

# TEACHER CONTENT PACKET

ANCHORAGE MUSEUM

*[anchagemuseum.org](http://anchagemuseum.org)*

## TABLE OF CONTENTS

Introduction

- Land acknowledgement

How to use the guide

Survive and thrive

Alaska Native terms for berries

Harvest and Benefits

Blueberries

- James Robert Schoppert, *Blueberries*
- Terms: Blueberries
- Recipe: Blueberry Face Mask
- Activity: Forage Sketch
- Photographs: By Don Horter and Joe Redington Sr.

Berries

- Tlingit Berry Basket
- *Hey Gek'a* by Peter Kalifornsky
- Dene Birchbark basket
- Recipe: *Akutaq* by Michelle Atkiq Snyder
- *Uh* by Peter Kalifornsky
- Alaska Berry Map
- Activity: Design
- Activity: Interview

Final Notes and Discussion

Bibliography

Web Resources

Related Content Standards

*This book is dedicated to the Eklutna Dena'ina people,  
on whose traditional homelands this research was gathered,  
and this book was created on.*

*Thank you for your stewardship of our land and waters.*

## **EXTENSION ACTIVITY**

Learn more about land acknowledgements at [usdac.us/nativeland](https://usdac.us/nativeland)

# for•age

*verb* /'fôrij,'färij/

obtain food or provisions from a place  
may be used interchangeably with to hunt or gather

---

## HOW TO EXPLORE:

**Slow down and look closely.** Each picture has a story to tell.

**Ask questions.** Be curious about details.

**Make this journal yours.** Use the pages to draw, write, and note in your own way.

**Share.** Tell a friend, a family member, or mentor about your experience.

## HOW TO USE THE GUIDE

Inside of this teacher's guide you will find an expanded explanation on each topic present in the booklet alongside additional information and activities.

This guide highlights objects of the North found in the Anchorage Museum collection. The prompts are intended to engage ninth grade students and up with the context of the objects, creating deeper understanding of ways our unique place in Alaska shape lifestyles and traditions through objects and artworks.

- **Explore:** Challenge students to be curious when observing the objects, artworks and information presented throughout the guide. Support students to do their own research and delve deeply. The information is intended not only to educate but to spark interest in students and encourage further exploration on these topics. Slow down and look closely, each object has a story to tell.
- **Discover:** Encourage students to look beyond the artworks that they see and examine the details they notice either in the guide or in the exhibitions. As you move through this resource, share the additional knowledge and information presented in this packet to allow students to develop a deeper understanding of landscapes and resources of Alaska, Alaska Native lifestyles and cultures. Make this journal yours. Use the pages to draw, write and note in your own way.
- **Ask questions:** Build an inquiry-driven experience for the students. Ask students to share what they observe and/or what they may already know. As you introduce background knowledge and object information, encourage students to ask questions about what more they want to know and what they don't understand. Be curious about the details.
- **Connect:** Encourage students to reflect on their own life and experiences. Invite students to consider their own personal connections to what they have learned. The activities of this guide foster opportunities for such personal reflection. Ask students to share with each other what connections they have found. Share with a friend, a family member or mentor about your experience.



*Lowell Thomas Sr. Glass Lantern Slides; Anchorage, Museum, B2018.023.33a*

Living off the land offers sustainable means to survive and thrive. Humans have been foraging for thousands of years. Today, foraging continues to be an important means to gather food. Harvesting from the land also offers an affordable way to access nutrient-rich foods in both urban and rural areas of Alaska.

From deep mountain passes to the arctic tundra, berries grow all over Alaska. Wild, edible berries have a long history as an important and delicious food source for Alaska's inhabitants. Foraging practices continue to be passed down from generation to generation by Indigenous Elders. Gathering berries is an activity many of Alaska's inhabitants today enjoy in late summer when the many different kinds of berries which grow in Alaska ripen and are ready to eat.

