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Opening Keynote: “The Right To Be Cold”

Sheila Watt-Cloutier currently resides in Iqaluit, Nunavut. She was born in Kuujjuaq, Nunavik (northern Quebec), and was raised traditionally in her early years before attending school in southern Canada and at a residential setting in Churchill, Manitoba. She is the past Chair of Inuit Circumpolar Council (ICC), the organization that represents internationally the 155,000 Inuit of Canada, Greenland, Alaska, and Chukotka in the Far East of the Federation of Russia.

In November, 2015 she was one of four Laureates to receive “The Right Livelihood Award,” which is considered the Nobel Alternative, awarded in the Parliament of Sweden. She remains busy with speaking engagements and a book tour promoting her recently launched book *The Right To Be Cold*. Ms. Watt-Cloutier sums up her work by saying: “I do nothing more than remind the world that the Arctic is not a barren land devoid of life but a rich and majestic land that has supported our resilient culture for millennia. Even though small in number and living far from the corridors of power, it appears that the wisdom of the land strikes a universal chord on a planet where many are searching for sustainability.”

Response to Keynote Provided By

Wilson Justin was born in Midcentury at Nabesna Alaska. He has advised federal agencies such as US EPA, on issues around environmental program capacity building. In the early 1990’s, US EPA began writing the Indian Environmental General Assistance Program statute (IGAP Act of 1992). Wilson played a critical role in the initial structuring of this program, and in its evolution over the years, as it grew from just a handful of grants to Tribal Governments, to what it is today, with over $27 million dollars in Region 10, Alaska and over 125 Tribes statewide choosing to partner on this program. He has Directed GAP programs, including Mount Sanford’s environmental program, overseeing the development of a successful regional recycling program. Wilson has professionally attended conferences for decades. He has led numerous discussions on climate change as an acclaimed speaker during interdisciplinary conferences such as the Alaska Forum on the Environment. The publication titled: *Alaska Forum on the Environment: Climate Change: Our Voices, Sharing our Ways Forward*, became a component to the US Department of the Interior, US Geological Survey, *United States National Climate Assessment, Alaska Technical Regional Report* (Circular 1379).

Theresa Arevgaaq John is an Associate Professor in the Department of Cross-Cultural Studies at the University of Alaska Fairbanks. She has authored numerous academic articles and a co-author of a book *Yup’ik Ways of Dancing* and has presented her work at dozens of local, national, and international professional conferences. Dr. John currently serves on the National Advisory Council on Indian Education and the International Indigenous Women’s Forum. She is a former member of the Alaskan State Council Arts and the former Chair of the Traditional Native Arts Panel. She is also the recipient of the Governor’s Distinguished Humanities Educator Award and Alaska State Library Award. Dr. John received her B.S., M.Ed., and Ph.D. from the University of Alaska Fairbanks. As an advocate for Native education, she is highly involved in various organizations and projects that promote traditional Native culture, history, spirituality, language and education.
Marjorie Kunaq Tahbone grew up in Nome, Alaska. Every summer break her family would go to fish camp to hunt and gather for winter. At camp was where she learned her core Iñupiaq values. After graduating high school she earned her undergraduate in Alaska Native Studies with a minor in Iñupiaq Language at the University of Alaska Fairbanks. Marjorie is currently obtaining a Masters in Cross-Cultural Studies at UAF. Marjorie enjoys teaching traditional skills and Iñupiaq language. Currently she is working to help revitalize Kakiñiq-Inuit Tattoos by becoming a tattooist. Marjorie shares “I love what I do, I will continue to do my best and learn from our elders and from those who are willing to teach. My goal this year is to learn how to crimp ugruk soles to make mukluks.”

Piiyuuk Olivia Shields

Piiyuuk Olivia Shields is Yup’ik from Toksook Bay, Alaska. She is a the daughter of Agatha John-Shields And Samuel Shields Jr. She is currently studying elementary education at the University of Alaska Anchorage, with the goal of going home and teaching Yugtun to elementary students. She active in her community and works towards Yugtun language and cultural revitalization and maintenance.

Samuel Johns

Samuel Johns (AK REBEL) is a community activist, motivational speaker and hip hop artist. Using hip hop as a tool to create awareness for some of the issues that Alaskans face, he got the opportunity to premier his music video “Wake Up”, (a song about Domestic Violence) at the 14’ Quayana Night. Since the beginning of 2015 he has traveled to many communities around Alaska to speak to the youth about living a drug and alcohol free lifestyle.

On June 10th, 2015 he created a Facebook Group called “Forget-Me-Not” to help reconnect the homeless community to their families that are living in rural Alaska. His goal is to show the youth how to grieve in a healthy way so that they too can be a positive impact to their community.

Marjorie Kunaq Tahbone

Marjorie Kunaq Tahbone grew up in Nome, Alaska. Every summer break her family would go to fish camp to hunt and gather for winter. At camp was where she learned her core Iñupiaq values. After graduating high school she earned her undergraduate in Alaska Native Studies with a minor in Iñupiaq Language at the University of Alaska Fairbanks. Marjorie is currently obtaining a Masters in Cross-Cultural Studies at UAF. She enjoys teaching traditional skills and Iñupiaq language. Currently she is working to help revitalize Kakiñiq-Inuit Tattoos by becoming a tattooist. Marjorie shares “I love what I do, I will continue to do my best and learn from our elders and from those who are willing to teach. My goal this year is to learn how to crimp ugruk soles to make mukluks.”

Holly Hildebrand-Wofford

Holly Hildebrand-Wofford is currently an undergraduate student at UAF pursuing her Interdisciplinary Bachelors Degree in Business, Art, and Alaska Native Studies. She grew up in Nulato and spent her summers on a family owned homestead called ‘Last Chance.’ Holly also has close ties to Koyukuk. She is a full-time mother and works part time in the evenings to help finance her education. Her true passion is art and she has been drawing since elementary school. Holly has been taking classes from both the Business and Art perspectives of her degrees and she has been enjoying incorporating her Athabascan heritage into some of her more recent works.
Alaska Native Studies Conference Sessions are located in:
- Bunnell Building #22
- Duckering Building #26

