

RURAL NEWS

DEVELOPMENT

University of Alaska
Department of Alaska Native & Rural Development



Rural Development Program Celebrates 20 Years

THE YEAR 2004 MARKS THE 20TH ANNIVERSARY of the Rural Development Bachelor of Arts program. The University of Alaska Board of Regents approved the RD BA on March 9, 1984 and the new program was in place for fall semester 1984.

Since the first graduates in 1986, there have been 142 students that received their RD BA degrees. These graduates are now in many leadership positions throughout Alaska. They range from village tribal administrators to village and regional corporation presidents and CEOs. Other graduates have entered government service and serve in state and federal positions.

Winton Weyapuk of Wales, Helen Pootoogooluk of Shishmaref, and Tom Sparks of Nome were the first to receive their RD BA degrees in 1986. All three of the first graduates continue to use their RD degrees today.

The original RD BA program was approved to replace the Bachelor of Education in Human Resources degree which was deleted at the same time. The Board of Regents motion stated that the RD degree would



Professor Miranda Wright and 200th graduate, Stacey Stasenko.

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Helen Pootoogooluk: "What Did I Think Of The Program Back Then?"

"I was motivated and inspired by the required RD course topics, which related to the current affairs in my home region. The instructors were also experienced and chal-

lenged my thinking, inspiring me to think "outside of the box" on issues and ideas as they related on the statewide and global level. I was fortunate to have advisors who truly believed in my potential and guided me during my years in school. The degree program is very empowering to students and it creates a learning environment that is conducive to creative thinking and motivating one to achieve goals."



Representative Reggie Joule and his wife, Linda Joule. Both were faculty with Rural Development at Chukchi.

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provide "a more unified focus" and provide "a coherent conceptual core and appropriate applied emphasis which are lacking in the program proposed for deletion."

In a February 6, 1984 memo to UAF Chancellor Patrick J. O'Rourke, Gerald V. Mohatt, Dean of the College of Human and Rural Development, wrote, "Market for jobs relate to leadership positions in rural Alaska. The new RD degree program is intended to prepare persons for a variety of planning, development, management and other leadership roles in any agency, Native corporation, municipal office or other organization serving or situated in rural communities in Alaska. ...In a recent survey of village level positions in one region, over seventy positions were identified for which RD training would be appropriate."

The Bristol Bay region was an early supporter of the proposed RD program with letters of support coming from Kay Larson, Executive Director of the Bristol Bay Native Association; Donald Nielsen, Vice President of the Bristol Bay Native Corporation; and Dorothy Larson, Dillingham School Board member and member of the X-CED Panel and Rural Ed Advisory Committee. Dorothy Larson went on to earn her BA degree in RD and is nearing completion of her RD MA degree.

The 1983 Bristol Bay Native Convention endorsed the proposed RD degree program with a resolution that said, "The Bristol Bay Convention feels that the creation of the Department of Rural Development through the University of Alaska is an important step in addressing the needs of rural Alaska."

In January of 1994 the RD program established the Applied Field-Based Program for students who wished to earn their BA's from their home communities. Beginning with 15 students, the Applied Field-Based Program soon grew to 70 students where it has remained steady for several years. The cornerstone of this program is the face-to-face seminars, each with a specific theme. The first seminar was held in St. Mary's with following seminars held in many other locations including Anchorage, Fairbanks, Nome, Dillingham, Bethel, Kodiak, Sitka, Juneau, and Unalaska. In 2001 a seminar was held in Albuquerque and Santa Fe, New Mexico. Besides the seminars students take their classes through audioconferences.

The RD program was initially designed by Professors Pat Dubbs and Ray Barnhardt with Rick Caulfield being involved in the early stages. Caulfield is the only early faculty member that currently has an official affiliation with RD. After serving over a decade as the Academic Program Head, Caulfield was named associate dean of the College of Rural Alaska and recently named interim director of Tanana Valley Campus but continues to teach RD courses on a part time basis. The RD program has been fortunate to have high quality faculty members over the years including Barnhardt and Dubbs, who was department chair. Others included Taylor Brelsford, Nick Flanders, Reggie Joule, Linda Joule, Tom Eley, David Blurton, Mary Pete, Berda Willson, Louann Rank, Norm Stadem, and Ted Wright. Current College of Rural Alaska Executive Dean Bernice Joseph also served on the RD faculty for several years.

The current RD faculty and staff consists of Gordon L. Pullar, department director; Miranda Wright, academic program head; and assistant professors Mike Davis, Bristol Bay; Theresa John, Bethel; Ralph Gabrielli and Dixie Dayo, Fairbanks; and Larry Dickerson and George Charles, Anchorage. The faculty is supported by staff members Gail Staudinger in Anchorage and Frances Bedel in Fairbanks.

Graduates from the RD program are serving in leadership and other professional positions throughout Alaska. Marie Greene, a BA graduate and current MA student, is the president and CEO of NANA regional corporation in Kotzebue. Mary Jane Nielsen, the General Manager of the Alaska Peninsula Corporation in South Naknek, received her RD BA and is nearing completion of her RD MA degree. Bob Charles, a Calista Corporation Vice President,

Message from the Director

BY GORDON L. PULLAR

WELCOME TO THE 2004–2005 academic year. This is an important year for the Rural Development Program as we are celebrating the 20th anniversary of the RD BA program. The RD MA program is beginning its fifth year. Since the first RD graduates in 1986 there have been 142 students receiving RD BA degrees. Since the MA program began in 2000 with the first graduates in 2002 there have been 10 students receiving their MA degrees.

We continue to be impressed by the quality of our students and graduates and the accomplishments they make. Check out the student/graduate highlights of this newsletter to see what they have been doing. It has often been noted that having such high quality students in our classes makes it possible for students to learn more from each other in RD classes than they learn from the instructors.

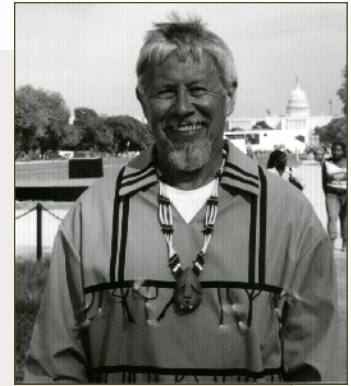
We have seen some changes in the Department of Alaska Native and Rural Development in the two years since our last newsletter. We have welcomed new faculty and staff members and seen others move on. Berda Willson, an RD graduate and an instructor at the Northwest Campus in Nome retired as did Dixie Emery, our administrative assistant on campus in Fairbanks. Assistant professor Louann Rank decided to pursue her Ph.D. full time and chose not to return after her two-year leave of absence. Dr. Ted Wright of Juneau decided not to return as an RD faculty member last fall. Dr. Rick Caulfield, our long time academic program head was named associate dean of the College of Rural Alaska last fall and is now the Interim Director of the Tanana Valley Campus. He is continuing to teach a RD graduate class

this fall, however. Mary Ann Katt, an administrative assistant in our Anchorage office has moved to UAF's Rural Human Services Program but she is close by as that program is sharing office space with DANRD in Anchorage. Dr. George Charles has accepted an administrative position with the University of Alaska Anchorage but is still teaching RD classes part-time.

We have welcomed Dixie Dayo as an assistant professor on the RD faculty in Fairbanks. Professor Dayo is focusing on developing the healing and wellness component of the RD program, is serving as the lead student recruiter for the department, and is responsible for our newsletter. As a graduate of both the RD BA and MA programs she is an example of a "grow our own" faculty member. Also joining us in Fairbanks is Frances Bedel as an administrative assistant.

The RD program has seen a number of changes over the past 20 years and we continue to be a work in progress. After considerable research the DANRD faculty revised the curriculum of the RD BA program. The new curriculum with its revised concentration areas and classes was approved and is being implemented this fall. It should better reflect the desires and needs of the students.

We are thankful for all the RD faculty, staff and students who have contributed so much over the past 20 years. We are humbly trying to continue all the good work they have done. As the director, I appreciate those from the past as well as our current faculty, staff, and students. May our next 20 years be as successful as our first 20 years. Quyanasinaq (thank you very much) to everyone for making the RD program a resounding success.

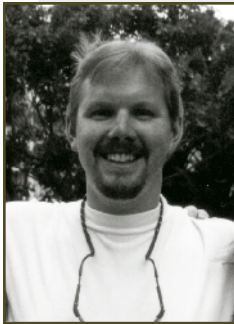


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is also an RD BA grad and is working on his RD MA. Melanie Edwards, the executive vice president of Kawerak, Inc. in Nome received her RD MA degree just last spring. Dixie Dayo, of Manley Hot Springs and Fairbanks, received

both her BA and MA degrees in Rural Development and is now on the RD faculty as an assistant professor. The list of successful graduates goes on and on. In all, there are over 150 RD graduates working throughout Alaska.

What Rural Development Graduates are Doing Now



Bil Aldrich

WILLIAM "BIL" ALDRICH (BA '04 Tok) is currently enrolled in the new Environmental Monitoring Master of Science program at the University of Wisconsin's Environmental Remote Sensing Center.

MELISSA BOECKMANN (MA '04 Nome) was promoted to Community Planning & Development Program Director at Kawerak, Inc. Kawerak is the regional not-for-profit corporation for the Bering Straits Region.

MELANIE EDWARDS (MA '04 Nome) was promoted to Executive Vice-President of Kawerak, Inc. from her previous position as Vice-President of Human and Family Services.

