

# Culture, History and Heritage of the Chugachmiut



Level 1

Pre-K to Kindergarten

## Curriculum Units



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## Pre-K to Kindergarten

### Curriculum Units

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# Introduction

## Overview

The Chugachmiut Cultural Curriculum units have been developed to present the history and heritage of the Native people of the Chugach Alaska Region and to support students as they broaden their recognition of Sugcestun. This program is developed and presented with a sense of faith in the youth of the region, that they will assure the survival of the Sugpiaq/Alutiiq traditions and begin a lifelong journey into learning Sugcestun, their traditional language.

This curriculum is developed on the belief that rigorous academic content can be taught based on the traditional culture and realities of everyday life of the community. It focuses on the many facets of the community and its evolution. Curriculum units provide for an overlap and inter-connection between academic subject matter recognizing both traditional Sugpiaq/Alutiiq content and western academic disciplines.

## Program Goals

The Chugachmiut cultural curriculum project has three major goals

1. **Cultural Enrichment:** to increase knowledge and appreciation of the Sugpiaq/Alutiiq culture
2. **Personal Fulfillment:** to recognize and appreciate their Native heritage
3. **Sugcestun Language Development:** to develop skills in listening and speaking

## Curriculum Outcomes

### Cultural Enrichment

1. Understanding of the Sugpiaq/Alutiiq cultural traditions and development of a sense of individual participation in history
2. Recognition of the ways Sugpiaq/Alutiiq people have dealt with change throughout their history
3. Knowledge of political, economic, and social factors which shape the Sugpiaq/Alutiiq culture

### Personal Fulfillment

1. Deepening of awareness and understanding of what it means to be a Sugpiaq/Alutiiq today
2. Development of critical thinking and decision-making abilities

3. Ability to deal creatively and adaptively with change, while retaining a strong sense of ethnic identity and emotional stability

### **Sugcestun Language Development**

1. Realization that Sugcestun is the traditional language of the Chugach Alaska Region
2. Exposure to spoken Sugcestun
3. Expansion of receptive Sugcestun vocabulary

## **Why Cultural Curriculum**

Culturally responsive teaching is using the cultural knowledge, prior experiences, and performance styles to make learning more appropriate and effective for students. It is validating (Gray, 2000). Culturally focused curriculum acknowledges the legitimacy of the cultural heritage of all students in classrooms. It builds bridges of meaningfulness between home and school experiences as well as between academic abstractions and sociocultural realities using a wide variety of instructional strategies.

The teaching/learning process in the Chugachmiut cultural curriculum is supported by the constructivist theories of Jerome Bruner, who professed that learners construct new ideas based upon their past knowledge and experience (Kearsley, 2008). It teaches the use of “primary” resources during classroom activities and as students participate in research projects. This curriculum builds observation skills and leads to higher level thinking skills, among them: comparing, contrasting, predicting, understanding cause and effect, understanding role of history, and distinguishing between value systems.

The Chugachmiut cultural curriculum should not be used in isolation, but should be integrated into the everyday classroom curriculum. It is multidimensional and teaches from various disciplines, humanities, science, social sciences, and language, and should supplement or be supplemented by content from these subjects. The curriculum offers teachers an opportunity to collaborate with the community by using Elders, Traditional Storytellers, and locally recognized experts in the classroom and by taking the class on a series of fieldtrips so that local events, daily life, and resources of the community are a natural part of each student’s classroom experience.

How much can the schools really do to teach the culture, history, traditions, and language of the Chugach Region? It is not the intent of the Chugachmiut cultural curriculum that the schools take on the community responsibility of teaching its youth their culture, history, and language. Rather, it is our expectation that the school will recognize the importance of the heritage culture and language in developing well- rounded Sugpiaq/Alutiiq students who recognize the importance of and respect given to their cultural traditions.

# Curriculum Design and Development

## Standards and Alignment

It is the Chugachmiut position that academic standards can be met when content is based on the history, traditions, and language of the region in which students live. The Chugachmiut curriculum is based on both the *Content and Performance Standards for Alaska Students* (2006) and *Chugach Regional Cultural Content Standards* (2005). The *Chugach Cultural Regional Cultural Content Standards* developed by a working group of the region's Elders and educators, outline content in six strands: Community, Subsistence, Survival, Geography, Cultural Expression, and Sugcestun Language.

Both Alaska and Chugach content standards were aligned in the *Chugachmiut Curriculum Framework*, which forms the foundation for present and future curriculum development efforts. The strands – Alaska Native Claims Settlement Act, Contemporary Issues in Native Life, Cultural Expression, Exploring Horizons, Family, Health and Wellness, Living in Place, Material Culture, Outdoor Survival, Subsistence, and Tribe/Community – were identified by Elders and Native Education Committees as the most important content areas for cultural curricula. Native Education Committees in each community further reviewed and approved lessons outlined in units developed for the curriculum. The *Framework* outlines what should be taught while teaching units provide specific methods for teaching the concepts identified as critical.

## Levels

The curriculum has been divided into five levels from preschool through high school. Level One is for preschool and kindergarten students. Level Two is for first, second, and third grades; lessons in most units can be taught across the level, with modifications. The Alaska Native Claims Settlement Act unit is designed for third grade. Level Three is for fourth, fifth, and sixth grades. Level Four is for seventh, eighth, and ninth grades. Level Five is for tenth, eleventh, and twelfth grades.

## Format and Organization

Each unit has a cover page, followed by an introductory section containing: Rationale, why the information is deemed important; Background, information on the content; and Materials which will be used in lessons. Daily lessons are outlined with an Overview of the material to be covered in the lesson; Standards Addressed, both Chugach Cultural and Alaska Content; Goal and Objective statements; Materials needed for the lesson; Teacher Preparation, Activity Procedure, and an Assessment Activity. Following the daily plans, Standards addressed in the unit are completely stated; an individual student Assessment

Rubric form is offered; information is offered in the Appendix including student worksheets, additional materials, a glossary and translation, where appropriate.

### **Student Assessment**

Assessment Activities have been included in the daily lesson plan. Students are assessed in various ways including observation, product and performance. Assessments address development of cultural knowledge, academic skills, as well as the more general intellectual abilities of conceptual, analytical, and creative thinking. The following scale is a reflection of the student's development:

Key: 4 - Independent 3 - Proficient 2 - Developing 1 - Beginning

*Independent:* Sets the highest standard; the student goes above and beyond expectation. Work and understanding are exemplary.

*Proficient:* The student is demonstrating understanding and competency with occasional support, as measured against both class expectations and the student as an individual.

*Developing:* The student demonstrates reasonable success with assistance, as measured against both class expectations and the student as an individual.

*Beginning:* The student is beginning to practice the skill or concept. In some contexts, the "Beginning" level may be developmentally appropriate. In areas where "Beginning" indicates a lack of expected achievement, the teacher should elaborate in the comments section.

### **Resources and Materials**

There are no textbooks to support this curriculum. Elders have long been identified as the primary source of Sugpiaq/Alutiiq knowledge and should be considered a regular part of classroom instruction. When using Elders, Traditional Storytellers, or locally recognized experts, please remember to have students thank them for their time. Handmade thank you cards from each student or a larger class card are always appropriate and help students develop the important social habit of expressing appreciation.

Fieldtrips are an important component of this curriculum based on traditional cultural and local activities. It is important that teachers become fully aware of and follow all school district regulations governing off-campus activities, including planning and permission forms and procedures. Parents must be notified ahead of any away-from-school group outing, whether it is a short walk to a nearby tide pool or a longer fieldtrip. Students should be reminded the day before outings and a letter sent home so that parents dress children appropriately for outdoor activities.

Material Kits have been produced containing materials, which may not be available in the community. These kits have been placed in tribal libraries or school libraries to make them available to all teachers in each level.

## **Program Development**

The Chugachmiut cultural curriculum is primarily the work of Local Education Coordinators from the seven Chugach Region communities. These Local Education Coordinators were guided in their curriculum development efforts by Native Education Committees made up of parents, community members, and educators. Oversight was provided by Regional Education Coordinators who were responsible for editing and locating resource materials. Professional and technical review of curricula was completed by Claudette Engblom-Bradley, Ed.D., Alice Hisamoto, M.Ed., Robert Morris, M.Ed., and Daisy Nichols, final proofreading of the document was done by Jean Oakley. This project is based on a 1997 Chugachmiut curriculum project under the direction of Lora Johnson, Project Director, and Helen Morris, Program Manager.

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**Level: 1**

**Grades: Pre-K to Kindergarten**

**ANCSA**

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## **Rationale**

The Alaska Native Claims Settlement Act of 1971 was a major historical milestone for all Alaskans and the state of Alaska; yet it is a sorely neglected subject in Alaskan schools. This unit captures the significance of individual, family, and group ownership, as well as subsistence concepts and leadership roles at different levels in our society. It sets the groundwork for teaching children the basic concepts needed to understand the significance of the Alaska Native Claims Settlement Act.

Much of history is taught from a national or statewide perspective. This unit gives children an opportunity to learn valuable concepts from a rural viewpoint. Because young children perceive their surroundings on a local level, it is necessary to teach them from a localized perspective.

This unit is designed to be taught in eight, 15 - to 30-minute segments in conjunction with a social studies curriculum.

## **Background**

Traditionally, the Chugachmiut stayed close to their communities, but traveled throughout the Region for subsistence purposes. The land provided people with necessities for food, warmth, shelter, and tools. Moving away from the subsistence lifestyle has caused many Alaska Native peoples health problems; more specifically diabetes and heart-related illnesses have affected the People. Leaders rose up out of the Alaska Native population to protect the land and subsistence lifestyle that is so valued throughout Alaska. This unit lays the foundation for the study of the Alaska Native Claims Settlement Act and its importance to the Native people.

# What is a Leader?

## Lesson One

### **Overview:**

During this activity, students will learn about leaders and what they do. This lesson is designed to introduce Leaders concepts one to four: *We have leaders. Leaders are people who go first and help others find the way. There are leaders at home, and There are leaders at school.*

### **Standards Addressed**

Chugach Cultural:  
Community C1

Alaska Content:  
Government and Citizenship E (1, 2, 5)  
Culture A 7

### **Objectives:**

Students will:

- Lead a group.
- Follow a leader.

### **Materials/Resources:**

- Teacher-made signs that say 'LEADER' made from heavy paper (one sign per group)

### **Activity Procedure:**

1. Play "Follow the Leader" with the teacher wearing a "Leader" sign and acting as leader.
2. Talk about what leaders do (e.g., a leader tells others what to do; shows others what to do; tells others when to take action, etc.).
3. Divide the classroom into smaller groups of five or six.
4. Appoint a 'leader' in each group. The leader wears a "LEADER" sign.
5. The leader shows or tells their group what to do. Example: Leader says 'raise your hands' and shows the group by raising his/her hands. The group follows the leader.
6. After two to three minutes, change 'leaders.' Give each child a turn to be the leader.

***Assessment Activity:***

When the activity has ended, the teacher will discuss leadership with the students. The teacher should allow children to talk about what actions the leaders took and how they were followed. Ask the children to describe how they felt being leaders and followers.

# Our Leaders

## Lesson Two

### **Overview:**

During this activity, students will learn who their leaders are. This lesson is designed to reinforce Leaders concepts one to four and teach concept five: *Leaders help in many ways.*

### **Standards Addressed**

Chugach Cultural:  
Community C1  
Cultural Expression CE9

Alaska Content:  
Government and Citizenship E 5  
Culture A 7

### **Objectives:**

Students will:

- Identify who their leaders are.
- Explain what their leaders do.

### **Materials/Resources:**

- Attached packet pages 10 through 13
- 3" x 5" pictures of leaders from the community-- teacher, principal, priest, chief or mayor-- and from the state and country-- governor, president, ect.

### **Activity Procedure:**

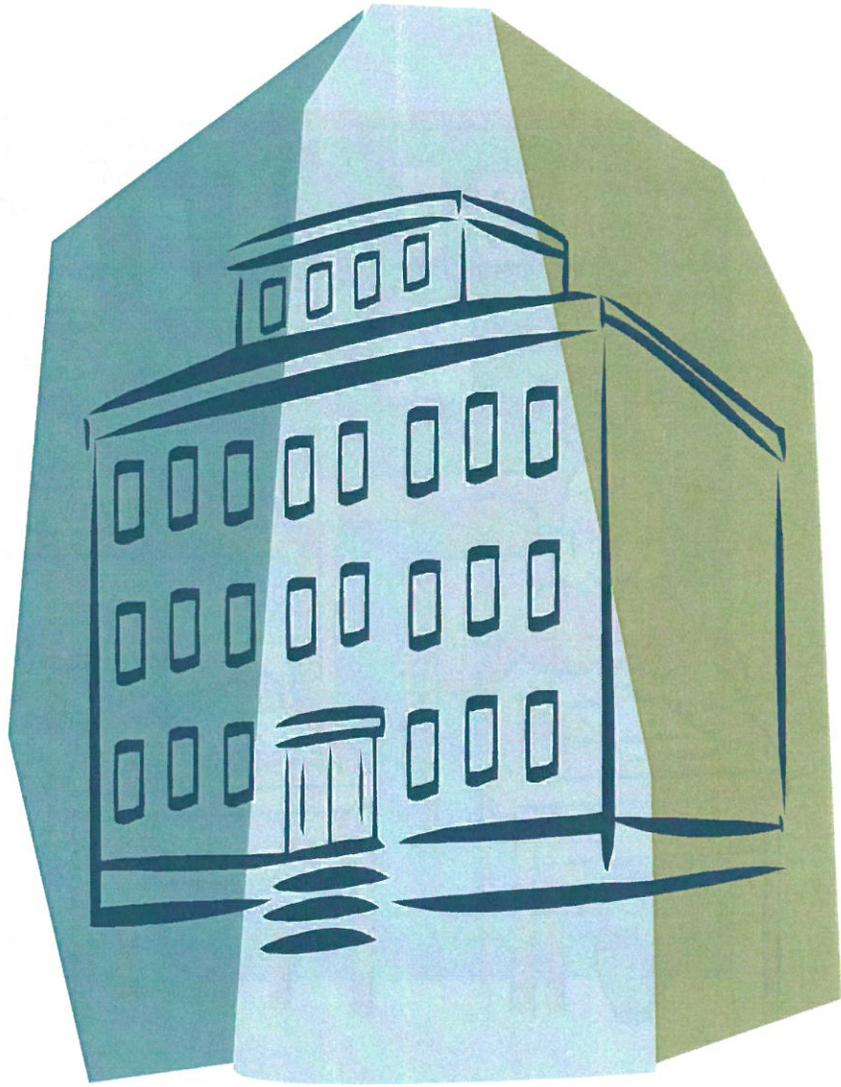
1. Begin with a classroom discussion about leaders. Talk about what a leader does.
2. Hang up pictures of leaders on one side and hang up pictures of who they lead on the other side (attached).
3. Talk with children about what each leader does (teacher is in charge of the classroom and teaches lessons).
4. Have children match up photos of leaders with the pictures of who/what they lead.

### **Assessment Activity:**

Discuss the work of all other leaders you have identified. Have students describe what they do and where they work.



# Classroom Teacher



# School Principal



# Town Chief or Mayor



# State Governor

# Personal Ownership

## Lesson Three

### **Overview:**

During this activity, students will come to understand the concept of Ownership. This lesson is designed to teach Ownership concept one: *We own things. a) Some things are owned by one person.*

### **Standards Addressed**

Chugach Cultural:  
Cultural Expression CE6

Alaska Content:  
History A 5  
Culture E (4 & 6)

### **Objectives:**

Students will:

- Show and tell about an object belonging to the student.

### **Materials/Resources:**

- Teacher will ask each student to bring an object to class for show and tell about the object, and how it became theirs.

### **Activity Procedure:**

1. Start with a discussion about ownership. Ask students what it means to own something.
2. Have students take turns showing the objects they brought in, telling who the object belongs to, and where it came from.

### **Assessment Activity:**

Teacher should conclude lesson with a discussion about ownership and what makes an object belong to the student.

# Family Ownership

## Lesson Four

### **Overview:**

During this activity, students will come to understand the concept of family and personal Ownership. This lesson is designed to teach ownership concept one: *We own things.* b) *Some things are owned by family.*

### **Standards Addressed**

Chugach Cultural:  
Cultural Expression CE6

Alaska Content:  
History A 5  
Culture E (5 & 6)

### **Objectives:**

Students will:

- Identify objects belonging to an individual.
- Identify objects belonging to the family.

### **Materials/Resources:**

- Pictures from each student's home
- 8 ½" x 14" paper for each student
- Scissors
- Glue sticks

### **Teacher Preparation:**

- Call each student's parent(s)/guardian(s) and ask them to send two groups of pictures to school with the child. One group of pictures should be of objects that the child owns. The second group of pictures should be of objects that the family or other members of the family owns.
- Draw a line down the center of each 8 ½" x 14" piece of paper. Label one side of the paper "Family" and the other side "Me" or use the child's name.

***Activity Procedure:***

1. Begin with a classroom discussion about Ownership. Ask students what it means to own something personally and what it means to own something as a family.
2. Have students take out their pictures. Ask them to separate the pictures into two different groups. One group should be pictures of things the student owns. The second group should be pictures of things the student's family owns.
3. Have students cut the pictures to size and glue them to the correct category on their 8 ½" x 14" paper.

***Assessment Activity:***

When finished, divide students into groups of four or five. Have each student share with the group their favorite picture.

# Group Ownership

## Lesson Five

### **Overview:**

During this activity, students will learn about sharing ownership. This lesson is designed to teach Ownership concept one: *We Own things. c) Some things are owned by a group of people.*

### **Standards Addressed**

Chugach Cultural:  
Community C1

Alaska Content:  
Government and Citizenship E 1

### **Objective:**

Students will:

- Identify something that can be owned by a group.

### **Materials/Resources:**

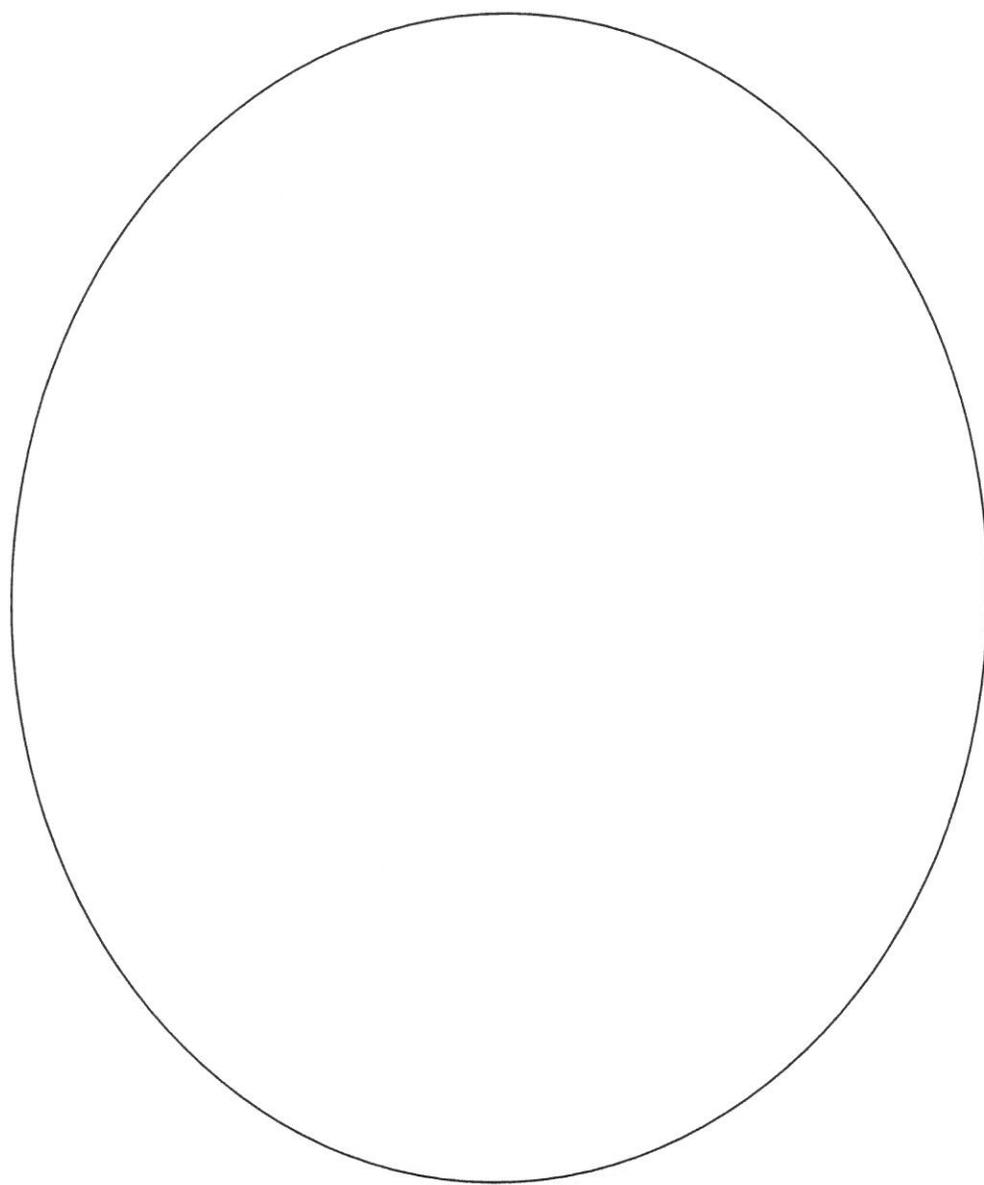
- Large piece of paper to put portraits on (butcher paper works well for this)
- Portrait page (see attached)
- Crayons or markers
- Hair-colored yarn (black, brown, yellow, orange/red)
- Glue

### **Activity Procedure:**

1. Begin with a classroom discussion about group ownership. The teacher will tell the class they will be making something that will belong to all of them.
2. Give each student a portrait page (attached), crayons or markers, yarn in their hair color, and glue.
3. Ask students to make pictures of themselves for a class portrait.
4. Put up the large piece of butcher paper on the wall with the title "(Teacher's Name) Class." Glue/tape the students' pictures to the butcher paper as they are completed. Tell the students the mural belongs to the whole class.

### **Assessment Activity:**

Student identifies himself or herself as a member of the class.



Name \_\_\_\_\_

# Categories of Ownership

## Lesson Six

### **Overview:**

During this activity, students will learn about individual ownership, family ownership, and group ownership. This lesson is designed to reinforce Ownership concept one: *We own things.* a) *Some things are owned by one person.* b) *Some things are owned by a family.* c) *Some things are owned by a group of people.*

### **Standards Addressed**

Chugach Cultural:  
Community C1  
Cultural Expression CE9

Alaska Content:  
Government and Citizenship E 1  
Culture E (4 & 6)

### **Objective:**

Students will:

- Distinguish ownership by a person, a family, or a group.

### **Materials/Resources:**

- Large piece of butcher paper placed on the wall
- Pictures of objects that are owned by a person, family, and group
- (Pictures can be copied from *Nupuket* or *Nupuket* flashcards can be used.)
- Crayons or markers

### **Activity Procedure:**

1. Start with a discussion about individual, family, and group ownership.
2. Draw three vertical lines on the paper with the following titles above each section: "Individual," "Family," and "Group or Town." Ask students to name something owned by an individual (e.g., bike, coat, toy, etc.) Have student find a picture of the item in that category, repeat with other categories.

### **Assessment Activity:**

While students are naming the items and attaching them to the poster, discuss why that item belongs in its category (**Family** - house, car, television, for example; **Town** - school, stop sign, fire truck, for example).

# Standards

## CHUGACH REGIONAL CULTURAL STANDARDS

### Community

- C1 Students should know the Sugpiaq/Alutiiq traditional ways of their community:
- Respect for others
  - Pride in community
  - Subsistence

### Cultural Expression

- CE6 Student should have knowledge of traditional stories and methods of teaching through storytelling.
- CE9 Students should have respect and appreciation for their own culture as well as the cultures of others.

## ALASKA CONTENT STANDARDS

### Government and Citizenship

- (E) A student should have the knowledge and skills necessary to participate effectively as an informed and responsible citizen. A student who meets the content standard should:
- 1) know the important characteristics of citizenship;
  - 2) recognize that it is important for all citizens to fulfill their public responsibilities; and
  - 5) establish, explain, and apply criteria useful in selecting political leaders.

### History

- (A) A student should understand that history is a record of human experiences that links the past to the present and the future. A student who meets the content standard should:
- 5) understand that history is a narrative told in many voices and expresses various perspectives of historical experience.

## Culture

- (A) Culturally-knowledgeable students are well-grounded in the cultural heritage and traditions of their community. Students who meet this cultural standard are able to:
  - 7) determine the place of their cultural community in the regional, state, national, and international political and economic systems.
- (E) Culturally-knowledgeable students demonstrate an awareness and appreciation of the relationships and processes of interactions of all elements in the world around them.
  - 4) determine how ideas and concepts from one knowledge system relate to those derived from other knowledge systems; and
  - 6) anticipate the changes that occur when different cultural systems come in contact with one another.

# ANCSA Unit Assessment

Student: \_\_\_\_\_

**Scale: 4 - Independent   3 - Proficient   2 - Developing   1 - Beginning**

Expected Outcomes for Unit	
1. Student was both a leader and follower and could describe the feeling of being each.	
2. Student was able to identify at least one leader and tell what the leader did as a leader and where he or she works.	
3. Student could show and tell about an object he or she owned.	
4. Student was able to distinguish between objects belonging to an individual and to a family.	
5. Student was able to identify himself or herself as a part of a group which has "ownership."	
6. Student was able to classify objects by ownership including individual, family, or a group.	
7. Student participated effectively in lesson activities.	
8. Student treated classmates, teacher, and guests with respect and listened attentively to guest speakers.	
9. Student worked to the best of his or her ability.	

*Teacher Comments:*

# Appendix

- Alaska Federation of Natives. 1991  
"A Scrapbook History: Alaska Native Claims Settlement Act," Tundra Times,  
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*The Alaska Native Claims Settlement Act: Selected Student Readings*,  
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Destinies of Alaska's Native People," Juneau, AK, Juneau Empire Special  
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- Lynch, Kathleen. 1974  
*Alaska Native Claims Settlement Act, A Study Guide*, Books I and II, Adult  
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<http://litsite.alaska.edu/aktaditions/business.html>
- McClanahan, A.J., and Jangila Hillas. 2001  
"Native Corporations: Building a Foundation for Alaska's Economic Destiny,"  
Anchorage, AK, Association of ANCSA Regional Corporation Presidents/CEO's

# Glossary and Translation

PWS

Prince William Sound (Chenega Bay, Tatitlek, Cordova, Valdez)

KP

Kenai Peninsula (Port Graham, Seward)

*Sugpiaq*

Real, genuine person, often used to apply to a person native to this area and language

*Tuyuk/Tauyuq*

leader



# Gwankuta Sugpiat/Alutiiq We Are Sugpiaq/Alutiiq



**Level: 1**

**Grades: Pre-K to Kindergarten**

## **Cultural Expression**

**Developed By:**

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## Rationale

Cultural expression is the most visible component of a society. It gives tribes and peoples a means of identifying a culture, recognizing its distinctive characteristics as part of who they are. This Cultural Expression unit – titled *Gwankuta Sugpiat/Alutiiq (We Are Sugpiaq/Alutiiq)* – exposes students to singing, dancing, and traditional regalia with an emphasis on learning to follow: the beat of a drum, moving to imitate nature, and then to combine them into song and dance. In this unit, we do not study the spiritual significance traditionally associated with dance, but teach dance as a way to enjoy story telling in sequence with a rhythm.

This unit will help young students to develop an identity and sense of pride in who they are and where they come from. They will learn about their culture as a part of themselves. It will also allow an opportunity for other young non-Sugpiaq/Alutiiq class members to better understand and appreciate the Sugpiaq/Alutiiq culture and tradition. It will give these young minds the foundation needed to explore other cultures and develop a deep respect and appreciation for their culture as well as others.

These lessons can be taught at various times throughout the day, with a 10 - to 30-minute focus, during a music or social studies period.

## Background

There are many aspects to the way in which the Sugpiaq/Alutiiq people express themselves. Singing, dancing, and drumming were at one time spiritually important. It was a central part of the annual cycle of festivals and feasts to honor the animals killed for food or clothing and remembering ancestors. Shamans used dance for various purposes including requests for bountiful harvests and to heal the sick.

Examples of the exquisite regalia are available in museums and museum publications. Visors and beaded headdresses are among the most well known. Photographs found in *Looking Both Ways, Heritage and Identity of the Alutiiq People* and *The Etholen Collection* show the beauty and artistry in these artifacts as well as many others.

Many of the activities covered in this unit involve the assistance of Elders or Recognized Experts. These people are truly the experts of their own culture and should be recognized as such. They are also great resource people to contact with questions on the culture.