Keynotes are held in the Schiable Auditorium in the Bunnell Building

UAF Dining Services are located in the Wood Center #33
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<tr>
<th>Time</th>
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<tr>
<td>1-5 p.m.</td>
<td>Pre-Conference [Drumming, Singing and Dancing]</td>
<td>ELIF Gathering Space</td>
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<td>1-5 p.m.</td>
<td>Pre-Conference Language [Denaak’e]</td>
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<td>1-5 p.m.</td>
<td>Pre-Conference Language [Gwich’in]</td>
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<td>1-5 p.m.</td>
<td>Pre-Conference Language [Unangam Tunuu]</td>
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<td>1-5 p.m.</td>
<td>Pre-Conference Language [Lingít]</td>
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<td>1-5 p.m.</td>
<td>Pre-Conference Language [Yup’ik]</td>
<td>Brooks 130</td>
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<td>1-5 p.m.</td>
<td>Pre-Conference [Working with fish skin]</td>
<td>UAF Fine Arts 301</td>
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<td>1-5 p.m.</td>
<td>Pre-Conference [Plant knowledge and salve making]</td>
<td>Rural Student Services</td>
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<td>1-5 p.m.</td>
<td>Pre-Conference [UAF Digital Archives Tour]</td>
<td>UAF Rasmuson Library</td>
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<tr>
<td>6-8:30 p.m.</td>
<td>Film Screening: *Feels Good* by Andrew MacLean and *We Breathe Again* by Enei Begay and Evon Peter [Question and Answer to follow]</td>
<td>Lee Salisbury Theatre, Great Hall</td>
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Alaska Native Studies Pre-Conference Sessions are located in:
- Fine Arts Building #29
- Duckering Building #26
- Brooks Building and Rural Student Services #21
- Rasmuson Library #31
- Elif Gathering Space is inside between Duckering and Engineering Buildings
- UAF Dining Services are located in the Wood Center #33
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<tr>
<td>9 - 10 a.m.</td>
<td><strong>Welcome &amp; Opening Blessing</strong></td>
<td>Schaanble Auditorium</td>
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<td>- Steve Ginnis, Executive Director, Fairbanks Native Association</td>
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<td>- Dr. Dana Thomas, UAF Chancellor</td>
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<td>- Dr. Susan Henrichs, UAF Provost</td>
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<td>- Evon Peter, UAF Vice Chancellor, Rural Community &amp; Native Education</td>
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<td>- Dr. Steve Atwater, UAF Dean, School of Education</td>
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<td>10 - 11:30 a.m.</td>
<td><strong>Opening Keynote: “The Right to Be Cold”</strong></td>
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<td>Dr. Sheila Watt-Cloutier</td>
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<td>Book signing to follow</td>
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<td>11:30 a.m. - Noon</td>
<td><strong>Keynote Response Provided By:</strong></td>
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<td>Wilson Justin ~ Dr. Theresa John</td>
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<td>Noon - 12:30 p.m.</td>
<td><strong>Presentation of Angayuq Oscar Kawagley” Award</strong></td>
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<td>12:30 - 1:15 p.m.</td>
<td>Lunch [UAF Wood Center, 2nd Floor]</td>
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<td>1:15 - 2:30 p.m.</td>
<td><strong>Roundtable Discussion: Promoting Scholarship, Engagement, and Well-Being: UAA Undergraduate Research in Alaska Native Studies</strong></td>
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<td></td>
<td>Beth Leonard ~ Stacey Lucason ~ Alex McLearen ~ Vincent Tomalonis</td>
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<td><strong>Panel Presentation: Bridging Yesterday with Tomorrow</strong></td>
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<td></td>
<td>Carrie Stevens ~ Kelda Britton ~ Jessica C. Black ~ Joseph P. Brewer II</td>
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<td><strong>Interactive Workshop: Reviving Material Culture to Create Thriving Lives</strong></td>
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<td>Joel Isaak</td>
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<td><strong>Panel Presentation: Sharing Our Story: AISES at UAF</strong></td>
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<td>Olga Skinner ~ Baxter ~ Jason Slats</td>
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<td>2:30 - 2:45 p.m.</td>
<td>Research Paper Panel: <em>Counter-hegemony: Creating Equity for Indigenous Languages</em></td>
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<td>X’unei Lance Twitchell</td>
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<td>An Indigenous History of Alaska</td>
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<td>Dr. Jane G. Haigh</td>
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<td>Moderated by Dr. Larry Kaplan</td>
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<td><strong>Break</strong></td>
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| 2:45-4 p.m.| **Roundtable Discussion:** *Bridges to the Future: Understanding Alaska Native Youths’ Choices and Experiences After High School*  
*Kristie Parsons ~ Polly Hyslop ~ Liza Mack ~ Theresa Arevqaq John* | Duckering 252  |
|            | **Panel Presentation:**  
 *UAF School of Education Community Engagement*  
 Dr. Sean Asiqluq Topkok  
 *Sustaining Indigenous and Local Knowledge, Arts, and Teaching*  
 Evan Sterling  
 *Strengthening Our Communities*  
 Dr. Cindy Fabbri | Duckering 342  |
|            | **Interactive Workshop:** *Collaboratively Harnessing Indigenous Research Principles, Protocols, and Practices*  
 Andrea Sanders | Duckering 352  |
|            | **Traditional Presentation:** *Doyon Languages Online*  
 Allan Hayton | Duckering 354  |
|            | **Research Paper Panel:**  
 *Sustainable Indigenous Performing Arts*  
 Heidi Aklaseaq Senungetuk  
 *Dancing Sovereignty: Sustaining Indigenous Livelihoods through Performance*  
 Dr. Mique’l Dangeli  
 *Iñupiaq Design and Cultural Identity*  
 Amelia K. Topkok  
 **Moderated by Da-ka-xeen Mehner** | ANKN Bunnell 124  |
| 4 - 4:15 p.m. | **Break** |  |
| 4:15 - 5 p.m. | **Panel Presentation:** *Hope for the Future*  
 Yatibaey Evans ~ Dimple Patel ~ Ahniwake Rose | Duckering 252  |
|            | **Traditional Presentation:** *Re-defining the Role of Learning Facilitators in Tribal Colleges*  
 Paul Douglas McNeill II | Duckering 342  |
|            | **Interactive Workshop:** *Ethnobotany Workshop*  
 Shannon Busby | Duckering 352  |
|            | **Traditional Presentation:** *New Immersion Techniques for Teaching Iñupiatun*  
 Myles Creed ~ Mellisa Maktuayuk Heflin ~ Cordelia Qignaaq Kellie | Duckering 354  |
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<td><strong>Research Paper Panel:</strong></td>
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<td><em>Alaska Native People: Diet, Westernization and Health</em></td>
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<td>Sasha White</td>
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<td><em>Sustainability, Adaptation and Wild Food Harvest through Time in Yakutat, Alaska</em></td>
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<td>Judith Ramos</td>
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<td><strong>The White Eye Traditional Knowledge Camp: Bringing a ‘University of the Land’ from the People, to the People</strong></td>
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<td>Dr. Mike Koskey</td>
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<td>Moderated by Dr. Sean Asigluq Topkok</td>
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<td>5:30 – 7 p.m.</td>
<td><strong>Student Poster Session (Hors d’oeuvres)</strong></td>
<td>ELIF Space</td>
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<td>(Located between Duckering and Bunnell buildings)</td>
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<tr>
<td>6–7 p.m.</td>
<td><strong>Alaska Native Studies Council Meeting</strong></td>
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<tr>
<td>9 - 10:15 a.m.</td>
<td>Panel Presentation: <em>A Closer Look: UAF Indigenous Studies Students’ Path to Their PhD and Beyond</em>&lt;br&gt;Kristie Parsons</td>
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<td>Traditional Presentation: <em>Opportunities within Every Student Succeeds Act</em>&lt;br&gt;Yatibaey Evans – Dimple Patel – Ahniwake Rose</td>
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<td>Interactive Workshop: <em>Storytelling Advocacy</em>&lt;br&gt;Leona Long</td>
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<td><em>Self-Determination, Sustainability, and Wellbeing in Northwest Alaska: Methodology</em>&lt;br&gt;Heather Gordon</td>
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<td><em>Children Environmental Identity Development in an Alaska Native Rural Context</em>&lt;br&gt;Carie Green</td>
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<td>Moderated by Dr. Mike Koskey</td>
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<td>10:15 - 10:30 a.m.</td>
<td>Break</td>
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<td>10:30 - 11:45 a.m.</td>
<td>Traditional Presentation: <em>Indigenous Language Teaching and Learning as Resilience to External Factors</em>&lt;br&gt;Hishinlai’ Peter</td>
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<td>Interactive Workshop: <em>Intergenerational Leadership Development and the Importance of Collective Impact in Indigenous Settings</em>&lt;br&gt;Deidre Otene</td>
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<td>Panel Presentation: <em>Updates: Indigenous Law and Justice</em>&lt;br&gt;Dr. Dalee Sambo – Dorough, Kimberly Martus – Kevin Illingworth</td>
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<td>Research Paper Panel:</td>
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<td><em>Revisiting Lieutenant Allen Day: Historical Memory and Oral History in Mentasta, Alaska, 1985</em>&lt;br&gt;Russ Vanderlugt</td>
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<td><em>“Men of the Tundra” Alaska Native Veterans of World War II</em>&lt;br&gt;Holly Miowak Guise</td>
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<td><em>The Trans Alaska Pipeline at 40: The Native Experience to Remain Indigenous Against the Odds</em>&lt;br&gt;Diane L’xeis’ Benson</td>
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<td>Moderated by Dr. Sean Asiqluq Topkok</td>
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<td>11:45 a.m. -</td>
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<td>1:15 p.m.</td>
<td>Lunch</td>
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<td>1:15 - 2:30 p.m.</td>
<td><strong>Interactive Workshop:</strong> <em>Place Names as Evidence for Historic Resource Use Among the Tlingit: An Interactive Approach</em>&lt;br&gt;Elise Sorum-Birk&lt;br&gt;&lt;br&gt;<strong>Panel Presentation:</strong> <em>Khehlok Diinginjik Gogwarraa’ee: We Are Learning Our Language Together</em>&lt;br&gt;Allan Hayton</td>
<td>Duckering 252</td>
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<td>2:45 - 4:15 p.m.</td>
<td><strong>Traditional Presentation:</strong> <em>New Challenges, New Approaches: Transitions in Higher Education</em>&lt;br&gt;Colleen Angaiak ~ Olga Skinner&lt;br&gt;&lt;br&gt;<strong>Traditional Presentation:</strong> <em>The Importance of Perception: Journalism, Tribal Power and Controversy</em>&lt;br&gt;The impact of media coverage in the case of the Native Village of Tyonek v. Puckett&lt;br&gt;Diane L’xeis’ Benson</td>
<td>Duckering 352</td>
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<td>4:15 - 4:45 p.m.</td>
<td><strong>Research Panel:</strong> <em>Exploring Nnawarpak Yuy'cutun Place Names from Local Perspectives Using a Community-based Participatory Approach</em>&lt;br&gt;Yoko Kugo&lt;br&gt;<em>The Geographic Research of Jules Jetté</em>&lt;br&gt;James Kari&lt;br&gt;<em>Film Noir in 60 Days of Light</em>&lt;br&gt;Paul Douglas McNeill II&lt;br&gt;Moderated by Dr. Mike Koskey</td>
<td>ANKN Bunnell 124</td>
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<td>4:45 - 5 p.m.</td>
<td><strong>Young Leaders Keynote Panel:</strong>&lt;br&gt;Samuel Johns (Athabascan) ~ Marjorie Kunaq Tahbone (Iñupiaq) and Olivia Pi'iyuuk Shields (Yup’ik)&lt;br&gt;Moderated by Jessica Black, Public Welcome</td>
<td>Schaible Auditorium Bunnell Building</td>
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<td><strong>Response to Young Leaders Keynote</strong>&lt;br&gt;Evon Peter, Vice Chancellor, Rural Community &amp; Native Education</td>
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New Challenges, New Approaches: Transitions in Higher Education

Colleen Angaiak ~ Olga Skinner
Presentation: Duckering 352, April 9, 1:15-2:30 p.m.

