



Curriculum Guide

Activities and Discussion Plans for Middle and High School based on
Cultural Themes and Topics from the video game,
Never Alone (Kisima Innitchuna)

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Theme 1: Interconnectedness and Interdependence



Introduction

Cultural traditions, values, and ways of being in the world have been handed down from generation to generation for thousands of years through storytelling. Stories serve as a powerful medium for teaching and learning as well as providing entertainment for children, families and the community. Today, stories continue to play a role, but we bring cultural storytelling into the 21st century using the digital game as one modern day storytelling vehicle for passing on valuable lessons and time-honored traditions. The *Never Alone* video game is the result of countless hours of work with elders, youth, game makers, artists, storytellers and entrepreneurs interested in bringing this Iñupiaq story to digital life.

Alaska's indigenous population is comprised of nearly a dozen major cultural groups. Languages and traditions vary, but what is shared are "deeply- ingrained values, such as honoring the land and waters upon which life depends, having respect and reverence for fish and wildlife, valuing community over individuality, sharing with others, and respecting and learning survival skills and wisdom from Elders. Alaska Native cultural worldviews are holistic. Native cultures accept that everything in creation is connected, complex, dynamic, and in a constant state of flux" (Roderick, 2008, p. 2).

In the worldview of these indigenous cultures, including that of the Inupiat

"Over the years, as I have traveled among and worked with the various First Nations peoples of Alaska, I have often been struck by the many similarities in our cultures. As an Athabascan child, I became aware of the differences between the various Native peoples and did not realize that there were far more instances of shared values and beliefs. All too often we are tempted to accentuate our differences while failing to see the commonalities we share."

Will Mayo

Will Mayo is a tribal member of the Athabascan village of Tanana. He was president of the Tanana Chiefs for many years.

people, all of the natural world, including human beings, is interconnected. Some have described this concept of interconnectedness as a web, and others as an integrated process. Everything is connected to everything else. Assuming this, humans are simply one part of nature and this process, no more or less privileged than any other living thing, including the air, the land, and the rivers and ocean. All that we do impacts the natural world in some way. We must pay attention to all aspects of our actions: with animals, plants, the sea, the fish, the land, and other humans. The concept of interconnectedness and interdependence is integral to the cultural beliefs and the subsistence way of life.

All living things have a spirit—a soul. We depend on them and they depend on us to flourish and continue to provide and even to help us when we find ourselves in trouble. The spirit helpers in *Never Alone* help Nuna and the fox throughout the game. Without their help, they may not have been able to survive. Caring for community, and taking care with everything one does is embedded in this idea of connection and interdependence. As a result, no action is without consequence. Everything must be undertaken with forethought, awareness and respect. The consequences of one's actions ultimately impact oneself, one's community and the environment. By recognizing one's place and connectedness in the community, in nature, and in the world, one also recognizes the need to act with care in order to preserve the web and thus, preserve one's own community and even one's culture.

Social media and indigenous cultures seem a strange combination at first. With closer examination we are able to see the important connection that the two share. The digital game is a new way to bring cultural storytelling out into the world. The environment of the *Never Alone* video game models interdependence and cooperation, not simply through the story but also by the gameplay itself. There is interesting research on video games that operate in a collaborative environment. When talking about the game *World of Warcraft*, Dr. Jane

McGonigal, game designer and researcher, states that in this game and others like it there are many characters in the game at one's specific level, and hundreds of thousands of people ready to collaborate. Working together in trust, gamers create social networks—forming bonds and building cooperation. The video game and collaborative environment can provide positive models of these important cultural values: interdependence and interconnectedness.

Facebook, too, plays a role in fostering the values of interconnectedness and interdependence. An elder from Nome, living and teaching in Anchorage speaks of how he is able to stay connected with his friends and family through Facebook. Through this social media network, he knows who is coming to Anchorage and when they'll be there; and he can meet them, drive them to go shopping and offer them a place to stay. In turn, they often will bring him Native subsistence foods that he can't find in town since they are not for sale, or they might even bring a special piece of art or a new winter fur coat. The Iñupiaq and Inuit from Alaska, throughout the Canadian Arctic and Greenland are communicating in their Native language on Facebook, thus facilitating the interconnection of the various indigenous people of the Arctic as well as the sharing of culture and tradition. Communication allows for voicing common concerns; and with vastly increased numbers of people involved, this communication becomes a powerful political and cultural tool for the Native population in the north.



YouTube has also allowed for indigenous communities worldwide to share their songs, stories and dances, giving them newfound vitality and creating a much wider audience of

appreciation. Those who have left their villages for the cities can share in and revitalize the dances and songs. The stories become available to any and all who wish to enjoy them. The culture is thus invigorated and given new life.

Cultural Insight: Living People, Living Culture

Click on the link below to find the Living People, Living Culture Video
<http://neveralongame.com/voices-of-alaska-native-people/>

(Or go to www.neveralongame.com and scroll down, click on Watch More to find the Living People, Living Culture video)





Being interconnected

INTRODUCTION

Sometimes a physical experience can be fun as well as educational in portraying a concept. This is literal interconnection. But it's the interdependence that solves the jumble.

ACTIVITY 1

First: Students gather in a circle. Holding their arms out, they all grab hold of the rope that is a closed circle.

Next: One student calls out to another across from himself or herself and that person moves across the circle and goes under the rope, between students, or steps between the arms of a student or somehow entangles oneself. Students never let go of the rope for any reason. S/he then calls another person's name and they cross and go under the rope in another spot. Students do this until they are all tangled up and no one can move.

Finally: They must figure out a way to untangle themselves with no help from anyone outside the tangle. They must not ever let go of the rope.

MATERIALS

You'll need one rope which, when the ends are tied together stretches the length of all students in the class lined up in a circle. The rope should be at least the thickness of your little finger. Cotton rope is best

DISCUSSION PLAN

Be sure to read through all the questions before beginning with the student discussion. Use with the whole class or, if you have a large class, students could be in small groups of four or five where they discuss the question among themselves and report back after a specified time.

1. Let's talk about what happened. How hard was it to untangle?
2. First, what didn't work?
3. Why do you think that didn't work?
4. What did work?
5. Why do you think that did work?
6. You were all connected to each other. If you pulled on one spot, trying to untangle, did it sometimes make someone else fall or move?
7. Would you say that you were interconnected?
8. So from your experience of being interconnected, what do you think that term means?
9. Let's pull your ideas together on our white board.

ASSESSMENT

Student participation in the activity and follow up discussion.

FOLLOW UP ACTIVITY

Cultural Standards and Performance Expectations Addressed

SCS: B1; E1



We are interdependent

Introduction	
Interdependence within the indigenous cultures refers to the way in which people, animals and nature rely on one another for their very survival. People depend on each other to provide and process the food for their families. Each person has a role in the community—everyone is important. Elders who have shared their knowledge and skills with the community their entire lives now depend on the younger hunters and gatherers to share and provide them with sustenance. Everyone takes care of everyone else. Understanding and accepting this way of life is critical to the survival of villages and even the culture itself. It's a way of life. As stated in the Cultural Insight, "It's giving. Always giving."	
Activity	
Ask the class if they would like to have a potluck! Explain that a potluck is a way of coming together to celebrate and share stories and resources, and of course good food! Usually the response is positive. 😊 Post a list of categories of things to bring and have each person sign up to bring at least one thing. *What they bring should have some significance in their own family/culture: a favorite dish, a dish served at specific times during the year, a staple food for their culture, etc. They should be prepared to introduce their "dish" to the class, telling its story. Enjoy!!	MATERIALS Create a sign-up sheet Have students sign up for at least one thing, but no more than six students (in a class of 30) for each kind of food: Soups Salads Main Dish (meat or veggie) Vegetable Dish Dessert Adjust the numbers according to the students in your class, making sure you don't end up with desserts only!!! Make arrangements for a place for your potluck where you will be able to store, prepare and eat the food. Plan some activities—like sharing stories. Consider having the potluck to celebrate the end of the quarter or some other special time.
Discussion Plan	
1. Did you enjoy the potluck? 2. What made the potluck possible? 3. How does this activity relate to the values of the Alaska Native people? 4. Can you think of ways in which you and your own culture participate in an "interdependent" activity? Describe the event or activity and tell why it's an example of interdependence.	
Assessment	Follow up Activities
Were the students able to introduce their dish to	Students could meet in small groups to plan

the class? Could they understand the connection between this activity and the Alaska Native values it represented?	another event, creating the sign-up sheet. The class could vote on the potluck menu and activities they prefer.

Cultural Standards and Performance Expectations Addressed

SCS: B1, B2, C4, and E1   CS: Government, C6



Never Alone Focus: Interdependence

Interdependence and Never Alone game

Introduction	
As was stated in the section introduction, playing <i>Never Alone</i> is a model for interdependence. It is also engaging and fun! So let's play!	
Activity	
In <i>Never Alone</i> you have the option of playing the game alone or with others. Have you tried it both ways? Step 1: Take some time to play for about 15 minutes by yourself. Trade off with your partner. Step 2: Then play with your partner for about 15 minutes. Write down any differences you experienced. Step 3: Then play the game all the way through before you finish this activity. (This could take several hours or several days.)	MATERIALS • Never Alone Game • A PlayStation 4 console, or • Xbox One, hooked up and ready to go • PC or Mac with two controllers • A partner
Discussion Plan	
After students have completed all the steps above, begin a discussion: 1. What were some of the differences you experiences as you played each way: alone and with a partner? 2. Were you and your partner competing in the game? If so, what for? If not, what was happening instead? 3. The Spirits gave you some help along the way. Do you think you would have been able to complete the game without them? 4. What are the qualities of this game that interested you? That kept you playing? (Make a list.) 5. If you could change anything about the game, what would it be?	
Assessment	Follow up Activities
Were students actively participating in the game play? Were students able to compare and contrast the two different ways of playing the game?	In small groups, students could discuss and then keep a working list of qualities they appreciate in a video game that functions in a collaborative rather than a competitive environment. (This list can be applied in other activities.)

