithsonian collections. Together, the thirteen sections, covering thirteen different themes, cut across cultures and historic periods.

The Learning Experiences can be used for independent teaching and learning in the classroom or at home and used as a complement to a class or personal visit to the exhibition at the Anchorage Museum, offering both pre-visit orientation activities and post-visit explorations and classroom activities.



LEARNING EXPERIENCE 13 : Non-Human Beings

GRADE LEVELS	MIDDLE AND HIGH SCHOOL
ACADEMIC DISCIPLINES	GEOGRAPHY, LIFE SCIENCES, ECOLOGY, ANTHROPOLOGY
CULTURAL REGIONS	ALL EXCEPT EYAK (NO OBJECTS ON THE WEBSITE)
TIME NEEDED	4 CLASS PERIODS (ASSUMING THAT STUDENTS ARE FAMILIAR WITH THE NAVIGATION OF THE WEBSITE)

LESSON SUMMARY:

Students read the exhibit script, cultural essays and a traditional tale about the relationship between people and non-human beings. They explore their own ideas about the relationship between humans and non-humans.

ESSENTIAL QUESTIONS CONSIDERED IN THE LESSON:

1. What is the nature of the universe from an Alaska Native perspective?
2. Besides humans, what beings are spiritually and physically important to the indigenous peoples of the North?

ENDURING UNDERSTANDINGS APPROACHED THROUGH THE LESSON:

1. Native peoples of the Far North have a detailed knowledge and understanding of their environment, its resources and its natural cycles, and they have developed many techniques and tools to live in that environment.
2. Humans are not the only sentient beings in the world.
3. In order to live successfully in the North, a person needs to know and understand the physical and spiritual dimensions of the non-human beings that share the landscape.

STUDENT OBJECTIVES AND EXPECTED OUTCOMES:

1. Students will examine two objects that illustrate the physical and spiritual relationship between humans and non-humans.
2. Students will read a story in which humans enter the non-human realm and learn from the experience.
3. Students will examine their own relationship with non-human beings – specifically, animals.

PREREQUISITE KNOWLEDGE OR SKILLS:

- Knowledge of the geographic ranges of the various indigenous peoples of Alaska and eastern Siberia
- Knowledge of the website's navigation scheme
- Ability to read a story and visualize its action
- This learning experience can be used as a sequel to the “Nature of the Universe” learning activity (optional).

VOCABULARY:

Non-human being: an entity in the universe that is aware of itself and the rest of the world.

MATERIALS NEEDED OUTSIDE OF WEBSITE:

Computer and projector

Student Handouts “Traditional Beliefs About Non-Human Beings” and “A Bear Story”



EXHIBITION CATALOG REFERENCES (*Living Our Cultures*):

- “Introduction” by Aron Crowell (pps. 12-26)
- “Iñupiaq” by Beverly Faye Hugo (pps. 47, 50-51, 68, 71)
- “First Seal Hunt” by Paul Asicksik, Jr. (p. 67)
- “St. Lawrence Island Yupik” by Paapi Merlin Koonooka (pps. 75, 77, 91-92, 94)
- “Yup’ik” by Alice Aluskak Rearden (pps. 99-103, 108, 112, 116-117, 120-121)
- “Ellam Yua – Person of the Universe” by Marie Meade (p. 106)
- “Sugpiaq” by Gordon L. Pullar (pps. 152-153, 155-157, 167-173)
- “Athabaskan” by Eliza Jones (pps. 176, 183, 198-199)
- “Tlingit” by Rosita Worl (pps. 201, 205-206, 212, 217-220, 223-225)
- “Haida” by Jeane Breinig (pps. 227, 231, 236, 238-239, 244-247, 249)
- “Tsimshian” by David Boxley (pps. 254-255, 258, 262-265, 270-273)

TEACHING STRATEGIES AND ACTIVITY IDEAS:

