

SJR

17

Alaska State Senate

SENATOR STEVE RIEGER
District 1

Senate Finance Committee
Chair, Senate Transportation Committee

Legislative Budget and Audit Committee
Administrative Regulation Review Committee
Legislative Council

During Session:
State Capitol, Room 516
Juneau, Alaska 99801
(907) 465-3879

716 West 4th Avenue, Suite 530
Anchorage, Alaska 99501
(907) 258-8188

TO: Senator Lyda Green
Chair, Senate Health, Education and Social Services Committee

FROM: Senator Steve Rieger *SR*

DATE: February 20, 1995

RE: SJR 17 - Supporting the Alaska Humanities Forum and the
National Endowment for the Humanities

I respectfully request that you include SJR 17 in the Senate HESS Committee schedule for next week if at all possible. I am enclosing backup for this resolution and I would be happy to provide any additional information you require.

Thank you for your consideration of this matter.

FISCAL NOTE

STATE OF ALASKA
1994 LEGISLATIVE SESSION

BILL NO. SJR 17

Revision Date: _____ Dept. Affected: None
 Title: "Supporting the Alaska Humanities Forum and the National Endowment For the Humanities" BRU: n/a
 Sponsor: Senator Steve Rieger Component: n/a
 Requestor: Senate HESS Committee COMPONENT SERIAL NO. ---

Expenditures/Revenues

(Thousands of Dollars)

OPERATING EXPENDITURES	FY 95	FY 96	FY 97	FY 98	FY 99	FY 00
PERSONAL SERVICES						
TRAVEL						
CONTRACTUAL						
SUPPLIES						
EQUIPMENT						
LAND & STRUCTURES						
GRANTS, CLAIMS						
MISCELLANEOUS						
TOTAL OPERATING	-0-	-0-	-0-	-0-	-0-	-0-

CAPITAL EXPENDITURES	-0-	-0-	-0-	-0-	-0-	-0-
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CHANGE IN REVENUES ()	-0-	-0-	-0-	-0-	-0-	-0-
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FUND SOURCE

(Thousands of Dollars)

1002 Federal Receipts						
1003 GF Match						
1004 GF						
1005 GF/Program Receipts						
1006 GF/MHTIA						
Other						
TOTAL	-0-	-0-	-0-	-0-	-0-	-0-

Estimate of any current year (FY94) cost: \$ ---

POSITIONS

FULL-TIME						
PART-TIME						
TEMPORARY						

ANALYSIS: (Attach a separate page if necessary)

Prepared by: Portia Bobcock, Committee Aide Phone: 465-3762
 Division: Senate HESS Committee Date: 2-27-95
 Approved by: Senator LYDA GREEN, Chairman Date: 2-27-95
 Agency: Senate HESS Committee

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ALASKA HUMANITIES FORUM

Reasons why the Alaska Humanities Forum (AHF) and the National Endowment for the Humanities (NEH) deserve your consideration:

1. The humanities are for all Alaskans

AHF supports a wide range of programs touching the lives of Alaskans across the state. Some of the many projects AHF funds include media projects, language preservation projects, public conferences, public policy discussions, historical research and publications. In 1993 alone, more than 75,000 Alaskans took part in projects supported by the Forum, almost all of which were free of charge.

2. The Forum builds community

Projects like *Communities of Memory*, a statewide storytelling program focused on the theme of community, gather Alaskans together in many different settings to learn about each other and discuss common concerns. These projects give Alaskans many opportunities to promote stronger communities and preserve Alaska's unique cultural heritage.

3. The Forum is a partnership

Between the federal government and its citizens: Although AHF disburses federal dollars for local projects, it is not a state or local agency, but an independent non-profit organization governed by volunteers.

Between the academic and public worlds: AHF's board is comprised equally of scholars and public representatives. Its purpose is to stimulate a fruitful dialogue between the academy and the community, with each enriching the experience of the other.

Between different cultural traditions: AHF has been a partner with Alaska Native organizations and communities in preserving traditional cultures. AHF has played a critical role in funding elders conferences, language preservation, oral histories of elders, films and radio programs on Native cultures, publication of traditional stories, and more.

Between many cultural institutions: AHF's many alliances with schools, universities, museums, libraries, community groups and others help to enhance the cultural and educational resources of Alaskan communities.

between different funders: AHF requires each grant recipient to match or exceed its grant with support from other sources. In fiscal year 1994 AHF awarded \$262,000 in grant funds, which stimulated more than \$1.4 million in additional support, either cash or in-kind, from individual, corporate, foundation, state, local or other sources.

4. The Forum supports local, grassroots initiative

AHF funds programs that offer local responses to community social, cultural and educational needs. These projects are conceived and implemented at the local level, assuring that local community interests and local control are served.

5. The Forum leverages private funds

To a great extent, the humanities are already "privatized," because federal funds are the seed money needed to attract other support. In most cases, AHF funding is the key element that gives other funders confidence in a project. Without AHF support, most of these projects would be impossible.

6. The humanities, AHF and NEH are nonpartisan

The humanities, representing the accumulated wisdom of the ages and our attempts to find meaning in the human condition, belong to everyone. AHF does not support activities intended to advance a political or social agenda. AHF's board is comprised of individuals representing a variety of political, social, cultural and scholarly viewpoints.

7. The Forum encourages civic dialogue

Since its inception in 1972, AHF has supported community discussions of public policy issues facing the state and nation, including creation of the Alaska Permanent Fund, subsistence, land use, the Alaska Constitution and more.

8. AHF promotes lifelong learning

Through its Speakers Bureau, publications and a variety of public conferences, AHF provides access and encouragement to all Alaskans to lead lives of learning, reflection and inquiry.

9. The humanities are good for the economy

AHF funds generate a positive economic effect in Alaska towns and villages by supporting elders, researchers, educators, and media outlets conducting public projects. Other AHF dollars benefit printers, office suppliers, transportation outlets, hotels and restaurants. Total federal funds received by AHF in FY1993 (\$554,200) represent more than 7 times the estimated tax revenues drawn from Alaska to support the nation's state humanities councils (approximately \$73,800 or 12¢ per capita). Total federal funds distributed by NEH in Alaska in FY1993 (\$848,950, including support for AHF) represent more than double the estimated tax revenues taken from Alaska to support the entire NEH (approximately \$404,000 or 67¢ per capita).

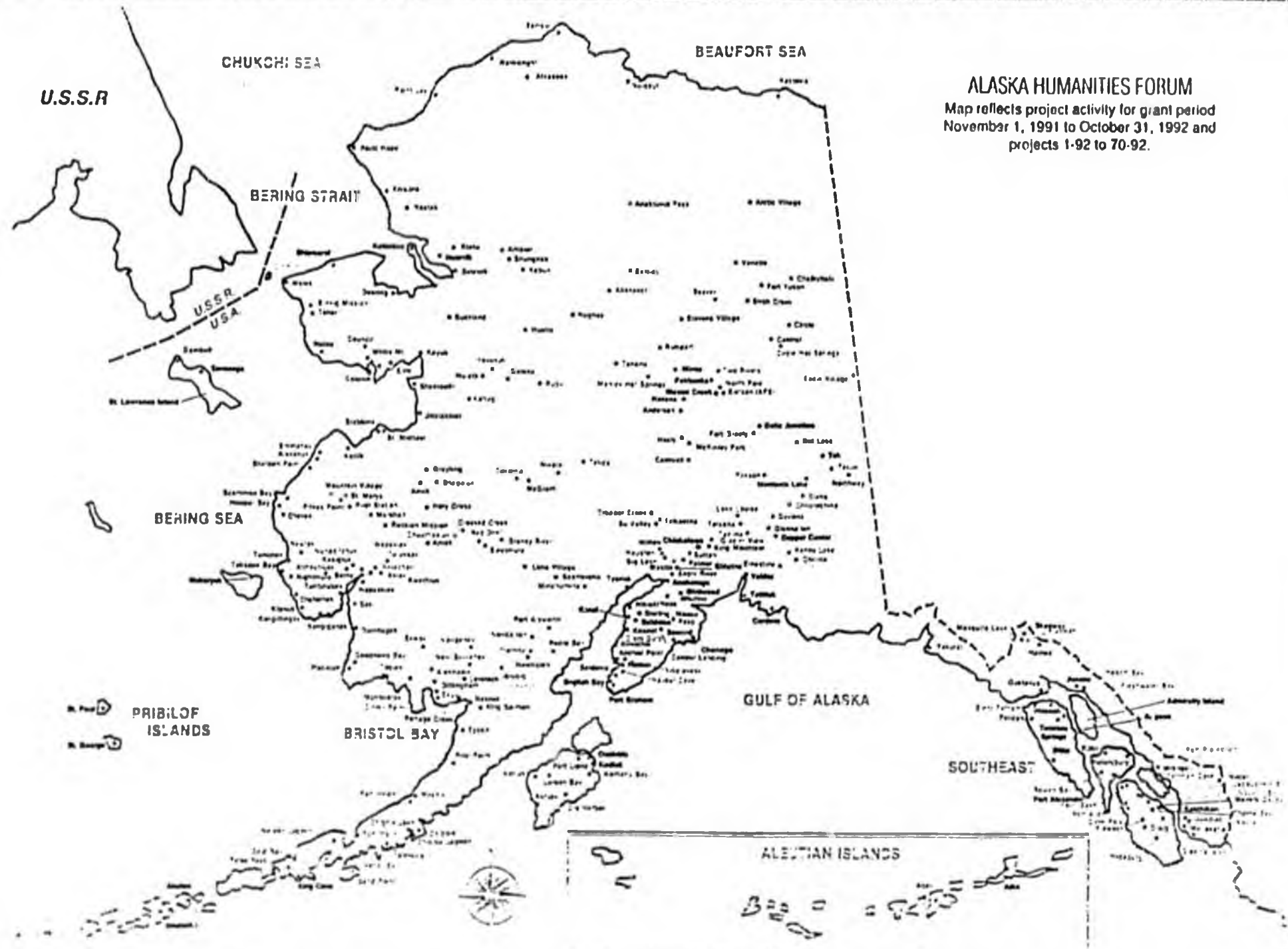
10. The humanities and AHF are nurtured by many dedicated Alaskans

A sampling of the people and projects who have received Forum support puts a human face on the work of the humanities. These and thousands of other Alaskans conducting some 700 projects all over the state since 1972 have received AHF support, counsel and resources:

- Ray Hudson, a teacher in Unalaska who helped conduct several community-oriented projects, including the *Harbor of Good Acco. I* conference on Aleut history and culture.
- Patience Anderson-Faulkner, a legal secretary in Cordova who directed a storytelling project that became the model for the statewide *Communities of Memory* project.
- Peter Lipson, an architect in Anchorage who in the past two years created three successful lecture series, two design competitions and a journal, all generating broad discussion on how design adaptations could improve life in the north.
- Frank Blacha, a janitorial contractor in Fairbanks who worked with Chief Peter John and his wife Elsie John in Minto to identify archival photographs of Athabaskan Indians.
- Jim Muller, a political scientist in Anchorage who lectures on the life of Winston Churchill through the AHF Speakers Bureau.
- Justyna Katelnikoff, a mother and teacher in Kodiak who is preparing bilingual language textbooks for Alutiiq and Yup'ik third-graders.



ALASKA HUMANITIES FORUM
Map reflects project activity for grant period
November 1, 1991 to October 31, 1992 and
projects 1-92 to 70-92.





A L A S K A
F O R U M

S P E A K E R S
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Richard McClen	10
Steve McLean	10
James Miller	11
Steve Nickerson	11
Karen Schwenberg	12
Brian Scott Carlson	13
Brian Wallant	13
Tom Woodhead	14

Help Bring Speakers to Alaska

Speaker presentations provide an opportunity for Alaskans to learn about and discuss current ideas and issues. Since funding is limited, the Alaska Humanities Forum can host only a limited number of speakers. But in programs each year. Speakers often incur travel and expense for modest honoraria and travel expenses. Your contribution can help us expand the number of programs and discussions throughout Alaska.

CONTRIBUTE TODAY!

Alaska Humanities Forum
421 West 1st Avenue, Suite 200
Anchorage, AK 99501

Please mark contribution for AHF Speakers Bureau



AHF STATE COMMITTEE

Dr. _____

Rick _____

Robert _____

April _____

R. _____

Nick _____

Nancy _____

Walter _____

Jodie _____

The Alaska Humanities Forum is a private non-profit organization affiliated with the National Endowment for the Humanities. The Forum provides grants for public programs bringing history, literature, art, music, languages, and other fields of the humanities to the general public. The Forum also conducts Speakers Bureaus, issues a quarterly newsletter called *Forum of Reflection*, and maintains a public membership organization called Friends of the Humanities. The mission of the Forum is defined by the following purposes:

- To cultivate the appreciation and enjoyment of the humanities.
- To create dialogue among peoples holding divergent points of view.
- To apply traditional bodies of wisdom to present concerns.
- To search for a sense of personal identity and a sense of place through history, traditions, and new ideas.
- To encourage community-based discussions of public policy.

The Forum strives to nurture humanities learning and education throughout Alaska. In that work it promotes collaboration between cultural, educational, and community organizations. The Forum builds alliances with such organizations as universities, colleges, museums, libraries, professional associations, historical societies, arts councils, and civic clubs interested in the wisdom of the humanities and the success of our communities. Each year, the Forum also holds public meetings in communities around the state to talk about its purposes and to invite public discussion and commentary on the Forum's work.

The program and policies of the Alaska Humanities Forum are established by a statewide board of directors called the State Committee. Approximately half its 13 members are humanities scholars; the rest are members of the general public. Nominations to the State Committee take place periodically by public solicitation, and new members are elected from among the nominees. Three members are appointed by the governor.

ALASKA FORUM

121 West 1st Avenue, Suite 210, Anchorage, AK 99501
Telephone: (907) 272-5542 Fax: (907) 272-6076



1994-1996

SPEAKERS BUREAU

What is the AHF Speakers Bureau?

The Alaska Humanities Forum Speakers Bureau makes it possible for non-profits to offer free, public programs given by humanities scholars. Speakers—philosophers, culture bearers, elders, writers, poets, storytellers, and historians—will travel the state to challenge audiences with the rich material of the humanities. Using history, literature, philosophy, traditional cultures and other humanities disciplines, speakers will present their perspectives and encourage Alaskans to explore and reflect upon the human condition. The programs offer a context for stimulating discussion.

The Speakers Bureau provides informed, interesting speakers for events. Organizations plan the program, select one of the 20 speakers and choose a topic from more than 56 thought-provoking, entertaining programs.

Who can Sponsor Speakers?

Eligible organizations include non-profits such as libraries, historical societies, museums, senior centers, professional associations, religious organizations, tribal councils or any other adult community group. As a sponsor all you need to do is complete and return the one-page application form at the back of this catalog. AHF pays the speaker's honorarium and travel.

you plan the program, promote it and provide the space.

What Should My Organization Know Before Sponsoring a Speaker?

AHF pays the speaker's honorarium and travel expenses. However, since our budget is limited, we welcome contributions towards the speaker's lodging or meals. The fewer costs for AHF, the more programs we can offer.

Sponsors have simple, but important responsibilities to be eligible for our programs. AHF requires that you generate support from other sources equal to the value of the program. This "cost share" support may be either in cash or in-kind contributions. We ask that you keep accurate records of donated time and services along with any actual costs you incur: refreshments, telephone calls to the speaker, flyers, printing, the costs of the meeting room, etc. You will also need to keep track of non-cash expenditures, such as the time it takes you and others to plan the program, any donated equipment or mailing expenses. This is called your "in-kind" contribution. The total cash and "in-kind" services put into hosting your program are considered the sponsor's "cost share." Once your application is approved, you will receive cost share forms to complete and return after the program.

Sponsors also are responsible for program evaluation. AHF will provide evaluation forms as part of the approval packet. The forms will need to be completed by the audience and program director and returned to AHF after the program.

Some other points to keep in mind:

- Speakers Bureau programs are free and open to the general public.
- Programs are not available for classroom activities, but AHF encourages schools to request speakers for teacher seminars or after-school public events.
- A sponsoring organization may book a maximum of two programs per year. If a sponsor wishes to book more than two programs, the sponsoring organization must share in the direct costs (speaker's honorarium and travel expenses) of the program. For 3-4 programs, sponsors provide 25% of the direct costs; for 4-6 programs, sponsors provide 50% of the direct costs.
- Since funding is limited, programs are booked on a first-come, first-serve basis. Please apply at least six weeks before your program date. This also allows us to take advantage of reduced airfares for speakers.

- AHF pays the honorarium and travel expenses directly to the speaker. Speakers make their own travel arrangements through AHF's travel agency. Whenever possible, AHF encourages sponsors to help with the costs of speakers' lodging and meals.

- AHF staff is always available to help with program planning. If you have any questions or problems, please call Geri Shafer at the Alaska Humanities Forum, 907-272-5341.

How Do I Book a Speaker?

1. Select the speaker and topic from the catalog as far ahead of the program date as possible.

2. Contact the speaker directly to check on availability and arrange the details of the program. Discuss with the speaker the length of the program, equipment needed and any other special arrangements. Allow a minimum of one hour for the presentation and discussion afterwards. Let the speaker know as much as you can about the audience.

3. Complete a copy of the application form at the back of this catalog and mail it to AHF. Please send it at least 6 weeks before the program date. Once your program has been

approved, AHF will send you an approval packet within 10 days. The packet will include suggestions for a successful program, a publicity kit, cost share and evaluation forms. Your program is not confirmed until you receive approval from AHF.

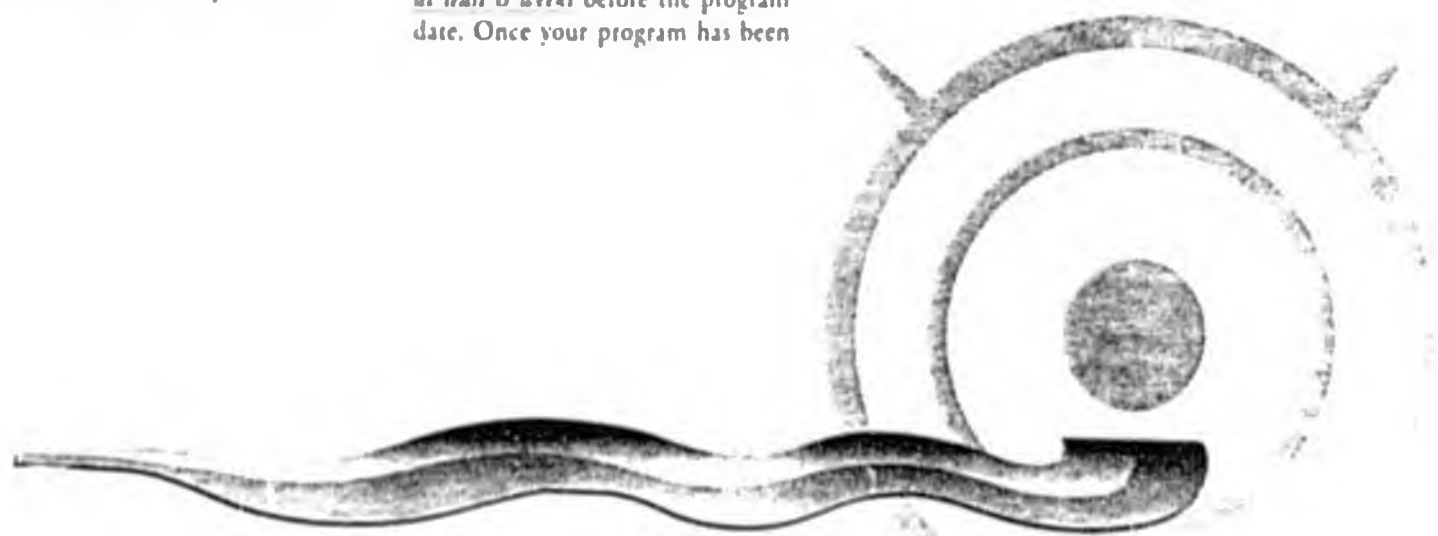
4. Publicize your event in advance. We ask that all programs be advertised as broadly as possible in newspapers, flyers, posters and on the radio. Advertisements and printed materials must credit AHF by saying: "This program is free and open to the public and is supported by the Alaska Humanities Forum."

5. Reconfirm all arrangements with the speaker as soon as your program is approved and then again one week before the program.

6. Work with AHF and the speaker to organize a successful program.

7. Inform AHF of any program changes.

8. Follow up. After the program, return completed evaluation and cost share forms within 10 days.



PHOTOGRAPH BY MICHAEL W. GARDNER



JOHN ACTIVE
KYUK
Pouch 468
Bethel, AK 99559
543-3130(W)

John Active is an independent producer, writer, local folklorist, cultural historian and Yup'ik Eskimo. A well-known storyteller in Alaska, he is also recognized for his essays and monologues on Yup'ik culture and is a leader in preserving cultural traditions. Active works at KYUK-AM and TV in Bethel as a Yup'ik translator/news announcer and reporter.

Active works at KYUK-AM and TV in Bethel as a Yup'ik translator/news announcer and reporter.

EDUCATING THE EDUCATED

"Long before influence from other cultures, young men were taught by their elders in the qasig— a moderately large structure, in which the men lived and worked. When the boys came to school, so to speak, one of the elders took a long wooden rod and placed it across the threshold so no one would enter or leave while the young people were being taught. The subjects were numerous and dealt with every facet of daily life. This knowledge was crucial to our survival on this harsh and unforgiving land."

Active eloquently describes the ways in which young men and women were taught ancient Yup'ik practices. He also examines traditional Yup'ik disciplines, contributions made by Western society and their impact on Native culture. Active attributes his storytelling abilities to his late grandmother Maggie Lind and through his stories will share his knowledge of traditional Yup'ik teaching along with stories handed down to him from his grandmother.

▼ ▼ ▼
JOHN LUTHER ADAMS
PO Box 81382
Fairbanks, AK 99708
455-6235 (W) 455-6236 (H)

John Luther Adams is an internationally recognized composer whose works have been heard in concerts, on radio, television and in films throughout the world. Adams received a BFA in Music Composition from the California Institute of the Arts. As an Alaskan resident he has traveled through the far north recording natural sounds for his Alaska Soundscape Project.



PHOTOGRAPH BY MICHAEL W. GARDNER

RESONANCE OF PLACE: Confessions of an Alaska Composer

About his music, John Luther Adams writes:

"The natural soundscape and a strong sense of place are enduring creative sources for my work. As a composer in the far north, I dream of music that somehow resonates with all this space and silence, cold and stone, wind and fire and ice; music which belongs here, somewhat like the plants and the birds; music informed by the worldwide traditions, but which perhaps can only be made here."

This presentation, based on Adams' widely-published essay of the same title, illustrates the evolution of his thinking with recorded examples drawn from twenty years of his musical work.

LISTENING TO THE COUNTRY: The Sonic Geography of the Far North

The sounds around us—the rhythms of the seasons, the songs of birds, the cries of animals and the resonance of the elements—all resonate with the unique voice of a place. How might closer listening to these voices contribute to a renewal of ourselves, our communities and our cultures? The emerging field of acoustic ecology incorporates recent insights from the natural and physical sciences to give us a renewed awareness and deeper understanding of the intricate interdependencies of everything around us.

This presentation features stunning field recordings of natural sounds made by Adams throughout the north as part of his Alaska Soundscape Project. Following this talk, Adams will lead participants on a "sound walk" exploring their local soundscape.

AMERICAN ORIGINALS: New Music in the New World

The 20th Century has been a time of unprecedented exploration, discovery, richness and diversity in art and music, and much of the most beautiful and significant music of our times has been made in the Americas. In this program, Adams introduces the audience to some of the startling and refreshingly original voices in new American music through engaging excerpts from their music and writings. This presentation is designed to convert even the most wary of listeners to an exciting new world of music.