## Materials:

- Anchorage Museum of History and Art. Visor Pattern, Anchorage, AK
- Angaiak, Sandra and Helen Morris. 2008, Headdress Pattern, Anchorage, AK, Chugachmiut
- Chugachmiut. 2007, *Echoing Beads: Revival of Traditional Alutiiq Songs (CD)*, Chenega Bay and Anchorage, Anchorage, AK, Chugachmiut
- Chugachmiut. 2007, *Sinew Back Bow: Revival of Traditional Alutiiq Songs (CD)*, Tatitlek and Anchorage, Anchorage, AK, Chugachmiut
- Nanwalemi Sugt'stun Litnaurwia. 2007, *Gguangkuta Sugt'stun Atutepet Nanwalegmi (CD)*, Nanwalek, AK
- Kairaiuak, Larry. 2008, *When We Dance*, Anchorage, AK, Chugachmiut
- Kairaiuak, Ossie. 2008, *Drum*, Anchorage, AK, Chugachmiut
- Shield, Sophie, Feona Sawden, and Seraphim Ukatish. 1999, *Nupuket*, posters (8.5 X 11) and flashcards (3 X 5), 177 angry, 178 happy/excited, 179 sad, 180 surprised/happy, 181 sleepy, 182 fear, 183 love, 184 angry, 185 shy, 186 teasing, 196 cold, 131 harpooning, 142 cooking, 288 pulling, 112 moose, 115 crab, 176 dog running, 123 mountain goat, 298 bear, 296 porcupine, 124 sea lion, 113 seal, 294 beluga, 114 halibut, 125 flounder, 295 salmon, 215 gull, 220 crane

# Singing, Dancing and Drumming

## Lesson One

### Overview:

Dance is one of the important aspects of the traditional Sugpiaq/Alutiiq culture's spirituality. This lesson introduces Cultural Expression *Singing, Dancing and Drumming* concept one: *Learning Sugpiaq/Alutiiq songs and dance helps people understand why they are important to us.*

### Standards Addressed

#### Chugach Cultural:

Community C1

Cultural Expression CE1, CE9

#### Alaska Content:

History A 6

Arts A (1 & 2) B 1

Culture A 3, D 1

### Objectives:

Students will:

- Sing traditional songs.
- Develop and learn dances to go along with the songs.
- Perform the songs and dances learned.

### Materials/Resources:

- Kairaiuak, Larry. *When We Dance*
- Chugachmiut. *Echoing Beads: Revival of Traditional Alutiiq Songs*, Chenega Bay
- Chugachmiut. *Sinew Back Bow: Revival of Traditional Alutiiq Songs*, Tatitlek
- Nanwalek Immersion School. *Gguangkuta Sugt'stun Atutepet Nanwalegmi*
- School or community dance group members and their director
- Drum

### Teacher Preparation:

- Practice with the drum from the kit to find the different sounds it can make.
- Listen to the songs from the CDs that are included in the Level 1 Kit. Ask a Sugcestun-speaking person to help with the words.

- Meet with the director of the dance group and plan a short performance for the class. Ask the group members to wear their regalia and be prepared for a brief show and tell in the class.
- Identify a short story or song with action that can be turned into movements for a dance. For example from the Chenega Bay CD “Iksaq,” from the Tatitlek CD “Gwamtgwaa,” and from the Nanwalek CD “Akuutaq.”

***Activity Procedure:***

1. Have the local dance group perform songs and dances for the class, then show and talk about their regalia. If there is time after the performance, ask the group to teach a song and dance that is appropriate for children in the class.
2. Read *When We Dance* to the class.
3. Listen to songs from one of the CDs listed and found in the kit. Name each song as it is played. After the songs are played, read the words in English from the English translation that is found in the back of the CD.
4. Have students identify their favorite songs from the CD. Ask the Elder to help teach the songs to the class.
5. Introduce the drum from the kit. Demonstrate the different sounds the drum can make. For example, beat with the drum stick and make the swishing sound as the drum stick is brushed over the drum head.
6. Have the children practice moving to the drum beat, fast and slow rhythm, loud, soft, and swish sounds.
7. Sing one of the practiced songs to different drum beats: for example faster or slower than usual, or louder or softer than usual.

***Assessment Activity:***

Student participated in singing, drumming, and movement activities and was able to imitate dance movements.

# The Way We Move Tells A Story

## Lesson Two

### Overview:

Learning to recognize and move to the beat of a drum is an important skill in any early childhood program. Moving with a drum beat is essential in much of Sugpiaq/Alutiiq music and dance. This lesson is designed to teach Singing, Dancing, and Drumming concept three: *The sound of a drum is much like the sound of a heart beat.*

### Standards Addressed

Chugach Cultural:  
Community C1  
Cultural Expression CE1, CE9

Alaska Content:  
History A (5 & 6)  
Arts A (1 & 2), B 1  
Culture A3, D (1 & 4)

### Objectives:

Students will:

- 1 Perform movements that imitate.
- 2 Move to the rhythm of the drum beat.

### Materials/Resources:

- *Nupuget* posters from Level 1 Kit showing EMOTIONS: 177 angry, 178 happy/excited, 179 sad, 180 surprised/happy, 181 sleepy, 182 fear, 183 love, 184 angry, 185 shy, 186 teasing, 196 cold
- ACTIONS: 131 harpooning, 142 cooking, 288 pulling
- ANIMALS: 112 moose, 115 crab, 176 dog running, 123 mountain goat, 298 bear, 296 porcupine,
- MAMMALS: 124 sea lion, 113 seal, 294 beluga
- FISH: 114 halibut, 125 flounder, 295 salmon
- FOWL: 215 gull, 220 crane
- Drum from Level 1 Kit
- Elder or Recognized Expert
- CD set from Level 1 Kit-Nanwalek Immersion School-Sinew Back Bow-Echoing Beads
- Kairaiuak, Larry. *When We Dance*

***Teacher Preparation:***

- Discuss with the Elder or dance leader the lesson planned for the day to prepare them for the activities in which they will be involved.
- Select and display Nupuguet Posters.

***Activity Procedure:***

1. Introduce the idea that actions can tell a story. Show the posters listed for emotions. Ask children to identify the feelings shown in the picture. Ask children questions, such as: What would make a person feel angry? Who is she or he talking to? How would the person walk?
2. Show animal posters from the Nupuguet collection and have children imitate the movements of the animals. Talk about the way animals move when they are hungry, afraid, sleepy, or angry. When children are comfortable with the movements, have them perform the imitation of the movement to the beat of a drum.
3. Ask the Elder to sing a song about an animal.
4. Have the children demonstrate the movement to show what the animal from the story did, or what happened to it.
5. Ask the Elder or dance leader to help children make their movements into a dance.
6. Practice the dance.

***Assessment Activity:***

Student was able to perform dance movements to the beat of the drum.

# Many Stories Can Be Told with Dance

## Lesson Three

### **Overview:**

Children will learn that they can use their movements to tell a story. This lesson is designed to reinforce cultural expression *Singing, Dancing and Drumming* concept two: *Singing, dancing, and drumming is another way to tell a story.*

### **Standards Addressed**

#### Chugach Cultural:

Community C1

Cultural Expression CE1, CE9

#### Alaska Content:

History A (5 & 6)

Arts A (1 & 2, B 1)

Culture A 3, D(1 & 4)

### **Objectives:**

Students will:

- Pantomime a known story.
- Mime to a drum beat.
- Begin making a visor (boys) and headdress (girls).

### **Materials/Resources:**

- Traditional Sugpiaq/Alutiiq headdress pattern included in Level 1 Kit
- Traditional Visor included in Level 1 Kit
- Plastic darning needles included in Level 1 Kit
- Pre-cut felt circles for headdresses (one for each girl in the classroom) from Level 1 Kit
- Magazine pages pre-torn to make beads, toothpicks, yarn and glue
- Favorite classroom storybooks
- Drum from Level 1 Kit
- Sugpiaq/Alutiiq CDs from Chenega Bay, Nanwalek, and Tatitlek
- Elder or dance leader

### ***Teacher Preparation:***

- Set up a work area for making visors and headdresses.
- Tear brightly colored magazine pages for headdress beads.
- Pre-punch holes in the felt where the students will be sewing.
- Select one or more classroom favorite books from the school or classroom library. Wordless books are often good books to use because children are able to use them to tell their own stories.
- Work with the Elder or dance leader to plan a short performance for parents, Elders, and other students.

### ***Activity Procedure:***

1. Review the chosen storybook with the class. Have the children retell the story. Break the story into short segments and have children pantomime the actions of the story.
2. Reread the whole story with children pantomiming it.
3. With the dance leader, choose a drum beat for the story.
4. Reread the story as children dance and mime it to a drum beat.
5. Practice dances and songs learned during lessons one and two.
6. Give the Elder or dance leader time to teach new songs and dances.
7. Review *When We Dance*. Focus on pictures of regalia. Ask the Elder or Recognized Expert to name the items.
8. Show the visor and headdress patterns from the kit. Begin the process of having boys and girls make their own headgear. This project will take two to three days. Headgear should be ready for the performance.

### ***Assessment Activity:***

Student followed the beat of a drum to act out the movements of a known story and was able to identify traditional headgear, visors and headdresses, by gender.

# We Tell Our Stories

## Lesson Four

### **Overview:**

During this lesson, children will begin telling their own stories working in conjunction with an Elder in making their stories into a song and dance. They will be practicing the songs and dances they are learning and preparing for a dance performance for other students, family, and/or community members. Headgear should be completed during this lesson. This lesson is designed to reinforce all Singing, Dancing, and Drumming concepts.

### **Standards Addressed**

Chugach Cultural:  
Community C1  
Cultural Expression CE1, CE6, CE9

Alaska Content:  
History A(5 & 6)  
Arts A (1 & 2), B 1  
Culture A 3, D (1 & 4)

### **Goal/Objectives:**

Children will realize that they have stories that can be told through movement, song, and dance.

Students will:

- Tell a short story about something they have seen, heard, or done, and use movements to help tell the story.
- Learn one song developed from a student's story.

### **Materials/Resources:**

- Elder or dance leader who can make songs from stories
- Drum from Level 1 Kit
- CD of the Region's songs from Level 1 Kit
- Recorder

### **Teacher Preparation:**

- Plan with the dance leader who will be guiding students as they make their stories into songs.

- Identify parents or community volunteers to assist students in making and decorating headgear.

***Activity Procedure:***

1. Read some of the short stories from the front sheets of the Chugachmiut or Nanwalek CD covers. Ask students to tell their own short stories.
2. Have the most interesting and dramatic of the stories retold and acted out.
3. When the Elder arrives, have students show their stories and actions to him or her, and ask for a translation and a song.
4. Record the song.
5. Help the dance leader teach the song in Sugcestun to the class.
6. Use the recording throughout the day to ensure children are familiar with it.
7. Continue constructing headgear.

***Assessment Activity:***

Student was able to tell a story using both words and motions and participated in singing a song developed from one of the class stories.

# We Practice Our Dances

## Lessons Five to Nine

### **Overview:**

The next five lessons will be set aside as practice time and a dance performance for parents and community members. This performance should be informal and focus on the joys of dancing. These lessons reinforce all Singing, Dancing, and Drumming concepts.

### **Standards Addressed**

#### Chugach Cultural:

Community C1

Cultural Expression CE1, CE6, CE9

#### Alaska Content:

History A (5 & 6)

Arts A (1 & 2) B 1

Culture A 3, D (1 & 4)

### **Goal/Objectives:**

Students, parents, and community members will appreciate a performance of Sugpiaq/Alutiiq singing, dancing, and drumming.

Students will:

- Sing and dance as a group using words and movements developed by others and those they have made themselves.

### **Materials/Resources:**

- Elder or dance leader
- Drum from Level 1 Kit
- Headgear students have made
- CDs from Chenega Bay, Nanwalek, and Tatitlek from Level 1 Kit
- Materials for making invitations
- Materials for making a thank you card for the Elder or dance leader

### **Teacher Preparation:**

- Make arrangements with school administration to schedule the performance.
- Make a time, place, and date sheet to go into invitations for children who are not able to print their own.

- Contact parents and request snacks for a post-performance reception.

***Activity Procedure:***

1. Make invitations for parents, grandparents and others.
2. Make a thank you card for the Elder or dance leader.
3. Practice the performance each day.
4. Practice getting to and from the stage or setting that will be used for the performance.
5. Finish headgear and have students practice wearing it for dance.

***Assessment Activity:***

Student learned songs and dances and participated in practice activities leading to a performance.



# We Share Our Dances

## Lesson Ten

### **Overview:**

This final lesson in the *Gwankuta Sugpiaq/Alutiiq (We Are Sugpiaq/Alutiiq)* unit is a performance of the dances and songs learned.

### **Standards Addressed**

#### Chugach Cultural:

Community C1

Cultural Expression CE1, CE6, CE9

#### Alaska Content:

History A 5 & 6

Arts A (1 & 2), B 1

Culture A 3, D (1 & 4)

### **Goal/Objectives:**

Students will perform the traditional songs and dances they have learned with pride, for the enjoyment of family and community members.

Students will:

- Demonstrate knowledge of song and dance through their performance.

### **Materials/Resources:**

- Drum from Level 1 Kit
- Dance regalia made for the performance
- Elder or dance leader

### **Teacher Preparation:**

- Set up food for the after performance “reception.”
- Prepare the dance setting.

### **Activity Procedure:**

1. Have children perform for their audience.
2. Enjoy snacks at the reception.
3. Have children give the Elder or dance leader the thank you card or picture.

### **Assessment Activity:**

Student performed dance wearing traditional headgear.

# Standards

## CHUGACH REGIONAL CULTURAL CONTENT STANDARDS

### Community

- C1 Students should know the Sugpiaq/Alutiiq traditional ways of their community:
- Helping Elders
  - Respect for others
  - Pride in the community
  - Sharing

### Cultural Expression

- CE1 Students should have knowledge of traditional and contemporary Sugpiaq/Alutiiq song, dance, and performance;
- CE6 Students should have knowledge of traditional stories and methods of teaching through storytelling;
- CE9 Students should have respect and appreciation for their own culture as well as the cultures of others.

## ALASKA CONTENT STANDARDS

### History

- (A) A student should understand that history is a record of human experiences that links the past to the present and the future. A student who meets the content standard should:
- 5) understand that history is a narrative told in many voices and, expresses various perspectives of historical experience;
  - 6) know that cultural elements including: language, literature, the arts, customs, and belief systems, reflect the ideas and attitudes of a specific time and know how the cultural elements influence human interaction.

### Arts

- (A) A student should be able to create and perform in the arts. A student who meets the content standard should:
- 1) participate in dance, drama, music, visual arts, and creative writing; and
  - 2) refine artistic skills and develop self-discipline through rehearsal, practice, and revision.

- (B) A student should be able to understand the historical and contemporary role of the arts in Alaska, the nation, and the world. A student who meets the content standard should:
- 1) recognize Alaska Native cultures and their arts.

### Culture

- (A) Culturally-knowledgeable students are well-grounded in the cultural heritage and traditions of their community. Students who meet this cultural standard are able to:
- 3) acquire and pass on the traditions of their community through oral and written history.
- (D) Culturally-knowledgeable students are able to engage effectively in learning activities that are based on traditional ways of knowing and learning. Students who meet this cultural standard are able to:
- 1) acquire in-depth cultural knowledge through active participation and meaningful interactions with Elders; and
  - 4) gather oral and written history information from the local community and provide an appropriate interpretation of its cultural meaning and significance.

# Cultural Expression Unit Assessment

Student: \_\_\_\_\_

Scale: 4 - Independent   3 - Proficient   2 - Developing   1 - Beginning

Expected Outcomes for Unit	
1. Student participated in singing, drumming, and movement activities and was able to follow dance movements.	
2. Student performed dance to the beat of a drum, following a dance leader.	
3. Student followed the beat of a drum to act out movements of a known story and identified head gear, visors and headdresses by wearer's gender.	
4. Student was able to tell a story using words and motions and learned one song made from a classroom story.	
5. Student learned songs and dances and participated in practice activities leading to a performance.	
6. Student performed dance wearing traditional headgear.	
7. Student participated effectively in lesson activities.	
8. Student treated classmates, teacher, and guests with respect and listened attentively to guest speakers.	
9. Student worked to the best of his or her ability.	

**Teacher Comments:**

# Appendix

- Black, Lydia T. 1984  
*The Art of Women, In Aleut Art: Unagam Aguqaadangin, Unangan of the Aleutian Archipelago*, Anchorage, AK, APIA, Inc.
- Desson, Dominique. 1987  
*Masked Rituals of the Kodiak Archipelago*, PhD Dissertation, Fairbanks, AK, UAF
- Dmytryshyn, Basil, EAP Crownhart-Vaughan, and Thomas Vaughan. 1988  
*Russian Penetration of the North Pacific Ocean: A Documentary Record 1700-1797*, Oregon Historical Press
- Fitzhugh, William and Aron Crowel ed.  
*Prehistory of Alaska's Pacific Coast, Crossroads of Continents: Cultures of Siberia and Alaska*, Washington, DC, Smithsonian
- Gideon, Hiermonk. 1989  
*The Round the World Voyage of Hiermonk Gideon, 1803-1809*, Translated by Lydia Black, edited by Richard Pierce, Kingston, Ontario, Limestone Press
- Holm, William. 1988  
*Art and Culture Change at the Tlingit-Eskimo Border Crossroads of Continents*
- Jordon, Richard. 1994  
*Qasqiluteng: Feasting and Ceremonialism among the Traditional Koniag of Kodiak Island, Alaska*, Anthropology of the North Pacific Rim
- Kelly, Joe and Larry Matfay. 2001  
*Alutiiq Games and Rules*, Alutiiq Museum, Kodiak, AK
- Merck, Carl Heinrich. 1980  
*Siberian and Northwestern America 1788-1792: The Journal of Carl Heinrich Merck*, Introduction by Richard Pierce and translated by Fritz Jaensch, The Limestone Press
- Mishler, Craig. Spring 1997  
*Aurcaq: An Alutiiq Men's Dart Game*, Journal of American Folk Lore, No. 436
- Ray, Dorothy Jean. 1981  
*The Traditional Art In Aleut and Eskimo Art*, Seattle, WA, University of Washington Press
- Varjola, Pirjo. 1990  
*The Etholen Collection*, Helsinki, Finland, National Board of Antiquities

# Glossary and Translation

<i>Gguangkuta Sugt'stun Atutepet Nanwalegmi</i>	We Sing in Sugcestun
<i>Gwankuta Sugpiat/Alutiiq</i>	We Are Sugpiat/Alutiiq
<i>Nanwalemi Sugt'stun Litnaurwia</i>	Nanwalek Sugcestun School
<i>Nupuget</i>	Words
<i>Sugpiaq</i>	Real, genuine person, often used to apply to a person native to this area and language
<i>Qasqilutent</i>	English

# Su'gpiam Sucia Traditional Lifestyle



Level: 1

Grades: Pre-K to Kindergarten

## Health and Wellness

Developed By:  
Sandy Angaiak

Local Education Coordinator, Chenega Bay

Helen Morris

Sub-Regional Curriculum Development Coordinator, Anchorage

## Rationale

Sugpiaq/Alutiiq people developed a system of practices and beliefs related to health and well-being that have sustained them through the years. Traditional health knowledge was based on an intimate knowledge of physiology, the environment, and a value system that promoted both physical and spiritual well-being. In this unit, students are introduced to traditional ways of maintaining health. Today, as in the past, villages depend on food from the land and sea and must respect and protect these resources everyday. This system is based on: traditional knowledge of plants and animals which have always provided food and clothing; an understanding of nutritional and medicinal value of local plants including harvest and preservation; and a system of beliefs covering general health practices. In today's world, Western science has come to recognize the value of many of these traditional practices.

## Background

*Su'gpiam Sucia*, the *Traditional Lifestyle* unit has three themes: *Traditional Foods*, *Learn to Respect Plants as Givers of Life*, and *Good Health Practices*. The material can be used as a single teaching unit, or as an enhancement to the standard health curriculum.

## Materials

### Traditional Foods

Morris, Helen and John Oscar. 1999, *Pingqeqtukut Asihqanek Neqnek (We Have Good Food)*, Anchorage, AK, Chugachmiut

Morris, Robert. 1999, *Seal Hunting*, (poster set), Anchorage, AK, Chugachmiut  
*Nupuet* posters (8.5"x11") and flashcards (3"x5")

One set of flashcards per two or three children

Numbers: 90 (berries), 105 (fiddlehead ferns), 108 (rosehips), 109 (berries), 110 (salmon berries), 112 (moose), 113 (seal), 114 (halibut), 115 (king crab), 116 (gumboots/bidarkies), 121 (sea weed), 122 (goose tongue), 124 (sea lion), 126 (muscles), 210 (clams), 213 (rock fish), 215 (gull), 217 (sea urchin), 219 (fish), 221 (seaweed), 291 (nettles/wild celery), 293 (kelp), 295 (salmon), 298 (bear)

Renner, Michelle. 1995, *The Girl Who Swam with the Fish*, Anchorage, AK, Alaska Northwest Books

Shield, Sophie, Feona Sawden, and Seraphim Ukatish. 1999, *Nupuet: A Beginning Alu'utiq Picture Dictionary*, Anchorage, AK, Chugachmiut

Sloat, Teri and Betty Huffmon. 2004, *Berry Magic*, Anchorage, AK, Alaska Northwest Books

### Learn to Respect Plants as Givers of Life

*Nupuget* posters and/or flashcards numbers: 107-111, 118, 119, 120, and 121 (berries), 122 (chives), 192 (tree), 195 (forest), 214 (goose tongue), 221 (sea weed), 289 (sour dock), 290 (grass), 291 (wild celery), 292 (wild celery), 293 (bull kelp)

Shield, Sophie, Feona Sawden, and Seraphim Ukatish. 1999, *Nupuget: A Beginning Alu'utiq Picture Dictionary*, Anchorage, AK, Chugachmiut  
Udry, Janice M. 1956, *A Tree Is Nice*, NYC, NY, Harper

### Good Health Practices

Anglund, Joan W. 1986, *A Friend Is Someone Who Likes You*, NYC, NY, Harcourt, Inc.

Carle, Eric. 2007, *From Head to Toe*, NYC, NY, Harper Collins

Carlstrom, Nancy W. 1993, *Swim the Silver Sea Josie Otter*, NYC, NY, Philomel

Keats, Ezra J. 1989, *The Snowy Day*, Richmond Hill, Ont., Scholastic

Lionni, Leo. 1986, *Little Blue Little Yellow*, NYC, NY, Harper Trophy

McAfee, Fran, Helen Morris, Oscar Alexie, and Corlis Taylor. 2008 *PUPS:*

*Preschoolers Using Personal Safety DVD*, Anchorage, AK, Chugachmiut

*Nupuget* posters and/or flashcards numbers: 1 (stand), 2 (sit), 4 (jump), 5 (walk), 6 (twist), 14 (crawl), 15 (throw/catch), 16 (roll the ball), 20 (run), 48 (dance), 49 (kick the ball), 50 (jump rope), 52 (kick), 178 (slide), 259 (ride a bike), 45 (bath), 46 (soap), 47 (shampoo), 53 (combing hair), 54 (washing face), 55 (shampooing hair), 56 (brushing teeth), 57 (changing clothes), 58 (taking a bath), 67 (sleeping), 69 (emptying trash), 70 (taking a steam bath), 74 (washing dishes), 139 (having a check-up), 143 (having a dental exam), 250 (sitting in the middle of a boat), 263 (putting trash in the can), 273 (throwing trash on the ground)

Rogers, Jean. 1988, *Run Away Mittens*, NYC, NY, Greenwillow Books

Shield, Sophie, Feona Sawden, and Seraphim Ukatish. 1999, *Nupuget: A Beginning Alu'utiq Picture Dictionary*, Anchorage, AK, Chugachmiut  
pages 38-39 playground equipment, pages 22-23 work we do, pages 12-13 ways we move, Pages 76-77 community helpers, and page 79 people who help me stay healthy, pages 4-5 good health practices



# Traditional Foods

## Rationale

Food is a powerful cultural force. Usually long after a language, belief system, or other facet of a culture is gone, members of a cultural group seek their heritage foods. Heritage foods or subsistence foods in the case of Sugpiaq/Alutiiq people are much more than a necessity to adequately nourish the body – they are important ties to cultural identity. As Derenty Tabios said in *Looking Back on Subsistence*, from Chugachmiut published in 2000, Anchorage, AK, “in spite of these (today's) changes, people continue to enjoy and value a diet of fish and game. Indeed, at any community gathering or holiday observance, the addition of subsistence foods help us in celebrating and in remembering who we are.”

## Background

The Traditional Foods theme of this Health and Wellness curriculum is designed to last for five lessons, and should be taught in conjunction with the regular health unit of foods. For schools with a Sugpiaq/Alutiiq language component, it is important that this unit be taught or reviewed before Sugcestun language Lesson Seven, *Asirraqnek Piturlarrtua* (Good Meals). Planning with the language teacher will enhance both lessons.

Before teaching lessons in this series, take the time to become familiar with the subsistence practices of the Chugach Region. Chugachmiut has produced a variety of resources which would provide those with limited experience of traditional foods with background information. These materials are:

- Videos: *Sugpiaq Luci*, 1998  
*Nourished by Our Food Sustained by Our Traditions*, 2001
- Articles: Tabios, Derenty. 2000, *Looking Back on Subsistence*, Anchorage, AK, Chugachmiut  
Johnson, John F.C. 1984, *Chugach Legends*. Publisher-Chugach Alaska Corporation

These materials are not developmentally appropriate for preschool-kindergarten students, but will enlighten a teacher.

Additional teacher background materials are available from the Alaska Department of Fish and Game (<http://www.adfg.state.ak.us/pubs/notebook/notehome.php>) and Alaska Native Knowledge Network (<http://www.ankn.uaf.edu/>). Remember, one of the most enjoyable methods of gathering background for this lesson is to participate in local subsistence activities, especially enjoying the bounty as a snack or meal.

# Foods We Eat

## Lesson One

### **Overview:**

Hunting, fishing, and gathering food from the land and sea are Sugpiaq/Alutiiq traditions from the very origins of the people. This lesson is designed to introduce Health and Wellness *Food* concept one: *We eat many foods from the land and water.*

### **Standards Addressed**

Chugach Cultural:  
Subsistence SS3

Alaska Content:  
Skills for a Healthy Life A (1 & 2)  
Culture C (1)

### **Objectives:**

Students will:

- Name foods they enjoy eating.
- Classify foods into two categories: *Food from the Store* and *Food We Gather*.

### **Materials/Resources:**

- Shield, Sophie, et al. *Nupuget*
- *Nupuget* posters (8.5"x11") and flashcards (3"x5")  
One set of flashcards per two or three children  
Numbers: 90 (berries), 105 (fiddlehead ferns), 108 (rosehips), 109 (berries), 110 (salmon berries), 112 (moose), 113 (seal), 114 (halibut), 115 (king crab), 116 (gumboots/bidarkies), 121 (sea weed), 122 (goose tongue), 124 (sea lion), 126 (muscles), 210 (clams), 213 (rock fish), 215 (gull), 217 (sea urchin), 219 (fish), 221 (seaweed), 291 (nettles/wild celery), 293 (kelp), 295 (salmon), 298 (bear)
- Food labels mounted on 8.5"x11" sheets and cut to approximately 3"x5"
- Morris, Helen and John Oscar, *Pingqetukut Asihqanek Neqnek* book and tape translations are in the back. Several copies of the book and one tape for a listening station will be needed.
- Morris, Robert. *Seal Hunting Store and Land/Water* "Posters" Level 1 Kit  
Cassette player with listening station and headphones

### ***Teacher Preparation:***

- Begin preparing for this lesson several days in advance. Preparation includes becoming knowledgeable in food gathering activities of the community and gathering and preparing materials for use in the lesson.
- Work with an Elder to collect and sort the regularly used terms for the plants and animals found in the picture dictionary, posters, and flashcards.
- Collect food labels from packages or print advertisements and prepare them for use as both posters and flashcards.
- Make simple posters for each student on 8.5"x11" paper – one which indicates store and one which indicates land/water.

### ***Activity Procedure:***

1. Display both subsistence and commercial food posters. Name and discuss each poster. Have children identify the foods they like best and least. During the discussion give each child four posters – two from each category, commercial and subsistence.
2. Discuss the places where food is gathered. Be sure children understand that food from the post office and airport are store foods also.
3. Play a "Show Me" game. Ask students to show food from the store and food we gather using the posters and flashcards they have been given.
4. Designate two spaces – one for the store (commercial food) and one for land/water food. Have students name the food pictured on their poster, and then classify them correctly.
5. Read *Pingqeh̄tukut Asih̄qanek Neqnek* to the class. Allow discussion of family food gathering activities.
6. Put several copies of *Nupuget* and *Pingqeh̄tukut Asih̄qanek Neqnek* along with the tape in the library listening station for free use.

### ***Assessment Activity:***

Hand out or have students make their own posters for the store and land/water. Give each student six flashcards – three of each commercial and subsistence foods; and have them classify the foods into the correct category.

# Food from the Land, Food from the Water

## Lesson Two

### **Overview:**

The purpose of this lesson is to reinforce food concept one: *We eat many foods from the land and water.* Children will be asked to classify foods according to their source – the land or water. For this lesson, birds should be classified in their predominant habitat where students would most likely identify them. Materials from the lesson should be made available in activity or learning centers so that children are able to continue exploring them during free time.

### **Standards Addressed**

Chugach Cultural:  
Subsistence SS3

Alaska Content:  
Skills for a Healthy Life A (1 & 2)  
Culture C (1)

### **Goal/Objectives:**

Students should understand that some of the plants and animals found in their surroundings are good to eat and some are not usually used for food.

Students will:

- Identify plants and animals used locally for food.
- Classify these plants and animals into two categories: Food from the Land and Food from the Water.

### **Materials/Resources:**

- Shield, Sophie et al. *Nupuket*, one for each pair of children with pages marked  
Pages: 30 (traditional foods), 42-43 (sea plants and animals), 44-45 (sea animals), 46-47 (land mammals), 48-49 (birds), 52-53 (plants and berries), and 67-71 (seasonal activities: hunting, fishing, fish camp)
- Morris, Helen and John Oscar. *Pingqehtukut Asihqanek Neqnek*, one for each child

- *Nupuget Posters and Flashcards* used in Lesson One, one set of flashcards for two or three children
- Large poster or mural showing the environment with limited detail; plants and animals will be added later
- Double-stick tape or Stick-Up™

***Teacher Preparation:***

- Prepare the mural background and save it for the lesson. The season should be the same as the one during which the lesson will be taught. This background will be used in the next lesson.
- Mark the pages in *Nupuget* so the children can find them easily.

