



STORYCORPS ALASKA: THE STORY

StoryCorps Alaska: The Story

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StoryCorps Alaska: The Beginning

The Alaska Pitch

StoryCorps:

- Non-profit organization created by Dave Isay in
- oral history of everyday people
- 18K interviews

What you get:

- Opportunity to talk about and record what you deem important
- Placement at LOC, UAL and local community organizations
- A way to honor and preserve family and cultural history

Where: Barrow, Dillingham, Fairbanks, Juneau, Nome, Unalaska

When: 10/15 - 4/30

What we need:

- Participants
- Community Partners (including UAL, APRN)
- Staff

What you can do now:

- Check out www.storycorpsalaska.net
- Become a community partner.

Tools available for follow-up communication:

- Program URL
- One-page description
- Manual for Community Partners

BD FJ NM

StoryCorps Alaska

July 22, 2009

Dear Board Members, Alaska Native Professional Association:

My name is Melvin Reeves. I am the Planner, StoryCorps Alaska, a six-month initiative to capture the stories of 520 Alaskans. From October 15, 2008, through April 30, 2009, StoryCorps Alaska will be in Barrow, Dillingham, Fairbanks, Juneau, Nome and Unalaska for up to six months in each location.

StoryCorps is a national oral history project that inspires and helps people to record each other's stories in sound. The StoryCorps experience is a meaningful (and free) way to capture personal, family, organizational, or community history. The process of being interviewed by a friend, family member, or coworker can have a profound impact on both participants, and StoryCorps Alaska will help ensure that the voices, experiences and life stories of Alaskans will be preserved and presented with dignity.

Facilitators, the Alaska residents we hire to manage the interview process, will travel to community-based organizations and other places where participants can record their life stories. All participants receive a copy of their 40-minute recording on CD, and additional copies will, when participants agree, also be sent to the American Folklife Center at the Library of Congress and University of Alaska Fairbanks, Rasmuson Library, Oral History Program.

The Alaska Native Professional Association (ANPA) has already been helpful to us by alerting some number of people to the jobs we are trying to fill for this project. We are still trying to hire Facilitators, the staff who do outreach and manage the interview process; and we will have a team of two Facilitators each in Barrow, Nome, Dillingham and Unalaska. This is to ask that you continue to let people know about these vacancies.

I am also sending you this message to ask that the Alaska Native Professional Association consider partnering with us by helping us to bring participants into the StoryCorps process. This will enable StoryCorps to provide the ANPA with an archive of all materials resulting from your assistance. For ANPA specifically, since members live in different areas of Alaska, our StoryKit program, a Do-It-Yourself approach in which we provide the equipment and technical support, might be the best way to capture the stories of ANPA membership.

To provide you with more information about StoryCorps and StoryCorps Alaska, I have attached a one-page description of StoryCorps Alaska and a list of suggested questions that participants may choose to use (or not) during their interviews. I

have also attached a description of the Facilitator position and enclosed a CD with excerpts from StoryCorps interviews that have been broadcast on National Public Radio. To hear more stories, go to www.storycorpsalaska.net and click on "Listen to Stories."

I do hope that the Alaska Native Professional Association can partner with StoryCorps Alaska. And thanks again for spreading the word about the open positions. Please feel free to contact me at [REDACTED] or at [REDACTED].

Thank you.

Yours truly,

Melvin [REDACTED]

Story Corps Alaska Project Milestones and Outcomes

Throughout the course of the project, milestones and measurable outcomes will be tracked on a monthly basis. These will be reported in interim and final reports to be submitted to the funder (as per Letter of Agreement, Section III: item a. (iii) and (iv)).

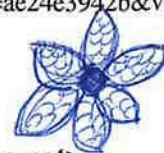
In the interim report due to the funder by November 30th, 2008, the following outcomes will have been achieved:

- All project staff will have been recruited, hired and trained.
- Production of a comprehensive SC Alaska project plan, including establishment of:
 1. An Advisory Council to the project;
 2. A timeline setting monthly interview target goals to be completed throughout the 6 months of the Implementation phase;
 3. A detailed outreach plan outlining a strategy for targeted outreach to Alaska-based community partners in each of the four remote areas and in Fairbanks;
 4. A marketing/communications plan to publicize the project;
 5. A partnership with an Alaska-based media partner (Alaska Public Radio) to produce and broadcast interview excerpts on a pre-determined, regular schedule;
 6. A partnership with an Alaska-based local archive partner.
- Report for the months of October and November 2008 completed, documenting the completion of approximately 160 interviews and monthly interview projections for each of the four final months of Implementation.
- Verification of:
 1. airing of SC Alaska promos, schedule for ongoing promos to be aired;
 2. 2 local broadcasts aired and total local broadcast minutes.
- Documented assessment of project status and recommendations, if any, for revision to SC Alaska based upon “lessons learned”, including: project design/plan, budget, adjustments to project timeline or goals

StoryCorps Alaska Project Milestones and Outcomes

In the final report due to the funder by May 31, 2009, the following outcomes will have been achieved:

- Report for months of December through March 2009 completed, documenting the completion of 520 interviews.
- Report documenting community outreach activities, to include listing of all community partners approached and number and type of community outreach partnerships which supported and/or resulted in successful interview completion.
- Production Report completed, including:
 - a) Verification of airing of SC Alaska promos;
 - b) Verification of: 11 local broadcasts aired/to be aired and total local broadcast minutes;
 - c) Status of potential for national broadcast of any StoryCorps Alaska interviews aired/to be aired;
 - d) Production of CD compilation of five polished StoryCorps Alaska interview excerpts, including report on CD dissemination activity;
 - e) Verification of access to SC Alaska interview excerpts on StoryCorps website;
 - f) Status of Web-based access to StoryCorps Alaska interviews and/or interview excerpts on local website(s).
- Status of any project revisions noted in interim report (i.e. changes to project design/plan, budget, adjustments to project timeline or goals).
- Status of archival transfer of SC Alaska interview materials to Library of Congress and Alaska-based local archive partner.
- Report on activities of/communication with SC Alaska Advisory Council.
- Summary of media coverage of SC Alaska project.
- Submission of overall program evaluation report, including recommendations for future similar StoryCorps projects.

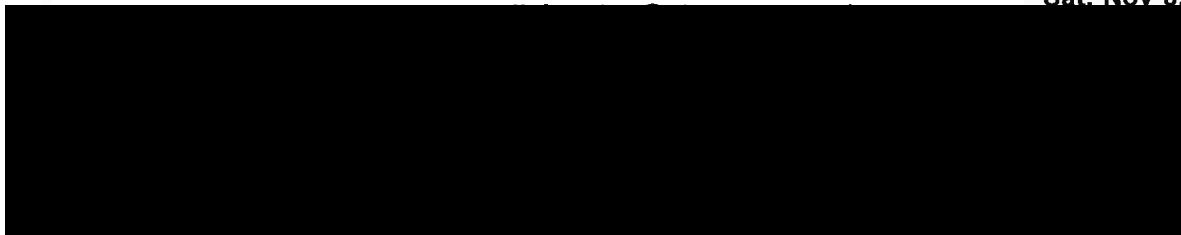


StoryCorps

Sara Culver <sculver@storycorps.net>

kick off report and photos

Sat, Nov 8, 2008 at 2:20 PM



Per Kristine's report to Amy:

Kick-off had 21 in attendance,
group seemed to be thinking about forming questions for conversations
Sharon made a phenomenal spread
PCR donated balloons, table covers and facility
KUCB filmed and attended - partnerships highlighted
Book sets handed out to the 4th person who signed in and the last

I'll add that Kristine's homemade StoryCorps banner was awesome. The bright orange works well against a snow backdrop! Kristine is the most organized person. It is great to be able to work with her.

I have attached a few pictures. Since I don't have releases from the attendees, and haven't gotten an answer about posting them on flickr, I resized these so I could send them.

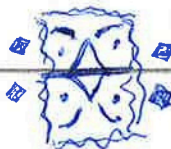
It was fun.

ssl

P.S. Actually, I just gummed up the system with too many photos . Will send them in separate emails.



Kristine with her StoryCorps Banner.JPG
750K

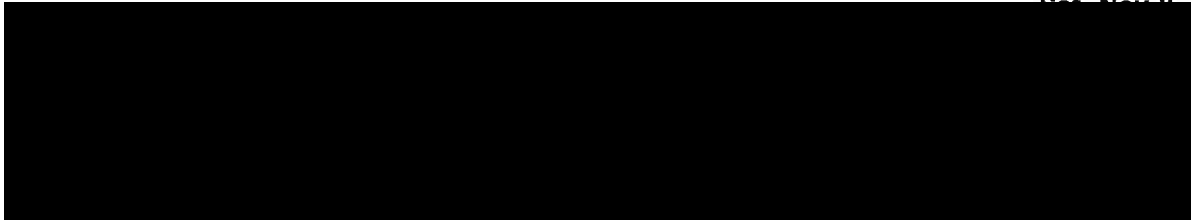


StoryCorps

Sara Culver <sculver@storycorps.net>

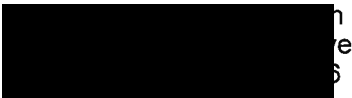
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2 messages

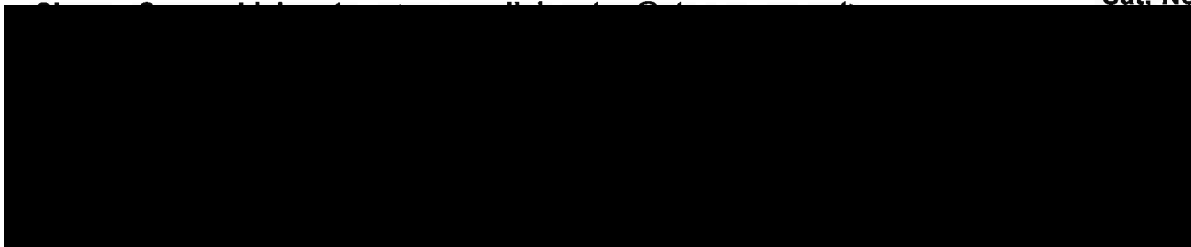
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We had a sign in table to capture names, emails, phone numbers. Also so guests could pick up brochures and pins. Kristine chose the number 4 and 16 for our give away of the door prizes. So the 4th person who signed in, and the 16th were winners. Cyri Petrova Thompson was our volunteer greeter. Laresa is my daughter.

SS



Laresa Signing In.JPG
759K

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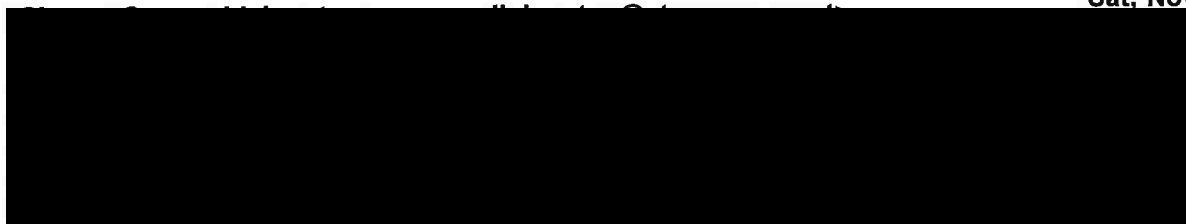
StoryCorps

Sara Culver <sculver@storycorps.net>

kick off photo

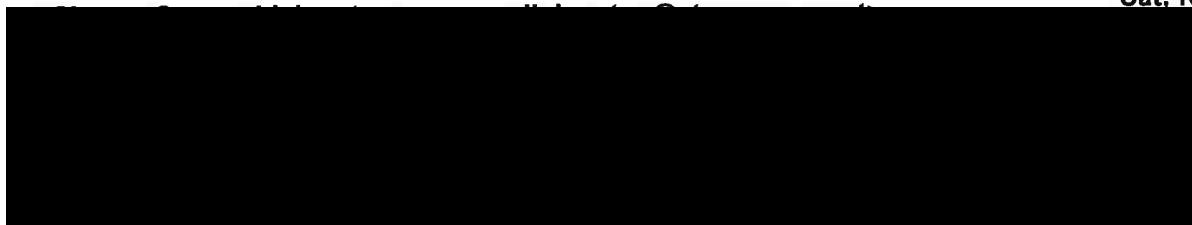
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2:35 PM



Kick off Eats.JPG
1124K

Sat, Nov 8, 2008 at
2:39 PM



This is right in the middle of Da [REDACTED]'s story about the railroad tressle.

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Kick off Eats.JPG
1124K



Facilitator flying to Akutan, AK to do a Door-to-Door.



Whale hunt in Barrow, AK.



Alaska landscape.



At the Cama-i Dance Festival in Bethel, AK.



Elise Pepple used this bus to complete 34 StoryKits in Gustavas, AK.



Doreen Simmons: Facilitator and native Alaskan.



Elise Pepple pulls the recording equipment and generator to power it over to a cabin in Banner Creek, AK by sled.



Lisa and Pat in Juneau, AK.

Lisa Phu at the Cama-i Dance Festival.



Lisa Phu in Barrow





At the Cama-i Dance Festival.



StoryCorps Alaska Senior Coordinator: Amy Marsh

Elise and Mary

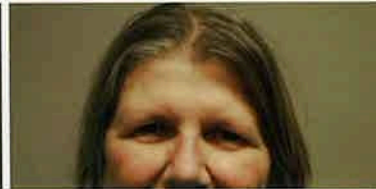
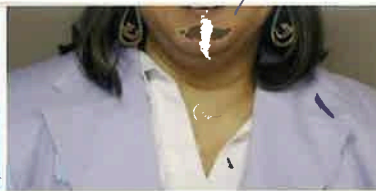
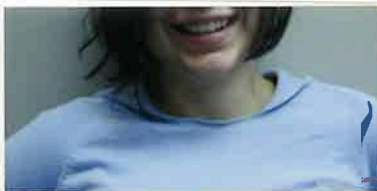


Elise and Maggie





Anchorage, Alaska



From left to right starting in the top left hand corner:
Tom, Megan, Sharon, Doreen, Amy Marsh, Pat & Kristine, Elise
& Lisa, Anahma, Sandra.

Alaska's History and Resources

An Idiosyncratic Timeline of Alaska History

*The name "Alaska" was already introduced in the Russian colonial time, when it was only used for the peninsula and is derived from the Aleut *alaxsxaq*, meaning "the mainland," or more literally, "the object towards which the action of the sea is directed." It is also known as Alyeska, the "great land", an Aleut word derived from the same root.*

The Russians

1639

Cossack horsemen came over the eastern mountain range in Siberia, and continued to the shore of the Okhotsk Sea. Once there, they built the first Russian Village, facing east, across the Pacific.

1670- 1780

Dena'ina Athabascan Indians from interior Alaska begin to occupy the Upper Cook Inlet.

1725

Peter the Great of Russia commissioned a Danish sea captain, Vitus Bering, to explore the Northwest coast of Alaska. This feat is credited with the "official" discovery by Russia and the first reliable [outside] information on the land. Bering established Russia's claim to Northwestern North America.

1740

Estimated Alaska Native population: 57,300 including Aleuts, Alutiiqs, Yupiks, Inupiat, Athabascan, Tlingit and Haida. According to another source, at the time of contact with Russian explorers in the mid-18th century, Alaska was occupied by approximately 80,000 indigenous people.

1741

Alexei Chirikof, with Bering expedition, sights land on July 15; the Europeans had found Alaska. According to oral tradition, the Tlingit of Southeast Alaska accept Russians into their community.

1743

Russians are trading with Natives on Umnak and Unalaska islands in the Eastern Aleutians, and begin hunting in the Aleutians.

1763

Reacting to trespass of their territory, Unangan/Eastern Aleuts destroy four Russian vessels at Unalaska, Umnak and Unimak islands and only 12 survive of the more than 200 men. The Russians retaliate and kill more than 200 Unangan/Aleuts and destroy their boats, weapons and tools.

1772 – 1775

Permanent Russian settlement established at Unalaska.

1784

Russian fur trader Grigori Shelikov establishes first white settlement at Three Saints Bay, Kodiak Island. The Russians attack men, women and children at Refuge Rock on Sitkalidak Island, the AWA'UQ, and destroy several villages on Shuyak Island.

1788

Spain claims Unalaska and names it "Puerto de Dona Maria Luisa Teresa."

1795

The first Russian Orthodox Church established in Kodiak.

1796

Orthodox Hieromonk Makarii leaves Unalaska with six Unangan/Aleuts for St. Petersburg to protest Russian treatment of Native people. The tsar met with the two Natives who reach St. Petersburg and Makarii, but nothing comes of the meeting.

1799

Tsar Paul I grants the Russian-American Company sole trading rights in North America for 20 years. The third and last charter, issued in 1844, classifies Native people as dependent (Unangan/Aleuts, Koniag), semi-dependent (Chugash), and independent (Tlingit).

1802

Tlingit attack and destroy the Russian post at Sitka.

1804

Russians return to Sitka and attack Kiksadi fort on Indian River. Russians lose the battle, but Tlingits are forced to flee. Tlingit oral accounts describe their survival march across Baranof Island. Russians re-establish trading post. Tlingit return to live at Sitka in 1819 at the invitation of the Russians.

1818

The Russian-American Company introduces new rules, among them to employ Natives only on the basis of voluntary contracts. The class of Creoles, persons of mixed ancestry, is created. Creoles are entitled to education and other privileges in exchange for a commitment to work for the company for a minimum of ten years.

1823 or 1824

Ivan Veniaminof, of the Russian Orthodox Church, known as the "Enlightener of the Aleuts," arrived in Unalaska. During his career of nearly thirty years, he was instrumental in spreading Christianity over a vast extent of territory, visiting not only the Aleutian Islands, but all the coast of the mainland from Bristol Bay to the Kuskokwim. Mastering

the Aleut and Tlingit languages, he translated portions of the New Testament, composed a catechism [the first book written in a Native language of Alaska] and hymnal, and began an exhaustive research into the traditions, beliefs and superstitions of the tribes within the Aleutian group. In 1840, after the division of the diocese of Irkutsk, he was consecrated Bishop of Kamchatka, the Kuril and Aleutian Islands, and assumed, after the Russian custom, the name of Innocentius, at which point in time, he moved to Sitka. He is now known in the Orthodox Church as Saint Innocent of Alaska.

1835

Smallpox epidemic starts at Sitka and over the next five years spreads throughout Alaska and kills many Native people. As a result many Native people accept vaccination.

1836 – 1839

Smallpox, measles, chicken pox, and whooping-cough epidemics reduce the Unangan population.

1841

All Unangan (Aleuts) in the Fox district (Veniaminov's) have some ability to write.

1845 – 1850

Measles epidemic

1848

U.S. hunters take the first bowhead whale near Big Diomedes Island, Russia's most eastern point, in the Bering Strait. Commercial whaling continues along the arctic coasts for the next seventy years. Whalers conduct an active trade with coastal Native people, introduce alcohol and spread diseases, and decimate the whale and walrus populations.

The Great Age of Unangan (Aleut) Literacy

1850 – 1900

Most writing and almost all publication was in Unangan. Some linguistic books were published in Unangan. Journals were written in Unangan.

1866

Unangan (Aleut) population is ¼ of what it was before contact.

Seward's Folly

1867

Financial struggles force Russia to sell Russian-America to the United States. Negotiated by US Secretary of State William Seward, the treaty buys what is now Alaska for \$7.2 million, or about 2 cents an acre. Alaska's value was not appreciated by the American masses at the time, calling it "Seward's folly." Pribilof Islands placed under jurisdiction of Secretary of Treasury.

The treaty refers to "inhabitants of the ceded territory" and "uncivilized tribes". The "inhabitants" are to be citizens. The treaty states, "The uncivilized tribes will be subject to such laws and regulations as the United States may, from time to time, adopt in regard to aboriginal tribes in that country". No Alaska Natives are granted citizenship.

The fur seal population, stabilized under Russian rule, declines rapidly.

1867

The Swedish Evangelical, Moravian, Presbyterian, Episcopalian, Congregational, and Roman Catholic Churches established schools throughout Alaska.

1872

Congress passes the Mining Act outlining provisions for staking claims. In several Alaska mining camps, the law is interpreted to exclude Native people.

1878

The first salmon canneries are established at Kawock and Sitka in Southwest Alaska. Within ten years there will be canneries operating throughout Southeast and South-central Alaska and several operating in Western Alaska. The canneries provide seasonal employment for Native people.

1880

Tlingit Chief Kowee takes Joe Juneau and Richard Harris to Silver Bow Basin where he knew there was gold. Learning of the gold, other prospectors rush to the area and establish a camp, now the city of Juneau. Naval officers encourage Auke Indians to move from the area to avoid conflict with the miners.

1882

After villagers take hostages and demand payment for the accidental death of a Tlingit leader employed by a whaling company, the U.S. Navy shells the Southeast Alaska village of Angoon (Kootznahoo), then burns the houses and canoes. The U.S. Government settles claims for the destruction 89 years later, in 1973, for \$90,000.

1884

First shore-based whaling station opens at Barrow. Eventually, 15 stations are established along the Northwest Alaska coast. The traders hire local Native crews to hunt whales for them, change trading patterns, introduce wage labor, and pay the workers with non-traditional foodstuffs.

1886

Native languages are disallowed in public schools.

In re: Sah Quah, the federal Alaska District Court rejects sovereign authority of a group of Tlingit people to maintain the practice of slavery.

1887

Congress creates the Indian Reservation of Metlakatla on Annette Island. Around 1887, Reverend William Duncan brought 1,000 Tsimshian followers from Metlakatla in British Columbia to Annette Island. On land obtained through a congressional grant he built a new Metlakatla, designed to make the Natives self-sufficient. They were taught trades such as carpentry, seamanship, and boat-building, built their own sawmills and a cannery, and engaged in other enterprises.

Gold

1888

Cries of "Gold!" echo through the region when prospectors hit pay dirt at Crow Creek near Girdwood, just 40 miles/64 km south of what today is downtown Anchorage. More than 60,000 Americans traveled north to make their fortune. This is the first of many "boom and bust" eras for Anchorage and Alaska. (1872 - Gold discovered near Sitka and in British Columbia. 1874 - George Halt said to be the first white man to cross the Chilkoot Pass in search for gold. 1876 - Gold discovered south of Juneau at Windham Bay. 1881 - Parris Lode claim staked and by 1885 is the most prominent mine in Alaska: Treadwell Mine.)

1891

First oil claims staked in Cook Inlet area.
Reindeer herds imported into Alaska.

1892

Tsimshian from Metlakatla build a sawmill at Gravina. It is reported as the first business built, managed, and operated by Alaska Native people. The sawmill operates until destroyed by fire in 1904.

1893

Pitka Pavalof and Sergei Gologoff Cherosky, Creoles of Russian-Native descent, find gold on Birch Creek in Interior Alaska. Learning of the discovery, prospectors jump their claims and argue the claims are invalid because the men are Natives. The discovery attracts more non-Natives to the Yukon River and the town of Circle is founded.

Klondike gold rush

1897

When word of the 1896 discovery of gold on Rabbit Creek (renamed Bonanza Creek) in Canada reaches San Francisco in the summer of 1897, the Klondike gold rush starts. Subsequently, many gold discoveries are made around Alaska and a number of settlements in Interior Alaska are created, including Eagle, Fairbanks, Ruby and Iditarod.

The Klondike Gold Rush, infrequently referred to as the Yukon Gold Rush, was a frenzy of gold rush immigration to and for gold prospecting, along the Klondike River near Dawson City, Yukon, after gold was discovered there in the late 19th century. In total,

about 12.5 million ounces of gold have been taken from the Klondike area in the century since its discovery.

Gold is found and has been mined throughout Alaska. Areas near Fairbanks, Juneau, and Nome are responsible for most of Alaska's historical and current gold production. Nearly all of the large and many of the small placer gold mines currently operating in the US are in Alaska. Three large scale hardrock mines produce gold in Alaska, as well as some small-scale hardrock operations. Alaska currently produces more gold (570,000 troy oz in 2006, most of it from the three large hardrock mines) than any state except Nevada.

Mining continues throughout Alaska. All of these operations are seasonal, none employ more than a few dozen people. Many of them are family operations with roots reaching back several generations. In 2007, an estimated 210 placer mines produced 70,000 ounces of gold.

Recreational mining, that is small-scale prospecting and mining using gold pans, sluiceboxes, rockers, suction dredges, and metal detectors, is enjoying a resurgence in Alaska. It is a fun way to spend a day or weekend, everyone in the family can participate, and it requires inexpensive equipment. And, you just might find some gold.

1898

Skagway is largest city in Alaska. Work starts on White Pass and Yukon Railroad. Congress appropriates money for telegraph from Seattle to Sitka. Nome gold rush begins.

1900

"The Great Sickness", an influenza and measles epidemic, kills at least 2,000 Native people living around Norton Sound and in Southwestern Alaska.

Epidemic causes the death of one-third of the population of Unalaska.

Anchorage experienced rapid growth in the 1900s. The census lists Alaska's population at 29,500 Eskimos, Indians and Aleuts; 4,300 "Caucasian Alaskans" and 26,000 Cheechakos (newcomers).

1905

Congress passes the Nelson Act that among other things, funds roads, education, and care for the mentally ill in Alaska. The legislation states the funds for education are for schools for "white children and those of mixed blood who lead a civilized life". This results in a second school system; Alaska has U.S. Bureau of Education (later Bureau of Indian Affairs) schools created by the Organic Act of 1884 that become known as Native schools, and Territorial (later State) schools. This dual system operates into the 1980s.

1908 –

Three Native families in Sitka go to court seeking permission for their children to attend the territorial school in town. The judge determines in the case known as Davis v. Sitka

School Board the families do not "lead a civilized life", and hence, does not permit the children to enroll in the territorial school.

1911

The U.S., Russia, Great Britain, and Japan sign a treaty to protect the fur seals and sea otters in the North Pacific. The treaty provides for restricted Native subsistence hunting of the animals. The U.S. Fish and Wildlife Service is charged with managing the Pribilof Island fur seal hunt and providing for the native people on the islands. In 1951, the Pribilof people file claims over mistreatment as wards of the federal government. In 1966, the Fur Seal Act grants the Pribilof people equal rights as U.S. citizens. In 1978, a settlement awards them \$11,239,604.

Territorial Status
Alaska Native Brotherhood
Novarupt explodes

1912 -

Congress designates Alaska a territory.

Thirteen Southeast Alaska Natives create the Alaska Native Brotherhood to gain recognition of Native citizenship rights, education, and abolition of "aboriginal customs". The fraternal organization soon has camps in most Southeast communities.

Novarupta Volcano, near Mount Katmai, explodes, forming the Valley of Ten Thousand Smokes. This was the largest volcanic eruption in the world during the 20th century. Several Native villages are destroyed, forcing people to relocate. If the same eruption occurred on Manhattan Island, the sounds of the explosions would be plainly audible in Chicago. The fumes would sweep over all states east of the Rocky Mountains. In Denver they would tarnish exposed brass, and even linen hung out on the line would be so eaten by the sulfuric acid content that it would fall to pieces.

Alaska Native Sisterhood
Anchorage

1914

Congress authorizes the construction of the Alaska Railroad, clearing the way for the only railroad in history which would be owned and operated by the US government. Surveying begins for Alaska Railroad.

The City of Anchorage is born as a construction campsite.

Native women in Southeast Alaska organize the Alaska Native Sisterhood.

Native Citizenry

1915

~~1911~~ The Territorial Legislature passes a law [Chapter 24, Session Laws of Alaska, 1915] recognizing Native people as Alaska citizens. The law requires a Native person to get endorsements from five white citizens and to have "severed all tribal relationships and adapted the habits of a civilized life."

1920

William L. Paul, a Tlingit, is the first Native admitted to practice law in Alaska.

1922

After Charlie Jones, a Tlingit, is arrested at Wrangell for voting, and Tillie Paul Tamaree is arrested for aiding and abetting him, a federal court gives Alaska Natives the right to vote in territorial elections, two years before all Native Americans get the right to vote in public elections. Jones is acquitted and the charges against Tamaree are dropped.

1923

William L. Paul starts the Alaska Fisherman, published by the Alaska Native Brotherhood. Published through 1932, it addresses Native issues such as fishing and voting rights and land claims.

1924

Congress extends citizenship to all Indians in the United States; Tlingit William Paul, Sr. is first Native elected to the Alaska Legislature.

1925

The Territorial Legislature passes a literacy act that requires a person to read and write English to vote in territorial elections. William L. Paul successfully gets the bill amended to permit those who voted in 1924 to vote in future elections.

1927

John Ben "Benny" Benson, a 13-year old Alaska Native from Chignik living at the Jesse Lee Home in Seward, wins a contest sponsored by the American Legion to design a flag for the Territory of Alaska.

1930

U.S. Census figures show Native people are no longer more than fifty percent of Alaska's population.

1932

The U.S. Government determines Eskimos and Aleuts (Unangan) are "wards of the Nation" and "the natives of Alaska, as referred to in the treaty of March 20, 1867, between the United States and Russia, are entitled to the benefits of and are subject to the general laws and regulations governing the Indians of the United States."

1935

Congress passes a jurisdictional act allowing Tlingit and Haida people to sue the federal government regarding lands they owned in 1867 when the U.S. purchased Alaska. The

act was passed because the government only considered land claims against the U.S. from tribes. The U.S. Court of Claims cannot grant land to Indians, but can make monetary awards and does so for the Tlingit and Haida 33 years later when it awarded the Indians \$7.5 million in 1968.

1936

Congress passes the Alaska Reorganization Act to amend and extend provisions of the Indian Reorganization Act of 1934 to Alaska Natives. The laws allow Alaska Natives to develop constitutions for self-government, and to create reservations. In Alaska, 69 villages and two regional Native entities organize. Between 1941 and 1946 seven reservations, at Venetie, Unalakleet, Akutan, Diomedes, Hydaburg (later invalidated on technical grounds), Karluk and Wales, are created.

*Japan invades
Alcan Highway built*

1942

Japanese bomb Dutch Harbor Naval Air Station and Fort Mears in the eastern Aleutians and occupy Attu and Kiska islands in the western Aleutians. The 42 Aleuts on Attu are taken prisoners by the Japanese and interned in Japan until 1945. After the war, the 27 survivors are not allowed to return to the island.

After the Japanese attack the Aleutian Islands, the U.S. Government moves 882 Unangan/Aleut people from nine villages in the Aleutian and Pribilof islands to camps in Southeast Alaska to hunt fur seals. They were herded from their homes onto cramped transport ships, most allowed only a single suitcase. Heartbroken, Atka villagers watched as U.S. servicemen set their homes and church afire so they would not fall into Japanese hands.

The Aleuts crowded into "duration villages": abandoned canneries, a herring saltery, and gold mine camp-robbing facilities with no plumbing, electricity or toilets. The Aleuts lacked warm winter clothes, and camp food was poor, the water tainted. Accustomed to living in a world without trees, one open to the expansive sky, they suddenly found themselves crowded under the dense, shadowed canopy of the Southeast rainforest. For two years they would remain in these dark places, struggling to survive. Illness of one form or another struck all the evacuees, but medical care was often nonexistent, and the authorities were dismissive of the Aleuts' complaints. Pneumonia and tuberculosis took the very young and the old. Thirty-two died at the Funter Bay camp, seventeen at Killisnoo, twenty at Ward lake, five at Burnett Inlet. With the death of the elders so, too, passed their knowledge of traditional Aleut ways. The death of the young foretold the demise of the future, but the Aleut people did not succumb. Attempts to keep Aleuts sequestered from nearby villages and towns failed. Evacuees found jobs. They built new living quarters in their compounds, repaired the old structures, and brought in electricity and running water. The villagers of Unalaska erected a makeshift church and named it after their beloved Church of the Holy Ascension of Christ. The religious articles and

holy cards brought from the villages took on immense importance, the Aleut again turning to their faith for strength.