▼ ▼ ▼

**JERRY BRIGHAM**

Journalism/Broadcasting Department
University of Alaska Fairbanks
PO Box 756120
Fairbanks, AK 99775-6120
474-7761 (W) 457-5342(H)

Jerry Brigham is an Associate Professor in the Journalism/Broadcasting

Department at the University of Alaska Fairbanks. Brigham received his BFA and MFA in Dramatic Arts from the University of Oklahoma. His professional expertise is in bicultural/bilingual broadcasting, film criticism and history. Brigham also hosts Reel Magic, a weekly classic movie series which airs on public television in several Alaska communities.

ALASKA IMAGES IN FILM: Hollywood Looks at the Great Land

In this presentation Mr. Brigham examines the myth and reality of Alaska as it was created by and for the popular media. Using brief film clips from such classic movies as *The Gold Rush*, *Igloo*, *Eskimo*, *The Spoilers*, *The Trail of '98*, *North to Alaska* and *Ice Palace*, Brigham examines the stereotypes of Native Americans, sourdoughs, wilderness and statehood which to many constitute the Alaskan experience as interpreted by Hollywood.

OUT ON THE EDGE: The Rise of Native-Owned and Operated Media in the Alaskan Bush

Nearly one-third of the existing Native radio and television stations in the U.S. are located in rural Alaska. Mr. Brigham will explore the history and development of Native-owned and operated radio and television in rural Alaska. This program features examples from KYUK in Bethel, KOTZ in Kotzebue, KBRW in Barrow and KDLG in Dillingham and will include a brief video that shows actual station operations and samples of programming.

**CAROL DEE**

2802 W. 30th #8
Anchorage, AK 99517
248-3737 (W) 248-7204 (H)

Carol Dee is an experienced bilingual guide with twenty-three year's experience of living in Italy. Dee received her BA from

Boston University's School of Public Communication and is also a graduate of Università San Tommaso d'Acquino in Rome, Italy with a degree of *Licenza* in Social Sciences.

GUGLIELMO AND THE WILLOW TREE

As a young American woman living in Italy, Dee was deeply affected by her relationship with Guglielmo. In this original tale, she shares an elderly Italian farmer's special rapport with the land and its impact on her. Dee explores life, death, and the meaning of our connections with the earth, water and fire through the beautifully told story of Guglielmo.

AN EVENING WITH AUNT EDNA

Edna St. Vincent Millay, one of America's most important and immensely readable poets, was also the first woman to be awarded the Pulitzer prize for poetry. In this intimate portrait, Dee introduces the poet's works and examines "Renaissance" as a story of death, rebirth, and the meaning of life. Dee will also present some of the poet's shorter works dealing with relationships, commitment, the stewardship of our natural resources and the interdependence of all life.

MEMORY AND COSTUME— The Loss of Traditional Women's Dress in Italy

In Italy costumes help maintain and preserve cultural and personal identity. This presentation examines traditional women's dress in central and southern Italy and the ways dress and costume form or reflect a person's self-image and role in society. Dee illustrates regional and local variations of costume and examines political and historical factors leading to the adoption of modern western fashion following World War I.





LESLIE LEYLAND FIELDS
 4022 Cliffside
 Kodiak, AK 99615
 486-4161 or 847-2230(W) (6/1-9/1)
 486-6393 (H)

Leslie Leyland Fields is a poet, writer, educator and commercial fisherwoman living in Kodiak. She received her BA in English from Cedarville College in Cedarville,

Ohio, an MA in English and an MA in Journalism from the University of Oregon in Eugene. Fields has published more than 50 poems in publications including *Poet Lore*, *South Coast Poetry Journal*, *Northern Review*. Fields teaches English at the University of Alaska in Kodiak.

THE NORTHERN PEN: Alaskan Writers and the Meaning of Place

Is there a distinctly Alaskan literature? If so, how does our geography shape us, both as writers and as Alaskans? Through exploration of Alaskan writers such as John Haines, Richard and Nora Dauenhauer, Natalie Kusz, Nancy Lord, Peggy Schumaker and others, Fields will look at the literature that defines, delineates and explores the forces of this vast land upon our lives.

MYSTERIES AND HISTORIES

What is the origin of "halibut"? What are metaphors for? How does language change? What was the original ingredient of "humble pie?" Come and delve into the richness, the eccentricities, the delightful unpredictabilities of this language we call English. In this lively presentation, Fields will explore the evolution of English and why it truly is a living language.

MAKING POETRY FROM OUR LIVES

How do we translate our everyday experiences into poetry? Learn ways of seeing beyond the surface and ways of saving beyond the ordinary. In so doing, we often rediscover our own lives and find words to better share them with others. In addition to doing in-session writing, Fields will look at writers such as Sharon Olds, Sandra McPherson, Jim Daniels, and others who write simply and beautifully about the acts of everyday life—washing clothes, flipping hamburgers, weeding the garden—and how they can teach us to do the same.

CAPTURING THE SPIRIT— Women in Commercial Fishing

How do women fare in an occupation that is still predominantly male oriented? How are women's fishing stories different than men's? What motivates women to work in the most dangerous job in the nation? From a book-in-progress *Working on the Edge*, Fields will share the stories and experiences of the many women who commercial fish. As both writer and commercial fisherwoman, Fields has gathered the life stories of women in fishing from Alaska. Their stories reveal an amazing complexity and diversity, yet throughout there are common themes of courage and determination in the face of extraordinary challenges.



O.W. "JACK" FROST, Ph.D.
 2141 Lord Baranof Dr.
 Anchorage, AK 99517
 248-4746 (H)



O.W. "Jack" Frost, a noted Alaska historian, is a former professor of humanities and academic dean at Alaska Methodist University (Alaska Pacific University). He received his Ph.D. from the University of Illinois and as a Fulbright scholar studied in England, France and Greece. Dr. Frost is the author of the research for the new English edition of Georg Wilhelm Steller's *Journal of a Voyage with Bering, 1741-1742* and is currently writing the biography of Georg Steller—Alaska's first physician, ethnologist and naturalist.

VITUS BERING'S EXPEDITION TO AMERICA (Alaska), 1741-42

Vitus Bering, one of the world's great explorers between the epochs of Columbus and Cook, pioneered the geography of the North Pacific. Until his voyage of 1741-42, European map makers had little conception of the breadth of the North Pacific and virtually no idea about the coast extending northward from Spanish California. Dr. Frost will share the story of an incredible journey into uncharted waters, the competence of Bering as captain-commander, and of survival skills that led ultimately to the completion of an overextended and horrendous voyage.

VITUS BERING RESURRECTED: Danish Archaeology and Russian Forensic Medicine to the Rescue

In 1991, during the 250th anniversary of Bering's death, a team of Danish archaeologists from Bering's native city Horsens, Denmark, discovered Bering's grave on Bering Island. His skeletal remains were then analyzed in Moscow by Professor Victor Zviagin and his colleagues at the Institute of Forensic Medicine as a first step toward their reconstruction of Bering's appearance. The completed sculpture is the first and only authentic portrait of the explorer. In this presentation, Frost will examine Bering's new image as important evidence in the reassessment of his character and achievement.

GEORG STELLER, Alaska's First Physician, Ethnologist and Naturalist

Georg Steller is sadly misunderstood by historians and biographers. In this fascinating portrait, Dr. Frost will explore the life of Georg Steller (1709-46), Vitus Bering's physician and mineralogist. He is remembered for fauna he first described—the Steller's jay, Steller's sea lion, and Steller's sea cow (a giant manatee, now extinct). But he was, above all, a humanist who took great risks in advocating social justice for indigenous peoples and who learned from them plant remedies for scurvy and other subsistence skills that proved essential for survival of the Bering expedition.



SUSAN JOHNSON, Ph.D.
308 G St. #312
Anchorage, AK 99501
272-4113 (W) 345-8394(H)

Susan Johnson, author of the recently published book *When Women Played Hardball*, is a research sociologist, college professor, social services consultant, lecturer and writer. Johnson received her B.S. in Sociology from Bryn Mawr College, and her MA and Ph.D. in Sociology from the University of Wisconsin.

WOMEN AND BASEBALL: A League of Their Own

Several years ago the movie *A League of Their Own* alerted many Americans for the first time to the existence of the All-American Girls Professional Baseball League. The years between 1943 and 1954 marked a magical era that proved beyond doubt that women can play hardball. With skill and style, more than 500 women took to the baseball diamonds of the Midwest, dazzling fans and becoming a visible and supported part of our national pastime. Based on interviews with 26 former players, Dr. Johnson will share anecdotes about these women and their unique historical experiences.

TALKING WITH YOUR HEROES: Oral History Projects

Oral history is the most ancient and traditional form of storytelling. Many people—perhaps especially in Alaska—want to tell the story of their lives or share particular experiences with others, but do not know how to go about this. Others want to capture the life experiences of other people important to them before these people are gone. In this presentation Johnson will explain the uses and forms of oral history projects and discuss the variety of ways to conduct interviews.





THOMAS BROOKS JONES
836 M St., #208
Anchorage, AK 99501
279-9358 (W/H)

Thomas Brooks Jones is an attorney retired from private practice and the U.S. Army. He has taught numerous classes in law. Jones received his JD from the University of Alabama Law School and his LLM from Columbia University Law School.

WHAT IS LAW?

Mr. Jones will present the philosophies of important legal thinkers such as Holmes, Pound, Kant, Aristotle, St. Thomas Aquinas and Friedrich Karl von Savigny. He will address such questions as: What is law? What factors should be considered in making law? Should law be made from the top down or from the bottom up? Who were the legal realists and what did they contribute to our legal system?

THE GREAT ALASKA COMPROMISE OF 1972

In this presentation, Jones will focus on the fundamental philosophy behind the Native Claims Settlement Act, the division of Alaska land and the basis for it. He will also examine the revolutionary concept of the Native Regional Corporations and the role played by local communities in the system. Jones will discuss the provisions of the Act that establish the regulations governing the operation of Native organizations.



LUCY JONES-SPARCK
P.O. Box 267
Bethel, AK 99559
543-4500 Ext. 586 (W)
543-3409 (H)

Lucy Jones-Sparck is an Associate Professor of Behavioral Sciences at the University of Alaska-Fairbanks, Kuskokwim Campus in Bethel. A Cup'ik Eskimo, Jones-Sparck received her BA in Elementary Education from Mary Manse College, Toledo, Ohio and her MSW from the University of Utah, Salt Lake City. She has presented numerous programs throughout Alaska on the subjects of education, social services and Yup'ik culture.

CUP'IK ESKIMO KUMEGYUGYARAQ/INEQIYARAQ

Ms. Jones-Sparck will discuss the many social norms that exist in the Cup'ik culture and explain "do's and don'ts" within its context. She will also describe contemporary teaching tools used by Cup'ik educators.

CUP'IK ESKIMO DANCE: A Vehicle for Many Psychological as Well as Social Expressions

In this presentation, Ms. Jones-Sparck will demonstrate the traditional meanings of dance in the Cup'ik culture. She will explain the social significance of the songs, the masks and other accoutrements used by dancers. How does the dancer use motion? How do the drummers/singers and the audience prompt the dancers? All have significant meaning and will be described by Jones-Sparck.



**LISA KEMMERER**

3746 Wesleyan Dr.
Anchorage, AK 99508
786-1756 (W)

Lisa Kemmerer is an Adjunct Professor of Philosophy at the University of Alaska Anchorage. She received her BA in International Studies from Reed College, Portland, Oregon and her MTS in World Religions from Harvard

Divinity School. Kemmerer is also the author of several essays and articles, a children's book on comparative religions, and an article on Native American religious traditions.

WORLD RELIGIONS: Understanding our Neighbors

Understanding our collective human spirituality is critical to an understanding of the many peoples and cultures of the modern world. Ms. Kemmerer's presentation will focus on world religions and offer a basic understanding of the ways in which the history, philosophy, beliefs, and practices of a particular faith emerge and how it contributes to the ongoing development of the world's religious traditions. (Each presentation will focus on one faith. Those interested in this topic may choose a particular faith from the East, West, ancient cultures, or native peoples of Africa or North America.)

VISIONS FROM AFAR

In this slide-illustrated presentation of Asia, the South Pacific, or the Middle East, Ms. Kemmerer will tell stories of culture, history, philosophy and geography of each region. She will highlight the remote wilderness of Nepal, Northern China, and Tibet, as well as temples and statues from the southwestern edge of India to the northeastern rim of China. Images from the Middle East and Turkey will reveal the ruins of ancient Christian communities, the tombs and pyramids of Egypt, and the remarkable strife-torn city of Jerusalem. Other choices include the beautiful coasts and unusual wildlife of Australia and the rugged peaks and vast farmlands of New Zealand.

RELIGIOUS PERSPECTIVES: Evolution and Interconnection

"No man is an island..." and neither is any faith. Each religious tradition has developed out of a particular historical setting for a variety of reasons. This presentation begins before the Indus Valley Civilization, two millennium before the birth of Christ, and travels through the development of India's rich religious history. The emergence of Hinduism and Buddhism, and the arrival of Islam, shed light on the evolution of faith and the interconnectedness of religious traditions—both East and West.

ANIMAL WELFARE: A Question of Philosophy and Ethics

"Animal rights" issues have made big news, big strides and bad feelings. What are the ethical and philosophical questions, answers and implications of the ongoing debate between animal rights activists and those who oppose their case? This presentation will examine the treatment of animals, the justification of the status quo and present the arguments for change.





MICHAEL KRAUSS, Ph.D.
Alaska Native Language Center
PO Box 757680
Fairbanks, AK 99775-7680
474-6588(W) 479-6340 (H)

Michael Krauss, a noted scholar of linguistics, is the director of the Alaska Native Language Center at the University of Alaska-Fairbanks and head of the Alaska

Native Language Program at the university. Dr. Krauss received a BA from the University of Chicago and from Western Reserve University in Romance Languages, his MA from Columbia University in Linguistics and Romance Philology and his Ph.D. in Linguistics from Harvard University.

THE WORLD'S LANGUAGES IN CRISIS

There are still some 6,000 different languages (not dialects) spoken by living peoples, but the coming century may see the extinction of 90% of these and in fact, mankind's intellectual and cultural diversity. Already 20% to 50% are no longer spoken by children and most of the rest are severely endangered. In Alaska 18 of Alaska's 20 Native languages are no longer spoken by children. What are the stakes and what can we do? In this program, Dr. Krauss will examine what linguists are doing to prepare for or prevent the catastrophic destruction of the linguistic world.

ALASKA'S SURVIVORS

In this presentation, Dr. Krauss will discuss the prehistory of Alaska Native language families (Eskimo-Aleut and Tlingit-Eyak-Athabaskan; Haida; Tsimshian) as survivors of the latest waves of early Americans. He will explore the treatment of these languages under the Russians and the Americans and examine their present status and significance to Alaska's heritage.



JAMES LISZKA, Ph.D.
13366 Sunshine Loop
Anchorage, AK 99516
786-1750(W) 345-7231(H)

James Liszka is a Professor of Philosophy at the University of Alaska Anchorage. He received a BS in Mathematics from Indiana University, an MA in Philosophy from the University of South

Carolina and a Ph.D. in Philosophy from the New School for Social Research. Liszka currently teaches philosophy, ethics, aesthetics, logic and the philosophy of social sciences at UAA.

THE MEANING OF MYTH

Myths and stories are often thought to be ways in which a culture can transmit and reinforce the moral values and norms to its members. Dr. Liszka examines how myths often also involve a subversive element—something that seems to be built into the very structure of narratives. He will explain the reasons an appreciation of this aspect of myth allows us to grasp the nuances, complexities, and often the contradictions in following the norms of the culture.

DO WE HAVE A RIGHT TO DIE? The Question of Euthanasia

This presentation examines the current issues in euthanasia, including physician assisted suicide, the controversy surrounding Dr. Jack Kevorkian, and a discussion of the practice of euthanasia in Holland. Dr. Liszka will also explore other ethical issues such as the removal of life-sustaining treatment for incompetent patients, living wills and durable power of attorney.

IS MORAL COMPETENCE POSSIBLE?

Moral competence requires the interrelation of moral character, knowledge and prudence. Moral character is the sum of our moral virtues and vices. Moral knowledge is an understanding of basic moral principle, which we are able to articulate and justify and use to guide moral actions. Prudence is the wisdom acquired from life experience, which allows us to apply moral knowledge to complex situations that allow the best moral outcomes. This provocative discussion will focus on various aspects of moral competence.

WHY ART IS DANGEROUS

Art has the power to inform and influence us and for that reason, can often be perceived as a dangerous vehicle of expression. In the context of this question, Dr. Liszka will examine the issue of censorship and public support for the arts. He will pay particular attention to the distinction between pornography, erotica and art and the question of the artistic representation of women.



**RICHARD V. (RICH)
MCCLEAR**
PO Box 796
Sitka, AK 99835
747-6886 (W/H)

Rich McClear is a management consultant, journalism trainer and storyteller. He received his BA in Political Science from St. Olaf

College, Northfield, Minnesota and his MA in Speech-Communications and Political Science from the University of Minnesota. He has reported significant historical events from Vladivostok, Prague, Berlin and Nicaragua and recently returned from Albania where he served as Senior Advisor to Radio Tirana.

REINVENTING HISTORY

A popular book in government circles is "Reinventing Government." In Eastern Europe, and especially in Albania, a guide book could be published entitled "Reinventing History," or even "Reinventing Ourselves." For the last 40 years, people have had to make accommodations to survive under repressive conditions. Now, with a democratic government in place, many are reexamining their lives. In this presentation, McClear shares the compelling experiences of the people he met in Albania.

A CLIMATE OF FEAR: Freedom of Press in Eastern Europe

After the censors left radio stations and newspapers, people believed the development of a free press would come naturally to Eastern Europe. This hasn't happened. Reporters now fear the return of communist governments, especially after the recent victories of former communists in Poland and Lithuania, and the resurgence of hard liners and nationalists in Russia. In this presentation, McClear's stories reflect the humor and tragedy of reporters facing the challenges of creating a free press in Eastern Europe.

A QUARTZ GEODE A Moment of Time in Eastern Europe

In this presentation, McClear will share his experiences from Berlin, Czechoslovakia, Vladivostok and Albania. His stories will examine the optimism and hopes of the people during the early days of the fall of Communism. He will contrast them with a different type of optimism he saw on his return trips. McClear will explore the issues in human terms and discuss the ways people are rebuilding their lives and society in Eastern Europe

FIRST KISS

This is a story about McClear's first kiss. A late bloomer, an avid television watcher, and a second hand consumer of his parent's Frank Sinatra records, he had been led to expect a lot from this kiss. This humorous, innocent and poignant presentation is McClear's most often requested story on the radio and as a public speaker.



SUZI MCCLEAR
P.O. Box 796
Sitka, AK 99835
747-6886 (H/W)



NOTE: Suzi and Rich McClear are available for joint presentations.

Suzi McClear is Program Producer for Raven Radio in Sitka. She received her BA in American History from the University of Minnesota and has extensive experience in broadcast journalism. McClear recently returned from Albania where she served as a consultant and Human Rights Monitor with special emphasis on women's rights at the Albania Helsinki Committee. She was a recipient of a grant from the German Marshall Fund of the United States in Tirana, Albania.

ALASKAN PIRATES: The Story of the Development of Radio in Alaska during World War II

To combat boredom servicemen stationed in Alaska during World War II created three pirate (or unauthorized) radio stations in Sitka and Kodiak. These pirates were sanctioned by the government and ultimately became the Armed Forces Radio and Television Service (AFRTS). McClear will discuss two versions of the history of AFRTS in Alaska—*one officially [continued]*

sanctioned and the other, only recently recognized by AFRTS, a very different version. In this presentation, Ms. McClear will share anecdotes and sounds from the early Sitka station and will examine different interpretations of the history of communications in Alaska.

ALBANIA: The "Eye" of the Balkan Storm

Are "human rights" and "women's rights" the same? Ms. McClear will explore the answers in this presentation about her experiences as a human rights monitor in Tirana, Albania. She will include slides of a beautiful country and stories of an even more beautiful people as they struggle to re-enter the European world after half a century of a Stalinist regime. Ms. McClear will share the results of interviews with women's groups, housewives and residents of a women's prison in Albania.



JAMES W. MULLER, Ph.D.
1518 Airport Heights Dr.
Anchorage, AK 99508
786-4740(W) 272-7846(H)

Jim Muller is a Professor of Political Science at the University of Alaska Anchorage. He received his AB in Government from Harvard College, his AM and Ph.D. in Political Science from Harvard University. Muller is the author of numerous publications

that have appeared in *Harvard Political Review*, *Political Science Reviewer*, and *Social Science Quarterly*. He is the author of the forthcoming book *The Education of Winston Churchill*.

THE EDUCATION OF WINSTON CHURCHILL

Drawn from his new book on Churchill's writings, this presentation considers Churchill's education and the teachings of his books. Dr. Muller will examine the often amusing and touching incidents of Churchill's time in school and his self-directed adult education. Since Churchill's understanding of politics and history was quite different from what is fashionable today among academics, this presentation raises by contrast the question of what is the best way to learn politics and history—the abstract or objective method now in vogue, or Churchill's personal and practical approach.

THE USE AND ABUSE OF THE AMERICAN CONSTITUTION

Muller's thesis is that the Constitution is a very precious common possession but not necessarily exactly what we think it is. Reflecting on themes drawn from the book *The Revival of Constitutionalism*, edited by Muller, this presentation examines the Constitution of the United States and its effect on our lives. Recent interpretations of the constitution err by packing fashionable doctrines into phrases that have quite different meanings. Dr. Muller will examine some controversial examples and discuss ways to arrive at a more defensible understanding of the purpose of the Constitution.

HOW CAN WE PROTECT OURSELVES FROM EDUCATIONAL REFORM?

For several decades schools have been pressed to reform their curriculum by adding new subjects to the traditional academic ones. The emphasis on reading, writing, and reckoning that used to go together with the transmission of a large body of common knowledge has been replaced by an emphasis on adjustment, or, recently, the acquisition of certain skills. In the process, common knowledge has become very uncommon and students reach college without that basis for further learning. Dr. Muller investigates the elements of primary and secondary education that afford students a life-long interest in the world around them and give them the knowledge they need to be good citizens.



SHEILA NICKERSON, Ph.D.
540 West 10th St.
Juneau, AK 99801
568-6553 (W/H)



Sheila Nickerson is a poet and writer. She received her BA in English from Bryn Mawr College, her Ph.D. in Creative Writing from The Union Institute and served as Alaska's Poet Laureate from 1977-1981. Nickerson's works have appeared in numerous periodicals and anthologies. She has also published several books, including *Alphataury* scheduled for release by Old Harbor Press in 1994.

POEM AS STORY

From the time of Homer and Virgil, the poem has served as a powerful vehicle for story. No less today, our stories have the power to connect us with one another and transcend differences. Dr. Nickerson will explain when we share our stories, we add pieces to the jigsaw puzzle of truth and come to know more of the whole. Listening to stories found in poems, we come to know our own stories more clearly—and how we tell them. In telling our story as poem, we broadcast what Ezra Pound called "the news that staves news" and come to know ourselves and one another as larger beings, beings who are both unique and related.

POETRY AND THE NEW PHYSICS

William Blake stated that, "If the doors of perception were cleansed, everything would appear to man as it is, infinite." Dr. Nickerson will explore ways in which poetry and quantum mechanics can be seen as parallel tracks leading us to a new understanding of reality and consciousness. She will discuss the ways in which both disciplines bring us to an understanding of the unity underlying existence and the relationship among all things. Seen in relation to new breakthroughs in physics, the process of poetry becomes more comprehensible and accessible, enabling us to claim our role as creators.