***Activity Procedure:***

1. Give each child a copy of *Pingqeh̄tukut Asihqanek Neqnek* and reread the story to the class. Generate discussion by asking children which of the plants or animals they have gathered, how they taste, and how they are prepared.
2. Review each page of the book. Talk about where the children in the story find the foods they gather.
3. Divide the class into small groups and give them the *Nupuget* flashcards. Play the "Show Me" game again. Have students show cards for plants we eat, animals we eat, and then sort the cards into food from the land and food from the water.
4. Hand out *Nupuget* and have children focus on pages 43 to 49. Name each picture and have children tell whether it is food, plant or animal.

***Assessment Activity:***

Give students tape or Stick-Up™ and a set of food flashcards, and have them attach the flashcards to the mural background in the proper places.

***Enrichment:***

Take a field trip around the community and collect plants, berries, and other material for the mural. Have students attach their collected treasures to the mural and then create paper animals to be put in their proper places.

# We Respect Our Food

## Lesson Three

### **Overview:**

Sugpiaq/Alutiiq tradition requires respect be shown to the animals and plants that are used for food. It is shown in a number of ways: by living life according to the rules, by cleansing before hunting and gathering, by adorning hunting and gathering implements with designs intended to appeal to the spirits of animals and plants being gathered, and by keeping foods collected fresh and usable so that there is no waste. This lesson introduces Health and Wellness *Food* concept two: *Food needs to be clean to be safe.*

### **Standards Addressed**

Chugach Cultural:  
Subsistence SS3

Alaska Content:  
Skills for a Healthy Life A (1 & 2)  
Culture C (1)

### **Objectives:**

Students will:

- Identify one way that respect was shown deep in the past.
- Describe and demonstrate two steps families use to keep foods clean and healthy at meal time.

### **Materials/Resources:**

- Sloat, Teri and Betty Huffmon. *Berry Magic* from Level 1 Kit
- Hand Washing Poster - State of Alaska, Department of Public Health or *Nupuget* Hand Poster # 46 from Level 1 Kit  
[http://www.dec.state.ak.us/eh/docs/fss/k\\_3packet.pdf](http://www.dec.state.ak.us/eh/docs/fss/k_3packet.pdf)
- *Nupuget* Hand Posters # 29 and # 42 (OR *Nupuget* Pages 10 and 11, or another picture of hands showing fingernails)
- Sponges and small spray bottles with a sanitizing solution of 1 teaspoon chlorine bleach to 1 quart of water

### **Teacher Preparation:**

- Talk with Elders and knowledgeable teacher assistants about ways that respect is shown for foods and make plans to include those that are developmentally appropriate in the lesson.

- Read "Man Who Met 'Imam-Shua'" pages 90-91.
- Read *Berry Magic*; practice pronouncing the Yup'ik words and chanting the song. Note: A Sugcestun speaker will be able to pronounce the words correctly as the two languages are closely related.

**Activity Procedure:**

1. Read *Berry Magic* to the class.
2. Discuss the story including: the older women's feelings about the berries, the way Anana used care making each of the dolls, why each doll was made with more care and better materials than the one before and that the berry that each doll represented as the story progressed was harder to find, and point out the way the older women's feelings changed at the end of the story. Lead the discussion to the idea that joy and appreciation are a way of showing respect.
3. Introduce cleanliness as one way that respect is shown for the food we eat.
4. Teach children the proper 20-seconds handwashing method. Include cleaning around fingernails and above the wrist. If children do not know the parts of their hands, use this time to teach them. Sing happy birthday twice – this is an easy way to time handwashing. Go to the Alaska Department of Environmental Conservation website for hand washing materials.  
[http://www.dec.state.ak.us/eh/docs/fss/k\\_3packet.pdf](http://www.dec.state.ak.us/eh/docs/fss/k_3packet.pdf)
5. Demonstrate how to sanitize tables before snack or lunch and allow one or two students to clean the tables each day.
6. Post "Hand Washing" posters near the bathroom and classroom sinks.
7. Hand out *Nupugut* and help children open to page 71. Discuss the fish camp activities shown; point out the tubs used for washing fish and seal.
8. Put a copy of *Berry Magic* in the library area. Make a recording of the story and provide a listening station.

**Assessment Activity:**

Have each student tell two ways that respect to food is shown in his or her own family.

# We Keep Food Safe

## Lesson Four

### **Overview:**

Respectful processing of locally gathered foods means keeping them clean and safe. This lesson reinforces concept two from the food theme.

### **Standards Addressed**

Chugach Cultural:  
Subsistence SS3

Alaska Content:  
Skills for a Healthy Life A (1 & 2)  
Culture C (1)

### **Goal/Objectives:**

Students will gain an understanding of ways how food is kept clean and safe.

Students will:

- Name one thing people do to keep drying salmon clean and safe.
- Identify one way that seal is kept clean and safe during butchering.

### **Materials/Resources:**

- Renner, Michelle. *The Girl Who Swam with the Fish*
- Morris, Robert. *Seal Butchering Posters* from Level 1 Kit
- An Elder who is able to do a brief and interesting talk for the class
- Poles and "fish" to add to the dramatic play area
- Seal and Salmon models from Level 1 Kit

### **Teacher Preparation:**

- Pre-read *The Girl Who Swam with the Fish*. Examine the pictures and prepare discussion points.
- Meet with the Elder who has agreed to talk with the students. Be sure that he or she understands the expected outcomes of the lesson. Show the Seal Butchering posters and offer them visuals for the Elder's talk.
- Select posters from the Seal Butchering series that demonstrate steps taken to keep the meat safe. Be sure to choose one from the set that shows people enjoying the meat.

**Activity Procedure:**

1. Read *The Girl Who Swam with the Fish*. Identify the three issues the salmon had with people. Gather student ideas on why drying racks needed to be clean, knives needed to be sharp, and the fish turned during rainy weather. Talk about what might happen if the people weren't taking care of the fish properly.
2. Show the seal and salmon from the Level 1 Kit. Have children develop questions to ask the Elder about Sugpiaq/Alutiiq rules for butchering seal.
3. Introduce the Elder and have him or her talk about the way a seal was harvested from the sea, kept clean and safe by demonstrating that harvesting process using the seal model.
4. Show the Seal Butchering posters and hold a discussion on how the seal was butchered and how it was kept clean during butchering and cooking.
5. Have children draw small pictures and send them to the Elders as a thank you.

**Assessment Activity:**

Have students use the seal and salmon to demonstrate one way that each is kept clean and safe during butchering and drying.

# Foods We Love

## Lesson Five

### **Overview:**

Welcome to our Native food tasting party! During this lesson, children will use their senses to identify smells and tastes they like and dislike. This is the culminating lesson in this series.

### **Standards Addressed**

Chugach Cultural:  
Subsistence SS3

Alaska Content:  
Skills for a Healthy Life A (1 & 2)  
Culture C (1)

### **Goal/Objectives:**

Students will use their senses to identify odors and tastes they like and dislike.

Students will:

- Classify odors into two categories: *Smells I Enjoy* and *Smells I Dislike*.
- Sample a variety of subsistence foods and name two that they enjoy.

### **Materials/Resources:**

- Twenty or more Ziploc™ type bags
- Cotton balls
- Things with noticeable odors evenly divided between good and bad (perfume, spices, liquid soap, seal oil, ammonia, alcohol, sour milk, old vegetable broth, active yeast, tuna oil, and so on)
- Paper plates and spoons for each member of the class, including teachers and guests
- A variety of locally gathered and prepared foods
- Sponges and sanitizing solution to clean desks or tables

### **Teacher Preparation:**

- One week before this lesson, contact parents and family members and ask them to provide a small amount of a locally gathered and processed Native food for students to sample. These foods should be the main ingredient, not a part of a more complicated recipe.

- At least one day before this lesson, prepare the sniff bags. Dampen, do not soak, cotton balls with liquids and seal them in the bags. Give each bag a number and list the contents on the outside of each bag with a permanent marker.
- The day of the lesson, dampen cotton balls with fresh milk and broth.
- Plan the "tasting party" early morning or afternoon so it does not interfere with school lunch.

***Activity Procedure:***

1. At circle time, demonstrate how to hold the bags so the contents stay inside. Have small groups of children come to a table where the bags are, and sniff the contents. Then pass several bags around and ask children whether they like or dislike the smell. List the ones the children liked most and least.
2. Have children compare the odors of fresh and sour food items, and then discuss the difference between each item. What item or items did they like? Would they want to eat or drink something with this odor?
3. Have children wash their hands, sanitize tables, and hand out plates and spoons.
4. Give each child a small sample of each food. Have the food identified. Talk about where the food comes from: the land or water. Find out which families enjoy these foods at home.
5. Ask each child to name two of the foods that they most enjoyed.
6. Have children draw small pictures for the community members who donated the food, and send these as class thank you note.

***Assessment Activity:***

Student was able to identify one smell he or she enjoyed and one he or she disliked and to name two traditional subsistence foods they enjoyed.

# Traditional Foods Assessment

Student: \_\_\_\_\_

**Scale: 4 - Independent   3 - Proficient   2 - Developing   1 - Beginning**

Expected Outcomes for Unit	
1. Hand out or have students make their own posters for the store, and land/water. Give each student six flashcards – three of each commercial and subsistence foods; and have them classify the foods into the correct category.	
2. Give students tape or Stick-Up™ and a set of food flash cards, and have them attach the flashcards to the mural background in the proper places.	
3. Have each student tell two ways that respect to food is shown in his or her own family.	
4. Have students use the seal and salmon to demonstrate one way that each is kept clean and safe during butchering and drying.	
5. Student was able to identify one smell he or she enjoyed and one he or she disliked and to name two traditional subsistence foods they enjoyed.	
6. Student participated effectively in lesson activities.	
7. Student treated classmates, teacher, and guests with respect and listened attentively to guest speakers.	
8. Student worked to the best of his or her ability.	

**Teacher Comments:**

# Learn to Respect Plants as Givers of Life

## Rationale

Towering mountains skirted by lush forests are one of the most dramatic aspects of Chugach Region communities. These forests have been an essential part of Sugpiaq/Alutiiq life from migration times. Less dramatic than forested mountains are the plants found in the shade under trees. These plants have provided homes, tools, nourishment, medicine, and symbols of spiritual significance. Forests and their products are no less important to the Sugpiaq/Alutiiq peoples of today. Often overlooked, plants of the sea and shore hold a position of importance almost equal to that of the plants of the forest. These plants rich in nutritional as well as medicinal value are collected and used throughout the year.

## Background

This exploration of plants and their many uses will focus on two concepts: We can make medicines from plants that will help us feel better; and we can use wood to heat our homes. The unit could be taught in conjunction with the regular curriculum plant unit when that unit is taught in the late summer or early fall when plant materials can be gathered. Teach or review this material several weeks before language Lesson 20, *Nunarpet Lingaklluqu* (Respect for the Earth), from the Sugcestun language curriculum.

Before teaching lessons in this set, it's important to take time to talk with Elders or Recognized Experts to find out which plants are used and how they are used. Try some of the traditional plant medicines; for example when you have a sore throat, try using high bush cranberries in one of the ways suggested on pages 33 and 34 of Priscilla Russel's *English Bay and Port Graham Alutiiq Plantlore*. Study the materials that are available on the Chugach Region's plants and their uses. Understand the importance of proper harvesting and the traditional gender-based division of labor.

# Plants We Use

## Lesson One

### **Overview:**

Gathering plants for food, medicine, and a variety of other uses which is still practiced today, is a traditional activity for Sugpiaq/Alutiiq people. Many of the restrictions of the past are still a part of today's belief systems. Most important, all gathering activities should be conducted with respect for the environment and the plants. An overview of the beliefs is outlined in both *English Bay and Port Graham Plantlore* and *Medicinal Flora of the Alaska Natives*. These lessons are probably easiest to learn from an Elder or Recognized Expert. This lesson is designed to introduce Health and Wellness *Learn to Respect Plants as Givers of Life* concept one: *We can make medicines from plants that will help us feel better.*

### **Standards Addressed**

Chugach Cultural:  
Community C1

Alaska Content:  
Science A (3)  
Culture A (3), C (1)

### **Goal/Objectives:**

Students will recognize some of the local plants that are used for medicine and food, and understand that each plant has a preferred environment.

Students will:

- Name at least two plants used by people in the community.
- Identify parts of the plant that is used: flower, leaf, stem, and root.

### **Materials/Resources:**

- Shield, Sophie, et al. *Nupuet*, pages 52-53 and 42-43
- Udry, Janice M. *A Tree Is Nice*, Level 1 Kit
- *Nupuet* posters or flashcards  
Numbers: 107 to 111, 118, 119, 120 to 122, 192, 195, 214, 221, 289 to 291, 293 on a bulletin board and a second set on a table for the Assessment
- Three to six Ziploc™ bags
- Digital camera
- Heavy paper

### ***Teacher Preparation:***

- Plan well ahead of time for a field trip to gather and prepare plants. Pre-determine the kinds of plants that will be collected and the places that the class will go.
- Contact parents to give them information on plants that will be collected and used and find out if there are allergies or sensitivities that their child may have.
- If using *Nupuket* posters, have students from upper grades color them to make them more interesting.

### ***Activity Procedure:***

1. Read *A Tree Is Nice* and discuss all of the ways how the tree in the story was used and who used the tree. Continue the discussion on ways that trees are used in the community.
2. Look out the classroom window or walk a short distance from the school to look at all the different kinds of trees in the local environment. Take samples of leaves and bark to be used for mural or display.
3. Prepare students for the field trip. Introduce the Elder or Recognized Expert and talk about what will happen. Give the Elder or Recognized Expert time to explain how to show respect for the environment.
4. Upon return to the classroom, use some of the collected plants in plant posters which show root, stem, leaf, and flower.

### ***Assessment Activity:***

Fan the set of *Nupuket* flashcards out on a table and allow students to choose two plants that people in the community use for food and tell what part of the plant is used.

# Some Plants Are Dangerous

## Lesson Two

### **Overview:**

A majority of plants found in the Chugach Region hold no danger to people. There are a few that are poisonous and some that hold other dangers. Young children will learn to recognize these plants and the dangers they pose. In addition, they will begin to understand the meaning of gathering plants for food only. Children should be reminded to gather these plants only when they are with an adult.

### **Standards Addressed**

Chugach Cultural:  
Community C (1)

Alaska Content:  
Skills for a Healthy Life B (2),  
Science A (3), Culture A (3) and C(1)

### **Goal/Objectives:**

Students will recognize the dangers some plants pose.

Students will:

- Identify two plants found in their surroundings that are poisonous – water hemlock and baneberry.
- Identify two plants which hold other dangers – wild celery and devil's club.

### **Materials/Resources:**

- Enlarged photographs of local plants that are considered dangerous or harmful
- Detail photographs of leaves, stems, flowers, and berries
- Enlarged photographs of other plants from around the community

### **Teacher Preparation:**

- Work with an Elder or Recognized Expert and the Local Education Coordinator to take or find pictures of plants that are considered dangerous in different ways.
- Make 8.5" x 11" or larger "posters" showing the plant in its usual environment and smaller 3" x 5" cards showing details. These should be printed in full color.

***Activity Procedure:***

1. Teach the words “poison,” “poisonous,” “danger,” and “dangerous.” Give the definition for each word.
2. Walk through the community to identify plants that are dangerous. Describe the plants’ environment. Samples of wild celery and devil’s club may be taken back to the classroom. Do not collect or even touch water hemlock and baneberry while children are present.
3. Using plant samples or photographs of wild celery and devil’s club plants, begin a discussion to identify the dangers. Look at leaves and flowers to find differences and similarities.
4. Have an Elder or Recognized Expert explain how the wild celery and devil’s club plants are traditionally used.
5. Show pictures of the two poisonous plants. Discuss what a child should do if they happen to find either plant nearby.
6. Compare the pictures of leaves, flowers, and berries of the two plants with plants that are similar.

***Assessment Activity:***

Spread the photographs of plants out on a table and have each student classify the ones that are poisonous and the ones that are dangerous.

# Plant Medicine - 1

## Lesson Three

### **Overview:**

Identifying, gathering, and cleaning plants are the focus of this lesson. Medicines will be prepared during the next lesson. An Elder and knowledgeable teaching assistant, along with parent volunteers, should lead this field trip. This lesson reinforces concept one.

### **Standards Addressed**

Chugach Cultural:  
Community C1

Alaska Content:  
Skills for a Healthy Life A (1),  
Science A (3)  
Culture A (3), C (1)

### **Goal/Objectives:**

Students will recognize local plants can be used for medicines.

Students will:

- Identify one plant that has been made into a medicine and tell how the medicine was made.
- Identify a plant that is both dangerous and useful as medicine.

### **Materials/Resources:**

- Russell, Priscilla. *English Bay and Port Graham Alutiiq Plant Lore*
- Garibaldi, Ann. *Medicinal Flora of the Alaska Natives*  
Focus on page 15, devil's club; page 24, Labrador tea; page 57, high-bush cranberry; page 61, Northern yarrow; page 104, single delight; page 136, horsetail; page 173, Sitka spruce; and page 176, wormwood.
- Schofield, Janice J. *Alaska's Wild Plants, A Guide to Alaska's Edible Harvest*, Anchorage, AK Alaska, Northwest Books, Focus on page 67, rose
- Plant posters from photographs taken during the first day of the lesson
- Ziploc™ bags
- Digital camera

***Teacher Preparation:***

- Work with the chosen Elder to identify the plants that will be gathered for this lesson. Be sure to obtain parent permission for children to sample the medicines that will be made, and to gather information on any allergies their children may have.

***Activity Procedure:***

1. Have a class discussion on feeling bad and taking medicine. Allow each child an opportunity to tell about a medicine they have taken and why they took it. Identify the person who gave the medicine to them and reinforce the idea that medicine should only be taken when given by a trusted adult.
2. Reinforce any plant vocabulary taught especially “root,” “stem,” “leaf,” and “flower.”
3. Introduce the Elder who will be the guide for this field trip.
4. Carefully collect the plant parts that will be used and put them in Ziploc™ bags for storage.
5. Upon returning to the classroom, clean plant materials.
6. Compare the plants collected with the photographs taken during the first day of the lesson. Name as many of the plants as possible.
7. Prepare children for the next lesson by telling them that they will be making medicines.
8. Store plant materials in a cool, dark place.

***Assessment Activity:***

Plant Medicine will be assessed in the next lesson.

# Plant Medicine - 2

## Lesson Four

### **Overview:**

This lesson is a continuation of Lesson Three. Medicines will be made with the assistance of an Elder. Students should be encouraged to sample a small portion of the medicines that are made, and describe medicines that parents have made at home. This lesson reinforces Health and Wellness *Learn to Respect Plants as Givers of Life* concept one.

### **Standards Addressed**

Chugach Cultural:  
Community C1

Alaska Content:  
Skills for a Healthy Life A (1)  
Science A (3)  
Culture A (3), C (1)

### **Goal/Objectives:**

Students will enjoy making and sampling medicines.

Students will:

- Describe the process used to make one medicine.
- Tell how one plant is used for health.

### **Materials/Resources:**

- Plant materials gathered during Lesson Three
- Pots, pans, and spoons
- A source of heat to boil water
- Small paper cups - two for each child in class
- Photographs from Lesson One
- Digital camera to record the process of making medicine
- Honey
- High-bush cranberry jam - if available

### ***Teacher Preparation:***

- Meet with the chosen Elder, knowledgeable teaching assistant, and parent volunteers to be sure everyone understands the processes and has their responsibilities. This should include three health-related plant uses. For example, collect rose petals or spruce sap for a bandage; make a **mild** yarrow or cranberry tea which can be used as a skin wash for burn, rash, or infection.
- Ask a volunteer to take pictures of the processes used to make the medicine.

### ***Activity Procedure:***

1. Review and discuss the activities from Lesson Three by renaming the plants that have been collected.
2. Have the Elder or Recognized Expert prepare the medicines. During this process, ask the Elder to explain the procedure for making the medicines step by step.
3. Have children sample the finished products. Be sure to review rules for taking and using medicines safely. Remind students to accept medicines only from trusted adults.

### ***Assessment Activity:***

Print the photographs taken of each activity and put them on different colored backgrounds. Use these pictures to review the steps taken to make each of the medicines. Have students sequence one set of the pictures telling as much as he or she can remember about the medicine- making process.

### ***Enrichment:***

Make paper cut-outs of the plants and plant parts used in the lessons, and put them in the dramatic play area along with Ziploc™ bags and pots and pans.

# We Use Wood

## Lesson Five

### **Overview:**

We will explore the different ways wood is used in everyday life, as well as the growth stages of trees around the community. This lesson will introduce concept two: *We can use wood to heat our homes; some woods burn better than others.*

### **Standards Addressed**

Chugach Cultural:  
Geography G3

Alaska Content:  
Skills for a Healthy Life A (1),  
Science A (3)  
Culture A (3) C (1)

### **Objectives:**

Students will be able to:

- Identify two things made of wood.
- Name two stages in tree growth.

### **Materials/Resources:**

- Enough of the following for each child to have access:
- Wood - lumber, drift wood, cord wood for burning, decaying wood from the forest, plywood, and a refined wood product – a chair, for example.
- Pine, spruce, or alder cones, a potted tree sprout, and wood sample from the same variety as the cones
- Paper bags and paper

### **Teacher Preparation:**

- Explore the school and community to find an area where there are lots of cones for students to collect.

### **Activity Procedure:**

1. Put the wood pieces out for students to look at and feel. Talk about the wood: where it may have come from; how it felt; how old it might be; how the pieces are alike; and how the pieces of wood are different.

2. Discuss how the different pieces of wood could be used. Have students identify things in the classroom that are made of wood. Ask each child to touch something made of wood.
3. Play "Wood Tag," a game much like musical chairs. Play music, or count, and at some point shout "Wood Tag!" The children are to run and touch something made of wood. Each child who does not touch wood sits out the next turn.
4. Ask who has a wood stove or fireplace at home. Have children show the kinds of wood that they use in their stove or fireplace and have them tell where their parents collected wood.
5. Show the cones, tree stumps, and wood samples. Ask students to help put the pieces in order to show what comes first, next, and last. Look at the trees near the school: have students identify trees that are the same and the ones of different varieties.
6. Take bags to collect cones; use them in collage projects.

***Assessment Activity:***

Put a number of classroom materials on a table and have each student sort them into two categories, things that are wood and things that are not wood.

***Enrichment:***

For five years old:

- Observe different trees during a wind and rainstorm to see how they move. Then have the children imitate the movement of the trees which happens during storms.
- Collect leaves and do rubbings with the side of a crayon or chalk.
- Make impressions of leaves, cones, and bark in clay or play dough.
- Open a woodworking center in the dramatic play area and allow students to build something using wood.

# Learn to Respect Plants Assessment

Student: \_\_\_\_\_

**Scale: 4 - Independent   3 - Proficient   2 - Developing   1 - Beginning**

Expected Outcomes for Unit	
1. Fan the set of Nupuget flashcards out on a table and allow students to choose two plants that people in the community use for food and tell what part of the plant is used.	
2. Spread the photographs of plants out on a table and have each student classify the ones that are poisonous and the ones that are dangerous.	
3. Print the photographs taken of each activity and put them on different colored backgrounds. Use these pictures to review the steps taken to make each of the medicines. Have students sequence one set of the pictures telling as much as he or she can remember about the medicine making process.	
4. Put a number of classroom materials on a table and have each student sort them into two categories, things that are wood and things that are not wood.	
5. Student participated effectively in lesson activities.	
6. Student treated classmates, teacher, and guests with respect and listened attentively to guest speakers.	
7. Student worked to the best of his or her ability.	

**Teacher Comments:**

# Good Health Practices

## Rationale

The lesson Good Health Practices includes three important components of good health: *exercise and movement*, *making healthy choices*, and *career exploration*.

Movement and exercise are important facets of lifelong health and wellness, and the practice of daily exercise is a habit that is most easily developed during the early childhood years. Recent brain research has established the relationship between movement and brain development that can have a positive impact on the development of language and other academic development. More important to a young child, exercise is fun.

At three, four, and five years old, children have limited independence to make their own choices. However, they can take chances and opportunities to look at outcomes on both wise and poor choices. This component of the unit will offer children a chance to look at and think about where they play and how they dress.

Career exploration at this age is an understanding of the work they see people in the community doing.

## Background

*Good Health Practices* will focus on exercise, choosing positive behaviors, and career exploration. This unit is expected to last two weeks. The exercise component of this unit should become a part of the everyday classroom schedule.

Before teaching these lessons, take the time to read studies on brain development and movement. Though there are many materials available on the commercial market and the internet, Brain Gym is recommended.

# Exercise Makes us Healthy

## Lesson One

### **Overview:**

Today's research documents that measuring time spent by children in front of television and computer games has replaced much of the exercise time that is critical for young children. The goal of this portion of the *Good Health Practices* unit is to initiate a lifelong habit of movement and exercise. Daily exercise should become an important part of the classroom schedule in addition to the physical education classes. This lesson will introduce *Good Health Practices* "Movement" concepts one to three: *Healthy people exercise*, *Exercise is movement*, and *Exercise makes us warm*.

### **Standards Addressed**

#### Chugach Cultural:

Community C1  
Cultural Expression CE8

#### Alaska Content:

Skills for a Healthy Life A (1, 2, 3, 6)  
Culture A (3), C (3)

### **Goal/Objectives:**

Students will understand that exercise is important to their overall well-being.

Students will:

- Demonstrate two movements that are exercise.
- Identify one exercise that will make their bodies warm.

### **Materials/Resources:**

- Shield, Sophie, et al. *Nupuket*, pages 12-13 Ways We Move
- *Nupuket* posters and/or flashcards  
Numbers: 1 (stand), 2 (sit), 4 (jump), 5 (walk), 6 (twist), 14 (crawl), 15 (throw/catch), 16 (roll the ball), 20 (run), 48 (dance), 49 (kick the ball), 50 (jump rope), 52 (kick), 178 (slide), 259 (ride a bike)
- Carle, Eric. *From Head to Toe* Level 1 Kit
- Digital camera
- "I Can" folder for each child

### ***Teacher Preparation:***

- Mark the pages in the picture dictionary for easy access.
- Pull the flashcards to be used for the lesson; one set per child.
- Make a folder for each child labeled “*I Can.*”
- Pre-read the Eric Carl book, *From Head to Toe*, and prepare discussion.
- Add enrichment materials to the classroom library or language center.
- Begin taking pictures of children involved in activities in the classroom. These will be used in Lesson Four.

### ***Activity Procedure:***

1. Give each child a picture dictionary opened to pages 12 and 13. Have them name as many of the pictured movements as they can and point out the ones they don't know. Point to individual pictures and ask children to demonstrate the movement.
2. Tell the class that movements are exercise and everyone needs exercise to be healthy. Then, have children run in place and do jumping jacks until they are breathing hard and beginning to sweat. Ask students how they feel; then tell them that exercise makes people warm.
3. Give each child his or her “*I Can*” folder. Show each of the poster pictures that are appropriate for your class and have the children demonstrate the movement. When a child demonstrates the movement successfully, give him or her the flashcard and have it put in the “*I Can*” folder.
4. Read and discuss Eric Carl's *From Head to Toe*.

### ***Assessment Activity:***

Have each student demonstrate two of the exercises they learned during the lesson and name (or demonstrate) an exercise that will make their bodies warm.

# Exercise Can Be Play

## Lesson Two

### **Overview:**

Play is a basic human need identified by social as well as medical science. Children need to recognize both formal play (games and activities with rules) and informal play (activities with changing rules) that provide their bodies with exercise. This lesson introduces Health and Wellness *Good Health Practices* concept four: *Exercise can be play*.

### **Standards Addressed**

Chugach Cultural:  
Community C1  
Cultural Expression CE8

Alaska Content:  
Skills for a Healthy Life A (1, 2, 3, 6)  
Culture A (3), C (3)

### **Goal/Objectives:**

Students will understand that they exercise when they play and recognize that play brings joy.

Students will:

- Identify two physical activities they participated in during the day.
- Tell why they like at least one of these activities.

### **Materials/Resources:**

- Shield, Sophie, et al. *Nupuket*, pages 38-39
- *Nupuket* posters and/or flashcards  
Numbers: 1(stand), 2 (sit), 4 (jump), 5(walk), 6(twist), 14 (crawl), 15 (throw/catch), 16 (roll the ball), 20 (run), 48 (dance), 49 (kick the ball), 50 (jump rope), 52 (kick), 178 (slide), 259 (ride a bike)
- “I Can” folders
- Playground ball
- Jump rope
- Bicycle or tricycle

### ***Teacher Preparation:***

- Mark the pages in the picture dictionary.
- Pull flashcards that will be used in the lesson.

### ***Activity Procedure:***

1. Exercise!
2. Give each child a picture dictionary opened to pages 38 and 39. Have children identify the playground equipment on those pages and tell how these are used.
3. Go to the playground and play.
4. Play a formal game of kick ball as an example. Explain the rules of the game. Give each child an opportunity to kick the ball and run to a "base," then go back to the group after the next child kicks the ball. There are no "outs" in this game. Have children practice jumping rope, riding a bicycle or tricycle. Compare the activities and discuss the rules for both.
5. In the classroom, give each child his or her "*I Can*" folder. Show a poster or flashcard and have the children try it. When a child is successful, give him or her a flashcard for the "*I Can*" folder. Note: For three, four, and five year olds, a tricycle rather than a bicycle is more appropriate.

### ***Assessment Activity:***

Have children describe the different exercises they did during the lesson, the best parts of the lesson, and which activities made them warm.

# Exercise Can Be Work

## Lesson Three

### **Overview:**

This lesson will give students an opportunity to explore the world of work in their community, and to assess the level of exercise that various jobs require. This lesson introduces Good Health Practices “Movement” concept five: *Exercise can be work*.

### *Standards Addressed*

Chugach Cultural:  
Community C1  
Cultural Expression CE8

Alaska Content:  
Skills for a Healthy Life A (1, 2, 3, 6)  
Culture A (3), C (3)

### **Goal/Objectives:**

Students will understand that some jobs require more exercise than others.

Students will:

- Name one job that requires exercise.
- Name one job that doesn't require much exercise.

