# Guide to Alaska's Cultures

## 2006-2007 Edition

**Alaska Conservation Foundation**

Dear Friend of Alaska,

Alaska Conservation Foundation (ACF) is proud to bring you the second edition of the groundbreaking publication, *Guide to Alaska's Cultures.* This project began as a labor of love by our former intern and new board member, RaeShaun Bibbs. RaeShaun, a lifelong Alaskan and herself a mix of cultures (African American and Polish American), came to ACF with interests in both conservation and the diversity of Alaska's people. These interests combined and grew into a passion for diversifying the conservation community. The result is this *Guide to Alaska's Cultures.*

ACF's mission is to protect Alaska's intact ecosystems and promote sustainable livelihoods for our communities and peoples. These are goals that most Alaskans share. We love Alaska's beauty and wildlife, and many of us feel a strong connection to the out-of-doors. Many Alaska Natives depend in large part on a pristine environment from which they derive wild resources to support their subsistence way of life. Many retired military stay here—and others came here—for hunting and fishing. And many city dwellers seek adventure and refuge in Alaska's wild places. We value Alaska's healthy environment.

While many of us came here or stay here because of Alaska's magnificence and its outdoor opportunities, many others came for economic reasons. Those of us who live here, for whatever reason and from whatever background, want jobs for our children so that they can stay in Alaska. The availability of good jobs is a goal we all share. And so, a part of ACF's mission is to promote sustainable livelihoods—jobs that take advantage of Alaska's unique assets without damaging our healthy environment.

In order to achieve these goals, we must work together. And in order to work together, we must understand each other. It is our hope at ACF that this *Guide to Alaska's Cultures* will be a building block for that understanding. From Alaska's diverse cultures will come Alaska's future leaders. This guide is dedicated to our future leaders with the hope that they will realize the importance of uniting all Alaskans to create a bright future for our magnificent state.

Sincerely,

Helen Nienhueser
ACF Board Chair

Dear Readers,

I started my internship with the Alaska Conservation Foundation (ACF) in June of 2002, fresh out of college and seeking a challenge. As ACF's first Conservation Majority Project Intern, I was tasked with a number of projects by my mentor, Kevin Harun. One of these projects was to develop a cultural outreach brochure. The result of this modest project continues to exceed my wildest expectations.

As an Alaskan, born and raised, I jumped at the chance to contribute to the community that supported me growing up. In addition, I was eager to use the research skills I acquired at the University of Notre Dame. I earned my bachelor's degree in economics, a subject that one of my professors endearingly labeled "the most forgettable science." I was determined not to forget a subject that I had spent four years studying and would be paying for over the next 30 years.

From a young age, I voiced my opinion about the lack of cultural understanding that exists in the world. I am from a "mixed" race background that raised eyebrows on occasion. I grew up with people pointing out that my family was different, sometimes out of pure curiosity and sometimes out of ignorance. As a result, I came to ACF determined to produce a publication that was a testament to Alaska's strong and rich cultural population. My hope is that this guide helps create a climate that allows children growing up in Alaska to embrace their culture and understand that they make Alaska special and unique.

Before this guide, no single publication in Alaska attempted to paint a complete picture of the state's vast cultural diversity. Therefore, communities throughout Anchorage and Alaska were eager to share their knowledge and wisdom during the development of the guide. I would like to express my deepest appreciation to the individuals that recognized the value of this publication during its early stages. Without the significant amount of support and energy displayed by the Alaska community, the guide would not have been possible.

I would like to extend a special thanks to the staff at the Alaska Conservation Foundation for their investment in young adults through the internship program, and for their support and patience during the development of the guide. I also want to recognize my family for supporting me in every endeavor. Thank you.

Sincerely,

RaeShaun Bibbs
Author

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National Association for the Advancement
of Colored People (NAACP)
Rural Alaska Community Action
Program, Inc. (RurALCAP)
Russian American Colony Singers
Shiloh Baptist Church

# FOREWORD

This guide is based on extensive research and over one hundred interviews by Alaska Conservation Foundation intern RaeShaun Bibbs. As a lifelong, young Alaskan, RaeShaun has a vision that someday our state will achieve its true potential by realizing that our cultural diversity is our greatest strength.