## TERMS

<i>Alaska Natives</i>	Indigenous peoples of Alaska, often defined by language group
<i>Ethical</i>	being in accordance with the rules or standards for right conduct or practice
<i>Harvest</i>	sustainable and responsible use of wild, renewable resources from the land by individuals, families and communities for food, shelter, fuel, and other essential needs that are fundamental to a way of life
<i>Landscape</i>	an area of land and collection of landforms; culturally this may include the resources found in that area and the interaction of those resources with human inhabitants; the term may also reference a visual representation of an area of land
<i>Steward</i>	a person whose responsibility it is to take care of something; in Indigenous cultures, stewardship is critical in relationship with the animals, plants, land, and waters
<i>Sustainable</i>	the ability to support, maintain, or continue

## TERMS

<i>Aqpiq</i>	Iñupiaq term for cloudberry or salmonberry
<i>Dáxw</i>	Tlingit term for low-bush cranberry
<i>Giznae</i>	Ahtna* term for crowberry
<i>Sñ'áwaan ýáng</i>	Haida term for salmonberry
<i>Ts'enlt'ida</i>	Dena'ina* term for wild raspberry
<i>Tsanltsaey</i>	Ahtna* term for high-bush cranberry
<i>Tudungaâ</i>	Unangaâ term for wild strawberry

## EXTENSION ACTIVITY

Invite students to share or research a word for berry in another language.

---

\* A language that is part of the largest Indigenous language family in North America, Dene. The Dene language family is commonly identified as 'Athabaskan.' Athabaskan is not a word native to any of the Indigenous languages to which it refers.



## GATHER RESPONSIBLY



*"Berry Picking, Arctic Village 1940's"*  
Christine Heller, Christine Heller Collection; Anchorage Museum, B1991.011.97

When gathering:

- Work in groups
- Avoid high traffic and highly polluted areas
- Take less than one third of the plant
- Be bear aware
- Know what you are harvesting to avoid poisonous plants
- Be intentional and respect what, where, and how much
- Rinse your gatherings or harvest well
- Leave an offering to the plant you are harvesting from

*"She taught me to always turn around and to look at where I'd come from so I'd know how to get home and not get lost."*

*- Dr. Kathleen E. Absolon, Anishinaabekwe<sup>1</sup>*

---

<sup>1</sup> Absolon, Kathleen E. *Kaandossiwin: How We Come to Know*. Fernwood Pub., 2011.

## HONORABLE HARVEST GUIDELINES

*“Know the ways of the ones who take care of you,  
so that you may take care of them.  
Introduce yourself. Be accountable as the one who comes asking for life.  
Ask permission before taking. Abide by the answer.  
Never take the first. Never take the last.  
Take only what you need.  
Take only which is given.  
Never take more than half. Leave some for others.  
Harvest in a way that minimizes harm.  
Use it respectfully. Never waste what you have taken.  
Share.  
Give thanks for what you have been given.  
Give a gift, in reciprocity for what you have taken.  
Sustain the ones who sustain you and the earth will last forever.”*

*– Robin Wall Kimmerer<sup>2</sup>*

Robin Wall Kimmerer (born 1953) is a Citizen of the Potawatomi Nation, Professor of Environmental and Forest Biology at the State University of New York College of Environmental Science and Forestry, and author of numerous articles and books. Kimmerer utilizes the skills and knowledge passed down by her ancestors in conjunction with her scientific research.

---

<sup>2</sup> Kimmerer, Robin Wall. *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge and the Teachings of Plants*. Milkweed Editions, 2015.

## BENEFITS OF FORAGING



*Christine Heller, Christine Heller Collection; Anchorage Museum, B1991.011.321*

The practice of foraging offers many benefits. Foraged food may provide healthier and more affordable alternative to commercially produced foods.

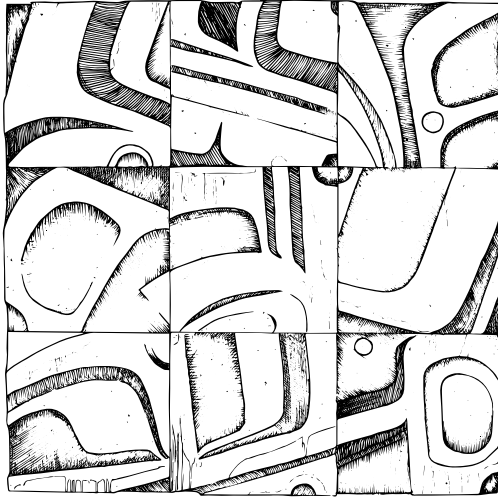
Foraging produces minimal carbon footprint. According to an article by Stephen Russell for the World Resources Institute, farms emitted about 13 percent of total global emissions in 2011—making the agricultural sector the world’s second-largest emitter of greenhouse gases. Chemicals and processing, often used in agriculture and commercially produced foods, are not present in wild foraged foods.

For Alaska Native peoples, foraging seasonal local resources is particularly integral in both maintaining traditional lifeways and passing down cultural sustainability and knowledge to each generation.