READING THE MAP OF DISAPPEARANCE

Most Alaskans have had to confront the disappearance of a family member, friend or acquaintance. From the time of the earliest European contact, disappearance has been a continuing theme in the recorded history of high latitudes. Even now, with the most sophisticated technology, disappearances of aircraft, boats, and individuals confound us. In this provocative program, Dr. Nickerson will also discuss how other disappearances—of languages, ways of life, and vital resources such as fish—compel us to examine the subject more closely. She will also examine the meaning of maps—how we read them and how we make them—how their meaning takes on new significance. What is our role as creators and interpreters of maps? What is disappearance and how does each of us approach it?



**KENNETH M.
SCHOENBERG, Ph.D.**
PO Box 111272
Anchorage, AK 99511
257-2666(W) 345-0504(H)

Ken Schoenberg is an archaeologist with the National Park Service. He received his BA in Biology from Oberlin College, his MA in Anthropology from University of Wisconsin-Milwaukee and his Ph.D. in Archaeology from the University of Oregon. Schoenberg's presentations will draw from his vast archaeological field experiences in numerous states.

BERINGIA AND THE FIRST AMERICANS

Why is "Beringia and the first Americans" the most accepted theory in archaeology? Dr. Schoenberg will present an overview of the entry of the first people into the New World and examine current ideas as well as the controversy and rationale surrounding Beringia. Dr. Schoenberg will also discuss important discoveries over the last ten years in Alaska, Siberia, Pennsylvania and South America including the Mesa site in the Brooks Range and the Nenana complex.

WHY ISN'T ARROWHEAD COLLECTING ALLOWED ANYMORE?

In this presentation Dr. Schoenberg will explore our responsibilities to protect, preserve and investigate our national parks. He will focus on archaeological resources in Alaska's national parks—prehistoric and historic. The slide-illustrated presentation will examine surveys, excavations and preservation of sites such as Katmai, Gates, Denali, Klondike and Cape Krusenstern. Dr. Schoenberg will develop a basic cultural history (sequence) and will explain the use of sites and artifacts.

KURUPA LAKE— A Beringian Prehistoric Site

In this fascinating talk, Dr. Schoenberg will discuss the finding, exploration and excavation of a prehistoric site in a remote location north of the Brooks Range in Gates of the Arctic National Park. The presentation will focus on the story of the finding and excavating of this 10,000 year old site, its significance and share experiences of people involved in the project.

(continued)

WHY ISN'T INDIANA JONES A GOOD ARCHAEOLOGIST?

How do you find a site? Or, how can you tell how old it is? This presentation will examine the field of archaeology, its methodology and significance. Dr. Schoenberg will also examine the different ways people adapt to new or changing environments and conditions. The concept of "culture" as a human invention will be part of this discussion.



**BARBARA
SVARNY
CARLSON**
PO BOX 212646
ANCHORAGE, AK
99521-2646
333-4235 (W/H)



Barbara Svarny Carlson is an Unangan (Aleut) storyteller. She received her BA in Elementary and Special Education from Western Washington State College. Ms.

Carlson was raised in Unalaska and is of the Qawalangin Tribe and has a passion for the preservation of the Unangan/Unangas culture with an emphasis on oral tradition. Intertwining the arts of dance, tattooing, and storytelling, she captivates young and old alike with the sharing of tales and narratives from a time "so long ago, that things were very different from the way they are today."

REVITALIZING THE UNANGAM (Aleutian Aleut) Folklore

It is important that indigenous peoples all over the world insist on the use of their original names of self-designation to maintain their identities as distinct peoples. In this presentation Barbara Carlson talks about that struggle and the related pursuits of reclaiming, maintaining and revitalizing Unangam language and culture. Where all hope seemed nearly lost, the Unangan are finding ways to revive their culture through the marriage of modern technology with ancient knowledge. The revelation of possibilities has launched a collaboration of generations to explore their oldest views of the world while trying to find ethical and appropriate means of sharing these treasures.



BARBARA WALLANT

7324 E 4th Ave.
Anchorage, AK 99501
276-0528(W) 333-9529(H)



Barbara Wallant is an administrator and community organizer with a background in education, social services and training. She is an outpatient program coordinator with the Alaska Women's Resource Center. She received her BA in English and Education from Stonehill in Massachusetts and her MA in Culture and Spirituality from Holy Names College in Oakland. An experienced storyteller, she has performed frequently throughout Alaska.

WISDOM'S BANQUET

The wisdom tradition is an ancient cross cultural tradition that probes the meaning of life through human stories, myths and practical proverbs. Tradition tells us from the Greek Sophia, the Lakota White Buffalo Calf Woman, the banquet feast of the Old and New Testaments that Wisdom and her sister Folly are standing in our very streets ready to initiate each generation into the paradoxes of life, death, diversity, growth, limitation, joy, suffering and beauty. In this lively performance piece, Ms. Wallant traces the root concerns and earthy passion of wisdom for relationship, justice, blessing and compassion.

THE WORK OF OUR HANDS AND HEART

In the 14th Century Meister Eckhart said, "One should not give up, neglect or forget for a moment one's inner life, but one must learn to work with it, and out of it, so that the unity of one's soul may break out into one's activities." In the 20th Century when asked about his work a Yupik man replied, "I live in the city and have a job, but as for my work, I am a hunter." Ms. Wallant will lead a discussion that will examine questions such as: What does it mean to work? Does the sense of "vocation" and "calling" as it has been told through the centuries have something to offer us today?

LIFE FOR ME AIN'T BEEN NO CRYSTAL STAIR —Triumphant Voices

Wild, witty, full of fun, ecstatic or in travail, the voices of the feminine speak of the deep meaning found in the everyday and of the power of life to rise in triumphant green even in the winter. This performance piece is designed as a multi-cultural feast. From the fifth to the twentieth century, voices of the East, the West and the Americas, the slave and the free come alive in poetry and performance to tell their tales, utter their truths and renew our hearts.

**JOHN WHITEHEAD,
Ph.D.**

PO Box 82042
College, AK 99708
474-6508(W) 456-8222(H)

John Whitehead is a Professor of History at the University of Alaska Fairbanks. He received his BA, MA and Ph.D. from Yale University and an MA from Cambridge University. Whitehead is the author of numerous articles and publications and has lectured frequently aboard cruise ships as well as for Elderhostel programs.



PHOTOGRAPH BY ALMA HARRISON

THE GOVERNOR WHO OPPOSED STATEHOOD: The Legacy of Jay Hammond

Former Alaska Governor Jay Hammond opposed statehood in the late 1950s on the grounds that it would lead to superheated development of Alaska. Once statehood was achieved in 1959, Hammond successfully served in the Alaska Legislature and then as governor from 1974-1982. Hammond championed the idea of a permanent savings account that would divert state revenues from immediate legislative spending. Such a savings account would preserve the capital for the future, thereby forestalling his early fears of a superheated economy. This became the Alaska Permanent Fund. In this fascinating account, Dr. Whitehead examines the legacy of Jay Hammond's tenure in the legislature and as governor.

OFF FOR THE KLONDIKE

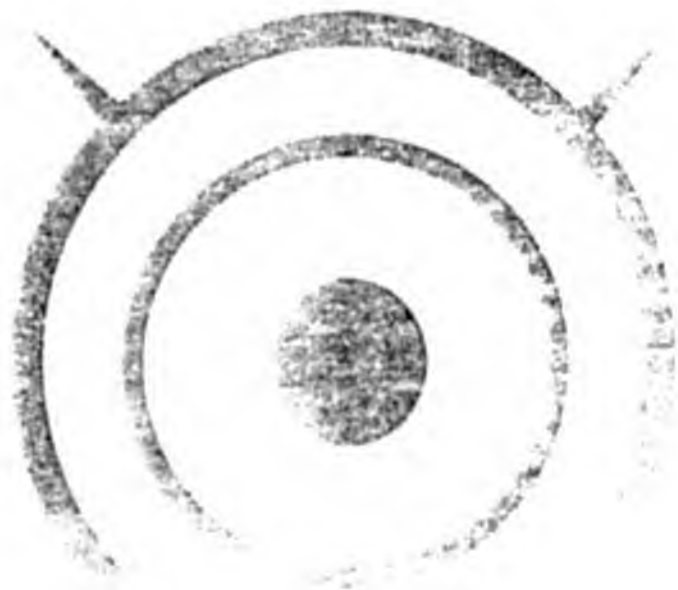
The potential of a gold rush in Alaska similar to the 1849 California Gold Rush was one of the factors that induced Russia to sell its colony to the United States in 1867. Relatively small gold discoveries on the Stikine River at Juneau, and then at Circle kept the gold fever alive until 1896 when gold was discovered in the Canadian Klondike. The Klondike gold rush brought thousands of Americans north to the Klondike by way of Alaska. The Klondike Gold Rush and the ensuing discoveries at Nome and Fairbanks transformed the emerging territory. In this presentation Dr. Whitehead will track the progression of gold rushes in Alaska and explain their effect on Alaska's development.

CREATING THE 49TH STATE

The battle for Alaska statehood began in earnest shortly after World War II when Alaskans first voted "yes" to statehood in a territory-wide plebiscite. It then progressed for more than a decade until admission as the 49th state in 1959. Highlights of the movement included a constitutional convention held in Fairbanks and the election of "shadow" senators and a representative who went to Washington to lobby the Congress for statehood—the so-called Tennessee Plan. In this presentation Dr. Whitehead will trace the development of Alaska's battle for statehood and share numerous stories and anecdotes based on interviews with leaders in the statehood struggle.

COMPARING THE ALOHA AND FRONTIER SPIRIT: The Alaska and Hawaii Constitutional Conventions

Both Alaska and Hawaii held constitutional conventions after World War II as a tactic to gaining entry into the union. Both territories wrote "model constitutions" that attracted praise from political scientists. In this presentation, Dr. Whitehead describes and compares the two constitutional conventions and explains why Alaskans placed so much more importance on their convention. The talk is based on extensive interviews with delegates to both the Alaska and Hawaii conventions.



ALASKA HUMANITIES FORUM

SPEAKERS BUREAU APPLICATION

Please make a photo-copy of this form and fax or mail it to AHF, 421 West 1st Ave., Suite 210 / Anchorage, AK 99501
Fax: 907-272-3979. *Must be received by AHF at least SIX WEEKS before the program*

SPONSORING ORGANIZATION

Name: _____

Address: _____ City/Zip: _____

Is your group nonprofit? Yes No

PROGRAM DIRECTOR

Name: _____ Phone: _____

Address: _____ City/Zip: _____

SPEAKER AND PROGRAM REQUESTED

Speaker: _____ Title: _____

The program must be confirmed with the speaker before the application is submitted.

PROGRAM DETAILS

Date: _____ Time: _____ Location: _____

Estimated Attendance: _____ Publicity Plans: _____

BRIEF DESCRIPTION OF PROGRAM (regular meeting of group, special event)

I agree to publicize this program as being free and open to the public, to acknowledge AHF funding in the publicity and to complete the final program evaluation form, including documentation of the sponsoring organization's cost-share portion of the program.

Program Director's Signature: _____

Date: _____

ALASKA HUMANITIES FORUM

1994 - 1995

Anchorage

United Nations Ass'n of USA	UN50 - The United Nations and Alaska	\$2,500
Temple Beth Shalom	Anne Frank in the World, 1929-1945 Picture a World Without Prejudice	\$16,426
Alaska Library Association	Storytelling for Young Children: Formats and Techniques - A Multicultural Approach	\$2,450
University of Alaska Fairbanks	*Alaska Native Bilingual Readers: Creating Literacy Materials in Alaska Native	\$1,920
Anchorage Neighborhood Housing Services, Inc.	Research and Development of Fairview and Muldoon Community Improvement Plans	\$2,500
Anchorage Museum Association	Heaven on Earth: Orthodox Treasures of Siberia and North America	\$2,500
University of Alaska Anchorage	A Writers Residency	\$1,000
Alaska Historical Society	1994 History Day in Alaska	\$1,000
Alaska at War	A Conference of World War II in Alaska and the Pacific Rim	\$13,524
Alaska Historical Society	Discovering Alaskans of the Gold Rush Era	\$1,200
Old North Theatre Company	Theatre as a Tool Toward Understanding Values, Diversity and Public Policy	\$2,150
Alaska Public Television, Inc.	Yukon/Alaska Gold Era	\$1,300
Chugach Heritage Foundation	MORE THAN WORDS... The Life and Language of the Last Eyak	\$5,000
University of Southern California	The Life of Pioneer Aviator, Ben Eielson	\$2,500
Alaska Center for the Book	Alaska Literature Symposium: A Celebration of Authors	\$2,500
Alaska Design Forum	Designing for Alaska: International Solutions for a Northern Climate	\$2,735
Chugach Heritage Foundation	MORE THAN WORDS... The Life and Language of the Last Eyak	\$5,000
Alaska Native Justice Center	Oral History and Research into the History of Capital Punishment in Territorial Alaska	\$1,425

ALASKA HUMANITIES FORUM

1994 - 1995

Anchorage

Anchorage Neighborhood Housing, Inc.	Northern Community & the Built Environment: A Search for an Alaskan Sense of Place	\$2,500
University of AK Anchorage Dept. of Theatre and Dance	Art, Anthropology, and Identity: The Tragic Legacy of Louis Shotridge	\$5,600
Alaska Common Ground	BASICS: Budget and State Services; Inventing a Community Strategy	\$5,400
Alaska Public Radio Network	Resonance of Place	\$1,720
University of Alaska Anchorage History Department	Martin Luther King Day Celebration	\$2,500
Anchorage Kidsplace Project	Anchorage Youth Summits	\$2,800
United Nations Ass'n of USA	UN50 - The United Nations and Alaska	\$2,500
Total		\$90,650

ALASKA HUMANITIES FORUM

1994 - 1995

Girdwood

State of Alaska Department of Fish & Game	Cultural Enrichment for the First International Symposium on Harvest Assessment	\$2,500
Total		\$2,500



Shaping the Future

The humanities are concerned not only with where we came from, but where we are heading as individuals and as a society. The Alaska Humanities Forum is proud to have sponsored a number of forums that have allowed Alaskans to dream, debate and delineate the future of our communities. This brief list gives only a sample of the projects the Forum has funded since 1972 that have been concerned with shaping our futures.

Alaska Design Forum

Designing for Alaska: A Dialogue for our Future
Series of five lectures and discussions to start a dialogue among Alaskan designers and the interested public to affect the future of our built environment.

Alaska Common Ground

Having it All: A Healthy Environment and Jobs
Conference on sustainable development and ways to simultaneously achieve environmental and economic objectives in Southeast Alaska.

Ketchikan Gateway Borough

The Land, the Sea, the People and the Comprehensive Plans: Critical Discussions for Ketchikan's Future
Public discussions on the future of transportation, waterfront and shoreline development, economic development and environmental preservation within the borough.

University of Alaska Fairbanks

Looking to the Future: Seventh Inuit Studies Conference
An international forum for interdisciplinary Arctic research exchange, emphasizing cultural and social issues, and future prospects of Northern peoples.

Alaska Pacific University

Toward the 21st Century: Alaska in a Global Context
A lecture series on Alaska's future from the perspective of global trends in population, resource development and environment.

Sovereignty Network

13th International Indian Treaty Conference
Meetings in Arctic Village to consider the challenges and conflicts facing indigenous peoples around the world.

Municipality of Anchorage

Economic Development Options for Anchorage
Two-day discussion with humanists, business people and the public to consider economic development options for Anchorage.

Juneau Arts Council

Juneau 2000
Future planning to establish a model for Juneau, considering quality of life, women in Juneau, Alaskan Natives, economics and government, community education, and environment.

Aleutian Pribilof Island Association

Looking Forward Conference: Planning for Changes in Aleutian Islands
Conference identifies and explores public policies impacting the health, education, cultural lifestyles and economy of Aleutian people.

Interior Alaska Economic Development Council

The Safety Net — Where is it?
An effort by concerned citizens in Fairbanks to stimulate a community dialogue about social service needs.

Ahtna Heritage Foundation

Ahtna Elders Conference
A special gathering of elders to discuss the need for their greater involvement in community life.

Inupiat University of the Arctic

The Changing North: Implications for Higher Education
Conference for citizens of Barrow, humanists and educators to discuss post-secondary needs.

University of Alaska, KUAC

Planning for the Future of Fairbanks
Four television programs on planning for the future in Fairbanks, each followed by public discussions.

Institute of Water Resources

Energy in the Future of Interior Alaska
Conference on alternative energy sources available in Interior Alaska, including energy-efficient housing, appliances, family energy economics and transportation.

Alaska Health Project

The Future of Alaska: Protecting Human Resources as Industry Grows
A conference to consider the implications of human health in relation to economic development.

UAA Student Political Awareness Committee

Conference on Multinational Corporations and the Future of Alaska's Land and People
Conference on multinational corporations and the future of the land and people of Alaska, with panel discussion of management policy and economics in the Pacific Rim.



Research

The Alaska Humanities Forum supports research that furthers our knowledge of the people, cultures and issues of Alaska. Research projects lay down the foundation for future learning about our heritage. By funding research, the Forum helps scholars and local residents develop a richer understanding of where we came from, and creates a framework for addressing current social and cultural problems. Since research activities are chronically underfunded, the Forum plays a vital role in ensuring that many research projects are conducted at all. Here are a few of the research projects the Forum has supported during the last two decades.

University of Alaska Fairbanks

The Project Chariot Story

Oral history research into a plan by the Atomic Energy Commission in the 1950s to use atomic bombs to excavate a harbor in northwest Alaska.

University of Alaska Fairbanks

Honoring Black Troops Who Built the Alaska Highway

Research and planning for a traveling museum display honoring Black troops pioneering the way for integration.

Alaska Pacific University

Translation of George Wilhelm Steller's Writings

Field study work with unpublished Steller papers in the Smithsonian and Library of Congress leading to English translation.

Sealaska Heritage Foundation

Civil Rights/Civil Liberties Struggle in Alaska

Library research and interviews to develop a history of Tlingit Indian efforts to gain their civil rights.

University of Alaska Anchorage

Estimo Art Publications

Research related to publication of Estimo art, including all Estimo areas and times from prehistoric to contemporary. Work is distinguished from previous archaeological or ethnographic works.

Alaska Environmental Information & Data Center

Alaska Road Commission Historical Narrative

Historical study of Alaska Road Commission 1905-1956, used as background information for developing an integrated transportation system in Alaska.

North Pacific Rim

Ethnobotanical Study

Field study of the Chugach use of plants in the Prince William Sound area, focusing on their nutritional, technological, medicinal and ritual usage.

Homer Society of Natural History

The Life and Work of Frederica De Laguna

Research on one of the most notable anthropologists who ever worked in Alaska.

Glynn R. deV. Barrett

Koniag Inuit Materials in Russian Archives and Museums, 1763-1793

Research in Moscow and St. Petersburg to locate, describe and translate archival manuscripts on the earliest European evidence for the Koniag Inuit people of Kodiak Island.

Chuck Thompson

An Oral History of Filipino-American Interaction

Research and publication project to compile an oral history of personal and cultural interaction between Filipinos and non-Filipino Americans, both in the Republic of the Philippines and Alaska.

Alaska Native Studies Department, UAF

I Thank You to Listen

Research includes indexing and cataloguing 125 hours of taped classroom discussions with 19 Alaska Native elders.

Lynn Canal Conservation

Post-Confucian Asians in Contemporary Alaska

Assessment of the impact on Alaskan environment and education by modern Asians, and of the need for developing improved intercultural communication.

Alaska Pacific University

Where Bering First Landed in America

The site of the landing, exploration and first Native contact by Vitus Bering on Kayak Island was determined.

Tanana Yukon Historical Society

Faces of Alaska

Compilation of oral histories, paintings, and old photographs of notable older Alaskans from around the state.

Hispanic Alaskans

The Spanish Exploration of Alaska, 1774-1824

Research to gather accounts of Spanish chroniclers and examine them for their humanistic values.

St. George Traditional Council

Culture Bearer of St. George

Research to produce a manuscript history with photo documentation of the Russian Orthodox Church of St. George.

Elmer E. Rasmuson Library, UAF

Dramatya (na Yiga) (Our Grandfathers' Pictures)

Research identifies individuals and locations in archival photographs with the assistance of Athabaskan elders.



Language Preservation

Languages represent far more than a means of communicating — languages also represent and are vehicles for culture, history and identity. In Alaska, every one of our Native languages is at risk of extinction. To respond to the urgent need to retain Native languages for present and future generations, the Alaska Humanities Forum emphasizes projects that focus on language preservation. Here is a sampling of language preservation projects the Forum has funded since its inception in 1972.

University of Washington Press

Haa Shuka, Our Ancestors

Publication of the first volume in a series of Tlingit oral literature classics, providing transcription of the Tlingit language texts with facing English translations.

Fireweed Press

Dena'ina and English Texts of Peter Kalifornsky

Preparation of a completed collection and scholarly annotation of Peter Kalifornsky's writings and oral transmissions.

University of Alaska

Athabaskan Language Conference

An international gathering of Athabaskan people interested in language work with scholars, educators and folklorists.

University of Alaska Fairbanks

Dictionary of Koyukon Athabaskan

Publication of a Koyukon Athabaskan dictionary as a linguistic and ethnographic resource.

University of Washington

Athabaskan Grammar and Lexicon

Compilation of all existing Deg Hit'an data with background lexical and grammatical documentation collected through field work.

Mekoryuk IRA Council

Nunivak Island Cup'ig Language Dictionary

Development of Cup'ig dictionary in useful Cup'ig-English format for use on Nunivak Island.

Alaska Native Language Center

Dena'ina Lexical Review

Development of a Dena'ina Athabaskan Dictionary.

Chugach Heritage Foundation

More than Words: The Life and Language of the Last Eyak

Marie Smith, the last speaker of the Eyak language, is featured in a one-hour documentary discussing the threat of extinction of Alaska Native languages.

Society for Preservation of Haida Language

Language Preservation Seminars

Raise public awareness of Haida language by bi-monthly seminars with demonstration of language, preservation of techniques, song, dance, literature and history.

Justyna Katelnikoff

Alutiq/English - Yup'ik/English Textbooks

Plan for research and compilation of materials for the production of bilingual textbook for third grade students.

Chickaloon Village Traditional Council

Cultural Project

A project to record and document traditional stories and language of Ahtna Athabaskan people of the Chickaloon area.

Alaska Native Language Center

SHANDAA In My Lifetime

Translate, transcribe and produce material developed from Belle Herbert interviews, oral or written in both Gwich'in and English covering late 1860s to present.

Anvik Historical Society

Deg Xinag Verb Lessons

Project to make verbs of Deg Xinag, an Alaska Athabaskan language, usable in the community. Development of two sets of lessons to teach the verbs, one for children and one for adults.

Kenaitze Indian Tribe

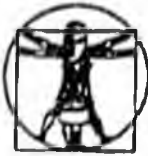
Readings from Kahtnugt'ana Qenaga

Project videotaped 10 hours of readings from the book Kahtnugt'ana Qenaga by the two surviving tribal members who speak Dena'ina as a first language.

University of Alaska — Tok Campus

Alaska Native Bilingual Readers: Creating Literacy Materials in Alaska Native Languages

Panel for the Bilingual Multicultural Education Equity Conference brings together teachers to discuss the challenge involved in integrating Native narrative and Western education.



Publications

During the past two decades, the Alaska Humanities Forum has supported publication of a rich variety of books that contribute to a better understanding of Alaska. The purpose of our publications program is to publish material of importance to Alaskans that may not necessarily appeal to a wide audience in the Lower 48. Often publications — especially scholarly ones — of import to Alaskans are too narrowly regional to sell elsewhere. Forum grants are issued to non-profit publishers, typically university presses.

