2018
Alaska Native Studies Conference

Past, Present, Future
Working Together

April 13 – 15, 2018
Juneau, Alaska

UAS Campus
Áak’w Kwáan Aaní káx’

Alaska Native Studies Council
Gunalchéesh – Háw’aa – Nt’oyaxsn to our Sponsors!

Sponsors:
Sealsaka Corporation
Goldbelt Heritage Foundation
Sealaska Heritage Institute
Central Council Tlingit & Haida Indian Tribes of Alaska
Kathy Shteiwteen Kolkhorst Ruddy (special thanks for housing visiting scholars!)
UAS Office of the Chancellor, Richard Caulfield
UAS Office of the Provost, Karen Carey
UAS Office of the Dean, School of Arts & Sciences, Paula Martin
UA Office of the Dean, School of Education, Deborah Lo

Alaska Native Studies Conference Organizing Committee (UAS):
Ernestine Hayes, Co-Chair
Sol Neely
Joe Nelson
Anita Parish
Lyle James
Alberta Jones, Co-Chair
Ronalda Cadiente Brown
Ishmael Hope
Tina Ryman
Lily Hope
Χ’unei Lance Twitchell
Kolene James
Janelle Cook
Eleanor Oydna

Student & Community Volunteers:
Anna Clock
Gabrielle Kirchner
Ofelia Sheakley
Jason Colon
Richard McGrail
Matthew Roda
Claire Helgeson
Alexis Ott
Elizabeth Kunibe
Danika Ingersoll
Kayla Munday
Timothy Woo
Austin Tagaban
Outdoor Studies students
Seth Classen
Rylee Landen
Brittany Ooman

Conference Registration:
Registration will begin on the morning of Saturday, April 13 near Spike’s Cafe. Look for the registration table. Registration is available on site.

Consent to photograph, to audio and/or video record and release of the University of Alaska Southeast
During the Alaska Native Studies Conference, a public event, the University of Alaska Southeast (UAS) may take photographs, make audio recordings, or video record conference attendees and use these photographs, audio recordings and videos in any medium, including print and digital publications, slide presentations, social media websites, video productions, in advertising, on signs and in promotional materials.
Art of Place at the APK State Museum

Friday, April 13

Free and Open to the Public

Alaska State Museum — Lecture Hall
395 Whittier Street

10:00 - 12:00 Artists Demonstrations and Conversations

1:30 Lecture: “Histories and Traditions in Chilkat and Ravenstail Weavings of the Northwest Coast”

3:00 Film screening: Lineage: Tlingit Art Across Generations (57 min)

Registered Participants Only

12:30 – 4:30 UAF Indigenous Studies Ph.D. Student Seminar

UAS Glacier View Room & Egan 220
11120 Glacier Highway

UAF Indigenous Ph.D. students in Alaska and those who reside outside of Alaska come together during the spring pre-conference. UAF faculty address the program updates, logistics, as well as provide peer support with Ph.D. students and candidates. The ambitious half-day agenda includes guest Ph.D. presenters sharing their research endeavors and inspirational advice to the Ph.D. students. Invite only due to specific, time-sensitive schedule of faculty and students. Contact Alberta Jones if interested in attending and learning about the UAF program. (a.jones@alaska.edu)

5:00 – 7:00 Art of Place Welcomes Conference Attendees

Elizabeth Peratrovich Hall
320 W Willoughby Ave

We would like attendees to experience the many elements that address Art of Place goals, including the sharing of cultural food, Tlingit art and language, and the traditional ceremonies that take place before and during an Alaska Native gathering and sharing of a meal. The Co-Chair of the ANSC Committee, Ernestine Hayes, commented that, “The dinner will also be an opportunity to interact with Alaska Native elders and to learn about the educational experiences as well as the ways in which Alaska Native art is incorporated into a student’s and teacher’s lifelong learning.”
Saturday, April 14

9:00 – 12:00

Opening Ceremonies — Egan Library

Áak’w Ḵwáan Clan Representatives
Rosa Miller, Yaxteihittaan
Mike Tagaban, Wooshkeetaan
University of Alaska Southeast
UAS Chancellor Rick Caulfield
UAS Provost Karen Carey
UAS Vice Chancellor Joe Nelson
Wooch.een Student Club
State of Alaska
Barbara ‘Wáahlaal Gidáak Blake
Angayuqaq Oscar Kawagley Award
Alaska Native Studies Council

Plenary Session Speakers — Egan Library

Thomas Swensen, Ph.D.
Born and raised in Kodiak, Thomas Swensen graduated from S.A.V.E. II secondary school in Anchorage and earned a PhD from the University of California, Berkeley. He is an original shareholder in Koniag and Leisnoi as well as a member of Tangirnaq Native Village. He serves on the board of directors of the Koniag Education Foundation and is an assistant professor of Ethnic Studies at the University of Utah as well as currently being the 2017-18 Katrin H. Lamon Fellowship Residential Scholar at the School for Advanced Research in Santa Fe, New Mexico.

Liz Medicine Crow, J.D.
Integrating Native knowledge and values into organizations, governance mechanisms, and everyday life is a primary passion and responsibility she has pursued through her education and career. Liz received her BA (BFA Equivalency) from Fort Lewis College in Durango, Colorado, and her professional degree from Arizona State University College of Law, graduating with a Juris Doctorate degree and a Certificate in Indian Law. Since coming to First Alaskans Institute, Liz has served as the Director of the Alaska Native Policy Center, Vice-President, and now serves as the President/CEO, providing a direct link for her to be of service to our Native peoples.
## Breakout Session 1

**Egan 116:** Salmon Shadows: Art to Inspire Critical Conversations about Alaska’s Salmon System  
**Egan 226:** Elder Resting Room  
**Egan 220:** Adéli Eeti (Recovery Room)

<table>
<thead>
<tr>
<th>Egan 108</th>
<th>Egan 223</th>
<th>Egan 221 (Glacier View)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Theme</strong></td>
<td><strong>Session(s)</strong></td>
<td><strong>Education</strong></td>
</tr>
</tbody>
</table>
| Cultural Resilience and Repair Across Generations | Rural Development  
Senior Project: Catalysts for Change | LKSD H Yugtun Speech  
Past, Present, and Future Working Together (UAS Student Oratory) | Alaska Inuit Circumpolar Council-Alaska |

<table>
<thead>
<tr>
<th>Egan 223</th>
<th>Egan 219</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Theme</strong></td>
<td><strong>Session(s)</strong></td>
</tr>
</tbody>
</table>
| Indigenous Science, Math, and Technologies | Indigenizing Salmon Science and Management  
Indigenizing and Decolonizing the Academy | Alaska Native Studies Council Writing Style Guide  
Addressing Social Ills in the North Slope of Alaska Through Ilisaġvik College  
A New History of Alaska: The Assimilation Era |

## Breakout Session 2

**Egan 108**  
**Egan 223**  
**Egan 221 (Glacier View)**

<table>
<thead>
<tr>
<th><strong>Theme</strong></th>
<th><strong>Session(s)</strong></th>
<th><strong>Theme</strong></th>
</tr>
</thead>
</table>
| Cultural Resilience and Repair Across Generations | Alaska Native / American Indian Boarding School Research in the U.S.  
Indigenous Oral Literatures | Cultural Resilience and Repair Across Generations  
Archiving for Alaska Native Languages  
Answering the Call of the Hummingbird: Discovering My Haida Culture Through Beading |
<table>
<thead>
<tr>
<th>Egan 223</th>
<th>Egan 219</th>
<th>Egan 112 (Lecture Hall)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indigenous Science, Math, and Technologies</td>
<td>Preserving Place Names</td>
<td>Taking Around Power: Tlingit Use of Avoidance Language in Ritual and Hunting</td>
</tr>
<tr>
<td>UAS Student Presentations</td>
<td>Honoring Kaayistaan: A Brief Biography of Tlingit Elder Marie Olson</td>
<td>Adornment On the Upper North West Coast</td>
</tr>
<tr>
<td>Education</td>
<td></td>
<td>A UAS Vision for More Alaska Native Educators: A Review of the Preparing Indigenous Teachers and Administrators for Alaska Schools (P.I.T.A.A.S) Program Outcomes</td>
</tr>
</tbody>
</table>

**Breakout Session 3**

<table>
<thead>
<tr>
<th>Egan 108</th>
<th>Egan 223</th>
<th>Egan 221 (Glacier View)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cultural Resilience and Repair Across Generations</td>
<td>Planting the Seeds: The Influence of Culture on Resilience, Hope, and Wellness</td>
<td>Handcuffed to History: Ethics, Accuracy and Balance in Museum Exhibitions</td>
</tr>
<tr>
<td>Indigenous Oral Literatures</td>
<td>Alaska Iñupiaq Skin-Sewing Designs: The Voices Behind the Skin-sewers</td>
<td>Traditional Cultural and Spiritual Values and the Shaping of Tlingit People’s Relationship with the Environment: Past and Present</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Honoring <em>The Tao of Raven</em></td>
</tr>
<tr>
<td>Education</td>
<td></td>
<td>Tlingit Language Development: Assess, Instruct, Engage</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Egan 223</th>
<th>Egan 219</th>
<th>Egan 112 (Lecture Hall)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cultural Resilience and Repair Across Generations</td>
<td></td>
<td>Upholding Indigenous Traditions</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Indigenizing and Decolonizing the Academy</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Decolonizing Critical Theory: Organic Intellectuals and Indigenous Strategy</td>
</tr>
</tbody>
</table>
### Sunday, April 15

#### 8:30 – 10:15

**Alaska Native Studies Council Annual Meeting (Egan 221)**

#### 10:30 – 12:00

**Breakout Session 4**

<table>
<thead>
<tr>
<th>Egan 108</th>
<th>Egan 223</th>
<th>Egan 221 (Glacier View)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Cultural Resilience and Repair Across Generations</strong></td>
<td><strong>Education</strong></td>
<td><strong>Northwest Coast Visual Arts</strong></td>
</tr>
<tr>
<td>Network Weaving: A Methodology From the Field of Environmental Communication That Could Help Support Indigenous Language Revitalization Efforts in Alaska</td>
<td>Permafrost Teaching Kits</td>
<td>Tlingit Women’s Art—Create, Exhibit, Research</td>
</tr>
<tr>
<td>Through their Eyes: A Community History of Eagle, Circle, and Central—a Project Evaluation</td>
<td>Methodology of the Construction of the Yup’ik Traditional Knowledge System</td>
<td></td>
</tr>
<tr>
<td>From Herring Eggs to Deer Meat</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### 12:00 – 1:00

