

# How did Russian Orthodox and Presbyterian Schools Impact Traditional Ways of Knowing in Alaska?

Alaska Studies Grade 9, Social Studies Grades 9-12

## Introduction

Historically, Alaska Native tribes used art and the spoken word as a form of expression and/or a way to maintain cultural traditions versus abiding by the written word. They were all affected by the settlement of whites, as their arrival introduced religion, boarding schools, disease, sickness, and the implementation of new ways of learning and knowing that contradicted and stamped out their existing belief systems. That, in combination with the introduction of new germs and diseases depleted many Alaska Native populations. Those who survived would face cultural changes.

“First contact with the Europeans occurred in 1741. By the early 1800s, the Tlingit were trading regularly with non-Natives. They were eager to possess modern goods and follow the white man’s trends. By the time the United States purchased Alaska from Russia in 1867, acculturation was well underway. Toward the turn of the century, the Tlingit depended on guns, tools, and other modern goods, played imported musical instruments and integrated non-traditional foods into their diet.”<sup>1</sup> Some natives sought to assimilate by abandoning their traditions and adopting white cultural norms and values, others were forced to do so.

“I call the paper ‘Conflicting Visions in Alaskan Education.’ It is about the life and work of two men: John Veniaminov and Sheldon Jackson. Their careers were remarkably parallel. Both were visionaries and both were missionaries to Alaska. Each, at the time of his death, occupied the highest position in his church. Both were educators and founded schools. Herein lies the major distinction between the two men: their radically differing attitudes toward religion and culture in general, and toward Alaskan education as a direct result of the outcome of that conflict.”<sup>2</sup> This unit examines the connection between the ways in which Alaska Natives were taught and how this impacted their language, preservation of culture, and overall sense of self-worth.

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<sup>1</sup> Light, David P. *Brothers in Harmony: The Haines Alaska Native Brotherhood Founders*. D.P. Light, 2002. Page 3.

<sup>2</sup> Dauenhauer, Richard L. *Conflicting Visions in Alaskan Education*. University of Alaska, Fairbanks, 1997. Page 5.

# Unit Overview

## As a result of this unit students will understand:

- Ioann Veniaminov (Russian Orthodox) and Sheldon Jackson (Presbyterian) had differing approaches when it came to implementing schools in Alaska.
- Russian Orthodox schools produced students that were literate, bilingual and successful in both cultures.
- The initial “Americanization” of Alaska Natives in a western education system removed a connection to culture.
- Alaska Natives who experienced this new education system experienced a sense of loss and confusion about where they “fit” so to speak.
- Implementing the western education system in Alaska has had a direct impact on loss of language, which negatively impacted the preservation of culture.

## As a result of this unit students will be able to:

- Analyze and evaluate information related to the Russian Orthodox and western education school systems and express ideas both in writing and orally.
- Examine how moving from a traditional way of learning a western way of learning has impacted Alaska Native cultures.
- Explore ways in which we can revitalize Alaska Native cultural traditions.
- Evaluate the value of functioning in a western world (literacy and advocacy) as well as continuing to uphold tradition.

## Tlingit Educational Significance

- This unit will analyze the impact of having to participate in both traditional and western learning processes.
- This unit will emphasize revitalizing Tlingit cultural traditions that may have weakened as a result moving into the western world of educating our youth.
- In addition, this unit will emphasize the value of functioning in a western world (literacy and advocacy) as well as continuing to uphold tradition.

## Tlingit Elder or Culture Bearer Role

- Elders who experienced these new schools in Alaska and experienced the lasting effects of participating well in a traditional setting and a modern setting would be a valuable resource during this unit.
- Panel members who experienced Russian Orthodox, segregated, and boarding schools would be welcome to come testify to their experiences. In addition, scholars such as Richard Dauenhauer and Father Michael Oleksa would be welcome to participate in our panel.

## Culminating Project or Event

- Prepare and present an iMovie highlighting the impact that western school systems have had on our culture. Invite cultural specialists, panel members, and extended family members and offer them traditional food to thank them for their support in the community and in the classroom.

# Lesson Overview

Lesson Description	Literacy Strategies	Vocabulary
<p><b>1 Introduction to Unit Expectations</b> The purpose of this lesson is to activate and assess student background knowledge. Students are presented with the unit essential question and final assessments. With teacher support, students unpack the meaning of both so they are clear about what they will be expected to do and know. Students communicate background knowledge of implementing the western educational system in Alaska and they are introduced to respect protocols and expectations. The teacher describes the classroom expectations: be present, be prepared, and be productive. Students do a fastwrite describing their ideas about how these words are defined and what they look like in action. Students share their ideas with an elbow partner and pick two ideas to report out to the group. The group agrees to adhere to protocol of respecting one another and valuing what each person brings to the table while we learn. As a group, the class develops a K-W-L graphic organizer based on our essential question. Students are assessed on sharing ideas within small groups, or adding ideas to the whole group discussion about the graphic organizer. <b>Homework:</b> ask someone in our community what they know/remember about segregated schools in the state of Alaska.</p>	<p>Collaboration Fast Write Elbow Partner K-W-L Graphic Organizer</p>	
<p><b>2 Backstory: Differing School Systems in Alaska</b> The teacher defines all vocabulary words and students make a vocabulary foldable (word and illustration on the outside flap, definition on the inside flap). The teacher teaches students how to take Cornell Notes (topic on top during class, notes in the right-hand column during class, Level 2 or Level 3 questions to organize thoughts in the left-hand column after class, highlight key topics after class, summary at the bottom of the page addressing the essential question after class). Students take Cornell Notes while the teacher describes the reality of everyday life for a student in a traditional education system, a Russian Orthodox education system, a Presbyterian education system, and a segregated school system. Students are assessed on following designated protocols, participation during the discussion (active listening and/or verbal contributions), and taking quality Cornell Notes. Teacher models quality Level 2 and Level 3 questions and a summary with the document viewer. <b>Homework:</b> add Level 2 and Level 3 questions and a summary to your Cornell Notes.</p>	<p>Vocabulary Foldable Cornell Notes Written Summary</p>	<p>Ioann Veniaminov Sheldon Jackson Russian American Co. Acculturation Proselytize Ethnic Cleansing Genocide Dualism Assimilate Alaska Organic Act Boarding Schools Americanization</p>
<p><b>3 Initial Contact: Russian Orthodox Churches &amp; Presbyterian Churches</b> While students take notes on a T-chart (looking for similarities and differences), the teacher states that the Russian Orthodox Churches and Presbyterian Churches had differing approaches when it came to implementing schools in Alaska; that Russian Orthodox schools produced students that were literate, bilingual and successful in both cultures; the initial “Americanization” of Alaska Natives in a western education system removed a connection to culture; and that Alaska Natives who experienced this new education system experienced a sense of loss and confusion about where they “fit”. Students complete a “Meeting of Frontiers” charting exercise, where they plot the emergence of churches in Alaska (Russian Orthodox, Evangelical Lutheran Church of America, and Church of the Nazarene). <b>Homework:</b> In a short essay, analyze what strategies religious leaders might have used to proselytize religious beliefs in Alaska AND how their work impacted local cultures.</p>	<p>T-Chart Graphic Organizer Information Plots Short Essay</p>	

Lesson Description	Literacy Strategies	Vocabulary
<p><b>4 Differing Styles: Veniaminov v. Jackson</b> Students participate in My \$.02 (students respond in writing to Father Oleksa’s quote on page 59 in Conflicting Landscapes American Schooling/Alaska Natives, pass their paper to their neighbor and continue to respond to the comments/statements they see). Teacher facilitates Jigsaw: students break up into teams of two; read and mark Richard Dauenhauer’s Conflicting Visions in Alaskan Education; take notes on a T-chart looking for similarities and differences; and report back to teammates about their assigned section of reading. Each group takes notes and asks questions of one another. After both groups share their knowledge, teacher facilitates a whole group discussion about issues/ideas raised in Oleksa’s and Dauenhauer’s work.</p>	<p>My \$.02 Jigsaw Marking the Text Collaboration T-Chart Graphic Organizer</p>	
<p><b>5 Rest Stop/Check for Understanding</b> Teacher explains Total Physical Response (TPR) Vocabulary expectation (students get into small groups and they choose vocabulary terms to act out, they must make/use props and write a short script) and students participate in TPR Vocabulary. Teacher explains Mean Muggin’ Vocabulary expectations (students get into two lines and stand facing a partner, we move down the line and one set of students “mean mugs” each other, the student who breaks first has to define the vocabulary word, if they cannot answer it the other team gets to define it) and students participate in Mean Muggin’ Vocabulary. Teacher explains storyboard expectations (divide your paper into 10 slides, draw 1 picture on each slide, use less than 10 words/slide to paraphrase vocabulary definitions). Teacher provides class with a sample storyboard. Students complete vocabulary storyboards. Students write a fastwrite about what they’ve learned about western education systems in Alaska. <b>Homework:</b> complete storyboard and study vocabulary terms.</p>	<p>Vocabulary Foldables TPR Vocabulary Collaboration Mean Muggin’ Vocab Storyboards Fastwrite</p>	<p>Ioann Veniaminov Sheldon Jackson Russian American Co. Acculturation Proselytize Ethnic Cleansing Genocide Dualism Assimilate Alaska Organic Act Boarding Schools Americanization</p>
<p><b>6 What Were Indian Boarding Schools Like?</b> The teacher asks students to read, mark, and chart the article “Indian Country Diaries” while focusing on what the author is saying versus what the author is doing. Students focus on summarizing/paraphrasing ideas, collaborate with their peers to discuss their work, and write a ½ page summarizing the main ideas presented in the article. <b>Homework:</b> Develop at least 5 thought provoking questions for visiting panel members.</p>	<p>Marking the Text Charting the Text Paraphrasing Collaboration Written Summary</p>	
<p><b>7 Let’s Listen to Those Who Experienced It</b> Teacher talks with students about the impact that western schools had on traditional ways of knowing. Teacher introduces panel members (those who experienced segregated schools, Richard Dauenhauer, and Father Michael Oleksa) and students demonstrate respect protocols and take Cornell Notes while the panel talks about their school experiences and the impact schooling had on the preservation of culture. Students are assessed on participation (active listening skills), demonstrating respect protocols during the panel discussion, and offering thought-provoking questions to the panel members. <b>Homework:</b> complete your Cornell Notes summary and write down any questions you were left with after you heard from our guests. Develop at least 5 thought-provoking questions to pose during a Socratic Seminar tomorrow.</p>	<p>Guest Speakers Panel Discussion Cornell Notes Written Summary</p>	

Lesson Description	Literacy Strategies	Vocabulary
<p><b>8 Socratic Seminar: Let's Discuss What We've Learned</b> Students are encouraged to start with sharing their thoughts/questions after yesterday's panel discussion. Teacher facilitates a whole group discussion based on comments/questions that surfaced. Students whip around the room share one of their Socratic Seminar questions. Teacher facilitates a Socratic Seminar based on the quote on page 14 in <i>Conflicting Visions in Alaskan Education</i>: "...no books in any Indian language shall be used, or instruction given in that language to Indian pupils...instruction in their vernacular is not only of no use to them but is detrimental to their speedy education and civilization." Tell us what you think and why. If your group is listening, you're responsible for taking notes on your graphic organizer during the discussion. When it's your turn to participate, please offer thought-provoking questions and comments to the discussion. <b>Homework:</b> summarize today's discussion in ½ page or more.</p>	<p>Whip Around Socratic Seminar Graphic Organizer Written Summary</p>	
<p><b>9 So What Does It All Chalk Up To?</b> Teacher facilitates a chalk talk session about the quote from yesterday's discussion (students receive a writing utensil and they cannot speak, they must write down their ideas on paper and they can respond to each others' ideas but they have to do so in writing). The teacher facilitates a whole group discussion about the ideas that were written. The students take a few moments to review their notes take a unit quiz. Afterwards, the teacher reviews the iMovie project guidelines and students break out into small groups to begin a storymap for their iMovie. <b>Homework:</b> finish your storymap and begin searching for imagery and music that would compliment your theme.</p>	<p>Chalk Talk Discussion Quiz Collaboration Storymap</p>	
<p><b>10 Literacy: Making Meaning of Our Learning (Part I)</b> The teacher revisits the iMovie project guidelines and students ask clarifying questions about the expectations. Students work in small groups to a) reflect on their storymap to write a narrative for each slide in their storymap, b) record a narrative in a quiet location, c) add music and images to their iMovie, d) review, revise, and edit iMovies.</p>	<p>iMovies Storymap Collaboration</p>	
<p><b>11 Literacy: Making Meaning of Our Learning (Part II)</b> Upon completion of iMovies, students share their work with the class and "test run" their materials. Group members hear back from their classmates on any parts they might need to revisit before the culminating activity with community members. Teacher asks students to revisit the initial KWL graphic organizer to update information. <b>Homework:</b> Bring supplies/goods for tomorrow's event and polish iMovies.</p>	<p>Storymap iMovies Collaboration KWL graphic organizer</p>	
<p><b>12 Sharing Our Learning</b> Students invite elders, cultural specialists, panel members, and extended family members to come see what they've done during this unit. Two students (preferably an Eagle and a Raven) introduce themselves to the group, thank their families, cultural specialists, and panel members for helping them out during the unit, thank people for coming, and invite people to have a light snack while they share their iMovies. Students display storyboards, and related to work and teacher thanks everyone for their support upon completion of the presentations. Students are assessed on their willingness to contribute and help out, willingness to share their work with others, and demonstrating respectful listening skills.</p>	<p>Culminating Activity iMovies</p>	

## Suggested Pacing

Lesson	50 Minute Class Sessions
1 Introduction to Unit Expectations	1
2 Backstory: Differing School Systems in Alaska	1
3 Initial Contact: Russian Orthodox Churches & Presbyterian Churches	1
4 Differing Styles: Veniaminov v. Jackson	2-3
5 Rest Stop/Check for Understanding	1-2
6 What Were Indian Boarding Schools Like?	1
7 Let's Listen to Those Who Experienced It	1
8 Socratic Seminar: Let's Discuss What We've Learned	1
9 So What Does it All Chalk Up To?	1
10 Literacy: Making Meaning of Our Learning (Part I)	3-5
11 Literacy: Making Meaning of Our Learning (Part II)	1
12 Sharing Our Learning	1
<b>Total Class Sessions</b>	<b>15-19</b>

## Standards Addressed in this Unit

Content Area	Alaska State Standards Addressed
English/Language Arts	<ul style="list-style-type: none"> <li>A. A Student should be able to speak and write well for a variety of purposes and audiences.</li> <li>B. A student should be a competent and thoughtful reader, listener, and viewer of literature, technological materials, and a variety of other information.</li> <li>C. A student should be able to identify and select from multiple strategies in order to complete projects independently and cooperatively.</li> <li>D. A student should be able to think logically and reflectively in order to present and explain positions based on relevant and reliable information.</li> <li>E. A student should understand and respect the perspectives of others in order to communicate effectively.</li> </ul>
Mathematics	<ul style="list-style-type: none"> <li>A. A student should understand mathematical facts, concepts, principles, and theories.</li> </ul>
Science	<ul style="list-style-type: none"> <li>A. A student should understand and be able to apply the processes and applications of scientific inquiry.</li> <li>E. A student should understand the relationships among science, technology, and society.</li> <li>F. A student should understand the dynamic relationships among scientific, cultural, social, and personal perspectives.</li> </ul>
Geography	<ul style="list-style-type: none"> <li>A. A student should be able to make and use maps, globes, and graphs to gather, analyze, and report spatial (geographic) information.</li> <li>B. A student should be able to utilize, analyze, and explain information about the human and physical features of places and regions.</li> <li>C. A student should understand the dynamic and interactive natural forces that shape the Earth's environments.</li> <li>D. A student should understand and be able to interpret spatial (geographic) characteristics of human systems, including migration, movement, interactions of cultures, economic activities, settlement patterns, and political units in the state, nation, and world.</li> <li>E. A student should understand and be able to evaluate how humans and physical environments interact.</li> <li>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.</li> </ul>

Content Area	Alaska State Standards Addressed
Government & Citizenship	<ul style="list-style-type: none"> <li>A. A student should know and understand how societies define authority, rights, and responsibilities through a governmental process.</li> <li>C. A student should understand the character of government and the state.</li> <li>E. A student should have the knowledge and skills necessary to participate effectively as an informed and responsible citizen.</li> </ul>
History	<ul style="list-style-type: none"> <li>A. A student should understand that history is a record of human experiences that links the past to the present and the future.</li> <li>B. A student should understand historical themes through factual knowledge of time, places, ideas, institutions, cultures, people, and events.</li> <li>C. A student should develop the skills and processes of historical inquiry.</li> <li>D. A student should be able to integrate historical knowledge with historical skill to effectively participate as a citizen and as a lifelong learner.</li> </ul>
Skills for a Healthy Life	<ul style="list-style-type: none"> <li>A. A student should be able to acquire a core knowledge related to well-being.</li> <li>C. A student should understand how well-being is affected by relationships with others.</li> <li>D. A student should be able to contribute to the well-being of families and communities.</li> </ul>
Arts	<ul style="list-style-type: none"> <li>A. A student should be able to create and perform in the arts.</li> <li>B. A student should be able to understand the historical and contemporary role of the arts in Alaska, the nation, and the world.</li> <li>D. A student should be able to recognize beauty and meaning through the arts in the student's life.</li> </ul>
World Languages	<ul style="list-style-type: none"> <li>B. A student should expand the student's knowledge of peoples and cultures through language study.</li> <li>C. A student should possess the language skills and cultural knowledge necessary to participate successfully in multilingual communities and the international workplace.</li> </ul>
Technology	<ul style="list-style-type: none"> <li>A. A student should be able to operate technology-based tools.</li> <li>B. A student should be able to use technology to locate, select, and manage information.</li> <li>C. A student should be able to use technology to explore ideas, solve problems, and derive meaning.</li> <li>D. A student should be able to use technology to express ideas and exchange information.</li> <li>E. A student should be able to use technology responsibly and understand its impact on individuals and society.</li> </ul>
Employability	<ul style="list-style-type: none"> <li>A. A student should be able to develop and be able to use employability skills in order to effectively make the transition from school to work and lifelong learning.</li> </ul>
Library/Information Literacy	<ul style="list-style-type: none"> <li>A. A student should understand how information and resources are organized.</li> <li>B. A student should understand and use research processes necessary to locate, evaluate, and communicate information and ideas.</li> <li>C. A student should recognize that being an independent reader, listener, and viewer of material in print, non-print, and electronic formats will contribute to personal enjoyment and lifelong learning.</li> <li>D. A student should be aware of the freedom to seek information and possess the confidence to pursue information needs beyond immediately available sources.</li> <li>E. A student should understand ethical, legal, and social behavior with respect to information resources.</li> </ul>

Content Area	Alaska State Standards Addressed
Cultural Standards	<ul style="list-style-type: none"> <li>A. Culturally-knowledgeable students are well grounded in the cultural heritage and traditions of their community.</li> <li>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.</li> <li>C. Culturally-knowledgeable students are able to actively participate in various cultural environments.</li> <li>D. Culturally-knowledgeable students are able to engage effectively in learning activities that are based on traditional ways of knowing and learning.</li> <li>E. Culturally-knowledgeable students demonstrate an awareness and appreciation of the relationships and processes of interaction of all elements in the world around them.</li> </ul>

## Teacher Preparation for Unit

- Review lesson plans and outlines.
- Get a document viewer, a projector, and electronic devices capable of making iMovies.
- Make copies of vocabulary foldable template and all articles.
- Get markers, highlighters, glue, scissors, and butcher paper.
- Recruit panel members to come in for a presentation

## Master English Academic Vocabulary List

- **Ioann Veniaminov:** Russian Orthodox priest/linguist who converted many Alaska Natives to religion.
- **Sheldon Jackson:** Presbyterian minister who “educated” Native children and Americanized the north.
- **Russian American Company:** Russian chartered company in Alaska, California, and Hawaii: profits went straight to the Czar.
- **Proselytize:** to convert someone from one religious belief to another.
- **Acculturation:** the process of adopting the cultural traits or social patterns of another group.
- **Ethnic Cleansing:** the elimination of an unwanted ethnic group or groups from a society, as by genocide or forced emigration.
- **Genocide:** the deliberate and systemic extermination of a national, racial, political, or cultural group.
- **Dualism:** the state of being dual or consisting of two parts; division into two.
- **Assimilate:** to take in and incorporate as one’s own; absorb.
- **First Organic Act:** brought a civil government to Alaska in 1884.
- **Boarding Schools:** a school at which the students receive board and lodging during the school term.
- **Americanization:** to make or become American in character; assimilate to the customs and institutions of the U.S.



