SOUTHEAST ALASKA
CLOSE TO NATURE'S HEART

Kluonie Frey, Katie Halvorson, Jasmine James,
Matt Smith, Devin Tatro, Shannon Velez, Ioana Ward

Peter Pappas
Editor

SOUTHEAST ALASKA: CLOSE TO NATURE'S HEART

This book is one title in a six-book series - a collaborative project of the UAS MAT 2016 -17 cohort.
School of Education, University of Alaska Southeast, Juneau Alaska. UASMAT.org

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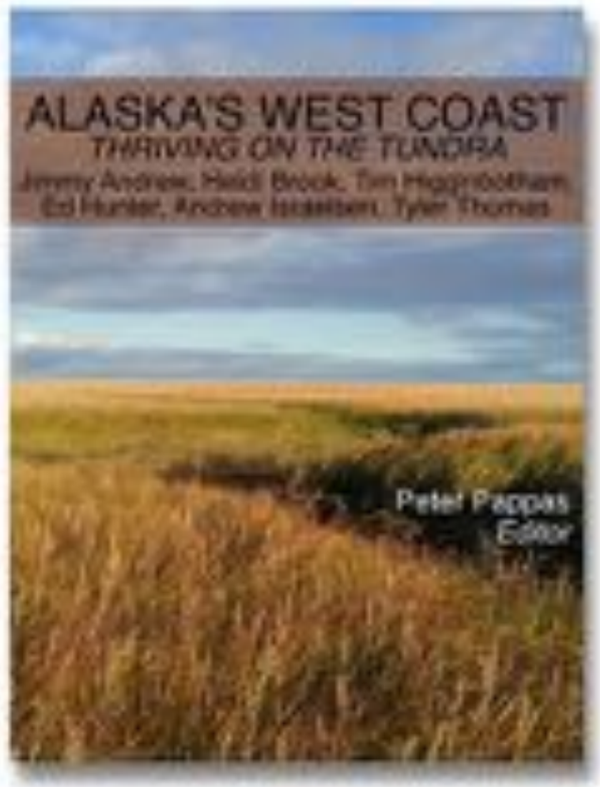
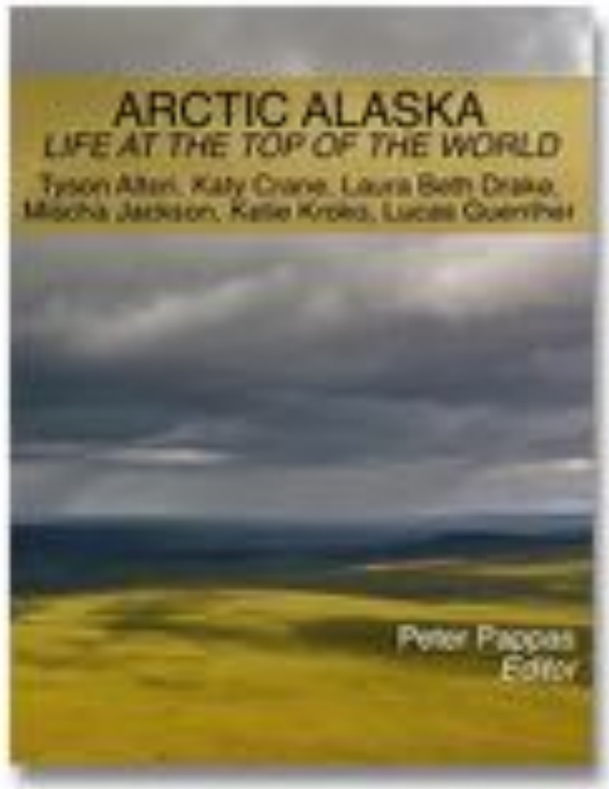
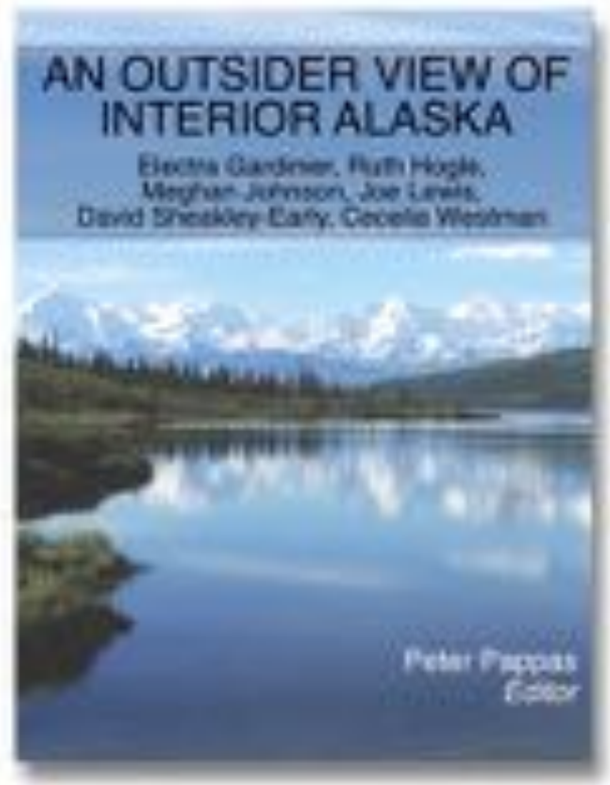
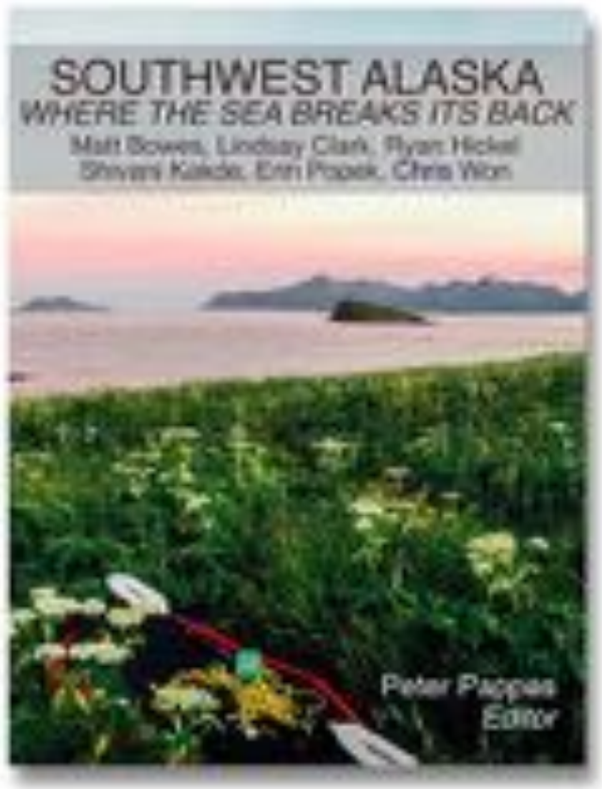
Cover image: Sunset on Wrangell Harbor, Alaska by J Brew Link

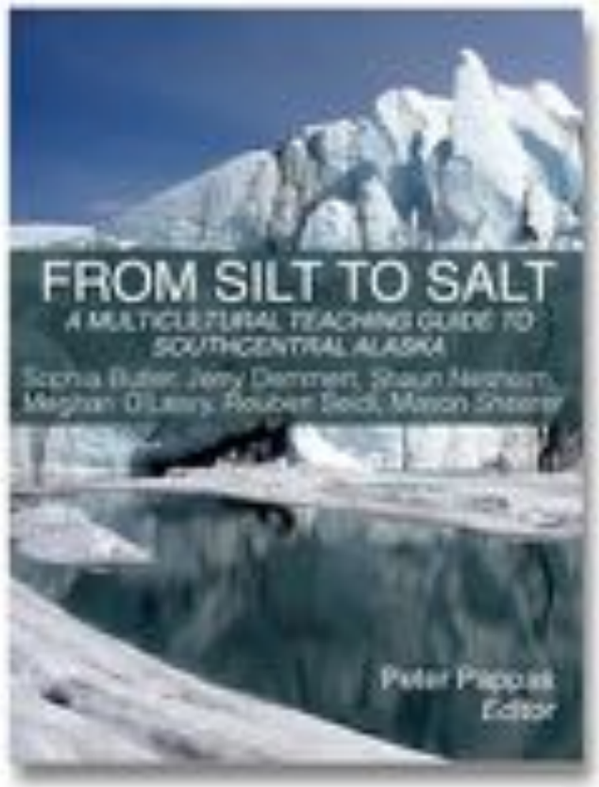
MULTICULTURAL ALASKA SERIES / UAS MAT 2016 COHORT

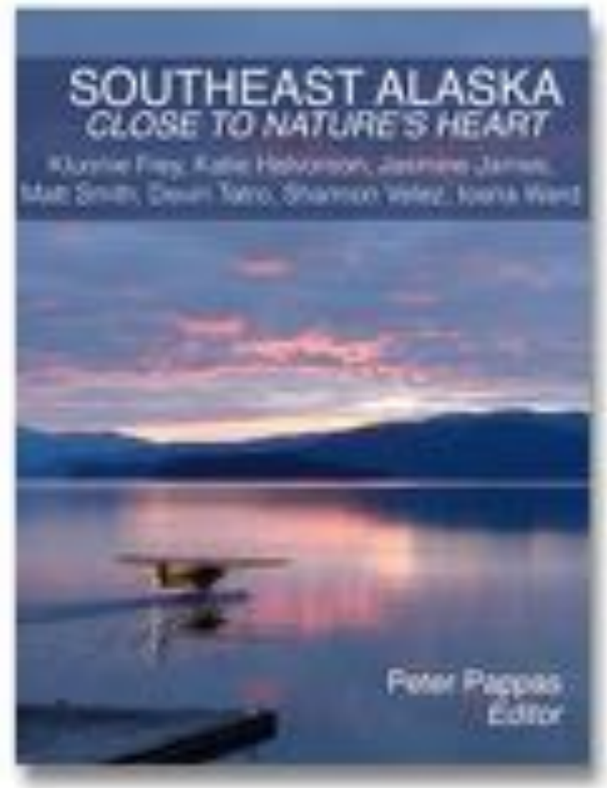












Thank you for your interest in multicultural education in Alaska! This book provides an overview of Southeast Alaska, and includes several diverse lesson plans pertaining to the region. Our content was developed through a project-based study of Multicultural Education and Alaska Studies through the UAS MAT secondary education program.