1. Introduce the term “non-human being” to the class. The word “being” indicates a consciousness, some sort of mind or soul that is aware of its surroundings. Talk about the non-human beings that would be important to the indigenous peoples of the North. Students will likely think of animals that the people depend on, or perhaps dogs who help haul goods and hunt. Explain that in the indigenous world view, the land itself, the stars and moon, and a huge mountain would also be considered beings with consciousness.
2. Distribute the Student Handout “Traditional Beliefs About Non-Human Beings” and read it together in class. Talk about what kind of physical relationships humans might have with non-humans (e.g., they might hunt them, gather them, keep them as pets, or be killed by them). Talk about what kind of spiritual relationships humans might have with non-humans (e.g., they might worship them, respect them through various rituals, give thanks to them, fear and placate them, or enjoy them).
3. Project the image of one item that illustrates the relationship between humans and non-humans, the *puggutaq* (bowl, dish or plate in Qawiaraq Iñupiaq), 188306.000 from Cape Prince of Wales, Alaska. To access this record, go to the main page “Sample the Smithsonian Collections” section and click on the image of the large wooden bowl with ivory figurines encircling it. Ask students to take notes as you view this and other objects and their captions. Read the captions and investigate the knowledge elders share in the Elders’ Discussion section.
4. Next project the image of the *angnakġum saleeġuu* (chief’s hat in Unangam Tunuu), 144870.000 from the Aleutian Islands. To find this image, do a search, narrowing it down to only Unangaġ hunting objects. There are several chief’s hats, so you might have to look at several before you find the correct one. Ask students to take notes as you view the objects and their captions. Read the captions and investigate the knowledge elders share in the Elders’ Discussion section.
5. Discuss what each of these items has to do with animals. In what way are the spirits of animals reflected or explored through these two objects?



6. Do a fast-write that asks students to reveal their own experiences with animals. These can be pets, or animals they have hunted or fished. The topic of the fast-write is, “Think of one time when you and an animal came face-to-face. Then write about what you think went on in the mind of that animal at that time.”
7. Have students share their fast-writes with a partner, then ask for volunteers to share with the whole class.
8. Distribute the Student Handout “A Bear Story” to students. Read the story aloud in class. Teacher notes follow the student handout and may help you explain unusual aspects of the story to the students. Discuss what this story reveals about the underlying relationship between humans and bears. How is it that a human man could marry a female bear? Explore both literal and metaphorical relationships. What does the story tell about the proper way to show respect for bears?
9. As a final activity, have students explore the website to find an additional object that shows a special physical and spiritual relationship between humans and non-human beings. Have students complete the Student Handout “Non-Human Beings in Indigenous Life.” When the work is completed, discuss in class the conclusions the students reached.

ASSESSMENT METHODS, INSTRUMENTS AND RUBRICS:

- Completion of fast-write
- Participation in class discussions
- Notes from the projected images of the bowl and chief’s hat
- Completion of student handout

BIBLIOGRAPHY OF ADDITIONAL RESOURCES:

Alaska Native Writers, Storytellers & Orators: The Expanded Edition edited by Spatz, Breinig and Partnow (optional)

**NATIONAL CONTENT STANDARDS ADDRESSED:**

Geography Standard 4: Understand the physical and human characteristics of places.

Geography Standard 6: Understand how culture and experience influence people's perceptions of places and regions.

Geography Standard 10: Understand the characteristics, distribution and complexity of Earth's cultural mosaics.

Geography Standard 16: Understand the changes that occur in the meaning, use, distribution and importance of resources.

Geography Standard 17: Understand how to apply geography to interpret the past.

Language Arts/English Standard 6: Applying knowledge

Language Arts/English Standard 8: Developing research skills

Language Arts/English Standard 9: Multicultural understanding

Language Arts/English Standard 12: Applying language skills



STUDENT HANDOUT 1: Traditional Beliefs About Non-Human Beings

Ronald Brower, Sr., of Barrow, Alaska, said, “The spirit of the whale and the spirit of man are both intertwined in the traditional beliefs. It is expected that whales gave themselves to the whalers.”

Art, ceremony and the words of Elders refer to the spiritual bonds that link human beings with every aspect of the universe – animals, plants, sky and earth. In traditional belief, each of these is a spirit-being, aware of human thought and actions, giving of itself if treated with care and respect.

In Alaska Native oral traditions, animals and humans are very closely related, changing into one another and speaking the same languages. Animals of different species fluidly transform and merge their bodies, an important theme of Native artists.



STUDENT HANDOUT 2: A Bear Story

Originally told in Sugpiaq by Walter Meganack, Sr.
Translated into English by Derenty Tabios and James LaBelle
Reprinted with permission from *Alaska Native Writers, Orators and Storytellers: The Expanded Edition*; Alaska Quarterly Review, 1999.

A young man once was out hunting, it is said, going after bear. When he came upon a cave, he looked in. When he looked in, he saw a female bear, it was a woman, inside the cave. She invited him in and, it is said, he entered. The male bear was gone and was out hunting, the wife told him. These two bears were a married couple.

The man looked into the cave. The bear's wife was a woman. When he looked in, she let him in, it is known. When he went in, she fed him.

Before long, her husband returned. He reached the entrance. He entered the cave. Then his wife, it is known, hid the young man, this hunter-man, behind her.

Her husband exclaimed as he entered, "Ha! The smell of man!" smelling man.