## **Lesson Plan #1**

### ***Introduction to Unit Expectations***

**Duration: 50 minutes**

#### **Description**

The purpose of this lesson is to activate and assess student background knowledge. Students are presented with the unit essential question and final assessments. With teacher support, students unpack the meaning of both so they are clear about what they will be expected to do and know. Students communicate background knowledge of implementing the western educational system in Alaska and they are introduced to respect protocols and expectations. The teacher describes the classroom expectations: be present, be prepared, and be productive. Students do a fastwrite describing their ideas about how these words are defined and what they look like in action. Students share their ideas with an elbow partner and pick two ideas to report out to the group. The group agrees to adhere to protocol of respecting one another and valuing what each person brings to the table while we learn. As a group, the class develops a K-W-L graphic organizer based on our essential question.

#### **State Standards Addressed**

- English/Language Arts A, D, E
- Science: F
- History A, B, C
- Employability A
- Cultural Standards D

#### **Learning Targets**

- I can collaborate with others to identify what it means to be prepared, present, and productive while learning.
- I can identify which topics I'd like to learn more about (as they relate to Western education systems in Alaska).

#### **Materials Needed**

- White board/butcher paper
- Dry erase marker/makers

#### **Assessments**

Students are assessed on sharing ideas within small groups, or adding ideas to the whole group discussion about the graphic organizer.

#### **Independent Practice/Homework**

- Ask someone in our community what they know/remember about segregated schools in the state of Alaska.

## Lesson Plan #1 Outline

### *Introduction to Unit Expectations*

**Duration: 50 minutes**

1. Organizational Prep
  - a) Gather necessary supplies.
  - b) Write down learning targets on the board.
  - c) Welcome students and ask them to write down their learning target in their learning logs (constructed in notebooks).
  
2. Introductions/Orientation to Unit
  - a) Introduce yourself to the group and ask students to introduce themselves and one thing others might not know about them.
  - b) Tell students that we're going to be examining how Russian Orthodox and Presbyterian schools impacted traditional ways of knowing in Alaska.
  
3. Develop Working Protocol
  - a) Ask students to write a fastwrite about what it means to be present, prepared, and productive.
  - b) Students share their ideas with an elbow partner and decide which ideas to offer to the whole group during the report out.
  - c) Invite one student to write down ideas on the board/poster.
  - d) Ask students to contribute ideas that exemplify respect that will help us foster a positive learning environment.
  - e) Ask students to list ways in which they can adhere to our working protocol while we learn about the western education system and it's impact on Alaska Native cultures.
  
4. K-W-L Graphic Organizer
  - a) Ask students to jot down some ideas that they already have about implementing the western education system in Alaska (accessing prior knowledge), share their ideas with an elbow partner, and then report out to the group.
  - b) One person scribes ideas on the K-W-L (Know, Want to Know, Learned) poster while classmates share their ideas.
  
5. Assign homework, ask students to clean up and reorganize workspace.

## Lesson Plan #2

# *Backstory: Differing School Systems in Alaska*

**Duration: 50 minutes**

### Description

The teacher defines all vocabulary words and students make a vocabulary foldable (word and illustration on the outside flap, definition on the inside flap). The teacher teaches students how to take Cornell Notes (topic on top during class, notes in the right-hand column during class, Level 2 or Level 3 questions to organize thoughts in the left-hand column after class, highlight key topics after class, summary at the bottom of the page addressing the essential question after class). Students take Cornell Notes while the teacher describes the reality of everyday life for a student in a traditional education system, a Russian Orthodox education system, a Presbyterian education system, and a segregated school system.

### State Standards Addressed

- English/Language Arts A, B
- Science F
- Geography B, D, E, F
- Government/Citizenship A, C
- History A, B, C
- Skills for a Healthy Life C, D
- Cultural Standards D, E

### Learning Targets

- I can define: Ioann Veniaminov, Sheldon Jackson, Russian American Company, Acculturation, Proselytize, Ethnic Cleansing, Genocide, Dualism, Assimilate, Alaska Organic Act, Boarding Schools, and Americanization.

### English Academic Vocabulary

- **Ioann Veniaminov:** Russian Orthodox priest/linguist who converted many Alaska Natives to religion.
- **Sheldon Jackson:** Presbyterian minister who “educated” Native children and Americanized the north.
- **Russian American Company:** Russian chartered company in AK, CA, and HI: profits went straight to the Czar.
- **Proselytize:** to convert someone from one religious belief to another.
- **Acculturation:** the process of adopting the cultural traits or social patterns of another group.
- **Ethnic Cleansing:** the elimination of an unwanted ethnic group or groups from a society, as by genocide or forced emigration.
- **Genocide:** the deliberate and systemic extermination of a national, racial, political, or cultural group.
- **Dualism:** the state of being dual or consisting of two parts; division into two.
- **Assimilate:** to take in and incorporate as one’s own; absorb.
- **First Organic Act:** brought a civil government to Alaska in 1884.
- **Boarding Schools:** a school at which the students receive board and lodging during the school term.
- **Americanization:** to make or become American in character; assimilate to the customs and institutions of the U.S.

### Materials Needed

- Scissors
- Glue
- Vocabulary foldable templates
- Document viewer

### Assessments

Students are assessed on following designated protocols, participation during the discussion (active listening and/or verbal contributions), and taking quality Cornell Notes.

### Independent Practice/Homework

- Add Level 2 and Level 3 questions and a summary to your Cornell Notes.

## Lesson Plan #2 Outline

### *Backstory: Differing School Systems in Alaska*

**Duration: 50 minutes**

1. Organizational Prep
  - a) Gather necessary supplies.
  - b) Write down learning targets on the board.
  - c) Welcome students and ask them to write down their learning target in their learning logs.
  
2. Orientation to Today's Lesson
  - a) Tell students that we're going to talk about differing school systems in Alaska and they're going to evaluate the reality of everyday life for an Alaska Native in a traditional education system, a Russian Orthodox education system, a Presbyterian education system, and a segregated school system.
  
3. Introduce New Vocabulary
  - a) Teach students how to make a vocabulary foldable:
    - Fold paper along center line
    - Open paper and cut along the lines to form tabs/flashcards
    - Glue foldable into notebook
  - b) Define vocabulary terms
    - Top flap: vocabulary word and illustration
    - Inside flap: definition
  
4. Explain Cornell Notes Layout/Expectations
  - a) Top portion: topic (listed while organizing layout)
  - b) Right hand column: notes (taken during class)
  - c) Left hand column: Level 2 or Level 3 questions (done after class, after you reflect on notes)
  - d) Bottom portion: summary reflecting on topic (done after class, after you reflect on notes)
  
5. Introduce New Content
  - a) Ask students to take Cornell Notes while you talk about the reality of everyday life for an Alaska Native in a traditional education system, a Russian Orthodox education system, a Presbyterian education system, and a segregated school system.
  - b) Ask students to check in with one another to compare notes.
  
6. Model Level 2 and Level 3 Questions and Assign Homework
  - a) Homework: add Level 2 and Level 3 questions and a summary to your Cornell Notes.
  
7. Ask students to clean up and reorganize workspace.

## Lesson Plan #3

### *Initial Contact: Russian Orthodox Churches & Presbyterian Churches*

**Duration: 50 minutes**

#### **Description**

While students take notes on a T-chart (looking for similarities and differences), the teacher states that the Russian Orthodox Churches and Presbyterian Churches had differing approaches when it came to implementing schools in Alaska; that Russian Orthodox schools produced students that were literate, bilingual and successful in both cultures; the initial “Americanization” of Alaska Natives in a western education system removed a connection to culture; and that Alaska Natives who experienced this new education system experienced a sense of loss and confusion about where they “fit”. Students complete a “Meeting of Frontiers” charting/plotting exercise, where they plot the emergence of churches in Alaska (Russian Orthodox, Evangelical Lutheran Church of America, and Church of the Nazarene).

#### **State Standards Addressed**

- English/Language Arts A, B, D, E
- Mathematics A
- Science F
- Geography A, D, E, F
- Government/Citizenship A, C
- History A, B, C, D
- Skills for a Healthy Life A, C, D
- Arts D
- World Languages B
- Library/Information Literacy C
- Cultural Standards A, B, D, E

#### **Learning Targets**

- I can analyze what strategies religious leaders might have used to proselytize religious beliefs in Alaska AND how their work impacted local cultures.

#### **Materials Needed**

- T-Chart templates/copies
- Meeting of Frontiers Packets/Timelines

#### **Assessments**

Students are assessed on active participation (spoken or active listening) during the class.

#### **Independent Practice/Homework**

- In a short essay, analyze what strategies religious leaders might have used to proselytize religious beliefs in Alaska AND how their work impacted local cultures.

## Lesson Plan #3 Outline

### *Initial Contact: Russian Orthodox Churches & Presbyterian Churches*

**Duration: 50 minutes**

1. Organizational Prep
  - a) Write down learning targets on the board.
  - b) Welcome students and ask them to write down their learning target in their learning logs.
  
2. Orientation to Today's Lesson/Explain T-Chart Expectations
  - a) Tell students that we're going to discuss the differences in styles between Russian Orthodox schooling and Presbyterian schooling of Alaska Natives. You will be asked to identify and note similarities and differences amongst these two groups.
  
3. Introduce New Content
  - a) The Russian Orthodox churches and Presbyterian churches had differing approaches when it came to implementing schools in Alaska.
  - b) Russian Orthodox schools produced students who were literate, bilingual, and successful in both cultures.
  - c) The initial "Americanization" of Alaska Natives in a western education system removed a connection to culture.
  - d) Alaska Natives who experienced this new education system experienced a sense of loss and confusion about where they "fit".
  
4. Meeting of Frontiers Information Plots
  - a) Ask students to plot the emergence of churches in Alaska over the course of time (Russian Orthodox, Evangelical Lutheran Church of America, and the Church of the Nazarene).
  
5. Assign homework, and ask students to clean up, and reorganize workspace.
  - a) In a short essay, analyze what strategies religious leaders might have used to proselytize religious beliefs in Alaska AND how their work impacted local cultures.

## Lesson Plan #4

### *Differing Styles: Veniaminov v. Jackson*

**Duration: 100-150 minutes**

#### **Description**

Students participate in My \$02 (students respond in writing to Father Oleksa's quote on page 59 in *Conflicting Landscapes American Schooling/Alaska Natives*, pass their paper to their neighbor and continue to respond to the comments/statements they see). Teacher facilitates Jigsaw: students break up into teams of two; read and mark Richard Dauenhauer's *Conflicting Visions in Alaskan Education*; take notes on a T-chart looking for similarities and differences; and report back to teammates about their assigned section of reading. Each group takes notes and asks questions of one another. After both groups share their knowledge, teacher facilitates a whole group discussion about issues/ideas raised in Oleksa's and Dauenhauer's work.

#### **State Standards Addressed**

- English/Language Arts A, B, D, E
- Mathematics A
- Science F
- Geography B, D, E, F
- Government/Citizenship A, C
- History A, B, C, D
- Skills for a Healthy Life A, C, D
- Arts B, D
- World Languages B
- Library/Information Literacy B, C, D
- Cultural Standards B, D, E

#### **Learning Targets**

- I can analyze and evaluate themes presented in *Conflicting Visions in Alaskan Education*.

#### **Materials Needed**

- T-chart graphic organizer
- *Conflicting Visions in Alaskan Education* packets
- Highlighters

#### **Assessments**

Students are assessed on participating in the literacy activity and sharing quality information with their peers.

## Lesson Plan #4 Outline

### *Differing Styles: Veniaminov v. Jackson*

**Duration: 50-150 minutes**

1. Organizational Prep
  - a) Gather necessary supplies.
  - b) Write down learning target on the board.
  - c) Welcome students and ask them to write down their learning target in their learning logs.
2. Orientation to Today's Lesson
  - a) Tell students that over the next couple of days, we'll be reading, marking, and analyzing a text about how Russian Orthodox and Presbyterian schools were implemented in Alaska.
3. Fastwrite, My \$.02
  - a) Please respond in writing to the following quote from page 59 in Father Michael Oleksa's Conflicting Landscapes American Schooling/Alaska Natives.

*"Imbued with a spirit of western individualism and personal success, many of the newly educated youth viewed their grandparents as illiterate, stone-age barbarians. While they still loved them as family, they were also ashamed of their social ignorance and backwardness. Of course they could not voice these criticisms, but they found integration into village life difficult...the graduates felt a sense of loss and separation from their own families and their culture. Sensing this alienation, one elder commented, 'These kids come back from school, and they are strangers to us. But worse than that, they are strangers to themselves'."*

- b) Students pass their writing to the person on their RIGHT, read and respond to comments in writing. Continue passing papers until the papers have made it most of the way around the room. Students retrieve their original paper and read classmates' thoughts.
4. Jigsaw Expectations: you are to read and mark your sections (in Richard Dauenhauer's Conflicting Visions in Alaskan Education), identify similarities and differences on your T-chart, and report back to your teammate about your sections.
  - a) All students: read pages 5-6 (stop at Veniaminov)
  - b) Person #1: read pages 6-9 (stop at Jackson)
  - c) Person #2: read pages 9-12 (start at Jackson, stop at mark on page 12)
  - d) All students: read page 12-19.
5. Facilitate a whole group discussion about issues/ideas raised in Oleksa's and Dauenhauer's work.
6. Ask students to clean up and reorganize workspace.



## Lesson Plan #5

# Rest Stop/Check for Understanding

Duration: 50-100 minutes

### Description

Teacher explains Total Physical Response (TPR) Vocabulary expectation (students get into small groups and they choose vocabulary terms to act out, they must make/use props and write a short script) and students participate in TPR Vocabulary. Teacher explains Mean Muggin' Vocabulary expectations (students get into two lines and stand facing a partner, we move down the line and one set of students "mean mugs" each other, the student who breaks first has to define the vocabulary word, if they cannot answer it the other team gets to define it) and students participate in Mean Muggin' Vocabulary. Teacher explains storyboard expectations (divide your paper into 10 slides, draw 1 picture on each slide, use less than 10 words/slide to paraphrase vocabulary definitions). Teacher provides class with a sample storyboard. Students complete vocabulary storyboards. Students write a fastwrite about what they've learned about western education systems in Alaska.

### State Standards Addressed

- English/Language Arts A, B, C, D, E
- Science F
- Geography B, D, F
- Government/Citizenship A, C
- History A, B, C
- Arts A, B, D
- Technology D
- Literacy/Information Literacy B
- Cultural Standards B, E

### Learning Targets

- I can physically depict my vocabulary terms for this unit.

### English Academic Vocabulary

- **Ioann Veniaminov:** Russian Orthodox priest/linguist who converted many Alaska Natives to religion.
- **Sheldon Jackson:** Presbyterian minister who "educated" Native children and Americanized the north.
- **Russian American Company:** Russian chartered company in AK, CA, and HI: profits went straight to the Czar.
- **Proselytize:** to convert someone from one religious belief to another.
- **Acculturation:** the process of adopting the cultural traits or social patterns of another group.
- **Ethnic Cleansing:** the elimination of an unwanted ethnic group or groups from a society, as by genocide or forced emigration.
- **Genocide:** the deliberate and systemic extermination of a national, racial, political, or cultural group.
- **Dualism:** the state of being dual or consisting of two parts; division into two.
- **Assimilate:** to take in and incorporate as one's own; absorb.
- **First Organic Act:** brought a civil government to Alaska in 1884.
- **Boarding Schools:** a school at which the students receive board and lodging during the school term.
- **Americanization:** to make or become American in character; assimilate to the customs and institutions of the U.S.