The title is an adaptation of “Keep close to Nature's heart... and break clear away, once in a while, and climb a mountain or spend a week in the woods. Wash your spirit clean.” - John Muir quoted by Samuel Hall Young in Alaska Days with John Muir (1915) chapter 7

~ Kluonie Frey, Katie Halvorson, Jasmine James, Matt Smith, Devin Tatro, Shannon Velez, Ioana Ward ~ 2016

UNIVERSITY OF ALASKA
SOUTHEAST

learn · engage · change

The University of Alaska Southeast (UAS) secondary Master of Arts in Teaching (MAT) program convened a new cohort of 37 students from many different corners of the world and from all walks of life in June 2016. The students share many characteristics, not the least of which, is the desire to be the best possible middle or high school teachers for Alaska's students. The first two courses in the UAS MAT program are Perspectives in Multicultural Education and Alaska Studies, both mandated by the state of Alaska for all teachers in the state. The decision was made to integrate these two courses in a project-based approach culminating in the publication of this book

Through a variety of activities students learned about different regions of Alaska and, in teams of six or seven, wrote an introduction to the region suitable for a new teacher to gain background knowledge about the tremendous diversity in the geography, history, cultures and languages across the state. Students learned about the characteristics of culturally responsive teaching (CRT) by closely examining the Alaska Standards for Culturally Responsive Schools and listening to master teachers share their best CRT lessons and strategies. Students were then asked to create a CRT lesson plan based in the Alaskan region they studied. The books are organized into six volumes for each of Alaskan six regions - one chapter devoted to regional history and one chapter featuring the six or seven CRT lesson plans related to that region.

~ Angie Lunda, Adjunct Instructor, Perspectives in Multicultural Education and Peter Pappas Adjunct Instructor, Alaska Studies
University of Alaska Southeast

Alaskans live in a land of extremes. A land mass of 586,412 square miles, makes Alaska equal in size to one-third of the rest of the United States. With only 731,449 people, we have one of the lowest population densities in the world. Exacerbating the issue; many communities are accessible only by air, water or technology, making technology a vital link to education in rural and remote communities.

For thousands of years, Alaska has been home to indigenous people of multiple unique cultures and languages. Native villages throughout the state depend on a subsistence economy based on traditional uses of the land and its resources for their livelihood. These traditional ways of living, passed down through the generations, define the culture and describe what it takes to live and thrive in what can be a harsh environment. Alaska Native people want to ensure that the education of their children continues to provide the learning they need to maintain their culture and language and to support healthy Native communities.

The University of Alaska Southeast takes our commitment to providing culturally relevant, place based education for Native as well rural and remote students in Alaska. Our MAT Secondary teacher candidates and their faculty have worked hard to share research from original sources documents and the wisdom of our Native Elders in a format easily accessible in all classrooms. We hope that you enjoy their work and are able to use it in your own classroom. Gunalchéesh for your time and commitment.

~ Deborah E. Lo, Ph.D.
Dean, School of Education and Graduate Studies
University of Alaska Southeast

AN INTRODUCTION TO SE ALASKA

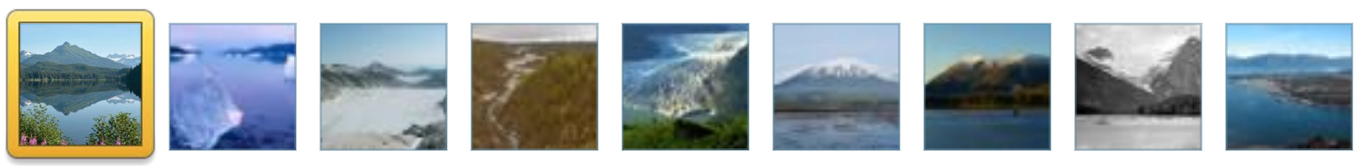
KLUONIE FREY, KATIE HALVORSON, JASMINE JAMES, MATT SMITH, DEVIN TATRO, SHANNON VELEZ, IOANA WARD

SOUTHEAST PLACES

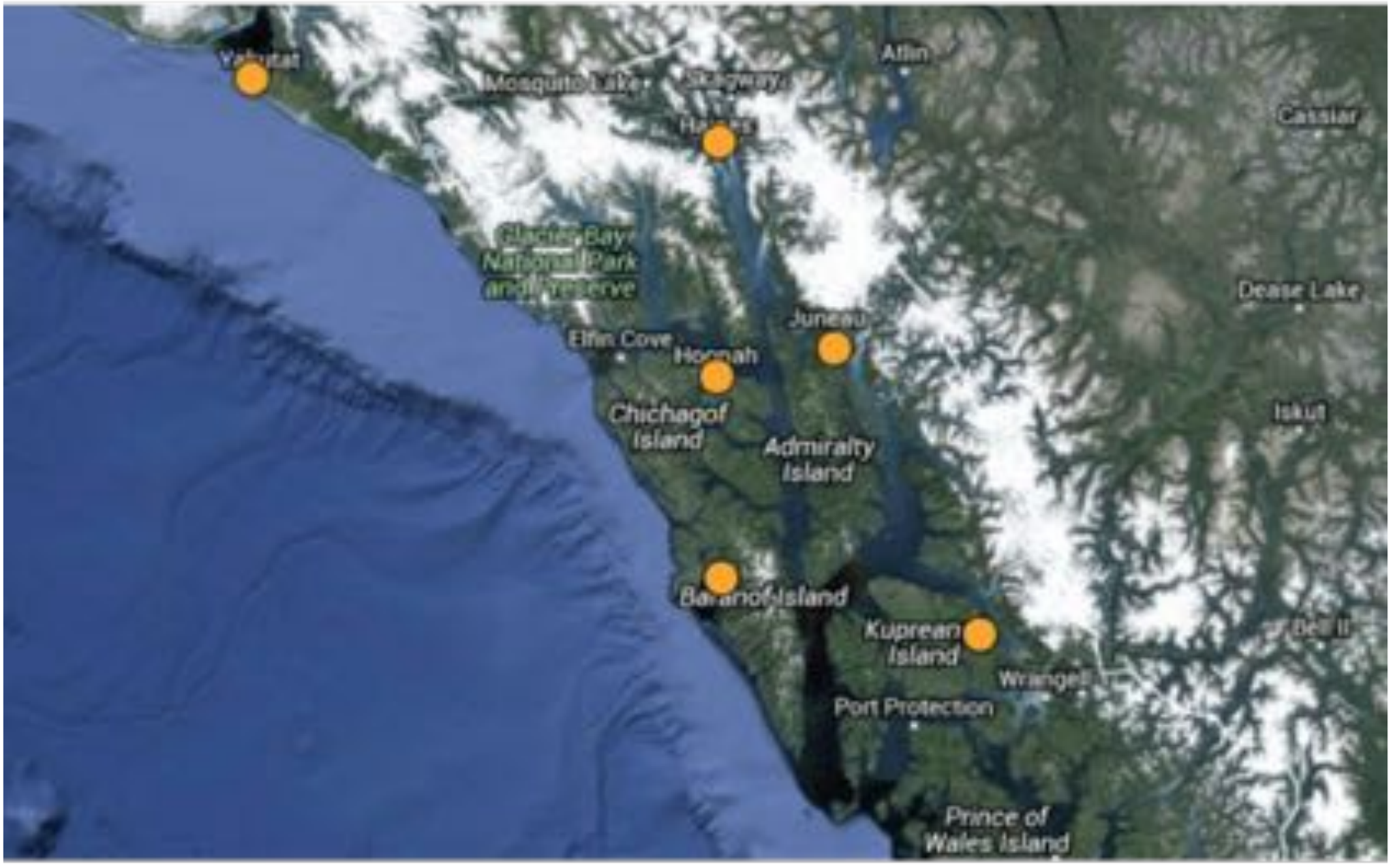
Landforms in Southeast Alaska

Southeast Alaska is located in the "panhandle" of Alaska, also known as the Inside Passage. Southeast Alaska fills an area of about 35,138 square miles with The Tongass National Forest covering about 17 million miles of that land. One of the main reasons for the Tongass National Forest is due to the mild and rainy climate found here in Alaska's Panhandle. The National Forest is the largest in the United States. Islands, sounds, straits, narrows, passages and canals, as well as mountainous topography, make up Southeast Alaska. Alaskans in the SE have 11.51 persons per square mile and according to 2010 censes data, 10.1% of the Alaskan population lives in the Southeast region.