University of Washington Press

Always Getting Ready

Photo documentary of the yearly cycle of Yup'ik Eskimo villagers of the Yukon-Kuskokwim Delta.

University of Alaska Press

The Cornerstone on College Hill

Publication of a pictorial history of the University of Alaska Fairbanks.

Alaska Methodist University Press

Mimus 31 and the Wind Blowing

Publication includes speeches given under the Alaska Humanities Forum auspices. Authors are John Haines, Thomas LeDuc, Monroe Price, Walter Parker, Robert Durr, Margaret Murie, Joseph Meeker, William Kloetkorn and Gary Snyder.

Limestone Press

Russian American Publications

Publication of a series of scholarly annotated translations concerning Russian exploration and commerce in Alaska.

Stanford University Press

Steller's "Journal of a Voyage with Bering, 1741-1742"

Publication of a new translation by O.W. Frost of the classic journal of exploration by German naturalist Georg Steller.

Fairbanks Symphony Association

Forest Without Leaves

John Haines and John Adams

Writing and publication of essays about poems and music.

University of California Press

Catalogue Raisonné of the Alaska Commercial Company at the Louis Museum of Anthropology

Publication of a book documenting a major collection of Eskimo, Aleut, Northwest Coast and Athabaskan artifacts.

University of Illinois Press

The Crooked Saxophone

Publication of a book tracing the history and current importance of Athabaskan fiddle music and square dancing in northeastern Alaska.

Tanana Yukon Historical Society

Faces of Alaska Book III

Interviews with 15 older, diverse Alaskans give a glimpse of history through paintings, photographs and oral histories.

Rutgers University Press

Eskimo Essays: Yup'ik Ways of Seeing and Being Seen

Publication of anthropologist Ann Fienup-Riordan's book dealing with the "real people" as well as the Western stereotype of the Yup'ik.

The CIRI Foundation

A Place for Winter

Publication of an oral history with photographs of the life of King Island tradition bearer Paul Tiulana.

University of Washington Press

Journal of an Aleutian Year

Reflections of Ethel Ross Oliver, a school teacher in the Aleutian islands during the World War II invasion and bombing by Japan.

Chugach Heritage Foundation

Eyak Oral Histories

Publication of a book recorded by anthropologist Frederica de Laguna in 1933 of the legends of the Eyak Athabaskans of the Copper River Delta.

Alaska Pacific University Press

The Longest Story Ever Told: Qayaq the Magical Man

Eskimo folktale from Bering Strait.

City of Huslia

Literacy, Print and Empowerment

Continuation of desktop publication of the "Koyukuk River Exchange," a multi-village journal for exchange of ideas and examination of issues.

Alaska State Museums

Sheldon Jackson Museum Centennial Celebration

Publication of *Faces Voices and Dreams*, a catalogue of 13 scholarly essays on holdings of the museum.

Alaska Historical Society

Pioneer Missionary to the Bering Straits Eskimo: Bellarmine LaFortune, S.J.

Details life and observations of a Roman Catholic missionary in Nome area.

Tanana Yukon Historical Society

Early Education in Alaska

Documentation of education in territorial and early statehood days. Bibliography of materials gathered.



Film and the Media

In a state as far-flung as Alaska, the media play a critical role in linking residents with one another. Here film, television and radio are used not merely for entertainment, but for informing and communicating about issues of vital concern. The media in Alaska have also been used to capture ancient cultures and languages, and put into perspective our state's history. Listed here are just a few of the many radio, video and film projects the Alaska Humanities Forum has funded since 1972.

KFSK Narrows Broadcasting, Inc.

Tales of the Great North

A 26-week radio series featuring the works and voices of Alaska writers, poets and storytellers.

KYUK-TV

Uncle Sam's Men

Production of a short video about the Eskimos who served in Alaska's Territorial Guard. Video was shown during the Alaska At War conference. Work is continuing on a full-length documentary.

KTOO-TV

Communicating Across Cultures

A four-hour public radio and television series addresses cross-cultural communication with Father Michael Oieksa.

Independent Public TV

Alaska Review

Public affairs television program broadcast statewide explores Alaskan issues such as land and community issues, resource development, capital move, gold industry and Alaska artists.

Alaska Historical Society

Women of the Alaska Territory: An Oral History

Thirty minute television program focusing on the lives and experiences of Alaska women before World War II.

Affinityfilms

Sea of Oil

A film focuses on the aftermath of the Exxon Valdez oil spill in relation to the community of Valdez.

Doyon Foundation

Profile of a Champion: Horace Smoke, Sr.

Profiles for TV and radio of a notable Athabaskan from Stevens Village who was a champion sled dog racer for many years.

Rural Alaska Community Action Program

Tears of the Raven

A film portraying the efforts among rural Alaskan villagers to stem the epidemic rate of suicide among their young people.

Alaska Historical Society

Remembering the Reindeer Queen

Video production of the life-story of Mary Antisarlook, an Eskimo woman noted for her success in developing commercial reindeer herds.

University of Alaska Anchorage

Surviving in the City

Videotape on cultural differences between rural and urban Alaska aimed at helping rural Natives cope.

Alaska Public Radio Network

Exploring New Meanings

A 13-part radio series for national distribution explores the meaning of community for Native people in Alaska and in other states.

Capital Community Broadcasting

Image and Likeness

A half-hour TV program broadcast statewide explores the idea of computer literacy, the impact of technology on the individual and human relations.

Metlakatla Indian Community

Tsimshian Culture in Contemporary Alaska

Videotape and transcription of 40 Tsimshian stories and legends, using elders as principal resources.

Tanana Chiefs Conference, Inc.

Radio Interviews - Alaska Native Leadership

Four radio programs made in cooperation with the Alaska Public Radio Network about Alaska Native leadership.

Film Arts Foundation

A Matter of Respect

Video documentary on current Tlingit cultural revitalization through dance, storytelling, language, subsistence activities and potlaches.

Alaska Pacific University

No Word For Rape

Film for both urban and rural Alaskans dealing with the problem of rape in Alaska.

Cook Films

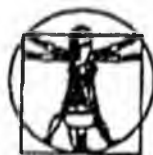
Valdez II: 1976

A 30 minute film explores the perceptions of Valdez residents at the height of the impact of the trans-Alaska oil pipeline activities.

Strong Center

Minding the Earth

26 radio program interviews with international experts on a variety of environmental topics.



Public Policy

The Alaska Humanities Forum has long supported robust debate over public policy issues. A quick glance at some of the forums we have funded since our formation in 1972 provides a snapshot of Alaska's recent history: Early discussions of the Alaska Permanent Fund. The Alaska Native Claims Settlement Act. Subsistence issues. Moving the Capitol. The Forum has not shied away from supporting discussions of controversial topics — pursuing instead a full and open dialogue on matters of public concern. Here is just a sample of some of the public policy projects the Forum has funded in the past two decades.

State Legislature's Committee

Permanent Fund

Scholars in the humanities conduct an evening symposium to address concerns about creation of a state permanent fund.

Institute of Social, Economic and Government Research

Alaska's Constitution: Looking Backward, Looking Forward
Examines the effectiveness of Alaska's Constitution in meeting people's needs during the 20th anniversary of adoption by voters, and America's bicentennial.

Capitol Site Selection Committee

Planning a New Capital City

Three-day planning conference addresses human aspects of master plan for site selection for Alaska's proposed capital city.

Nunam Kitlutsisti

Subsistence Caucus

This two-day caucus for rural Alaskans discussed the definition of who is a subsistence user and what are the subsistence uses.

Alaska Federation of Natives

Village Law Mini-Conference

Conference addresses whether village communities can preserve traditional methods of handling village justice problems within state and federal constitutions.

Alaska State Commission for Human Rights

Setting Policies for Establishing Local Human Rights Commissions

Establish public dialogue between humanists, community representatives and the State Commission for Human Rights.

American Society for Public Administration

Planning for Sub-Arctic Community

Three-day symposium. Issue: Is it structurally possible to retain Native culture within the framework of state and federal government and ANCSA?

Visual Arts Center of Alaska

The Limits of Expression: Censorship and the Arts

Major public conference and a series of symposia on the subject of artistic expression and censorship.

National Alliance of Businessmen

Governor's Conference on Alternatives to Incarceration and Re-entry

Conference examines effective working models for corrections, existing facilities and alternative programs, costs and returns, and the public role and responsibility toward offenders and ex-offenders.

Abused Women's Aid in Crisis, Inc.

Workshop on "Violence in Alaska Communities"

Four-day workshop to formulate strategies and recommendations regarding public policy and its influence on violence in Alaska.

Association of Village Council Presidents

AVCP Conference

Council presidents from the 56 member villages examine regional and legal approaches to land use planning and renewable resource development.

Interior Alaska Economic Development Council

The Safety Net — Where Is It?

An effort by concerned citizens in Fairbanks to stimulate a community dialogue about social service needs.

Division of State Economic Opportunity

Urban Housing Conference

Three-day conference on potential housing crisis in Alaska's urban centers and responsible action through public policy.

Anchorage Fellowship of Churches

Food, Land and Alaska: Future Prospects and Possibilities

Humanists explore the dynamics of food production, nutrition, distribution and food crisis, and the development of public policy.

Fairbanks Environmental Center

Land Use and Future Transportation Perspective for Rural Alaska

Seminars for village people, academic humanists and planners to raise value questions about transportation and land use planning.

Alaska Aquaculture Foundation

Aquaculture Conference

Aquaculture's interrelationship to land, and wise management of resources. Information on aquaculture, salmon ranching, environmental considerations.



ALASKA HUMANITIES FORUM



Biennial Report 1993-1994

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The logo of the Alaska Humanities Forum combines a famous artifact of Western civilization, a drawing by Leonardo da Vinci, with a famous artifact from Eskimo civilization, an ivory carving from the Olvik period. Together, they symbolize the complex mix of cultures that makes up our Alaska heritage, reminding us not only of our differences, but of the unity and validity of the various humanities traditions of our Alaska people.

ON THE COVER: (clockwise) Kuskokwim River Delta, photo by James H. Barker; Dorothy Carson participates in Communities of Memory, photo by Mary Kamenick; Group photo from Denaterya Ina Yiga (Our Grandfather's Pictures), UAF Archives; Hubert Locke, Theologian and Historian gives a presentation during Anne Frank In The World, photo by Anchorage Daily News/Erik Hill; Russian chalice cover, featured in "Heaven On Earth: Orthodox Treasures of Siberia and North America," photo courtesy of Anchorage Museum of History and Art.



ALASKA HUMANITIES FORUM

About the Forum

ALASKA IS A LAND OF GREAT HUMAN RICHNESS AND DIVERSITY. In almost every community in the state—whether a remote fishing village or a hurried urban center—Alaskans come face to face with contrasting cultures, values, purposes, and needs. The goal of the Alaska Humanities Forum is to create dialogue among Alaskans through the methods and perspectives of the humanities, and to allow residents to learn from one another through projects that explore what it means to be human.

Since its creation in 1972, the Alaska Humanities Forum has awarded more than \$7 million to non-profit organizations and individuals to engage in humanities projects of significance to Alaskans. These projects vary tremendously in topic and scope. Some of the projects the Forum funded in 1993 and 1994 include a multi-faceted program on prejudice, a video documentary on the life of a Tlingit tradition-bearer, a public forum on northern architecture, a planning session for a Yup'ik cultural center, and a conference on balancing jobs and the environment in Alaska.

The Forum also serves Alaskans by sponsoring its own projects. The Forum offers a Speakers Bureau through which scholars, Native culture bearers, poets, and others travel throughout the state sharing their unique perspectives. In 1994, the Forum launched a major new project, *Communities of Memory*, enabling Alaskans to meet and share their thoughts and stories about their communities. The Forum also publishes a regular journal, *Frame of Reference*, which includes articles on projects funded by the Forum, essays and scholarly reflections.

About the Humanities

The Alaska Humanities Forum is dedicated to cultivating the enjoyment of the humanities among Alaskans. The humanities include such disciplines as history, anthropology, linguistics, archaeology, philosophy and comparative religions. But the humanities do not just belong to scholars or academic institutions. They are rooted as well in the everyday experiences and concerns of individuals. The humanities are concerned with enduring human questions about the meaning of life, with making intellectual, moral and spiritual sense of the world.

Projects funded by the Forum enable Alaskans to apply traditional wisdom to present concerns, search for a sense of personal identity and place, explore divergent points of view and engage in community-based discussions of public policy. Through its works in partnership with museums, libraries, historical societies and other interested organizations, the Alaska Humanities Forum is by far the most important private source of financial support for humanities projects in Alaska.

Organization and Funding of the Forum

The Alaska Humanities Forum is a private, non-profit corporation affiliated with the National Endowment for the Humanities (NEH). To support its work, the Forum depends on financial support from the NEH, grants from private corporations and foundations, and contributions from individuals.

The Forum is guided by a 13 member State Committee, which is made up of Alaskans from diverse walks of life and all regions of the state. The State Committee is divided between humanities scholars and members of the general public. Three members are appointed by the governor. Members of the committee serve a three-year term, renewable once.

Chair's Report

AS I APPROACH THE END OF MY SERVICE on the State Committee, I look upon the future with some awe and much trepidation. In the next decade, Alaskans and our fellow Americans are going to look to the wisdom brought by the humanities more than at any time since the end of World War II. More than ever, we will need a sense of national destiny, which only a common understanding of our heritage can provide. Even if that heritage is composed of a hundred or more different strands, it is absolutely vital to seek out those commonalities that create a sense of public purpose.

The role of the United States as world caretaker is clearly defined. Events such as the conflicts in Haiti, Kuwait, Somalia, Rwanda, Panama and Grenada are the future for as far ahead as we can see. More than ever, Americans will need knowledge of the history and culture of others. But most important of all, we must work harder to define our own history and culture, a cultural mix that has become a kaleidoscope of conflicting expressions and demands.

Sheldon Hackney, chairman of the National Endowment for the Humanities, has called for a national conversation on what unites us as Americans. In Alaska we have a project, Communities of Memory, that will help show how the conversation could progress. In discussing our common values we hope to recall, and recreate, those times when government and schools worked, and we shared common goals as Alaskans and Americans.

Chosen by the Forum three years ago — to create a larger, more valuable dialogue about what Alaska is all about — is well under way. The project is off to a strong start and Communities of Memory has many strong supporters. A strong response to the Friends of the Humanities has provided a core of support and volunteers to expand our efforts. How do we look upon Alaska's future with trepidation? First, the material wealth generated by Alaska's now-declining oil wealth must be channeled into more constructive dialogues. One means could be, and should be, a rejuvenation of education in the information age. Twenty years ago we were a world leader in experiential learning, in distant education and distant health delivery. Now we are surrounded by many other states and nations and are far back in the pack. Technology, virtual reality, local area networks and all the other new means of communication are meaningless without strong public purposes. If they serve those purposes they will improve life to some degree, but those who are not committed to create the discords from which we suffer now. Using technology to create common goals would seem a hopeful path to pursue if we are not doing enough.

Why do we look upon Alaska's future with awe? Because there are only a few states where we have great public wealth, and because we enjoy a wide variety of life. Many things are possible in Alaska. The humanities of both future and past. And if we apply them, we can create a future that serves both the common and the separate needs of Alaskans. That hope, I think, is worthy of both awe and hard work. ■



Walt Parker, Chair

Walter B. Parker

Director's Report

AT ONE LEVEL, THE DOCUMENT BEFORE YOU is the report of an organization that is striving, in partnership with many others, to cultivate the humanities in Alaska. At another level, it is a celebration of the intellectual and cultural life of our state, for in celebrating it we also enlarge it.

This report gives only a pale reflection of the vitality of the humanities in Alaska. People in every corner of this great land are awake to the diversity of ideas and cultures, indigenous and otherwise, that quicken our lives here. For that we are fortunate, even blessed. Yet like many things in this young and sprawling society, the humanities as a part of our public life are still in their infancy. They require much nurturing, from people who are dedicated to the long-term health of our communities, to grow into the kind of human traditions that will sustain us for the long run.



Steve Lindbeck, Director

are like the stunted black spruce that dot our landscape, clinging to shallow soils and buffered by harsh conditions, yet alive to the world that surrounds them.

Alaska is very much a work in progress, a place where institutions, even for indigenous peoples, are still in their formative stages. Those who truly make a difference here, whose influence lasts beyond their own lifetimes, are those who grasp the opportunity to plant seeds for the future. This means supporting our research, renewing our languages, documenting and articulating our history, filling our libraries (with both materials and audiences), and, perhaps most of all, supporting inquiry and analysis to give perspective and direction to our future.

We don't have enough opportunities in these anxious times to celebrate our communities, to translate the strength of our past into the hope of our future, to create institutions and ideas that will outlast us and nourish future generations. We should make the most of these opportunities wherever we can. In a world that is awash in information and overwhelmed by change, we need, more and more, to cultivate human wisdom that will give us resilience and coherence and power.

That is the promise of the humanities — history, literature, philosophy, traditional cultures and the like. That is why the Alaska Humanities Forum is dedicated to fostering ideas and inquiry throughout our state — to witness through the generations to the accomplishments of our past and our cultures. For as John F. Kennedy said, "I am certain that after two centuries has passed over our cities, we, too, will be remembered for our victories or defeats in battle or in politics, but for our contribution to the human spirit."

We hope this document reports fairly on our pursuit of this vision, and we hope you will see fit to join us. ■

Steve Lindbeck



New Directions

IN 1993 AND 1994, THE ALASKA HUMANITIES FORUM began a journey in new directions. Building upon its strong grant program, the Forum initiated four new programs to extend the humanities to more Alaskans. These programs include the Speaker's Bureau, Communities of Memory, *Frame of Reference* and Friends of the Humanities.

Speakers Bureau

A speakers bureau brings to life the work and thoughts of people engaged in the humanities throughout the state. In March 1994, the Alaska Humanities Forum selected 20 thought-provoking speakers — scholars, culture bearers, journalists, folklorists, storytellers and other humanists — to participate in the bureau.

These speakers travel to communities throughout the state, sponsored by adult non-profit organizations such as museums, libraries, senior centers, community groups and professional associations. Eligible non-profit groups may apply for a speaker and select from an array of topics. The programs are free to the sponsor; the Forum pays the speaker's honorarium and travel expenses.

To bring this program to Alaskans in remote sites, the Forum has begun to look into offering interactive video conferences. Such conferences would allow residents in distant communities to participate in presentations given at rural or urban centers, while also helping to reduce the program's overall travel costs.

The speakers represent the wealth and breadth of Alaska's humanities knowledge.

In total, the speakers have developed 56 different presentations covering 13 humanities disciplines. Sample programs include: "American Originals: New Music in the New World;" "Alaskan Images in Film: Hollywood Looks at the Great Land;" and "Why Isn't Indiana Jones a Good Archaeologist?" For a complete Speakers Bureau catalog, please contact the Forum office.



Composer John Luther Adams, a Humanities Forum speaker, shown here recording natural sounds for his Alaska Soundscape Project.

Speakers for 1994-1996

- John Active, Bethel - *Yup'ik translator, writer, producer*
- John Luther Adams, Fairbanks - *Composer*
- Jerry Brigham, Fairbanks - *Journalism & Associate Professor of Broadcasting*
- Carol Dee, Anchorage - *Bilingual guide*
- Leslie Leyland Fields, Kodiak - *Poet, writer, educator*
- O.W. "Jack" Frost, Ph.D, Anchorage - *A'uka Historian*
- Susan Johnson, Ph.D, Anchorage - *Author, Sociologist*
- Thomas Brooks Jones, Anchorage - *Attorney, law teacher*
- Lucy Jones-Sparck, Bethel - *Associate Professor of Behavioral Science*
- Lisa Kemmerer, Anchorage - *Professor of Philosophy*
- Michael Krauss, Ph.D, Fairbanks - *Professor of Linguistics*
- James Liszka, Ph.D, Anchorage - *Professor of Philosophy*
- Richard McClear, Sitka - *Managements Consultant*
- Suzi McClear, Sitka - *Radio Producer*
- James Mullet, Ph.D, Anchorage - *Professor of Political Science*
- Sheila Nickerson, Ph.D, Juneau - *Poet laureate and writer*
- Kenneth Schoenberg, Ph.D, Anchorage - *Archaeologist*
- Barbara Svamy Carlson, Anchorage - *Unangan storyteller*
- Barbara Wallant, Anchorage - *Administrator, storyteller*
- John Whitehead, Ph.D, College - *Professor of History*

Communities of Memory

Many Alaskans believe their towns and villages have reached a moment of crisis. The communities of Alaska seem to be fragmenting into groups of unconnected people who have no sense of a common past or future. Through a project entitled Communities of Memory, the Alaska Humanities Forum has opened a dialogue on the issue of community.

Communities of Memory is a four-year storytelling project designed to bring residents of an area together to share their stories and memories of their community. The stories may range from descriptions of local customs to thoughts about how the community has evolved to legends that have been passed down through the generations. The storytelling process takes place over a several day period, is guided by a moderator, and is recorded for archival purposes. Because the discussion may contain sacred myths from Native cultures or personal vignettes, permission will be obtained by the storytellers before any recording is made public. Eventually, stories will be shared throughout Alaska through publications, media productions, dramatic presentations or computer-based projects.

The intent of the Communities of Memory project is to allow Alaskans to learn from each other and build a more tangible sense of community through shared experiences. The Communities of Memory project also will help build stronger ties throughout the state by enabling Alaskans of varying regions to learn about the state's many cultures, histories and challenges.

In April 1994, the Alaska Humanities Forum kicked off its Communities of Memory project by holding a pilot symposium in the community of Wasilla. For five days, residents gathered to reflect on the history and character of Wasilla. They looked at the place as a community that has changed through time — from before World War II to the present. A group of residents met after the symposium to plan ways to continue the process, and is now at work indexing, transcribing, and archiving recorded stories and oral histories.

The Alaska Humanities Forum is planning for similar storytelling symposia in ten other communities over the next three years. These sites include Kotzebue, Nome, Bethel, Fort Yukon, Juneau, Ketchikan, Unalaska, Fairbanks, Kenai/Soldotna and Homer. A separate project along similar lines will be conducted in Anchorage.

Frame of Reference

Frame of Reference is the Alaska Humanities Forum newsletter/journal that provides thoughtful analysis and commentary on a variety of topics pertaining to Alaska and the humanities. In 1993, the State Committee decided to revitalize the journal by upgrading its look and increasing its publication schedule.

The May 1993 issue emerged with a new design and format. The new *Frame* contains analysis of current issues facing our state; scholarly reflections on humanities topics, commentary on cultural and social



Residents of Wasilla gather to share stories and reflections during the first Communities of Memory symposium held in April, 1994. Pictured from left are Harding Atwater, Neil (Bud) Browne, Dorothy Carson, Jim Carson, June Robinette and Bud Browne.





Winter Solstice Moonrise, Judd Lake, Alaska, featured in the February 1994 issue of *Frame of Reference*.

trends, excerpts from books or journals, information on Forum projects and notes on other humanities events in the state.

The February 1994 issue, for example, contained an essay by folklorist Susan Fair based on a design lecture about light and space; excerpts from two speeches, one from Tlingit anthropologist Rosita Worl and one from the National Endowment for the Humanities Chair Sheldon Hackney; brief meditations on writing and on myths; a description of recent Forum grants and other news about Forum activities. *Frame of Reference* circulates about 5,000 copies per issue.

Friends of the Humanities

In 1993, the Alaska Humanities Forum created a Friends of the Humanities membership organization. The membership group provides an avenue for Alaskans to more fully participate in the Forum and the humanities through project assistance, volunteer opportunities and financial contributions. In addition, Friends comprise an important constituency group by helping demonstrate broad-based support of the humanities.

