



Arctic and International Relations Series



Bridging the Gap between Arctic Indigenous Communities and Arctic Policy: Unalaska, the Aleutian Islands, and the Aleut International Association

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Part 1: Introductions and Overview

Bridging the Gap between Arctic Indigenous Communities and Arctic Policy: Unalaska, the Aleutian Islands, and the Aleut International Association

NADINE FABBI

PREFACE

International relations in the twenty-first century includes a new player on the block—the Arctic, a region governed for millennia by Arctic Indigenous Peoples, including the Inuit, Sami, and Aleut. Also new in international relations is the policy-shaping body the Arctic Council, the only international forum where Indigenous Peoples sit at the table almost on par with nation-state representatives. Increasingly, Arctic Indigenous Peoples are influencing foreign policy, and yet this influence is seldom addressed by the mainstream media or well understood. Interestingly, it is a non-Arctic nation-state—the Government of South Korea—that is arguably the most active globally in pursuing research partnerships and collaborative educational trainings with the Permanent Participants (Indigenous organizations) to the Arctic Council.

This issue of *Arctic and International Relations Series* is dedicated to the Government of South Korea's commitment to bringing a better understanding of Arctic Indigenous Peoples to a wider audience. Collaborating with Dr. Liza Mack (Executive Director of the Aleut International Association), the Korea Maritime Institute, and the International Policy Institute, Henry M. Jackson School of International Studies, this issue seeks to better understand the values and interests of one Aleut community, Unalaska, and the vision and mandate of the Aleut International Association.

Unalaska is a small island community of almost five thousand people, nestled in the Aleutian Islands chain, halfway between Siberia and North America. The community was a stage for major international military operations during World War II and is now the largest fishing port in the United States. The Unangan are hunters, whalers, and fishers. As with most Indigenous Peoples, political mobilization in the form of regional organizations began in the 1960s and 1970s. In 1998, in a strategic move to increase the voice and interests of the Unangan people internationally, the Aleut International Association was formed to provide the Unangan an official role on the Arctic Council.

In international studies, considerable effort is being made to find solutions for real-world problems by bridging the gap between research and relevant policy. This is the primary focus of the International Policy Institute (IPI), Henry M. Jackson School of International Studies. The mission of the IPI is to generate original thinking on emerging topics in international affairs and bring a new and uniquely Pacific Northwest voice to the policy conversation. The background and insights gained from a recent workshop held in Unalaska provide a modest yet critical insight into how small Arctic Indigenous communities play a role in shaping policy. Issue #6 of *Arctic and International Relations Series* seeks to bridge the gap between remote communities and centers of power, Indigenous multi-state regions and nation-states, and on-the-ground knowledge and future policy shaping.

This issue is the outcome of a workshop, Unangaŋ: Maritime People in a Modern World, held in Unalaska on June 19–20, 2018. The workshop was unusual in that only minimal time was spent in the hotel conference room listening to

formal presentations. Rather, the participants were mostly engaged in a field experiences in the community, including walking tours, a bus tour led by Mayor Kelty, and tours of museums, the church, and small business ventures such as a container farm and an art studio. The International Policy Institute in the Jackson School is at the forefront of connecting academia to the policy world via such innovative field experiences. As Senior Arctic Fellow for IPI, this was my first time to the Aleutian Islands; this visit was a rare opportunity to meet and learn from delegates from many spheres of Unalaska society. This volume includes the presentations, observations, and interactions from and among the people of Unalaska, which provide insight into how the Korea Maritime Institute and Arctic Indigenous Peoples from Alaska are working, and will continue to work, together to shape relevant policy. It explores the history, culture, economies, and concerns of the Unangan, the maritime people of Unalaska. This publication is, to the best of our knowledge, the first of its kind to provide an overview of Unalaska and the Aleut International Association. It is our hope that this issue will be used in classrooms and more broadly to provide a modest foundation for further study of the Unangan people and the transnational Aleut region.

The workshop was possible because of the tremendous personal connections, expertise, and dedication of Dr. Liza Mack. Liza was the force behind this workshop. She worked tirelessly to connect the Korea Maritime Institute to many key organizations and individuals in Unalaska in an effort to enhance the voice of the Aleut in international policy via its role on the Arctic Council. Liza's contribution was all the more incredible given that she was working on her dissertation while planning the workshop and writing for this publication. In fact, while working on this issue, Liza successfully defended her dissertation, "Unangam Unikangis: Aleut Stories of Leadership and Knowing." Congratulations, Dr. Mack!

OVERVIEW OF ISSUE #6

Issue #6 is divided into three parts. Part 1 provides an introduction to the relationship between South Korea and Arctic Indigenous Peoples, an overview of the Aleut International Association, and the issue of naming. Dr. Minsu Kim, Head of the Polar Policy for the Korea Maritime Institute, begins with an overview of the interests of the Government of South Korea in the Arctic and many collaborative ventures between the Korea Maritime Institute and the Aleut International Association (as well as other Arctic Indigenous organizations). This piece is followed by an overview of the history and mission of the Aleut International Association (AIA) by Dr. Liza Mack, the Executive Director of AIA. The final articles in this section—one from the Qawalangin Tribe of Unalaska and a second article from one of its young members—address the politics of naming and different meanings inherent in the terms "Aleut" and "Unangan."

Part 2 focuses on the history of Unalaska and the Aleut, including the political history of the Aleut International Association and other regional organizations. This section begins with an overview of Unalaska by Major Frank Kelty, who has lived in the region for over forty-five years. Mayor Kelty's piece is followed by "The Alaska Land Claims Settlement Act, Tribes, and the Alaska National Interest Land Conservation Act," an excerpt of Mack's recently defended dissertation on policy implementation and resource management. Mack provides an excellent overview of the history and foundation for the current political framework of the Aleut. Following, Dr. Joanne Muzak, this issue's managing editor and delegate at the workshop, provides two articles on the local Qawalangin Tribal Council with Tom Robinson, President of the Council, and Chris Price, Environmental Director. These two articles provide an overview of the history and current activities of the Council and emphasize the tribe's focus on youth. One of the young people working with the Qawalangin Tribal Council, Shayla Shaishnikoff, next discusses how the Council's internship programs are helping to develop her skills as a young leader in the community. The following article relates to the work of the Ounalashka Corporation, which represents the original Unangan shareholders. Denise M. Rankin, Property and Leasing Manager

for the Corporation, outlines the values and future vision of the Unangan people. Finally, Mack discusses a few of the current projects of the Aleut International Association, including projects dealing with black carbon, heavy fuel oils, language, and community security.

Part 3 focuses on Unalaska, the place and its people. The section begins with a piece by Sharon Svarny-Livingston, an independent alternative medicine professional who has an extraordinary knowledge of the local flora of the island, including its medicinal uses. In the next article, Joanne Muzak explains how Blaine and Catina Shaishnikoff started a hydroponic farming operation to provide the island with fresh lettuce and herbs. In the next couple of articles, Muzak describes the history of the region as represented by the Holy Ascension Orthodox Church and the Museum of the Aleutians. Museum Director Dr. Virginia Hatfield provided a guided tour of the museum at the beginning of our two-day workshop, which Muzak outlines here. The next article describes the International Port of Dutch Harbor, the number one fishing port in the United States, and summarizes its economic impact on the community. In “The Second World War in Unalaska and the Internment of the Unangan People,” Muzak draws on local historians and information gathered during our visit to the World War II Visitor Center to tell the story of the occupation of the island and internment of hundreds of Aleut. Finally, Muzak looks at two key artists in Unalaska—Gertrude Svarny and Carolyn Reed—and discusses how place plays a central role in their work. We end the issue with a note of thanks from Dr. Minsu Kim of the Korea Maritime Institute, who expresses his thanks to the people of Unalaska for their welcome and generosity during our two-day workshop.

For students of international relations in the Arctic, we also include a Further Readings section, which provides sources related to the Aleut International Association, the history of the region and its people, and the contemporary context for the Alaska Native Claims Settlement Act.

The reader will likely notice some variation in terminology in this volume. In Part 1, “Aleut vs. Unangan: Two Notes on Naming” introduces us to the history of these terms and what’s at stake their use. Following our contributors’ and other authors’ leads, however, this volume uses *Aleut* and *Unangan* interchangeably, for the most part. Also following the lead of our contributors, we use the terms *Unangaŋ* and *Unangan* as adjectives to describe the Indigenous people of Unalaska.

SPONSORSHIP

Arctic and International Relations Series is the outcome of a partnership between the Canadian Studies Center and the International Policy Institute in the Henry M. Jackson School of International Studies, and UW’s Future of Ice initiative. The series is dedicated to translating scholarship into policy options to enhance understanding of the Arctic as a unique region in international affairs and to ensure the voice and rights of Arctic Indigenous Peoples in policy shaping for the region. In her essay on Unalaska and the Ounalashka Corporation, Denise Rankin notes that one of the key concerns of the Unangan people are that they are few “yet we wish to continue to participate in planning and research. How do we ensure our voices are heard (p. 40)?” It is our hope that this issue of Arctic and International Relations will play a modest role in ensuring that the voices of the Unangan people are included in the policy dialogue concerning the Arctic region.

The June workshop in Unalaska was made possible thanks to an Agreement on Academic Cooperation between the Korea Maritime Institute and the Henry M. Jackson School of International Studies to build breadth of collaboration across Arctic related issues. The Canadian Studies Center in the Jackson School is host for the Agreement. The Aleut

International Association also served as a key partner for this year's workshop. The workshop and this publication were made possible thanks to funding from the Korea Maritime Institute. Other contributors include the National Resource Centers in the Jackson School including the Canadian Studies Center, the East Asia Center, and the Center for Global Studies; the Aleut International Association; the International Policy Institute in the Jackson School; and the Carnegie Corporation of New York. The statements made and views expressed are solely the responsibility of the authors.

The Korea Maritime Institute, established in 1984, is a national policy research institute sponsored by the Korean government that engages in joint research activities with prominent overseas universities, research institutes, and international organizations, thereby promoting Korea's status in the international community and enhancing domestic policy capacity. The Canadian Studies Center forms a National Resource Center on Canada with the Center for Canadian-American Studies at Western Washington University and is home to the Jackson School's Arctic and International Relations initiative. The Aleut International Association was formed to address environmental and cultural concerns of the extended Aleut family whose well-being has been connected to the rich resources of the Bering Sea for millennia and is a Permanent Participant on the Arctic Council.

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Workshop participants. Back row, left to right: Rufina Shaishnikoff, Chris Price, Shayla Shaishnikoff, Tom Robinson, Minsu Kim; front row, left to right: Nicole Whittern, Kayla Nalam, Liza Mack, Denise Rankin, Jeehye Kim, Nadine Fabbi.

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South Korea's Role as an Observer State on the Arctic Council and Its Contribution to Arctic Indigenous Societies

MINSU KIM

WHAT IS HAPPENING IN THE ARCTIC?

There are increasing opportunities and challenges in the Arctic region. Climate change in particular is bringing both opportunities and challenges to the Arctic region. The Arctic is becoming more vulnerable to climate change on an environmental and a human, societal basis. Sea ice is melting dramatically, and the sea level is rising unexpectedly fast due to global warming. It could be a scary future indeed, with as much as 30 to 50 percent of all species possibly heading toward extinction by mid-century.¹ Also, issues such as marine litter and microplastics in the Arctic Ocean, and migration and unemployment are relatively new worries among the Arctic Indigenous societies.

On the other hand, climate change is enabling easier access to the Northern Sea Route to allow for further exploration and exploitation of natural resources, which may, in turn, boost infrastructure and industries in the Arctic region. According to the U.S. Geological Survey, the Arctic region is expected to hold 13 percent of the world's undiscovered oil resources (90 billion barrels), 30 percent of the world's undiscovered gas resources

(1,669 trillion cubic feet of natural gas and 44 billion barrels of natural gas liquids), and a huge amount of mineral resources.² Due to Arctic Ocean ice melt, use of the Northern Sea Route will cut the distance between Asia and Europe by 37 percent from 20,000 to 13,000 kilometers, and shorten travel the time from 33 days to 17 days, compared with the use of Suez Canal.

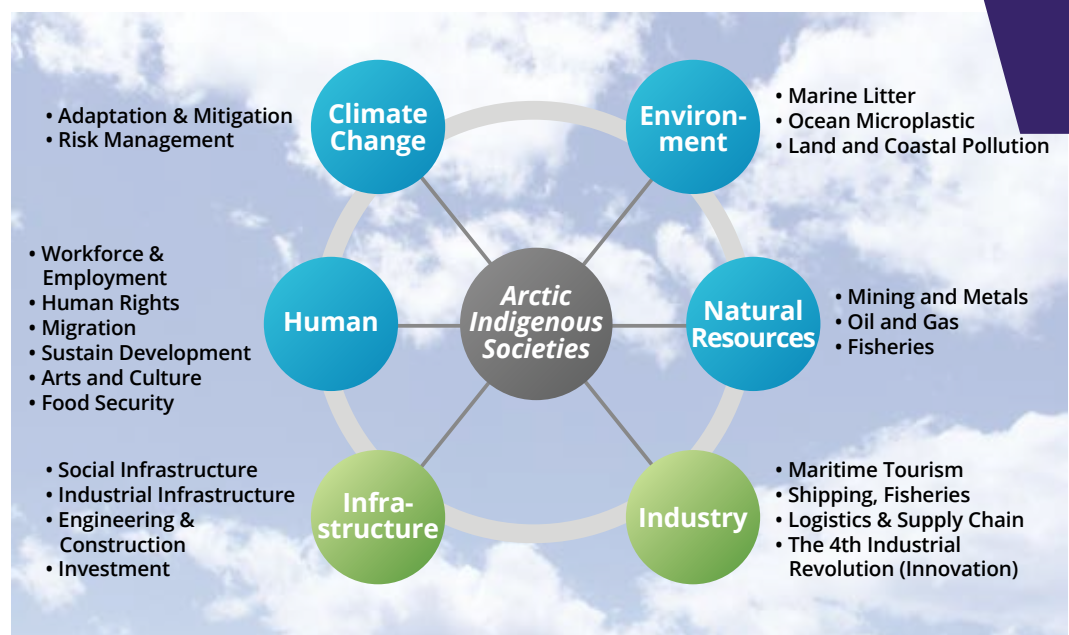


Figure 1. Opportunities and Challenges in the Arctic. Source: Korea Maritime Institute.

¹ Center for Biological Diversity, "The Extinction Crisis," accessed October 14, 2018, https://www.biologicaldiversity.org/programs/biodiversity/elements_of_biodiversity/extinction_crisis/

² Kenneth J. Bird, Ronald R. Charpentier, Donald L. Gautier, David W. Houseknecht, Timothy R. Klett, Janet K. Pitman, Thomas E. Moore, Christopher J. Schenk, Marilyn E. Tennyson, and Craig J. Wandrey, "Circum-Arctic Resource Appraisal: Estimates of Undiscovered Oil and Gas North of the Arctic Circle," U.S. Geological Survey Fact Sheet 2008-3049, 2008, accessed October 14, 2018, <https://pubs.usgs.gov/fs/2008/3049/>.

According to Guggenheim Partners' report, total expected investment for Arctic development will reach \$1 trillion by the early 2030s.³ Also, according to Korea Maritime Institute's survey of infrastructure-development projects in the Arctic as of December 2017, the total of ongoing and expecting investment amounts to \$323.3 billion.

THE ROLE AS OBSERVER STATE FROM THE PERSPECTIVE OF SOUTH KOREA

South Korea became an accredited official Observer State of Arctic Council in 2013. At the same time, South Korea established its first master plan for Arctic policy, a five-year plan to be implemented from 2013 to 2017.⁴ The second master plan is currently being finalizing and is expected to be published before the end of 2018. The vision of first master plan is to contribute to a "sustainable future of the Arctic" by strengthening cooperation with the Arctic states and relevant international

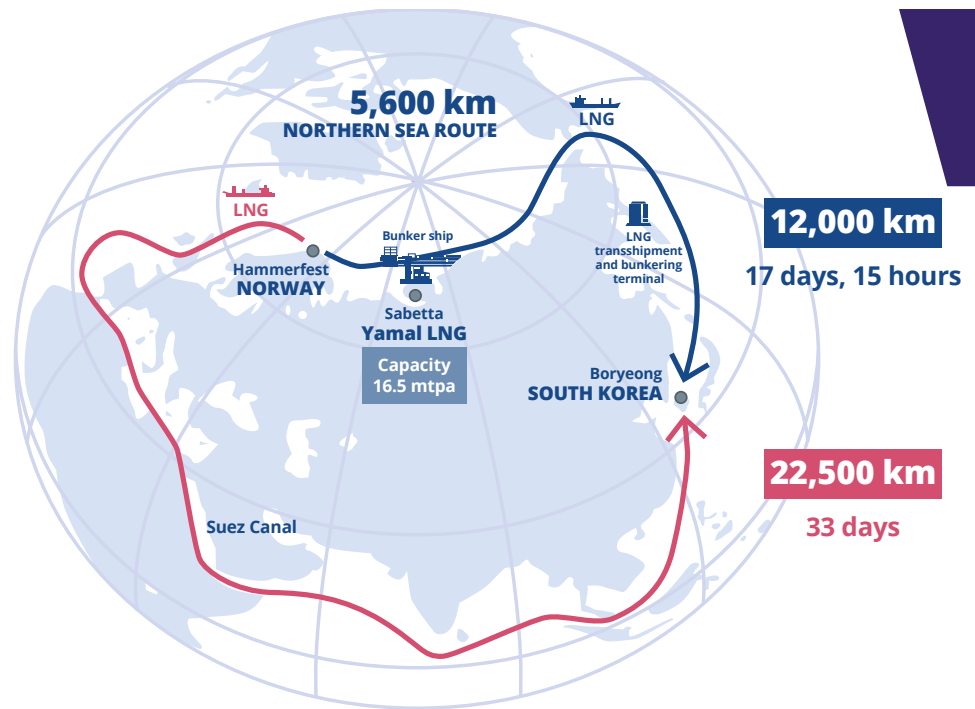


Figure 2. Northern Sea Route

Source: Novatek, "The Present and the Future of NOVATEK LNG Projects," October 2017, 14.

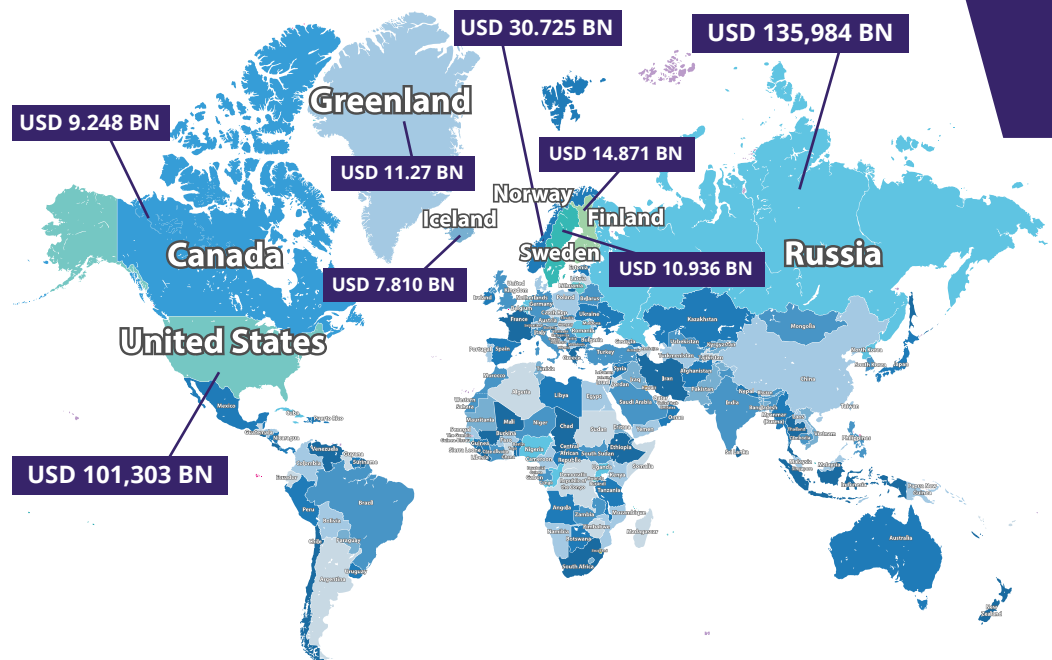


Figure 3. Arctic Investment. Source: Korea Maritime Institute.

³ Guggenheim Partners, "Promoting Sustainable Development in the Arctic: A Private Sector Proposal for Partnership," April 2016, https://www.wilsoncenter.org/sites/default/files/slides_for_michael_perkinson_on_arctic_investment_protocol.pdf; Guggenheim Partners, "Guggenheim Partners Endorses World Economic Forum's Arctic Investment Protocol," news release, January 21, 2016, <https://www.guggenheimpartners.com/firm/news/guggenheim-partners-endorses-world-economic-forums>.

⁴ Republic of Korea, *Arctic Policy of the Republic of Korea*, n.d., accessed October 14, 2018, http://library.arcticportal.org/1902/1/Arctic_Policy_of_the_Republic_of_Korea.pdf.

organizations in the areas of science, technology, and economy. The first plan aims for Korea to build a cooperative Arctic partnership, to enhance scientific research activities for the Arctic, and to explore new business opportunities in the Arctic. The first master plan has actually played a key role in laying the groundwork not only for enhancing mutual understanding and cooperation between Korea and Arctic communities, but also for consolidating Korean domestic capabilities in Arctic affairs. Gaining observer status in the Arctic Council has been a great opportunity to promote shared interests and cooperation in the Arctic. Since 2013, as an Observer State, Korea has kept good relations with Arctic Council, its working groups and task forces, and strengthened bilateral or multilateral cooperation with various stakeholders in the Arctic, including Indigenous Peoples.