Auke Lake in Juneau
http://jun-cdn.com/sites/default/files/imagecache/superphoto/12858588.jpg

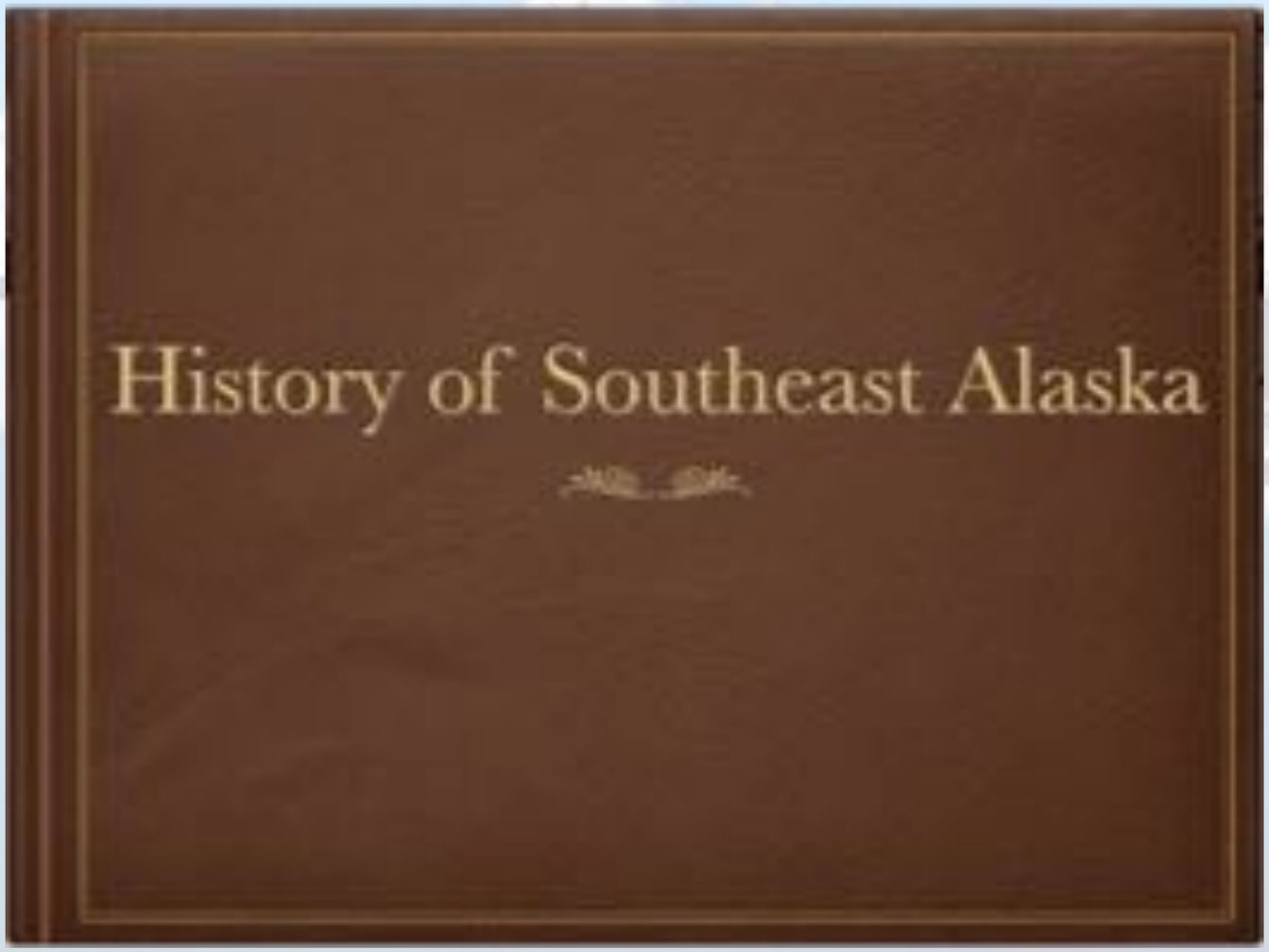


Southeast Alaska weather and population map



Juneau, Sitka and Ketchikan are the largest cities in SE Alaska. Click on map to get more information on seven different cities within Alaska's panhandle.

HISTORY OF SOUTHEAST ALASKA



This is a very abridged version of the History of Southeast Alaska. It is designed to be a jumping-off point for further research into these areas and not a perfectly accurate portrayal of events.

For more information on certain subjects, follow the links below:

Mining Canneries Alaska Native Culture

St. Paul residents gaze at their homes in 1942 as the US Delarof pulls away from the dock, taking them to internment camps in southeast AK
- National Archives

FISHERIES IN SOUTHEAST ALASKA

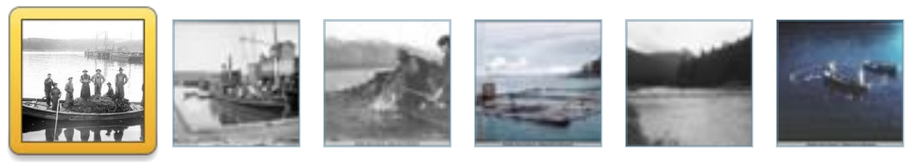
Subsistence harvest of Alaska's natural resources is basis of Alaska Native culture and continues to be a way of life. Alaska Natives maintained sustainable fish harvests for thousands of years in Alaskan waters through various means to harvest the seasonal salmon runs. Traditionally fish weirs (fences) and traps were placed in streams. Holding ponds were built in the inter-tidal region. Dip nets, hooks, harpoons and spears were also used to harvest salmon during the season. A specialized hook, shaped in a 'V' or 'U' form allowed the people to catch specific sized halibut.

The salmon returning to Alaskan streams and to reproduce are the basis for one of Alaska's most important industries and underpin a traditional subsistence lifestyle in rural portions of the State.

The first foot holds of Alaskan commercial fisheries industry was a salmon saltery in the Native village of Klawock on Prince of Wales Island in southeast Alaska in 1868. Ten years later the first canneries were built in Klawock and Sitka in 1878. As the industry grew, canned salmon provided jobs and the territory with over 80% of its tax revenues.

Several types of salmon commercial fishing are done: Set gilllnet, drift gillnet, trolling, purse seining. Salmon dominated Alaska's early seafood production, but catches of other species such as cod, halibut, herring, and more contribute to Southeast Alaska Fisheries.

GALLERY 1.1 Salmon fishing methods in Southeast Alaska



Cannery at Klawock Identifier ASI-P01-2891

Clearcut section of the Tongass National Forest
https://www.flickr.com/photos/arabani/5539677196

LOGGING IN SOUTHEAST ALASKA

From the 1867 purchase of Alaska until the 1907 establishing the Tongass National Forest, only small amounts of the timber resources in Southeast Alaska were harvested for local use. Historically, most lumber harvesting in the Tongass National Forest was carried out by hand-loggers. Trees growing close to the shoreline were cut and skidded into the water. There the trees were fastened into rafts, towed to mills and sold.

After the establishment of the Tongass, the Forest Service offered logging contracts and assurances that included a requirement to construct a pulp mill. Two pulp mills were constructed in southeast Alaska, operating from the mid-1950s until the mid-1990s.

Over the past 25 years, the industry has been in decline. Political and economic pressures, increased federal land withdrawals, a more stringent regulatory climate and environmental lawsuits forced the closure of Southeast Alaska's two pulp mills.

The timber industry was once a major pillar of Alaska's economy, especially in rural communities, accounting for 4,000 jobs. Most of these jobs are now gone. And approximately 94% of the Tongass remains closed to timber harvesting. Current industry employment is about 15% of what it was when the pulp mills were operating.

http://www.fs.usda.gov/main/tonga≈ss/about-forest

TONGASS NATIONAL FOREST

The Tongass National Forest was designated as a National forest in 1907, and combined with the 1902 Alexander Archipelago forest in 1908. The Tongass encompasses 500 miles of Southeast Alaska comprising the largest temperate rainforest in the world.

The Tongass National Forest is the largest national forest in the U.S. and home to approximately 70,000 people living in 32 communities, including the state capital, Juneau.

Alaska Natives have lived within the Tongass for more than 10,000 years. Living off the land is still a way of life here, a cultural tradition as well as a necessity, supported by the abundance of fish and wildlife in the region.

Due to the strong relationship of Tongass communities to the land and the long history of **subsistence**—*the harvest and use of natural resources for food, shelter, clothing, transportation, handicrafts, and trade*—the Alaska National Interest Lands Conservation Act (ANILCA) allows for some continuing uses in Wilderness Areas. lane, public use cabins, subsistence activities, and temporary facilities for hunting and fishing.

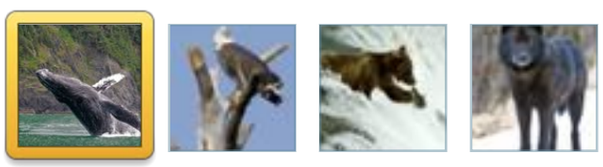
Black Bear Source

WILDLIFE IN SOUTHEAST ALASKA

Southeast Alaska is home to a diverse population of wildlife. The wildlife in Southeast Alaska ranges from a variety of sizes and species, and is home to the largest omnivorous land mammals with the brown bear, as well as many herbivores such as the sitka black tailed deer. Southeast Alaska has mammals as large as the humpback whale weighing 33 tons, and animals as small as pygmy shrews, which weigh less than a penny.

**Preview some animals by looking through the gallery on the right*

Humpback Whale Breaching Source



Wildlife in Southeast Alaska

To learn more about the animals on this page, be sure to scroll down on the writing beside them. Curious about an animal that is not on the page? Be sure to click on the “Explore Now!” link below to research more animals. You can find the Tlingit translation of the animal by tapping on dictionary link below.

Explore Now!

Tlingit Dictionary

The **Black Bear** (s'eek) is the most common and widely distributed of the three species of North American bears. It has been estimated that over 100,000 black bears inhabit Alaska.

Black bear males are typically larger than females, and weigh between 180-200 pounds. Black bears spend

The **Beaver** (s'igeidía) is designed to swim and work under water. When submerged in the water, nictitating membranes protect its eyes, nose, and ear valves from water. The beaver is also able to cut, carry, and submerge wood without getting water in its mouth by drawing its lips tightly behind its protruding teeth.

Explore Now!