MARIE GREENE (BA '97 Kotzebue) is the President and CEO of the NANA Regional Corporation and represents NANA on the board of directors of the Alaska Federation of Natives. She has also been working on her RD MA.

PATSY JACKSON (BA '03 Juneau) works as a staff member for Alaska State Representative Mary Kapsner of Bethel. She is also working towards her MA in Rural Development.

TARO KANAZAWA (BA '98 Japan) reports that he and his wife, Miwa, are the proud new parents of a baby girl, Aone. According to Taro's message, "Aone" means "something like blue-greenery tune, hoping that she can listen to the sound of nature and can create a tune of nature herself."

BEVERLY MELOVIDOV (BA '04 St. Paul Island) has begun her MA program in Rural Development.

JAMIE NOLLNER (BA '04 Fairbanks) is working as a Land Technician at Doyon, Ltd.

CHRIS KIANA (MA '02 Selawik/Anchorage) has published a second edition of his book, Original 100 Alaska Eskimo Yo-Yo Stratagems Instructional Book.

GILDA SHELLIKOFF (BA '98 False Pass) is the President of the tribal council for the Native Village of False Pass.

REX SNYDER (BA '02 Barrow/North Pole) is working at the Alaska Nanuq Commission as the Ice Seal Project Director. He is also building his own qayaq.

RUSSELL A. SNYDER (BA '01 Barrow/North Pole) is working as an intern for Arctic Slope Regional Corporation Energy Services, Pipeline, Power and Communications, Alyeska Division.

LAURI WESTON-O'BRIEN (BA '00, MA '04 Bethel) was promoted to Director of Training at the Yukon Kuskokwim Health Corporation.



Beverly Melovidov



Rex Snyder

MA Student Highlights



Dawn Salesky



Gerene Sumpter



*Edwina
Langenberg-Miller*

ANNABELLE ALVITE (Anchorage) has been named Special Assistant to Northwest Arctic Borough Mayor Ross Schaeffer (a former RD faculty member). Annabelle will be working closely with villages of the region helping residents complete tax returns and prepare grant proposals.

MICHELLE ANDERSON (Copper Center/Anchorage) is working on the Denali Commission staff as the Governmental and Planning Coordinator. She represents the U.S. Department of Housing and Urban Development on the staff and is an Operation Specialist with HUD's Field Policy and Management Division, Anchorage Office.

SHAUNA LUKIN HEGNA (Port Lions/Anchorage) is the new Deputy Director of RurAl CAP (Rural Alaska Community Action Program). Shauna and her husband Josh Hegna are the proud new parents of a baby boy, Kailer.

LIANNA JACK (Anchorage) is the Executive Director of the Alaska Sea Otter and Steller Sea Lion Commission.

ANDREY KHALKACHAN (Magadan Region, Russia) is the Vice President for Government Relations for the Chukotka Native Association in Anadyr, Chukotka, Russia.

VERA KINGEEKUK METCALF (Savoonga/Nome) is the Executive Director of the Eskimo Walrus Commission.

GAIL PASS (Dillingham/Anchorage) is a Program Officer for the First Alaskans Institute.

DAWN SALESKY (Nome) is the new Vice President for the Education, Employment and Training Division of Kawerak, Inc.

ALAN SORUM (Valdez) is the Harbormaster for the Port of Valdez. The UAF Sea Grant Program has expressed interest in publishing his MA project, titled "Operational and Maintenance Concerns of Small Craft Harbors."

STEVE SUMIDA is the new Deputy Director and Director of Programs at the Alaska Inter-Tribal Council. He had recently worked as an attorney at the Alaska Native Justice Center and at the North Slope Borough.

SHANNON UZZELL (Fairbanks) was a recipient of the 2002-03 ASUAF Award for Outstanding Faculty and Staff while working on the UAF Cooperative Extension staff. The recipient is selected by students and awarded to the faculty and staff member who have made the most significant contribution to students. Shannon is now the Rural Development Director for the Alaska Girl Scouts.

NOAH NAYLOR (Kotzebue) Noah Naylor (BA '95 Kotzebue) is the City Planner for the City of Kotzebue. He was previously the Planning Director for the Northwest Arctic Borough.

GERRI MESACK (MA '03 Sitka) is the Acting Executive Director and Language Coordinator for the Burt Lake Band of Ottawa and Chippewa Indians in Indian River, Michigan. Gerri has been applying her RD studies, especially the Health Communities Manual developed by Larry Dickerson, for strategic action planning for the tribe. "I just wanted all of you folks to know that a student from your program has been able to apply skills and theories learned in the program to the 'real' world," she said in an email.

EDWINA LANGENBERG-MILLER (Healy) is working on the staff of Alaska Senator Lisa Murkowski in Washington, D.C.

Current BA Student Highlights

HELEN A. BOLEN (Kotzebue) is the President of Maniilaq Association, the regional not-for-profit corporation for the NANA region and represents Maniilaq on the board of directors of the Alaska Federation of Natives.

DAWSON HOOVER (Kasigluk) was selected last summer to work as an intern on the Yup'ik exhibit at the new Smithsonian National Museum of the American Indian in Washington, D.C. The NMAI opened on September 21. Dawson was also named to Chancellor's List for his academic achievement last spring.

PATRICIA OKALENA LEKANOFF GREGORY (Unalaska) is the Vice President of the Board for the Ounalashka Corporation, the ANCSA corporation for her village of Unalaska.

LESTER LUNCEFORD (Whittier) is the Mayor of the City of Whittier. Governor Murkowski recently appointed Mayor Lunceford to the Alaska State Commission for Human Rights. He is the former Whittier Police Chief and has previously worked for the Bristol Bay Police Department and the North Slope Borough Department of Public Safety.

REX OKAKOK, SR. (Barrow) is the Director of the North Slope Borough's Planning and Community Services Department.

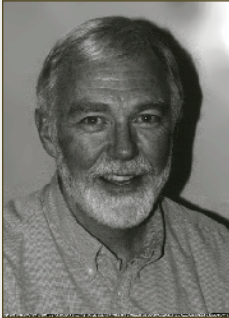
GLORIA STICKWAN (Copper Center) is the Shareholder Lease Coordinator for Ahtna, Inc. In her previous position she worked for the Copper River Native Association as the Community Development Director. She is the President of the Native Village of Tazlina and represents Tazlina on the Subsistence Resource Commission for the Wrangell-St. Elias National Park and Preserve.

ELIZABETH SUNNYBOY (Bethel) was named the 2003-2004 Student of the Year by the Statewide Human Service Technology Program at UAF.



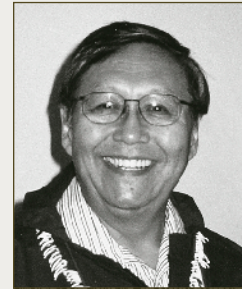
FRANCES BEDEL FROM COLORADO SPRINGS JOINED THE RURAL DEVELOPMENT STAFF AS AN ADMINISTRATIVE ASSISTANT IN JUNE OF 2004. She has two children, Rene Headley who just graduated from the Army Reserves basic training and is now stationed in Ft. Sam Houston. Her son, Ryan Headly is a freshman at UAF. Frances and her husband Chris are raising their nephew Matthew Bedel. Frances has an associate's degree in office technology and certificates in microcomputers and word processing. Before joining the DANRD staff she was an administrative assistant for the UAF NRM and Geography departments. "The best thing about the RD program is the ability to educate people that cannot all meet in the same place, and to know that no matter where in the world someone is, they can participate in higher education." Welcome aboard Frances!

RD Faculty Highlights



RICHARD A. CAULFIELD, Professor in Fairbanks, was named Associate Dean of Academic Affairs for the College of Rural Alaska in the fall of 2003 by CRA Executive Dean Bernice Joseph. In September he was appointed Interim Director of the Tanana Valley Campus within CRA. Over the past year Dr. Caulfield has helped organize a number of conference sessions and presentations including the 8th Circumpolar Universities Cooperation Conference in Whitehorse, Yukon last November, the 5th International Congress on Arctic Social Sciences held in Fairbanks in May, and the 55th American Association for the Advancement of Science Arctic Division Science Conference held in Anchorage in September. He also coordinates UAF involvement in circumpolar higher education through the University of the Arctic and is writing a chapter with international colleagues on Arctic resource governance for the forthcoming Arctic Human Development Report. He continues to teach a graduate level RD class and serve on MA committees.

KANAQLAK GEORGE CHARLES, Assistant Professor in Anchorage, was named the Director and Principal Investigator of the National Resource Center for American Indians, Alaska Natives and Native Hawaiian Elders for Elder Health Care at the University of Alaska Anchorage last January. Dr. Charles is continuing to teach one RD course per semester beyond his new job duties. He has presented at a number of conferences in his new position including the 18th Annual National Association of Social Workers Alaska Chapter Conference in Anchorage, the 55th American Association for the Advancement of Science Arctic Division Science Conference in Anchorage, the Administration on Aging Conference in Phoenix, the American Society on Aging Conference in San Francisco, and the National Indian Council on Aging in Milwaukee. Last spring he served on the project team for the First Alaskans Institute's Alaska Native Policy Center's Our Choices-Our Future project for the Alaska Federation of Natives. His article, "Cultural Identity through Yupiaq Narrative" appeared in the 2004 book, *Circumpolar Ethnicity and Identity*, edited by Takashi Irimoto and Takako Yamada and published by the National Museum of Ethnology in Osaka, Japan. Dr. Charles is in the process of forming the Alaska Native Veterans Association Anchorage Chapter with local veterans.