Korean experts have participated in the meetings of the working groups, task forces, and expert groups. The meeting outcomes are shared among Korean experts on the Arctic through the Korea Arctic Experts Network, and possible cooperation opportunities are discussed. Also, in 2016 and 2017, the KMI hosted Arctic Partnership Week, which also served as a forum for in-depth discussion of the Arctic Council's working group Protection of the Arctic Marine Environment's (PAME's) Arctic shipping agenda with Shipping Expert Group representatives.⁵ KMI has also participated in projects carried out by the Arctic Council's working groups and Permanent Participants such as the Aleut International Association, including the following: Arctic Marine Indigenous-Use Mapping: Tools for Communities (with Aleut International Association); Developing an Approach/Framework for More Systematically Engaging with Observers on PAME's Shipping Related Work (with PAME, Shipping Expert Group); Arctic Renewable Energy Atlas (with Institute of North); and the Arctic Migratory Birds Initiative (with Conservation of Arctic Flora and Fauna). KMI has also translated the following reports into Korean, which were co-published by the Arctic Monitoring and Assessment Programme, Conservation of Arctic Flora and Fauna, and Protection of the Arctic Marine Environment: *Arctic Protected Areas Indicator Report 2017*; and *Adaptation Actions for a Changing Arctic (AACA): Bering/Chukchi/Beaufort Region Overview Report*; and *Snow, Water, Ice and Permafrost: Summary for Policymakers*.

Via cooperation with Arctic Council, Korea has cultivated and maintained good bilateral relations with Member States of Arctic Council. Since the first bilateral dialogue with Finland in 2015, a total of ten meetings have been held between Korea and Canada, Iceland, Denmark, Norway, Finland, and Russia. However, Korea has not yet started bilateral meetings with two states: the United States and Sweden. The lack of a meeting in these cases may be a reflection of differing interests. Also, there is cooperation among Observer States in the Northeast region. The North Pacific Arctic Research Community was organized by universities and research institutes of China, Japan, and Korea in 2014 to encourage regional interdisciplinary research on emerging challenges and opportunities in the Arctic, to communicate and to share regional research outcomes for capacity building, and to enhance cooperation among members through various mechanisms. The three countries hold the meeting annually by turn.

From the domestic perspective, there are some exemplary activities related to capacity-building in Arctic affairs. First of all, Korea has a substantial pool of scientists and experts, including members of the Korea Arctic Experts Network and the Korea Arctic Research Consortium, who are willing and capable of making contributions while providing expertise in a wide range of areas such as shipping, oil spill response, and ecology. The Arctic Partnership Week, organized annually since 2016, also provides a unique platform for discussion and the exchange of views on current Arctic issues among the Arctic expert communities in Korea, as well as officials and representatives from the Arctic Council, its subsidiary bodies, and the Permanent Participants. Another noteworthy activity is the North Pacific Arctic Conference, a conference that KMI has been organizing annually since 2011 in collaboration with the East-West Center. Bringing

⁵ For more on the Arctic Marine Strategic Plan, see <https://www.pame.is/index.php/projects/arctic-marine-shipping>.

together Arctic experts and policymakers around the Pacific region, this conference provides a valuable opportunity to exchange views and ideas on Arctic issues, and to develop innovative solutions to critical Arctic-related issues. The conference proceedings, *The Arctic in World Affairs*, have been distributed every year to more than two hundred experts, government officials, and Indigenous communities.

WAYS TO CONTRIBUTE TO ARCTIC INDIGENOUS SOCIETIES

Today, various Indigenous Peoples live in the Arctic region. Based on one study, the Arctic is home to an estimated 4 million people, of whom around 10 percent is thought to be Indigenous.⁶ These peoples belong to over forty ethnic groups. They represent many separate Indigenous Peoples with separate customs and values. Apart from their cultural differences, these peoples share the Arctic as their ancestral home. Their unique experiences and knowledges of the Arctic are the foundation of their life in the circumpolar world, living in harmony with surrounding ecosystems and Arctic wildlife. As a result, shaping the future of their region is of the outmost importance to them. The melting of the Arctic ice will provide new opportunities for growth, but it also poses serious challenges to the livelihoods of residents in the Arctic and its environment and ecosystem. The decreasing sea ice creates new business opportunities in the Arctic in areas such as natural resources development, commercialization of the Northern Sea Route, and infrastructure such as ports, railways, and highways. However, the increase in human activity may also affect the marine ecosystem and biodiversity, a vulnerable part of the environment, and threaten the life of residents, especially Indigenous people in the Arctic. Therefore, much emphasis should be laid on cooperation with and contribution to the Arctic Indigenous people for the sustainable development of the Arctic region.

Against this backdrop, what has KMI done for or with Arctic Indigenous people? First, KMI was involved in the Arctic Marine Indigenous-Use Mapping (2015–2017) project, a PAME project led by the Aleut International Association. The project aimed to present a tool based on established techniques and open source software that will allow coastal Indigenous communities to produce their own scientific maps of marine use. KMI provided both financial and in-kind support for this project. The project served as a useful model for Permanent Participant–Observer State partnerships. Second, KMI participated in the Arctic Renewable Energy Atlas (2017). This project established an online atlas that will catalog renewable energy data from all eight Arctic countries



Figure 4. The United Nations Sustainable Development Goals.

⁶ S. Adam, T. Koivurova, A. Gremesberger, and H. Niemi, "Arctic Indigenous Peoples and the Challenge of Climate Change," in *Arctic Marine Governance: Opportunities for Transatlantic Cooperation*, ed. E. Tedsen, S. Cavalieri, and R.A. Kraemer Berlin: Springer, 2014.

to contribute to sustainable development and healthy, resilient communities. The Gwich'in Council International and Indigenous & Northern Affairs Canada joined as partners. KMI also participate in second phase of this project in 2017. Third, KMI has convened a Korea Arctic Academy annually since 2015, which is an educational program that promotes inter-regional exchanges between Korean and Arctic students, including Indigenous students. Since 2015, twenty-nine participants from Arctic states were Indigenous. Last but not least, in spring of 2014, KMI signed an Agreement for Academic Cooperation between the Henry M. Jackson School of International Studies at the University of Washington to explore joint research activities and to focus workshops, the publication of special issues of *Arctic and International Relations Series* and videos on current and future relationships between Observer States and Permanent Participants on the Arctic Council. The Canadian Studies Center in the Jackson School co-chairs this agreement with KMI.

In 2015 former United Nations Secretary-General (2007–2016) Ban Ki-moon stated, “We don’t have plan B because there is no planet B.” This thought has guided the development of the United Nations Sustainable Development Goals (SDGs). All the goals are directly and indirectly related to Arctic and Indigenous people’s issues as well.

What are sustainable development goals in the Arctic and how to do we achieve them? No one can easily answer these questions, but this article proposes the concept of “Arctic epistemic community” as a guiding notion in defining and meeting sustainable development goals in the Arctic. Originating from the field of sociology, an Arctic epistemic community is a transnational network of knowledge-based experts who help decision-makers define the Arctic problems they face, identify various policy solutions, and assess the policy outcomes.⁷ It can also include scientists, experts, and policymakers from Arctic and non-Arctic regions who share a common sense of value, knowledge, vision of sustainable development goals for Arctic Indigenous Peoples. In addition, the Arctic epistemic community can consist of interconnected four sub-concepts: mutual awareness, consensus, cooperation, and common action.

Mutual awareness is the mutual understanding of or belief-sharing about what opportunities and challenges Arctic and Indigenous people face, what the Arctic sustainable development goals are, and what the roles of Arctic and non-Arctic states are in achieving those goals. Based on this mutual awareness, key players can achieve consensus on how to implement the goals on a short-, mid-, and long-term basis. At these two stages, scientists, experts, and policymakers should meet to share beliefs,

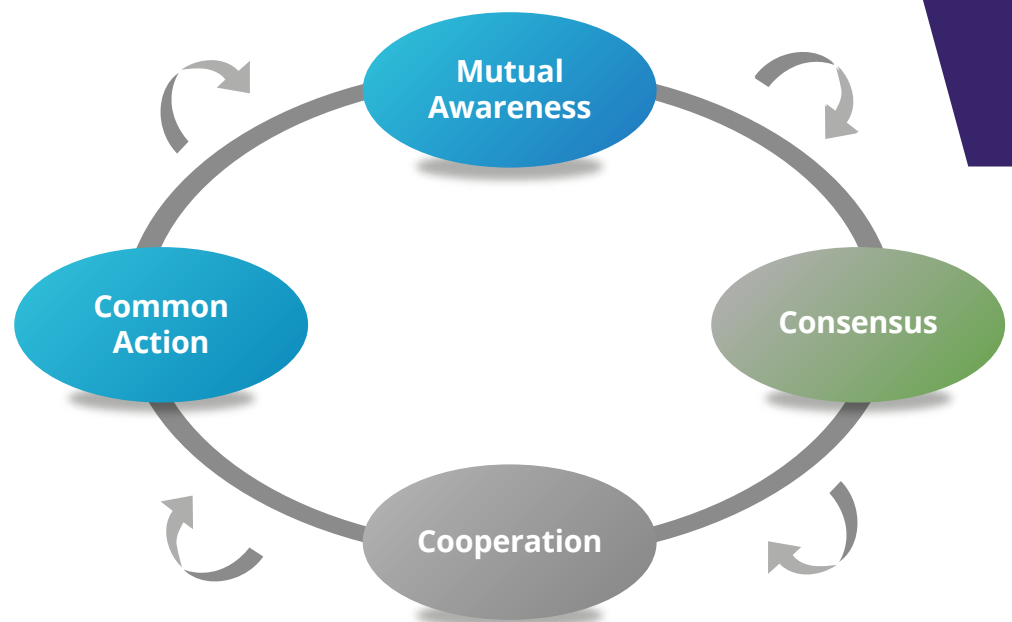


Figure 5. Concept of Arctic Epistemic Community. Source: Korea Maritime Institute.

⁷ “The definitive conceptual framework of an epistemic community is widely accepted as that of Peter M. Haas.” Wikipedia, s.v. Epistemic community, modified December 7, 2017, 17:59, https://en.wikipedia.org/wiki/Epistemic_community.

achieve consensus via dialogue, seminars, forums, conferences, meetings, and so on. Furthermore, bilateral or multilateral cooperation can be made within intergovernmental organizations, between states or between institutions for the reliable and concrete implementation of goals. For example, there are many opportunities for Arctic Council's Observer States to participate in activities, such as providing direct financial support to specific projects for Arctic Indigenous people; promoting the participation of experts in consultative mechanisms in the Arctic, such as the Arctic Council; and hosting a formal or informal dialogue. However, cooperation should not be limited to Arctic communities or Arctic issues exclusively because all the Arctic issues are directly or indirectly connected to global issues such as climate change, sea-level rise, etc. Common actions should be carried out in a global scale with the concept of "spill-over effect," which means cooperative efforts in the Arctic area or for the Arctic issue should naturally contribute to solving other global issues that require common action.

To sum up, the issues of Arctic Indigenous people are those of both Arctic society and global community. Thus, they cannot be tackled solely by the Arctic states or communities. The international community, including non-Arctic states and Observer States, should spearhead the common actions for Arctic sustainable development goals. For this purpose, Korea will enhance its role as an Observer State to contribute Arctic sustainable development goals by utilizing multilayered cooperation platforms such as the North Pacific Arctic Conference and North Pacific Arctic Research Communities, and by promoting co-projects such as the Arctic Marine Indigenous-Use Mapping, Arctic Renewable Energy Atlas, and Arctic Migratory Bird Initiative, and so on.

Introduction to the Aleut International Association

LIZA MACK

The Aleut International Association is an Alaska Native not-for-profit corporation, 501(c)(3), registered in the State of Alaska, United States of America, in 1998. The association was formed by the Aleutian/Pribilof Islands Association, U.S., one of the thirteen regional not-for-profit Alaska Native corporations created as a result of Alaska Native Settlement Claims Act in 1971, and the Association of the Indigenous Peoples of the North of the Aleut District of the Kamchatka Region of the Russian Federation. The Aleut International Association is governed by a board of directors comprised of four Alaskan and four Russian Aleuts under the leadership of a president. The day-to-day work of the association is managed by the executive director and a small staff based in Anchorage, Alaska.

The Aleut International Association was admitted as a Permanent Participant of the Arctic Council in 1998. They are one of six Indigenous organizations represented at the Arctic Council, a high-level intergovernmental policy forum. The Arctic Council is made up of representatives from the eight Arctic states and six Permanent Participants. These include Canada, United States, Russia, Norway, Finland, Sweden, Kingdom of Denmark, and Iceland; and the Saami Council, Inuit Circumpolar Council, Gwich'in Council International, Arctic Athabaskan Council, Russian Association of Indigenous Peoples of the North, and the Aleut International Association.

Aleut International Association was formed to address environmental and cultural concerns of the extended Aleut family in both the United States and Russia. Russian and American Aleuts are separated by distances, borders, and the International Date Line but united by the great Bering Sea and the North Pacific. Today, the Aleut community shares not only the resources of the region but the environmental problems as well. Understanding the global processes that affect Aleuts at the local level was the impetus in joining in the work of international fora. The Aleut International Association is actively pursuing collaboration with governments, scientists, and other organizations in developing programs and policies that could improve the well-being of the Aleut people and their environment. The association has vested interests in documenting and monitoring things such as transboundary contaminants transport, impacts of climate change, and the effects of commercial fisheries on the ecosystem of the Bering Sea. The Aleut International Association was granted Special Consultative Status by the Economic and Social Council of the United Nations in 2004. In addition, the Aleut International Association is an accredited Non-Governmental Organization with the United Nations Framework Convention on Climate Change and the Global Environment Facility.

An important part of the Aleut International Association's mandate is to promote community involvement in the research, monitoring, and assessment that has the potential to affect the lives of community members every day. Further, we strive to advocate for the educational opportunities necessary to create the next generation of Indigenous scholars and to create Indigenous institutions and centers of knowledge that will allow communities not only to promote and participate in research but pursue issues of interest in culturally appropriate ways, and on their own terms. We are and have been involved in projects that seek to advance this mandate. (See "The Work of the Aleut International Association," this volume.)

The board and staff of the Aleut International Association are very excited about the collaboration with the Korea Maritime Institute and the Canadian Studies Center in the Jackson School of International Studies at the University of

Washington. This workshop was the first collaborative activity of all three organizations aimed to enhance education and understanding of Arctic Indigenous Peoples in international relations.

The Aleut International Association is led by Dr. Liza Mack. She came on as the interim executive director of the association in July 2017 and has been promoted to executive director. She recently finished her doctoral degree in Indigenous studies from the University of Alaska Fairbanks. Dr. Mack is an Aleut who was born and raised in the Aleutians, specifically King Cove. Jessica Veldstra, an Inupiat from the Nome area, is the association's executive assistant. To learn more about the Aleut International Association, please visit www.aleut-international.org.

Aleut vs. Unangan: Two Notes on Naming

The following piece is excerpted from the Qawalangin Tribe of Unalaska's website (<https://www.theqawalangintribe.com/>). We are grateful for the tribe's permission to reprint this helpful history and discussion of the significance of language.

THE WORD "ALEUTIAN"

The word "Aleutian" and the name "Aleut" was given to the Native people by the first Russian explorers after their visit to the Aleutian Islands. Its meaning is unclear, so the present-day Natives of Unalaska and most of the Aleutian Islands prefer to call themselves Unangan, or the people of the passes. In the dialect of the eastern Aleutian Islands, the self-given term for this group of Native peoples is Unangan; in the western dialect, Unangas. Collectively, Unangaŋ is the proper term for the Native people of the Aleutian region. This group of hunters, whalers, and fishers are the original inhabitants of the Aleutian Island Chain, predating the Russian settlement of the region by thousands of years.

Resources from the sea provided livelihood for the Unangan people as they still do today for not only the Unangan, but also many residents of Unalaska. The harsh climate and unforgiving topography of the islands created a Unangan culture both rich in art and oral tradition that lives today, and continues to grow and flourish in the present generation of Unangan people. Unangan language, dance, and medical plants are being brought back and used as they always were over thousands of years. The Unangan people are widely known for their ultra-fine basketry, sleek and efficient wood-frame iqyan (skin boats made of wood frames and marine mammal skin) and mastery in handling these skin boats at sea. The Unangan people are also well known for their excellence in marine mammal hunting, superior skin sewing, embroidery techniques, and beautifully streamlined bentwood hats and visors.

Historically, the Aleutian Island of Unalaska has been home to the Unangan people who through oral history have documented an estimated 8,000 years of trade and travel. Recent archaeological investigation in the Unalaska area gives evidence that the Unangan people have inhabited the Aleutian Islands for at least 9,000 years. Artifacts found in the archaeological site at Margaret Bay in the Island of Unalaska were ancient at the time the Egyptians were building the first step pyramids. By 1745, the Unangan People had come into contact with Russian explorers, fur traders, and hunters who came across the Bering Straits to the Aleutian Islands such as Unalaska. There were inevitable clashes between the Russians and the Native islanders, as the Russians' treatment of the Unangan was less favorable. At the time, the explorers branded the Unangan/Unangas people with the name "Aleut," a word of uncertain meaning and origin that has become a catchall name for various Alaska Native groups...

According to Unalaska resident Moses Dirks, a linguist specialist and teacher of the Unangan Language, the word "Unangan" means people of the passes. The Aleutian Islands are home to the earliest known continually inhabited coastal site in North America.

The following piece appeared in the Spring 2018 edition of Unangan Tide, the quarterly newsletter of the Qawalangin Tribe of Unalaska. It has been reprinted here with permission of the Qawalangin Tribe and author Shayla Shaishnikoff.

ALEUT VS. UNANGAN: WHAT A NAME MEANS TO ME

SHAYLA SHAISHNIKOFF

I would like to explain why I would rather identify as an Unangan than an Aleut. While I don't find the term *Aleut* particularly derogatory, I do believe that by using it we are sponsoring a piece of our history that should primarily be remembered in sorrow. Alaska Native cultures were undeniably changed by outside explorers who "discovered" them. With their arrival came the commencement of broad labels on the people and their things. Native peoples were placed within regional boundaries formed by linguistic features, and the Unanga were renamed with the foreign term *Aleut*. This colonial insertion of dominance stripped many of their Indigenous identity, and was one of the first acts of oppression against us. With my personal choice to identify as an Unangan I am acknowledging my ancestors and their boundless history in my home of Unalaska. I am respecting the name that they have given us and the cultural values they have set, in a similar way that America respects the Founding Fathers for the standards they established in the United States. While the inheritance of the Aleut name will always remain rooted in our history, I find stronger connection, meaning, and pride in identifying as an Unangan.



Part 2: Unalaska History and Aleut Governance

Unalaska and Its Role in the Fisheries: Resources of the Bering Sea and Aleutian Islands

MAYOR FRANK KELTY¹

Located just fifty miles from the from the great circle route to the Orient on the Bering Sea Coast, the community of Unalaska sits in the heart of the North Pacific and Bering Sea fisheries. The City of Unalaska, home to the International Port of Dutch Harbor, encompasses twenty-seven miles of ports and harbors, and is one of the busiest and most prosperous stretches of coastline in Alaska.

Historically, our community has benefited from the rich fishery resources of the Bering Sea. Groundfish harvest allocations for the Bering Sea/Aleutian Islands are capped at two million metric tons annually. For the past twenty-three straight years, Unalaska has been the nation's number one commercial fishing port in terms of pounds landed, and either first or second during that time frame in dollar value of product landed.

But Unalaska is much more than a commercial fishing port; it is a very diverse, friendly, and hardworking community of 4,700 residents. Unalaska has unparalleled beauty, a fine quality of life, excellent schools, a very stable economy, and a rich historical heritage.

The Unangan people have lived in Unalaska for ten thousand years. They were fishers, marine mammal hunters and gathers; they lived off the bounty of the Bering Sea and Aleutian Islands, and that tradition carries on today with their subsistence activities. The resources of the Bering Sea and Aleutians Islands also provide for the rich commercial fisheries that have been developed for many years that fuel the economy of Unalaska.

The lasting impact of the Russian influences on the Unangan people, from their colonization of Alaska in the mid-1700s until the sale of Alaska to the United States in 1867, is still felt by the influence of the Orthodox religion in the community, and the most historical landmark and local treasure—the beautiful Holy Ascension Cathedral. (See “The Holy Ascension Orthodox Church: A Russian Legacy in Unalaska,” in this volume.)

As you visit Unalaska, you will see the remnants of the Second World War build up in the community that was attacked by Japanese carrier planes on June 3 and 4, 1942. The war years had a lasting impact on Unangan people of Unalaska and other villages in the Aleutians and Pribilof Islands. Shortly after the attack, the United States territorial government made the decision to evacuate the Unangan people of the region. In June and July of 1942, over eight hundred evacuees were sent to various locations of Southeast Alaska via steamships with no notice. They were able to take only one suitcase and had no time to protect their homes and churches. The environment in Southeast Alaska was completely foreign to them. The conditions at the sites they were transported to included abandoned salmon canneries, old herring salteries, and abandoned mines. Sickness was rampant in the camps; pneumonia and tuberculosis struck the children and the elderly very hard. Ten percent of the 831 evacuees died in the camps. This is a very sad chapter of WWII in the Aleutians.