Cultural Standards and Performance Expectations Addressed

SCS: B1 and E1 CS: Science, F1; Government, C6



Never Alone Focus: Interdependence

Interdependence and games

Introduction

Many video games are built on the idea of interdependence and cooperation. So, in keeping with those ideas and thinking about the ideas presented in *Never Alone* and from what you know and are learning about Alaska Native cultures, the video game format seems to lend itself to bringing those values to life.

Teacher resource:

Institute of Play: Look for resources for integrating digital games and tools in the classroom.

<http://www.instituteofplay.org/awsm/playtime-online/how-to-effectively-integrate-digital-games-tools-in-the-classroom/>

Or go to the [instituteofplay.org](http://www.instituteofplay.org) and in the search type: how to effectively integrate digital games and tools in the classroom.

Activity

Look at this list of situations below:

1. You are from a village in the Arctic. You long to go back to visit your family but you're in school and need to stay in the city. You miss your indigenous foods—the seal oil and walrus blubber and the caribou stew. These are subsistence foods and they are not sold in the stores. You know your brother who is still at home in the village just got his first seal about a month ago. And your mother says there is more caribou for stew. There are only a few pieces of walrus blubber left at your uncle's who lives in another village. You do have an auntie who lives in the city and you know she has some seal oil and blueberries left, but you don't know how to get in touch with her. How can you manage to get what you need?

2. You live and work in Anchorage and now have a spouse and three children. But your village cultural roots are strong. You want your children to understand and experience your culture. Your uncle is a carver who makes masks that represent the spirit world. You and several other families from your village are planning a potluck in the spring to celebrate the graduation of several of the youth from the village and you are inviting all the relatives and friends to come. You are hoping your uncle can come. Your aunt can sew warm parkas from the

RESOURCES:

Visit this game creating website:

<https://gamestarmechanic.com/>

or any other game making website (Game Maker, Scratch, or Unity) with which students are familiar.

This project takes a time commitment and consistent follow up. It would be a good project for working in an after school program or for extra credit.

Special Note: If there are students who really don't want to help create a game, perhaps they could film the game-makers in their discussion and creative process and put it together in a video for YouTube.

You may wish to discuss the spirit helpers before doing this activity. Some students may see opportunities to use them in their video games. See activity "Spirit Helpers." p. 15

caribou skin and you are hoping she will come as well. You'd really like to have some of your uncle's work in your house along with other Native artwork and clothing so that your children can experience that aspect of the culture. You wonder if (and hope) it will all come together for the spring potluck. You just need to figure out how it might all work.

3. Your Inupiat grandfather who is a respected elder in your village of Nome is celebrating his 70th birthday in March. You've been working in Fairbanks and you have a month off very soon. In fact, you'll be able to attend your grandfather's birthday during your vacation. You have your own dog team (or snow machine) and run your dogs nearly every day and wonder if you would be able to run the sled to Nome in time for the celebration.

First: Write each of the three situations on large paper and place them each in a corner of the classroom. Ask students to read the different scenarios and think about the kinds of challenges someone might face in those situations. Some are not so much physical challenges but more logistical or resource challenges.

Next: Take some time to list the different challenges and then, possible solutions. Have students move to the corner of the room that they think has the most interesting or challenging situation.

Then: Ask students if they can think of a way to create a board game or more ambitiously, a video game that incorporates the Alaska Native cultural traditions to bring one of the above situations to a resolution?

Finally, in groups of three or four, have students work together to do the research and create a board game or video game that incorporates realistic challenges and solutions, consistent with and true to the land and culture.

Discussion Plan	
On a regular schedule, students should get together to discuss their successes and challenges. They can assist each other as they move through this creative process.	
Assessment	Follow up Activities
	Share the games and videos!! Think about: The National STEM Video Game Challenge!! http://www.stemchallenge.org/stem/#/home

Cultural Standards and Performance Expectations Addressed

SCS: B1, B4, D5, E1 and E5   CS: Science, F1; Government, C6



Respect for Elders

Introduction	
In Alaska Native cultures respect for elders is an important value. Among other things, elders are respected for their life-long contributions to the people and to the cultural heritage of the community, and for their accumulated cultural knowledge and wisdom.	
Activity	
Do some research: In what ways do Alaska Native people show respect to their elders? In what ways do the people in your culture show respect to their elders? (If yours is the Alaska Native culture, then be a good resource to your peers!)	RESOURCES: www.ankn.uaf.edu www.alaskool.org www.nsbsd.org
Discussion Plan and Activity	
Be sure to read through all the questions before beginning with the student discussion. - Let's begin by listing the ways of showing respect that you discovered in your research. - Think about the elders in each of your cultures. Does this list apply to them? How is it the same? How is it different in your culture? - What is the value in respecting the elders in a culture? In other words, why show respect? - In pairs, come up with a statement that is a reason we should respect our elders in any culture. - Have the students share their statements, writing them on the whiteboard. Have the students combine similar ideas into a single statement. - Students together or in small groups, make a song or a rap using the statements about respect for elders. - Finally, make a video of the rap or song.	
Assessment	Follow up Activities
Did the students work together to complete the project?	Share Share Share!

Cultural Standards and Performance Expectations Addressed

SCS: B1, B2 and E1 CS: Government, C6; History, A6



Never Alone Focus: Interconnectedness and Interdependence

Spirit Helpers

Introduction	
As Amy Fredeen stated in the “Siġa” Cultural Insight, “Spirit helpers in and of themselves are really about how we’re connected with things. So it may be that there is a spirit helper that shows themselves as a bird to show you the way home; or it may be a spirit helper that actually decides to show themselves with the face and body of a man instead of their animal form. And so I think one of the things that’s hard to understand is that it’s not just one way of seeing things, it’s one way of knowing you’re connected to everything.”	
Activity	
Read Amy Fredeen’s statement about the spirit helpers. Then go to the discussion plan.	
Discussion Plan	
The spirit helpers played an important role in Never Alone. 1. Can you remember all the different spirit helpers in the game? 2. When did they appear? 3. Why do you think they appeared at that time? 4. Did it take some time before you realized the helpers were there for you? And were they available to you more often because you actually looked for them? 5. What do you think of the idea of spirit helpers? Are there spirit helpers in your culture? If so, can you explain them?	
Assessment	Follow up Activities
Participation in the discussion.	Find out more about the way your culture views the unseen and/or spirit world.

Cultural Standards and Performance Expectations Addressed

SCS: B1, B2 and E1 CS: Government, C6

Cultural Insight: It would be really nice to hear a story.

Click on the link below to find the video: It would be really nice to hear a story.

<http://neveralonegame.com/voices-of-alaska-native-people/>

(Or go to www.neveralongame.com and scroll down, click on Watch More to find the It would be really nice to hear a story video)



Minnie Gray and Helen Roberts



Never Alone Focus: It would be really nice to hear a story.

What's a Story?

Introduction

After watching the storytelling Cultural Insight, take this opportunity to engage in an activity and discussion with your students. The following discussion plan is designed to help students develop an understanding of a cultural practice and then, to move toward relating that practice to their own lives. Further, students begin to think about how understanding cultural practices could become a way to better understand and/or empathize with students from different cultural backgrounds

Activity

- 1) Have the students think about a story they heard more than once from a family member or a friend. Ask if they can remember it all.
- 2) Count the number of students in the class. Divide that number in half and have the students count off to that number. For example, if you have 30 students, half would be 15. Students count off to 15 then begin with one again. Pair the two "ones" together, the two "twos" together, and so on.
- 3) Have the students take turns sharing their stories with each other. I strongly suggest giving them each one minute to share and using a timer to indicate when it's time to switch. This activates the brain and you make sure that both have an opportunity to share.
- 4) With the whole class, "Did your story or your partner's story include something important to learn?" Give the class time to share.
- 5) Move into the discussion.

Discussion Plan

This is a discussion plan that takes students from general clarification to more specific and thoughtful application. Be sure to read through all the questions before beginning with the student discussion. Begin with question one and move down the list in order. Use with the whole class or, if you have a large class, students could be in small groups of four or five where they discuss the question among themselves and report back after a specified time.

1. What is a story?
2. Are there different kinds of stories? Can you describe some different kinds of stories?
3. Many cultures have stories that teach lessons. Can you think of stories in your culture that have messages or lessons to teach? (fables, super hero stories, some movies—think of some examples beforehand) Is *Never Alone* a story in game form or a game in story form? Do you think it's a teaching story?
4. What's the difference between a story and a textbook?

5. Can a story and a textbook say the same thing? Can you think of an example?
6. What do you like about a textbook? Do textbooks have value in a classroom? Why?
7. What do you like about a story?
8. Can a story help you with everyday problems? How? What about a textbook?
9. Do you think you'd like to learn through stories? Why?

For the next three questions, have the students brainstorm in small groups or pairs and come up with an agreed-upon answer that they share in some way with the rest of the class. If they can't agree on the answer, they need to be able to defend their positions.