## TERMS

*carbon  
footprint*

the total amount of greenhouse gases produced to directly and indirectly support human activities, usually expressed in equivalent tons of carbon dioxide (CO<sup>2</sup>)



**JAMES ROBERT SCHOPPERT (1947-1992)**  
**DRAWING OF *BLUEBERRIES***

1986  
Wood, paint  
American  
1986.36.1ac

*"If Art has a Master, Imagination cracks the whip... Learn the rules, then break them. We cannot return to the old ways but we must reflect them in our attitudes and in our art."*

*- James Schoppert*

Born in Juneau to a father of German descent and a mother of Tlingit descent, James Schoppert explored carving, painting, and poetry throughout his career as an artist.

This artwork titled *Blueberries* is carved from alder, a tree common to Southeast Alaska. Schoppert carved forms, shapes, and patterns into nine separate pieces of alder wood for *Blueberries*. Schoppert then arranged the panels to fragment the familiar formline shapes.

## TERMS

### *Formline*

Traditional Tlingit, Haida, and Tsimshian formline design is a system of orderly, interconnected forms and lines—primarily red and black—with strong, contoured lines.

Formline designs often represent stories of Raven and other figures, historic events, clan crests, or concepts including clouds or glaciers.

Formline designs are depicted on a variety of objects such as bentwood boxes, clan hats, house screens, masks, and totem poles.

## EXTENSION ACTIVITY

<b>TIME FRAME</b>	30 minutes
<b>MATERIALS</b>	8x8" watercolor paper Black Marker Watercolor palette and brushes Glue or mod podge Scissors

Note that this art activity is in homage to Schoppert's *Blueberry* artwork. It is culturally appropriate to replicate formline design of the Tlingit, Haida and/or Tsimshian peoples.

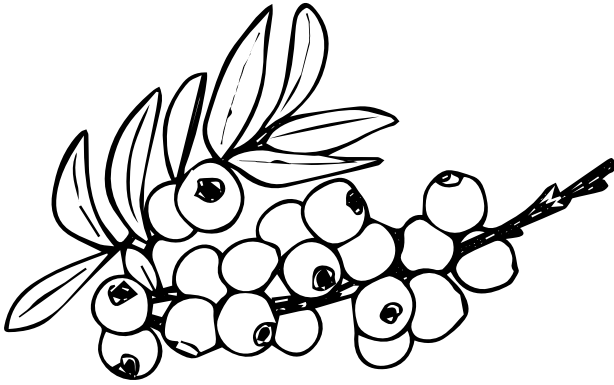
1. Invite students to choose one ingredient they have foraged, harvested, or cooked with before.
2. On 8x8" square-shaped watercolor paper, students will draw this ingredient as a simple outline with a black marker. Repeat the simple outline of the ingredient throughout the watercolor paper.
3. Invite students to select 2 colors related to the ingredient from their watercolor palette. Students will use these 2 colors throughout their watercolor painting.
4. Allow for the painting to dry.
5. Using a ruler, students will lightly draw on the painting into 9 squares. Cut the painting into 9 squares with scissors.
6. Invite students to re-arrange their 9 pieces on a larger piece of white paper. Glue or mod podge the 9 pieces on the white paper.
7. Remind students to title their artwork.

## TERMS

<i>Asiavik</i>	Iñupiaq term for blueberry
<i>Cuawak</i>	Alutiiq (Sugpiaq) term for blueberry
<i>Gega, gegashla, ts'igek'a</i>	Dena'ina* term for blueberry
<i>Gege, nelyaage</i>	Koyukon* term for blueberry
<i>Gigi gheli</i>	Ahtna* term for blueberry
<i>Kanat'a</i>	Tlingit term for blueberry
<i>Nilyagh</i>	Deg Xinag* term for blueberry
<i>Qiuq, curaq</i>	Yup'ik term for blueberry
<i>Ugiidin</i>	Unanga̋ term for blueberry



## BLUEBERRIES



*“The closer you get to the woods, and tall willows, the blueberry shrubs grow taller, and it is easier to pick...if you have never tasted a tundra blueberry, you’re missing out. The burst of tart flavor tastes absolutely nothing like blueberries you get at Costco.”*

*- Maija Katak Lukin, NPS Western Arctic Parks Superintendent  
and former Mayor of Kotzebue*

Blueberries are a sweet flowering plant found in low and high growing shrubs across Alaska. They are commonly foraged in late August to September when the berry turns a deep, blue color. When foraging, choose berries which are blue all over—white and red coloring indicates the berry is not yet ripe. Select berries that are firm and easily fall off the stem. Once foraged, blueberries should be stored in a cool place until consumed or used for cooking.