¹ Explanatory notes are not part of Mayor Kelty's original text; they have been added to provide context and supplementary material.

Fisheries have always been an important part of Unalaska's economy—from cod, herring, and salmon salteries of the late 1800s and early 1900s, to the growth of the crab industry in the 1970s and 1980s, to the high-tech groundfish plants of today. Unalaska has four major shore-plant operations that employ two to three thousand workers annually.

In 1976 Congress passed the Magnuson–Stevens Act,² which increased the United States' Exclusive Economic Zone from three miles to two hundred miles off shore, essentially eliminating foreign fishing fleets from fishing the Bering Sea and Aleutian Islands. In the early 1980s, the huge pollock/Pacific cod fisheries of the Bering Sea began to become Americanized, first through the development of the offshore catcher processor fleets, followed by the onshore development with the building of large multispecies processing plants in Unalaska, Akutan, King Cove, Sand Point, and Kodiak.

The pollock fishery in the Bering Sea quickly became the nation's largest and most valuable fishery; in 2016 the pollock fishery had a harvest of 3.3 billion pounds at an ex-vessel value of \$417 million.³

In 2016 Alaska's fishery landings totaled 5.5 billion pounds, which was 58 percent of the nation's landings of 9.9 billion pounds. In 2016 Unalaska landings of 770 million pounds accounted for 12 percent of the State of Alaska landing of 6 billion pounds and 7 percent of the nation's total landing of 9.6 billion pounds. The seafood industry of the Bering Sea is the economic engine of the community. Unalaska processors and local businesses provide employment, processing and support services for the approximately three hundred licensed vessels that fish the Bering Sea and Aleutian Islands for pollock, Pacific cod, halibut, sablefish, crab sole, rockfish, herring, and salmon. The seafood industry of the region is also a major economic force for the State of Alaska. It is the state's largest private sector employer, providing over forty thousand jobs, and is only second to the oil and gas industry in providing revenues of over \$100 million to Alaska general fund.



Piles of fishing nets. Credit: Nadine Fabbi.

A recent McDowell Group report showed that the seafood industry in the Bering Sea/Aleutian Islands region showed a \$1.6 billion statewide impact in 2016. It also states that 30 percent of the state's total seafood industry economic activity can be traced to the Bering Sea/Aleutian Islands region, which has a large number of major seafood plants, particularly in Unalaska.⁴

² The full name of the act is the Magnuson–Stevens Fishery Conservation and Management Act.

³ As defined in the National Oceanic and Atmospheric Administration's *Fisheries Glossary*, *ex-vessel* "refers to activities that occur when a commercial fishing boat lands or unloads a catch" (14). See the Fisheries Glossary at <http://www.st.nmfs.noaa.gov/st4/documents/FishGlossary.pdf>.

⁴ See the McDowell Group, *Economic Impact of Inshore Seafood Processing in the Bering Sea/Aleutian Islands Region*, May 2018, <http://www.mcdowellgroup.net/wp-content/uploads/2018/06/mcdowell-group-final-bsai-inshore-processing-economic-impact-study-5.21.2018.pdf>. For more on the economic impacts of the seafood processing industry in the Bering Sea/Aleutian Islands region, see also McDowell Group, *The Economic Value of Alaska's Seafood Industry*, September 2017, <http://www.mcdowellgroup.net/wp-content/uploads/2017/10/ak-seafood-impacts-sep2017-final-digital-copy.pdf>; Laine Welch, "Bering Sea, Aleutians Regions Provide Biggest Bang of Fish Bucks for Alaska," *Alaska Fish Radio*, August 14, 2018, <http://www.alaskafishradio.com/bering-sea-aleutians-regions-provide-biggest-bang-of-fish-bucks-for-alaska/>; and Jim Paulin, "Weaponized' McDowell Report Starts Battle for Cod Allocations," *Undercurrentnews*, June 15, 2018, <https://www.undercurrentnews.com/2018/06/15/weaponized-mcdowell-report-starts-battle-for-cod-allocations/>.

[Reports] also show the top three export markets for Alaska seafood in 2017:

- China: 37% of volume; 29% value
- Japan: 19% of volume; 22% value
- South Korea: 14% of volume; 12% value

Unalaska is unique among Alaska's coastal communities in the support services it provides for the Bering Sea fleet. Support services encompass a wide range of businesses such as diesel and electrical repair, electronics, freight forwarding, hydraulic, refrigeration services, logistical support, marine pilots, tugs, maritime agencies, gear replacement and repair, stevedoring, vehicles rentals, warehousing, vessel haul-outs, and welding. No other fishing community in the region has the capacity to support commercial fishing in the Bering Sea/Aleutian Islands.

In Unalaska, we realize that the health and sustainability of the fisheries resource of the Bering Sea/Aleutian Islands is critical to our community survival. We strongly support sustainable and well-managed fisheries that have been and will continue to be an economic foundation bringing prosperity and growth for Unalaska for years to come.

The City of Unalaska has annual GF [General Fund] budget in the range of \$29 million, and a total budget in the \$50 million range from the city ownership of all of the community's utilities.⁵ The revenue is derived from local and state-shared fisheries taxes, property taxes, and a 3 percent sales tax, which is driven in the community by fuel sales to fishing fleets and processing plants.⁶ The City workforce is 160 employees strong; these employees maintain the roads, parks, port facilities, public safety, fire, and emergency medical services.



Workshop participants at Unalaska City Hall Council Chambers. Left to right: Jeehye Kim, Minsu Kim, Mayor Frank Kelty, Liza Mack, Nadine Fabbi, Joanne Muzak.

⁵ Laura Kraegel, "Unalaska Adopts \$29 Million City Budget, Boosting Funds for Public Safety," *KUCB News*, May 25, 2017, <http://www.kucb.org/post/unalaska-adopts-29-million-city-budget-boosting-funds-public-safety#stream/0>.

⁶ City of Unalaska, "Sales Tax," accessed October 19, 2018, <https://www.ci.unalaska.ak.us/cityclerk/page/sales-tax>.

The Alaska Native Claims Settlement Act, Tribes, and the Alaska National Interest Land Conservation Act

LIZA MACK

This article is excerpted from Liza Mack's recently completed dissertation, "Unangam Ukangis: Aleut Stories of Leadership and Knowing" (University of Alaska Fairbanks, 2018).

The Indigenous people of Alaska have inhabited the land for thousands of years. This article provides an overview of the history of land ownership in the State of Alaska and how this unique structure was established.

The Alaska Native Claims Settlement Act (ANCSA) was signed into law on December 18, 1971. This law settled the Aboriginal land claims of the Alaska Natives. The Natives of Alaska were granted 44 million acres of land and a monetary payment of \$962.5 million for the lands lost (Arnold 1978). ANCSA has generally been interpreted by the courts as extinguishing Aboriginal land title and eliminated Indian Country status in the state and the sovereignty inherent in that status. Aboriginal hunting and fishing rights have also been generally interpreted to be extinguished by this act (with the exception of subsistence rights, which were later declared as rights shared with all rural Alaska residents as defined in the Alaska National Interest Lands Conservation Act of 1980), though still recognized and protected by the State of Alaska and the Secretary of the Interior (Case and Voluck 2002, 284–85).

The payment of approximately three dollars per acre of land was not distributed to the Native people of Alaska individually; instead, the act created regional and village corporations that would control the money and, more importantly, would also take title of the land. With the support of organizations such as the Alaska Native Brotherhood (ANB) and the Alaska Federation of Natives (AFN) (Arnold 1978), 13 regional and 220 village corporations were established to control settlement lands and money. These profit-making corporations would hold title to both surface and subsurface land (Thornton 2007, 43–44). In order to receive the monies given in exchange for the land, Native people had to incorporate into regional and village corporations. The act outlined the regional corporations based on similarities in heritage and the sharing of common interests and also suggested the corporations follow the already established Native associations: Arctic Slope Regional Association, Bering Straits Association, Northwest Alaska Native Association, Association of Village Council Presidents, Tanana Chiefs Conference, Cook Inlet Association, Bristol Bay Native Association, Aleut League (later changed to Aleutian Pribilof Islands Association), Chugach Native Association, Tlingit-Haida Central Council, Kodiak Area Native Association, and Copper River Association (Pub. Law 92-203).

Native people born on or before December 18, 1971, who were at least one-fourth or more Alaska Indian, Eskimo, or Aleut, or a combination, were eligible to receive one hundred shares in both a regional and a village corporation. Ultimately, the Secretary of the Interior was able to decide who was or was not eligible for enrollment.¹ People enrolled in regional and village corporations based on where they resided, where they had previously resided, or where they had been born (Arnold 1978, 146). Anyone born after the specified date was not included in the act and, therefore, did not become an official shareholder or landowner under ANCSA. On the other hand, all Alaska Natives, regardless of their date of birth, may still be enrolled in tribes in Alaska, if they meet the criteria, creating multiple roles for the Native Eskimos, Indians, and Aleuts.

¹ See Pub. Law 92-203, Sec. 3 (b), for the legal definition of "Native."

Alaska has 229 federally recognized tribes. The tribes have sovereign power and negotiate rights with the federal government. These rights recognized by the federal government include the rights to “adopt and operate under a form of government of the Indians’ choosing, to define conditions of tribal membership, to regulate domestic relations of members, to prescribe rules of inheritance, to levy taxes, to regulate property within the jurisdiction of the tribe, to control the conduct of members by municipal legislation and to administer justice” (Cohen 1982 in Case and Voluck 2002, 321).

In 1958, however, the P.L. 83-280 was applied to Alaska, which gave the state jurisdiction over some civil and criminal activities pertaining to Native Americans and their lands. The federal government does recognize traditional Native governments for purposes of federal Native programs and services (Case and Voluck 2002, 321). The tribes receive monies from the Bureau of Indian Affairs to provide services to the tribal members who, like shareholders, must be descendants of tribal members and also have a blood quantum that is outlined within their bylaws. Figure 1 gives a better idea of the structure of the corporations and the tribes.

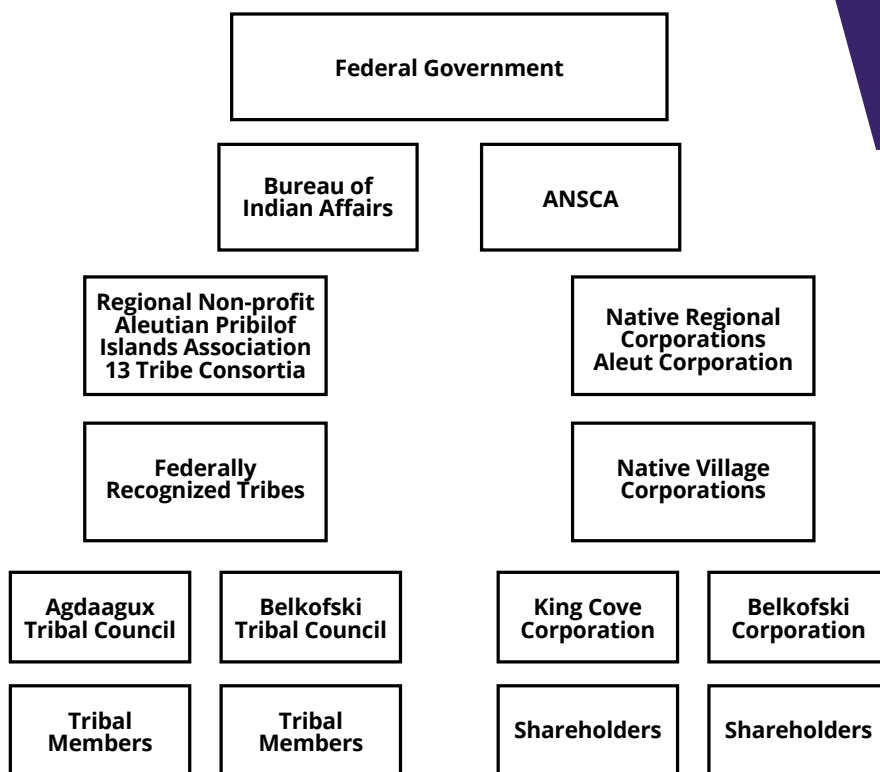


Figure 1. Structure of Tribes and Corporations in King Cove, Alaska.

At the local level, tribal governments enroll their members based on the bylaws set by the tribal councils. According to Case and Voluck (2002), bylaws were requested by the Bureau of Indian Affairs but not required. However, the Bureau was reluctant to deal with communities that were not formally organized under these types of documents. Case and Voluck (2002) state that bylaws were historically patterned after the Indian Reorganization Act constitutions. The 1934 Indian Reorganization Act allowed Native Americans who were residing on the same reservation to organize for their common welfare. The act was amended and permitted in Alaska in 1936, allowing Alaska Natives to organize based on a common bond of occupation, or association of residence (Case and Voluck 2002, 322). Generally speaking, within these Indian Reorganization Act or tribal governments, descendants of a tribal member who can prove their family once resided in that village are eligible to be enrolled. The tribal council is the formal institution that creates guidelines to distribute the Bureau of Indian Affairs programs to tribal members.² The tribes and the regional nonprofit organizations who represent them distribute the programs that are promised to the Native tribes through agreements made in the United States Constitution, treaties, court decisions, and federal statutes.

² For more on the Bureau of Indian Affairs, see <https://www.bia.gov/about-us>.

In the Aleut region, the Bureau of Indian Affairs and the Aleutian Pribilof Islands Association, which is the umbrella organization for the Aleut region and the tribes, assist in the well-being of the communities and the tribal members.

The Aleut Corporation and all the other ANCSA corporations, as for-profit corporations, have fiduciary responsibility to the shareholders. Each of the village and regional corporations received portions of the monetary settlement based on population. ANCSA gave every Native person alive on December 18, 1971, the opportunity to enroll in both a regional and village corporation, thus giving them a participatory role in the corporations and giving the corporations a fiduciary responsibility to enrolled shareholders. This fiduciary responsibility sometimes becomes challenging because it changed the resources that were once held in common into a resource that is meant to make profit. Further, with shareholders living different locations and sometimes different states, there are different needs and sometimes a lack of consensus about how the natural resources owned by the corporations should be used.

ANCSA outlined the process for creating the corporations and the roles of the shareholders. The law stated that the organizations had two years to produce articles of incorporation and bylaws to be approved by the Secretary of the Interior. As Figure 2 shows, regional corporations received monies that they would then distribute to village corporations when the village had an approved set of bylaws and articles of incorporation. These articles of incorporation and bylaws outlined the roles of the shareholders further than the initial act. Typically, the bylaws include the right to vote for its members to decide who will serve on the board of directors. The bylaws also tend to give shareholders the right to receive dividends when a profit is made (Aleut Corporation 2013).

Another provision of ANCSA was that regional and village corporations would hold title to the land. The village corporations received surface rights to lands in and around their villages as well as the option to select lands based on historical uses, such as subsistence hunting and gathering. The amount of land given to each village and regional corporation was based on the population in the village and the region. Regional corporations were also given the subsurface rights to all of the village corporation lands located within their region. This is particularly important because it took the landholdings from sovereign governments (the tribes) and made them privately owned, thus creating an elite user group and allowing the corporations and their shareholders to make decisions about the land and its resources without having to consult with the tribal council and the members. Future generations were left vulnerable to current decisions being made about the land.

The money-making obligation of the corporation is much different from the goals of the tribes and non-profit organizations. Tribes manage tribal sovereignty and social programs through the Bureau of Indian Affairs compacts and

KEY PROVISIONS OF THE ALASKA NATIVE CLAIMS SETTLEMENT ACT CONVEYING LAND AND MONEY TO ALASKA NATIVES

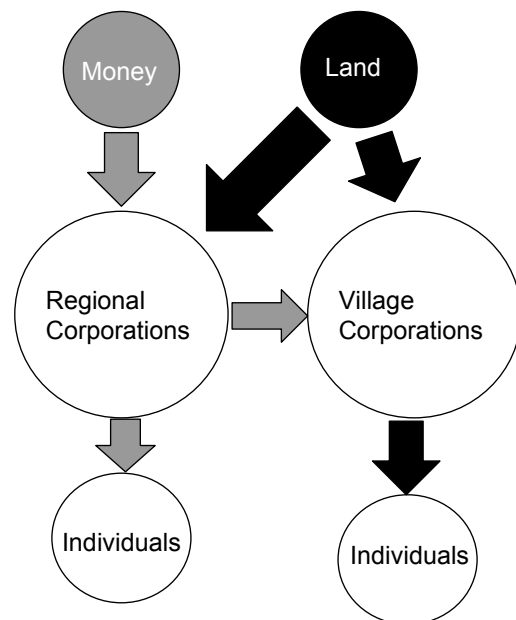


Figure 2. ANCSA Provisions (Arnold, *Alaska Native Land Claims*).

contracts, focusing on the well-being of the communities and the tribal members, but ANCSA obligated the Native Alaskan people to make a profit using the monetary settlement along with their land base—a paradigm shift in the ways of thinking of the Native people.

Alaska Native people had many concerns and mixed feelings about ANCSA (Berger 1985). The cultural values of living off the land were thrust into a business model based on Western views of success, which diminished the importance and significance of the complex societies built around the natural resources that Native Alaskans had thrived on for millennia. To complicate the matter, shareholders were not investors; they were people bound together by land, culture, and kinship ties (Berger 1985, 28). The requirement of economic opportunity changed the ways that Native people interacted with the landscape; they were now being encouraged to use their land for monetary purposes, not the cultural and subsistence activities that they had pursued prior to passing of ANCSA. The changes in the approaches to resource management and influences on the value system have been felt on every level of the Native communities.

The challenge is that, over time, the value systems that define wealth may change. Boraas and Knott (2013) note that wealth in communities along the Nushagak and Kvichak Rivers is defined today much as it may have been before ANCSA. The people in their study defined wealth as “people with food in the freezer, a large extended family and the ability to live a subsistence lifestyle” (88). With this in mind, restricting access to resources that can be taken from the land and water has a direct effect on what can be utilized in Native communities for food or even for capital. Further, these regulations and restrictions could change the landscape and the threshold of the social-ecological system by managing for one species or interest group over another.

Property rights are a set of rules that govern access to and use of the resources and thus reflect power relations that affect social-ecological dynamics and resource sustainability (Chapin et al. 2009, 80). This is an important consideration for understanding the effects of ANCSA and the legislation that followed it because it gave Native people (through their corporations, not tribal governments) the right to govern their own land. However, it also confuses the land ownership situation and adds a whole new layer of disenfranchisement by creating a legal definition of who can participate in certain capacities.

Under ANCSA section 17(d)(2), the Alaska National Interest Land Conservation Act (ANILCA) was passed, setting aside 79.3 million acres for conservation. ANILCA redefined hunting and fishing rights for rural Native and non-Native users with stipulations about the Native lands with provisions in ANCSA that allowed the federal government to set aside land for “national and public interest” (Case and Voluck 2002, 288). Important for the rural residents of Alaska, ANILCA also addressed subsistence. Section 803 established subsistence protections for both Native and non-Native residents in rural Alaska, preserving the rights of all rural residents in Alaska over Indigenous people’s rights to subsistence.

ANILCA also provided for and partially funded an administrative scheme that established local advisory committees and regional advisory councils to work with the Alaska fish and game boards to make policy based on the advisory board recommendations. ANILCA provided “federal oversight and judicial enforcement of state and federal compliance with its provisions” and for subsistence use of public lands that were restrictively classified as parks or park monuments (Case and Voluck 2002, 289).

When ANCSA was passed, it abolished “any aboriginal hunting or fishing rights that may exist.” The State of Alaska constitution says that Alaska must provide for the utilization, development, and conservation of Alaska’s natural

resources for the maximum benefit of its people, which is not specific to Alaska Natives. Further, the Constitution of the State of Alaska prohibits treatment of citizens based on race.³ Therefore, the passage of ANILCA with the inclusion of subsistence protections for rural residents has been a source of controversy. For Native people the core of the issue has always been subsistence. ANILCA does, in fact, restore partial hunting and fishing rights to Alaska Native people, but it does not go far enough (Berger 1985). Prior to and since ANCSA and ANILCA, the State of Alaska, the federal government, and Alaska Natives have disagreed on many cases about how subsistence lands and resources should be managed. In April 2014, the United States Supreme Court rejected a State of Alaska appeal to the *Katie John* case, a well-known lawsuit in which Alaska Natives fought over the right to subsistence fish in waters adjacent to federal land (Doyle 2014). The case has been used to illustrate the complexities of the subsistence issue in the state. The Federal Subsistence Board met in 2014 to consider the definition of rural, since ANILCA did not include a specific definition. The Federal Subsistence Board participated in formal consultations with tribes and ANCSA corporations, and took public comments. In the public comments, 51 percent of comments that directly related to the population asked that the populations not even be considered while another 17 percent asked that the current threshold be increased (Fed. Sub. Board Briefing April 2014). This led to the Board making nonrural designations across the state, and the rest of the state is now considered rural and thus has preference for subsistence. This was important because there were communities where the population is large enough that they were considered urban prior to the new determination. The tribes, ANCSA corporations, and ANILCA are all still important discussion points; therefore, knowing the terms and the history and having well-informed leaders is imperative to the success of Native villages, Native people, and the continued access to resources and traditional knowledge held within those resources and landscapes.