MIKE DAVIS, Bristol Bay Assistant Professor, received the UAF Faculty Advising Award for Outstanding Undergraduate Academic Advising for 2003-2004. He also led a group of RD MA students to New Chaplino, Chukotka, Russia in August of 2003 and is organizing a return visit to Alaska for Russian Native students and community leaders to Alaska in November 2004. Last spring he coordinated a travel study experience to Washington, D.C. for RD students. Professor Davis also serves on the UAF Faculty Senate.

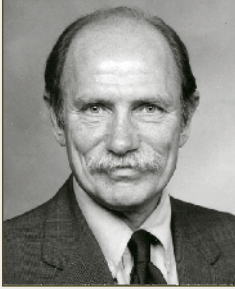


DIXIE MASAK DAYO, Fairbanks Assistant Professor, has a chapter titled "How Do We Heal?" in the new book, *Arctic Clothing*, published by the British Museum Press. She was also the co-author of the Alaska section in the *Indigenous World 2004*, published by the International Work Group for Indigenous Affairs in Copenhagen, Denmark. She has given presentations at the 8th Circumpolar Universities Cooperation Conference in Whitehorse, Yukon last November, the 5th International Congress on Arctic Social Sciences held in Fairbanks in May, and the 55th American Association for the Advancement of Science Arctic Division Science Conference held in Anchorage in September. She co-facilitated an RD student travel experience to Washington, D.C. and New York City in September for a class titled, "Indigenous Research Techniques in Museums and Archives. Professor Dayo is also the lead student recruiter for the RD program and 15% of her time is dedicated to the Chukchi Campus in Kotzebue. On October 16, she was re-elected to the board of the Bean Ridge Corporation, the ANCSA corporation for her home village of Manley Hot Springs. She has served on the board for over 25 years in several capacities, including president. She is the current secretary/treasurer.

LARRY DICKERSON, Anchorage Assistant Professor, serves on the International Community Development Society board and on the Executive Board of the Alaska State Rural Development Council. He splits his time between the RD program and Cooperative Extension Service where he works as a Community Development Specialist. He is currently working on a CES publication on Sustainable Economic Development for Rural Alaska.

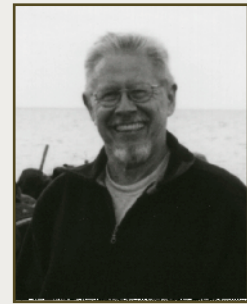


THERESA AREVGAQ JOHN, Assistant Professor in Bethel, was named by Governor Murkowski to the 55-member Conference of Alaskans that met for three days in Fairbanks in February to develop a consensus on the role of the Permanent Fund in Alaska's future. Over 1,000 Alaskans were nominated for the 55 slots. Professor John also serves on the Alaska State Council on the Arts and was recently re-appointed to the council by Governor Murkowski. Her previous appointment was from Governor Knowles. Along with her family, she received the Governor's Award for Education in the Humanities this past year. Professor John was a founding Board Member for the Alaska Arts Education Consortium which sponsored the Alaska Arts Education Collaboration Project where she was one of the four lead teachers at the University of Alaska Southeast this past summer. She directs the Kuskokwim Native Dance group that traveled to perform at the Festival of Native Arts in Fairbanks and at the Performing Arts Center in Anchorage. The group also performed at Camai-i Festival in Bethel. She authored a section titled "Respect for Others: Everything Knows You" in the 2003 book: *What Do You Know? Inspiration and Advice for Young People from 53 Exceptional Americans: Wisdom for the Road Ahead* edited by Jeanette Spire. Last fall semester she taught RD 401, "Cultural Knowledge of Native Elders" in the Yup'ik language, a first for an RD class.



RALPH GABRIELLI, Fairbanks Associate Professor, co-authored the Alaska section in the *Indigenous World 2004*, published by the International Work Group for Indigenous Affairs in Copenhagen, Denmark. Professor Gabrielli co-plans and facilitates the RD 600 "Circumpolar Indigenous Leadership Symposium" for incoming RD MA students and teaches a writing class for RD students which is organized around their thesis or project. He also serves as external evaluator for the Ch'eghutsen' ("Children are Precious") Program and for the Center for Alaska Native Health Research.

GORDON L. PULLAR, DANRD Director, was named the 2003 Educator of the Year for the Koniag, Inc./Kodiak Area Native Association region. His region also nominated him for the AFN Educator of the Year award. He jointly received (with A. Crowell and A. Steffian) the Western History Association's 2003 Joan Paterson Kerr Award for *Looking Both Ways: Heritage and Identity of the Alutiiq People*, a book published in 2001 by the University of Alaska Press. In March he was named the recipient of the 2004 Award for Outstanding Current Contribution by the Alaska Anthropological Association. In April he was re-elected for a third term as president of the Woody Island Tribal Council and in May concluded a three-year term on the governing council of the International Arctic Social Sciences Association where he served on the planning committee for the Fifth International Congress of Arctic Social Sciences held in Fairbanks. He co-authored the Alaska section in the *Indigenous World 2004*, published by the International Work Group for Indigenous Affairs in Copenhagen, Denmark and had a chapter in Russian in a publication of the Russian Association of Indigenous Peoples of the North based on a presentation he made as RAIPON's guest in Moscow in March 2003. He led a group of RD MA students to Lorino, Chukotka, Russia in August of 2003. Last spring he served on the project team for the First Alaskans Institute's Alaska Native Policy Center's Our Choices-Our Future project for the Alaska Federation of Natives. Last June he presented at the Alaska Federation of Natives 2004 Leadership Forum. He was recently appointed to the Native American Advisory Committee for the National Advisory Council on Historic Preservation.



MIRANDA WRIGHT, Fairbanks Assistant Professor, was elected Academic Program Head for the Department of Alaska Native and Rural Development by the faculty in the fall of 2003. She serves on the Institutional Review Board for the University of Alaska Fairbanks and served on the project team for the First Alaskans Institute's Alaska Native Policy Center's Our Choices-Our Future project for the Alaska Federation of Natives. In March she was re-elected to a fourth term to the Doyon, Limited Board of Directors where she serves as Treasurer and chairs the Budget and Audit Committee. Professor Wright co-authored the Alaska section in the *Indigenous World 2004*, published by the International Work Group for Indigenous Affairs in Copenhagen, Denmark and presented at the Alaska Federation of Natives 2004 Leadership Forum. She co-facilitated an RD student travel experience to Washington, D.C. and New York City in September for a class titled, "Indigenous Research Techniques in Museums and Archives."

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National Park Service Renews Cooperative Agreement

THE DEPARTMENT OF ALASKA NATIVE AND RURAL DEVELOPMENT concluded a five-year agreement with the National Park Service this year which among other things, provided funding for one RD seminar per year. DANRD began working with NPS in 1998 when NPS offered to co-sponsor an RD seminar. Another seminar was co-sponsored in 1999 and then an agreement was entered into in 2000. It is that agreement that expired with the Unalaska seminar last March. An agreement was reached in September to renew the arrangement for another five years. Under the past agreement NPS provided \$30,000 per year for a student seminar with considerable in-kind assistance in planning and developing the seminars. The new agreement increased the annual amount to \$35,000 and the other assistance will continue. The NPS funding and assistance provides unique opportunities for RD students to travel and learn about issues they may not otherwise have been able to. The NPS representative for the agreement has been Sande McDermott, who was the Supervi-

sory Historian and Chief of the Branch of History for the Alaska Regional Office of the NPS. McDermott has now been promoted to Deputy Associate Regional Director for Cultural Resources in the Intermountain Region of NPS and will be based in Santa Fe. She has committed to work with DANRD from her new position. Assuming the agreement duties at the Alaska Region Office of NPS will be Dr. Ted Birkedal, the Team Leader for Cultural Resources for the Alaska Region. Dr. Birkedal has been very involved in past RD seminars in both planning and teaching. Under a separate grant agreement with the National Park Service Beringia Program, RD MA students were able to visit Chukotka, Russia in the summer of 2003 to work with two Native communities in community development planning. The \$118,000 project has two years remaining. The RD faculty and students are pleased that the valuable relationship with the National Park Service will continue with the new five-year cooperative agreement.

Rural Development seminars sponsored by National Park Service

1. **April 23-27, 1998** / Anchorage, Copper Center and Kenai/Ninilchik
Topic: "The Land Speaks"—Workshop on Identifying and Protecting Sacred Sites, Traditional Cultural Properties and Cultural Landscapes
2. **April 7-12, 1999** / Sitka
Topic: Resource Management in National Parks and Cultural Tourism
3. **April 5-10, 2000** / Kodiak/Old Harbor
Topic: Managing Cultural Resources in Rural Alaska
4. **April 11-18, 2001** / Santa Fe and Albuquerque, New Mexico
Topic: Cultural Resources and Native American Communities in the Southwest
5. **April 15-19, 2002** / Nome
Topic: Culture, Museums and Tourism Development
6. **April 14-18, 2003** / San Diego
Topic: Protecting Our Diverse Heritage—The Role of Parks, Protected Areas, and Cultural Sites—GWS/CR2003 Joint Conference
7. **March 29-April 3, 2004** / Unalaska
Topic: Cultural Resource Management and Economic Development

Rural Development Program is “Family”

BY DIXIE MASAK DAYO
RD ASSISTANT PROFESSOR

THE DEPARTMENT OF ALASKA NATIVE AND RURAL DEVELOPMENT offers place-based education with a global prospective. The classes offered at the UAF campus or by distance through the Applied Field Based Program are examples of how education can be relevant to the lives and employment opportunities in Alaska, specifically rural Alaska. The global prospective Rural Development classes present a glimpse of how development has occurred in places around the world that are uniquely similar. Looking at third world countries and the impacts of development gives students an insight on how sustainable development should occur to manage resources for future generations. For example, students attended a seminar at the United Nations in New York City on the first ever UN Permanent Forum on Indigenous Issues. Students listened to testimony about loss of land, language, employment opportunities and other impacts. If Alaska or village names had been substituted for other countries names it would have been like listening to our stories. This unique program provides students a college education that applies to their personal and professional lives often times while they are already employed in important leadership positions. Most importantly, students do not have to leave their villages, families or jobs to work towards their Rural Development degrees.