**Lunch**
## Breakout Session 5

<table>
<thead>
<tr>
<th>Egan 108</th>
<th>Egan 223</th>
<th>Egan 221 (Glacier View)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Cultural Resilience and Repair Across Generations</strong></td>
<td><strong>Education</strong></td>
<td><strong>Northwest Coast Visual Arts</strong></td>
</tr>
<tr>
<td>Visiting Elders Program through ʔaʔk̓ʷustəƞáwt̓xʷ The House of Learning, Peninsula College Longhouse: Teaching and Learning from Native Perspectives in Arts, Sciences, and Professional Technical Courses</td>
<td>Alaska Native Scholars: A Mixed Methods Investigation of Factors Influencing PhD Attainment</td>
<td>Weaving Our World</td>
</tr>
<tr>
<td>Preparing for the Future, Honoring the Past: A Case Study of Community Resiliency and Healing in the Carbon Historic Food Forest Project</td>
<td>Developing Effective Teaching Methods To Educate Alaskan Native Youth</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Alaska Native Education: The Iñupiaq Studies Division at Ilisaġvik College</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Egan 223</th>
<th>Egan 219</th>
<th>Egan 112 (Lecture Hall)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Cultural Resilience and Repair Across Generations</strong></td>
<td><strong>Education</strong></td>
<td><strong>Alaska Native Leadership, Jurisdiction, and Sovereignty</strong></td>
</tr>
<tr>
<td>Environmental Change and Sustainability of Alaska Native Languages in the Arctic</td>
<td>Contemporary Language Revitalization of Indigenous Language in Education</td>
<td></td>
</tr>
<tr>
<td></td>
<td>The Art of Decolonization: Creating Change in Education</td>
<td></td>
</tr>
</tbody>
</table>
### Breakout Session 6

<table>
<thead>
<tr>
<th>Egan 108</th>
<th>Egan 223</th>
<th>Egan 221 (Glacier View)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Indigenizing and Decolonizing the Academy</strong></td>
<td><strong>Alaska Native Leadership, Jurisdiction, and Sovereignty</strong></td>
<td><strong>Indigenizing and Decolonizing the Academy</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Egan 223</th>
<th>Egan 219</th>
<th>Egan 112 (Lecture Hall)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Alaska Native Leadership, Jurisdiction, and Sovereignty</strong></td>
<td><strong>Indigenizing and Decolonizing the Academy</strong></td>
<td><strong>Alaska Native Leadership Panel</strong></td>
</tr>
<tr>
<td>Workshop: Reframing an Organization Using Native Values</td>
<td>Young Indigenous Women in Academic Research</td>
<td>Alaska Native Leadership Panel</td>
</tr>
</tbody>
</table>

### Closing Ceremonies
Presentation Titles & Presenters

**Art of Place Artists Demonstrations and Conversations**
Ed Kunz, Percy Kunz, Lily Hope, Ricky Tagaban, Anastasia Hobson-George, Laine Rinehart, and Shgen George

**Lecture: “Histories and Traditions in Chilkat and Ravenstail Weavings of the Northwest Coast”**
Lily Hope and Anastasia Hobson-George.

**Film screening: Lineages: Tlingit Art Across Generations**
Directors Khaagwáask’ Ishmael Hope, Scott Burton, and Producer Cheryl Snyder

**Permafrost Teaching Kits**
Margaret Cysewski, PhD Student (Iñupiaq)

**Methodology of The Construction of the Yup’ik Traditional Knowledge System**
Theresa Arcyqtaq John, PhD (Yup’ik)

**Alaska Native Scholars: A Mixed Methods Investigation of Factors Influencing PhD Attainment**
Alberta Jones, PhD (pending) (Alutiiq/Tsimshian)

**Developing Effective Teaching Methods to Educate Alaskan Native Youth**
Courtney Pegus

**Alaska’s Exemplary Program: The Rural Alaska Honors Institute Thirty-six Years of Successfully Educating, Nurturing, and Retaining Alaska Native Students**
Denise Wartes

**Alaskan Inuit Education Improvement Strategy**
Alaska Inuit Circumpolar Council-Alaska

**A UAS Vision for More Alaska Native Educators: A Review of the Preparing Indigenous Teachers and Administrators for Alaska Schools (P.I.T.A.A.S) Program Outcomes**
Ronalda Cadiente Brown (Tlingit/Filipino), Conrad Woodhead (Aleut), Starla Agoney (Haida), & Jasper Nelson (Tsimshian)

**Tlingit Language Development: Assess, Instruct, Engage**
Naakil.aan Hans Chester (Tlingit)

**Engaging Rural Students in Biomedical Research through One Heath Focused Undergraduate Research Experiences**
Lori Gildehaus

**An Evolving Approach to Alaska Native Youth Education on St. Paul Island: The Bering Sea Pribilof Islands Science Education Expansion, Workforce Development, and Community Sustainability Program**
Veronica Padula

**Workshop: Reframing an Organization Using Native Values**
Gail Cheney, PhD (Haida/Tlingit)

**Civil Discourse and Activism: Roy and Elizabeth and Difficult Dialogues in a Time of War and Racism**
Diane I’xeis’ Benson (Tlingit)

**Tourism and Colonialism in Southeast Alaska**
Claire Helgeson, Student (Sami)

**William Paul’s Vision of Sovereignty and Stories**
Mike Hoyt, Aak’wtaatseen

**Walking the Talk Judges and Peacemakers Finding Common Ground in Rural Alaska**
Polly Hyslop, PhD (pending) (Upper Tanana Dineh-Athabascan)
Alaska Native Leadership Perspectives: Sealaska Past, Present and Future  
Joe Nelson, JD (Tlingit)

Alaska Native Leadership Panel  
UAS Vice Chancellor of Enrollment Management & Student Affairs Joe Nelson (Tlingit), State Representative Sam Kito (Tlingit), State Representative Justin Parish (Tlingit), Juneau Assemblyperson Robert Edwardson (Haida), and First Alaskans Institute President/CEO Liz Medicine Crow (Haida, Tlingit).

Honoring the Tao of Raven  
Allie Ott, Student

Upholding Indigenous Traditions  
Samantha Della-DeVoney, Student (Makah)

Answering the Call of the Hummingbird: Discovering My Haida Culture through Beading  
Susan Janice Hamilton, Student (Haida)

Honoring Kaayistaan: A Brief Biography of Tlingit Elder Marie Olson  
Anna Clock, Student (Koyukon Athabascan)

Planting the Seeds: The Influence of Culture on Resilience, Hope, and Wellness  
LaVerne Demientieff, PhD (Deg Xit'an-Athabascan)

Handcuffed to History: Ethics, Accuracy and Balance in Museum Exhibitions  
Steve Henrikson

Network Weaving: A Methodology from the Field of Environmental Communication that Could Help Support Indigenous Language Revitalization Efforts in Alaska?  
Richard Hum, PhD

Through Their Eyes: A Community History of Eagle, Circle, and Central—A Project Evaluation  
Mike Koskey, PhD

Visiting Elders Program through ʔaʔk̓ʷustəƞáwt̓xʷ The House of Learning, Peninsula College Longhouse: Teaching and Learning from Native Perspectives in Arts, Sciences, and Professional Technical Courses  
Kate Reavey, PhD

From Herring Eggs to Deer Meat  
Priscilla Schulte, PhD & Naomi Michalsen (Tlingit)

Preparing for the Future, Honoring the Past: A Case Study of Community Resiliency and Healing in the Carbon Historic Food Forest Project  
Molly Sparhawk, PhD Candidate

Linguistic Futures: The Potential of Technology for Supporting Alaska Native Language Reclamation  
Jennifer Stone, PhD & Alasha Brito, Student

Intergenerational Resilience through Language Use, New Insights  
Alice Taff, PhD

19th Century Epidemics and the Impacts on Indigenous Populations in Alaska  
Maria Shaa Tláa Williams, PhD (Tlingit)

Rural Development Senior Project: Catalysts for Change  
Jennifer L. Carroll, PhD, Debbie M. Demientieff, Rural Development BA Student, Eric Petersen, Rural Development BA Student, Pamela Murphy, Rural Development BA Student

Salmon Shadows: Art to Inspire Critical Conversations about Alaska’s Salmon System  
Kevin Maier, PhD (with Anjuli Grantham, Elsa Sebastian, & Julie Raymond-Yakoubian, PhD candidate)

Alaska Native/American Indian Boarding School Research in the U.S.  
Christine Diindiisi McCleave (Turtle Mountain Ojibwe), & Emily Keneggnarkayaagaq Edenshaw (Yup'ik/Iñupiaq)
Workshop: How Might We Make Data Management Better Serve Indigenous Communities?
Vanessa Raymond

Alaska Native Studies Council Writing Style Guide
Sean Asiqçuq Topkok, PhD (Iñupiaq/Sami)

Addressing Social Ills in the North Slope of Alaska Through Ilisaġvik College
Jerica Aamodt, Student (Iñupiaq)

Haa Wuliteesh: The Need for Indigenous Higher Education
Eédaa Heather Burge, PhD Student (Mohawk)

A New History of Alaska: The Assimilation Era
Jane G. Haigh, PhD

Taking Around Power - Tlingit use of avoidance language in ritual and hunting
Naawéiyaa Austin Tagaban, Student (Tlingit)

The Art of Decolonization: Creating Change in Education
Ç'únei Lance Twitchell, PhD candidate (Tlingit/Haida/Yup'ik/Sami)

Guided by Elders: Indigenizing Classrooms & Curriculum
Jessica Black, PhD (Athabascan-Gwich'in)

Young Indigenous Women in Academic Research
Kk'odohdaatlno Christina Edwin (Athabascan), Diloola Erickson, Sarah Siqíńiq Maupín (Iñupiaq), & Charlene Stern, PhD (Pending) (Gwich'in)

Decolonizing Critical Theory: Organic Intellectuals and Indigenous Strategy
Sol Neely, PhD (Ojibwe), Forest Haven (Tsimshian), & Will Geiger

Alaska Native Education: The Iñupiaq Studies Division at Ilisaġvik College
Jerica Aamodt (Iñupiaq), Naomi Aaġlu Ahsoak (Iñupiaq), & Florence Ilisiraq Ningeok (Iñupiaq)

Integrating Art and Culture into Water Infrastructure Sustainability: Key Insights from the Water is Life Project
Marleah Makpiaq LaBelle (Sugpiaq/Iñupiaq)

LKSD H Yugtun Speech
LKSD High School Students

Past Present and Future Working Together
Student Orator

Traditional Cultural and Spiritual Values and the Shaping of Tlingit People’s Relationship with the Environment: Past and Present
Judith Daxootsu Ramos, PhD candidate (Tlingit)

Alaska Iñupiaq Skin-Sewing Designs - The Voices Behind the Skin-Sewers
Amy Ahnaughuq Topkok (Iñupiaq)

Archiving for Alaska Native Languages
Lawrence Kaplan, PhD, Siri Tuttle, PhD, Anna Berge, PhD, and Liana Wallace (Tlingit)

Mathematics as a Barrier to Advancement for Alaskan Native Students
Brian Greer, PhD, Portland State University

Rethinking Alaska Native Science and Learning
Taiyo Itoh (Japanese) Student

Culturally Sustaining STEAM Knowledge as a Universal Right of Indigenous Peoples
Swapna Mukhopadhyay, PhD, Portland State University
Ethnomathematics
Naawéiyaa Austin Tagaban (Tlingit) Student

Environmental Change and Sustainability of Alaska Native Languages in the Arctic
Meghan Sigvanna Topkok (Iñupiaq)

Indigenizing Salmon Science and Management
January Scott, PhD student (Tlingit), Jessica Black, PhD (Athabascan-Gwich’in), Rachel Donkersloot PhD, Danielle Ringer, & Courtney Carothers, PhD

Preserving Place Names
Chuck Smythe, PhD, Heather McClain, & Will Geiger

Incorporating Traditional Ecological Knowledge and Language in K-12 STEM Education Through Place- and Inquiry Based Experiences and Curriculum Development
Wendy F. Smythe

Weaving Our World
Sdaalhk’awaas Della Cheney (Haida/Tlingit)

Artists vs. Aesthetics: The Importance of Studying Historic Alaska Native Artists
Zachary R. Jones, PhD

Adornment on the Upper North West Coast
Gabrielle Kirchner, Student (Tsimshian)

Tlingit Women’s Art: Create, Exhibit, Research
Aldona Jonaitis, PhD, Lily Hope (Tlingit), Ishmael Hope (Iñupiaq, Tlingit), Alison Marks, Student (Tlingit)
Art of Place at the APK State Museum

Art of Place

Art of Place Artists Demonstrations and Conversations

Ed Kunz, Percy Kunz, Lily Hope, Ricky Tagaban, Anastasia Hobson-George, Laine Rinehart, and Shgen George

Come chat with a silver carver, a beadworker, and Chilkat & Ravenstail Weavers and artists, as they engage in conversations about their work and practice hand-twining these 300 year old Northwest Coast textiles.