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³ The State of Alaska has had varying degrees of recognition of Tribal sovereignty over the years. The current administration has been very proactive about recognition of Alaska Native Tribes and their challenges. On September 23, 2018, Governor Bill Walker issued Administrative Order 300 recognizing the linguistic emergency to save Alaska Native languages. See Bill Walker, Office of the Governor, "Gov. Walker Recognized Linguistic Emergency for Alaska Native Languages," press release, September 23, 2018, <https://gov.alaska.gov/newsroom/2018/09/gov-walker-recognizes-linguistic-emergency-for-alaska-native-languages/>.

Qawalangin Tribal Council of Unalaska

TOM ROBINSON with JOANNE MUZAK

The following text provides highlights of Tom Robinson's (Qawalangin Tribal Council President) presentation and draws on information from the Qawalangin Tribal Council of Unalaska's website: <https://www.theqawalangintribe.com/>.¹

QAWALANGIN TRIBE OF UNALASKA'S MISSION AND MEMBERSHIP

The Qawalangin Tribe of Unalaska was federally recognized by the United States in 1989, which gave them the right to govern themselves within the borders of the United States. Tribes also have an inherent authority to “protect the health, safety, and welfare of tribal citizens within tribal lands and territories. This authority established a unique legal and political relationship with the federal government.”² As Tom Robinson explained, the mission of the Qawalangin Tribe of Unalaska is to keep alive the cultural traditions of the Indigenous people and to maintain the environmental stewardship of their traditional lands. As the Tribal Council's website elaborates, “The Qawalangin Tribe of Unalaska... vows to exercise its powers to further the economic and social well-being of all its members, and in doing so, will safeguard and support the Unangan language, culture, and traditions for generations to come.”

According to the “Constitution of the Qawalangin Tribe of Unalaska, Article IV outlining Membership Requirements, Basic Membership of the Qawalangin Tribe of Unalaska shall consist of all persons of Aleut descent whose names appear on the 1940 Census, the World War II Evacuee Roll, and the Alaska Native Claims Settlement Act (ANCSA) Roll.”³ (For more on ANCSA, see Denise Rankin, “A Brief History of Unalaska and the Work of the Ounalashka Corporation” and Liza Mack, “The Alaska Native Claims Settlement Act, Tribes, and the Alaska National Interest Land Conservation Act,” both in this volume.) One of the problems with ANCSA, Mr. Robinson explained, is that those born after 1971, referred to as the “after borns,” are not eligible to receive corporate shares, although they are allowed to inherit them or to be gifted shares.⁴ Because corporations are the owners of the land, those born after 1971 have not had a voice in the governance of their lands. “They have not been allowed to participate,” he said. “Tribal governments give them a voice.” Mr. Robinson emphasized the importance of involving youth in the Tribal Council and cultural activities. He stressed that the tribe's mission statement foregrounds the “generations to come” and the preservation of Unangan culture and tradition for future generations, which, he admitted, has been a challenge for the tribe.

PROGRAMS AND SERVICES

Camp Qungaayuŋ

One of the ways that the tribe is attempting to meet its mission and support Unangan culture for future generations is through hosting Camp Qungaayuŋ. This annual culture camp brings Unangan Elders, Unangan mentors, and Western science biologists together with younger generations to teach traditional subsistence ways and to encourage cultural

¹ The Qawalangin Tribal Council of Unalaska's website also provides an excellent introduction to Unangan history and culture. The Tribal Council's newsletters, available for download on the site, provide insightful snapshots of local community activities and issues. There are also some stunning photos on the site that capture the beauty of the landscape and the vibrancy of the community. See <https://www.theqawalangintribe.com/>.

² “What Is Self-Governance?” (FAQs section of “Self-Governance”), TribalSelfGov.org, accessed August 28, 2018, <https://www.tribalselfgov.org/self-governance/faqs/>. For more on self-governance and the relationship between tribes and the federal government, TribalSelfGov.org provides a range of information, from FAQs for lay readers, to a Sovereign Nation Newsletters Archives that dates back to the early 1990s, to resources to assist self-governance tribes.

³ “Becoming a Member,” Qawalangin Tribe of Unalaska, accessed August 28, 2018, <https://www.theqawalangintribe.com/becoming-a-member>.

⁴ The 1991 Amendments to ANCSA included an amendment to allow current stockholders (by majority vote) of each corporation the ability to decide whether to include those born after 1971; shareholders could also decide whether to grant after borns voting rights, the type of stock they could receive, and if they could receive dividends. Andrew J. Hund, ed. “Alaska Native Claims Settlement Agreement (ANCSA) (1971),” in *Antarctica and the Arctic Circle: A Geographic Encyclopedia of the Earth's Polar Regions*, vol. 1: A–I (Santa Barbara, CA: ABC-CLIO, LLC, 2014), 10–12.

and environmental stewardship. Every summer since 1997, students entering grades four through twelve are invited to gather for a week at Humpy Cove to learn traditional activities. This year's camp included classes in fishing and fish processing, including drying; bentwood hat making; seal throat sewing; weaving; seabirds; Unangam Tunuu language; Unangan song and dance; and kayak safety skills.⁵

Tribal Scholarship Opportunities

The Qawalangin Tribe of Unalaska offers two scholarship opportunities for Tribal Members: a Higher Education Scholarship for those attending an accredited college or university; and an Adult Vocational Education Scholarship, where the scholarship relates to applicants' field of work. During our workshop, we met several young people who were recipients of the Higher Education scholarships; they were enthusiastic about the attending university and had impressive educational goals. They spoke about how they intended to use their education—in marine ecology, environmental science, biology, business management, international studies, to name a few majors—in their home community.

Internships

The Qawalangin Tribe of Unalaska also offers summer internships for college students. Interns are involved in diverse projects with the Tribal Council—from creating video content for the tribe to archeology projects, and from helping with the culture camp to participating in ongoing environmental projects for Unalaska. This year's interns—Shayla Shaishnikoff, Nicole Whittern, and Kayla Nalam—attended our workshop as well.⁶

Environmental Department

Mr. Robinson and Environmental Director Chris Price (see Mr. Price's article in this volume) discussed the importance of the marine environment to the well-being of the Unangan people. They expressed alarm about changes they're seeing in the local community related to climate change, including in changes in fish and marine wildlife migration patterns that affect the sustainability of traditional foods. Mr. Robinson explained, "sustainability for our traditional foods is a tribal responsibility." "We are stewards of the land," he stressed.

The Qawalangin Tribe of Unalaska takes this responsibility seriously, as the work of its Environmental Department demonstrates: "The Qawalangin Tribe's Environmental Department was established through the Environmental Protection Agency Indian General Assistance Program. Working as a conduit between local, state, and federal environmental agencies, it is the mission of the Qawalangin Tribe of Unalaska Environmental Office to develop governance mechanisms, and to strengthen, serve, and represent the Tribal Members' voices in matters related to the land, sea, natural, and cultural resources traditionally valued by the Unangan people. The three main environmental programs at our Tribe are IGAP (Indian General Assist Program), TRP (Tribal Response Program), and NALEMP (Native American Lands Environmental Mitigation Program)."⁷ (See Chris Price's article in this volume for more on these programs.)

SOCIAL AND ECONOMIC WELL-BEING

Mr. Robinson also discussed the role of the Tribal Council in "furthering the economic and social well-being of our own people." He cited the lack of adequate an Elder care facility as a particular challenge in the community. In some instances, people have been "shipped to Anchorage [for care] against their will." The Tribal Council is advocating for

⁵ "Camp Qungaayux," Qawalangin Tribe of Unalaska, accessed August 28, 2018, <https://www.theqawalangintribe.com/camp-qungaayux-1>.

⁶ For more on the interns, see the Qawalangin Tribe of Unalaska's quarterly newsletters, available for download on their website: <https://www.theqawalangintribe.com/tribal-news>.

⁷ "Environmental Department," Qawalangin Tribe of Unalaska, accessed August 28, 2018, <https://www.theqawalangintribe.com/environmental-department>.

more local housing for Elders. In the past, the group has worked with the Aleutian Housing Authority to help the local Alaska Native Elders home upgrade wheelchair ramps and install accessible showers.⁸

Mr. Robinson explained that the Tribal Council is thinking long term: “We want to be economically stable [as a community] to provide for our own people.” The question of the long-term environmental and economic sustainability of the commercial fishing industry, which is the unequivocal engine of Unalaska, is never far from mind in the community. Diversifying the economy will be important, Mr. Robinson and Mr. Price agreed, but economic strategies will need to respect and “support the Unangan language, culture, and traditions for generations to come.”



Liza Mack, Executive Director of the Aleut International Association, and Tom Robinson, President of the Qawalangin Tribal Council of Unalaska, at the Aleutian World War II National Historic Area Visitor Center. Credit: Nadine Fabbi.

⁸ “Explore More,” in “Programs and Services,” Qawalangin Tribe of Unalaska, accessed August 28, 2018, <https://www.theqawalangintribe.com/explore-more>.

Qawalangin Tribal Council of Unalaska's Environmental Department

CHRIS PRICE with JOANNE MUZAK

The following article provides highlights of Chris Price's (Environmental Director for the Qawalangin Tribe) presentation as well as a subsequent conversation, and draws on information from the Qawalangin Tribal Council of Unalaska's website and the tribe's quarterly newsletter, Unangan Tide (<https://www.theqawalangintribe.com/>).

INTRODUCTION

The Qawalangin Tribe's Environmental Department was established through the Environmental Protection Agency Indian General Assistance Program. Working as a conduit between local, state, and federal environmental agencies, the department's mission is to develop governance mechanisms, and to strengthen, serve, and represent the Tribal Members' voices in matters related to the land, sea, natural, and cultural resources traditionally valued by the Unangan people.¹ As Environmental Director Chris Price explained, "we're working to really understand what's going on with our environment, and our marine environment in particular."

"The tribe faces issues related to the fisheries, climate change, shipping, international agreements," Mr. Price continued. "We realize the economic and strategic significance of the area, and of transiting through the Bering Sea to the Pacific Ocean, but we need to be aware of the jeopardy to the environment." Mr. Price explained that Unalaska has had to deal with oil spills and invasive species, for example, as consequences of the fishing industry. He added, Unangan people are also witnessing the effects of climate change, including the warming of the oceans, fish moving north, and the effects of ocean acidification on crab shells. Plastics pollution, another global environmental issue, is a local concern as well.

The Environmental Department has three and a half full-time staff members, and the tribe also hires four paid summer interns, who work with the Environmental Department on a various projects, as discussed below.

PROGRAMS

The Qawalangin Tribe's Environmental Department has three main programs: Indian General Assistance Program (IGAP), Tribal Response Program (TRP), and Native American Lands Environmental Mitigation Program (NALEMP).

Indian General Assistance Program

As described on the tribe's website, "The goal of the Indian Environment General Assist Program (IGAP) is to assist tribes and intertribal consortia in developing the capacity to manage their own environmental protection programs, and to develop and implement solid and hazardous waste programs in accordance with individual tribal needs and applicable federal laws and regulations."² The newly piloted recycling program in Unalaska, discussed below, is an example of the kinds of programs that the IGAP supports.

¹ "Environmental Department," Qawalangin Tribe of Unalaska, accessed September 3, 2018, <https://www.theqawalangintribe.com/environmental-department-1>.

² "IGAP: Indian General Assist Program," Qawalangin Tribe of Unalaska, accessed September 3, 2018, <https://www.theqawalangintribe.com/igap>. See also "Indian Environmental General Assistance Program," United States Environmental Protection Agency, <https://www.epa.gov/tribal/indian-environmental-general-assistance-program-gap>.

Tribal Response Program

Again, in the tribe's words, "Our TRP program seeks to build tribal capacity here in Unalaska, identifying and responding to potential brownfield sites³ through outreach, tribal environmental knowledge, and community education. Our program goals aim to address contamination issues in partnership with local landowners and stakeholders. We are building a contaminated sites database for use during our research efforts and for outreach during our public meetings."⁴ Unalaska Island is a Formerly Used Defense Site (FUDS), which means that many contaminated sites on the island have already been identified and prioritized for clean up. However, as Mr. Price mentioned, it's not unusual for new sites to be brought to the attention of the community. The Tribal Response Program provides a formal mechanism for the community to express their concerns, as well as assistance to the community for addressing sites that are orphaned or may lack a responsible party. The program also creates a public record of historical knowledge about sites and possible contamination.⁵

Onya Enkhbat, one of the Qawalangin Tribe's 2017 summer interns, describes working on the Tribal Response Program database. In the Fall 2017 newsletter, she writes, "So far we have 95 listed sites in our database." She explains that data was collected from the public, but that two individual research projects were also important data sources: "The first eight sites were recommended by the public during Helena Schmidt's research presentation on the PCB affiliated contamination in seals and seal consumers on the island last June. Another major data source is data collected by Elise Adams's PCB sampling project that she worked on with the tribe earlier this summer." (See below for more on Enkhbat's work with Adams.) Other information was provided by a 2015 environmental assessment. Enkhbat describes working with her supervisor, Mr. Price, to pinpoint owners of specific sites so that the tribe can work with the owners to develop clean-up strategies.⁶

During our follow-up conversation, Mr. Price indicated that a report has confirmed a high level of PCBs on two of the eight sites, "which isn't a surprise because one of those areas was bombed and the other was a fuel dock." "Our next step," said Mr. Price, "is the public health component: letting people know that there are high levels of PCBs in the mussels and shellfish in those locations." There is a general knowledge among the local people that these sites are contaminated, but Mr. Price emphasized public health initiatives must reach migrant workers who may not be able to read signs in English. "It is a challenge," Mr. Price noted, "to provide public health outreach in a such a diverse population." (A significant percentage of Unalaska's workforce is foreign-born. The largest national contributors to the Unalaska labor pool are the Philippines, Vietnam, and Mexico.)⁷

Native American Lands Environmental Mitigation Program

The work of the Tribal Response Program overlaps with the Native American Lands Environmental Mitigation Program, which was developed in 1996 by the U.S. Department of Defense to address environmental issues specifically from past Department of Defense activities on Indian lands, including Alaskan Native Claims Settlement Act-conveyed

³ The United States Environmental Protection Agency offers the following definition of a brownfield site: "A brownfield is a property, the expansion, redevelopment, or reuse of which may be complicated by the presence or potential presence of a hazardous substance, pollutant, or contaminant. It is estimated that there are more than 450,000 brownfields in the U.S. Cleaning up and reinvesting in these properties increases local tax bases, facilitates job growth, utilizes existing infrastructure, takes development pressures off of undeveloped, open land, and both improves and protects the environment" ("Overview of the Brownfields Program," last updated July 12, 2018, <https://www.epa.gov/brownfields/overview-brownfields-program>).

⁴ "TRP: Tribal Response Program," Qawalangin Tribe of Unalaska, accessed September 3, 2018, <https://www.theqawalangintribe.com/trp>.

⁵ "TRP: Tribal Response Program," Qawalangin Tribe of Unalaska, <https://www.theqawalangintribe.com/trp>.

⁶ Onya Enkhbat, "Tribal Response Program: Community Data Base Development," *Unangan Tide* (newsletter), Fall 2017, 4, https://docs.wixstatic.com/ugd/3728a0_aae0ed65473e4a868a901af2ac14d224.pdf.

⁷ Jennifer Sepez, Christina Package, Patricia E. Malcolm, and Amanda Poole, "Unalaska, Alaska: Memory and Denial in the Globalization of the Aleutian Landscape," *Polar Geography* 30, no. 3-4 (2007): 204.

lands and Native allotments.⁸ As Mr. Price explains in a newsletter article called “What Is NALEMP All About?,” program funding comes from the Department of Defense “and goes to help categorize, clean up and to ensure areas of importance to the tribe and OC [Ounalashka Corporation] are safe and protected. Some of the old military debris is not considered harmful or allowable for removal for a variety of reasons. But there are many potentially dangerous and harmful materials out in our local environment that we need to be more aware of.” In short, Mr. Price notes, “We clean up old military stuff on the island!”⁹ (See also “The Second World War in Unalaska and the Internment of the Unangan People,” this volume.)

OTHER LOCAL ENVIRONMENTAL PROGRAMMING, RESEARCH, AND TRAINING

The Qawalangin Tribe also supports many smaller-scale environmental projects and programs; some, such as the ALPAR Youth Litter Patrol,¹⁰ focus on the immediate community, and some involve working with outside researchers as they pursue their own research agendas on environmental issues that directly affect the people of Unalaska and life on and around the island (as we saw above with the PCB research projects). Unalaska youth are often deeply involved in the tribe’s environmental programming, including research projects, which give them hands-on opportunities to learn about scientific research as well as environmental issues affecting their community. Here are a few examples.

The summer 2018 *Unangan Tide* newsletter announced the start of a pilot recycling program. Initiated by the Qawalangin Tribe, this small-scale pilot program could “determine the future of recycling in the community of Unalaska.” This initiative is largely youth-driven, with the Alaska Youth for Environmental Action assisting with collection and preparation of materials. The tribe hopes this is the beginning of a successful long-term recycling program for Unalaska.¹¹

Also in the summer 2018 edition of the tribe’s newsletter, environmental intern Nicole Whittern writes about the Morris Cove Enhancement Project, which, she explains, monitors the fish count and the type of fish to determine how fish are using the river and Mancil (or Morris) Lake. A partnership with Unalaska City School District science and hatchery teacher Steven Gregory, this project aims to develop a fish counting protocol and to “enhance the accessibility of the river and lake for fish in the area.”¹²

The Qawalangin Tribe 2018 summer interns also worked collaboratively with two other local environmental monitoring projects: Archaeological and Paleoenvironmental Perspectives on Climate Change in the Aleutian Islands, led by Catherine West of Boston University; and Paralytic Shellfish Poison Toxin Monitoring, led by Bruce Wright, senior scientist for the Aleutian Pribilof Islands Association.¹³

As mentioned above, during summer 2017, intern Onya Enkhbat worked with Elise Adams, a graduate student in biological sciences at the University of Arizona, who was in Unalaska to research PCB levels among fish and mussels species. Enkhbat summarized Adams’s research: “she will be analyzing the collected samples ‘to determine whether the PCB contamination comes from local sources (e.g., formerly used defense sites) or global distillation.’ The research

⁸ “Native American Lands Environmental Mitigation Program (NALEMP),” Aleutian Pribilof Islands Association, accessed September 3, 2018, <https://www.apiai.org/community-services/environmental-programs/native-american-lands-environmental-mitigation-program-nalemp/>

⁹ Chris Price, “What Is NALEMP All About?” *Unangan Tide*, Spring 2018, 4, https://docs.wixstatic.com/ugd/3728a0_233e6258c6d946f297facc5baf4c52cf.pdf.

¹⁰ See Leticia Pureza, “ALPAR Youth Litter Patrol,” *Unangan Tide*, Fall 2017, 4, https://docs.wixstatic.com/ugd/3728a0_aae0ed65473e4a868a901af2ac14d224.pdf.

¹¹ Leticia Holloway, “2018 Pilot Recycling Program,” *Unangan Tide*, Summer 2018, 8, https://docs.wixstatic.com/ugd/3728a0_198b678c0ab74db9a811d8b96454f976.pdf.

¹² Nicole Whittern, “Morris Cove Enhancement Project,” *Unangan Tide*, Summer 2018, 6, https://docs.wixstatic.com/ugd/3728a0_198b678c0ab74db9a811d8b96454f976.pdf.

¹³ For more on these projects, see Kayla Nalam and Melissa Good, “Climate Change in the Aleutians & Paralytic Shellfish Poisoning,” *Unangan Tide*, Summer 2018, 7, https://docs.wixstatic.com/ugd/3728a0_198b678c0ab74db9a811d8b96454f976.pdf.

project went very well as we collected samples from 53 different sites both by land and by water.” Enkhbat added that research findings will be shared with the community—an essential part of collaborative research undertaken with the Qawalangin Tribe.¹⁴

FUTURE DIRECTIONS

“We realize the future is in our youth,” Mr. Price reflected. “They’re going to be responsible for the environmental issues we’re seeing now, but they will also inherit the science and data we’re collecting. They need to be involved now; we need to help make the issues and the work ahead valid for them now. They can and should be an active part of environmental work.” The Qawalangin Tribe is deliberately involving the community’s youth in its environmental programming and research. “We are genuinely engaging our youth,” Mr. Price said. “Youth have been on the sidelines; now they’re in the room.”



Minsu Kim; Jeehye Kim; Qawalangin Tribal Council of Unalaska 2018 Summer Interns Shayla Shaishnikoff, Nicole Whittern, and Kayla Nalam; Liza Mack. Credit: Nadine Fabbi.

¹⁴ Onya Enkhbat, “Elise Adams PCB Research Project,” *Unangan Tide*, Fall 2017, 2, https://docs.wixstatic.com/ugd/3728a0_aae0ed65473e4a868a901af2ac14d224.pdf.

My Internship at the Qawalangin Tribe

SHAYLA SHAISHNIKOFF

This summer, I had the opportunity to work in the Qawalangin Tribe's Environmental Department in Unalaska. Because I am preparing to move to Bellingham, WA, in my pursuit of a post-baccalaureate degree in Environmental Science and Marine Ecology this fall, I took advantage of my opportunity at the Qawalangin Tribe to expand my understanding of environmental issues facing my home of Unalaska and the Aleutian region.