Then his wife threw out his glove, the young man's glove. "You smell this," she said.

There they wintered. They prepared stored food, vegetation, and fish. When they prepared the food they had a fire, a small fire, in the center, in the center of the cave.

She would place her hands above the fire. Above the fire she would melt her body fat, when she was about to prepare food.

All winter the two of them stayed there, all three lived there, the male bear not knowing he was there behind his woman.

Then when spring came, when it was time for bears to go out, her husband went out, saying he would see how it is outside. When bears come out of their caves then, it





...is known that they circle them, like the sun circling.

He went circling . . . singing . . . and playing out there. The third time around he made a mistake, it is known. Ha! He made a mistake.

“I will not see you again,” he said to his wife, toward the cave. “Someone will capture me this summer or this fall.”

Then his wife did not come out. It was too cold for her. Two children they had, little bears in the cave. Also in the cave was the young man she had kept, the young hunter.

Then after a time, after a few days, following her husband’s parting, it was known, they came out, then the young man. When she was ready to go out, the woman bear put on her clothes, her skins. She then clothed her children with their skins when they were ready to leave.

Then when they all were ready to leave, she advised the young man, “These two children are yours. When you arrive home and you hear dogs bark, be sure to run to the sound. Dogs may tear my children up, at the edge of your village, when we come.” Now when the young man, the hunter, arrived home, he told them that he had lost track of where he’d been all winter. (He’d been at the bear’s cave.)

It was known he ran whenever dogs barked, seeing those little bears. But once, after a number of times with the dogs, when they began to bark when he was occupied, he did not go and check. When he was with her, and near her, with a woman he liked, because he liked what he was doing, he did not go and check.

After a while, it is known, then he went to check out of curiosity. Already, it is known, the dogs had torn the bear cubs to pieces.

Their mother then came out, it is known. Then from her face she removed her skin and exposed a human face. Speaking to the man, she said, “Remember, I advised you about the dogs, that each time they barked, you were to run to your children to check on them? You’ve made a foolish mistake with me.”

Then she put her skin back on and tore the young man completely to pieces.



Teacher Notes: Background on A Bear Story

Written by Richard Dauenhauer and Patricia Partnow

Reprinted with permission from *Alaska Native Writers, Orators and Storytellers: The Expanded Edition*; Alaska Quarterly Review, 1999.

This work dates from 1970 to 1971, and it is important both for its content and its place in the history of Alutiiq [Sugpiaq] scholarship. The transcription in Alutiiq was the first serious attempt since the Russian period to design a popular orthography for the language. Derenty Tabios, a native speaker of Alutiiq, and then a student at Alaska Methodist University, worked first with Richard Dauenhauer, then with linguists Irene Reed and Jeff Leer on the Alutiiq orthography.

The story is interesting for its style. The narrator frequently uses the morpheme – *ma* – always awkward in English translation, but something like “it is said,” or “it is known.” This is a common device in storytelling, where tradition bearers establish the reliability of their transmission. In the original as well as in English translation, the story is delicate at the end, where the hunter is too busy enjoying the pleasures of the flesh to fulfill his spiritual obligation to the Bears. – RD

Like other stories in this volume, this tale depicts an event that occurred in the very ancient times when humans and animals could enter the others’ worlds, indicated or symbolized in the stories by the donning or doffing of appropriate clothing. People have lost the abilities to enter animals’ worlds and understand their speech, but animals still have intuitive powers of knowing what humans are thinking and doing. In this story the bear woman melts her body fat in the winter, an apt metaphor to explain why bears are so skinny when they emerge from hibernation at the end of the winter.

At one point in the story, the bear husband makes a mistake which will result, he believes, in his being caught by the humans. The mistake is not specified, but it might be that he went around his cave the wrong way, or sang the wrong words to the song, or accidentally urinated where he shouldn’t have. The important point is that bears, like humans, have certain rituals which must be closely followed. This shows the analogy between humans and animals: both are subject to stringent rules of behavior. . . . – PP



STUDENT HANDOUT 3: Non-Human Beings in Indigenous Life

DIRECTIONS:

Find one object from the website (besides those you discussed together in class) that shows a physical and spiritual relationship between humans and non-human beings.

1. Name of the object in English and the indigenous language (if available):

2. Object number: _____

3. Culture that produced the object: _____

4. Describe the object as if you are talking to someone on the telephone and cannot show them a picture.

5. List the ways this object is involved physically with non-humans (e.g., plants and animals):

6. List the ways this object shows a spiritual relationship between its human owner or user and a non-human being:

7. What feelings about non-human beings do you think the owner of this object had when he or she used it?