Lecture: “Histories and Traditions in Chilkat and Ravenstail Weavings of the Northwest Coast”

Lily Hope and Anastasia Hobson-George.

Lily and Anastasia will lead you through visual, kinesthetic, historical and traditional journeys of both weaving styles. While twined on similar looms, they’re similar yet different, with distinct designs, teachings, and meanings.

Film screening: Lineage: Tlingit Art Across Generations

Directors Khaagwáask’ Ishmael Hope, Scott Burton, and Producer Cheryl Snyder

This one-hour documentary takes viewers on an intimate journey into the lives of Tlingit artists. As Khaagwáask’ writes, “the film spends time with families whose works are present and of today, yet they’d make their ancestors proud, and their stories speak to the future.”

Alaska Native Education


Ronalda Cadiente Brown (Tlingit/Filipino), Conrad Woodhead (Aleut), Starla Agoney (Haida), & Jasper Nelson (Tsimshian)

panel (3–5 participants, 90 minutes total)

The PITAAS Program at the University of Alaska Southeast carried out a vision of developing an Alaska Native teacher education workforce for Alaska Schools K-12 education since 2000. Participants will learn about the model of targeted scholarships and supports for Alaska Native students in pursuit of an education degree. Participants will explore outcome data and hear personal stories from graduates about the challenges and rewards and the pathway to achieve their educational goals that enrich our communities.

Alaska’s Exemplary Program: The Rural Alaska Honors Institute Thirty-six Years of Successfully Educating, Nurturing, and Retaining Alaska Native Students

Denise Wartes

individual paper (20 minutes)

The Rural Alaska Honors Institute (RAHI) is a six-week college-preparatory summer bridge program on the University of Alaska Fairbanks campus for Alaska Native and rural high school juniors and seniors. The program’s students average 94% Alaska Native. RAHI students take classes that earn them 10+ college credits.

A program of rigorous academic activity combines with social, cultural, and recreational activities to make up the RAHI program of early preparation for college. Students are purposely stretched beyond their comfort levels academically and socially to prepare for the big step from home or village to a large culturally western urban campus. They are treated as honors students and are expected to meet all rigorous academic and social standards set by the program.
All of this effort and activity supports the principal goal of RAHI: promoting academic success for rural students in college. RAHI boasts thirty-six years of successfully educating over 1,800 students. Of these students, 990 have received degrees ranging from two medical doctors, eight lawyers, four PhDs, two doctors of pharmacy, two doctors of physical therapy, one doctor of chiropractic, one doctor of optometry, 28 professional certificates, 114 masters, 442 bachelors, 252 associates, and 133 certificates. This semester, over 250 alum are presently attending college.

Learn about the history of RAHI: how and why it was conceived, how it has changed throughout the years, how it has impacted Alaska students then and now. RAHI is life changing!

Alaskan Inuit Education Improvement Strategy

Alaska Inuit Circumpolar Council-Alaska
panel (3–5 participants, 90 minutes total)
ICC-Alaska has been at the helm of a 3-year DOE/ANEP grant focused on improving education for our Inuit children in our ICC-Alaska regions, North Slope, Northwest, Bering Straits and Southwest. Each region held a Decolonization Think Tank, where the focus has been on the six strands of our AIEIS:

1. Promote the indigenization of education frameworks to more clearly align with Inuit ideologies.
2. Suggest, advocate for and influence policies related to Inuit education.
3. Research, advocate for and promote the development, implementation and sharing of culture-based curriculum that focuses on students’ Inuit identity.
4. Promote Inuit language education.
5. Foster educational leadership capacity among Alaskan Inuit.
6. Revitalize and reclaim traditional Inuit parenting skills.

ICC-Alaska would send a team of the Project Director and the five steering committee members to this conference to share the 6 strands, in a 90 minute panel session, in which each person would take one of the six strands and share in detail the objectives of each strand, using data taken from the project and from the information gleaned from the decolonization think tanks, the Education Alignment Summit, as well as the Greenland Education Summit, which will be held one month prior to this conference.

The people involved in this project are:
Pauline Harvey, ICC-Alaska Education Project Director
Jana Harcharek, North Slope steering committee member
Terri Walker, Northwest steering committee member
Bernadette Alvanna Stimpfle, Bering Straits steering committee member
Janet Johnson, Southwest steering committee member
Madelyn Alvanna-Stimpfle, youth representative

Alaska Native Scholars: A mixed methods investigation of factors influencing PhD attainment

Alberta Jones, PhD (pending) (Alutiiq/Tsimshian)
individual paper (20 minutes)

This dissertation work investigated the contributing factors influencing the attainment of PhD degrees by Alaska Natives. Originating from a cross-section of rural and urban Alaska communities and tribal ethnicity, this small group of scholars attended graduate schools throughout the country. The findings analyzed results from a survey instrument with a 96% response rate from all living Alaska Native PhD graduates. Survey participants shared personal, demographic, cultural, social, academic, and economic factors both supporting and hindering PhD attainment. Survey data was validated by ten personal interviews from each Alaskan tribe. PhD graduates shared advice to Alaska Native graduate students and universities aspiring to recruit, support, and graduate Alaska Native graduate students.
An Evolving Approach to Alaska Native Youth Education on St. Paul Island: The Bering Sea Pribilof Islands Science Education Expansion, Workforce Development, and Community Sustainability Program

Veronica Padula
poster presentation

In 2016, the Aleut Community of St. Paul Island (ACSPI) developed a Comprehensive Economic Strategy (CEDS) to support positive community development, create long-term sustainability, and foster healthy futures for community members. In response, ACSPI created the Bering Sea Pribilof Islands Science Education (BSPISE) Expansion, Workforce Development, and Community Sustainability Program. One of the goals of this program is to sustain ongoing youth educational programs and create new educational and training programs for youth that not only increase STEM knowledge but also train youth in valuable skills that can help them either to pursue higher education or be prepared for the workforce. As the program evolves, we will develop sustainable community-led approaches through the utilization of multi-dimensional STEM education, employment and vocational training programs, career exploration activities, and personal support services. We will focus on strengthening educational achievement and workforce development through offering vocational training, preparing youth for transition into adulthood by arming them with critical skills for healthy and successful futures, more effectively developing career paths from early education to employment and degree attainment through providing one-on-one career guidance for our youth and young adult, fostering an environment of lifelong learning. Ultimately, the program aims to increase intellectual capital for the sustainability of the St. Paul Island community, promote changes in knowledge and attitudes around educational achievement and attainment, work and self-sufficiency, family formation, civic engagement, health and safety, risky behaviors, and improved social and emotional development. Here we present the current projects developed by the BSPISE Expansion, Workforce Development, and Community Sustainability Program, including a partnership with Advanced Aerial Education to deliver an unmanned aerial system (UAS, or drones) training program, a math and coding program, and a partnership with the University of Alaska Fairbanks Bristol Bay Campus (BBC) to offer college-level courses for youth and young adults within the St. Paul Island community. We will address the successes and challenges of the projects, the value of partnerships with multiple organizations, and discuss future projects sponsored through this program.

Developing Effective Teaching Methods To Educate Alaskan Native Youth

Courtney Pegus
individual paper (20 minutes)

Traditional teaching styles use a holistic approach where spirituality, a Native language, and environmental stewardship are meshed with the learning experience. In comparison, Western teaching styles use a Eurocentric-based approach that mirrors early industrial age values (e.g., Ideologies of efficiency, mass-production, and mass-control) that were prominent social norms during the manufacturing era. This streamlined task-oriented method for learning although widespread in public schools throughout Alaska are foreign to teaching methods used by Alaska Native Elders when educating youth. The current Eurocentric teaching styles used in public schools might disenfranchise Alaska Native students by creating artificial barriers for students who fail to relate to the multitude of foreign icons, languages, slangs, and colloquialisms that are extracted and glorified from European cultures and referenced to the knowledge being disseminated. Additionally, in the technological era where independent thinking, creative design, and innovations of fundamental concepts are given greater value in the workplace this archaic Eurocentric-based model of schooling might be counter-productive. Many researchers have observed significant improvements in graded examinations taken by Alaska Native students when Western knowledge is presented in ways that are closely associated and bring meaning to their culture. The purpose of this paper is to explore at least one approach in teaching Western science to a cohort of high school students consisting primarily of Alaska Native youth from Tlingit clans attending schools in Juneau, Alaska. The tutoring effort is designed to encourage students to participate in Western science by using a novel teaching approach that places emphasis on appropriate language and cultural context when introducing Western scientific concepts. Lectures are further supported with kinesthetic and tactile practical activities designed to further engage students in meaningful educational experiences.

Engaging rural students in biomedical research through One Heath focused undergraduate research experiences

Lori Gildehaus
poster presentations

The large size of Alaska and resulting subsistence lifestyle is a challenge for traditional western-based approaches to
student engagement (Merculieff 2010). By presenting biomedicine in the context of the One Health Paradigm, which explicitly links animal, environmental and human health, we hope to be able to specifically engage and retain rural and Alaska Native students into this program that synergistically integrates research and teaching and aligns more closely with indigenous patterns of learning and teaching. Our Biomedical Learning and Student Training program (BLaST) provides undergraduate research experience in a One Health context to train students in a meaningful way (Hueffer, Reynolds, and Taylor 2016; Taylor et al. 2017). Initial quantitative and qualitative data from students and faculty indicate high levels of engagement and satisfaction with mentored research experiences. Undergraduate researchers report significantly increased interest, comfort, and competency in laboratory research, and improved understanding of science and of laboratory research methods (p<0.01 in all cases; Wilcoxon Paired Sample Tests). Further, these improvements were observed each semester of student experience – undergraduate research experiences continue to be perceived as learning experiences by students through successive semesters of participation. Trends suggest undergraduate researchers from rural backgrounds are especially interested in connections between animal/environmental health and human health. Our data suggest that One Health is valuable in engaging and retaining students underrepresented in biomedical research, especially those from rural and/or subsistence backgrounds.