As an internship project, this *Guide to Alaska's Cultures* aims to document Alaska's rich cultural diversity and create a new learning tool. Alaska's demographics are changing rapidly, and this publication will no doubt be the foundation of future projects. Toward this end, we seek your comments and suggestions for future editions.

Over 92 languages other than English are spoken in the Anchorage School District, with many more cultures located in other parts of the state. In this guide we were not able to cover comprehensively every culture. Yet, as we have in this updated edition, we will continue to seek to expand and improve this guide, as well as the connection between the conservation community and other cultures and the interrelationships among all Alaskans.

Please note that organizations change leadership, new groups are continually forming, and that we actually need a fluid document to accurately detail Alaska's changing cultural landscape. As you read this guide, you may have a different historical perspective, a different outlook on how various cultures should be described, or suggestions for other changes. We welcome your suggestions, corrections, and additions for future editions by contacting ACF at (907) 276-1917 or acfinfo@akcf.org.

## How Statistics in This Guide Were Calculated

Demographic data in this guide is taken from the U.S. Census Bureau. It is important to realize that census figures are not perfect. Undercounting, overcounting, and human errors in processing data are among the challenges faced by government census takers. Even so, the U.S. Census provides the most credible, detailed demographic data available.

Unless specified, current U.S. Census Bureau figures were taken from the year 2000 survey. Since then, Alaska's population has grown steadily. However, at this writing, updated annual population estimates show that the cultural breakdown of the state has not changed significantly. The 2000 Census also boasts more detailed data and a much larger pool of respondents than more recent population estimates.

In 2000, the U.S. Census Bureau broke with tradition by giving individuals the option of identifying themselves as belonging to two or more races. For example, an individual who checked the "African American" box on 1990 Census forms could have checked "African American" *and* "Alaska Native" in 2000. As a result of this change, it is difficult to accurately compare race data from the 2000 Census with the 1990 Census and earlier surveys.

To note trends in Alaska's changing population, this guide compares 1990 and 2000 census figures. To do so, it uses 2000 Census figures for individuals who claimed only one race, as in the chart below:

| Alaska population by race, 2000 | Number of Individuals | Percent |
|---|---|---|
| Total population | 626,932 | |
| White | 434,534 | 69.3 |
| Black or African American | 21,787 | 3.5 |
| American Indian and Alaska Native | 98,043 | 15.6 |
| Asian | 25,116 | 4.0 |
| Native Hawaiian and Other Pacific Islander | 3,309 | 0.5 |
| Some other race | 9,997 | 1.6 |
| | | |

**Chart A:** Individuals who claimed only one race.

In addition to the responses in Chart A, 5.4 percent of the population claimed two or more races in 2000. If their responses are tabulated, the breakdown of Alaska's population changes, as indicated in chart B.

| Alaska population by race, alone or in combination with one or more other races, 2000 | Number of Individuals | Percent |
|---|---|---|
| White | 463,999 | 74.0 |
| Black or African American | 27,147 | 4.3 |
| American Indian and Alaska Native | 119,241 | 19.0 |
| Asian | 32,686 | 5.2 |
| Native Hawaiian and Other Pacific Islander | 5,515 | 0.9 |
| Some other race | 15,151 | 2.4 |

**Chart B:** Individuals who claimed more than one race.

Because of this change in the way the Census Bureau accounts for race, trends noted in Alaska's population between 1990 and 2000 should be considered as general rather than exact.

## AFRICAN AMERICAN/BLACK



## ALASKA NATIVE



## ASIAN AMERICAN

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## HAWAIIAN & PACIFIC ISLANDER

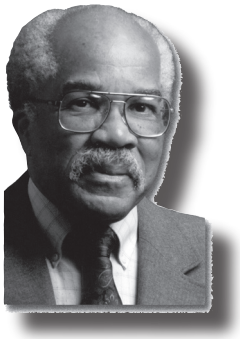


## LATIN AMERICAN



## OTHER CULTURES OF NOTE

Alaska was purchased in 1867 and became part of the United States after the Civil War. In pursuit of employment, riches, and an enhanced quality of life, many black men and women migrated to Alaska from the southern states by way of ship, working in the whaling and fur trade industries. George Harper, Alaska's distinguished black historian, explains in his article "*Coming to Alaska*," "Some of the men jumped ship and stayed in the Alaska Territory." Consequently, blacks could be found living along Alaska's coastline when Alaska attained statehood. After Alaska's 1959 induction into statehood, a majority of Alaska's African American population arrived here with the military. Many stayed after retirement to make Alaska their home.