### Materials Needed

- Vocabulary terms and definitions
- White, unlined paper
- Coloring supplies

### Independent Practice/Homework

- Complete your storyboard, study vocabulary terms.

## Lesson Plan #5 Outline

### *Rest Stop/Check for Understanding*

**Duration: 50-100 minutes**

1. Organizational Prep
  - a) Gather necessary supplies.
  - b) Write down learning target on the board.
  - c) Welcome students and ask them to write down their learning target in their learning logs.
2. Orientation to Today's Lesson
  - a) Tell students that over the course of the next couple days, we're going to work with our unit vocabulary.
3. Total Physical Response (TPR) Vocabulary
  - a) Explain expectations: students break into small groups and choose vocabulary terms to act out; the team must make/use props and write out a short script.
  - b) Facilitate TPR Vocabulary
4. Mean Muggin' Vocabulary
  - a) Explain expectations: students get into two lines and stand facing a partner; we move down the line in sets of two as the two students "mean mug" each other; the student who breaks first has to define the vocabulary word; if they cannot answer it the other team gets the chance to do so; the team with the most points at the end of the activity wins.
  - b) Facilitate Mean Muggin' Vocabulary
5. Storyboard
  - a) Explain expectations: divide your paper into 10 slides, draw one picture on each slide, use less than 10 words/slide and paraphrase your vocabulary terms.
  - b) Facilitate storyboard workshop.
6. Fastwrite: please write about what you've learned about the western education system in Alaska.
7. Assign homework and ask students to clean up and reorganize workspace.
  - a) Ask students to complete storyboard and study vocabulary definitions.

## Lesson Plan #6

# *What Were Indian Boarding Schools Like?*

**Duration: 50 minutes**

### **Description**

The teacher asks students to read, mark, and chart the article “Indian Country Diaries” while focusing on what the author is saying versus what the author is doing; students may work in small groups. Students take time to summarize/paraphrase ideas, collaborate with their peers to discuss their work, and write a ½ page summarizing the main ideas presented in the article.

### **State Standards Addressed**

- English/Language Arts A, B, D, E
- Mathematics A
- Science A, E, F
- Geography B, D, F
- Government/Citizenship A, C, E
- History A, B, C, D
- Skills for a Healthy Life A, C, D
- Arts B, D
- World Languages B
- Library/Information Literacy A, C, D
- Cultural Standards A, B, C, D, E

### **Learning Targets**

- I can analyze and explain the Native American experience in an Indian Boarding School.

### **Materials Needed**

- “Indian Country Diaries” articles
- Highlighters
- Charting the Text Worksheets

### **Assessments**

Students are assessed on participation, collaboration, and providing a written summary explaining the ideas presented in the article.

### **Independent Practice/Homework**

- Develop at least 5 thought provoking questions for visiting panel members.

## Lesson Plan #6 Outline

# *What Were Indian Boarding Schools Like?*

**Duration: 50 minutes**

1. Organizational Prep
  - a) Gather necessary supplies.
  - b) Write down learning target on the board.
  - c) Welcome students and ask them to write down their learning target in their learning logs.
  
2. Orientation to Today's Lesson
  - a) Tell students that we're going to spend some time analyzing the Native American experience within an Indian Boarding School in preparation for a panel discussion tomorrow.
  
3. Charting the Text Expectations
  - a) Explain expectations:
    - Students break up into small groups and may work together to read, mark, and chart the text.
    - Students begin by reading and marking the text.
    - In the "saying" column, students paraphrase what the author said (in their own words).
    - In the "doing" column, students outline how the author organized their writing.
    - Students use the "doing" column as an outline for their written summary and write ½ page about what they read.
  - b) Students participate in Charting the Text
  
4. Assign homework and ask students to clean up and reorganize workspace.
  - a) Ask students to prepare at least 5 thought-provoking questions for tomorrow's panel members.

## **Lesson Plan #7**

# ***Let's Listen to Those Who Experienced It***

**Duration: 50 minutes**

### **Description**

Teacher talks with students about the impact that western schools had on traditional ways of knowing. Teacher introduces panel members (those who experienced segregated schools, Richard Dauenhauer, and Father Michael Oleksa) and students demonstrate respect protocols and take Cornell Notes while the panel talks about their school experiences and the impact schooling had on the preservation of culture.

### **State Standards Addressed**

- English/Language Arts A, B, D, E
- Science F
- Geography B, D, E, F
- Government/Citizenship A, C, E
- History A, B, C, D
- Skills for a Healthy Life A, C, D
- Arts B, D
- World Languages B, C
- Employability A
- Library/Information Literacy C, D
- Cultural Standards A, B, C, D, E

### **Learning Targets**

- I can demonstrate respectful listening skills and ask our panel members thought-provoking questions about their experience transitioning to a western education system.

### **Materials Needed**

- Panel members
- Water for panel members

### **Assessments**

Students are assessed on participation (active listening skills), demonstrating respect protocols during the panel discussion, and offering thought-provoking questions to the panel members.

### **Independent Practice/Homework**

- Complete your Cornell Notes summary and write down any questions you were left with after you heard from our guests. Develop at least 5 thought-provoking questions to pose during a Socratic Seminar tomorrow.

## Lesson Plan #7 Outline

### *Let's Listen to Those Who Experienced It*

**Duration: 50 minutes**

1. Organizational Prep
  - a) Gather necessary supplies.
  - b) Write down learning targets on the board.
  - c) Welcome panel members and invite them to make themselves comfortable while students arrive. Offer guests some water.
  - d) Welcome students and ask them to write down their learning targets in their learning logs.
  
2. Orientation to Today's Lesson
  - a) Tell students that we're going to hear from panel members about their school experiences and the impact schooling had on the preservation of culture. Remind students that they should take Cornell Notes during today's lesson.
  
3. Panel Discussion: Did Western Schools Have an Impact on Traditional Ways of Knowing?
  - a) Introduce panel members.
  - b) Panel members testify to their school experiences.
  - c) Questions and answers.
  - d) Thank panel members for coming.
  
4. Assign homework, and ask students to clean up and reorganize workspace.
  - a) Complete your Cornell Notes summary and write down any questions you were left with after you heard from our guests. Develop at least 5 thought-provoking questions to pose during tomorrow's Socratic Seminar.

## Lesson Plan #8

# *Socratic Seminar: Let's Discuss What We've Learned*

**Duration: 50 minutes**

### Description

Students are encouraged to start with sharing their thoughts/questions after yesterday's panel discussion. Teacher facilitates a whole group discussion based on comments/questions that surfaced. Students whip around the room share one of their Socratic Seminar questions. Teacher facilitates a Socratic Seminar based on the quote on page 14 in *Conflicting Visions in Alaskan Education*: "...no books in any Indian language shall be used, or instruction given in that language to Indian pupils...instruction in their vernacular is not only of no use to them but is detrimental to their speedy education and civilization." Tell us what you think and why. If your group is listening, you're responsible for taking notes on your graphic organizer during the discussion. When it's your turn to participate, please offer thought-provoking questions and comments to the discussion.

### State Standards Addressed

- English/Language Arts A, B, D, E
- Science E, F
- Geography B, D
- Government/Citizenship A, C
- History A, B, C, D
- Skills for a Healthy Life A, C
- Arts B, D
- World Languages B
- Employability A
- Library/Information Literacy D
- Cultural Standards B, D, E

### Learning Targets

- I can demonstrate respectful listening skills and offer thought-provoking questions and comments to the discussion about Americanization.

### Materials Needed

- Socratic Seminar graphic organizers

### Assessments

Students are assessed on active participation (spoken or active listening) during the Socratic Seminar.

### Independent Practice/Homework

- Summarize today's discussion in ½ page or more.

## Lesson Plan #8 Outline

### *Socratic Seminar: Let's Discuss What We've Learned*

**Duration: 50 minutes**

1. Organizational Prep
  - a) Gather necessary supplies.
  - b) Write down learning target on the board.
  - c) Welcome students and ask them to write down their learning target in their learning logs.
2. Orientation to Today's Lesson
  - a) Tell students that we're going to have a discussion about a quote that appeared in print in 1884 in an Alaskan magazine.
3. Whip Around
  - a) What questions were you left with after yesterday's visit?
  - b) What questions did you prepare for today's discussion?
4. Teacher Explains Socratic Seminar Expectations
  - a) We will divide into 2 small groups to discuss our ideas related to a quote I'm going to read.
  - b) One group will speak while the other group takes notes, then we'll rotate.
  - c) If your group is listening, you're responsible for taking notes on your graphic organizer during the discussion. When it's your turn to participate, please offer thought-provoking questions and comments to the discussion.
  - d) Please tell us what you think about the following quote and why:

*"...no books in any Indian language shall be used, or instruction given in that language to Indian pupils...instruction in their vernacular is not only of no use to them but is detrimental to their speedy education and civilization."* (Conflicting Visions in Alaskan Education, page 14).
5. Assign homework and ask students to clean up and reorganize workspace.
  - a) Summarize today's discussion in ½ page or more.



## Lesson Plan #9

# *So What Does It All Chalk Up To?*

**Duration: 50 minutes**

### **Description**

Teacher facilitates a chalk talk session about the quote from yesterday's discussion (students receive a writing utensil and they cannot speak, they must write down their ideas on paper and they can respond to each others' ideas but they have to do so in writing). The teacher facilitates a whole group discussion about the ideas that were written. The students take a few moments to review their notes take a unit quiz. Afterwards, the teacher reviews the iMovie project guidelines and students break out into small groups to begin a storymap for their iMovie.

### **State Standards Addressed**

- English/Language Arts A, B, D, E
- Science E, F
- Geography B, C, D, E, F
- Government/Citizenship A, C, E
- History A, B, C, D
- Arts B, D
- World Languages B
- Cultural Standards A, B, E

### **Learning Targets**

- I can respond to my classmates' ideas in writing.

### **Materials Needed**

- One large piece of butcher paper/white board
- One marker for each student
- Unit Quizzes
- iMovie Rubrics
- iMovie Storymaps

### **Assessments**

Students are assessed on chalk talk participation- beginning new threads of thought and responding to their peers' ideas.

### **Independent Practice/Homework**

- Finish your Storymap and begin searching for imagery and music that would compliment your theme.

## Lesson Plan #9 Outline

# *So What Does It All Chalk Up To?*

**Duration: 50 minutes**

1. Organizational Prep
  - a) Gather necessary supplies.
  - b) Write down learning target on the board.
  - c) Welcome students and ask them to write down their learning target in their learning logs.
2. Orientation to Today's Lesson
  - a) Tell students that today we're going to participate in an activity called "Chalk Talk", assess their knowledge, and begin the culminating project activity.
3. Chalk Talk: What are your thoughts/questions about yesterday's quote?
  - a) Students receive a writing utensil and they cannot speak, they must write down their ideas on paper and they can respond to each other's ideas in writing.
  - b) Students are assessed on beginning new threads of thought and responding to their peers' ideas.
  - c) Whole group discussion based on ideas that surfaced.
4. Students Review Their Notes and Take Unit Quiz
5. Introduce iMovie Guidelines and Expectations
  - a) Tell students that we'd like to share our end product (iMovies) with panel members, cultural specialists, elders, and extended family members during our culminating activity.
  - b) Break students into teams of 2-3 to begin their Storymap.
6. iMovie Workshop
  - a) Students use the remaining time to complete their Storymap with their teammates.
7. Assign homework and ask students to clean up and reorganize workspace.
  - a) Finish your Storymap and begin searching for imagery and music that would compliment your theme.

## Lesson Plan #10

### *Literacy: Making Meaning of Our Learning (Part I)*

**Duration: 150-250 minutes**

#### **Description**

The teacher revisits the iMovie project guidelines and students ask clarifying questions about the expectations. Students work in small groups to a) reflect on their Storymap to write a narrative for each slide in their Storymap, b) record a narrative in a quiet location, c) add music and images to their iMovie, d) review, revise, and edit iMovies.

#### **State Standards Addressed**

- English/Language Arts A, B, C, D, E
- Mathematics A
- Science E, F
- Geography A, B, D, E, F
- Government/Citizenship A, C, D
- History A, B, C, D
- Skills for a Healthy Life A, C, D
- Arts A, B, D
- World Languages B, C
- Technology A, B, C, D, E
- Employability A
- Library/Information Literacy A, B, C, D, E
- Cultural Standards A, B, C, D, E

#### **Learning Targets**

- I can work collaboratively and productively in order to produce an iMovie documenting our learning.

#### **Materials Needed**

- Storymaps
- iMovie Rubrics
- iPads/computers with iMovie
- Quiet space to record audio sections

#### **Assessments**

Students are assessed on collaboration skills, on task behavior, and preparing a quality product that meets the project expectations.

## **Lesson Plan #10 Outline**

### ***Literacy: Making Meaning of Our Learning (Part I)***

**Duration: 150-250 minutes**

1. Organizational Prep
  - a) Gather necessary supplies.
  - b) Write down learning target on the board.
  - c) Welcome students and ask them to write down their learning target in their learning logs.
  
2. Orientation to Today's Lesson
  - a) Tell students that we're going to spend the next few days preparing, revising and presenting iMovies with our classmates.
  
3. Review iMovie expectations/rubric
  - a) Offer students an opportunity to ask clarifying questions.
  
4. iMovie Workshop
  - a) Reflect on your Storymap.
  - b) Research imagery and music.
  - c) Write a narrative for each slide/scene in your Storymap.
  - d) Record narratives in a quiet location.
  - e) Add music and imagery to your iMovie.
  - f) Review, revise, save, and edit your work.
  
5. Ask students to clean up and reorganize workspace.

## **Lesson Plan #11**

### ***Literacy: Making Meaning of Our Learning (Part II)***

**Duration: 50 minutes**

#### **Description**

Upon completion of iMovies, students share their work with the class and “test run” their materials. Group members hear back from their classmates on any parts they might need to revisit before the culminating activity with community members. Teacher asks students to revisit the initial KWL graphic organizer to update information.

#### **State Standards Addressed**

- English/Language Arts A, B, C, D, E
- Science E, F
- Geography B, D, E, F
- Government & Citizenship A, C, E
- History A, B, C, D
- Skills for a Healthy Life A, B, C, D
- Arts A, B, D
- World Languages B, C
- Technology A, B, C, D, E
- Employability A
- Library/Information Literacy A, B, C, D, E
- Cultural Standards A, B, C, D, E

#### **Learning Targets**

- I can collaborate with others to provide them with feedback about their work.

#### **Materials Needed**

- Completed iMovies
- Previewing materials (electronics)
- Original KWL graphic organizer

#### **Assessments**

Students are assessed on collaborative skills, willingness to share their ideas with others, and completion of their Cornell Notes.

#### **Independent Practice/Homework**

- Bring supplies/goods for tomorrow’s event and polish iMovies.

## **Lesson Plan #11 Outline**

### ***Literacy: Making Meaning of Our Learning (Part II)***

**Duration: 50 minutes**

1. Organizational Prep
  - a) Gather necessary supplies.
  - b) Write down learning target on the board.
  - c) Welcome students and ask them to write down their learning target in their learning logs.
  
2. Orientation to Today's Lesson
  - a) Tell students that we're going to test-run our movies and provide one another with feedback about our films prior to sharing them at tomorrow's event.
  
3. Rehearse for Tomorrow's Event
  - a) Eagle/Raven introduction
  - b) Welcome
  - c) Share iMovies
  - d) Feedback time
  - e) Identify clean up crew and ushers for tomorrow's event
  - f) Sign up to bring food/drinks
  
4. KWL Graphic Organizer
  - a) As a group, what do you know, want to know, what did you learn?
  
6. Assign homework and ask students to clean up and reorganize workspace.
  - a) Polish iMovies and bring materials for tomorrow's event.

## Lesson Plan #12

# *Sharing Our Learning*

**Duration: 50 minutes**

### Description

Students invite elders, cultural specialists, panel members, and extended family members to come see what they've done during this unit. Two students (preferably an Eagle and a Raven) introduce themselves to the group, thank their families, cultural specialists, and panel members for helping them out during the unit, thank people for coming, and invite people to have a light snack while they share their iMovies. Students display storyboards, and related to work and teacher thanks everyone for their support upon completion of the presentations.

### State Standards Addressed

- English/Language Arts A, B, C, D, E
- Science E, F
- Geography B, D, E, F
- Government & Citizenship A, C, E
- History A, B, C, D
- Skills for a Healthy Life A, B, C, D
- Arts A, B, D
- World Languages B, C
- Technology A, B, C, D, E
- Employability A
- Library/Information Literacy A, B, C, D, E
- Cultural Standards A, B, C, D, E

### Learning Targets

- I can share my work with others.

### Materials Needed

- Completed storyboards and iMovies
- Food and drinks to share with the guests
- Thank you cards for panel members
- Electronic equipment to present students' work
- Microphone with sound system
- Elders, cultural specialists, panel members, and extended family members

### Assessments

Students are assessed on their willingness to contribute and help out, willingness to share their work with others, and demonstrating respectful listening skills.