Rural Student Services was created almost 50 years ago, in response to the needs of Alaska Native students pursuing college degrees. At that time, the primary focus of the department was assisting students with the transition to urban institutions of higher education and navigation of the unfamiliar systems and culture at the university. While these concerns remain valid today, the world of higher education has changed a great deal over the past 50 years. Some of these changes are positive, such as degree programs designed to address the issues and needs of the Indigenous and rural communities in Alaska and increased access to graduate programs. Other changes present challenges, including Alaska’s current budget crisis and technology and social media.

How can we assist both students and our institutions of higher education through these times of changes and adversity? RSS staff will share ways we can all support Indigenous students as they transition to higher education, pursue undergraduate and graduate degrees, and enter the world to work and contribute to their communities.

The Importance of Perception: Journalism, Tribal Power and Controversy - The Impact of Media Coverage in the Case of the Native Village of Tyonek v. Puckett

L’xeis’ Diane Benson
Presentation: Duckering 354, April 9, 1:15-2:30 p.m.

In 1982, a case was filed involving the exercise of a tribe’s sovereign authority to enforce one of their own ordinances. The media coverage in Alaska of the case sparked public outcry against the tribe and further impacted tenable relations between Alaska Natives and non-Natives in the state. This was especially evident in Anchorage as a result of the media coverage.

Today, tribes continue to find it necessary to spend a good deal of time and resources to influence and educate policy makers and the public at large to maintain their tribal rights and existence. It is a matter of civil rights. To sustain Indigenous livelihoods tribes have to exist; they have to exercise self-reliance, and yet do so against continual relentless tides of social hostility. The ignorance of the non-Native public plays a role as to the success of a good state-tribal relationship. A successful state-tribal relationship contributes to opportunity and a flourishing society. Such growth develops best in an atmosphere where tensions, ignorance and racial hatred are not exploited. When they are exploited, no one benefits.

What the Native Village of Tyonek experienced as a result of coverage of their effort to enforce their own ordinance reveals the power of media to guide and shape public opinion. Media coverage in the Tyonek case broke loose the underlying resentment harbored by some of Alaska’s residents. The Anchorage Daily News made a choice to craft dramatic headlines - most evident when compared to the other Anchorage newspaper then in existence, The Anchorage Times.

This research began in the 1980’s on the media and the Tyonek case while the case was making its way through the courts. Research involved conducting interviews of the reporters and of Tyonek tribal leaders, of comparing news stories between the two Anchorage papers, and researching that which the public clearly did not understand - the basis for tribal sovereignty and why Alaska Native people were legally and politically different from other Alaskans. Revisiting the role media played in, and the public response to the Tyonek case may inspire additional tribal discourse on media and the power of perception, especially as we navigate our way through the murky waters of “fake news,” and opinion in lieu of news. By revisiting this period and sharing this research in the context of current first amendment issues, tribal and Indian country recognition, and the lamented disappearance of journalism, it might reemphasize the importance of truth and relationship: Truth to achieve justice; truth to build good relations locally and globally, and truth to build good policy and opportunity for tribes and their citizens. This paper presentation will include a PowerPoint.
On the upcoming 40th Anniversary of the Trans Alaska Pipeline it is an appropriate time to reflect on the period of construction and the effects this mammoth project had on Alaska Native people culturally, socially and politically. It would be impossible to deny the abrupt change brought about by the 70,000 workers and the $8 billion it took to construct what would often be boasted as the “8th wonder of the world.” The pipeline not only crossed tundra, mountains and roadways, but also was laid under arctic riverbeds making it one of the most ambitious projects created by man. It crossed Native lands arousing disputes and legal agreements and policies as it cut its way through the heart of the state. It profoundly changed lives. Particularly, Native lives.

This paper and presentation reveals some of the discontent, challenges and changes experienced by Alaska Native people who both worked on the project, and were impacted by its creation, while finding ways in the midst of the chaos to remain Indigenous. Jobs were scarce in Alaska, and the promise of fortune attracted nearly everyone. Fairbanks became a boomtown, nightlife overwhelmed the city, and shop owners and innkeepers hiked their prices beyond reason. Local people, many of who were Native people worked for the project while conflicted about its impacts. Some gained paychecks that until then, could only appear in dreams. And many experienced the rejection and humiliation from the plague of racism. After three years of construction, the oil began to flow, and with the development of Native corporations, a new wave of struggles ensued.

Today, Native corporations provide support services to the oil industry and to the Trans Alaska Pipeline. Somehow we came to live with it, and thrive enough to sustain our Indigenous ways of living, while profiting from the production. Many of the Native people who worked on the line and survived, became empowered by the opportunity and the challenge of those days, and now work for their tribes or corporations, and many of them fought for and now continue the Native way of life. This presentation of this research will include a Power Point presentation with graphs, pictures of the right-of-way and the land as it is today, and the author’s own photos of the days of pipeline construction.

The promise of Arctic youth to actively shape the future remains an untapped resource in the pursuit of community resilience. Lebel and others (2010) have outlined six ways that social learning processes, like scenarios development, are potentially important for building adaptive capacity. My research is based on the concept that engaging and empowering Alaska Native youth through rigorous involvement in thinking, deliberating, and planning for futures develops a foundation for effective community resilience throughout their adult years.

This paper reports on an exploratory project engaging Alaska Native youth in futures thinking - Arctic Future Makers (AFM). Through a two-day scenarios development workshop, high school students from every village in the Northwest Arctic Borough participated in thinking about futures to promote “backwards design,” a design principle utilized by youth to plot out their paths towards a significant goal.

The results indicate the students share similar ideas in terms of the key drivers of future resilience, when compared to adults who participated in separate scenarios workshops. The focal question for both workshops was, “what is needed for sustainable and healthy communities in Arctic Alaska by 2040?” However, AFM also revealed limitations of exploring deep uncertainty with high school students, especially in the U.S. where standards-based testing has downplayed innovative thinking in public school curricula.
New Immersion Techniques for Teaching Inupiatun

Myles Creed ~ Mellisa Maktuayuk Heflin ~ Cordelia Qiģnaaq Kellie

Presentation: Duckering 354, April 8, 4:15-5:30

This curriculum is the accumulation of 40 lessons from the first year of the Alaska Native Heritage Center’s three-year Administration for Native Americans grant to teach Inupiatun (Inupiaq language) in the Kisaġvik (Anchorage) area, building capacity for language learning and training teachers in new immersion techniques such as Total Physical Response (TPR), Where Are Your Keys? (WAYK), the Greymorning method, also known as Accelerated Second Language Acquisition (ASLA), as well as building an assessment tool through the Assessment & Benchmark trainings led by the Northwest Indian Language Institute (NILI). These techniques facilitate immersion language learning, primarily aimed at adults and young adults, but could also be adapted for children’s immersion lessons.

Dancing Sovereignty: Sustaining Indigenous Livelihoods through Performance

Dr. Mique’l Dangeli

Presentation: Bunnell 124, April 8, 2:45-4 p.m.

Scholarship on Indigenous art practices on the Northwest Coast has long overlooked the works of performance newly created by First Nations dance group leaders, composers, and choreographers. The term dance group, not dance troupe or company, is commonly used by Indigenous people in this region—which expands from Southeast Alaska, the coast of British Columbia, and Western Washington—to refer to collectives of singers, drummers, and dancers who perform songs and dances belonging to their Nations, families, and communities.