High in antioxidants and important nutrients such as vitamin K, C, E, and A as well as fiber and potassium, blueberries add a sweet, tart flavor to many foods and meals. In addition to being a delicious, nutrient-rich ingredient, blueberries can also be used cosmetically as an oil or salve for faces mask and spot treatments.

## TERMS

*Asiaq*

Iñupiaq verb for *to pick berries*

*Salve*

An ointment used to soothe and promote skin health

## EXTENSION ACTIVITY

*What stories do you have of blueberries?*

Invite students to share with a partner of their stories foraging in the wild, making a dish with it, or eating it at home or in a restaurant.

## BLUEBERRY FACE MASK

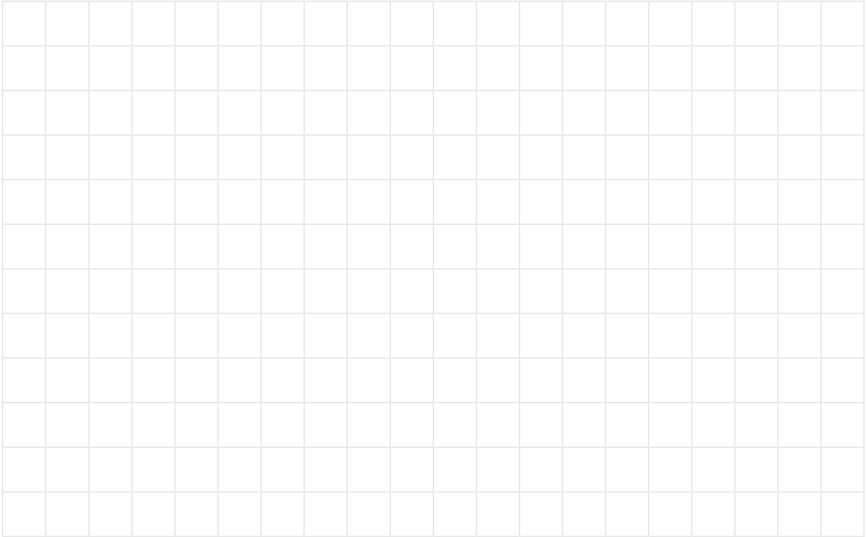
### INGREDIENTS

- 4 tablespoons mashed blueberries
- 2 teaspoons aloe vera
- 2-3 drops lavender oil
- 1 ½ teaspoons lemon juice
- 1 ½ teaspoons honey (until desired texture)

### INSTRUCTIONS

1. Mash blueberries into a paste and refrigerate for 30 minutes.
2. Combine the rest of the ingredients in the bowl with blueberries.
3. Apply on the entire face or use as spot treatment.
4. Cover and store the rest for later in a refrigerator or in a cool, dry place.
5. Leave on for 20 minutes. Rinse with warm water.
6. Pat skin dry and follow with light moisturizer, if desired.
7. Use weekly to help with scarring, wrinkles, and blemishes.

*What do you forage? Create a sketch of a food you have gathered.*

A large grid for drawing a sketch of a food item. The grid is composed of 20 columns and 20 rows of small squares, providing a space for students to create a drawing of a food they have gathered.

*“Berries make up a large portion of subsistence diet in the northwest Arctic. The more tart berries are used mainly for desserts, while the most hearty berries, like blackberries, are used to cook with meat, to sweeten and cleanse the plate. Personally, I pick about 20-50 gallons of different berries each year, depending on how well the berries grow.”*

*- Maija Katak Lukin, NPS Western Arctic Parks Superintendent  
and former Mayor of Kotzebue*

## EXTENSION ACTIVITY

*Write your earliest or most recent memory of foraging or gathering. What do you remember? What did you forage? Where were you? Who taught you? When?*

Describe the sensory experience: what you saw, what you smelled, what you heard, what you tasted, what you touched.

Invite students to share their writing with the class.



Don Horter Photographs; Anchorage Museum, B2013.006.2.81



Close-up of highbush cranberries on a branch.  
Joe Redington Sr. Family Collection, Anchorage Museum, B2006.023



### **BERRY BASKET**

Tlingit, Yakutat c. 1880  
Spruce root, grass, hide  
*Alaska* exhibition, 1998.25.53

This Tlingit berry basket is made of woven spruce root, a material which provides durability from season to season. Women and children would use these baskets—which were hung around the neck on leather straps—to later fill larger storage baskets. The top zigzag design, made of dyed spruce root, represents the salmonberry motif and the second band represents fish flesh. Dark stains from past blueberries it once stored are visible inside the basket. Baskets like this would be soaked in water to make them pliable, then folded for compact storage. When needed, the baskets would be soaked again to unfold. This basket shows faint, visible folds on its sides.