Tlingit Language

Killer Whale
(kéet) males, will grow to approximately 27 feet long and will weigh around 13,300 pounds, while females, will grow to approximately 23 feet long. The height of the

The **Wolf** (ɢooch) in Southeast Alaska tends to be darker and smaller than those found in more norther parts of Alaska. Grey or black wolves are common in Southeast Alaska, with white and tan

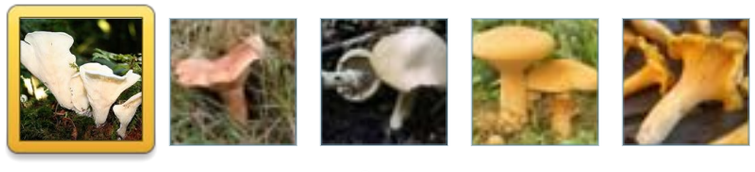
FLORA IN SOUTHEAST ALASKA

The temperate rain forests of Southeast Alaska consist mainly of western hemlock, and Sitka spruce. Where soils are poorly drained we can find mountain hemlock, Alaska yellow-cedar, western red cedar, and shore pine. This climate is home to lots of species of berries, mushrooms, wild flowers. Muskegs are wet, peaty areas that cover more than 10 percent of Southeast Alaska. The temperate rain forests of Southeast Alaska consist mainly of western hemlock, and Sitka Spruce. Where soils are poorly drained we can find mountain hemlock, Alaska yellow-cedar, western red cedar, and shore pine. This climate is home to lots of species of berries, mushrooms, wild flowers.

Wild plants available to the Tlingit are rich in vitamins and minerals.
Berries, mushrooms, and seaweed are very important in their diet.

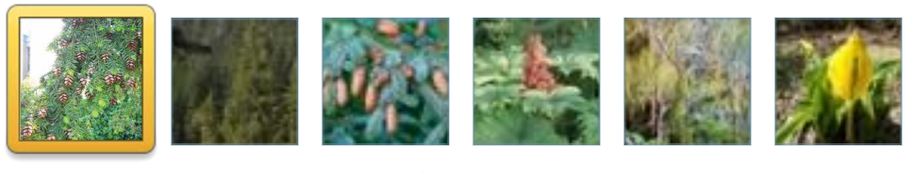
GALLERY 1.2 Fungi in Southeast Alaska

Angel wings, Scientific name:Pleurocybella porrigens. Typically found on hemlock logs.
The Tlingit name for mushrooms is Ná aan ká eixh át "that which grows on dead organic resources".
https://en.wikipedia.org/wiki/List_of_edible_plants_and_mushrooms_of_southeast_Alaska#/media/File:Pleurocybella_050919low.jpg

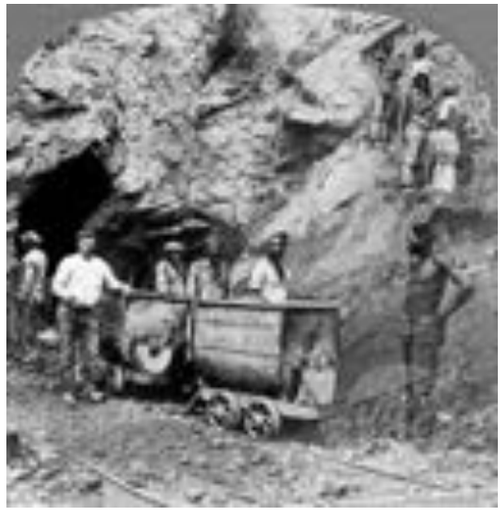


GALLERY 1.3 Trees and plants of Southeast Alaska

Western hemlock, Scientific name: Tsuga heterophylla
https://en.wikipedia.org/wiki/Tsuga_heterophylla#/media/File:Western_hemlock_branch.jpg



Mining in Southeast Alaska



The discovery of gold brought thousands of people to Alaska. It began in 1848 with a Russian geologist named Petr Doroshin who explored Kenai Peninsula for minerals. That was followed in 1861 when gold was found at Telegraph Creek in Southeast Alaska. The first mining district was established at Sitka on May 10, 1879. The following year, Chief Kowee, revealed to prospectors Joe Juneau and Richard Harris the presence of gold at Silver Bow Basin, on the mainland east of Sitka and north of Fort Wrangell. The town of Juneau was founded there. Miner John Treadwell found gold on Douglas Island across the channel from Juneau. He founded Alaska

Click on photo

Treadwell gold mine, southeast of Juneau in 1890s.
https://en.wikipedia.org/wiki/

Early placer miners mined directly trough streams destroying the wildlife that the Native people depended on.

The industrial mining that followed sent silt down streams and into rivers. Even after operations have ceased mining can release toxic chemicals into the environment.

Click on photo

https://en.wikipedia.org/wiki/Alaska_Native_art

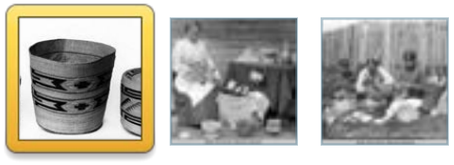
Traditionally the indigenous people of Southeast Alaska used wood for houses, totem poles, daily utensils, transportation, and clothing. To cut the wood people used chipped rocks, beaver teeth, bones, and shells. During salmon season, they would use fish fences, traps, dip nets, hooks, harpoons, and spears.

For halibut they would use a “V” or “U” type of hook.

Basket weaving Southeast Alaska

Tlingit baskets

http://vilda.alaska.edu/cdm/singleitem/collection/cdmg2/id/4211/rec/14



HOME / COMMUNITY

GALLERY 1.4 Examples of Traditional Native Southeast Alaska Homes

Tlingit men and boys wearing regalia – including crest hats, a neck ring (middle row, center), a battle helmet (middle row, right) and a mask (top row, middle) – inside the Whale House. Klukwan, 1895.
Courtesy of the Alaska State Library, Winter and Pond Collection, P87-0010.

The temperate rainforest of the Pacific Northwest has provided indigenous peoples with an abundance of resources for thousands of years. With ingenuity, knowledge and skill passed down from one generation to the next, the Tlingit, Haida, Tsimshian and Eyak people that call the Southeast coast of Alaska home, found ways not just to survive but thrive in their environment.

Alaska Native (mostly Tlingit) students of the Sitka Training School (Presbyterian boarding school). Photograph by William E. Merrill, ca. early 1900s. (Photograph courtesy of Sitka National Historical Park, SITK3752). http://

For more information on the impact of boarding school on indigenous people tap **here**

EVERYDAY THINGS

It is impossible to speak of every day things, such as houses, clothes and canoes without mentioning the artistry involved, not only in the construction, but also in the decoration. The images that are carved, woven and painted into and onto these everyday objects reflect a deep reverence and connection that the people of the Pacific Northwest have to the environment, especially the animals. Everything has a spirit. Everything is connected.

INTERACTIVE 1.1 Artistry of Chilkat Weaving Video

Clothes were made from cedar bark, pounded until pliable. The bark could be woven into skirts, aprons or hats. Animal skins were also used, along with mountain goat wool. The Nass River Tsimshians are credited for developing one of the most intricate weaving techniques in the world -

Tlingit women pose in ceremonial dress, Alaska, ca. 1910-1923. Photo courtesy of University of Washington Libraries. http://digitalcollections.lib.washington.edu/cdm/singleitem/collection/loc/id/1695

INTERACTIVE 1.2 Northwest Coast Canoe Project Video

Northwest Coastal Natives used beautifully crafted canoes to navigate the waters for hunting and trade.

Sheet'ka Kwaan Dancers perform in Downtown Juneau at '16 Celebration [photo credit: Lakrisha Brady]

IN BRIEF: TRADITIONAL CIVICS & CULTURE

The Eyak, Tlingit, Haida and Tsimshian Native People traditionally represent the Southeast Region, sharing a "common and similar Northwest Coast Culture, [more: here]" Village structure is similar: exogamous matrilineal clan systems, meaning lineage is passed down generationally through mothers. Eyak, Tlingit, Haida and Tsimshian organized their societies through social systems consisting of moieties, phratries and clans.

Thanks to the persistence of Native communities, Southeast Native Culture continues to thrive. An example is Celebration, a biennial gathering.

INTERACTIVE 1.3 Sheet'ka Kwaan Dancers

Sheet'ka Kwaan Dancers [Sitka] perform in the Opening Parade through Downtown Juneau at the 2016 Celebration [View: here]

Social Structure & Clan Systems

Southeast cultural groups differed is their systems of clans. The Tlingit clan divided people into groups called moieties: either Raven (sometimes called Crow), or Eagle (sometimes called Wolf). Each moiety contained many clans.

Tlingit & Haida clans intersect.The Haida have two moieties, Eagle and Raven. Haida Eagle clans would fall under Tlingit Raven clans. Examples: Tlingit Raven/Frog; Haida Eagle/Frog.

The Tsimshian had phratries (four groups instead of two groups): Killerwhale, Wolf, Raven and Eagle. The Tsimshian Killerwhale and Wolf are one side and their opposite side are the Eagle and Raven [adapted: here].

Traditional Values

There are four core values shared by Tlingit, Haida and Tsimshian: haa aani, or "our land;" haa latseen, or "our strength;" haa shagoon, or "our past, present and future generations;" and wooch yax, or "balance," sometimes also taken to mean "respect [more here]." See this section's Lesson Plan for further exploration of Southeast Native values.]

Language: Revival and Resilience

These groups of Southeast people differed in important ways. Language is first. The systems of language differed among each group, and the condition of each varies today. The Tlingit language is undergoing extensive revitalization through state and non-profit funded programs. Xaat Kíl Haida is an isolate language; it's three dialects: are spoken by about 20 native speakers today[2]. About 50 of the 1,300 Tsimshian people living in Alaska still speak Sm'algyax, or Coast Tsimshian [more: here].

Ceremonial Culture

The Potlatch

Southeast people are known for commonly practicing the "potlatch" ceremony, resembling a community feast. These ceremonies could last for days, involved feasting, singing and dancing and might celebrate a wedding, the naming of a child, paying off a debt or completing a new house. Potlatches were also held for funerals and memorials to honor the dead.