**Methodology of The Construction of the Yup’ik Traditional Knowledge System**

Theresa Arevgaq John, PhD (Yup’ik)

*individual paper (20 minutes)*

The methodology of the construction of the Yup’ik traditional knowledge system involves collaborative activity and joint constructive activity, which reflects socially mediated cooperative participation and learning. In indigenous communities, a child is raised by the whole community. In villages, the elders tell age-appropriate stories with lessons, morals, and metaphors through the art forms of the qulirat, qanruyutet and qanemcit, which are mediated with the assistance of adults who guide and work collaboratively to ensure that children understand and grasp essential elements of the educational context and processes.

**Permafrost Teaching Kits**

Margaret Cysewski, PhD Student (Iñupiaq)

*individual paper (20 minutes)*

Hot Times in Cold Places: Permafrost Teaching Kits include 3D models, demonstrations, field tools, and other teaching materials related to permafrost. These teaching tools were developed as part of an NSF-funded informal science education project Hot Times in Cold Places: Permafrost During Climate Change at the University of Alaska Fairbanks. The project has spent the last 3.5 years traveling to 38 rural Alaskan communities with our permafrost models and demos, as well as with real permafrost samples and Ice Age mammal bones. We are also partnered with the Oregon Museum of Science and Industry who made a national traveling museum exhibition. For the Alaska part, we have focused on increasing the awareness of permafrost and related engineering and climate change issues. We host community events and have informal conversations with residents about climate change. Our 3D models show the connection landscape features with the underlying permafrost. Our demonstrations show how heated houses and flowing water can quickly thaw permafrost. Our teaching tools can be used in talking with adults by experts or used in teaching kids with our curriculum booklet. Our goal for this presentation is to seek informal science educators who would use our teaching tools and gain feedback on how we could improve our kits.

**Tlingit Language Development: Assess, Instruct, Engage**

Naak.laan Hans Chester (Tlingit)

*panel (3–5 participants, 90 minutes total)*

Panel will present various ways to enrich a classroom/instruction with Tlingit language. Participants will experience Tlingit language instruction through song, games and literacy.
Alaska Native Leadership, Jurisdiction, and Sovereignty

Alaska Native Leadership Panel

UAS Vice Chancellor of Enrollment Management & Student Affairs Joe Nelson (Tlingit) will moderate a panel on Native leadership, to include State Representative Sam Kito (Tlingit), State Representative Justin Parish (Tlingit), Juneau Assemblyperson Robert Edwardson (Haida), First Alaskans Institute President/CEO Liz Medicine Crow (Haida, Tlingit) and another panelist to be announced. Panelists will discuss a wide variety of issues that affect Alaska Natives, including the relationship between tribes and state and federal governments, sovereignty, and fostering Alaska Native leadership at all levels.

Alaska Native Leadership Perspectives: Sealaska Past, Present and Future.

Joe Nelson, JD (Tlingit)
panel (3–5 participants, 90 minutes total)

Sealaska is one of 13 Alaska Native Regional Corporations that was formed as a result of the Alaska Native Claims Settlement Act (ANCSA) of 1971. Sealaska is a state-chartered for-profit company with 22,000 shareholders, a very modest land base and a complex social mission. In a very short period of time, Alaska Natives transitioned from primarily rural subsistence lifestyles to shareholders of profit-driven companies. Most American public companies have a very narrow view of success that centers on quarterly profits and stock prices. That short-term profit focus contrasts sharply with traditional Native values and worldviews that usually take a long view. Sealaska has wrestled with this dichotomy ever since its inception and has on occasion taken bold moves that run counter to a purely profit-driven mission. For example, establishing and consistently funding the Sealaska Heritage Institute and enrolling thousands of new shareholders (i.e., Natives born after 1971).

One issue that plagues many Native organizations and communities is a seemingly perpetual negative political climate with entrenched factions of families. Unlike public companies, Native shareholders cannot vote with their feet and sell their shares. We really are large families that need to work together. Alaska Natives from every region place ‘respect’ near the top of the list when asked about our Native values. Most of us live and breathe those values daily. But we can always do a better job, especially in raising the next generation of leaders.

This panel consists primarily of former Sealaska Directors who have recently been bestowed with a well-deserved Director Emeritus status. The panel also includes the current Board Youth Advisor and a former Board Youth Advisor. It will be moderated by the Chairman of the Board (who is also the Vice Chancellor of Enrollment Management at UAS).

Participants:
Marlene Johnson, Emeritus Director
Ethel Lund, Emeritus Director
Rosita Worl, Emeritus Director
Nicole George, Board Youth Advisor
Madeline Soboleff, General Council CCTHITA and former Board Youth Advisor
Joe Nelson, Chair

Civil Discourse and Activism: Roy and Elizabeth and difficult dialogues in a time of war and racism

Diane L'x̱eis' Benson (Tlingit)
individual paper (20 minutes)

In 1943 a letter was sent to the Sitka U.S.O. stating “It is the policy of the Commanding Officer of this Post to prohibit the association of soldiers with native women.” This type of racial alienation provokes outrage then and now. National unrest and events today demonstrate the persistence of such racial sentiment. The nation’s discourse resorts to shouting and protest, often resulting in submission and despair. In such a climate civil discourse around emotionally charged issues seems an impossibility. How might we take productive action? Do words and how we present them make a difference?

Roy Peratrovich wrote a powerful response to the U.S.O. Board of Directors. His letters to military, legislators, media and others demonstrated a civil decorum while presenting a stout position for the truth, justice, and resolution. Roy comes from a people where oratory and social systems are methods for peaceful coexistence. There is inspiration in living our traditional knowledge, and it is displayed in Roy’s appreciation for the power of word. This presentation will examine
several Peratrovich responses to overt racism in the 1940’s and the outcomes, and how it might inform our thinking and approach to racialized challenges today.

**Tourism and Colonialism in Southeast Alaska**

Claire Helgeson, Student (Samí)  
*individual paper (20 minutes)*

I would like to present a paper on the effects of tourism on perceptions of history and land claims in Southeast Alaska. My paper would include interviews with local elders to gain insight in the on the effects of tourism. I would want to focus on ways that bridges could be built between the tourism industry and local Native communities so that a colonial history is no longer perpetuated.

**Walking the Talk Judges and Peacemakers finding common ground in rural Alaska**

Polly Hyslop, PhD (pending) (Upper Tanana Athabascan)  
*individual paper (20 minutes)*

There are two types of leaders necessary for change to occur in a Native community when there are unresolved conflict and disputes. The first type of leaders are the place-based peacemakers who have earned respect in the community by living good lives according to the values of the community. Place-based leadership is based on cultural capital that is not shared by outsiders like judges and attorneys and well-meaning trainers. While the outsiders may visit the village for a day or two - they do not stay long enough to get to know the pulse of the community. The second type of leaders are the outside judges who support local peacemaking initiatives and participate in the process by leaving their gavels at the door. This article focuses on several steps to creating effective communication between peacemakers and judges in rural Alaska villages and community who are designing peacemaking initiatives to work with their community members. This is a working paper. I am seeking peer-review.

Polly Hyslop is an Assistant Professor for the Indigenous Studies Program at the University of Alaska Fairbanks. She is Upper Tanana Dineh and of Scottish ancestry. She was born at a fish camp located near the village of Northway in the interior of Alaska. She grew up in Tanana, located near the Yukon River. Her interest includes Peacemaking, Indigenous Dispute Systems Design, Indigenous Planning and Leadership in rural Alaska. She serves on the Peacemaking Advisory Initiative for Native American Rights Fund. She and Dr. Brian Jarrett co-authored the chapter, Harold Gatensby: Tlingit Peacemaking and Leader for Leading Against the Grain: Lessons for Creating Just and Equitable Schools, and the article Justice for All: An Indigenous Community-Based Approach to Restorative Justice in Alaska. Her dissertation is on the local design of Circle Peacemaking in Kake, Alaska.

**William Paul’s Vision of Sovereignty and Stories**

Mike Hoyt, Aak’wtaatseen (Tlingit)  
*individual paper (20 minutes)*

William Paul was both divisive and influential. Looking back at his work continues to provide insight into the role of history and stories in sovereignty, as well as the purpose of education. This paper seeks to explore these connections and why they are relevant today.

**Workshop: Reframing an organization using Native values**

Gail Cheney, PhD (Haida/Tlingit)  
*alternative formats (performances, film, media, workshops)*

Native values, although sometimes seen as similar to western values, are different in that they focus on the sustainability of culture, environment and people from a “collective” worldview. Come and help work through the tensions between the individual and the collective while developing an organization together.
Alaska Native Literary Arts

Honoring the Tao of Raven
Allie Ott, Student
individual paper (20 minutes)

UAS student Allie Ott will present a short biographical sketch of esteemed Tlingit writer and current Alaska Writer Laureate based on her book The Tao of Raven. I plan on displaying her work of art in a style that will honor her literally excellence of cultural knowledge and stories of Raven. This presentation will also include extended insight of The Tao of Raven from Ernestine gained from two interviews I have arranged. I see this delivery as a way of honoring a beloved Elder of our times, and sketching her life in a manner that she’d be proud of and happy to see.

Cultural Resilience and Repair Across Generations

19 Century Epidemics and the Impacts on Indigenous Populations in Alaska
Maria Shaa Tláa Williams, PhD (Tlingit)
individual paper (20 minutes)

Unknown diseases were brought to Alaska and other parts of North, Central and South America, with the arrival of Europeans. Diseases such as small pox, influenza, Tuberculosis, and sexually transmitted diseases were devastating and brought about major social shifts and changes. The impact of population loss has been addressed, but the more profound psychological impacts and unintended consequences of lost knowledge of Elder populations is not always considered. For example, the 1835-40 small pox epidemic resulted in a 50% population loss throughout the Indigenous communities in Alaska. For example, in examining the reciprocity and moiety/clan system in Southeastern Alaska, this resulted in loss of entire repertoires of clan/house songs, and severely stressed the ceremonial complex.

Alaska Native/American Indian Boarding School Research in the U.S.
Christine Diindiisi McCleave (Turtle Mountain Ojibwe); Emily Kenegnarkayaagaq Edenshaw, EMBA (Yup’ik/Inupiaq)
poster presentations

Highlight/summarize National Native American Boarding School Healing Coalition (NABS) research contracts/projects to date, key findings, holes in research, difficulty in finding data, etc.

In addition to looking for archives and records that tell the story boarding school history in general, NABS is working with Native American Rights Fund (NARF) and International Indian Treaty Council (IITC) to provide families and tribal nations with information about their members who never returned home from boarding schools. We also plan to file with the UN a submission of these disappeared children who never returned home. This goal is ambitious, unique and historic. We seek to initiate an international process by which the United States will be held accountable and be obligated to provide answers to both U.S. Tribes and the world community for the impacts of its Boarding School policies. The U.S. has not responded to previous requests and have not acknowledged the impacts of their boarding school policy.

The project must be completed in a timely manner to make sure that we do not lose community stories and access to leads with the loss of our Elders.

By utilizing researchers to engage both the U.S. government and boarding school records, which still exist, as well as engaging with individuals, families, and Tribal communities, we are taking a multi-tier approach to identifying communities and tribes that were most greatly affected, including Alaska – home to more than 229 Federally Recognized Tribes.