The late George Harper, Alaska's Historian of Black Culture


**Show the Flag, Preserve Law and Order.** Company L, 24th Infantry, US Army marching down the main street of Skagway on July 4, 1899. The 24th possessed a proud tradition dating back to its organization in 1896. They were rushed to the Alaska Panhandle in February 1898 to preserve law and order and to show the flag; they were relieved of their post in May 1902. (Photo and caption courtesy of George Harper of the Alaska Black History Project, from the National Park Service Collection.)

## Past

**Alaska**—From 1990 to 2000, Alaska's African American population decreased by about 700 individuals. This represents a 3 percent decline. When asked about the reduction in population, Neal Fried of the State Department of Labor reported, "The decline is a response to the decrease in military troops in Alaska." Additional speculations about the slight decline in African Americans include changes in socio-economic status that prompt increased mobility.


During World War II, 1942-1943, 10,607 U.S. soldiers built the Alcan Highway, a road 1,522 miles long in 8 months. 3,695 of these soldiers were Black men. (Photo credit: Captain Solomon D. Goosman, USADC)

## Present

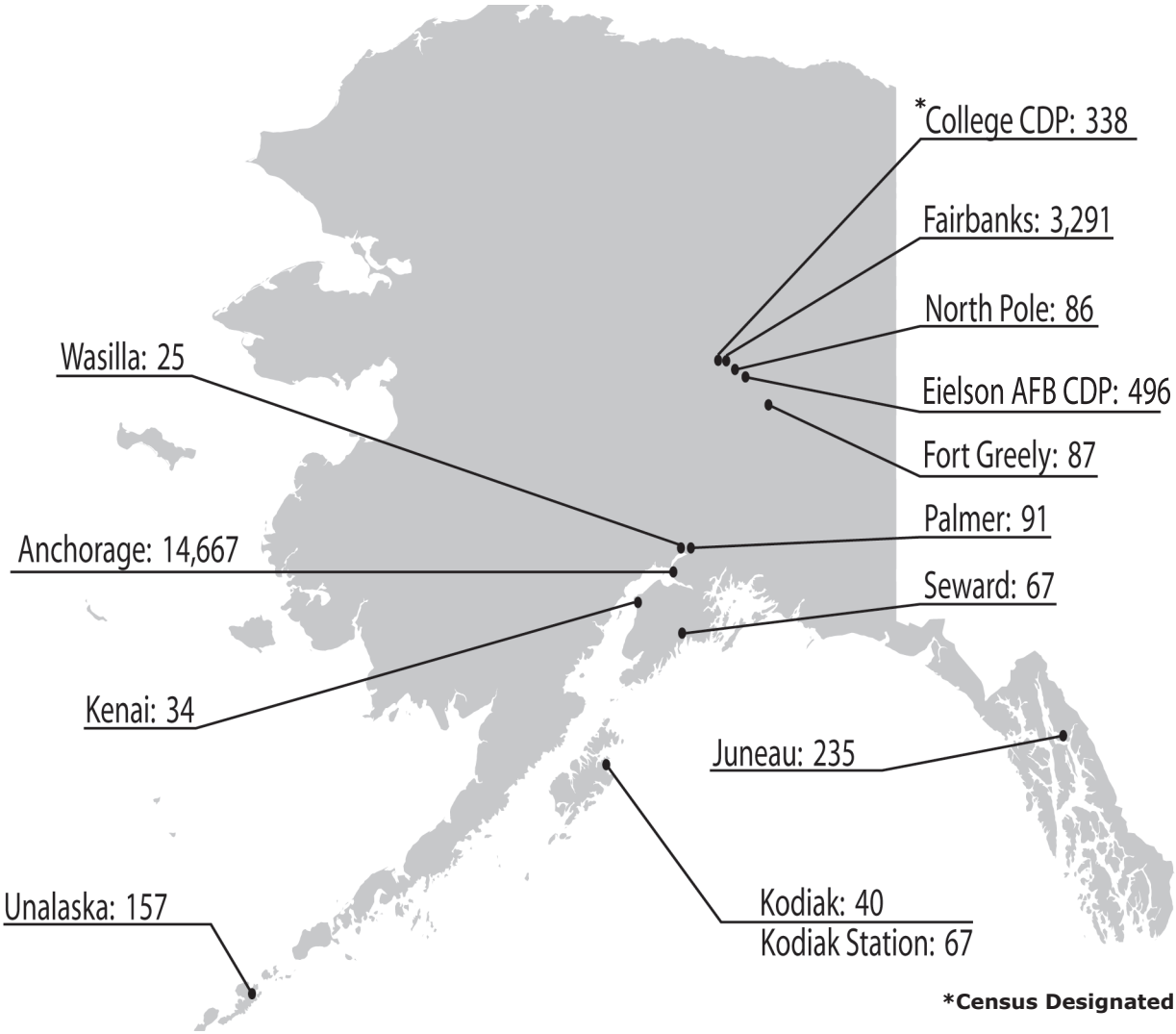
**National**—The United States population is 13 percent African American according to the 2000 Census. According to a 2000 Census Bureau report, the majority of African Americans (54.8 percent) live in the South. Outside of the South, 19 percent of African Americans live in the Midwest, 18 percent in the Northeast, and 8.9 percent in Western regions. Concentrations of African Americans in the Midwest and West tend to be either in counties within metropolitan areas or in counties that contain universities, military bases, or both.