### **Materials:**

- Shield, Sophie, et al. *Nupuket*, Pages 22-23 “Work we do”
- *Nupuket* posters and/or flashcards  
Numbers: 1 (stand), 2 (sit), 4 (jump), 5 (walk), 6 (twist), 14 (crawl), 15 (throw/catch), 16 (roll the ball), 20 (run), 48 (dance), 49 (kick the ball), 50 (jump rope), 52 (kick), 178 (slide), 259 (ride a bike)
- Playground ball
- Digital or Polaroid camera
- “I Can” folder

### **Teacher Preparation:**

- Mark the pages from the picture dictionary.
- Plan to teach this lesson just before the classroom is cleaned for the day.

**Activity Procedure:**

1. Exercise!
2. Discuss the work activities illustrated on *Nupuket* pages 22 and 23. Ask the children to describe the kind of help they are able to give by referring to the work pictures.
3. Have students tell who in their family does any of the kinds of work shown on the pages. Ask children who volunteer information to tell how the family member looks and acts after doing the work.
4. Give each child his or her "*I Can*" folder. Show movement posters and as a child successfully accomplishes the movement, give him or her a flashcard of this movement to put in the folder.
5. Add tools to the housekeeping and dramatic play centers that will help children act out different kinds of work.

**Assessment Activity:**

Have children put toys away and straighten the classroom. Take pictures of the work being done. Then, have children describe the things they did that were not exercise and the things that were exercise.

# People Need Exercise

## Lesson Four

### **Overview:**

Children will look at their own lives and name the things they like to do that require exercise and those that do not. This lesson reinforces *Good Health Practices* "Movement" concepts one to five and introduces concept six: *Watching TV and playing video games should not replace physical activities.*

### **Standards Addressed**

Chugach Cultural:  
Community C1  
Cultural Expression CE8

Alaska Content:  
Skills for a Healthy Life A (1, 2, 3, 6)  
Culture A (3), C (3)

### **Goal/Objective:**

Children will understand that many things they do each day are exercise and other things are not.

Students will:

- Classify two of their daily activities into one of two categories: things I do that are exercise; and things I do that are not exercise.

### **Materials/Resources:**

- Photos taken of children involved in daily activities
- *Nupuget* posters and/or flashcards
- Numbers: 1 (stand), 2 (sit), 4 (jump), 5 (walk), 6 (twist), 14 (crawl), 15 (throw/catch), 16 (roll the ball), 20 (run), 48 (dance), 49 (kick the ball), 50 (jump rope), 52 (kick), 178 (slide), 259 (ride a bike)
- Playground ball
- Jump rope
- Bicycle or tricycle
- "I Can" folder
- Digital camera

### ***Teacher Preparation:***

- Review and print pictures of the children involved in activities. Be sure that there is at least one photo of each child.
- Arrange to have pictures of children involved in activities taken throughout the day and printed for the Assessment Activity to be done at the end of the day.

### ***Activity Procedure:***

1. Exercise!
2. Ask children what exercise is and what is not exercise. Then, group children so they can all see the pictures of themselves involved in various classroom and school yard activities. Ask children to identify ones that are exercise and ones that are not exercise, then tell why.
3. Play a “stand up/sit down” game. Show a picture of one of the class members doing something. Have children stand if it is exercise and sit if it is not.
4. In a group setting, have the children show and place the pictures into categories of: the things we do that are exercise, and things we do that are not exercise. Have children explain their reasons why they have placed them into that category.
5. In the classroom, give each child his or her “*I Can*” folder. Show a poster and have the children do the activity. When they can, give them a flashcard for their folder.

### ***Assessment Activity:***

Show each student pictures of him or her working, playing, exercising during the day. Then ask the child to tell if what he or she is doing in the picture is exercise or not.

# We Make Choices

## Lesson Five

### **Overview:**

Everyone makes choices. It is important for young children to learn that there is always an outcome to the choices they make. This lesson will introduce the Good Health Practices *Behaviors* concept one: *People can do things that will make themselves unhealthy.*

### **Standards Addressed**

Chugach Cultural:  
Community C1  
Cultural Expression CE8

Alaska Content:  
Skills for a Healthy Life A (1, 2, 3, 6)  
Culture A (3), C (3)

### **Goal/Objective:**

Students will recognize their own responsibility for making healthy choices.

Students will:

- Name one thing they can do everyday that will help them stay healthy.

### **Materials/Resources:**

- Shield, Sophie, et al. *Nupuket*, Pages 4-5
- *Nupuket* posters (8.5 X 11) and flashcards (3 X 5) Numbers: 45 (bath), 46 (soap), 47 (shampoo), 53 (combing hair), 54 (washing face), 55 (shampooing hair), 56 (brushing teeth), 57 (changing clothes), 58 (taking a bath), 67 (sleeping), 69 (emptying trash), 74 (washing dishes), 139 (having a check-up), 143 (having a dental exam), 250 (sitting in the middle of a boat), 263 (putting trash in the can), 186 (teasing), 196 (shivering), 273 (throwing trash on the ground)

### **Teacher Preparation:**

- Mark the pages from the picture dictionary.
- Pull posters and flashcards for the lesson.

**Activity Procedure:**

1. Discuss pages 4 and 5 of *Nupuket*. Have children describe what would happen if: they didn't take baths, wash their hair, brush their teeth, change their clothes, sleep, and eat good food.
2. Talk about choices. Help children understand that we usually choose to do the things we like. Sometimes our choices are good and some times not. Make a pictured list of activities students identify as good for children and not good for children, by using illustrations or drawing pictures on the chalk board or chart paper.
3. Compare activities people choose to do with the activities they have to do.
4. Show posters or flashcards and have students tell what would happen if the good choices shown in the pictures did not happen.
5. Use posters or flashcards number 186 (teasing), 196 (shivering), and 273 (throwing trash on the ground); have the student choose one card, identify the poor choice, and tell what a better choice would be.
6. Allow children to make a choice. Take the class to the playground and have them line up. Tell the children to choose a piece of equipment they want to use. Give the class time to play.

**Assessment Activity:**

Have students choose one of the good choice posters or flashcards and tell why he or she should do the activity pictured everyday.

# We Choose Safe Play

## Lesson Six

### **Overview:**

As children gain independence with age, they become more responsible for doing the right thing. Recognizing dangers and making the right choice go hand in hand with developing independence. The idea of making safe, healthy choices will be reinforced in this lesson as children explore places and equipment they use in play. This lesson can be taught before or after a unit on safety. This lesson reinforces concept one from the Good Health Practices *Behaviors* and introduces concept two: *People can keep themselves healthy and happy.*

### **Standards Addressed**

Chugach Cultural:  
Cultural Expression CE8

Alaska Content:  
Skills for a Healthy Life A (1), D (2)  
Culture B (3), D (6)

### **Goal/Objectives:**

Children will begin to understand their responsibility to choose safe ways and places to play.

Students will:

- Demonstrate the right way to use playground equipment.
- Name or identify two places that are safe places to play.

### **Materials/Resources:**

- McAfee, Fran, et al. *PUPS DVD, Slides 9 to 12* from Level 1 Kit
- Carlstrom, Nancy W. *Swim the Silver Sea Jossie Otter* from Level 1 Kit

### **Teacher Preparation:**

- Find books on safe play and add them to the classroom language center or library.

**Activity Procedure:**

1. Read and discuss *Swim the Silver Sea Josie Otter*.
2. Introduce the *PUPS DVD* and discuss Slide 9. Have children tell what they think the wavy lines are all about, and talk about the big boy's expression. Ask the children what is about to happen and what can happen when the bicycle crashes. Ask if riding on the front of a bicycle is a good choice.
3. Look at the next picture. Read the caption and talk about Denise's reaction. Is this a good choice or a bad one? Why?
4. Look at Slide 10 and read the caption under the first picture. Have children tell what is about to happen. Discuss the choice the girls have made and what they can do to make their choice safer.
5. Look at the photograph and read the caption under the picture. Identify what the girls did to stay safe.
6. Look at Slide 11 and read the caption under the picture. Have children identify the dangers in the illustration. Discuss places in the community that are not safe places to play.
7. Look at the photograph and talk about the choice that Ryan made to make play safe.
8. Look at the picture on Slide 12 and read the caption. Have children identify the injury and tell why it happened. Then look at the photograph and tell why throwing a snowball at a target is a safer choice.
9. Take the class to the playground and have each student demonstrate one way that playground equipment is used safely.

**Assessment Activity:**

Have each student identify two safe places to play around the school and in the community.

# We Choose to Dress for Health

## Lesson Seven

### Overview:

The study of making healthy choices continues with a look at weather and seasonally related clothing. This lesson will focus on the choices being made rather than developing weather related dress. This lesson reinforces the first two concepts of Good Health Practices *Behaviors*.

### Standards Addressed

Chugach Cultural:  
Survival S1, S2, S3

Alaska Content:  
Skills for a Healthy Life A (1), D (2)  
Culture B (3), C (3)

### Objectives:

Students will:

- Identify one piece of clothing needed for rainy and windy weather.
- Identify or name two pieces of clothing that are needed for cold weather.

### Materials/Resources:

- McAfee, Fran, et al. *PUPS* Slide 14 from Level 1 Kit
- *Nupuket* posters (8.5 X 11): 161 (rain), 162 (snow), 174 (wind), 175 (melting), 190 (sun shine), 196 (girl shivering)
- *Nupuket* flashcards (3 X 5) Numbers: 129 (gut raincoat), 147 (long pants), 148 (sweater), 149 (blouse and skirt), 150 (dress), 151 (dress shoes), 153 (underpants/T-shirt), 154 (socks), 155 (footed pajamas), 156 (knit hat), 157 (winter boots), 158 (ear muffs), 159 (hooded raincoat), 160 (rubber boots), 164 (parka and scarf), 166 (tights), 165 (bathing suit), 170 (head scarf), 171 (snowsuit), 172 (sandals), 173 (neck scarf)
- Shield, Sophie, et al. *Nupuket*, page 72
- Rogers, Jean. *Run Away Mittens* from Level 1 Kit
- Keats, Ezra J. *The Snowy Day*
- Collection of child size seasonal clothing. One piece for each child in the class. These should be summer, winter, and rain clothes.
- Summer, winter, and rain posters, one set for assessment

### **Teacher Preparation:**

- Collect seasonal, summer, and winter clothing that is appropriate to the size of children in the class.
- Pull posters and flashcards.
- Make summer, winter, and rain posters on 8.5 X 11 paper.

### **Activity Procedure:**

1. Gather children in a circle. Read and discuss *The Snowy Day* (for three and four years old), or *Runaway Mittens* (for four and five years old) depending on the age of children.
2. Show the calendar on page 72 of *Nupuket*. Point out the pictures that show winter and summer, and talk about temperatures. Let children tell about their favorite summer and winter activities. Have children describe how it feels to be too hot or too cold, and what they can do to cool down or warm up.
3. Show the *Nupuket* posters and compare them to the calendar on page 72. Then hold up one piece of the collected clothing, and ask the children to match that piece to the weather shown on one of the posters. Repeat this activity until children understand the process. Space the pictures well away from each other. Say a weather or seasonal word and have children run to that picture.
4. Have a dressing relay race. Line children up. Hand the first child in line a piece of clothing and have him or her run to the appropriate seasonal or weather picture, drop it, then run to the back of the line. If clothing is unavailable, use the *Nupuket* flashcards from the materials list.
5. Show Slide 14 on the *PUPS DVD*, "I Know How to Dress for Weather." Read the captions and discuss the pictures.

### **Assessment Activity:**

Put the summer, winter, and rain posters on a table and hand the student being assessed a set of flashcards and have him or her classify them as clothing needed for summer or winter and rainy and windy weather.

# My Friends

## Lesson Eight

### **Overview:**

Identifying people to talk to is an important facet of this lesson. Children will also learn about friendship. This lesson will introduce Health and Wellness *Behaviors* concept three: *Having a friend to talk to can make us feel good.*

### **Standards Addressed**

Chugach Cultural:  
Community C1

Alaskan Content:  
Skills for a Healthy Life A (1), D (6)  
Culture B (3), D (6)

### **Goal/Objectives:**

Students understand to have a friend, they need to be a friend, and many adults are good listeners.

Students will:

- Identify one thing they like about a friend.
- Name one adult they can talk to when they feel afraid or sad.

### **Materials/Resources:**

- Lionni, Leo. *Little Blue Little Yellow*
- Anglund, Joan W. *A Friend Is Someone Who Likes You*
- McAfee, Fran, et al. *PUPS: Preschoolers Using Personal Safety DVD*, Slide 16, *Sometimes I Feel Afraid* from Level 1 Kit
- Photograph of each child in the class
- Long sheet of craft paper that will accommodate the pictures of students in the classroom.

### **Teacher Preparation:**

- Read and prepare discussion from the friendship book selected for this lesson.
- Put friendship books in the classroom library or language center.

**Activity Procedure:**

1. Group children in a circle. Read and discuss the friendship book *Little Blue Little Yellow* (for three or four years old) or *A Friend Is Someone Who Likes You* (for four or five years old).
2. Have children describe things that they and their friends do.
3. Show *PUPS DVD* Slide 16, "Sometimes I Feel Afraid." Read the captions and discuss the pictures. Have children name an adult they would talk to when they feel afraid, sad, or hurt. Have children tell why they chose that adult to talk to.

**Assessment Activity:**

Give each child a photo of a classmate – they are to tell one thing they like about that classmate. Post the photograph of the student on the craft paper and write the statement beside the picture. Then have the student pictured tell one adult he can talk to and add that information beside his or her picture.

For example:           Helen likes Donna because she laughs.  
                                  Donna can talk to grandmother.

# Health Aides Are Helpers

## Lesson Nine

### **Overview:**

Community health aides are unique to Alaska. Regional communities have clinics established and staffed by Chugachmiut and the tribe to provide prevention, emergency, and other health services. This lesson requires a field trip to the clinic, so that the children can meet the Health Aide and explore the clinic in a non-emergency setting. This lesson introduces Good Health Practices *Career Exploration* concepts one and two: *Health Aides work to keep people healthy.* and *People go to school to learn to be a Health Aide.*

### **Standards Addressed**

Chugach Cultural:  
Community C1

Alaskan Content:  
Skills for a Healthy Life A (6), D (6)  
Culture A (1, C (3)

### **Goal/Objectives:**

Students will understand that people in the community work to keep others healthy.

Students will:

- Describe one thing the Health Aide does.
- Share one visit to the clinic.

### **Materials/Resources:**

- McAfee, Fran, et al. *PUPS DVD*, Slides 18 and 19, "Sometimes I Need Help" for kindergarten only Level 1 Kit
- Digital camera

### **Teacher Preparation:**

- Schedule a visit to the clinic. Discuss the goal and objective with the Health Aide, and prepare him or her for three-, four-, or five- year-old children.
- For kindergarten teachers, schedule time for children to practice getting help.

**Activity Procedure:**

1. Prepare children for their visit to the clinic and make a list of questions for children to ask the Health Aide. Have each child practice his or her question. Take the field trip. Meet with the Health Aide and talk with him or her about work at the clinic. Go into as many rooms as possible to see what the rooms have. Take pictures of the class in the clinic.
2. Upon return to the classroom, post the photographs at the child's eye level. Review the field trip and have each child respond to the question he or she was responsible for asking.
3. Have each child describe one time they went to the clinic: why did they need to go, and what happened?
4. For kindergarten, read and discuss Slides 18 and 19 from the *PUPS DVD*, "Sometimes I Need to Get Help."
5. Practice saying the clinic or community's emergency phone number. Then practice dialing it on a dead phone.

**Assessment Activity:**

Have each student choose one of the photographs from the clinic visit that shows what the Health Aide does, then have the child tell about the picture.

# Other People Work at the Clinic

## Lesson Ten

### **Overview:**

This lesson will focus on the people who visit the community to bring healthcare services. It will reinforce both concepts from the "Career Exploration" theme of the *Good Health Practices* unit.

### **Standards Addressed**

Chugach Cultural:  
Community C1

Alaskan Content:  
Skills for a Healthy Life A (6)  
Employability B (1)  
Culture A (1), C (3)

### **Goal/Objective:**

Children will realize that many people in the community need other people to help the community stay healthy.

Students will:

- Name one person who comes into the community to assist the Health Aide.

### **Materials/Resources:**

- Shield, Sophie, et al. *Nupuket*, page 79, *People who help me stay healthy*, and 76 to 77 *Community helpers*

### **Teacher Preparation:**

- Schedule this lesson when a visiting healthcare provider such as the public health nurse, dentist, or eye doctor will be in the community.
- Mark the *Nupuket* pages for easy access.

### **Activity Procedure:**

1. Prepare the class for another visit to the clinic by helping children develop questions to ask the healthcare provider. Take the field trip. Meet with the provider and talk with him or her about the work he or she does. Look at the

equipment and supplies the provider needs to accomplish his or her work. Find out why the provider's work is important.

2. Reinforce the information from the field trip with page 79 in *Nupuket*. Identify which healthcare provider was visited. Have children describe what the pictured providers are doing. Teach the names of the different providers.

***Assessment Activity:***

Read the pictures on pages 76-77 in *Nupuket* and have children tell how each of these other community helpers work for the community.

# Good Health Practices Assessment

Student: \_\_\_\_\_

**Scale: 4 - Independent   3 - Proficient   2 - Developing   1 - Beginning**

Expected Outcomes for Unit	
1. Student was able to demonstrate two of the exercises learned during the lesson and name (or demonstrate) an exercise that will make his or her body warm.	
2. Student described the different exercises done during the lesson, the best parts of the lesson, and which activities made him or her warm.	
3. Student put toys away and straightened the classroom and described the things they did that were not exercise and the things that were exercise.	
4. Show each student pictures of him or her working, playing, exercising during the day. Then ask the child to tell if what he or she is doing in the picture is exercise or not.	
5. Student selected one of the good choice posters or flashcards and told why he or she should do the activity pictured everyday.	
6. Student identified two safe places to play around the school and in the community.	
7. Student classified clothing items by season, summer or winter, and weather, rain or windy.	
8. Student was able to identify one thing he liked about a classmate and identify one adult to talk to.	
9. Student was able to describe one of the Health Aide's responsibilities using a photograph as a guide.	
10. Student was able to describe the work of one medical person who visits the community and works in the clinic.	
11. Student participated effectively in lesson activities.	
12. Student treated classmates, teacher, and guests with respect and listened attentively to guest speakers.	
13. Student worked to the best of his or her ability.	

**Teacher Comments:**

# Standards

## Traditional Foods

### CHUGACH REGIONAL CULTURAL STANDARDS

#### Subsistence

SS3 Students should be able to gather plants, berries and other edible foods:

- Be able to identify poisonous plants and berries
- Be able to prepare and preserve gathered foods
- Have knowledge of gathering locations and techniques for bird eggs, fish eggs, berries, herring eggs, gum boots
- Have knowledge of stories about subsistence

### ALASKA CONTENT STANDARDS

#### Skills for Healthy Living

(A) A student should be able to acquire a core knowledge related to well-being. A student who meets the content standard should:

- 1) understand that a person's well-being is the integration of health knowledge, attitudes, and behaviors; and
- 2) understand how the human body is affected by behaviors related to eating habits, physical fitness, personal hygiene, harmful substances, safety, and environmental conditions.

#### Culture

(A) Culturally-knowledgeable students are able to actively participate in various cultural environments. Students who meet this cultural standard are able to:

- 1) perform subsistence activities in ways that are appropriate to local cultural traditions.

## Learn to Respect Plants as Givers of Life

### **CHUGACH REGIONAL CULTURAL CONTENT STANDARDS**

#### Community

- C1 Students should know the Sugpiaq/Alutiiq traditional ways of their community:
- Helping Elders
  - Respect for others
  - Pride in the community
  - Sharing

#### Cultural Expression

- CE1 Students should have knowledge of traditional and contemporary Sugpiaq/Alutiiq song, dance, and performance;

### **ALASKA CONTENT STANDARDS**

#### Skills for a Healthy Life

- (B) A student should be able to demonstrate responsibility for the student's well-being. A student who meets the content standard should:
- 2) demonstrate a variety of communication skills that contribute to well-being.

#### Science

- (A) Science as Inquiry and Process: A student should understand and be able to apply the processes and applications of scientific inquiry. A student who meets the content standard should:
- 3) develop an understanding that culture, local knowledge, history, and interaction with the environment contribute to the development of scientific knowledge and local applications and provide opportunity for understanding scientific concepts.

#### Culture

- (A) Culturally-knowledgeable students are well-grounded in the cultural heritage and traditions of their community. Students who meet this cultural standard are able to:
- 3) acquire and pass on the traditions of their community through oral and written history.

- (C) Culturally-knowledgeable students are able to actively participate in various cultural environments. Students who meet this cultural standard are able to:
- 1) perform subsistence activities in ways that are appropriate to local cultural traditions

### Good Health Practices

## **CHUGACH REGIONAL CULTURAL STANDARDS**

### Survival

- S2 Students should know the importance of being prepared for the elements:
- Dressing appropriately
  - Packing survival gear
  - Packing a first aid kit
- S8 Students should be able to learn/observe the weather and tides.

### Community

- C1 Students should know the Sugpiaq/Alutiiq traditional ways of their community:
- Helping Elders
  - Respect for others
  - Pride in Community
  - Sharing
  - Subsistence
  - Knowledge of traditional medicinal plants

### Cultural Expression

- CE8 Students should have knowledge of traditional games.

## **ALASKA CONTENT STANDARDS**

### Skills for a Healthy Life

- (A) A student should be able to acquire a core knowledge related to well-being. A student who meets this standard should:
- 1) understand that a person's well-being is the integration of health knowledge, attitudes, and behaviors;
  - 2) understand how the human body is affected by behaviors related to eating habits, physical fitness, personal hygiene, harmful substances, safety, and environmental conditions;
  - 3) understand and identify the causes, preventions, and treatments for diseases, disorders, injuries, and addictions; and

- 6) use knowledge and skills related to physical fitness, consumer health, independent living and career choices to contribute to well-being.
- (D) A student should be able to contribute to the well-being of families and communities. A student who meets the content standard should:
  - 6) use various methods of communication to promote community well-being.

### Culture

- (A) Culturally-knowledgeable students are well-grounded in the cultural heritage and traditions of their community. A student who meets the content standard should:
  - 1) assume responsibilities for their role in relation to the well-being of the cultural community and their lifelong obligations as a community member;
- (B) Culturally-knowledgeable students are able to build on the knowledge and skills of the local cultural community as a foundation from which to achieve personal and academic successes throughout life. A student who meets the content standard should:
  - 3) make appropriate choices regarding the long-term consequences of their actions.
- (C) Culturally-knowledgeable students are able to actively participate in various cultural environments. A student who meets the content standard should:
  - 3) attain a healthy lifestyle through which they are able to maintain their social, emotional, physical, intellectual, and spiritual well-being.

# Appendix

## Food

- Crowell, Aron L., Amy F. Steffian, and Gordon L. Pullar, eds. 2001  
*Looking Both Ways: Heritage and Identity of the Alutiiq People*, Fairbanks, AK, University of Alaska Press
- Heller, Christine A. PhD. 1953  
*Wild Edible and Poisonous Plants of Alaska*, Fairbanks, AK, Alaska Cooperative Extension Service
- Johnson, John F.C. 1984  
*Chugach Legends*, Anchorage, AK, Chugach Alaska Corporation
- Jones, Anore. 1983  
*Naurait Niginaqtauat: Plants That We Eat*, Kotzebue, AK, Maniilaq Association
- Tabios, Derenty. 2000  
*Looking Back On Subsistence*, Anchorage, AK, Chugachmiut
- Russell, Pricilla N. 1991  
*English Bay and Port Graham Alutiiq Plantlore*, Anchorage, AK, Alaska Native Plant Society
- Schofield, Janice J. 1993  
*Alaska's Wild Plants: A Guide to Alaska's Edible Harvest*, Anchorage, AK, Alaska Northwest Books
- Stanek, Ronald T. 1985  
*Patterns of Resource Use in English Bay and Port Graham Alaska*, Anchorage, AK, Alaska Department of Fish and Game, Technical Paper 104

## Learn to Respect Plants as Givers of Life

- Garibaldi, Ann. 1999  
*Medicinal Flora of the Alaska Natives*, Anchorage, AK, University of Alaska Anchorage
- Jones, Anore. 1983  
*Nauriat Niginaqtauat, Plants That We Eat*, Kotzebue, AK, Maniilaq Association
- Russell, Pricilla N. 1991  
*English Bay and Port Graham Alutiiq Plantlore*, Homer, AK, Pratt Museum
- Schofield, Janice J. 1999  
*Alaska's Wild Plants, A Guide to Alaska's Edible Harvest*, Anchorage, AK, Alaska Northwest Books

## Good Health Practices

- Bruce, Tina. 2004  
*Developing Learning in Early Childhood*, Thousand Oaks, CA, Sage Publications
- Dennison, Paul E. and Gail E. Dennison. 1989  
*Brain Gym*, Ventura, CA, Edu-Kinesthetics, Inc.

Jensen, Eric. 2005

*Teaching with the Brain in Mind*, Alexandria, VA, Association for Supervision and Curriculum Development

### Videos for Teachers:

Sugpiaq Lucit, 1998

Anchorage, AK, Chugachmiut

Nourished by Our Food, Sustained by Our Traditions, 2001

Anchorage, AK, Chugachmiut

### Materials for the Classroom Library or Language Center

If materials on this list are not available in your school, select other materials from your local library.

#### Traditional Foods

McCloskey, Robert. 1976, *Blueberries for Sal*, NYC, NY, Viking Press

Morris, Helen and Gordon Kvasnikoff. 1999, *Pingakaq Qatqianeq (I Love to Pick Berries)*, Anchorage, AK, Chugachmiut

Murphy, Claire Rodolf. 1998, *Caribou Girl*, Roberts Rinehart Publishers, Niwot, CO

Nicholai, Margaret. 1998, *Kitaaq Goes Ice Fishing*, Anchorage, AK, Alaska Northwest Books

Sloat, Teri and Betty Huffmon. 1990, *Eye of the Needle*, Anchorage, AK, Alaska Northwest Books

#### Learn to Respect Plants as Givers of Life

Sczawinski, Tim. 1999 (print), *Man with an Adz*, Anchorage, AK, Chugachmiut

Sloat, Teri and Betty Huffmon. 2004, *Berry Magic*, Anchorage, AK, Alaska Northwest Books

#### Good Health Practices

Brown, Laurene K. 1990, *Dinosaurs Alive and Well: A Guide to Good Health*, Boston, MA, Little Brown

Brunhoff, Laurent de. 2002, *Babar's Yoga for Elephants*, NYC, NY, Harry N. Abrams

Carlson, Nancy L. 2006, *Get Up and Go*, NYC, NY, Viking

Carr, Rachel E. 1973, *Be a Frog, a Bird, a Tree*, Garden City, NY, Doubleday

Cuyler, Margaret. 2006, *Please Play Safe*, NYC, NY, Scholastic Press

Esbensen, Barbara. 2000, *Jumping Day*, Boston, MA, Boyd Mills

Ets, Marie. 1955, *Play With Me*, NYC, NY, Viking Press

Gray, Libba Moore. 1999, *My Mama Had a Dancing Heart*, NYC, NY, Orchard Books

Mayer, Mercer. 1975, *One Frog too Many*, NYC, NY, Dial Books

Parker, Victoria. 1999, *Bearobics*, NYC, NY, Penguin Group

Willems, Mo. 2007, *My Friend Is Sad*, NYC, NY, Hyperion Books

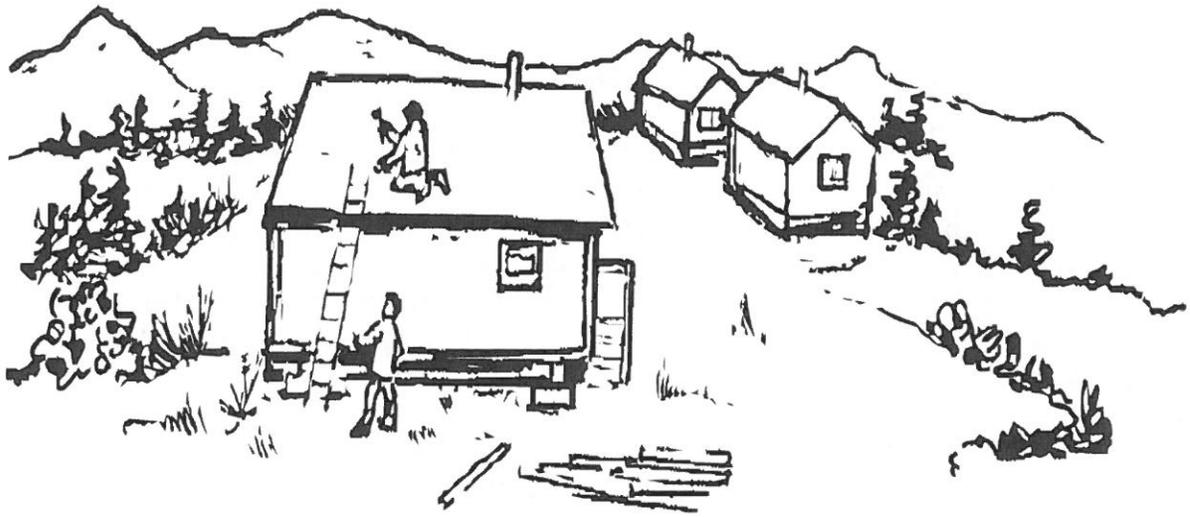
Williams, Sue. 1992, *I Went Walking*, Pine Plains, NYC, NY, Voyager Books

Ziefert, Harriet. 2001, *Murphy Meets the Treadmill*, NYC, NY, Houghton Mifflin

# Glossary and Translation

Alutiiq	Sugpiaq/Alutiiq person
Asirraqnek Pituriarrtua	Good Meals
Nunarpet Lingaklluqu	(Respect for the Earth) from the Sugcestun language curriculum
Nupuget	Words
Pingqehtukut Asihqanek Neqnek	We Eat Good Foods
Sugcestun	Like people, in the manner of human beings, especially native to this area
Sugpiaq	Real, genuine person, often used to apply to a person native to this area and language
Su'gpiam Sucia	Traditional Lifestyle





**Level: 1**

**Grades: Pre-K to Kindergarten**

# Living in Place

**Developed By:**  
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Sub-Regional Curriculum Development Coordinator, Anchorage

## Rationale

The Sugpiaq/Alutiiq, the original Native people of the Chugach Region, have shown through their descendants that occupying their place of living means exploring and using its bounty with reservation, respect, and gratitude. These simple values present immense responsibilities that the people believe should continue in order to ensure that living in these lands would remain as it has always been.....a great land breathing with life. The Native peoples and their descendants, the newcomers and their children's children who call these Regions home, are urged to study and learn its history. Doing so would lead to answers meant to serve what living in these lands require.