Through the internship program, it was my goal as Lead Intern to ensure that the other interns and I developed a holistic perception of the importance of the Aleutian's professional and community development. My love for my home and the Aleutian region has driven me to come back every summer to work in the community and participate in subsistence hunting and fishing. With my next pursuit in environmental science I am hoping to work for the region in sustaining our subsistence lifestyle and the traditional foods we obtain from the sea.

Beginning work the second week of April, I assisted with several projects, including grant research and in-field examinations. For example, Environmental Director Chris Price and I examined a washed-up carcass tangled in netting. After observing the remains and reporting it to the LEO [Local Environmental Observer] Network,¹ we discovered that the bones once belonged to a northern sea otter (*Enhydra lutris*), which had likely been snagged on the netting postmortem. Although there was little to go off, Marine Advisory Agent Melissa Good identified the otter based on the pelvic bones' high iliac crest.

Furthermore, I found particular interest in the project Archaeological and Paleoenvironmental Perspectives of Climate Change in the Aleutian Islands, led by Catherine West of Boston University. The project takes a look back in time to a period of rapid climate change during the Late Holocene to examine the effects of this change on animal biodiversity and human activity. By comparing the imprint of current ocean conditions in collected clamshells to clamshells found in Unanga's middens, this project will give a glimpse into ocean conditions before clamshells were harvested by ancient Unanga. To understand how the oceanographic conditions are recorded in clamshells, the interns collected multiple water samples every week throughout the summer. Water samples are analyzed for oxygen isotopes, which will be compared to clam shells that are grown over this same period. This relationship will be used to understand past ocean conditions, and will provide clues to determine if climate change was substantial enough to modify the land and ecosystem in Unalaska Bay.

Being involved in such projects helps me carve the path to my studies, specifically so that I can return home as a scientist to work on behalf of my community and the Unanga people. I am grateful to have had the opportunity to spend my summer in Unalaska learning more about the things that are important to me. As a college student returning home for the summer, the opportunity to work within my field of study in a small community like Unalaska is rare. On behalf of the youth of the Aleutian region, I would like to extend my sincerest thanks to all of the leaders who were involved in making sure this internship experience continues to be possible. *Qagaasakung*.

¹ "The LEO Network is a network of local environmental observers and topic experts who apply traditional knowledge, western science and technology to document significant, unusual or unprecedented environmental events in our [Arctic and global] communities...The purpose of the LEO Network is to increase understanding about environmental change so communities can adapt in healthy ways. The LEO Network utilizes web-accessible maps to display observations which are then shared with network members" ("LEO Network," Alaska Native Tribal Health Consortium, accessed September 14, 2018, <https://antrc.org/what-we-do/community-environment-and-health/leo-network/>). For more about the LEO Network and its origins, see "About LEO Network," <https://www.leonetnetwork.org/en/docs/about/about>.

A Brief History of Unalaska and the Work of the Unalashka Corporation

DENISE M. RANKIN

Qilam iḡamnaa, welcome to all of our out-of-town guests, especially to our international travelers. What an honor to have so many distinguished people visiting our beautiful community.

The City of Unalaska became a first-class city in 1943.¹ However, Unalaska and the Aleutians have been inhabited by the Unangan people for at least ten thousand years. Over the years, the Unangan people have witnessed many changes. 1741 brought first contact with a foreign culture when Russian traders arrived in the Aleutians. This contact brought fur trading, the Russian American Company, and the Russian Orthodox faith.

In 1778, while searching for the fabled Northwest Passage English, Captain James Cook entered Unalaska Bay to repair his ship, the HMS *Resolution*, and to take on water—that is, to get drinking water. Captain Cook almost hit the rocks of Unalaska Island while traveling in thick fog on this first stop. He again returned to Unalaska in October 1778, after exploring the coast of Alaska before heading to the Hawaiian Islands.

In 1867 Russia sold Alaska to the United States, and this brought more change to Unalaska and the Unangan people. The Alaska Commercial Company, which operated retail stores in Alaska during the early period of Alaska's ownership by the United States,² took over the trading store in 1868. (They remained in operation in Unalaska until just a few years ago.) Steamships, mail boats, and whaling boats started to arrive in Unalaska for needed repairs or to pick up coal.

In 1887 the Methodist Church constructed the Jesse Lee Home, which housed many orphaned children from around rural Alaska.³ Prospectors heading for the goldfields in the Klondike and Nome would also stop in Unalaska to refuel and resupply their ships; sometimes their stay would be longer than they wished because of the sea ice.

The Bering Sea Patrol brought revenue cutters—small, fast, lightly armed boats used to enforce customs regulations and catch smugglers—to Unalaska in the late 1800s.⁴ The crews of these cutters were the law of the area, and they also brought much-needed doctors to the islands. Three years after the Bering Sea Patrol was established, Unalaska became its headquarters. In 1915 the Revenue Cutter Service became the United States Coast Guard.

June 1942 brought war to Unalaska when the Japanese bombed the military bases on Amaknak Island, also known as Dutch Harbor. During the bombing, the Bureau of Indian Affairs' twenty-four-bed hospital was hit with a bomb and destroyed. In July 1942 the American government relocated the Unangan people from the villages on Unalaska Island

¹ The State of Alaska has three classifications for cities: Home Rule, First Class, and Second Class. First-class cities require a population of over four hundred permanent residents and state law defines their powers duties and functions. See Local Boundary Commission Staff, Alaska Department of Commerce, Community, and Economic Development, "Local Government in Alaska," May 2015, <https://www.commerce.alaska.gov/web/Portals/4/pub/2015%20%20LOCAL%20GOVERNMENT%20IN%20ALASKA.pdf>.

² Wikipedia, s.v. "Alaska Commercial Company," last modified August 25, 2018, 19:57, https://en.wikipedia.org/wiki/Alaska_Commercial_Company.

³ For more on the Jesse Lee Home, see Raymond L. Hudson, *Family After All: Alaska's Jesse Lee Home*, volume 1, *Unalaska, 1889–1925* (Walnut Creek, CA: Hardscratch Press, 2007); and Jacquelin B. Pels, *Family After All: Alaska's Jesse Lee Home*, volume 2, *Seward, 1925–1965* (Walnut Creek, CA: Hardscratch Press, 2008).

⁴ "Department of the Treasury, U.S. Coast Guard, Bering Sea Patrol, 1915–1964," Organization Authority Record, National Archives Catalog, accessed September 11, 2018, <https://catalog.archives.gov/id/10514168>; Wikipedia, s.v. "United States Revenue Cutter Service," last modified June 8, 2018, 21:26, https://en.wikipedia.org/wiki/United_States_Revenue_Cutter_Service. For more on the history of the Bering Sea Patrol, see "Bering Sea Patrol and Alaska Veterans History: The Lincoln – U.S. Revenue Cutter," 2001, accessed September 28, 2018, <http://www.a-bsp.org/html/media/beginnin/beginnin.htm>.

to abandoned canneries in Southeast Alaska. Our people would not be allowed to return home until April 1945. However, the American government would not allow the residents of the Unalaska Island Villages of Kashega, Makushin, or Biorka to return to their homes at all.

In the early 1960s commercial fishing started to come to Unalaska. In 1963 Pan Alaska (where Alyeska Seafoods is located) became the first major shore-based processing plant in Unalaska. In the late 1970s there were record king crab harvests. However, 1981 brought a crash in the king crab stocks, and the commercial crab fishery ended until the opelio (a type of Alaskan crab) stocks started to rebound in the early 1990s.

Also, during the 1960s and 1970s Alaska Native groups were filing protests to Alaska land selections. The focus of this organization was not simply land claims, but the economic, educational, and basic welfare of the people. Living in rural Alaska meant high prices and few jobs. Hunting and fishing regulations were encroaching on traditional hunting and fishing habits, making times hard. Non-Native interests were getting anxious to put in the Trans-Alaska Pipeline, and the land the pipeline would cross became a major catalyst in settling Native land claims.

The United States Congress passed the Alaska Native Claims Settlement Act (known as ANCSA) on December 18, 1971, officially extinguishing Aboriginal claims on public lands in the State of Alaska and giving birth to a new type of business: the Alaska Native corporation. The act conveyed forty-four million acres of land to the Alaska Native people and paid a cash settlement of nearly one billion dollars. The catch? Both the land conveyances and the cash payments were made to new profit corporations formed in compliance with ANCSA to manage its proceeds.

ANCSA incorporated a body of village and regional Native corporations to manage the lands and money, and made comprehensive conditions concerning the administration of the corporations. ANCSA stock cannot be sold. A person can only receive stock through inheritance or a “gifting” instrument executed by specific lineal relatives. The intent was to keep the corporate assets under Native control.

The Ounalashka Corporation was formed in 1973 under ANCSA to manage the surface estate lands and money that was conveyed by the act. The Ounalashka Corporation was incorporated with an original 269 Unangan shareholders. However, the corporation’s shareholder base now represents about 492 original shareholders and original shareholders’ descendants.

Under ANCSA, the Ounalashka Corporation is entitled to 115,000 acres of land on Unalaska, Amaknak, and Sedanka Islands. Much of the land that the corporation owns is undevelopable given the terrain of the islands, but the land within the city limits was well chosen by early Ounalashka Corporation leadership. That is, our early corporation leaders had to select the lands that were going to be conveyed to the Ounalashka Corporation; they chose lands that can be used to generate income, unlike the lands that are undevelopable because of the terrain. The Ounalashka Corporation was fortunate to be able to select some of the lands that were developed by the U.S. military during the Second World War. A majority of Amaknak Island (known by many as Dutch Harbor) was selected by the corporation, and these lands are in the heart of the industrial area of Unalaska. The Ounalashka Corporation has many long-term tenants on Amaknak Island. In short, site work done during World War II set the stage for development in later years.

In 1989 Unalaska became the base for Alaska’s factory trawlers. Since 1992 the Port of Dutch Harbor has been recognized as the number one fishing port in the nation in terms of seafood volume. This brought a construction boom to Unalaska

with the construction of many new buildings, including the Grand Aleutian Hotel, the Safeway store, the Dutch Harbor Post office, and the Museum of the Aleutians, which were all constructed on lands leased from the Aleutian Development Corporation, a wholly owned subsidiary of the Ounalashka Corporation.

A stable economy and new infrastructure has made Unalaska a place where people want to bring their families to live, and in recent years our population has remained steady at around 4,700.

Through all of these changes in Unalaska, one thing has remained constant with the Unangan people and the Ounalashka Corporation, and that is the desire to keep our environment safe and our culture alive for the generations to come. Our ancestors lived in villages along the coast so they could hunt for birds, seals, sea lions, and even whales. They fished, gathered clams, mussels, sea urchins, bird eggs, plants, and driftwood. They were extremely knowledgeable about the sea. They would travel by sea in boats made of driftwood and the skin of sea mammals, navigating by the stars, moon, wind, and even the flight of birds to trade amongst themselves and with other communities at Bristol Bay, Cook Inlet, Copper River, and Southeast Alaska.

Because of their reliance on the health of the environment I imagine our ancestors would share the same concerns we do today:

- Vessel traffic through the Northern Pacific Great Circle Route has always been a concern in the Aleutian Islands because the vessels pass through the islands in two locations. And now there will be increased vessel traffic with the Northern Shipping Route opening up for longer periods of time. What types of response equipment will be staged in the Aleutians to help prevent vessels from grounding?
- With the climate changing and an increase in vessel traffic, what types of studies or preventative measures are being done regarding the possibilities of invasive species with ballast water transfers?
- Will there be funding available to conduct studies of harbors, shorelines, marine mammals, and sea birds in the areas of the greatest vessel traffic?
- Because of the high price of heating fuel, we ask that there be continued studies on developing renewable energy sources in the region.
- And finally, the Unangan people are few, yet we wish to continue to participate in planning and research. How do we ensure our voices are heard?

In closing, the Ounalashka Corporation would like to thank you for holding this workshop in Unalaska. If you should have any questions, please feel free to stop by our office, which is located between the Grand Aleutian and the Museum of the Aleutians. We also hope you will have a chance to take some time to enjoy the beautiful sites of Unalaska, the “Heart of the Aleutians.”

Qagaasakung, thank you.



A view of Unalaska. Credit: Nadine Fabbri.

The Work of the Aleut International Association

LIZA MACK

The Aleut International Association (AIA) is an Alaska Native not-for-profit corporation, 501(c)(3), registered in the State of Alaska, United States of America, in 1998 and located at 520 E. 32nd Avenue, Anchorage, Alaska 99503.

Aleut International was formed by the Aleutian/Pribilof Islands Association, U.S., one of the thirteen regional not-for-profit Alaska Native corporations created as a result of Alaska Native Settlement Claims Act in 1971, and the Association of the Indigenous Peoples of the North of the Aleut District of the Kamchatka Region of the Russian Federation (ANSARKO). Aleut International Association is governed by a board of directors comprised of four Alaskan and four Russian Aleuts under the leadership of a president. The current president is Ms. Irina Timonkina of Nikolskoye, Russia, and the Executive Director is Liza Mack of King Cove, Alaska, U.S.

The organization was formed to address environmental and cultural concerns of the extended Aleut family whose well-being has been connected to the rich resources of the Bering Sea for millennia. Russian and American Aleuts are separated by distances, borders, and the International Date Line but united by the great Bering Sea and the North Pacific. Today, the Aleut community shares not only the resources of the region but the environmental problems as well. The need to understand global processes, such as transboundary contaminants transport, the impacts of climate change, and the effects of commercial fisheries on the ecosystem of the Bering Sea, to name a few, was an impetus in joining in the work of international fora where the Aleut International Association is actively pursuing collaboration with governments, scientists, and other organizations in developing programs and policies that could improve the well-being of the Aleut people and their environment. Aleut International was admitted as a Permanent Participant of the Arctic Council in 1998 and was granted Special Consultative Status by the Economic and Social Council of the United Nations in 2004. In addition, the Aleut International Association is an accredited Non-Governmental Organization with the United Nations Framework Convention on Climate Change and the Global Environment Facility.

The Aleut International Association is active in the Arctic Council, having representatives on all but one working group. Here is a brief overview of the projects that the association is currently involved in.

- **The Black Carbon Project** will use data, self-assessment tools, and instruments to collect information about black carbon pollutants. This project will encourage identification, mitigation, and community awareness about black carbon pollutants in Alaska and Russia.
- **The Indigenous Use of Heavy Fuel Oils (HFOs) Project** will conduct a survey of Indigenous Arctic communities to assess the use of and reliance on HFOs. This will help to inform future policy recommendations by making clear the impacts on Arctic communities of banning HFOs.
- **Mednij Island Aleut Language Project** researches Aleut language adaptation related to the Mednij Island dialect through Aleut experts from Alaska and Russia. They are analyzing the nearly extinct dialect, a unique mixed language spoken only by a handful of Elders. This research will gather the last available knowledge of Mednij Aleut and is exploring the historical background of the dialect with a special emphasis on language adaptation. Audio and video recordings will be archived in multiple locations, and the communities control the final products and their distribution.

- **Community Observation Network for Adaptation and Security (CONAS)** consists of systematic observations made by subsistence hunters, fishers, and Elders from around the Bering Sea. This information is owned and controlled by the communities. It is used to generate dynamic maps and data products that both residents and policymakers can use to inform decisions for a rapidly changing Arctic. Survey efforts were recently completed in Sand Point, Gambell, Savoonga, and Togiak.

The CONAS network will expand through funding support from the U.S. Fish and Wildlife Service in collaboration with Aleutian Bering Sea Islands Landscape Conservation Cooperative and the U.S. National Park Service. Through these partnerships CONAS will add up to four new communities to the network from the Aleutian and Bering Sea Region. This project is currently approved as a Conservation of Arctic Flora and Fauna (CAFF) project. The overarching goal of the network is to integrate Indigenous values into planning and policy across the Aleutian Islands and Bering Sea.

Partners for these and other projects include University of Alaska, Anchorage (UAA), University of Alaska, Fairbanks (UAF), Naturvårdsverket (Swedish Environmental Protection Agency), Arctic Alliance, the Alaska Native Science Commission (ANSC) Partners: North Pacific Research Board (NPRB), the Alaska Native Fund (ANF), U.S. Fish and Wildlife Service, and the National Park Service, Aleutian Pribilof Islands Association (APIA), the Exchange for Local Observations and Knowledge of the Arctic (ELOKA), St. Petersburg University, Russian Federation, with funding provided by the National Science Foundation (NSF), Korea Maritime Institute (KMI), and the University of Washington, Ocean Conservancy with funding provided by the Gordon and Betty Moore Foundation.

As the Aleut International Association expands our collaborative network, it should be noted that some of the partnerships have been instrumental in the development of other projects. One in particular—Arctic Marine Indigenous-Use Mapping: Tools for Communities (AMIUM) project, approved by the Arctic Council's Protection of the Arctic Marine Environment working group—was completed in January 2018. AMIUM's focus was designing, testing, and implementing a public participatory geographic information system with the ability to collect Indigenous Knowledge or Local Knowledge in remote areas with limited connectivity, replacing the paper maps and surveys and increasing the quality of data collection. With this project, the Aleut International Association successfully developed the public participatory geographic information system that was used in CONAS and will be used in the expansion of the CONAS project in up to five communities over the next three years.

Part 3:

Unalaska: Place and People

The Flora of Unalaska and Unangan Use of Plants

SHARON SVARNY-LIVINGSTON

Long before Vitus Bering's botanist Georg Steller came to study and document the flora of the Aleutian Islands in 1741 and culminating with the cohesive work done by Eric Hulten, which he began in 1932, the Unangan/Unangas were well versed in the identification and use of the abundant plants growing in the Aleutians. The Unanga, known since the Russian era as Aleuts, have achieved a long record of survival and adaptation, reaching back 9,000 years and more. Their ability to provide for their families and villages in the Aleutian maritime environment, knowing the best way to achieve objectives by practising Unanga ways of knowing, was beyond compare. Their knowledge of hunting and gathering techniques, human anatomy, medicine, and mortuary science; their complex spirituality, expressed in story, song, dance, and ceremony; and their aesthetic artistic tradition became known as marks of superior intelligence and inherent creativity. All of these advances were made in a region sometimes called a most inhospitable environment. But the draw of the treeless islands, the tundra, the steep ravines, the fogs, the rain, and the winds that blow the rain and the snow horizontally with hurricane force, is virtually impossible for many Unangan/Unangas to ignore. Except for a brief moment in history, when the inhabitants of the Aleutians were evacuated by the U.S. military during World War II, the Unangan/Unangas presence has continued.

The variety of the hundreds of plants on Unalaska Island will amaze most visitors who are lucky to visit between the months of June and August. Starting at the beach and reaching the very tips of the mountains, the absolute green will shock the eye. Walking from the beach to the tips will show a numerous progression of plants, some extremely sturdy, some incredibly delicate, all obviously well adapted to the environment. Habitats include the normal habitats of most islands—coastal beaches, meadows, marshes, seaside cliffs, fresh and saltwater lagoons, streams, lakes, higher slopes, and high rocky cliffs. Just taking a seat in the tundra will surprise you by the number of wildflowers, mosses, and grasses within your grasp. Overseeing all of the showy plant activity is the beach rye grass, a sentinel of great stature and elegance, which when utilized by the people, showed its traits of great utilitarian strength in the work baskets and mats that were made, and surpassed that strength with the delicate weaving of the smaller, more decorative items, such as decorative baskets, wall hangings, and wallets, common in the post-contact era.

Plants important to the Unangan/Unangas, too numerous to list here, included both medicinal and edible plants. *Honckenya peploides*, locally known as Scurvy Grass, was the plant that saved many a Russian explorer from certain



Sharon Svarny-Livingston guides a tour of the plants of Unalaska. Credit: Joanne Muzak.

death, as it provided huge concentrations of vitamin C needed to keep scurvy at bay. It was also a good healer for skin conditions. *Senecio pseudo-arnica*, or beach sunflower, was commonly used to help heal wounds. The trio of umbrells most closely associated on Unalaska Island, *Ligusticum scoticum* L. ssp. *Hultenii* (Beach Lovage), *Angelica ludicda* L. (St. Paul Putchki), and *Heracleum lanatum* (Putchki), each have an edible and medicinal component, the most surprising of which is the ability of the St. Paul Putchki plant to heal the burn given by the Putchki. The many uses of the *Achillea borealis* (Yarrow) from blood coagulator to blocker of the common cold makes one wonder about the use of plants as medicines and how the uses came about.

The absolute beauty of the orchids on Unalaska Island, including *Cypripedium guttatum* (Lady's Slipper), *Dactylorhiza aristata* (Purple Orchid), and the extremely rare *Platanthera tipuloides* (or Bering Bog Orchid) are not to be missed. The sweet smell of the blooming *Sanguisorba stipulate* (Sitka Burnet), and its equally sweet tea from the leaves, contrasts

with the stinky fragrance of *Fritillaria camschatcensis* (the Chocolate Lily) and its edible roots. The berries that we gather, eat, and store each year have values that go beyond filling the belly. Outside of the medicinal uses, just the simple act of picking berries is therapeutic to the soul. Our berries include the salmonberry, high bush blueberry, crowberries, nagoon berry, and the bog and mountain cranberries. And with the advent of berry season, inevitably comes the fall colors, as our meadows and mountains take on the task of showing colors from the palest greens to the yellows, oranges, and brilliant reds. There is nothing quite as unique or unforgettable as a walk through the meadows, tundra, and mountains of Unalaska.