10. What do you think it would be like to live in a culture where stories made up part of your learning? What kinds of skills would you need to have to learn through stories and experience?
11. Do you think it would be harder or easier to live in a culture where you learned from stories and experience? Why?
12. If you came from a culture where you learned through stories, how do you think you would feel when you came into a classroom for the first time? What would be different?
13. If you could ask an elder about storytelling in his or her village, what would you ask?

Assessment	Follow up Activities
Questions 10-13 should give you an idea of where the students are in their understanding of storytelling as an important learning tool in some cultures; and the ways in which people in the culture would have to interact in order for the learning to occur.	On your own (or in small groups) make a list of at least 10 things that you think would be hard to learn from a story. Then tell why you think each thing would be difficult to learn in that story context. Post the students' lists and challenge the students to think of stories that might teach something on someone's list!

Cultural Standards and Performance Expectations Addressed

SCS: B1 and B2



Never Alone Focus: It would be really nice to hear a story.

Story as Cultural Preservation

Introduction	
Stories that tell of historical events and specific cultural experiences pervade all cultures. In Asia, the printing press technology was invented between 1041 and 1048. Europe's Gutenberg press with its mechanical printing technology was invented in 1650. Before these times, only the elite and religious leaders had access to books, which were hand printed. Songs and stories provided a way for the ordinary person to mark historical events and pass them along to others. Epic poetry and songs were memorized and told tales of battles and heroes, kings and legends. Without the oral tradition, history would have been locked away, accessible only to the privileged classes, nobility and the leaders in the religious sects. All cultures have stories that were created to record history. In many cases it is these stories that give us the clues to the historical underpinnings of today's ethnic and cultural groups. In this activity, students research their own culture for stories of old that record part of their oral history and culture. One important avenue for understanding is to cultivate empathy. Through the oral traditions of their own cultures, students have an opportunity to experience a shared cultural tradition, thus nurturing empathy.	
Activity	
Research your own cultural roots for stories that relate historical events. Some stories go way back thousands of years. See what you can find. Find one particular story, poem or song that relates an event in your culture; and one that you would like to share with your peers.	Use key words like oral tradition and oral history in your search.
Discussion Plan	
After students have presented their stories, you might begin discussion with these questions. 1. What was most difficult about this kind of research? Did you discover any ways to make your search easier? 2. Did you learn about yourself and your cultural roots as you moved through your research for this project? Can you give some examples? 3. What did you find most interesting in your quest? 4. Did this project help in your understanding of oral tradition as an important aspect of indigenous cultures? How?	
Assessment	Follow up Activities
	Organize a cultural heritage night at the school where students share stories (either in person or via video) from the oral traditions in their cultures. (Ethnic food is always a good way to encourage participation in activities like this!)

Cultural Standards and Performance Expectations Addressed

SCS: A3, B1, B2, D4 and E8   AHCSC: A2   CS: Science, F2; Government, C6; History, A5 and A6



Never Alone Focus: It would be really nice to hear a story.

Tell the story again!

Introduction	
Different storytellers tell stories differently. They use different voices or emphasize different ideas and themes in the story. Here is an activity where your students interpret and re-tell an indigenous story.	
Activity	
• From the resources listed below, (or any other resources you may know), have each student choose a story to read or listen to. • After reading or listening, the student will plan to re-tell the story in his/her own way. • (At this point an option would be to have the students write down what they will say, or make a list of parts they wish to make sure they include in their story.) • Students take time to memorize and practice their story. • Have students re-tell the stories in smaller groups. Students in the group can recommend a storyteller from their group to do a whole class re-telling!	
RECOURCES	
http://www.alaskool.org/native_ed/historicdocs/people_of_kauwerak/Kauwerak_pp.htm#top http://www.alaskool.org/resources/audiovisual/storiesofourpeople.intro.htm http://www.alaskanativeartists.com/raven_bear_story.htm Raven Tales: Stories of the Raven based on the folklore of the Tlingit, Haida, Tsimshian, Inuit, and Athapascan of Alaska by Dennis Waller Tales and Traditions of the Eskimo by Henry Rink Unipchaanich imagluktugmiut = Stories of the Black River People (Shungnak, Kobuk River, Alaska) by Robert Cleveland	
Discussion Plan	
1. How did you choose your story? What criteria did you find interesting? 2. Did you find it difficult to remember the whole story? 3. When you re-told the story, what parts did you do differently? Why?	
Assessment	Follow up Activities
Did students follow through—find a story, plan and memorize and then re-tell the story?	Take the stories to other classrooms and re-tell them!

	Watch the video below: Can you do that with your story? https://www.youtube.com/watch?v=3xhWWdGm8fE

Cultural Standards and Performance Expectations Addressed

SCS: B1, B2, D5 and E8 CS: Government, C6; History, A5



Never Alone Focus: It would be really nice to hear a story.

Story, "It's Like TV!"

Introduction	
Stories can be great entertainment! Whether you tell stories from memory or read stories in a book, they can be so very engaging and can push our imaginations to the limit. Think of how mesmerizing a ghost story around a campfire can be. And with a good storyteller, it can stir the imagination into scaring you nearly to death!! That kind of emotional connection to a story is powerful.	
Activity	
Students write their own stories or relate a story each from their personal, unique cultural standpoint. The story should tell something about the culture's history that is important to remember; or it could be a cautionary tale, created to teach a lesson.	Check with the Alaska Native Heritage Center or other resources that may be in touch with Alaska Native storytellers. It would be great to invite a storyteller to the class so they could experience the story first hand.
Discussion Plan	
After each student presents his/her story, use the following questions as a starting point for discussion: 1. Where did you get your idea for your story? Or, where did this story originate? 2. To all students: What do you think is the focus of the story? Why? 3. What questions do you have for this presenter?	
Assessment	Follow up Activities
Depending on how the activity was structured, it could be assessed on participation alone; or more formally as a written (or better, yet, memorized!) assignment which was graded using one of your own rubrics.	1. Create a dramatic presentation of your story. Check this link! http://www.nfb.ca/film/nunavut_animation_lab_galu_palik 2. Can you make a video about your story? You could make a play or recite the story in an interesting and engaging way: make it like TV! 3. If appropriate, present your story in the elementary school close to your school.

Cultural Standards and Performance Expectations Addressed

SCS: B1, B2, D5 and E8 CS: Government, C6; History, A5



Never Alone Focus: It would be really nice to hear a story.

Scrimshaw, Story Knife and Other Storytelling Devices

Introduction	
Etching was and is an artistic tool for preserving history. Scrimshaw is the etching of a story or scene on a piece of bone or ivory or baleen. You can discover fine examples of it in many shops in Alaska as it is considered a beautiful and interesting art form. The Story Knife is a tool for illustrating the story while telling it. The storyteller sits outside and draws pictures in the dirt or sand with the special tool. Talking sticks are used for taking turns telling stories; and they are used in Talking Circles as well.	
Activity	
Etch a story! Using short pieces of black crayon, cover an 8" x 24" piece of strong paper. Think of a story from your own life: going camping/fishing/hiking, first time skiing, seeing a bear, etc. On scratch paper, make a plan to draw your story. Using an unfolded paper clip, etch your story into the paper strip.	Video: Chukchi Walrus Tusk Scrimshaw https://www.youtube.com/watch?v=ad1Kwqqs29M Black Crayons White 8" x 24" paper strips—enough for the class. Scratch paper.
Discussion Plan	
Share the stories with the class: First let the class "read" the story strip you have created. Then, have someone tell what he/she thinks the story is. Finally, share your story, using the etching to illustrate your talk.	
Assessment	Follow up Activities
	Post in a public place for others to "read."

Cultural Standards and Performance Expectations Addressed

SCS: B1, B2 and E3 CS: Government, C6; History, A5



Never Alone Focus: It would be really nice to hear a story.

Drumming and the Dance

Introduction	
Heartbeat. They say the drum is like the heartbeat. It begins slowly and becomes stronger and faster as the dance progresses. There is no better way to experience the drumming and dance than being right there with the vibration of the drums and the dancers feet and the sound surrounding you. But for this activity, we'll have to settle for second best: watching the videos.	
Activity and Discussion	
Watch the videos of the dance and the drumming. 1. Can you hear the heartbeat? 2. Can you tell by the hand and body motions what is happening in the dance? 3. Do the dances tell stories? Watch the Mary Huntington Video. 1. What do you take away from that? Watch the Alaska Native rapper. 1. What message is he giving? 2. Do you think his work is culturally consistent? Why or why not?	RESOURCES: https://www.youtube.com/watch?v=AcudbSkw-Ok Dance of Inupiaq https://www.youtube.com/watch?v=FoxMqnxiqao Traditional Inupiaq Dance https://www.youtube.com/watch?v=4gytQknz6m4 Barrow Dancers, Whaling Dance https://www.youtube.com/watch?v=IMS2xWVw5Lw I am an Alaska Native Dancer Mary Huntington on Inupiaq Language (Shishmaref) https://www.youtube.com/watch?v=d1c8l7Xa5pE https://www.youtube.com/watch?v=cpQR_Dcsag Alaska Native Rapper's Video "Wake Up"
Discussion Plan	
1. Do you think technology like YouTube, Facebook and Twitter, smart phones, etc., have a place in a traditional culture? 2. What positive roles do you think they might play within the Alaska Native cultures? 3. Do you see a downside to this?	
Assessment	Follow up Activities
	Athabascan Drum Making Video https://www.youtube.com/watch?v=6MelsqBFNIs Find a drum maker in your town or city and see if you can visit his or her workshop. Visit the Alaska Native Cultural Center in Anchorage (or other Alaska Native cultural events) and see the dances

	in person! Ask questions! Get involved! Create your own dance!

