

NAME

DATE

EXTRA TOUGH





Governor Gruening (seated) signs the anti-discrimination act of 1945. Alaska Territorial Governors. Witnessing are (left to right) O. D. Cochran, Elizabeth Peratrovich, Edward Anderson, Norman Walker, and Roy Peratrovich. Image: Amy Lou Blood - Ordway's. Alaska Territorial Governors, Alaska State Library, ASL-P274-1-2

On February 16th, 1945 Governor Gruening approved and signed the United States first Anti-Discrimination Act. During the time of the bill's passage, Alaska was not recognized as a state—this was passed on January 3rd, 1959—but as a territory of the United States.

Under the Anti-Discrimination Act:

All citizens shall be entitled to the full and equal enjoyment of accommodations, advantages, facilities and privileges of public inns, restaurants, eating houses, hotels, soda fountains, soft drink parlors, taverns, roadhouses, barber shops, beauty parlors, bathroom, resthouses, theaters, skating rinks, cafes, ice cream parlors, transportation companies, and all other conveyances and amusements, subject only to the conditions and limitations established by law and applicable alike to all citizens.

The Act also included the provision that if person shall act in a manner that violates this law, they will be subject to imprisonment or faced with a fine. While the passage of the Anti-Discrimination Act was historic, it did not eliminate the discrimination experienced by Alaska Native peoples then or today.

*Sketch or write: What woman has most influenced your life?
How would you describe her leadership?*

Blank area for sketch or writing.



*Portrait of Elizabeth Peratrovich
Alaska State Library Portrait File, Alaska State Library, ASL-Peratrovich-Elizabeth-1*

Elizabeth Peratrovich (1911-1958) was born on July 4th, 1911 in Petersburg, Alaska, a member of the Lukaa^x.ádi clan and Tlingit nation. She was raised to value her Tlingit culture and land, practicing and honoring cultural activities all throughout her life. As the western world colonized Alaska, Alaska Native people were oppressed, a legacy that continues today. Elizabeth faced countless experiences of racism and discrimination during her childhood and adult life, from segregation of housing, education, hospitality, dining, and social services, to the justice system.

By 1941, Elizabeth began a letter campaign urging the passage of an anti-discrimination bill. While her letter campaign failed to initially pass legislation, it led to the continued growth of activism across Alaska. Elizabeth and her husband traveled from community to community unifying Alaska Natives in the fight for equality. As activism, voices, and protest grew, Elizabeth Peratrovich, with the support of the Alaska Native Brotherhood and Alaska Native Sisterhood, helped craft the first anti-discrimination laws in the United States. Her personal testimony served as a powerful motivator in passing legislation.

A.F.N. DELEGATION, WASHINGTON D.C., APRIL 1970



(from left to right: Flore Lelanof from Aleut League; Fred Bismark from Tyonik; Margaret Nick from Bethel; Larry Oskoloff from Ninilchik; Ann Watson from Anchorage; Phillip Guy from Bethel; Vicky Aikensy from Point Barrow; Toni Lewis from Bethel; and Alice Brown from Anchorage/Kenai) "Moosemeat" John Hedberg and Alice E. Hedberg Brown Collection; Anchorage Museum; B2001.011

Alice Brown (1912-1973) (Kenatize Dena'ina) was born in 1912 in Kenai. A strong advocate for Native rights, Alice was involved in numerous organizations, including serving on the Alaska Federation of Natives (AFN) board of directors, the board of the Alaskan Native Political Education Committee, and the Rural Affairs Commission.

In 1966, Alice became the first woman to serve on the AFN Board of Directors. The following year she was appointed by Governor Walter J. Hickel to join 36 Alaska Native representatives in the creation of the Land Claims Task Force. The Task Force made land claims recommendations and requested that hearings be held to approve the distribution of land, which created the groundwork for the eventual passage of the Alaska Native Claims Settlement Act (ANCSA) in 1971. In 2010, Alice was posthumously inducted into the Alaska Women's Hall of Fame in recognition for her activism and advocacy.

“I remember growing up in Unalakleet, when she spoke and stood up, people in Unalakleet respected her and listened to her. That was a very lasting impression to me.”