GALLERY 1.5 Southeast Cultural Revival

Southeast People are very active in restoration, preservation and practice of traditional culture. [view: here]

> "*Guests witnessed and validated the events and were paid with gifts during the ceremony. In potlatches, there would be a feast, however, a feast does not constitute a potlatch* [more: here]."

Traditional Dance

Dances were, and still are a part of the "inheritance of families, houses or clans, communities or as part of the legacy of a region." more: here]

Dancers wear Regalia, including Chilkat robes were made of mountain goat wool and cedar wraps. [See Clothing section]

Watch video: Sheet'ka Kwaan Dancers

Symbols & Stories

Totem Poles are also prominent in Southeast Alaska storytelling as the totem pole utilizes both the different animals of the region, as well as characters in the story. Whole stories an be told in each totem pole. [more: here]

Like many indigenous groups in Southeast Alaska, the Tlingit tribe utilizes animals in the legends and folklore to help tell a story. Many Tlingit legends are similar in nature to those of Haida and Tsimshian tribes. One example of an animal commonly found in these legends is the character of Raven. Raven is typically seen as a culture hero in Tlingit Legends, such as the one who gave the world light. He is a character who can transform and shape the world around him, however, in many folklore, Raven also is known as a trickster who often gets into trouble. [See video]

SOURCES

Mining in Southeast Alaska

https://en.wikipedia.org/wiki/Treadwell_gold_mine

https://en.wikipedia.org/wiki/Gold_mining_in_Alaska

http://www.akhistorycourse.org

Flora in Southeast Alaska

http://www.alaska.org/expert-advice/animals

https://en.wikipedia.org/wiki/
List_of_edible_plants_and_mushrooms_of_southeast_Alaska

2 LESSONS

GLACIERS

Lesson designed by Katie Halvorson

Essential question: What impact do you think your community would have on climate change?

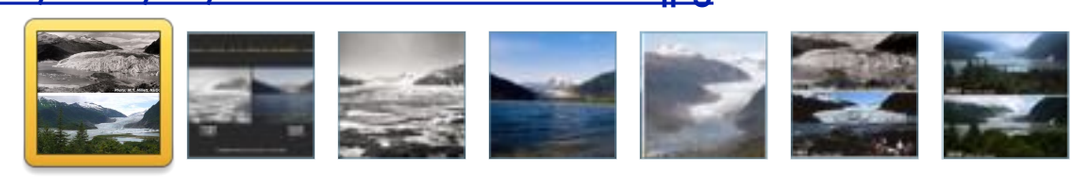
PLACE BASED LESSON ON GLACIERS:

Learning Goals and Outcomes:
The students will have a better understanding on how glaciers move and how they have shaped the land in Alaska. They should be able to examine the impact glaciers and climate change have had on Alaskan people and the world.

Description of Context
This lesson is ideal for 8th grade science when they are learning about landforms and earth processes. The lesson should fill up one-two class periods.
Day 1: The students will start with a SPARK activity (about 5minutes) to help the teacher gauge what background knowledge the students have and help the students become aware of what they already know about glaciers. A SPARK will be on the board when the students come into class. The prompt will be *what words do you think of when you hear the word glacier*? The class will share their words with the class on the board. The teacher will guide the class with questions asking if anyone has been to a glacier and what kind of material/ landforms did they observe there. Based on that information, the

GALLERY 2.1 Mendenhall Glacier in Juneau

http://wp.patheos.com.s3.amazonaws.com/blogs/awitchsashram/files/2014/07/mendenhall-then-and-now.jpg



MOVIE 2.1 Mendenhall Glacier time lapse from 2007-2014

https://www.youtube.com/watch?v=9dHIqs2Yqak

Click for worksheet and full lesson plan

You Will Need

- Two 8-oz. (237 mL) bottles of white glue
- Borax (a powdered soap found in the grocery store)
- Large mixing bowl
- Plastic cup (8-oz. [237 mL] size works well)
- Spoon
- Cookie sheet or plastic tray
- Measuring cup
- Blue food coloring
- Water
- Paper towel
- Zipper-lock bag (to keep it when you're done)

Preparation Time

About 5 minutes

Activity Time

20-30 minutes, depending on how long you play

Location

Kitchen table or a flat surface that is easy to clean up

Directions to make "glacier ice":

You'll make two separate batches of goo—one will be white and the other blue.

1. Start with the glue. Empty one 8-oz. (240 mL) bottle of white glue into a mixing bowl. Fill the empty bottle half-full with warm water and shake. Pour the glue-water mixture into the mixing bowl and use the spoon to mix.
2. Mix the Borax. Measure ½ cup (120 mL) of warm water into the plastic cup and add a heaping

Tlingit Raven Headdress
- By Karen Bien

COMPARING RAVEN MYTHS ACROSS SOUTHEAST ALASKA

by Kluonie Frey

How are cultural values reflected in stories?

Unfortunately literature is often taught without context, regardless of where it comes from. Teachers tend to assume students understand the complexities of Elizabeth Bennet's behavior toward Mr. Darcy, or how nobility was structured in the Italian houses like Montague and Capulet. Deciphering cultural values using context clues within the text is a crucial skill for students to learn, and utilizing the rich heritage of Alaska Native mythology is a great way to integrate culturally responsive learning in a classroom.

In this lesson, students will build skills in interpreting literature and will come away with a better appreciation for Alaska Native mythology, especially as an oral tradition.

Step 1: Show your class the video on this page. Stress to your students that though this is a myth, the golden spruce was very real, and they should treat these stories with respect.

STEP 1: Golden Spruce Haida Myth

Start your class with this video. This story is told by a group of Alaskan Native students as a school project.

photo by Kluonie Frey,
taken at UAS Campus

Step 2: Class Partners Up

Partner 1 takes one minute to tell a story they heard as a child that might relay a value. Partner 2 only listens. Then switch.

Call on a handful of students to relay their partner's story and convey the value(s) they think it might convey.

Ex: "Bobby's parents told him to eat his vegetables or his teeth would fall out. I think his parents valued healthy eating and good oral hygiene."

Step 3: Group Work

Divide the classroom into four groups. Each group will receive either a Haida, Tlingit, Eyak, or Tsimshian myth about Raven stealing the sun (see next page for texts)--they should not be told they have variations of the same myth.

In their groups they'll read the story aloud and talk about what might be important details, and what might be cultural values.

They will then create a short (2-3 minute) play where students who are not acting are taking turns being narrator. They can use items already located in the classroom as props. Any students who are not acting can be narrators.

Teacher should circulate and encourage students to keep as many details as possible.

TLINGIT

Raven Steals the Sun

Tlingit Myths and Texts
collected by John R Swanton

HAIDA

Raven and Moon Woman

Myths and Legends of British North America
collected by Katharine Berry Judson

There was no light in this world, but it was told [to Raven] that far up the Nass River was a large house in which some one kept light just for himself. Raven thought over all kinds of plans for getting this light into the world and finally he hit on a good one.

The rich man living there had a daughter, and he thought, "I will make myself very small and drop into the water in the form of a small piece of dirt." The girl swallowed this dirt and became pregnant.

...[When the baby was born] its eyes were very bright and moved around rapidly. Round bundles of varying shapes and sizes hung about on the walls of the house. When the child became a little larger it crawled around back of the people weeping continually, and as it cried it pointed to the bundles. This lasted many days.

Then its grandfather said, "Give my grandchild what he is crying for. Give him that one hanging on the end. That is the bag of stars." So the child played with this, rolling it about on the floor back of the people, until suddenly he let it go up through the smoke hole. It went straight up into the sky and the stars scattered out of it, arranging themselves as you now see them.

RAVEN became the son of Moon Woman. He cried a great deal. When he cried, he said, "Boo-hoo, moon!"

Then his mother said, "He talks about a thing beyond his reach which the supernatural beings own."

So Raven began to cry again, "Boo-hoo, moon!"

Then, when Moon Woman's mind was tired out with his noise, she stopped up all the holes in the house. She stopped up the smoke hole, and all the small holes as well.

Then she untied the strings of the box. Although they were very strong, she untied them. She did this because the moon was inside the box. Then she took the moon out and let Raven play with it. She did not give it to him; she only let him play with it to quiet him.

After his mother had gone out, Raven took up the moon in his beak. He turned himself into a raven and flew about the house with it. He made himself small. Just before his mother returned, he made himself a child again. Then he again played with the moon. Then Raven again began crying loudly, when his mother returned.

He cried, "Boo-hoo, boo-hoo, smoke hole!" So he cried, "Boo-hoo, boo-hoo, smoke hole!" He cried this way for a

EYAK

Raven Steals the Sun

The Eyak Indians of the Copper River Delta, Alaska
collected by Birket-Smith & de Laguna

In early days, everything was dark: there were no stars, no moon, and no sun. Raven saw that a rich family had the sun, moon, and stars hanging in a box from the ceiling.

A girl and a man went after water. Raven made himself into a feather, and dropped into the water. The girl drank the water, and Raven turned into a baby inside her. The child was born a short time after, and no one knew how it happened. The child kept looking at the box. (He was able to fly five or six days after birth). He kept crying for the box, and at last, his grandfather gave it to him. Then he flew with them, the sun, moon, and stars, through the smoke-hole.

People were fishing in a dark place, getting lots of fish. Raven had come to them before and had wanted fish, but could not see. He stopped at the fishing place and opened the box. Sun, moon, and stars flew into the sky. Then people could not sleep; it was light all the time. Then Raven turned into a man with leaves for clothes, but he still had the raven's beak.

Then he went to the first house. The people all went to sleep, but they had left a watchman on duty. He saw a faint light appearing in the east, but he didn't know what it was. It

TSIMSHIAN

Raven and Moon Woman

Tales of the North American Indian
collected by Stith Thompson

The whole world was still covered with darkness. When the sky was clear, the people would have a little light from the stars; and when clouds were in the sky, it was very dark all over the land. The people were distressed by this. Then Giant thought that it would be hard for him to obtain his food if it were always dark. He remembered that there was light in heaven, whence he had come. Then he made up his mind to bring down the light to our world.