When the people return to their villages in late 1944 they find extensive vandalism. In 1982 the U.S. Government creates the Commission on Wartime Relocation and Internment, and in 1988 a settlement of the claims of Japanese and Aleuts interned during the war is reached. Survivors received payments of \$15,000 each in 1991. A fund to restore six Aleutian and Pribilof island Russian Orthodox churches is established as well.

Despite their poor treatment at the hands of the U.S. government, the Aleut remained a fiercely patriotic people. Twenty-five Aleut men joined the Armed Forces. Three took part in the U.S. invasion of Attu Island, and all were awarded the Bronze Star. At their camps, the Aleut surreptitiously voted in Territorial elections. Through exposure to the outside world, they had come to understand the importance of their participation in the democracy by which they were governed, and they desired participation with the full rights of citizens.

As part of the defense of the West Coast, the Alaska Highway is built in the amazingly short time of eight months and 12 days, linking Anchorage with the rest of the nation. Construction leads to the relocation of many Natives in east central Alaska to communities such as Northway, Tok, and Dot Lake close to the road.

Pioneer Service Road (Alaska-Canada Military Highway) is built between February 14th and September 24th from Dawson Creek, British Columbia to Delta Junction, Alaska.

Anchorage enters the war years with a population of 7,724 and emerges with 43,314 residents.

Alberta Schenck protests

1944

Police arrest Alberta Schenck for sitting in the whites-only section of the Dream Theater in Nome. Earlier, Schenck quit her job at the theater because of the segregated seating policy. After her arrest, she writes to Governor Ernest Gruening and to the editor of the Nome newspaper protesting the discrimination against Native people.

1945

Governor Gruening signs the Anti-Discrimination Act, the first such legislation passed in the United States and its possessions since post-Civil War. Elizabeth Peratrovich, President of the Alaska Native Sisterhood, eloquently testifies in favor of the act. In 1984, Governor Cowper designates February 16 as Elizabeth Peratrovich/Alaska Civil Rights day in her honor.

1947

Kake is the Territory of Alaska's first independently incorporated school district serving all Native children.

1950s

King Crab industry begins.

1952

The military starts construction of the Distant Early Warning System (DEW Line) across the Arctic. A number of Inuit get jobs in construction and maintenance of the stations. Other Cold War military construction projects through the 1950s and 1960s, among them the aircraft Control and Warning System, White Alice, Nike Missile sites, and the Ballistic Missile Early Warning Station, also provide jobs for many Native Alaskans.

Oil

1953

Oil well drilled near Eureka on Glenn Highway marks the beginning of Alaska's modern oil history; first plywood operations begin at Juneau; first big Alaskan pulp mill opens at Ketchikan. First Alaskan television broadcast by KENI, Anchorage.

Statehood

*Tlingit and Haida land claims affirmed
Radiation Testing at Point Hope*

1958

Other nuclear landscaping ideas that were explored included Project Chariot, which involved using a nuclear explosion to dig a harbor near Cape Thompson, Alaska. This idea, which was first proposed in 1957, was abandoned about five years later due in part to public objections. A key proponent was physicist Edward Teller, known as the "father of the hydrogen bomb," who, on a tour of Alaska in 1958, spoke of "engaging in the great art of geographic engineering, to reshape the earth to your pleasure," and boasted that the AEC could "dig a harbor in the shape of a polar bear, if required." (Quoted in "Project Chariot: Nuclear Legacy of Cape Thompson," by Douglas L. Vandegrift.)

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detonations were never carried out, 26 millicuries of radioactive tracers left over from ecological experiments were disposed of at the site.

When news of these disposed radioactive tracers broke, the headlines told of a nuclear waste "dump." The worst fears of the local people living near Cape Thompson were awakened. I went to Point Hope, a nearby village, and listened to people express their fears. They are absolutely certain that there is a link between the contaminated soil and the cancer experienced by some residents (even though all available medical and scientific evidence suggests otherwise).

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Significant numbers of Americans participated; some thought it was their patriotic duty, and others were just following orders.

Given the nature of those times, it seemed entirely possible that similar experiments might have occurred in Alaska. So when confronted with these rumors of medical experiments on human subjects, we took them seriously.

Recently we obtained a document from 1957 that outlined how the Air Force's Arctic Aeromedical Lab at Ladd Air Force Base had a complete mobile isotopic lab used in remote areas of Alaska. In one study the Air Force apparently gave doses of iodine-131 to Eskimos and Athabascan Indians, as part of its research to see if soldiers and airmen could be better conditioned to adapt and fight in cold conditions.

Source: Proceedings of the U.S. Interagency Arctic Research Policy Committee, Workshop on Arctic Contamination, May 2-7, 1993, Anchorage, Alaska, volume 6, Arctic Research of the United States, Spring, 1994, pp9-12. The Environmental Legacy of the Cold War. U.S. Senator Frank H. Murkowski

1959

Alaska becomes the 49th state.

US Court of Claims issues judgment favoring Tlingit and Haida claims to Southeast Alaska lands taken by the U.S. government for Tongass National Forest and Glacier Bay National Park. (1947 - First Alaska Native land claims suit, filed by Tlingit and Haida people, introduced in US Court of Claims.)

1961

Native men in Barrow hunt waterfowl out-of-season and turn themselves in to state court officials to protest the prohibition of duck hunting in the spring. This, and subsequent acts of protest and meetings around the state, help raise consciousness about Native rights and subsistence.

1962

Point Hope Eskimo Howard Rock and Fairbanks newspaperman Tom Snapp start the Tundra Times, a statewide Native newspaper that would run through 1997.

1963

The State of Alaska proposes to create the Minto Lakes Recreation Area in Interior Alaska without consulting with area Native people.

Good Friday earthquake

1964

Good Friday earthquake at 5:36 pm; Richter Scale measures 9.2 (moment magnitude). It is the most powerful earthquake recorded in North American history, and the third most powerful ever recorded on a seismograph. A Pacific-wide tsunami was generated which was destructive in Western Canada, Oregon, California and the Hawaiian islands, and recorded by tide gages throughout the Pacific. Even tide gauges in Cuba and Puerto Rico recorded sea level oscillations from that event. 131 deaths are attributed to the earthquake.

Alaska's population reaches 250,000.

Atomic Bomb Testing

1965

Amchitka is a volcanic, tectonically unstable island in the Rat Islands group of the Aleutian Islands in southwest Alaska. It is about 68 kilometres (42 mi) long, and varies from 3 to 6 km (2–3.75 mi) in width.

The island was populated for more than 2,500 years by the Aleut people, but has had no permanent population since 1832. It was included in the Alaska Purchase of 1867, and has since been part of the United States. During World War II, it was used as an airfield by US forces in the Battle of the Aleutian Islands.

Amchitka was selected by the United States Atomic Energy Commission to be the site for underground detonations of nuclear weapons. Three such tests were carried out: Long Shot, an 80 kiloton blast in 1965; Milrow, a 1 megaton blast in 1969; and Cannikin in 1971 — at "under 5 megatons", the largest underground test ever conducted by the United States. The tests were highly controversial, with environmental groups fearing that the Cannikin explosion, in particular, would cause severe earthquakes and tsunamis.

Amchitka is no longer used for nuclear testing, although it is monitored for the leakage of radioactive materials.

1966

A statewide conference of over 400 Native people held at Anchorage leads to the establishment of the Alaska Federation of Natives to promote the cultural, economic and political voice of Alaska Natives.

Interior Secretary Udall imposes a "land freeze" to protect Native use and occupancy of Alaska lands until Native land claims are resolved.

1968 –

The U.S. Court of Claims issues its determination that the Tlingit and Haida people owned 18 of 20 million acres in Southeast Alaska when the U.S. purchased the land from Russia. Known as the Tlingit-Haida Settlement, the Indians receive \$7.5 million for lands withdrawn to create Tongass National Forest and Glacier Bay National Monument.

Atlantic Richfield Oil Company announces discovery of the huge Prudhoe Bay oil field on Alaska's North Slope. They, with other oil companies, form Alyeska Pipeline Service Company and determine that the best way to transport the oil to market is by a pipeline from the North Slope to a year-round port at Valdez in South-central Alaska, and from there moved by tanker. Native and State land claims need to be resolved so the company can get the necessary permits and leases to build the pipeline.

1969

North Slope Oil lease sale brings \$900 million.

Alaska Native Claims Settlement Act (ANCSA)

1971

Congress passes the Alaska Native Claims Settlement Act. The law creates regional and village corporations to manage the money and land awarded to Alaska Natives. The Native corporations receive title to 44 million acres of land, 12% of Alaska's land, and \$963 million.

(Background - In 1968, the Atlantic-Richfield Company discovered oil at Prudhoe Bay on the Arctic coast, catapulting the issue of land ownership into headlines. In order to lessen the difficulty of drilling at such a remote location and transporting the oil to the lower 48 states, the best solution seemed to be building a pipeline to carry the oil across Alaska to the port of Valdez, built on the ruins of the previous town. At Valdez, the oil would be loaded onto tanker ships and sent by water to the contiguous states. The plan was approved, but a permit to construct the pipeline, which would cross lands involved in the native dispute, could not be granted until the Native claims had been settled.

With major petroleum dollars on the line, there was a new urgency for an agreement, and, in 1971, the Alaska Native Claims Settlement Act was signed into law by the U.S. President, under which the Natives relinquished aboriginal claims to their lands).

1972

The Alaska Native Language Center is created at the University of Alaska Fairbanks to record and preserve Native languages.

1973

Twenty-seven Inupiat families resettle the village of Nuiqsuit along the Colville delta. They moved to Barrow in the 1940s because there was no school in their community. Inupiat from another North Slope community, Atkasuk, resettle their village in 1977.

Twenty brief, but significant Atkan (Unangas) publications are made available by Sally Snigaroff, Moses Dirks and Nadesta Golley. Twenty more are published in Atkan. Twenty were published in Eastern (Unangas), mainly by Olga Mensoff of Akutan.

1976

The State of Alaska and Alaska Legal Services reach an out-of-court settlement of the Molly Hooth case. The case, filed in 1971, is named for a 15 year old who had to leave her village of Emmonak to attend high school. The State of Alaska agrees to build and operate high schools in all Alaska communities that have an elementary school and at least ten students.

1977

The Alaska Permanent Fund, receives its first deposit of dedicated oil revenues: \$734,000.

The Alaska Permanent Fund is a constitutionally established Fund, managed by a semi-independent corporation, established by Alaska in 1976. Shortly after the oil from Alaska's North Slope began flowing to market through the Trans-Alaska Pipeline

System, the Permanent Fund was created by an amendment to the constitution of the U.S. state of Alaska to be an investment for at least 25% of proceeds from some minerals [such as oil and gas] sale or royalties. The Fund does not include either property taxes on oil company property nor income tax from oil corporations, so the minimum 25% deposit is really more like 11% if those sources were also considered. The Alaska Permanent Fund sets aside a share certain oil revenues to continue benefiting current and all future generations of Alaskans.

The Fund grew from an initial investment of \$734,000 in 1977 to the current sum of approximately forty billion dollars as of July 13, 2007. Some growth was due to good management, some to inflationary re-investment, and some via legislative decisions to deposit extra income during boom years. Each year, the fund's realized earnings are split between inflation-proofing, operating expenses, and the annual Permanent Fund Dividend paid to Alaska residents.

Construction on the Trans-Alaska Pipeline is completed, and the first oil arrives through the pipeline in Valdez. A barrel of crude oil takes 5.04 days to flow from Prudhoe Bay to Valdez through the pipeline at 6.62 mph. If the pipeline were full, it would hold 9 million barrels. One barrel equals 42 gallons.

1983

Crab stocks are so low that most commercial seasons are cancelled

Exxon Valdez spill

1989

The Exxon Valdez, a 987' oil tanker carrying 53 million gallons of North Slope crude grounds on Bligh Reef spills nearly 11 million gallons into Prince William Sound and Kodiak fisheries and kills thousands of waterfowl and sea mammals.

1990 –

Mining ranks as Alaska's fastest growing industry.

The Estimated Alaska Native population: 95,000.

Amendments to ANCSA take affect.

The State of Alaska, the US Justice Department, and Exxon reach a \$1 billion settlement resulting from the Exxon Valdez spill, initially rejected by US District Court -- later accepted when amended to include restorative money.

Congress effectively closed the Arctic National Wildlife Refuge to oil development.

Bristol Bay fishermen strike over low salmon prices.

1991

The 8 billionth barrel of oil arrives in Valdez. Permanent Fund Dividends are paid to all Alaska residents for the 10th consecutive year.

The Red Dog Mine, north of Kotzebue in Northwest Alaska, starts operation. The zinc and lead deposits are among the largest found in the world and the mine is expected to operate 50 years. The mine pays rent and royalties to the Native-owned NANA Corporation and agrees to employ and train local Native people for sixty percent of the jobs at the mine.

1992

Georgianna Lincoln from Rampart is the first Native woman elected to the Alaska Senate. She is reelected two times, choosing to retire in 2004.

1994

Federal trial results in \$5 billion verdict in the Exxon Valdez case.

English becomes Alaska's official language

1998

Lieutenant Governor Fran Ulmer certified an initiative petition making English Alaska's official language.

The U.S. 9th Circuit Court of Appeals concludes 1.8 million acres of Interior Alaska lands belonging to Venetie and Arctic Village Tribes are Indian Country. The U.S. Supreme Court in 1998 reverses the decision, unanimously declaiming there is no Indian Country in Alaska.

1999

The Alaska Native Heritage Center opens in Anchorage. It profiles Alaska Native people today and provides educational programs for people of all ages to better understand Alaska Native people.

2000

Congress appropriates \$7 million (\$67,000 each) to 102 Inupiat people given low-level radioactive iodine as part of a medical experiment conducted by the U.S. Air Force between 1955 and 1957.

9.29.08
Sarah:
FYI, already given
to Production
Nelson

Cherry Picks

Andrew Okpeaha MacLean, originally from Barrow and Fairbanks, resident of Brooklyn and Barrow, showed his film, "On the Ice," at Sundance Film Festival in January 2008.

Gene Peltoal Jr., age 42, a "son" of Bethel, became the manager of the Yukon Delta National Refuge, a 19-million-acre national refuge, in July 2008. Yukon Delta is the largest of the states 16 AK refuges, and is one of six Native Alaskans, out of a total of 132, in management positions with the U.S. Fish and Wildlife Service.

In 1944, Police arrest 17-year-old **Alberta Schenck** for sitting in the whites-only section of the Dream Theater in Nome. Earlier, Schenck quit her job at the theater because of the segregated seating policy. After her arrest, she writes to Governor Ernest Gruening and to the editor of the Nome newspaper protesting the discrimination against Native people.

In 1942, 42 Aleuts were taken prisoner in the eastern Aleutians, and were interned in Japan until 1945; 27 survivors were never allowed to return to their island. After Japan attacked the Aleutian Island, The U.S. Government moved 882 Unangan/Aleut people from nine villages in the Aleutian and Pribilof islands into "**detention villages**": abandoned canneries, a herring saltery, and gold mine camp-robbing facilities with no plumbing, electricity or toilets. The Aleuts lacked warm winter clothes, and camp food was poor, the water tainted.

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Recently the Carrie M. McLain Memorial Museum exhibited a **Shaman Mask, dated approximately 1892**, that was in possession of a man who lived in Nome during the gold rush, but returned to the King Island Community by the man's family in 2007.

Alaska Native civil rights history shaped state

Mary Lochner. The Northern Light. University of Alaska Anchorage. 2/27/07

The classic American civil rights story begins with oppression, strides toward equality and triumphs in freedom.

It may be overly simplistic - many point out that the struggle is not over - but the American civil rights story is inherent to U.S. culture and identity.

But many Alaskans know little of their own state's civil rights history, even the Alaska Native civil rights histories that so dramatically shaped the cultural and political landscape of the state Alaskans confront today.

How Alaska Natives won the right to vote, fought segregation policies and created a mass civil rights movement across the largest state in the Union is a story the whole of which could not be contained in the mere folds of a newspaper.

But even the tale briefly told gives a glimpse into where Alaska has come from, and where it might be going.

"Civilized persons"

After its 1867 purchase from Russia, Natives were not recognized as citizens of the Alaska territory. In the view of the U.S. government, Alaska Natives could not be citizens, because they were not civilized.

Only citizens of the new American territory could own land, operate a business and vote.

The Alaska Native Brotherhood formed in 1912 to gain legal rights - like the right to citizenship, land ownership and equal education - for Alaska Natives. Two years later its counterpart, the Alaska Native Sisterhood, was founded. The groups originated in Southeast Alaska primarily among Tlingit and Haida Natives, but the organization included Alaska Natives from all regions and even had white members.

An early victory was achieved when a law passed allowing Alaska Natives to vote - under certain conditions.

"Wear Western clothing; not eat Indian foods or speak Indian languages; live apart from Indian village communities ..." The list goes on. Helen McNeil, a Tlingit in the Alaska Native Sisterhood, talked about what Natives had to do to be recognized as civilized by the territorial government.

The Alaska territorial legislature passed a law in 1915 that allowed a Native to become a citizen if five white people testified that the Native person had met legal criteria that indicated he or she had given up Native culture in favor of Western ways.

"To be able to affect things that influenced our lives," McNeil said, "it was recognized very early on that we really needed to vote."

The Alaska Native Brotherhood and Sisterhood used the power of the vote to exert influence over the policies that affected Natives' lives. The organization sent advocates to testify before the territorial legislature on anti-discrimination legislation, equal education and recognition of Natives' land ownership, and elected the first Native representative, William Paul, to the territorial legislature in 1924.

Many Natives who applied for citizenship still practiced in private the culture they could not express in public.

"What was done in public," McNeil said, "and what was done in the home, was not necessarily the same. Many (Tlingits) would speak only English in public, but still speak Tlingit in the home."

In 1924, the federal government passed a law permitting all American Indians and Alaska Natives to become full citizens.

The Alaska territorial legislature responded by passing a law that required a literacy test to vote. The law - and the legislative and public debate about it - focused on preventing "illiterate Indians" from voting.

The literacy requirement to vote remained in effect until the adoption of the Alaska constitution in 1956.

The legacy of the "civilized persons" litmus remained, however. In some communities, Natives who went to Bureau of Indian Affairs schools locally, and were caught speaking their indigenous tongue, were sometimes forcibly sent by the BIA to boarding schools to be more thoroughly "civilized."

"No Natives Allowed"

As Alaska territory towns flourished, they quickly became riddled with segregation signs.

The sign for the Meals At All Hours Restaurant in Juneau proclaims, in one 1908 photograph, "All White Help." Signs that read, "No Natives Allowed," and others that indicated separate seating areas and entrances for whites and Natives, were posted in towns all across Alaska.

Starting in 1929, the ANS and ANB boycotted businesses that posted segregation signs. The boycott succeeded in getting many of the signs taken down throughout Southeast Alaska. However, signs still remained in parts of the region, and other areas of Alaska were outside of the boycott.

Elizabeth Peratrovich, grand vice president of the ANS, and her husband, grand president of the ANB Roy Peratrovich, sent a letter to Gov. Earnest Gruening in 1941 regarding the "No Natives Allowed" sign that hung in the Douglas Inn near Juneau.

Gruening had already personally met and corresponded with business owners and military leaders about their segregation signs. He persuaded some to take them down; others were not persuaded. Gruening submitted an act to the territorial legislature that would outlaw the signs; it came to a close vote but did not pass.

But in the fall of 1944, two Tlingit men, Frank Peratrovich and Andrew Hope, won seats in the territorial legislature.

That same year, a young Native woman in Nome made history when she refused to budge from the white side of a public movie theater.

The manager of the theater responded by calling the Nome police.

The police forced Schenck from her seat, pushed her out the door, arrested her and put her up for the night in the Nome city jail.

Major Marvin "Muktuk" Marston, head of the Alaska Territorial Guard, encouraged Schenck to inform Gov. Gruening of the incident via telegram.

The territorial legislature met every two years; at the beginning of the fall 1945 session, the law banning segregation signs was at the top of the agenda. Schenck's story was a vivid anecdote among many testimonies about the treatment of Natives under widely accepted segregation practices in public spaces.

Sen. Tolbert Scott argued that segregation served Natives and whites well - that only "mixed breeds" caused difficulties with segregation. Another argument against the bill was that it would not be effective in ending discrimination anyway.

After two hours of debate, Elizabeth Peratrovich gave her testimony. She spoke from the heart of the pain caused her by being turned away from public spaces because she was Native, or being ushered into "Natives only" areas.

Against the argument that the law would not eliminate discrimination, Peratrovich said, "Do your laws against larceny and even murder eliminate those crimes?"

The act passed with a majority of votes. On Feb. 16, 1945, Gov. Gruening signed the anti-discrimination law.

Diane Benson, author of a 2003 play about Elizabeth Peratrovich, "When My Spirit Raised Its Hands," said, "You could no longer have signs out that said 'No Natives No Dogs Allowed.' That particular sign was most offensive. It's very well remembered by a lot of people, Native and non-Native. There were merchants who placed that sign in their windows."

Benson said that, while the bill didn't end discrimination, it had an important impact on Alaska.

"It addressed blatant discrimination," Benson said. "It didn't curb discrimination; it wasn't expected to. But it was setting a value."

Alberta Schecnk's letter to the editor of the Nome Nugget. March 3, 1944

http://vilda.alaska.edu/cdm4/item_viewer.php?CISOROOT=/cdmg21&CISOPTR=2057&REC=10&DMSCALE=100&DMWIDTH=1440&DMHEIGHT=2000

Guidelines for

Respecting Cultural Knowledge



Guidelines for Respecting Cultural Knowledge

adopted by the
Assembly of Alaska Native Educators
Anchorage, Alaska
February 1, 2000

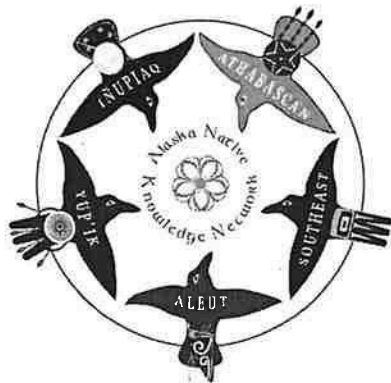


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Association of Interior Native Educators
Southeast Native Educators Association
North Slope Iñupiaq Educators Association
Association of Northwest Native Educators
Native Educators of the Alutiiq Region
Association of Unangan Educators
Alaska Native Education Student Association
Alaska Native Education Council
Alaska First Nations Research Network
Consortium for Alaska Native Higher Education



Preface

The following guidelines address issues of concern in the documentation, representation and utilization of traditional cultural knowledge as they relate to the role of various participants, including Elders, authors, curriculum developers, classroom teachers, publishers and researchers. Special attention is given to the educational implications for the integration of indigenous knowledge and practices in schools throughout Alaska. The guidance offered in the following pages is intended to encourage the incorporation of traditional knowledge and teaching practices in schools by minimizing the potential for misuse and misunderstanding in the process. It is hoped that these guidelines will facilitate the coming together of the many cultural traditions that coexist in Alaska in constructive, respectful and mutually beneficial ways.

Native educators from throughout the state contributed to the development of these guidelines through a series of workshops and meetings associated with the Alaska Rural Systemic Initiative. Representatives of the Native educator organizations listed on the cover participated in the meetings and ratified the final document. The purpose of these guidelines is to offer assistance to educational personnel and others who are seeking to incorporate the *Alaska Standards for Culturally-Responsive Schools* in their work. Using these

GUIDELINES FOR RESPECTING CULTURAL KNOWLEDGE

guidelines will help expand the base of knowledge and expertise that culturally-responsive teachers (including Elders, aides, bilingual instructors, etc.) are able to draw upon to enliven their work as educators.

Throughout this document, Elders are accorded a central role as the primary source of cultural knowledge. It should be understood that the identification of "Elders" as culture-bearers is not simply a matter of chronological age, but a function of the respect accorded to individuals in each community who exemplify the values and lifeways of the local culture and who possess the wisdom and willingness to pass their knowledge on to future generations. Respected Elders serve as the philosophers, professors and visionaries of a cultural community. In addition, many aspects of cultural knowledge can be learned from other members of a community who have not yet been recognized as Elders, but seek to practice and teach local lifeways in culturally-appropriate ways.

Along with these guidelines are a set of general recommendations aimed at stipulating the kind of steps that need to be taken to achieve the goals for which they are intended. State and federal agencies, universities, school districts, textbook publishers and Native communities are all encouraged to review their policies, programs and practices and to adopt these guidelines and recommendations wherever appropriate. In so doing, the educational experiences of students throughout Alaska will be enriched and the future well-being of the communities being served will be enhanced.

Further information on issues related to the implementation of these guidelines, as well as additional copies, may be obtained from the Alaska Native Knowledge Network, University of Alaska Fairbanks, PO Box 756730, Fairbanks, AK 99775-6730 (<http://www.ankn.uaf.edu>).

Guidelines for

Native Elders

As one of the primary sources of traditional cultural knowledge, Native Elders bear the responsibility to share and pass on that knowledge in ways that are compatible with traditional teachings and practices.

Native Elders may increase their cultural responsiveness through the following actions:

- a. Participate in local and regional Elders' councils as a way to help formulate, document and pass on traditional cultural knowledge for future generations.
- b. Help make explicit and incorporate locally-appropriate cultural values in all aspects of life in the community, while recognizing the diversity of opinion that may exist.
- c. Make a point to utilize traditional ways of knowing, teaching, listening and learning in passing on cultural knowledge to others in the community.
- d. Seek out information on ways to protect intellectual property rights and retain copyright authority over all local knowledge that is being shared with others for documentation purposes.

GUIDELINES FOR RESPECTING CULTURAL KNOWLEDGE

- e. Carefully review contracts and release forms to determine who controls the distribution of any publications and associated royalties.
- f. Review all transcripts of cultural information that has been written down to insure accuracy.
- g. Follow appropriate traditional protocols as much as possible in the interpretation and utilization of cultural knowledge.
- h. Assist willing members of the community to acquire the knowledge and skills needed to assume the role of Elder for future generations.

Guidelines for

Authors and Illustrators

Authors and illustrators should take all steps necessary to insure that any representation of cultural content is accurate, contextually appropriate and explicitly acknowledged.

Authors and illustrators may increase their cultural responsiveness through the following actions:

- a. Make it a practice to insure that all cultural content has been acquired under informed consent and has been reviewed for accuracy and appropriateness by knowledgeable local people representative of the culture in question.
- b. Arrange for copyright authority and royalties to be retained or shared by the person or community from which the cultural information originated, and follow local protocols for its approval and distribution.
- c. Insure controlled access for sensitive cultural information that has not been explicitly authorized for general distribution.

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- d. Be explicit in describing how all cultural knowledge and material has been acquired, authenticated and utilized, and present any significant differing points of view that may exist.
- e. Make explicit the audience(s) for which a cultural document is intended, as well as the point of view of the person(s) preparing the document.
- f. Make every effort to utilize traditional names for people, places, items, etc., adhering to local conventions for spelling and pronunciation.
- g. Identify all primary contributors and secondary sources for a particular document, and share the authorship whenever possible.
- h. Acquire extensive first-hand experience in a new cultural context before writing about it.
- i. Carefully explain the intent and use when obtaining permission to take photographs or videos, and make it clear in publication whether they have been staged as a re-enactment or represent actual events.
- j. When documenting oral history, recognize and consider the power of the written word and the implications of putting oral tradition with all its non-verbal connotations down on paper, always striving to convey the original meaning and context as much as possible.

Guidelines for

Curriculum Developers and Administrators

Curriculum developers and administrators should provide multiple avenues for the incorporation of locally-recognized expertise in all actions related to the use and interpretation of local cultural knowledge and practices.

Curriculum developers and administrators may increase their cultural responsiveness through the following actions:

- a. Establish an easily accessible repository of culturally-appropriate resource materials and knowledgeable expertise from the community.
- b. Include the voices of representatives from the local culture in the curriculum materials used in the school.
- c. Utilize the natural environment of the community to move educational activities beyond the classroom as a way of fostering place-based education and deepening the learning experiences of students.

GUIDELINES FOR RESPECTING CULTURAL KNOWLEDGE

- d. Support the implementation of an Elders-in-Residence program in each school and classroom.
- e. Provide an in-depth cultural orientation program for all new teachers and administrators.
- f. Promote the incorporation of the *Alaska Standards for Culturally-Responsive Schools* in all aspects of the school curriculum, while demonstrating their applicability in providing multiple avenues to meet the State Content Standards.
- g. Utilize Elders and Native teachers from the local community to acquire a comprehensive understanding of all aspects of the local, regional and statewide context in which the students live, particularly as it relates to the well-being and survival of the local culture.
- h. Make use of locally-produced resource materials (reports, videos, maps, books, tribal documents, etc.) in all subject areas and work in close collaboration with local agencies to enrich the curriculum beyond the scope of commercially-produced texts.
- i. Establish a review committee of locally-knowledgeable people to review all textbooks and other curriculum materials for accuracy and appropriateness in relation to the local cultural context, as well as to examine the overall cultural responsiveness of the educational system.

Guidelines for

Educators

Classroom teachers are responsible for drawing upon Elders and other cultural experts in the surrounding community to make sure all resource materials and learning activities are culturally accurate and appropriate.

Teachers may increase their cultural responsiveness through the following actions:

- a. Learn how to use local ways of knowing and teaching to link the knowledge base of the school to that of the community.
- b. Make effective use of local expertise, especially Elders, as co-teachers whenever local cultural knowledge is being addressed in the curriculum.
- c. Take steps to recognize and validate all aspects of the knowledge students bring with them, and assist them in their on-going quest for personal and cultural affirmation.
- d. Develop the observation and listening skills necessary to acquire an in-depth understanding of the knowledge system indigenous to the local community and apply that understanding in teaching practice.
- e. Carefully review all curriculum resource materials to insure cultural accuracy and appropriateness.

GUIDELINES FOR RESPECTING CULTURAL KNOWLEDGE

- f. Make every effort to utilize locally-relevant curriculum materials with which students can readily identify, including materials prepared by Native authors.
- g. Provide sufficient flexibility in scheduling Elder participation so they are able to fully share what they know with minimal interference by the clock, and provide enough advance notice for them to make the necessary preparations.
- h. Align all subject matter with the *Alaska Standards for Culturally-Responsive Schools* and develop curriculum models that are based on the local cultural and environmental experiences of the students.
- i. Recognize the importance of cultural and intellectual property rights in teaching practice and honor such rights in all aspects of the selection and utilization of curriculum resources (see page 29 for details.)

Guidelines for

Editors and Publishers

Editors and publishers should utilize culturally-knowledgeable authors and establish multiple levels of review to insure that all publications are culturally accurate and appropriate.

Editors and publishers may increase their cultural responsiveness through the following actions:

- a. Encourage and support Native-authors and provide appropriate biographical information and photographs of the author(s) of culturally-oriented material.
- b. Return a significant proportion of publication proceeds and royalties to the person or community from which it originated.
- c. Submit all manuscripts with cultural content to locally-knowledgeable personnel for review, making effective use of local and regional entities set up for this purpose.
- d. Insure appropriate review, approval and access for all digital and Internet-based materials.
- e. Resolve all disagreements on cultural content or distribution before final publication.

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- f. Always return to the original source for re-authorization of subsequent printings.
- g. All content of textbooks for general curricular use should be examined to make sure it is widely accepted and recognized, and not just an individual author's opinion.
- h. Honor all local conventions for recognizing cultural and intellectual property rights.