-Ella Anagick, Mayugiak's great-granddaughter



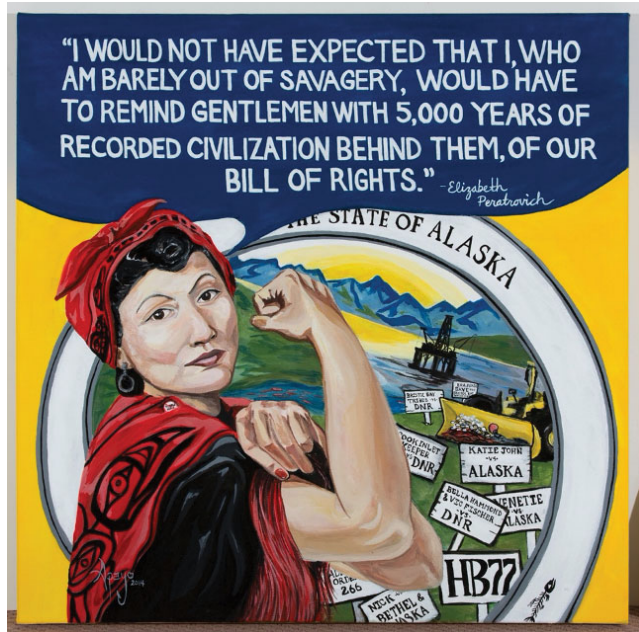
Fred Machetanz
Miowak, 1937
Oil on board
Gift of Mrs. Levi Browning, 1972.106.1
Portrait of Mayugiak, Unalakleet

Reflect and Design: Think about a current issue that is important to you. Write down what colors and symbols represent that issue. Brainstorm how to reflect your support and activism on a button.

Sketch: Use the button template to design a button that showcases your position.



“I would not have expected that I, who am barely out of savagery, would have to remind gentlemen with 5,000 years of recorded civilization behind them, of our Bill of Rights.” – Elizabeth Peratrovich



Apay'uq Moore
We Can Do It, 2014
Acrylic on canvas
Rasmuson Foundation Art Acquisition Fund, 2014.71

Apay'uq Moore is a Yup'ik artist from Bristol Bay, Alaska who draws inspiration by the leadership of women from the past and present. Through her art and activism, Moore depicts women as powerful. As reflected in the painting, Moore paints Elizabeth Peratrovich—an Alaska Native civil rights leader—to make a clear stand against the proposed Pebble Mine. Through art and conversations, Moore fights to protect salmon and all that salmon brings to her community and region. Salmon harvests offer jobs, subsistence, and sustenance which Moore believes to be just as important as the fight for equal rights.

In this painting, Apay'uq Moore casts Indigenous leader and civil rights hero Elizabeth Peratrovich in the role of “Rosie the Riveter.” The original Rosie the Riveter was popularized during World War II, attracting attention for upending stereotypes about “women’s work” and showing how women were contributing to the war effort.

MAYUĞIAK OF UNALAKLEET

Mayuğiak was born in 1891, the eldest daughter of Nashoalook, the last chief and shaman of Unalakleet, and his first wife, Kakarak. At birth, her father gave her the Iñupiaq name Mayuğiak, “a path to the heights.” The parka she wore was embellished with a special design proclaiming to everyone in Unalakleet that she was the oldest daughter of the last chief. While Nashoalook was chief, the Reverend Axel Karlson became the first missionary to arrive at Unalakleet. Nashoalook allowed Karlson into Unalakleet and later saved Karlson’s life.

Throughout her long life, Mayuğiak became an accomplished skin sewer and learned to make Lapp boots, which outfitted many mushers who delivered mail to Unalakleet via dog sled. One of these mushers became Mayuğiak’s third husband, Myles Gonangnan. Gonangnan was part of the serum relay that delivered the lifesaving diphtheria serum to Nome in 1925, taking possession of the serum in Unalakleet and to Shaktoolik. Each member of the serum relay was awarded a gold medallion by President Calvin Coolidge, which Mayuğiak planned to pass down to one of their grandchildren before her death in 1971.

Mayuğiak met Fred Machetanz in 1935, when Machetanz came to live with his uncle Charlie Traeger. Traeger owned the trading post in Unalakleet. Machetanz greatly resembled Mayuğiak’s son Henry Miller, who had recently passed away. Mayuğiak culturally adopted Machetanz, and became the subject of both this painting, done in 1937, and a lithograph of her sewing, both part of the Anchorage Museum collection. Machetanz misspelt her Iñupiaq name as ‘Miowak,’ which is the title of the artwork found in the Anchorage Museum collection.