Cultural Standards and Performance Expectations Addressed

SCS: B1, B2 and B4 CS: Government, C6; History, A5 and A6

Theme II: Subsistence and Relationships



Photos by Dima Veryovka, E-Line Media

Introduction

Subsistence “... is a way of life in which everything – the economy, people’s relationships to one another, philosophy, spirituality, science, technology, health care, artistic expression, education, jokes, ideas about gender and sexuality, entertainment, the creation of tools and shelter and clothing – everything! – is intimately tied to the land and the waters upon which the people depend for sustenance” (Roderick, 2008, p.30). Many will think



of subsistence as fishing for your freezer or going on an annual moose hunt, since that is what many Alaskans do during the summer and fall each year. For the Alaska Native, subsistence means having enough food to get by, and never taking more than the village will need until food is available again. Fishing, hunting, berry picking, gathering roots for soup, and seaweed – all this is done for the sole purpose of supporting the village need for sustenance – not more, not less. During lean years when the fish and game are not plentiful, or during a drought year when the berries are few, the village survives by sharing what they do have.

Of course, today most villages have at the very least a modest store that supplies some foods that are not part of the traditional diet. But the food from the store is very costly. Many village families live only a subsistence life and make less than \$20,000 a year. With that they must buy, among other things, very expensive fuel for heat as well as gas for their snow machines and outboard motors. Some engage in traditional cultural crafts, (carving, mask making, scrimshaw, doll making), which brings in some



income from outside. Most share what they have to make sure everyone in the village, and including those who live outside the village in Alaska's urban areas, is taken care of. Sharing subsistence foods is another means for perpetuating the traditions of the culture.

The Alaska's Native people have a complex and abiding relationship with the land, animals, and even the water, air, and the heavens. Their understanding is highly sophisticated and comes from 10,000 years of careful observation and purposefully sharing the knowledge and wisdom through stories and teaching, and carefully timed apprenticeships.



Images from the top: 'Blanketed Fish' from creative commons, flickrcc.net; 'Sealing in the Winter (1865), creative commons, flickrcc.net; 'dried seal and caribou' creative commons, flickrcc.net; 'DSCF0175' creative commons, flickrcc.net

Cultural Insight: The Trapping Trail

Click on the link below to find the video: The Trapping Trail
<http://neveralongame.com/voices-of-alaska-native-people/>

(Or go to www.neveralongame.com and scroll down, click on Watch More to find the The Trapping Trail video)



Images clockwise from top: 'drying salmon' creative commons, flickrcc.net; 'Small Caribou Herd' creative commons, flickrcc.net; 'DSCF0168' creative commons, flickrcc.net



Never Alone Focus: Subsistence

What does it mean to subsist?

Introduction

As has been stated, it is an Alaska Native cultural belief that all living things have a soul. More to the point, the relationship of humans to animals was that of a kind of kinship. It is felt that the animals give themselves to the hunters, and in return, the hunters are expected to show particular deference and respect to the animals. If the traditional respectful ways of handling the animal are not followed, the animal knows and may disappear and no longer be available for sustenance; or the animal's soul will reappear in another form to avenge its disrespectful treatment. There are many celebrations and seasonal ceremonies that honor those animals who have given their lives so that the people could survive. Through these and other respectful cultural practices, the Alaska Native peoples have survived in harmony with the natural environment.

Of course, this is an oversimplification of the highly complex nature of this important relationship. A report that examines much research on this topic is as follows:

Russel, J. (2005). *Nanuq: Cultural significance and traditional knowledge among Alaska Natives*. Nome, Alaska: Alaska Nanuq Commission
<http://thealaskananuqcommission.org/ANCPublications.html>

One of the most culturally significant subsistence activities for the Inupiaq people is the whale hunt. Viewing the videos below helps to experience vicariously this important demonstration of interdependence and a subsistence way of life.

Activity

<https://www.youtube.com/watch?v=LAgEK7K5oCQ>
 The Whale Hunt, Barrow

"Our culture's real rich as far as whaling goes. There's so much respect for the bowhead whale. Basically, that's what our community's based around. What I've learned—what I grew up with and maintained—is sharing. You don't get the whale. It comes to you. That's what I've been taught." Rex Rock

1. View the posted videos.
2. Read Rex Rock's statement.
3. Imagine that you have a friend who thinks that no one should be allowed to hunt whales. Create a reasoned argument for subsistence whaling for the Alaska Natives who currently hunt whales.
4. Present your argument to the Alaska Studies class.

Iñupiat Heritage Center
<http://www.inupiaheritage.org/exhibition>

You might look at whaling and celebrations, specifically.

<http://www.pbslearningmedia.org/resource/ean08.sci.life.evo.spirit/the-spirit-of-subsistence-living/>
 Chevak subsistence

Discussion Plan

1. Was it easy or difficult to create your argument? Why? 2. Can you place yourself in the shoes of the Inupiat whaler in order to understand the cultural significance of this tradition? 2. Where do you stand personally on the issue? Why?	
Assessment	Follow up Activities
	Present your argument to someone who thinks that no one should be allowed to hunt whales. Did it work?

Cultural Standards and Performance Expectations Addressed

SCS: B1, B2, C1, E1, E4, E5 and E7   AHCSC: History, A2; Alaska as a State, D1   CS: F1 and F2; Geography, B4 and E4; Government, C4 and C6; History, A6 and D3



Never Alone Focus: The Trapping Trail

Human Relationship to the Environment

Introduction

“Alaska’s Native peoples have a deep understanding and wisdom about fish, wildlife, habitat, weather, climate, and geography that could benefit all peoples. As environmental issues grow ever more daunting—even threatening the survival of all life on this planet—Alaska Native cultures, worldviews, knowledge, and wisdom offer alternatives for living in a respectful and sustainable relationship world” (Roderick, 2008, p. 6). In *Never Alone*, Nuna sets out to solve an environmental problem: what is the source of the blizzards that won’t stop which prevent her village from hunting? Today, climate change and political decisions may be threatening the village way of life.

Activity

RESOURCES:

Alaska Native Wisdom for Modern Times: Larry Mercurieff

<http://www.yesmagazine.org/people-power/alaska-native-wisdom-for-modern-times>

Alaska Native Science

<http://www.nativescience.org/assets/Documents/PDF Documents/ANSC Newsletter Vol. 1-1.pdf>

Alaska Native Science

http://www.thewe.cc/weplanet/news/sea_engulfing_alaskan_village.htm

Do some Native corporations support drilling, mining, and logging on their lands? Paul Ongtooguk, pages 38-43

<http://www.scahecak.org/docs/Book108-09.pdf>

1) As a result of changing climate, there are many changes in Alaska’s environment today. Some, if not many, of these threaten the subsistence way of life.

2) With the information gained through reading the Yes! Magazine article listed under resources, and the Native Science pieces, and Paul Ongtooguk’s essay, and moving through the discussion questions, the students can begin to develop their own understanding of what some of the environmental tensions might be for Alaska’s Native people and how there may be solutions that are inherent in the cultural traditions of Alaska’s Native people.

3) Students should be able to create a game (perhaps in the style of Monopoly?) that incorporates the information they now have from the readings and research.

Discussion Plan

1. When you read the article in Yes! Magazine by Larry Mercurieff, what were some examples of knowledge, wisdom and traditions that were discussed? (List them on the whiteboard)
2. What can you add to your list after reading the Native Science article?
3. What were some issues or problems that you became aware of through each of the articles? (List them on the whiteboard)

4. Do you understand some of the solutions suggested by Mr. Merculieff and the Native Science article? How might they work? 5. What about the Ongtooguk essay? Did you understand its concerns? If not, what questions do you have?	
Assessment	Follow up Activities
	If interested, this activity, too, could move from a board game to a video game depicting the choices and trade-offs needed to adapt to a changing climate.

Cultural Standards and Performance Expectations Addressed

SCS: B1, B2, D5, E1, E4, E5 and E6   AHCSC: History, A2 and A4; Alaska as a State, B3 and C1   CS: Science, A3, E1, F1, F2 and F3; Geography, B4, E1 and E4; Government, C4, C5, C6, C7 and C8; History, A6 and D3



Never Alone Focus: The Trapping Trail

Animals Provide

Introduction

The Alaska Native people depend on the animals for survival. In turn, the animals are accorded respect through complex cultural methodologies and spiritual rituals. The animals in a region are observed closely by elders and hunters from year to year and hunted not only according to need, but also with a view to maintaining the animal population for future years. What was and is taken was and is treated with deference and used in its entirety.

"The Indian people used every part of every animal they killed. The skins were tanned and made into clothing. The bones were made into spear and arrowheads, needles, knives, spoons and ornaments. The sinew was used for thread to sew with. Some of the skin before it was tanned was made into rawhide (rope) of every size. The large intestines were used to store oil or moose fat. The horns of the moose or caribou were used to make bowls or large spoons... All animals that were killed were treated with much respect." Alberta Stephan

Much of the cultural art made from the animals is sold outside to enhance the meager income of the subsistence way of life. Dolls, masks, baskets, clothing, scrimshaw, baleen carvings and so on can be found in all major cities in Alaska.