Guidelines for

Document Reviewers

Reviewers should give informed consideration to the cultural perspectives of all groups represented in documents subjected to review.

Document reviewers may increase their cultural responsiveness through the following actions:

- a. Always be as explicit as possible in identifying the background experience and personal reference points on which the interpretation of cultural meaning is based.
- b. Whenever possible and appropriate, reviews of cultural materials should be provided from multiple perspectives and interpretations.
- c. When critical decisions about a publication are to be made, a panel of reviewers should be established in such a way as to provide a cross-check from several cultural perspectives.
- d. Publications that misrepresent or omit cultural content should be identified as such, regardless of their remaining literary merit.
- e. Reviews of movies involving cultural themes should utilize the same guidelines as those outlined for published documents.

Guidelines for Researchers

Researchers are ethically responsible for obtaining informed consent, accurately representing the cultural perspective and protecting the cultural integrity and rights of all participants in a research endeavor.

Researchers may increase their cultural responsiveness through the following actions:

- a. Effectively identify and utilize the expertise in participating communities to enhance the quality of data gathering as well as the data itself, and use caution in applying external frames of reference in its analysis and interpretation.
- b. Insure controlled access for sensitive cultural information that has not been explicitly authorized for general distribution, as determined by members of the local community.
- c. Submit research plans as well as results for review by a locally-knowledgeable group and abide by its recommendations to the maximum extent possible.
- d. Provide full disclosure of funding sources, sponsors, institutional affiliations and reviewers.

GUIDELINES FOR RESPECTING CULTURAL KNOWLEDGE

- e. Include explicit recognition of all research contributors in the final report.
- f. Abide by the research principles and guidelines established by the Alaska Federation of Natives and other state, national and international organizations representing indigenous peoples.

Guidelines for

Native Language Specialists

Native language specialists are responsible for taking all steps possible to accurately convey the meaning associated with cultural knowledge that has been shared in a traditional language.

Native language specialists may increase their cultural responsiveness through the following actions:

- a. Whenever possible, utilize a panel of local experts rather than a single source to corroborate translation and interpretation of language materials, as well as to construct words for new terms.
- b. Encourage the use and teaching of the local language in ways that provide appropriate context for conveying accurate meaning and interpretation, including an appreciation for the subtleties of story construction, use of metaphor and oratorical skills.
- c. Provide Elders with opportunities and support to share what they know in the local language.

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- d. Whenever possible, utilize simultaneous translation equipment at meetings to facilitate the use of the local language.
- e. Prepare curriculum resource materials that utilize the local language, so as to make it as easy as possible for teachers to draw upon the local language in their teaching.

Guidelines for

Native Community Organizations

Native community organizations should establish a process for review and authorization of activities involving the gathering, documentation and use of local cultural knowledge.

Native community organizations may increase their cultural responsiveness through the following actions:

- a. The Native educator associations should establish regional clearinghouses to provide an on-going process for the review and certification of cultural resource materials, including utilizing the available expertise of retired Native educators.
- b. Native educators should engage in critical self-assessment and participatory research to ascertain the extent to which their teaching practices are effectively grounded in the traditional ways of transmitting the culture of the surrounding community.

- c. Native communities should provide a support mechanism to assist Elders in understanding the processes of giving informed consent and filing for copyright protections, and publicize the availability of such assistance through public service announcements on the radio so all Elders are aware of their rights.
- d. Each community and region should establish a process for reviewing and approving research proposals that may impact their area.
- e. Each community should establish a process for determining what is considered public knowledge vs. private knowledge, as well as how and with whom such knowledge should be shared.
- f. Native communities should receive copies and maintain a repository of all documents that relate to the local area.
- g. Native communities/tribes should foster the incorporation of traditional knowledge, language and protocols in all aspects of community life and organizational practices.
- h. As regional tribal colleges are established, they should provide a support structure for the implementation of these guidelines in each of their respective regions.

Guidelines for the General Public

As the users and audience for cultural knowledge, the general public has a responsibility to exercise informed critical judgement about the cultural authenticity and appropriateness of the materials they utilize.

Members of the general public may increase their cultural responsiveness through the following actions:

- a. Refrain from purchasing or using publications that do not represent traditional cultures in accurate and appropriate ways.
- b. Encourage and support Native peoples' efforts to apply their own criteria to the review and approval of documents representing their cultural traditions.
- c. Contribute to and participate respectfully in local cultural events to gain a better understanding of the range of cultural traditions that strive to coexist in Alaska.
- d. Make room in all community events for multiple cultural traditions to be represented.



General Recommendations

The following recommendation are offered to support the effective implementation of the guidelines for documenting, representing and utilizing cultural knowledge outlined above.

1. The *Alaska Standards for Culturally-Responsive Schools* should be used as a general guide for any educational activity involving cultural documentation, representation or review.
2. A statewide indigenous literary review board (Honoring Alaska's Indigenous Literature—HAIL) should be established with representation from each of the regional Native educator associations to oversee the implementation of the recommendations that follow.
3. A statewide "Alaska Indigenous Knowledge Multimedia Working Group" should be established to examine the applicability of the above guidelines to the production of electronic media and the publication and utilization of cultural knowledge via the Internet.

4. Criteria for "product certification" of materials with cultural content should be established and implemented by regional literary review committees formed through the regional Native educator associations. The "Raven" images from the ANKN logo could be used as a "stamp of approval" for each cultural region.
5. Each regional HAIL literary review committee should develop a list of authorized reviewers for publications reflecting cultural content related to the respective region.
6. An annotated bibliography of the best materials representing local cultures should be compiled by each regional HAIL literary review committee and published on the Alaska Native Knowledge Network web site for use by teachers and curriculum developers throughout the state.
7. HAIL and the regional literary review boards should establish prestigious annual awards to honor Native Elders, authors, illustrators and others who make a significant contribution to the documentation and representation of cultural knowledge.
8. Incentives, resources and opportunities should be provided to encourage and support Native authors, illustrators, storytellers, etc. who can bring a strong Native voice to the documentation and representation of Native cultural knowledge and traditions.
9. The guidelines outlined in this publication should be incorporated in university courses and made an integral part of all teacher preparation and cultural orientation programs.
10. An annotated bibliography of resource materials that address cultural and intellectual property issues associated with documenting, representing and utilizing cultural knowledge should be maintained on the Alaska Native Knowledge Network web site. Anyone with relevant reference material is invited to submit the necessary information to add it to the initial bibliography included with these guidelines.



Glossary Of Terms

Following is a list of terms and items referred to in the *Guidelines for Respecting Cultural Knowledge* that sometimes have specialized meanings that aren't commonly known. A brief definition or explanation of each item is provided to help users of these guidelines to accurately interpret their intent and use them appropriately. If further elaboration is needed, most of these items can also be found in the list of related reference materials that is included. For further assistance in interpreting the guidelines, please contact the Alaska Native Knowledge Network.

Definition: A description that shows how something is like others in that general category, but also shows how it is different or distinct from others in that group.

Alaska Standards for Culturally-Responsive Schools:

Guidelines developed by the Native Educator Associations of the State of Alaska, for schools and communities to evaluate what they are doing to promote the cultural well-being of the young people whom they are responsible for educating.

Associated royalties: The share paid to an author or composer from the profits derived from the sale or performance or use of the author's creation in collaboration with other individuals or groups. A share paid to the creator for the right to use their invention or services.

Authenticated: Established as being genuine; proven to be the real thing.

Author: A person who creates or originates an idea or work; not limited to written creations.

Biographical information: Important information that summarizes a person's life and work. Generally it includes information on birth, ethnic heritage, cultural experiences, education, research, community activities or any other matters that would be of importance to the readers.

Clearinghouse: A location or group through which information or materials regarding a cultural group or groups is collected and distributed to others.

Consent form: A signed form granting permission for a person or entity to do research or other activities and indicating how the work will be performed or published (see also Release form).

Copyright: A form of legal protection for both published and unpublished "original works of authorship" (including literary, dramatic, musical, artistic and certain other intellectual works), so they cannot be reproduced without the copyright holders consent. Under current law, copyright is usually held by an individual or an organization, though efforts are underway to address the issue of copyright protection for community-shared cultural property.

Cultural accuracy: Cultural information that is accepted by the members of a particular society as being an appropriate and accurate representation of that society.

Cultural context: The cultural setting or situation in which an idea, custom, skill or art was created and performed.

Cultural experts: Members of a particular society, with its own cultural tradition, who are recognized by the rest of the society as knowledgeable of the culture of that society, especially in the area of arts, beliefs, customs, organization and values.

Cultural integrity: In regards to research, the researcher is obliged to respect his or her informants and the information they provide so that it is presented to others in an accurate, sensitive and integrated manner.

Cultural perspective: The views generally accepted by Elders and knowledgeable practitioners of a culture.

Cultural responsibilities: The responsibilities that members of a particular society with its own cultural system have to carry out to understand, promote, protect and perpetuate cultural information and practices such as language, art, social rules, values and beliefs, and they must do so in an honest and sincere manner.

Culture: A system of ideas and beliefs that can be seen in peoples' creations and activities, which over time, comes to characterize the people who share in the system.

Curriculum: A course, or series of courses in an educational program. It may include stories, legends, textbooks, materials and other types of resources for instruction.

Elders-in-residence: A program that involves Elders in teaching and curriculum development in a formal educational setting (oftentimes a university), and is intended to impact the content of courses and the way the material is taught.

Explicit recognition: Contributors to materials or information provided by members of a cultural group must be openly and clearly indicated. This recognition should include their names, ethnic background, and contributions. A researcher should allow the contributors to review the information provided by them, prior to publication, to insure that it accurately reflects what they said or intended.

Guidelines: A set of rules, regulations or suggestions that are set out for those who are going to carry out some activity such as preparing curriculum, writing, reviewing, or organizing materials.

Indigenous knowledge system: The unified knowledge that originates from and is characteristic of a particular society and its culture.

Informed consent: Consent that is granted only after one understands all that the consent permits or prohibits and the implications and possible effects of granting that consent. Appropriate translation services need to be provided for persons to be truly “informed” when more than one language is involved.

Legal protection: Protected by the laws of a government or society. Does not always have to be in written form (some Native laws are passed on through oral tradition and customary practice.)

Manuscript: A written document that may be presented to a publisher or others.

Native: A member of an indigenous society, as distinguished from a stranger, immigrant, or others who are not considered full members of the indigenous society.

Native language specialist: A speaker of a language who is recognized by other speakers of the language as being fluent in the language and has the ability to translate and interpret the language correctly.

Password protected: A method of protecting access to information; requiring a person to know a password to gain access to particular information.

Placed-based education: An educational program that is firmly grounded in a community’s unique physical, cultural and ecological system, including the language, knowledge, skills and stories that have been handed down through the generations.

Public domain: Something that is owned by the public and is free from any legal restriction, such as a copyright or patent.

Public information: Information, which no longer belongs to an individual or group, but has become public property and the general public is allowed to use it. Informants and/or members of a cultural group have a right to understand the use that will be made of their contributions before cultural knowledge is shared and allowed to become public information.

Release form: A signed form allowing the performance, sale, publication, use or circulation of information or a creation. The conditions and future use of the information or creation must be clearly expressed and explained to the contributor prior to signing any release. This information should include copyright and trademark or other ownership rights (see also Consent form).

Repository: A place where things are placed for safekeeping such as archives, libraries, museums.

Sensitive cultural information: Cultural information or details that are delicate in nature and not meant to be shared with the general public or those outside of that cultural group.

Traditional names: Names that have a history of being commonly used by indigenous and/or local communities; indigenous names are those derived from the language of the people who have inhabited the area for countless generations and are preserved in that language.

Transcript: A written copy of information that has been shared orally. Usually in printed form including typewritten copies, or copies stored in a computer, on disk or by any other electronic storage and retrieval system.

Resources For

Respecting Cultural Knowledge

Research Guidelines

Alaska Federation of Natives Research Guidelines

<http://www.ankn.uaf.edu/afnguide.html>

Principles for the Conduct of Research in the Arctic

<http://www.ankn.uaf.edu/conduct.html>

Websites

Guidelines for Respecting Cultural Knowledge

<http://www.ankn.uaf.edu/standards/CulturalDoc.html>

Cultural and Intellectual Property Rights, ANKN

<http://www.ankn.uaf.edu/rights.html>

Alaska Native Science Commission

<http://www.ankn.uaf.edu/ansc.html>

Protecting Knowledge Conference Proceedings, UBC (2000)

<http://www.ubcic.bc.ca/protect.htm>

Native American Books

<http://indy4.fdl.cc.mn.us/~isk/books/booksmenu.html>

International Decade of the World's Indigenous People

http://www.inac.gc.ca/ch/dec/index_e.html

World Intellectual Property Organization

<http://www.wipo.int/traditionalknowledge/report>

Websites, con't.

Native American Rights Fund
<http://www.narf.org/cases/index.html>

Keepers of the Treasures
<http://www.keepersofthetreasures.org>

Declarations

Draft Declaration on the Rights of Indigenous Peoples
<http://www.ankn.uaf.edu/iachr.html>

Principles & Guidelines for the Protection of the Heritage
of Indigenous Peoples
<http://www.ankn.uaf.edu/protect.html>

The Mataatua Declaration on Cultural and Intellectual
Property Rights of Indigenous Peoples
<http://www.ankn.uaf.edu/mataatua.html>

Coolongatta Statement on Indigenous Rights in Education
<http://www.wipcehawaii.org/coolongatta.htm>

Books

Barsh, R. L. (2000). *Protecting Knowledge: Traditional Resource Rights in the New Millennium*. University of British Columbia: Union of British Columbia Indian Chiefs.

Battiste, M. and J. Y. Henderson (2000). *Protecting Indigenous Knowledge and Heritage: A Global Challenge*. Saskatoon, Purich Publishing Ltd.

Brush, S. B., & Stabinsky, D. (1996). *Valuing Local Knowledge: Indigenous People and Intellectual Property Rights*. Covelo, CA: Island Press.

Ellerby, J. H. (2001). *Working with Aboriginal Elders: An Introductory Handbook for Institution-Based and Health Care Professionals Based on the Teachings of Aboriginal Elders and Cultural Teachers*. Winnipeg, Manitoba: Native Studies Press, University of Manitoba.

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- Greaves, T. (1994). *Intellectual Property Rights for Indigenous Peoples: A Source Book*. Oklahoma City, OK: Society for Applied Anthropology.
- Johnson, M. (1992). *Lore: Capturing Traditional Environmental Knowledge*. Hay River, NWT, Canada: Dene Cultural Institute.
- King, T. F. (1998). *Cultural Resource Laws and Practice: An Introductory Guide*. Walnut Creek, CA: AltaMira Press.
- Posey, D. A., & Dutfield, G. (1996). *Beyond Intellectual Property: Toward Traditional Resource Rights for Indigenous Peoples and Local Communities*. Ottawa, Ontario, Canada: International Development Research Centre.
- Royal, Te A. C. (1992). *Te Haurapa: An Introduction to Researching Tribal Histories and Traditions*. Wellington, New Zealand: Bridget Williams Books Ltd.
- Shiva, V. (1997). *Biopiracy: The Plunder of Nature and Knowledge*. Toronto, Ontario, Canada: Between the Lines.
- Slapin, B., Seale, D., & Gonzales, R. (1996). *How to Tell the Difference: A Guide to Evaluating Children's Books for Anti-Indian Bias*. Berkeley, CA: Oyate.
- Smith, L. T. (1999). *Decolonizing Methodologies: Research and Indigenous Peoples*. New York: Zed Books.
- Special Issue, (1991). Intellectual Property Rights: The Politics of Ownership. *Cultural Survival Quarterly*, 15 (3).
- Special Issue, (2001). Intellectual Property Rights. *Cultural Survival Quarterly*, 15 (3).
- Task Force, (1974). *A Guide to Textbook Evaluation*. Stanford, CA: Task Force for the Evaluation of Instructional Materials, California State Board of Education.

[Information on obtaining these resources can be found on the Alaska Native Knowledge Network web site at www.ankn.uaf.edu. Additional resources will be posted as they become available. Please forward submissions to ANKN at fyankn@uaf.edu]

Alaska Newspapers and Public Radio Stations

Barrow	BRW-AM 680 AM (Native Public Radio Station) 1695 Okpik Street PO Box 109 Barrow, AK 99723 Phone: (907) 852-6811 Fax: (907) 852-2274 E-Mail: kbrw@barrow.com
	KBRW FM 91.9
	The Arctic Sounder (weekly) Newspaper http://www.thearcticsounder.com/
Dillingham	KSDP-830 AM (Native Public Radio Station) On the map, Sand Point looks like it is several hundred miles from Dillingham. P.O. Box 328 Sand Point, AK 99661
	KDLG AM 670
	The Bristol Bay Times (newspaper) http://www.thebristolbaytimes.com/
Fairbanks	KUAC FM 89.9
	Fairbanks Daily News-Miner http://newsminer.com/
	The Sun Star. University of Alaska Fairbanks. http://www.uafsunstar.com/
Unalaska	KSDP-830 AM (Native Public Radio Station) 260 miles from Unalaska P.O. Box 328 Sand Point, AK 99661
	KIAL AM 1450
	KUHB-FM 91.9 FM (Native Public Radio Station) 267 miles from Unalaska 930 Tolstoi Street Box 905 St. Paul Island, AK 99660 Phone: (907) 546-2254 Fax: (907) 546-2367 Email: gm@kuhb.org
	Dutch Island Newspaper http://www.thedutchharborfisherman.com/
Nome	The Nome Nugget Newspaper http://www.nomenugget.net/
	KNSA 930 AM (Native Public Radio Station; 148 miles southeast of Nome) Unalakleet Broadcasting, Inc.

	P.O. Box 178 Unalakleet, AK 99684
	FM 91.3 KUAC
	KOTZ-FM 720 AM (Native Public Radio Station) 170 miles from Nome Kotzebue Broadcasting, Inc. PO Box 78 Kotzebue, AK 99752 Phone: (907) 442-3434/3435 Fax: (907) 442-2292
	KYUK-AM 640 AM (Native Public Radio Station) 308 miles from Nome Pouch 468 640 Radio Street Bethel, AK 99559 Phone: (907) 543-3131 Fax: (907) 543-3130
Other Radio	Koahnic Broadcast Corp. (Native Public Radio Station) 810 E. 9th Avenue Anchorage, AK 99501 Phone: (907) 258-8880 Fax: (907) 258-8803 E-mail: knba@knba.org
	KCUK-FM 88.1 FM (Native Public Radio Station) 490 miles W of Anchorage, Alaska. How far is this from Dillingham? Kashunaniut School Dist. 985 KSD Way Chevak, AK 99563 Phone: (907) 858-7014 Fax: (907) 858-7279
	KZPA- 900 AM (Native Public Radio Station) 400 miles NE of Anchorage, East Third Avenue P.O. Box 50 Fort Yukon, AK 99740 Phone: (907) 662-8255 Fax: (907) 662-8288
	KIYU-910 AM (Native Public Radio Station) PO Box 165 Galena, AK 99741 (Approximately 200 miles west of Fairbanks) Phone: (907) 656-1488 Fax: (907) 656-1734 Email: KNBA-FM 90.3 FM
Other Newspapers	The Cordova TimesThe Dutch Harbor Fisherman

Alaska Books and Other Resources

Books:

- Claus-M. Naske and Herman E. Slotnick. Alaska: A History of the 49th State.
- Lester, Jean. Faces of Alaska. 1988.
- Brewster, Karen. Whales, They Give Themselves: Conversations with Harry Brower, Sr. (Oral Biography Series, No. 4.)
- Communities of Memory. Edited by Phyllis Morrow, Anthropological Publications of the University of Alaska/Fairbanks.
- When our Words Return. Edited by Phyllis Morrow and William Schneider, Utah State University Press
- Frigid Embrace: politics, economics, and environment in Alaska. Stephen Haycox, Oregon State University Press.

Web Resources

Radio

- Alaska Public Radio Network
<http://uaf-db.uaf.edu/Jukebox/PJWeb/pjhome.htm>
- Native Public Radio
<http://www.nativepublicmedia.org/index.php>

Museums/Libraries

- Elmer E. Rasmusen Library
Alaska and Polar Region Collections
University of Alaska/Fairbanks
<http://uaf-db.uaf.edu/Jukebox/PJWeb/pjhome.htm>
- University of Alaska's Project Jukebox
<http://uaf-db.uaf.edu/Jukebox/PJWeb/pjhome.htm>
- National Museum of the American Indian
<http://www.nmai.si.edu/>
- American Fact Finder
<http://factfinder.census.gov/home/saff/main.html?lang=en>

Other

- Guidelines for Respecting Cultural Knowledge
<http://www.ankn.uaf.edu/Publications/knowledge.html>
- Alaska Standards for Culturally Responsive Schools
<http://www.ankn.uaf.edu/publications/standards.html>
- Cost of Living
http://www.homefair.com/find_a_place/calculators/salarycalc/index.asp?cc=1

Alaska, general

- FAQ Alaska
<http://sled.alaska.edu/akfaq/akfaqindex.html>

- Alaska Digital Archives
<http://vilda.alaska.edu/index.php>
- Alaska History and Cultures
<http://www.akhistorycourse.org/articles/article.php?artID=314>

Native Alaskans and American Indians

- Alaska Native Cultures and History Timeline
<http://vilda.alaska.edu/cdm4/timeline.pdf>
- Alaska Native Knowledge Network
<http://www.ankn.uaf.edu/>
- Map of American Indians in Alaska and the United States
http://www.census.gov/geo/www/maps/aian_wall_map/aian_wall_map.htm
- American Indian and Alaska Native Data Links, U.S. Census
<http://factfinder.census.gov/home/aian/index.html>
- Alaska Native civil rights history shaped state. The Northern Light. University of Alaska, Anchorage.
<http://media.www.thenorthernlight.org/media/storage/paper960/news/2007/02/27/Features/Alaska.Native.Civil.Rights.History.Shaped.State-2743542.shtml>
- We the People: American Indians and Alaska Natives in the United States. Census 2000 Special Reports. February 2006
<http://www.census.gov/prod/2006pubs/censr-28.pdf>



nationalatlas.
Where We

ARCTIC OCEAN

BEAUFORT SEA

RUSSIA

North Slope

Yukon-Koyukuk Census Area

Denali

Valdez-Cordova Census Area

Bethel Census Area

Bethel

GULF OF ALASKA

PACIFIC OCEAN

Barrow

Prudhoe Bay

Kotzebue

Northwest Arctic

Nome

Nome Census Area

Wade Hampton Census Area

Holy Cross

Fairbanks

North Star

Southeast Fairbanks Census Area

Matanuska-Susitna

Palmer

Anchorage

Kenai Peninsula

Kenai

Homer

Valdez

Anchorage

Dillingham Census Area

Dillingham

Bristol Bay

Lake and Peninsula

Kodiak Island

Aleutians East

Aleutians West Census Area

Adak

Unalaska

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NORTHWEST TERRITORIES

YUKON TERRITORY

BRITISH COLUMBIA

Haines

Yakutat

Skagway-Hoonah-Angoon Census Area

Wrangell-Petersburg Census Area

Prince of Wales Census Area

Kitikchan Gateway

Sitka

Juneau

Wrangell

Petersburg

Kitikchan

Gateway

Prince of Wales

Census Area

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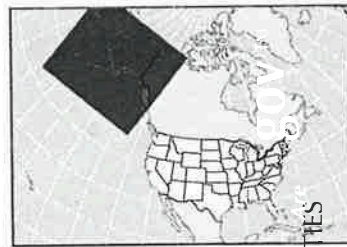
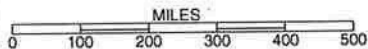
Gateway

Prince of Wales

Census Area

Kitikchan

Gateway



COUNTIES

Alaska has 27 boroughs/Census Areas. There are 3071 counties in the United States. Counties are the primary legal divisions of most states and generally are functioning governmental units. They are known as "parishes" in Louisiana. In Alaska, Census Areas are used for statistical purposes, while the principal governmental units are boroughs. Maryland, Missouri, Nevada, and Virginia also have independent cities, government units outside the jurisdiction of any county.

Albers equal area projection

THE NATIVE VOTE

A history of suffrage rights in Alaska

1867: Alaska Natives are not recognized as citizens of the newly formed Alaska territory and do not have the right to vote.

1912: The Alaska Native Brotherhood forms to gain legal rights, such as the right to citizenship, land ownership, equal education and the right to vote, for Alaska Natives. Two years later, its counterpart, the Alaska Native Sisterhood, is formed.

1915: The Alaska territorial legislature passes a law that allows an Alaska Native person to become a citizen and vote if five white people testify in court that the Native person has met legal criteria indicating he or she has given up Native culture in favor of Western ways. The list of criteria Native people had to meet to vote included wearing Western clothing and not eating their Native foods or speaking their Native languages. Although women do not yet have the right to vote in federal elections, both Alaska Native women and men can apply to vote in territorial elections because the territorial legislature passed a law allowing women to vote in 1913.

1924: The U.S. government passes a law, called the Indian Citizenship Act or Snyder Act, declaring all American Indians and Alaska Natives to be full American citizens. By federal law, Alaska Natives are no longer required to "prove" assimilation into Western

culture to become full citizens and vote in local, territorial or federal elections.

1925: The Alaska territorial legislature passes a law requiring a literacy test to vote, called the Alaska Voters' Literacy Act. Public records show that the legislative and public debates surrounding the law's proposal and passage were focused on preventing "illiterate Indians" from voting. Under the law, citizens could be required to pass a written and oral English literacy test before voting.

1956: The Alaska state Constitution is adopted. A literacy requirement to vote is included in the state Constitution.

1965: To address states with continued discriminatory voting practices, the U.S. government passes the Voting Rights Act to prohibit requirements or practices that exclude or discourage members of minority groups from voting.

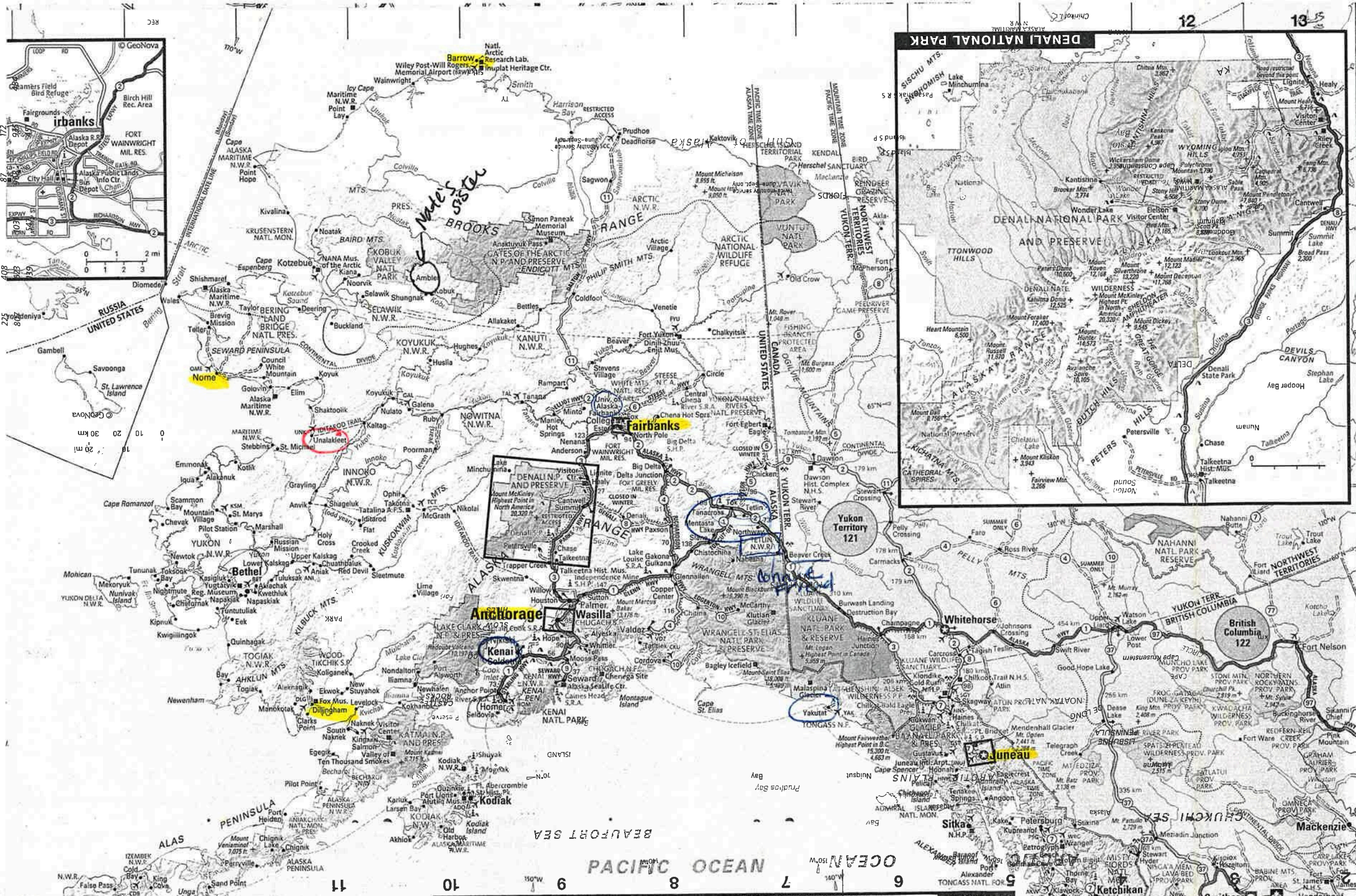
1970: An amendment to the Alaska state Constitution repeals the literacy test formerly required in order to vote. The amendment was proposed by the Alaska Legislature and approved by Alaska voters.

1975: Congress amends the Voting Rights Act to prohibit discrimination of language minorities in voting.