Purple lupine overlooking a port. Credit: Joanne Muzak.

Fresh, Delicious Lettuce in Unalaska: Meet Blaine and Catina Shaishnikoff, Co-Owners of Aleutian Greens

JOANNE MUZAK

These days, when you eat a salad in Unalaska, the lettuce is most likely coming from a shipping container a mile or two away from your plate, and Blaine Shaishnikoff and his wife, Catina, have grown it. As stunning as the Unalaska landscape is, the prolific rain and winds are not particularly conducive to gardening, but Blaine and Catina, who both grew up in Unalaska, have created a bounteous crop of lettuce and herbs inside shipping containers for the local population to enjoy.¹ We had the pleasure of touring the Aleutian Greens vertical farm and meeting this young family soon after they added a third shipping container (for packaging and marketing) to their booming business.

Blaine, a Qawalangin tribal member, explained how Aleutian Greens got started. In 2014 he entered the Aleutian Marketplace Contest, a call for creative business ideas for the region. His idea was a vertical harvest hydroponic grow house for fresh salad greens in rural Alaska, built inside giant shipping containers. He made it to the competition finals and received a lot of exposure to people who support entrepreneurs. He found a strong local partner at the Aleutian Housing Authority who thought the idea had merit, so he dropped out of the competition to pursue other funding possibilities.² With the support of the Aleutian Housing Authority board of directors, a partnership was officially formed in early 2017, and work began on designing and building two containerized growing systems out of forty-foot shipping containers with the help of VH [Vertical Harvest] Hydroponics.³ The shipping containers sit on previously vacant land owned by the Aleutian Housing Authority, which happens to be a stone's throw from Shaishnikoff's house.⁴ (As we drove up, we encountered a young girl on her bike—balancing a head of lettuce on her handlebars. We soon learned this was the couple's daughter, who was heading home.)

An October 13, 2017 article in the *Bristol Bay Times* explains, "The units were built in Spokane, Wash., and shipped via Coastal



Aleutian Greens' founder Blaine Shaishnikoff, Liza Mack, Joanne Muzak, Jeehye Kim, Minsu Kim, and Catina Shaishnikoff (and new addition).

Credit: Nadine Fabbri.

¹ For some excellent photos of Aleutian Greens, see Carey Seward, "This Amazing Garden in a Shipping Container Would Only Happen in Alaska," *Only in Your State* (blog), February 26, 2018, <https://www.onlyinyourstate.com/alaska/arctic-greens-unalaska-ak/>.

² Seward, "This Amazing Garden."

³ Carey Restino, "Unalaska Hydroponic Operation Aims to Boost Fresh Produce Offerings," *Bristol Bay Times*, October 13, 2017, http://www.thedutchharborfisherman.com/article/1741unalaska_hydroponic_operation_aims_to_boost.

⁴ Laurel Andrews, "Fresh Greens from a Shipping Container in Alaska's Aleutian Islands? Believe It," *Anchorage Daily News*, November 28, 2017, <https://www.adn.com/alaska-life/2017/11/27/fresh-greens-from-a-shipping-container-in-alaskas-aleutian-islands-believe-it/>.

Transportation from Seattle, arriving in Unalaska in early July [2017]. Each unit is capable of producing 450 heads of lettuce and a wide range of other leafy greens, such as kale. The hydroponic growing methods produce greens in as little as six weeks and are not weather-dependent...In late September, the company distributed its first harvest of nearly 2,000 crops featuring 'Unalaska Grown' butterhead and green leaf lettuces, kale, mizuna, arugula, basil, Thai basil and dill to residents and businesses throughout the community. Boxes of the locally grown produce also made their way to the communities of Akutan, Cold Bay and King Cove aboard the M/V Tustumena on its last Aleutian voyage of the year."⁵

As Catina explained, they now grow almost a thousand plants a week, and provide greens for all the restaurants in Unalaska, including the Grand Aleutian Hotel, as well as one of the major grocery stores. She added, they start new seeds each week, and they've proven that they can provide fresh greens year-round.

Before Aleutian Greens, most lettuce and fresh greens were shipped from Seattle, more than two thousand miles away, and took more than two weeks to arrive. As Blaine remarked, "It takes a lot of shelf life off of the product." With Aleutian Greens, stores and restaurants have the produce the day it was harvested. Blaine and Catina explained, members of the community have long discussed how fresh produce is hard to come by.⁶ Response has been overwhelmingly positive: locals are excited about the taste and the freshness, and "everyone keeps asking where they can buy it," Catina told us. The business has attracted attention as a model not just for other Aleutian and Pribilof

Islands communities but also for other isolated communities across the globe where growing produce is extremely difficult or impossible. As blogger Carey Seward writes, "This clever solution, now possible with modern technologies, makes growing huge quantities of fresh greens possible in a compact space, insulated and protected from the harsh weather."⁷

Blaine and Catina's commitment to providing fresh produce to their local community and enthusiasm for growing the greens as well as their business is inspiring. There's a genuine pride in all they do. We can also attest, their produce is delicious!



Two of the types of lettuce produced at Aleutian Greens.

Credit: Joanne Muzak.

⁵ Restino, "Unalaska Hydroponic Operation."

⁶ Andrews, "Fresh Greens"; Restino, "Unalaska Hydroponic Operation."

⁷ Seward, "This Amazing Garden."

The Holy Ascension Orthodox Church: A Russian Legacy in Unalaska

JOANNE MUZAK



Holy Ascension Orthodox Church, Unalaska. Credit: Joanne Muzak.

The Holy Ascension Orthodox Church, also known as the Holy Ascension of Our Lord Cathedral, is arguably Unalaska's most prominent landmark. Built in 1896, likely on the same site as the first chapel in 1808, the current structure is the fourth church built for the Unalaska parish, and is the oldest of its kind in Alaska. It is also an official National Historic Landmark.¹ But the church is not only a historic site and a reminder of the sizable Russian community that once lived in Unalaska. As Father Evon Bereskin, the current rector, taught us during a tour of the church, the building and the parish are very much a vibrant part of the Unalaska community and an important part of contemporary Unangan culture.

The structure has a cruciform (cross-shaped) floor plan with three altars facing east, an apse, and a bell tower that serves as the entry for the church. Its roofs are covered with red-painted

wooden shingles, and the two onion domes are painted green. Inside, the walls are painted bright blue, and the church's original Orthodox icons—over two hundred of them—are on display.

THE ICONS AND THE ALEUT PEOPLE

It's difficult to convey how powerful the icons are.² Their history is palpable. Several icons date back to sixteenth-century Russia. In the central part of the cathedral, above the royal doors, a long mural of saints stretches all the way across the iconostas. This icon is believed to have been a gift from Nicholas II, the last czar of Russia (known as Saint Nicholas in the Russian Orthodox Church), and it is assumed to have been donated sometime between 1910 and 1917, before the fall of the czar. The Orthodox Church in America website describes the icons in the church's two side chapels. The chapel on the right, which is dedicated to St. Sergei of Radonezh, houses "the original iconostas from the 1808 chapel...The chapel on the left was originally dedicated to St. Innocent of Irkutsk. It has the iconostas from the 1825 chapel that Fr. John [Ioann] Veniaminov built...Within this chapel we have a copy of the Aleut Gospel of Matthew translated by Fr. John in 1828 and a hand cross believed to be brought here by Fr. John dated 1800. Also in this chapel

¹ "Church of the Holy Ascension National Historic Landmark," National Park Service, accessed August 17, 2018, <https://www.nps.gov/places/church-of-the-holy-ascension.htm>.

² Photos are not permitted inside the church.

are several icons that are believed to have been written by an Aleut iconographer, Ivan Krukov, who studied under Fr. John. One of these icons believed to be his work, an icon of St. Andrew, has mountains, volcanoes and terrain similar to the Aleutian Chain in the background.”³ Indeed, as Father Evon pointed out, many of the icons demonstrate fine Aleut craftsmanship and artistry.

The Aleut not only had a hand in creating some of the icons; they also played an important role in preserving them. Father Evon explained to us that during the Second World War, as the Aleut were being evacuated and taken to internment camps in Southeast Alaska, they took some of the icons and other articles from the cathedral with them, while they buried others, such as the candelabras, wanting to keep them out of harm’s way.⁴ The icons were put in storage in the camps, but residents realized that the cold and moisture were causing the icons to mold. In an effort to stop the mold, they applied cooking oil and general-purpose oil to the icons, which caused them to darken. In the late 1940s, in an attempt to brighten the icons, they applied shellac, which only compounded the problem.⁵

Inside the church today, it’s clear which icons have undergone restoration and which ones still bear the markings of these attempts to preserve sacred art under conditions of duress. Father Evon explained, just over a dozen of the icons have been restored, and restoration is long, expensive ongoing process. When funding allows, the community sends one or two at a time to professional iconographers, and the restoration process can take anywhere from six months to a couple of years. As a visitor to Unalaska, I experienced the darkened icons as powerful symbols of the importance of Russian Orthodox teachings and Christian faith to the Unangan people. By all accounts, the mandatory evacuation of the 881 Unangan who lived along the Aleutian Chain and in the Pribilofs, which took place in three waves, was treated as an emergency.⁶ Imagine having the wherewithal to collect sacred artworks from the church, bury them so they would not be looted, all as the sounds of unidentified aircraft flew above the thick fog and U.S. servicemen forced you and your family to abandon your home with only what you could carry.⁷ As Mayor Frank Kelty told us as we looked over the hill upon which City Hall is perched, down to the church, when the Aleut people were returned in 1945, they came to this hill to see if the church was still standing. (The Aleut Memorial currently stands at this spot.) (For more on the relocation and interment of the Aleut people, see “The Second World War in Unalaska and the Internment of the Unangan People,” this volume.) With their church intact (miraculously, given that it was occupied from 1942 to 1945 by the military),⁸ they returned the icons to their rightful place.⁹

THE INFLUENCE OF FATHER VENIAMINOV

The Unangan people’s reverence for Russian Orthodox teachings was established long before the Second World War. At the Museum of the Aleutians, an explanatory panel introduces Ioann (John) Veniaminov as “the beloved first priest of Unalaska.” He and his wife came as missionaries to Russian America in 1823 and settled in Unalaska. He was the first priest assigned to Unalaska in 1824, where he stayed for ten years. In 1825 he replaced the chapel. In his journals, he states that, although the church buildings were built with the help of the Russian American Company, all articles

³ “Holy Ascension of Our Lord Cathedral, Unalaska, Alaska,” Orthodox Church in America, accessed August 17, 2018, <https://oca.org/parishes/oca-ak-unahak>.

⁴ Not all the icons were saved; the U.S. military is known to have destroyed or stolen many eighteenth- and nineteenth-century Russian Orthodox icons.

⁵ These details are also recounted on the church’s webpage: “Holy Ascension of Our Lord Cathedral, Unalaska, Alaska,” Orthodox Church in America, <https://oca.org/parishes/oca-ak-unahak>.

⁶ “Evacuation,” label in the Museum of the Aleutians, visit June 19, 2018.

⁷ “Evacuation,” label in the Museum of the Aleutians; “Forced to Leave, 1942,” label in the Aleutian World War II National Historic Area Visitor Center, visit June 21, 2018.

⁸ There were nearly sixty thousand U.S. troops stationed at Dutch Harbor during the Second World War.

⁹ “Holy Ascension Russian Orthodox Church,” World Monuments Fund, accessed August 27, 2018, <https://www.wmf.org/project/holy-ascension-russian-orthodox-church>; Wikipedia, s.v. “Church of Holy Ascension,” last edited January 30, 2018, 00:36, https://en.wikipedia.org/wiki/Church_of_the_Holy_Ascension.

needed for worship (e.g., icons and candelabras) were given by local residents who donated their furs to the company in the name of the church.¹⁰

Father Veniaminov studied native languages and cultures of the local people. As the Museum of the Aleutians explains, “He adapted a written alphabet for Unangam Tunuu and traveled throughout the Aleutian Islands, learning about the people and gathering ethnographic material.” The church’s website elaborates: “When [he] arrived he learned the Aleut language and translated many prayers and instructions into Aleut. The Aleuts did not have an alphabet, so he used the Russian Cyrillic alphabet. He learned the language proficiently enough to translate the Gospel of Matthew into Aleut in 1828. One of his greatest works for the Aleuts is believed to be the book called *The Pathway to the Kingdom of Heaven*, which had been translated into thirteen or fourteen languages and is still in use today.”¹¹ Father Veniaminov was a revered religious leader throughout Russia and by the Unangan people in Unalaska and throughout the Aleutian Chain. He was canonized in 1971 by the Russian Orthodox Church in Russia as St. Innocent, Enlightener of the Aleuts and Apostle to America.¹² Father Veniaminov built the foundations of the Holy Ascension of Our Lord Cathedral; he remains an esteemed figure in this history of Unalaska.

REBUILDING THE CHURCH

By 1858 the church that Father Veniaminov built was becoming dilapidated due to the harsh climate. Under the authority of Father Innokenty Shaisnikov, a new church was built using the timbers of the old one. As the church’s website explains, “This church was similar to the central part of the current cathedral without the side chapels.”¹³ In the 1880s, Bishop Nestor commissioned the construction of the Bishop’s House after a visit to Unalaska where he stayed in the living quarters of the local cannery workers. The Bishop’s House, as Father Evon explained, has not been occupied for a number of years, and its restoration is an ongoing project for the parish and the City of Unalaska.

The present church was built in 1894–96, after the arrival of Father Alexander Kedrovsky, who served the parish from 1894 to 1908. “The cathedral had seven bells in the bell tower. Through the years of ringing the bells [and Father Evon noted the effects of the harsh weather here], one had cracked and had to be taken down awaiting repairs. The remaining six bells are still rung during the divine services.”¹⁴



Minsu Kim, Father Evon Bereskin, Jeehye Kim, Mayor Frank Kelty.
Credit: Nadine Fabbri.

¹⁰ “Holy Ascension of Our Lord Cathedral, Unalaska, Alaska,” Orthodox Church in America, <https://oca.org/parishes/oca-ak-unahak>; “Holy Ascension of Our Lord Cathedral: From Past to Present,” label in the Museum of the Aleutians, visit June 19, 2018.

¹¹ “Holy Ascension of Our Lord Cathedral, Unalaska, Alaska,” Orthodox Church in America, <https://oca.org/parishes/oca-ak-unahak>.

¹² “Ioann Veniaminov: A Life of Service,” label in the Museum of the Aleutians, visit June 19, 2018.

¹³ “Holy Ascension of Our Lord Cathedral, Unalaska, Alaska,” Orthodox Church in America, <https://oca.org/parishes/oca-ak-unahak>.

¹⁴ “Holy Ascension of Our Lord Cathedral, Unalaska, Alaska,” Orthodox Church in America, <https://oca.org/parishes/oca-ak-unahak>.

A CONTEMPORARY PARISH

As Father Evon and other members of the Unalaska community emphasized, the church remains a focal part of the community, and people recognize the importance of preserving the building and restoring the icons. In the mid-1990s the Holy Ascension Cathedral Restoration Committee, with funds from Congress in partial reparation to the Aleut community for the evacuation and internment, partnered with the World Monuments Fund to conserve the historic structure.¹⁵ “The church was made weather-tight so water and snow drifts were no longer a threat to interior walls and the icons they displayed. A fire detection and building security system was installed. Structural repairs were completed to stabilize the building. A conservation laboratory was established and experts restored...[some of the] Orthodox icons that had been damaged over time. The work resulted in the return of the objects to a stable environment and put plans in place for continued monitoring and maintenance of the historic building.”¹⁶ Restoration of the icons and the Bishop’s House continues.¹⁷

Regular services are held on Saturday evenings at 6:30 p.m., and Sunday mornings at 10:00 a.m. Attendees stand during the services. Indicative of how cultures and times blend in Unalaska, the services are conducted in a mixture of English, Unangam Tunuu, and Old Church Slavonic.¹⁸

¹⁵ Jennifer Sepez, Christina Package, Patrica Malcolm, and Amanda Poole, “Unalaska, Alaska: Memory and Denial in the Globalization of the Aleutian Landscape,” *Polar Geography* 30, no. 3–4 (September–December 2007): 207.

¹⁶ Holy Ascension Russian Orthodox Church, “World Monuments Fund, <https://www.wmf.org/project/holy-ascension-russian-orthodox-church>.

¹⁷ On August 14, 2018, the Qawalangin Tribe of Unalaska made a call for youth volunteers to help with the restoration of the Bishop’s House on their Facebook page: <https://www.facebook.com/notes/qawalangin-tribe-of-unalaska/calling-all-youth/1908087852612035/>.

¹⁸ “Holy Ascension Russian Orthodox Church,” City of Unalaska, accessed August 27, 2018, <https://www.ci.unalaska.ak.us/business-directory/holy-ascension-russian-orthodox-church>.

Museum of the Aleutians: Collecting, Preserving, and Sharing the Cultural Legacy of the Aleutian Islands Region

JOANNE MUZAK with VIRGINIA HATFIELD

How many towns of less than five thousand full-time residents have a publicly funded museum? The Museum of the Aleutians is a point of pride for Unalaska city officials and residents alike, and, after a visit, it's easy to understand why. This small, modern museum is packed with information, including interactive displays, videos, and dioramas that give context to the many artifacts on display. The Museum of the Aleutians "is a cultural history institution for the Aleutian Islands and the community of Unalaska." Its mission is to "collect, preserve, and share the rich cultural legacy of the Aleutian Islands Region."¹ The museum first opened its doors in 1999, but was completely remodelled in 2013. The museum has growing Unangan, Russian American, World War II, and local art collections, which make up its permanent and changing exhibits. It is also home to researchers, visitors, and community members.²

During our guided tour, Executive Director Dr. Virginia Hatfield informed us that since 1999 the museum has amassed a collection of about 500,000 items, which "cover a wide range of subjects from archaeology, ethnography, history, art, and archives, to the natural sciences. They are securely housed in a state-of-the art climate-controlled repository, the most westerly facility of its kind in the United States."³ Most of the collection is archaeological material that documents 9,000 years of eastern Aleutian prehistory. An archaeologist herself, Dr. Hatfield first came to Unalaska as a PhD student. The Museum of the Aleutians became the base for her research, and she continues to investigate archaeological sites in the Aleutians.⁴ Some of the first items she showed us in the museum's permanent collections were bone and shell remains that were thousands of years old. Some of the artifacts were unearthed just a few years ago, during construction of the new bridge between Amaknak Island and Unalaska Island.⁵ Along with the



A kamilieka or suk, raincoat made from sea lion esophagi, on display at the Museum of the Aleutians. Credit: Nadine Fabb.

¹ Museum of the Aleutians homepage and "About" section, accessed August 31, 2018, <https://www.aleutians.org/>.

² "Museum of the Aleutians," Alaska.org, accessed August 31, 2018, <http://www.alaska.org/detail/museum-of-the-aleutians>; Museum of the Aleutians homepage, <https://www.aleutians.org/>.

³ "Collections," Museum of the Aleutians, accessed August 31, 2018, <https://www.aleutians.org/collections/>.

⁴ "Collections," Museum of the Aleutians, <https://www.aleutians.org/collections/>; Zoë Sobel, "The Museum of the Aleutians New Executive Director Takes Over," *Alaska Public Media*, January 16, 2017.

⁵ "Museum of the Aleutians," Alaska.org, <http://www.alaska.org/detail/museum-of-the-aleutians>.

archaeological examples of cultural pieces, there were also examples of the handicrafts of the Unangan people; the most prominent example being the full-sized *kamiliieka* or *suk* made from sea lion esophagi. These waterproof raincoats were instrumental in allowing the Unangan people to stay warm as they hunted and fished on the ocean in the Aleutian weather.

Dr. Hatfield also pointed out gut-skin parkas, baskets, masks, and ancient tools that reveal the artistry and craftsmanship of the early Unangan ways of life. The baskets—about one hundred in all—are a highlight of the museum’s collection. Another highlight—a must-see in the museum—is the “Woman of Ounalashka,” an original pencil drawing by John Webber, the expedition artist with Captain Cook’s third voyage, which stopped at Unalaska in 1778.⁶ In 2001 fundraising efforts of local Unalaska residents—from schoolchildren to corporations—resulted in the acquisition and return of the drawing to the place it was first sketched (more accurately, about ten miles from where it was first sketched).⁷ Dr. Hatfield said that many residents recognize the woman in the drawing. The town is very pleased to have her home.

The museum’s collection also includes photographic and paper archives and other important Unangan ethnographic items. The permanent exhibition walks visitors through several distinct periods in Aleutian history, including first contact with Russian explorers in the 1740s and life after the Russian fur traders arrived in Unalaska as the “fur rush” began in the second half of the eighteenth century, to the role of the Aleutians during the Second World War (including Japanese attacks on Kiska, Attu, and Dutch Harbor) and the three-year internment of Unangan people to substandard camps in Southeast Alaska from 1942 to 1945. (See “The Second World War in Unalaska and the Internment of the Unangan People,” this volume.)