On the following day Giant put on his raven skin, which his father the chief had given to him, and flew upward. Finally he found the hole in the sky, and he flew through it. Giant reached the inside of the sky. He took off the raven skin and put it down near the hole of the sky. He went on, and came to a spring near the house of the chief of heaven. There he sat down and waited.

Then the chief's daughter came out, carrying a small bucket in which she was about to fetch water. She went down to the big spring in front of her father's house. When Giant saw her coming along, he transformed himself into the leaf of a cedar and floated on the water. The chief's daughter dipped it up in her bucket and drank it. Then she returned to her father's house and entered.

After a short time she was with child, and not long after she gave birth to a boy. Then the chief and the chieftainess were

Step 4: Class Discussion

As soon as the first performance starts, students will realize they were working with variations of the same myth--and because they've studied the text enough to create a play, they'll pick up on the differences right away, and begin to formulate ideas as to why these details might have been different/if they represent a value.

The teacher can then present the classroom with a table such as this:

	Tlingit	Haida	Eyak	Tismshian
Who had the sun?				
What did Raven turn into?				
What did Raven steal?				
[more parallels as students supply them]				

Other questions to pose:

Why might there be so many differences in a story that is essentially the same?
Could what Raven transformed into have some significant cultural meaning?
What can we surmise were some of the cultural values represented in these stories?
Do we know what time and place we're in without being told the context of the myths?
How can we apply the techniques we learned to more widely taught texts?

Step 5: Assessment and Conclusion

To finish students should write 100-200 words describing a small object of personal cultural importance they might turn into in order to be swallowed in the context of this myth.

Goals of the Lesson

Students should:
- respect that Alaska Native oral history and culture is very much alive today
- understand the cultural values presented in the texts and draw parallels to their own personal values
- begin to build critical thinking skills and a foundation of understanding cultural context in literature

Teachers should:
- stress the cultural and historical importance of the mythology being shared
- ensure students are respectful in their creativity
- recognize the students in the classroom who have more direct knowledge of the mythology being taught and encourage them to share their experiences

A copy of this lesson plan as a PDF can be found below:
Raven Myth Lesson Plan

Sources:

Birket-Smith, Kaj, and Frederica De Laguna. The Eyak Indians of the Copper River Delta, Alaska. København: Levin & Munksgaard, E. Munksgaard, 1938. Print.

Judson, Katharine Berry. Myths and Legends of British North America. Chicago: A.C. McClurg, 1917. Print.

Swanton, John R. Tlingit Myths and Texts. Washington: n.p., 1909. Print.

Thompson, Stith. Tales of the North American Indian. Harvard. 1929. Print

IMPACT OF MINING ON THE ENVIRONMENT

Lesson designed by Ioana Ward

As part of our lesson, we discuss the impact of obtaining natural resources and their effects on the environment. Students learn about the extraction processes and how the minerals are used in our daily life.

This lesson focuses on pros / cons of mining on environment and the role of minerals in our society.

Photo: https://commons.wikimedia.org/wiki/File:%22Mine_railroad_at_Dolomi,_Alaska.%22_-_NARA_-_297776.jpg

Essential question: 

Can we mine while not destroying the Earth?

Purpose/Objectives/Outcomes:

Students recognize that there are always environmental and human impacts caused by the resource extraction process.

This lesson asks students to focus on what minerals we can find in Southeast Alaska.

We are going to speak briefly about when was gold first found in Southeast Alaska.

By learning about the extraction process, students will be encouraged to think about the individuals behind the production process and the environmental and human impacts associated with producing their belongings.

This lesson addresses the following content standards:
Standard A 1. Science and Inquiry of Process- students develop an understanding of the processes of science used to investigate problems, design and conduct repeatable scientific investigations, and defend scientific arguments;
Standard D 2. concepts of Earth Science- students develop an understanding of the origins, ongoing

Curriculum Standards addressed:
Standard C: views all community members as potential teachers and all events in the community as potential learning opportunities
makes appropriate use of modern tools and technology to help document and transmit traditional cultural knowledge
Standard D:draws parallels between knowledge derived from oral tradition and that derived from books
Standard E:prepares students to “think globally, act locally.”

Students will participate in a Kahoot! pre-assessment.
To view and play the pre-assessment Click here:

Photo: http://www.learnersonline.com/wp-content/uploads/2013/01/raise_hand.jpg

Engagement
Students will participate in a Kahoot! Pre-assessment, match names of minerals with photos, do a lab activity simulating mining, listen to a story about the resources of the Tongass, hear a presentation by a U.S. Forest Service employee and a USGS employee, and hold a mock debate on the pros/cons of mining.

Renewable resources can be totally replenished in the course of time. Oxygen, fresh water, solar energy, timber, and biomass are all renewable resources.
Gasoline, coal, natural gas, diesel, plastics and other things that come from fossil fuels are not renewable.
Photo:https://en.wikipedia.org/wiki/Renewable_energy#/media/File:Alternative_Energies.jpg

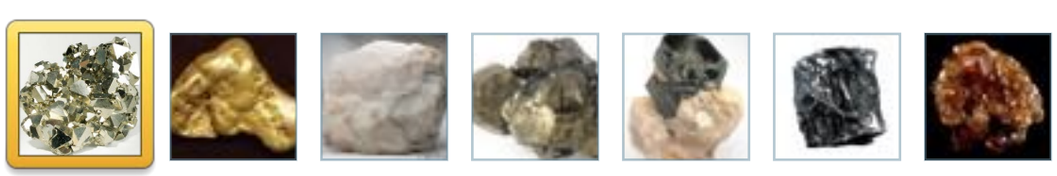
When was gold first found in SE Alaska ?

Prospectors found gold on Telegraph Creek in Southeast Alaska in 1861. The first Alaska mining district had the headquarters at Sitka in 1879. The following year, Chief Kowee revealed to prospectors Joe Juneau and Richard Harris the presence of gold in Silver Bow Basin.The strike sparked the Juneau gold rush which resulted in the development of many placer and lode mines including the largest gold mines in the world, the Treadwell complex of lode mines on Douglas Island. Before the mines flooded in 1917, the company extracted $67 million worth of gold.
Photo:https://commons.wikimedia.org/wiki/File:Miners_During_the_Gold_Rush_in_Alaska_ca_1900.gif

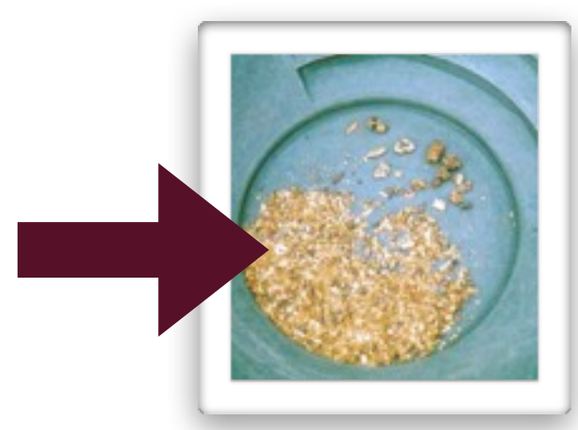
GALLERY 2.2 Minerals from Southeast Alaska

Pyrite

Photo: https://commons.wikimedia.org/wiki/File:Pyrite-278315.jpg



INTERACTIVE 2.1 Video of Abandoned Gold Mine Railroad-Juneau, Alaska, 2011



Mining for Blueberries

(lab activity simulating mining)
For this activity students will work in groups of 3.

Mining Challenge

Question: Can you successfully mine for blueberries while not destroying the earth?

Research: Can you mine for minerals without destroying the earth?

Hypothesis: What are some techniques you are planning to use?

Materials Needed: blueberry muffin, paper towel, toothpick, knife, other mining materials?

Experiment: You will be given a muffin. The muffin represents a land area and the blueberries are valuable deposits. Your goal is to remove as many mineral deposits (blueberries) with the least amount of damage to the land.
Inspect the land area for surface deposits and make predictions about underground deposits

- Record findings and predictions.
- Record the number of mineral deposits successfully removed.
- As a group, compare and average your data.

Photo:http://procyon4x.blogspot.com/2005/02/blueberry-muffins.html

Record Data:

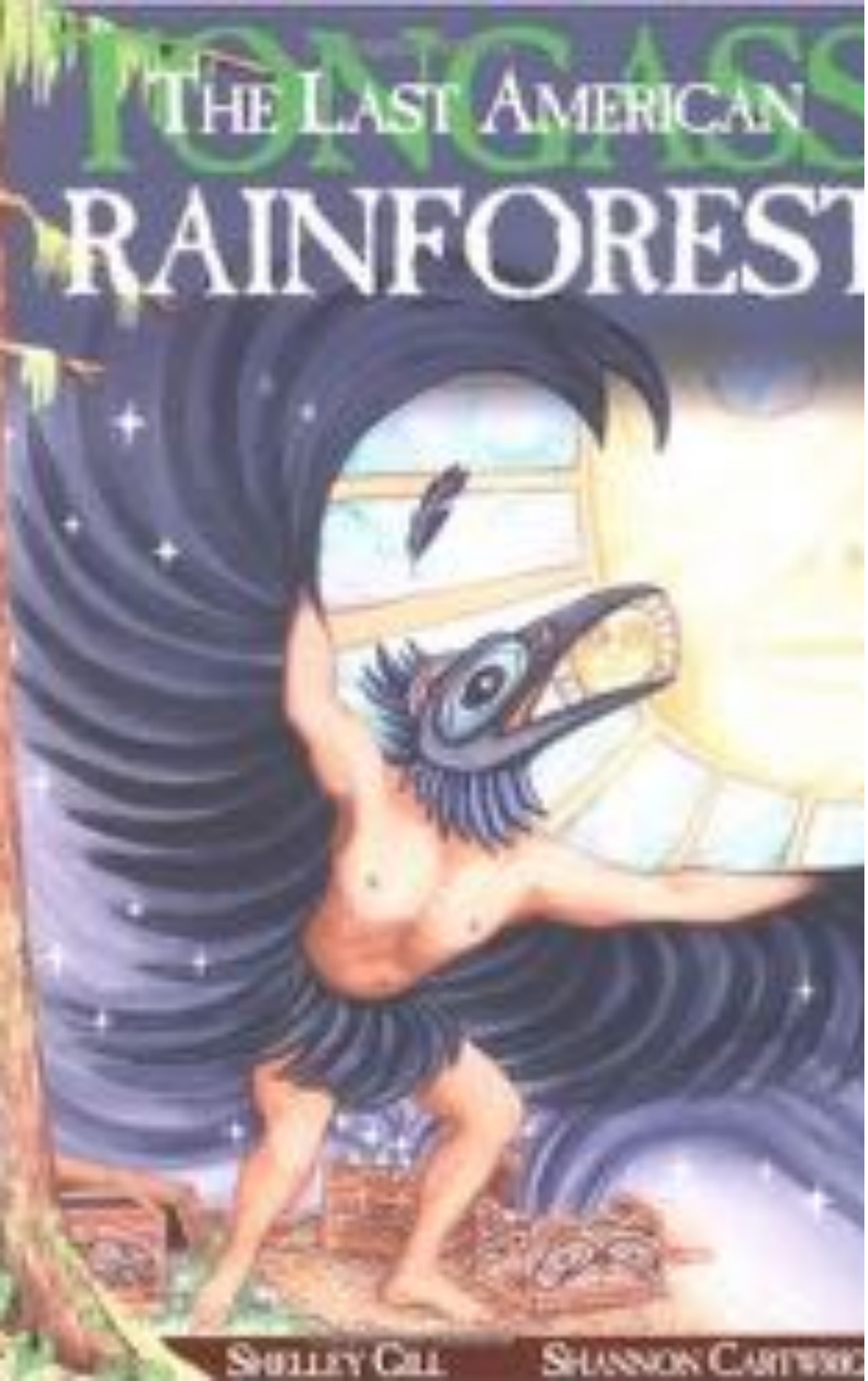
	you	average
Number of surface deposits		
Predicted number of underground deposits		
Number of mineral deposits successfully removed		
Number of failed or abandoned attempts		

Analyze Data:

- Was your mining effort successful? How did you determine your level of success?
- How did the land areas change as a result of your mining?

Conclusion:
Can you successfully mine for blueberries while not destroying the earth? Explain.
Students will take 5 minutes to think about the experiment and write a paragraph on the
results.

Photo: http://www.thebluediamondgallery.com/tablet/images/analyze.jpg



Students will listen to a story called The Last American Rain Forest Tongass, by Shelley Gill.

The purpose of the book is for students to reflect at all the wildlife that will be endangered by mining.
Mining is generally very destructive to the environment. It is one of the main causes of deforestation. In order to mine, trees and vegetation are cleared and burned. With the ground completely bare, large scale mining operations use huge bulldozers and excavators to extract the metals and minerals from the soil. In order to amalgamate (cluster) the extractions, they use chemicals such as cyanide, mercury, or methyl mercury.

Students will hear 2 presentations by a U.S. Forest Service employee and a USGS expert. The guest from U.S.Forest Service will speak about resource choices in the forest and about the local garnet mine (Petersburg), and how decisions are being made about resource extraction and public land.
The guest from USGS will present all the reasons minerals are so useful for our society and talk about different mining methods.

Photo:https://pixabay.com/en/science-technology-education-1182713/

Materials/Resources:

blueberry muffin, paper towel, toothpick, knife, other mining materials.

The Last American Rain Forest Tongass, by Shelley Gill.

Guest from Forest Service and USGS expert

For the PDF version of the lesson plan click here:

Photo:https://pixabay.com/en/technology-digits-human-data-662833/

Technology:

Computers for their kahoot! game

To assess the outcomes students will be split in 2 groups and will have a mock debate in front of our guests and classroom. One group will be given the task to brainstorm 5 things pro mining and the other group will have to come up with 5 things against mining. Both groups will have 2 minutes to support their cause.

As a future project for this lesson, and to create an authentic audience, students could have the debate in front of other peers, parents, and

SALMON SUBSISTENCE MANAGEMENT

Lesson designed by Jasmine James

Purpose:

Increase knowledge of Salmon fisheries, specifically subsistence, stakeholders in Southeast Alaska and how they are an integral part of the fisheries management systems with a variety of governmental agencies.

Essential Questions:

"How do people have an impact on the diversity and stability of ecosystems?"

"Who should regulate subsistence fishing?"

Standards addressed:

Math:

E. A student should be able to apply mathematical concepts and processes to situations within and outside of school; 1) explore problems and describe results using graphical, numerical, physical, algebraic, and verbal mathematical models or

1. Establish and share background knowledge on *subsistence*.

INTERACTIVE 2.2
Food Sovereignty

Valerie Segrest, a member of Muckleshoot tribe and native foods educator.

a. What Food Sovereignty TEDx presentation. Students brainstorm on sticky notes subsistence.

b. share and discuss with small groups,

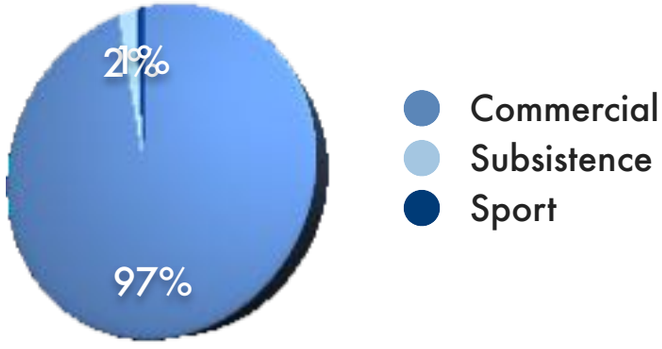
c.Discuss as a group to construct a classroom definition of subsistence, add subsistence and other background knowledge words that come up to word wall.

2.Understanding Subsistence fisheries in the grand scheme of fisheries in Alaska,

a. Investigate subsistence & personal use fisheries reports at The Alaska Department of Fish and Game http://www.adfg.alaska.gov/techpap/tp406.pdf

b. As a class ask students to represent fisheries in Alaska, break out into commercial, subsistence and sport fisheries for a visual representation of what portion of the Alaska fisheries subsistence represents.

Annual Harvest of wild resources in Alaska



3. Subsistence Research in Alaska: A Thirty Year Retrospective

Students grouped and assigned sections, of the Subsistence Research in Alaska: A Thirty Year Retrospective. by Polly Wheeler and Tom Thornton and discuss in the "Final Word" Format.

3. Who are the players? Getting to know Salmon Stakeholders

a. Students write down details, topics, or tap into past experiences surrounding stakeholders in salmon fisheries

b. Students share their lists and add to their lists.

4.Stakeholder Involvement:

a. Group students into stakeholder groups. Have each group discuss and develop introductions and position statements which focus on what that person does and their role in the salmon fishery.

b. Demonstrate perspectives and opinions regarding subsistence rights, including those in fish management, fish and game, local indigenous peoples, commercial fishermen, environmentalists, etc.

c. Groups present their stakeholder testimony to each other.

d. Gather students to, as stakeholders, discuss the subsistence regulations in Alaska. Ask them to imagine what that would be

GALLERY 2.3 Salmon Fisheries stakeholders

Alaska Department of Fish and Game Logo courtesy of http://www.adfg.alaska.gov

like? Who would lead? What is the hierarchy in the management system and who would be present? Split the class into stakeholder. Share with the class either at the end of the period, or the next day.

e. Students write journal reflection on “who should regulate subsistence fishing in southeast Alaska?”

Assessment of student outcomes: (How will you assess student learning?)

Apply and Extend:

a. Have the students’ research or interview a real stakeholder (local subsistence fishermen, fish and game, forest service subsistence division, sports fishermen, lodge owner).

b. Conduct a mock Council and have the students help contribute to the Fisheries Management Plan.

c. Students write journal reflection on “who should regulate subsistence fishing in southeast Alaska?”

d. Students present their understanding of subsistence and their ideal fisheries management plan to parents and staff.

Pre/post survey on subsistence, subsistence rights and regulations, journal reflection on “who should regulate subsistence fishing in Southeast Alaska?”.

The full Lesson Plan and Stakeholders Profile and Position Statement

Student handout are found on the UASMAT.org.

Materials/Resources:

- Salmon fisheries stakeholders profile and position statement template https://docs.google.com/document/d/1o0TR2RVMa-oMT6pyEk1l6BU1vZbY3PNarZk7IbY0WzY/edit
- Food sovereignty: Valerie Segrest at TEDxRainier https://youtu.be/RGkWI7c74oo
- Subsistence Research in Alaska: A Thirty Year Retrospective. Polly Wheeler and Tom Thornton http://web.pdx.edu/~tthornto/text_files/AK%20Journal%20Anthro-2005-Subsistence%20Research%20in%20AK.pdf
- Haa Atxaayí Haa Kusteeyíx Sitee, Our Food is our Tlingit Way of Life. Excerpts from Oral Interviews. Richard G. Newton and Madonna L. Moss. USDA Forest Service

ORAL TRADITIONS ACROSS CULTURES

Haida Orca by Airon Shiroi
http://aironshiroi.deviantart.com/art/Haida-Orca-213625149

Middle School Literature Arts Lesson Plan
Developed By Shannon Velez

The Essential Question: How do certain themes in Native Alaskan oral traditions compare across cultures and how do these themes translate to modern day.