Elders, the "cultural textbooks," span many generations of knowledge. The Elders have taken on the task as stewards of the Sugcestun language and culture. Participating in this curriculum is a start for young children to be aware of their cultural heritage. Opening the minds of Sugpiaq/Alutiiq children to the importance of their traditions offers hope for continuation of a language and a culture on the brink of extinction. Understanding this will awaken a passion in the hearts and minds of the children living in this place.

## Background

Throughout this unit, students will have opportunities to explore their community and the peoples' relationship with places. Students will learn about buildings in the community, both old and new, and discover how different buildings are used. Beyond the manmade environment, they will discover landmarks that are significant: mountains, lakes, rivers, bays, and beaches. Children will learn various subsistence resources that are gathered from the land and waters surrounding their communities. Overall, students will grasp that the unique features of the Chugach Region are an intertwined combination of the natural environment and the Sugpiaq/Alutiiq cultural environment.

Newcomers can learn more about the Native peoples by watching two videos from Chugachmiut: *Sugpiaq Lucit* and *Nourished by our Food Sustained by Our Traditions*. *Chugach Legends*, published by the Chugach Alaska Corporation, is widely available throughout the Region as well as its sister volume, *Eyak Sugpiaq Lucit Legends*. The Alaska Department of Fish and Game has created digital "Jukeboxes" for Nanwalek, Port Graham, Tatitlek, and Chenega Bay.

<http://www.sf.adfg.state.ak.us/statewide/aquaticed/teacherresource.cfm>.

These CD ROM presentations provide both audio and visual glimpses of Suqpiaq/Alutiiq past and present way of life. Four of the Alaska Geographic magazines that are now out of print, give pictorial glimpses which include the Chugach Region: *Alaska's Native People*, *Where Mountains Meet the Sea*, *Prince William Sound*, and *Alaska's Native Cultures* are usually available in libraries or through inter-library loan. Chapters one and three of *Looking Both Ways* give a

unique perspective on the Alutiiq identity. Elders or Recognized Experts and artists are considered important resources for stories and lessons. For those who wish to have the historic version, Dorothy Jean Ray's *Aleut and Eskimo Art: Tradition and Innovation in South Alaska* is a discussion of the art of making everyday tools as well as objects with spiritual meaning. Part II of this book provides illustrations and descriptions of objects.

Five themes – Home, School, Community, Identity, and All Life Requires Water-- have been outlined for this strand. Two of these themes, Community and Identity, have been further developed in this unit. Home and School are themes found in the regular curriculum needing little revision to make them more culturally appropriate. All Life Requires Water concepts are covered in the classroom science program as well as in both the Subsistence and Health and Wellness strands of this curriculum. These resources are suggested for use in lessons or inclusion in the classroom library or literacy center.

Content from the five themes within Living in Place correspond with units from the Sugcestun language curriculum. These lessons are: Identity and Nupugut *Qailun Gwii Pilarrcia* (All About Me) Lesson 2; Community and *Suget Pektait Taumi Pekggwit* (Words About People and Where They Work) Lesson 9; *Awatemetini Cacat Athi/ Liluki* (We Learn About the Place Around Us) Lesson 14; and *Nunarpet Lingaklluqu* (Respect for the Earth) Lesson 20.

## Materials

- Bania, Michael. 2002  
*Kumak's House*, Anchorage, AK, Alaska Northwest Books
- Morris, Helen and Feona Sawden. 1999  
*Nunaka Elwika*, Anchorage, AK, Chugachmiut
- Nupugut posters and flashcards:
- Shield, Sophie, Feona Sawden, Seraphim Ukatish. 1999  
*Nupugut: A Beginning Alu'utiq Picture Dictionary*, Anchorage, AK, Chugachmiut
- Sloat, Teri and Betty Huffmon. 1996  
*Eye of the Needle*, Anchorage, AK, Alaska Northwest Publishers
- McAfee, Fran, Helen Morris, Oscar Alexie, and Corlis Taylor. 2008  
*PUPS: Preschoolers Using Personal Safety DVD*, Anchorage, AK, Chugachmiut
- Scott, Ann H. 1992  
*On Mother's Lap*, NYC, NY, Clarion Books
- Seuss, Dr. (Phil Neil). 1969  
*My Book About Me By Myself*, NYC, NY, Random House
- Kairaiuak, Larry. 2008  
*Pektat Nuinamni (Occupations in My Community)* Anchorage, AK, Chugachmiut

# We Live Here

## Lesson One

### **Overview:**

Almost every community in Alaska has a traditional, indigenous name with many having English or Western names. This lesson is designed to introduce Community concept one: *I live in a community; its Sugpiaq/Alutiiq name is \_\_\_\_\_.* *Its English name is \_\_\_\_\_.* This lesson will reinforce a new perspective on students about their community. Reintroducing themselves and their community will help students understand concepts three, four, and five.

### **Standards Addressed**

Chugach Cultural:  
Geography G1

Alaska Content:  
Geography A (1 & 4)  
Culture B (2)

### **Objectives:**

Students will:

- Name their home community.
- Tell where two buildings are in relation to another.

### **Materials/Resources:**

- Digital camera
- Cardboard blocks or small boxes
- Morris, Helen and John Oscar. *Nunaka Elwika*

### **Teacher Preparation:**

- This lesson is based on a field trip through the community to talk about community places and take pictures of them. Prepare for the field trip by notifying parents and finding volunteers to help keep children focused and safe. Volunteers should know the purpose of the field trip.
- Prepare people working in each of the buildings for the class visit.
- Collect blocks or boxes for the activity. There should be enough blocks for each child to have one plus enough for the number of public buildings in the community.
- Find the English translation in the back of *Nunaka Elwika* and pencil it into your book.

### ***Activity Procedure:***

1. Teach or reinforce spatial terminology as needed. An easy way to do this is to have children move in front of, in back of, and beside their chairs. The activity can be extended to over, on, under, and left or right depending on the need and maturity of the class.
2. Read and discuss *Nunaka Elwika*. Identify buildings in your community that are the same as those in the book.
3. Name your community giving both its traditional and Western names.
4. Take a field trip through the community with a focus on homes, tribal, and community buildings.
  - Meet as many of the workers as is practical.
  - Look at the building from different sides.
  - Describe the building's placement compared to other buildings.
  - Take pictures to be used back in the classroom.
5. Print pictures of the buildings and tape them on blocks or boxes. Have children describe the building spatially. For example: the library is behind the museum, or the school is beside the clinic. Have students place the buildings on a table in their correct places. Review the purpose of each building. Save the building pictures to be used later.

### ***Assessment Activity:***

Place one building photograph on the table and give the student a picture of a building that is next to it. Have the student place the photograph correctly in relation to the first building. Kindergarten students should also tell where the building is located using the spatial terminology taught or reinforced during the lesson.

# Mapping My Community

## Lesson Two

### **Overview:**

Maps are an important part of life for the Sugpiaq/Alutiiq people. Learning to read and make maps is an important skill for survival and economics for children in this Region. This lesson is designed to reinforce Community concept one and to introduce concepts four and five: *We can create a map of the community showing buildings, roads, landmarks, and other features*, and *Buildings can be put into two categories – old and new*.

### **Standards Addressed**

Chugach Cultural:  
Geography G1, G2, G3

Alaska Content:  
Geography A (1, 2, 4)  
Culture B (2)

### **Objectives:**

Students will:

- Place their home block on a map and for kindergarteners, describe it spatially compared to one other structure.
- Classify three photographs of buildings in one of two categories – old and new. (Kindergarten only)

### **Materials/Resources:**

- Digital camera
- Cardboard blocks or wooden building blocks
- Large community map showing water features and one or two main roads
- Photographs taken from Lesson One field trip and photographs of each child's home
- Pictures of Barabaras for the classroom language and discovery centers
- Yarn
- Cut-out footprints

### **Teacher Preparation:**

- Locate each child's home and find out who owns or lives in the homes and identify buildings surrounding it.

- Keep this list in writing for review.
- Make the community map large enough for children to walk on it and place the different buildings.
- Cut-out footprints from heavy paper.

***Activity Procedure:***

1. Review the building pictures taken during the previous lesson. Name each building. Have students show or describe where buildings are situated in relationship to one another.
2. Introduce the map. Spread it out on the floor and name the bodies of water and other features seen around the community. Identify the road or roads you have included on the map. Make a sign on the map saying Welcome to \_\_\_\_\_, near the airfield, dock, or highway. Then, show one of the identified buildings as discussed earlier. Place this building on the map. Review which buildings are in front of, in back of, and beside others. Once community buildings have been placed on the map, hand out blocks with the children's homes pasted on them. Have children show or tell where their houses are in relation to other houses and buildings, then one by one, have children put their houses on the map.
3. Have children place cut-out footprints on the map showing how people move from one place to another when walking.
4. When the map is made, have children look at the community buildings and decide which is old and new.

***Assessment Activity:***

Using the map, have each student show or name one building as its location is described.

For example: What building is beside the store and across the road from the council building.

# Working In My Community

## Lesson Three

### **Overview:**

Very often, Native children have limited exposure to seeing Native adults at work in a wide range of career opportunities. This lesson will focus on the jobs people hold in their community. This is an introduction to career exploration. The lesson is designed to reinforce Community concepts one and four and to introduce concept three: *There are places in and near this community that are important to people who need to provide income for their families.* (In this case the importance is work.)

### **Standards Addressed**

Chugach Cultural:  
Geography G2

Alaska Content:  
Geography A (1 & 2)  
Culture B (2)

### **Goal/Objectives:**

Students will gain an understanding of the work that is done in the community.

Students will:

- Name one building and describe the work that one person does there.
- Tell why the work is important to the community.

### **Materials/Resources:**

- Digital camera
- Shield, Sophie, et al. *Nupuket* pages 76-77
- Community map
- Bright colored stars or markers
- Full length mirror and job uniforms as "costumes" (fisherman, firefighter, police officer, cook, construction worker, and so on) for the dramatic play area
- Kairaiuak, Larry. *Pektat Nunamni (Occupations in My Community)* Level 1 Kit

### ***Teacher Preparation:***

- This lesson is based on another field trip through the community to meet and talk to people in selected buildings.
- Prepare for the field trip by notifying parents and finding volunteers to help keep children focused and safe. Volunteers should know the purpose of this field trip, including objectives and the activities they are expected to oversee.
- Contact each of the workers you plan to visit and establish an approximate time for your visit. Be sure the people you meet have an understanding of the expected outcomes of this lesson. If the community map developed in the previous lesson has been dismantled, set it up again for pre-trip discussion.
- Add costumes to the dramatic play area representing workers who will be met.
- Review Larry Kairaiuak's *Pektat Nunamni (Occupations in My Community)* and develop questions. Pencil the English translation from the back of the book on each page, if needed.

### ***Activity Procedure:***

1. Read and discuss the community helpers section of *Nupuget*, pages 76-77.
2. Review the map. Name and discuss the buildings to be visited and mark them with a bright colored star or marker.
3. Take a field trip visiting each of the buildings on the list. Meet the workers and take the following pictures:
  - People at work in their regular jobs
  - A worker in front of his or her workplace
  - The equipment or material that is used in the job
4. Print pictures and mount them on tag board so that they will hold up to child use.
5. Review the field trip. Let children identify which buildings they visited and the work that is accomplished in each building. Have them describe what might happen if the work wasn't done.

### ***Assessment Activity:***

Have each student match pictures of people with the equipment and materials that are used for the job. Kindergarteners should name the job and tell why the work is important to the community.

# Landmarks Identify My Community

## Lesson Four

### **Overview:**

Each community in the Chugach Region has its own unique landmarks. Children see them daily and often hear about them from family discussions. Becoming knowledgeable observers of landmarks and natural vegetation is an important skill for people who depend on the land and water for food and income. This lesson introduces Community concept six: *The landmarks or land features close to the classroom have names.*

### **Standards Addressed**

Chugach Cultural:  
Geography G2

Alaska Content:  
Geography A (1, 2, 3)  
Culture B (2)

### **Goal/Objective:**

Students will understand that most of the landmarks surrounding their communities have names, and recognizing landmarks will help them understand where they are in space.

Students will:

- Identify two landmarks from the community: one being land-based, and the other being a body of water which can be seen from the school.

### **Materials/Resources:**

- Digital camera
- Shield, Sophie, et al. *Nupugot: A Beginning Alutiiq Picture Dictionary* pages 84-85
- Note: There are flashcards and posters for the land features illustrated on these pages which can be used with older students. They are too difficult for three and four years old.
- Map developed during previous lessons

**Teacher Preparation:**

- Learn the names of the landmarks and land features surrounding the community.
- Talk with a community Elder or Recognized Expert to find out about the fishing, hunting, and gathering activities that happen in or around the landmarks.
- Set up the map if it has been taken apart for other class activities.

**Activity Procedure:**

1. Discuss the illustrations on pages 84-85 in *Nupuget*. Name each of the features. Look outside the school window. Have children point to landmarks as they are named.
2. Play "I Spy." For example, 'I spy something very tall with snow on the top. What is it? Point to it.' When the children understand the game, have them take turns being the leader.
3. Make comparisons between landmarks using the correct comparative endings – big and bigger as examples. For older students, work on the differences between the gulf, sound, bay, and hills and mountains.
4. Take digital pictures of the landmarks surrounding the community. Print them and have children place the pictures on the map in the correct place. Be sure that you have both landmarks and water features on the map.
5. Invite an Elder to tell stories about landmarks around the community.

**Assessment Activity:**

Use the community map with landmarks and water features included. Have each student point out two landmarks, one land-based and the other a body of water.

# We Use the Water and Land

## Lesson Five

### **Overview:**

The Sugpiaq/Alutiiq are people of the littoral coast making full use of the resources found in tidal pools and the near shore as well as the deeper ocean. These are a people who are also well-acquainted with the bounty of the lands surrounding their communities. The lesson is designed to reinforce Community concepts two and seven: *There are places in and around this community that people use to collect food for their families;* and *We use the land and water for many things (fishing, gathering, and playing.)* It will also prepare students for concept eight: *Each family has a special area to use for hunting, fishing, trapping, and gathering berries.*

### **Standards Addressed**

#### Chugach Cultural:

Geography G1, G2, G3, G4, G7

#### Alaska Content:

Geography A (1, 2, 4)

Culture A (6), B (2)

### **Objective:**

Students will:

- Name at least one food gathered from the water and one from the land.

### **Materials/Resources:**

- Sloat, Teri and Betty Huffmon. *Eye of the Needle*
- Water play equipment for both fresh water and salt water, including containers of water, sets of two water toys (one for each type of water), and two potatoes
- Community map with pictures
- Boating equipment and toys for the dramatic play center
- Baskets, small berry buckets, and an ax
- Two lengths of craft paper 18"-24" long for each child
- Hole-punch and yarn or stapler
- Waste paper (leftover clippings from making the fish)
- Red, blue, and green construction paper torn into small pieces, glue
- *Nupugot* flashcards of plants and animals that are regularly used for food

### ***Teacher Preparation:***

- Talk to knowledgeable Elder or Recognized Expert and find out where families from the community fish, hunt, and gather.
- Draw a big fish, seal, sea lion, and whale on one side of the craft paper.
- Prepare the discovery center with water play equipment. Be sure that the water toys are equally divided between fresh water and salt water. Include hunting and fishing props in the dramatic play area.
- Set up the community map if it has been taken down.
- Check the salt water to see that a whole potato will float; if not, add salt.

### ***Activity Procedure:***

1. Read and discuss *Eye of the Needle*. Focus on the different kinds of fish and sea mammals that the boy found and ate. Have children tell which fish is their favorite to eat. Name each of the fish and sea mammals.
2. Give children sheets of craft paper upon which you have drawn fish and sea mammals. Put the two pieces of craft paper together and cut around the outline that has been drawn. Use a hole-punch and yarn or stapler to put the two pieces together and stuff with the paper left from cutting and other clean scrap paper. Allow time for children to paint their animals.
3. Hang cut-outs from the ceiling after the activity.
4. Discuss plants that people from the community use, and decide together where they are found. Glue the construction paper pieces on the areas of the map where berries and other plants are gathered.
5. Show children that things float better in salt water than in fresh water using a whole potato.

### ***Assessment Activity:***

Spread the *Nupuget* flashcards out on a table then have individual students identify foods that come from the water and foods from the land. Kindergarten students should show or tell where their families go to gather land-based foods.

# Each Family Has a Place

## Lesson Six

### **Overview:**

Each Sugpiaq/Alutiiq family has traditional hunting, fishing, and gathering areas within the Region. Some of this land is now owned by the families. However, the local corporation owns much of the rest. Respect for family gathering places is a value strongly held by the Native communities. Elders and tribal leaders have expressed their wish that young children begin to understand and develop this value. This lesson is designed to teach Community concept eight: *Each family has a special area to use for hunting, fishing, trapping, and gathering berries.*

Note: This is a kindergarten lesson.

### **Standards Addressed**

#### Chugach Cultural:

Geography G1, G2, G3, G4, G5, G6, G7

#### Alaska Content:

Geography A (1, 2, 4)

Culture A (6), B (2)

### **Goal/Objectives:**

Students will develop recognition of the traditional places used by their family members and understanding that these places have been used by their families for many years.

Students will:

- Use a map to identify one area that their families use for subsistence.

### **Materials/Resources:**

- Community map
- Elder or Traditional Storyteller
- Small photograph of each child

### **Teacher Preparation:**

- Work with a knowledgeable teacher assistant to find out where each family's traditional gathering areas are and the resources found there.

- Work with the Local Education Coordinator to identify an Elder to participate in the lesson.
- Plan with the Elder. Be sure he or she understands the expected outcomes of the lesson and has a story to tell the class.

***Activity Procedure:***

1. Discuss things that children and their families do together. Focus on resource gathering. Review the map. Allow children who know, to show where they and their families go for berry picking and wood gathering.
2. Introduce the Elder. Have him or her show the children where their family's traditional gathering areas are and explain why it is important not to use another person's site(s).
3. Enjoy an Elder's story.
4. Have children make thank you cards and pictures for the Elder(s) who have visited the classroom.

***Assessment Activity:***

Ask the Elder to help children place their pictures on the map to show their family gathering sites and have students repeat what is gathered at that site.

# All About Me

## Lesson Seven

### **Overview:**

This section of the unit changes from the Community theme to Identity. It is the goal of this lesson for children to recognize themselves as Sugpiaq/Alutiiq people who are members of a family, community, and tribe. Values will be explored in this section of the unit. Most Sugpiaq/Alutiiq children have both a Sugcestun name and English first and last names. This lesson is designed to introduce and teach Identity concept one: *There are important things to know about me.*

### **Standards Addressed**

Chugach Cultural:  
Geography G1

Alaska Content:  
Skills for a Healthy Life B (3)  
Culture A (6)

### **Goal/Objectives:**

Students will learn that their Sugpiaq/Alutiiq names have meaning, that they were named after someone special or are given a Sugcestun name that fits their character.

Students will:

- State their Sugpiaq/Alutiiq names.
- Name their community.

### **Materials/Resources:**

- Lengths of paper as long as the children's heights, markers and paint
- Large photograph of each child's face
- Yarn and a 3"x5" card with holes punched in each corner
- Elder or Recognized Expert or Traditional Storyteller
- PUPS DVD, Level 1 Kit

### **Teacher Preparation:**

- Meet with the parents to gather Sugcestun names for their child.
- Meet with an Elder or Recognized Expert to identify a Sugcestun name for students without one.
- Check with parents to be sure that the way the name is spelled for school is consistent with the way the family spells it.

- Print a photograph of each child's face in large format on 8.5" X 11" paper.
- Review Dr. Seuss' *My Book About Me By Myself*. Select several activities from the book that are appropriate to the age level and interest of the class.

**Activity Procedure:**

1. View and discuss *PUPS* DVD Slides 6 and 7.
2. Trace around each child's body and have the silhouettes painted. Have children cut out their faces from the photographs and paste them on the painted paper body.
3. Introduce the Elder or Recognized Expert who has joined the class for the day. Have each child introduce himself or herself with the name most often used and show the Elder their self portrait. Let children say the name he or she normally uses during the self-introductions.
4. Have the Elder tell each child what his or her Sugcestun name is. Write the name on the card, attach the yarn, and have the child wear his/her name necklace.
5. Play a name game using Sugcestun names. For example, Ataaka, stand up; \_\_\_\_\_ stand on one foot; and so on until each child has had several opportunities to respond to his or her name.
6. Have the Elder or Recognized Expert explain their Sugcestun names. They may be named after someone special or may be given a Sugcestun name that fits their character.
7. Have children name their community.
8. Pull ideas from Dr. Seuss' *My Book About Me* that are appropriate to the community and send them home with a note asking parents or older brothers and sisters to work with the child to complete the activities.

**Assessment Activity:**

Revisit the name game described in activity five. Say a child's Sugcestun name, give a command, and observe the child's recognition of his or her Sugcestun name.

# I Belong

## Lesson Eight

### **Overview:**

The purpose of this lesson is to develop a feeling of belonging and introduce the idea of membership to more than one group. Children will begin to see themselves as a member of a family, a community, and a tribe. Further, they will begin to realize that families work together. This lesson teaches Identity concept one: *There are important things to know about me: I have a family, I have a community, I am a member of a tribe.*

Note: This is a kindergarten lesson.

### **Standards Addressed**

Chugach Cultural:  
Geography G1

Alaska Content:  
Skills for a Healthy Life B (3)  
Culture A (6)

### **Goal/Objectives:**

Students will begin to understand what membership is.

Students will:

- Identify at least two groups to which they belong.

### **Materials/Resources:**

- Colored tape to make circles on the floor
- Pictures representing family, community, tribe, gender, and class
- Nanwalek Immersion CD ROM "Ggwii" song, Level 1 Kit
- Three to five pictures of each child
- World map and punch pins
- Elder or Recognized Expert to share traditional songs with the class
- Name necklaces from previous lesson

### **Teacher Preparation:**

- Listen to and learn the "Ggwii" song from the Nanwalek Immersion CD ROM. Practice putting the children's names in the song.

- Select pictures representing family, community, tribe, boy and girl, and class.

***Activity Procedure:***

1. Hand out the name necklaces and revisit the name game that was used in the previous lesson to help children remember their Sugpiaq/Alutiiq names.
2. Teach the “Ggwii” song with each child's name. (This can be a circle time activity.)
3. Ask an Elder or Recognized Expert to come in and sing with the class. Focus on name and family songs.
4. Show the world map and locate Alaska. Put a pin in the map to show where each child was born. Compare the number of pins in Alaska with the number from other places.
5. Discuss group membership. Tell the children that they belong to many groups. Show the family picture and tell the class that each one is a member of a family. Show the class picture and tell them that they are members of a class. Do the same with the pictures for tribe and gender.

***Assessment Activity:***

Use the colored tape to make large circles on the floor. Put a copy of each picture in the middle of the circle. Call the name of a group and have all the children who are members of that group go to that circle.

# We Have Values

## Lesson Nine

### **Overview:**

Children bring their values with them from home. Sharing is one important Sugpiaq/Alutiiq value that children can understand. Showing respect is another. This lesson is designed to teach Identity concepts two and three: *My family and school have important ideas to live by. They are called values. I can tell about two values that are important in my family.*

### **Standards Addressed**

Chugach Cultural:  
Community C1

Alaska Content:  
Skills for a Healthy Life B (3 & 5)  
Culture A (6)

### **Goal/Objectives:**

Students will demonstrate a growing understanding of traditional values.

Students will:

- Identify the value found in one of two stories.

### **Materials/Resources:**

- Scott, Ann H. *On Mother's Lap*
- Sloat, Teri and Betty Huffmon. *Eye of the Needle*
- Rocking chair, dolls, toy boat, small fur blanket, and stuffed animal for the housekeeping center
- Chugach Regional Values poster

### **Teacher Preparation:**

- Review the Chugach Regional Values chart available from Chugachmiut to get an idea of the values that can be taught to preschool - kindergarten children.
- Review *On Mother's Lap* and *Eye of the Needle* to extract the value/moral of the stories.

**Activity Procedure:**

1. Show the class a copy of *Eye of the Needle*. Have children tell the story as you turn the pages. Focus on the last page in the book by asking why Grandmother and Amik were pleased with the catch. Point out that people are coming with buckets and bowls for the feast. Teach the word *share*. Have children tell about the times that their family shared food with others and times when they were given subsistence food.
2. Talk about things that should be shared and things that should not be shared.
3. Read *On Mother's Lap* to the class. Talk about Michael's feelings when baby sister woke up and wanted to join them. Use this story to begin a discussion of *love* and *respect*.
4. Put the rocking chair and toys in the classroom housekeeping center and have children act out the story.

**Assessment Activity:**

Ask each student to show or tell what a character from *Eye of the Needle* and from *On Mother's Lap* shared.

# Community Values in Our Classroom

## Lesson Ten

### **Overview:**

Children must understand that their community values are important and should be practiced in the classroom. This lesson is designed to teach Identity concepts four and five: *I can tell about two values that are important at school, and Home and school values might be a little bit different.*

### **Standards Addressed**

Chugach Cultural:  
Community C1

Alaska Content:  
Skills for a Healthy Life B (1)  
Culture A (6)

### **Objectives:**

Students will learn and practice Chugach Regional Values, especially those that are important for an effective classroom.

Students will:

- Demonstrate cooperation, getting along, and being positive toward others.

### **Materials/Resources:**

- Audio recorder (tape or CD)
- Chugach Regional Values Poster

### **Teacher Preparation:**

- Record sounds from around the community for the class to listen and identify. Be sure to leave space between the sounds on the tape or CD, so it can be turned off for discussion.

### **Activity Procedure:**

1. Play "Duck, Duck, Goose" - "*Saqulek, Saqulek, Temngiaq*" in Sugpiaq. Discuss feelings and encourage class members to be sure everyone has a chance to be the goose.

2. Play the recording of different sounds from around the community. Have students tell what or who is making the sounds.
3. Define cooperation by working together so that children understand it. Re-play the community sounds recording. As students identify what is happening with each sound, have them tell if people were cooperating to get work done.
4. Play a "What Would Happen If ..." game using situations which require working together. For example: What would happen if one child got on the seesaw and no one else got on with him or her? What would happen if the class wanted to play kick ball and there was only one team? Think of other situations in the classroom and playground that require cooperation.
5. Invite students to bring something from home to share (homemade food, a toy, book, a board game, or clothing.) Define sharing as one way that people cooperate with one another.

***Assessment Activity:***

Have each child tell one way that they cooperated with others during the day.

# Standards

## CHUGACH REGIONAL CULTURAL STANDARDS

### Geography

- G1 Students should learn the names of places in Sugcestun, and the history of the places of their region.
- G2 Students should be able to read local, regional, and navigational maps.
- G3 Students should have knowledge of geographic landmarks, safe shelters, and resource maps in their area:
  - Hunting sites
  - Gathering areas
  - Fishing locations
  - Trapping sites
- G4 Students should be knowledgeable about natural vegetation.
- G5 Students should have a cultural understanding and practice of respecting personal sites of others.
- G6 Students should learn the history of land use and land claims.
- G7 Students should be knowledgeable about environmental and natural impacts on the area.

## ALASKA CONTENT STANDARDS

### Geography

- (A) A student should be able to make and use maps, globes, and graphs to gather, analyze, and report spatial (geographic) information. A student who meets this standard should:
  - 1) use maps and globes to locate places and regions;
  - 2) make maps, globes, and graphs; and
  - 4) use graphic tools and technologies to depict and interpret the world's human and physical systems.

### Skills for a Healthy Life

- (A) A student should be able to acquire a core knowledge related to well-being. A student who meets the content standard should:
  - 1) understand that a person's well-being is the integration of health knowledge, attitudes, and behaviors.
- (B) A student should be able to demonstrate responsibility for the student's own well-being. A student who meets the content standard should:

- 3) assess the effects of culture, heritage, and traditions on personal well-being; and
- 5) evaluate what is viewed, read, and heard, for its effect on personal well-being.

### Culture

- (A) Culturally-knowledgeable students are well-grounded in the cultural heritage and traditions of their community. Students who meet this cultural standard are able to:
  - 1) assume responsibility for their role in relation to the well-being of the cultural community and their life-long obligations as a community member.
  - 3) acquire and pass on the traditions of their community through oral and written history; and
  - 6) live life in accordance with the cultural values and traditions of the local community and integrate them into their everyday behavior.
- (B) Culturally-knowledgeable students are able to build on the knowledge and skills of the local community as a foundation from which to achieve personal and academic success throughout life. Students who meet this cultural standard are able to:
  - 2) make effective use of knowledge, skills, and way of knowing from their own cultural traditions to learn about the larger world in which they live.
- (C) Culturally-knowledgeable students are able to actively participate in various cultural environments. Students who meet this cultural standard are able to:
  - 3) attain a healthy lifestyle through which they are able to maintain their social, emotional, physical, intellectual, and spiritual well-being.
- (D) Culturally-knowledgeable students are able to engage effectively in learning activities that are based on traditional ways of knowing and teaching. Students who meet this cultural standard are able to:
  - 3) interact with Elders in a loving and respectful way that demonstrates appreciation of their role as culture-bearers and educators in the community.