The saying “the world is getting smaller” is so true. By studying development issues it is easier to avoid the pitfalls of environmental degradation, and having decisions being made from outsiders who believe they know what’s best for Alaska. The Rural Development Program is based on three foundations which are:

1. General background and history such as the Alaska Native Claims Settlement Act.
2. The “tool box” or specific skills such as grant writing, business plans, land or resource planning.
3. Community healing and wellness. Personal healing in a holistic sense dealing with past trauma, stress, assimilation syndrome and modern health issues.

The spring 2004 ANS310 Native Land Claims Settlement class taught by Gordon

Pullar and Dixie Dayo was an example of how this can be done. This class was informative, historical, and fun, with students establishing networking opportunities for future working relationships. The guest speakers included some of the key players of the Alaska Native land claims movement that led to the Alaska Native Claims Settlement Act of 1971 and Alaska Native leaders who were on the ground floor of implementation of ANCSA. They included Willie Hensley (NANA region), former U.S. Senator Fred Harris, Emil Notti (Doyon region), Etok Charlie Edwardson Jr., (Arctic Slope), Nelson Angapak (Calista), Oscar Kawagley (Calista), Roy Huhndorf (Cook Inlet), Dennis Metrokin (Koniag), and Perry Eaton (Koniag). These dynamic guest speakers offered their personal and professional stories through a living history. By offering this class through distance delivery, guest speakers were able to call in from Washington DC, Anchorage, Washington state and reach students in Bethel, Nome, Anchorage, Juneau, and Kivalina. Students with years of ANCSA experience mentored other students and provided perspectives that only experience can bring. When one has Trefon Angason, co-chairman of the Alaska Federation of Natives and Vice President of Bristol Bay Native Corporation, as a student he must be welcomed as a powerful addition to the class. Instead of being intimidated by his knowledge we welcome and encourage his wisdom and leadership abilities. Others, such as applied field-based student, Nancy Barnes, who is the second generation in her family to be the President of Eyak Corporation add special dimensions to the learning experience. She has held this position for some 20 years and works for Representative Albert Kookesh in Juneau. These extremely knowledgeable students add to our discussions and keep us all informed of important current issues.

The rural campuses support the Rural Development program with faculty located in Bethel (Theresa John) at the Kuskokwim Campus and in Dillingham (former legislator Mike Davis). Chukchi Campus in Kotzebue contributes to the program by encouraging students to enroll after they complete the two year programs in the Tribal Management or Rural

Human Services programs. Chukchi Campus Director Linc Saito believes, as the department does, that Rural Development is the natural fit to complete their BA and MA educations. Chukchi Campus does a great job of getting the word out about the RD program. Students and graduates of the RD program in the NANA region are very visible in leadership positions. They include such people as NANA President and CEO Marie Greene, Maniilaq Association President Helen Bolen, City of Kotzebue Planner Noah Naylor, and Kotzebue IRA Executive Director and current MA student Linda Joule. Former faculty members from the NANA region include Representative Reggie Joule, Mayor Ross Schaffer and Linda Joule who provided many students with academic guidance and valuable classes. Why hire outside experts when we have our own to teach from within our state?

Education in Alaska needs to utilize the knowledge and wisdom of the people who

have been here committed to their communities and the state as a whole. They have educations that are place-based and they know what works. As former Cook Inlet Region, Inc. President and CEO Roy Huhndorf stated when he was a guest speaker, "CIRI only invested in things that we had an advantage in." We have an advantage in education by utilizing our own education specialists, teachers who are from the villages and Alaska who have gone on to receive their higher educations, who received a traditional education while growing up or serving in leadership positions. Mentoring, networking and sharing our knowledge throughout the state and world will make us a healthier global community. This year marks the twenty year anniversary of the RD program. The faculty, staff and students are committed to quality education and sustainable development for today and future generations. One might think of RD not only as a program but as a family.

RD 493: Congressional Workshop

The University of Alaska Fairbanks, Alaska Native and Rural Development Program in conjunction with the Bristol Bay Campus is offering a RD 493, a three-credit Congressional Workshop. We are planning to be in Washington, D.C. for Inauguration Week, January 14–22. Washington, D.C. will be in a festive mood during our stay, and will offer you unique opportunities that only happen once every four years!! The course will include participation in the DC Close Up Inauguration experience along with other activities that will include a visit to the National Archives, the new National Museum of the American Indian,

our Congressional offices, NPR & CBS News, and other places of interest! The class will also include a series of teleconference classes after we return from the trip.

The cost of the trip including food, hotel, admission fees, and airfare from Anchorage to Washington, DC is \$2475. This includes everything but the airfare to Anchorage. There will also be a limited number of "home stays" which were very successful during our recent April workshop. If you are interested in this opportunity, or would like additional information please email me at m.davis@uaf.edu or call at 907-842-4687. If you are interested please contact us right away at the Bristol Bay campus (1-800-478-5109) for registration forms.

Community Development in Chukotka

BY MELANIE EDWARDS
RD MA STUDENT



Students and community members join in on a community-building exercise by creating a "community web".

I WAS FORTUNATE to be selected to travel to the village of New Chaplino with a group of Rural Development students from the University of Alaska Fairbanks funded by a grant from the National Park Service Beringia Program. The trip was comparable to a homecoming to me, since I was raised on St. Lawrence Island and speak fluent Siberian Yupik. In the ten days I was there, my observations and insights were immeasurable; the wealth of knowledge I gained could fill volumes in my personal journal. However, in the interest of brevity, I have chosen instead to categorize the main issues that I became aware of and to summarize the skills that I gained on

this journey back to my "homeland." Our group utilized the format from Larry Dickerson's *Creating Healthy Communities* manual.

Most of these issues I became aware

of during the community meetings, but some were evident and learned through interactions with community members and observations of events during my stay. Because many of the issues faced by the Siberian Yupik in New Chaplino are similar to those faced by Alaska Natives, I have borrowed from the categories utilized in the 1994 *Alaska Natives Commission Report*.

On a clear and sunny day on St. Lawrence Island, you can see the faint outline of the Russian coastline. Hunters have sometimes

whispered of encountering our Native brethren from the "other side" while out on the sea. Until the historic "Friendship Flight" ceremoniously tore down the iron curtain that had existed since the era of the Cold War, those of us on St. Lawrence Island knew little about how our kinsmen had fared on the "other side"—the Siberian Yupik of Russia. Following the eagerly anticipated arrival of the first plane and boatloads of our Russian brothers and sisters, we were able to exchange stories, laugh, cry, and catch a glimpse of this life on the other side. Suddenly our lives seemed extravagant and our worries somewhat trivial as we heard of the hardship of day-to-day life and the harsh reality of the conditions faced by Chukotkans.

I call them our kin, as indeed the fact that those of us on St. Lawrence Island share an ethnic and cultural background with the Chukotkans that is documented and has been studied by anthropologists. I was especially lucky that there were those in New Chaplino who still speak the Siberian Yupik dialect fluently, allowing me to communicate freely with them in my first language.

Therefore, for me this trip was less of a *cultural* exchange than it was of a *country* exchange. The imaginary dotted line on the sea represents a divide that is less representative of a divided culture as it is of the divided governments. Just as identical twins who are separated and raised in different households maintain many similarities into adulthood, so too have the Siberian Yupik on either side of the border retained many similarities. However, although we share many of the same issues, they become magnified as you head west of our island. I chose to focus on issues that have the most relevance to the community development model that I discuss in this paper.¹



RD MA students at Provideniya Airport

¹ These headings are practically identical to those found in the Alaska Native Commission Report, but have been modified and re-sequenced somewhat for application to New Chaplino.

Acculturation

Similar to Inuit across the circumpolar globe, the people of New Chaplino have endured a forced acculturation in the name of "progress." The USSR communist government forced the people of New Chaplino to relocate from their ancestral homeland to their current location and cut them off from contact with the outside world—not just from their relatives and kin on the American side, but also by severely limiting any people coming into the region, even from the rest of the USSR. The people were told that it was for their own



Students were treated to a traditional picnic at one of their subsistence fish camps near Lorino.

protection from the Americans. I was told by one of the local elders that he believed it was so the Natives would not attempt to escape to St. Lawrence Island. Children were herded off to boarding schools at the age of six; sometimes the parents could not afford to pay for the children's travel back to New Chaplino for summer break and their children would remain away for years at a time. The villagers learned to speak Russian and their language has been lost at a quicker rate than on St. Lawrence Island. While I was there I could not find a single fluent Siberian Yupik speaker in the 20-30 age range; below this age range, children are able to sing a few songs or respond to basic commands, but do not comprehend when spoken to.