Our research is currently focused on a submission to the UN in August of 2018 which will include both an overall historical and legal analysis, and dozens of cases of still-missing children, specifically at Carlisle Indian Industrial School (Carlisle). The report will prompt an investigation by the UN Working Group on Enforced and Involuntary Disappearances.

According to historical records, more than 10,000 Alaska Native/American Indian Students attended Carlisle from 1879 to 1918. Of that number, 192 students died while at school. From an Alaska perspective, approximately 130 Alaska Natives attended Carlisle; 14 of which died while at school. As of today, all 14 Alaska Native bodies are still buried at Carlisle Cemetery.
In addition to 14 Alaska Native bodies buried at Carlisle Cemetery, there are 14 unidentified graves at Carlisle Cemetery, two of which researchers believe are Alaska Native. The number of unknown graves grew from 12 to 14 in 2017 when a group of Northern Arapaho began exhumation of their children's remains from Carlisle Cemetery to the Wind River Reservation in Wyoming. The tribal members were there to repatriate three of their children: Little Chief, Horse, and Little Plume. Tragically, Little Plume's grave contained two sets of remains, neither of which were his. As such, the number of unknown graves has now gone from 12 to 14 at the Carlisle cemetery—14 “unknown” children buried at a federal school that they were forced to attend. A statistic that shouldn’t exist and one that speaks to the ongoing impacts and historical trauma caused by the disastrous U.S. Alaska Native/ American Indian Boarding School experiment.

All that said, the project will help our communities in a healing process by providing information about the full reach and impact of the boarding schools, the truth about the government’s mistreatment of our children, and the fate and final resting places of their loved ones and Ancestors.

This research will help summarize the expose the truth about Alaska Native/American Indian Boarding Schools. The research is necessary to support education and awareness in our tribal communities. It will also be used to inform recommendations by and to Tribal Nations concerning inter-generational trauma and potential paradigms for healing and reconciliation.

Everywhere NABS goes, we are asked for information about the boarding schools because no one has compiled this information in the U.S. the way they did in Canada for the Truth and Reconciliation Commission. We have not received cooperation from the BIA in our requests for the data so we are left to do this research on our own. NABS is committed to informing our tribal leaders about our research and integrating their input into these efforts.

Answering the Call of the Hummingbird: Discovering my Haida Culture Through Beading
Susan Janice Hamilton, Student (Haida)

My proposal is to offer a beading workshop for up to 25 people. My name is Susan Janice Hamilton. My family is from Craig on Prince of Wales Island. My grandfather was Raven, Double Fin Killer Whale and my grandmother was Raven, Owl. I grew up an urban Indian in Seattle. There was always a pull to my Haida culture. I taught myself to bead in 2003. The focus of my art is traditional Haida designs, Alaska landscapes, and Alaska marine and wildlife. My signature addition to my beading is including Swarovski crystals. The crystals add an ethereal and shimmering dimension to my work similar to the Northern Lights of my beloved Alaska. I will begin the presentation with my digital story and a brief discussion of my evolution as a bead artist. I will then move into the workshop portion where I will include an emphasis on culture as resilience and beading as healing the mind, body, and spirit. Haw’aa for your consideration.

From Herring Eggs to Deer Meat
Priscilla Schulte, PhD & Naomi Michalsen (Tlingit)

The UAS Ketchikan Campus has been offering a variety of classes focused on coastal resources and their uses from time immemorial. The classes draw on the knowledge and perspectives from anthropology, biology and Alaska Native cultural presenters Students learn how to identify, harvest and process a variety of foods and other coastal resources through classroom lectures and discussions, field trips, and hands-on activities. The importance and cultural meaning of these resources from the past to the present will be examined.

Handcuffed to History: Ethics, Accuracy and Balance in Museum Exhibitions
Steve Henrikson

In 2016, the Alaska State Museum opened a new permanent exhibition of Alaska Native Cultures in downtown Juneau. A section of the display--adjacent to galleries devoted to Russian and American efforts to colonize Alaska—recounts Alaska Natives’ resilience in coping with colonialism and acts of genocide. The title of this presentation refers one of the pieces on display—a stunning work of art by Nicholas Galanin. This presentation will touch on how to maintain historical accuracy, ethical standards and balance when presenting such powerful and emotionally-charged content—content that is, in some cases, still contested and still in the process of unfolding.
Honoring Kaayistaan: A Brief Biography of Tlingit Elder Marie Olson

Anna Clock, Student (Koyukon Athabascan)

individual paper (20 minutes)

A local Aak’w Khwaan Tlingit elder, Kaayistaan Marie Olson has a rich variety of life experiences as an Indigenous woman in the United States. After boarding school, Kaayistaan traveled to California and spent time at one of the two Indian Centers in San Francisco, where Natives from all over the continent came together and spoke out for the preservation of their cultures. After living abroad in Japan, Kaayistan can carry on a conversation in Japanese. This paper will honor her experiences and serve as testament to the possibilities available to young Indigenous people navigating their way through life in a colonized world.

Intergenerational resilience through language use, new insights

Alice Taff, PhD

individual paper (20 minutes)

We examine the notion of causation between the health of a language and the health of its community of users. We follow the cycle from genocide by land and language loss, to transgenerational trauma by epigenetics, to the potential of an enriched environment to reversal of these effects. Eye-witness accounts and scientific studies provide evidence that Indigenous language use has beneficial effects on Alzheimer’s symptoms, suicide rates, substance abuse, physical violence, diabetes, obesity, and cognitive function. We discuss how the health of a language community benefits all of human society.

Linguistic Futures: The Potential of Technology for Supporting Alaska Native Language Reclamation

Jennifer Stone, PhD & Alasha Brito, Student

individual paper (20 minutes)

This paper presentation examines the potential of technology to support Alaska Native language revitalization. Galla (2016) describes technology as a “double-edged sword” for language revitalization work. On the one hand, technology has long been a tool for colonization (Krauss, 1980; Twitchell, 2013; Wiburg, 2003). On the other hand, a number of scholars have pointed to the potential of technology for decolonization and language revitalization (Galla, 2009, 2012, 2016; Holton, 2014, 2015; Hornberger, 1998; Warschauer, 1998). To understand how producers of digital resources and online social networks are contributing to the reclamation of Alaska Native languages, literacies, and worldviews, we draw on the concept of “stewardship,” which highlights agents who support indigenous, community-based literacies, along with the revitalization and resilience of indigenous languages and thought-worlds (Frost, 2011). Our work centers on three main questions:

• How have digital and networked technologies supported language revitalization in Alaska?
• How do educators use technology to support language revitalization?
• How do language learners assemble resources (both technologically-mediated and not) to support their language learning?

In our presentation, we examine several technologies that are being used for Alaska Native language reclamation, including digital flashcards, virtual classrooms, language websites, video games, Facebook communities, and YouTube videos. We also investigate two different case studies of how technology is being used in language reclamation. The first is based on a group interview with three Alaska Native language instructors who teach Dena’ina, Ahtna, and Gwich’in. The second is about a Tlingit language learner who assembles language learning resources from a variety of technological and in-person opportunities. Together, our investigation of technologies, teaching practices, and learning practices provides insight into potential linguistic futures for Alaska Native languages.

Network Weaving: a methodology from the field of Environmental Communication that could help support Indigenous language revitalization efforts in Alaska?

Richard Hum, PhD

individual paper (20 minutes)

Network weaving as a formal methodology was first developed and used in the field of environmental communication to support coalition building of diverse stakeholders around estuary conservation issues. The method blends aspects of participatory action research with social network analysis. The goal is to help seed diverse learning communities...
Placing The Seeds: The Influence of Culture on Resilience, Hope, and Wellness

LaVerne Demientieff, PhD, LMSW (Deg Xit’an-Athabascan)

individual paper (20 minutes)

This workshop is aimed at building awareness and understanding related to the impact culture has on the well-being and quality of life of Indigenous people; as well as to highlight the inherent strengths, resilience, knowledge, coping mechanisms, and practices of Indigenous people historically, which aided in survival during difficult times. These are a foundation for wellness and healing processes today. Indigenous people learn traditional values and how to be in relationship with the physical and spirit world through the cultural practices modeled by our Elders, parents, and community leaders. Seeds of wellness are rooted within us. Findings from a doctoral dissertation titled, Deg Xit’an Athabascan Conversations on Wellness: A Qualitative Study Exploring the

Radical Possibilities of Relationships will be shared to highlight specific examples of cultural resilience and wellness.

The following information is a brief summary of the dissertation research. When we know who we are and where we come from as Deg Xit’an people we are better able to embrace life’s challenges. Our ancestors have taught us that the challenges we face in life are viewed as gifts that lead to growth, wisdom and resilience. When discussing wellness and wholeness among Deg Xit’an people the Elders and culture bearers remind us that the Deg Xit’an believes about how to live and be in the world give us insight and direction and lead us back to our cultural practices where we are able to live our values and the journey continues. The Tea Partner traditional practice is one example of how wellness was infused into the Deg Xit’an way of life and will be used as an example within the presentation. It is essential that Indigenous people tell their own stories that describe the “who,” “what,” “where,” and “how” of Indigenous life in order to shape their own destiny. The research question for this study is, In what ways do Deg Xit’an, Athabascan people draw from their culturally unique experiences, knowledge, values, and relationships in the context of their lives to create and maintain wellness and wholeness? The importance of asking this question is significant at the individual and collective levels. The question itself is strengths focused. While it does imply that individuals and communities go in and out of balance and that problems exist, it is focused on the broader idea that within an individual and community are unique sets of existing tools and knowledge that are utilized to maintain or create wellness. There are many statistics that highlight some of the many challenges Alaska Native people face today; however, they do not highlight the potential and possibilities of a strong and enduring people. Wellness, as it has been written and discussed by many Indigenous scholars, is shaped by a holistic combination of factors (mind, body, spirit, environment, history, traditions, and relationships). Themes that emerged included: The cultural practices modeled by the Elders, traditions that were embedded within those cultural practices, life’s challenges and how the people adapted and grew strength from those challenges, and community action recommendations from participants on how to preserve the Deg Xit’an way of life and lead them back to the cultural practices that keep the people well. Studies done through the guidance of community participation are not only proven to be more effective but increase the level of community action in creating solutions in a manner that fits with the community. Utilizing culture within interventions can serve as an important “buffer” to the challenges faced and have numerous other benefits.