Children fill the entire basket with berries and often gift the berries to an elder. Today, everyone in the community helps harvest berries, and many different style containers—from woven baskets to Tupperware—are used while foraging.

## TERMS

<i>Léet'</i>	Tlingit term for roots or vines used in basket decoration
<i>Kadádzaa yeit</i>	Tlingit term for basket or <i>pan</i> used to collect berries by knocking them off the bush
<i>Kaltásk</i>	Tlingit term for berrying basket
<i>Seigatáanaa</i>	Tlingit term for <i>berrying</i> basket that can be hung around the neck and resting on the chest

## EXTENSION ACTIVITY

Utilize the [What We Eat lesson plan](#) for in-gallery experiences related to baskets in the Alaska exhibition and Smithsonian Arctic Studies Center at the Anchorage Museum.

## PETER KALIFORNISKY<sup>3</sup>

### HEY GEK'A<sup>4</sup>

1 *Ts'itq'a tu ch'qinaghilnik' en tik'teh niqeynitghel qit'aqyedunitni ch'aduch' hu'itulyeshch' udiyeh q'u.*

2 *Q'uch'a gega neldat hq'u hnunes q'u betiya qusih. Yithdi heygek'a naltun. Yich'hdi dnudniltey ch'u eshdyesh tu.*

3 *Ts'itsatna nuhqulnishch' heygek'a ghin tu beqa qilan.*

### LOWBUSH CRANBERRIES

1 One time a stupid person was left in the woods alone to find out how he would survive on his own.

2 He ate only berries, but he kept getting weaker and weaker. Then he tried lowbush cranberries. He got strength from them and he was able to survive.

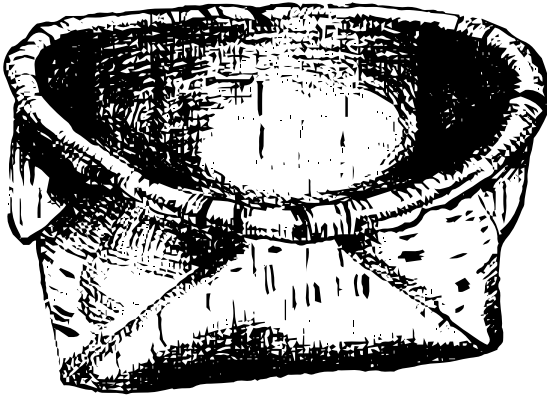
3 The old-timers say that cranberries are nourishing.

---

<sup>3</sup> Peter Kalifornsky (October 12, 1911 – June 5 1993) was of Dena'ina heritage born at *Unhghenesditnu*, 'farthest creek over,' also known as Kalifornsky village. Kalifornsky village is on the Cook Inlet bluff four miles north of Kasilof River mouth. The village was founded by Kalifornsky's great-great-grandfather. *Hey Gek'a* is a *sukdu*, 'traditional story,' documented by Peter Kalifornsky.

<sup>4</sup> Kalifornsky, Peter. "Hey Gek'a." *A Dena'ina Legacy K'tl'eghi' Sukdu – The Collected Writings of Peter Kalifornsky*. Alaska Native Language Center, University of Alaska, 1992, pp. 220–221.





## BASKET

Dene (Dena'ina), Susitna Station, c. 1916  
Birch bark, willow root, wood  
*Alaska* exhibition, 1997.48.1

Birch trees flourish in Southcentral and Interior Alaska. Birch have been an abundant resource for the region's Indigenous inhabitants for thousands of years. When harvested, every part of the tree is utilized. Tender spring leaves of the birch may be foraged and consumed. The birch tree may be tapped for birch water, which can be boiled into syrup, and its bark—waterproof, flexible, and durable—may be cut to make baskets, dishes, or used as a fire starter. Harvested birch wood may also be used for dwellings, boats, tools, and weapons. *Kk'eesh t'och* (Upper Koyukon term for 'birchbark basket/dish') are commonly made of birch. *Kk'eesh t'och* are used for gathering water, plants, or storing food underground. These birchbark baskets can also be used as boiling pots for making jam or syrups out of fresh berries.