Further evidence of acculturation lies in the empty and dilapidated fox farms at the outskirts of the village—because of the fox farms, the residents of New Chaplino held "jobs" as part of the communist society. Even subsistence activities were restructured to fit within the larger communist framework and hunters hunted to feed the foxes. Any game caught was the property of the government and if people from New Chaplino wanted to eat traditional food,

they had to buy back what they harvested from the government. The subsistence society, while not replaced entirely, was restructured.

By imposing new economies, educational systems, language, governmental structures, and isolating the people, the USSR overtook a people. While this was similar to the acculturation that occurred in Alaska among Alaska Natives, the people of New Chaplino became something closer along the continuum of human rights to prisoners of war, contrasted to Alaska Native "wards of the state," who were inundated with all sorts of social projects by the American government.

Health System

It is in this area where it is most evident that, while the Natives New Chaplino have similar health issues as Alaska Natives, they do not have similar resources at their disposal. While some may question the outside "experts" that are brought in as part of the solution to the physical and behavioral health issues in rural Alaska, and those from urban American centers consider our access to health care more in terms of a "lack of," in comparison, the people of New Chaplino have even further to go in this area. There is a small health center there but no ambulance, no air transport for medivacs, no apparent behavioral health system, or alcohol treatment services available. A few winters ago, I was told that the situation was so bad in Russia that babies were dying for lack of common medication, such as antibiotics. Things have somewhat improved in this area, I was told, thanks to the new governor.

While I was informally speaking with a young woman, she informed me that a baby with both male and female parts had recently been born to parents from the community. Having the fortune of being a beneficiary of Indian Health Services, my first reaction to her was "when are they going to get the baby fixed?" She looked at me as though astonished that I would assume that something like this would be taken care of—she said "they don't have that kind of money to take care of it, that is just how it will have to be." Something like this happening and not having the resources and government support to remedy a health situation was unthinkable to me. While we in rural Alaska are beginning to realize developments such as telemedicine, the people across the border have a health system that is comparable to a third world country and puts the term "lack of" in a whole new perspective.



Left to Right: Students Alan Sorum, Evelyn Pensgard, Andria Agli, Melanie Edwards, Professor Mike Davis, and the mayor of the Provideniya region

Social and Cultural Issues

Subsistence is more than ever not just a practice to feed the soul; it is literally how the people in New Chaplino are surviving. Poverty took on a new meaning because it was obvious when I visited the homes. I did not need a neat little income graph that shows the poverty limits for a family of four to tell me that the people are scraping by. The houses were bare—not just furnishings such as shelves, but of basic needs such as food and heat. I visited many homes and did not see a single couch or simple things that you see even in rural Alaskan homes, such as decorative candles or piles of toys. For food, the people of New Chaplino are almost entirely reliant on the land and sea. Unfortunately, access to the resources is controlled by their federal government. Not only were the people forced to move to an area that is not the best for hunting, but also the border guards have ultimate authority and are not to be questioned, argued with, or disrespected. While we were there, some hunters called to Provideniya to request permission to hunt walrus that were visible from the shore. The answer was “no”—with no explanation, no logic. I experienced feelings of indignation as I imagined my uncles and father in Savoonga and how life would be for us if we had to call authorities in another community to request permission to subsist. In a way it is similar to being subject to resource management regulation by Fish and Game, but there was no scientific data to back their decision-making process; the whole situation put the hunters in a subservient role by having them call to request permission, and they were at the mercy of the whims of some government administrator. This had nothing to do with resource management and everything to do with control. The people did not become enraged; they have no choice or say, no vehicle to seek justice or demand

rights. There are no “legal advocates” or Native rights groups eager to challenge the corrupt federal government. Apparently a group of people had written a letter prior to our arrival, requesting some relief from the border guards; in retribution the border guards traveled to the hunting grounds and confiscated all the hunters’ rifles and passports. The day trip we took to the hunting grounds was taken two weeks into the hunters’ wait for the return of the rifles and permission to go hunting. They had not left the hunting grounds in the hopes that they would be eventually allowed to hunt. Their boats were padlocked and chained together, eerily symbolic of the control the government has on the subsistence lifestyle of the people of New Chaplino.

Self Governance

It is within this context of fear of the federal government that we attempted to conduct work sessions on community development and it goes without saying that Native empowerment, in the way that the term is used in rural Alaska, has a long way to go in New Chaplino. To even suggest any form of self-government similar to tribal governments in Alaska seems so foreign and out of reach in this setting. The feeling that you get of being subjected to the government is difficult to describe, and it was the absence of this feeling of being afraid of people in uniform and the government that I was most happy to leave behind when I left. For the first time I felt what I think my ancestors must have felt when they were expected to change their ways of life and answer to western authorities. With this feeling of powerlessness comes a real loss of power and self-governance will not flourish in an atmosphere of terror. The government exercises absolute control with minimal shared decision-making. Until recently, the regional government was corrupt, mafia-like and non-transparent. There is currently a renewed hope and extreme gratitude to current Governor Abramovich.

There were no fish, bird, or game management boards that I was aware of; a local marine mammal hunters group exists but the local representative to the government was viewed as a pawn of the government, not as an advocate. I am unsure of how resource management and environmental protection is assured, and doubtful that it will be a priority if resource development becomes a potential. Unfortunately, there seems little hope for participation in the broader regional decision-making process. Self governance will

be a vehicle for regaining social and cultural integrity, both of which were expressed as desires outcomes at the community development work sessions.

Alcoholism

Naturally, the people here lash out. But they do not lash out at the government; they lash out in self-destructive ways. Alcohol fuels this self-destruction, and the ravages of alcohol are similar to those wrought on Alaska Natives. The local store, newly established by the regional government, is poorly stocked with basic items, but well stocked with liquor. There are approximately two to three days out of the week that they sell liquor, and you do not need a calendar to tell which day of the week it is as you walk through the community. Alcoholism knows no international border; the people of New Chaplino are coping with the same dysfunctions, such as domestic violence, child abuse, and suicide that accompany this monster of a disease.

Infrastructure, Economic Issues and Rural Economic Development

There appears to be an extreme poverty and the need for an intermediary safety net. Poor living standards observed included a lack of heat, constant power outages, constant water shut-off, no hot water, and although new houses were built, they were obviously not built to any standard that would be acceptable in rural Alaska. There is a new store in the community, which is an improvement over the previous situation where villagers had to travel to Provideniya to access the markets. The school and other public facilities were dilapidated, and the community has no means of transportation out of New Chaplino other than a bus that you pay to board, that is scheduled for a few days out of the week. There is no airport in the community and no scheduled commercial helicopter services. Beyond the infrastructure challenges, there appears to be a learned dependence on the government that has carried over from the communist era. However, there appeared to be an interest in the start up of new businesses expressed to the American group that was there to survey an interest in micro finance. Employment opportunities are limited, and even though a major development initiative was underway while we were there (the building of new houses)—no local hire was being utilized. The construction outfit imported workers from Uzbekistan and elsewhere. The borders are tightly controlled by federal border guards, limiting access to the

global market and suffocating the potential for tourism (although a group of Japanese tourists managed to make a showing in New Chaplino while we were there). There is no apparent competition from outsiders over subsistence resources that make up the mixed economy.

Native Education

While there is an obvious need for adequate facilities, equipment, and material, there has been progress in this area. The boarding school was shut down and instead, local people are sent to Moscow to receive education to become teachers. We met and worked with one of the local educators. In this area of training and hiring local people as educators, the government appears to have invested well, edging out their American counterparts.

In conclusion, while there is much work that needs to be done in terms of community development, the situation is not entirely lacking. There are resources and strengths that can be built upon. To provide an analogy, the Chukotkans are in the “forming” stage of group development, while the Alaskans and Canadians are in the “storming and norming” stages, and the Inuit in Greenland are in the “performing” stage. The differing levels of governmental support provided appear to affect the pace of development. Since the Chukotkans are at the low end of this spectrum, the community development process provided through UAF is a much-needed support system and will be of great benefit.

Skills Learned

Leadership skills. Leadership is not necessarily based on an appointed position, but is based on traditional methods—whoever has the skills should teach others. It is not something to shy away from, which was what I did initially on this project. When push came to shove my natural instincts kicked in—It has the most training in community development workshops, but group dynamics without having a structure set up for dealing with issues was challenging. It was as though we were co-workers assigned to a project with no real identified team leader, and no structure to fall back on to deal with “personnel” issues. →



Chukchi children in Lorino

PHOTO BY S. HECNA

Group Dynamics in action get magnified when faced with being in a foreign country with minimum living conditions, assigned to a project with no history of teamwork, confusion over the division of labor, and minimal blueprint. The group progressed and we made the best of the situation; we utilized strengths of individuals and fairly divided the workload as best as we could. The end product was a success.

Cross-cultural facilitation requires simplification of agenda, methods, content, and consideration for innuendos, cultural taboos, etc. Need for establishment of network prior to just jumping in; groundwork needs to be laid—facilities, translators, orientation of the whole concept and reason behind gathering had to be explained. Students should have an opportunity to learn about the people, history, government, infrastructure, politics, economy, etc. prior to facilitating, but it is not necessarily a prerequisite to community planning. We were simply catalysts, or guides on the sides, as should be. However, UAF will need to continue to support them in their initiative, even if it is simply through maintaining a steady stream of communication with people, instead of offering a one-shot deal. This will be critical for this project to succeed.