— *Compiled by Mary Lochner*

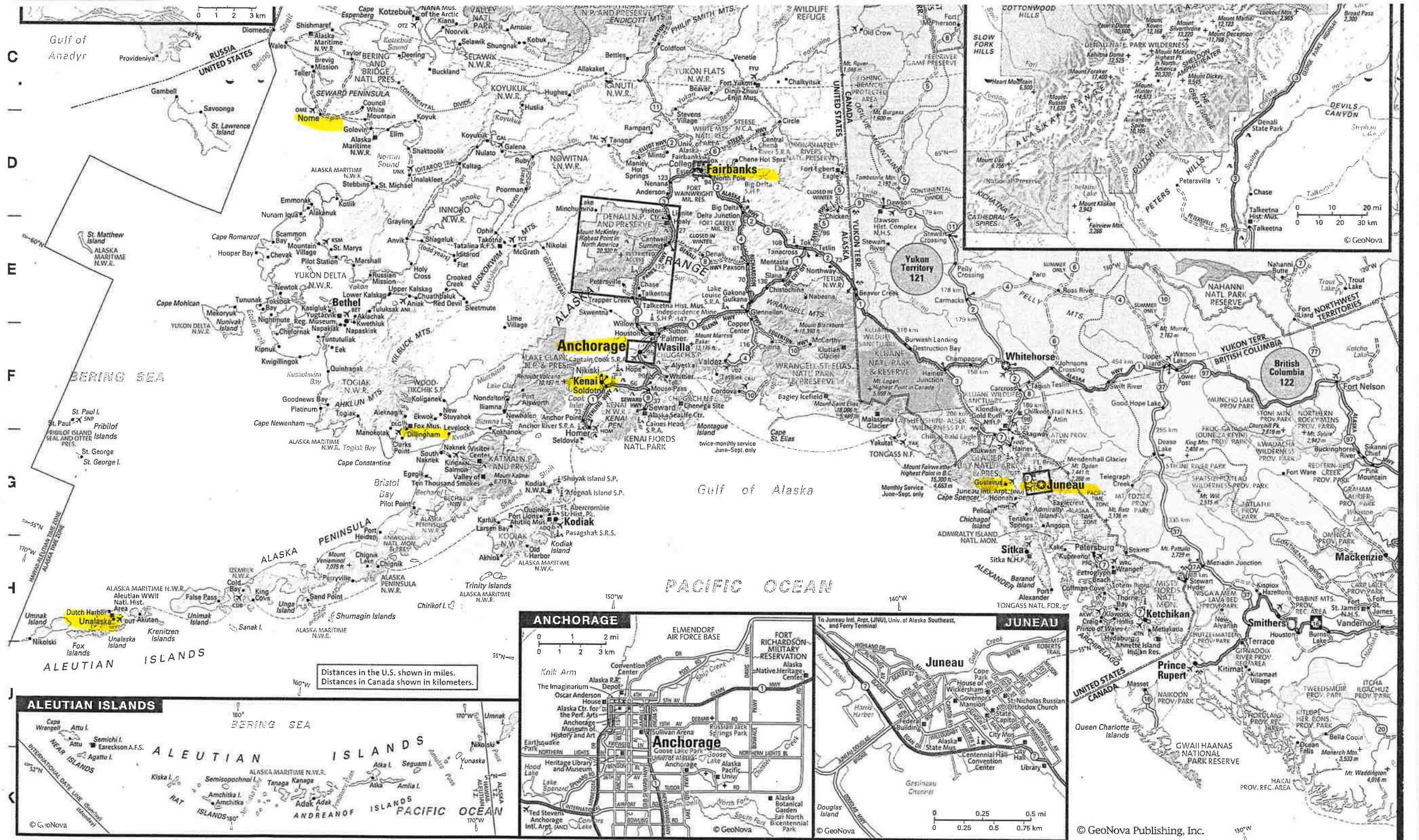
Alaska

"North to the Future"



DRIVING DISTANCES IN MILES

	ANCHORAGE	FAIRBANKS	HELIEN	SIKOTIA	WASILLA	YUKON TERRITORY
ANCHORAGE	0	178	184	160	225	841
FAIRBANKS	178	0	615	603	728	539
HELIEN	184	615	0	1066	1833	1031
SIKOTIA	160	603	1066	0	954	1740
WASILLA	225	728	1833	954	0	488
YUKON TERRITORY	841	539	1031	1740	488	0



Alas

Doreen
Lisa
Barrow

↑
1200 miles south, North Pole
↓
330 miles north, Arctic Circle

ka Fairbanks

Al
Andy

Nome

Dillingham

Map
Tom
Pact

600 Miles

Unalakleet

Kristine
Lorson

810 miles
width

1480 miles
length





StoryCorps®

[Click here to return to the original story](#)

President Bush thanks local man for sketch

Two tears made a connection between Harold McKinley Sr. of Juneau and President Bush.

As he was listening to the news broadcasts of the terrorist attacks on Sept. 11, McKinley was finishing a sketch with colored ballpoint pens.

"I was sketching this bald eagle before this incident happened, and I started adding a feather," McKinley, 67, said. "I was keeping up with the news, and a tear came to my eye. The thought came to mind of all these poor little kids, all their moms and dads had been working in the twin towers" of the World Trade Center.

"Then I looked at my sketch, picked up a pen and put a tear on there," he said, gesturing to the eagle's eye. "The single feather represents a spirit feather for the spirits of the departed."

McKinley sent his drawing to President Bush. He received an answer last week: "Thank you for writing about the acts of war committed against the U.S. on Sept. 11 and for sending your thoughtful remembrance," Bush's printed reply begins. "Since these terrible tragedies occurred, our citizens have been generous, kind, resourceful, and brave. I encourage all Americans to find a way to help."

The letter arrived at his workplace, the Southeast Alaska Regional Health Consortium, surprising McKinley.

"I saw the return address, the White House, and opened it and couldn't believe it," he said. "Everybody wanted to see it. I figured I had better put it in a frame before it got fingerprints on it."

McKinley said he used to draw as a little boy. About two years ago, while his wife was grocery shopping, he detoured into an art supply store and stocked up.

"I have so much on my mind at work," he said. "When I get home, drawing relaxes me and I enjoy doing it. It keeps me out of trouble."

McKinley has had some of his drawings printed as stickers, and a month ago he gave away 900 of them at a Chookaneidi (traditional Tlingit funeral party) at

Hoonah's Alaska Native Brotherhood hall.

StoryCorps®

McKinley's latest drawing shows the Statue of Liberty flanked by eagle and raven totem poles against an American flag background.

Ann 

Click here to return to story:

http://www.juneauempire.com/stories/112501/Loc_eaglesketch.shtml



Harold G. McKinley Sr.
01-30-05
HOONAH, ALASKA



Harold G. McKinley Sr.
Hoonah, Alaska
12-28-03



Community Partners and Tribal Affiliations

StoryCorps Alaska Community Partners

Barrow

- Tuzzy Consortium Library
- Inupiat Heritage Center
- Barrow Arctic Science Consortium
- Utqiagvik Presbyterian Church
- Barrow Senior Center
- Iillsagvik College
- Rotary Club
- Alaska Trappers Association
- Arctic Slope Regional Corporation
- Calvary Baptist Church
- Barrow High School
- Kivgik Dance Festival

Nome

- Nome Eskimo Community
- NW Campus, University of Fairbanks
- Nome Youth Facility
- Anvil City Science Academy
- Village of Diomed
- Native Village of Council
- King Island Community
- XYZ Senior Center
- Nome Fisherman's Association
- Nome Community Center
- Eskimo Heritage Center
- Community United Methodist Church
- Nome Library
- Sitnasauk Native Corporation
- N.E.S.T. Shelter
- Kawerak Regional Conference
- Iditarod Trail Sled Dog Race

Dillingham

- US Fish and Wildlife Service
- Bristol Bay Native Association
- Kanakanak Hospital
- Seventh Day Adventist Church
- Bristol Bay Area Health Corporation
- University of Alaska Rural College
- Bristol Bay Housing Authority
- Curyung Native Village Council
- Dillingham Volunteer Fire Department
- Dillingham Senior Center

- SAFE Women's Shelter
- Alternative High School
- Beaver Round-Up Festival

Unalaska

- KUCB Unalaska Community Broadcasting, Inc
- UNISEA
- Unalaska Public Library
- Aleut Corporation
- Museum of the Aleutians
- Church of the Holy Ascension
- Ounalashka Corporation
- Unalaska Senior Center
- Unalaska City School
- Unalaska Fire Department

Juneau

- KTOO Public Radio
- Juneau Public Library
- Sealaska Heritage Institute
- Juneau Pioneer Home
- Fireweed Place
- Alaska State Library

Anchorage

- Alaska Public Radio Network
- First Alaska Institute (Alaska Federation of Natives Conference)
- Alaskan Native Media
- Anchorage Pioneer Home
- Alzheimer's Disease Resource Agency of Alaska
- Alaska Humanities Forum
- Rasmuson Foundation

Fairbanks

- University of Alaska Fairbanks
- UAF Elmer E. Rasmuson Library
- University of Alaska Museum of the North
- Fairbanks Pioneer Home
- Rasmuson Foundation
- OLLI—Osher Lifelong Learning Institute
- Alaska Humanities Forum

Bethel

- Bethel Senior Center
- Bethel Council on the Arts—Cama-i Festival

- Bethel High School

Unalakleet

- Bering Strait School District

Akutan

- Akutan Corporation
- Akutan Traditional Council
- City of Akutan

Kotzebue

- Maniilaq Association
- Spud Farm Subsistence Treatment Facility

Togiak

- US Fish and Wildlife Service, Togiak National Wildlife Refuge
- City of Togiak

Point Hope

- Tikigaq School

Wrangell

- Irene Ingle Public Library

Petersburg

- Petersburg Public Library

Gustavus

- Gustavus Public Library

Yakutat

- Yakutat School District

Tanacross, Tok, Tetlin

- Tetlin National Wildlife Refuge

Kenai

- Kenai Community Library

Fort Yukon

- Rasmuson Foundation

Russian Mission

- University of Alaska Southeast, Distance Learning Program

StoryCorps Alaska Community Partners

Homer

- Alzheimer's Disease Resource Agency of Alaska

Halibut Cove

- Rasmuson Foundation

Buckland

- University of Alaska Southeast, Distance Learning Program

StoryCorps Alaska Participants' Tribal Affiliations

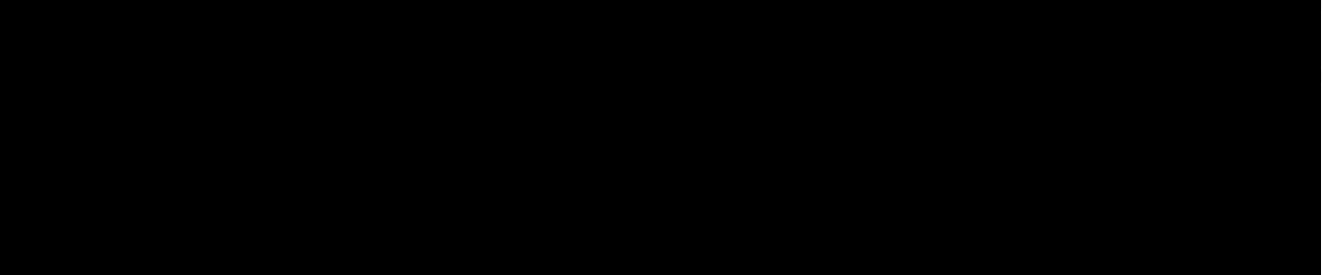
Alaska Aleut and Inupiaq Eskimo
Aleknagik Traditional Council
Aleut
Arctic Slope Regional Corporation (ASRC), UIC
Athabaskan
Big Box House Clan of Kaagwaantaan Tribe
Blackfeet Indian
Bristol Bay Native Association
Calista
Calista and Knik Tribal Council
Calista, Bethel Native Corporation
Cherokee
Cherokee Irish
Chickasaw
Choggiung
CIRI
Clarks Point Village Council
Creek, Cherokee Tribe
Curyung Tribe
Dillingham Native Village Council Curyung Tribe
Doyon Upper Tanana
Eagle Thunder Bird
Eskimo
Eskimo Yupik
Eskimo Inupiaq
Haida
Haida Tlingit
Inupiaq
Inupiaq, Community Arctic Slope
Inupiaq, Arctic Slope Regional Corporation
Inupiaq Community of the Arctic Slope, Native Village of Barrow
Inupiaq KIC NANA
Inupiaq, ICAS, NVB
Inupiat Eskimo
Kikiktugruk Inupiaq Corporation
Koyukon Athabaskan/Caucasian
Manakotak Tribe
Mohawk
Native Village of Barrow
Native Village of Point Hope
Native Village of Unalakleet, Inupiaq
New Stewyahok Tribe
Ninilchik Tribal Council
Ogalala Lakota

StoryCorps Alaska Participant Tribal Affiliations

ONC-BNC-Chalsta
Organized Village of Kake
Orutsaramiut Native Council
Paugvik
Paugvik, BBNC (Bristol Bay Native Association)
Saguyak Yupik
Seaalaska
Shangukeidi Eagle, Thunderbird Tlingit Nation
Siberian Yupik
Sitnasuak
Thunder Bird
Tlingit
Tlingit, Sealaska Corporation
Tlingit Haida, Organized Village of Kake
Tlingit Haida, Raven Moiety, Double fin Killer Whale House
Tlingit Raven, Beaver Dasheetaan
Togiak
Togiak Native Limited, BBNA (Bristol Bay Native Association)
Unangan Qawalangin Tribe of Unalaska
Yupik Eskimo
Yupik Blackfeet
Yupik, Orutsararmuit Native Council

Fwd: A PRN Update

Fri, Mar 12, 2009 at 10:45 AM



Great job, Sharon, glad you facilitated! I can just hear your beautiful laugh.

And for Doreen, a milestone. She once was called "Nipailuktaq", albeit lovingly, by her grandmother because she was so quiet as a child. Nipailuktaq is a name for an owl, so named because it flies so quietly and can sneak up on you if you're too close to her eggs. And now Nipailuktaq's laugh was heard all over the nation! haahahahahaha!!

[Quoted text hidden]

Neh - pah - ee - look - tuck

APRN Progress

StoryCorps Alaska:

Katie Simon in Production received some updates from Pat Yack, the program director at APRN about your segments being aired. Here are a few highlights, and also descriptions of the segments that have been and will be aired. This is not an exhaustive list, I do not believe - they may choose to air more later, but all of the below will be played at least once before 4/30.

Also, I promise everyone will get copies of each and every aired segment on CD. Hopefully even before that (see below) you'll be able to hear them and share them from the web.

Megan, is Tom O'Connor any relation?

THE STORYCORPS LINEUP

Trinidad Ruiz from Barrow talks about how her grandfather fathered children with his wife and his wife's sister, and how his wife took care of all the children and her sister.

Richard Beneville from Nome talks about how he, a former New Yorker, was an alcoholic who came to Nome to start life afresh and did so with the help of the community

Della Chaney from Kake talks about being raised by a mother who grew up in boarding schools and had no experience of mothering and the cost that had on the family

Michael Jackson from Kake talks to his grandson about the meaning of his Tlingit name and how his grandson was named.

Jada Smith tells a Tlingit story about how a grandmother kills a bear which at the same time kills her and how that story gives her strength in fighting alcoholism in her family.

Mabel Pike talks about how her grandmother supported the family with beading which she sold in Juneau

Charlotte Fitzhugh of Fairbanks talks about how she headed on the Yukon Quest with very little experience and survived

Ward and Taylor Hurlburt from Dillingham illustrate the brotherly

rivalry that plagued their lives

Larry and Jen Landry of Fairbanks talked about spending a winter in the interior wilderness alone in a cabin trapping and hunting and how that cemented their relationship

Linda Luke of Fairbanks talks with Harold about how tough it was married to an independent person who happens to be blind because the people in the village would get on her case for not doing things for him when he was so independent that she hardly thinks about his handicap.

Da-Ka-Xeen Mehner talks about being part Tlingit and how it's reflected in a photograph that he took of himself

Mary Shields and Judy Gottschalk talk about how they have traveled throughout Alaska having adventures and are now preparing to grow old in the state they love – fearing the day that their only experience of the outdoors is going to be a view from their window.

Tom O'Conner from Dillingham talks about how he met and wooed his wife.

Mark and Denise Wartes talk about their nomadic life on the North Slope. Mark, a white man, may have been the last to live such a life.

APRN STATIONS INCLUDE:

KNBA – Anchorage
KSKA – Anchorage
KBRW – Barrow
KYUK – Bethel
KCUK – Chevak
KDLG – Dillingham
KUAC – Fairbanks
KZPA – Fort Yukon
KHNS – Haines
KBBI – Homer
KTOO – Juneau
KDLL – Kenai
KRBD – Ketchikan
KMXT – Kodiak
KOTZ – Kotzebue
KSKO – McGrath
KFSK – Petersburg
KSDP – Sand Point
KCAW – Sitka
KUHB – St. Paul
KNSA – Unalakleet
KIAL – Unalaska
KCHU – Valdez
KSTK – Wrangell

AIRCHECKS

Bede Trantina, the program director at KSKA, is making the arrangements to provide you with airchecks or with cd versions of programs that aired.

ONLINE

We have not made StoryCorps available available on the Internet but will soon.

There you go - progress is being made and Alaskans are hearing your facilitated interviews....



Help bring the StoryCorps experience to even more people throughout the United States

www.storycorps.net/donate

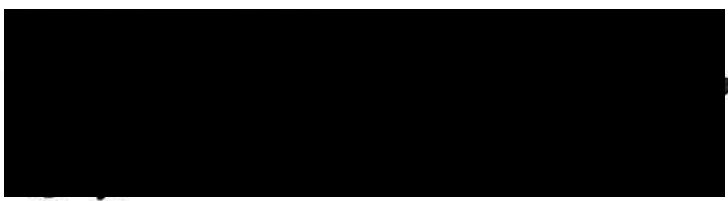
Listening Is an Act of Love now available in paperback

www.listeningisanactoflove.org



APRN Fax Cover Sheet

To
From
Date
Time



Re : Signed Letter of Agreement

Here 'tis, Katie,

I'll drop a copy in the mail this afternoon as well.

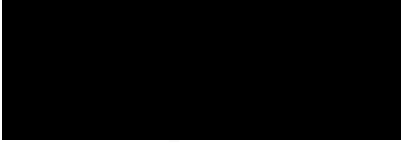
Cheers.

A handwritten signature in cursive script, appearing to read 'Juman'.

4 PAGES INCLUDING COVER
SHEET

June 23, 2008

Duncan Moon



Dear Mr. Moon:

I am thrilled that Alaska Public Radio Network will partner with StoryCorps in 2008 and 2009. Our schedule currently has us visiting Barrow, Nome, Unalaska, Fairbanks, Juneau and Dillingham from October 15, 2008 until April 30, 2009.

I wanted to take this opportunity to outline our vision of what partnering with StoryCorps means for you and your community.

StoryCorps is a national initiative to instruct and inspire Americans to record one another's stories in sound. In Alaska, we will specifically reach out and encourage Alaska Natives to record interviews through StoryCorps. With participants' permission, these interviews will be archived at the Library of Congress and will be available for broadcast locally through APRN and nationally through StoryCorps' series on NPR's *Morning Edition*.

In addition to this letter you should have received the Production Guidelines for Partner Stations, a comprehensive "How To" document. It will be your reference guide in advance of and during our visit. Please share these guidelines with your production department – they may contain answers to many of your questions.

We ask that you please carefully review the guidelines and let us know if you have any questions prior to signing this Letter of Agreement. With this information in mind, we can both work towards making our partnership an extraordinary and richly rewarding experience for everyone involved.

Below are some key issues that highlight the breakdown of responsibilities for partnering with us:

What StoryCorps is responsible for:

- One Senior Coordinator based in Alaska to help organize and plan interviews in the various Alaskan cities.
- Eight (8) full-time Alaska based Facilitators to conduct interviews.
- Funding (\$15,625) for the production of 13 local broadcasts.
- All transportation and equipment associated with conducting StoryCorps interviews across the state.
- Staff that will reach out to diverse communities, specifically Alaska Natives in the aforementioned cities, that might not otherwise know about this project.
- 30-second promos, and other radio material to promote StoryCorps in Alaska.
- Access to, and timely delivery of, interviews recorded in Alaska to APRN.

What APRN is responsible for:

- Production of at least 13 local StoryCorps broadcasts using StoryCorps material between October 15, 2008 and April 30, 2009.
 - 2 broadcasts must air by November 30, 2008; 11 others must air by April 30, 2009.
- Running on-air promos: We expect close to an OES schedule of promos to begin a minimum of four (4) weeks before interviews begin and to continue through StoryCorps' stay in Alaska.
 - APRN will encourage member stations in aforementioned cities to air promos according to OES standards.
 - APRN will embed StoryCorps promos in statewide programming from October 15, 2008 – April 30, 2009.

To show that APRN understands and accepts the procedures involved with a StoryCorps visit, we ask that your designated production person review the Production Guidelines for Partner Stations.

At every stage, from initial discussion through the end of our tour, the StoryCorps staff is standing by to assist you in making this a successful and rewarding experience on every level. Your primary contact will be with Melvin Reeves, the StoryCorps Alaska Coordinator at (646) 723-7020 extension 67 and at mreeves@storycorps.net. You can contact Producer Katie Simon for production or audio related questions. She can be reached by phone at (646) 723-7020 extension 42, or by e-mail: katie@storycorps.net.

Thank you so much for your interest in, and enthusiasm for, StoryCorps. To establish your commitment to this project, we ask that you please sign this letter to signify your understanding of what is required to partner with StoryCorps, and your agreement to fulfill these responsibilities. Please retain a copy for your files and return the countersigned copy to us as soon as possible.

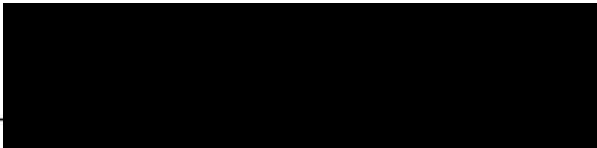
This is just the beginning of what I hope will be an amazing partnership and is becoming a new paradigm for engaging listeners more deeply in the incredible world of public radio!

Sincerely Yours,

Dave Isay
President
Sound Portraits Productions

For APRN

I have read this letter and reviewed the Guidelines Packet and Station Manual and agree to partner with StoryCorps from October 15, 2008 – April 30, 2009.

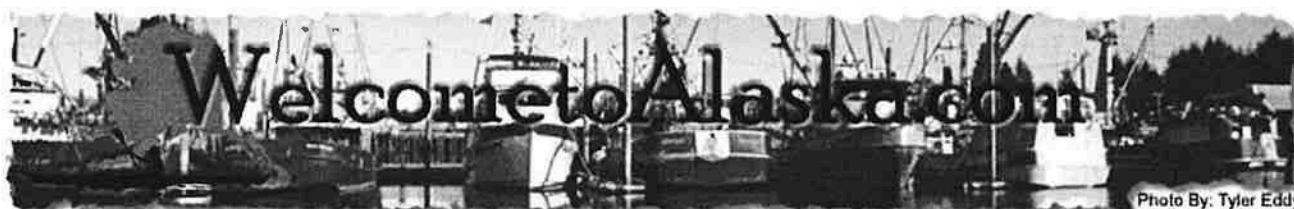

Duncan Moon, News Director

Date:

9/17/08

Cities and StoryCorps Invitations

(in alphabetical order)



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Select a City
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Akutan, Alaska

(ACK-oo-tan)

Photos By: Unknown Click to Enlarge

Current Population: 748 (2002 DCED
Certified Population)

Incorporation Type: 2nd Class City

Borough Located In: Aleutians East Borough

Taxes: 1% Raw Fish Tax (City); 2% Raw Fish
Tax (Borough)

Akutan, Alaska Location and Climate

Akutan is located on Akutan Island in the eastern Aleutians, one of the Krenitzin Islands of the Fox Island group. It is 35 miles east of Unalaska, and 766 air miles southwest of Anchorage. It lies at approximately 54.13556° North Latitude and -165.77306° West Longitude. (Sec. 11, T070S, R112W, Seward Meridian.) Akutan is located in the Aleutian Islands Recording District. The area encompasses 14.0 sq. miles of land and 4.9 sq. miles of water. Akutan lies in the maritime climate zone, with mild winters and cool summers. Mean temperatures range from 22 to 55. Precipitation averages 28 inches per year. High winds and storms are frequent in the winter, and fog is common in the summer.



Akutan, Alaska History, Culture and Demographics

Akutan began in 1878 as a fur storage and trading port for the Western



Other Akutan Sites:

[Akutan Topo Map](#)
[Akutan Weather](#)
[Akutan, Alaska](#)



Gustavus Visitors Association

Glacier Bay's Jewel

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feeding.

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Fur & Trading Company. The company's agent established a commercial cod fishing and processing business that quickly attracted nearby Unangan to the community. A Russian Orthodox church and a school were built in 1878. Alexander Nevsky Chapel was built in 1918 to replace the original structure. The Pacific Whaling Company built a whale processing station across the bay from Akutan in 1912. It was the only whaling station in the Aleutians, and operated until 1939. After the Japanese attacked Unalaska in June 1942, the U.S. government evacuated Akutan residents to the Ketchikan area. The village was re-established in 1944, although many villagers chose not to return. This exposure to the outside world brought many changes to the traditional lifestyle and attitudes of the community. The City was incorporated in 1979.

A federally recognized tribe is located in the community -- the Native Village of Akutan. 16.4% of the population are Alaska Native or part Native. Akutan is a fishing community, and is the site of a traditional Unangan village. Approximately 75 persons are year-round residents; the majority of the population are transient fish processing workers that live in group quarters.

During the 2000 U.S. Census, there were 38 total housing units, and 4 were vacant. 97 residents were employed. The unemployment rate at that time was 83.89%, although 84.84% of all adults were not in the work force. The median household income was \$33,750, per capita income was \$12,259, and 45.48% of residents were living below the poverty level.


TOP

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Akutan, Alaska Facilities, Utilities, Schools and Health Care

Water is supplied by a local stream and dam, originally constructed in 1927. Water is treated and piped into all homes. Funds have been requested to develop two new water catchment dams, and construct a new 125,000-gal. water storage tank and treatment plant. Sewage is piped to a community septic tank, with effluent discharge through an ocean outfall. Refuse is collected three times a week; a new landfill site and incinerator were recently completed. The City recycles aluminum. Trident Seafoods operates its own water, sewer and electric facilities. Electricity is provided by Akutan Electric Utility.

There is one school located in the community, attended by 18 students.

Local hospitals or health clinics include Anesia Kudrin Memorial Clinic (698-2208). The clinic is a qualified Emergency Care Center Auxiliary health care is provided by Akutan First Responders (698-2208/2315); flight to Unalaska or Anchorage.



TOP

Akutan, Alaska Economy and Transportation

Commercial fish processing dominates Akutan's cash-based economy, and many locals are seasonally employed. Trident Seafoods operates a large processing plant west of the City for cod, crab, pollock and fish meal. The population of Akutan can double during processing months. Seven residents hold commercial fishing permits, primarily for halibut and other groundfish. Subsistence foods include seal, salmon, herring, halibut, clams, wild cattle, and game birds. Boats and amphibious aircraft are the only means of transportation into Akutan. A 200 ft. dock and a small boat mooring basin are available. Plans are underway to develop a large boat harbor; construction will begin in 2004. The State Ferry operates from Kodiak bi-monthly between May and October. Cargo is delivered weekly by freighter from Seattle; the City owns and operates a landing craft, the M/V Akutan. Akutan has no airstrip due to the steep terrain, however, a seaplane base is available. Daily air service is provided from nearby Unalaska. High waves may limit accessibility during winter months.



TOP

Akutan, Alaska Organizations with Local Offices

City - City of Akutan, 3380 C Street, Suite 205, Anchorage, AK 99503-3952, Phone 907-274-7555, Fax 907-276-7569, E-mail: akutan@alaska.com, erikat@gci.net

Village Corporation - Akutan Corporation, P.O. Box 8, Akutan, AK 99553, Phone 907-698-2206, Fax 907-698-2207
Village Council - Native Village of Akutan, P.O. Box 89, Akutan, AK 99553-0089, Phone 907-698-2300, Fax 907-698-2301



Akutan, Alaska Regional Organizations

Borough - Aleutians East Borough, P.O. Box 349, Sand Point, AK 99661, Phone 907-383-2699, Fax 907-383-3496,

E-mail: aebclerk@aol.com, Web: <http://www.aleutianseast.org/>

School District - Aleutians East School District, P.O. Box 429, Sand Point, AK 99661-0429, Phone 907-383-5222, Fax

907-383-3496, E-mail: [gjacobson@sdp.aesd.schoolaccess.net](mailto:gjacobsen@sdp.aesd.schoolaccess.net), Web: <http://aesd.schoolzone.net/aesd>

Regional Native Corporation - Aleut Corporation, 4000 Old Seward Hwy. #300, Anchorage, AK 99503, Phone

907-561-4300, Fax 907-563-4328, E-mail: aleut@alaska.net, Web: <http://www.aleutcorp.com/>

Native Housing Authority - Aleutian Housing Authority, 4000 Old Seward Hwy. #202, Anchorage, AK 99503, Phone

907-563-2146, Fax 907-563-3105, E-mail: jacques@aleutian-housing.com

Regional Native Health Corporation - Eastern Aleutian Tribe, 3380 C Street, Suite 100, Anchorage, AK 99503-3949,

Phone 907-277-1440, Fax 907-277-1446, E-mail: kdevlin@pobox.alaska.net

Regional Native Non-Profit - Aleutian/Pribilof Islands Assoc., 201 E. Third Ave., Anchorage, AK 99501, Phone

907-276-2700, Fax 907-279-4351

Regional Development - Southwest Alaska Muni. Conf., 3300 Arctic Blvd. #203, Anchorage, AK 99503, Phone

907-562-7380, Fax 907-562-0438, E-mail: wayers@swamc.org, Web: <http://www.southwestalaska.com>

CDQ Group - Aleutian/Pribilof Island Comm. Dev. Assoc., 234 Gold Street, Juneau, AK 99801-1211, Phone

907-586-0161, Fax 907-586-0165, E-mail: LCotter371@aol.com, Web: <http://www.apicda.com>



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SitkaLodging.com

- Calling to let you know about SC AK, and the opportunity to participate
- would be honored to visit Akutan, would love to come
- seem receptive? → give SC + prel. possible champion? suggestions for approach, contacts, outreach

Let me see... how to start this. I live in Akutan, Alaska. A small volcanic island that is located in the Aleutain Chain, which is in Southwestern Alaska. We are about 40 air miles northeast of Dutch Harbor/Unalaska, 770 miles southwest of Anchorage. Unangan's (Aleuts) moved here from the nearby islands and the small village was built, Akutan Founder's Day is written in the books as September 12, 1878. Last year in 2008 we celebrated our villages 130th birthday!

There are around 45 building that make up the village, about 36 of those being residential. There are only about 77 people total living in the village, ranging in age from 1 year to 82 years! Most of us have all lived here all our lives and watched our village change and grow over the years!

I am the second to last person to have been born here in the village, my cousin Halie was the last to be born here back in 1991. My parents still live in the same house that I was born in. My maternal grandfather died a couple months before I was born, and I lost my maternal grandmother in 1992. My paternal grandmother is still living down in Washington, but my paternal grandfather died as a student in an UltraLight accident over the Knik Turn, near Anchorage, AK on 06/06/03. Here is a link to a site explaining it:

<http://www.usua.org/HotNews/Archives/20030606.html>

Both of my parents are still here, living in the same house that I've known all my life! This year will mark my parents 16th wedding anniversary, although they have been together for the last about 28 years (when my dad turned 18!) I love them more than words can express!

I live with my husband Demetri Jr, we just got married in court last year on August 14! We are exactly 24 days apart, with me being the older one! We moved into our own house here for 5 years ago already! So far we don't have any kids, but we have 2 beautiful dogs. A black lab named Tug and a chihuahua named Roscoe! We have 3 cockatiels, 4 bala sharks and 2 silver dollars (fish). My husband and I have been together unofficially since we were 12, officially let everyone know when we were 19! I love, love, love him! Without him I don't know what I would be doing or where I would be right now, he keeps me on my feet and I love spending as much time as I can get with him!! We love traveling to warm places and enjoying new experiences together!!

I currently work for our local corporation, the Akutan Corporation (AC). The AC owns/runs a grocery store and a small "hotel", and rents out 2 different buildings: The Corp Building has the Akutan Traditional Council office located in it and the cafe is leased out to an awesome couple who keep it running as the Akutan Bayview Cafe. We also have a sub-company called the Krenitzen Island Cattle Company, which one days hopes to be working a full cattle ranch - raising, slaughtering and packaging the "wild" cows on the island of Akun, about 7 miles from the village.