Activity

Read the following excerpt with the class from "Aspects of Traditional Iñupiat Education" by Paul Ongtooguk:

<https://www.youtube.com/watch?v=Qo30sgNQI1c>
Seal Butchering 101

"Many of the stories (a boy) listens to as a child were stories that emphasized the disposition—the attitude—of the hunter. In these stories bragging and pride in personal accomplishment would be condemned. In the stories, animals can read the mind of the hunter and either give themselves or not, in part based on an appreciation of the giving of the physical body. Even after the animal gives up the body, respect should be shown in definite ways according to the stories and traditions. This is why some hunters who are deacons and respected members of churches still pour fresh water in the mouth of a seal after it has been shot. The belief is that the seal likes fresh water and that the undying nature of the seal will remember the gesture and bring another body for the hunters later.

The stories about animals giving themselves to hunters might not seem to make sense to outsiders, but it is difficult to imagine anything else if a person has hunted very long. There are times, when in spite of careful planning and preparation, cautious stalking and quiet approaches, no animal will allow a hunter to even remotely approach. At other times a person will be setting up camp and a caribou or moose will walk within a stone's throw and then patently wait for the hunter to take advantage of their good fortune. How else to account for these turns of events that have so little to do with skill and more to do with the disposition of the animal? Today, some Westerners might deride such practices and beliefs. But perhaps the stories are actually about protecting and helping the hunter. Respect for the animal being hunted may prevent the hunter from becoming overly confident or prideful. Pride often produces carelessness and may prevent learning and observation from occurring. In fact, pride and arrogance can be fatal in the Arctic where the best lesson to keep in mind is how little we actually know and how easily we can be swept from the world" (Barnhardt, R. & Kawagley, A.O., 2011, p. 97).

Discussion Plan	
Read the excerpt together in class. Then watch the video. 1. Do you think there are things you could learn from the way the Alaska Native people regard animals? What might they be? 2. Do you go hunting? If so, will you carry this (new?) knowledge with you the next time you go? 3. What did you think of the idea that the animal gives itself to you? What experiences have you had that might give evidence to support or deny this? 4. What might you do with this information that would enhance people's understanding of the Alaska Native cultural practice?	
Assessment	Follow up Activities
Discussion participation.	Arrange to talk with a whaling captain or a seal hunter and discuss these ideas in the class.

Cultural Standards and Performance Expectations Addressed

SCS: B1, B2, B3 and E1   AHCSC: History, A1   CS: Science, F2; Geography, E1 and E4; Government, C4 and C6; History, A6 and D3

Cultural Insight: Life on the North Slope

Click on the link below to find the video: Life on the North Slope

<http://neveralongame.com/voices-of-alaska-native-people/>

(Or go to www.neveralongame.com and scroll down, click on Watch More to find the Life on the North Slope video)



Image: 'Broken Sea Ice' creative commons, flickrcc.net



Image: 'Polar Bear' creative commons, flickrcc.net



Image: 'Arctic wolf' creative commons, flickrcc.net



Never Alone Focus: Life on the North Slope

The Knowledge and Wisdom of Living in the Arctic

Introduction

“Traditional ways of knowing” and “traditional knowledge and wisdom” are western terms that have evolved out of a gradual awareness on the part of western scientists and researchers that Alaska’s Native peoples are experts about their environments and embody worldviews critical to the human future” (Roderick, 2008, p. 35) “Alaska Native peoples have had intimate contact with their immediate environments for hundreds of generations and thus have a profound understanding of place” (p. 5)

What is required is a keen awareness of, among other things, signs of change in weather, the stars, the angle of the sun, the temperature, the ice, and the changing vegetation to live successfully and in harmony with the natural world. The subsistence relationship one has to the land, air, animals, water, and plants informs the people of what needs to be done, and when it has to be done. There is a season for everything. The Western view of Winter, Spring, Summer and Fall as defined by quantitative science, does not necessarily correspond to the “season” of the caribou, or the “season” for seal hunting, or the time when the geese arrive. The changes that indicate the coming of these qualitatively defined seasons may be very subtle and may go unnoticed by outsiders. But the experience, knowledge and wisdom gained and passed on by elders over millennia, and the intimate relationship with the natural world inform the subsistence peoples, ensuring their continued survival.

Activity

See if you can create subsistence “calendar” that gives approximate times when the different subsistence foods are to be harvested. This will take some research.

Students can do this in small groups and then present these to the class.

Inupiaq of the North Slope
<https://www.youtube.com/watch?v=ka-iXzqYq08>

Suggestion: Go to the various school district websites to see what you can find. (Find School Districts that serve primarily Alaska Native children.)

Discussion Plan

1. What was the most difficult part of creating this calendar?
2. What did you like most about the project?
3. What was the most interesting thing you learned through this activity?

Assessment

Assess the accuracy of the calendar.

Follow up Activities

Cultural Standards and Performance Expectations Addressed

SCS: B1, B2, D2, E1, E3, E4 and E5 CS: Science, A3, C3, E1, F2 and F3; Geography, B4 and E1; Government, C4; History, A5



Never Alone Focus: Life on the North Slope

Arctic Dangers

Introduction	
To understand the dangers inherent in living in the Arctic, students must first gain knowledge of the geography, weather and seasonal conditions.	
Activity	
First: Teams of students research the following topics: - Teams 1 & 2: Arctic Alaska geography - Teams 3 & 4: Ice and its characteristics in the Arctic - Teams 4 & 5: General, yearly weather conditions. - Teams 6 & 7: The natural world of animals and vegetation Then, teams get together and pool their information and, finally, present it to the whole class.	https://www.youtube.com/watch?v=s33Kwd2whTA Native Youth Olympics http://ankn.uaf.edu/media/videos/Highkick_ball.m4v http://nca2014.globalchange.gov/report/sectors/indigenous-peoples#tab2-images Indigenous Peoples and Climate Change http://nca2014.globalchange.gov/report/our-changing-climate/melting-ice Melting Ice http://www.pbslearningmedia.org/asset/ean08_int_rglenn/ Geology on the north slope
Discussion Plan	
- When you think about the conditions in the Arctic, what kind of dangers might you expect? (List all examples on the whiteboard.) - Are the sports in the Native Youth Olympics different from the sports that you are familiar with? - Do you think the sports in the Native Youth Olympics have anything to do with the conditions in the Arctic? Why or why not? - What do you think are the main challenges to living in such an extreme environment? - Do you think you'd ever like to try living in an Arctic village (provided you were humble and respectful, and therefore, included in the rhythms of village life)?	
Assessment	Follow up Activities
Assess their presentations using a comprehensive rubric.	

Cultural Standards and Performance Expectations Addressed

SCS: B1, B2, E1 and E4   AHCSC: History, A1   CS: Science, A3 and F2; Geography, A6, B1, B7 and E4; Government, C6; History, A6



Never Alone Focus: Life on the North Slope

Understanding the Climate

Introduction	
“Indigenous people...have their own classification systems and versions of meteorology, physics, chemistry, earth science, astronomy, botany, pharmacology, psychology (knowing one's inner world), and the sacred.” ¹¹ This traditional knowledge and wisdom is a highly sophisticated holistic science that evolved through methodical cultural processes of the transfer of knowledge and wisdom through hundreds of generations, learning and applying a holistic way of knowing, collective information sharing, traditional spirituality, and guidance from Elders” (Roderick, 2008, p. 36) 11) Burgess, Philip, Traditional Knowledge: A Report Prepared for the Arctic Council Indigenous Peoples' Secretariat. Copenhagen: Indigenous Peoples' Secretariat, Arctic Council, 1999.	
Activity	
After student view the first two websites, read together the quote above. Then move to the discussion questions.	1) http://climate.gov/teaching/alaska-region 2) http://nca2014.globalchange.gov/report/regions/alaska
Discussion Plan	
1. How did the indigenous people learn all this about their environment? 2. What kinds of things do you know about your own environment and how do you know them? 3. Do you think you could learn more about your environment, for example, be more aware of the weather? How might you do this? Each student should keep an observational journal of the daily weather, NOT like a weather report. Report on the kinds of clouds, where the wind was coming from and how strong it felt. Did it feel warm, cold, biting, stinging? What did else did they see? Was there snow? Is there ice on the ground? Is it dry or wet? What animal life did you observe? Where? And etc. At the end of the week, students can compare their journal observations, either as a whole class or in small groups. Ask if their skills of observation improved throughout the week. And are they more aware of their climate/weather environment now?	
Assessment	Follow up Activities
They can turn in their journals for evaluation.	Continue the activity for a month, or even two months! They could start a weather blog. They could post a short video each evening of their observations and post to their Facebook page.

Cultural Standards and Performance Expectations Addressed

SCS: B1, B2 and E2 CS: Science, E1, F2 and F3; Government, C6



Never Alone Focus: Life on the North Slope

Ice in the Arctic and Climate Change

Introduction

“During my early years and even in the 1970s and 1980s, the sea and ice conditions were expected to remain the same as they were in past. The hunters thus knew what types of ice and what species of sea mammals to expect each season. Today, the movement of many migratory animals and birds has changed because of irregular weather extremes that we were told are connected to ‘climate change.’ Those irregular extremes were first felt by the people who watch the ice on a daily basis and who for years tried to give testimony that something was amiss in their natural setting. In our community, sea ice still plays a prominent role; but changes we see have become so extreme and the seasons have shifted so dramatically that it is now difficult to expect how hunting continues to play a role in replenishing family food stores that must provide for the people during the winter.”

Herbert O. Anungazuk, from his essay “Ilisimaksravut: What We Must Know” in *Wales Sea Ice Inupiat Dictionary*.