# Living in Place Unit Assessment

Student: \_\_\_\_\_

**Scale: 4 - Independent   3 - Proficient   2 - Developing   1 - Beginning**

Expected Outcomes for Unit	
1. Student was able to show or tell how two buildings are located in relation to one another.  Kindergarten students should also tell where the building is located using the spatial terminology taught or reinforced during the lesson.	
2. Student is able to show or name one building as its location is described.	
3. Student is able to match pictures of people with the equipment and materials that are used for the job.  Kindergarteners should name the job and tell why the work is important to the community.	
4. Student is able to point out two landmarks on a map, one land-based and the other a body of water.	
5. Student was able to identify one food that comes from the water and one food from the land.  Kindergarten students should show or tell where their families go to gather land-based foods.	
6. Student is able to show their family gathering sites and have students repeat what is gathered at that site, with an Elder's assistance.	
7. Student is able to respond to his or her Sugcestun name.	
8. Student was able to identify two or more groups to which he or she belongs.	
9. Student is able to identify sharing demonstrated by different actions.	
10. Student is able to describe his own cooperative actions.	
11. Student participated effectively in lesson activities.	
12. Student treated classmates, teacher, and guests with respect and listened attentively to guest speakers.	
13. Student worked to the best of his or her ability.	

**Teacher Comments:**

# Appendix

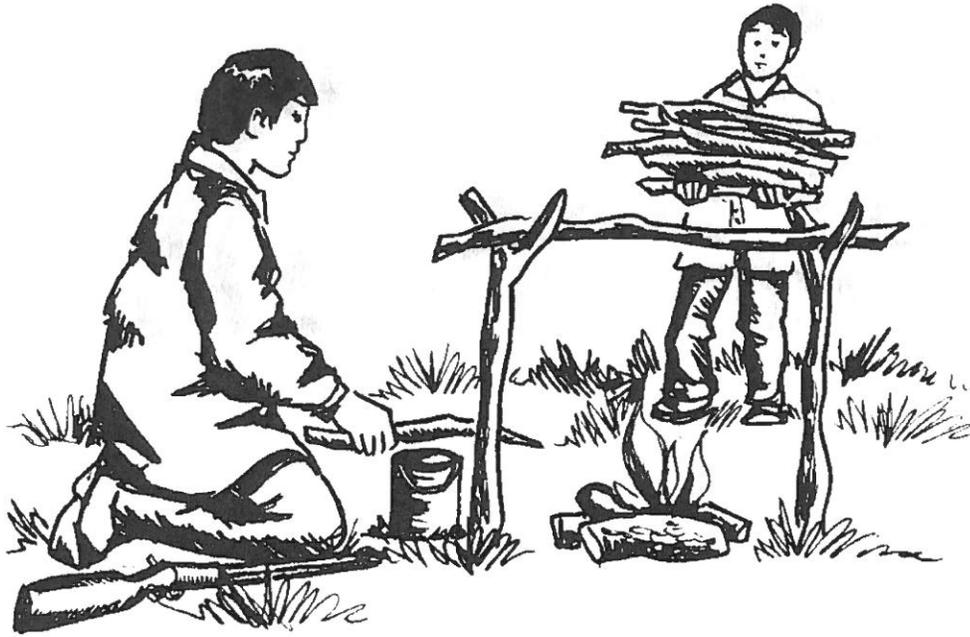
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- Rennick, Penny Ed. 1986  
*Where Mountains Meet the Sea: Alaska's Gulf Coast*, Alaska Geographic V13, No. 1, Anchorage, AK, Alaska Geographic Society
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# Glossary and Translation

*Awatemetini Cacat Athi/Liluki*  
*Enemini*  
*Gwani Elartua*  
*Gwii*  
*Nunaka Elwika*  
*Nunarpet lingklluqu*  
*Nupuget*  
*Qailun Gwii Pilarrcia*  
*Sugcestun*  
*Suget Pektait Taumi Pekggwit*  
*Awatemetini Cacat Athi/ Liluki*  
*Nunarpet Lingaklluqu*  
*Sugpiaq*  
  
*Temngiaq*

We Learn About the Places Around Us  
In My House  
I live here  
Me  
Places in My Community  
Respect for the Earth  
Words  
All About Me  
Language of the Sugpiaq/Alutiiq  
Words about People and Where They Work  
We Learn About the Place Around Us  
Respect for the Earth  
Real, genuine person, often used to apply  
to a person native to this are and language  
Goose

# Being Prepared



Level: 1

Grades: Pre-K to Kindergarten

# Outdoor Survival

Developed By:

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## Rationale

The Chugach Region is a vast area with towns and villages scattered along its ocean shores. Sugpiaq/Alutiiq families are actively engaged in their outdoor environment for traditional subsistence activities. Children are often participants in many of these outdoor activities, thereby being exposed to its dangers. To minimize injury and maintain the joy of being in the outdoors, children need to understand their personal responsibility to maintain their own safety and health.

Many of traditional Sugpiaq/Alutiiq survival skills are based on well-developed observation skills leading to an exceptional understanding of the environment. The first part of this unit helps students develop their ability to predict what will happen in their surroundings. Knowledge of weather, ocean and tides, plants and animals depends on awareness of the environment and on using well developed observation skills. The second part of this unit is injury prevention. It includes a series of lessons which provides information on how to behave in a variety of situations.

## Background

Through the four themes in the unit, children will practice observing and predicting. They will learn about injury prevention and first aid and find out more about one traditional outdoor skill. The material can be taught as a stand alone unit or as five separate units as time and season dictate. As always, Elders and Recognized Experts from the community are an exceptional resource for lessons. Content outlined for this strand includes material which is found in the regular curriculum or thematic units in the Chugachmiut curricula.

## Materials

- Carl, Eric, 1996  
*Little Cloud*, NYC, Putnam
- Dixon, Ann. 2000  
*Winter Is*, Anchorage, AK, Alaska Northwest Books
- Guenther, James. 2000  
*Turnagain Ptarmigan! Where Did You Go?* Seattle, WA, Paws IV/Sasquatch Books
- Shield, Sophie, Feona Sawden, and Seraphim Ukatish. 1999  
*Nupuket: A Beginning Alutiiq Picture Dictionary*, Anchorage, AK, Chugachmiut,
- Wisener, David. 2006  
*Flotsam*, Clarion Books, NYC, NY
- McAfee, Fran, Helen Morris, Oscar Alexie, and Corlis Taylor. 2008  
*PUPS: Preschoolers Using Personal Safety (DVD)*, Anchorage, AK, Chugachmiut

# Observing the Outdoors

## Lesson One

### **Overview:**

Children need to learn to use all five senses to understand what is going on in the world around them. This lesson is designed to introduce Seasonal Skills - Observation component of the Outdoor Survival unit. It addresses Observation concept three: *My senses help me recognize what is happening in my environment*. It requires work outdoors as well as inside the classroom. Activities can be taught all at once or can be broken up during the day.

### **Standards Addressed**

Chugach Cultural:  
Survival S1

Alaska Content:  
Skills for a Healthy Life A (1)  
Culture E (2)

### **Goal/Objectives:**

Students will use their senses to identify what is happening in their surroundings.

Students will:

- Observe and find things in their environment.
- Recognize odors in their environment.
- Identify and place sounds.

### **Materials/Resources:**

- Guenther, James. *Turnagain Ptarmigan! Where Did You Go?*
- Two or three colors of yarn or ribbon cut into 5” lengths. Use bright colors i.e., red, green, yellow yarn or ribbon during the spring, summer, and fall. In the winter, use brown, white, and some bright colors. Use about five times as many pieces of yarn as there are children
- Ptarmigan cut-out, one for each child, enough cotton balls to cover the ptarmigan, brown and black paint in shallow dishes, and glue
- Seasonal Round, a large circle much like the one found on page 72 of *Nupuket* with seasonal indicators and lots of space for ptarmigan
- Popcorn and popper
- Recorder and sounds from the environment
- Variety of noise makers

### ***Teacher Preparation:***

- Plan with a teacher aide or another adult for help with the popcorn and sound activities.
- Cut ribbon or yarn. Take the pieces outside, and hang them on tree branches at the child's eye level.

### ***Activity Procedure:***

1. Read *Turnagain Ptarmigan!* Work with children to find the hidden ptarmigan in the story. Discuss the seasons and why the ptarmigan changes its colors.
2. Put ptarmigan cut-outs in the classroom art center along with cotton balls, brown and black paint in shallow dishes, and glue. Show children how to make a ptarmigan. Have them tell what season the ptarmigan shows. Put finished ptarmigan on Seasonal Round.
3. Tell children that they are going to be birds that like to eat caterpillars. Show them what the "caterpillars" look like (the ribbon or yarn). Go outside to the place where "caterpillars" have been hung and have children collect them. Count the number of caterpillars found.
4. Play the cassette tape of environmental sounds – have sounds identified.
5. Darken the room. Then go to different corners of the room and make a noise with one of the noise makers. Children are to point to the noise.

### ***Assessment Activity:***

During Circle Time or Activity Time, make popcorn. As children realize that something is happening, have them sit in a circle and prepare for a popcorn snack. During the snack, discuss how they knew what was happening by noting the smell and sound of the popcorn as it popped.

# Observing Seasons - 1

## Lesson Two

### **Overview:**

This lesson will help children understand what to observe as seasons change. A walk through a wooded area near the school is a good starting point for this lesson.

This lesson is designed to teach Seasons concept one: *There are four seasons to a year; weather changes with each season.*

### **Standards Addressed**

Chugach Cultural:  
Survival S(1 & 2)

Alaska Content:  
Science D (3)  
Culture B (3)

### **Goal/Objectives:**

Students will use observational skills to describe the seasons.

Students will:

- Name the season.
- Identify two things happening in the environment that indicate which season it is.

### **Materials/Resources:**

- Dixon, Ann. *Winter Is* from Level 1 Kit
- Shield, Sophie, et al. *Nupuket* 61 to 72
- Flashcards made by copying activities found on *Nupuket* pages 64 to 72 showing activities which are appropriate to your community
- Seasonal Round from Lesson One

### **Teacher Preparation:**

- Make flashcards and prepare the Seasonal Round.
- Translate *Nupuket* words into English.
- If you plan to begin the lesson with an outdoor walk, be sure parents know in advance so that children are dressed appropriately. Work with a teacher assistant to decide on the best route to take – one that offers lots to look at and talk about. Plan with the class who will lead and follow on the walk.

**Activity Procedure:**

1. Read and discuss *Winter Is*. Have children describe the differences between winter and other seasons found in the story.
2. Remind children of the ptarmigan story from the last lesson. Discuss how things in the outdoors are often hidden. Take a walk to explore the environment. Look for animal signs and guess which animal made them. Look at the ground, trees, and animals to decide if the signs of winter are present or whether it is another season. Look at the clouds and the sky – talk about colors and shapes. Watch the smoke from chimneys and clothes hanging on clotheslines and talk about the direction of the wind.
3. Discuss *Nupuket* pages 64 to 71. Have children describe what is happening in the pictures. Name the activities for them. Show the flashcards you have made and have children name each activity and tell which season it is.

**Assessment Activity:**

Take out the Seasonal Round. Give children flashcards showing seasonal activities and have them match the activity to the appropriate season on the Round.

# Observing Seasons - 2

## Lesson Three

### **Overview:**

Students need an opportunity to observe and describe each day's weather. It should be discussed during circle time or talk time and noted on a weather chart. If a chart is used, a weather forecast area should be added as a classroom center. As part of the next day's discussion, children can decide if their prediction was right or wrong. Weather forecasting should continue throughout the school year.

This unit will introduce indicators of weather change. It is designed to teach weather and tides concept one: *The sun, earth, air, and water work together to make the weather; clouds tell about the weather.*

### **Standards Addressed**

Chugach Cultural:  
Survival S7

Alaska Content:  
Science D (3)  
Culture B (3)

### **Goal/Objective:**

Students will begin to recognize signs of changes in the weather.

Students will:

- Look at clouds or pictures of clouds and tell if they indicate precipitation, either rain or snow, or clear weather.

### **Materials/Resources:**

- Carle, Eric. *Little Cloud* from Level 1 Kit
- Pictures of clouds
- White, gray, and charcoal construction paper, large sheets of white or light blue paper, crayons and paint, glue, cotton balls, foil sheets or Christmas icicles

### **Teacher Preparation:**

- Find pictures of clouds.

**Activity Procedure:**

1. Read and discuss *Little Cloud*. Show pictures of clouds and relate them to the story.
2. Go out to the playground and look at the sky. Compare the sky with clouds on the chart and in the story, and decide if there is to be a weather change.
3. Make a weather prediction for tomorrow.
4. Make weather collages using construction paper and other materials.

**Assessment Activity:**

Show each student the collected cloud pictures and have him or her identify one cloud that might mean rain or snow and one cloud that does not forecast a weather change.

# Observing Tides

## Lesson Four

### **Overview:**

Discovering the changes of the tides is the theme of this lesson. Children will spend time at the beach comparing high and low tides, examining debris from tide marks, and identifying water features visible only at low tide by exploring tide pools. An Elder should be part of this lesson to offer expertise. This lesson may be spread out over several days. This lesson is designed to reinforce Observation Concept three: *My senses help me recognize what is happening in my environment; all of my senses will help.* It will also introduce Outdoor Skills concept four: *It is important to stay within my parent's or another adult's line of sight.*

### **Standards Addressed**

Chugach Cultural:  
Survival S1, S2, S7

Alaska Content:  
Science A (1) and D (1 & 3)  
Skills for a Healthy Life A (2)  
Culture B (3) E (1)

### **Goal/Objectives:**

Children will be able to use their senses as they observe and make discoveries at the beach.

Students will:

- Find and identify at least one thing in the high tide debris pile.
- Identify a tide pool.

### **Materials/Resources:**

- Wisener, David. *Flotsam* from Level 1 Kit
- Digital camera
- Elder or Traditional Storyteller
- Two long sheets of rolled craft paper, paints, brushes, and glue
- Shells, stones, and other items collected from the beach for the classroom discovery center
- Sea and shore stamps and stamp pads from Level 1 Kit
- Drawing paper with a line drawn in the middle of the page and a circle below the line; provide a page for each child

### ***Teacher Preparation:***

- Identify the Elder or Traditional Storyteller who will accompany the class on its visit to the beach. Be sure that he or she knows what the expected outcomes of the lesson are, and explain his or her part in it.
- Plan visits to the beach at both high and low tides. Read tide tables to be sure that there is a good time during the day for the visits.
- Inform parents of the outing and ask that children be dressed appropriately with boots, warm clothing, and raincoats.
- Develop a beach theme discovery center.

### ***Activity Procedure:***

1. "Read" the book *Flotsam*. Identify the things the child in the story found on the beach.
2. Discuss "line of sight" and explain to the children that they must always be in an adult's line of sight especially during a visit to the beach.
3. Visit the beach at high tide. Mark the highest tidemark with a stake. Investigate the debris pile from the high tide. Talk about the colors, the smell, and the feeling of the debris in the pile. Ask the Elder to identify the stuff in the pile and talk to the class about how it is used, if it is used, and the landmarks visible from the beach. Gather some of the material to take back to the classroom. Take pictures of the beach and ocean.
4. Use one of the lengths of craft paper to make a collage style high tide mural. Allow children to add views from the beach and the materials collected from the debris pile.
5. Visit the beach at low tide. Mark the low tide with a stake and compare the water levels. Bring photographs from the high tide visit and have children point out the differences. Explore the tide ring. Compare the differences between what is found at low tide pile and what is found at the high tide pile. Take pictures of low tide activities. Bring things from the tide ring back to the classroom.
6. Use one length of craft paper to make a low tide mural using the things found at the beach.

### ***Assessment Activity:***

Give students access to the stamp pads and all of the stamps from the Level 1 Kit. They are to stamp one thing found in the tidal debris pile above the line and one thing found in a tide pool in the circle.

# Injury Prevention: Boating Safety

## Lesson Five

### **Overview:**

Boating is a year-round activity in the Chugach Region communities and dangerous boating activities can be frequent. This lesson will teach two important boating safety rules that children of three, four, and five years are able to follow.

This lesson is designed to teach Injury Prevention concept two: *There are things I need to do to be safe in a boat:*

- *Everyone must wear a PFD (Personal Flotation Device)*
- *A PFD can save my life in an emergency; and*
- *I need to sit down while the boat is moving.*

### **Standards Addressed**

Chugach Cultural:  
Survival S1, S2, S7

Alaska Content:  
Skills for a Healthy Life A (2)  
Culture B (1)

### **Goal/Objectives:**

Students will understand that they have the ability and responsibility to act safely while boating.

Students will:

- Put on a PFD.
- Describe why a PFD is important when boating.

### **Materials/Resources:**

- McAfee, Fran, et al. *PUPS: Preschoolers Using Personal Safety DVD*, slides 21-24
- Several PFD sizes appropriate to children in the classroom
- PFDs that are too big and too small
- Container of water that is big enough to accommodate a PFD
- Boating gear for the dramatic play center

**Teacher Preparation:**

- Collect PFDs, be sure that there are PFDs to fit the children in the class and at least one that is too big and one that is too small.
- Set up the dramatic play area for boating.
- Check the AMSEA (Alaska Marine Safety Education Association) website, <http://www.amsea.org/documents/BoatingFishingKids.pdf>, to see if there are films or other materials which are appropriate for preschool-kindergarten children <http://www.amsea.org/store.html#Anchor-Book-30194>.

**Activity Procedure:**

1. Show and discuss Slides 21 to 24 in *PUPS* DVD. Tell the class that it is Alaska's law that everyone in a boat must wear a PFD.
2. Demonstrate what a PFD does by putting one in a container of water. Allow students to try to push the PFD under the water and then describe how much pressure they had to use. If an infant PFD and a large baby doll are available, use those in the demonstration also.
3. Have each child practice putting on a PFD that fits. Talk about what the different pieces of padding and straps do.
4. Divide the group into two teams. Have a race. The first child in each line must put on the PFD correctly, take it off and hand, it to the next child. The team that wins the race is the first one to have all children put on a PFD.
5. Demonstrate that size counts by having a child put on the PFD that is too big. Then pick him or her up by the shoulders of the PFD.

**Assessment Activity:**

For Kindergarten:

Review Slides 21 to 24 in *PUPS* DVD with the sound off. Have each student describe what the girls are doing right.



# Injury Prevention: Gun Safety

## Lesson Six

### **Overview:**

Sugpiaq/Alutiiq people are actively involved in subsistence hunting. Guns are a part of everyday life, found in most homes in the community.

This unit is designed to teach Injury Prevention concept three: *A gun is a tool, not a toy; it helps a hunter kill animals.*

### **Standards Addressed**

Chugach Cultural:  
Survival S(1, 2, & 7)

Alaska Content:  
Skills for a Healthy Life A (2), D (1)  
Culture B(1)

### **Objectives:**

Students will:

- Tell an adult when there is a gun in reach.

### **Materials/Resources:**

- McAfee, Fran et al. *PUPS: Preschoolers Using Personal Safety, DVD*, slide 26 from Level 1 Kit

### **Activity Procedure:**

1. Read and discuss Slide 26 of the *PUPS DVD*.
2. Discuss what might happen when the boy plays with the gun. Describe other things that are dangers to children and need to be reported to an adult.

### **Assessment Activity:**

For Kindergarten:

Have each student tell what they should do if they find a gun they can touch and there is no adult nearby.

# Injury Prevention: Tool Safety

## Lesson Seven

### **Overview:**

A wide range of tools are used in everyday life. Children need to understand that these are tools, not toys, and may cause injuries. This lesson is designed to teach Injury Prevention concept four: *Tools are not toys; each one has a special job.*

### **Standards Addressed**

Chugach Cultural:  
Survival S(1)

Alaska Content:  
Skills for a Healthy Life A (2), D (1)  
Culture B (1)

### **Objectives:**

Students will:

- Name at least one tool and describe its function.
- Demonstrate the correct way of safely holding scissors or knife when walking and handing them to another person.

### **Materials/Resources:**

- Shield, Sophie et al. *Nupugot* pages 24 and 25
- McAfee, Fran et al. *PUPS: Preschoolers Using Personal Safety DVD*, Slide 28 from Level 1 Kit
- A variety of small household tools or toy tools from the dramatic play center

### **Activity Procedure:**

1. Show and discuss Slide 28 of the *PUPS DVD*.
2. Show the class a pair of scissors. Demonstrate how to correctly hold the scissors by pointing out the sharpness of the blades and the pointed edge.
3. Demonstrate how to safely hand a pair of scissors to another person.
4. Discuss the household tools collected. Identify how they are used and how they can harm if not used correctly.
5. Describe how other tools like power tools can injure a child.

***Assessment Activity:***

Open *Nupiget* to pages 24 and 25 ask the student to name or show one of the tools pictured on the two pages and tell what it does. Then ask the child to pick up a pair of scissors and hand them to someone.

# I Can Be Safe Around Animals

## Lesson Eight

### **Overview:**

Children need to understand the differences between domestic and wild animals. Children will learn when it is safe and not safe to play with domestic animals, and to understand the treatment that is given to the animal will guide its response. They will also learn it is never safe to play with wild animals. Both domestic and wild animals live in or close to our environment.

### **Standards Addressed**

Chugach Cultural:  
Survival S1

Alaska Content:  
Skills for a Healthy Life A (2), D (1)  
Culture B (1)

### **Goal/Objectives:**

Students will understand that wild animals are dangerous all of the time, and domesticated animals are dangerous only part of the time.

Students will:

- Identify two times that dogs, animals are dangerous.

### **Materials/Resources:**

- McAfee, Fran et al. *PUPS: Preschoolers Using Personal Safety DVD*, slides 30-32 from Level 1 Kit
- Wild animal skulls with teeth, and furs with claws (available from ARLIS)
- Stuffed animals for the dramatic play area
- Pictures of the Region's wild animals

### **Teacher Preparation:**

- Find wild animal skulls locally or request them from ARLIS (Alaska Regional Library & Information System).

**Activity Procedure:**

1. Show and discuss the dog safety Slides 30-32 in *PUPS DVD*.
2. Slide 30 focuses on teasing animals. Compare teasing an animal with teasing among children.
3. Slide 31 focuses on animals that are excited.
4. Slide 32 focuses on the three main reasons children get dog bites: from animals that are nervous – a mother dog with puppies, and an animal that is injured.
5. Show one or more animal skulls with teeth. Discuss the dangers of animal bites.

**Activity Procedure:**

Revisit *PUPS* pages 31 and 32. Have each student point out pictures of two animals that are dangerous and tell why.

# First Aid: When I Am Injured

## Lesson Nine

### **Overview:**

Young children are able to take care of some of their own first aid needs. This lesson focuses on cooling burns and treating cuts or scrapes.

### **Standards Addressed**

Chugach Cultural:  
Survival S(1)

Alaska Content:  
Skills for a Healthy Life A (2), D (1)  
Culture B (1)

### **Goal/Objective:**

Children will recognize their ability to take care of minor injuries.

Students will:

- Tell one way to cool a burn.
- Demonstrate the correct way to apply a bandage.

### **Materials/Resources:**

- McAfee, Fran et al. *PUPS: Preschoolers Using Personal Safety* DVD, Slides 34-36 from Level 1 Kit
- Medium bandages
- Pictures from magazines of things that will burn, and things that don't cause a burn; red construction paper, scissors, and glue

### **Activity Procedure:**

1. Show and discuss Slide 34 in the *PUPS* DVD. Have children practice opening a bandage and applying it to a finger or knee.
2. Show and discuss Slides 35 and 36 in *PUPS* DVD. Make a visual (pictured) list of all the things that can cause a burn. List ways that the different burns can be cooled.
3. Create burn collages. Give students pictures from magazines. Have them cut out the pictures of things that can cause a burn, and glue them to the red construction paper.

***Assessment Activity:***

Have each student demonstrate how to put on a bandage. Then have each student show or tell what could be done to cool a burn.

# Traditional Survival Skills: Making Shelters

## Lesson Ten

### **Overview:**

This lesson will take students outside of the classroom with an Elder or Recognized Expert to make a simple survival shelter and tool. It is designed to teach Outdoor skills concept one 1: *People need shelter to survive*, and Traditional Survival Knowledge concepts one and two: *Tools can be made from things around me*; and *my grandparents can show me how to make a tool*.

### **Standards Addressed**

#### Chugach Cultural:

Survival S(1, 2, 5, 6, & 7)

#### Alaska Content:

Science A (3), F (1)

Skills for a Healthy Life A (1 & 3)

Culture D (1, 4, 5 & 6)

### **Goal/Objective:**

Students will understand that shelter is necessary for survival.

Students will:

- Assist in making a simple windbreak or other shelter.

### **Materials/Resources:**

- Digital camera
- As requested by Elders

### **Teacher Preparation:**

- Begin planning for this lesson in advance by contacting an Elder or Recognized Expert to work with the class. Have several meetings to ensure the lesson is well-organized and developmentally appropriate for children.
- If older students, fourth to twelfth grades, have had a survival class, ask that they be allowed to participate in this lesson.

- The type of shelter and tools to be made will depend on the Elder or Recognized Expert's preference. An opportunity for each child to use the shelter and tool he or she has made is an important part of the lesson.
- Be sure parents understand the purpose of the lesson so that children are dressed in warm waterproof clothing and boots.

***Activity Procedure:***

1. Prepare students for the Elder or Recognized Expert visit and activities.
2. List reasons that shelter might be needed.
3. Talk about materials that can be used in a shelter.
4. Have students describe the tools that might be needed and the materials that could be used to make them.
5. Remind students that they must stay within an adult's line of sight.

***Assessment Activity:***

Observe student participation in this lesson.

# Standards

## CHUGACH REGIONAL CULTURAL STANDARDS

### Survival

- S1 Students should know the importance of outdoor/seasonal survival skills and the potential risks that are involved.
- S2 Students should know the importance of being prepared for the elements:
  - Dressing appropriately
  - Packing survival gear
  - Packing a first aid kit
- S5 Students should know the importance of survival using traditional knowledge/ways of surviving with traditional tools.
- S6 Students should know how to make tools from natural resources in the outdoor environment.
- S7 Students should be able to learn/observe the weather and tides.

## ALASKA CONTENT STANDARDS

### Skills for a Healthy Life

- (A) A student should be able to acquire a core knowledge related to well-being. A student who meets the content standard should:
  - 1) understand that a person's well-being is the integration of health knowledge, attitudes, and behaviors;
  - 2) understand how the human body is affected by behaviors related to eating habits, physical fitness, personal hygiene, harmful substances, safety, and environmental conditions; and
  - 3) understand and identify the causes, preventions, and treatments for diseases, disorders, injuries, addictions.
- (D) A student should be able to contribute to the well-being of families and communities. A student who meets the content standard should:
  - 1) make responsible decisions as a member of a family or community.

### Science

- (A) Science as inquiry and process: A student should understand and be able to apply the processes and applications of scientific inquiry. A student who meets the content standard should:
  - 3) 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

- (D) Concepts of Science: A student should understand and be able to apply the concepts, processes, theories, models, evidence, and systems of earth and space science. A student who meets this standard should:
- 1) develop an understanding of Earth's geochemical cycles; and
  - 3) develop an understanding of the cyclical changes controlled by energy from the sun and by Earth's position and motion in our solar system.

### Culture

- (B) Culturally-knowledgeable students are able to build on the knowledge and skills of the local cultural community as a foundation from which to achieve personal and academic success throughout life. Students who meet the cultural standard are able to:
- 1) acquire insights from other cultures without diminishing the integrity of their own; and
  - 3) make appropriate choices regarding the long-term consequences of their actions.
- (D) Culturally-knowledgeable students are able to engage effectively in learning activities that are based on traditional ways of knowing and learning. Students who meet the cultural content standard are able to:
- 1) acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders;
  - 4) gather oral and written history information from the local community and provide an appropriate interpretation of its cultural meaning and significance;
  - 5) identify and utilize appropriate sources of cultural knowledge to find solutions to everyday problems; and
  - 6) engage in a realistic self-assessment to identify strengths and needs and make appropriate decisions to enhance life skills.
- (E) Culturally-knowledgeable students demonstrate an awareness and appreciation of the relationships and processes of interaction of all elements in the world around them. Students who meet this cultural standard are able to:
- 2) understand the ecology and geography of the bioregion they inhabit.

# Outdoor Survival Unit Assessment

Student: \_\_\_\_\_

**Scale: 4 - Independent   3 - Proficient   2 - Developing   1 - Beginning**

Expected Outcomes for Unit	
1. Student is able to use senses to identify events in their environment.	
2. Student is able to classify activities by season.	
3. Student is able to identify one cloud that might mean rain or snow and one cloud that does not forecast a weather change.	
4. Student is able to identify one thing found in the tidal debris pile and one thing found in a tide pool.	
5. Student is able to recognize proper boating behavior.	
6. Student is able to recognize proper gun safety behavior.	
7. Student is able to identify one tool and describe its function and demonstrate the proper way to hold and hand a pair of scissors.	
8. Student is able to point out and describe two times that a dog is dangerous.	
9. Student is able to demonstrate the correct method of putting on a bandage and show or tell how to cool a burn.	
10. Student participated in shelter building activities appropriately.	
11. Student participated effectively in lesson activities.	
12. Student treated classmates, teacher, and guests with respect and listened attentively to guest speakers.	
13. Student worked to the best of his or her ability.	

**Teacher Comments:**

# Appendix

AMSEA, Alaska Marine Safety Education Association, *Surviving Outdoor Adventures*  
<http://amsea.org/schools/index.html>

Animal skulls, pelts, and claws from ARLIS  
Alaska Resources Library and Information System  
Room 111 Library Building  
3211 Providence Drive  
Anchorage, AK 99508  
Phone (907) 789-7677  
Fax (907) 789-7677

# Glossary and Translation

*Tide pool*

As the tide goes out over a rocky shore, ocean water stays put in depressions in the rocky shore, and these turn into isolated pools. The majority of these pools are exposed only when the tide goes out.