I work in the Corp office with the title of Secretary/Bookkeeper. I answer the phones, take care of most of all out going bills, we cash checks for 10%, I have to keep our store stocked by doing mass orders every 2 weeks with the help of the storekeeper. I take reservation for our small 6 room hotel, believe me when I say to book early they fill up pretty fast! Especially with all the work going on trying to get us a runway on the island next to us, Akun island. I work from 10Am-5PM, Monday thru Friday. We get an hour off for lunch where we get to go home and cook, or eat at the cafe! I have been trying to learn more about shareholder information and how to deal with stocks and transferals. My mom is my boss, her title is Corp Manager. I try to learn how to run this office on my own so she knows she has back up when she needs it, especially when traveling! I am getting pretty good at Quickbooks now! We have one of the first credit card machines on the island (the post office had the first one!) So we take cash, credit and check for payments at the store and hotel! I have been working here since August of 2003 and I love my job, although it can get stressfull - but what doesn't give us challenges once in a while right??! My office is located upstairs above the store (McGlashan Store is the name). I pretty much take care of stocking our office with all the supplies needed to run properly. I never really did think that I would be doing as much as I do, but it doesn't bother me any! Give me more! ;) My office contact number is (907)698-2206.

My hubby works miscellaneous jobs for the City, and also does Longshore Man work for the Horizon LLC container shipping company. He has been doing "the barge" -as we all call it- since he turned 18! He is one of the best workers they have working over here, other than Raymond M. who's been there much longer than my hubby has!

Life in the village is pretty simple, nothing really changes. Everyone knows everyone and their business. It doesn't take long for word to spread around here. It can be a good thing, or a bad thing... but it all depends on what it is that's being said! There are boardwalks that connect all the houses and building together, none of that muddy road crap here, unless your walking to Trident Seafoods. Speaking of the cannery, its considered one of the largest bottom fish processing plant in North America! Around peak season they can hold over 2000 workers! They process mostly pollock, cod, halibut, and crab, along with others that I'm not to familiar with.

To travel too and from here we have to fly through Dutch Harbor on an amphibious Grumman Goose run by Peninsula Airways (Pen-Air), a ride that takes about 20 mins from take off to landing! We have one of the biggest runways I've ever seen, if you considered the whole size of our harbor the whole runway!! The goose will land and take off in the waters in our harbor. All flights are weather permitted, most the time its blowing, raining, or visibility isn't great so they don't make flights all that often. We are supposed to get 2 scheduled flights a day! When the airlines gets back up with passengers, we will rarely get any incoming mail due to the fact they the airlines said "Passengers and baggage are

more important than moving the mail." So, once they get all the people and their bags moved we will finally get some mail and freight! You get used to it living here.

Let me see here now, let me explain to you what we have in the village:

We have a school here that teaches grades K-12. But they have been suffering the last couple years to have at least 10 kids enrolled. I'm not sure how much longer our school is going to be open. Which scares me because if I plan on having kids, I don't want to have to home school, send my kids away or have to move because no one had any ideas on how to get more kids here. I went to school here and graduated in 2001 with 2 other classmates! One who is my husband now, and one of my very best friends! Our school team is called the Akutan Falcons, and we wore black, white and silver for our school colors. We were pretty much unbeatable during my high school years. It was always so much fun to be able to fly out to another one of the smaller schools in the district to play against each other! With barely any kids in school today, there is no sports program anymore, pretty sad! School's number is (907)698-2216

We have a grocery store here, prices are pretty reasonable prices for a village due to the fact that most groceries get shipped here on a freighter from Seattle, WA. If everything was flown in air freight, you wouldn't even want to know what postage prices would do to the grocery prices! As I said before, I work hard to try to keep that store stocked with everything we need. It's not really my fault when the storekeeper and her stock person doesn't let me know when we are either low on an item or completely out. I'm just lucky I guess that I have to cook every night to eat and I shop and notice what's missing! Plus I like to throw a couple new things in each order just for something different, even though most times my mom doesn't agree with me getting it. I just say "HEY IT SOLD QUICK RIGHT?" LOL. I think it's good to get something different in once and a while! break the routine Store's number is (907)698-2226

We have a small "watering hole" here in the village. I believe it was built in the late 60's early 70's. My paternal grandmother and grandfather built it and established it as the Akutan Roadhouse. They only serve beer and once and a while some wine cooler. I believe they open from 6PM until 1 AM Monday thru Saturday, closed on Sunday's. Their number is (907)698-2219

The City of Akutan offers check break down and they also sell and supply town with our gas, fuel and electricity needs. We go down and pay for it.. and they will have it delivered :) They city also has weekly garbage pick ups on Mondays, Wednesdays and Saturdays. Recyclables are picked up on Fridays by the Tribal Office. We have a pretty state of the art water filtration system, and a working sewer system established in town. The city also has a multi-purpose building that holds our library, museum, art n crafts and rec center. Hours vary, contact the city for current hours at (907)698-2228

We have a small clinic here that has some pretty awesome stuff in it for being in the village. Some pretty smart technology that they come out with these days. Nice to know that we have that stuff when we need it! For Emergency's call (907)698-2208

We have local law enforcement called a VPSO, Village Public Safety Officer, who works out of the "police dept" building, complete with 2 jail cells!! HA HA..... Call him when needed at (907)698-2315

we also have a small cafe, Akutan's Bayview Cafe (907)698-2260, which is open seasonally. Their hours vary, but right now they open at 9:30 AM and close at 8:30PM Monday thru Saturday, closed Sundays.

 The Akutan Traditional Council is our local tribal office. They help by offer town aluminum, plastic and battery recycling. They also help by having a say in what goes on in this town. You can call them for more information at (907)698-2300.

We have a small USPS office located in the same building as my office and the store. They are open from 9AM-5PM Monday thru Friday, 1PM-5PM on Saturdays and closed Sundays. Their phone number is (907)698-2200

Trident has a little store that supplies some food items and "Trident Akutan" souvenirs. They also provide DVD rentals. For their hours please call the office at (907)698-2211 They also have a gym and church which is open to the public.

Other than that, we don't have any cars that drive in the village. Our mode of transportation is ATV 4-wheelers or bicycles! Our boardwalks are lit up with street lamps, so it's not just dark our like some places! We used to have a Tsunami building up on the hill, but due to not being taken care of, it rotted and had to be torn down.

So, with this blog I am going to try to document how my days go and what's going on around in the village. Like weather updates, if we got planes or not (I should say if mail comes or not, lol) and what I'm kinda up to in the office. That's if anything is going on at all :P I hope all of the above information gives you an idea of who I am and where I live. I'll try to write everything that goes on. And fill in any missing info that I might have missed. :) All business phone numbers are listed in the phone book. I hope you enjoy my blog.

[Back to Web Site](#)

Aleutians East Borough

Akutan, Cold Bay, False Pass, King Cove, Nelson Lagoon, Sand Point

Akutan - The friendliest fishing community in the Aleutians

Although Akutan is one of the busiest fishing ports in the country, it is one of the most traditional Aleut communities in the Borough as well. The village proper is small, there are no roads, just boardwalks, and an easy walk gets you anywhere in town. The population is mostly Aleut, and many traditions are still carried forward from earlier days.

The Fishing Industry

Located on a deep, protected bay, Akutan is 40 miles closer to the fishing grounds than Dutch Harbor. Trident Seafoods, one of the largest fish processing plants in Alaska, is located about one quarter mile down the beach from the village. The City has a public dock that can accommodate most freighters and fishing vessels, as well as the State ferry Tustumena. Long-range plans include the construction of a boat harbor at the head of the bay to accommodate the many fishing vessels that deliver product in Akutan.



How to get to Akutan

Access to Akutan is twice a day through Dutch Harbor with Pen Air's historic Grumman Goose seaplane. A land-based airport is in the planning stages. In the summer the ferry Tustumena stops once a month on its eastbound voyage from Dutch Harbor to Homer and points between.

Akutan Facilities

The Akutan Corporation operates a small hotel that has efficiency and one-bedroom suites, all with cooking facilities in the rooms. The Corporation also operates a bunkhouse-style Bed and Breakfast. There is a cafe and a small store that supplies most of the community's needs. The St. Alexander Nevsky Russian Orthodox Church is a newly reconstructed historic site, filled with many beautiful old icons. The community operates a small museum and a library that boasts an excellent Aleut and Alaskan collection. A gymnasium facility operated by Trident, twice weekly bingo games, a small Recreation Center, and the Akutan Roadhouse Bar provide other diversions for residents and visitors alike.

Services

Pelkey's Dive Service operates out of Akutan with certified and bonded divers available for hire: Contact: Pelkey's Dive Service P.O. Box 87 Akutan, AK 99553 Telephone: (907)698-2234 or (907)698-2247

Tourism

Akutan is a wonderful destination for ecotourism. Hiking on the island is diverse-wildflowers and berries abound on the hills and mountains. There is a thermal hot springs within hiking distance of the village. Hardy souls have climbed all the way to the crater of Akutan volcano, which is about seven miles west of the village. The volcano is active, with steady steam emissions and an occasional dusting of volcanic ash. There are no bears on the island, although you can see an occasional fox, and Akutan and the surrounding islands teem with birds and sea life. The whiskered auklet is found on the nearby Baby Islands, one of only two places it exists in the world. Fishing is excellent in the waters around Akutan, and some of the largest halibut in the world have been caught in Akutan Pass at the west side of the Island.

Contacts:

City of Akutan, Box 109, (907) 698-2228 Akutan Corporation, Box 8, (907) 698-2206 Akutan Traditional Council, Box 89, (907) 698-2300 Akutan Fishermen's Association, Box 89, (907) 698-2324 Akutan, Alaska 99553

For More Information

Please call the City Office at (907)698-2228 or submit inquiry on "Your Questions and Comments".

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StoryCorps Alaska

Who? StoryCorps is a national oral history project that inspires and helps people to record each other's stories in sound. We currently have a StoryBooth, a permanent space equipped with a recording studio, in New York City and Nashville, and two MobileBooths that travel the country and provide a welcoming space where people can record an interview with someone important to them.

What, Where & When? From October 15, 2008, through April 30, 2009, the StoryCorps Alaska Initiative will make stops of up to five months each in Fairbanks, Nome, Barrow, Dillingham, Unalaska and Juneau, partnering with Alaska Public Radio Network, University of Alaska Fairbanks, other historical and cultural institutions, and membership organizations, to record and distribute the stories of 520 Alaskans. **We hope to bring StoryCorps Alaska to AKUTAN in April!!**

Why? Participation in the StoryCorps experience is a meaningful way to capture your personal, family, organizational, or community history. The process of being interviewed by a friend, family member, or coworker can have a profound impact on both participants, encouraging growth, appreciation and understanding at many levels.

The StoryCorps Alaska Initiative will help ensure that the diverse voices, experiences and life stories of Alaskans will be preserved and presented with dignity. It also builds bonds between citizens and broadcast media by celebrating our shared humanity and collective identity.

How? StoryCorps facilitators will travel to community-based organizations and other places where participants can have their stories recorded. All participants receive a copy of their 40-minute recording on CD. When participants agree, additional copies will be sent to University of Alaska Fairbanks, and to the American Folklife Center at the Library of Congress, and excerpts of selected interviews are broadcast on National Public Radio and are accessible online at www.storycorps.net.

To listen to excerpts from StoryCorps interviews, visit [www .storycorps.net](http://www.storycorps.net) and click on the link, "Listen to Stories."

Contact

If you are interested in participating while StoryCorps is in Akutan, please contact Darryl Pelkey at the Akutan Corporation.

For more information about StoryCorps Alaska, please contact Sara Culver at [REDACTED]
[REDACTED]

StoryCorps® Alaska

INVITES YOU
TO COME TELL *YOUR* STORY!



Story Corps Alaska, the six-month initiative to collect and record the diverse voices and life experiences of Alaskans, hopes to visit **Akutan** this April!

...

StoryCorps invites all interested people in Akutan to "tell your story." If you are interested in participating, please contact Darryl Pelkey at the Akutan Corporation. For more information about StoryCorps Alaska please call Sara Culver at:



...

A StoryCorps interview is a 40-minute conversation between people who know each other. Participants choose what they want to talk about.. At the end of the interview, participants will receive a free broadcast-quality CD and a copy of the interview will be archived at the American Folklife Center at the Library of Congress and the Elmer E. Rasmuson Library at the University of Alaska Fairbanks. Sharing these stories honors our history, encourages appreciation of our traditions and our Elders, and captures the true spirit of our community.

StoryCorps Alaska - Share Your Stories in Akutan!

Wed, Feb 25, 2009 at 1:31 PM

[REDACTED]

(uncle) Darryl
698-2234

Dear Mr. Darryl Pelkey,

My name is Sara Culver and I am a Coordinator for StoryCorps Alaska, an exciting oral history initiative that will gather more than 500 stories of everyday Alaskans. I am writing to inquire after your interest in participating in our project.

StoryCorps Alaska is a six-month initiative to collect and record the diverse voices and life experiences of Alaskans. From October 15, 2008, through April 30, 2009, the StoryCorps Alaska Initiative has been making stops of up to five months each in Fairbanks, Nome, Barrow, Dillingham, Unalaska and Juneau, partnering with Alaska Public Radio Network, University of Alaska Fairbanks, other historical and cultural institutions, and membership organizations, to record and distribute the stories of 520 Alaskans. With two staff members working permanently out of Unalaska, we are very much interested in expanding our collection span by visiting outlying villages, such as Akutan. StoryCorps Alaska believes strongly in the importance of collecting and preserving voices of the state's rich history.

The StoryCorps Alaska Initiative will help ensure that the diverse voices, experiences and life stories of Alaskans will be preserved and presented with dignity. It also builds bonds between citizens and broadcast media by celebrating our shared humanity and collective identity. Participation in the StoryCorps experience is a meaningful way to capture your personal, family, organizational, or community history. The process of being interviewed by a friend, family member, or coworker can have a profound impact on both participants, encouraging growth, appreciation and understanding at many levels.

A StoryCorps interview is a 40-minute conversation between people who know each other. It is also a conversation in which the participants choose what they want to talk about. At the end of the interview, participants will receive a free broadcast-quality CD and, with participants' permission, a copy of the interview will be archived at the American Folklife Center at the Library of Congress and the Elmer E. Rasmuson Library at the University of Alaska Fairbanks.

I would love for the Akutan community to be able to participate in this exciting initiative. As I mentioned, we have two staff in Unalaska for the remaining two months of this project, who are very much interested in making a visit to Akutan either in mid-March or early April. Please let me know if you would be interested in getting involved or if you have any questions about the project. Also, please advise if there is a certain person or community organization with whom I should speak to about this. I would love to speak in more detail about what a partnership with StoryCorps would look like. Please let me know what a good time to reach you by phone is.

Thank you for your time. I look forward to speaking with you in the near future.

Sincerely,
Sara Culver

Sara Culver
Coordinator, StoryCorps Alaska
Per Diem Facilitator
StoryCorps

Akutan contact info

Wed, Feb 18, 2009 at 4:35 PM

[REDACTED]

Here is the contact information for the possible Akutan trip. One of those contacts can give you a good contact for Trident, the processing plant.

Akutan Corporation:

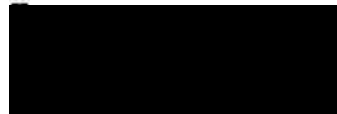
President : Darryl Pelkey - [REDACTED] (his personal email that he checks everyday) and akutancorporation@hotmail.com (general email for the whole office)

Akutan Traditional Council:

President : Zenia Borenin - [REDACTED] (Jacob Stepetin, administrator)

City of Akutan:

Mayor: Joe Bereskin Sr - ph. 907-698-2241 - email: coaoffice@gci.net (city general email)



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StoryCorps® Alaska

Listening is an act of love

RECORD YOUR STORY: TAKE HOME A COPY OF THE CD, AND PRESERVE YOUR VOICE FOR FUTURE GENERATIONS. TELL YOUR STORY! PASS IT ON.

StoryCorps will be in Barrow through April 30, 2009 to record *your stories*.

Who? StoryCorps is a national non-profit oral history project that aims to bring families, friends, and neighbors closer together by listening to each other's stories. We started in New York City and have traveled across the country. Since 2003, tens of thousands of everyday people have shared stories in a StoryCorps session.

What, Where & When? StoryCorps will be in Barrow until April 30, partnering with the University of Alaska Fairbanks Rasmuson Library, the Alaska Public Radio Network, and local Barrow organizations.

A StoryCorps interview is a 40-minute conversation between two people who know each other. You and your partner conduct your own interviews, with a trained facilitator present to help you throughout the interview process and to handle all technical aspects of the recording. StoryCorps is not a research project; it's a way for everyday people to share and preserve stories.

Why? Participation in the StoryCorps experience is a fun and meaningful way to record your personal, family, organizational, or community history. The process of being interviewed by a friend, family member, or coworker can have a profound impact on both participants, encouraging appreciation and understanding.

How? StoryCorps facilitators will travel to sites around Barrow, with our main site in the CE building. All participants receive a copy of their 40-minute recording on CD. When participants agree, additional copies will be sent to the American Folklife Center at the Library of Congress, the University of Alaska Fairbanks Rasmuson Library, and local Barrow archives, and excerpts of selected interviews will be broadcast on National Public Radio and Alaska Public Radio Network.

To listen to excerpts from StoryCorps interviews, visit www.storycorps.net and click on the link, "Listen to Stories."

Questions? Want to schedule an interview? Please call [REDACTED]. Your local facilitators are Doreen Simmonds and Lisa Phu.

StoryCorps Barrow Schedule

**Located @ CE Building
(Presbyterian Church)**

Monday	Friday	Saturday
10:00am		
12:00pm		
2:00 pm		
4:00 pm		
5:30 pm		
7:00 pm		

***To schedule a StoryCorps interview,
call Doreen Simmonds & Lisa Phu at [REDACTED],
Inupiat Heritage Center at 852-0422 or
email [REDACTED]***

StoryCorps

Great questions for Kivgiq

What are some of your favorite Kivgiq memories?
Tell me about the history of Kivgiq.
What does Kivgiq mean to you?
What messages of Kivgiq do you want your children to know and pass down?
What are your favorite Kivgiq traditions?
Tell me about influential teachers and elders in your life?
How old were you when you first started whaling?
What has being on a whaling crew taught you?
Tell me about your first whaling success?
Have you ever been scared while whaling? Tell me about what happened.
Tell me about the relationship between our people and whales?
What is your favorite part of the whale?
What is it like being in a dance group?
Why is dancing important to Kivgiq? important to our culture?
Describe what some of the dances mean?
What does being part of dance group mean to your life?
Who taught you to sew?
How long have you been preparing for Kivgiq? What have you sewed?
What traditions are involved in the months leading up to Kivgiq?
Who are your trading partners?
What have you made this year to trade? What have you made to trade in the past?
What are you most excited about for this Kivgiq?

Great questions

What was the happiest moment of your life? The saddest?
Who was the most important person in your life? Can you tell me about him or her?
Who has been the biggest influence on your life? What lessons did they teach you?
Who has been the kindest to you in your life?
What are the most important lessons you've learned in life?
What is your earliest memory?
Are there any words of wisdom you'd like to pass along to me?
What are you proudest of in your life?
When in life have you felt most alone?
How has your life been different than what you'd imagined?

How would you like to be remembered?
Do you have any regrets?
What does your future hold?
Is there anything that you've never told me but want to tell me now?
Is there something about me that you've always wanted to know but have never asked?

Great questions for friends

What is your first memory of me?
Was there a time when you didn't like me?
What makes us such good friends?
How would you describe me? How would you describe yourself?
Where will we be in 10 years? 20 years?
Do you think we'll ever lose touch with each other?
Is there anything that you've always wanted to tell me but haven't?

Great questions for grandparents

Where did you grow up?
What was your childhood like?
Who were your favorite relatives?
Do you remember any of the stories they used to tell you?
How did you and grandma/grandpa meet?
What was my mom/dad like growing up?
Do you remember any songs that you used to sing to her/him? Can you sing them now?
Was she/he well-behaved?
What is the worst thing she/he ever did?
What were your parents like?
What were your grandparents like?
How would you like to be remembered?
Are you proud of me?

Raising Children

When did you first find out that you'd be a parent? How did you feel?
Can you describe the moment when you saw your child for the first time?
How has being a parent changed you?
What are your dreams for your children?
Do you remember when your last child left home for good?
Do you have any favorite stories about your kids?

Great Questions for Parents

Do remember what was going through your head when you first saw me?
How did you choose my name?
What was I like as a baby? As a young child?

Do you remember any of the songs you used to sing to me? Can you sing them now?

What were my siblings like?

What were the hardest moments you had when I was growing up?

If you could do everything again, would you raise me differently?

What advice would you give me about raising my own kids?

What are your dreams for me?

How did you meet mom/dad?

Are you proud of me?

Growing up

When and where were you born?

Where did you grow up?

What was it like?

Who were your parents?

What were your parents like?

How was your relationship with your parents?

Did you get into trouble? What was the worst thing you did?

Do you have any siblings? What were they like growing up?

What did you look like?

How would you describe yourself as a child? Were you happy?

What is your best memory of childhood? Worst?

Did you have a nickname? How'd you get it?

Who were your best friends? What were they like?

How would you describe a perfect day when you were young?

What did you think your life would be like when you were older?

Do you have any favorite stories from your childhood?

School

Did you enjoy school?

What kind of student were you?

What would you do for fun?

How would your classmates remember you?

Are you still friends with anyone from that time in your life?

What are your best memories of grade school/high

school/college/graduate school? Worst memories?

Was there a teacher or teachers who had a particularly strong influence of your life? Tell me about them.

Do you have any favorite stories from school?

Love and relationships

Do you have a love of your life?

When did you first fall in love?

Can you tell me about your first kiss?
What was your first serious relationship?
Do you believe in love at first sight?
Do you ever think about previous lovers?
What lessons have you learned from your relationships?

Marriage

How did you meet your husband/wife?
How did you know he/she was "the one"?
How did you propose?
What were the best times? The most difficult times?
Did you ever think of getting divorced?
Did you ever get divorced? Can you tell me about it?
What advice do you have for young couples?
Do you have any favorite stories from your marriage or about your husband/wife?

Working

What do you do for a living?
Tell me about how you got into your line of work.
Do you like your job?
What did you think you were going to be when you grew up?
What did you want to be when you grew up?
What lessons has your work life taught you?
If you could do anything now, what would you do? Why?
Do you plan on retiring? If so, when? How do you feel about it?
Do you have any favorite stories from your work life?

Religion

Can you tell me about your religious beliefs/spiritual beliefs?
What is your religion?
Have you experienced any miracles?
What was the most profound spiritual moment of your life?
Do you believe in God?
Do you believe in the after-life? What do you think it will be like?
When you meet God, what do you want to say to Him?

Serious Illness

Can you tell me about your illness?
Do you think about dying?
Are you scared?
How do you imagine your death?
Do you believe in an after-life?
Do you regret anything?

Do you look at your life differently now than before you were diagnosed?
Do you have any last wishes?
If you were to give advice to me or my children, or even children to come in our family, what would it be?
What have you learned from life? The most important things?
Has this illness changed you? What have you learned?
How do you want to be remembered?

Family heritage

What is your ethnic background?
Where is your mom's family from? Where is your dad's family from?
Have you ever been there? What was that experience like?
What traditions have been passed down in your family?
Who were your favorite relatives?
Do you remember any of the stories they used to tell you?
What are the classic family stories? Jokes? Songs?

War

Were you in the military?
Did you go to war? What was it like?
How did war change you?
During your service, can you recall times when you were afraid?
What are your strongest memories from your time in the military?
What lessons did you learn from this time in your life?

Community Database Online

State of Alaska > Commerce > DCRA Home > Community Database Online > Details



Bethel

For Photos of Bethel click [here](#)

For Maps of Bethel click [here](#)

Local Contacts and Regional/State Organizations with Local Offices

AVCP Reg. Housing Authority

P.O. Box 767

Bethel, AK 99559

Ronald Hoffman, Executive Director

Phone: 907-543-3121

Fax: 907-543-3933

E-Mail: ron@avcphousing.org

Web: <http://www.avcphousing.org>

(Housing Authority, Calista Region)

Alaska Legal Services Corp. (Bethel Office)

P.O. Box 248

Bethel, AK 99559-0248

Phone: 907-543-2237

Fax: 907-543-5537

E-Mail: bethel@alsc-law.org

(Other)



Quick Links...

- › [Alaska Coastal Management](#)
- › [Grants Section](#)
- › [Financial Assistance to Communities](#)
- › [Find DCRA Employment Opportunities Here](#)
- › [Floodplain Management](#)
- › [Land Management and Mapping](#)
- › [Local Boundary Commission](#)
- › [Local Government Assistance](#)
- › [Planning and Land Management Section](#)
- › [Rural Utility Business Advisor](#)
- › [State Assessor/Property Tax Info](#)

Of Interest...

- › [Alaska Community Database](#)
- › [Alaska Community Directory](#)
- › [Alaska Economic Information System](#)
- › [Business Plans Resources](#)
- › [Calendar of Events](#)
- › [Capital Project Database](#)
- › [Community Funding Database](#)
- › [Community Maps](#)
- › [Community Photo Library](#)
- › [Economic Development Resource Guide](#)
- › [Local Government Online \(LOGON\)](#)
- › [Plans Library](#)
- › [Publications](#)
- › [Related Links](#)

Association of Village Council Presidents, Inc.

101 A Main Street, Pouch 219

Bethel, AK 99559

Myron Naneng, President

Phone: 907-543-7300

Fax: 907-543-3596

E-Mail: Myron_Naneng@avcp.org

Web: <http://www.avcp.org>

(Regional Native Non-Profit. Non-Profit for Calista Corp. Serves Kuskokwim villages in Calista Region; Lower Yukon communities seceded from AVCP. Public Law 93-638 tribal gov't contractor.)

Bethel Chamber of Commerce

P.O. Box 329

Bethel, AK 99559

Allen Hippler, President

Phone: 907-543-2911

Fax: 907-543-2255

E-Mail: bethelchamber1@alaska.com

Web: <http://www.bethelakchamber.org/>

(Chamber of Commerce)

Bethel Native Corporation

P.O. Box 719

Bethel, AK 99559

Ana Hoffman, President & CEO

Phone: 907-543-2124

Fax: 907-543-2897

(Village Corporation)

Bethel Utilities Corporation

3380 C Street, Suite 210

Anchorage, AK 99503-3952

Thomas Sterrett, Jr., Controller

Phone: 907-562-2500

Fax: 907-562-2502

(Electric Utility)

Calista Corporation

301 Calista Court, Suite A

Anchorage, AK 99518-3028

Matthew Nicolai, President

Phone: 907-279-5516

Fax: 907-272-5060

E-Mail: calista@calistacorp.com

Web: <http://www.calistacorp.com>

(Regional Native Corporation)

Cenaliulriit Coastal Resource Service Area

P.O. Box 219

Bethel, AK 99559

John Oscar

Phone: 877-827-8747

E-Mail: cenaliulriit@starband.net

(Other)

City of Bethel

P.O. Box 995

Bethel, AK 99559

Tiffany Zulkosky, Mayor

Phone: 907-543-2047

Fax: 907-543-4171

E-Mail: ifoley@cityofbethel.net, istrickler@cityofbethel.net

Web: <http://www.cityofbethel.org>

(City)

Lower Kuskokwim Economic Development Council

P.O. Box 2021

Bethel, AK 99559

Carl Berger, Executive Director

Phone: 907-543-5967

Fax: 907-543-3130

E-Mail: carl_berger@ddc-alaska.org

Web: <http://www.lkedc.org/>

(Regional Development. ARDOR for Bethel region)

Lower Kuskokwim Resource Conser. & Dev.

P.O. Box 1869

Bethel, AK 99559

Ryan Maroney, Coordinator

Phone: 907-543-7157

(Economic Development. RC&D for Lower Kuskokwim Region)

Lower Kuskokwim School District

P.O. Box 305

Bethel, AK 99559-0305
Gary Baldwin, Superintendent
Phone: 907-543-4810
Fax: 907-543-4904
Web: <http://www.lksd.org>
(School District. REAA 4)

Orutsararmuit Native Council

P.O. Box 927
Bethel, AK 99559-0927
Ray Watson, Chairman
Phone: 907-543-2608
Fax: 907-543-2639
E-Mail: forun@nativecouncil.org
(Village Council. BIA-Recognized Traditional Council. Also Public Law 93-638 tribal gov't contractor.)

The Delta Discovery

P.O. Box 1028
Bethel, AK 99559
Greg and Kelly Lincoln, Editor
Phone: 907-543-4113
Fax: 907-543-4116
E-Mail: realnews@deltadiscovery.com
Web: <http://www.deltadiscovery.com>
(Media. Weekly news for the Yukon-Kuskokwim, Bristol Bay areas)

Tundra Drums

PO Box 868
Bethel, AK 99559
Matt Nevala, Managing Editor
Phone: 907-543-3500
Fax: 907-543-3312
E-Mail: drums@unicorn-alaska.com
Web: <http://www.alaskanewspapers.com>
(Media. Weekly news for Bethel and Yukon/Kuskokwim Delta area)

Yukon-Kuskokwim Health Corp.

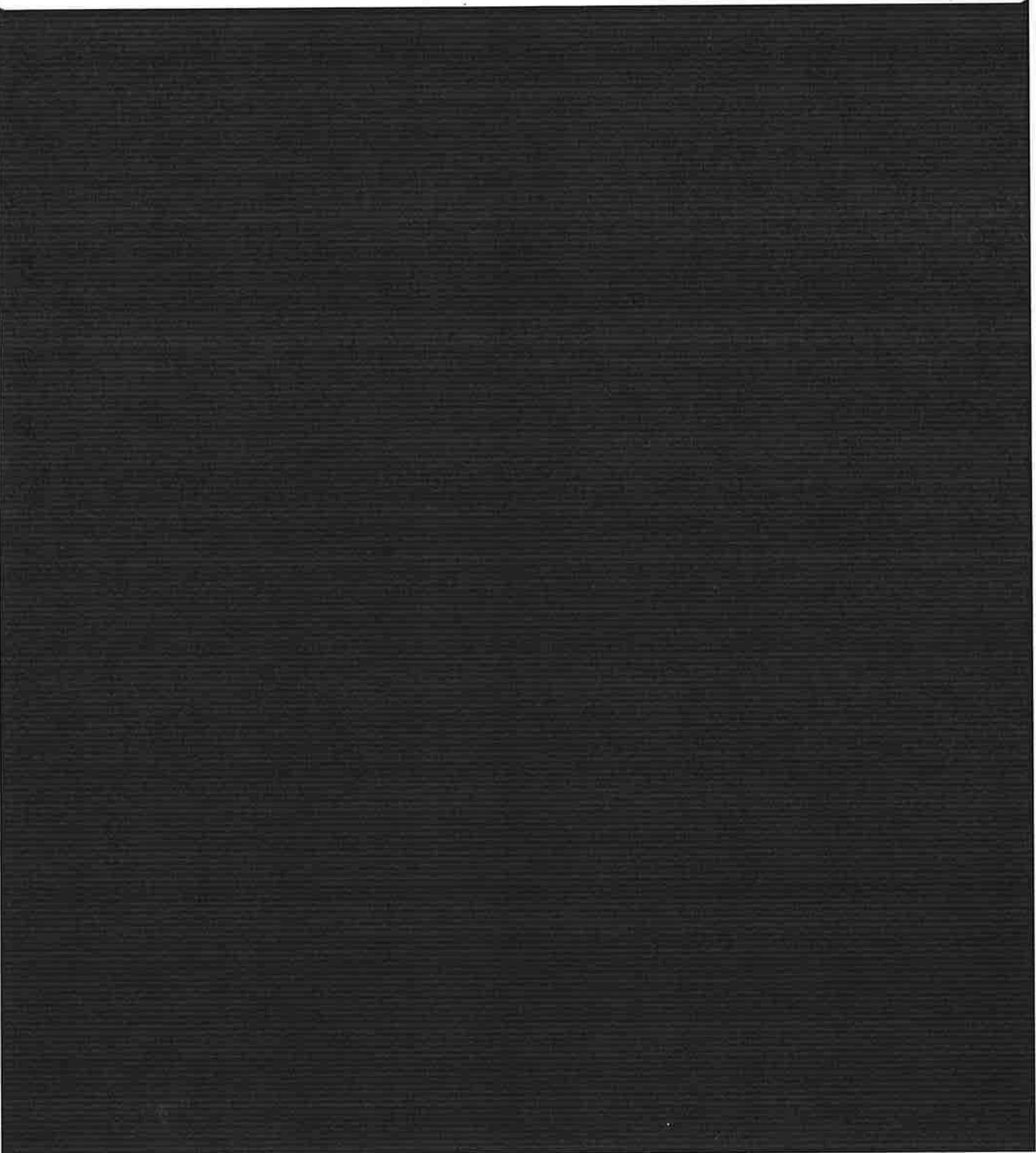
P.O. Box 528
Bethel, AK 99559
Gene Peltola, President & CEO
Phone: 907-543-6000
Fax: 907-543-6006

E-Mail: gene_peltola@ykhc.org

Web: <http://www.ykhc.org/>

(Regional Health Corporation. Serves Calista Region villages.)