To look beyond the physical and not judge a book by its cover. My immediate reaction was similar to watching an infomercial for the poverty stricken; when I realized they don't see themselves as poor, I started seeing beyond the cover of the book. Mass marketing and what others view as socially acceptable standards for ownership of materials goods have influenced my "needs". My "basic needs" were not the same as theirs—clothing that matches, looks nice, transportation, a "nice" house, toys for my child, etc.

To look to the strengths of a people as the building blocks to work from, as opposed to filling in a deep hole; building a tall structure that already has a foundation and ready workforce. Even in the direst of situations, there is opportunity to be found in existing strengths; just as some view the tundra as barren and lacking, but upon closer view find it a delicate ecosystem full of life, so too is New Chaplino full of life, energy, and hope.

This was an experience I will never forget, and I believe the people in New Chaplino won't either. I learned from my fellow students, the instructors, and most of all, the people. I am very thankful for the opportunity.

Chukotka Journal

BY MARY JANE NIELSEN
RD MA STUDENT

THANK YOU TO THE NATIONAL PARK SERVICE Beringia Project people for funding this unforgettable experience. Gratitude is also expressed to Dr. Gordon Pullar and Gail Staudinger from the University of Alaska Fairbanks Department of Alaska and Rural Development along with Andrey Khalkachan for their diligence in planning and organizing the trip for the rural development graduate students who traveled to Lorino. Thank you, also to Larry Dickerson for the book on Healthy Communities that we successfully used in our facilitation workshops. In addition, to Andrey Khalkachan and Galina Diatchkova whose patience and proficiency in interpretation was essential for our Chukotka experience.

We arrived in Provideniya, Chukotka after a surprisingly short trip from Anchorage, Alaska. After going through customs, we traveled by helicopter to Lorino. Arriving in Lorino was an exhilarating event. The land seemed recognizable, causing me to wonder if my ancestors had been in this very place. Familiar appearing villagers awaited our arrival and greeted us as we climbed out of the immense helicopter. Despite the apprehension of travel to a foreign place, the vegetation and distant tundra-clad hills further enhanced the sense of familiarity. Our group of University of Alaska Fairbanks rural development graduate students had traveled to Chukotka for exposure to issues facing the indigenous peoples, to meet and establish future contacts, to develop an appreciation for the global context and comparisons between Chukotka and villages in Alaska, and to experience the implementation of the Healthy Community process by hands on facilitation of sessions with community members of Lorino, Chukotka.

The costal village and the surrounding tundra are in a beautiful setting. Only the stark reality of the aged worn concrete apartments, military and construction refuse jarred my first sensibilities. Like early village Alaska, rusted oil drums were everywhere. It was reminiscent

of the Alaska Peninsula village, Port Heiden, before the military was forced to remove old buildings and hazardous wastes. Sled dogs were chained outside the village. This brought me back to my birthplace, New Savonoski, reminding me of my grandfather's dog yard near his home.

The first morning at Lorino, a group of ivory carvers came to the school building where we were eating breakfast with inquiries concerning business enterprise information. Unfamiliar with the structure of government in Chukotka relating to business licensing, incorporation laws, etc. we could only give inform them how we in Alaska sell our products and services.

At the Panda House municipal office building, Luba Trefonovna Nicholaiov, the head of the municipal enterprise, discussed the municipality's role in the village. My father's first name was Trefon. Trefonovna would have been my own middle name if we in Alaska were still under Russian dominion.

The administrator discussed isolation from the cities, the neglect of the rural areas, and that rural areas seemed to be the last priority, about their wish to have locally controlled jobs and economic diversification. She could have been discussing rural Alaska. One of the Chukotkan men present said, "First we were on our knees. We will stand up from our knees."

The municipality has salaried sea hunters, reindeer herders, tanners of seal and reindeer skin, carvers, and shoe repairers, plus sewers who make clothing for the workers and for sale. They also have a fox farm, construction unit, a bakery, a green house by the hot springs, a whale blubber processor, and have the largest marine mammal harvest in Chukotka, according to Nicholaiov. The village of Lorino's enterprise system is in stark contrast to Native Alaska villages, which have few privately owned businesses. Comparable to Lorino, most of the available jobs in Alaska villages are in the tribal council administration, clinics, post offices, the library and schools, thereby limiting the availability of jobs.

Chukotkan marine mammal hunting, fishing and berry picking were visible parallels with Alaska Native communities. Respect for the animals was evident in how the whales and other animals were thanked for giving themselves up to the hunter. Our South Nanknek hunters that are from Savonoski cut off a tiny piece of a caribou's heart, which is thrown up into the air to thank the caribou for giving itself. Although methods of showing respect and giving thanks to the animal in global

northern communities may vary, ancient traditions continue.

RD 693 guest speaker Anna Kertula of the National Science Foundation who spent 1981-1991 researching and living

in Chukotka said, "Although we tend to look at the Soviet system as bad, one of the good things is that traditional subsistence hunting was given credibility in the broader social system in a strange mixture of western and traditional; they were paid for their work." Perhaps our young men in Alaska could be paid hunters for their villages as in Lorino. Blurred traditional and modern roles seem to have caused many village Native Alaskan men to lose their traditional place in the community.

Part of our graduate student group met with eight elders at the Culture Club. One woman had protested paying for her whale meat. Someone from the municipality said, "If you use manpower to pull up the whale fine, but if you use state equipment you must pay for use of the equipment." This contrasts sharply with how our subsistence food is shared.

Cultural richness and maintenance of tradition was evident daily. I was struck by how much of the Chukchi culture remained intact. For example, a young indigenous woman, Valentina Morena, teaches the Chukchi language in school. In contrast, our Alutiiq¹ language is rarely spoken by anyone under 50 years old on the Alaska Peninsula. On a positive note, the Sugtestun² language is being learned by two young Sugpiaq³ people who are Sperry Ash, a young teacher from Nanwalek in Prince William Sound and by April Laktonen at the Alutiiq Museum in Kodiak. Valentina was one of several Chukchi schoolteachers who were regulars at our workshops in the evening. Singing and dancing supplemented our first and last Healthy Community workshops. Zoya, a young university student performed a Chukchi welcome by throat singing and gracefully ex-



RD MA student Edwina Langenberg-Miller is greeted by Michael Zelensky, the regional mayor in Chukotka, just after the helicopter landed in Lorino.

1 Alutiiq is used interchangeably with Sugpiaq

2 The language of the Sugpiaq

3 Sugpiaq is our ethnic self designated term for genuine human being



Translators in Chukotka. Andrey Khalkachan (also an RD MA student) with Galina Diatchova (right) and others.

ecuted movements. Cultural pride was in evidence when Indigenous Day awards were presented to indigenous sport contests and Native food preparation winners. Although there has been a move for assimilation, "The dissolution of the Soviet Union

has invigorated the aboriginal rights movement in the Russian North (Crow 1999)."

Moving Chukchi from smaller camps into apartments in larger villages has resulted in the same longing for ancestral homelands that is seen by descendants of Katmai⁴ country who were forced to move by the eruption of Novarupta in 1912. Vladimir, the father of university student Dima, informed us that he could stay in Laurentia for four days at the most. Then he would have to go back to his old deserted village to do his subsistence living. Dima's parents, Vladimir and Anna fed our entire graduate student group in lunch in their Laurentia apartment. We ate smoked muktuk, whale burgers, smoked and salted fish. It reminded me of village Alaska, where there is comparable hospitality.

We were privileged to visit Mikhail Antonich Zalensky, the mayor at Laurentiya, who informed us that the North Slope Borough provided outboard motors and dart guns during Chukotka's hard times. Although he is not indigenous Chukchi, he mentioned that his grandparents were teachers there and spoke fluent Chukchi. We in Alaska are fortunate to have had genuinely caring people who have helped us during the past when time were difficult. For example, Ethan Burkowitz in Juneau, who has supported Native causes and Lisa Murkowski who traveled to Native Alaska villages to see first hand, the third world conditions under which many live.

Several Lorino residents mentioned family ties to Alaska. One woman in particular, Clara Tuvanroltat, a teacher in the school mentioned her paternal Alaska roots. On a Lorino walkway, I had seen a man approach faculty member Theresa John and start conversing with her. He told Theresa that he had once

lived in Alaska. The close geographical link was not fully realized until my Chukotkan visit. The Northwest Borough, particularly Nome, Little Diomed and St. Lawrence Islanders have had actual reunions with family members since the fall of the Soviet Union. The border guards maintain rigid control over visitors, but predominantly villagers receive Native Alaska groups such as our graduate student group with trust and affection.

RD 693 guest speaker John Tohotsky from the Alaska Pacific University who had worked for more than 10 years with Russia and the North Slope Borough had mentioned the trust Chukotkans have toward Alaska Natives. That was evident daily as we were greeted, and visited among the villagers.

The community turnout for the Healthy Community Workshops was gratifying. The questions only had to be asked by student facilitators, then participants from the community stated what they wanted changed, how they would like their community to be and starting points to work toward achieving their goals.

The fall 2003 Course Syllabus for Rural Development 693: Special Topics Course Community Development in Chukotka written by Gordon Pullar states the course objectives:

- To expose RD M.A. students to issues facing indigenous peoples in Chukotka, Russia.
- To provide students with the opportunity to meet and establish future contacts with indigenous peoples from Chukotka.
- To develop an appreciation for the global context in which Alaska Native communities and their issues and challenges fit by finding comparisons between the villages visited in Chukotka and villages in Alaska.
- To experience the implementation of the Healthy Community process in a cross-cultural context by a hands-on facilitation of sessions with community members.