Preparing for the Future, Honoring the Past: A Case Study of Community Resiliency and Healing in the Carbon Historic Food Forest Project

Molly Sparhawk, PhD Candidate

individual paper (20 minutes)

Project Mission: “The mission of the Carbondale Historic Food Forest is to honor the history of the Roaring Fork Valley – and to prepare for its future – by creating and maintaining an attractive, edible landscape that invites all community members and visitors to Carbondale to interact with plants and to glean from their food and medicine. Built according to regenerative design principles, and maintained collaboratively by students and volunteers of all ages, this landscape will be a space of discovery for all people to get acquainted with native perennials, to learn about herbalism as practiced in both Nuche and European traditions, and to appreciate the heritage fruit trees and heirloom vegetables planted by the first European settlers in Carbondale. In addition to the orchard and gardens, the park will feature an outdoor classroom and educational signage explaining the links between the park and the rich agricultural heritage of the valley. The park is owned by the Town of Carbondale and will be maintained collectively by a web of community groups...
One of the goals of this project is to bring together the diverse agricultural past of the Roaring Fork Valley with the promise of a sustainable food shed future. The focus will be on selecting a wide variety of sustainable plants to include in the design, including native, high altitude and drought-resistant varieties that have proven to be hearty in this environment and will require minimal maintenance. With a focus on diversity and drought-resistance, the park will be able to mostly maintain itself with minimal human intervention after the first few years of set up. The park will be a prime example of heritage agriculture. The hope is that it can become a popular destination for “heritage tourism” wherein native plants will be established to showcase the diversity of vegetation nurtured by both the Ute community and settlers alike. “

~CHFF~

My role in this collaborative project is examining, documenting and assisting in the development of curriculum frameworks that approach learning and sharing of knowledge through lenses that represent the rich history and future of the area. An ever growing list of those involved, includes the Nuche (Ute) community, the Thompson family (a local family who settled in the valley in the mid-1870’s), local farmers, schools, our local community college as well as a wide array of community members and organizations.

In addition to the goals mentioned in the mission statement above, I will be assisting in the exploration and documentation of the intersection of the historical uses of the plants, community member involvement, and continued relationship building with academic entities and local organizations. This process allows for a thorough examination of what this food forest can and will become. Another element of my role in this project is to explore how to articulate an experiential curriculum for different age groups to develop lasting relationships with the Carbondale Historic Food Forest. As a result of developing such a curriculum, it can then be utilized as a list of resources for making local and traditional knowledge come alive for students, their families and community members alike. Having this material compiled for this purpose will encourage the entire community to come together to create a relationship that builds on learning and sharing knowledge across the generations. It will offer opportunities for all who are interested, to engage in a project that has the potential to thrive for generations to come.

Each of these goals will be vital to developing a curriculum framework that represents the needs and goals of the community as a whole. This process will offer opportunities to learn holistically through historical context, science, culture, and local, cultural knowledge while providing experiential learning opportunities that are steeped in the rich traditions on which Carbondale and the Roaring Fork Valley was built. These plans also include the analysis of using project and place-based learning methods. It is essential that each of these learning opportunities relates to locally sourced and culturally responsive methodologies. These sentiments are the pieces on which I have been encouraged to initiate discussion with all involved. Sharing knowledge that represents, supports and serves the community across generations, will enable opportunities for healing as participants from all walks come together on the basis of strong community resiliency. These elements of community building are at the forefront of this project’s goals and future success.

Rural Development Senior Project: Catalysts for Change

Jennifer L. Carroll, PhD, Debbie M. Demientieff, Rural Development BA Student, Eric Petersen, Rural Development BA Student, Pamela Murphy, Rural Development BA Student

panel (3–5 participants, 90 minutes total)

Students in the Rural Development Bachelor’s degree program are required to design and implement a senior project to complete their degree. These projects can be academic research, projects for social change, policy research and change, business or organizational planning, or something in between. The only requirement is that it relates to rural social and/or economic development and engages with or benefits local, typically Indigenous, people. This panel includes some of this year’s RD 475 Rural Development Senior Project students. Each student will give a short presentation on their particular project and then the students as a group will discuss issues of rural development, social change, and education as it relates to their experiences and hopes for the future.

1. Debbie Demientieff: The purpose of this project is to raise awareness that there are Alaska Native people who are making an impact and model that achievement and success is possible. The project will include oral history interviews that focus on people who have significant achievement in the Alaska Native community. It will feature life interviews, short bios, inspirational quotes and photos that highlight the person’s life.
2. Eric Petersen: This project looks at Alaska Native Child adoption laws, rules, and policies. Alaska Native children have been adopted out from their biological families, communities, and cultures for decades creating generations
of Alaska Natives disconnected from their cultures. While there has been significant progress made since the enactment of the Indian Child Welfare Act (ICWA) in 1978 there are still issues that need to be resolved. One significant problem is that biological fathers that are not on the pre-adoption birth certificate unable to add their name on the child’s birth certificate after the adoption is finalized. This causes a void in the child’s connection to their culture as well as impacting possible benefits from increased blood quantum.

3. The Bristol Bay Campus serves a diverse student population spread over a wide geographic area with limited transportation options.
In order to serve our entire service area, the campus must be innovative in its course delivery. This project will establish a sustainable education delivery option for offering quality, post-secondary education that relates to real life needs in rural communities within the Bristol Bay and Aleutian Pribilof Region.

Salmon Shadows: Art to Inspire Critical Conversations about Alaska’s Salmon System
Kevin Maier, PhD (with Anjuli Grantham, Elsa Sebastian, & Julie Raymond-Yakoubian, PhD candidate)

As part of an experimental public arts and humanities project, this pop-up art show challenges us to consider how we have developed our collective salmon narratives.

Salmon are a shared value of Alaskans, native and non-native alike; they swim through our ecosystems, fuel our bodies, and sustain our spirits. Alaskans are justifiably eager to celebrate salmon abundance and salmon culture. Sometimes, however, we are too invested in projecting positive salmon narratives, and we neglect the darker sides of our stories, preventing real issues from being seen and addressed.

A group project of the Alaska Salmon Fellows, Salmon Shadows begins with the assumption that there are shadows across the salmon system that deserve attention. More importantly, we believe that if these obscured issues can be explored through art and dialogue, we can improve the sustainability and equity of Alaska’s salmon-people system, creating a more resilient, inclusive, and rich salmon-people story.

Our call for art addressing questions of sustainability and equity in our salmon-people system is out now (https://www.akhf.org/single-post/2018/01/23/Call-for-Art-Writing-Salmon-Shadows). This spring the submitted work will be curated by Ernestine Hayes, Nancy Lord, and Apoyo Moore—and we will create both a pop-up visual art show and a featured section in the Alaska Humanities Forum’s magazine Forum.

For the conference, images of the selected visual art (and potentially excerpts of selected literary submissions) will be projected on a wall or screen, and a placard will invite conference attendees to respond to the work and to share their perspectives on voices that need to be included in the conversation. We will need a space for the projections and for guests to post sticky notes with their ideas.

Through their Eyes: A Community History of Eagle, Circle, and Central—a Project Evaluation
Mike Koskey, PhD

Through their Eyes: A Community History of Eagle, Circle, and Central, is a glimpse into the past of these communities, largely told from the perspective of the people of the region. The histories of these three communities, linked by the Yukon River and by history itself, combine oral accounts with archival research to create a telling of life in three rural Alaskan villages. Each community brings together multiple heritages to weave a story of interdependence among independence-minded folk. Though having origins in the Alaskan gold rushes of the late nineteenth and twentieth century, Eagle, Circle, and Central are located within the traditional territories of the Hän Hwëch’in, the Gwichyaa Gwich’in, and Denduu Gwich’in Dena (Athabascan) peoples. Today these communities’ residents are part of a rich history of survival, cooperation, and opportunity.

In this presentation, the ethnohistorical and oral historical approaches used in this study are evaluated for their effectiveness, and the knowledge gained from the lessons learned in bringing together this community history are reviewed for the benefit of similar future endeavors. As a community-based effort, comparison with a very different community-based project located in the Yukon Flats will be made for the purposes of evaluation. The appropriateness of cross-project and cross-cultural application of methods for documenting Indigenous and community knowledge is reviewed alongside considerations to facilitate ways for the appropriate sharing and protection of this knowledge.
Upholding Indigenous Traditions

Samantha Della-DeVoney, Student (Makah)

alternative formats (performances, film, media, workshops)

My proposal is to present a performance and analysis of how I work to uphold indigenous traditions. I have learned these traditions from my mother, Melissa Peterson, my great great aunty Helen Peterson, who was like a grandmother to me, and many other Makah people. The analysis is framed by what I have learned from Shawn Wilson, particularly his Research is Ceremony.

Indigenous traditions are vital to maintaining our truth, our ontology, our cultural identity. We know this to be true, because our epistemology is the result of witnessing the consequences of many traditions being disrupted from the lives of Indigenous Peoples around the world. The action we take to support this reality, or our methodology, is that we preserve traditions. We create a relationship with them. We learn them. We implement them. We teach them. Our morals will guide this reality (axiology) through preserving our sacred traditions. Upholding traditions is preserving culture. It is the right thing to do if we want to maintain our cultural identity.

My presentation will include poetry, basketry, jewelry, traditional foods, and Makah language to show my personal ties to my tribal traditions.

Visiting Elders Program through ḥaʔkʷuštaʔw̱xʷ The House of Learning, Peninsula College Longhouse: Teaching and Learning from Native Perspectives in Arts, Sciences, and Professional Technical Courses

Kate Reavey, PhD

individual paper (20 minutes)

ʔaʔkʷuštaʔw̱xʷ the House of Learning, Peninsula College Longhouse honors cultural teachings and inter-generational learning. In this spirit, planning for the Visiting Elder Project began in 2015. The Visiting Elders Program was shaped through relationships, dialogue, and collaborations. The Longhouse staff collaborated with the Faculty Learning Community (FLC) for Engaging Native Perspectives to support the creation and development of this project.

The knowledge and experiences of elders, and local Native elders in particular, are vital to expanding perspectives across disciplines and academic boundaries. Consistent presence of local tribal elders on campus and in classrooms brings indigenous knowledges to the fore, and presents educational possibilities for students, staff, faculty, and the broader communities we serve as a community college. Elders work with faculty in designing and teaching class sessions.

I will present an overview of the program, reflections from participants, and some institutional reflections, and then open the forum to questions that can lead to a dialogue among all who participate in this session.

Indigenizing and Decolonizing the Academy

A New History of Alaska: The Assimilation Era

Jane G. Haigh, PhD

individual paper (20 minutes)

A new decolonizing history of Alaska centering the experience of Indigenous Alaskans requires a rethinking of the periodization of the traditional narrative. I am proposing we consider 1880-WWII as the Assimilation Era when Indigenous people in Alaska were under great pressure to assimilate. This was part and parcel of the zeitgeist of the era in the US which included Social Darwinism, and the idea that cultures could be classified and placed on a ladder of increasing civilization, and similar pressures on American Indians in the Lower 48. Protestant theology was the underlying philosophy so not surprisingly, the government delegated the work to Protestant missionaries. Indigenous peoples were deceived into thinking that if they adopted the culture and lifestyle of outsiders then they could be considered equal. In reality of course, this was a big lie, a coverup for the stealing and appropriating of resources. A paradoxical axiom was that while Native peoples resisted and retained their cultures, many people readily adopted Christianity. While missionaries saw the adoption of Christianity as a step on the road to complete assimilation, in reality, I postulate that for Alaska Native people the adoption of Christianity was an extension of their own deep spirituality, and the spiritual lives they lived and not directly tied to or a marker of, assimilation.
Addressing Social Ills in the North Slope of Alaska Through Ilisaġvik College

Jerica Aamodt, Student (Iñupiaq)

individual paper (20 minutes)

This paper explores an on-going case study from the North Slope of Alaska, that addresses the social ills in Iñupiat Native communities through a tribal college called, Ilisaġvik College, which is located in Utqiagvik, Alaska. I will talk about an overview of the issue, which includes how the lives of the Iñupiat originally were, the historical traumas they endured from outside forces, and the outcomes of those historical traumas. I will describe two strategies to address the issue through the Ilisaġvik College Iñupiaq Studies division.