## Lesson Plan #12 Outline

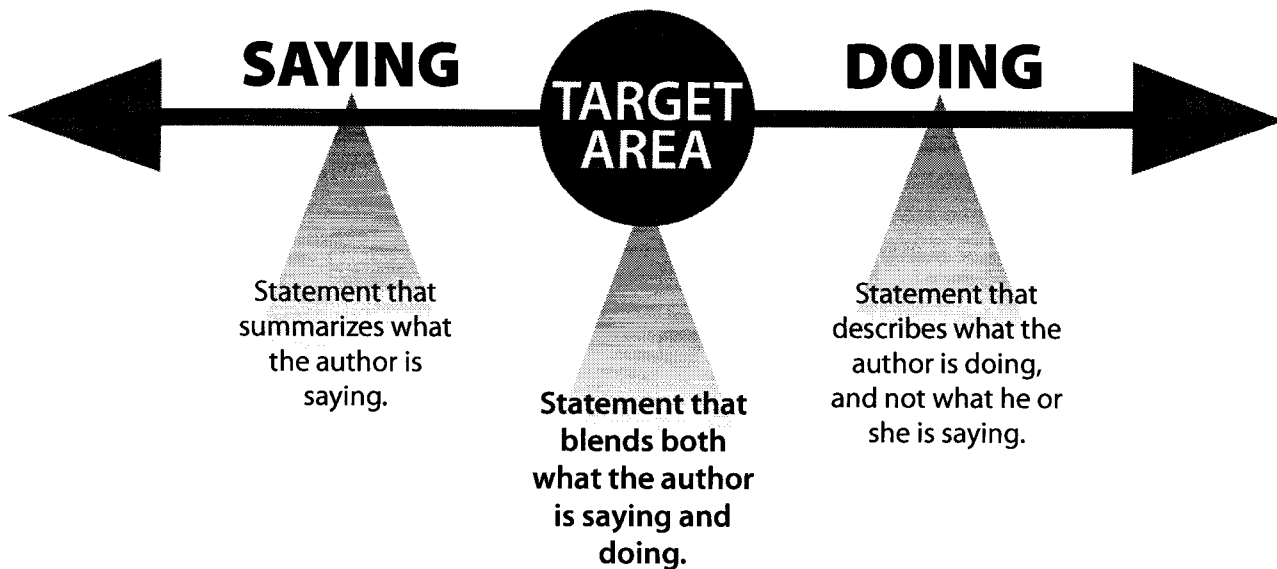
### *Sharing Our Learning*

**Duration: 50 minutes**

1. Preparation for Culminating Activity
  - a) Gather presentation materials.
  - b) Run a dress rehearsal with students so that they're prepared to share their work with a larger audience.
  
2. 30 Minutes Prior to Culminating Activity
  - a) Ask students to prepare and arrange snacks and drinks to serve to guests after the show.
  - b) Assign students to usher guests in and to help seat elders.
  - c) Assign students to bring snacks and drinks to elders after the show.
  
3. Culminating Activity
  - a) Two students (preferably an Eagle and a Raven) introduce themselves to the group, thank the elders, cultural specialists, and panel members for helping them out during the unit, thank people for coming, and invite people to enjoy what they've prepared for them.
  - b) Students share their iMovies.
  - c) Students present thank you cards to panel members.
  - d) Teacher thanks the students for all their hard work and thanks the audience for their support. Teacher invites the guests to have some snacks/drinks with the students and encouraged kids to help clean up and usher elders to their transportation.



# Charting the Text: The Charting Continuum



## When should students Chart the Text?

Students should use this charting strategy when they are expected to engage in a deep reading of a text. A careful reading of a text takes time. In the beginning, select a few paragraphs for your students to chart. Students will struggle with selecting the appropriate verb that best describes what the author is doing in a particular section or paragraph, and they will find it difficult to articulate the choices the author is making. Students will need support as they learn this new way of reading.

## Why should students Chart the Text?

When readers examine the macro- and micro-structures of texts, they gain insight into how authors construct meaning. And analyzing the choices authors make will help them understand the types of choices they can make in the papers they write. Since charting a text moves students beyond the simple comprehension of what the author is saying, they will be able to discuss and write about texts with originality and sophistication.

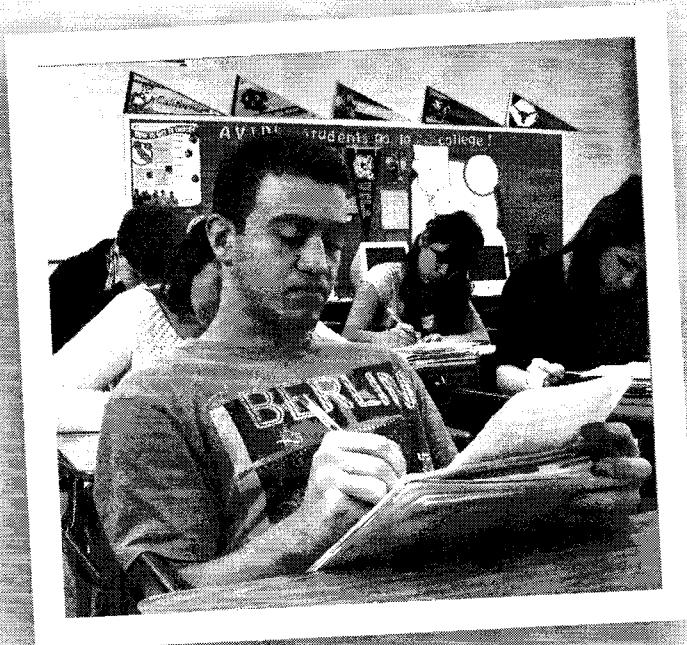
## How should students Chart the Text?

While charting the macro-structure of a text, chunk the text into large sections, drawing a line across the page in order to group paragraphs or ideas together. Then, in the right-hand margin, students should write a concise statement describing what the author is doing in that section.

Analyzing the micro-structure of a text is slightly different in that students examine individual paragraphs and articulate what each paragraph is doing. In the right-hand margin, directly next to the paragraph, students should briefly describe what the author is doing in the paragraph. Begin with a verb like illustrating, comparing, interpreting, providing, or some other verb that best describes the overall work the paragraph is doing.

This strategy contains a list of charting verbs to help you teach this strategy. Although the list is limited in the amount of verbs provided for students, it remains a useful resource when learning how to select an accurate verb that describes what a paragraph is doing. There is also a "Charting the Text Table: Analyzing the Micro-Structure" (Student Handout 8.1) that is designed to help students organize their charting sentences. The table will help students see the difference between what an author is saying, and what an author is doing, in a particular section or paragraph. Eventually, you will want to move away from the table and teach your students how to chart in the margins of a text.

As students learn to chart, they will write descriptions that sound more like summaries and less like analyses of what the author is doing. Some students will be able to see clearly what the author is doing. There will be those that do a little bit of both as well. The following image illustrates the range of descriptions that students will write in their margins. As students learn this skill, they should move toward the middle right of the Charting Continuum (shown on the next page). Their statements should describe what the author is doing and give some idea of what the paragraph is about.



# Charting the Text

The following provides some effective ways teachers can introduce “Charting the Text” as a critical reading strategy.

## Introducing Charting the Text

- Define the “Charting the Text” strategy and explain why it is important for readers to learn this skill. You will want to make copies of the Quick Reference or make the ideas on this handout available to students in some other way.
- Bring in models of different types of writing from various disciplines to show how genre, style, methods for development, and audience influence decisions about text structure and organization. Analyzing text structure will be foreign to middle and high school students because they have not had a lot of experience examining how professional writers organize their texts to construct meaning.
- Select a variety of different texts in order to expose students to the various ways writers organize their ideas. Bring in texts such as editorials, op-ed pieces, research papers, essays, and various other texts that offer unique text structures.
- Create opportunities for students to learn the differences between what the author is saying in a paragraph (or in a number of paragraphs) and what the author is doing.
- Model for students how to chart the macro- or micro-structure of a text using either a document camera or overhead projector.
- While charting the micro-structure, use Student Handout 8.1: “Charting the Text Table: Analyzing the Micro-Structure” to support this work. Start by summarizing what the paragraphs say. Summary is more familiar to students; it will build confidence and help them prepare for the next step: charting what the author is doing. Students should have a copy of the text and the charting table for this activity. Students are expected to analyze paragraphs with others while completing the table.
- Assign specific paragraphs or sections of text that you would like your students to chart; it is too overwhelming to chart every paragraph. When learning how to chart the macro- or micro-structure of a text, select sections of the text that offer clear shifts from one idea to the next, or paragraphs that offer choices that are transparent.
- Prepare an abbreviated list of verbs that could work with the paragraphs being charted. Without a verb list, students struggle to produce verbs and will settle for general verbs that are often inaccurate. Depending on the list, some verbs might need to be defined for students. Verb lists could be written on the board, photocopied, or made available to students in some other way.

## Marking the Text: *Science*

This strategy has three distinct marks:

### 1. Number the paragraphs

- ① Before you read, take a moment and number the paragraphs in the section you are planning to read. Start with the number one and continue numbering sequentially until you reach the end of the text or reading assignment. Write the number near the paragraph indentation and circle the number; write it small enough so that you have room to write in the margin.
- ② As with page numbers, paragraph numbers will act as a reference so you can easily refer to specific sections of the text.

### 2. Circle key terms, cited authors, and other essential words or numbers.

You might circle...

- key concepts
- content-based vocabulary
- lesson-based vocabulary
- names of people, theories, and/or experiments
- properties
- elements
- formulas
- units of measure
- variables
- values
- percentages

- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

### 3. Underline the author's claims and other information relevant to the reading purpose.

While reading informational texts (i.e. textbooks, reference books, articles, or journals), read carefully to identify information that is relevant to the reading task. Relevant information might include:

- |                |                        |
|----------------|------------------------|
| • concerns     | • guiding language     |
| • claims       | • hypothesis           |
| • data         | • "if-then" statements |
| • definitions  | • main ideas           |
| • descriptions | • methods              |
| • evidence     | • processes            |
| • examples     |                        |
| • explanations |                        |

- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

Here are some strategies to help students identify essential information in the reading:

- Read the introduction to the primary or secondary source.
- Scan the text for visuals, vocabulary, comprehension questions, or other reading aids.
- Review your notes for key concepts.
- Preview chapter or unit reviews.

*Note: If you are not working with consumables, consider photocopying sections of a text that are essential to writing assignments, course content, exams, or other class activities.*



# An Overview of WICR

Page 1 of 2

## Marking the Text: Science

**This strategy has three distinct marks:**

### 1. Number the paragraphs

1

Before you read, take a moment and number the paragraphs in the section you are planning to read. Start with the number one and continue numbering sequentially until you reach the end of the text or reading assignment. Write the number near the paragraph indentation and circle the number; write it small enough so that you have room to write in the margin. 2

As with page numbers, paragraph numbers will act as a reference so you can easily refer to specific sections of the text.

### 2. Circle key terms,

**You might circle... cited authors, and other**

**• key concepts essential words or numbers.**

- content-based vocabulary
- lesson-based vocabulary
- names of people, theories, and/or experiments
- properties
- elements
- formulas
- units of measure
- variables
- values
- percentages
- guiding language
- hypothesis
- "if-then" statements
- main ideas
- methods
- processes
- \_\_\_\_\_

- \_\_\_\_\_
- \_\_\_\_\_

### **3. Underline the author's claims and other information relevant to**

While reading informational texts (i.e. textbooks, reference books, articles, or journals), read carefully to identify information that is relevant to the reading task. Relevant information might include:

#### **the reading purpose.**

- concerns
- claims
- data
- definitions
- descriptions
- evidence
- examples
- explanations

Here are some strategies to help students identify essential information in the reading:

- Read the introduction to the primary or secondary source.
- Scan the text for visuals, vocabulary, comprehension questions, or other reading aids.
- Review your notes for key concepts.
- Preview chapter or unit reviews.

*Note: If you are not working with consumables, consider photocopying sections of a text that are essential to writing assignments, course content, exams, or other class activities.*

- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

## Marking the Text: *Mathematics (Word Problems)*

This strategy has four distinct marks:

**1. Number the paragraphs**

- ① When reading a word problem that is only one paragraph, number each sentence.
- ② For longer word problems, start with 1 and count by fives (1, 5, 10).

**2. Circle key terms, cited authors, and other essential words or numbers.**

You might circle...

- action words
- sum, add, more than
- multiply
- simplify
- divide
- difference, subtract
- units
- amounts
- values
- percentages
- variables
- formulas
- solve

- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

**3. Underline verbal models.**

You might also underline...

- A process
- Definitions
- Descriptions
- Explanations

**4. Box the question.**

In a word problem or multiple choice question, draw a box around the question.



# ***Marking the Text: Mathematics (Word Problems)***

**This strategy has four distinct marks:**

## **1. Number the paragraphs**

1

When reading a word problem that is only one paragraph, number each sentence. 2  
For longer word problems, start with 1 and count by fives (1, 5, 10).

## **2. Circle key terms,**

**You might circle... cited authors, and other**

- **action words essential words or**
- sum, add, more than numbers.

- multiply
- simplify
- divide
- difference, subtract
- units
- amounts
- values
- percentages
- variables
- formulas
- solve

You might also underline...

- A process
- Definitions
- Descriptions
- Explanations

- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

## **3. Underline**



**verbal models.**

**4. Box the question.**

In a word problem or multiple choice question, draw a box around the question.

Page 2 of 2

# “INDIAN COUNTRY DIARIES”

Indian Country Diaries. September 2006. February 2, 2014. <<http://www.pbs.org/indiancountry/history/oral1.html>>.

## HISTORY

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1) The history of relationships between Native Americans, Europeans and other immigrants continue to affect us today. As depicted in *Indian Country Diaries*, the government policies of assimilation, relocation and genocide created questions for Native Americans about their own identity and their sense of belonging in mainstream society; questions over the power they have to self-govern; questions about preserving their families and cultures; how to make a living on isolated reservations and stay healthy in the face of long-term historic trauma. While the primary focus is on contemporary social issues, there are historic events that marked major shifts in government policies towards Native Americans. Here is an abbreviated timeline of events in Indian Country.

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2) Before first contact, almost all tribes on the North American continent were communal societies. Some were nomadic, others sedentary. Some had a hierarchy form of self-governance, others were loosely organized by family clans or bands. But no matter how diverse, tribes shared a sense of community based on kinship. Individuals did not own the land, but its resources were shared by the group. They lived off the land.

3) When the Europeans arrived, they brought with their materialistic worldview. They valued private ownership of property and a reliance on governments of written laws, popular consent and judicial dispute resolution. And they wanted more lands and resources Native peoples were using. In the European point of view, the Indians weren't exploiting the land to its fullest, therefore they were deemed to be savages and had no natural right to it. Because Europeans had "discovered" this New World, they had the right to possess it.

4) In the 1770s, one of the first big constitutional debates of the new United States was how much sovereignty or self-governing power, should tribes be allowed and who would control Indian policies, the federal government or the states. From colonial times, the founding fathers had dealt with Indian tribes as foreign sovereign nations through negotiated treaties. But the states aggressively pursued policies that would allow them, the states, to take the land and move the Indians away from the eastern seaboard.

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5) In 1823, U.S. Supreme Court Chief Justice John Marshall wrote for the majority that Indians had some claim to title to the land they occupied, but that legal title was of a lesser kind than a title that European discoverers used by right of discovery. To leave the land to the Indians would mean leaving it a wilderness, and therefore the Indians did not have absolute title – the United States did. Tribal sovereignty was attacked.

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6) In the 1830s, there were three cases involving the Cherokee tribe in North Carolina. The Cherokee had become "civilized," adopting white farming methods, laws and even religion. But the state of Georgia still wanted them moved to Indian Territory in Oklahoma. The Cherokee pointed out they were a sovereign nation confirmed by treaties with the U.S. government. Therefore, shouldn't they be considered like a 'State' within the meaning of the U.S. Constitution? Marshall said, No. He said they are "domestic dependent nations. They occupy a territory to which we assert a title independent of their will. They are in a state of pupilage."

7) Later he backed away, somewhat, from this position. In 1832, he said that the Cherokee Nation possessed "its right to self-government," even though it was "dependent" on the U.S. Further, he said that the federal government, not the state of Georgia, had to right to govern the tribe. Georgia couldn't force the Cherokee off their land. The Cherokee thought they had won the right to stay in the Carolinas and Georgia. They were wrong.

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8 President Andrew Jackson — a western general with whom the Cherokees had fought — is supposed to have said, "John Marshall has made his decision, now let him enforce it." For political reasons, Jackson sided with Georgia, using federal troops to round up the Cherokee, and marching them to Oklahoma Indian Territory.

9 The Trail of Tears confirmed and became the legalized pattern in the federal government's dealings with the Native tribes during the drive to settle the West. Between 1778 and 1868, 367 tribal treaties were ratified by the U.S. Senate. On the one hand, treaties implicitly recognized that tribes were sovereign nations. On the other hand, many other treaties were never ratified by the Senate, especially those from California tribes. And the terms of the treaties were regularly and persistently broken. So, the rights of all these native sovereign nations were trampled at every turn and the people were relocated.

10 Between the Civil War and 1887, the white population of the U.S. doubled to 60 million. The states and new immigrants wanted more land opened up. Ironically, friends of the Indians also thought the reservation system was wrong, keeping Native Americans from being self-sufficient. U.S. Senator Henry Dawes pushed through a new law that authorized the President to divide communally held reservation land into individual parcels to be "allotted" to individual tribal members.

11 In *A Seat at the Drum*, 104-year-old Martha Berryhill still owned her original allotment from the Dawes Act. She is one of only a few. The practical effect of the Dawes Act fundamentally changed the way Indians dealt with their land base and it eventually removed much of the land from their reservations through private sales or outright confiscation. "Surplus" land was then sold off. The result was Native Americans often found it impossible to make a living, and so began selling their allotments to land-hungry farmers and ranchers. In 1881, Indians held more than 155 million acres. By 1890, they held 104 million acres. By 1900, 77 million acres.

12 In 1934, Roosevelt's New Deal tried to reform Indian affairs, slow down the land grab and swing the pendulum back toward tribal sovereignty. FDR's Indian Commissioner, John Collier, wanted to encourage economic development, self-determination, cultural pluralism and even the revival of tribalism. The IRA stopped the allotment process and halted the loss of Indian lands. The tribes were given the chance to organize their governments under a constitution. Tribal councils could hire lawyers and protect their remaining lands. For many tribes, this contradicted their traditional forms of government.

13 After World War II, the pendulum again swung back. A number of tribes were taking their new governmental power and filing suit to enforce land claims from old treaties. Congress was getting tired of the bickering, so they set up a commission to pay off the claims — without awarding any land back to the tribes — and then enacted a law to terminate the federal recognition and protection of selected tribes. Jurisdiction was turned over to the states. In 1953, all of the tribes in California, Florida, New York and Texas were slated for termination. The goal was to get the federal government out of the Indian business, but states have always been much less protective of Native American sovereignty. The program lasted until 1962 when the Poncas of Nebraska were the last tribe to be terminated.