“Today, sea ice in Alaskan waters arrives later, recedes earlier, and is thinner than ever recorded in human history. These conditions alone affect the survivability of all ice- dependent mammals such as seals, walrus, and polar bear, all of which are key sources of protein and fat which allow many Alaska Native communities to survive through the harsh northern winters” (Roderick, 2008, p. 36).

“A number of years ago a Native Elder was telling me something was happening. The ice was changing. The changes would have a tremendous impact on subsistence and on the way people lived. NOAA has spent millions of dollars to come to the same conclusion. It took time for science to catch up with what the Elders were telling us. We need to look more at the traditional knowledge embodied in our Elders.” Nelson Angapak

Activity

Students view the videos either alone, or preferably in teams. They note the important points. Then they move on to the websites below.

On the first website listed in the resources, view the “impacts

View the videos:

Arctic Sea Ice, Savoonga

<https://www.youtube.com/watch?v=u5DiHp76qjs>

Inupiat elders speak of sea ice, Pt. 1

<https://www.youtube.com/watch?v=afBpkAeR1tl>

Inupiat elders speak of sea ice, Pt. 2

<https://www.youtube.com/watch?v=jF0FgDhqMXA>

American Geophysical Union discussion of melting sea ice (St. Lawrence Island)

<https://www.youtube.com/watch?v=EkXXPKnlmlq>

Peruse these websites:

1) Indigenous Peoples and Climate Change:

<http://nca2014.globalchange.gov/report/sectors/indigenous-peoples#tab2->

on indigenous peoples,” especially Key Messages 3, 4, and 5.	images 2) Melting Ice: http://nca2014.globalchange.gov/report/our-changing-climate/melting-ice 3) Wales Sea Ice Inupiaq Dictionary http://www.nps.gov/akso/beringia/projects/Products/2009/Preserving-our-Knowledge--Wales-Dictionary.pdf
When students have completed the viewing and research, they can collaboratively create an informative tri-fold poster presentation in which to pull this information together meaningfully. If they have the expertise, they may wish to design a website that does this instead.	
Discussion Plan	
Students present their projects to the class. After each presentation, save time for a Q & A session.	
Assessment	Follow up Activities
	Students could vote on the presentation they thought was most effective and engaging. That presentation could be given at an appropriate event in your town or city.

Cultural Standards and Performance Expectations Addressed

SCS: B1, B2, E1, E4 and E5   AHCSC: History, A1 and A2   CS: Science, A3, E1, F1, F2 and F3; Geography, B4, B8, E4 and F2; Government, C4 and C6; History, A5 and A6

Appendix A

STATE CULTURAL STANDARDS (SCS)

A. Culturally knowledgeable students are well grounded in the cultural heritage and traditions of their community.

Students who meet this cultural standard are able to:

- 1) assume responsibilities for their role in relation to the well-being of the cultural community and their lifelong obligations as a community member;
- 2) recount their own genealogy and family history;
- 3) acquire and pass on the traditions of their community through oral and written history;
- 4) practice their traditional responsibilities to the surrounding environment;
- 5) reflect through their own actions the critical role that the local heritage language plays in fostering a sense of who they are and how they understand the world around them;
- 6) live a life in accordance with the cultural values and traditions of the local community and integrate them into their everyday behavior; and
- 7) determine the place of their cultural community in the regional, state, national, and international political and economic systems.

B. Culturally knowledgeable students are able to build on the knowledge and skills of the local cultural community as a foundation from which to achieve personal and academic success throughout life.

Students who meet this cultural standard are able to:

- 1) acquire insights from other cultures without diminishing the integrity of their own;
- 2) make effective use of the knowledge, skills, and ways of knowing from their own cultural traditions to learn about the larger world in which they live;
- 3) make appropriate choices regarding the long-term consequences of their actions; and
- 4) identify appropriate forms of technology and anticipate the consequences of their use for improving the quality of life in the community.

C. Culturally knowledgeable students are able to actively participate in various cultural environments.

Students who meet this cultural standard are able to:

- 1) perform subsistence activities in ways that are appropriate to local cultural traditions;
- 2) make constructive contributions to the governance of their community and the well-being of their family;
- 3) attain a healthy lifestyle through which they are able to maintain their social, emotional, physical, intellectual, and spiritual well-being; and
- 4) enter into and function effectively in a variety of cultural settings.

D. Culturally knowledgeable students are able to engage effectively in learning activities that are based on traditional ways of knowing and learning.

Students who meet this cultural standard are able to:

- 1) acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders;
- 2) participate in and make constructive contributions to the learning activities associated with a traditional camp environment;
- 3) interact with Elders in a loving and respectful way that demonstrates an appreciation of their role as culture-bearers and educators in the community;
- 4) gather oral and written history information from the local community and provide an appropriate interpretation of its cultural meaning and significance;
- 5) identify and utilize appropriate sources of cultural knowledge to find solution to everyday problems; and
- 6) engage in a realistic self-assessment to identify strengths and needs and make appropriate decisions to enhance life skills.

E. Culturally knowledgeable students demonstrate an awareness and appreciation of the relationships and processes of interaction of all elements in the world around them.

Students who meet this cultural standard are able to:

- 1) recognize and build upon the interrelationships that exist among the spiritual, natural, and human realms in the world around them, as reflected in their own cultural traditions and beliefs as well as those of others;
- 2) understand the ecology and geography of the bioregion they inhabit;
- 3) demonstrate an understanding of the relationship between world view and the way knowledge is formed and used;
- 4) determine how ideas and concepts from one knowledge system relate to those derived from other knowledge systems;
- 5) recognize how and why cultures change over time;
- 6) anticipate the changes that occur when different cultural systems come in contact with one another;
- 7) determine how cultural values and beliefs influence the interaction of people from different cultural backgrounds; and

8) identify and appreciate who they are and their place in the world.

Appendix B

Alaska History and Cultural Studies Course (AHCSC)

PERFORMANCE EXPECTATIONS

HISTORY:

A. The student demonstrates an understanding of the interaction between people and their physical environment by

- 1) comparing and contrasting geographic regions of Alaska.
- 2) using texts sources to analyze the similarities and differences in the cultural attributes (e g language hunting and gathering practices art music dance beliefs worldview) movement interactions and settlement of Alaska Native peoples.
- 3) using texts/sources to analyze the effect of the historical contributions and/or influences of significant individuals, groups and local, regional, statewide, international organizations.
- 4) identifying and summarizing the structures, functions, and transformation of various attributes (e.g., leadership, decision-making, social and political organization) of traditional Alaska Native governance.

COLONIAL ERA, THE RUSSIAN PERIOD:

A. The student demonstrates an understanding of the interaction between people and their physical environment by:

- 1) using texts/sources to analyze the similarities and differences in the cultural attributes (e.g., language, hunting and gathering practices, art, music/dance, beliefs, worldview), movement, interactions, and settlement of Alaska Native Peoples.
- 2) using texts/sources to analyze the effect of the historical contributions and/or influences of significant individuals, groups and local, regional, statewide, and/or international organizations.

The student demonstrates an understanding of the discovery, impact, and role of natural resources by:

- 1) identifying patterns of growth, transformation, competition, and boom and bust, in response to use of natural resources (e.g., supply and demand of fur, minerals, and whaling).
- B. The student demonstrates an understanding of the historical rights and responsibilities of Alaskans by:
- 1) using texts/sources to analyze the impacts of the relationships between Alaska Natives and Russians (i.e., Russian Orthodox Church, early fur traders, Russian American Companies, enslavement, and Creoles).
- C. The student demonstrates an understanding of the chronology of Alaska history by:
- 1) using texts/sources to recognize and explain the interrelationships among Alaska, national, and international events and developments (e.g., international interest, trade, commerce).

THE COLONIAL ERA: THE UNITED STATES PERIOD:

- A. The student demonstrates an understanding of the interaction between people and their physical environment by:
- 1) using texts/sources to analyze the effect of the historical contributions and/or influences of significant individuals or groups and local, regional, statewide, and/or international organizations.
- B. The student demonstrates an understanding of the discovery, impact and role of natural resources by:
- 1) using texts/sources to draw conclusions about the role of the federal government in natural resource development and land management (e.g., jurisdiction, authority, agencies, programs, policies).
- C. The student demonstrates and understanding of the historical rights and responsibilities of Alaskans by:
- 1) explaining and analyzing tribal and Western concepts of land ownership and how acting upon those concepts contributes to changes in land use, control and ownership.
  - 2) explaining Alaskans' quest for self-determination (i.e., full rights as U.S. citizens) through the statehood movement.

- 3) explaining the impacts of military actions (e.g. Naval bombardment of Angoon, Aleut internment, military expeditions) relative to Native communities.
- 4) using texts/sources to analyze how the military population and its activities, including administrative, policing, defense, mapping, communications and construction, have impacted communities.
- 5) describing the historical basis of federal recognition of tribes, their inherent and delegated powers, the ongoing nature and diversity of tribal governance, and the plenary power of Congress.

D. The student demonstrates an understanding of the chronology of Alaska history by:

- 1) describing how policies and practices of non-natives (e.g., missionaries, miners, Alaska Commercial Company merchants) influenced Alaska Natives.

ALASKA AS A TERRITORY:

A. The student demonstrates an understanding of the interaction between people and their physical environment by:

- 1) describing how Alaska's strategic location played an important role in military buildup and explaining the interrelated social and economic impacts.

B. The student demonstrates an understanding of the discovery, impact and role of natural resources by:

- 1) using texts/sources to draw conclusions about the significance of natural resources (e.g., fisheries, timber, Swanson River oil discovery, "sustained yield" in the Alaska Constitution) in Alaska's development and in the statehood movement.