Services Webmaster





Association of Village Council Presidents

P.O. Box 219, 101A Main Street, Bethel, Alaska 99559
Phone (907) 543-7300 | Fax (907) 543-3596

February 26, 2009

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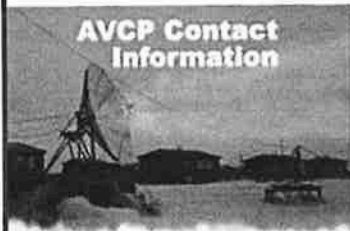
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» Newsletter
&
Reports



AVCP Main Line - (907)543-7300 or **Toll Free** - 800-478-3521

Administration - (907)543-7300 or 7304

Child Care - (907)543-7456 or 7458

Cultural Heritage Services (Museum)- (907)543-1819

Education Employment & Training - (907)543-7484 or 7485

Elders Council - (907) 543-7334

Head Start - (907)543-7430

Housing Improvement Program (HIP) - (907)543-7423

Human Resources - (907)543-7307

ICWA - (907)543-7440

Information Technology - (907)543-7390

Natural Resources - (907)543-7341

Realty, Cultural & Environmental Sciences - (907)543-7350

Social Services - (907)543-7472

Tribal Services - (907)543-7370

Tribal Justice - (907)543-7421

Temporary Assistance for Needy Families (TANF) - (907)543-7402 or 7410

Vocational Rehabilitation - (907)543-7491

Yuut Yaqungviat Flight School - (907)543-7209 or **Toll Free** 888-543-7209

CAMAI

A Celebration of Culture and Dance

Camai is a Yup'ik word meaning "a warm, genuine hello." At this 3 day gathering, 22 dance groups - over 450 dancers, drummers, and singers between the ages of 2 to 92, will celebrate the Yup'ik Eskimo tradition of dance with you. The festival offers cultural renewal and immersion into indigenous dance.

"I dance for it lifts my spirits. I reach out and touch the hands of my ancestors and know that I've come home." - John Active, Bethel

Camai promotes cultural diversity as Native Alaskan, Native American, and international dance groups share in the common language of dance.

"My ancestors danced in thanksgiving for these gifts from Ellam Yua (the creator of the universe) & gifts from the tundra, sea, rivers, lakes, and the sky. They respected each other, loved each other, showed kindness to strangers and shared these gifts freely." -Peter Twitchell, Bethel

Dance preparations are extensive. Knowledge of, and respect for traditional ways is enhanced as the dance troupes prepare for the festival. Elders share old songs and dances, and dancers work together, making elaborate costumes that reflect indigenous traditions and customs.

". . . Yup'ik dancing has been passed down to us by our ancestors since time immemorial, unchanged in its original form and is as important to us now as it was to our ancestors. . ." -Paul John, Toksook Bay

Through dance, song and crafts, the traditions of Alaskan Native tribes are communicated to the audience.

Join us in Bethel for Camai 1998 as we gather to celebrate another season of dance.

[BACK](#)



Bethel Council on the Arts

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“Yup’ut Ciunerkaput ~ Our Children, Our Future”

Cama-i Dance Festival 2009

March 27th – 29th

Sponsored by the Bethel Council on the Arts

Bethel High School

Friday, 27th: Doors open at 5:00 pm; Dancing 5:30 p.m. to midnight

Saturday, 28th: Doors open at 11:30 am; Dancing 12 noon - midnight

Sunday, 29th: Doors open at 12:30 pm; Dancing 1:00 pm to 9:00 pm

DANCE GROUPS: INVITED !!!

Local: * Bethel Traditional Dancers * Ayaprun Elitnaurvik
* Kaluiarmute Kinguliarit * Mikelnguut Elitnaurviat
* Kuskokwim Campus Dancers * Nukalpiaqs – Youth Facility
* Yuraret Dancers * BRHS Native Dancers
* Upallret * YKHC “Dance Away Diabetes”

Regional: * Akiuk Grizzley Dancers * Kalskag Dancers
* Chefornek Dancers * Napaskiak Tappers
* Emmonak Dancers * Tununak Dancers
* Mary Ann Sundown, Scammon Bay

Ak. State: * Atxam Taligisniikangis, Atka
* Dal.ika Dancers
* Sugpiaq Seal Dancers, Nanwalek
* Traditional King Island Dancers, Nome

National: * Static Elementz – Break Dancers
* Midnight Sun Cloggers

International: * Sudanese Dancers

* **Eiko and Koma, Japan** participation made possible by the Alaska AIR fellowship a unique collaboration between United States Artists (USA) and the Alaska-based Rasmuson Foundation

Additional Activities:

* *Native Arts & Craft Sales* * *Quilt Show and Raffle* * *Miss & Mr Camai Contest*
* *YK Delta Deaf Gathering and Storyteller*
* *“Up Close & Personal” Seminars to learn about the dances*
* *“Smile Alaska Style” - YKHC free dental check-ups Sat. March 28th*
* *Native Foods Dinner Sat. March 28th 4-7 pm free for everyone!*
* *Live Web cam at www.bethelarts.com*

*** To RESERVE a CRAFT TABLE Call: [REDACTED]

*** To VOLUNTEER Call: [REDACTED] evenings before 9 pm; [REDACTED] day

StoryCorps® Alaska

**INVITES YOU
To COME TELL YOUR STORY!**



StoryCorps Alaska, the six-month initiative to collect and record the diverse voices and life experiences of Alaskans will be visiting **Bethel**,
March 24, 2009 – March 28, 2009!

...

StoryCorps invites all interested people in Bethel to “tell your story.” If you are interested in participating, please contact Sara Culver, StoryCorps Alaska Coordinator at:



...

A StoryCorps interview is a 40-minute conversation between people who know each other. Participants choose what they want to talk about. At the end of the interview, participants will receive a free broadcast-quality CD and a copy of the interview will be archived at the American Folklife Center at the Library of Congress and the Elmer E. Rasmuson Library at the University of Alaska Fairbanks. Sharing these stories honors our history, encourages appreciation of our traditions and our Elders, and captures the true spirit of our community.

Great Juneau Feedback!

 at 12:27 PM

Hello Juneau Team,

Its certainly been a while since our stint in Juneau, but that certainly doesn't keep people from reminiscing about how much they appreciated StoryCorps' visit and all of your incredibly hard work! I received this feedback via email yesterday, and wanted to share it with you. Kudos to YOU! -Sara

Vita Smith:

Thank you for bringing Story Corps to Juneau, Alaska! I had heard some stories on the radio and thought it would be fun to do Story Corps. A co-worker was interviewing someone we both knew, and I considered who I could interview; not quite sure if I wanted to interview Barb, who I met several years ago at the University of Alaska Southeast, and who has done amazing things for women in Alaska. I finally decided to ask Barb if I could interview her, and she agreed. I was so dissapointed to hear that all the spots were full when I called for a reservation. The next day, I called back and a few spots had opened. It was so fun and I learned a lot about my friend and received some proven words of wisdom from her. I encourage everyone to do Story Corps.

—

Sara Culver
Coordinator, StoryCorps Alaska
Per Diem Facilitator
StoryCorps
80 Hanson Place
Brooklyn, NY 11217
646.723.7020 x37


Help bring the StoryCorps experience to even more people throughout the United States
www.storycorps.net/donate

Listening Is an Act of Love now available in paperback
www.listeningisanactoflove.org

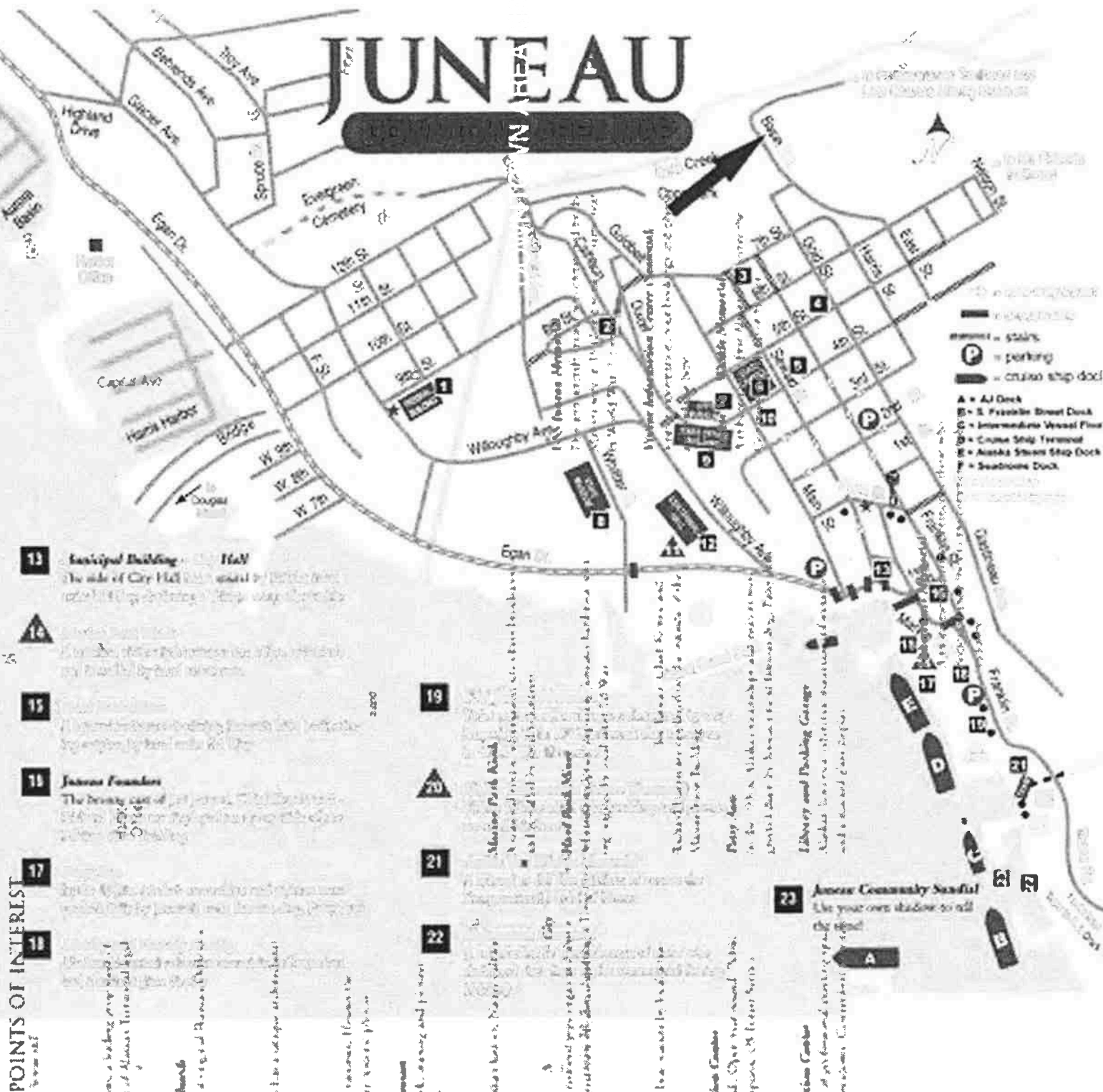
JUNEAU

UNIVERSITY AVENUE

- 1 **Point of Interest**
This park is the site of the first and oldest of the city's parks.
- 2 **Point of Interest**
This is the site of the first and oldest of the city's parks.
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- 12 **Point of Interest**
This is the site of the first and oldest of the city's parks.

POINTS OF INTEREST

- 13 **City Hall**
The site of the first and oldest of the city's parks.
- 14 **Point of Interest**
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- 23 **Point of Interest**
This is the site of the first and oldest of the city's parks.



- A = All Dock
- B = S. Franklin Street Dock
- C = Intermediate Vessel Dock
- D = Cruise Ship Terminal
- E = Alaska Steam Ship Dock
- F = Seaboard Dock

StoryCorps Presence in Alaska

StoryCorps Alaska Participant Feedback

Hello, Staff,

My mother, who doesn't want to reveal her age, and I (age 52) decided on the spur of the moment to do the interview -- I interviewed her. Consequently, we were the last to be recorded in Juneau, squeezing our way in after a cancellation.

It was a ball -- I learned things about my mother that I hadn't known. Among these were why and how she helped begin the first mental health clinic in Sitka.

This was a wonderful experience for both of us -- and I treasure my CD! Thank you!

Betsy [REDACTED] (mom is Dee [REDACTED])

As Betsy wrote, this mother/daughter team were the last recorded. I had asked Betsy what on earth we'd find to discuss for 20 minutes. She pointed out she was accustomed to interviews (she was a journalist for some years) and had questions all set. She did, and I need little encouragement to chat, especially with a microphone in front of me. It was great fun.

Overall, it was a grand experience and I hope you continue.

Best Wishes,

Dee [REDACTED]
Juneau, Alaska, 99801

Thank you for sending the team to our little out of the way town in Southeast Alaska. It was a real opportunity for me to be able to help get oral history from my dear friend and mentor, who is now aged 93. Ruth has precious memories and we are doing everything we can to save them. Story Corps did such a fine job in every way. Our facilitator put us at ease and helped us get ready to speak, and she encouraged Ruth tremendously with her positive comments. Getting an immediate copy of the interview was a marvelous bonus for the family. What a fabulous project! We are not all ex presidents or inventors of scientific apparatus, but everyone has a story worth telling. Ruth told hers that day. Thanks again!

Sue [REDACTED] Petersburg, Alaska

I want to express my thankfulness for what you are doing to preserve our culture, language, education, self-expression, and the meaningless thru collecting vital information from our ancestors. Many of our young now are not aware because they are not receiving them from their homes. Thru this, we can let them get a glimpse of this vital information. I support it fully and want it to continue. Thank you

Anecia [REDACTED]

StoryCorps Alaska Participant Feedback

The StoryCorps session was a rare opportunity for two close friends and I to share some fascinating details none of us had never known about each others' lives that otherwise would never have been known. The stories conveyed during this impromptu oral history lesson were surprising, telling, and funny. Now that they're out, these tales will live on among us and spread outward through retelling to our respective circles of friends and families. Thanks for providing the venue for us to collect our thoughts, deepen our appreciation and understanding of one other, and convey our individual realities to the larger world.

Best of luck on the project,

Steve [REDACTED]
Juneau, Alaska

Greetings,

I had a GREAT time with StoryCorps. I was in Nome for the finish of the Iditarod Race, and recorded my story there, even though I live in Anchorage. It was one of the highlights of my trip there. The person who interviewed me was friendly and professional. My time ran out much too soon, as I had a lot more to say, but maybe I can do that on my own someday. I think the project is fantastic.

David [REDACTED]

It was a wonderful experience and the outcome was superb! One of my daughters, Suzette Stachow, was my interviewer. My life in Alaska was so full and exciting that I certainly want my progeny to know about those years of my life.

Regards,
Sharon [REDACTED]

The StoryCorps interview was a positive experience for both my dad (interviewee) and myself (interviewer). Lisa Phu, the facilitator, was warm and welcoming and made us feel very comfortable. I feel that StoryCorps is a project that will provide a glimpse of history for generations to come. The stories collected should be regarded as one of our nations treasures.

Cindy [REDACTED]

Hello StoryCorps,

My dad and I had a wonderful experience with the project. We will always value that memory and the story we made! The people who helped us were fantastic and very interesting themselves. It was a great experience – Thank you!

Stephanie [REDACTED]

I did not fully understand the importance of it until I shared a copy with my daughter, who lives in Seattle. She said it made her laugh, cry, and think about whom she is as a woman. In my

StoryCorps Alaska Participant Feedback

interview, I talked about my mother and grandmothers and great-grandmothers and their decisions to leave their homes and venture west.

My grandchildren and children will have something with my voice and my story on it that they can listen to. My mother has Alzheimer's disease and I miss hearing her voice. As long as CD's are viable, they will have my story told by me.

Thank you for this great program.

Barbara [REDACTED]
Juneau, Alaska

Dear StoryCorps,

I believe that yours is a very worthwhile endeavor and an important part of Alaskan and American history. Thank you for coming to Alaska.

Connie [REDACTED]
Tok, Alaska

My friend and I had so much fun doing StoryCorps. I am so glad I asked her to have this experience with me. The woman who recorded the story was so kind and personable and very interested in my friend's story, too. A few weeks after recording our story, we had lunch with another two friends who had also done StoryCorps. We made copies of our interviews for each other and visited. I'd like to begin a trend of people who do StoryCorps, sharing their experience with each other in this way. What a wonderful, unique way to learn more about a friend!

Thank you so much for bringing StoryCorps to Juneau!

Vita [REDACTED]

I felt that it was an honor to be involved in helping to coordinate interviews with our elders who live at the Anchorage Pioneer Home. I thought everything went perfect. All the StoryCorps staff were outstanding to work with in all areas of their job. It was such an inspirational experience that after the interviews we actually purchased similar recording equipment and have been recording stories every week. We have about 165 elderly residents living here and about half of them would like their stories recorded. I can't thank StoryCorps enough. It is a wonderful program and the recordings are very important and meaningful to our elderly residents and their families. I want to thank you for your time at the Anchorage Pioneer Home. Your program here was greatly appreciated!

Sincerely,

Robert [REDACTED]
Recreation & Volunteer Services Director
Anchorage Pioneer Home

StoryCorps Alaska Participant Feedback

Dear StoryCorps,

We will gladly give Story Corps an A Plus rating in every category. We were thrilled that Kathrine at the Anchorage Alzheimer's Resource Center asked my husband and me to participate and treasure the CD recording they gave to us afterwards. Us old folks always love to feel that we have something to contribute in this modern, fast moving world. My husband enjoyed the experience as much as I did... we both loved telling our stories and having a record of the experience. The people you sent were not only cheerful, they were encouraging, and helpful and friendly in everyway.

Thank you so much for making our Story Corps Experience a life long happy experience for us.

Judith H. and Joseph W. Johnson, Sr.

Hi:

The experience was great and I hope my great grandchildren will be able to listen to my perception of the Bristol Bay Area.

Thanks for letting me participate in this project.

Russell [REDACTED]

Hello from Petersburg.

It was a wonderful experience, having the opportunity to make a statement about my cultural upbringing and having my husband tell how proud he is being a talented native engraver. We found our voice. Thank you.

Keep up the good job. Being both Alaska native, my husband and I agree that we are "invisible" thank you for exposing us.

Mary [REDACTED] and J [REDACTED]

To hear and listen what was shared that day, I cried and was deeply moved.

Its humbling, isn't it to recognize one's heart in the midst of life.

May that be yours.

Thanks for inviting my time.

My sincere gratitude,

Patricia [REDACTED]
Berkeley, CA

It was great. Thanks so much for the opportunity.

Marjorie [REDACTED] Petersburg, AK

My 10-year-old grandson was the interviewer. When my wife heard the CD, she actually cried.

Ross [REDACTED]

Thank you for letting me share...

Respectfully,

Kristine [REDACTED]
Dillingham

Hello,

My name is James Nageak and I am very happy that I was included in this great corps. Someone already mentioned how great the stories are.

Quyanaqpak,

James [REDACTED]

Yes, it's a great experience to share meaningful events in the model design. The concept of interviewing with a friend, family, etc. adds delight and force to the story of our lives.

Jim [REDACTED]

I was thrilled with the CD.

I have recently been exposed to the concept of the ethical will, and used the recording to do for my wife and I. Our CD recording will be a Christmas gift to each of our five children.

Thanks for providing this service, we truly appreciated it.

DDK

Wrangell, AK

Thank you, David! We all suspect that people do not examine their own lives enough in our culture. When they do, StoryCorps shows that a LOT of power can come of it.

(Steve [REDACTED], Anchorage)

StoryCorps Alaska Participant Feedback

Thank you for allowing me and my aunt to be a part of what took place.

Gunalchéesh.

Kingeisti
dgb

Hi, I recorded my own story in Juneau. The people that were involved were very gracious. I recorded my story and the people involved were helpful and in general, it was a great experience.

I think Story Corps is a great idea and a wonderful project. I am an Oral History fanatic and feel that this was a great beginning for future projects. Many of the elders in the villages are dying and their stories are untold. What I have learned is that we have to discuss more about what this is about and why it is important.

Thanks for making this possible.

Jill [REDACTED]

My name is Joy [REDACTED] and I had my StoryCorps experience in Kenai, Alaska at the Kenai Community Library.

My interviewee was my father-in-law, Richard Morgan, who moved to Alaska in the early '50s- he is 81 now. I wanted to have his memories recorded of the early days in Kenai when he was one of the prime instigators for moving the community into city status. I feel that it was one of the most rewarding experiences of my life. There is so much history in Alaska that is going away and is not recorded in books or anywhere else. Your wonderful project has helped make some of that history accessible for future generations.

Thank you very much for letting us participate.

Joy [REDACTED]
Kenai, Alaska

Hello!

I just want to thank you for the opportunity to be a part of StoryCorps. My friend Mike Schwartz and I were able to sit down and have a conversation about my late father. It was an experience I'll never forget. I only hope more people are able to do the same! Thank you!

Bridge [REDACTED]

My husband and I live in Nome, Alaska. More powerful than the actual recording that my husband and I did was the opportunity to speak with Elise about the reasons and motivations behind StoryCorps. It was through conversations with her that we really began to look at the way we talk with people in our lives, and more importantly, the way we listen.

StoryCorps was a new "concept" out here because few of us listen to NPR so we're not familiar with the idea.

StoryCorps Alaska Participant Feedback

We enjoyed having Elise as part of our Nome community and will miss her .

Elise (The Other Elise) and Kevin

So glad you came to Juneau. It was fun to bring my friend Renee Guerin to KTOO and interview her. It would sure be nice to compile all the Juneau stories into one special program or CD for Juneauites to purchase and pass on to their friends/family/children.

Sioux [REDACTED]
Juneau, Alaska

Thanks Dave, it was a wonderful experience and hope it provides some addition to the oral history of the US. It was also interesting to myself and my wife about things we did not know about each other after almost 20 years of marriage.

Thanks, Jim

Jim [REDACTED]
Juneau, Alaska

I enjoyed interviewing one of my mentors on a subject I'd like to learn more about – sewing. I learned from her and it is motivating me to make my first parka.

Mary [REDACTED]
Barrow, AK

It was a pretty amazing experience. My first story led to a second story that really brought me back to why I have come to live here. Alaska is an amazing place, even if no one else were to listen to my story the fact that for a few moments I sat down and told my story, made me realize that I had a story to tell. I had never realized that fact before. Thanks for the opportunity.

Susan [REDACTED]
Bristol Bay

Thank you for including Petersburg, AK in story corps. I was interviewed by my daughter Heidi Lee and we had a wonderful hour together. Many times, as we reminisce I feel as though I have told my children all the old tales and do not like to repeat. This time she learned some new tales of when we started our clothing store almost 40 years ago. I look forward to hearing more tales on our local radio station KFSK.

Roxy [REDACTED]

StoryCorps

LOCAL ALASKA BROADCASTS CD 1

December 1, 2008 – April 30, 2009

TRT: 70:39

Nome, AK KNOM

7 Broadcast/ TRT: 70:39

1. Lucy Ditmar	7:50
2. William Hensley	11:41
3. Stan Morgan	10:06
4. Caroline Reader	12:43
5. Mike Rutledge	11:22
6. Buford Salafi	9:02
7. Carl & Janet White-Balise	7:55

StoryCorps

LOCAL ALASKA BROADCASTS CD 2

December 1, 2008 – April 30, 2009

TRT: 20:12

Unalaska, AK KUCB

7 Broadcasts/ TRT: 16:58

1. Cindy Stein Easton	1:56
2. Frank Kelty	3:10
3. Frank Kelty 2	2:24
4. Sharon Svarny-Livingston	1:58
5. Sam Svarny	1:47
6. Wilma Adams	2:43
7. Zoya Johnson	2:37

Anchorage, AK KSKA

1 Broadcasts/ TRT: 4:00

8. Mabel Pike	4:00
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StoryCorps

LOCAL ALASKA BROADCASTS CD 3

December 1, 2008 – April 30, 2009

TRT: 53:30

Anchorage, AK APRN

15 Broadcasts/ TRT: 53:30

1. Valerie Davidson	3:20
2. Trinidad Ruiz	3:28
3. Richard Beneville	4:02
4. Deborah Chaney	3:00
5. Michael Jackson	3:18
6. Jada Smith	4:02
7. Mabel Pike	4:02
8. Charlotte Fitzhugh	3:47
9. Ward and Taylor Hurlburt	2:42
10. Larry and Jen Landry	3:51
11. Linda Luke	2:51
12. Da-Ka-Xeen Mehner	4:02
13. Mary Shields and Judy Gottschalk	4:02
14. Tom O'Conner	3:00
15. Mark & Denise Wartes	3:25

NPR's Alaska Broadcast Listener Feedback

We heard a short clip of George Edwardson talking with cousin Doreen Simmonds and true to pattern, so many rich reminiscences of the past, which brings both joy and pain. Unfortunately, many of those we talk about and describe in a caring, loving way are no longer with us physically but exist spiritually in our memories. This is such a wonderful, blessed medium connecting the past with the present.

Arlene & Milton [REDACTED]

I listened to the Alaskan excerpt about the person telling the story of his grandparents. It was very touching, and it made me realize how we all have these lovely stories about our families and how similar they are no matter where we are from or what our background is. It's a beautiful connection - to hear these stories - and then think about your own family. These are rich moments that everyone can share and appreciate.

Anita [REDACTED]

I loved that conversation. I heard it in my car and just sat there and laughed. That's what I love about StoryCorps. You always get this intimate look at people who you would likely never meet and it touches your own life. Thanks.

I think it's wonderful that you are capturing a specific cultural group with such focus. I find the stories very interesting. However, I find almost ALL the StoryCorps stories interesting, regardless of from where the participants come. I cherish the project and am thankful I learned about it and was able to participate in it with my Father, who passed away 6 weeks after our recordings were made.

Thank you,
Renee I [REDACTED]
Springboro, Ohio

I am a regular StoryCorps listener, and had the opportunity to be a participant last fall at your booth in lower Manhattan. I cherish each of the stories broadcast, as they provide a small window into the hearts and souls of everyday citizens.

Specific initiatives, like StoryCorps Alaska, are vitally important. If we are to memorialize the history of our indigenous populations, we have to work hard to reach out to them and provide them a vehicle through which to share their knowledge and stories.

I strongly support this initiative and others like it, and will continue to support StoryCorps both financially and by word of mouth.

Please continue your amazing work!

Amy D. [REDACTED]

I listened to the clip posted on the Internet - did not hear the story on air. It was an interesting story - despite what sounded like a rather tumultuous household - it was a very warm and humorous story - with a good "turn the other cheek" message - thought the good outweighed the bad - but the story is genuine and the rapport is genuine and that is what it is all about - the human story.

Nice to have a little taste of Alaska!

Dan [REDACTED]

This is a great story of positive and honest relationships and taking responsibility. It's inspiring and brings a BIG smile to the face. It's a great example for people of how we can help each other, out of love, to do the right thing or not do the wrong thing when we may not see that ourselves. It illustrates a deep respect for one another. Respect is a sorely missing character trait in today's world.

Thanks for asking about this. And thanks for sending it, as I'd not heard this one before. Susan [REDACTED]

Americana at its best. Please keep going and recording our voices.

Sandra [REDACTED]

The Alaska work demonstrates how far StoryCorps will go to get the stories of real people and support them to honor their histories.

Scott [REDACTED]

As with any of the StoryCorps recordings I've listened to, this Alaska excerpt makes me want to know more about the culture and life experiences of the speakers.

Bobby [REDACTED]

Aloha - As someone who lives apart from the mainland - I appreciate that you made the effort to get to Alaska. The multi-cultural demographics and unique geography make it a worthy investment.

Aloha - LJ

StoryCorps is history written by those who lived it, not by historians. It matters.

Connie [REDACTED]

I lived in Kotzebue AK for a number of years and look forward to hearing AK stories. My mom and I did a segment from Butte, MT last summer [I think?].

I Love this project! So many have turned into "drive way moments". And so many have been teachings, I remember one about a women recovering from a rape and using mending as the means of getting her life back.

Thank you so much for this project!

Erin [REDACTED]

StoryCorps Alaska's Presence at Cultural Events

- The Kivgik Dance Festival (Barrow). Kivgik means “the messenger feast” in Yupik, and is a historic celebration of a successful subsistence harvest. Facilitators collected fifteen stories at the event from thirty residents, visitors, and people from villages.
- Kawerak Youth and Elders Conference (Nome). Kawerak's organizational goal is to assist Alaska Native people and their governing bodies to take control of their future. With programs ranging from education to housing, and natural resource management to economic development, Kawerak seeks to improve the Region's social, economic, educational, cultural, and political conditions. StoryCorps networked within the Alaska Native population and recorded five interviews, including one with Willie Helmsley, a key figure in the founding of the Alaska Federation of Natives and in the development of the Alaska Native Claims Settlement Act.
- Iditarod Trail Sled Dog Race (Nome). From Anchorage, in south central Alaska, to Nome on the western Bering Sea coast, teams of twelve to sixteen dogs and their musher cover over 1,150 miles in ten to seventeen days. It has been called the “Last Great Race on Earth” and has won worldwide acclaim and interest. StoryCorps collected four interviews in Nome with eight staff, volunteers, and mushers.
- Beaver Round-Up (Dillingham). Beaver Round-Up has grown from the tradition of celebrating local trappers bringing their furs to town to sell at the end of a winter on the trap-line. This week-long festival runs from late February to early March. StoryCorps collected five interviews with ten festival participants.
- First Alaskans Institute—Alaska Federation of Natives Conference (Anchorage). The AFN/First Alaskans Institute Elders & Youth Conference strengthens the knowledge and self-confidence of Native people to speak out and create change within themselves and in their communities. The conference celebrates Alaska Native intellect and encourages young people and Elders to pursue the great task of maintaining traditional Native values and practices, while thriving in the modern world. StoryCorps collected sixteen interviews with 32 conference goers.
- Cama-I (Bethel). Cama-I, which means “a warm, genuine hello” in Yupik, is a three-day festival that honors, celebrates, and shares the Yupik Eskimo tradition of dance. More than twenty dance groups attended this year's event, with dancers aging from 2 to 92. All in all, approximately one thousand people joined in the celebration. StoryCorps collected ten interviews with twenty participants.