A more contemporary period is represented by a section on the commercial fishing industry, which explains how the City of Unalaska and the International Port of Dutch Harbor is consistently listed as the number one fishing port in the United States. At this Instagram-ready display, you can try on a pair of rubber boots and rain gear and climb aboard a staged boat deck (without the wind that is likely blowing outside and the rain that is likely forecast for later in the day).⁸

The museum typically features two new rotating exhibits each year, focused on local artists or aspects of the Aleutian landscape, people, or history.⁹ Earlier in 2018, for example, one of the temporary exhibits was *20 Years of Camp Qungaayux̂*. (See “Qawalangin Tribal Council of Unalaska” in this volume for more on Camp Qungaayux̂.) When we were there, the temporary exhibit was a retrospective show by local artist Carolyn Reed called *Bering Sea*. (See “Artists of Unalaska: Gert Svarny and Carolyn Reed,” this volume). Her woodblock prints, original sketches, and drawings span thirty years of her life in the Aleutians and the role that the sea plays in the community and in her identity.¹⁰ The museum supports local artists also by selling their work through the gift shop and by hosting the Community Art Show each spring.

⁶ For more on Cook’s expeditions and Webber’s sketches, which detail the housing, clothing, and traditions of the Indigenous peoples, see Ray Hudson and Rachel Mason’s Chapter 3, “Respite,” in *Lost Villages in the Eastern Aleutians: Biorka, Kashega, Makushin*, 29–46 ([Anchorage, AK]: National Park Service, United States Department of the Interior, through the Government Printing Office with the assistance of Debra A. Mingeaud, 2014), https://www.nps.gov/aleu/upload/Lost_Villages-final-508-3.pdf. See page 36 of *Lost Villages in the Eastern Aleutians* for Webber’s “Woman of Ounalashka” sketch.

⁷ “Captain Cook’s Landing—English Bay,” Alaska.org, accessed August 31, 2018, <http://www.alaska.org/detail/captain-cooks-landing-english-bay>.

⁸ “Museum of the Aleutians,” Alaska.org, <http://www.alaska.org/detail/museum-of-the-aleutians>.

⁹ “Museum of the Aleutians,” Alaska.org, <http://www.alaska.org/detail/museum-of-the-aleutians>.

¹⁰ “Exhibits,” Museum of the Aleutians, accessed August 31, 2018, <https://www.aleutians.org/clients/>.

As the museum's website explains, "Our collections continue to grow each year through many generous, private donations of cultural and historical objects and through archaeological research. Archaeological excavations conducted by Museum staff and partners contribute to an improved scientific understanding of the prehistory of the eastern Aleutians. A varied network of institutional research partnerships utilizes our archaeological collections to produce data regarding long-term human and ecosystem changes in the Bering Sea."¹¹ While institutional research partnerships are certainly important, the museum recognizes the role of community in uncovering and understanding its own history. This past summer, for example, the museum hosted a Community Archaeology Research Project, open to all ages, that excavated at local Summer Bay. This program provided a unique opportunity for community members to experience and learn about archaeology. The site in Summer Bay has been a summer fishing camp for the past three thousand years.

The Museum of the Aleutians is an important cultural landmark in Unalaska. It enjoys tremendous support from the citizens and local businesses, and is a wonderful reflection of cooperation between the Ounalashka Corporation, the Aleut Corporation, the Qawalangin Tribe, and the City of Unalaska. We left with a broad understanding of the Aleutians and the Unangan people—and a desire to learn more.

¹¹ "Collections," Museum of the Aleutians, <https://www.aleutians.org/collections/>.

The mission of the Port of Dutch Harbor is to promote “the growth and health of the community of Unalaska through the planning, development, and management of marine-related municipal properties and facilities to provide moorage and other marine services on a self-supporting basis. To this end, the facilities and services are developed and operated to promote and accommodate marine-related commerce, fisheries industry, safety, environmental protection, recreation, and visitors.”⁷ The Department of Ports and Harbors currently staffs a director, a harbormaster, six regular full-time harbor officers, and two office staff.

During our visit, renovations were underway on one of the major docks. The Department of Ports and Harbors is working hard to update its facilities to accommodate the town’s huge fishing industry and respond to the increased requests from other vessels to dock at Dutch Harbor.



Crab pots along the shore. *Credit: Joanne Muzak.*

⁷ City of Unalaska, Ports and Harbors, “About Us.”

The Second World War in Unalaska and the Internment of the Unangan People

JOANNE MUZAK

The legacy of the Second World War in Unalaska/Dutch Harbor is profound. Barracks, Quonset huts, and former gun emplacements still dot the landscape. Much of the transportation infrastructure—namely, roads and the airport runway—was initially built by the U.S. military during the early 1940s.¹ But changes to the physical landscape and the physical remnants of World War II are only part of the war's legacy. After Japanese air forces attacked Dutch Harbor on June 3 and 4, 1942, the entire Indigenous population of the Aleutian and Pribilof Islands was forcibly evacuated and relocated to internment camps some 1,500 miles away from their homes. Nine villages inhabited by 881 Aleuts (Unangans) were removed. These U.S.-ordered displacements have affected Unalaska and Unangan culture as much as the military build-up and the debris left behind.² This article outlines the events of the Second World War that led to the forced evacuation of the Unangan people. It then provides a brief overview of their evacuation, internment, and repatriation.

PREPARING FOR WAR

The military build-up of Unalaska/Dutch Harbor began in 1939, as the threat of war with Imperial Japan became a genuine possibility. The U.S. Navy first built a weather observatory and a radio station. In the summer of 1940, the Navy bought the private buildings that constituted the village of Dutch Harbor, and the community was quickly transformed into a massive military hub. "American troops began to arrive to the islands the following year, swelling the population of what had been a small village of 300, mostly Aleut, to as many as 70,000 people. Along with demographics, the landscape of Unalaska changed dramatically, as bunkers, barracks, ship facilities, fuel tank farms, gun mounts and a POW camp were all constructed to defend against an anticipated Japanese invasion of the islands, which could be used as a stepping stone to an eventual invasion of North America."³



A fox climbs along the base of an old military building, Mount Ballyhoo, National Historic Site, June 2018. Credit: Joanne Muzak.

Japanese air forces attacked Dutch Harbor on June 3 and 4, 1942.⁴ The Japanese bombs damaged or destroyed a number of military facilities, including fuel tanks, a warehouse, a hangar, barracks, a radio station, and the SS *North-*

¹ Jeff Dickrell, "World War II in the Aleutians," City of Unalaska, accessed October 24, 2018, <https://www.ci.unalaska.ak.us/community/page/world-war-ii-aleutians>.

² Jennifer Sepez, Christina Package, Patrica E. Malcolm, and Amanda Poole, "Unalaska, Alaska: Memory and Denial in the Globalization of the Aleutian Landscape," *Polar Geography* 30, no. 3–4 (2007): 195; Ryan Madden, "The Forgotten People: The Relocation and Internment of Aleuts during World War II," *American Indian Culture and Research Journal* 16, no. 4 (1992): 55–76; "Evacuation," label in the Museum of the Aleutians, visit June 19, 2018.

³ Sepez et al., "Unalaska," 195; Drickell, "World War II."

⁴ Drickell describes an earlier attack in May that foreshadowed the June attack. For more detailed information about the timeline and locations of military attacks, actions, and casualties, see Dickrell, "World War II"; Fern Chandonnet, ed. *Alaska at War, 1941–1945: The Forgotten War Remembered* (Fairbanks: University of Alaska Press, 2008); Brian Garfield, *The Thousand-Mile War: World War II in Alaska and the Aleutians*, Classic Reprint Series (Fairbanks: University of Alaska Press, 2010), originally published 1969.

western, a ship used as both a power plant and dormitory for about 280 civilians who were constructing the naval base at Dutch Harbor.⁵ (The rusted hull of the *Northwestern* rests today in Captains Bay, Unalaska, where it's used to store crab pots.) The Alaska Indian Service hospital was also destroyed during the bombing. Accounts of American casualties vary from 43 to 78, with comparable numbers of wounded. "It is commonly believed that these attacks were a diversionary tactic with which the Japanese hoped to lure the U.S. Navy north to defend the Aleutians. These plans were intercepted, however, and the attempted strategic diversion was unsuccessful. The primary military confrontation between the two powers occurred much further south at Midway Atoll. Nonetheless, the defense of the Aleutians involved tens of thousands of military troops, millions of dollars of installation on dozens of islands, and the displacement of the Aleut people."⁶

EVACUATION OF THE ALEUT PEOPLE

In the words of local historian Jeff Dickrell, the Americans' decision to evacuate the native Unangan (Aleut) people from the entire Aleutian Islands chain was "ill planned and carried out with no regard for the victims' well-being."⁷ Although officials had recognized the threat to Dutch Harbor at least four months earlier, plans for safe and adequate relocation had not been made, "and the Aleut people paid the price for this lack of planning."⁸ Furthermore, Aleut people had not been involved in government officials' discussions about the evacuation and relocation plans. "Records indicate that government motivations for the Aleut internment did not overtly include references to their heritage, or fear they might be subversives, or they might assist the Japanese. Rather, Aleut homes in the Aleutians and Pribilof Islands were located in the potential combat zone and a paternalistic attitude of protection towards Native people along with an autocratic position on the supremacy of military convenience over Native rights framed the policy discussion."⁹ In his 1992 article "The Forgotten People: The Relocation and Internment of the Aleuts during World War II," Ryan Madden is careful to foreground Aleut voices over official government policy. Madden's interviews with Aleuts who were evacuated emphasize that the relocation cleared their homes for military purposes, although safety was also a concern.¹⁰ Notably, white residents of Unalaska were not forced to leave. "Captain Hobart L. Copeland, an army officer, recalled that 'all natives, or persons with as much as one-eighth native blood were compelled to go.... Only such portable baggage as people could carry were permitted.'"¹¹ As Madden notes, "race appears to be the only justification for allowing whites to remain, since the danger of another Japanese attack was present for both natives and non-natives."¹²

Mandatory evacuations began in late June 1942. There were three waves of evacuation, each treated as an emergency.¹³ Evacuations were chaotic. Generally, residents had twenty-four hours notice and each person was allowed one suitcase. The evacuees did not know where they were going or how long they would be gone, although the general

⁵ "SS *Northwestern*," Alaska.org, accessed October 24, 2018, <http://www.alaska.org/detail/ss-northwestern>. This ship has a long, storied past. For a fascinating history of the ship, including photos of the twisted wreckage and the three-day fire caused by the Japanese bombing, see Michael Burwell and Francis Broderick, *The S.S. Northwestern: Sailing the Sheltered Seas, An Illustrated History* (Anchorage, AK: National Park Services, United States Department of the Interior, n.d.), <https://www.nps.gov/aleu/learn/historyculture/upload/3-SHELTERED-SEAS-508-final.pdf>.

⁶ Sepez et al., "Unalaska," 195.

⁷ Drickell, "World War II."

⁸ Ryan Madden, "The Forgotten People: The Relocation and Internment of Aleuts during World War II," *American Indian Culture and Research Journal* 16, no. 4 (1992): 60.

⁹ Sepez et al., "Unalaska," 196.

¹⁰ Madden, "The Forgotten People," 60.

¹¹ Madden, "The Forgotten People," 61. This quotation from Captain Copeland also appears in the Visitor Centre at the Aleutian World War II Historic Area, on a placard titled "Forced to Leave, 1942," where it is attributed to the "Order to Evacuate Natives."

¹² Madden, "The Forgotten People," 61.

¹³ "Evacuation," label in the Museum of the Aleutians, visit June 19, 2018.

sense was that it would only be for a short time. In fact, neither the evacuees “nor the captain of the transport vessel knew where the voyage would end.”¹⁴ The locations of the internment camps had not been determined; nor had plans been made for the protection or care of the Aleuts for the coming years.¹⁵

THE INTERNMENT CAMPS

Camps were hastily arranged in abandoned industrial locations, such as former gold mine facilities and old canneries, in Southeast Alaska. “These facilities were dangerous places, unsuitable for human habitation.”¹⁶ Officials knew the sites were hazardous.¹⁷ As the Ounalashka Corporation puts it, the Unangan were “left to languish in squalid relocation camps, bereft of adequate nutrition, medical attention, heat, running water, and toilet facilities.”¹⁸ The period of Aleut internment, summer of 1942 to late spring 1945, led to the death of about one hundred people, or about one in ten internees, mostly Elders and infants.¹⁹

Disease was rampant at the camps. Officials who visited the camps noted the spread of tuberculosis and outbreaks of measles.²⁰ In letter to his chief in Chicago dated October 28, 1943, Assistant Fisheries Supervisor Frank W. Hynes wrote, “There is more than a possibility that the death toll from tuberculosis, pneumonia, influenza and other diseases will so decimate the ranks of the natives that few will survive to return to the islands.”²¹

The Aleut community of Unalaska was interned from July 1942 until April 1945 in an abandoned cannery at Burnett Inlet, near Wrangell in southeastern Alaska. There were a number of deaths at the Burnett Inlet camp, but conditions there were generally less life-threatening than at other camps. The lower death rate at Burnett Inlet can likely be explained by the fact that the Office of Indian Affairs adequately provided the building materials that people needed to protect themselves from Alaskan winters.²²

REPATRIATION AND REPARATIONS

The immediate military threat to Alaska was over by 1943, but the U.S. Government appeared to be in no hurry to return the Aleuts to their homes.²³ Most Aleuts remained in the camps until April to June 1945. When they returned home, many found their homes and other property had been used and vandalized by U.S. Armed Forces personnel or had succumbed to weather. “Consequently, many returned villagers lived the first year in temporary buildings shared by numerous people.”²⁴ Others were forced to relocate entirely. After the war, the U.S. Government refused to allow or fund the repatriation of four communities.²⁵

¹⁴ Testimony by John C. Kirtland at the Commission on Wartime Relocation and Internment of Civilians, September 15, 1981, quoted in Sepez et al., “Unalaska,” 197.

¹⁵ Sepez et al., “Unalaska,” 197.

¹⁶ Sepez et al., “Unalaska,” 198.

¹⁷ For a thorough account of various officials’ evaluations of the conditions at the internment camps, see Madden, “The Forgotten People.”

¹⁸ Ounalashka Corporation, “WWII Visitor Center,” accessed October 25, 2018, <https://ounalashka.com/wwii-center/>.

¹⁹ Sepez et al., “Unalaska,” 200.

²⁰ Madden, “The Forgotten People,” 65, 66.

²¹ Frank W. Hynes to Ward T. Bower, October 28, 1943, quoted in Madden, “The Forgotten People,” 67. Notably, Hynes added, “It is becoming more and more difficult to defend our position” (quoted in Madden “The Forgotten People,” 67). See also, John C. Kirtland and David F. Coffin Jr., *The Relocation and Internment of the Aleuts during World War II* (Anchorage, AK: Aleutian/Pribilof Islands Association, 1981).

²² Madden, “The Forgotten People,” 69.

²³ Sepez et al., “Unalaska,” 198. The U.S. Government did get some Aleut home earlier to the Pribilof Islands so that they could help with the fur seal harvests.

²⁴ Sepez et al., “Unalaska,” 198.

²⁵ Those four communities were Attu, Kashaga, Makushin, and Biorka. See Sepez et al., “Unalaska,” for a list of evacuated villages, including their populations before WWII, dates of forced evacuation, internment location, and repatriation dates.

On August 10, 1988, forty-three years after the evacuation, the Aleut people received an apology from the U.S. Congress and the president on behalf of the people of the United States with the passage of Public Law 100-383, Restitution for World War II Internment of Japanese-Americans and Aleuts. "Financial restitution included a \$5 million fund administered by the Aleutian and Pribilof Islands Association to benefit Aleut internees and their descendants." The law provided compensation for damaged or destroyed church property (see "The Holy Ascension Orthodox Church," this volume), and Aleuts who had been interned were awarded twelve thousand dollars each for "damages for human suffering."²⁶

The long-term effects of the internment, however, cannot be measured.²⁷ As noted above, many of those who died in the camps were Aleut Elders. The death of so many Elders "led to an irretrievable loss of Aleut knowledge and culture."²⁸ Indeed, during our time in Unalaska, the Unangan people we spoke with lamented this loss, but they also told us about many efforts to recover their lost knowledge. (Camp Qungaayuġ, as described in "Qawalangin Tribal Council of Unalaska," this volume, is one example.)



Cole Mccracken and Carter Price, our guides at the Aleutian World War II National Historic Area and the Visitor Center. *Credit: Nadine Fabb.*

The events of the evacuation and internment of the Aleut people "remained not only largely unknown to the American [and international] public, but also unspoken by community members for a long...time."²⁹ People didn't want to talk about their time in the camps. Gradually, silence is giving way to representation.³⁰ The Aleutian World War II National Historic Site, for example, was established by Congress in 1996. As the Ounalashka Corporation explains, "The Congressional designation as a National Historic Area allows the interpretation of the history of the Unangaġ and their removal

and internment during the war. To this end, Ounalashka Corporation and the National Park Service have cooperatively worked to renovate the Naval Air Transport Service Aerology Building, located at the Unalaska Airport." The Aerology Building was transformed into the Visitor Center, which includes a museum that provides details about the military aspects of the war as well as the internment story.³¹ The Visitor Centre, which is operated by the Ounalashka Corporation, opened in 2002, the year the State of Alaska also declared the first Dutch Harbor Remembrance Day.³² In the community, people recognize the loss of Unangan culture and knowledge as a legacy of World War II, but efforts are being made to restore and rejuvenate Unangan culture throughout Unalaska.

²⁶ Sepez et al., "Unalaska," 199.

²⁷ Madden, "The Forgotten People," 71.

²⁸ Sepez et al., "Unalaska," 200.

²⁹ Sepez et al., "Unalaska," 201.

³⁰ Sepez et al., "Unalaska," 201.

³¹ Ounalashka Corporation, "WWII Visitor Center."

³² Sepez et al., "Unalaska," 202.

Artists of Unalaska: Gert Svarny and Carolyn Reed

JOANNE MUZAK

The landscape of Unalaska is so stunning that it's enough to inspire anyone to pick up a paintbrush, or at least get behind the lens of a camera, to capture some essence of the surroundings. Unangan artist Gert Svarny uses local minerals, grasses, wood, and bones in her work. Unalaska artist Carolyn Reed says that the Aleutian Islands' "stark, sub-arctic landscape and dramatic seas has provided the room and drive to better understand a sense of identity within this place and [her] own depths and capacity as an individual."¹ During our time in Unalaska, we admired some of Svarny's ivory and soapstone carvings at the Museum of the Aleutians, where we also enjoyed Reed's exhibition *Bering Sea*, which featured her woodblock prints, etchings, and paintings. This article presents brief profiles of Svarny and Reed—two of Unalaska's best-known and celebrated artists.

GERTRUDE (GERT) SVARNY

When she was honored with a Distinguished Artist Award from the Rasmuson Foundation in 2017, then eighty-seven-year-old Unangan artist Gertrude (Gert) Svarny remarked, "I feel I'm just really starting. I have lots to learn yet."² Svarny, who lives and works in Unalaska, is already a master of many art forms. Perhaps best known for her ivory and soapstone carvings, she is also an accomplished weaver and bentwood artist. All of her works incorporate traditional materials, such as pigments made of local minerals and decoration created from sinew, seal intestine, and sea lion whiskers, and all of her works are distinct interpretations of Unangan history and culture.³ Indeed, the self-taught artist is credited with helping to preserve and continue Unangan art traditions.⁴ In a profile in the *Anchorage Daily News*, Svarny remarked, "I like to refer back to my culture. I think of how our people lived, what they wore and how they subsisted...The Unangan people had the most wonderful hunting hats. They'd find the wood on the beach and they'd work it and bend it, and make these visors." Some of the bentwood visors that Svarny has created sprout sea lion whiskers and are painted with red ochre, a natural pigment that was common in ancient Unangan art. "I love to use ochre," Svarny said. "It gives me a connection to what our people used to do."⁵

Svarny grew up in Unalaska until she was evacuated and relocated to an abandoned cannery in Burnett Inlet during the Second World War (see "The Second World War in Unalaska and the Internment of the Unangan People," this volume). In fact, only Svarny, her mother, and three of Svarny's seven siblings were evacuated; her father, who was the local postmaster and a photographer, was white, and so "he really had to stay," she said.⁶ Svarny doesn't recall the relocation as traumatic at the time (she was twelve years old in 1942), but she realized later in life how stressful, frightening, and frustrating it was for the adults.⁷ "Had good times and bad," she recalls. "Always homesick."⁸ After three years, the Svarnys were free to return to Unalaska.

¹ Carolyn Reed, "Bering Sea: Art and Identity," in *Bering Sea: Works by Carolyn Reed*, Museum of the Aleutians, May–September 2018, exhibition catalog, 15.

² Tamara Ikenberg, "I Feel I'm Just Really Starting: 87-Year-Old Unangan Artist Is a Work in Progress," *Anchorage Daily News*, July 6, 2017, <https://www.adn.com/arts/2017/07/06/i-feel-im-just-really-starting-87-year-old-unangan-artist-is-a-work-in-progress/>. Svarny also received the Governor's Award for Native Art (2008); see "Shareholder Spotlight: Gertrude Svarny," *The Aleutian e-Current*, accessed October 31, 2018, <http://www.aleutcorp.com/shareholder-department/newsletter/shareholder-spotlight-gertrude-svarny/>.

³ Anchorage Museum, "Gertrude Svarny: Ukuqanaadan," exhibition description, accessed October 26, 2018, <https://www.anchagemuseum.org/exhibits/gertrude-svarny-ukuqanaadan/>.

⁴ Ikenberg, "Just Really Starting."

⁵ Ikenberg, "Just Really Starting."

⁶ Ikenberg, "Just Really Starting."

⁷ Ikenberg, "Just Really Starting."