According to great-granddaughter Ella Anagick, Mayuğiak enjoyed gospel music and sang in the choir at Unalakleet Covenant Church and loved jewelry and fine china. Mayuğiak was a midwife delivering babies in Unalakleet, served as a deaconess at Unalakleet Covenant Church, and was president of the sewing circle. Mayuğiak directed the Eskimo Mother’s Club sales as auctioneer and was asked by the mayor to open important election meetings with a prayer, a high honor in Iñupiaq villages. Mayuğiak passed away in 1971 at the age of 80.

“Because of her, I’m able to speak up when necessary.”

–Ella Anagick, Mayuğiak’s great-granddaughter

In many communities throughout Alaska and the North, the leadership of women is cultivated and expressed through informal relationships: offering wisdom and counsel, preparing foods, delivering babies, teaching skills to young people, and caring for the elderly. Although often unrecorded in history books, this leadership is critical for community health and survival.



"Rose at work, Amelia DeWilde & Sterling, Huslia, 4-82"
Martha Quimby Collection, Anchorage Museum; B2001.36.586

The Alaska Native Brotherhood and the Alaska Native Sisterhood are the oldest known Indigenous civil rights organizations in the world. Their activism was a critical part in passage of Alaska's 1945 Anti-Discrimination Act as well as navigating the Tlingit and Haida land claims argued with the federal government from 1929 -1968, which set legal precedents that paved the way for the 1971 passage of the Alaska Native Claims Settlement Act. The organizations remain active today, with active camps spanning from Portland, Oregon to Anchorage, Alaska.



Alaska State Library - Historical Collections

Group portrait of ANS officers (Front row, from right: Lottie Nannauck; Marlene Sprague; Mary Jones; Theresa Stitt; Gertrude Wolf. Back row, from left: Laura Hotch; and Mildred Sparks) Alaska Native Organizations Collection, Alaska State Library, ASL-P33-32

Alaska Native Sisterhood Started in Fall of 1914

By Josephine Ukas Wrangell Camp
From *The Voice of Brotherhood*, July, 1962

I have been asked many times to tell just how Alaska Native Sisterhood was first started. I am the only one living now to tell the story. My mind goes back to 1913.

In the fall of 1914 in September or October about 8 of us met at Mrs. Louisa Bradley's home. We asked Judge William Thomas to help us organize. He told us we need a book of rules and the following women were elected to office:

President, Mrs. Eva Blake, Vic. Pres., Louise Bradley, Secretary, Mrs. Jo Ukas.

We had to have a name. Our first choice was Alaska Daughters Home Leagers and North Star. George Blake said, "Why don't you pick Alaska Native Sisterhood then it will be an auxiliary to an organization already organized in Wrangell." So the Alaska Native sisterhood was being born to give a helping hand to our brothers, the "Brotherhood." We met from house to house. We took care of the old and sick members. We charged each member 25 cents, then 25 cents a month and \$1.00 to join. Then 50 cents a month and \$2.00 to join. Now I am a life member of the Sisterhood.

I have never forgotten my first convention in 1925 at Hydaburg and at Angoon 1927, in Ketchikan 1930.

I have the report of 1925 convention held at Hydaburg, where I met Wickersham, who named the Wrangell Institute School for the education of native children. I can recall meeting Sam Davis of Hydaburg. My brother William Louis was also there. This was a great gathering.

ANS Camp No. 1 Wrangell, Alaska is going ahead with the leadership of our younger generation. We lost our first record book.

When I was 9 years old I attended the Sitka Training School in 1890 to 1895. I traveled over the Dyea trail in 1897 and lived 3 years in Dawson. My first husband Alex Choquette passed away in 1906. In 1909 I married Tom Ukas.



"Alaska Native Sisterhood Started in Fall of 1914" article by Josephine Ukas published in "The Thlinget" in July of 1982.



Barrow, Whaling, Whale Feast, May 1981
Fran Durner Collection, Anchorage Museum, B2016.4.21.15

In this image, Nellie Suvlu of Utqiagvik and her daughter Helen prepare whale meat, using every inch of available surface space in their kitchen. A tray of meat, along with plates, cups, and utensils, is placed out in preparation for those coming to the Suvlu house to celebrate.