Each Friend receives a Friends of the Humanities quarterly newsletter, *Frame of Reference*, and a 20th anniversary celebration poster featuring a James Barker photograph. In addition, the first 500 charter members of Friends receive a hardbound copy of *Alaska, Reflections of Land and Spirit*, edited by Robert Hedin and Gary Holthaus. Future plans for Friends include special events and select presentations for members.

In the short time since Friends of the Humanities was formed, membership in the group has grown exponentially. Close to 200 Alaskans from throughout the state have joined the Friends and contributed \$11,500

to the Alaska Humanities Forum. These funds are eligible to be matched by the National Endowment for the Humanities on a 1-for-1 basis; hence Friends memberships can double the money donated to public humanities programming. The Forum, grateful for each Friend it makes, acknowledges new members in its Friends of the Humanities newsletter.



Competitive Grants

USING FUNDS PROVIDED BY THE NATIONAL Endowment of the Humanities, the Alaska Humanities Forum awards grants to non-profit groups, individuals and ad-hoc groups involved in humanities projects. Each year, the topics and formats of the projects vary tremendously. However, all grant projects share a common thread of bringing the excitement and wonder of the humanities — be it history, literature, traditional cultures or other fields of study — to the people of Alaska.

With limited grant funds, the Forum endeavors to support as many high-quality public projects as possible. The Forum favors projects that are developed through local initiative and address local concerns, promote cross-cultural understanding, advance scholarship, reach broad audiences, have lasting impact, and incorporate the Forum's state theme.

State Theme

To provide focus to the grantmaking process, the Forum develops a multi-year state theme. The current state theme is "Strengthening Community, Exploring for Meaning." This theme grows out of a long-standing interest of the Forum to address Alaskans' sense of disintegration of community in their villages, towns and cities. The Forum gives added weight to projects that interpret this theme by identifying issues of community concern, developing a better understanding of local needs, and exploring ways to bolster Alaska communities.

General Grant Guidelines

The Alaska Humanities Forum encourages proposals from Alaskans in all walks of life; however, funded proposals must meet funding criteria. These criteria include: demonstration that a discipline of the humanities is central to the project; involvement of humanities scholars, such as teachers, writers, tradition bearers or elders; ability to match the Forum's grant award through cash or in-kind donations; and demonstration of a public audience for the project.

Types of Projects

The Forum has structured its grants program so that it is flexible and responsive to the ideas of local communities all over Alaska. While the Forum embraces grant proposals that represent many different interests and formats, applicants should design their proposals under one of the following categories:

- **PLANNING** — Planning grants provide seed money for applicants to develop more complex proposals to the Forum. Planning grants are often used for



Students Ted Collins and Raphael Jrubi participate in a Paidaia project seminar at the Anchorage Museum of History and Art.

consultation with humanities scholars, planning sessions with residents of various communities, and development of the proposal itself. These grants are available to a maximum of \$2,500.

- **CONFERENCES** — The Forum encourages proposals for projects that bring people together in small and large groups to talk about humanities issues. Public meetings such as seminars, discussion groups, workshops and symposia qualify as conferences for funding purposes.

- **RESEARCH** — Research advances our knowledge of the humanities and lays the groundwork for future projects. The proposals most suitable for funding are those that address topics and research methods of active concern to local communities.

- **PUBLICATIONS** — The Forum supports publication of books that contribute to a better understanding of Alaska and its peoples. Grants are issued exclusively to non-profit publishers, typically university presses.

- **MEDIA** — In a state as far-flung as Alaska, media projects are especially effective tools in communicating with a broad audience. The Forum welcomes proposals using television, radio, film or print to explore humanities topics.

Grant Cycle

The State Committee considers major grant proposals twice yearly, with deadlines of May 1 and October 15. Mini-grants of less than \$2,500 are considered throughout the year.

For a complete grant guideline and application booklet, please contact the Forum office.

Grants Awarded 1993 and 1994

Conferences 1993/1994

Visit of Leonid Anisimov, Russian Theatre Director
Department of Theatre & Dance, UAA

Visiting director participates in panel discussions, visits classes, and leads workshops on Russian culture and theatre.

AHF: \$1,100 MATCH: \$1,699

A History of Sovereignty on the Kenai Peninsula
Homer Society of Natural History/Pratt Museum

A combination of public lectures, discussions and articles explores the issues of sovereignty.

AHF: \$9,000 MATCH: \$13,229

Communicating Across Cultures in Alaska
Kachemack Bay Branch, Kenai Peninsula College

A seminar conducted by the Very Reverend Michael Oleksa, explores Native and non-Native world views to improve cross-cultural communication.

AHF: \$700 MATCH: \$2,078

Midwifery and Health Practices
Sugpien Tribal Services

Anthropological presentations for a group of maternal child health providers include training to record oral histories on traditional midwifery and health care practices.

AHF: \$5,192 MATCH: \$7,358

Port Graham Alutiq Preservation
Port Graham Village Council

Participants research and replicate dance clothes, bentwood hats and other articles historically worn by people of the area.

AHF: \$3,000 MATCH: \$3,000

Cross-Culturalism and Community
Perseverance Theatre

Guest artists lead post-show discussion on the 1992-93 play reading festivals.

AHF: \$3,892 MATCH: \$3,892

Nursing in the North
Elmer E. Rasmuson Library, UAF

A traveling exhibition on Alaska nurses and their role in northern health care coincides with the 1993 National Centennial Year of Public Health Nursing in the U.S.

AHF: \$1,500 MATCH: \$1,500

Yup'ik Yuraryarait - Yup'ik Dance Festival
Coastal Yukon Mayors' Association

Naukanasi Eskimo dance groups from the villages of Uden and Lavrentiya participate in an Eskimo dance festival.

AHF: \$3,182 MATCH: \$5,318

Sitka Symposium on Human Values and the Written Word
Island Institute

The expanded Tenth Anniversary Sitka Symposium includes an audio tape series, anthology of writings of past faculty and participants, and the Visiting Writers Series.

AHF: \$15,000 MATCH: \$84,625

Yup'ik Mask Exhibit
Anchorage Museum Association

Anthropologist Ann Fienup-Riordan travels to St. Mary's and Ethel to host a slide show of Yup'ik masks and speak with local residents about a future mask exhibit.

AHF: \$2,440 MATCH: \$2,500

Peaceful Neighbors
Northwest Arctic Borough School District

Students learn about the history, culture, geography, and languages of Russia, particularly their Chukotka neighbors across the Bering Strait.

AHF: \$1,700 MATCH: \$3,000

(left) Travel in the shape of St. Michael Cathedral in Sitka, distributed at the Anchorage Museum of History and Art during the exhibit. (right) A Yup'ik mask, one of a series of Siberian and North American. Each also in our collection. A mask to be displayed on a Yup'ik mask exhibit.

We imagine.
When that happens
there is a transformation into
awareness.

—Peter
Kalifornsky,
Dena'ina
elder



When all of us have the chance to listen to scholars... then learning can take place, attitudes can change, stereotypes can fall.

—from the 1993 grant proposal for "Anne Frank In The World"



Bilingual Multicultural Education Equity Conference

Prince William Sound Community College

Panel brings together teachers and curriculum specialists who have demonstrated commitment to Alaska Native narratives.
AHF: \$965 MATCH: \$933

Lecture by Dr. Alexander Vaschenko
Sca!aska Heritage Foundation

Dr. Vaschenko, foremost editor and translator of Native American literature in Russia, meets with community members in Fairbanks, Anchorage, and Juneau.
AHF: \$752 MATCH: \$410

Communication in History
Alaska Historical Society

Students learn how to communicate the lessons of history through their writings, displays, performances and media projects.
AHF: \$1,000 MATCH: \$6,852

The Humanities: A Critical/Historical Approach
Fairbanks Arts Association

A teachers' institute assists in developing educators' skills in using material from the arts and humanities to help students explore vexing questions when there is no "right answer."
AHF: \$3,416 MATCH: \$4,895

Designing for Alaska: A Dialogue for our Future
Alaska Design Forum

Series of five lectures and discussions enable Alaskan designers and the public to begin a dialogue on designing for the future.
AHF: \$5,660 MATCH: \$8,285

Alaska Native Bilingual Readers: Creating Literacy Materials in Alaska Native Languages
University of Alaska Fairbanks - Tok Campus

Panel for the Bilingual Multicultural Education Equity Conference brings together teachers to discuss the challenge involved in integrating Native narrative and Western education.
AHF: \$1,920 MATCH: \$2,450

1994 Consortium of Northern Publishers
Journalism/Broadcasting Department, UAF

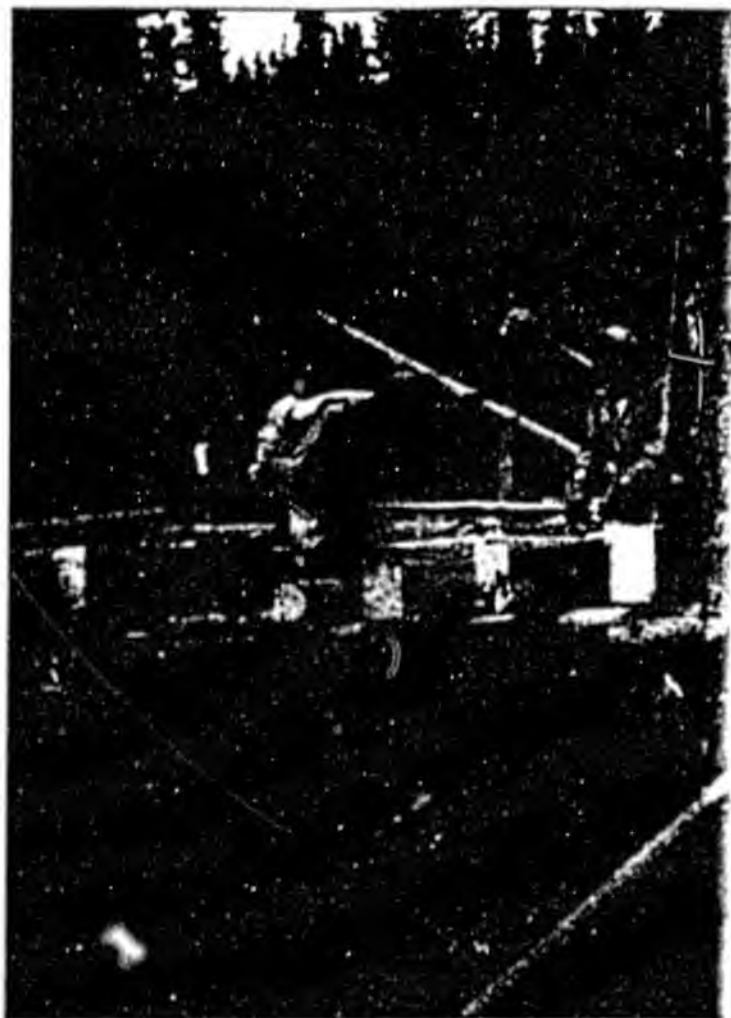
Conference brings together individuals and business associations with publishing.
AHF: \$1,482 MATCH: \$6,837

New Directions in Native American Theatre
Out North Theatre

A community outreach and education program supplements the Spider Woman Theatre residency in Anchorage.
AHF: \$1,550 MATCH: \$7,050

Crossroads Alaska: Education Project
University of Alaska Museum

A traveling exhibit with educational components explores the shared heritage of Alaska and Siberia.
AHF: \$9,000 MATCH: \$8,000



Matanuska-Susitna Storytelling
Willow Library Association

Storytellers of various cultural backgrounds offer presentations to help build bridges of understanding among people.
AHF: \$5,500 MATCH: \$9,216

Preserving Our Past for Future Generations
Kake Tribal Council

Stakeholders meet to identify appropriate subjects that carry out the mission of the Kake Tribal Heritage Foundation.
AHF: \$3,000 MATCH: \$6,359

Repatriation and Beyond: Native Americans and American Museums
Museum Alaska

One-day symposium brings together Native Americans and museum scholars to present lectures on the repatriation of Native American human remains and artifacts from museums.
AHF: \$3,440 MATCH: \$3,440

A Conference on World War II in Alaska and the Pacific Rim
Alaska at War

A scholarly conference re-examines the issues resulting from war and conflict in Alaska and the Pacific Rim.
AHF: \$15,000 MATCH: \$250,545



PHOTO COURTESY OF NATIONAL ARCHIVES

Anne Frank in the World, 1929-1945: Picture a World Without Prejudice
Temple Beth Shalom

Scholars and community members participate in a multi-faceted project exploring prejudice, held in conjunction with an international photo exhibition.
AHF: \$15,676 MATCH: \$153,748

The Spirit of Human Work
The Island Institute

Five guest faculty members lead participants in presentations, discussions, and readings.
AHF: \$7,250 MATCH: \$63,150

The Nature of Community - Exploring Connections to Landscape
Homer Society of Natural History/Pratt Museum

Through public lectures, discussions, articles and workshops, the "Nature of Community" is explored.
AHF: \$9,000 MATCH: \$14,810

Theatre as a Tool Toward Understanding Values, Diversity and Public Policy
Out North Theatre Company

A pre-performance lecture and post-performance discussion explore the issue of reproductive rights of women.
AHF: \$2,150 MATCH: \$10,500

Mile by Mile, an exhibit produced by Lael Morgan, tells the story of the African-American troops who built the Alaska Highway. In 1993, this exhibit was shown at the Pentagon.

Yupik Yuyurait Center
Association of Village Council Presidents, Inc.

Yup'ik elders from throughout the Yukon Kuskokwim Delta region join with cultural programming professionals and scholars to design and plan cultural programs and activities for a new cultural center.
AHF: \$10,887 MATCH: \$58,300

Heritage Discovery Week
Blatchley Middle School

A week at school focuses on European renaissance culture, art, social values, dress and behavior.
AHF: \$4,500 MATCH: \$35,322

Midnight Sun Writers Series
English Department, UAF

Three visiting writers, Jack Butler, Scott Russell Sanders, and Linda Hogan visit Fairbanks and other Alaskan cities to read from their work and present lectures.
AHF: \$825 MATCH: \$16,875

Community Development Plans and Workshops
Anchorage Neighborhood Housing Services, Inc.

Community improvement committees assist residents in Fairview and Muldoon in developing community plans.
AHF: \$2,500 MATCH: \$14,555

Storytelling for Young Children
Alaska Library Association

Adults who work with children explore storytelling as a way to enhance children's appreciation of multi-culturalism.
AHF: \$2,450 MATCH: \$3,450

Heaven on Earth: Orthodox Treasures of Siberia and North America
Anchorage Museum Association

Major exhibit features Orthodox liturgical art gathered from Siberia, Alaska, Canada and the continental United States.
AHF: \$2,500 MATCH: \$42,625

A Writer's Residency
English Department, UAA

One week residency for writer, Patricia Hampl includes three major public events.
AHF: \$1,000 MATCH: \$1,461

1994 History Day in Alaska
Alaska Historical Society

Students throughout Alaska explore topics related to the annual theme, "Geography in History: People, Places, Time."
AHF: \$1,000 MATCH: \$5,000

History, despite its wrenching pain, cannot be unlived, but if faced with courage, need not be lived again.

—Maya Angelou

For while the tale of how we suffer, how we are delighted, and how we may triumph is never new, it always must be heard. There isn't any other tale to tell; it's the only light we've got in all this darkness.
—James Baldwin, Sonny's Blues

Designing for Alaska: International Solutions for a Northern Climate

Alaska Design Forum

A series of events expose Alaskans to innovative work being done in northern climates by architects, design professionals and artists from around the world.

AHF: \$4,000 MATCH: \$11,190

Ways to Talk About the Land:

Sheldon Museum & Cultural Center

Three public meetings, a four-part radio series and newspaper articles focus on the ways writers and speakers defend their values about land use.

AHF: \$8,000 MATCH: \$8,725

The Alaskan Literature Symposium

Alaska Center for the Book

Symposium honors Alaskan writers and authors through workshops, panels, and print materials.

AHF: \$2,500 MATCH: \$7,000

Socratic Seminars

University of Alaska Southeast

Two-day training session trains faculty members in the use of Socratic seminars.

AHF: \$1,700 MATCH: \$3,090

Encounter: The Tlingits Discover George Vancouver

Alaska State Museum

Four one-hour storytelling performances and audience discussions.

AHF: \$3,500 MATCH: \$10,912

Exploration in the North Pacific, 1741-1805

Cook Inlet Historical Society

Symposium addresses European exploration of Alaska on the occasion of the 200th anniversary of George Vancouver's expedition to the North Pacific.

AHF: \$2,500 MATCH: \$66,100

Having it All: A Healthy Environment and Jobs

Alaska Common Ground

Conference participants consider sustainable development and the ways environmental and economic objectives can be simultaneously achieved in Southeast Alaska.

AHF: \$1,963 MATCH: \$29,400

Planning Grants 1993/1994

Passage Players Planning

Joan Marie Brooks

Artistic director meets with community leaders, educators and historians of Southeast Alaska to acquaint them with the concept of an oral history theatre project.

AHF: \$2,500 MATCH: \$2,500

Planning a Gathering at Nuchek

Chugach Heritage Foundation

A planning meeting for Native elders and youth in the old village of Nuchek to discuss a spirit camp for youth, training in the techniques of archaeological excavations, stabilization of the Native/Russian cemetery, and the development of a cultural center.

AHF: \$2,450 MATCH: \$3,000

Exploration in Alaska, 1741-1805

Cook Inlet Historical Society

Planning of 1994 Commemoration of George Vancouver's 1794 exploration of Alaska.

AHF: \$2,500 MATCH: \$13,881

Tatitlek Elders-Youth Conference

Tatitlek Village IRA Council

A steering committee formed to plan conference and spirit camp focuses on the culture, traditions, and values of the Alutiq people of the Chugach region.

AHF: \$2,500 MATCH: \$2,500

Working Together and Rediscovering the History

City of Wasilla

Research of historic land uses and settlement patterns of the Kikik People, the Denaina of Upper Cook Inlet.

AHF: \$2,500 MATCH: \$4,049

Sutton Old Timers: Change in the Valley

Alpine Historical Society

Plan for creation of an exhibit based on interviews with members of the Old Timers Hall of Fame.

AHF: \$2,265 MATCH: \$2,265

Research Grants 1993/1994

Life Story of Mary Tallmountain

Alaska Polar Regions Archives, UAF

Research and oral history interviews about Tallmountain's life story.

AHF: \$9,691 MATCH: \$21,425

Koniag Inuit Materials in Russian Archives

Museums, 1763-1793

Glynn R. deV. Barrett

Research in Moscow and St. Petersburg to locate, describe, translate archival manuscripts on the earliest European evidence for the Koniag Inuit people of Kodiak Island.

AHF: \$2,145 MATCH: \$2,145

An Oral History of Filipino-American Interaction

Chuck Thompson

Research and publication project to compile an oral history of personal and cultural interaction between Filipinos and non-Filipino Americans, both in the Republic of the Philippines and Alaska.

AHF: \$5,305 MATCH: \$5,370





Students from Steller Alternative School walk past the self-illuminated panels of the Anne Frank exhibit in the Anchorage Museum of History and Art.

PHOTO COURTESY OF ANCHORAGE DAILY NEWS AND RECORD

Catalogue Raisonne of the Alaska Commercial Company Collection at the Lowie Museum of Anthropology
University of California Press

Production of a catalogue that identifies, describes and provides Native Alaskan names of the 2,200 artifacts in the museum collection.

AHF: \$6,624 MATCH: \$15,371

Discovering Alaskans of the Gold Rush Era
Alaska Historical Society

The names and experiences of Alaskans who arrived during the Gold Rush are compiled in a historical resource index and electronic database.

AHF: \$1,200 MATCH: \$1,200

Salmon Traditions of the Lime Village Dena'ina
Erica Russell

Documentation of salmon fishing traditions and local spring

MATCH: \$2,200

Dena'ina Review
Alaska Native Justice Center

Development of Dena'ina Athabaskan dictionary.

MATCH: \$2,371

Alutiq Collections in St. Petersburg: A Basketry Collection
deV. Barratt

Research involves examining, describing, and photographing basketry artifacts and associated manuscripts in Russia and Estonia; and transcribing relevant inventories in St. Petersburg.

AHF: \$2,190 MATCH: \$2,190

Susie Williams, Preserving the Life History of An Important Elder
Institute of Arctic Biology, UAF

Research to develop materials for a book-length life history of this Athabaskan elder from the Koyukuk River region.

AHF: \$1,650 MATCH: \$16,415

Dena'eya Ina Yuga' (Our Grandfathers' Pictures)
Elmer E. Rasmuson Library, UAF

Research identifies individuals and locations in archival photographs with the assistance of Athabaskan elders.

AHF: \$4,725 MATCH: \$6,575

History of Capital Punishment in Territorial Alaska, 1900-1957

Alaska Native Justice Center

Oral history to interview and record persons with first-hand knowledge of the 1956 abolition law, final capital trials and hangings during territorial days.

AHF: \$4,500 MATCH: \$12,330

I Thank You to Listen: Alaska Native Elders Talk to Students.

Alaska Native Studies Department, UAF

Research includes indexing and cataloguing 125 hours of taped classroom discussions with 19 Alaskan Native elders.

AHF: \$5,000 MATCH: \$5,000

Calendar of the Records of the Russian-American Company, Phase IV

History Department, UAF

Index of correspondence by managers of the Russian-American Company in the early 19th century.

AHF: \$10,000 MATCH: \$10,000

The Alutiq Ethnographic Bibliography Project
Kodiak Area Native Association

Annotated bibliography of contemporary Alutiq ethnographic materials, including books, journal articles, reports, tapes and videos.

AHF: \$8,160 MATCH: \$8,160

Ayauqillrat Narrative Project
Lower Kuskokwim School District

Collection, documentation and publication of the indigenous oral narratives of the area served by the Lower Kuskokwim School District.

AHF: \$2,000 MATCH: \$10,000

*We are not
here to make
a living.
We are here
to make a
life —*

*Buckminster
Fuller*



We will
open again
this contain-
er of wisdom
left in our
care.

—George
Davis,
Tlingit Elder



Himmelheber Translation

Ann Fienup-Riordan

Research involves translating, editing and preparing for publication two publications by Hans Himmelheber concerning the oral tradition and ceremonies of the people of Nunivak.

AHF: \$2,118 MATCH: \$2,500

Nunivak Island Cup'ig Language Dictionary

Mekoryuk IRA Council

Development of Cup'ig dictionary in useful Cup'ig-English format for use on Nunivak Island.

AHF: \$4,800 MATCH: \$34,685

Deg Xinag Verb Lessons

Anvik Historical Society

Development of verb lessons of Deg Xinag, an Alaska Athabaskan language.

AHF: \$5,875 MATCH: \$6,765

Frederica de Laguna Photo-documentary Project

Alaska State Library

Production of a catalogue with captions of annotated photographs taken by Dr. de Laguna, an anthropologist who worked in Alaska from 1930 to the present.

AHF: \$10,000 MATCH: \$16,505

Spring Fishing Traditions of the Lime Village

Dena'ina

Priscilla Russell

Documentation of spring fishing traditions.

AHF: \$1,500 MATCH: \$1,600

A Search for Identity: The Recent Heritage of the

Kenai Dena'ina

Kenaitze Indian Tribe

Documentation of the Kenai Dena'ina history from 1920 to present through personal interviews of approximately 30 elders.

AHF: \$967 MATCH: \$967

Indexing of Wrangell Newspapers, 1898-1950

Patricia A. Neal

Index of Wrangell newspapers by subject and chronology, including a separate "people" index noting births, deaths, and marriages.