While there are upward of three hundred dance groups located in urban and rural areas along the coast, with new ones forming every year, literature on their practices and performances is practically nonexistent. I have argued, alongside other artists and scholars, that the ongoing marginalization of a wide variety of artistic practices on the Northwest Coast causes far more than just gaps in the literature. It has the potential to undermine the rights-based claims to land, resources, and other aspects of Indigenous sovereignty vital to the livelihoods, priorities, and futures of Northwest Coast First Nations people.

As a life-long dancer as well as teacher of Tsimshian First Nation dance and a leader of the Git Hayetsk dancers, my awareness of these issues and how they are systemic of many forms of marginalization and erasure lead my research to focus on the work of Northwest Coast First Nations dance artists. The interdisciplinary nature my approach led to my engagement with the field of dance studies, where the term dance artist is commonly used to refer to dancers who are also choreographers. Similar to the ways in which the term art is applied to tangible cultural expressions on the Northwest Coast, I see my use of the designation dance artist as giving their work due credit for its complexity and sophistication. Similar to the visual arts, their songs and dances can be viewed from many perspectives as a rich historical record reflecting the changes, continuities, and priorities of Northwest Coast First Nations people today. Their work is a sustainable artistic and cultural practice that embodies and perpetuates their livelihood and those of their people. In this paper, I examine the Grease Trail Song composed in 1999 by Wa̱x̱awidi (William Wasden Jr.) to commemorate the journey that he and three other ‘Na̱mg̱is men took to reclaim a ancient trade route that connected their community of Alert Bay to Tahsis Inlet in Mowachaht territory.

The focus of my analysis is the role that Kwakwa̱ka’wakw protocol plays in Wa̱x̱awidi’s process of song composition. Protocol is an umbrella term used by First Nations to refer to the laws of their Nation. Of the many cultural practices it structures, protocol governs the use of songs and dance at potlatches as well as by dance groups in their performances for the public. I argue that for Wa̱x̱awidi, and others Northwest Coast First Nations dance artists, protocol constitutes the creative lens through which they enact dancing sovereignty. I define dancing sovereignty as self-determination carried out through the creation of performances, which both adheres to and expands upon protocol, in order to reify Indigenous land rights, epistemologies, and ceremonial privileges to diverse audiences and collaborators.
Updates: Indigenous Law and Justice  
*Dalee Sambo ~ Dorough, Kimberly Martus ~ Kevin Illingworth*  
**Presentation:** Duckering 352, April 9, 10:30-11:45 a.m.

The right to self-determination and self-government manifests itself in diverse ways both internally and externally for Indigenous peoples, including Alaska Natives. This panel session proposal intends to provide an update on what Alaska Natives are doing at the local, regional, national and international level to enhance “sustainable livelihoods” through advancing Indigenous law and justice. Four practitioners will respectively address this topic from the local, regional, national and international level, through either case studies or presentations of work they are presently engaged in.

Opportunities within Every Student Succeeds Act  
*Yatibaey Evans ~ Dimple Patel ~ Ahniwake Rose*  
**Presentation:** Duckering 352, April 9, 9-10:15 a.m.

The Elementary and Secondary Education Act (ESEA) of 1965 was passed as the largest education civil rights law to better support low-income, minority, and disadvantaged students. From 2001 to 2015, the No Child Left Behind (NCLB) iteration of the ESEA dictated how public schools served students nationally. No Child Left Behind emphasized a high-stakes testing culture and tied teacher performance to student outcomes. The reauthorization of the ESEA, in December 2015, named the Every Student Succeeds Act (ESSA) fundamentally shifts public education.

The ESSA law places emphasis on state and local innovation and highlights a new era, providing a great deal of flexibility to our states and local districts. NIEA has fought for greater tribal participation in educating Native students. Through ten plus years of advocacy, the ESSA includes several Native specific provisions that will better support Native students. One of the changes that are within ESSA is the requirement to have meaningful consultation with tribes. This addition is an excellent opportunity to affect incremental changes within the education systems that have historically left out the Native voice.

When thinking about sustaining our livelihoods, the changes within ESSA will be a foundational shift, forwarding the momentum demonstrated through traditional knowledge systems. Building relationships between Western education and Native education are the keys to the success of our students and ultimately our future. One of the ways the National Indian Education Association is working to help the transition is by developing a Tribal Consultation Guide that is useful in the implementation of this new process for ESSA Title programs. The workshop will discuss the Tribal Consultation Guide as well as changes within the reauthorization of NCLB to ESSA. Participants of this workshop will be engaged via small group discussions, interactive questions, and hearing directly from folks working with NIEA.

Hope for the Future  
*Yatibaey Evans ~ Youth Panelists*  
**Presentation:** Duckering 252, April 8, 4:15-5:30 p.m.

Hope for the Future will be an opportunity to hear from some of our upcoming youth and young adults that are and have been connected to the Alaska Native Education Program in Fairbanks, Alaska. Theoretical application of Indigenous knowledge has occurred around the education system for decades. There have been pockets of success across Alaska as well as the United States on revitalizing traditional Native practices into the lives of youth. The panelists will share their experiences of incorporating Native ways of knowing into their everyday lives as well as their aspirations for sustaining Indigenous livelihoods.
Strengthening Our Communities  
Cindy Fabbri, Ph.D.  
Presentation: Duckering 342, April 8, 2:45-4 p.m.

This session focuses on identifying strategies and opportunities to strengthen Alaska’s communities. Specifically, the discussion will revolve around ways that education, research, and networking systems can help us build capacity in communities in order to address issues of importance (e.g., food, energy, water, health) in Alaska.

The presenter will provide an overview of some relevant ideas and propose an opportunity for individuals, communities, and organizations to collaborate on a project to better connect and strengthen our communities. An open, roundtable discussion among session attendees will follow the opening presentation. The aim is to vet the concept of the project, offer suggestions that could improve the project, and identify potential collaborators and funding sources to initiate work. The presenter welcomes all who are interested in discussing community-driven capacity building and strengthening Alaska’s communities.

Children Environmental Identity Development in an Alaska Native Rural Context  
Carie Green  
Presentation: Bunnell 124, April 9, 10:30-11:45 a.m.

This research contributes to the ongoing dialogue of ECEfS by exploring children’s Environmental Identity Development (EID) in an Alaskan Native rural context. Informed by a participatory and phenomenological framework, this study included approximately sixty 5-to-9-year-old children. Video data captured through wearable cameras was transcribed and analyzed, depicting the authentic experiences of children as they explore their natural environment. Interpreted through the EID framework, findings revealed children’s strong sense of Trust in Nature, uniquely informed by their cultural and subsistence lifestyle. Trust provided children with confidence to go out and explore their environment.

Through exploration, and making connections with water, plants, and animals, children discovered their inter-relational agency to the more than human world. Children saw themselves as part of the environment, “belonging” to the environment. Moreover, this sense of place prompted their confidence and independence in exploring their environment in-depth, heightening their sense of Environmental Competency. They tasted and touched, experimented and discovered, learning about features of the local ecology and their shared role in it. The children’s shared connection with the environment and in-depth understanding of the local ecology promote the development of competencies of Environmental Action, leading children to engage in sustainable behavior both now and in the future.

"Men of the Tundra" Alaska Native Veterans of World War II  
Holly Miowak Guise  
Presentation: Bunnell 124, April 9, 10:30-11:45 a.m.

Stories from World War II Alaska Native history present a tradition of Indigenous men and women who served their communities and the U.S. government. During the war years, Native people promoted Native communities, resisted anti-Native segregation, and resisted forms of U.S. colonialism on Alaskan soil. Centering Elder oral histories, and utilizing research that promotes an empowering Indigenous history, this presentation highlights the experiences of several Alaska Native World War II veterans, including Aleut evacuees, who served in the Alaska Territorial Guard, the Alaska Scouts, and the U.S. Armed Forces.
I would like to explain why I am working on a project I call An Indigenous History of Alaska, or History of Alaska Natives. I started on this project as a way to augment the History of Alaska classes which I teach through KPC, following the guidelines from the UAA history department. The narrative of Alaska History we use has not changed in decades. Even the Alaska Humanities forum acknowledged seven or eight years ago that we have not progressed much beyond “white commemorative history.” While they noted the need for a broader, more inclusive narrative, they have not made much progress on revising their own online site and text.

I suggest that this is because there is no Indigenous history to work from. Historians have ceded the story of Alaska Natives to anthropologists. Both continue to discuss anything that happened prior to the arrival of western observers as “pre-history.” While stories that anthropologists have uncovered are essential, they are still embedded in the theme of comparative cultures. And the use of technical jargon. We don’t have the ideas, or the language or narrative. We must get beyond “contact” and “pre-history.” And we must really change the periodization. This requires an entire reconceptualization and rethinking of the narrative. I would like to present what I am doing and to have a discussion of the issues.