# Qanirrciiluki Ken'at: Understanding Differences in the Tides



**Level: 1**

**Grades: Pre-K thru Kindergarten**

## **Subsistence**

**Developed By:**  
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Local Education Coordinator, Paluwik

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Sub-Regional Curriculum Development Coordinator, Anchorage



## Rationale

Subsistence is a way of life for the Sugpiaq/Alutiiq people. The Chugachmiut depend on the land and sea to provide food for their families and the community as a whole. This unit is designed to teach Pre-school through Kindergarten-aged students about subsistence while simultaneously introducing concepts on species, tides, maps, habitats, and pollution. This unit will help students to connect their family and community subsistence activities with scientific concepts learned in school. It gives young children a foundation to acquire more complicated scientific knowledge further on in their schooling.

## Background

Traditionally, the land and sea provided the Sugpiaq/Alutiiq peoples with food, warmth, shelter, and tools. The natural resources in the Chugach Region sustain the People throughout the long winters. They still rely heavily on the land and sea for its food provisions.

Five of this unit's lessons are designed to be taught in a classroom setting. The other five lessons are field trip or guest speaker oriented. The unit can be taught in either spring, at the beginning of the subsistence season, or the fall, the end of the season. The unit could be aligned with Sugcestun language lesson 15, *Imarrllat*, (*Inter-Tidal Resources*). If taught before the language lesson, work with the Sugcestun teacher to develop a review of the material to set the stage for his or her unit.

## Materials

- Bania, Michael. 2004  
*Kumak's Fish*, Anchorage, Alaska, Alaska Northwest Publishers
- Dixon, Ann. 1999  
*Blueberry Shoe*, Anchorage, Alaska, Alaska Northwest Publishers
- George, Lindsay B. 1995  
*Around the Pond: Who's Been Here?* New York, Greenwillow Books
- Guenther, James. 2003  
*Turnagain Ptarmigan! Where Did You Go?* Paws IV, Seattle, WA
- Huffmon, Betty & Sloat Terri. 2004  
*Berry Magic*, Anchorage, Alaska, Alaska Northwest Publishers
- McCloskey, Robert. 1993  
*Blueberries for Sal*, New York, Puffin Books
- Nail, James D, 1998  
*Whose Tracks Are These?* NYC, Roberts Reinhart Publishers
- Shield, Sophie, Feona Sawden, and Seraphim Ukatish, 1999  
*Nupuget*, Anchorage, Alaska, Chugachmiut

# High and Low Tides

## Lesson One

### **Overview:**

The Sugpiaq/Alutiiq are a people of the coast who depend on the ocean for much of their subsistence foods. This lesson takes children to the beach to discover what happens during the tides. The trip should be planned on a day with a convenient low tide so that children can see the differences between and results of high and low tides. This lesson is designed to introduce Inter-Tidal Resources concept one: *There is an abundance of resources in the surrounding sea.*

### **Standards Addressed**

Chugach Cultural  
Subsistence S5

Alaska Content  
Science C (2)  
Geography C (1)

### **Goal/Objectives:**

Students will gain recognition of and appreciation for the resources in the sea surrounding their home community.

Students will learn:

- The effects of high and low tide.
- The ocean can carry objects from one place to another.
- Objects can be found on the beach as a result of the tide.

### **Materials/Resources:**

- Digital camera
- Buckets and shovels
- Bag for collecting material from the beach to be used in later lessons
- Parent volunteers
- Tidebook

### **Teacher Preparation:**

- Study the tide book to find a low tide or determine a tide that is nearing or is just after its lowest point.
- Contact parents asking for volunteers to help supervise your class while on a field trip.

- A day or two before the fieldtrip, send a note reminding parents of the fieldtrip and ask them to be sure to dress children adequately in warm clothing and rubber boots.

**Activity Procedure:**

1. Explain that students will be taking a field trip to the beach to explore the tides. Teach or review “*line of sight*” and tell the class that they must always be within an adult’s line of sight. Discuss expectations for proper behavior while on the field trip.
2. Take a field trip to the beach at low tide.
3. Walk to the low tide point and mark it. Then turn and walk to the debris pile made by the high tide. Mark the high tide. Give children an opportunity to explore the debris and make a collection for the classroom.
4. Use the camera and have students use the camera to photograph the setting and children examining the environment.
5. Point out and photograph signs in the beach sand that an animal has made its home beneath the sand.
6. Examine tide pools and take pictures of the plants and animals that make their home there.
7. Allow children to dig in the sand to find out what might be hidden in it.
8. Back at the classroom, allow students time to review pictures and discuss what they saw while on the field trip.

**Assessment Activity:**

Have students describe the materials collected at the beach. As they are telling about their treasures, have each child describe or name one thing found and from where, in the high tide pile, between the tides, and in the tide pool, or water.

# Sea Life

## Lesson Two

### Overview:

Many of the subsistence foods traditionally collected by the Sugpiaq/Alutiiq people have several names. For example, *chitons*, the scientific name, are also called *gumboots*, or *urriitaq*, the Sugcestun name. This lesson, which focuses on naming some of the foods gathered from the sea, is designed to teach Inter-Tidal Resources concept one: *There is an abundance of resources in the surrounding sea.*

### Standards Addressed

Chugach Cultural  
Subsistence SS2  
Cultural Expression CE9  
Language L1, L2

Alaska Content  
Science C (2)  
Geography C (1), E (1 & 2)  
History B (1b; )  
Culture C (1 & 3)

### Objectives:

Students will learn:

- To name one plant and one animal found in the sea in both Sugcestun and English.
- To name one way that their family prepares plants and animals from the sea.

### Materials/Resources:

- Shield, Sophie, et al. *Nupugut*
- *Nupugut* flashcards or posters showing resources from the sea, copy as needed
- Material collected during the beach visit
- Elder Sugcestun speaker
- Butcher or mural paper, scissors, glue, crayons/markers
- Pictures of plants and animals from the sea
- Sea and Shore Stamps from the Level 1 Kit
- Sample of food from the sea

### **Teacher Preparation:**

- Develop a bulletin board showing all of the things that the students will be naming in the class. The color spread on pages 42 and 43 of *Nupugot* can be used as a guide.
- Call an Elder who is a Sugcestun speaker and ask him/her to be a guest in your classroom. Explain that you need assistance with teaching the children the Sugcestun names of species of sea life found near the community.

Some ideas are:

Sea	Imaq(t)	Snail	Ipuk(t)
Starfish	Agyaruaq(t)	Sea Urchin	Uutuk(t)
Chiton	Urriitaq(t)	Crab	Yual'ayak(t)
Octopus	Amikuq(t)		

- Use a long piece of butcher/mural paper (about six feet) and draw a squiggly line length-wise, portioning the paper so that half of it is “beach” and the other half is “ocean”.
- Ask one or two parents to provide a small snack made from an ocean resource.

### **Activity Procedure:**

1. Use *Nupugot* pages 42 and 43 to name plants and animals found in the sea. Allow children a short time to talk about experiences collecting one of these resources or how they like them prepared.
2. Use *Nupugot* posters to practice identifying and naming the plants and animals. Use the posters or flashcards to name them several times in both Sugcestun and English. When children have heard the names repeated several times, place the pictures at different places around the room. Call the name of the resource and have students run to the correct picture. Those who are able should be asked to name the resource.
3. Offer students a taste of a traditional subsistence food prepared from a resource of the sea.
4. Use pictures cut from magazines or copied from the picture dictionary and the Sea and Shore Stamps to make a sea life mural.
5. Ask the classroom guest to go around to each group, looking at the cut-out pictures and naming the species in Sugcestun. As a group, the students should repeat the Sugcestun word several times after the guest.

### **Assessment Activity:**

As the mural is being completed and hung, have each student identify a plant or animal from the sea and tell one way it can be prepared.

# High Tide

## Lesson Three

### **Overview:**

Knowledge of the ocean including its tides and resources is critical for Sugpiaq/Alutiiq people who use its riches as a foundation for life. This lesson is designed to reinforce Inter-Tidal Resources concept one: *There is an abundance of resources in the surrounding sea.*

### **Standards Addressed**

Chugach Cultural  
Subsistence SS5  
Survival S8

Alaska Content  
Science C (2)  
Geography C (1)  
History B (1b)  
Culture A (1 & 3)

### **Goal/Objective:**

Students will begin to recognize the changes in tides.

Students will learn:

- What high tide is.

### **Materials/Resources:**

- Photographs from the Lesson One fieldtrip
- One liter bottle per student
- Water (preferably ocean)
- Vegetable oil
- Blue food coloring or dye
- Animal and plant models to be used in the sand and water play centers

### **Activity Procedure:**

1. Show pictures from the fieldtrip taken during the first day of the unit. Allow children time to look at the pictures and then discuss them. Remind them of the terms that they learned during the trip- examples might be high tide, low tide, tide pool, shells, and debris pile.
2. Tell students that they are going to make an ocean in a bottle so that they can see what happens when the tide comes in. Give each child a one-liter bottle and assist them with filling it 1/3 full with water. Add blue food coloring or

dye to represent the color of the ocean. Tell them that this is low tide. Have the children cap the bottles and tilt them back and forth to illustrate the concept of waves.

3. Next, assist the children with adding vegetable oil to 2/3 full. Explain that this is illustrating the tide coming in. There is more water when the tide comes in. Allow the children to tilt the bottles back and forth to illustrate the movement of the waves.
4. Add some of the debris from the mural begun during lesson two to show where the high tide mark is on the beach.
5. End by leading a discussion about the ocean as a habitat. Encourage student participation by asking what types of things live in the ocean.

***Assessment Activity:***

Choose three photographs taken during the fieldtrip that show very obviously high, low, and ebbing tides. Have students identify one that shows high tide.

# Low Tide

## Lesson Four

### **Overview:**

This lesson will focus on low tide and is designed to reinforce Inter-Tidal Resources concept one.

### **Standards Addressed**

Chugach Cultural  
Subsistence SS5

Alaska Content  
Science C (2)  
Geography C (1)  
History A (1b)  
Culture A (1 & 3)

### **Goal/Objectives:**

During this activity, students will gain an understanding of low tide and the habitats it creates.

Students will learn:

- What low tide is.
- That objects can be found on the beach at low tide.

### **Materials/Resources:**

- Plastic tub
- Kitchen towel
- Water (preferably ocean)
- Blue food coloring or dye
- Craft sticks or other objects that float or that are light enough to be moved by the force of the ocean
- Photographs from the Lesson One fieldtrip

### **Activity Procedure:**

1. Use the beach mural to remind students what happens when the tide goes out and when it comes in.
2. Gather students around the work area. Ask for a volunteer to place the kitchen towel at the bottom of the tub. Tell students that the towel represents the beach and ocean floor.

3. Ask for volunteers to help pour water into the tub. Pour water so that the towel is covered by about two inches of water. Tell students that this illustrates the ocean water over the ocean floor when the tide is high.
4. Ask volunteers to place craft sticks and other objects in the tub. Discuss the types of objects that may be found floating in the ocean.
5. Now, *SLOWLY* begin spilling the water into the sink. Tell the students that this action represents the tide going out.
6. Several items will stick to the towel and not flow out with the water. Review the photographs from the Lesson One fieldtrip. Identify the things that were left on the beach by the tide.
7. End by leading a discussion about the beach as a habitat. Ask students what types of things live on the beach and in tidal pools.

***Assessment Activity:***

Mix photographs or objects found on the beach and have students identify one that shows the tide is low.

Kindergarten

Have students tell how objects found on the beach get there.

***Enrichment Activity:***

Set up a beach sandbox in the discovery area and "hide" shells, driftwood, and other things from the beach for students to find.

# Fresh and Salt Water

## Lesson Five

### **Overview:**

Each community in the Chugach Region has easily available sources of both fresh and salt water. Much of the area's fresh water will eventually drain or shed into the ocean. Children need to understand both the differences between fresh and salt water, and the impact that fresh water has on salt water. This lesson is designed to teach Inter-Tidal Resources concept two: *There are living things in fresh and salt water.*

### **Standards Addressed**

Chugach Cultural  
Community C1  
Subsistence SS5, SS8  
Geography G3  
Cultural Expression CE9

Alaska Content  
Science C (2)  
Geography A (1), B (1, 3, 6), C (1),  
E (1), E (2)  
History B (1b)

### **Goal/Objective:**

Students will recognize that things growing in and around fresh water are different from those growing in and around salt water.

Students will:

- Classify grass samples into one of two categories: fresh water grasses and salt water grasses.

### **Materials/Resources:**

- Containers of salt and fresh water and paper cups for sampling
- Elder to assist with a fieldtrip
- Digital camera
- Overhead map of the community
- Sea and Shore Stamps from the Level 1 Kit
- A simple poster that shows the ocean and fresh water, probably hand-made.

### **Teacher Preparation:**

- Find or make a map showing the community from overhead.
- Ask the Elder to help identify a fresh water area close by, that drains into the sea.

- Plan a fieldtrip. Contact parents to ensure the children are dressed appropriately in warm clothes with boots.
- Post the overhead map at the children's eye level.

***Activity Procedure:***

1. Take a walk to the playground and around the school, pointing out obvious landmarks and naming them.
2. Show the overhead map. Have students identify buildings, roads, and other man-made structures. Help students find obvious landmarks visible from the school.
3. Explain that the water from the ocean is different from the water found on the land. Give each child a cup with a small sample of salt water to taste. Ask them to describe the taste. Tell them it's salty if they don't come up with the words on their own. Use the map to show places near the community where salt water can be found.
4. Take a fieldtrip to one of the nearby sources of fresh water, one that is shown on the map would be best, and explore the area surrounding the fresh water. Collect grass and other plants that grow in or near the fresh water. Use the digital camera to record the area as it is explored. Ask the Elder to name and discuss the area visited.
5. Follow the water to the shore line. Identify the changes in vegetation along the way. At the shoreline, collect grasses that grow in or near the salt water. Look along the shore line for debris moved by the freshwater. Use the digital camera to record the area as it is explored.

***Assessment Activity:***

Use photographs taken during the fieldtrip and the fresh and salt water poster for assessment manipulatives. Give each student two to four photographs of grasses and have him or her place the pictures in the correct place on the poster.

# The Things We Leave Behind

## Lesson Six

### **Overview:**

A good subsistence hunter recognizes animals he wishes to kill by what they have left behind. This lesson introduces Inter-Tidal Resources concept four: *There are many living things around our communities.*

### **Standards Addressed**

Chugach Cultural  
Subsistence SS5  
Survival S8  
Geography G3

Alaska Content  
Science C (2)  
Geography C (1)

### **Goal/Objective:**

Students will understand that when people and animals move on the earth, they leave signs.

Students will:

- Identify at least one living thing by what it has left behind.

### **Materials/Resources:**

- Dixon, Ann. *Blueberry Shoe*
- Parent volunteers
- Bucket or bag for each child
- Digital camera
- Collection of animal “signs” track models, feathers, and so on
- Animal Signs Stamps from the Level 1 Kit
- Tide book

### **Teacher Preparation:**

- Ask parents to volunteer for a field trip and to send children adequately dressed for the weather.
- Ask an Elder to come along on your classroom’s field trip to assist the children by identifying signs of life that have been left behind (tracks, shells, fur, feathers, nests, houses, and scat).

**Activity Procedure:**

1. Read *Blueberry Shoe* to the class. Discuss what the family left behind, on the mountain, how it was used, and by whom.
2. Explain that the class will be going for a walk on the beach to collect any signs of life such as shells and to take pictures of things that cannot be collected such as tracks.
3. Take a field trip to the beach at low tide.
4. Have children walk, run, jump, skip, and hop in the damp sand and compare the difference in the tracks they have made.
5. Measure the depth of adult and child footprints and discuss why the adult footprints are deeper and larger.
6. Help the children identify signs of life and identify which animal left the sign.

**Assessment:**

Once back in the classroom, give each child a chance to present their collections. Share pictures taken during the field trip with the group.

# Reading Animal Signs

## Lesson Seven

### **Overview:**

The area around each of the Region's communities is rich with information on the animals that use that environment. Children as young as three can and should learn woodcraft to begin their preparation for hunting. This lesson is designed to teach Subsistence concept four: *There are many living things around our communities.*

### **Standards Addressed**

#### Chugach Cultural

Subsistence SS3 (c and d), SS5, SS6  
Cultural Expression CE9

#### Alaska Content

Science C (1)  
Geography E (1 & 2)  
Skills for a Healthy Life A (1), D (2)  
Culture A (1 & 3)

### **Goal/Objectives:**

Students will increase their knowledge and understanding of the area's animals.

Students will:

- Identify at least one sign that an animal has left.
- Identify one animal by its signs.

### **Materials/Resources:**

- Elder to assist planning and leading an animal tracking activity.
- Animal stamps, footprint and scat models, fur, old nests, and other animal signs
- Nail, James. *Whose Tracks Are These?*
- George, Lindsay B. *Around the Pond: Who's Been Here?*
- Digital camera
- Animal Signs Stamps from the Level 1 Kit
- Materials for thank you cards

### **Teacher Preparation:**

- Contact the Elder to plan and schedule a tracking fieldtrip. Be sure that you discuss developmentally appropriate activities with the guest. Agree on where and when you will go, so that parents have the information.

- Collect materials to introduce, teach, and reinforce the lesson as requested by the Elder.
- Contact parents and ask them to participate in the activity and remind them to dress children appropriately for an outing.

***Activity Procedure:***

1. Read *Around the Pond: Who's Been Here?* and discuss the animals that have left signs.
2. Prepare students for the fieldtrip. Introduce the Elder/Recognized Expert. Begin by walking to an area near the school that has been chosen, and look for signs that animals have left behind. When signs have been found, such as footprints, work on identifying the animal that left the prints. When other signs are found, collect them, if appropriate, or take pictures and discuss which animal might have left the sign.
3. Play a "Who's Been Here?" game. Show an animal sign, for example a feather, and ask what type of animal left it.
4. Set up a discovery area with animal stamps, footprint and scat models, fur, old nests, other animal signs, and photographs of animal trails.

***Assessment Activity:***

Use the animal signs stamps to make a worksheet by printing several of each animal's signs on a sheet of paper. Then have students use the signs stamps to match the sign to its animal.

# Pollution - Cleaning Up Our Harvest Areas

## Lesson Eight

### **Overview:**

During this activity, students will learn the importance of cleaning up the environment of our harvest areas. This lesson is designed to teach Subsistence concept five: *Changes to the environment impact our world.*

### **Standards Addressed**

Chugach Cultural  
Community C1  
Cultural Expression CE9

Alaska Content  
Science C (2)  
Geography E (5)  
Skills for a Healthy Life D (1, 2, 5)

### **Objectives:**

Students will learn:

- The importance of keeping our environment clean.
- How they can help keep harvest areas clean.

### **Materials/Resources:**

- Garbage bags
- Gloves
- Warm clothing for each child
- Photographs from the Exxon-Valdez oil spill and other environmental tragedies that show very obvious damage
- Soil, paper cups, heavy oil
- Two potted plants
- Digital camera

### **Activity Procedure:**

1. Show pictures of pollution in the region. Talk about what has happened. Remind children of their study of fresh and salt water and how it relates to this lesson. Identify some of the things that may pollute.
2. Put small holes in the bottom of two cups and add soil. Demonstrate that water will go through the soil then pour the heavy oil on top of the soil in one

- of the cups. Add water to both cups. Talk about why the water didn't go through the cup with the oil soaked soil.
3. Discuss other ways that the environment can be damaged by humans. Define pollution.
  4. Begin by leading a classroom discussion about ways the students can help keep their harvest areas clean from pollution.
  5. Take the children to a traditional harvest area near the community and have them participate by cleaning up trash from around the site.

***Assessment Activity:***

Have each child tell one reason why it is important to keep our environment clean.

***Enrichment Activity: (For Kindergarten)***

Extend this lesson using the two plants. Put heavy oil on the soil of one of the plants. Chart the health of the two plants, over time, by taking pictures daily, posting them on a chart and describing the health of the plants each day.

# Subsisting Long Ago

## Lesson Nine

### Overview:

Fish and sea mammals have been the foundation of the diet for the Sugpiaq/Alutiiq people of the Chugach Region, since moving here deep in the past. Because fish, particularly salmon and halibut, was so important in the traditional diet, efficient equipment was developed and an extensive knowledge of fish habits was gained through observation and experience. In addition to fish and sea mammals, plants and animals from the land were hunted and gathered. Fishing, hunting, and gathering stories were told and retold to become an important facet of Sugpiaq/Alutiiq lore. The seasonal abundance of certain kinds of fish and other animals led to a spiritual system based on respect for the animals who gave themselves for food and sharing of the bounty of the sea. This lesson is designed to teach Subsistence concept six: *Creative ways of expressing our Sugpiaq/Alutiiq stories have provided education and entertainment*; and to reinforce all of the other Subsistence: Inter-Tidal Resources concepts.

### Standards Addressed

#### Chugach Cultural

Community C1

Subsistence SS1, SS2, SS3, SS4, SS5,  
SS6, SS7, SS8, SS9

Survival S2

Geography G4, G5

Cultural Expression CE6

#### Alaska Content

Science F (3)

Geography B (3), E (1, 2, 5, 6),  
F (1 & 2)

History B (1b)

Skills for a Healthy Life A (1), B (1)

Culture A (2), B (1), C (2)

### Goal/Objectives:

This lesson will help children appreciate subsistence history and lore.

Students will:

- Classify fishing and hunting equipment into old and new.
- Listen to subsistence stories from Elders.

### Materials/Resources:

- Shield, Sophie, et al. *Nupuget*
- *Nupuget* flashcards
- Elder or Traditional Storyteller
- Fish net and fish models

- Pictures of traditional and modern fishing, hunting, and gathering equipment
- Two marked or decorated boxes to show old and new
- Pictures of locally hunted animals or fish
- Simple subsistence tools to be put in the dramatic play center

***Teacher Preparation:***

- Meet with the Elder or Storyteller and find out the kind of stories he or she enjoys telling.
- Collect pictures of the animals/fish and plants that will be in the story and the kinds of equipment used to catch or collect.
- Ask the Storyteller about activities related to these resources that three to five year olds are capable of participating in and gather the kind of equipment. Make or acquire a fish net and hang the net and fish in the classroom for a display.

***Activity Procedure:***

1. Show *Nupuket* pages 26 and 27 (Grandmother's Tools) and pages 28 and 29 (Grandfather's Tools). Name the tools and other implements for the students and tell how they are used.
2. Set the stage for, and introduce, the Elder or Traditional Storyteller by pointing out the fish net, fish, and subsistence tools. Work with children to classify the tools into two categories old and new.
3. Following the story, have children identify the different kinds of equipment used in the story and tell why and how it was used.
4. Put subsistence tools in the dramatic play area for open play use.
5. Set up the pictures of old and new subsistence tools in the language center along with the boxes for classifying the pictures. Observe children to see that they are correctly classifying the tools.

***Assessment Activity:***

Observe and evaluate student participation in lesson activities.

# Subsisting Today

## Lesson Ten

### **Overview:**

Most, if not all, Sugpiaq/Alutiiq families in the Chugach Region participate in some form of subsistence. Children are often willing participants or excited observers when family members bring home the catch. This lesson is designed to teach Subsistence concept six: *Creative ways of expressing our Sugpiaq/Alutiiq stories have provided education and entertainment.*

### **Standards Addressed**

#### Chugach Cultural

Community C1  
Subsistence SS1, SS2, SS3, SS4, SS5,  
SS6, SS7, SS8, SS9  
Survival S2  
Geography G4, G5  
Cultural Expression CE6

#### Alaska Content

Science F (3)  
Geography B (3), E (1, 2, 5, 6),  
F (1 & 2)  
History B (1b)  
Skills for a Healthy Life A (1), B (1)  
Culture A (2), B (1)

### **Goal/Objective:**

During this activity, students will tell their own stories of how they and their families hunt/gather food.

Students will learn:

- Subsistence stories from one another.

### **Materials/Resources:**

- Photographs of families engaged in subsistence activities

### **Activity Procedure:**

1. Show pictures of families participating in subsistence activities. Have children tell what is happening in the picture and talk about the things that their family members have done. After the lesson make the manipulatives available in the discovery, language, and dramatic play centers.
2. Tell the students that they learned about what it was like to subsist long ago and now it is their turn to tell stories about how their family subsists today.
3. Begin by offering a subsistence story using both photographs and manipulatives to demonstrate one way to tell a story.

4. Allow each child to take a turn telling a story about how their family subsists (picking berries). Allow them to use the pictures to help tell stories.

***Assessment Activity:***

Assess each child's story.

# Standards

## CHUGACH REGIONAL CULTURAL STANDARDS

### Subsistence

- SS3 Students should be able to gather plants, berries and other edible foods:
- Be able to identify poisonous plants and berries
  - Be able to prepare and preserve gathered foods
  - Have knowledge of gathering locations and techniques for bird eggs, fish eggs, berries, herring eggs, gum boots
  - Have knowledge of stories about subsistence
- SS5 Students should be familiar with habits and behavioral characteristics of traditional subsistence animals, fish and birds:
- Migration patterns
  - Seasonal/cycles for safe use/eating
- SS6 Students should have respect and knowledge for the use and care of animal hides, furs, and not be wasteful.
- SS7 Students should know the value and importance of sharing subsistence with Elders and community.
- SS8 Students should know the appropriate seasons to fish, hunt, and gather.
- SS9 Students should know the rules and regulations of State and Federal laws.

### Cultural Expression

- CE1 Students should have knowledge of traditional and contemporary Sugpiaq/Alutiiq song, dance, and performance.
- CE2 Students should have knowledge of traditional and contemporary sewing and clothing using skins and furs.

## ALASKA CONTENT STANDARDS

### Arts

- (D) A student should be able to recognize beauty and meaning through the arts in the student's life.
- 6) recognize that people connect many aspects of life through the arts.

## Science

- (C) Concepts of Life Science: A student should understand and be able to apply concepts, models, theories, facts, evidence, systems, and processes of life science. A student who meets the content standard should:
- 1) develop an understanding of how science explains changes in life forms over time, including genetics, heredity, the process of natural selection, and biological evolution;
  - 2) develop an understanding of the structure, function, behavior, development, life cycles, and diversity of living organisms; and
  - 3) develop an understanding that all organisms are linked to each other and their physical environments through the transfer and transformation of matter and energy.

## Geography

- (A) A student should be able to make and use maps, globes, and graphs to gather, analyze, and report spatial (geographic) information. A student who meets this standard should:
- 1) use maps and globes to locate places and regions.
- (B) A student should be able to utilize, analyze, and explain information about the human and physical features of places and regions. A student who meets the content standard should:
- 1) know that places have distinctive geographic characteristics; and
  - 6) understand that a region is a distinct area defined by one or more cultural or physical features.
- (C) A student should understand the dynamic and interactive natural forces that shape the Earth's environments. A student who meets the content standard should:
- 1) analyze the operation of the earth's physical systems, including ecosystems, climate systems, erosion systems, the water cycle, and tectonics.
- (E) A student should understand and be able to evaluate how human and physical environments interact. A student who meets the content standard should:
- 1) understand how resources have been developed and used;
  - 2) recognize and assess local, regional, and global patterns of resource use;
  - 5) analyze the consequences of human modification of the environment and evaluate the changing landscape; and
  - 6) evaluate the impact of physical hazards on human systems.
- (F) A student should be able to use geography to understand the world by interpreting the past, knowing the present, and preparing for the future. A student who meets the content standard should:
- 1) compare, contrast, and predict how places and regions change with time.

## History

- (B) A student should understand historical themes through factual knowledge of time, places, ideas, institutions, cultures, people, and events. A student who meets the content standard should:
- 1) comprehend the forces of change and continuity that shape human history through the following persistent organizing themes:
    - b) human communities and their relationship with climate, subsistence bases, resources, geography, and technology.

## Skills for Healthy Living

- (A) A student should be able to acquire a core knowledge related to well-being. A student who meets the content standard should:
- 3) understand how the human body is affected by behaviors related to eating habits, physical fitness, personal hygiene, harmful substances, safety, and environmental conditions.
- (D) A student should be able to contribute to the well-being of families and communities. A student who meets the content standard should:
- 1) make responsible decisions as a member of a family or community; and
  - 2) take responsible actions to create safe and healthy environments.

## Culture

- (A) Culturally-knowledgeable students are well grounded in the cultural heritage and traditions of their community. A student who meets the content standard should:
- 1) assume responsibilities for their role in relation to the well-being of the cultural community and their lifelong obligations as a community member;
  - 2) recount their own genealogy and family history; and
  - 3) acquire and pass on the traditions of their community through oral and written history.

# Subsistence Unit Assessment

Student: \_\_\_\_\_

**Scale: 4 - Independent    3 - Proficient    2 - Developing    1 - Beginning**

Expected Outcomes for Unit	
1. Student described materials collected from the beach and identified where on the beach it was found- high tide pile, between high and low tide, or tide pool.	
2. Student was able to identify a plant or animal from the sea and tell how it can be prepared for food.	
3. Student was able to classify pictures into high or low tide, and between high and low tide.	
4. Student was able to identify low tide.	
5. Student was able to classify grass into fresh and salt water grasses.	
6. Student was able to identify at least one sign an animal left behind.	
7. Student was able to match a sign to the animal that left it.	
8. Student was able to name one reason to keep the environment clean.	
9. Student participated in activities guided by the Elder or Storyteller.	
10. Student told a simple story.	
11. Student participated effectively in lesson activities.	
12. Student treated classmates, teacher, and guests with respect and listened attentively to guest speakers.	
13. Student worked to the best of his or her ability.	