C. The student demonstrates and understanding of the historical rights and responsibilities of Alaskans by:

- 1) explaining Alaskans' quest for self-determination (i.e., full rights as U.S. citizens) through the statehood movement.
- 2) explaining the impacts of military actions relative to Native communities (e.g., Naval bombardment of Angoon, Aleut internment, military expeditions).

- 3) describing how Alaskans, particularly the Native people, challenge the status quo to gain recognition of their civil rights (e.g., appeals to the Russian government, Ward Cove Packing Co. Case, Moll Hootch, anti-discrimination acts, women's suffrage).
- 4) exploring the federal government's influence on settlements in Alaska (e.g., Matanuska Colony, Anchorage, Adak, Tok, Hydaburg) by establishment of post offices, military facilities, schools, courts, and railroads.
- 5) identifying the role of Alaska Native individuals and groups in actively proposing and promoting federal legislation and policies.
- 6) exploring federal policies and legislation (e.g., Alaska Citizenship Act, Tlingit-Haida Jurisdictional Act, Indian Citizenship Act of 1924, Alaska Reorganization Act, ANCSA) that recognized Native rights.

D. The student demonstrates an understanding of the chronology of Alaska history by:

- 1) describing how the roles and responsibilities in Alaska Native societies have been continuously influenced by changes in technology, economic practices, and social interactions.

ALASKA AS A STATE:

A. The student demonstrates an understanding of the interaction between people and their physical environment by:

- 1) describing how Alaska's strategic location played an important role in military buildup and explaining the interrelated social and economic impacts.
- 2) comparing and contrasting the differing perspectives between rural and urban areas.
- 3) analyzing patterns of movement and settlement.
- 4) using texts/sources to explain the political, social, cultural, economic, geographic, and historic characteristics of the student's community or region.

B. The student demonstrates an understanding of the discovery, impact and role of natural resources by:

- 1) describing the federal government's construction and maintenance of Alaska's infrastructure (e.g., transportation, communication, public health system, education).
- 2) using texts/sources to analyze the multiple perspectives in the continuing debate between conservation and development of resources.
- 3) describing the formation of Alaska Native Corporations and their impact on Alaska's economy.
- 4) explaining the creation and implementation of the Permanent Fund and how it has impacted the state.

C. The student demonstrates an understanding of the historical rights and responsibilities of Alaskans by:

- 1) explaining and analyzing tribal and Western concepts of land ownership and how acting upon those concepts contributes to changes in land use, control, and ownership.
- 2) describing how Alaskans, particularly the Native people, challenge the status quo to gain recognition of their civil rights (e.g., appeals to the Russian government, Ward Cove Packing Co. Case, Moll Hootch, anti-discrimination acts, women's suffrage).
- 3) identifying the role of Alaska Native individuals and groups in actively proposing and promoting federal legislation and policies (e.g., William Paul, Tanana Chiefs, ANB, ANS)
- 4) using texts/sources to analyze the evolution of self-government through an examination of organic documents (i.e., Treaty of Cession, Organic Act, Territorial Act, Alaska State Constitution, Statehood Act).

D. The student demonstrates an understanding of the chronology of Alaska history by:

- 1) giving correct and incorrect examples to explain subsistence as a way of life.
- 2) defining, describing, and illustrating the economic, political, and social characteristics of the major periods, their key turning points (e.g., implementation of Prudhoe Bay pipeline, Molly Hootch case, ANSCA, ANILCA, ANWR, natural and manmade disasters, establishment of Alaska Native Corporations) and how they interrelate.

3) explaining the historical context and the legal foundations (e.g., Alaska Constitution, ANCSA, MMPA, ANILCA, Katie John case) pertinent to subsistence.

4) comparing and contrasting the perspectives of sport, commercial, and subsistence users on policies regarding fish and game management.

Appendix C

Content Standards for Alaska Students (CS)

SCIENCE

A. Science as Inquiry and Process

A student should understand and be able to apply the processes and applications of scientific inquiry.

A student who meets the content standard should:

- 1) develop an understanding of the processes of science used to investigate problems, design and conduct repeatable scientific investigations, and defend scientific arguments;
- 2) develop an understanding that the processes of science require integrity, logical reasoning, skepticism, openness, communication, and peer review; and
- 3) develop an understanding that culture, local knowledge, history, and interaction with the environment contribute to the development of scientific knowledge, and local applications provide opportunity for understanding scientific concepts and global issues.

B. Concepts of Physical Science

A student should understand and be able to apply the concepts, models, theories, universal principles, and facts that explain the physical world.

A student who meets the content standard should:

- 1) develop an understanding of the characteristic properties of matter and the relationship of these properties to their structure and behavior;
- 2) develop an understanding that energy appears in different forms, can be transformed from one form to another, can be transferred or moved from one place or system to another, may be unavailable for use, and is ultimately conserved;
- 3) develop an understanding of the interactions between matter and energy, including physical, chemical, and nuclear changes, and the effects of these interactions on physical systems; and

- 4) develop an understanding of motions, forces, their characteristics and relationships, and natural forces and their effects.

C. Concepts of Life Science

A student should understand and be able to apply the concepts, models, theories, facts, evidence, systems, and processes of life science.

A student who meets the content standard should:

- 1) develop an understanding of how science explains changes in life forms over time, including genetics, heredity, the process of natural selection, and biological evolution;
- 2) develop an understanding of the structure, function, behavior, development, life cycles, and diversity of living organisms; and
- 3) develop an understanding that all organisms are linked to each other and their physical environments through the transfer and transformation of matter and energy.

D. Concepts of Earth Science

A student should understand and be able to apply the concepts, processes, theories, models, evidence, and systems of earth and space sciences.

A student who meets the content standard should:

- 1) develop an understanding of Earth's geochemical cycles;
- 2) develop an understanding of the origins, ongoing processes, and forces that shape the structure, composition, and physical history of the Earth;
- 3) develop an understanding of the cyclical changes controlled by energy from the sun and by Earth's position and motion in our solar system; and
- 4) develop an understanding of the theories regarding the origin and evolution of the universe.

E. Science and Technology

A student should understand the relationships among science, technology, and society.

A student who meets the content standard should:

- 1) develop an understanding of how scientific knowledge and technology are used in making decisions about issues, innovations, and responses to problems and everyday events;
- 2) develop an understanding that solving problems involves different ways of thinking, perspectives, and curiosity that lead to the exploration of multiple paths that are analyzed using scientific, technological, and social merits; and
- 3) develop an understanding of how scientific discoveries and technological innovations affect and are affected by our lives and cultures

F. Cultural, Social, Personal Perspectives and Science

A student should understand the dynamic relationships among scientific, cultural, social, and personal perspectives.

A student who meets the content standard should:

- 1) develop an understanding of the interrelationships among individuals, cultures, societies, science, and technology;
- 2) develop an understanding that some individuals, cultures, and societies use other beliefs and methods in addition to scientific methods to describe and understand the world; and
- 3) develop an understanding of the importance of recording and validating cultural knowledge.

G. History and Nature of Science

A student should understand the history and nature of science.

A student who meets the content standard should:

- 1) develop an understanding that historical perspectives of scientific explanations demonstrate that scientific knowledge changes over time, building on prior knowledge;
- 2) develop an understanding that the advancement of scientific knowledge embraces innovation and requires empirical evidence, repeatable investigations, logical arguments, and critical review in striving for the best possible explanations of the natural world;
- 3) develop an understanding that scientific knowledge is ongoing and subject to change as new evidence becomes available through

experimental and/or observational confirmation(s); and

4) develop an understanding that advancements in science depend on curiosity, creativity, imagination, and a broad knowledge base.

GEOGRAPHY

A. A student should be able to make and use maps, globes, and graphs to gather, analyze, and report spatial (geographic) information.

A student who meets the content standard should:

- 1) use maps and globes to locate places and regions;
- 2) make maps, globes, and graphs;
- 3) understand how and why maps are changing documents;
- 4) use graphic tools and technologies to depict and interpret the world's human and physical systems;
- 5) evaluate the importance of the locations of human and physical features in interpreting geographic patterns; and
- 6) use spatial (geographic) tools and technologies to analyze and develop explanations and solutions to geographic problems.

B. A student should be able to utilize, analyze, and explain information about the human and physical features of places and regions.

A student who meets the content standard should:

- 1) know that places have distinctive geographic characteristics;
- 2) analyze how places are formed, identified, named, and characterized;
- 3) relate how people create similarities and differences among places;
- 4) discuss how and why groups and individuals identify with places;
- 5) describe and demonstrate how places and regions serve as cultural symbols, such as the Statue of Liberty;
- 6) make informed decisions about where to live, work, travel, and seek opportunities;

7) understand that a region is a distinct area defined by one or more cultural or physical features; and

8) compare, contrast, and predict how places and regions change with time.

C. A student should understand the dynamic and interactive natural forces that shape the Earth's environments.

A student who meets the content standard should:

1) analyze the operation of the Earth's physical systems, including ecosystems, climate systems, erosion systems, the water cycle, and tectonics;

2) distinguish the functions, forces, and dynamics of the physical processes that cause variations in natural regions; and

3) recognize the concepts used in studying environments and recognize the diversity and productivity of different regional environments.

D. A student should understand and be able to interpret spatial (geographic) characteristics of human systems, including migration, movement, interactions of cultures, economic activities, settlement patterns, and political units in the state, nation, and world.