StoryCorps Alaska in the Media

StoryCorps

PRESS HITS Alaska Initiative

The Bristol Bay Times	Dillingham, Naknek, King Salmon and Southwest Villages	April 16, 2009	Bristol Bay residents put their histories on tape
The Dutch Harbor Fisherman	Unalaska, AK	February 5, 2009	Unalaskans make history go further
Kids these days	Juneau, AK	February 1, 2009	StoryCorps Alaska will record more than 500 stories of everyday Alaskans in six-month initiative
Capital City Weekly	Juneau, AK	January 21, 2009	StoryCorps offers final week of opportunities to tell your tale
Juneau Empire	Juneau, AK	January 7, 2009	StoryCorps captures voices of Juneau history
Juneau Empire	Juneau, AK	January 6, 2009	StoryCorps Alaska records Juneau voices
Capital City Weekly	Juneau, AK	Dec 10, 2008	Nationwide oral history project comes to Juneau
Newsminer.com	Fairbanks, AK	November 27, 2008	Japanese visitor continues mysterious solo trek, pulling cart as he heads to Prudhoe Bay
KUCB 89.7 FM Channel 8 TV	Unalaska, AK	November 6, 2008	StoryCorps comes to Unalaska
The Arctic Sounder	Anchorage, AK	October 30, 2008	Speak up, Barrow; StoryCorps is listening
Anchorage Daily News	Anchorage, AK	October 27, 2008	StoryCorps on quest to compile oral histories
Arctic Sounder Article also appeared in: The Tundra Drums The Bristol Bay Times The Dutch Harbor Fisherman	Anchorage, AK	August 14, 2008	Alaskans' history gets new hearing

Please see 'Alaska Press Hits' binder.

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Page 1 of 1

The Dutch Harbor Fisherman

Unalaska, AK

May 14, 2009

Good listeners tell what they learned at work

By: Dimitra Lavrakas

The belief behind Story Corps, a national nonprofit program to record the oral stories of Americans, is that listening is an act of love. It certainly was for local coordinators Sharon Svarny-Livingston and Kristine King. They surely didn't do it for the money.

"It was the hardest part-time job I ever had — my baby sitter made more than I did," King said. "It was more like a volunteer project."

Other locations included Fairbanks, Nome, Barrow, Dillingham and Juneau.

The project ended April 30, and the two were taking a breather before they recorded their shared experiences together. It would be their last recording after their initial training last fall in Fairbanks.

"Five days of training and finding ways of doing it better," King said. "We want to do more of these projects send these kids out to rural areas and pair them with a seasoned person."

They learned there was a complicated backup of the material to ensure it wouldn't get lost in transmission. There was a logbook, data box, workbook, two CDs, an electronic hard drive and a flash drive to mail back to headquarters in New York City.

The required number of 40-minute interviews to complete the local project was 105. At first, they were overly optimistic.

"We thought 105 was going to be so easy to get — 105 — hah, that's nothing, we thought," Svarny-Livingston said.

"We didn't think of the shyness," King said.

"I think the privacy," said Svarny-Livingston, who is Unangan. "The Native population was hard to convince that it wasn't another of those take, take, take projects. Even my husband said, 'My story's not over. If I tell you my story you'll jinx me.'"

"We found out pretty quick that 105 would be hard," King said.

The number of interviews in Unalaska and Akutan is dwarfed by the huge and growing national figure — 50,000.

"It's the largest oral history project ever done — they crossed over the line,"

Svarny-Livingston said. "We've been giving recordings to our local station."

KIAL station director Lauren Adams said they were already being played at news time. "If people listen during the noon and the 5:30 evening news, I've been paying three to five-minute clips intermittently," said Anne Hillman, the station's news director.

What the pair found most amazing was the reaction people had after the interview.

"They'd come out and say, 'Oh, that wasn't so bad.'"

"But how can you tell someone that when they come into the room and it's full of mikes and there's miles of cables set up," King said.

Then a sea change came.

"People became advocates for us," King said. They found they combined the roles of confessor and counselor, as they coaxed out people's lives with questions through the session.

"We tried to ask questions to fill in the details like 'What happened after that?'" King said. "We wanted to give them the best quality recording, the best experience possible."

"Of course the room wasn't soundproof," Svarny-Livingston said.

"I heard a clock ticking, but it was a clock outside the room," King said. "One snowy day, every snowplow and grader went by."

It was quieter in Akutan, they said. They fell for the place.

"I want to give a shout out to Akutan — our remote village in the project," King said.

"Akutan was selected because of its population (98) and because Sharon knows everybody there."

"Akutan—the friendliest, most quiet, most serene place," Svarny-Livingston said. "But the loudest when a four-wheeler was on the boardwalk."

Some conversations there encompassed the loss of marine life and the threat to a way of life.

"They talked about the old times when they were fishing and crabbing," King said. "They talked about how small crabs are, fewer crabs and that they're farther out."

"And the sea mammals they hardly ever see anymore."

At the end of the interview, participants received a free broadcast-quality CD. And Story Corps recordings will be archived at the Alaska Story Corps Oral History Program at the Elmer E. Rasmuson Library at the University of Alaska Fairbanks and the American Folklife Center at the Library of Congress.

While both Svarny-Livingston and King were hoping the equipment would be donated to the town by Story Corps, it goes back to New York for use on a new national initiative, Out Loud, that will chronicle the stories of lesbians, gays, transsexuals, bisexuals and undecided, King said.

The Bristol Bay Times

Juneau AK

April 16, 2009

Bristol Bay residents put their histories on tape

By: Tammy Judd

Dillingham area residents have a couple of weeks left to tell a story that could be heard for generations to come.

It's oral history with a bit of a twist. The story will be recorded and archived at the Library of Congress.

StoryCorps, a national nonprofit program, has been roaming the country since 2003 gathering stories from everyday people. According to its Web site, more than 35,000 people have shared stories.

Alaska became the 50th state to join in StoryCorps effort to create the largest oral history project of its kind. The six-month Alaska initiative, which began in October, set a goal of collecting and recording "the diverse voices and life experiences of Alaskans." The idea is that by sharing stories, history is honored and traditions and elders are appreciated.

"By celebrating our shared humanity and collective identity, StoryCorps Alaska will help ensure the rich heritage of Alaskans will be preserved and presented with dignity," the initiative states.

To participate, two people who know each other come together for a conversation which is recorded. For about 40 minutes, one person will interview the other on any topic they choose.

"When people first go into a session, they usually say that they have nothing that they could possibly talk about for 40 minutes, but when the session is over, they say how fast it went by and that they still have more that they could talk about," said Megan O'Connor one of the Dillingham facilitators for StoryCorps.

"The idea is to have people take time to sit down and have a meaningful conversation with someone in their life. Sometimes they are coworkers who want to know more about the person they are working with. Sometimes it is a young person who wants to learn from the wisdom of his grandfather's experiences," she said.

According to O'Connor, one of the more famous StoryCorps recording was a conversation between a husband and wife who had an incredible love for each other. The husband was dying of cancer and a few days before he died, they did a session, where they told each other how much they meant to one another and what he expected her to do after he died.

"They don't have to be so serious. Some are just lighthearted conversations between friends," O'Connor said.

Some people come in knowing what they want to talk about, she said. But for those who aren't sure what they want to talk about, StoryCorps offers a list of questions to get them started. Questions such as: Who has been kindest to you in your life? Has life been different than you expected? What are the most important lessons you have learned in your life?

O'Connor said during a normal session, participants will fill out a basic data sheet with contact information and demographics. After they get a sense of what they'll record, the StoryCorps staff will start recording. The model StoryCorps session is 40 minutes, but sometimes they run longer or shorter depending on circumstances.

After they're done, StoryCorps takes their picture and burns a CD copy of the recording, which the participants can take with them. If they're comfortable with it, they sign a release form to have the recording archived. A copy is sent to the American Folklife Center at the Library of Congress. Additionally a copy is archived in the Rasmusen Library at the University of Alaska Fairbanks, and Dillingham keeps a local archive as well. A small number of recordings are produced for public radio.

In addition to Dillingham, the StoryCorps Alaska initiative has provided interview opportunities in Fairbanks, Nome, Barrow, Dillingham, Unalaska and Juneau.

So far the Dillingham office has made 72 recordings. The Alaska project ends April 30. O'Connor said most people have come to the StoryCorps office to record but under some circumstances the staff will transport the recording equipment to those who are unable to come in.

For more information about the local effort call Megan O'Connor at [REDACTED]

Fisherman

The Dutch Harbor
The Aleutians and the Pribilofs

The Dutch Harbor Fisherman

Unalaska, Alaska

February 5, 2009

Unalaskans make history go further

By: Victoria Barber

Imagine visiting a Library of Congress in Washington, D.C., and hearing the voice of your grandparents talking about their childhood, or their grandparents. For your grandchildren that could be a possibility, due to a Storycorps initiative that has been recording the stories of Unalaskans since December.

So far, about 35 Unalaskans have participated in 40-minute "interviews," conversations between people who know each other about anything they choose to talk about. It's mostly been family and friends that have come in so far — mothers and daughters, friends and sisters and husbands and wives. Once they are there, they simply talk for 40 minutes (when a person comes in without a partner, a facilitator is on hand to partner). At the end of each session, the participants receive a free, high-quality CD to keep. Another copy of the interview is archived at the American Folklife Center at the Library of Congress.

Storycorps facilitator Kristine King said that she and facilitator Sharon Svarny-Livingston have a goal of recording 105 interviews before the initiative ends in late April. While most of the early participants have been friends and acquaintances, they are trying to get the word out to more people on the island that they don't already know.

"One of the biggest misconceptions is that it's for Alaska Natives, but it's for everybody," said King, who considers Alaskans in general to be "pretty private." The busy fishing season has also complicated the team's outreach efforts.

"I made a couple calls, where people told me 'you should have called a month ago, before the fish came!'" said King.

The reward for those who take the 40 minutes to participate is to have a piece of their story preserved for future generations. King said Svarny-Livingston spent two weeks in Fairbanks earlier this year learning to operate recording equipment, guide conversations if they need help and minimize background noises like buzzing lights or dripping coffee pots. King or Svarny-Livingston also takes a photo of the participants to accompany their recording ("people never expect that!" said King).

CDs, like other small household objects, might be easily lost. But because of the Storycorps project, once permission is granted by the participants a copy will be available to future generations at the Library of Congress.

"I try to explain that it's a gift to themselves, they're getting a little oral history down for their family and their friends. And it's free," said King.

"It sounds scary, to spend 40 minutes with a microphone in your face and talk about personal things. But you get to choose your content, it's your story that you want to be heard," said King, who described the conversations so far as being relaxed conversations between people who know each other well. She said that when most participants finished their sessions, they told her they thought 40 minutes is not nearly enough time.

King, a resident of Unalaska for the past six years, said that while she has known most of the people who have participated in Storycorps so far, hearing their stories has allowed her to appreciate them more deeply.

"It rounds out the person and has made me like them even more, you can find out so much by 40 minutes of active listening," said King. "It's striking how much you have in common with everybody, it's almost like anything anyone says reminds me of a memory that I have. We're really not that different."

Storycorps has been recording out of a room at the Unalaska Public Library, the meeting room at the Burma Road Chapel and may take up recording at the Fater Ishmail Gromoff Senior Center.

Since the equipment is portable, King and Svarny-Livingston have even gone door-to-door. "There are quality issues — you want to make sure that it's a fairly quiet place. But if we're going to miss their story (otherwise), then getting it is the main drive."

Storycorps will be in Unalaska until the end of April.

Juneau, Alaska
February 1, 2009

Kids these days

The publication for people who care about Alaska's Kids!

StoryCorps Alaska Will Record More than 500 Stories of Everyday Alaskans in Six-Month Initiative



StoryCorps, the acclaimed project to create an oral history of America, together with the Alaska Public Radio Network, launched a new initiative to collect the diverse voices and life experiences of Alaskans. StoryCorps will record over 500 personal interviews that will be preserved at Alaska institutions and organizations, and at the oral history project's growing archive at the American Folklife Center at the Library of Congress.

For the Alaska initiative, StoryCorps will facilitate interviews, hosted by community-based organizations, local radio stations, educational institutions and membership organizations from October 15, 2008, through April 30, 2009, in Fairbanks, Nome, Barrow, Dillingham, Unalaska and Juneau.

StoryCorps will also be helping people who live in other parts of Alaska record their own stories. "StoryCorps looks forward to capturing and preserving real life stories from the people who experienced them," says Dave Isay, the founder of StoryCorps. "Sharing these stories honors our



Doreen Simmonds and Edith Nageak of Barrow, AK

"Sharing these stories honors our history, encourages appreciation of our Elders and our traditions, and captures the true spirit of our community."

- Dave Isay, StoryCorps founder

history, encourages appreciation of our Elders and our traditions, and captures the true spirit of our community."

"By celebrating our shared humanity and collective identity, our partnership with StoryCorps will help ensure the rich heritage of Alaskans will be presented and preserved with dignity," says Duncan Moon, Managing Editor, Alaskan Public Radio Network (APRN). APRN will be broadcasting 13 local stories statewide.

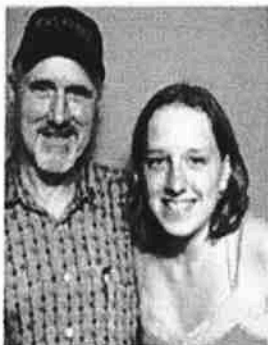
A StoryCorps interview is a 40-minute conversation between people who know each other. It is also a conversation in which the participants choose what they want to talk about. At the end of the interview, participants will receive a free broadcast-quality CD to take home and share, and a copy of the interview will be archived at the American Folklife Center at the Library of Congress.

While in Alaska, in addition to APRN, organizations that StoryCorps will partner with also include: First Alaska Institute, Anchorage; Alaska Heritage Museum, Anchorage; Inupiat Heritage Center, Barrow; Tuzzy Consortium Library, Ilisagvik College, Barrow; University of Alaska Rural College, Dillingham; Sealaska Heritage Foundation, Juneau; KTOO FM Public Radio, Juneau; Juneau Public Libraries, Juneau; Alaska State Library, Juneau; Nome Community Center, Nome; KIAL, Unalaska Community Broadcasting, Inc., Unalaska; Unalaska Public Library; Gustavus Public Library, Gustavus; Rasmuson Foundation, Anchorage; and the Kenai Community Library, Kenai.

For more information about StoryCorps Alaska, Alaskans are encouraged to call the toll-free number, [REDACTED] or visit www.storycorps.net/alaska.

Record your story <http://www.storycorps.net/alaska>

Join the tens of thousands of Americans who are recording and preserving their stories and life experiences with StoryCorps.



StoryCorps is a great opportunity for youth, adults, and elders to come together and share culture, life through storytelling.

CAPITAL CITY weekly

Capital City Weekly

Juneau, Alaska

January 21, 2009

StoryCorps offers final week of opportunities to tell your tale

JUNEAU - Storycorps' mission is "to honor and celebrate one another's lives through listening." They have been doing so in Juneau since Jan. 5, and will remain in the capital city until Jan. 30.

"The response to StoryCorps in Juneau has been amazing," said Elise Pepple, StoryCorps' Alaska Facilitator. "In our first two weeks of recording, over 40 conversations have taken place."

This Thursday, they will join forces with another event dedicated to listening: Open Mic at the Alaskan Bar. In between acts, people will draw questions out of a hat and "open-mic them." Pepple said questions will vary, including topics like "Who has influenced your life?" and "Have you ever been in love?"

The StoryCorps Open Mic and Thank You Juneau! will be held at the Alaskan Bar on Jan. 22 at 9 p.m.

If you can't make it to open mic, there are still spaces available to participate in StoryCorps while they are in town. If you are interested in bringing someone in to record a conversation, or interested in sharing your own story, please call [REDACTED] to schedule a recording time.



JUNEAU EMPIRE

www.juneauempire.com

The voice of Alaska's capital since 1912

Juneau Empire

Juneau, Alaska

January 7, 2009

StoryCorps captures voices of Juneau history

By: Eric Morrison

Project has collected memories of more than 40,000 people in U.S.

It's difficult to condense decades of stories and memories into 40 minutes, but Juneau resident Alan Munro said it's worth a try.

Munro, 76, along with his wife, Connie, 73, sat down for a 40-minute conversation at KTOO radio studios on Tuesday with StoryCorps, a national initiative to capture the oral history of America.

"My experience today, what it did for me, was to reaffirm that my life hasn't been all that bad," Alan Munro said with a laugh after the recording session. "It really hasn't when you start talking about it, and I left off a lot, too. I couldn't think of everything."

The acclaimed project has collected the memories and stories of more than 40,000 people from across the country since it began in 2003. It sent representatives to Alaska for the first time in October and is looking to collect around 500 conversations in Fairbanks, Nome, Barrow, Dillingham, Unalaska and Juneau through April.

Representatives of StoryCorps began recording in Juneau on Tuesday and will continue collecting people's stories for posterity six days a week over the course of a month.

"StoryCorps' goal is to have what we share represent the diversity of lived experiences," said Elise Pepple, a project facilitator. "The idea is to set up a space where people can have conversations that are meaningful to them. Rather than having a formal interview with someone you don't know, something kind of special happens when you get to choose who you're speaking to and what you are speaking about."

The project still has open slots for locals willing to share their experiences and tell their stories, Pepple said. The idea is for two people that know each other well - friends, colleagues, spouses or family members - to sit down and have a conversation with no structure or limitations.

"It's not structured at all, other than telling them your name, where you were born, where it's happening, that's it. Then you're on your own," Munro said of his experience Tuesday.

"I didn't know if they really just wanted us to talk about here or talk about our life, because we had some, for me, some exciting memories in other states," Connie Munro said.

They said their conversation veered in many directions, some about their 38 years living in Juneau, some about their 58 years of marriage, and it even touched on their advocacy work to help integrate institutions in Tennessee during the days of segregation.

"I turned to Connie, and I said, 'We just talk about our life together.' And that's the way it went. It went fine. It was nice reviewing," he said.



Michael Penn / Juneau Empire
StoryCorps facilitator Lisa Phu sets up the microphones for Jean and George Rogers during an interview session Tuesday at KTOO radio studios.

People said there have been a number of academic oral history projects over the years, and there is much information available on celebrities but this is something different and unique.

"StoryCorps always aims to make sure that everyday people's stories are included in what we get to hear about," she said.

Some of these stories will be heard by many people. Contributing partner Alaska Public Radio Network will broadcast snippets from 13 of the local stories across the state, and some could air on National Public Radio's Morning Edition on Fridays. Others will be archived at the American Folklife Center at the Library of Congress and at the University of Alaska Fairbanks Oral History Program at the Elmer E. Rasmuson Library.

KTOO also will air willing participants' stories on Juneau's airwaves, radio manager Cheryl Levitt said.

Connie Munro said she hopes the project will capture some of the Alaska spirit that makes Juneau such a vibrant community.

"The people in Juneau, that's why we're all here," she said. "Who would want to stay in this awful weather 12 months out of the year? There has to be some other carrot. For me, it's the people and what we can all do for each other and with each other."

And each person's story is valid, Alan Munro said.

"Everybody thinks they have an important life, and at some point in time they should say it," he said. "And that's what we did today."

• Contact reporter Eric Morrison at [REDACTED]

Juneau Empire
Juneau, Alaska
January 6, 2009

StoryCorps Alaska records Juneau voices

JUNEAU - Just as the 50th anniversary celebration of Alaska statehood commences, StoryCorps, a project to create an oral history of America, arrives in Juneau. StoryCorps Alaska kicked off in October and has since been recording throughout the state.

A StoryCorps interview is a 40-minute conversation between people who know each other, where the participants choose what they want to talk about.

In collaboration with KTOO, the Juneau Public Libraries and the Sealaska Heritage Institute, StoryCorps began its first recordings in Juneau on Monday. After the completion of StoryCorps Alaska in late April, the entire collection of recordings will be housed at the University of Alaska Fairbanks Oral History Program at the Elmer E. Rasmuson Library.

StoryCorps will host interviews through April 30 in Fairbanks, Nome, Barrow, Dillingham, Unalaska and Juneau while helping people who live in other parts of Alaska record their own stories. The idea is to honor and celebrate the diverse voices and experiences of Alaskans.

At the end of the interview, participants receive a free broadcast-quality CD to take home and share, and a copy of the interview will be archived at the American Folklife Center at the Library of Congress, and at the University of Alaska Fairbanks.

StoryCorps invites people to "tell your story." Appointments are available Monday through Thursday until Jan. 29 by calling [REDACTED] For more information, call [REDACTED] or visit www.storycorpsalaska.net.

CAPITAL CITY weekly

Capital City Weekly

Juneau, Alaska

December 10, 2008

Nationwide oral history project comes to Juneau

JUNEAU - How often does one get to ask a loved one, "What was the happiest moment of your life?" or "What are you most proud of?" or "How do you want to be remembered?" Occasions rarely arise for shared reflection in everyday life, but StoryCorps - the most ambitious oral history project in American history - is recording these meaningful conversations and ensuring that personal stories live on for generations to come.

StoryCorp will be in Juneau Jan. 5-30, in partnership with the Alaska Public Radio Network and KTOO, the Alaska State Library, Sealaska Heritage Institute and other organizations. The downtown Juneau Public Library will be one of the recording sites for the interviews.

A StoryCorps interview is a 40-minute conversation between people who know each other. It is also a conversation in which the participants choose what they want to talk about. A trained facilitator is present throughout the interview process to help guide participants and to record the conversation.

At the end of the interview, participants will receive a free broadcast-quality CD to take home and share, and a copy of the interview will be archived at the American Folklife Center at the Library of Congress, the University of Alaska Fairbanks Rasmuson Library, and a copy will be kept by the Juneau Public Library.

Excerpts from StoryCorps interviews from other locations can be heard at www.storycorps.net. The Juneau Public Libraries have fliers about Story Corps and list of "Great Questions" to help you prepare for the interview process.

StoryCorps, together with the Alaska Public Radio Network, launched this new Alaska initiative in October to collect the diverse voices and life experiences of Alaskans. StoryCorps will record over 500 personal interviews that will be preserved at Alaska institutions and organizations, and at the oral history project's growing archive at the American Folklife Center at the Library of Congress.

StoryCorps has visited all of the lower 48 states since beginning operation in 2003 and will venture to Alaska just as the state moves towards its fiftieth anniversary of statehood in January 2009. For the Alaska Initiative, StoryCorps will facilitate interviews, hosted by community-based organizations, local radio stations, educational institutions and membership organizations from Oct. 15, 2008, through April 30, 2009, in Fairbanks, Nome, Barrow, Dillingham, Unalaska and Juneau. StoryCorps will also be helping people who live in other parts of Alaska record their own stories.

"StoryCorps looks forward to capturing and preserving real life stories from the people who experienced them," said Dave Isay, the founder of StoryCorps. "Sharing these stories honors our history, encourages appreciation of our Elders and our traditions, and captures the true spirit of our community."

The Alaska Public Radio Network will be broadcasting 13 local stories statewide. Select stories from StoryCorps' national archive are also aired every Friday on National Public Radio's Morning Edition.

"By celebrating our shared humanity and collective identity, our partnership with StoryCorps will help ensure the rich heritage of Alaskans will be presented and preserved with dignity," said Duncan Moon, managing editor of APRN.

For more information about the StoryCorps Alaska project or to schedule an interview, call toll-free [REDACTED] or visit www.storycorpsalaska.net.

Fairbanks, Alaska

November 27, 2008

Japanese visitor continues mysterious solo trek, pulling cart as he heads to Prudhoe Bay

By Dermot Cole

STORY TELLING: The StoryCorps segments on National Public Radio are always enjoyable, part of a national oral history campaign.

StoryCorps is now in Fairbanks at UAF, inviting those who want to tell their stories to do so from Dec. 6 to Dec. 13. The interviews are 40-minute conversations between two people who know each other and talk about anything.

To set up an appointment, call the toll-free number, [REDACTED], or go to www.storycorpsalaska.net.



Unalaska, Alaska

November 6, 2008

StoryCorps comes to Unalaska

StoryCorps is kicking off their oral history project in Unalaska tonight with an event at the Burma Road Chapel. The project gives community members an opportunity to talk about their lives and have it recorded for posterity.

"It's unique in the sense that it's not one person recording a story but a conversation between two friends, two acquaintances, two partners two people having a conversation about things they care about or people they care about," explains project coordinator Kristine King.

StoryCorps began in 2002 as an off-shoot of a radio story that allowed urban youth to record the sounds of their daily lives. It has since grown into a nationwide project that aims to preserve the stories of ordinary people. It recently started in Alaska.

"We were selected because a kind benefactor who traveled through Unalaska 10 to 20 years ago loved it here, loved StoryCorps, and decided to donate a huge amount of money to have the initiative come to Alaska," King says.

StoryCorps is working from now until April in Unalaska, Dillingham, Nome, Barrow, Juneau and Fairbanks. The interviews have no specific purpose, though you can get question ideas from the StoryCorps website.

"This is not about designated content or dictating what people might be saying but what you want to talk about, what you want to share."

People who participate receive a CD copy of the interview and a copy goes into the Library of Congress. Parts of some interviews will be used as short radio pieces on KUCB and possibly NPR.

The kick off reception is tonight, Thurs. Nov. 6, from 5 to 6 pm at the Burma Road Chapel. You can also set up an interview time by calling coordinators Kristine King and Sharon Svarny-Livingston at [REDACTED]



Anchorage, Alaska
October 30, 2008

Speak up, Barrow; StoryCorps is listening
By Tamar Ben-Yosef

Lisa Phu is new to Barrow, and she's looking for people with tales to tell.

Earlier this year, the Sounder reported that Barrow is going to be one of the towns visited by StoryCorps, a nonprofit organization that records oral histories from communities across the U.S.

Phu will be working for StoryCorps in Barrow, recording the stories of anyone who lives or passes through the community in the next six months.

StoryCorps has visited all of the Lower 48 states since beginning operation in 2003.

"StoryCorps looks forward to capturing and preserving real life stories from the people who experienced them," said Dave Isay, the founder of StoryCorps. "Sharing these stories honors our history, encourages appreciation of our elders and our traditions, and captures the true spirit of our community."

Phu and her local Barrow counterpart Doreen Simmonds will facilitate the conversations that will be conducted in a room made available for the project at the Presbyterian Church in Barrow.

The stories will be told in the form of an interview between two people who know each other.

"It could be a grandfather and granddaughter or two friends. ..." Phu said. "Even between two people who know each other there are still questions you don't always think to ask about."

As preparation for the conversation, Phu and Simmonds will provide a list of possible questions such as "What was the happiest moment of your life?" or "What are you most proud of?" or "How do you want to be remembered?"

But the interviewer is not limited to those questions alone. The conversation is an opportunity to honor the other person by simply telling a life story.

"Everyone has a story," Phu said. "I often have people tell me 'I don't have a story,' but that's not true. Everybody has one. This is not for research or study, just to honor each other's lives."

Though present during the interview, the facilitators only participate if the conversation runs dry. At the end of the conversations, the participants will receive a broadcast-quality CD of their conversation to take home as a memoir.

So far, Phu has recorded four conversations. She hopes that as residents become more familiar and comfortable with the idea, more people will come forth offering their stories.

In the meantime, Phu is scheduled to speak in various venues around town to tell people about StoryCorps and ask for their participation.

Alaska Public Radio Network is also partnering with StoryCorps and will edit 13 stories, with permission from the participants, and broadcast them during their Friday morning programming. The stories will come from Alaska interviews, and may be broadcast while StoryCorps volunteers are still in the state.

The conversation recordings are open to anyone in Barrow, including visitors just passing through.

The project will end on April 30. Copies of the recordings will be archived at the Elmer E. Rasmuson Library in Fairbanks, the American Folklife Center at the Library of Congress. Phu said it is her goal to have copies archived at the Tuzzy Consortium Library in Barrow as well so that the stories of Barrow stay in Barrow.

Anyone interested in participating can contact Lisa Phu at [REDACTED] or by e-mail at [REDACTED]. Doreen Simmonds can be reached at [REDACTED].

Anchorage Daily News

Monday, October 27, 2008

StoryCorps on quest to compile oral histories

Effort will be made to record tales from hundreds of Alaskans

By **GEORGE BRYSON**
gbryson@adn.com

George Edwardson isn't running for vice president. He isn't a sports star or celebrity so chances are you'll never hear his story on The View or the evening news.

Still the retired Inupiat geologist from Barrow has a story to tell. His grandfather, who lived in Wainwright, helped translate the Bible from English to Inupiaq. His other grandfather, who lived in Barrow, discovered oil at Prudhoe Bay — 40 years before the 1968 Arco discovery, Edwardson says.

He, himself, was only a child in the 1950s when he first heard news of how the U.S. government wanted to explode atomic bombs in his ancestral backyard. Lately he's been watching ice disappear from the Arctic.

So Edwardson, 61, had something to say when the mic was switched on in a sound booth in downtown Anchorage Wednesday to record some of the first Alaskans contributing to StoryCorps, an ambitious oral history of America.

Over the next six months, teams of facilitators will sit down with hundreds of ordinary Alaskans — as Doreen Sim-



ERIK HILL / Anchorage Daily News

monds of Barrow was doing with Edwardson — and encourage them to talk about themselves, the more heart-felt the better.

See Back Page, STORYCORPS

STORYCORPS: Some excerpts will be aired on KSKA each Friday

Continued from A-1

"Who was the most important person in your life?" Simmonds asked.

"That's easy: my Mom," Edwardson said. "Mummin," said Simmonds. "Can you tell me about her?"

"Well ... my memory started when I was 1, and she was always there, ..."

ACT OF LOVE

For the past five years, StoryCorps has been there too, recording more than 20,000 Americans sharing personal tales small and large on themes as basic as love and hate, life and death.

Ideally it's a close friend or relative who gets the conversation started. "What's your earliest memory? What were your parents like?"

"What did you want to be?"

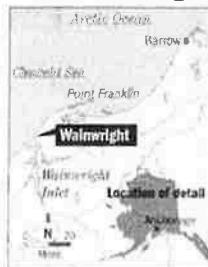
Responses vary from funny to sad. Once in a while there's a story so touching editors select a brief excerpt from it for the weekly StoryCorps broadcast that airs each Friday on NPR's "Morning Edition" (heard locally on radio station KSKA, FM-91.1).

No one who's recorded gets paid. But those interviewed receive a free broadcast-quality CD of their interview. And all the StoryCorps recordings get added to the American Folklife Center archives at the Library of Congress. Some have also appeared in print in the book, "Listening Is an Act of Love — a Celebration of American Life by the StoryCorps Project."

Says StoryCorps founder Dave Isay: "We believe that every story matters and every life counts."

'TEACH ME ICE'

What counted for him, Edwardson told Simmonds, was hearing and watching his elders, like Roy Ahmaogak — his grandfather on his mother's side — who in his memory was always tapping away on an old Royal typewriter



ROY ENGBLOM / Anchorage Daily News

Amy Marsh of Fairbanks, senior coordinator for StoryCorps Alaska, gathers material after a recording session at First Alaskans Institute on Wednesday.



ERIK HILL / Anchorage Daily News

at his home in Wainwright as he labored over the Inupiat Bible.

Once Edwardson was shooting off a cap gun in the house and his grandpa asked him to stop. After shooting it one time too many, his grandpa got up to spank him. Just then his grandpa entered the room — and set upon grandpa with a broom. The broom broke. Then his grandpa, without saying anything, walked over to the broken piece on the floor and picked it up and handed it to grandpa. Then he walked out the door. A little while later, he came back with a new broom.

Nothing was ever said, Edwardson recalled with a smile. Everything was forgiven.

"You can't get better teaching than that."

After he'd gone to college and become a geologist, Edwardson said, he took part in a huge conference of Inupiat leaders — one attended by elders from the west coast of Alaska to Canada.