**Teacher Comments:**

# Glossary and Translation

<i>Imaq(t)</i>	Sea
<i>Ipuk(t)</i>	Snail
<i>Agyaruaq(t)</i>	Starfish
<i>Uutuk(t)</i>	Sea Urchin
<i>Urriitaq(t)</i>	Chiton
<i>Yual'ayak(t)</i>	Crab
<i>Amikuq(t)</i>	Octopus

# Living Culture



**Level: 1**

**Grades: Preschool to Kindergarten**

## Tribe and Community

**Developed By:**

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## Rationale

Living Culture is the thematic unit to teach concepts from the Tribe and Community strand. The purpose of this unit is to reinforce both the cultural identity among the young Sugpiaq/Alutiiq peoples and reinforce traditional values. By doing so, the culture maintains its vibrancy in an ever-changing world. Through participation, children will learn valuable cultural lessons ranging from family, to respecting one's community, to taking on a localized perspective. Its purpose is to instill pride in the Region's way of life and in each Sugpiaq/Alutiiq child's identity.

## Background

Tribe and Community is divided into four themes: Tribal Identity, Modern and Traditional Values, Community History, and Government/Council. This unit is based on the concepts outlined for two themes – Tribal Identification, Modern and Traditional Values. It may be taught as a stand alone unit broken into two distinct units, or combined with other standard curriculum units. It is based on the Chugach Region values as identified by area Elders which can be found on the Chugach Regional Values chart.

This unit will help young children learn more about the Sugpiaq/Alutiiq identity in a developmentally appropriate way. What is this Sugpiaq/Alutiiq identity? It is based on: ties to the land; shared history and continuity with the past; the Sugcestun language; subsistence; and kinship. *Looking Both Ways, Heritage and Identity of the Alutiiq People* is a good resource for teachers who wish to learn more. Two videos developed by Chugachmiut, *Sugpiat Lucit* and *Nourished by Our Food Sustained by Our Traditions*, will provide a quick view of our Region.

## Materials

Anderson, Nancy. 2007

*Ilanka/My Relatives*, Anchorage, AK, Chugachmiut

Shield, Sophie, Feona Sawden and Seraphim Ukatish. 1999

*Nupugut A Beginning Alu'utiq Picture Dictionary*, Anchorage, AK, Chugachmiut

McLeod, Elaine and Colleen Wood. 2002

*Lessons from Mother Earth*, Toronto, Canada, Douglass & McIntyer

Morris, Robert. 1999

*Where I Live: Community Places*, Anchorage, AK, Chugachmiut (or a series of photographs showing the different buildings in your community)

Lagano, Carol. 1999

*Uqutit Ennit (This is the Beehive)*, Anchorage, AK, Chugachmiut

Franklin, Kristine L. 1999

*The Gift*, San Francisco, CA, Chronicle Books

Sawden, Feona. 1999

*Qanitsakcak Taumi Kuik (Storytime in Alutiiq)*, Anchorage, AK, Chugachmiut

# My Family

## Lesson One

### **Overview:**

Knowledge of the multi-generational extended family is critical for the young Sugpiaq/Alutiiq child. This lesson is designed to teach Tribe and Community: *Tribal Identity* concepts one and two: *I have a family history, and I can tell others about my family.*

### **Standards Addressed**

#### Chugach Cultural:

Community C1  
Cultural Expression CE6, CE9

#### Alaska Content:

Geography B (4)  
Skills for a Healthy Life B (4 & 6)  
Culture A (2)

### **Goal/Objectives:**

During this lesson students will learn about their family structure.

Students will:

- Use kinship terms for immediate and brief extended family members correctly.
- Share stories about their family with the group.

### **Materials/Resources:**

- Anderson, Nancy. *Ilanka (My Relatives)* Level 1 Kit
- Shield, Sophie, et al. *Nupuket*, pages 18 - 19; 22 - 23; 26-27; and 28-29

### **Activity Procedure:**

1. Read *Ilanka/My Relatives* to the class in either Sugcestun or English. Have a group discussion on the book pointing out one thing the character did with the family. Use pages 18 - 19 in *Nupuket* to reinforce kinship terminology. *Nupuket* can be used in Sugcestun or English. Translations, if needed, can be found in the back, beginning on page 89.
2. Use *Nupuket* pages 22 - 23 and discuss the roles of fathers and uncles, and the roles of mothers and aunts. Have children identify the things that they do with their fathers, uncles, mothers, and aunts.

3. Use *Nupuget* pages 26 - 27 to talk about grandmothers and older aunts. Compare the tools they use with the tools used by mothers and younger aunts.
4. Use *Nupuget* pages 28-29 to initiate a discussion of grandfathers and their tools.

***Assessment Activity:***

Revisit *Ilanka/My Relatives* with the class. In this retelling of the story, have students tell one thing about their family members.

# We Work Together

## Lesson Two

### **Overview:**

Cooperation is a critical Sugpiaq/Alutiiq value. Without working together, the people would not have survived. This lesson is designed to reinforce Tribe and Community *Tribal Identification* concepts one and two, and is designed to teach *Tribal Identification* concepts three and four: *I am proud of being a part of my community*, and *My family and I belong to a tribe*.

### **Standards Addressed**

#### Chugach Cultural:

Community C1  
Cultural Expression CE9

#### Alaska Content:

Geography B (4 & 7)  
Skills for a Healthy Life B (3, 4, 6),  
C (6), D (1 & 3)  
Culture C (1)

### **Goal/Objectives:**

Students will recognize the many ways in which families cooperate.

Students will:

- Identify ways families work together.
- Describe why working together is important.

### **Materials/Resources:**

- Photographs of tribal leaders, including council members
- Construction paper
- Crayons
- Camp items for the dramatic play area – tent, lantern, camp stove, and so on

### **Activity Procedure:**

1. During circle time, have a discussion on camping. Give each child an opportunity to talk about their camping experiences.
2. Discuss working together and why that is important. Have students describe one thing they usually do alone and something they can only do with someone else.

3. Go to the playground. Have one child sit on the seesaw alone. Ask why one person is unable to seesaw by him or herself.
4. Have a child demonstrate trying to move something heavy. Then choose several students to help and see what happens. Discuss the difference between doing it alone and with others.
5. Have students describe ways their families work together.
6. Talk about the tribe and the community. Identify tribal leaders with pictures, if possible, including the tribal council. Describe one way that they have worked together to make the community better.

***Assessment Activity:***

Give students drawing paper and crayons or markers, and tell them to think about things their families do together. Each student is to draw a picture of his or her family working together and dictate at least one sentence, to be written on the picture, describing the action in the picture.

# My Sugcestun Language

## Lesson Three

### Overview:

During this activity, students will learn about languages from their family's past. Students will listen to stories in Sugcestun. This lesson is designed to teach Tribe and Community: *Tribal Identification* concepts five, six, and seven: *The Native language of the Chugach Region is Sugcestun*, and *My Native language is* \_\_\_\_\_.

### Standards Addressed

#### Chugach Cultural:

Community C1  
Cultural Expression CE9  
Language L1, L2

#### Alaska Content:

Geography B (4)  
Government and Citizenship C (6)  
History A (6)  
Skills for a Healthy Life B (4)  
Culture A (5), D (1 & 2)

### Goal/Objectives:

Students will develop an appreciation for Sugpiaq/Alutiiq cultures and traditions and become excited about learning the Sugcestun language.

Students will:

- Recognize Sugcestun as it is spoken in their communities.
- Participate in a Sugcestun language activity.

### Materials/Resources:

- One book from the Chugachmiut Glue-Over collection
- *Qanitisakcak Taumi Kuik (Story Time in Alutiiq)* audio cassette
- *Uqquitit Ennit (This Is the Beehive)* booklet Level 1 Kit
- Elder(s)

### Teacher Preparation:

- Chugachmiut has produced a set of commercially published children's storybooks with a Sugcestun translation glued over the English text. These

books are available along with an audio recording for use in classrooms. Many of these books are appropriate for Level One children.

- Meet with the Elder to be sure that he or she knows the fingerplay and is familiar with the story. Elders will probably prefer to tell the story rather than reading it as printed on the page. Prepare children for this lesson by teaching the fingerplay, *This Is the Bee Hive*, in English and reading and acting out the story that you will ask the Elder to tell.

**Activity Procedure:**

1. Ask a Sugcestun speaking Elder to come in and read or tell the story of one of the glue-over books that has been translated into Sugcestun. Then review the story by repeating the names of things or consistent actions in the story.
2. Ask the Elder to teach the fingerplay, *Uqqutit Ennit, This Is the Bee Hive*, in Sugcestun.
3. Ask bilingual students, especially those who speak a language other than Sugcestun or English, to share greetings with the class. Have the class repeat each greeting several times and use the greetings each morning.
4. Include the book and tape used by the Elder in the classroom library/language center, so that children can listen during playtime.

**Assessment Activity:**

Revisit *Uqqutit Ennit, This is the Beehive* using a recording. Have each student demonstrate the motions for the finger play.

# Other Languages in My Community

## Lesson Four

### **Overview:**

In addition to the English language spoken by children and their families, Sugcestun is also spoken by many of the region's Elders – some also speak Russian. The Chugach Region, like the rest of the state, has become home to many visitors from other parts of the world. This lesson will celebrate the people who chose to have made this community their home. It is designed to teach Tribe and Community: *Tribal Identification* concept six: *There may be more languages spoken in my community.*

### **Standards Addressed**

#### Chugach Cultural:

Community C1  
Cultural Expression CE9  
Language L1, L2

#### Alaska Content:

Geography B (4)  
Government and Citizenship C (6)  
History A (6)  
Skills for a Healthy Life B (4)  
Culture A (5), B (1 & 2)

### **Objectives:**

Students will:

- Tell one thing about the people who use a language other than English or Sugcestun.

### **Materials/Resources:**

- Recorder
- Digital camera
- Samples of foods brought by the speakers of the other language(s)
- World map and punch pins
- Recorded songs in languages other than English or Sugcestun
- Resource people
- Materials to make thank you cards

### ***Teacher Preparation:***

- Teachers will need to locate speakers of languages other than Sugcestun and English. Remember, most Russian Orthodox priests have another language.
- Request that resource people come to the classroom and tell a short story, poem, fingerplay, or sing a song in both English and the other language. Work with the guest to prepare and offer children a small sample of food from his/her country or region. Prepare the guest speaker to work with Preschool to Kindergarten children by reminding him or her that they are only able to sit and listen for a few minutes. Stories, songs, poems, or fingerplays will need to be short and dramatic.

### ***Activity Procedure:***

1. Play a recording of a story, song, or poem in a language other than English. Use the world map and a punch pin to show where students are and the origins of the material they have heard.
2. Prepare students for the resource person who will be invited to the class. Offer the class some background information on where the story or song is from by using the map and punch pins.
3. Introduce the resource person and ask him or her to tell the story and/or sing a song in both the heritage language and English. Name the language during this activity as many times as possible. Have a group discussion by retelling the story, singing the song, or finger playing the story in English. Take a picture of the resource person and put it on the map in the appropriate place.
4. Offer a sample of a traditional food from the guest's country, if one is available.
5. If the resource person has photographs of the area from which the story, song, or fingerplay originated, ask that it be shown.

### ***Assessment Activity:***

Observe student participation in the guest speaker activity and assess the level of listening to the speaker and participating in activities offered.

# My Tribe

## Lesson Five

### **Overview:**

Students will recognize their membership in a tribe either within the community or from a different community. This lesson is designed to teach Tribe and Community: *Tribal Identification* concepts four and nine: *My family and I are proud of belonging to a tribe, and I can show my love for my family and community through work.*

### **Standards Addressed**

Chugach Cultural:  
Community C (1c)

Alaska Content:  
Geography B (2)  
Skills for a Healthy Life D (3)  
Culture A (1 & 6)

### **Objective:**

Students will:

- Describe what one tribal council member does and why the work is important.

### **Materials/Resources:**

- Photograph of community's welcome sign
- Photographs of tribal council members
- Photographs of recognizable tribal buildings, including the repository/museum

### **Teacher Preparation:**

- Find out which members of the class are members of the local tribe, those who are members of a different tribe, and those with no tribal affiliation.
- Learn to pronounce the name of the tribe and learn the difference between the tribe and corporation.
- Plan a visit to the council building to meet with the Tribal Administrator.

***Activity Procedure:***

1. Remind children of the working together lesson by rereading the story or doing one of the activities that they participated in. Ask them to describe what happens when people don't work together.
2. Show the photograph of the community welcome sign or the sign on the front of the council building if there is no tribal name on the community welcome sign. Offer several opportunities for children to say the name of the local tribe.
3. Visit the council building. Meet the staff and find out what their job responsibilities are. Ask the staff member to be specific about how he or she helps the tribal members. Take pictures of tribal council staff members with the students.
4. Visit the repository to see what is there and ask the curator to talk about how one or two of the artifacts were used.
5. Walk around the outside of the council building so that students understand that it looks different from different perspectives.

***Assessment Activity:***

Show students pictures taken during the field trip. Then have each student name one staff member, by proper name or position, and tell what that person does, and how it helps the community.

# My Elders

## Lesson Six

### **Overview:**

In the Sugpiaq/Alutiiq world, Elders are respected for their knowledge as well as for their history in the family and community. This respect for Elders is demonstrated through sharing of the bounty of the land and sea, by listening carefully to their stories and teachings, and pride in the cultural traditions they represent. This lesson is designed to introduce Tribe and Community: *Modern and Traditional Values* concepts one and four: *My community has many stories, and I have manners like my Elders did when they were young.*

### **Standards Addressed**

#### Chugach Cultural:

Community C1  
Cultural Expression CE9  
Language L1, L2

#### Alaska Content:

Geography B (4)  
Government and Citizenship C (6)  
History A (6)  
Skills for a Healthy Life B (4)  
Culture A (3), D (1 & 3)

### **Goal/Objectives:**

Students will recognize the importance of respect for Elders and their knowledge.

Students will:

- Identify one thing that Fisher Woman knew.
- Demonstrate respect for Elder stories by listening and responding at appropriate times.

### **Materials/Resources:**

- Franklin, Kristine. *The Gift*, Level 1 Kit
- Elder or Traditional Storyteller
- Pictures of Elders and students working through different activities throughout the school year
- Material to make a thank you card for the Elder

**Teacher Preparation:**

- Contact the Elder and prepare for the storytelling session. Be sure that he or she knows the age of children in the group and how long they are able to sit and listen.
- Make a bulletin board or display with pictures of Elders and students involved in learning activities from various lessons throughout the school year.
- Collect any material the Elder will need for the storytelling session.

**Activity Procedure:**

1. Read Kristine Franklin's *The Gift* to the class. Discuss Fisher Woman's knowledge of the sea and the traditional way of sharing resources.
2. Review the story using the pictures. Make a list with pictures that shows the things Fisher Woman knew and the lessons she gave Jimmy Joe.
3. Talk about manners. Describe ways that children show respect for Elders.
4. Introduce the Elder or Traditional Storyteller and ask children to listen to his or her story respectfully.
5. Have each child thank the Elder, and then have children make thank you cards or a class picture to give to the Elder.

**Assessment Activity:**

Have each student choose a picture of Elders and students working together and tell something about the Elder's lesson.

# Respect for Earth and People

## Lesson Seven

### **Overview:**

Respect is an essential Sugpiaq/Alutiiq value. In this lesson, the word "respect" will be defined and its meaning explored through examination of the way people, the earth, and its animals should be treated. This lesson is designed to reinforce Tribe and Community: *Modern and Traditional Values* concepts: one, two, three, and four.

### **Standards Addressed**

#### Chugach Cultural:

Community C1

Cultural Expression CE6, CE9

#### Alaska Content:

Geography B (4)

Government and Citizenship C (6)

History A (5, 6, 8)

Skills for a Healthy Life B (4 & 6), C (6)

Culture D (1 & 3)

### **Goal/Objective:**

Students will gain an understanding of traditional Sugpiaq/Alutiiq value of respect and how respect is shown.

Students will:

- Recognize word respect and demonstrate an understanding of its meaning
- Listen to Elders respectfully.

### **Materials/Resources:**

- Elder or Recognized Expert
- Toy and stuffed animal from the classroom
- Photographs of the community's Elders enlarged to 8" x 10" or larger
- Photograph of one grandparent, older aunt or uncle from each child enlarged to 8" x 10" or larger

### **Teacher Preparation:**

- Collect photographs for the lesson. The Local Education Coordinator will be able to help collect pictures for all of the children in the class.

- Ask an Elder to be a guest in your classroom to tell stories relating to cultural traditions and respect. Help the Elder prepare by letting him or her know how long children are able to sit and listen.

***Activity Procedure:***

1. During circle time, role-play using a stuffed animal to show how it feels to be treated different ways. Introduce the word respect. Demonstrate respect using a bruised apple, as an example.
2. Identify people from the community who come from a culture different from the majority, and talk about the differences between the cultures (see Lesson 4 Other Languages). Identify the way that people are similar. Discuss everyone's need for respect.
3. Post photographs of the community's Elders at the child's eye level. Name each one and tell something positive about that person. Name several ways that respect is shown to Sugpiaq/Alutiiq Elders and have children demonstrate showing respect to an Elder using a stuffed animal.
4. Have each child use the photograph of his or her grandparent, older aunt or uncle and introduce that person to the class. Ask the child to tell one reason he or she loves and respects that person.
5. Have an Elder come to the classroom and tell a story from his or her past about a time when he or she was the age of children in the class.

***Assessment Activity:***

Observe student interaction with Elders and assess his or her respectful behaviors.

# Respect and Responsibility

## Lesson Eight

### **Overview:**

Discipline is the one of the values stated by Chugach Elders which most closely relates to responsibility. This lesson is designed to teach Tribe and Community: *Modern and Traditional Values* concept four: *I have manners like my Elders did when they were young.*

### **Standards Addressed**

Chugach Cultural:  
Community C1  
Cultural Expression CE6, CE9

Alaska Content:  
Geography B (4)  
Skills for a Healthy Life B (4 & 6)  
Culture A (4) B (3 & 4)

### **Goal/Objective:**

Students will begin to understand responsibility.

Students will:

- Demonstrate what the word "responsibility" means.
- Accept responsibility for their actions.

### **Materials/Resources:**

- Seal model Level 1 Kit
- Plastic six pack holder, rope, and/or fishnet
- Trash: candy wrappers, pop cans, other examples of litter
- Pictures of animals tangled in plastic waste, rope, or fishnets and kids cleaning
- Two jars
- Oil
- Favorite toy from home or the classroom

### **Activity Procedure:**

1. During circle time, have each child show and talk about his favorite toy. Introduce the word responsibility. Have each child tell how he treats his favorite toy responsibly.

2. Show the two jars filled with water. One jar should be clean clear water, the other should have oil and trash in it. Ask the class which jar they would want to drink out of and why. And if they were a fish which they would want to swim in and why.
3. Post the photographs of animals tangled in trash left by humans. Have children identify the animal's distress and describe what may happen to the animal.
4. Tangle the seal from the Level One Kit into a six pack holder, rope, or fish net. Have children take turns acting out how it might feel and what needs to happen. Then have another student help untangle the seal.
5. Talk about trash and how it impacts people, animals, and plants. Have children identify responsible human action and explain why the action is responsible.
6. Allow children time to role play responsible and irresponsible actions.

***Assessment Activity:***

Have each student tell one thing he or she does that is responsible and tell how the action is responsible. Observe student behaviors and assess responsible actions.

# Respect for Home and Family

## Lesson Nine

### **Overview:**

Respect for ownership is a value that Regional Elders feel is critical. This lesson is designed to help children understand the differences between personal property and group property focusing on family property. This lesson is designed to reinforce Tribe and Community: *Modern and Traditional Values* concepts two and four: *I can tell a story*, and *I have manners like my Elders did when they were young*.

### **Standards Addressed**

#### Chugach Cultural:

Community C1

Cultural Expression CE1, CE9

#### Alaska Content:

Geography B (4)

Skills for a Healthy Life C (6)

Arts A (1, 2, 5), B (1)

Culture A (1)

### **Goal/Objective:**

Students will recognize their responsibility to respect the personal property of others.

Students will:

- Identify one thing they own individually, one thing shared with family members, and one thing that belong to other people.

### **Materials/Resources:**

- Shield, Sophie et al. *Nupuket*, pages 18 to 29
- *Nupuket* flashcards or posters: 8 (table), 12 (pencil), 13 (girl crying), 16 (boy with a ball), 17 (bed), 19 (ball), 45 (boy with towel), 46 (bar of soap), 56 (girl brushing teeth), 59 (house), 64 (lamp), 65 (television), 79 (toy box), 96 (glass), 97 (fork), 98 (cup), 147 (pants), 148 (sweater), 149 (blouse), 150 (dress), 151 (shoes), 155 (pajamas), 157 (boots), 165 (shirt), 179 (boy with broken plate), 180 (girl with gift), 222 (ax), 223 (saw ), 225 (shovel), 226 (gun), 236 (thimble), 242 (mixer), 250 (boat), 254 (four-wheeler)

**Activity Procedure:**

1. During circle time, use *Nupuket* pages 18 to 29 to initiate a discussion of family and home. Name both nuclear and limited extended family members, grandparents, aunts, uncles, and cousins. Point out items that might belong to one member of a family and those that belong to the whole family.
2. Have children work in groups of twos with the set of flashcards listed above or other cards that best meet topics of your discussion. Have children work together to sort the cards into one of three categories: Things I Own; Things My Family Owns; Things Owned by Other People. Children need to be able to defend their choices.
3. Pull *Nupuket* posters 13 girl crying, and 179 boy with broken dish. Post them at child's eye level. Have children tell their own stories about what is happening in the pictures.
4. Introduce the concept of respect for personal property. Each child should name one thing they own all by themselves and talk about how it should be respected. Children should be able to describe ways that they want to share their things. If children have trouble identifying one thing they own, allow them to go to the housekeeping or dramatic play centers and choose something.

**Assessment Activity:**

Use *Nupuket* pages 22 and 23 as visuals for the assessment. Allow each student to choose a picture; each student should have a different picture. Then have students tell how the activity shown in the illustration shows respect for home and family.

# Respect for My Community

## Lesson Ten

### **Overview:**

During this activity, students will learn the importance of showing respect for their community in a variety of ways. This lesson is designed to reinforce Tribe and Community: *Tribal Identification* concept nine and *Modern and Traditional Values* concept four: *I can show my love for my family and community through art, and I have manners like my Elders did when they were young.*

### **Standards Addressed**

#### Chugach Cultural:

Community CE1  
Cultural Expression CE9

#### Alaska Content:

Government and Citizenship E (6)  
Skills for a Healthy Life B (4 & 6),  
C (6), D (3)  
Culture A (1,4,6)

### **Goal/Objectives:**

Students will recognize the many ways respect is shown for and in the community.

Students will:

- Identify community needs.

### **Activity Procedure:**

1. Begin by leading a classroom discussion about volunteering. Define the term "volunteer" for students. Continue the discussion identifying the needs of a community. Encourage student participation by conducting a brainstorm activity defining respect for their community. Some examples include: participating in community clean-up day, helping Elders, and assisting by cleaning during community potlatches.
2. Ask for volunteers to do classroom chores. Create a rotation schedule and change volunteer jobs weekly.

***Assessment Activity:***

Have children create pictures that show their feelings for their community. This can be as simple as a smiling face. Then have each student dictate one sentence to be written on the bottom of the picture telling how he or she feels about the community.

# Standards

## CHUGACH REGIONAL CULTURAL STANDARDS

### Community

- C1 Students should know the Sugpiaq/Alutiiq traditional ways of their community:
- Helping Elders
  - Respect for others
  - Pride in the community
  - Sharing
  - Knowledge of traditional use of medicinal plants
- C3 Students should know local/tribal/community and federal/state laws of their council and land.

### Cultural Expression

- CE1 Students should have knowledge of traditional and contemporary Sugpiaq/Alutiiq song, dance, and performance.
- CE4 Students should have knowledge of traditional dance attire:
- Dance regalia
  - Bentwood visors/headdresses
  - Masks
- CE6 Students should have knowledge of traditional stories and methods of teaching through storytelling.
- CE8 Students should have knowledge of traditional games.

### Language

- L1 Students should understand the value and importance of the Sugcestun language and be actively involved in its preservation.
- L2 Students should have basic understanding and be able to speak with skill for a variety of purposes to Sugpiaq/Alutiiq and non-Sugpiaq/Alutiiq audiences.

## ALASKA CONTENT STANDARDS

### Geography

- (B) A student should be able to utilize, analyze, and explain information about the human and physical features of places and regions. A student who meets this content standard should:
- 4) discuss how and why groups and individuals identify with places.

## Government and Citizenship

- (C) A student should understand the character of government of the state. A student who meets this content standard should:
- 8) identify the roles of and relationships among the federal, tribal, and state governments and understand the responsibilities and limits of the roles and relationships.

## History

- (A) A student should understand that history is a record of human experiences that links the past to the present and future. A student who meets this content standard should:
- 5) understand that history is a narrative told in many voices and expresses various perspectives of historical experience; and
  - 6) know that cultural elements, including language, literature, the arts, customs, and belief systems, reflect the ideas and attitudes of a specific time and know how the cultural elements influence human interactions.

## Skills for a Healthy Life

- (A) A student should be able to acquire a core knowledge related to well-being. A student who meets the content standard should:
- 5) use knowledge and skills to promote the well-being of the family.
- (B) A student should be able to demonstrate responsibility for the student's well-being. A student who meets the content standard should:
- 3) assess the effects of culture, heritage, and traditions on personal well-being;
  - 4) develop an awareness of how personal life roles are affected by and contribute to the well-being of families, communities, and cultures; and
  - 6) understand how personal relationships, including those with family, friends, and co-workers, impact personal well-being.
- (C) A student should understand how well-being is affected by relationships with others. A student who meets the content standard should:
- 6) assess the effects of culture, heritage, and traditions on well-being.
- (D) A student should be able to contribute to the well-being of families and communities. A student who meets the content standard should:
- 1) make responsible decisions as a member of a family or community; and
  - 3) describe how public policy affects the well-being of families and communities.

## Arts

- (A) A student should be able to create and perform in the arts. A student who meets the content standard should:
- 1) participate in dance, drama, music, visual arts, and creative writing; and

- 2) refine artistic skills and develop self-discipline through rehearsal, practice, and revision.

## Culture

- (A) Culturally-knowledgeable students are well grounded in the cultural heritage and traditions of their community. Students who meet this cultural standard are able to:
  - 1) assume responsibility for their role in relation to the well-being of the cultural community and their lifelong obligation as a community member;
  - 2) recount their own genealogy and family history;
  - 3) acquire and pass on the traditions of their community through oral and written history;
  - 4) practice their traditional responsibilities to the surrounding environment;
  - 5) reflect through their own actions the critical role that the local heritage language plays in fostering a sense of who they are, and how they understand the world around them; and
  - 6) live a life in accordance with the cultural values and traditions of the local community and integrate them into their everyday behavior.
- (B) Culturally-knowledgeable students are able to build on the knowledge and skills of the local cultural community as a foundation from which to achieve personal and academic success throughout life. Students who meet this cultural standard are able to:
  - 1) acquire insights from other cultures without diminishing the integrity of their own;
  - 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;
  - 3) make appropriate choices regarding the long-term consequences of their actions; and
  - 4) identify appropriate forms of technology and anticipate the consequences of their use for improving the quality of life in the community.
- (C) Culturally-knowledgeable students are able to actively participate in various cultural environments. Students who meet this cultural standard are able to:
  - 1) perform subsistence activities in ways that are appropriate to local cultural traditions.
- (D) Culturally-knowledgeable students are able to engage effectively in learning activities that are based on traditional ways of knowing and learning. Students who meet this cultural standard are able to:
  - 1) acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders; and
  - 2) participate in and make constructive contributions to the learning activities associated with a traditional camp environment.

# Tribe and Community Assessment

Student: \_\_\_\_\_

**Scale: 4 - Independent   3 - Proficient   2 - Developing   1 - Beginning**

Expected Outcomes for Unit	
1. Student is able to name family members and share a family story using <i>Ilanka (My Relatives)</i> as a story starter.	
2. Student is able to illustrate and describe at least one way his or her family works together, and tell why the family needs to work together.	
3. Student is able to listen to a recording of <i>Uqqutit Ennit (This Is the Beehive)</i> and do the motions of the fingerplay correctly.	
4. Student participated in the guest speaker activities, and is able to describe one interesting thing about the speaker's language.	
5. Student is able to name one tribal staff member, and tell what that person does, and how it helps the community.	
6. Student is able to tell one thing that Fisher Woman knew about the ocean and demonstrates respect for Elder lessons while working together.	
7. Student demonstrates respect for others.	
8. Student is able to describe his or her responsible actions.	
9. Student is able to describe responsible actions of others.	
10. Student is able to describe his or her feelings for the community.	
11. Student participated in lesson activities.	
12. Student treated classmates, teachers, and guests with respect and listened attentively to guest speakers.	
13. Student worked to the best of his or her ability.	

**Teacher Comments:**

# Appendix

Birket-Smith, Kaj. 1953

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*Chugach Prehistory*, Seattle, WA, University of Washington Press

Crowell, Aron L, Amy F. Steffian, and Gordon L Pullar. 2001

*Looking Both Ways*, Fairbanks, AK, University of Alaska Press

Chugachmiut. 2006

*Chugach Regional Values* (Poster), Chugachmiut, Anchorage, AK

Sawden, Feona. 1998

*Alu'utiq Songs, Poems, Fingerplays*, Anchorage, AK, Chugachmiut

Chugachmiut. 1998

*Sugpiat Lucit*, Anchorage, AK, Chugachmiut (video)

Chugachmiut. 2001

*Nourished by Our Food Sustained by Our Traditions*, Anchorage, AK, Chugachmiut (video)

Johnson, John F.C. 1984

*Chugach Legends*, Anchorage, AK, Chugach Alaska Corporation

# Glossary and Translation

*Ilanka*

*Qanitisakcak Taumi Kuik*

*Sugpiaq*

*Sugpiat Lucit*

*Uqquit Ennit*

Family

*Story Time in Alutiiq*

Real, genuine person, often used to apply to a person native to this area and language

*Sugpiaq/Alutiiq Ways*

This is the Bee Hive