Objectives: Students will understand the power of stories, specifically oral traditions (which are alive and well today) and how they are an expression of a culture, grounded in place and time. They will understand that stories are not only an expression of our beliefs but also play a significant role in forming our belief system –how we see ourselves and others in relation to the world around us.

SPARK! We hear and tell stories all the time -stories that shape the way that we see the world. Model this for students by telling them a story from your life-one that was told and retold-that impacted you. Put students into groups of four and give them time to brainstorm some ideas about stories in their lives and how they effect them.

Notice: Have each group present one of the stories to the class and explain the impact it might have. Ask students to think about the stories that they just heard. What did they notice?
-What do they think the purpose of retelling that particular story might be?
-Does the story reflect some value or tradition?
-How is the story different or the same from their own experience?
-How does the story reflect the culture and the time frame in which it was told?

Background/Cultural Connection: Explain to students that all stories are important. They are an expression of ourselves –they say this is who I am, this is what I value. The difference between these everyday stories and traditional native stories is that traditional native stories-as well as folklore from other cultures- were told intentionally, to pass on cultural knowledge, history and values. Discuss background of oral traditions and folklore. NOTE: This lesson is grounded in Alaska Native Culture but you could use the culture and place that is most relevant to your area. Emphasize that oral traditions are alive and well today.

Kagaasi/Strong Man: Invite an Elder to come into the class to

Ishmael Hope's Website! http://alaskanativestoryteller.com/

For a PDF Version of the Lesson Plan Click Here

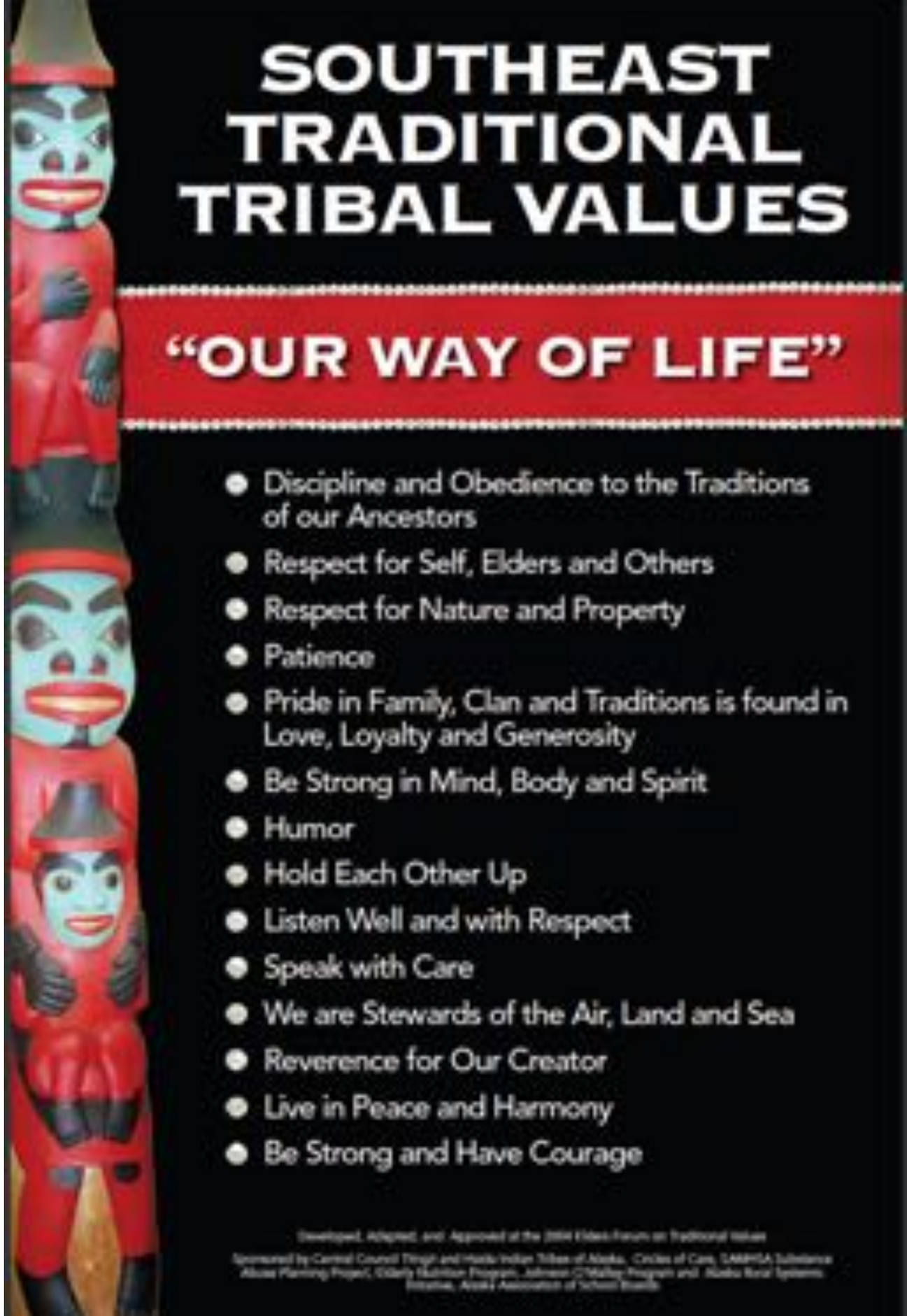
PRACTICING SOUTHEAST TRADITIONAL VALUES IN OUR CLASSROOM

Lesson designed by Devin Tatro

Lesson Plan

Students will engage in the unit through Classroom Talking Circles as platforms for learning process based on “Circle peacemaking” or “Talking Circles.” Talking Circles are social discussion, restoration and decision making structures that

“come from the traditions of indigenous people of North America. The processes are based upon equality between participants and the principle of sharing power with each other instead of having power over one another.” In Southeast Alaska, circle practices are rooted in Tlingit Native values.



TALKING CIRCLES IN THE CLASSROOM

An Opportunity for Dynamic Socio-emotional Learning

Talking Circles are social discussion, restoration and decision making structures that "come from the traditions of indigenous people of North America. The processes are based upon equality between participants and the principle of sharing power with each other instead of having power over one another." In Southeast Alaska, circle practices are rooted in Tlingit Native values with increasing utilization in the Sitka School District. Our classroom will utilize Circles to integrate socioemotional with academic learning.

The goal for Talking Circle classroom structure: turn conversation about social, community, and cultural values over to students, giving native students especially the opportunity to teach myself and other class members about their own heritage and their cultural experiences. The circles are a valuable structure in- vivo exercise of student personal, inter-personal and cultural values as they focus on regional Native traditional culture.

GALLERY 2.4 Circles in Southeast Communities

Southeast communities are already utilizing Circles for social restoration, to communicate ideas and for education. Pictured above Sitkans circle to discuss solutions for domestic violence.

View & Download Lesson Plan: here

TLINGIT TOTEM POLE LESSON DESIGN PLAN

Totem pole source

Lesson Plan Overview

This lesson plan was developed under the idea that it would be taught for a high school level English course. The main idea from it is that the students will be able to understand the importance and the significance of totem poles in Tlingit culture. Through the learning activities, the students will be able to learn from and talk to a local Tlingit totem pole carver or Tlingit elder who can instill within the students, the knowledge of totem poles and Tlingit culture.

After the speaker, the lesson will move on to incorporate a variety of lesson ideas to help the students understand the material. The materials gathered range from videos including information about totem poles and their history from Sitka, in a national park location, to a reading introducing totem poles and their history to continue to build background knowledge. The assignment will then move to a story, explaining how the popular Tlingit character Raven, steals the sun in order to give light to all of the world.

From here, the students will then use the interactive Kahoot! software to test their knowledge in totem poles and what they represent. This will then lead to the first day of the activities ending with the entire class, including the teacher, making and developing their own class totem pole from a historical event that the class chooses.

The following day, the class will use their table groups, to make their own individual totem poles from the family stories/historical event of their choosing, which they will have written the night before. The students will spend most of the class day creating their own totem poles, so they can then finish the class period sharing what they have created with the class. The students during the presentation will be expected to be able to explain why they chose what they did, and show the importance of each character they put on their totem poles. On the next page is a totem pole lesson plan, as well as a link on the bottom of this page to the lesson plan.

Totem Pole Lesson Plan

TLINGIT TOTEM POLE LESSON DESIGN PLAN

Image Source

Totem Poles are considered to be written historical documents that are often carved on poles, posts, and pillars. They will typically include symbols and figures and are used primarily by indigenous people in the Pacific Northwest of The United States, and much of the Western part of Canada (primarily British Colombia).

Totem Poles serve an architectural function, and are used as welcome signs for visitors, they can be reminders of ancestors who have passed away, as well as a way to publicly ridicule someone. This in combination with their historical context.

Totem Carver Source

Important Reminder

Before doing this lesson it is imperative that the students realize that totem poles are important historical documents, and not whimsical stories. That is what the toughest problem will be when teaching this lesson. That is why the teacher should bring in an elder or a carver to help this information be passed on. If an elder or carver are brought in, it will help the students understand the overall importance of these totem poles. If an elder or carver is not possible to get, I would recommend finding a youtube video of someone speaking about the power of totem poles to help the lesson.

Non-PDF version of the lesson plan. Scroll down to read it!

Purpose/Objectives/Outcomes:

The outcome of this lesson will be to have the students understand the different types of story telling from different cultures, and be able to translate that information into their own story. The students should be able to understand how totem poles are used in Tlingit culture, and be able to make their own totem poles.

The Student will be able to (The Big Picture):

They should be able to answer the question: How does culture, shape and reflect the art of the people creating it?

What will engagement look like during this lesson?

Before the lesson I will bring in a Tlingit totem pole carver to explain the process and the importance of making a totem pole. During the lesson, I will have the students look at photographs of parts of Tlingit totem poles, to see if they can guess what character, action, and story is being told from the totem pole. I will show them the whole totem pole