⁸ Laura Kraegel, "Unalaska Sculptor Wins Art Award as She Continue 40-Year Career," *Alaska Public Media*, May 31, 2017, <https://www.alaskapublic.org/2017/05/31/unalaska-sculptor-wins-art-award-as-she-continues-40-year-career/>.

Although creativity was part of her family, Svarny didn't pursue a career as an artist until she was fifty-one.⁹ The story of how she discovered her talents, as told in the *Anchorage Daily News*, is worth recounting: "During a stroll on an Unalaska beach in 1980, Svarny found some whale bones and brought them home. With no previous carving experience, she sat down with the bones, an X-acto knife, a melon baller and her own instincts. 'I cut out some figures and masks and entered them into a little local art show and they sold before the show started,' she said. She said her success inspired her to continue creating art. Svarny still isn't sure how her hands knew what to do with that whale bone. 'I don't know,' she said. 'It just came about.'"¹⁰ And she loved handling the materials and bringing her ideas to life.¹¹

Almost forty years later, Svarny's work is housed in numerous permanent collections around the world, including at the Museum of the Aleutians (see "Museum of the Aleutians," this volume). The Anchorage Museum (Anchorage, Alaska) hosted a solo retrospective show of Svarny's work this past fall (on until January 20, 2019). The Rasmuson Foundation honor included an award of \$40,000, which, Svarny said, has "freed me up to buy more materials and things like that."¹² Confident in her identity as an artist, Svarny also works to help other Unangans to embrace their creativity. "'I've always thought that so many of our people are artistically inclined,' Svarny said. 'But sometimes life gets in the way and they never pursue what they want to do.' Svarny teaches art to students at Unalaska's Camp Qungaayu [see "Qawalangin Tribal Council of Unalaska," this volume] and she's brought up her own children and grandchildren with a love for the arts."¹³ Svarny remains motivated to create and grow. She says that this time in her life may just be the most creative.¹⁴

CAROLYN REED

During a visit to Reed's art, framing, and gift shop, we admired a woodblock print called *Fish Lady*, which we'd also seen earlier at the *Bering Sea* exhibition at the museum. The limited print, carved from a single block and then water-colored, shows a Unangan woman harvesting salmon. As historian, artist, and long-time resident of Unalaska Ray Hudson describes the woman in the print, "She is at once bowed by her work and exalted by it."¹⁵ The image is a compelling representation of the intense labor that occurs in Unalaska against a backdrop of equally intense land- and seascapes. When we asked Reed to tell us something about the print, she said, "That's Gert Svarny in that picture. From a photo I took." While we enjoyed the apparent serendipity of this connection, Reed smiled and reminded us, "Everyone knows everyone here."

Unlike Svarny, Reed was born in the continental United States—San Francisco, California, specifically—and came to Unalaska as a young woman in 1983. In her own words, "During more than 30 years of living in the Aleutian Islands, I have worked on wooden docks, kayaked remote bays, weathered fierce winter storm, and hiked lush green hills by sparkling seas. Through these experiences, I have developed a deep relationship with the surrounding ocean. This remote island, straddled between the Bering Sea and [the] North Pacific, has had a profound effect on all who

⁹ Anchorage Museum, "Gertrude Svarny"; Ikenberg, "Just Really Starting."

¹⁰ Ikenberg, "Just Really Starting."

¹¹ Kraegel, "Unalaska Sculptor."

¹² Ikenberg, "Just Really Starting."

¹³ Kraegel, "Unalaska Sculptor." Svarny's granddaughter Alena Hope Syverson is also a recognized artist. See Rasmuson Foundation, "Alena Hope Syverson," accessed October 26, 2018, <https://www.rasmuson.org/enjoy-cat/art-collection/alena-hope-syverson/>.

¹⁴ Kraegel, "Unalaska Sculptor"; Ikenberg, "Just Really Starting."

¹⁵ Ray Hudson, "Bering Sea: Art by Carolyn Reed," in *Bering Sea: Works by Carolyn Reed*, Museum of the Aleutians, May–September 2018, exhibition catalog, 9. Ray Hudson lived in Unalaska from 1964 to 1992; he came to the town as a young teacher and became a well-admired community member and supporter of Unangan culture. He's also considered Aleutian artist in his own right; he became a skilled weaver of Unangan baskets during his time in the Unalaska. For more about his life in the Aleutians, see Ray Hudson, *Moments Rightly Placed: An Aleutian Memoir*, 2nd ed. (Kenmore, WA: Epicenter Press, 2008). For a brief bio, see "Raymond Hudson," Project Jukebox, accessed October 31, 2018, <https://jukebox.uaf.edu/site7/p/1910>.



Carolyn Reed and Nadine Fabbi hold Reed's woodblock print *Fish Lady*.

Credit: Joanne Muzak.

live here...With this relationship between people and place I have built my works portraying a natural environment, barren and wild, in which a traditional village lifestyle coexists, sometimes uneasily, with the chaotic, modern fishing industry."¹⁶

As an example, one of Reed's most recent drawings is *La Mujer Santa de los Procesadores* (The Woman Saint of the Processors) (2018), which features, at the center, a woman wearing a yellow apron and black gloves, holding a bucket in one hand and a fish in the other. She is haloed by red crab parts, and the halo is topped with a clock. She stands in black rubber boots on top of two upside-down figures—their feet her floor—as they reach past a dock and presumably into the water below. Behind her, various layers of workers represent the multiple tasks in a fish processing plant. Some are bathed in a yellow light that matches their aprons, overalls, or slickers. At one level, workers stand along a conveyor belt of various crab bits. In the bottom left corner, two women help each other lift a giant halibut from the dock; in the bottom right, two men hold a king crab, their knees bent with its weight. A large-scale drawing (colored pencil, oil, and solvent), the piece took Reed five years to complete. Hudson describes it as "fascinatingly complex and emotionally charged. The saint is at once transcendent and one of us,

simultaneously solemn and joyful."¹⁷ In a conversation about her *Bering Sea* show, Reed remarked, "There is no saint for the processors...There's a patron saint for fishermen and pretty much everyone else. I felt these people that are kind of ghosts in the community needed a patron saint, too."¹⁸ Over the years, Reed's work has featured workers in processing plants and canneries. She explains, "My cannery images, where industry is the engulfing environment, show both connection to the sea by labor and proximity yet also isolation from it. These images contrast with my more lush and expressionistic ocean works in which I reinforce the ancient idea of sea as source of danger as well as livelihood."¹⁹

Not surprisingly given its proximity, water also plays a significant role in Reed's compositions.²⁰ Many of her works feature water, and she likens her artistic process to water: "Just as water is constantly changing and shifting its form, building mass upon mass and developing rhythms, my drawings also develop through a similar process. As I begin a drawing loose and fluid charcoal lines are boldly drawn across the paper. These first lines distribute weight working together in scale and tension to build a space. Line after line, developing within a progressive change of rhythm, I begin to find my subject and their relationships."²¹ The *Bering Sea* exhibition at the Museum of the Aleutians featured recent drawings, such as *La Mujer Santa de los Procesadores*, but also older woodblock prints and etchings from earlier in her career. Particularly in these older works, water is vast, powerful, and enveloping.

¹⁶ Reed, "Bering Sea," 13.

¹⁷ Hudson, "Bering Sea," 7.

¹⁸ Zoe Sobel, "Carolyn Reed's 'Bering Sea' Opens at Museum of the Aleutians," KUCB, May 24, 2018, <http://www.kucb.org/post/carolyn-reeds-bering-sea-opens-museum-aleutians>.

¹⁹ Reed, "Bering Sea," 15–17.

²⁰ To see one of Reed's works where water is one of the main features, google Ray Hudson's *Ivory and Paper: Adventures in and out of Time*; the cover the book is Reed's *Mothership* (1988, charcoal, colored pencil).

²¹ Reed, "Bering Sea," 14.



A graduate of the Pacific Northwest College of Art, Reed has also had solo exhibitions at the Anchorage Museum and the Alaska State Museum (Juneau, AK), and has exhibited internationally. She's served in various capacities with the Aleutian Arts Council, and continues to play a key role in as an artist, portraying relationships between the people and the sea, in Unalaska.

Art is recognized as an important part of traditional and contemporary culture in Unalaska. Although Svarny and Reed come from different artistic traditions and practices, they are both respected artists, recognized for their artistic contributions to the local community and the broader national and international stage.

Note of Thanks

MINSU KIM

On behalf of KMI, I would like to thank everyone for taking the time to join us here for two days. In particular, I would like to express my sincere gratitude to Dr. Nadine Fabbi, and Liza Mack of the Aleut International Association for their cooperation and help in organizing this wonderful seminar.

Also, I would like to extend my special thanks to all speakers, especially Mayor Frank V. Kelty for giving an amazing speech, “Unalaska and Its Role in the Fisheries Resources of the Bering Sea and Aleutian Islands.” Thanks to Denise M. Rankin for broadening our understanding of the Ounalashka Corporation. Also, thank Tom Robinson and Chris Price for providing their passionate and insightful talks. Thanks to Dr. Virginia Hatfield for very kind introduction to “Aleutian Island Prehistory in the Lands of Four Mountains.”

As you know, KMI and the University of Washington have held joint seminars since 2015, for the purpose of improving knowledge of the North American Arctic, especially its community and the Arctic Council Permanent Participants representing this region.

I believe this KMI-UW seminar has played a key role in promoting mutual understanding, building mutual confidence, laying the groundwork for further and continuous cooperation between Korea and the Arctic Indigenous people.

In particular, this seminar was held in the Aleutian Islands. It is the first time such a seminar is taking place in the region we are talking about, and being here in the Aleutian Islands was very meaningful and important for KMI. As one of our nearest neighbors, I believe it is important for both sides to build relations and understanding of each other.

In conclusion, through this two days of the seminar, I hope all participants were happy to meet each other, and to learn much more about the Aleutian Islands and its people, and to discuss ways on how we could further collaborate.

Thank you.



Liza Mack, Jeehye Kim, Nadine Fabbi, Joanne Muzak, Minsu Kim.

Credit: Virginia Hatfield.

Further Reading

Aleut International Association

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Contributors

Dr. Nadine C. Fabbi, Managing Director, Canadian Studies Center, Henry M. Jackson School of International Studies, University of Washington, has served as Managing Director of Canadian Studies for twenty years and as Co-chair of the KMI-UW agreement since its inception in 2014. She founded and edits *Arctic and International Relations Series*, a policy publication in the Jackson School; serves on the editorial board for the *American Review of Canadian Studies*; and serves as co-editor for the *International Journal of Canadian Studies*. Dr. Fabbi's research focuses on Arctic Indigenous influence in domestic and international relations, in particular that of the Inuit in Canada. Her research has been published in *One Arctic: The Arctic Council and Circumpolar Governance* (2017); *American Review of Canadian Studies* (2017); *Handbook of the Politics of the Arctic* (2015); and *Arctic Yearbook 2012*.

Dr. Virginia Hatfield, Executive Director, Museum of the Aleutians, has worked in the field of archaeology for over twenty-two years. The Museum of the Aleutians collects, preserves, and shares the human history of Unalaska and the Aleutian Islands region by promoting public awareness of the rich cultural legacy of the people of the Aleutian Islands; utilizing its collections for educational purposes through exhibits, publications, and research; and facilitating cooperation with other museums and institutions for research and education.

Mayor Frank Kelty, City of Unalaska, has lived in Unalaska for over forty-five years. He worked for thirty years in the Alaska seafood industry with two shore-based companies, and as a Natural Resources Analyst for the City of Unalaska. Mr. Kelty is currently serving his fifth term as mayor.

Jeeyhe Kim, Researcher, Polar Research Center, Korean Maritime Institute (Busan, Republic of Korea). For more than three decades since its establishment in 1984, the Korea Maritime Institute (KMI) has committed to research for the development of shipping, ports, marine, and fisheries industries. Established in 2014, the Polar Policy Research Center within the Korea Maritime Institute provides policy research and recommendations on Arctic and Antarctic issues to the government of the Republic of Korea.

Dr. Minsu Kim, Head of Polar Policy Research Centre, Korea Maritime Institute (Busan, Republic of Korea). For more than three decades since its establishment in 1984, the Korea Maritime Institute (KMI) has committed to research for the development of shipping, ports, marine, and fisheries industries. Established in 2014, the Polar Policy Research Center within the Korea Maritime Institute provides policy research and recommendations on Arctic and Antarctic issues to the government of the Republic of Korea.

Dr. Liza Mack, Executive Director, Aleut International Association, is Aleut, born and raised in the Aleutians and has over twenty years experience working in and around Native organizations and communities. She recently completed her PhD in the Indigenous Studies Program at the University of Alaska Fairbanks. Her dissertation research focuses on natural resource management, knowledge transfer, and engagement of Native communities in the regulatory process, and how that may or may not affect the Native Cultures of Alaska. She has an Associate of Arts in Liberal Arts from the University of Alaska Southeast Sitka, a Bachelor of Arts and Master of Science in Anthropology from Idaho State University, and has been an adjunct professor at the University of Alaska Fairbanks, teaching Native Cultures of Alaska and Intro to Unangam Tunuu. Dr. Mack's work is focused on cultural revitalization and community involvement in the regulatory process. She possesses knowledge of Alaska Native Cultures and is familiar with the local, regional, state, federal, and international board processes that take place in Alaska and the Circumpolar North. She values the impor-

tance of engaging Native people in these settings. In July 2017, her experience and dedication to community led to her appointment as the Interim Executive Director of the Aleut International Association, one of the six Permanent Participants to the Arctic Council. She has recently been appointed Executive Director of the Aleut International Association.

Dr. Joanne Muzak is an experienced editor, writing consultant, and project manager. Based in Montréal, Québec, Joanne works with diverse clients from around the world on all kinds of writing projects, at every stage in the process. Her recent clients include Arctic and Inuit researchers, Indigenous artists and activists, Canadian academic presses, a Seattle architect, a Russian memoirist, and local non-profit organizations. She has worked with Dr. Nadine Fabbi, and her colleagues and students at the University of Washington, on the *Arctic and International Relations Series* since its launch in 2015. Joanne holds a PhD in English and Cultural Studies from the University of Alberta in Edmonton, Alberta, Canada.

Chris Price has been working as the Environmental Director for the Qawalangin Tribe since July 2015. He has created a Climate Change Adaptation Plan for the tribe, and continues to develop capacity and infrastructure to manage solid waste and recycling in Unalaska. Contaminated lands and water from the Second World War still affect the tribe, and local sites are being identified for clean up, particularly under the Native American Lands Environmental Mitigation Program. Chris would also like to see the tribe develop a subsistence division where salmon, halibut, and crab are harvested for the benefit of the tribe and Elders under state, federal, and traditional guidelines. Chris is excited to be a part of one of the tribe's latest projects: the Arctic Youth Ambassador Program, which will see youth across Arctic regions develop a global network to share environmental observations and knowledge about subsistence in environmental work via an online platform.

Denise M. Rankin, Property and Leasing Manager, Ounalashka Corporation. The Alaska Native Village corporation for Unalaska, Alaska, formed in 1973 under the Alaska Native Claims Settlement Act of 1971. Incorporated with an original 269 Unangan shareholders, OC's shareholder base now represents about 492 original shareholders and original shareholders' descendants. Ounalashka Corporation is a profit corporation. Its business is land leasing and development. Ms. Rankin has served nineteen years at the Ounalashka Corporation as their Property and Leasing Manager.

Tom Robinson, President of the Qawalangin Tribal Council of Unalaska, works as an entrepreneur, and after managing and fishing on several fishing vessels, he has acquired a boat of his own. In addition to his role as Tribal Council President, his experience includes Unalaska Native Fishermen Association member, Aleutian Islands Risk Assessment Committee, Aleut Representative of Alaska Tribal Budget Committee, and Alaska Representative of Environmental Protection Agency National Tribal Operations Committee.

Shayla Renay Shaishnikoff, Lead Intern at the Qawalangin Tribe of Unalaska, summer 2018, earned her bachelor's degree in international studies with a minor in Russian from University of Alaska Anchorage in 2016. She now resides in Bellingham, WA, where she is pursuing her post-baccalaureate degree in environmental science and marine ecology at Western Washington University. Shayla is passionate about her home in the Aleutian Islands and strives to be involved in international environmental protection efforts defending the bountiful oceans that have provided to Unanga's populations for centuries.

Sharon Svarny-Livingston, Independent Alternative Medicine Professional, currently serves as a director of the Iliuliuk Family and Health Services, and has her own blog, *Unalaska from My Point of View*. After having successfully completed work on the Alaska Initiative for StoryCorps, she decided to dedicate herself to all things subsistence.

WORKSHOP PROGRAM

UNANGAĖ: MARITIME PEOPLE IN A MODERN WORLD

**KOREA MARITIME INSTITUTE, HENRY M. JACKSON SCHOOL OF INTERNATIONAL STUDIES,
UNIVERSITY OF WASHINGTON AND ALEUT INTERNATIONAL ASSOCIATION PARTNERSHIP**

19–20 JUNE 2018

This workshop will provide an overview of the UnangaĖ to increase knowledge and understanding of how this maritime people is successfully negotiating in a modern world, including how the Korea Maritime Institute, UnangaĖ and University of Washington are working together to build international relations for the future. UnangaĖ were the traditional inhabitants of the Aleutian Islands. As a result of resettlements, there are only about 2,000 UnangaĖ in small communities in the Aleutian and Pribilof Islands and another approximately 15,000 UnangaĖ who live else-

where in Alaska and other states. UnangaĖ are hunters, whalers, and fishers. As with most Indigenous peoples, political mobilization in the form of regional organizations began in the 1960s and '70s. In 1998 in a strategic move to increase the voice and interests of the UnangaĖ internationally, Aleut International Association was formed to provide the UnangaĖ an official role on the Arctic Council. In this workshop we will explore the growing political influence of the Aleut on the domestic and world stage. The workshop will take place in Unalaska. Approximately 900 miles from Anchorage, Unalaska is the gateway to the Aleutian Islands and number one fishing port of the United States.



Dutch Harbor, Alaska.

PROGRAM

Tuesday, 19 June 2018

8:30-9:00	Breakfast, Grand Aleutian Hotel
	Welcome from Workshop Host and Sponsor, Dr. Minsu Kim, Head, Polar Policy Research Center, Korea Maritime Institute, Republic of Korea
9:00-9:30	Introductions
9:30-9:45	Opening Blessing, Reverend Evon Bereskin, Acting Rector, Holy Ascension of Our Lord Cathedral, Diocese of Alaska, Orthodox Church in America
9:45-10:15	Welcome from the Workshop Co-Chairs, Dr. Nadine C. Fabbi, Managing Director, Canadian Studies Center, Henry M. Jackson School of International Studies, University of Washington; and Liza Mack, Executive Director, Aleut International Association
10:15-10:30	<i>Arctic and International Relations Series</i> , special Issue, Dr. Joanne Muzak, Editor and Writing Consultant, Montréal, Québec

10:30-11:00	Welcome and Overview of Unalaska, Mayor Frank Kelty
11:00-11:30	Welcome and Overview of Qawalangin Tribe of Unalaska, Tom Robinson, Tribal President and Chris Price, Environmental Director
11:30-Noon	Overview of Ounalashka Corporation, Denise M. Rankin, Property and Leasing Manager
Noon-1:00	Lunch, Grand Aleutian Hotel
1:00-1:30	The Korea Maritime Institute's Collaborations with Arctic Indigenous Peoples, including Indigenous Marine Use Survey Process and Suggestions for Building Future Collaborations, Dr. Minsu Kim
2:00-3:30	Welcome and Tour of Welcome Museum of the Aleutians, Dr. Virginia Hatfield, Executive Director
4:00-5:00	Tour of Aleutian Greens, Blaine and Catina Shaishnikoff
6:00	Dinner, Grand Aleutian Hotel, hosted by the Korea Maritime Institute

Wednesday, 20 June 2018

8:30-9:00	Breakfast Grand Aleutian Hotel
9:00-9:30	Archaeology of the Aleutians, Virginia Hatfield
9:30-10:30	An Overview of the Korea-Alaska Relations by Jeehye Kim, Researcher, Polar Policy Research Center, Korea Maritime Institute, Republic of Korea
10:30-11:00	Introduction to the Aleut International Association, Liza Mack
11:00-Noon	Plant walk with Sharon Svany-Livingston, Independent Alternative Medicine Professional
12:15-1:00	Lunch, Grand Aleutian Hotel
1:00-3:00	City Tour, Mayor Kelty; Tour of Aleutian Greens, with Blaine and Catina Shaishnikoff
3:15-4:00	Tour, Port of Dutch Harbor, Scott Brown, Deputy Port Director
4:00-4:30	Future of Arctic Marine Cooperation and Partnership Opportunities, open dialogue
6:00	Seafood Buffet at the Chart Room, Grand Aleutian Hotel

Thursday, 21 June 2018

8:30-9:30 a.m.	Breakfast, check out, bus to airport
10:00-11:30	Tour World War II Museum

This workshop is part of the Agreement for Academic Cooperation (2014) between the Korea Maritime Institute, Republic of Korea and the Arctic and International Relations Initiative in the Henry M. Jackson School of International Studies, University of Washington in the fields of Arctic policy and maritime research. In 2017 the Aleut International Association joined the partnership to offer this workshop focused on Aleut influence in domestic and international affairs. The Canadian Studies Center in the Jackson School manages the MOU and its activities.





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