14 At about the same time, the government's urban relocation program gave tribal members who no longer had a reservation — as well as members who did — a place to go to try and assimilate into mainstream society. The cities were seen as offering better job opportunities than the poor reservations. As we see in *A Seat at the Drum*, the relocation program did succeed in moving large numbers of Indians to urban areas, isolating them from their reservations. But, the program did not succeed in finding new and better jobs for many of its clients. Ironically, it was the children of the urban Indian pioneers who became some of the most vocal activists in the 1960s. In 1968, Congress moved to give a few more rights back to the tribes. But it wasn't until 1988 that they "terminated the Termination Act."

15 Since the 1960s, the general thrust of federal policy has been to gradually allow tribal governments more and

more control over programs on their reservations. These programs started with education as tribes were awarded contracts to manage their own schools. Next came health services. Next came judicial proceedings and economic development. As we see in *Indian Country Diaries*, each of these historic events and policy shifts reverberates today in the lives of Native Americans. Since first contact, Native Americans have been given three choices – which weren't really choices at all: assimilation, relocation, or genocide.

16 The first “choice” was for a tribe to assimilate into the dominant American culture, become “civilized,” give up tribal ways and be absorbed into America society. Many tribes tried this, many times through history. Education was the tool for assimilation in the boarding school experience. The government push to assimilate native tribes continued through the 1950s Urban Relocation Program.

17 Even if a tribe, like the Cherokee, tried to join the American society, they could still be forced to relocate to Oklahoma Indian Territory hundreds of miles away. That's what happened on the Trail of Tears.

18 Some tribes chose to fight or were forced to resist. While many have won some battles, they lost all the wars. Hundreds and thousands of Native Americans were killed in battles or by disease or starvation. One of the worst examples of genocide was what happened to the California tribes.

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## INDIAN BOARDING SCHOOLS

19 In the late 1800s, Native Americans were losing the U.S-Indian wars, particularly after the Civil War freed up troops to patrol the West. But there was still the “Indian problem.”

20 Native Americans were still called savages living in the midst of civilized farmers. By the 1870s, Indian reform groups were becoming more powerful. The Indian Rights Association conducted their own investigations of conditions on the reservations and was one of the first organizations to hire a full time lobbyist in Washington. Like the slavery abolitionists before them, the Indian reform movement pointed out the flawed morality of taking the land of indigenous people simply because the Europeans “discovered” the land and wanted it.

21 The choices seemed simple and stark to the reformer movement – either kill all the Indians or assimilate them into white civilization through education. Popular press reports about events like Ponca Chief Standing Bear's desperate attempt to return from Oklahoma to his ancestral homelands in Nebraska to bury his dead son captured the sympathies of the nation.

22 Boarding schools were set up to “kill the Indian and save the man.” Tribal languages and cultures were discouraged. Sherman High School in Riverside California is one of the last. So, even before the Civil War, reformers had pushed the federal government to begin an assimilation policy of educating Indians. By the 1860s, the federal government set up 48 “day schools” near some of the reservations. Indian students would travel off the reservations, attend school and return home. The reformers hoped that this system would allow the students to civilize their parents, as well, by sharing what they were learning.

23 Just the opposite happened – parents were perfectly capable of teaching their children tribal languages, cultures and belief systems, despite the efforts of the schools. The lessons of the day were obliterated at night by the realities of communal tribal living.

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24 In the late 1870s, the reformers tried a new experiment – reservation boarding schools. The idea was that students would live all week in the boarding schools that were built a little farther away from the reservations. But as time went by, the families simply moved their tee pees closer to the schools.

25

By 1875, Army Lt. Richard Henry Pratt was ready for a bold new experiment. He was in charge of 72 Indian prisoners who had been fighting the Army in the southern plains. Pratt transported these Cheyenne, Arapaho, Kiowa, Comanche and Caddo prisoners halfway across the continent to St. Augustine, Florida. (Ironically, St. Augustine had been the first Spanish settlement in North America.) It was a terrifying experience for the transplanted Indians.

26

For Pratt, it was an opportunity to try out his new ideas about education. He began teaching the prisoners English and, after they learned English came European ideas, particularly the concepts of civilization and Christianity. Then came lessons in agriculture and the working trades.

27

This experiment seemed to work. By April, 1878, 62 of the younger, more easily educated Indians joined the Hampton Institute in Virginia — a "normal school" or teacher training institute founded by abolitionists for blacks. Pratt's savage warriors were on their way to becoming teachers. Pratt publicized the success of his experiment through a series of "then-and-now" photographs showing the "savage" versus the "civilized" Indians.

28

In 1879, Pratt was ready to extend the experiment to other reservations. He went to the Pine Ridge and Rosebud Sioux reservations in the Dakotas and convinced parents and tribal elders to allow him to take 60 young boys and 24 girls to a new boarding school. Where the previous boarding schools had been near the reservations, this one was in Carlisle, Pennsylvania, 1,500 miles away. He thought this long distance would surely break the hold that tribal life had on students closer to home. When they got to Carlisle, the students were extremely homesick. Their long hair was cut. One boarding school student, Lone Wolf of the Blackfoot tribe, remembered:

29

*"[Long hair] was the pride of all Indians. The boys, one by one, would break down and cry when they saw their braids thrown on the floor. All of the buckskin clothes had to go and we had to put on the clothes of the White Man. If we thought the days were bad, the nights were much worse. This is when the loneliness set in, for it was when we knew that we were all alone. Many boys ran away from the school because the treatment was so bad, but most of them were caught and brought back by the police."*

30

The students were thrown into a military style regimentation of classes and activities. They were up at the call of a bugle at 5:45 a.m. with exercise and military drills following. Breakfast was at 6:45. Industrial work began at 8:00 and formal school at 9:00. After lunch there was more industrial work and school with lectures into the evening. There was less than an hour of free time during each day, and the students were in bed at 9:00 p.m.

31

Students were prohibited from speaking their native languages. Instead, they were supposed to converse and even think in English. If they were caught "speaking Indian" they were severely beaten with a leather belt. Students were taught to hate who they were born to be. Ojibwe student Merta Bercier wrote:

32

*"Did I want to be an Indian? After looking at the pictures of the Indians on the warpath — fighting, scalping women and children, and Oh! Such ugly faces. No! Indians were mean people — I'm glad I'm not an Indian, I thought."*

33

Between 1880 and 1902, 25 off-reservation boarding schools were built and 20,000 to 30,000 Native American children went through the system. That was roughly 10 percent of the total Indian population in 1900. By this time, 460 boarding and day schools had been built near the reservations, most run by religious organizations with government funds. All told, more than 100,000 Native Americans were forced by the U.S. government to attend Christian schools where tribal languages and cultures were replaced by English and Christianity.

34

Yet, despite the negative aspects of boarding schools, many students stubbornly held on to their tribal identities. Studies have shown that many students went back to their reservations and became leaders in tribal politics. Others

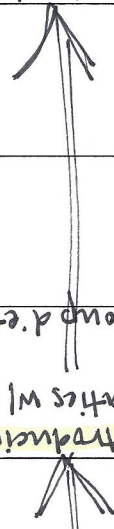
found that getting to know members of other tribes contributed to their sense of kinship and pan-Indian identity. That sense of identity with other tribes led directly to the American Indian Movement (AIM) activism of the late 20th Century over political and cultural self-determination.

35

For instance, Esther Burnett Horne was a student at the Haskell Institute boarding school. Later she became a teacher at several Indian schools. She remembers her schooling as largely positive. She gained leadership skills, experienced a sense of community, met her husband and discovered role models in Native teachers Ruth Muskrat Bronson and Ella Deloria, women who supported tribal identities. In her own teaching career, Esther worked with Ralph and Rita Erdrich, whose daughter Louise would become a major literary figure. Esther's students included Dennis Banks, George Mitchell and Leonard Peltier, all leaders of the 1960s-70s American Indian Movement. Like it or not, the boarding school experience gave Native peoples a fundamental component of their tribal identity in 20th Century.

JAPAN

Paragraphs	What is the author "SAYING"?	What is the author "DOING"??
1	<ul style="list-style-type: none"> <li>Japan's comprised of 4 islands off the east coast of Asia. Densely populated: 126 million</li> <li>Mountains most people live along coasts</li> <li>Big cities: culture, commerce, industry</li> <li>World's economic giants in manufacturing</li> <li>No natural resources. Import raw materials</li> <li>Exports manufactured goods. Influenced by China. 1600's: rulers cut ties with the world</li> </ul>	<ul style="list-style-type: none"> <li>Explaining how this nation became an economic giant.</li> </ul>
2	<ul style="list-style-type: none"> <li>Japan opened its ports in 1853 &amp; began to modernize/manufacture → industrial/military power. 1950's conquests. 12/7/1941: Pearl Harbor bombing → US pulled into WWII. A bombs → surrender → left in shambles</li> </ul>	<ul style="list-style-type: none"> <li>Providing background info about the U.S.'s relationship with Japan.</li> </ul>
3	<ul style="list-style-type: none"> <li>Driving force of economy: international trade</li> <li>Obtains raw materials &amp; exports high quality goods. Trade barriers allowed them to build up foreign currency reserves → resentment / imbalance between nations</li> </ul>	<ul style="list-style-type: none"> <li>Expanding upon Japan's economy.</li> </ul>
4	<ul style="list-style-type: none"> <li>Made head of household ruled/helped the emperor (noble families). Private estates rose to power &amp; since they weren't taxed, they impacted govt's ability to function. Samurai</li> </ul>	<ul style="list-style-type: none"> <li>Recognizing the power of noble families &amp; private estates in Japanese society.</li> </ul>
5-6	<ul style="list-style-type: none"> <li>2 military families battled for power &amp; set up a new military govt. Shogun influenced power → unstable political situation</li> <li>Conflict amongst estate owners &amp; clans → no govt. at all</li> </ul>	<ul style="list-style-type: none"> <li>Reclaiming that power hungry groups led to conflict &amp; no govt. at all.</li> </ul>
7	<ul style="list-style-type: none"> <li>Japan was an armed camp, peasants, monks &amp; samurai (hired) took up arms. Powerful samurai became regional lords, fought for military supremacy. Civil war. Missionaries</li> </ul>	<ul style="list-style-type: none"> <li>Stating that civil war followed political unrest.</li> </ul>
8	<ul style="list-style-type: none"> <li>Priests were unable to convert people to Christianity. Traders sold peasants guns</li> <li>Leaders' desire for power, united nation, turned the unruly samurai, surveyed land</li> </ul>	
9	<ul style="list-style-type: none"> <li>1853 renewed contact w/ the West. Opened trade w/ U.S. Permitted Americans to be governed only by U.S. laws while on Japanese soil (treaty). Treaty enraged samurai → plotted a coup d'etat</li> </ul>	<ul style="list-style-type: none"> <li>Introducing the idea that striking treaties w/ the U.S. led to dissent.</li> </ul>
10	<ul style="list-style-type: none"> <li>1867: small group of samurai &amp; aristocrats pressured shogun to resign, restored emperor, increased security. Imperial rule reestablished</li> <li>Meiji Era, wanted to compete w/ western powers</li> </ul>	
11	<ul style="list-style-type: none"> <li>Military might + Japanese superiority = war: Taiwan, Korea, Manchuria. Japan exploited the places they conquered &amp; took advantage of</li> <li>WMT's instability to capitalize in the economy</li> </ul>	
12	<ul style="list-style-type: none"> <li>1920's time of economic difficulty in Japan</li> <li>Western nations re-established trade with Japan</li> <li>1923 earthquake killed 143K. Japan's military leaders firmly controlled the govt.</li> </ul>	<ul style="list-style-type: none"> <li>Emphasizing how worldwide economic disasters &amp; natural disasters negatively impacted Japan.</li> </ul>
13		



What is the author "DOING"?		Paragraphs
		1
		2-4
		5
		6-7
		8-9
		10-12
		13-14
		15-18
		19-23
		24-28
		29-32
		33-35



## Sample Charting the Text Verbs- What is the Author Doing?

accentuating	connecting	distinguishing	illuminating	proving
acknowledging	considering	emphasizing	illustrating	qualifying
affirming	contesting	equating	incorporating	questioning
analyzing	contrasting	establishing	inferring	recognizing
arguing	debating	evaluating	integrating	relating
asserting	deducing	examining	interpreting	separating
assessing	defending	excluding	introducing	simplifying
associating	defining	expanding	justifying	stating
challenging	denying	explaining	linking	stressing
clarifying	developing	exploring	listing	studying
comparing	differentiating	expounding	offering	substantiating
compiling	discerning	extending	predicting	suggesting
concluding	discussing	familiarizing	presenting	summarizing
confirming	disputing	generalizing	proclaiming	supporting

man sodalities, and the development of the Alaska Native Brotherhood and Sisterhood movements. Readers of the present edition will also appreciate the introduction to *Haa Kusteeyi*.

• In 1996, the 1982 *Pacific Historian* version, "Two Missions to Alaska," was reprinted in Haycox and Mangusso, *An Alaska Anthology: Interpreting the Past* (1996:76-88). The paper is enhanced by editors' notes and also by appearing in the context of other articles on education and civil rights in Alaska.

• The present (1997) version retains the original text of 1980 and the update of 1982 unchanged except for minor stylistic standardization and streamlining of notes. I did not want to change the informality of the original as a talk to teachers of English and language arts. The major change to the present edition is the update on research and publication since 1982, and the addition of a bibliography.

I wrote the heart of this paper in 1979—now eighteen years ago. It is sobering to note how little has really changed in prevailing public attitude and educational policy regarding the image and survival of Alaska Native languages. I should emphasize that the modern Presbyterian Church has absolutely reversed its position of the late nineteenth century, but unfortunately the same arguments have since been taken up by various fundamentalist groups whose members continue to attack Alaska Native language and culture as demonic, and who lobby against their public expression in communities and schools.

On the secular front, resistance to the meaningful (non-trivialized) inclusion of Alaska Native language, literature, and culture in the school curriculum remains strong in many districts. Ongoing patterns of discrimination and exclusion in one large district in Southeast Alaska recently prompted the U.S. Office for Civil Rights to take action. In many communities the patterns of discrimination in schooling acutely felt by Alaska Native people (but often un-noticed or denied by non-Natives) have been going on for several generations. Anti-Native language legislation continues to be proposed, along with mean-spirited bills to exclude Alaska Native teachers from various benefits.

Our grandchildren now reading this essay for the first time are shocked at what they find in it. The conflicting visions remain alive and well.

Richard Dauenhauer  
*Juneau, Labor Day, 1997*

*Note to the May 2000 reprint:* The 1997 Veniaminov Bicentennial edition sold out. In the third edition, May 2000, references are updated with four minor changes and one insertion.

## Conflicting Visions in Alaskan Education

As an English teacher, I am concerned with the intellectual history of our profession. Some of our detractors may consider this a contradiction in terms. Some of our students may be startled to learn that we have an intellectual history, or lay claim to one, and some of our colleagues as well may be surprised to discover that we have one.

What follows is a segment of the intellectual history of our profession as educators in Alaska, and English teachers in particular. I call the paper "Conflicting Visions in Alaskan Education." It is about the life and work of two men: John Veniaminov and Sheldon Jackson. Their careers were remarkably parallel. Both were visionaries and both were missionaries to Alaska. Each, at the time of his death, occupied the highest position in his church. Both were educators and founded schools. Herein lies the major distinction between the two men: their radically differing attitudes toward religion and culture in general, and toward Alaskan education as a direct result of the outcome of that conflict.

In short, we do have an intellectual history as teachers of English in Alaska, and our situation today is directly related to the events of the previous century.

Pre and post tests are popular these days. I won't give you a post-test, but I would like to start with a little mini pre-test, a little evaluation of the collective cognitive domain, as it were. There are four questions:

1. When, where and by whom was the first bilingual school in Alaska opened?  
Answer: 1824, in Uralaska, by Fr. John Veniaminov. The languages of instruction were Russian and Aleut.
2. When, where, and by whom was the last Aleut bilingual school closed?  
Answer: About 1912, St. Paul Island, by the U.S. government.
3. How many of you knew this?
4. Why not?

Why don't we know these things? We are all English teachers in Alaska and this is basic information. Why don't we know it? There are two good answers for starters: this information was first suppressed, and then long forgotten. As we all know only too well, for all the course work the educational establishment requires, little or nothing has much if anything to do with the realities of our teaching in Alaska. But, I will not go into the growth and development of the educational establishment in the United States in this talk. On a nation-wide basis, that phenomenon is absolutely and directly related to what happened in Alaska. To

put Alaska in national perspective is a topic for another time and place; for now, we will stick close to home in Alaska.

*Father John Veniaminov (1797-1879)*

In sticking close to home we start by going to Siberia, to the small town of Anglinskoe in the district of Irkutsk, where the child, John Popov, was born on August 25, 1797. The boy's father died when he was six, and his uncle took over the responsibilities of raising him. In 1806, he was enrolled in school, which consisted of a five-year preparatory program followed by seven years of seminary. In 1814, all persons in the area with the name of Popov were requested to adopt new surnames because there were too many Popov's and record keeping was getting difficult. John Popov accepted the special honor of receiving the name Veniaminov, after the late Bishop Benjamin (in Russian, Veniamin).

John Veniaminov was extremely intelligent and talented. For example, he learned how to build clocks, first by himself, and then with a local clock maker. He excelled in his studies.

In 1817, he married and was ordained a deacon. In 1821, he was ordained to the priesthood. In 1823, he accepted the invitation to go to Alaska, and with his family, arrived in Unalaska on July 29, 1824.

Enroute, they wintered in Sitka from 1823 to 1824 and his journals record his first work with the Aleut language, which he started to learn from bilingual helpers in Sitka. There also, he planned the church in Unalaska and had the wood cut and sawed.

In 1824, he arrived in Unalaska and in 1825 built the cathedral there. Veniaminov was a tremendous scholar and proceeded to keep notes over the next ten years. These were published in 1841 and cover geology, botany, anthropology, meteorology, and other sciences.

His major thrust was in education. He opened a bilingual school in which Aleut and Russian were taught. With Ivan Pan'kov, an Aleut leader, he designed the Aleut alphabet and the two men worked on translation of scripture (Black 1977, 1996). Both Pan'kov and Veniaminov were influential in spreading literacy in Aleut. By 1840, he had translated and published several books in Aleut, and had composed some original Aleut works. He was not alone in this. Other clergy were translating and Aleuts were undertaking creative writing in Aleut.