AHF: \$1,000 MATCH: \$5,700

Publication Grants 1993/1994

Always Getting Ready

University of Washington Press

Photodocumentary of the yearly cycle of Yup'ik Eskimo villagers of the Yukon-Kuskokwim Delta with accompanying text

AHF: \$13,000 MATCH: \$60,600



The names of people who arrived during the Gold Rush are being compiled in a data base by the Alaska Historical Society.

Achieving New Understandings, A Crossroads Alaska Program

Homer Society of Natural History

Pratt Museum, staff, educators and community members join together to create educational programs associated with the traveling exhibit "Crossroads Alaska."

AHF: \$1,211 MATCH: \$2,422

Remarks and Observations on a Voyage Around the World from 1803 to 1807

Limestone Press

Volume 41 of the Alaska History Series.

AHF: \$4,500 MATCH: \$4,500

The Crooked Stovepipe

University of Illinois Press

Athabaskan fiddle music and square dancing in Northwest Alaska and Northwest Canada.

AHF: \$10,340 MATCH: \$10,340

Proceedings of the Conference of Tlingit Tribes and Clans

Sitka Tribe of Alaska

Published proceedings of the first Conference of Tlingit Tribes and Clans held in May, 1993.

AHF: \$4,100 MATCH: \$4,100

Faces of Alaska Book III

Tanana Yukon Historical Society

Interviews with 15 older, diverse Alaskans give a glimpse of history through paintings, photographs and oral histories.

AHF: \$9,666 MATCH: \$37,217

Fellow Travelers Exhibit Catalog

Anchorage Museum of History & Art

Production of a catalog for a contemporary art exhibition.

AHF: \$2,000 MATCH: \$2,000

Media Grants 1993/1994

Fairbanks - A Livable Living Community Festival Fairbanks

Exhibit of photographs by pioneer Alaska photographer Albert J. Johnson highlights the rapid changes occurring in Fairbanks in the early 20th century.
AHF: \$5,125 MATCH: \$3,625

The Denakkanaaga Elders and Youth Conference Denakkanaaga

Documentary of The Sixth Annual Denakkanaaga Elders and Youth Conference.
AHF: \$3,500 MATCH: \$8,860

This Land is Your Land Central Council of Tlingit & Haida Indian Tribes of Alaska

The story of Southeast Alaska Natives' struggles for civil rights and land-claims settlement is told in this documentary film and teachers' guide.
AHF: \$24,750 MATCH: \$30,000

The Life and Work of Austin Hammond Sealaska Heritage Foundation

A documentary film features the life of the late Tlingit tradition-bearer, Austin Hammond
AHF: \$12,696 MATCH: \$18,710

Stories of the Archaic Periphery Kenaitze Indian Tribe, IRA

A one-hour radio program features stories by the late Dena'ina Athabaskan elder, Peter Kalifornsky.
AHF: \$5,830 MATCH: \$6,482

More Than Words: The Life and Language of the Last Eyak Chugach Heritage Foundation

Marie Smith, the last speaker of the Eyak language, is featured in a one-hour documentary discussing the threat of extinction of Alaska Native languages.
AHF: \$5,000 MATCH: \$15,888

Spirit of the Human Work Island Institute

Radio programs to enhance public participation in a week-long series of community activities engages residents of Sitka and surrounding areas in dialogue about the theme.
AHF: \$2,500 MATCH: \$5,040

Through Yup'ik Eyes Film History Foundation

Film production explores Yup'ik culture through the personal observations and stories of Bethel resident, John Active.
AHF: \$8,500 MATCH: \$8,298

Tales of the Great North KFSK Narrows Broadcasting, Inc.

A 26-week radio series features the works and voices of Alaska writers, poets and storytellers.
AHF: \$8,000 MATCH: \$25,237

Uncle Sam's Men: The Eskimos of Alaska's Territorial Guard KYUK-TV

Acquisition of source materials, archival film, photographs, documents and interviews for a ten-minute video presented at the Alaska at War Conference.
AHF: \$1,200 MATCH: \$16,301

Circumpolar Chronicles Alaska Public Radio Network

Support to plan a monthly radio production to be distributed via satellite in Alaska, Canada, and Greenland
AHF: \$2,500 MATCH: \$7,891

Communicating Across Cultures KTOO-TV

A four-hour public radio and television series features cross-cultural consultant Father Michael Oleksa.
AHF: \$15,000 MATCH: \$15,000

Yukon/Alaska Gold Era Alaska Public Television, Inc.

A television series chronicles the political, social and economic events of post-Civil War North America that created a population of gold seekers.
AHF: \$1,300 MATCH: \$1,300

Documentary Film on the Life of Pioneer Aviator, Ben Eielson University of Southern California

Development of treatment for a hour-long documentary of Ben Eielson.
AHF: \$2,500 MATCH: \$2,500



True belief
is a quest,
not a state
of being.

—Dr. Alan
Boraas,
former
AHF Chair

A Look Ahead

BUILDING ON A LEGACY OF 22 YEARS SUPPORTING the humanities in our state, the Alaska Humanities Forum will strive in the years ahead to create more and stronger partnerships nurturing Alaska's intellectual and cultural life. These partnerships, as always, will take advantage of the creative energy and local wisdom of hundreds of Alaska individuals, organizations, and communities. And, as they have the past 22 years, these partnerships will carry ideas, people, projects and financial support to wherever in Alaska they are needed most.

Financial strains on humanities activities are increasing in Alaska as elsewhere. Because federal funding is on the decline, the Forum will continue to seek funding partners — both inside and outside the state — to help sustain its efforts. Because Communities of Memory, *Frame of Reference*, and the new Speakers Bureau provide direct benefits to Alaskans in their communities, the Forum will ask companies, foundations, individuals, and community organizations to help support those programs with either cash or in-kind support. In this way, the seed money provided by our annual federal grant will be extended and enhanced by the generosity, the vision, and the hope of Alaskans for a better future.

As our young state continues to mature, the Forum knows the wisdom and perspective of the humanities will be more, not less, important as time goes by. And as the Forum reaches out to generate the support and involvement of more Alaskans, the benefits of the

humanities in Alaska will only increase. It is in the oldest and finest tradition of the North — Alaskans working together to make sense of the present and prepare for the future.

As former State Committee Chair Alan Boraas wrote in February, 1994: "Ideas, the cultural knowledge of our time, exist only because they are retold. Left to their own devices, ideas and poetry fall into disuse and disappear like dust in the wind. The consequence of not retelling, discussing, analyzing, and reinterpreting our history, our science, and our literature — the stories of our time — is bigotry, hatred, and the worst of the seven deadly sins, sloth. . . . Someone must tell the stories of the cultures of Alaska, and some institution must provide the means for people to do so."

That is the mission of the Forum and its many partners in the years ahead.

Theresa Charles, Cama-i Dance Festival, Bethel. Photograph from the book, Always Getting Ready: Uptierlainarluta, a publication of photographs and texts by James H. Barker, funded by the Alaska Humanities Forum.



Audited Financial Statements

STATEMENT OF NET ASSETS YEAR ENDED OCTOBER 31, 1993

	GENERAL FUND	GRANT FUND	COMBINED
REVENUES:			
Funds provided by the National Endowment for the Humanities		\$607,273	\$607,273
Contributions	\$6,510	96,800	103,310
Interest and royalties	4,485		4,485
TOTAL REVENUES	10,995	704,073	715,068
EXPENSES:			
Program and administration	10,243	316,839	327,082
Regrants	5,195	378,671	383,866
TOTAL EXPENSES	15,438	695,510	710,948
<i>EXCESS (DEFICIENCY) OF REVENUES OVER EXPENSES</i>	<i>(4,443)</i>	<i>8,563</i>	<i>4,120</i>
Purchased equipment transferred to general fund	8,563	(8,563)	
FUND BALANCE, beginning of year	87,063		87,063
FUND BALANCE, end of year	\$91,183	-0-	\$91,183

	GENERAL FUND	GRANT FUND	COMBINED
ASSETS			
<i>Current Assets:</i>			
Cash	\$75,502	\$30,224	\$105,726
TOTAL CURRENT ASSETS:	75,502	30,224	105,726
<i>Equipment and Furniture at Cost, net of accumulated depreciation of \$24,307</i>	<i>15,681</i>		<i>15,681</i>
	91,183	30,224	121,407
LIABILITIES AND FUND BALANCE			
<i>Current Liabilities:</i>			
Accounts payable	\$ -0-	\$ 7,414	\$ 7,414
Deferred revenues		22,810	22,810
TOTAL CURRENT LIABILITIES		30,224	30,224
FUND BALANCE	91,183		91,183
	\$91,183	\$30,224	\$121,407

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THE ALASKA HUMANITIES FORUM IS GRATEFUL to the following individuals, businesses and foundations for their support during the past two years. Gifts to the Forum are tax deductible and are matched by funds from the National Endowment for the Humanities.

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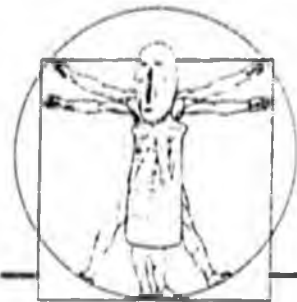


Offices of the Alaska Humanities Forum are located in one of Anchorage's most historic buildings, the Alaska Railroad Depot at 421 West First Avenue. The Forum occupies a 920-square-foot office suite and shares conference room facilities on the second floor of the building. For evening events and celebrations, the Forum can make use of the spacious Depot waiting room on the ground floor. The Depot was built in 1942 and until recently housed the railroad's administrative offices. It is located along the banks of Ship Creek, where Anchorage had its origins as a tent city for workers building the Alaska Railroad.



ALASKA
HUMANITIES
FORUM

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FRAME *of* REFERENCE

A PUBLICATION OF THE ALASKA HUMANITIES FORUM • VOL.V, NO. 1 • FEBRUARY 1994

IN THIS ISSUE:

YOU CAN SEE YOUR SHADOW...

Folklorist Susan Fair discusses the Anchorage visit of environmental artist James Turrell and honors our winter light.

—Pages 1, 5-6

THE WORK OF THE DREAMER

Alan Boras, anthropologist and chair of the Forum, reflects on the work of humanists as he steps down from the committee after six years.

—Page 2-3

RECENT FORUM GRANTS

Thirty-one projects were funded during the 1993 summer and fall meetings.

—Page 6-7

HACKNEY & WORT

From opposite sides of the continent, NEH Chairman Sheldon Hackney and Tlingit anthropologist Ronita Wort discuss multiculturalism, differing ideologies, and the humanities.

—Page 8-9

CALL FOR SPEAKERS

The Alaska Humanities Forum launches a new statewide program, inviting speakers to participate.

—Page 14

MAKING FRIENDS

Our membership is growing strong.

—Page 15



Winter Solstice Moonrise, Judd Lake, Alaska.

“YOU CAN SEE YOUR SHADOW FROM THE LIGHT OF VENUS ALONE” —Susan W. Fair

WINTER: Our light has spiraled down five minutes and more a day, spun silently through the cycle of the year toward the inevitable solstice, and now it is beyond the darkest time. We do this together, sometimes experiencing the changing light as a kind of numbness; a cyclical death which transforms us as we wait for the minutes to turn the slow corner and deliver us into the frenetic fish-around-the-clock brilliance of summer. We must remind ourselves that sometimes the most beautiful light is delivered here at the lowest angles, during only a brief time, usually in December. Work too hard, drive too fast, watch too many movies, leave too late for the holidays, and you may miss it.

If the season's elusiveness of sunlight weighs heavily on you, reflect hard on James Turrell's lyrical comment about the light of Venus. For in the celestial vault of Roden Crater, his northern Arizona volcano—yes, his volcano—you won't wait for light to happen.

don't need to arrive just in time to witness spectacular, particular celestial events. You can see your shadow from the light of Venus alone. The light, if you can imagine it, of Venus. Alone.

Turrell, an environmental artist (some viewers call him a vernacular artist), aerial cartographer, professional pilot, conservator and restorer of classic small aircraft, and recipient of a MacArthur Fellowship for his creative work, lives in Flagstaff, Arizona, another light-charged, grand-scale mountainous place. In Turrell's view, as in his art, light itself is an object, the form of the sky is malleable, and infinity is anything but shapeless.

“When looking into the day sky from an unobstructed plane,” he writes, “it can be noticed that the space of the sky is not infinite but has a definite shape. This is what is referred to as the celestial vault. The perceived shape is different standing compared to lying down.”

By the time you read this, the nadir of winter will have been marked and pre- (continued on page 4)

SHERRY BOYNE/EDEN Images in color

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The title of this publication is derived from *Frame of Reference*, a book of poetry by Richard Dassenhauser.

Yup'ik storyknife motif after E. W. Nelson, 1899.

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ALASKA HUMANITIES FORUM

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FROM THE CHAIR...

The Work of the Dreamer

—Alan Boraas

NOVEMBER 5, 1993 was the next-to-last day of my final meeting as a board member of the Alaska Humanities Forum. The board and staff had been meeting all day in Homer talking business and carrying out the work of the Forum. After a long day of talk, I needed to get away. I put on my jogging clothes and went for a run on the Homer Spit, a slim finger of glacial gravel, beach sand and highway riprap that reaches five miles out into Kachemak Bay. The Dena'ina Athabaskans called the Spit *Uzintun*,¹ which means "extends into the distance." The weather was cool, the breeze was fresh, the tide was out, and the sand, for the most part, was firm. The setting sun gave an amber glow to the hour.

As I ran, I thought about the work of the Forum. I knew I would be asked the next day to say something about my six years on the board. People who think deeply like to hear something profound, and the prospect of saying something meaningful frightened me. My thoughts turned inward, roving randomly across an array of people, events, and ideas that had been my experience with the Alaska Humanities Forum. My survey of thoughts and emotions synchronized with the breaking surf and the stride of my run, but my mind was disorganized. My thoughts kept straying from the subject at hand — drifting, wandering, rambling, scanning synapses, searching for something to say that would clearly reveal the work of the Forum.

I had heard that phrase a hundred times in my years on the board — "the work of the Forum." The phrase was used reverently, as a kind of liturgical chant to describe the nobility of our effort. One might hear, "This project

certainly captures the work of the Forum," or "We must be mindful of the work of the Forum." On I ran, my mind whirring and turning, starting and stopping, like a computer hard-drive searching for an obscure bit of data. Then an eagle soared by, and shortly thereafter my brain centered on something my friend Peter Kalifornsky said just before he died. I had found an idea to dwell on.



Peter Kalifornsky

LIKE NO OTHER PERSON I HAVE EVER KNOWN, PETER BELIEVED THAT IDEAS, THE STUFF OF ATTITUDES AND ACTIONS, HAVE POWERFUL CONSEQUENCES.

said, "If I could just get another bookcase, I could get my stuff organized; then I could get some more writing done."

I was astounded then. I am astounded still. His mind knew he would live only a matter of weeks, maybe days. Yet his heart told him never to give up his quest to commit to writing the stories he believed would shape the future. I realized then that Peter Kalifornsky was the Dreamer.

To the Dena'ina, dreams are not part of the "archaeology of the mind," as defined for us by Freud, but were "premonitions of consequent realities."³ In Dena'ina stories, the Dreamer, *Qatitsixen*, is a mythical character whose visions foretold how the culture would be. Dreamer stories both explained the origin of cultural institutions and legitimized the purpose of dreams among the Dena'ina — to chart the course of human events. Dreams were about the future and their understanding was part of the quest for *K'ech Eltani*—True Belief.

K'ech Eltani was a spiritual quest which rested on the tenet that willful souls—be they human, animal, plant, or spirit—caused the future. What you did now made a difference tomorrow. If one pursued True Belief—*K'ech Eltani*—the cosmos would remain in order and the world would be a better place. Not to pursue True Belief was to allow the cosmos to deteriorate and fall into disorder.

Individual Dena'ina could aspire, through a belief quest, to fulfill the role of the Dreamer, and I believe that sometime during his later life Peter Kalifornsky became a Dreamer. Like no other person I have ever known, Peter believed that ideas, the stuff of attitudes and actions, have powerful consequences. Though some of Peter's written stories included myths from a distant time, he did not write simply to preserve them for the archives. Peter believed that the ideas imbedded in the stories were important for everyone in today's world. He spoke through the language of the ancients, but the message is for today:

*Nagimynidi egh ch'duqidnil s'agh
s'ent'ach' . . .
Nilghul'eh ki yadi. naghu yni:di il
gin luq'u k'eghdeq ghu nil'al'ahq'.
Eynich k'delnubch'.
Yadi egh hq'ayruk'delnub
yithdi hk'enghetelchesh.*

It is difficult to understand the nature of our mind . . .

The world is represented in our mind and becomes part of us.

And we imagine. When that happens, there is a transformation into awareness.⁴

SOMETIME DURING THAT RUN ON THE sand of the Homer Spit it became clearer to me what the work of the Alaska Humanities Forum is all about. As an institution, the Forum is like the Dreamer, and it is really in the business of myth building. The projects we fund, the tasks we undertake, the books we help produce, the lectures we underwrite, the forums we provide, all help tell the story of Alaska to Alaskans. Like the old Dena'ina stories, these things are set in the past — yet like the Dreamer stories, they are really about the future, because they shape our attitudes by orienting us toward the possibilities of human existence in the north land.

As part of her speech to a recent Federation of State Humanities Councils conference, Betty Sue Flowers, Professor of English at the University of Texas, spoke about myth-making. She was referencing myths not as fables, but as the critical stories that formulate a people's cosmology and, therefore, shape attitudes toward just about everything. Myths, said Dr. Flowers, provide a

dialogue between the present and the future, and soon you understand in a very fundamental way, that the present is shaped from the future, not just from the past. Most of the time, when our present is shaped from the past, it's shaped from the past we have placed into the future. It's shaped from an idea of the future that comes from the past.⁵

If I understand Dr. Flowers correctly, the best predictor of the future is a critical understanding of our mythology, because through the stories we tell we "make it so," to use the words of a well-known mythical hero of our time. Perhaps if Dr. Flowers had been able to state her point to an ancient Dena'ina, he or she might have said, "Oh yes, we know all about that, that's why we have the Dreamer."

And, like the Dena'ina quest for *K'ech Eltani*, for True Belief, the quest for an understanding of ourselves and our place is eternal. Ideas, the cultural knowledge of our time, exist only because they are retold. Left to their

own devices, ideas and poetry fall into disuse and disappear like dust in the wind. The consequence of not retelling, discussing, analyzing, and reinterpreting our history, our science, and our literature — the stories of our time — is bigotry, hatred, and the worst of the seven deadly sins, sloth.

Entropy is not just a term of thermodynamics. Entropy describes equally well what happens to human understanding if it is not sustained through the modern version of the pursuit of *K'ech Eltani*. Without the energy of human will to sustain us, ideas of the mind chart an entropic course to decay, destruction and death. Someone must tell the stories of the cultures of Alaska, and some institution must provide the means for people to do so.

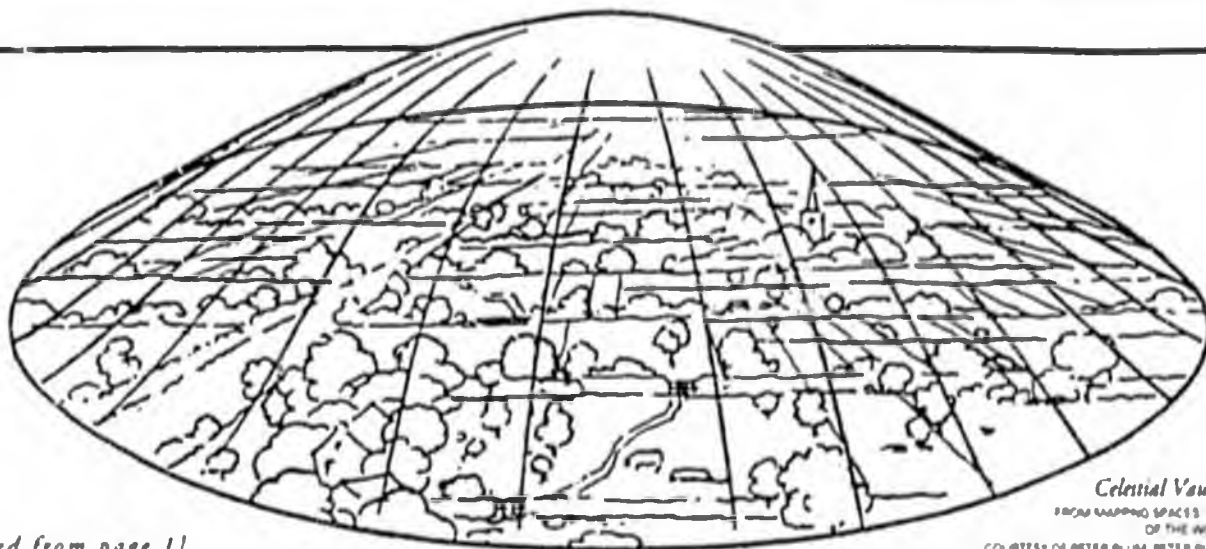
That, then, would be my message to the Alaska Humanities Forum the next day: You are the Dreamer. Never give up your quest to provide a forum for Alaskans to inquire, to learn, to agree or disagree thoughtfully, to search for beauty, to pursue true belief. True belief is a quest, not a state of being. A modern version of *K'ech Eltani* is the work of the Alaska Humanities Forum.

I finished my . . . My body was tired, and my soul was renewed. ■

ENDNOTES

1. *Dena'ina Elamu: Tena'ina Country* by James Kari and Priscilla Russell Kari. Alaska Native Language Center, Fairbanks, 1982, page 30.
2. *A Dena'ina Legacy* was named book of the year for 1991 by the Before Columbus Foundation.
3. *The Ethnography of the Tanana* by Cornelius Osgood. Human Relations Area Files Press: New Haven, Connecticut, 1937, page 169.
4. From "The Work of the Mind, *Ghu K'eghdeq F 4*, in *A Dena'ina Legacy: K'ech Eltani: The Collected Writings of Peter Kalifornsky*, pages 456-7, edited by James Kari and Alan Boraas. Alaska Native Language Center, Fairbanks 1991.
5. From "Mythmaking and the Civic Spirit" by Betty Sue Flowers, a talk given to the Federation of State Humanities Councils national meeting, Washington, DC, October 17, 1993.

ALAN BORAAS is Professor of Anthropology at Kenai Peninsula College in Soldotna. He has just completed six years' of service on the State Committee of the Humanities Forum. He chaired the Committee for the past two years.



Celestial Vault, James Turrell

FROM *MAPPING SPACES: A TOPOLOGICAL SURVEY OF THE WORK OF JAMES TURRELL*

COURTESY OF PETER BLUM, PETER BLUM EDITION, NEW YORK

(continued from page 1)

cious sunlight, a wealth we hunger for but cannot hoard, will be on the upward bend toward summer's zenith. Less than a century ago, most northern Native peoples would have begun their winter festivals by now. Together, they danced the coming and going of the seasons; they celebrated the many animals who had given their lives to sustain them; they fed the spirits of their departed relatives; they rejoiced with their elders, wives, hunters and husbands, their children. They cleaved to their kin. If village larders were full, Alaska Natives joined hand and spirit over the long winter in celebration of their people and their place, until the hunting and gathering cycles of spring, summer, and fall would begin, then end, again. They sang and danced these things together in community houses built

close into the earth. There, they were warmed by the heat of the people of the village or those they had invited in, by the flickering glimmer of seal oil lamps.

In the arctic, as Native people know, light and time have special qualities and can play with you. Their folktales tell us that you can play back, catching the northern lights in your hand while waiting for the sun. The endless cycle, the warmth of kin, the play of light, the life journey: Many of us have forgotten that these things cradle us and sustain us as though we exist in the palm of a great hand. We could be dancing the winter away, but we neglect its meaning.