During this interactive session, participants will learn about how Alaska Native youth navigate postsecondary education and career opportunities—both firsthand from the stories of young members of the community and from new statewide evidence on the careers and postsecondary education and training Alaska Native youth pursue over the first 10 years after high school. Through whole-group and roundtable discussions, we will discuss some choices facing young Alaska Natives, the potential impacts of those choices on their lives and their communities, and how data on Alaska Natives' high school and postsecondary experiences can be used to strengthen communities. Participants will also learn about information that is available to help young people and families make decisions, as well as inform tribal policy and program decisions.

The Doyon region is home to ten of the twenty Alaska Native languages recognized by the Alaska State Legislature, and subsequently signed into law as official languages of the state by then Governor Sean Parnell in 2014. Each of the Doyon region languages is highly endangered, and educational efforts face a severe lack of financial and teaching resources. In 2016, Doyon Foundation was awarded a Native American Language Preservation and Maintenance grant from the Administration for Native Americans (ANA), totaling $900,000 over a three-year period.

The Doyon Languages Online project is a resulting partnership between Doyon Foundation and Transparent Language Online (TLO), a language-learning software company that supports endangered language learning through its non-profit arm, the 7000 Languages Project. The goal of the Doyon Languages Online project is to build and document learning content in an accessible, engaging, and proven online environment. The project will make available at least 10 units consisting of 56 essential lessons (280 lessons in total, across five languages).
These lessons will be available to language teachers, learners, and Doyon shareholders for five Doyon region languages: Holikachuk, Denaakk’e (Koyukon), Benhti Kenaga’ (Lower Tanana), Hän, and Dinjii Zhuh K’yaa (Gwich’in). Ultimately, the Foundation aims to create online resources for all of the Doyon region languages.

This presentation will share steps we have undertaken to implement this project so far, and where we hope to go over the next few years. A demonstration of the lessons will be presented, and there will be an opportunity for attendees to give their input on what they might like to see in Doyon Languages Online. This workshop presentation will be ideal for those with a passion for technology, ancestral languages, and educational pedagogy.

Kheh ok Diiginjik Gogwaraa’ee - We Are Learning Our Language Together

Allan Hayton ~ Charlene Stern ~ Jessica Black
Presentation: Duckering 354, April 8, 2:45-4 p.m.

Tr’iinin tsal naii googinjk k’yaa gaagiheendaii eenjit jii ch’at’oh gwirltsaii. Yeendaa ji’ tth’aii diiginjik k’yaa geegiehekhyaa tr’indhan. We made this nest so that children will know their language. We want them to still speak our language in the future. -Diiginjik K’yaa Ch’at’oh, Our Language Nest In September of 2015 a group of parents and educators began to gather around the idea of creating a Gwich’in language nest for children. Many parents in the group also wanted to learn their ancestral language themselves, and so this idea became Diiginjik K’yaa Ch’at’oh. The group has been meeting on Saturdays for up to an hour and a half. The meetings have taken place at various locations, Denaakkanaaga’, Brooks Building at UAF, group members’ homes, and at the Doyon Facilities classroom. Participation by the language teacher and parents has been entirely voluntary, with parents bringing snacks, leading lessons and learning how to teach from the main instructor, Allan Hayton.

The long-term goal of Diiginjik K’yaa Ch’at’oh is to create new language speakers through a language and cultural immersion environment for children and their parents. The space created was very intentional, where people could progress at their own pace and feel safe and supported. In addition to providing an environment for young children to learn the language, Diiginjik K’yaa Ch’at’oh seeks to create opportunities for young parents to learn the language and bring it back into their homes and daily lives, which is necessary for revitalizing a language.

This workshop presentation will share the strengths and challenges our group has faced as we have been working towards our goals, and specific steps on overcoming challenges. We hope to inspire others who want to create their own language nests, and also to continue learning from other examples.

Reviving Material Culture to Create Thriving Lives

Joel Isaak
Presentation: Duckering 352, April 8, 1:15-2:30 p.m.

Our Alaska Native material culture is an outward representation of sustainability. It visual portrays our Traditional Ways of Knowing that are rooted in listening to the world around us. Our world has gone through upheaval in the post contact era with much of the knowledge being driven underground and the mechanisms for transmitting TWK disrupted. The challenge becomes how do we learn to listen so we can bring to light what has been hidden and thrive? I am using my effort to revive and reinstate the art of salmon skin working methods to meet these challenges.

I use a three-step researching methodology that combines Western best practice methods of research with Traditional Ways of Knowing. First research and document with partnering museums around the world, listen to Elders, read documentation, spend time with the physical materials, learn the Indigenous words that pertain to the material, and review industrial scientific reports to gather a large informational base. After analyzing the data, I test what the documentation proposes. This involves using the materials in my own life to see how well the tested materials match the suggested performance in the documentation.
Thirdly, I teach workshops to see if the processing methods I use are reproducible and to generate further areas of exploration based on student’s questions and results. Bringing communities together is my largest research outcome, due to a research methodology that is rooted in human interaction in a cross cultural setting. Working with salmon skin illustrates a system and way of living that is rooted in sustainability. The process of exploring how to use a single animal to its fullest potential and what it has taken to bring this process to light is a model that can be applied to many different communities. Working hard, observing the physical world, and how we as people interact with the surrounding around are just some of the learning outcomes of the project.

This interactive workshop session will be structured as a brief introduction to the topic of fish skin. It will use images of objects from around the world to illustrate how Alaska fits into the global fish skin context. Showing video of the skin working process. Giving a hands-on overview of the research I have completed by bringing in samples of all the various tanning methods and types of fish skin I have processed, and demonstrating two methods of water tight stiches. Following the hands-on portion will be how to use material culture to bring to light sustainable lifeways. Ending with a Q&A time.

The Geographical Research of Jules Jetté

James Kari

Presentation: Bunnell 124, April 9, 1:15-2:30 p.m.

Upon his arrival in Nulato in November of 1898, the Jesuit scholar Jules Jetté (1864-1927) began for Denaakk’e (Koyukon) the broadest, most meticulously detailed language and ethnology research program that has ever been conducted for an Alaska Native language. Jetté’s 1910 “On the Geographical Names of the Ten’a” is a handwritten 220-page manuscript with about 1200 annotated Koyukon place names. During the 1980s at ANLC Eliza Jones organized and reviewed many of the 1910 names (Jones 1988, Koyukon Ethnogeography). Our 2015-2018 project at Tanana Chiefs Conference is to assemble all of Jetté’s place names materials. We are grouping all of Jetté’s data in drainage subsections in a geodatabase. We will summarize our current draft manuscript and present some of Jetté’s elegantly drafted place name maps. Jetté’s methods for documenting place names were of his own invention and may in fact be unprecedented.

The White Eye Traditional Knowledge Camp:
Bringing a ‘University of the Land’ from the People, to the People

Michael Koskey

Presentation: Bunnell 124, April 9, 9:00-10:15 a.m.

The White Eye Traditional Knowledge Camp is the manifestation of the ideas and concerns that a Gwich’in had regarding the local knowledge of Gwich’in Elders and its survival. Intended as a place of learning for Indigenous and non-Indigenous peoples alike, the Camp is in its first year and continues to be developed for future students. The camp was attended (2016) by nine people ranging in age from 11 to 79 years of age, and all participated at their own expense.

As we continue to develop the Camp, we are using in part as a model the Old Minto Camp that still exists as a substance abuse recovery camp, and that used to host the Center for Cross-Cultural Studies' traditional knowledge class and camp attended by University of Alaska graduate students. It is our hope that this now-inactive initiative can be revived, but now at White Eye on the middle Yukon River between the communities of Beaver and Fort Yukon. As a faculty member with the Center for Cross-Cultural Studies I am acting as a facilitator for this effort and I consider myself an ongoing student of the local, traditional, Indigenous knowledge of Elders.
The White Eye Traditional Knowledge Camp is an effort to preserve and revitalize the local traditional Indigenous knowledge carried by Gwich’in culture-bearers by passing it on to younger generations who can use it in their day-to-day lives—both for external needs and for internal ‘tools’ for coping with life’s challenges. Through the efforts of the Elders who are and/or who will be associated with the Camp, coupled with the support of UAF’s Center for Cross-Cultural Studies and our supporters, we hope to disseminate and translate the Elders’ knowledge, with their help and guidance. As with the associated Gwich’in Elders’ Traditional Knowledge Project, the primary goal of the Camp is cultural and linguistic revitalization for the health and well-being of local communities, and the passing on of this knowledge to all who are interested. Through the White Eye Traditional Knowledge Camp we hope to foster sustainable livelihoods through the passing on of this local Indigenous knowledge.