In 1832, he kayaked to Bristol Bay and Nushagak. In 1834, he was transferred to Sitka and spent the years 1834-1838 in Sitka as a priest. In 1836, he traveled as far as the Russian colony at Fort Ross. During his Sitka years he devoted much attention to the Tlingit language, worked on a writing system, and on translations. He is recorded as having prepared bilingual textbooks for Tlingit children with his own hand, with parallel texts in the Russian and Tlingit languages.<sup>2</sup>

A contemporary view of Fr. Veniaminov is provided by the British Captain Edward Belcher, Commander of HMS *Sulpher*, which visited Sitka in September of 1837. Belcher was very impressed with the church. Father Veniaminov,

who officiated in his splendid robes, was a very powerful athletic man, about forty-five years of age, and standing in his boots (which appear to be part of his costume) about six feet three inches, quite Herculean, and very clever. I took a very great liking to him, and was permitted to examine his workshop, in which I no-

ted a good barrel-organ, a barometer, and several other articles of his own manufacture. He was kind enough to volunteer his services on one or two of our sick barometers, and succeeded effectually. Notwithstanding he spoke only Russian, of which I knew nothing, we managed to become great allies (Pierce 1986:20).<sup>3</sup>

In 1838, he returned to Russia, via Hawaii, Tahiti, and Cape Horn, arriving in St. Petersburg in 1839, where he met with company headquarters, the holy synod and the Tsar. One purpose of his journey was to lobby for additional support for the mission and for the publication of books in Alaska Native languages.

In November, 1839, he received the sad news that his wife had died in Siberia. Assured that his children would be cared for in the finest schools, Father Veniaminov agreed to become a monk and be elevated to Bishop. He entered the monastic order in November of 1840 with the name of Innocent, or Innokenty, after the famous missionary Bishop of Irkutsk, St. Innocent. A month later he was consecrated Bishop of Kamchatka, the Kuriles and Aleutian Islands, and in September of 1841, arrived in Alaska.

His Sitka years as Bishop were characterized by more education, building and travel. He designed and supervised the construction of St. Michael's Cathedral in Sitka, laying the cornerstone in 1844, and seeing it consecrated in 1848. It was primarily a local project made with local wood. The Bishop himself made the clock. In the meantime, the Bishop's residence had been built, with Bishop Innocent himself making much of the furniture, including the organ.<sup>4</sup>

In November of 1845, the Petropavlovsk Seminary in Kamchatka was relocated in Sitka as the New Archangel Seminary. It opened with fifty-four students, three teachers and a library. Twenty-three of the students were Native. The curriculum included six years of Alaska Native language: Aleut, Yupik and Tlingit. Also, included in the curriculum were three years of Latin, three years of medicine, and other subjects. The seminary remained in Sitka for twelve years, and in 1858 was transferred to Yakutsk, to strengthen the missionary effort in that area. (In the meantime, as Bishop of this enormous area, Innocent had traveled the area and worked on the languages. Soon the Native people of Siberia had a higher literacy rate than the Russians living there.) In 1850, Bishop Innocent was elevated to Archbishop and transferred to Yakutsk. There he did much of the same work that characterized his Alaska effort, including translating scripture into the Yakut language. On July 19, 1859, he read the Gospel in the Yakut language for the first time.

In 1867, two important things happened in Church history: Metropolitan Philaret of Moscow died and Alaska was sold to the United States. The following May, Archbishop Innocent was appointed Metropolitan of Moscow—the highest position in the Russian Orthodox Church. At this time he was seventy-two, nearly blind, and extremely weary, but he undertook his new position with as much vigor as his old age permitted.

In March, 1879, at the age of eighty-one, he passed away. The final chapter in his biography was written nearly a hundred years later. On October 6, 1977, he was officially recognized and canonized as a saint of the Orthodox Church, equal to the Apostles, the enlightener and apostle of America.

From this biographical overview, we can get some idea of the tremendous value placed on education and native language literacy in the Russian Orthodox missionary effort. The great strength of the church in Alaska and elsewhere was the Native born clergy. For example, Yakov Netsvetov was an Aleut born in Atka,

where he served as a priest from 1828 to 1842. In 1842, he was transferred to the Central Yupik area, and there designed a writing system for Yupik, and translated the first Chuvch books into Central Yupik. Netsvetov was not only bilingual in Russian and Aleut, but he learned Yupik as well. He is primarily known as an author and translator of Yupik books, but he also wrote some Alkan texts, and is probably the author of an anonymous Russian/Aleut dictionary—the largest Alaska Native language dictionary of the 1800s and one of the largest ever. He was canonized by the Orthodox Church in America in October 1994.

Literacy was important, and we have biographies and bibliographies for over a dozen Aleut writers of the nineteenth century. An estimated one-sixth of the population was literate. Much of this is documented in my paper, "The Spiritual Epiphany of Aleut" (R. Dauenhauer 1979).<sup>5</sup>

Everything was not beautiful in Russian America. When Fr. Veniaminov came on the scene in 1824, it was not rosy. The Russians had first landed in the Aleutians in 1745, and initiated an unchecked era of massacre and rape. From 1780 to about 1820 things improved, but were still characterized by enslavement and exploitation. The first missionaries arrived in Kodiak in 1794. They lost no time in protesting the conditions to which the Natives were subjected, but it was the monks who got in trouble with the authorities, rather than the offenders. After 1820, things improved: the church became a positive force; slavery and mistreatment came to an end; and the great literacy achievements of the nineteenth century began.

I cannot go into detail here about education in Russian America prior to the arrival of St. Innocent. The Russian American Company was interested in profits from furs and little else. However, the company did establish schools, and they seem to have been good ones, emphasizing bookkeeping, navigation, and other technical skills to enable natives to participate in management of the colony.

I would rather talk a few moments about the philosophy of the Russian Orthodox Church that gave rise to the phenomenon of Aleut popular literacy and writing in the nineteenth century.

A fundamental concept of Eastern Orthodoxy is that man is created in the image and likeness of God. This is not to be taken as a sexist and anthropomorphic view of God—i.e., that God is for practical purposes created in the image and likeness of man. Rather, each person is born with the imprint of divinity.

This view is capsulized in a famous saying in Orthodox tradition by St. Anthanasius that God became man so that man might become God. In other words, each person contains within him or herself the potential of divinity. In this respect, Eastern Orthodox Christianity, in my opinion, has much more in common, both in theory and practice, with Zen Buddhism than with Christianity as developed, practiced, and promulgated in the Western tradition.

This fundamental concept of Orthodoxy directly influences the Church's official view of human dignity and respect for the individual. Specifically, the Orthodox tradition maintains great respect for the language and culture of the individual. The Orthodox mission has traditionally used the language of the people. One of the first tasks of Saints Cyril and Methodius, early missionaries to the Slavs, was to design an alphabet and translate the liturgy and scriptures. The modern Russian alphabet is called cyrillic after St. Cyril.

Likewise, the first project of the Russian Orthodox mission in the Aleutians was to design a writing system and to translate scriptures and liturgy into Aleut.

This effort was eventually accompanied by establishment of schools to train, among others, lay readers, who play an important role in helping conduct Orthodox Church services. Aleut remains to this day one of the official liturgical languages of the Orthodox Church in Alaska, as are other Native languages such as Central Yupik, Sugcestun Aleut, and Tlingit. From the very beginning, use of the vernacular was encouraged, and today, on an average Sunday or Feast Day, you will hear the Divine Liturgy and other services sung in combinations of English, Church Slavonic, and one or more of the Native languages of Alaska, depending upon the ethnic composition of the congregation. The actual success of popular literacy in the Native languages seems to have depended upon the personal dynamics of the religious community including the clergy and laity. Thus, vernacular traditions were and remain marginal or non-existent in Tanaina and Upper Kuskokwim but developed into a luxuriant full bloom in Aleut.

In other words, there is no attack in Orthodoxy on the basic worth of the individual. There is no attack on a person's language. Rather, the Church sought to instill a sense of pride in the Native language and foster popular literacy in it. Because competency in two languages was stressed, it should come as no surprise that Aleuts had the first bilingual schools in Alaska.

This is the world view of the Orthodox Church, and this was the picture of education underway in Russian America at the time of the sale of Alaska in 1867. It continued relatively intact through the following "years of neglect" to about 1884. This was the Orthodox vision of education in 1877 when Sheldon Jackson stepped off the boat in Wrangell.

#### *Sheldon Jackson (1834-1909)*

In physical contrast to John Veniaminov, whom one writer called "Paul Bunyan in a cassock," Sheldon Jackson was barely over five feet tall. He suffered from weak eyes and frequent illness, but was famous for his energy, drive, and determination. He was a "go-getter" and a hard worker. Ted Hinckley describes him as having "a personality and philosophy that matched those of John Calvin himself, Sheldon Jackson hated sin and loved work" (1972:113).<sup>6</sup>

He was born in New York State on May 18, 1834, graduated from Union College in Schenectady, New York in 1855, and was ordained and married in the same year. Also, in 1858, he started his missionary career in a school for Choctaw boys. From 1859 to 1869, he was in Minnesota, spending the summer of 1863 as a chaplain in the army. In the years following 1870, he was active in the Board of Home Missions, blazing a record of church founding from the Canadian border to the Rio Grande, and looking for new territory. In 1877, he visited Alaska for the first time, in his words to "establish the Protestant Church in Alaska." (As a point of historical record, however, others have pointed out that the Lutheran Church was already well established in Alaska during the Russian American period. There was a large population of Finns in Sitka, and Governor Etolin was himself a Finnish Lutheran.)

Before taking up the details of his Alaska work, I will first conclude this brief summary of his life. He liked to be called the "Rocky Mountain Superintendent," but in 1883, sold his home in Denver and moved to Washington, D.C., from which base he was very active and quite powerful in Alaskan politics. From 1882

to 1884, he worked in New York as the *Business Manager* for the Board of Home Missions. In 1884, he came to Alaska as Superintendent, and in 1885, he was appointed first Superintendent of Public Instruction for Alaska, in which capacity he served until the end of his life. As we shall see shortly, the year 1884 is pivotal in Alaskan history, and Sheldon Jackson was exerting considerable leverage in the events of that period.

He was responsible for the opening of many schools, among them Sheldon Jackson School, dating from 1878 which became a college in 1968. The *Dictionary of American Biography* capsulized his efforts nicely: "After many hardships his educational and industrial plans were approved, financed, and set in operation." One of these plans was the introduction of reindeer herding in Northwest Alaska "to replace wasted and lost food supplies of earlier days, and to set the Eskimos in a way of self-improvement." (Again, the *Dictionary of American Biography*.)

In May, 1897, he was elected Moderator of the General Assembly of the Presbyterian Church—the highest honor and pinnacle recognition the Church can confer. He died in Asheville, North Carolina on May 2, 1909, shortly before his seventy-fifth birthday.

Having followed Sheldon Jackson's career in overview, let us return with him to Wrangell in 1877 and take a more detailed look at some of his goals, methods, and experiences.

In order to appreciate some of Jackson's concerns, we must remind ourselves what Alaska was like in the years following the transfer. From all accounts, it was far from genteel, and most historians agree that the white population was composed of the lowest rather than the highest elements of society. It was a rough-and-tumble environment that attracted an inordinate number of "hard-cases."<sup>7</sup> In 1867, the United States was broke, tired of Western land scandals, Indian wars, and expensive Army heroes. In 1877, the U.S. Army withdrew its troops from Alaska, leaving neither martial nor civil law and government. There was tension. The Tlingits asserted their civil rights by tearing down the stockade segregating them from the rest of Sitka and the whites were afraid. There was an increase in street fighting and random killings. In 1879, an English warship "came to the rescue" of Sitka, and 1879-1884 became the period of Navy Rule.

Into this scene stepped Sheldon Jackson. He had four goals:

1. to avoid the Indian Wars and reservation system of the lower forty-eight states, with its built-in poverty and corrupt civil servants;
2. to educate and convert Natives;
3. but at the same time protect his school graduates from exploitation by merchants and other members of the white society; and
4. to ban or control the manufacture and sale of liquor.

The Navy assisted the Presbyterian efforts. Commander Beardslee assisted in control of bootlegging and bad whiskey. Beardslee was succeeded by Commander Glass, famous as a truant officer who tagged each Indian student and thus regulated and enforced attendance at school. Glass also goes down in history for publicly shaving a Tlingit Shaman's head and scrubbing him down.

As the years wore on and schools were built and wars unlikely, the Presbyterian concern became more and more twofold: to protect Native women from the

military, miners, merchants, and other elements of the white male society; and to control the flow of cheap rotgut whiskey that was devastating entire villages.

Sheldon Jackson's method was basically the establishment of mission schools as "Protestant forts" to protect the Natives. He conducted a massive public relations campaign including lecture tours and articles in periodicals. Ted Hinkleley writes:

His first Far North field worker, Widow Amanda McFarland, soon won an audience that none could have predicted. . . . Jackson employed Victorian sentiment emblazoned by both printer's ink and platform histrionics. Mrs. McFarland's toils to impart Christian teaching to a group of Indian girls in the midst of lascivious Wrangell prospectors took on heroic proportions. Jackson described her privations before women's auxiliaries from Iowa to Boston. It was not only Alaska's native pagans who challenged Americans, but their white brethren as well. The night before the Wrangell miner, John Boyd, was "jerked to Jesus," he heard all about "his savior" from a robust and ever so earnest Christian lady. As the Presbyterian missionary, Mrs. Amanda McFarland, later recalled, "Twice in the night . . . he sent for me. He was then in great distress. . . . He had not heard a prayer for twenty years until I prayed with him." . . . As he warmed to his cause, and as he really began to understand his adopted land, Jackson discovered that the McFarland melodrama symbolized something immensely greater. The real melodrama was Alaska (1972:118-119).

As we watch the melodrama of Alaska unfold, one theme crystallizes: for Sheldon Jackson religion was inseparably linked with culture—specifically the American culture of his age. Again, I quote from Ted Hinkleley:

Before long he saw the Wrangell mission as only a means to an end: the Christian elevation of Alaska's population. Because the great bulk of the District's residents were aboriginals, this meant primarily evangelization of the Natives.

In company with thousands of other nineteenth century Christian field workers, Jackson had come to realize that unless native peoples could acquire a rudimentary grasp of the white man's civilization, Christianization must fail (1972:115).

Conceptually, I believe this to be the most important single part of Sheldon Jackson's philosophy: only through massive acculturation could the Natives be Christianized and therefore spared the military havoc of Native Americans in the lower forty-eight states. He may have been right. My own present understanding of Calvinist Christianity is that it seems inseparably linked to secular developments in Western culture, language, literacy and economics. I need to research this further, and won't speculate any more on it here. Rather, I would like to contrast this Presbyterian view of religion and culture with the Orthodox view.

Certainly the Presbyterian goals were admirable. The basic principle of sowing wild oats is to do it in someone else's grain field. It has been a traditional priority for clergy of all denominations to protect Native populations—women in particular—from abuse at the hands of the white male lower stratum of society. In this respect the Orthodox missionaries clashed head-on with the Russian entrepreneurs, as did the Presbyterians with the American ones.

Both the Russian Orthodox and the American Presbyterians were interested in Christianization. Christians everywhere seem to have a missionary zeal paralleled perhaps only by Islam. Their goals may be partly the same, but in method there is an immediate parting of the ways. For the Orthodox, religion is not linked

Inseparably to culture. There is a clear difference in interpretation of the "great commission" given in Matthew 28:19: "[Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you.]"

From the Orthodox point of view, the question of religion and culture was settled in Apostolic times, as recorded in Acts. Peter, Paul, and other apostles hotly debated the question of Jewish dietary laws, the issue of circumcision, and other features of Hebrew culture. There was considerable ethnic tension in the early Church (Acts 10, 15, 18, etc.). Peter's nightmare-like vision about non-kosher food is vividly recorded. The conclusion was that a convert did not have to become a Jew in order to become a Christian. We should treat this decision as a major turning point in Church history; it is one of many such events that allowed the early Church to develop into a religion of universal scope. For the Orthodox, the issue is clear: one does not have to abandon or change his or her culture or language to become a Christian. This is reflected in the history of the Orthodox Church; missionaries have traditionally used the language of the people. Greek was the language of the early Church; Russian became the language of the Russian Church; Aleut became the language of the Aleut Church; and Yupik became the language of the Yupik Church.

It has always interested me that four churches in Alaska have been most supportive of Alaska Native language work: the Orthodox, Moravian, Catholic and Episcopal Churches. One possible explanation for this is that these are liturgically based churches, in which membership is not culturally bound.<sup>8</sup> This contrasts to the social unit as the base of many Protestant churches, with emphasis on group membership as determined by shared cultural background, especially common language and common attitudes toward community customs. Thus, from the Orthodox point of view, one can be socially, linguistically, and ethnically different from other members of the church locally, nationally or world-wide and still participate in the liturgical fullness of the church through receiving the Sacraments. This does not seem to have been an option for Sheldon Jackson in particular, and his colleagues of the era in general.

I should note here that the outlook of many Protestant missionaries has changed since the late nineteenth and early twentieth centuries. See for example, *Christianity Confronts Culture* by Marvin Meyers (1974), where the point is reiterated that a Nigerian need not become a middle-class white American to become a Christian.

This, then, was the basic conflict in vision between Sheldon Jackson and the Presbyterians on the one hand, who insisted on a link between Christianity and American language and culture, and Fr. John Veniaminov and the Orthodox missionaries on the other, who theologically rejected the idea that Christianity is linked to a specific language and culture.

Alaska became a battleground between these conflicting visions of education. Before bringing the battle and its impact up to the present day, I would like to elaborate more on Sheldon Jackson, giving an example of how he solidified his power in Alaska.

The scenario goes like this: for fifteen-plus years since the purchase, the U.S. government ignored Alaska. The resulting pressure from the Alaska lobby for civil government finally resulted in the Organic Act of 1884. Sheldon Jackson was a major power in the Alaska lobby, and a major contributor to the writing of the

legislation, along with Representative Benjamin Harrison. On July 4, 1884, President Chester Arthur appointed John Kinkead as the first governor of Alaska. In April of 1885, Sheldon Jackson was appointed by congress as the first District (General Agent of Education. His office remained in Washington, D.C.