## TERMS

*At daayí kákw* Tlingit term for birchbark basket

*K'elts'axi* Ahtna\* term for basket,  
birchbark basket

*K'ey ts'aage'* Ahtna\* term for large birchbark  
storage basket

*Kk'eesh t'och* Upper Koyukon\* term for  
birchbark basket/dish

*Q'iyh tth'ok* Deg Xinag\* term for  
birchbark basket

## AKUTAQ RECIPE

from Michelle Atkiq Snyder

### INGREDIENTS

- 1/2 cup of Crisco
- 1 cup of sugar
- 2 full quarts of mostly thawed but cold, cloudberry
- 1 quart of frozen blueberries

### INSTRUCTIONS

1. Whip Crisco and sugar together until thoroughly combined.
2. Add juice from cloudberry. Whip into Crisco and sugar.
3. Whip cloudberry, in half a bag increments at a time, until thoroughly combined with Crisco and sugar.
4. Mix in frozen blueberries. Store in fridge or freezer.

---

*“Akutaq is a special treat, an honor to receive, and a responsibility to give... it is savored and enjoyed when available and long remembered when its gone”*

*- Dr. Theresa Arevgaq John, Yup'ik*

The ingredients for *akutaq* (Yup'ik term for something mixed) vary widely depending on the resources available. Ingredients may include animal fat, sea-mammal oil, chopped fish, dried meat, fresh snow, or vegetable shortening. Recipes vary from family to family and may feature seasonal ingredients. In the spring, when fiddlehead fern is abundant, fiddlehead fern *akutaq* is popular. Sourdock or salmonberry *akutaq* is made in the summer. Blueberry or cranberry *akutaq* is mixed in the late summer and early fall. White fish or *anlleq* (Yup'ik term for mousefood, or the roots of various plants dug up from underground mouse caches) *akutaq* is prepared in the winter. *Akutaq* is made for potlatches, celebrations, funerals, and as a snack to eat at home or for hunting trips.

## PETER KALIFORNSKY

UH<sup>5</sup>

1 *Suk gheli tu suk Dena'ina hdghenihch' tu. Nihditulnit yadi ninya ch'u qadi tuq'u k'ehтусigh tu hdghenih. Ch'u yit tu hbeł qaqqhdalnen. Janq'u qeliq' ch'u tuq'u niljahhdalggezh. Nutih qunath.*

2 *Ts'it ghenatna ndahduh qiz'in qilanh hdaqilchet ch'u k'eldina hdi tik'teh ndahduh uh qilan. Uh quqelash ch'u uh qahdults'l ch'u qbetiya k'usht'a qisigh. Qiz'in qadults'ina yinahdi q'ushla hq'u qbetiya qusil.*

### FERN ROOTS

1 A long time ago some old Natives said that there would be a time when all game and other food would disappear. And so it happened. It was still early spring. So they divided up. Two parties were moving nomadically.

2 One party went where there were clams, and the other party went into the woods wherever there were fern roots. They dug up the fern roots and lived on them, and they did not suffer from famine. But those who were living on clams almost died on starvation.

### EXTENSION ACTIVITY

Invite students to research about another food resource that can be foraged or harvested in Alaska. Assign students in a group and a chapter from *Plants That We Eat: Nauriat Nigiñaqtaut - From the traditional wisdom of the Iñupiat Elders of Northwest Alaska*.

Students will read and summarize the chapter together.

*How is this resource utilized as food or as a material?*

Present to the class.

<sup>5</sup> Kalifornsky, Peter. "Uh." *A Dena'ina Legacy K'tf'eghi' Sukdu - The Collected Writings of Peter Kalifornsky*, Alaska Native Language Center, University of Alaska, 1992, pp. 220-221.