A few bowhead whales taken each year can supply thousands of pounds of dense protein to communities along Alaska's northern coasts. When a whaling captain is successful, he distributes meat to his family and the families of the crew, as well as the broader community. Women related to crew members work around the clock preparing whale and other traditional foods to share.

Recently, several woman harpooners, including Bernadette Adams and Jenilee Donovan of Utqiagvik and Stephanie Aishanna of Kaktovik, have brought home whales. These women are believed to be some of the first in their communities to do so.

"We are just trying to provide for our communities.

We don't think of ourselves as any different other than our gender."

- Stephanie Aishanna, October 9, 2015

Sketch or write: What activities do you organize and/or lead?

ACTIVISM AND THE ALASKA NATIVE SISTERHOOD



Ketchikan, ANB-ANS. Steve McCutcheon, McCutcheon Collection, Anchorage Museum, B1990.14.5

In 1913, the territorial government of Alaska extended female US citizens the right to vote, a right not gained by women in the contiguous 48 states until the 1920 passage of the Nineteenth Amendment to the Constitution. However, Alaska Native men and women were not considered citizens under United States federal law and therefore could not vote. In 1915, the Territory of Alaska offered Alaska Natives the right to vote, provided they completed a complex process eschewing traditional cultural practices. After the 1924 Indian Citizenship Act granted Alaska Natives citizenship in the United States, the Territory of Alaska passed the 1925 Alaska Voters Literacy Act. This act required voters to be fluent in written and spoken English, excluding many Alaska Native peoples and other non-English speakers from the right to vote. This act stood until the passage of the Voting Rights Act in 1965.

Tlingit, Tsimshian, and Haida women in southeast Alaska recognized that their voices would be stronger if they presented a unified voice to fight their battles for equal rights and further Alaska Native interests. They organized the Alaska Native Sisterhood in 1914, a sister organization to the Alaska Native Brotherhood that had formed two years earlier. The two organizations were founded by Alaska Native men and women educated in western boarding schools. These men and women sought to use their knowledge of western systems to fight for equity through legal and political channels. Their first goal was to secure US citizenship, and thus the right to vote, for all Alaska Native people.

Sketch or write: How do you envision yourself advocating for these important issues?

A SEAT AT THE TABLE: WOMEN IN THE IDITAROD



Gordon Henning, Marie Silverman Collection, Anchorage Museum; B1963.16.74

The first dog mushing sprint race at the 1947 Fur Rendezvous festival in Anchorage had one female competitor, Natalie Norris. The event grew quickly, and by 1949 the Open World Championship was a mainstay of Fur Rondy. During the late 1980s and early 1990s musher Gareth Wright's daughter, Roxy Wright, won three races, coming out of retirement in 2017 to win her fourth title.

Today, the Iditarod is recognized as the world's premier long-distance mushing race. In 1974, just one year after its founding, Mary Shields and Lolly Medley became the first women to participate in the approximately 1,000-mile race. Shields crossed the finish line in Nome 29 minutes ahead of Medley to become the first woman to finish the Iditarod. In 1978, three women participated and throughout the mid 1980s there were an average of five women competitors, comprising approximately 8 percent of the field. In 1985, Libby Riddles became the first woman to win the Iditarod, proving that women could succeed and triumph in long-distance mushing in some of Alaska's harshest conditions.

Women continued to dominate the Iditarod for the rest of the 1980s into 1990, winning 4 out of the 5 following races. Susan Butcher won the race in 1986, '87, '88, and '90. Musher Deedee Jonrowe placed second in 1993, 1996 and 1998. In 2000, Ally Zirkle became the first woman to win the Yukon Quest. She was the Iditarod runner up for three consecutive years from 2012-2014. In 2019, 17 of the 52 mushers were women, which meant that women represented 33 percent of the entire field.

In addition to participation as mushers, women play a significant role in the organization and execution of the Iditarod. At checkpoints where teams stop to rest and recharge, women work long hours in makeshift offices and outside with the mushers and dogs. The woman in the image below is likely a volunteer from her community, tracking and reporting race updates from the comfort of her kitchen. The communications team's reports on the status of mushers and their dog teams are vital for race organizers and safety personnel.



Volunteer inside checkpoint building on the Iditarod Trail Sled Dog Race, 1982. Joe Redington Sr. Family Collection, Anchorage Museum, B2006.23.4594

List current issues that are important to you

Why are you passionate about these issues or topics?

Define: What activism means to you