(Complicated by a number of factors too complex to go into here, hard feelings soon broke out between Sheldon Jackson and Governor Kinkead. Some of the highlights of the dispute were:

1. Sheldon Jackson distrusted miners, and they didn't like him; but Kinkead wanted to build on them.
2. Sheldon Jackson wanted Native place names removed and Presbyterian names used instead; Kinkead disagreed and favored Native names.
3. Kinkead advocated licensing to control liquor; Sheldon Jackson wanted the territory dry.
4. As might be expected, the Orthodox Church, for which Jackson had no use whatsoever, gave its support to Kinkead against Jackson.

The Orthodox had profound philosophical differences with the Presbyterians, and on the practical level, were clearly aggravated by large scale "sheep stealing," and the removal of children from their families and culture for the purpose of Christianization. (See note 11 for the Russian view.)

The conflict came to a head in contention over the operation of schools. Alaska's new District Attorney and District Judge questioned the legality of Sheldon Jackson's policy of requiring parents to sign papers giving their children over to the school for a period of five years. When Jackson came north, the thirty year old Cheechako, Judge McAllister, threw him in jail on a trumped-up charge. This was a politically disastrous move.

William Cleveland (a Presbyterian minister and brother of President Grover Cleveland) and John Eaton (Commissioner of Education, also Presbyterian) paid a visit to the White House, and on May 7, 1885, Cleveland appointed Alaska's second Governor, A. P. Swineford. The moral of the story is not to take on Sheldon Jackson. He was thoroughly in power in Alaska, and with him the concept and policies of English-only curriculum, with attendant active suppression of Alaska Native language and culture.

In the Organic Act, Jackson had killed the proverbial two birds with one stone: he had combined his proposals for civil government and his proposals for Alaskan education into a single act. Among other things, it called for "proper provision of education of children of school age... without reference to race" (Hinckley 1972:156). Sheldon Jackson set up day or public schools in conjunction with the mission. These were designed to be integrated, but under pressure from the white community, Sheldon Jackson retreated and started a separate Native public school. With this, segregated schooling began in Alaska, and the territory had the start of the parallel school systems that exist to the present day.<sup>9</sup>

The schools established by Jackson were openly unconstitutional, violating the separation of church and state. This was recognized, but defended on the following grounds:

1. Precedent was set by President Grant of mixing federal funds and denominational revenues for reservation schools.

2. The major Protestant churches tacitly accepted the Jackson/Presbyterian coordinate role in Alaska.

3. The need was felt for immediate action to address Alaska's social needs.

Thus, Sheldon Jackson shaped the first American education system in the territory of Alaska. A large number of his teachers were missionaries and he succeeded—until the mid 1890s—in getting federal support for mission schools, despite constitutional restrictions, on the grounds that the only teachers who could be recruited were missionaries. The Presbyterian Church paid Sheldon Jackson's salary until 1907.

Sheldon Jackson's power base was firmly established in Alaska, both politically and philosophically. Philosophically, the critical feature was insistence on English only as part of the connection between Christianity and American civilization.

I would like to give a few examples of policy statements that shaped Alaska Native education. The first is from the February, 1888 issue of *The North Star* published in Sitka, edited by Sheldon Jackson and William A. Kelly.

The Board of Home Missions has informed us that government contracts for educating Indian pupils provide for the ordinary branches of an English education to be taught and that no books in any Indian language shall be used, or instruction given in that language to Indian pupils. The letter states that this rule will be strictly enforced in all government Indian schools. The Commissioner of Indian Affairs urges, and very forcibly too, that instruction in their vernacular is not only of no use to them but is detrimental to their speedy education and civilization. It is now two years and more since the use of the Indian dialects were first prohibited in the training school here. All instruction is given in English. Pupils are required to speak and write English exclusively; and the results are tenfold more satisfactory than when they were permitted to converse in unknown tongues.<sup>10</sup>

In contrast, there is no evidence at all that Russian was ever forced upon Alaska Natives at the expense of or to the exclusion of their own language.<sup>11</sup> Obviously, there was Russification, and many Natives learned Russian (some still speak it fluently), but the educational policies were bilingual.

For a devastating account of ethnocentrism in Alaska Native Education, see: Glenn Smith (1967), "Education for the Natives of Alaska: The Work of the United States Bureau of Education, 1884-1931." The following excerpts are from Smith (1967:442-43). I will identify his sources in the body of this paper.

The underlying rationale of the bureau's activities in Alaska was essentially that of Kipling's "White Man's Burden." Sheldon Jackson described it as "the gradual uplifting of the whole man," and of course this included Christianizing every man. For Commissioner Harris, it was civilizing the barbarous. "We have no higher calling in the world," he told Julia Ward Howe, "than to be missionaries of our ideas to those people who have not yet reached the Anglo-Saxon frame of mind."

The excerpt is from a letter of January 22, 1901 from Commissioner Harris to Julia Ward Howe. Focus is clearly cultural. Also, Jackson and Harris both believed that the best way to elevate the Natives in Alaska was to make them economically indispensable to the white man:

If the Natives of Alaska could be taught the English language, be brought under Christian influences by the missionaries and trained into forms of industry suit-

able for the territory, it seems to follow as a necessary result that the white population of Alaska, composed of immigrants from the States, would be able to employ them in their pursuits, using their labor to assist in mining, transportation, and the producing of food.

Smith's source is the *Report of the Commissioner of Education for the years 1896-1897* (Washington, 1898, vol. 1, p. xlv).<sup>12</sup>

When the Native has thus become useful to the white man . . . he has become a permanent stay and prop to civilization, and his future is provided for.

*Annual Report of the Department of the Interior for Fiscal Year ending June 30, 1903: Report of the Commissioner of Education.* (Washington, 1904, p. ixvii). Smith continues:

Such altruism was not hard to sell. . . . During the early years, instruction in the English language took precedence over everything else because this seemed basic. Teaching English was very difficult since the teachers and the pupils could not understand each other and there were no suitable textbooks to help. To overcome this difficulty, Commissioner Harris ordered all teachers to "take with them such books of literature as portray in the most powerful form the ideas and convictions of the people of England and the United States." The works of Shakespeare, Dickens, Walter Scott and their like, he added, "furnish exactly the material to inspire the teacher and to arouse and kindle the sluggish minds of the natives of Alaska with sentiments and motives of action which lead our civilization."

Smith's source for the quoted material is William Torrey Harris's "Memorandum on Alaskan Text Books," typescript apparently undated but between 1899-1906.

The above are official policy statements and quotes from policy makers. Unofficial sources such as teacher and missionary memoirs reflect their classroom attitude. In 1914, the missionary, Livingston Jones, wrote that "The Tlingit language is doomed to speedy extinction, the sooner the better, for the natives. There is little in their language to merit perpetuation" ([1914] 1970:41).<sup>12</sup>

Other opinions of Jones are worth including here, not to set him up as a straw man, but because the opinions are not as dated (or out-dated) as one might think. They show lack of understanding of phenomena Jones was observing at the time, and illustrate clearly the American attitude toward Native language and culture. He states that Tlingits "have no written language. Their totemic emblems are the nearest . . . to it" (1914:35). Jones observes however that somehow the language does get passed on orally, and concedes that somehow "the native is never at a loss to express himself in his own tongue" (1914:37), although Tlingit "lacks abstract words" and scarcely a sentence is spoken "in which a peculiar and distressing guttural does not appear" (1914:39).

Jones offers four justifications or rationalizations to legitimize the extinction of Tlingit.

1. The Natives are shut up on their own language without access to literature.
2. The Native language is useless for communicating with Whites.
3. Tlingit is inadequate for widening intellectual horizons.
4. With English, the Indians will get away from old, degrading customs.

It is not necessary to debate the merit of these arguments here. I would only note that the *bilingual* option is never raised as a viable alternative—i.e. to *add* English to the Native language and strive for dual competence. For Jones, Tlingit

is a "stunted and dwarfed language" and "nothing retards the progress of a people so much as to be held to a language fit only for barbarians" (1914:41). This is, of course, a kind of linguistic Darwinism, and it is ironic to recall that the term "barbarian" originally referred to, among others, our own linguistic ancestors.

I have cited Jones at some length to bring these examples to light and show the degree to which they conflicted with the Russian education and missionary effort. I will conclude with three opinions of Jones that absolutely clash with the philosophy of St. Innocent as manifested in his life and work. Jones writes:

No encouragement to hold on to their language should be given by missionaries and teachers. . . . The best way of elevating them is to make them climb up to us (1914:41).

It would be folly to attempt to reduce the Tlingit to writing and ask the natives to learn it (1914:42).

There is little in their language to merit perpetuation (1914:42).

Such were the attitudes faced by Alaska Native students in American classrooms at the turn of the century; such attitudes are still alive and well in many classrooms today. The conflict is as alive in the 1980s as it was in the 1880s.

Another teacher in Southeast in the 1920s was O. M. Salisbury, whose memoirs are published in a book with two different titles, depending on which printing you have: *Quoth the Raven* (Superior, 1962) or *The Customs and Legends of the Tlingit Indians of Alaska* (Bonanza, New York, no date but later than 1962). The pagination is identical. Here are some teacher-attitude excerpts from Salisbury. At the risk of overstating the obvious, I want to spend a few minutes on them because these attitudes are still alive and well in some places. Salisbury writes:

It is already very clear to us that their language is wholly inadequate to express much in the way of abstract thought, or to communicate the fine distinctions of shades of meaning; and probably it is both cause and effect that their very limited thought has made an elaborate language unnecessary (1962:62).

Please take my word for it, as a person who has been trying to learn Tlingit for over twenty-five years, that Tlingit is quite elaborate and more than adequate for expression. If I had more time, I could analyze such comments and scientifically prove that they are inaccurate, racist, and culturally biased. Another quote:

We are making no effort to learn the Indian language—we are here to teach them ours—but it makes it difficult to get proper results when the native tongue is always talked at home. I have urged with the people, whenever I have a chance to talk to them in public, that they should help their children to learn the American language by making them talk it at home (1962:64).

But though I make no effort to learn the Indian language, I am interested in learning about it. Because of the very restricted life they lead, their language is very simple and very meager. The words are usually monosyllables, or, when grouped, each syllable has a separate significance (1962:64, 65).

As English teachers, we should be aware that this attack on Tlingit applies to English as well: "We are in this room. I like to eat. It was a good meal."—all one syllable words. Compare "I eat food" and "I am eating food." Each syllable, when grouped, has a separate significance. But even when Salisbury is forced to admit that:

limited as their language is they always manage to express themselves in their own tongue to one another, even though the same expression may be used in various different connections (1962:65).

At this point, some of you may be thinking "get off it" or "get on with it." But I really "get off on this stuff"—getting on Salisbury's case, and wondering where he "gets off." I think that you get the point: "get" is such a nice word; you can use it "in various different connections."

Finally, Salisbury concludes that "the language has been handed down orally from generation to generation—probably for hundreds of years." Salisbury may think—as many people do—that he learned English from a book. I suspect he learned it the way the rest of us did—from our parents between birth and the age of five, at which time we started to become literate.

I should mention here that the Presbyterians were not without their scholars and translators. Willard and Kelly wrote a fine Tlingit grammar by the standards of the day, and there was some hymn translation.<sup>13</sup> The point is, however, that this seemed to have no effect on educational policy as fostered by Sheldon Jackson and others, and as followed out well into the twentieth century and even up to the present day in some places.

I would now like to return to the Aleut situation because it is the clearest and best example of the battle of conflicting visions. In the first part of this paper, we left the Aleuts with a thriving language and flourishing literature. There were numerous Gospel translations and essays. People kept journals and diaries, and were writing to each other in Aleut. Around the turn of the century there was even a bilingual newspaper published in Unalaska, with articles in Aleut, Russian, and English. As is footnoted elsewhere in this paper, Sheldon Jackson himself noted in 1886 that one-half of the population of Unalaska was literate in Aleut. This was the multi-lingual, multi-ethnic ideal established by Fr. John Veniaminov and the educational policies of the Orthodox Church in Russian America. This Russian Orthodox philosophy clashed head-on with the American Calvinist philosophies. There is no better example in Alaskan educational history than the Aleut experience.

The trouble with Aleuts was that they never fit the stereotype. The American missionaries were set on Christianizing and educating. When they met the Aleuts, they discovered highly literate Christians, with a long-standing tradition of Native clergy. Unfortunately, it was the wrong kind of Christianity and the wrong alphabet.

Education reports from the Pribilof Islands in the last quarter of the nineteenth century complain of lack of students' progress in learning English, and also their total lack of interest in learning English. Blame is put on the Russian and Aleut languages in general, and on the Church School in particular.

American education suppressed both Russian and Aleut. Because they were written in the same alphabet, Americans had trouble telling one from the other. There are numerous accounts of physical punishment for speaking Aleut. Mouths were taped, knuckles rapped; one teacher used to swab students' tongues with a stinging solution. Even adults were verbally reprimanded for speaking Aleut in the presence of whites.<sup>14</sup>

Here are some examples from the reports; all are from Jordan (1898) via Taff (1978:72-78).



July 30, 1881

Progress . . . not rapid as heretofore . . . a Russian school has been kept by a subplot.

July 31, 1887

Native children are stupidly dull. . . . [The parents] would not send a child to school if not compelled by the treasury agent to do so.

1890

"Little progress. . . . Next to no progress. . . . No interest in English. . . ."

1890

It seems incredible but it is true that young men and women who have been to school here for several years do not know how to speak or read a sentence of the English language. . . . It was long suspected that the older people secretly influenced the children against American schools and encouraged them to learn the Russian language in preference to any other but I find that they are just as ignorant of Russian as they are of English, and as backward in learning it.

There has been one day of each week devoted to the Russian school, which, in my opinion, has a bad effect upon the children in their attempt to master the English tongue, and I, therefore, respectfully suggest that the practice of teaching Russian to the school children be abolished (1898:236).

November 1, 1891

One of the most serious obstacles in the way of American schools has been and is now, the demand made by the church that all her children learn Russian so as to understand the church services. Consequently, a great deal of time is wasted in teaching or attempting to teach the children two languages. . . . It is not that the average Native child is dull or stupid, for he is not, but is because the child never hears English spoken except what he hears in the school (1898:292).<sup>15</sup>

June 19, 1892

. . . after more than twenty years of government control there were not a half dozen Natives who had learned to speak or read the English language by attendance at the public school, and so long as the present system is followed, failure can be predicted with absolute certainty (1898:309).

June 10, 1892

I am of the opinion that there is small probability of these people acquiring such knowledge of the English language so long as they hear nothing but the Aleut language out of school hours, and so long as the services of their church are conducted in the Russian or Aleut language, and their communications with the representatives to the leases of the islands is largely in other than the English language.

Complete control of the Pribilof Islands was assumed by the U.S. government in 1910, at the end of the twenty-year lease to the North American Commercial Company. Aleuts were classified as "wards of the government." There was a dual system of laws, salaries, and benefits—one for whites, one for Aleuts. Aleuts were required to do labor in the seal harvest, but were paid in food. The ration amounted to less than the minimum requirements.

Everything was related to sealing. Teachers were not trained teachers, but selected as sealing supervisors and storekeepers. Teaching was a secondary duty.

The government campaign to discourage the use of Aleut and to punish students for speaking Aleut in school increased in the early twentieth century. About the year 1912, the U.S. government completely shut down the Church School for a number of years.

On October 10, 1916, the Aleuts presented a petition to the government. Items two and five were freedom to speak Aleut when they desired, and freedom to reopen the Church School (Torrey 1978:113).<sup>16</sup>

The kind of pressure described above was put on all Alaska Native languages and peoples, with devastating results. The legacy has been one of linguistic insecurity. Generations of teachers have convinced parents that Native languages will result in stupidity and difficulty in learning English. Unfortunately, the battle still rages; we are fighting the same issues we fought one hundred years ago. We have the results of English-only education in Alaska, and frankly, I don't think the results are much to write home about. Irreparable damage has been done to the mental health of the Native community and individual. As a teacher, I have to deal with the impact of this every day, and it makes me angry.

Irreparable psychological damage has been done not only to the Native community but nation-wide to the white community as well. Take a look at the president's report on foreign language study for some devastating economic, political, diplomatic, and military examples of the results of English-only education nation-wide, the suppression of bilingualism and the phasing out of foreign language study.<sup>17</sup> Let me again report that the Alaska case is only one bitter example of nation-wide policies of the last hundred years: Teddy Roosevelt and the educational charge up San Juan Hill!<sup>18</sup>

Let me close with some rhetorical questions. What kind of government and educational system takes a culture highly literate in its own language and deliberately proceeds to eradicate both the language and the literacy? What kind of government and educational system shuts down church schools by force? What kind of government keeps an entire population as slave labor on rations below its own minimum government standards?

The obvious answer is us. As the late Walt Kelly's Pogo once said, "we have met the enemy and he is us."

I believe the conflicting visions of the 1870s and 1880s are still in conflict. This conflict remains an open sore in Alaskan education of the 1970s and 1980s.

I don't want to close on a note of guilt or blame. Guilt leads us nowhere. I'm not pointing the finger at anyone. I would rather close on an optimistic note of professional responsibility. As teachers of English, we inherit a teaching situation not of our making. It is a complex situation but it is one over which we do have some personal control. As English teachers, we are dealing with infinitely complex socio-linguistic factors. It is our responsibility to understand them, to address them seriously, and in all their complexity. As English teachers, we each operate in a very intricate language community. It is our responsibility to understand our own language and its interaction with other languages in the community. Unless we begin to do this, we will only recycle the frustrations of the last hundred years. Unless we really understand our language and how we use it in the cultural context, we will never really be teaching English—we will only be teaching a lot of prejudice about English, which is what I think we've been doing for a couple of hundred years.

iMovie Rubric		First & Last Name:	
Grading Criterion (4 points/each)	No	Yes	
Research: In addition to the articles, student researched the Essential Question.			
Video Prep: Student utilized the Story Map guidelines to organize & plan their work.			
Audience Awareness: Design, vocabulary, audio, and graphics fit target audience.			
Voice Consistency: Voice quality is clear and audible throughout the presentation.			
Voice Pacing: The pace fits the story line and draws the audience into the story.			
Soundtrack: Music fits a rich emotional response that matches story line well.			
Imagery: Selected imagery is striking, and a distinct theme emerges.			
Artists' Footage: Selected imagery captures artists' personalities.			
Detail: Story's told with exactly the right amount of detail- not too short or too long.			
Purpose: Establishes purpose early and maintains that focus throughout.			
Duration: Digital story is between 2 to 5 minutes in length.			
Requirements: Product includes all required elements.			
<b>Total Points (48 Available):</b>			

## Product Details

Congratulations, you will be working in small teams

(2-3 people) to document & preserve Alaska Natives' experiences with the western education system. Upon completion of this unit, we will be sharing our work with those who helped make this happen... we're excited to see your work!