Alaska Native Education: The Iñupiaq Studies division at Ilisaġvik College

Jerica Aamodt (Iñupiaq), Naomi Aaġlu Ahsoak (Iñupiaq), & Florence Ilisiraq Ningeok (Iñupiaq)

Panel Presentation

Each summer, the Iñupiaq Studies division at Ilisaġvik College offers a 10-day cultural summer camp called INU 210-Iñupiaq Land, Values, and Resources. The cultural summer camp immerses students in many different aspects of the Iñupiaq life and culture in the different North Slope villages and camping sites around the areas. Activities range from language lessons, hunting for caribou, picking traditional plants, storytelling, traditional foods cooking, fishing, boat and 4-wheeler excursions down the river or up/down the coast, beach combing, Iñupiaq songs and dancing, seeing historical sites, skinning and preparing seals, tanning seal skins, beading, skin sewing, and more. By bringing cultural knowledge from the past into the cultural summer camps, it is being perpetuated into the present, allowing students to pass on traditional knowledge for future generations.

Alaska Native Studies Council Writing Style Guide

Sean Asiqluq Topkok, PhD (Iñupiaq/Sami)

Individual Panel

The purpose of the Alaska Native Studies Council (ANSC) Writing Style Guide is to standardize and resolve questions of usage, punctuation, and standard publishing style when writing for Alaska Native press, scholarly work, collateral, publications, and online content. I feel the statewide ANSC should endorse a consistent writing style guide. The rationale behind this sprouted from several discussions to public relations, newspaper journalists, events coordinators, etc. to capitalize ‘Indigenous’ and ‘Native’. The ANSC Writing Style Guide is based on the online NANA Writing Style Guide. The intention is to develop consistency in writing for Alaska Native communications with coherent use of writing style as well as spelling, punctuation, capitalization and abbreviations.

Decolonizing Critical Theory: Organic Intellectuals and Indigenous Strategy

Sol Neely, PhD (GWY.Ø DβF, Cherokee nation), Forest Haven, PhD Candidate (Tsimshian), & Will Geiger

panel (3–5 participants, 90 minutes total)

This panel is occasioned by recent developments in critical theory that shift concerns for decolonial struggles from the postcolonial centers of North Africa, the Indian subcontinent, and the Caribbean to indigenous contexts in the Americas. Specifically, the panel is concerned with indigenizing and decolonizing the academy with concern for the place of UAS within a global constellation of decolonial struggles. The panel is composed of three presentations to be followed by open inquiry and discussion on indigenous strategy: (1) Dr. Sol Neely will present “Decolonial Translations: On the Conditions of Futurity and Repair in the Academy” in which he asks whether the university can serve as a place for translating the experiences of victims and perpetrators of coloniality and what such potential entails for the futurity of indigenous intellectual authority and the possibility of repair across generations. (2) Forest Haven will present “Economies of Identity: Tradition, Power, and the Adjudication of Nativness” in which she focuses on the academic use of “tradition” as a strategy and instrument of power, examining the specific context of how Alaskan Native people talk about tradition within the context of subsistence foods; and (3) Will Geiger will present “Toward a Critical Dauenhauerism” in which he situates the work of Richard Dauenhauer as an integral contribution to the canon of critical theory that sustains the ongoing work of decolonizing and indigenizing the academy. In the final instance, this panel makes the case for sustaining the development and promotion of “organic intellectuals” as a strategy of decolonization.
Guided by Elders: Indigenizing Classrooms & Curriculum

Jessica Black, PhD (Athabascan-Gwich’in), Kevin Illingworth, JD, Byron Bluehorse (Navajo), Carrie Stevens
panel (3–5 participants, 90 minutes total)

This panel presentation will provide a discussion on the pedagogies that the Tribal Management Program utilizes to deliver their courses and guide overall program curriculum and development. The Tribal Management Program was developed in response to requests by Alaska Native Tribal Governments and partners, and courses are designed in collaboration. The Tribal Management Program is guided by elders and places Alaska Native values at the center of course delivery and the program has grown substantially in the past ten years as a result. This presentation will cover the pedagogical approach, a guide to how to Indigenize one’s own classroom and how to incorporate Indigenous values into the classroom and university setting. The panel will close with reflection and dialogue with the participants.

Haa Wuliteesh: The Need for Indigenous Higher Education

Éedaa Heather Burge, PhD Student (Mohawk)
individual paper (20 minutes)

As indigenous language revitalization and reclamation efforts grow, so too is academia’s involvement in heritage language learning. From hosting language courses, to expanding indigenous studies programs, Native scholarship, and Native scholars are finding more opportunities within the academy to reach out to the Native and non-Native public alike about the continued, and fundamental, importance of indigenous ways of knowing. Language learning in particular seems key in connecting with Native students, and educating non-Natives on the brilliance of Native peoples, as well as a way of situating the violence experienced under perpetual coloniality. Yet language learning is best and most sustainably done “at home,” with home being used in the broadest sense to include traditional or adopted territory, community, or disciplinary traditions, as the case may be.

This presentation then aims to start a dialogue about the importance of grounded language learning within a community, and ways in which partnerships with universities and indigenous language communities can continue to grow equitably. Specifically, drawing on Native knowledge bearers perspectives as well as anthropological theory this paper lays out the imperatives for expanded and continued support for graduate level indigenous education, including Alaska Native teacher training most tangibly. Looking at ways to keep Native and non-Native students engaged and connected to their home communities as a necessary component of successful language revitalization. This talk then suggests ways in which the university system can support those goals most readily.

Integrating Art and Culture into Water Infrastructure Sustainability: Key Insights from the Water is Life Project

Marleah Makpiaq LaBelle (Sugpiaq/Iñupiaq)
poster presentations

Alaska Native communities face numerous barriers to accessible safe water and sanitation services. Tribes receive $0.75 for every $100 of need for drinking water (NCAI 2017). Some of the harmful consequences of insufficient water and sewer funding include aging systems that need frequent repair, substandard or unsafe water quality, and utility customers that aren't engaged or don't trust their local water. The National Tribal Water Center partners with Alaska Native/American Indian communities on a project called ‘Water is Life’. The Water is Life project incorporates community based activities and health education, with goals to: increase the understanding of the health benefits of accessible community-wide sanitation; to improve sustainability of local water infrastructure; and to preserve and share local water cultural knowledge for future generations.

Taking Around Power - Tlingit use of avoidance language in ritual and hunting

Naawéiyaa Austin Tagaban (Tlingit) Student
individual paper (20 minutes)

An Ethnobiological examination of avoidance language in Tlingit hunting traditions. Documentation of prohibitions and taboos around hunting practices, phrases and ceremonial language used to address non-human beings. This paper will connect avoidance language and rituals around hunting to Traditional Ecological Knowledge and Indigenous concepts about how to ethically interact with non-human beings.
The Art of Decolonization: Creating Change in Education

Χ’unei Lance Twitchell, PhD candidate (Tlingit/Haida/Yup’ik/Sámi)

*individual paper (20 minutes)*

The possibilities of Indigenous self-governance being embraced by educational institutions presents opportunities for real change that lean towards equity. This presentation focuses on critical steps that could be incorporated if education in Alaska at P-20 levels transforms into a place where Indigenous languages and ways of knowing have equal opportunities at life, prosperity, and self-defined success.

Young Indigenous Women in Academic Research

Kk’odohdaatlno Christina Edwin (Athabascan), Diloola Erickson, Sarah Siqiñiq Maupin (Iñupiaq), & Charlene Stern, PhD (Pending) (Gwich’in)

*panel (3–5 participants, 90 minutes total)*

The group of panelists are current students and faculty in the UAF Department of Alaska Native Studies and Rural Development (DANSRD) as well as scholars of the Biomedical Learning and Student Training (BLaST) program. The BLaST program, an NIH funded program, follows a One Health paradigm that emphasizes that human, animal, and environmental health are inextricably linked. Through this paradigm the program strives to promote interdisciplinary collaborations on One Health related research. The panelists will share insight into their experiences as Alaska Native women within the BLaST program and as academic researchers. Exploring topics such as their position as researchers, the need to create and maintain ownership of Indigenous spaces within academia, and the need for more Indigenous students to pursue and take ownership of Indigenous research.

Indigenous Oral Literatures

Alaska Iñupiaq Skin-Sewing Designs - The voices behind the skin-sewers

Amy Ahnaughuq Topkok (Iñupiaq)

*individual paper (20 minutes)*

What it means to be an Indigenous person in the 21st century is a powerful and moving experience, and how we explore our own identity is up to us. Multi-accesses of differing worldviews through printed literature, and academia give a largely non-Indigenous viewpoint and inaccurate impressions of what it means to be “Indigenous.” However, there are more Indigenous education programs throughout the world that emphasize personal views of what it means to be Indigenous. We all are human; we learn in many different ways, and through relationships and cultural training, we create and re-define our identity through experiential learning. The objective of my research is to reveal Iñupiaq perspectives of women (or men) focusing on their skin-sewn designs (such as mukluks or kammak), and how these may serve as cultural icons of their “being Iñupiaq”-ness. The skin-sewers’ ability to describe the relationship to their land and animals will be part of the analysis focusing on several different processes, such as storytelling, connecting with the history of each skin-sewing item, and learning why they were made. This analysis will give cultural context of the items being discussed. I am anticipating varying reasons of what it means to be Iñupiaq, hopefully toward revealing ideals, values, and a human bond between the creator and the wearer will emerge. I will share my family history of my matrilineal heritage of three generations to reveal perspectives of values, knowledge, and inter-generational continuity of what it means to be Iñupiaq through skin-sewing. I will also share at least three other examples of skin-sewers and their perspectives on why they create the designs they do as a result of my research through interviews for my Masters in Cross-Cultural Studies.

Archiving for Alaska Native Languages

Lawrence Kaplan, PhD, Siri Tuttle, PhD, Anna Berge, PhD, and Liana Wallace (Tlingit)

*roundtables (3–5 participants, 90 minutes total)*

Since the early 1960’s the Alaska Native Language Center has been collecting materials in and about Alaska Native languages and closely related languages in other U.S. states, Russia, Canada, and Greenland. What began as an informal collection has developed into the Alaska Native Language Archive, now housed at UAF’s Rasmuson Library and containing circa 30,000 items, including published and unpublished materials, as well as audio and video recordings. With its collection available both physically and online, ANLA is a widely used resource by both researchers and the
Alaskan public. This roundtable will discuss the importance of preserving Alaskan cultural materials through archiving and explain what is involved: what and when to archive, granting of permissions, selecting an appropriate archive, why archives exist and how they serve the public are some of the topics that will be covered.

**LKSD H Yugtun Speech**

LKSD High School Students  
*alternative formats (performances, film, media, workshops)*  
Each year students from the Lower Kuskokwim School District write and give speeches in Yugtun for the District Speech Competition. The students will perform their speeches to an audience outside of the district, sharing and preserving their native language and culture.