Exploring Nanvarpak Yugetun Place Names from Local Perspectives Using a Community-based Participatory Approach
Yoko Kugo
Presentation: Bunnell 124, April 9, 1:15-2:30 p.m.

This paper will focus on Central Yup’ik Nanvarpak place naming practices, how the Central Yup’ik people have observed and shared their geographic information in the Iliamna Lake area. This work is crucial for local people because the population of Yup’ik speaking Elder population is declining. Traditionally, Indigenous people named places based on oral narratives, daily activities, and multi-generational observations on the landscape. Cultural practices disappear when Indigenous and vernacular knowledge is lost.

Establishing rapport with the communities from her previous fieldwork, a Japanese Ph.D. student conducted her preliminary fieldwork on oral history interviews using a community-based participatory approach in August 2016. She trained local assistants in proper equipment use and reviewed interview questions with local participants to gain local perspectives.

This preliminary report will introduce strengths of a community-based participatory research and findings of Nanvarpak naming practices. A goal of the project is for communities to maintain the place name data and to pass on their practices for the future generations. Using and maintaining local and Indigenous place names might be a tool for Indigenous people to sustain their ways of living, their language, and their local ecological systems.

Promoting Scholarship, Engagement, and Well-Being: UAA Undergraduate Research in Alaska Native Studies
Beth Leonard ~ Stacey Lucason ~ Alex McLearen ~ Vincent Tomalonis
Presentation: Duckering 252, April 8, 1:15-2:30 p.m.

In fall 2016, a small group of undergraduate students participated in an international videoconference seminar offered through the UAA Department of Alaska Native Studies. UAA’s new course ‘Indigenous Well-Being and Education’ course became part of an ongoing yearly seminar offered in collaboration with six other institutions including the University of British Columbia, Diné College, University of Arizona, University of Montana, University of Hawai’i - Hilo, and the New Zealand tribal university Te Wānanga o Awanuiārangi. The UAA students (who are all minoring in Alaska Native Studies) are majoring in diverse disciplines including philosophy, sociology, psychology, and mathematical sciences.

During this course, students explored Indigenous perspectives on language, culture and identity in relation to human development and well-being through engagement with students and instructors across sites. In this session, students will discuss their academic and research interests, including the impact of this course, and other Alaska Native Studies coursework on their personal and professional goals. Students will also engage recommendations for further interdisciplinary development of Alaska Native Studies programs, and implications for Alaska Native student recruitment and retention.
“It’s not bragging, its public relations.” Humility, expressed by not talking about yourself, is a core Alaska Native cultural value. Many Indigenous people believe that talking about yourself or bragging is wrong. However, sharing your story can be a power tool to help you advocate for your people and community.

In December 2015, Beaver’s Cruikshank School faced closure after losing state funding with only eight students. Rhonda Pitka, First Chief of Beaver Village Council, made front-page headlines as a way to help keep the school open and share her community’s story of how closing the school would bring children to the frontlines of their own historical trauma. It was a story so compelling that The New York Times national correspondent and photographer visited Beaver a year later. On January 31, 2017, America’s most respected newspaper shared Beaver’s story and what small schools mean to Alaska’s villages.

Storytelling advocacy was crucial in helping the village of 60 people “Sustain their Indigenous Livelihoods.” Keeping Cruikshank School open was especially important to Chief Pitka because both her parents were sent away to boarding schools at a young age. She enlisted Long’s help because of her experience as a public relations professional specializing in rural Alaska outreach. In addition to more than 25 news stories, Long also arranged for the Fairbanks Daily News-Miner to print an editorial advocating for Cruikshank School and other Alaska small schools three days before the school board meeting. As a result of this advocacy, the Yukon Flats School District unanimously voted to fund the $200,000 needed to keep Cruikshank School open until the end of 2015-2016 academic year.

In this workshop, you will learn the secrets of compelling storytelling advocacy. You will find out how to use your innate Indigenous story techniques to help your community. For more information and to download the handout, visit www.leonalong.com.

In this presentation, you will learn:

- The difference between bragging and sharing your story.
- What is news and how to tell if your story is newsworthy.
- Secrets journalists want you to know.
- How the media can be a powerful advocate for Alaska Native people and communities.
- What you need to do after a reporter shares your story.

Film Noir in 60 Days of Light
Paul Douglas McNeill II

Presentation: Bunnell 124, April 9, 1:15-2:30 p.m.

Native storytelling lives in many genres and mediums, including film, and Native films are often connected to more ancient forms of Native storytelling and oral history. This essay connects one of those films - On the Ice (2011) - not to its Inuit and Inupiat roots but to the genre of Film Noir. This essay argues for the film’s placement in the Film Noir genre, comparing it to classic Noirs such as Double Indemnity, Chinatown, A Touch of Evil, and others.

Through an analysis of the film’s plot, its setting, the dynamic of the main characters, male-female relationships, the inescapable influence of fate, and the inevitable punishment of immoral behavior - as well as a comparison of 1920s and 1930s Germany (the environment where Noir was born) and present-day North Slope of Alaska - this essay argues that the film equally lives in the genres of Native storytelling and Film Noir and contends that this marriage of genres should be explored further in the future.
Re-defining the Role of Learning Facilitators in Tribal Colleges
Paul Douglas McNeill II
Presentation: Duckering 342, April 9, 4:15-5:30 p.m.

The need for Alaska and other Indigenous communities to “grow” their own teachers is well-known. Until this goal is fulfilled, non-Native teachers will still serve as educators in Indigenous communities, often in high numbers. This presentation discusses, through a non-Native professor’s experience teaching an Inuit Storytelling course, how non-Native teachers can serve as facilitators between students and Native experts during this transitional period. This presentation will argue for the role of non-Native teachers as “learning facilitators” or “conduits,” adding to the definition of this commonly used phrase. The phrase “learning facilitator” has long been used to re-define the role of teacher as a conduit helping students find their own paths to learning, challenging the traditional role of teacher as the sole possessor of knowledge.

This presentation will broaden that definition to include non-Native teachers in Indigenous communities as conduits joining students to tribal members and experts who might not hold degrees and the type of teaching experience valued by traditional, Western education but still possess a great deal of knowledge and expertise valuable to our students.

Intergenerational Leadership Development and the Importance of Collective Impact in Indigenous settings
Deidre Otene
Presentation: Duckering 342, April 9, 10:30-11:45 a.m.

Intergenerational leadership in Indigenous settings. I am Kohatutaka, Te Uri Mahoe, Ngapuhi and Te Rarawa. As a people we are in a phase of post treaty settlement and at the verge of settlement, Inter Tribal debate and resolution. The time cannot be any more appropriate than now to focus on how we develop leadership of young people now and into the future. We have come too far not to invest in sustainability of our greatest asset, and that is our people. The challenge I believe is how courageous are we? Can we invest in and open the doors to Young People in spaces of Iwi governance, organizational governance and in areas of business and asset growth. My answer is, we cannot afford not to. The reality is that if our young people are not fit to lead then our future sustainability will be grim. How courageous are we to look outside of business as usual and create and action governance and mentoring initiatives that will equip this generation with capability, confidence and courage, to be a growing influence across a range of sectors and regional and national entities. This, I believe will create sustainable positive outcomes for our people.

A Closer Look: UAF Indigenous Studies Students’ Paths to Their PhD and Beyond
Kristie Parsons ~ Polly Hyslop ~ Liza Mack ~ Theresa Arevgaq John
Presentation: Duckering 252, April 9, 9-10:15 a.m.

This paper focuses on the notions of dualistic insider and outsider personal, academic and professional nuances as a Native woman Ph.D. candidate in Southwestern Alaska. The research utilized an ethnographic methodology that includes historical and contemporary perspectives to describe Yup’ik music and dance categories and how dance serves to organize various aspects of Yup’ik culture and societal infrastructure. The issues of western academic tradition and the associated ethical, epistemological and methodological challenges will be discussed as they relate to the study. The tensions existing between traditions view on insider/outsider, Indigenous ethnographers conducting research among Native populations will be presented. This study demonstrates how Natives can succeed in academic journey. The panel is moderated by Kristie Parsons, Ph.D. Candidate, Indigenous Studies UAF.
Language Teaching and Learning as Resilience to External Factors

Hishinlai’ Peter ~ Sam Alexander

Presentation: Duckering 252, April 9, 10:30-11:45 a.m.

Indigenous language teaching and learning can play a critical role in resilience to external factors which have diminished efforts to have intergenerational transmission of our ancestral languages. The focus of this proposal will focus on the positive assets, strategies and outcomes that have been afforded the language instructor and the language learner. With these three key livelihoods in mind, the language instructor and the language learner will share their experiences with other participants in hopes that they can use the skills for their own benefit in teaching and learning their respective ancestral languages.