"Everyone 60 and older was in the same room ... and I asked them to 'teach me ice.'"

And they taught me what happens to the land when it goes through the end of an Ice Age," he said.

The elders' cultural memory extended back through three ice ages, Edwardson said, undisturbed by most theories about how recently Alaska was populated.

Why hasn't anyone found the remains of those oldest Alaskans? "You know why?" Edwardson explained to Simmonds. "Because those remains are 164 miles north of Barrow — in the ocean. And (scientists) have not learned how to do archaeological diggings under a couple thousand feet of water."

Usually the interviews aren't quite as historically sweeping as Edwardson's, said Amy Marsh, a Fairbanks anthropologist who serves as senior coordinator of the Alaska phase of StoryCorps. More often they involve the everyday details of ordinary lives.

Like the one they recorded just the previous day at the First Alaskans Institute in Anchorage — taking advantage of the week-long

Alaska Federation of Natives conference — in which a Tlingit woman and her husband discussed her terminal illness.

"It was a pretty powerful interview," Marsh said. "They talked about what they want their children to know after they're gone ..."

Hundreds more StoryCorps interviews will be recorded between now and the end of April, with four teams of two facilitators each in Barrow, Nome, Unalaska and Dillingham — plus occasional forays to Alaska's three largest cities.

In all they hope to tap a rich cross section of Alaskans, Marsh said. The effort is being coordinated with the Alaska Public Radio Network, which plans to air about a dozen of the interviews on local stations.

THE WHOLE WORLD

Back in the sound booth, Edwardson and Simmonds were still proceeding with their own interview. They'd known each other nearly their whole lives, ever since they met in kindergarten.

Simmonds complimented Edwardson and his wife for doing a great job raising their seven children, some of whom attended Ivy League colleges.

"You taught your kids not only to succeed in higher education, but you also taught them how to hunt walrus and other game," she said.

"Yes and they go whaling now — the girls too," Edwardson said.

"When I taught my kids I didn't differentiate between boys and girls," he said. "That's foolish. From the time they were small, I've raised them to believe the whole world belongs to them. Not just where they live. The whole world belongs to them. ... And with that kind of attitude, who's going to beat them — anywhere?"

Find George Bryson online at adn.com/contact/gbryson or call 257-3318.



Anchorage, Alaska

August 14, 2008

Alaskans' history gets new hearing

By Victoria Barber

Imagine recording a 40-minute conversation with a person you love or find fascinating and having it archived at the U.S. Library of Congress for future generations, perhaps your own great-great-grandchildren, to listen to.

For residents of Barrow, Dillingham, Fairbanks, Juneau, Nome and Gustavus, that opportunity is coming this fall, when a nonprofit corporation that collects oral histories from across the United States will start recording the stories of everyday Alaskans.

"StoryCorps focuses on valuing the lives and experiences of everyday people, and especially the ones whose stories are not told as frequently as they need to be told," said Melvin Reeves, manager of the StoryCorps Alaska Initiative. "There are a lot of different stories from everyday Alaskans, and we're going to get some incredible stories about the lives that people there have lived."

That StoryCorps is coming to Alaska at all is a story in itself – a mystery, in fact. Reeves said that funding for their six-month Alaska project was provided by an anonymous donor, "who visited Barrow, Nome, Dillingham and Unalaska many years ago, and had a wonderful experience, particularly in regards to the Native Alaskans," he said.

The donor requested that StoryCorps record stories from those four communities to preserve the stories of Native and non-Native Alaskans.

"And now you know as much as I know," Reeves said. To the four rural towns Reeves added Fairbanks, to capture the perspectives of urban Alaskans, and Juneau, for its role as the capital city on the state's 50th anniversary.

From Oct. 15 to April 30, community members will have the opportunity to schedule an interview with whomever they would like to invite (Reeves said interviews happen most often between two people that already know each other, whether family or friends).

Also, StoryCorps is mailing a "StoryKit," a package containing the recording equipment and instructions, to Gustavus for residents to record their stories remotely. Other Alaska communities may also be included in the project later through the story kits.

The interviewer is given a list of questions in advance – general questions, such as "What was the happiest moment of your life?",

"How would you like to be remembered?" or "Is there anything that you've always wanted to tell me but haven't?"

However, interviewers are free to ask anything they want, whether or not it's on the list.

"What's unique about the StoryCorps interview is that participants choose what they talk about," said Reeves. "(The list) is meant to help people see in instances where they don't that they already have important stories."

Participants enter a recording booth staffed by a single facilitator, who is there to explain the process, operate the sound equipment and make suggestions if the conversation runs dry. The two then have what amounts to a 40-minute recorded conversation.

It's a simple process that Reeves said often has a profound effect on the people who have experienced it.

The participants leave with a free, broadcast quality CD of their conversation, and copies of the recording are archived at the Elmer E. Rasmuson Library at the University of Alaska Fairbanks and the American Folklife Center at the Library of Congress in Washington, D.C.

In Alaska, StoryCorps is working with local organizations, such as the Unalaska Public Library, the Inupiat Heritage Center in Barrow, and the University of Alaska Fairbanks Bristol Bay campus in Dillingham, to help secure recording space and spread word of the project in their communities.

StoryCorps will also hire two part-time facilitators in Barrow, Nome, Dillingham and Unalaska and a full-time project coordinator based in Fairbanks. Once facilitators are hired to manage scheduling for communities, residents will be able to schedule interviews.

Reeves said that StoryCorps is hoping to collect 520 recordings from Alaska, 13 of which will (with the permission of the storytellers) be edited for broadcast by the Alaska Public Radio Network.

Though StoryCorps has never operated out of a place as remote as Alaska, Reeves said that many of the stories they've recorded in the past have had one thing in common.

"People quite often end their interviews by saying they love each other. I'm not trying to suggest that there aren't hard things they have to talk about, but it's the beauty in life that we often don't share," Reeves said. "Even when it's painful to talk about, there is a beauty in the sharing itself."



A Sneak Peek at StoryCorps Alaska

Posted by Sara on August 28, 2008, from Gustavus, Alaska

Community Partners: Gustavus Public Library

As a preface to the official kick-off date of StoryCorps Alaska, our team in New York set out to get the ball rolling a little early. Elise Pepple, the Coordinator of Outreach and Public Programs at the Public Library in Gustavus, Alaska, signed on-board to help us gather some initial interviews. Using StoryCorps recording equipment, designed for interviews much like those that take place in our booths, Elise created her very own StoryCorps "booth" to record the stories of Gustavus residents.



Gustavus is a city of 429 people set on the shore of Icy Strait, 36 air miles from Juneau, Alaska's capital city. Gustavus is a unique community of individuals with a wide array of lifestyle choices and accommodations, from one room cabins with no plumbing to five star homes. With geologic and geographic changes to Gustavus over the years have also come social and demographic changes. The gateway community to Glacier Bay National Park, Gustavus is unique in its landscape and in its people.

In the planning stages of Elise's endeavor, she showed a picture of the StoryCorps MobileBooth to a friend who commented that the Gustavus Public Library didn't feel quite as "hip," so they set out to find and make their own Gustavus StoryCorps booth. "If Gustavus is rich in something, it seems we are rich in ex-lodge buses," Pepple remarks. She quickly came across a 21-year-old resident named Elm, who had recently bought a bus to live in. Pepple explains, "He said we could borrow the bus if we could move out the 20,000 pounds of scrap metal that were living inside and get it started. A couple of hours later, the bus was sitting in front of the library."

Elise reported that, for the most part, Gustavus locals had not heard of StoryCorps. The public radio station there airs StoryCorps

clips at 4 AM! Elise explains, "It seemed like either the whole town might show up, or no one at all." But by the end of StoryCorps' stay in Gustavus, some 30 interviews were recorded—friends, couples, and family members shared the stories that shape their lives.



Elise describes her experience best, "Whether tacitly or explicitly understood, many of the stories told during StoryCorps Alaska in Gustavus oriented around the connections people here have to this place. While at times, I explicitly stated, 'you do not need to make this about Gustavus,' even in my own interview, I found myself speaking of the complex and beautiful pull the community of Gustavus has had on my life."

She continues, "As the person recording these stories, I'm pretty sure I lucked out the most. I'd crouch behind the wood stove, mouth agape, as people I knew expressed what is both beautiful and harsh in life. Listening confirmed for me the mission of this project: everyone has a story—moments that have been surprising, hysterical, and poignant in their lives. All you have to do is ask."

"All told, there was laughter, tears, partial nudity, and the confirmation that people in Gustavus shape remarkable lives of independence and sincerity."

Visit www.storycorpsalaska.net for more information on StoryCorps Alaska.

2 Responses to "A Sneak Peek at StoryCorps Alaska"

1. *mike d* says:
[August 28th, 2008 at 10:36 am](#)
2. *Vita Smith* says:
[March 24th, 2009 at 6:59 pm](#)

Thank you for bringing Story Corps to Juneau, Alaska! I had heard some stories on the radio and thought it would be fun to do Story Corps. A co-worker was interviewing someone we both knew, and I considered who I could interview; not quite sure if I wanted to interview Barb, who I met several years ago at the University of Alaska Southeast, and who has done amazing things for women in Alaska. I finally decided to ask Barb if I could interview her, and she agreed. I was so disappointed to hear that all the spots were full when I called for a reservation. The next day, I called back and a few spots had opened. It was so fun and I learned a lot about my friend and received some proven words of wisdom from her. I encourage everyone to do

Story Corps.

Leave a Comment

To preserve the StoryCorps mission and experience for our readers and participants, comments are subject to the [StoryCorps Terms of Service](#). Comments may be held for moderation or removed if deemed offensive or off-topic. Please do not resubmit your comment if you don't see it right away, it will be approved as soon as possible. Thank you.

Name (required)

Mail (will not be published) (required)

Submit Comment

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[StoryCorps](#) is an independent nonprofit project whose mission is to honor and celebrate one another's lives through listening. Follow our facilitators as they collect stories across the country.

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In Love In Barrow

Posted by Lisa on November 4, 2008, from Barrow, Alaska

When Ben Greene described his wife, Deborah, as “the stunningly beautiful but somewhat irascible redhead,” it was clear that true love was flowing within the room, throughout the C.E. building of the Ukpeagvik Presbyterian Church, and in all of Barrow.



The Greens not only have a profound love for each other, but also for the wilderness, which is why they choose to make their home in Alaska. They were living in Anchorage when Ben got the opportunity to move to Barrow and work for the North Slope Borough Planning Department, an opportunity so unusual there was no way he could turn it down.

“After all,” says Ben, “how many people do you know are given the opportunity to live amongst an Inupiat whaling community 300 miles north of the Arctic circle? You get to see a very unique slice of life and you get to participate.” Ben and Deborah have been in Barrow since May.

One of their wilderness adventures since living in Alaska was paddling from Valdez to Whittier, a trip they had been dreaming about for years. In 28 days, the two traveled over 300 miles and came across a plethora of wildlife.

On another adventure, Deborah and Ben were hiking the prominent Wolverine Peak located outside of Anchorage when they encountered a huge brown bear. Deborah says, “She was so close you could see the guard hairs on her body.” Ben adds, “It wasn’t as though we were looking at a bear, it was as though we were studying the intricate detail in the bear’s eyes.” The bear pursued them for a little while, but Deborah and Ben managed to escape unharmed.

Being in Barrow has not stopped Ben and Deborah from being active. Even in the harsh and cold conditions, the two still manage to explore on their cross-country skis, their bikes, and even on their kayaks in the Arctic Ocean. They’ve already spied bowhead whales and grey whales, Arctic foxes and snowy owls.

Ben says one of the most important things in his life is to celebrate the wilderness, which means playing in the wilderness and exploring. What’s important to Deborah is her personal relationship with family, friends, and Ben. Together, what’s most important to each of them is beautifully and naturally combined.

“Wilderness is an incredible anecdote to whatever ails us,” says Ben. “Maybe when we’re not doing that well, it’s just because

we've spent too much time on concrete and under fluorescent lights."

Deborah responds, "May we always be there for each other to get each other out of the house, out of the buildings and into the grasslands, the tundra, the mountains, the rivers, the creeks, the ocean," and Ben replies, "I'll keep chasing you."

5 Responses to "In Love In Barrow"

1. *Jalylah* says:

November 6th, 2008 at 12:45 pm



Wonderfully put! Thanks for sharing Ben and Deborah's story.

2. *Andy* says:

November 6th, 2008 at 1:17 pm

I once had to use "Bear mace" when hiking in Alaska. We tested it out, and the spray went 30 feet. I was told that if you do use it on a Bear, and it works, that you need to hightail it out of there, because every Bear within a 5 mile radius will smell it and come looking for it.

Yikes.

Great story, thanks for sharing it.

3. *Teena on the Colville River delta* says:

December 17th, 2008 at 4:44 pm

Thanks for sharing. My husband and I have lived on the Colville River Delta for over 50 years. Come visit...it is only 180 miles east from Barrow by kyak. See <http://www.goldenplover.org>.

4. *Sixteen 14* says:

December 18th, 2008 at 11:04 am

I

5. *Deborah* [REDACTED] says:

January 26th, 2009 at 6:20 pm

Lisa and the entire Story Corps staff -

The experience of sharing memories from our past, listening to each other, and then sharing it with anyone who wishes to go on-line to hear it was such a thrilling adventure.

May everyone be inspired to share their stories with their loved ones through Story Corps. These memories do last forever!

Thank you.

Deb

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Alaskan Men

Posted by Lisa on December 8, 2008, from Barrow, Alaska

One of the things Alaska is known for is its vast abundance of big, hearty, “ruff and gruff” men. While they no longer outnumber Alaskan women fifteen to one, they do very much still exist. Two of them came to StoryCorps Barrow on Saturday and showed that Alaskan men can be tough, kind, and sentimental all at the same time.



Eric Estes brought his co-worker and friend, John Long, to StoryCorps for a couple of reasons. One is that John has a wealth of knowledge about Alaska. After all, John was just six-years-old when he sailed on the SS Aleutian through the Inside Passage and arrived in Alaska. The year was 1947, twelve years before Alaska saw statehood.

John’s stories can often be seen as historical accounts. He remembers seeing Anchorage for the first time in 1947 when the city was made up of just three streets. “It was pretty primitive compared to what it is today,” he said. At the age of seventeen, John joined the Territorial Guard, now known as Alaska’s National Guard, in Ketchikan.

In 1963, while serving on the National Guard, John had the honor of holding the Alaskan Flag over the head of Alaska’s first state governor, William Egan, as the very first ferry ship of the Alaska Marine Highway arrived. Since John’s mother had been a precinct chairman in Ketchikan, Governor Egan would go to their house for dinner when he was in town. John said Governor Egan had a photographic memory, “He was quite a remarkable character. He was a great governor.”

John worked as a pipe fitter in Alaska for twenty years in many of the state’s industrial plants. He worked at a pulp mill in

Ketchikan and one in Sitka, at all the refineries in the Kenai, and worked on oil development in Deadhorse. John also helped build the Trans-Alaska Pipeline. This involved sixteen-hour days and seven-day weeks. "I like to tell [my grandkids] that I built the Alaska Pipeline all by myself," joked John. "The other guys just stood around while I did the job."

Alaska, as a state, is unique in that it's still home to many people who, throughout the past 50 years, have literally helped build it. John is an example of one of these people.

The other reason Eric brought John to StoryCorps is a reason many people use StoryCorps – to express appreciation. Eric commended John on his personality. "You're such a happy-go-lucky guy. And you do have a sympathetic ear, I've noticed, with the other co-workers. You try to help a lot and you pass on your knowledge. Hopefully I'll be able to pass on more of my knowledge."

Eric also took the opportunity to express respect. He marveled at all the hard work John continues to do, work that's mostly done by younger men. "You're a sixty-eight-year-old man and you're still doing it," Eric said to John. "To tell you the truth, I'm amazed that you're still out there fighting this. Most people would just give up but you haven't and I admire you for that."

4 Responses to "Alaskan Men"

1. *Jeremy* says:

December 9th, 2008 at 8:54 am

These guys are great. What fun it must have been to sit in on this conversation!

2. *Nzingha* says:

December 16th, 2008 at 5:03 pm

Great photo! I love this blog. It brings Alaska just a little bit closer. 15 men to 1 woman? Now that's some tough competition.

3. *Teena* on the Colville River delta says:

December 17th, 2008 at 4:53 pm

Thanks for sharing!

Yes, sometimes it's hard to find younger people willing to work as hard as the older generation did (still does).

4. *Fred* says:

January 27th, 2009 at 2:19 pm

Two of the best who always work to get things done...great people in a great place!

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Banner Creek, Alaska: A Home Away From Nome

Posted by Elise on February 18, 2009, from Nome, Alaska



Banner Creek is a neighborhood 12 miles outside of Nome. Facilitator Anahma Saito lives there with her family. This weekend StoryCorps Nome moved to the country to record her neighbors' stories. Banner Creek became a neighborhood when a group of friends moved out of Nome in the 1970's looking for a place to live where they could raise their dogs and mush in open country. Many residents continue to mush including StoryCorps participants Marianna Mallory, 10 and Maisie Thomas, 11 and Conor Thomas, 53. And many of the stories involved mushing.

Though some residents have running water and internet, none have phone lines. In the winter everyone parks their cars up on the Kugorak Road and snowmachines or walks home. If you want to know what people are up to, you just look towards the road. In between interviews, we'd have coffee with participants and more than once, people noted the whereabouts of their other neighbors: "Nope the Mallory's didn't go to church today, too cold, or, I thought I saw your truck over here and thought I'd say hi." Resident Margaret Thomas explained, "It gets really interesting when someone in the neighborhood starts seeing someone new."

Banner Creek's listening booth consisted of the one-room cabin where Anahma gave birth to her daughter last year. Setting-up consisted of pulling the recording equipment (and the generator to power it) over to the cabin by a sled.



Neighbors walked, skied, and snowmachined to the cabin's front door to share their stories. Recording highlights included hearing the youngest members of the community describe what its like growing up in Banner Creek. Another highlight included a man who walked in silently with is wife, sat down, and began speaking with these words, "I'm gonna tell you about the love of my life." What followed was a love story for the books. The Banner Creek recordings concluded with StoryCorps' local radio producer being interviewed by her seven year old daughter about one of the most meaningful moments of her life: her daughter's birth.

Having spent not a wit of time outside all weekend, Anahma and I took advantage of the full moon on Sunday night for a midnight walk. It was clear from that late hour why people would choose to forego certain conveniences in order to live in this place. StoryCorps participant Conor Thomas had concluded his interview saying "a good mush goes a long way." And so does a good view.



8 Responses to "Banner Creek, Alaska: A Home Away From Nome"

1. *Trevor* says:

February 18th, 2009 at 7:48 pm

Nice Elise. There is so much that is obvious behind your words. At least for another accustomed to life in Alaska. Kudos.

2. *Andy* says:

February 19th, 2009 at 11:03 am

Brilliant story, Elise. It makes me want to take a midnight walk, albeit with the proper Winter attire. And I love that Alaskans use the term "snowmachine" as a verb. Guess it makes sense.

3. *Robynn* [redacted] says:

February 19th, 2009 at 12:29 pm

wonderful Story Elise! Wish I were there! 😊

4. *Anna* says:

February 20th, 2009 at 12:23 pm

these words and pictures are so evocative. its amazing to think of the vast range of lived experiences all headed to the archive . . .

5. *Andy* says:

February 24th, 2009 at 1:02 pm

Also Elise, I like your StoryCorps bio. I didn't know you were a twin.

6. *maisie* says:

February 24th, 2009 at 3:45 pm

i was one of the story corps interviewees i did not know everything i said was going on this website but i think it was cool how elise mentioned manya my dad mon and i this is so weird going on line and finding my name and the names and pictures of people in know living in my neiborhood. who said the love of my life thing? my geuss is bill

thanks so much for story corps banner creek project

7. *maisie* says:

February 24th, 2009 at 3:47 pm

thanks so much for story corps banner creek project it was weird finding my parents name and manya's and my names
thanks again!!!!!!!!!!!!!!

8. *Chris* [redacted] says:

March 1st, 2009 at 5:26 pm

Hey Elise! You look and sound really happy, but we are looking forward to you being back here in Gustavus. Looking forward to seeing you in July!

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Anvil City Science Academy

Posted by Elise on March 20, 2009, from Nome, Alaska



The Anvil City Science Academy is a charter school with forty-four fifth through eighth grade students. This year, A.C.S.A. students will create a play inspired by the lives of Nome residents. They used StoryCorps as a way to record and save those stories.

Here are the beginnings of some of the stories shared during their project:



Lawyer Kirsten Bey moved to Alaska and started dog-mushing all because of a chance car ride between Valdez and Anchorage. As a child she didn't even particularly like dogs. Now she considers herself lucky to lead the life that she lives.



James Agloinga grew up in the village of White Mountain. He considers how education can mean different things: in his family it meant learning how to hunt and help the family, while for his daughter it has meant learning academic and professional skills, such as how to use a computer.



Linda Golodergen doesn't recall reacting strongly to Alaska becoming a state. She was a child at the time and her home in the village Savoonga on St. Lawrence Island was physically very far from where those decisions were being made. She does remember school lunches, the records her father brought back from the Indochina War, and the barge that arrived once a year to bring supplies to the island.



Becka Baker's real name isn't Becka. It's Edna. She never liked the name and vowed never to give her children names they wouldn't like. Her son Klay has three names. She explains how he got them.



Most students chose subjects or events that have shaped Nome's story. Subjects ranged from historical events, like the relocation of King Islanders to the city of Nome, the history of the William E. Beltz School, and Alaska Statehood, to significant regional pastimes such as dog mushing, flying, crabbing, and gold-mining. Students chose community members who have lived through these experiences. Sometimes those community members were complete strangers and sometimes they were relatives. Many interviews focused on the history of these events, through the lived experiences of the participants.

One of the highlights for me was visiting the middle school classrooms at the beginning of this project. In two sessions, students

interviewed each other with questions they thought they'd like to be asked. By the time interviews had begun, the questions had developed even more. Some were straight forward: Who are you? Some were specific: Can you tell me about a highlight in your experience as a pilot? And some were unexpected: Did you ever consider having a mascot? Did work on the Pipeline freak you out?

In keeping with the students' goal of the StoryCorps Anvil City Science Academy collaboration, it was a "not-boring experience".



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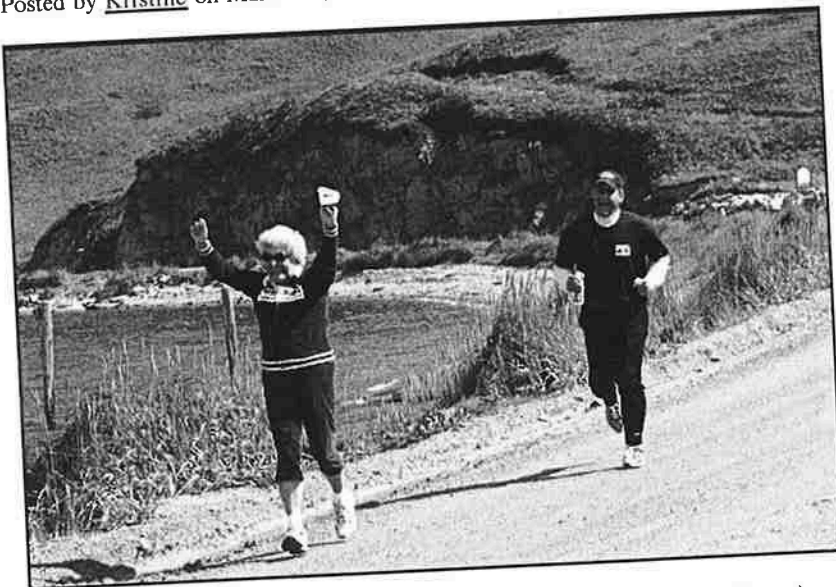
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It's Us Four Against the World

Posted by Kristine on March 26, 2009, from Unalaska, Alaska



Joan Hawley-McGrath, 84, and her son, Jeff Hawley ("of 58 years," Jeff says), came to Unalaska's Burma Road Chapel to record their story. Jeff, a StoryCorps alumnus, called us to schedule time so he could interview his Mother.

Arriving punctually for a change, Jeff pointed out that his mother was in town. I asked Joan how many wake-up calls Jeff needed in the morning before school. She cupped her left hand along the side of her face and boomed in a low and serious tone. "Jeff, this is your last call." Both chuckled and made their way to seats by adjacent microphones.

Warm smiles, kind remarks and jokes continue through the microphone checks. Both have that immediate familiarity that stems from their genuine concern for whomever they might be in contact with. They are true listeners who place one at ease by their mere presence.

Joan describes her childhood home, where she eventually returned years later with her children after she separated from her first husband. "I would help Mom hand out sandwiches to hobos that came from the train." Her description of the carefully made sandwich placed in a neatly folded wax paper pocket and into a brown bag vividly captures the generosity of her family that must have made a great impression on Joan, as she has obviously modeled the trait to her own children. Joan recalls a sign on the door, put there by the recipients of the generosity, that indicated her home was "a good place" that would help those who she called "hobos" - educated doctors and lawyers who had lost their jobs during the Depression. In reflection Joan mentions that those times were not so unlike today.

From outside the door I strain to listen to the phrase Joan made following recalling her father's words of advice. He told her that there is something that any person she meets can do better than she could. He told her to focus on the good in people.



Jeff and Joan recall their love for Christmas. Joan managed to make Christmas special, surprising, and loving - "poor" or not. As a single mom with three children Joan recants the family motto: "It's us four against the world." They had each other, then and now. Being together as a family, enjoying the gift of each other's company, is Christmas for Joan and Jeff.

"This is a very special Christmas in Alaska. I love you so much Jeff."

One Response to "It's Us Four Against the World"

1. *elise* says:

March 26th, 2009 at 10:52 pm

Kristine! Thanks for giving us more opportunity to see and hear Unalaska.

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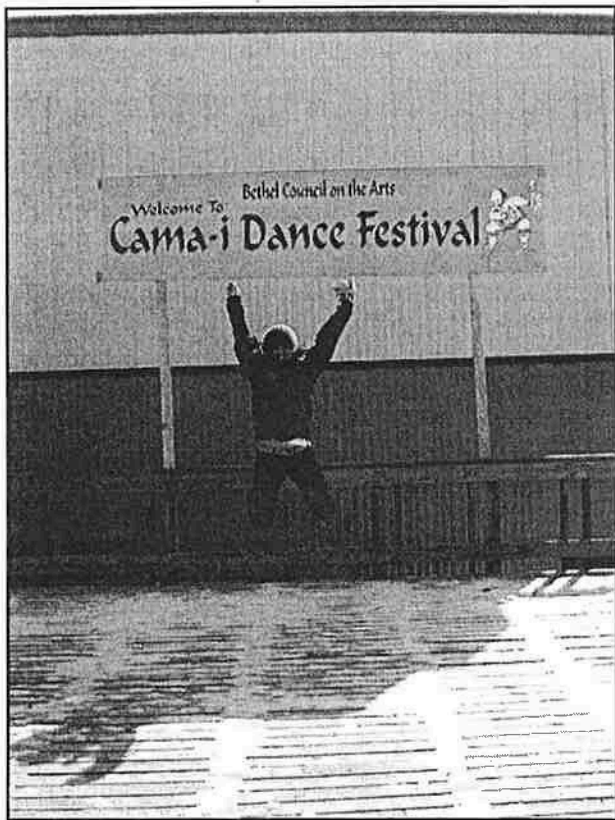
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Dance the Night Away

Posted by Doreen on April 17, 2009, from StoryCorps Alaska



Nothing can stop StoryCorps Alaska facilitators from bringing the StoryCorps experience to communities all over the State...not even a volcanic eruption! In spite of Mount Redoubt's continued blasts, spreading ash debris throughout the airways, Facilitators Doreen Simmonds, Lisa Phu, and Elise Pepple finally made it to Bethel after many failed flying attempts. In collaboration with the Bethel Senior Center and the Bethel Council on the Arts, recordings began the week of March 22nd, 2009, alongside the Cama-i dance celebration.

Bethel, with a population of about 6,500 people, is home to Cama-i Festival. Cama-i (pronounced chew-MY), which means "a warm, genuine hello" in Yupik is a three day festival that honors, celebrates, and shares the Yup'ik Eskimo tradition of dance. 22 dance groups attended this year's event, with dancers aging from 2 to 92. All in all, approximately 1000 people joined in the celebration. Facilitator Doreen Simmonds explains, "This is not a competition or awards. The only awards are dedications to elders. This powerful experience is a celebration of a shared but varied culture." Groups travel from all around the state, as well as internationally, to take part in the common language of dance.



The Yuyaret Dancers group shown here is just three years old, and is comprised mostly of young people. This group hails from Bethel, and was a favorite among the crowd.



Atxam Taligisniikangis is a dance group from Atka, Alaska, a very small city about a thousand miles west of Anchorage on the Aleutian chain. They dance barefoot and are adorned in particularly beautiful outfits. They revived their dances just 20 years ago.



Almost 90 years old and barely over four feet tall, Mary Ann Sundown still knows how to please the crowd. The Scammon Bay Dancers are the host group for Mary Ann Sundown. The group leader is her son, Harley. Scammon Bay is 120 miles west of Anchorage on the Bering Sea.

Mary Ann Sundown is a well known singer and dancer, and became famous for her Eskimo dancing adaptation of the Macarena at the Alaska Federation of Natives convention. On the opening day of Cama-i she danced a song about her father, who had sores all over his body that no amount of medicine or attention could heal. As a last resort, he had his dog lick the sores - and they healed! At the end of the dance, Mary Ann Sundown raised her head to the ceiling and howled like a dog, pleasing the crowd to no end - especially with the faces she would make. "Pamyua!" the crowd would yell.

"More!" More indeed!

One Response to "Dance the Night Away"

1. *Carl* says:

April 24th, 2009 at 12:16 pm

Thanks for being so thorough with the photos. When you go through the slide show quickly at certain points you really get the feeling of the movements that comprise the dance.

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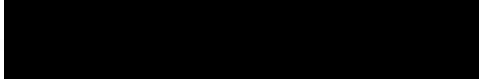
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StoryCorps Alaska Final Letter

StoryCorps®

May 29, 2009

Guy Molinari, Esq.



Dear Mr. ~~Molinari~~ ^{Guy},

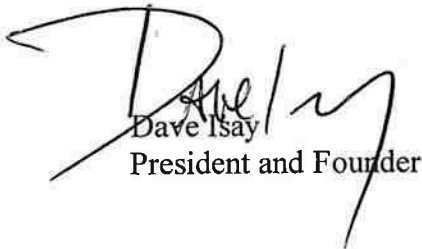
It is with great pleasure that I submit this final report for the grant of \$606,000 to support StoryCorps Alaska (December 1, 2007-November 30, 2008).

StoryCorps Alaska was, as you'll see in the enclosed, an extremely successful initiative across all dimensions. It was also a milestone project for StoryCorps, allowing us to journey to the furthest reaches of this nation to document and honor the stories of Alaskans. From the feedback we received, we know we had an important impact on the lives of many hundreds of Alaskan families. These stories will live on forever in the archives at the Library of Congress and in any number of Alaskan institutions, standing as a powerful testament to the lives, struggles, and heart of the people of Alaska.

We are deeply grateful for the generosity and support of the Anonymous Donor who has helped to bring StoryCorps to Alaska. Please feel free to contact me with any questions about the work this grant has supported. You are also welcome to contact Kara Fagan, Director of Development.

Thank you again for making our invaluable work in Alaska possible.

Sincerely,


Dave Isay
President and Founder