I have attempted to show how these goals were met in this narrative. The Lorino experience has left me with daily memories of Lorino residents meeting challenges in educational, health and living standards, and successfully creating their lives with limited resources. Their hardships faced on a daily basis are reminiscent of life in village Alaska during my childhood in the 1940's and 1950's. This life altering experience has left me with a greater appreciation for my own cultural heritage and my home in village Alaska. I will not soon forget the bravery and resilient spirit of those warm, wonderful, hard-working people in Lorino. I hope to see them again.

⁴ Katmai National Park, formerly declared a National Monument by President Wilson in 1918 after the first Grigg's National Geographic Society trip to the area after the eruption of Novarupta.

Yuungnaqutellgutput

BY THERESA AREVGAQ JOHN, RD ASSISTANT PROFESSOR, KUSKOKWIM CAMPUS

THE RURAL DEVELOPMENT TRAVEL/

STUDY in August 2003 was my third visit to the Siberian Coast within the last 20 years. My first trip to Siberia occurred in mid-1980 when I was part of the "Performing Artists for Peace" which consisted of 70 performers from all across Alaska. The intent of that month-long trip was to open the cultural bridge between the people of Alaska and Siberia. While I was flying across the Bering Sea from Nome to Provideniya this time, I was wondering what social changes had occurred within the last 20 years. Definitely, the collapse of communism has had a tremendous impact on the lives of all residents within the former Soviet Union.

Yuungnaqutellgutput is a high level Yup'ik word that generally describes "cultures that have a shared livelihood by living the traditional hunting and gathering lifestyle." I carefully selected this title because I truly believe that the Native peoples of Chukotka and Alaska, share similar cultures. In this narrative, I will compare and contrast the traditional cultural subsistence lifestyles of Chukotkan and Alaska Natives.

Our Alaskan subsistence lifestyle is the core of our cultural vitality and defines who we are as "the real people." As the indigenous people of the North we believe that the food we eat has a "yua" or "a being, spirit that gives itself to people". This traditional belief of every food source having "yua" is highly respected and is generally understood by those indigenous cultures that practice it. The sharing of the food is like a "form of prayer" according to our indigenous values. Both Chukotka and Alaska Natives believe and practice this shared belief. In a Lorino village fish camp, the elders performed a ritual of feeding the spirits of the animals by disbursing finely cut food around the table, to give thanks to the animal spirits. The elder explained that this was an ancient ritual their people still practice today. In Alaska, I also witnessed village elders placing pieces of dried food in the tundra to thank and feed the animal spirits. My parents, grandparents and the elders from Nelson Island instilled these same traditional values into us as soon as we were able to understand.

The highlight of my trip was to participate in the Gray Whale Celebration in

the Chukchi village of Lorino. The two elder women, *aviuqaq*, gave respect to the spirit of the whale by spreading fresh flowers and prepared food along the beach before the captured whale was pulled ashore. The local Native dancers also sang and danced ancient songs while facing the whale. Witnessing this ancient form of honoring the mammal spirit was a heartfelt experience for me. At that special moment of *aviuqaq*, tears ran down my face. After the cultural performance, the community members jumped on top of the mammal



A whale was landed in Lorino during the student visit

to get their share of the whale blubber, meat, brain and flippers. I was fortunate to be able to eat various parts of the whale that the local Natives shared with our group.

Many villages of Chukotka and Alaska live a subsistence lifestyle of hunting and gathering food. The natural resources that are available on both sides of the straits are practically the same. We have a shared history and culture and use similar hunting implements and techniques. However, the Communist period drastically changed many things for Siberian villagers. This began a "parting of ways" that led to differing social and economic lifestyles and a lowering of their quality of life.

Alaska Natives have a more modern technology and are better off economically which makes living off the land easier. We have better hunting equipment, navigational tools, guns, outdoor clothing, more available gas and safer transportation. Higher education and training in Alaska has been established for over a century and has provided some Native citizens better academic opportunities and employment. However, some Alaskan villagers still lack any formal training, struggle to make ends meet, and try to survive on welfare and subsistence.

By contrast, in Chukotka they utilize old fashioned hunting technology that often causes

PHOTO BY S. HEGNA



A small girl holds a feather during the whale harvest

their hunting to be dangerous and unsuccessful. They don't have reliable transportation, navigational tools, proper clothing, or enough gas. For example, when we were with the local hunters in Lorino, they informed us that one hunting party had only one rifle shell left. The hunters described the unsafe conditions of their equipment. The boats and the outboard motors are unreliable because they are old and need constant repair. The equipment

parts are hard to get and gas is expensive.

Alaskans enjoy modern technology and local village businesses sell hunting items they need. In fact, Alaskans now live such a much more comfortable life, that it is easy to take our lifestyle for granted. It is sometimes good to be reminded of how good we have it. We need to figure out a way to better assist our Russian neighbors with their needs so they can also enjoy better quality of life.

In Alaska, state and federal government officials work toward establishing a relationship with Native entities such as the Alaska Federation of Natives to develop better health, political and subsistence policies. This does not mean that everything is always "dandy" with the subsistence policies but there is constant dialogue between state, federal and Native agencies to continue to try to improve life in rural Alaska. Among these various agencies, however, conflicting issues sometime arise that cannot be easily resolved. The Alaska Department of Fish and Game and its policy boards, for example, have to make unpopular allocation decisions regarding hunting and fishing laws. Even when there are problems, though, Alaska's Native people have representatives who have powers to influence decision makers. The Siberian people's concerns don't seem to be heard by their government, who either don't care, or don't have resources to improve their quality of life.

The local entrepreneurship is limited to few independent businesses in Chukotka. We discovered that Lorino has a high level of unemployment. The Lorino community members expressed over and over again how hard it is

to survive without a regular monthly income. When the Rural Development students and faculty met with the local Native hunters, we were told that their local municipal enterprise has control over their subsistence activities. This local enterprise is managed by a Russian woman and controls the ability of Native hunters and artists to earn a living. The Native hunters are paid a minimal income, equal to approximately \$180 US dollars per month. The enterprise processes and sells Native food and craft items back to the population much to the discontent of the people.

Before communist domination, the Natives freely hunted for their food. Under the communist rule they were not allowed to hunt and food was provided by the government. Since the fall of communism they are basically controlled by the enterprise and the government and can't provide for their families and community members as well as they would like. I believe their current social and economic system has a negative impact on their cultural identity as well as their economic stability. If the social and government infrastructure is weak their daily survival needs will not be satisfied. The unemployment rate in Lorino is extremely high making it very difficult to afford housing or make other cash purchases. Lorino also has a serious alcohol problem. At least in Alaska, where unemployment and alcoholism also impact village life, we can subsist to the best of our abilities with minimal government restraint.

In Lorino I witnessed the Natives maintaining a strong, ancient form of religious belief. The older generations maintain their language, practice their indigenous form of prayer and a few prominent individuals lead their cultural activities. In contrast, Alaska Natives' traditional belief systems have been destroyed by Christian missionaries and now most Natives only believe in Christianity. Possibly, the lack of Christianity under the communist government allowed Siberian Natives to retain their spiritual beliefs.

The indigenous leadership groups on each side of the straits need to develop stronger governing and cultural ties to promote and to protect shared traditional and subsistence ways of



Theresa John holds fresh muktuk during the whale harvest

life. The formation of this international group of leaders could serve to develop dialogue, to initiate international cultural exchanges, and to identify ways to improve the quality of life in Siberian villages. Hopefully, the Russian government could be convinced to work with this bi-coastal leadership group to address their citizen's concerns.

Could the Chukotkan revert to traditional forms of subsisting using bows and arrows, umiaks and developing ancient hunting techniques? I don't know if any of their local members have this skill or knowledge to put into practice. Certainly Alaska has knowledgeable traditional teachers available. It would seem frustrating to not be able to hunt due to the lack of rifle or shotgun ammunition. But there would be no lack of materials available to make traditional hunting implements like a harpoon.

What optional economic ideas and opportunities can we suggest for the Siberians? The Alaskan government system has many effective assistance programs such as social and welfare services, rural development, business, health and supplemental energy assistance. Chukotkan village and Russian government entities could help themselves by adopting models similar to Alaska. Other economic opportunities that could improve their economic situation would be to establish an international training center which would promote Native craft marketing, tourism, business, leadership and specialty programs. However, convincing the Russian government to agree to such a program could be difficult. Although, the suggested goal sounds plausible in theory, in reality it might not be quickly brought about.

The indigenous tribes can initiate international cultural exchanges to identify shared goals and objectives that will promote healthy communities. International cultural gatherings will provide opportunities to exchange ideas to develop strong language and cultural values and principals

I believe that we have strong indigenous leaders on both sides of the Bering Strait that could initiate and implement strategies to promote and protect our vital cultures. Together, we can initiate cooperative cross-cultural working groups to increase cultural exchanges that will allow more frequent communication. By working together, we can find ways to improve Siberia's social, cultural and economic situation so they may experience healthier lifestyle.



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DANRD Faculty Larry Dickerson Visits Australia

IN MAY AND JUNE OF 2003 I VISITED AUSTRALIA to play Old Boy Rugby in Brisbane with 4000 other rugby players age 40 and over from all over the world and then at the invitation of Australian Community Development Society members was asked to share the Healthy Community approach and present some workshops on community development in Alaska.