As we hurtle together gently through the darkest season, we like to nestle thoughtfully with people who can match our mountains and apprehend our light, so the Alaska Design Forum timed James Turrell's mid-October lecture at the Anchorage Museum of History and Art perfectly. We needed this series of Monday night lectures on the qualities of light, the built form, and the reasonable and imaginative use of space to animate our spirits. The artist notes that

light is a powerful substance. . . But, for something so powerful, situations for its felt presence are fragile. I form it as much as the material allows. I like to work with it so that you feel it physically. . . My desire is to set up a situation to which I take you and let you see. . .

During his slide lecture, James Turrell took us there and did just that as he discussed what is perhaps the most important—certainly the grandest—demonstration of his aesthetic explorations, the monolithic Arizona mountain canvas *Roden Crater Project*. There, he is reconfiguring the 3,000-foot hollow of the crater bowl. Turrell's intention, like that of

the Anasazi of Chaco Canyon, the rulers of ancient Egypt, the designers and builders of Gothic cathedrals, is to stand with believers at attention to light and space—and to affect no less than "the way we perceive the universe."

In the twentieth century, affecting the universe is accomplished with bulldozers, not buckets, and in one anecdote about the reshaping of the crater, Turrell remarks that he was concerned about what the laborers who were moving dirt at Roden Crater, tons of it, might think about his somewhat eccentric work. He told them what he was doing, which was to reveal the crown of the sky, and they all moved earth together. Workers and artist sometimes lay down on their backs in the crater center to get a fix on the shape of the sky. They didn't get it right at first, and tons more earth got pushed around.

The bets were on. The concept of celestial vaulting, of shaping both landscape and imagination to fit the nature of the heavens, became a topic of contention. Blue-collar bulldozer operators got excited and started going down the mountain to have a few beers after work—and it's some mean distance to the nearest bar by 4-wheel drive from this edge of the Painted Desert—bringing their buddies back up to the crater for a demonstration, flat on their backs, of Turrell's explorations into the vault of the sky. The celestial vault was revealed and money exchanged hands.

Turrell has been so successful in demonstrating that light is an object—something primal and primary—that at his best-known exhibition, *James Turrell: Light and Space*, held at New York's Whitney Museum in 1980, several viewers became so disoriented that they leaned against "walls" which they later described as "receding" and fell topsy-turvy into imagined spaces, where broken arms and sprained wrists



Surface Ice, Talastulasma Creek, Alaska

*For me, flying really dealt with
these spaces delineated by
air conditions, by visual penetration,
by sky conditions; some were
visual, some were only felt.
These are the kinds of spaces
I wanted to work with. . .*

—JAMES TURRELL

ensued and lawsuits followed. There are many lessons in this, and Turrell himself has commented that he does not understand how an artist can possibly be responsible for how another person "gauges his or her sense of bodily awareness," but the artist was forced to pay a price for the cultural logic which endorses perception, the magic of ephemerality. He didn't intend to create illusion, he intended just to show us something: "When I create a piece with light, the light is in fact there; it is no illusion."

Here, almost at the top of the planet, we all know something about the bends of time and light. We have seen angular shafts of tender, luminous, otherworldly violet reflecting off perfect prisms of hoarfrost—light as fragile

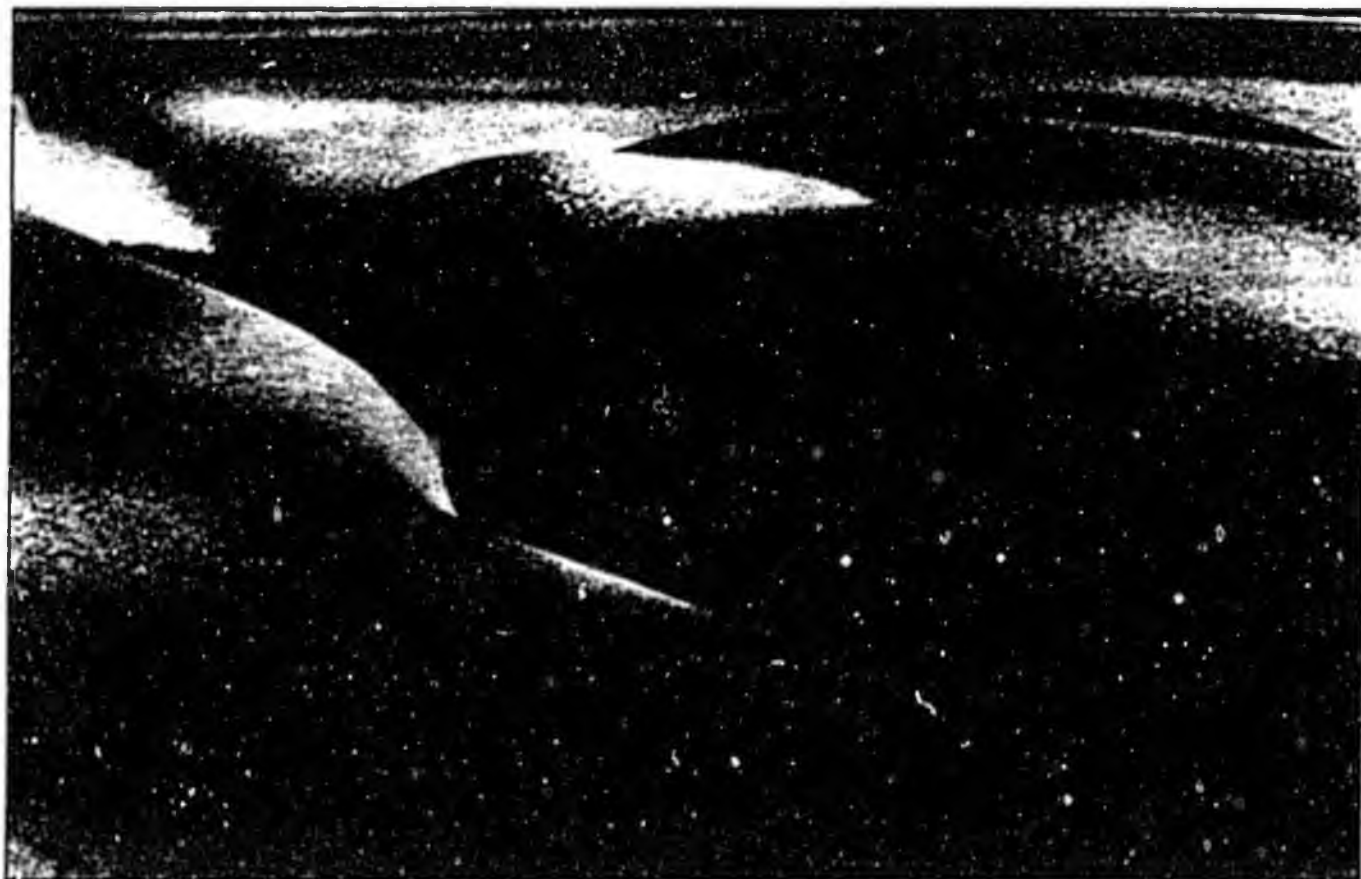
and translucent as a butterfly's wing—cosmic winter wands honoring birch and cedar which groan and bend, crackling in the core of the season. We have touched this with a ski pole and seen it all snap and shatter in a cloud of impossible light.

If we are lucky, we have seen the northern lights vaulting and dancing parallel to a fixed wing bound for St. Lawrence Island or returning to Nome. We have experienced together the flumes of Mt. Spurr exploding mustard-tinged and awesome in their beauty into clear blue and white sky. These things stop us in our tracks here, and we have blinked, gasped, and stood in line together for air filters while the ash sifted over our gardens, just for a season.

In Alaska, we can relate to James Turrell crisscrossing the west in his Helio Courier, searching for a mountain stage, a volcano rising to offer itself up to the human desire to carve out our dreams and perceptions "in a place where you can feel the power and the age of the earth." Most of us come here looking for something like that; those of us who were already here knew very well that it was all around them.

This magical northern light occurs, though most of us are visitors in this place. Play with the light, rejoice in its fullness, apprehend and celebrate its brevity. The Roden Crater Project will mark the earth forever, or as near as humans can conceive the term. On a lesser geologic scale, it will probably go on for the rest of Turrell's life and will not officially "open" until sometime in the next millennium. In Alaska, we'll be hunkering together through endless summers and comforting winters, waiting and dancing. We'll still be here. ■

JAMES TURRELL'S work has been discussed in many books and reviews. Quotes in this essay were taken sequentially from *Turrell's Mapping Spaces: A Topical Survey of the Work* (New York: Peter Blum Edition, 1987); *James Turrell: The Art of Light and Space* by Craig Adcock (Berkeley: University of California Press, 1990); and from the artist's statement in *James Turrell, Light and Space* (New York: Whitney Museum of American Art, 1980). SUSAN W. FAIR is a folklorist and writer who coordinates *Frame of Reference* for the Alaska Humanities Forum. Alaska Design Forum workshops and lectures are sponsored in part by the Alaska Humanities Forum.



Snowbanks #9, Judd Lake, Alaska

Temple Beth Shalom

ANCHORAGE: *Anne Frank in the World, 1929-1945: Picture a World Without Prejudice.*

This fall's largest award will enable scholars of and eyewitnesses to the Nazi Holocaust to participate in a multifaceted project based on an international exhibition to be presented March 24-April 24, 1994, at the Anchorage Museum of History and Art and elsewhere. The meaning and effects of racial and cultural prejudice, at all times and all places, will be the central theme of the presentations.

\$15,676

Association of Village Council Presidents (AVCP)

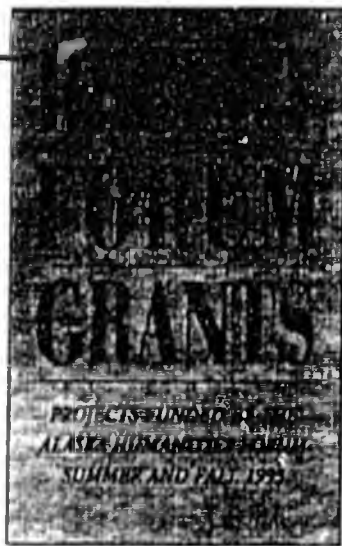
BETHEL: *Yuut Yuyarait Center Program Development and Planning*

Yup'ik elders, cultural programming professionals, and scholars will be brought together to plan activities for the Yuut Yuyarait Center, a new cultural center serving the area.

\$10,887

Alaska State Library

JUNEAU: *Frederica de Laguna Photo Documentary Project*



These funds will be used to catalog roughly 4,000 important photographs taken by or obtained in Alaska since 1930 by Arctic anthropologist Dr. Frederica de Laguna.

\$10,000

Pratt Museum

HOMER: *The Nature of Community—Exploring Connections to Landscape*

A combination of public lectures, discussions, articles, and workshops will explore "the nature of community" by identifying connections to the landscape.

Topics will include literature, art history, pioneer history, and the political process.

\$9,000

Lower Kuskokwim School District

TUNUNAK: *Ayuqucillat Narrative Project*

This grant provides additional support for collection, documentation, and publication (Yup'ik and English) of indigenous oral narratives from Nelson Island.

\$6,000

Anvik Historical Society

ANVIK: *Deg Xinag Verb Lessons*
Language lessons in the Deg Xinag Alaskan Athabaskan language will be developed in two sets, one for local adults and one for children.

\$5,875

Kenaitze Indian Tribe :RA

KENAI: *Stories from the Archaic Periphery*

This grant supports development of a one-hour radio program which will present stories, anecdotes, and historical and cultural information by the late Dena'ina Athabaskan elder, writer, and storyteller Peter Kalifornsky.

\$5,830

Chugach Heritage Foundation
CORDOVA: *More Than Words, The Life and Language of the Last Eyak*
Marie Smith, the last speaker of the Eyak language, will be featured in a one-hour documentary film that will discuss her life story as well as the present threat of extinction to Alaska Native languages.

\$5,000

Mekoryuk IRA Council

MEKORYUK: *Nunivak Island Cup'ig Language Dictionary*
Cup'ig, a threatened Central Alaskan Yup'ik dialect, will be the focus of a locally based language preservation project.

\$4,800

Blatchley Middle School

SITKA: *Heritage Discovery Week, European Renaissance Historical Reenactment and Living History in a Community Cultural Context*
This grant supports a Heritage Discovery Program examining

European Renaissance culture, art, social values, dress, and behaviors.

\$4,500

Island Institute

SITKA: *Island Institute 1994 Programs, Sitka Symposium on Human Values and the Written Word*
Various facets of the Institute program will receive support; including two resident fellowships, publication of *The Island Institute Journal*, and a visiting writers series.

\$4,000

Tanana Yukon Historical Society

FAIRBANKS: *Faces of Alaska*
Oral histories will be collected and portraits painted of roughly twenty Alaskan elders to be included in the third and final volume of Jean Lester's series.

\$2,166

Out North Theatre Company

ANCHORAGE: *Theatre as a Tool Toward Understanding Values, Diversity, and Public Policy*
Pre-performance lectures and post-performance discussions will supplement two theater productions during the coming season that focus on artists with disabilities and the reproductive rights of women.

\$2,150

Sealaska Heritage Foundation
JUNEAU: *The Life and Work of Austin Hammond*

Phase II of this project will elucidate the life of Tlingit tradition-bearer Austin Hammond, who died in 1993, through production of a video documentary.

\$2,074

Alaska Public Television, Inc.
ANCHORAGE: *Yukon/Alaska Gold Rush Era*

This grant supports planning for a series of historical documentaries about the gold rush in the Yukon Territory, British Columbia, and Alaska, in preparation for the 1996 centennial celebration of the gold stampede.

\$1,300



Anne Frank
in the world
(1929-1945)

When all of us have the chance to listen to and exchange views with scholars who have devoted themselves to the study and relevance to modern life of the darkest periods of our century, and when we have a chance to meet, face-to-face, survivors of that period—survivors of the camps and their liberators, Gentile rescuers and the rescued—then history comes alive, then learning can take place, then our attitudes can change, then our stereotypes can fall, then racial discord and suspicion can be replaced by racial tolerance and understanding.

from the 1991 grant proposal for *Anne Frank in the World*.

ANCHORAGE MUSEUM OF HISTORY AND ART
March 24-April 24, 1994

Alaska Historical Society
ANCHORAGE: *Discovering Alaskans of the Gold Rush Era*
 Development of a Historical Resource Index and electronic database that will integrate names, information, and materials regarding those who participated in gold rush stampedes in the north.
 \$1,200

University of Alaska Fairbanks
FAIRBANKS: *Midnight Sun Writers Series*
 Travel support to three writers—Jack Butler, Scott Russell Sanders, and Linda Hogan—to Fairbanks and other communities to give public readings and work with Alaska writers.
 \$825

University of Alaska Museum
FAIRBANKS: *Crossroads Alaska, Education Project*
 Support for educational components of the "mini-Crossroads" project, including a printed teacher resource kit for classroom use prior to exhibition installation and three hands-on educational trunks for student activities. The exhibition is planned for travel to 14 Alaska communities.
 \$8,000

Norton Sound Health Corporation
NOME: *History, Healing, and Hope: A Seward Conference Dealing with Issues Faced by Alaska Native Children of Alcoholics*
 This conference addressed issues pertinent to Alaska Native children of alcoholic households, including multi-generational grief and rapid acculturation.
 \$9,150

Kodiak Area Native Association
KODIAK: *The Alutiq Ethnographic Bibliography Project*
 Anthropologist Rachel Mason will research, assemble, and publish an annotated bibliography of contemporary Alutiq ethnographic materials including books, journal

articles, reports, tapes, and videos.
 \$8,160

Alaska at War
ANCHORAGE: *Conference on World War II in Alaska and the Pacific Rim, with Emphasis on the North Pacific Rim*
 Various issues resulting from war and conflict in Alaska and the Pacific Rim were examined during the conference; considerable new scholarship was generated during this meeting.
 \$15,000

Central Council Tlingit and Haida Tribes of Alaska/ Aurora Films
JUNEAU: *The Land is Yours*
 The story of Southeast Alaska Natives' struggles for civil rights and land-claims settlement, which began in the 1920s and influenced broader change throughout the state and the nation, will be told in this documentary film and teachers' guide.
 \$30,000

Alaska Design Forum
ANCHORAGE: *Designing for Alaska: A Multi-disciplinary Approach to the Built Environment*
 Lectures and discussions by six architects, designers, and artists will focus on alternative approaches in the act of building.
 \$5,145

Willow Library Association
WILLOW: *Mat-Su Storytelling Series*
 This project will build bridges of understanding between people of various generations, social classes, and cultures by presenting storytelling sessions in each of the Borough's six major communities.
 \$5,500

Limestone Press
FAIRBANKS: *Remarks and Observations on a Voyage Around the World from 1803 to 1807*
 This account, which will be published as No. 41 in the

Limestone Press "Alaska History" series, was originally published in German in 1812 and contains material which supplements or coordinates with that of Krusenstern, Lisianski, Rezanov, and others of the time (in Unalaska, Kodiak, and Sitka). Previously translated in 1812, the new version will correct numerous inaccuracies.
 \$4,500

Kake Tribal Heritage Foundation
KAKE: *Preserving Our Past for Present and Future Generations*
 A conference in the village of Kake identified appropriate projects to carry out the mission of the Kake Tribal Heritage Foundation.
 \$3,000

Museums Alaska/Alaska State Museum
FAIRBANKS: *Repatriation and Beyond: Native Americans and American Museums—A Symposium*
 The annual meeting of Museums Alaska incorporated this one-day symposium, which brought together Native American and Museum scholars who presented lectures on various perspectives regarding the repatriation of human remains and artifacts from museums.
 \$3,440

Alpine Historical Society
SUTTON: *Summon Old Times: Change in the Valley*
 Phase I of this project involves upgrading facets of an existing exhibition. New label copy and educational displays will be based on interviews with ten members of Alpine Historical Park's "Old Times Hall of Fame."
 \$2,265

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Out North Theatre Company
ANCHORAGE: *New Directions in Native American Theatre*
 The Spider Woman Theatre residency in Alaska was supplemented with pre-performance lectures and post-performance discussions, a moderated panel discussion, a televised discussion, and research.
 \$1,550

Lower Kuskokwim School District
TUNUNAK AND BETHEL: *Ayupurilbas Narrative Project*
 Select aspects of the collection, documentation, and publication of the indigenous oral narratives of this region, in both Yup'ik and English, are supported through this grant.
 \$1,000

Ann Fienup-Riordan
ANCHORAGE: *Himmethebet Translation*
 Anthropologist Fienup-Riordan will translate, edit, and prepare for publication two works by Hans Himmethebet concerning the oral traditions and ceremonies of Nunivak Islanders.
 \$2,325

PLEASE NOTE: that our grant deadlines have changed. Grants are now reviewed twice per year; new deadlines are May 1 and October 15.

COMMON GROUND:

A Call for National Conversation

by Sheldon Hackney

Chairman, National Endowment for the Humanities



What we think about ourselves, what we see as admirable behavior, what we think it means to be human, what we recognize as the human condition, what we learn from human experience and human thought, what we accept as the purpose of life, what we define as a just society, what we decide we owe to each other, what we understand as the way the world works — these are not simply matters of idle curiosity, but fundamental determinants of our existence.

The humanities matter. They are important to everyone.

They are so important that the federal government needs to foster their development and ensure their broad availability. This is the genius of the vision of the founders of the National Endowment for the Humanities in 1965, and it has been the inspiration of the nurturers of that vision in the succeeding twenty-eight years. What we think determines what we do, and what we think — even about the values we hold dear — will be enormously improved if it is informed by knowledge and careful thought through the study of history, philosophy, literature, religion, and other disciplines.

That is what Maya Angelou had in mind in her inaugural poem last January when she rephrased George Santayana:

History, despite its wrenching pain,
Cannot be unlived, but if faced
With courage, need not be lived again.

OUR NATION HAS STRUGGLED THROUGH PITCHED DEBATES RECENTLY ABOUT MATTERS OF DIVERSITY, PLURALISM AND AMERICAN PUBLIC CULTURE. THE

BUZZWORD OF THE DAY IS "MULTICULTURALISM," BUT AT ROOT THE BATTLES ARE ABOUT MEMBERSHIP IN AMERICAN SOCIETY, ACCESS TO POWER,



Sheldon Hackney

The same theme was struck by President Clinton in his dedication of the United States Holocaust Memorial Museum in April. After enumerating some of the evil forces loose in the world that threaten civilization with brutality just as the Nazis once did, the President exhorted us all to be vigilant against the failures of history: "With them we must all compete for the interpretation and the preservation of history, of what we know and how we should behave."

I join a distinguished tradition at the National Endowment for the Humanities at a particularly critical juncture in the nation's history, when the benefits of the humanities

are especially important. Mark Shields recently reminded us in his newspaper column (November 3, 1993) of the current cynicism of the American public, or more precisely the lack of confidence that the public has in the national government to handle our domestic problems adequately. One can think of a lot of reasons for the public to be in an anxious mood these days, but as Mr. Shields points out, the decline in public confidence began more than two decades ago, sometime in the 1960s. (And) it is not simply the national government that has slipped in the estimation of the American public, but that public confidence in all American institutions has declined.

Just before the election, Kevin Phillips wrote in the *Washington Post* about voter hostility towards elites of all kinds, about popular opposition to NAFTA as being a matter of suspicious locals versus arrogant globals who are out of touch with mainstream America, and about ethnic and racial tensions throughout the country. The off-year elections confirmed this diagnosis of anger and volatility in the public mood.

Why the cynicism? Why the insecurity? Why the alienation?

The short answer is that the new geopolitical forces of the still-evolving "new world order," and the newly visible economic forces of the global marketplace are battering a society whose bonds of social cohesion have been loosening for a quarter of a century or more. This is not the place to try to explain in detail the fundamental economic, demographic and social forces that have an atomizing effect on society, but they are real and they have been acting over a long period of time.

In addition, the basic confidence and optimism (continued on page 10)

CULTURAL IDENTITY AND THE ROLE OF GOVERNMENT IN MEDIATING THESE DISPUTES. OFFERED HERE ARE TWO COMPETING—AND COMPEL-

LING—VISIONS OF HOW WE MIGHT PROCEED. ONE VIEW IS FROM A PINNACLE OF POWER IN WASHINGTON, THE OTHER FROM AN INDIGE-

NOUS COMMUNITY IN ALASKA. IN THE CONTRAST OF PRIORITIES AND PURPOSES LIES FOOD FOR THOUGHT.

—EDITOR

WAVES OF CHANGE: *Or, Lessons of the Peace Rock*

by Rosita Worl
Tlingit Anthropologist

If I may, I would like first to tell you who I am in our Tlingit society:

*Yeidilatsokw yoo xat duuwaaskw.
Chask naa aya xat.
Shangukridix xat utret/Xestl Hit Taan.
Lukaax adi yadi aya xat.
Jilkaat Kwaaan/Klukwan aya xat.*

My name is Yeidilatsokw.
I am from the Eagle moiety.
I am a member
of the Thunderbird clan
and the Thunderbird House
and the House Lowered from the Sun.
I am a child of the Sockeye clan.
I am a Klukwan Chilkat.

I was privileged to be trained in one of the most prestigious universities in the world. Yet the most powerful and enduring teachings I have gained came from our traditional scholars and from the Native leaders and people around the state under whom I have been honored to study. I would like to share with you the lessons I gained from one of the most enlightened

philosophical discussions in which I was privileged to participate. I believe the lessons offered by our traditional scholars portray the strengths that we have as Native people and show the direction we must take for our continued cultural survival.