Livelihood Assets: Livelihood outcome involves assets such as the (1) University of Alaska Fairbanks Gwich’in language class; (2) instructor versed in second language acquisition, and (3) committed and dedicated language learner. Livelihood Strategies: Strategies that the language instructor used include learning her own ancestral language as an adult. By learning and then teaching, the instructor is aware of what it is like to be both a learner and an instructor. One of the ways to become a language instructor is to be versed in tenets of second language acquisition, which are then implemented in the classroom through partial immersion.

One of the main strategies that the language learner used was to be committed and make the time to study outside of the classroom, preferably with other like-minded students. Another strategy that is ongoing was to use the language with others in person or through social media. There are many other strategies that have been useful by the language learner which will be explained in greater detail during the presentation. Livelihood Outcomes: In terms of achievement, the language instructor has been able to create a curriculum, language lessons, and activities that are conducive to language teaching. All of these language lessons build on one another so that what is learned on day one is still used at the end of the semester.

Achievements of the language learner has been to understand what it is like to have a positive environment for learning his ancestral language. His achievements were made through commitment and drive to learn his ancestral language so that he is better able to understand and use the language with other proficient speakers. In sum, usually language teachers are the only ones who provide an account of their teaching, but with this proposal, it will be beneficial to share with others two very real perspectives as a language teacher and as a language learner. We hope the enthusiasm will be contagious and provide a healthy outlook for language teaching and learning; thereby leading to positive assets for all who are involved in language revitalization efforts.

Sustainability, Adaptation and Wild Food Harvest through Time in Yakutat, Alaska

Judith Ramos

Presentation: Bunnell 124, April 8, 4:15-5:30 p.m.

This presentation will review wild food harvest surveys in Yakutat, Alaska and show how the community has adapted to changes in wild food availability, and still maintained a sustainability food harvest. My research is part of the Arctic Studies Center Smithsonian project documenting the nine hundred year history of Alaska Native people’s relationship to the Hubbard Glacier and seal hunting in the Yakutat Bay. Here is a link to this multi-disciplinary project: http://www.mnh.si.edu/arctic/html/Yakutat-seal-camps/index.html
**Sustainable Indigenous Performing Arts**  
*Heidi Senungetuk*  
**Presentation:** Bunnell 124, April 8, 2:45-4 p.m.

In many Indigenous communities throughout the Arctic, performative arts have been subjected to colonial influences that attempted to destroy their very existence. A rise in responses to previous repressive attitudes presented by government and religious organizations are often expressed as recommitment to traditional ways and values. These traditional ways provide sustainability for the performing arts by embracing traditional methods of education, research, and creating new spaces for communication. In an effort to bring a sense of equality to academia, this survey of sustainable music and dance practices of Indigenous peoples of the Arctic contributes an Indigenous perspective.

**Sharing our Story: AISES at UAF**  
*Olga Skinner ~ Baxter ~ Jason Slats*  
**Presentation:** Duckering 354, April 8, 1:15-2:30 p.m.

Our UAF Chapter of the American Indian Science & Engineering Society (AISES) is an award-winning student organization that works to fulfill the mission of AISES, to increase the representation of Alaska Natives in the science, technology, engineering, and mathematics fields. Alaska Native cultural values (i.e., sharing, hard work, respect for land and nature, and humor) are entwined in the operations of this organization. In this session, co-presidents Jason Slats and Baxter Bond and panel of AISES Chapter members will share a description of their involvement in AISES and the other opportunities and experiences, like travel, internships, research, and scholarships, that have come about as a result of their involvement in this organization.

**Place Names as Evidence for Historic Resource Use among the Tlingit: An Interactive approach**  
*Elise Sorum-Birk*  
**Presentation:** Duckering 252, April 9, 1:15-2:30 p.m.

This project’s focus is on the analysis of the Tlingit place names for the region surrounding Juneau, AK with the goal of extracting information they contain in relation to historic property ownership and resource use. Place names among the Tlingit often relay information about human interaction with a geographic locale. In Tlingit language, place names are often descriptive nouns, which consist of compound words that describe the place. When broken down into component parts, these words can provide insight into historic clan ownership, patterns of annual migration and subsistence resource use. They can also tell about relationship between and among people. This encoded knowledge is of significant educational and cultural value.

The primary outcome of this work, will be an interactive map of the place names examined, created using GIS technology. This resource will be accessible as an app on mobile devices in order to allow the end user maximum accessibility and more hands on understanding of local geography in the context of Indigenous historic use. Historic resources (ex. photos, maps, oratory) associated with each place will be integrated into the map and geo-referenced, allowing the viewer of the final map a direct experience with the temporal nature of place. As a secondary outcome, an academic paper will also be prepared to detail the process of name analysis and map creation. The final map will be primarily used in the field of education and will be tested in the field during the summer of 2017 with students of Juneau Montessori School’s summer program (ages 4-7).

After preliminary testing, the map will be reviewed, updated and shared with educators of the broader Juneau community. Students will have the opportunity to develop a more direct and deeper understanding of their place, as well as a greater respect for the sustainable resource traditions of the Tlingit. The sustainable management of
marine and forest resources can also benefit from this application of knowledge. Having a resource that details how specific locations have been viewed and used throughout time will enrich discussions of subsistence rights and commercial resource use. If successful, this method of name analysis and mapping can be applied across Southeast Alaska and can provide a valuable historic perspective on place and resource use that has largely gone unnoticed since the use of Tlingit language in the region has declined.

Sustaining Indigenous and Local Knowledge, Arts, and Teaching
Evan Sterling
Presentation: Duckering 342, April 8, 2:45-4 p.m.

This presentation offers a digital glimpse into the ongoing work of the SILKAT grant project: “Sustaining Indigenous and Local Knowledge, Arts and Teaching.” The project is a collaboration between the UAF School of Education, Bering Strait School District (BSSD), and Kawerak, Inc. to strengthen efforts for teacher preparation and education in general through the lens of Indigenous and local knowledge and arts. As one component of this large project, a series of short videos are being created to document the work of local artists to share with K-12 students in BSSD as well as both in-service and pre-service teachers.

These videos capture the habits of mind exhibited by local artists as well as the cultural themes from the Alaska Native Knowledge Network’s Curriculum Spiral in order to demonstrate to students that art, as well as language and culture, can serve as a foundation for critical thinking to help them explore the world through all areas of education. The initial production work for this video series will be screened during this presentation, followed by a discussion of critical components and features of the work as it pertains to the overall goals of the SILKAT project.

Bridging Yesterday with Tomorrow
Carrie Stevens ~ Kelda Britton ~ Jessica C. Black ~ Joseph P. Brewer II
Presentation: Duckering 342, April 8, 1:15-2:30 p.m.

“So that’s what we wanted, you know, we wanted to eat good food every day and to be healthy, and to be strong, and keep, keep our ways. You know, that’s what we’re talking about today; to keep some of the ways that fit into today contemporary young people, young generation.” Paul Williams Sr.

This panel presentation will provide findings from Bridging Yesterday with Tomorrow: Understanding Traditional Ecosystem Management Practices & Their Application to Contemporary Sustainable Boreal Ecosystem Management. The work documents Gwich’in and Koyukon traditional knowledge bearers to assert the reciprocal relationship between people, landscapes, and food resources ensuring sustainable forest ecosystems. Here ‘stewardship’ is used to reflect culturally based principles and the reciprocal relationship held.

The goal of this research is to gain a deeper understanding of traditional stewardship practices, in order to inform and impact the discourse, policy, management, and regulations related to sustainable use and conservation of boreal ecosystems. The findings were published by the Council of Athabascan Tribal Governments, and funded by US Fish and Wildlife Service.
Inupiaq Designs and Cultural Identity
Amelia K. Topkok

Presentation: Bunnell 124, April 8, 2:45-4 p.m.

My research involves to reveal the voices of experienced skin-sewers of Inupiaq designs, focusing on mukluk or kammak designs used on tops of mukluks, and/or other skin-sewing artifacts that serve as cultural icons of Inupiaq heritage. Skin-sewing is still a valued skill in many Northwest Alaska villages as it is a way to produce income. How designs emerge in skin-sewing is an indicator of underlying Native values and cultural knowledge that adds to the current literature of Alaskan cultural arts and crafts.

I focus on how the sewers create the designs they sew, why they make their choices, and how it represents their cultural identity. Storytelling through their skilled craft are also passed down from generation to generation. An exploration of cultural identity is a main component. Showcasing the powerful and moving experiences of these skin sewers as contemporary Indigenous peoples is much needed in today’s world in sustaining knowledge and heritage.