# ALASKA BERRY MAP

## YUP'IK + CUP'IK

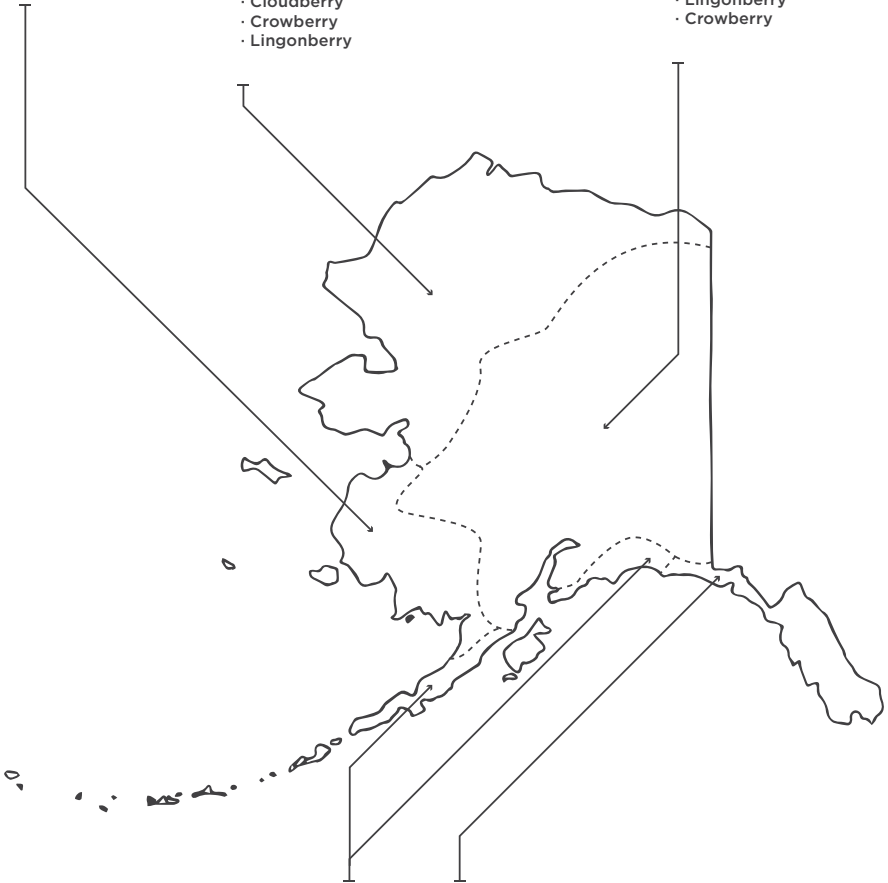
- Blueberry
- Cranberry

## IŃUPIAQ + ST. LAWRENCE ISLAND YUPIK

- High bush cranberry
- Blueberry
- Cloudberry
- Crowberry
- Lingonberry

## ATHABASCAN/DENE

- Blueberry
- Salmonberry
- Raspberry
- Lingonberry
- Crowberry



## UNANGAĀ + ALUTIIQ (SUGPIAT)

- Cloudberry
- Blueberry
- Salmonberry
- Elderberry
- Crowberry

- Bearberry
- Cornel berry
- Strawberry

## EYAK, HAIDA, TSIMSHIAN + TLINGIT

- Cloudberry
- Low-bush cranberry
- High-bush cranberry
- Thimbleberry
- Strawberry
- Salmonberry

- Nagoonberry
- Nunchberry
- Huckleberry
- Gooseberry
- Elderberry
- Watermelonberry

*Design a container to gather food. List materials you would use to make the container particularly useful for gathering what it will hold.*