**Past, Present, and Future working together**

UAS Student Orators  
*alternative formats (performances, film, media, workshops)*  
Students will share their 5 to 15 minute oratory related the conference theme past, present, and future working together.

**Traditional Cultural and Spiritual Values and the Shaping of Tlingit People’s Relationship with the Environment: Past and Present**

Judith Daxootsu Ramos, PhD candidate (Tlingit)  
*individual paper (20 minutes)*  
Traditional values embedded in oral traditions guided Tlingit people's relationship and interaction toward their environment and animals. These beliefs governed the rules and traditional use and management of animals and resources. What were these values and rules in the past and how have they come into conflict today with the Western management system?

**Indigenous Science, Math, and Technologies**

**Culturally Sustaining STEAM Knowledge as a Universal Right of Indigenous Peoples**

Swapna Mukhopadhyay, PhD, Portland State University  
*individual paper (20 minutes)*  
Members with strong cultural identity are essential for sustainability of a community. The goal of this session is to examine recasting school curricula by reclaiming complex cultural knowledge of STEAM, thereby decolonizing minds through adopting culturally sustaining pedagogies. I will argue for the inclusion of culturally embedded mathematical practices, in terms of both practical skills such as boat building and navigation, and aesthetic/spiritual aspects such as design. The revitalization of traditional STEAM knowledge should proceed in parallel with that of language and other expressions of cultural identity, in line with the United Nations Declaration on the Rights of Indigenous Peoples.

**Ethnomathematics**

Naawéiyaa Austin Tagaban (Tlingit) Student  
*individual paper (20 minutes)*  
An overview of ethnomathematical concepts and principals.

**Environmental Change and Sustainability of Alaska Native Languages in the Arctic**

Meghan Sigvanna Topkok (Iñupiaq)  
*individual paper (20 minutes)*  
Background: Funded by the Porter Foundation, research focused on Inupiaq and St. Lawrence Island Yupik languages to examine any links between environmental change and linguistic shifts over the past several generations. This was a
collaboration of several Dartmouth College professors in the Linguistics and Native American Studies Departments with two recent college graduates from Nome and Utqiagvik (both of whom are Inupiat).

Abstract: Relatively few people under the age of 60 are fluent speakers of the various Indigenous languages of the Arctic. Concurrently, climate change is severely impacting the Arctic and its residents, where environments are changing far more rapidly than anywhere else on the planet. These factors complicate the land-language nexus and may have implications for the sustainability of Indigenous languages in the Arctic. We spoke with Iñupiaq and Yupik language speakers to learn how rapid environmental change affects heritage language discourse practices and how generational gaps in levels of heritage language fluency affect safety and efficacy of subsistence activities. The results show how local community choices and attitudes are reflecting and constructing dynamic ecologies of language, culture, and environment. Iñupiaq and Yupik languages provide important forms of socio-cultural resilience because they embed the past yet are inherently dynamic. Community-driven social practices that promote increased local heritage language use can lead to new, creative language domains, new expressions of Indigenous culture, and new Indigenous stances toward a changing environment.

**Incorporating Traditional Ecological Knowledge and Language in K-12 STEM Education Through Place-and Inquiry Based Experiences and Curriculum Development**

Wendy F Smythe

*panel (3–5 participants, 90 minutes total)*

In this panel, we will discuss the collaborative partnership between the Michigan State University (MSU) BEACON Center for the Study of Evolution in Action, MSU Native American Institute, Xaadas Kil Kuyaas Foundation and the Hydaburg School District to develop a series of Indigenous-centered K-12 Geoscience curriculum books and short films for K-12 school leaders (i.e., teachers and administrators) to use as learning resources for teaching STEM topics. The books and films aim to (1) teach non-Haida teachers about Haida culture (providing a means for them to inclusively teach STEM through a Traditional Ecological Knowledge (TEK) lens), and (2) provide teachers with useable STEM curriculum materials coupled with Haida worldviews and traditions (i.e., TEK). Teaching K-12 STEM coupled with TEK provides an additional opportunity to perpetuate Haida ways of knowing among youth in classroom contexts. The ultimate goal is to create a model/toolkit that can be scaled for all educational/research colleagues working with Indigenous communities. This workshop will (1) share the drafts of the curriculum books, (2) show the films, (3) outline the processes behind creating these curriculum materials (collaboration with elders and tribal leaders), and (4) discuss the next steps of the project.

**Indigenizing Salmon Science and Management**

January Scott, PhD student (Tlingit), Jessica Black, PhD (Athabascan-Gwich’in), Rachel Donkersloot PhD, Danielle Ringer, & Courtney Carothers, PhD

*Panel Presentation*

The goal of the Indigenizing Salmon Science and Management project is to use a deeply participatory approach to document the breadth and depth of Indigenous values, knowledge, management and governance systems connected to salmon across Alaska and to use this wisdom to improve and decolonize the current salmon science and management processes in Alaska.

Inequities in the salmon system are paramount. These inequities stem from a historical context of colonialism and are perpetuated in current science and management systems. These inequities are evident in many dimensions of the salmon system, including: the criminalization of subsistence, the dramatic loss of Alaska Native commercial fishing rights, and the marginalization of Tribes, Alaska Native fishing families and communities, and Indigenous values and ways of knowing from science and management processes. These inequities have had dramatic effects on community health and well-being on multiple levels and affect the ability of future generations to learn, grow, and continue traditional lifeways. These issues will not be reconciled until Indigenous voices are meaningfully heard and given power to enact and participate in decision-making processes.

The Indigenizing Salmon Management project will explore three key questions:

- What are the Indigenous values, knowledge, management, and governance mechanisms that will improve the long-term sustainability and equity of the Alaska salmon system for the benefit of all?
- What do we learn about the strengths and weaknesses of our current salmon management system when we view it from Indigenous experiences and perspectives?
How can Indigenous values, knowledge, management and governance mechanisms be better included in current or alternative management systems?

After the presentation, the project team will engage the audience in a participatory exercise of discussing the concept of Indigenizing relating to salmon science, management, and other important processes such as education.

Mathematics as a barrier to advancement for Alaskan Native students
Brian Greer, PhD, Portland State University
*individual paper (20 minutes)*

Academic mathematics, as typically taught, is alienating for many students because of lack of connection to their lived experience and lack of relevance to the issues of importance to them and their communities; this comment applies particularly strongly to Native Alaskan students. Math requirements, in particular for high school graduation, can pose a barrier to educational and economic opportunities to pursue a career (for example, as a counselor) for which very little math is relevant. Those students pursuing careers for which mathematics is relevant also face difficulties because of the disconnect between academic mathematics and their culture. One approach that has been followed with some success is to design curricula linking formal mathematics to mathematics embedded in the cultural practices of Alaskan natives.

Preserving Place Names
Chuck Smythe, PhD, Heather McClain, & Will Geiger
*panel (3–5 participants, 90 minutes total)*

Although most Alaska Native languages are threatened or endangered, substantial efforts towards linguistic revitalization are underway in many areas of the state. In 2015, Sealaska Heritage Institute received an Alaska Native Education Program grant to develop place-based educational exhibits with a focus on Southeast Native place names and fishing technologies. This entailed the development of a web-based database for 3,500 Native place names that speak to the importance of Native relationships to their land. This panel will discuss the process that Sealaska Heritage Institute has undertaken to create this database and preserve linguistic information acquired from the SENSC Native Place Name Project and other sources. The place names database is designed to document and preserve existing and ongoing linguistic, historical, and cultural information on place names, as well as to function as a resource for students, language learners, researchers, and community members.

Rethinking Alaska Native Science and Learning: from the perspective of the frontier of Western science
Taiyo Itoh 伊藤 太陽 (Japanese) Student
*individual paper (20 minutes)*

Alaska Native peoples have developed their own science. They have also practiced their way of learning for a long time. To date, Alaska Native science and learning have been described and discussed by some parsons, often compared with Western ones. In the past few decades, however, Western science has rapidly progressed and Western way of learning seems to have been established as a global standard. Now, rethinking Alaska Native science and learning is a necessary task to look back on the past, understand the present, and go into the future. In this paper, I rethink them from the perspective of the frontier of Western science. That's because they have hardly been scrutinized from the perspective of Western science, on one hand, and the latest Western science can affect Alaska Native peoples in the near future, on the other hand. I compare Alaska Native science and Western one in terms of philosophy, methodology, and characteristics while referencing the previous documentation. The focus here is on fair comparison, not one-sided criticism. I also consider the difference between Alaska Native way of learning and Western one. Then, I contend that Alaska Native way of learning is a kind of reinforcement learning, which has come under the spotlight in the areas of neuroscience and information science recently. I conclude the paper with suggestions for the future of Alaska Native peoples.
Northwest Coast Visual Arts

Adornment On the Upper North West Coast
Gabrielle Kirchner, Student (Tsimshian)

*individual paper (20 minutes)*

My essay focuses on adornment on the upper north west coast, specifically the Tsimshian people. There are mentions of the Tlingit and Haida, and some of their practices.

Artists vs. Aesthetics: The importance of studying historic Alaska Native artists
Zachary R. Jones, PhD

*individual paper (20 minutes)*

This presentation has two main objectives; 1) make the case that more scholars should focus on studying historic Alaska Native artists versus the aesthetics of their creations, and 2) share research methods that empower others to document historic artists in their own communities. This presentation shares information from the presenter’s doctoral research of studying historic Tlingit artists.

Tlingit Women’s Art—Create, Exhibit, Research
Aldona Jonaitis, PhD, Lily Hope (Tlingit), Ishmael Hope (Iñupiaq, Tlingit), Alison Marks, Student (Tlingit)

*panel (3–5 participants, 90 minutes total)*

This 90 minute panel will consist of four 20 minute talks that address several features of Tlingit women’s art. These talks are as follows: Lily Hope “Maintaining Chilkat Traditions,” a presentation of Lily’s work on the movement to promote and support Chilkat weaving and her own work presenting this art form to the public by exhibiting it in her Chilkat Faces and Interwoven Radiance exhibits; Alison Marks “Balancing the Old and the New,” a discussion of Alison’s work that spans customary traditions such as button blankets and totem poles to highly original and creative work based on those traditions; Aldona Jonaitis “The Scientist and the Polymath: Teri Rofkar and Clarissa Rizal,” a talk on the work of these two brilliant weavers whose death we all still mourn; and Ishmael Hope “Upholding Our Women Weavers: An Appreciation of Tlingit Textiles,” on the beauty and greatness of Tlingit textiles and of Native women artists. Much of the discussion on Tlingit art focuses on the visual complexity of the formline, which may unwittingly serve to marginalize textiles with their different media and structure. The power of Tlingit textiles is tangibly felt, however, and Hope will discuss how such power is aesthetic achievement of the finest order. Tlingit textiles compel the viewer to dispel Western art’s overemphasis on visual conceit – while, after all, the visual designs of master weavers are nonetheless stunning – and begin to dialogue on the physical presence of the art object.

Weaving Our World
Sdaalhk’awaas Della Cheney (Haida/Tlingit)

*individual paper (20 minutes)*

Weaving Our World is the book I wrote and would love to discuss the process and also the reading of some of the book and a discussion of how and why.
Alaska Native Studies Council

Gunalchéesh – Háw’aa – Nt’oyaxsn!