A student who meets the content standard should:

1) know that the need for people to exchange goods, services, and ideas creates population centers, cultural interaction, and transportation and communication links;

2) explain how and why human networks, including networks for communications and for transportation of people and goods, are linked globally;

3) interpret population characteristics and distributions;

4) analyze how changes in technology, transportation, and communication impact social, cultural, economic, and political activity; and

5) analyze how conflict and cooperation shape social, economic, and political use of space.

E. A student should understand and be able to evaluate how humans and

physical environments interact.

A student who meets the content standard should:

- 1) understand how resources have been developed and used;
- 2) recognize and assess local, regional, and global patterns of resource use;
- 3) understand the varying capacities of physical systems, such as watersheds, to support human activity;
- 4) determine the influence of human perceptions on resource utilization and the environment;
- 5) analyze the consequences of human modification of the environment and evaluate the changing landscape; and
- 6) evaluate the impact of physical hazards on human systems.

F. A student should be able to use geography to understand the world by interpreting the past, knowing the present, and preparing for the future.

A student who meets the content standard should:

- 1) analyze and evaluate the impact of physical and human geographical factors on major historical events;
- 2) compare, contrast, and predict how places and regions change with time;
- 3) analyze resource management practices to assess their impact on future environmental quality;
- 4) interpret demographic trends to project future changes and impacts on human environmental systems;
- 5) examine the impacts of global changes on human activity; and
- 6) utilize geographic knowledge and skills to support interdisciplinary learning and build competencies required of citizens.

GOVERNMENT AND CITIZENSHIP

A. A student should know and understand how societies define authority, rights, and responsibilities through a governmental process.

A student who meets the content standard should:

- 1) understand the necessity and purpose of government;
- 2) understand the meaning of fundamental ideas, including equality, authority, power, freedom, justice, privacy, property, responsibility, and sovereignty;
- 3) understand how nations organize their governments; and
- 4) compare and contrast how different societies have governed themselves over time and in different places.

B. A student should understand the constitutional foundations of the American political system and the democratic ideals of this nation.

A student who meets the content standard should:

- 1) understand the ideals of this nation as expressed in the Declaration of Independence, the United States Constitution, and the Bill of Rights;
- 2) recognize American heritage and culture, including the republican form of government, capitalism, free enterprise system, patriotism, strong family units, and freedom of religion;
- 3) understand the United States Constitution, including separation of powers, the executive, legislative, and judicial branches of government, majority rule, and minority rights;
- 4) know how power is shared in the United States' constitutional government at the federal, state, and local levels;
- 5) understand the importance of individuals, public opinion, media, political parties, associations, and groups in forming and carrying out public policy;
- 6) recognize the significance of diversity in the American political system;
- 7) distinguish between constitution-based ideals and the reality of American political and social life;
- 8) understand the place of law in the American political system; and
- 9) recognize the role of dissent in the American political system.

C. A student should understand the character of government of the state.

A student who meets the content standard should:

- 1) understand the various forms of the state's local governments and the agencies and commissions that influence students' lives and property;
- 2) accept responsibility for protecting and enhancing the quality of life in the state through the political and governmental processes;
- 3) understand the Constitution of Alaska and Sec. 4 of the Alaska Statehood Act, which is known as the Statehood Compact;
- 4) understand the importance of the historical and current roles of Alaska Native communities;
- 5) understand the Alaska Native Claims Settlement Act and its impact on the state;
- 6) understand the importance of the multicultural nature of the state;
- 7) understand the obligations that land and resource ownership place on the residents and government of the state; and
- 8) identify the roles of and relationships among the federal, tribal, and state governments and understand the responsibilities and limits of the roles and relationships.

D. A student should understand the role of the United States in international affairs.

A student who meets the content standard should:

- 1) analyze how domestic politics, the principles of the United States Constitution, foreign policy, and economics affect relations with other countries;
- 2) evaluate circumstances in which the United States has politically influenced other nations and how other nations have influenced the politics and society of the United States;
- 3) understand how national politics and international affairs are interrelated with the politics and interests of the state;
- 4) understand the purpose and function of international government and non- governmental organizations in the world today; and
- 5) analyze the causes, consequences, and possible solutions to current international issues.

E. A student should have the knowledge and skills necessary to participate effectively as an informed and responsible citizen.

A student who meets the content standard should:

- 1) know the important characteristics of citizenship;
- 2) recognize that it is important for citizens to fulfill their public responsibilities;
- 3) exercise political participation by discussing public issues, building consensus, becoming involved in political parties and political campaigns, and voting;
- 4) establish, explain, and apply criteria useful in evaluating rules and laws;
- 5) establish, explain, and apply criteria useful in selecting political leaders;
- 6) recognize the value of community service; and
- 7) implement ways of solving problems and resolving conflict.

F. A student should understand the economies of the United States and the state and their relationships to the global economy.

A student who meets the content standard should:

- 1) understand how the government and the economy interrelate through regulations, incentives, and taxation;
- 2) be aware that economic systems determine how resources are used to produce and distribute goods and services;
- 3) compare alternative economic systems;
- 4) understand the role of price in resource allocation;
- 5) understand the basic concepts of supply and demand, the market system, and profit;
- 6) understand the role of economic institutions in the United States, including the Federal Reserve Board, trade unions, banks, investors, and the stock market;

- 7) understand the role of self-interest, incentives, property rights, competition, and corporate responsibility in the market economy;
- 8) understand the indicators of an economy's performance, including gross domestic product, inflation, and the unemployment rate;
- 9) understand those features of the economy of the state that make it unique, including the importance of natural resources, government ownership and management of resources, Alaska Native regional corporations, the Alaska Permanent Fund Corporation, the Alaska Housing Finance Corporation, and the Alaska Industrial Development and Export Authority; and
- 10) understand how international trade works.

G. A student should understand the impact of economic choices and participate effectively in the local, state, national, and global economies

A student who meets the content standard should:

- 1) apply economic principles to actual world situations;
- 2) understand that choices are made because resources are scarce;
- 3) identify and compare the costs and benefits when making choices;
- 4) make informed choices on economic issues;
- 5) understand how jobs are created and their role in the economy;
- 6) understand that wages and productivity depend on investment in physical and human capital; and
- 7) understand that economic choices influence public and private institutional decisions.

HISTORY

A. A student should understand that history is a record of human experiences that links the past to the present and the future.

A student who meets the content standard should:

- 1) understand chronological frameworks for organizing historical thought and place significant ideas, institutions, people, and events within time sequences;

- 2) know that the interpretation of history may change as new evidence is discovered;
- 3) recognize different theories of history, detect the weakness of broad generalization, and evaluate the debates of historians;
- 4) understand that history relies on the interpretation of evidence;
- 5) understand that history is a narrative told in many voices and expresses various perspectives of historical experience;
- 6) know that cultural elements, including language, literature, the arts, customs, and belief systems, reflect the ideas and attitudes of a specific time and know how the cultural elements influence human interaction;
- 7) understand that history is dynamic and composed of key turning points;
- 8) know that history is a bridge to understanding groups of people and an individual's relationship to society; and
- 9) understand that history is a fundamental connection that unifies all fields of human understanding and endeavor.

B. A student should understand historical themes through factual knowledge of time, places, ideas, institutions, cultures, people, and events.

A student who meets the content standard should:

- 1) comprehend the forces of change and continuity that shape human history through the following persistent organizing themes:
  - a. the development of culture, the emergence of civilizations, and the accomplishments and mistakes of social organizations;
  - b. human communities and their relationships with climate, subsistence base, resources, geography, and technology;
  - c. the origin and impact of ideologies, religions, and institutions upon human societies;
  - d. the consequences of peace and violent conflict to societies and their cultures; and
  - e. major developments in societies as well as changing patterns related to class, ethnicity, race, and gender;

- 2) understand the people and the political, geographic, economic, cultural, social, and environmental events that have shaped the history of the state, the United States, and the world;
- 3) recognize that historical understanding is relevant and valuable in the student's life and for participating in local, state, national, and global communities;
- 4) recognize the importance of time, ideas, institutions, people, places, cultures, and events in understanding large historical patterns; and
- 5) evaluate the influence of context upon historical understanding.

C. A student should develop the skills and processes of historical inquiry.

A student who meets the content standard should:

- 1) use appropriate technology to access, retrieve, organize, and present historical information;
- 2) use historical data from a variety of primary resources, including letters, diaries, oral accounts, archeological sites and artifacts, art, maps, photos, historical sites, documents, and secondary research materials, including almanacs, books, indices, and newspapers;
- 3) apply thinking skills, including classifying, interpreting, analyzing, summarizing, synthesizing, and evaluating, to understand the historical record; and
- 4) use historical perspective to solve problems, make decisions, and understand other traditions.

D. A student should be able to integrate historical knowledge with historical skill to effectively participate as a citizen and as a lifelong learner.

A student who meets the content standard should:

- 1) understand that the student is important in history;
- 2) solve problems by using history to identify issues and problems, generate potential solutions, assess the merits of options, act, and evaluate the effectiveness of actions;
- 3) define a personal position on issues while understanding the historical aspects of the positions and roles assumed by others;

- 4) recognize and demonstrate that various issues may require an understanding of different positions, jobs, and personal roles depending on place, time, and context;
- 5) base personal citizenship action on reasoned historical judgment with recognition of responsibility for self and others; and
- 6) create new approaches to issues by incorporating history with other disciplines, including economics, geography, literature, the arts, science, and technology.

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See also:

North Slope Borough School District Inupiaq Education Department

Values Units:

<http://www.nsbsd.org/site/default.aspx?PageID=2767>