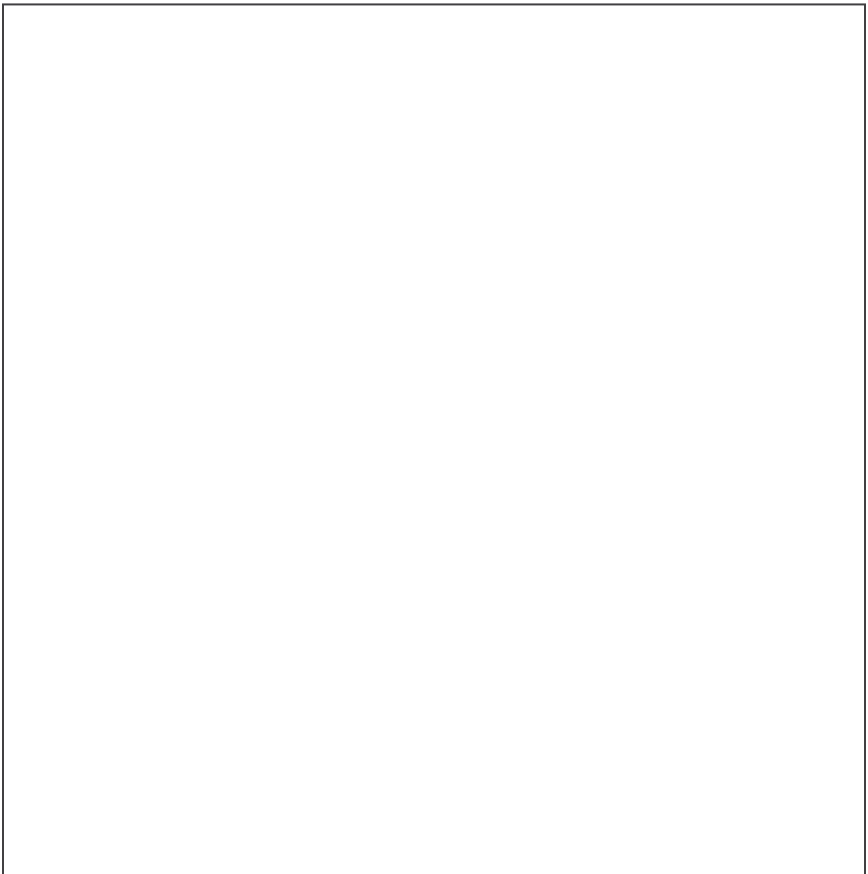
**MATERIALS:**

---

---

---

*Design your container. Identify the materials used in each part of the design.*



*Interview a family member, friend, elder, or teacher about something they have harvested. Write about it or sketch below.*

*“Picking berries to me is a testament to my childhood growing up with my extended family, and the best berry picker I have ever met, my late grandmother Katak, who crawled across the tundra on her hands and knees and doubled the amount I ever picked daily. Today, picking berries removes me from the technology, the hum of electronics, the busyness of every day life, and forces me to listen and relax. Something that I need to do more often.”*

*- Maija Katak Lukin, NPS Western Arctic Parks Superintendent  
and former Mayor of Kotzebue*





## BIBLIOGRAPHY

Burnham, Rika and Elliott Kai-Kee. *Teaching in the Art Museum: Interpretation as Experience 1st Edition*. Los Angeles: J. Paul Getty Museum, 2011.

Jones, Anore. *Plants That We Eat: Nauriat Nigiñaqtaut - From the traditional wisdom of the Iñupiat Elders of Northwest Alaska*. College: University of Alaska Press, 2010.

Kalifornsky, Peter. *A Dena'ina Legacy K'tl'eghi' Sukdu - The Collected Writings of Peter Kalifornsky*. Alaska Native Language Center, University of Alaska, 1992.

Leborg, Christian. *Visual Grammar*. New York: Princeton Architectural Press, 2004.

Williams, Maria Shaa Tláa. *The Alaska Native Reader: History, Culture, Politics*. Durham: Duke University Press, 2009.

Yenawine, Philip. *Visual Thinking Strategies: Using Art to Deepen Learning Across School Disciplines*. Cambridge: Harvard Education Press, 2013.

## WEB SOURCES

Anchorage Museum Resource Center

[anchoragemuseum.org/collections/archives](https://anchoragemuseum.org/collections/archives)

Anchorage Museum Collections

[onlinecollections.anchoragemuseum.org](https://onlinecollections.anchoragemuseum.org)

Smithsonian National Museum of American History Engaging

[Students with Primary Sources](#)

For more teaching resources, visit [anchoragemuseum.org/teachingresources](https://anchoragemuseum.org/teachingresources)

Educational resources at the Anchorage Museum are made possible with the support of the Hearst Foundation, the Atwood Foundation, and the Alaska Humanities Forum.



**HEARST** *foundations*

## RELATED CONTENT AREAS

### **Alaska Standards for History K-12**

Hist.A5 understand that history is a narrative told in many voices and expresses various perspectives of historical experience

Hist.A6 know that cultural elements reflect the ideas and attitudes of a specific time and know how the cultural elements influence human interaction

Hist.A8 know that history is a bridge to understanding groups of people and an individual's relationship to society

Hist.A9 understand that history is a fundamental connection that unifies all fields of human understanding and endeavor

### **Alaska Standards for Culturally-Responsive Students**

B. 1. acquire insights from other cultures without diminishing the integrity of their own;

B. 2. make effective use of the knowledge, skills and ways of knowing from their own cultural traditions to learn about the larger world in which they live

E.7. determine how cultural values and beliefs influence the interaction of people from different cultural backgrounds;

E. 8. Identify and appreciate who they are and their place in the world

### **Alaska Standards for Science K-12**

#### SCIENCE AS INQUIRY AND PROCESS

A3 develop an understanding that culture, local knowledge, history, and interaction with the environment contribute to the development of scientific knowledge, and local applications provide opportunity for understanding scientific concepts and global issues

#### CULTURAL, SOCIAL, PERSONAL PERSPECTIVES AND SCIENCE

F1 develop an understanding of the interrelationships among the individuals, cultures, societies, science, and technology

F2 develop an understanding that some individuals, cultures, and societies use other beliefs and methods in addition to scientific methods to describe and understand the world