## Essential Question

How did Russian Orthodox & Presbyterian schools impact

traditional ways of knowing in Alaska?

## Checklist

- Questions/answers
- Review articles & notes
- Reinterview elders
- Select imagery & music
- Develop storymap/script
- Record narrative
- Format iMovie
- Edit & share

# iMovie Expectations

MAJOR CHARACTERS: \_\_\_\_\_

MINOR CHARACTERS: \_\_\_\_\_

# Story Map

FIRST & LAST NAME: \_\_\_\_\_

- ① \_\_\_\_\_
- ② \_\_\_\_\_
- ③ \_\_\_\_\_
- ④ \_\_\_\_\_
- ⑤ \_\_\_\_\_
- ⑥ \_\_\_\_\_
- ⑦ \_\_\_\_\_
- ⑧ \_\_\_\_\_
- ⑨ \_\_\_\_\_

WHAT HAPPENS IN THE BEGINNING OF YOUR STORY?

EVENTS/RISING ACTION/CONFLICTS

TOPIC:

RESOLVED CONFLICTS

CLIMAX:

- ⑩ \_\_\_\_\_
- ⑪ \_\_\_\_\_
- ⑫ \_\_\_\_\_
- ⑬ \_\_\_\_\_

WHAT IS THE RESOLUTION, HOW DOES IT END?

SETTING:

AUTHOR'S THEME:

## EXTRA CREDIT ESSAY

### Meeting of Frontiers

#### Religion in Alaska

#### Essential Questions:

- What factors have changed the religious landscape in our state?
- Which strategies did leaders use to proselytize<sup>1</sup> religious beliefs in Alaska?
- What does the religious landscape of Alaska look like today compared to a century ago?

#### Background:

During the Russian Period and early American period of Alaska's history, churches played a large role in education. In fact, the Russian Orthodox Church was the only formal source of education before 1884. The First Organic Act of 1884 required the U.S. Federal Government to offer education to Alaskans. Initially, this was done through the auspices<sup>2</sup> of different religious groups. Two religious leaders, Bishop Veniaminov (Russian Period) and Sheldon Jackson (Early American Period), did much to shape the religious landscape of Alaska. Their influences can still be seen today.

#### Web Sources:

<http://www.international.loc.gov/intldl/mtfhtml/mfak/mfalaska.html>

[http://www.netstate.com/states/peop/people/ak\\_sj.htm](http://www.netstate.com/states/peop/people/ak_sj.htm)

<http://vilda.alaska.edu/index.html>

#### Directions:

- Using the data sheets provided, plot the appearance of churches over time amongst the Russian Orthodox, Lutheran (ELCA), and Church of the Nazarene religious groups. Discern<sup>3</sup> patterns in the establishment of churches, both geographically and temporally<sup>4</sup>.
- Browse through historical school photos and email five of them to Ms. Rivera at: [amelia.rivera@juneauschools.org](mailto:amelia.rivera@juneauschools.org)
- Write a 5-paragraph essay addressing one of the above-listed essential questions. Please include support/evidence, an introduction, strong ideas and content, clear organization, strong word choice, voice, fluent sentences, clear conventions/transitions, and closure.

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<sup>1</sup> Proselytize: to convert someone from one religious belief to another.

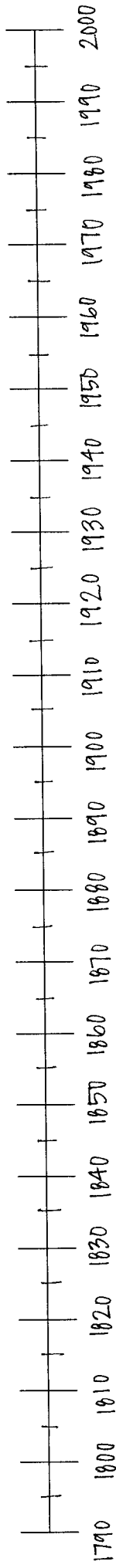
<sup>2</sup> Auspices: support or sponsorship.

<sup>3</sup> Discern: recognize as distinct or different, to distinguish mentally.

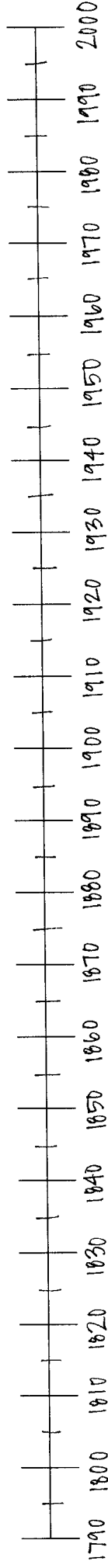
<sup>4</sup> Temporally: of or pertaining to time.

# Churches in Alaska: Selected Time Charts

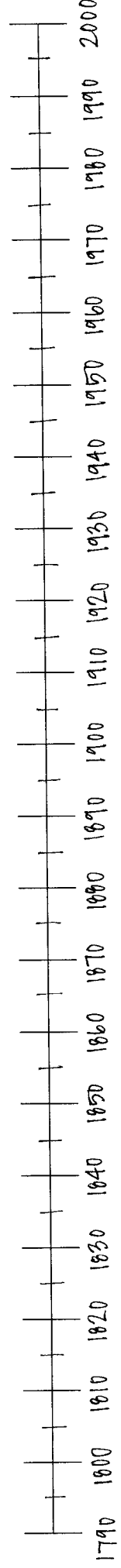
## Russian Orthodox (1794-1996)



## ELCA (1840-1996)



## Nazarene (1936-1988)



## Russian Orthodox Churches in Alaska

<b>Year</b>	<b>Community</b>	<b>Church Name</b>
1794	Kodiak	Holy Resurrection Church
1805	Spruce Island	Ss Sergius and Herman of Valaam Chapel
1824	Unalaska	Church of the Holy Asencion
1825	Atka	St. Nicholas Chapel
1830	St. Paul	St. Paul Church
1833	St. George	St. George Church
1843	Sitka	St. Michael Cathedral
1843	Russian Mission	Elevation of the Holy Cross Church
1846	Kenai	Church of the Assumption of the Virgin
1846	Ninilchick	Transfiguration of Our Lord Chapel
1849	Ouzinki	Navity of Our Lord Church
1870	Eklutna	St. Nicholas Church
1870	Nanwalek	Ss. Sergius and Herman of Valaam Chapel
1870	Kolignak	St. Michael the Archangel Chapel
1878	Akutan	St. Alexander Nevsky Chapel
1888	Karluk	Ascension of Our Lord Chapel
1890	Nondalton	St. Nicholas Chapel
1891	Chuathbaluk	St. Sergius Chapel
1891	Seldovia	St. Nicholas Church
1891	Old Harbor	Three Saints Church
1894	Juneau	St. Nicholas Church
1908	Ekuk	St. Nicholas Chapel
1912	Naknek	St. John the Baptist Chapel
1912	Pilot Point	St. Nicholas Church
1915	Nikolai	St. Nicholas Chapel
1920	Lime Village	Ss. Constantine and Helen Chapel
1924	Perryville	St. John the Theologian Church
1925	Sleetmute	Ss. Peter and Paul Chapel
1925	Cordova	St. Michael the Archangel Church
1926	Akhiok	Protection of the Theotokos Chapel
1929	Angoon	St. John the Baptist Church
1929	Hoonah	St. Nicholas Church
1930	Ikolski	St. Nicholas Church
1935	Napaskiak	St. Jacob Church
1935	Kwethluk	St. Nicholas Church
1936	Lower Kalskag	St. Seraphim Chapel
1936	Sand Point	St. Nicholas Chapel
1937	Levelock	Protection of the Virgin Mary Church
1938	Aleknagik	Holy Resurrection Chapel
1942	New Stuyahok	St. Sergius Chapel
1944	Aniak	Protection of the Theotokos Chapel
1945	Pedro Bay	St. Nicholas Chapel
1946	Nunapitchuk	Presentation of the Theotokos Chapel
1953	Kasigluk	Holy Trinity Church
1955	Pilot Station	Transfiguration of Our Lord Chapel
1958	Eek	St. Michael the Archangel Church

## Russian Orthodox Churches in Alaska

Year	Community	Church Name
1960	Marshall	St. Michael Church
1961	Chignik Lake	St. Nicholas Chapel
1964	Port Lions	Nativity of the Theotokos Chapel
1964	Portage Creek	St. Basil Church
1967	Anchorage	St. Innocent Cathedral
1968	Bethel	St. Sophia Church
1974	Atmartluak	St. Herman of Alaska Chapel
1975	Fairbanks	St. Herman Church
1975	Kwigillingok	St. Michael Church
1986	Cheneg Bay	Nativity of the Theotokos Chapel
1986	Larsen Bay	St. Herman Chapel
1987	King Cove	St. Herman Church
1988	Stony River	St. Herman Chapel
1991	Anchorage	Holy Trinity Chapel
1996	Adak	St. Innocent Chapel
--	Crooked Creek	St. Nicholas Church
--	Dillingham	St. Seraphim of Sarov Church
--	Egegik	Transfiguration of Our Lord Chapel
--	Ekwok	St. John Chapel
--	False Pass	St. Nicholas Chapel
--	Igiugig	St. Nicholas Chapel
--	Nokhonak	Ss. Peter and Paul Church
--	Kongiganak	St. Gabriel Church
--	Mountain Village	St. Peter the Aleut Church
--	Newhalen	Transfiguration of Our Lord Church
--	Pitka's Point	Ss. Peter and Paul Chapel
--	Port Graham	St. Herman of Alaska Church
--	Port Heiden	St. Agaphia Church
--	South Naknek	Elevation of the Holy Cross Church
--	Tatitlek	St. Nicholas Church
--	Tyonek	St. Nicholas Church

### Sources:

*Diocese of Alaska.* Anchorage: Saint Innocent Orthodox Christian Cathedral, 2002.

Hoagland, Alison. *Buildings of Alaska.* New York: Oxford University Press, 1993.

## Evangelical Lutheran Church of America (ELCA)

<b>Year</b>	<b>Community</b>	<b>Church Name</b>
1840	Sitka	Sitka Lutheran
1894	Brevig Mission	Brevig Memorial Lutheran
1894	Teller	Teller Lutheran
1913	Petersburg	Petersburg Lutheran
1925	Ketchikan	First Lutheran
1926	Juneau	Resurrection Lutheran
1930	Shishmaref	Shishmaref Lutheran
1944	Anchorage	Central Lutheran
1944	Fairbanks	Fairbanks Lutheran
1948	Seward	Resurrection Lutheran
1954	Nome	Our Savior Lutheran
1956	Anchorage	Lutheran Church of Hope
1960	Anchorage	St. Mark Lutheran
1962	Soldotna	Christ Lutheran
1966	Anchorage	Gloria Dei Lutheran
1968	Wrangell	Island of Faith Lutheran
1969	Kodiak	St. Paul Lutheran
1973	Anchorage	Alaska Native Lutheran
1973	Wales	Thornton Memorial Lutheran
1974	Anchorage	Amazing Grace Lutheran
1975	Eagle River	Joy Lutheran
1975	North Pole	Lord of Life Lutheran
1976	Fairbanks	Christ Lutheran
1978	Anchorage	Christ Our Savior Lutheran
1978	Valdez	Ephiphany Lutheran
1978	Wasilla	Good Shepard Lutheran
1985	Juneau	Shepard of the Valley Lutheran
1985	Palmer	Trinity Lutheran
1988	Dillingham	Dillingham Trinity Lutheran
1992	Peters Creek	St. Luke Lutheran
1996	Delta Junction	Faith Lutheran

### **Source:**

*Evangelical Church of Alaska.* Anchorage: Evangelical Church of Alaska, 2002.



## Church of the Nazarene in Alaska

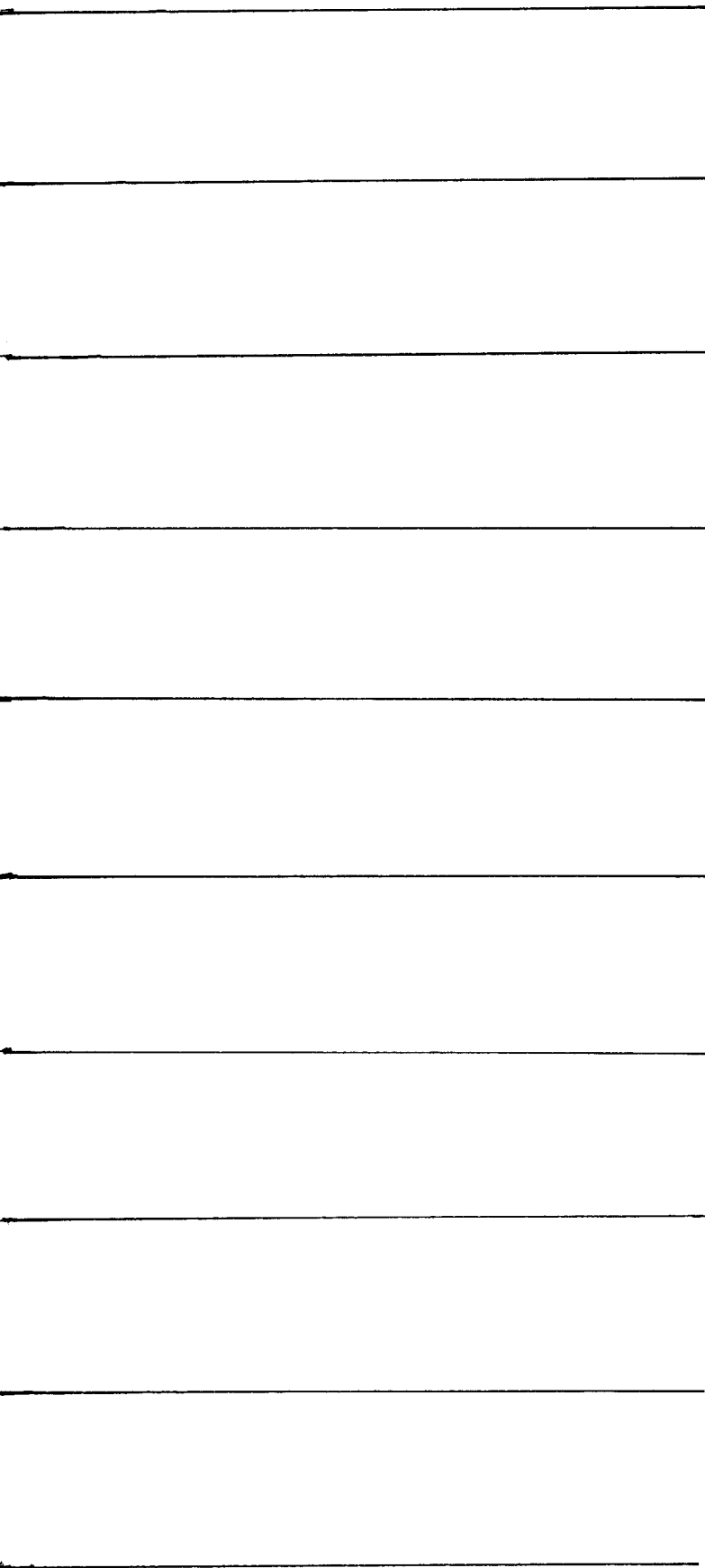
<b>Year</b>	<b>Community</b>	<b>Church Name</b>
1936	Fairbanks	Fairbanks First
1945	Nome	Nome
1951	Seward	Seward
1953	Ketchikan	Ketchikan
1954	Fairbanks	Fairbanks Totem Park
1954	Juneau	Juneau
1955	Anchorage	Anchorage First
1956	Sitka	Sitka
1957	Anchorage	Anchorage Hillcrest
1967	Soldotna	Soldotna
1970	Anchorage	Anchorage Jewel Lake
1971	Eagle River	Eagle River
1975	Kodiak	Kodiak
1975	North Pole	North Pole
1977	Wasilla Lake	Wasilla Lake
1979	Anchor Point	Anchor Point
1979	Two Rivers	Two Rivers
1981	Nikiski	Nikiski
1982	Valdez	Valdez
1986	Palmer	Palmer
1987	Anchorage	Anchorage Chapel of the Cross
1987	Homer	Homer
1988	Anchorage	Anchorage Chinese Gospel

### **Source:**

Alaska District Office. *Church of the Nazarene*. Anchorage: Alaska District Office, 2002.

Similarities

Differences



**Western Education in Alaska Quiz**

First & Last Name: \_\_\_\_\_

**Section A Vocabulary Definitions:** Please define the following vocabulary words. (12 points)

Ioann Veniaminov	Genocide
Sheldon Jackson	Dualism
Russian American Company	Assimilate
Acculturation	Alaska Organic Act
Proselytize	Boarding Schools
Ethnic Cleansing	Assimilation

**Section B Written Response:** Please write 1 to 3 paragraphs addressing our Essential Question (E.Q.). (18 points)

Grading Criterion	Available	Received
E.Q: How did Russian Orthodox & Presbyterian schools impact traditional ways of knowing in AK?	5	
<b>Support:</b> Include evidence and examples from prior work and reading.	5	
Introduction	1	
Strong Ideas and Content	1	
Clear Organization	1	
Strong Word Choice	1	
Voice	1	
Fluent Sentences	1	
Clear Conventions/Transitions	1	
Closure	1	
<b>Total:</b>	<b>18</b>	