After surviving a week of rugby, I then made my way to Melbourne to hook up with my hosts. In Melbourne I met Shelly Nevins, a nurse and community worker who became a good friend and accompanied me through the remainder of my stay in Australia.

The day we spent in Melbourne was visiting the Victoria Area Community Controlled Health Organization (VACCHO). This is a community based organization that works with Aboriginal and low income people in the Melbourne area on health and community concerns. I was given a unique view of the problems and issues that rural Aboriginal folks encounter in an urban area. Surprisingly they are very similar to what Indigenous folks from rural Alaska encounter in Anchorage. The difference is that there are no other avenues of help other than non profits like VACCHO. AIDS, STDS and other diseases are of major concern, but they use a community based approach to addressing these issues. It was a very enlightening day.

Shelly then motored me to Warnambool where I met with local folks for dinner and then gave a presentation the next day to over 100 persons from around the region on the Healthy Community approach. I was expecting a small group of 20 persons or so, but a large group including the local media and many government officials attended. After 30 minutes of making a brief presentation I responded to over 3 hours of very insightful questions and comments. They mainly focused on how we do things in Alaska and how to create community development approaches that can work in Australia.

We then went to Shelly's home community of Portland for a few days. I toured the local Elders Council organization and facilities and got a very informative look at how the Aborigi-

nal Elders are working for their people and to preserve their culture. I met Kelvin King, the Director, and he spent a lot of time answering my questions. Once again the similarity of the issues in Australia to Alaska was very striking. We spent one night having a dinner with the local women's economic development organization, various Aboriginal folks and representatives of youth groups discussing a variety of issues in an informal setting that was enjoyable after more formal interactions. We also visited the Australia Centre for Addictive Behaviors, where Shelly works. They are focusing on eliminating the cause of addictive behaviors in rural Australia. They also use a community based approach. It was surprising to see the Health organizations be the major workers in community development.

After Portland we drove 8 hours north to Mildura, a medium sized city on the edge of the outback. I spent a week in Mildura doing a variety of activities. Vernon Smith, the Director of Mildura Family Care, and I had met many years ago and Fiona Harley the Program Director was one of the folks that invited me there started me off with a tour of the area and luncheon with The Family Care staff. On Monday I facilitated a youth forum around youth issues. It was the first time that area youth from all walks of life had gotten together. By the end of the day youth who had never spoken to one another had come to realize that despite all their differences in race, demographics, economic status, etc. they all had much more in common than their differences. They developed a plan of action to present to the adults in their area outlining their dreams, concerns and most importantly, what they planned to do about it. An extremely rewarding day.

I then had the honor to be invited to a Working Party Summit for the region. There are no government created Aboriginal Organizations like ANSCA, other legislation, and treaties have created in Alaska. It was not until 1967 that Aboriginal people in Australia were legislated to be human beings. I encourage all to read more about this. Prior to 1967 Aboriginal people in Australia were considered at the same level as the flora and fauna. Recently there has evolved the area Working Parties as

a way for the various government entities and Aboriginal groups to interface. I was invited to attend one in the Mildura area. Over 100 persons attended representing appropriate governmental bodies and Aboriginal groups. They met to discuss, plan and implement strategies to address the issues affecting Aboriginal people. The most interesting part for me was once again to see how the local Aboriginal issues mirrored those in Alaska. Almost exactly the same gamut of concerns. The first 2 days I was a spectator, just observing what went on. The third day I got a big surprise. I was asked to make a presentation on what I had observed and to also facilitate a session to lead to an action plan. The Aboriginal Elders and leaders were very concerned it would just be a meeting of all talk and no action. I had barely under an hour to prepare to do this, but it was a magical afternoon in that what I tried worked better than I ever could have imagined. My observations were well received and the process I used actually led to some action items.

The best part was when the youth from the Youth Summit on Monday presented their results. That really stirred the adults up and helped get to action.

I was presented with a beautiful hand made tie and a painted boomerang by the Elders at the end of the Conference. The Working Party Summit was a real eye opener and I was very impressed at how the Australian Aboriginal folks were committed to improving their communities by their own efforts.

I then conducted a 2 day workshop on Healthy Communities and led the participants through the process of defining community health. The end result was a plan to combine the efforts of three local community groups and to hold a community wide picnic to share the community health definition from the workshop and then allow the community to all participate in the process.

There are some general observations from my trip that I found very interesting. These are:

- The issues and concerns of Aboriginal folks in Australia are almost exactly the same as those in rural Alaska. Infrastructure problems, health concerns, Aboriginal rights, self governance, etc. The are all very much like what we see in rural Alaska.
- The health organizations appear to be the drivers of community development in Australia. They are the ones using community development principles, practices and processes in addressing problems and looking at the whole of Aboriginal life.



Larry Dickerson with Australian representatives

- The similarity of governmental responsiveness (or non-responsiveness) to issues. The governmental approach is to throw dollars at problems that seems to have made things worse in the long run. The Aboriginal folks said that a "dependency syndrome" on government dollars has arisen in Australia.
- The similarity of the "hunger" to develop and build local capacities to enable them to do for themselves. The Aboriginal folks desperately want to govern and control their own future, as do the residents in rural Alaska.
- A difference was the observation by the Aboriginal folks that it was very refreshing to have a university professor come and work with them. This rarely happens in rural Australia in the Aboriginal communities.
- The system for rural Australian Aboriginal folks has not yet been settled in response to land claims, social development, community development, education, funding and economic development and legislation has not been passed to address these issues like it has here. Aboriginal Australians were not elevated to the legal status of human beings until 1967. Prior to that they had no legal status. The Australian government has not yet even apologized for this treatment of the Aboriginal peoples.
- Lastly is the observation that people are people no matter where you go. Different cultures, social systems, ways of doing and being, yet people still have the same needs, dreams, and hopes for the future. Aboriginal Australians are using their rich heritage, capacities and strengths to overcome huge obstacles, and able to draw upon their ten thousand years of civilization and culture in the process.

It was an incredibly rich experience and I hope to be able to return soon to continue my learning from the folks there.

Seminars/ Symposiums

2004 Circumpolar Indigenous Leadership Symposium



*Dennis Metrokin,
President, Koniag, Inc.
Speaks to MA students*



*Kelly Eningowuk 2004
MA student, Shishmaref*



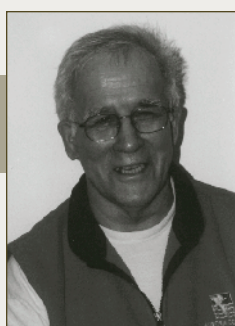
*Joella Hogan, 2004 MA
student, Mayo, Yukon*



*Beverly Melovidov, 2004
MA student, St. Paul
Island*



*Pat Jackson, 2004 MA student,
Juneau*



*George Inkster, 2004 MA student,
Ft. Smith, Northwest Territories*

RD 492 Unalaska Seminar

*Group photo,
students & faculty*



*Jerah Chadwick,
coordinator of
UAF Interior-
Aleutians Campus
Unalaska Center,
teaches a writing
workshop at the
Unalaska RD
seminar last March*

*Theresa John
(faculty), Annette
Donaldson, RD
student, Pearl
Mikulski (RD
BA student from
Nome) and Kelly
Dilbeck, Fairbanks-
based RD student,
during tour of
Unalaska*



*RD students &
faculty with Ted
Birkedal (left)
of the National
Park Service at
the Aleutian
WWII Center in
Unalaska.*

Washington D.C. SPRING/FALL 2004



Senator Ted Stevens with RD students and faculty in his office in Washington D.C. Fall 2004



MA Student Steven Angasan, Naknek, with Representative Don Young in his office. Spring 2004



Left to Right: Michelle Ravenmoon, Patty Phillips, Senator Lisa Murkowski, Bil Aldrich and Steven Angasan. Spring 2004



Patricia Phillips, Anna Kertulla (NSF), Michelle Ravenmoon, Steve Angasan and Bil Adlrich at the National Science Foundation. Spring 2004



RD student Patricia Lekanoff-Gregory examines bentwood hats in the storage area of the American Museum of Natural History in New York City. Fall 2004



Michelle Ravenmoon, RD student from Iliamna, after the opening procession for the new National Museum of the American Indian in Washington, D.C. Fall 2004

RD492 Seminar: Traditional Healing & Wellness, Anchorage, Fall 2003



Faculty member, Theresa John, teaches a dance

RD Graduation



MA grad Melanie Edwards and Melissa Boeckmann



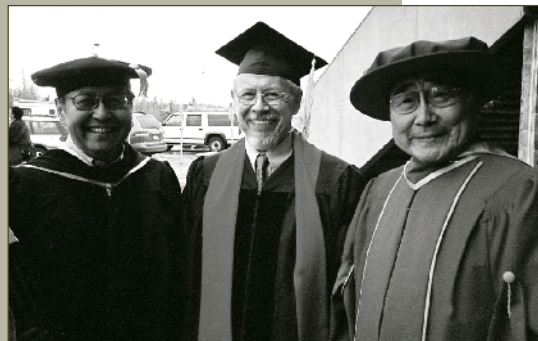
BA grad Beverly A. Melovidov with Dixie Masak Dayo



BA grad Leo Ash from Nanwalek



BA student Andria Agli, 2003 grad from South Naknek/Anchorage



Kanaqlak George Charles, RD Director Gordon Pullar and Angayuqaq Oscar Kawagley.



BA student Diana Riedel from Cordova



Stacey Stasenکو, 2003 BA grad



Traci Wiggins, 2003 BA grad



Gloria Simeon, 2003 BA grad

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