The late Shanderiani or Leader of the Lukaax adi—Sockeye Salmon—Clan, Daanaawaak, sponsored a Peace Ceremony in 1980 in Haines. The Alaska Native Claims Settlement Act had been enacted in 1971 to settle the aboriginal land claims of Native people. Despite the passage of the land claims act, Daanaawaak held the Peace Ceremony to reassert the ownership of the Chilkoot Tlingit traditional lands and to protest the increasing encroachment and destruction of their land, sacred sites and fisheries. Traditionally, Peace Ceremonies were conducted to resolve disputes between warring clans. Daanaawaak, who had fished for more than 70 years along the Chilkoot River, claimed that a weir strung across the river offended the spirits of the salmon who annually ascend the streams. He lamented the increasing number of salmon the sports fisher-

men were taking. He abhorred the catch-and-release practice of the sports fishermen, which he perceived to be offensive to the spirit of the salmon and detrimental to its physical survival.

Daanaawaak grieved over the destruction of Deer Rock, where the traditional Peace Ceremonies have been conducted, and the desecration of sacred sites and burial grounds. The State Department of Transportation had destroyed the Peace Rock in expanding the road to accommodate the increasing number of tourists and sports fishermen. After repeated complaints by Chief Daanaawaak, the state attempted to reassemble the sacred rock, but its sanctity continued to be violated.

Throughout the day-long ceremony, George Davis, a *(continued on page 11)*



Rosita Worl

SHELDON HACKNEY—*Common Ground*

(continued from page 8)

thought to be embedded in American national character were dealt severe blows in the early 1970s by the loss of the war in Vietnam, the disgrace of the presidency in the Watergate scandal, and the economic shock of the Arab oil embargo, which was perhaps the first painful message that our economy was vulnerable to developments and decisions in the world economy over which we had no control.

Into this condition of attenuated solidarity, "the politics of difference" have introduced another lever of fragmentation. During the turbulent decade of the 1960s, almost all the values and verities of middle-class life were challenged by the counterculture, leaving the domain of values a contested territory. The cultural consensus of the 1950s was destroyed in the process, and we have not yet fully developed a new consensus.

In addition, the successful civil rights movement provided a paradigm of progress through protest. Movements on behalf of other groups that had been excluded from full participation in American life—women, gays and lesbians, the handicapped, Native Americans, Latinos, and to some extent Asian Americans adopted that paradigm.

Then, the collapse of the Soviet system, while lifting our spirits in hopes for the spread of human freedom, has also unleashed pent-up ancient animosities. Around the globe we see conflict and violence sowing misery along the fault lines of race, religion, language and ethnicity—just the sorts of divisions being brought to our attention by the politics of difference and and by the increasing cultural diversity of our own population. As the insecurities of a rapidly changing world are luring Americans and others into clutching and reasserting their parochial identities, Americans must wonder if Bosnia and Azerbaijan are previews of our future.

[In October] *The New York Times* published a feature article by William Grimes entitled "Have a #%'&@! Day" about the rising tide of incivility engulfing the country. From Howard Stern to Beavis and Butthead, we are assaulted daily by countless acts of public rudeness. Among the cultural roots of this phenomenon, Mr. Grimes focused on

cultural diversity. "New Yorkers have never been terribly civil," he quotes a professor of the humanities at Cooper Union as saying, "but it never had an ideological edge, which it now has." Mr. Grimes goes on to quote the same professor approvingly in his critique of the "new tribalism."

"If we have fundamentally different values and assumptions, there's no reason to believe we can transcend them in the political arena... Multiculturalism argues that persuasion is irrelevant."

Small wonder that reasonable voices have lately been saying that we have been paying too much attention to our differences and not enough attention to the things that hold us together. From the other direction, however, we continue to hear assertions of what has been called "the politics of recognition," the notion that there are still disadvantaged groups in America whose members will never feel equal—or really part of America—until their group is recognized in some way as being both legitimate and equal. There is some truth in both these positions.

We find ourselves caught in a dilemma. All of our legal rights are universal in nature and apply equally to all citizens as individuals. Yet, we know that racial, ethnic, gender and religious discrimination exists, and that group identities are real factors in our lives. Ethnic politics has been a staple on the American political scene for more than a hundred years and is still very much present in our system. The dilemma is that our legal rights are for individuals, but our politics are for groups.

That this is more than an academic argument is clear if one recalls the hand-to-hand combat of school board battles involving such issues as bilingual education or Afrocentric curricula, the dispute over the literary canon at the college level, or the

court decisions seeking to remedy past patterns of discrimination in voting rights cases by requiring redistricting or changes in the form of local government in order to guarantee minority community representation on the legislative body. In each of these cases, public authorities are being asked to confer some sort of official status on a particular

cultural group. The public senses that this form of particularism is a problem in a system based on the universal values of individual rights. Simply saying that everyone must respect everyone else's ethnic identity therefore does not solve the problem.

Yet a solution must be found if we are to recapture a confident sense of shared values that will allow us then to deal with divisive public policy issues with a common goal in mind. What is needed in our country is nothing short of a national conversation about this difficult and troubling dilemma, and that is where the humanities are important.

All of our people—left, right, and center—have a responsibility to examine and discuss what unites us as a country, about what we share as common American values in a nation comprised of so many divergent groups and beliefs. For too long, we have let that which divides us capture the

headlines. Bombarded by slogans and epithets, points and counterpoints, our thoughts are polarized in the rapid-fire exchange of sound bites. In this kind of argument, one is either right or wrong, for them or against them, a winner or a loser.

Real answers are the casualties of such drive-by debates. In this kind of discussion, there is no room for complexity and ambiguity. There is no room in the middle. Only the opposite poles are given voice. This may be good entertain- (continued on page 12)



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ROSITA WORL—*Waves of Change*

(continued from page 9)

distinguished Tlingit philosopher, posed a series of questions:

What does it mean the Chilkoot River ever flowing?

What does it mean?

What does it mean the waves pounding on our shore?

What does it mean?

What does it mean that the Peace Rock was destroyed and then reconstructed?

What does it mean?

The ceremonial rite was a "Peace Ceremony," but Daanaawaak chose not to conduct the entire ritual. He halted the ceremonial activities at midpoint. He then announced to the government officials in attendance that the ceremony would not be completed until the injustices that he had outlined had been rectified.

Had Daanaawaak executed this act in retaliation against another clan, the offending clan would have been greatly humiliated and dishonored. The shame could only be erased by resolution of the violations and payments to Daanaawaak and his people to compensate them for the anguish they endured. The government representatives did not seem to comprehend that they were being chastised, but instead perceived that they were being honored by their participation in the Peace Ceremony.

To this day, the weir remains across the river, the sports fishermen continue to come in increasing numbers, the sacred sites continue to be violated, and the Haines people, along with four other Native communities, have not received their just land entitlements under ANCSA. The Peace Ceremony has not been consummated, and in the view of the Tlingit, the state and federal government continue to live with this dishonor.

Chief Daanaawaak used the Peace Ceremony to signal the Native community that they must unite and act against these travesties. In a private discussion, he told the younger Natives that it was they who were educated in the ways of the white man, and that it was they who must use their new knowledge to resolve these injustices.

I pondered the questions posed by George Davis as the ceremony continued throughout the day and into the early morning hours of the next day. It was after 2 o'clock in the morning that I dared to offer an answer. I stood up and addressed our tribal philosopher:

The Chilkoot River symbolizes Native culture eternally flowing.

The waves pounding at the mouth of the river symbolize white society and the continuing threats to our culture.

The Peace Rock represents our Native culture that had been transformed by forces from the white society.

George Davis accepted my response, but corrected me to add that the waves pounding on our shores also represent the stream of white people intruding on our lands and culture.

This seemingly unassuming old man wanted us to reflect on the ongoing transformation and threats to Native cultures as well


as our strengths. The remains of the original Peace Rock that had *not* been destroyed by forces from the white world symbolize our cultural values and traditions that continue to endure. Like the Peace Rock that remains embedded deep in the banks of the Chilkoot River, the tenacity exhibited by Native people and the persistence of our cultures derive from our continuing relationship to the land and the unbroken bonds among our tribal members. Like the Peace Rock that endured, although transformed from its original form, tribal societies have persevered despite the outward manifestations of change in their cultures. Like the parts of the Peace Rock that had been blown away and then reconstructed piece by piece, we as Alaska Native people must obtain the knowledge of this new era and unite to use

this wisdom to rebuild and safeguard our traditional values, societies and cultures.

George Davis warned us about the continuing forces of change that threaten our survival as a distinct people. Like another social commentator of his time, Alvin Toffler, he illustrated the dramatic changes revolutionizing both the Native and Western worlds with an image of the sea. Each applied the metaphor of colliding waves to describe the powerful tide surging across the world, destroying old customs, altering traditional values and creating a new, and more often, a bewildering environment.

Rather than lamenting the destructive forces that continue to assa. . . . Our societies and traditions, we must take the time to identify and analyze the historical, ideological basis of government policies that governed Native people. We must analyze our own ideologies and values to promote legislation and policies that support our cultures. We must identify and elect individuals to public office who support our views.

We have made great strides from the time that European invaders denied our intellectual capacity in order to rationalize their brutal conversion of Indians to



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Christianity and to justify their wars against Indian people. We survived the period when the English and American colonists viewed us as savages and obstacles to progress, but yet capable of becoming civilized. We persevered through the educational era that sought to break up Native families and weaken our communities through the removal of the children. Many of us sitting here in this room were brought to boarding schools where our mouths were washed and peppered for speaking our own language and where we were taught to be ashamed of the color of our skin and our traditions. We survived the attempt to further weaken our communities through the

(continued on page 13)

SHELDON HACKNEY—*Common Ground*

(continued from page 10)

ment, but it is a disservice to the American people. It only reinforces lines of division and does not build toward agreement. I want to change the rules of engagement for this national conversation.

This is to be a national conversation open to all Americans, a conversation in which all voices need to be heard and in which we must grapple seriously with the meaning of American pluralism. It is a conversation that is desperately needed, and I believe the National Endowment for the Humanities can stimulate and facilitate the discussion. The NEH will not bring answers, but we will bring questions.

My answer to these questions [about the meaning of American pluralism] has as its preface a belief that there is an American identity that is different from the identities of any one of the ethnic groups that comprise the American population, that is inclusive of all of them, and that is available to everyone who is American. It is an identity that has been shaped by the buffering and melding of individuals and groups in North America over the last 300 years.

I believe that the most important thing we share as Americans is a belief in our political system, in the values that are enshrined in the Constitution, in the open democratic system for determining who makes and enforces the laws, and that the laws should be consistent with those principles.

Further, in the land of opportunity, we believe in equal economic opportunity for individuals. We know that we do not provide perfect equality of opportunity, but it is an ideal that we hold dear, and we have historically provided enough opportunity to keep individual hope alive and to maintain faith in the ideal.

We also have a history that belongs to all Americans, whenever their ancestors happened to have migrated to these shores. That history is a proud one, but it has some dark spots, and we must come to terms with those imperfections as well as the glories.

As a white southern male, I also claim as part of my own story the experiences of

Italians and Irish and Jews coming into America through Ellis Island in the late 19th and early 20th centuries, and the experiences of African Americans who lived in the South with my ancestors and saw it from their own point of view, or more recently the experiences of South Asians and Latinos. My story should be theirs as well, and we all possess together the national story, the resultant of many different vectors, the story of our being able to find solutions, to rise to historical challenges and find ways to transform particular interests into the national interest.

Beyond these fundamental building blocks, there are certain precepts that might help us as we go through these discussions of what it means to be American.

The traditional way of handling cultural differences has been to think about a public sphere and a private sphere. In the public sphere only universalistic rules are legitimate and only individual rights are legally protected. In the private sphere, we can give voice and form to our birthright identities without being any less American. This distinction still goes a long way in sorting out the conflicts between the universal and the particular.

Indeed, if there were no distinction between the public and the private, all values would be up for political adjudication, and that is not a system I find very attractive. One of the factors causing the current sense of urgency about this subject is the feeling that the public or political sphere has been encroaching on the private sphere. "Let your culture be your politics," chanted the cultural radicals of the 1960s. "All politics are personal, and all personal relationships are political," assert some contemporary activists.


Where in all of this are the ordinary virtues that we ought to be able to expect from each other? Perhaps they can emerge from the conversation.

It also helps to realize that all ethnic groups have permeable boundaries, and that the meaning of any particular identity will change over time. What it felt like to be a white Southerner in 1865 is different from what it felt like in 1950 and it is different again today. What it means to be a Jew in America is different today than from what it was in 1940. History has a way of changing who we think we are.

The subject is elusive, but very important. If the conversation works well, we will stake out some common ground, and by doing that we will make it possible to celebrate more fully the variations among us that play against each other and reinforce each other to produce a dynamic national identity. As President Clinton said in a different context at the dedication of the Holocaust Memorial Museum, "We must mind in our diversity our common humanity. We must reaffirm that common humanity, even in the darkest and deepest of our own disagreements."

In that spirit, I am looking forward to this conversation among the American people. In that spirit, I challenge you to help focus the attention of the American people on this quest for the meaning of *E Pluribus Unum*. ■

SHELDON HACKNEY is chairman of the National Endowment for the Humanities. Before being appointed to that post by President Clinton, he was president of the University of Pennsylvania. This article is excerpted from a speech to the National Press Club November 10, 1993. A complete version of the speech is available from the National Endowment for the Humanities or the Alaska Humanities Forum.



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ROSITA WORL—*Waves of Change*

(continued from page 11)

infamous BIA Relocation Program that transported Native families from the villages to the ghettos of Chicago, San Francisco and Seattle. We have repeatedly amended ANCSA that seeks to extinguish our tribal order and replace it with the white man's individualistic ideology. We continue to wrestle with legislation and policies that strive to coerce us to abandon our communal ownership of land and our hunting and fishing lifestyle.

National legislation and policies beginning with the Self-Determination Era acknowledged the persistence of our battered cultural heritage and societies. However, they were spurred, in all likelihood by the perception that Indian societies were weakened and no longer threatening to a dominant order. The espoused policy of the United States today theoretically supports Indian cultural integrity and political autonomy, but at the same time it also seeks to assimilate Native people into the changing economic and technological conditions of the modern world.

Despite all these efforts to destroy our tribal order, miraculously, we survived. It took great strength and stamina to survive these destructive forces. We continue to persist as distinct cultural groups within this state.

Ironically, the ideological argument used to deny the unique political status of Alaska Natives is premised on the notion of "equality." Those who are opposed to the special political status of Alaska Natives proclaim that their rights are violated, and they strenuously and righteously argue for equality. It is not lost on us that they scream and holler for equality when they want our fish and resources, but they turn their heads to overlook the inequities in our social, economic, and political status and watch the widening schism between the status of Native and non-Native people. They oppose our sovereign status, but they willingly accept and benefit from the near \$400 million and job opportunities brought into the state annually because of the special political status of Native people.

We must challenge these ideological assumptions.

George Davis, the Tlingit philosopher, cautioned us to be prepared for the continuing

assault on our cultures. He encouraged us to think about the waves of change, colliding and overlapping, causing conflict and tension within our society. In his lesson, he urged us to focus our attention not so much on the continuities of our history and traditional culture, but on the discontinuities.

We must understand the values and innovations in tribal cultures that can help us to secure a better future. We must ask, "Why have Native people continued to reject many of the white men's ways and defend their tribal order?" We must educate the larger society about the basis of Native people's enduring relationship to our land and convince them of our resolve to survive as a distinct culture.

We must also look to the potential political strength that we have in our numbers. Rather than seeing ourselves as only 16 percent of the state's population, we must examine the political power that we could possess were we to coalesce our numbers into a powerful voting bloc. We can align ourselves with other citizens who share our views to further strengthen our political influence. After all, our ideologies have great strengths and merit, and perhaps they, too, can benefit from our truths and values.

Like the waves of change, we can change and replace the people in the legislature and government who seek the demise of our cultural traditions and societies. I believe that there are progressive people who believe in the value of cultural diversity whom we could support and elect to public office. We must remind our adversaries — and I must add that I believe that they are a small but vocal group — that we are seeking only to protect ourselves under democratic political principles and processes. We do not seek succession or a revolution like the ethnic groups abandoning their European national states. Rather, we seek only to protect our inherent political rights and to achieve social and economic equity.



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CULTURE.

The stakes are too high and too significant for us to ignore. From every region of this state, we can witness the continuing threats to our subsistence hunting and fishing, the state's denial of tribal sovereign rights, the lack of economic opportunities in rural communities, the prevalence of social and economic inequities and the accompanying social pathologies, and the privatization of our natural resources that will undoubtedly exclude Native people and communities. We must use the economic strength of our Native corporations and organizations and coalesce ourselves into a unified political force to promote our objectives.

We can celebrate when we understand these Native truths, when the cultural integrity, political status, the hunting and fishing rights and the land base

of Alaska Natives are forever protected and assured, and when tolerance of different customs, colors and values have been achieved. We have the will, we have the means, and we have the strengths. Together we must act — united as Native people, united as Native corporations, united as tribal organizations and governments — in concert, sharing our future, sharing our commitment, and sharing our responsibilities. Only then will we prevail to ensure the survival of our cultures for the next and future generations of Native people. This is our strength. •

—Goonulcheesh. Thank you.

ROSITA WORL is a research anthropologist associated with the Smithsonian Institution. She is curator for the Tlingit clans collections at the National Museum of Natural History and a member of the board of the National Museum of American Indians. She is a member of the board of Sealaska Corporation. This article was excerpted from her keynote address to the Alaska Federation of Natives October 17, 1993. Full copies of her speech are available from the Alaska Humanities Forum.

Application

for the
ALASKA HUMANITIES FORUM
1994-1996 SPEAKERS BUREAU

Return before February 28, 1994

Submit titles and abstracts for as many as four 30-to-40 minute lectures. Lectures should require little, if any, knowledge of the subject on the part of the audience. Speakers should plan to allow a discussion period of about 30 minutes after each talk.

In addition to this application form, please send a one-paragraph abstract of each proposed talk, as well as a copy of your resume/vitae to AHF.

NAME _____

PHONE (work) _____ (home) _____

ADDRESS (work) _____

CITY/STATE _____ ZIP _____

ADDRESS (home) _____

CITY/STATE _____ ZIP _____

Highest Degree _____

Area(s) of Specialization _____

Title of Presentations (at least 2, no more than 4):

If you are able to give your presentation in languages other than English, including sign language, please note:

Please list two references:

1. NAME _____

CITY _____ PHONE _____

2. NAME _____

CITY _____ PHONE _____



Call for Presentations

Forum launches Speakers Bureau for 1994-95

Speakers are needed for the Forum's new Speakers Bureau. Under this program humanists—scholars, culture bearers, elders, poets, performers, storytellers—will travel throughout the state and may appear on television and public radio to explore the ideas, values and challenges shared by Alaskans. The Forum invites proposals by qualified scholars and other humanists interested in participating in this statewide program.

This spring, the Forum will select speakers to travel throughout Alaska to present thought-provoking programs based in the humanities at museums, libraries, senior centers, historical societies, civic clubs or any other adult community non-profit group. Programs will be free and open to the general public.

During the next few months the Forum will seek proposals for presentations, conduct speaker auditions and prepare written materials for the program.

The deadline for applications is February 28, 1994.

Our first catalogue of speakers will be published in the spring of 1994; our first program will be offered in September 1994.

If you are interested in becoming a speaker, please fill out the application at left or call the Forum's office at 272-5341 and ask for a complete *Call for Presentations* form. If you are joining Friends of Humanities, check the speaker box on the application form and we will mail you a *Call for Presentations*.

A person will often say

"I am going to speak to you."

*Public speaking is like a man walking up
along a river with his gaff hook.*

*He lets his gaff hook drift over a salmon
swimming at the edge of the river.*

*When he hooks on it, the salmon way over there
becomes one with him.*

This is the way oratory is.

*Even speech delivered at a distance
becomes one with someone.*

A.P. Johnson, Sitka, 1971
in *Haa Tuunndagu Yis for Healing Our Spirit*
Nora Marks Dauenhauer and Richard Dauenhauer



MAKING FRIENDS . . .

Friends of the Humanities group is off to a successful start.

The Forum's efforts to build a statewide constituency of Friends have been very successful. More than 125 Alaskans have joined our Friends of the Humanities membership organization since its kickoff in May—and the number grows every week. Memberships help make it possible for the Forum to cultivate and promote the humanities throughout Alaska.

Members receive a subscription to *Frame of Reference*, a 20th anniversary celebration poster featuring a James Barker photograph, and, for our first 500 charter members, a hardbound copy of *Alaska, Reflections on Land and Spirit*, edited by Robert Hedin and Gary Holthaus. Friends also receive a quarterly newsletter—the first copy of which was published in December.

There are many opportunities for Friends to become involved in programs—as audience members, evaluators, or perhaps as hosts for gatherings of interested Alaskans. The Forum also has need for volunteers to help with other projects, such as development of a statewide cultural resources calendar, special public events, database maintenance or office assistance.

You can express your commitment to the Forum's efforts by becoming a Friend. Please clip and mail the membership form provided, with whatever contribution you can make. Your contribution is eligible to be matched by the National Endowment for the Humanities (NEH) on a 1-for-1 basis, thereby doubling the dollars you donate to public humanities programming.



Yes! I WANT TO CONTRIBUTE TO THE HUMANITIES IN ALASKA

Simply complete the membership form below and mail it back to us with your tax-deductible contribution. It may be matched by the National Endowments for the Humanities (NEH) on a 1-for-1 basis, which would double the dollars you donate to the public humanities.

NAME: _____

ADDRESS: _____

CITY, STATE, ZIP: _____

CONTACT PHONE: _____

- My employer will match my contribution.
- I would be willing to help the Forum as a volunteer.
- My interests are: _____
- I am interested in knowing more about the Forum Speakers Bureau and might be available as a speaker. My area of expertise or subject is: _____

Please check the appropriate membership category:

- BENEFACTOR\$ 500
- PATRON.....\$ 250
- SPONSOR\$ 100
- FRIEND (basic membership).....\$ 30
- OTHER (student or fixed income).....\$ 20
- GIFT _____

All Friends will be recognized in our Friends of the Humanities Newsletter. Please indicate if you do not wish your name included.

Please detach and send your check payable to *Friends of the Humanities*



THE ALASKA HUMANITIES FORUM
430 West Seventh Avenue, Suite 1
Anchorage, Alaska, 99501 / (907) 272-5341 / fax (907) 272-3979

ON NOT WRITING

—Excerpted from *the Paris Review*, Harper's Nov. 1993

I was once at Sotheby's looking at some furniture. Just looking. This guy whom I knew came over and asked if I'd like to look at a Twain manuscript that was going to be for sale. I constantly have to disabuse people of the notion that I can afford things like Twain manuscripts. I said I'd love to look at it but I can't afford it. He showed it to me. A short story. He was telling me about the manuscript and where they found it and everything. He said, "I'm pretty knowledgeable about Twain, but there's one thing we don't understand. We've called in a Twain scholar." I said, "What is that?" He said, "See these little numbers? There are these little numbers every so often. We just don't know what those are." I said, "I do. I happen not to be a Twain scholar, but I happen to be a scholar of little numbers written all over the place. He was counting the words." The Sotheby's man said, "What are you talking about? That's ridiculous!" I said, "I bet you anything. Count." He counted the words and saw that I was right. He said, "Twain must've been paid by the word." I said, "It may have nothing to do with being paid by the word." Twain might have told himself he had to write this many words a day, and he would wonder, Am I there yet? Like a little kid in the back of a car: Are we there yet? ■

Excerpted from "On Not Writing," portions of an interview with author FRAN LEBOWITZ from Harper's, November 1993. Lebowitz was discussing her case of writer's block which lasted a decade. The original interview, conducted by James Linville and George Plimpton, appeared in *The Paris Review*. Reprinted with permission from James Linville.



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