My study includes skin sewers’ descendants of reindeer herding families from late nineteenth to early to late 20th century to the present. Literature found today on skin-sewing focus mainly on Canadian and Greenlandic arts and their development. When Alaska Native Inupiaq artists are included, the sections are overall general and too brief. The only exception is “Alaska Eskimo Footwear.” This book focuses on techniques, “how-to”, or the constructions of the artifacts, and naming regional differences in designs. Although these are still important, not much attention is given in the meaning behind the designs, nor inclusion of authentic voices of the skin-sewer. To reiterate, the stories behind the designs can contribute to understanding these knowledge systems within Indigenous groups of the North. Historical, anthropological, and contemporary literature involving recording voices of Indigenous skin-sewers will contribute to this discussion.

My focus area is Northwest Alaska, particularly in communities that have experienced skin-sewers and continue to pass these traditions to their next generation, i.e. Shishmaref, Nome, Kotzebue, and Noatak; places I have grown up and lived in for over 30 years and have extended family. This study includes Inupiaq and non-Indigenous peoples that grew up and/or live the Inupiaq lifestyle and participate in skin-sewing as part of their lifestyle, for income or other purposes. Experienced skin-sewers have knowledge of how creativity resonates with designs of the past and younger or less experienced skin-sewers bring out generational differences, even in the same community. Contemporary ideas are not ruled out in the outcomes of the research. My research resonates completely with sustainability, as more and more people need to find creative ways of ensuring their survival, culturally and commercially.

Collaboration among NSBSD, UAF-SOE, ITC, and AAEC
Sean Asiqłuq Topkok

Presentation: Duckering 342, April 8, 2:45-4 p.m.

The Margaret A. Cargill funded the North Slope Borough School District (NSBSD) to implement initiatives to new teacher retention, cultural orientation, future teacher engagement, and paraprofessional support. The NSBSD invited the University of Alaska Fairbanks School of Education (UAF-SOE), Ilisaġvik Tribal College (ITC), and Alaska Art Education Association (AAEC) to form a partnership for the initiatives. Dr. Topkok and Dr. Green are the Co-PIs from the UAF-SOE and have developed a course involving placed-based and cultural orientation that meets the Alaska Department of Education and Early Development Multicultural Education endorsement. Drs. Topkok and Green also bring future teachers to the NSBSD Cultural Camps to introduce them to a rural environment, acquaint them about the livelihoods of the North Slope, and support interaction with teachers, community members, and students in the school district. This presentation will inform the participants about UAF-SOE’s role in this multi-year collaboration to help improve teacher preparation and retention in rural Alaska.
Counterhegemony: Creating Equity for Indigenous Languages
X’unei Lance Twitchell

Presentation: Bunnell 124, April 8, 1:15-2:30 p.m.

One of the methods that prevent Indigenous languages from revitalizing is cultural hegemony, where the absence of Indigenous languages is made normal to the point that those languages become foreign in their own homeland. Counterhegemony seeks to create language equity by examining the changes that need to be made at a multitude of levels in order to foster Indigenous language movements. This presentation will discuss methods of building language movements that reclaim spaces for Indigenous languages while debunking myths of racial and linguistic superiority.

Alaska Native People: Diet, Westernization and Health
Sasha White

Presentation: Bunnell 124, April 8, 4:15-5:30 p.m.

American Indians/Alaska Natives had the highest age-adjusted rate of diagnosed diabetes in people aged 20 or older in 2010-2012 (1). The Indigenous people of Alaska, collectively known as Alaska Natives (AN), have experienced a drastic increase in diet associated health problems for the past two decades. The westernization of the AN diet has led to increased obesity, which is a risk factor for type II diabetes, heart disease and colorectal cancer(2). There was an alarming 105-117% increase in type II diabetes among Alaska Natives from 1990-2007(3). Is the shift from a traditional to a westernized diet responsible for the decrease in Alaska Native health? If so, is there a component in the traditional diet that has protected ANs from the recently prevalent metabolic disorders?

The AN traditional diet is primarily made up of an unusually high amount of omega-3 polyunsaturated fatty acids (n-3 PUFA). n-3 PUFA are a component of fish and marine mammal oils, the main source of food in the AN traditional diet. In the AN traditional diet, individuals can consume up to twenty times the daily recommendations of n-3 PUFA (4,5). Although a lot is known about the health benefits of n-3 PUFA, the health effects of consuming an excessive amount are not completely understood. As westernization continues to act on the AN population, there is a generational decrease in the amount of omega-3 polyunsaturated fatty acids consumed among AN (4,5). Omega-3 polyunsaturated fatty acids are consumed at a much lower level in westernized diets as compared to traditional AN diets (4). We hypothesize that the AN traditional diet may promote Alaska Native health through the intake of high amounts of n-3 PUFA. The long-term specific goal of the project is to understand how the change in n-3 PUFA intake of ANs affects their risk of developing type 2 diabetes (T2D) and other metabolic disorders.

Kyle Wark ~ Andrea Akalleq Sanders ~ Heather Gatti

Presentation: Duckering 352, April 8, 2:45-4 p.m.

Please join First Alaskans Institute for a discussion on how to improve the relationship between Native communities & non-Native researchers; how Tribes can exert their inherent sovereignty to regulate research on their own peoples, in their own communities; how to infuse Indigenous ways of knowing, worldviews, and values into research on Indigenous peoples; and how to steer the benefits of research on Indigenous peoples back into Indigenous communities. This workshop is part of the National Science Foundation-funded “Collaboratively Harnessing Indigenous Research Principles, Protocols, & Practices” (CHIRP3) project; learn more at: http://ipsr.ku.edu/cfirst/chirp3/.
The Alaska Native Studies Journal is now accepting submissions from papers presented at the fifth annual Alaska Native Studies Conference. Submissions will be peer-reviewed. For potential consideration, articles should reach us no later than April 30, 2017. The Alaska Native Studies Journal will publish scholarly papers that critically engage Alaska Native or Indigenous issues, literature and theory. Submissions should relate to one or more of themes of the Alaska Native Studies Conference, including:

- Culturally Responsive Leadership and Education
- Alaska Native Identities
- Alaska Native Languages
- Alaska Native Claims Settlement Act (ANCSA)
- Self-Determination and Sovereignty
- Indigenous Pedagogies vs. Western Paradigms
- Alaska Native Art
- History
- Oral Traditions and Contemporary Texts
- Indigenous Research Methodologies
- Subsistence and Sustainability
- Documenting & Honoring Indigenous Knowledge Systems

When preparing manuscripts for submission please use MLA (Modern Language Association) format. Please use the term most preferable and appropriate to the Indigenous group or people to whom the manuscript refers - American Indian/Alaska Native, Native American, Native Hawaiian, and Indigenous are acceptable terms when referring to Indigenous peoples of the United States.

Papers should range from 5,000-7,000 words and should be formatted in Microsoft Word and blinded for anonymous peer review. On separate pages, please provide a 150-word abstract, 50-word author biographical statement, and author name(s), affiliation(s), and contact information (including email address). All manuscripts must be submitted electronically. All papers must be original. The work cannot have been previously published in the same form, nor can its substance be drawn from previously published books or articles. Submissions to The Alaska Native Studies Journal must not be under consideration in any form by other publisher(s).

All articles submitted to the journal will be sent to peer reviewers for evaluation. The editors will use these reviews in making a decision on your paper. They may decide to ask you to revise your paper in line with referee suggestions. All authors should be prepared to return revised papers and proof corrections to the deadlines required for publication.

For more information, visit http://alaska.nativestudies.org.

University of Alaska Southeast will be hosting the 2018 Alaska Native Studies Conference in Juneau
Notes
Welcome to the 2017 Alaska Native Studies Conference

Join our centennial celebration! UAF has been a cornerstone of Alaska for the past 100 years, and it will continue to be a cornerstone in the next 100.

Thank you for sharing your knowledge

Qaŋaasakung Aleut
Quyana Central Yup’ik
Igamsiqanaghhalek Siberian Yupik
Quyanaq Iñupiaq
Quyanaa Alutiiq
Háw’aa Haida

Way dankoo Tsimshian
Gunalchéesh Tlingit
‘Awa’ahdah Eyak
Tsin’aaen Ahtna Athabascan

Hai’ Gwich’in Athabascan
Mahsi’ Hän Athabascan
Baase’ Koyukon Athabascan

Chin’an Dena’ina Athabasscan
Tsin’ēq Tanacross Athabascan

Dogedinh Deg Hit’an Athabascan
Baase’ Tanana Athabascan