**Alaska**—While African Americans were Alaska's second largest minority group in 1990, they are now the fourth largest statewide (Census 2000). They represent 3.5 percent of the total population.

**Anchorage**—The African American population is currently the second largest minority group in the Municipality of Anchorage, comprising 5.8 percent of the population, accounting for 69 percent of Alaska's African Americans.

## Future

**Alaska**—According to the U.S. Census Bureau, by 2025, the African American population is expected to rise to 4.4 percent of the total state population.




**Alaska's significant African American populations.** This figure displays significant African American populations in Alaska. The map dot represents the city's location, branching off the dot is the name of the city and the number of African American individuals in this locale.

## African American or Black?

One main concern when addressing people is ethnic terminology. The question, "What is your ethnicity or cultural background?" is on the right track. It is best not to make assumptions about how individuals prefer to be addressed. Instead, if you are interested in someone's cultural background, just ask. Not only will the question be a pleasant icebreaker, but it will also show the person that you are genuinely interested in who they are.

Margaret Bellamy, Alaska Leader

The U.S. Census Bureau conducted a survey in May 1995 entitled *Preference for Racial or Ethnic Terminology* in an attempt to use the most appropriate terminology when reporting racial and ethnic data. It asked whether blacks would prefer to be called black, African American, Afro-American, Negro, or something else. Black was the top choice, with 44.15 percent of the vote, and African American came in second at 28.07 percent. The least preferred word choice was "colored" at 1.09 percent.

An evolution of terms has occurred. In his article, *Back in the African American*, Peter van der Linden points out, "…since World War II, 'Negro' became 'colored' became 'black' became 'person of color' became 'African-American.'" Further explanation by van der Linden concludes that this evolution in terminology has occurred due to a change in cultural focus. Americans are making a conscious decision to shift focus from someone's appearance to a shared heritage, hence the addition of the word "American."


An African American surgeon, Dr. Daniel Hale Williams, performed the first successful heart operation. (www3.uakron.edu/schulze/446/trivia.htm)

## African American/Black Cuisine: Soul Food

***by Tony Murphy, co-owner of Catfish Haven***

Kern Jones, George and Debra Todd, and I started Catfish Haven in August 1994. We are former military personnel who had a vision for some good Southern food in a place where people can share ideas about positive things happening within the community. If you visit, you will notice that we have a community events board that displays information about upcoming events.

Before I present the soul food selection that Catfish Haven offers, let me give you a brief history on the origins of soul food. Soul food is rooted in Africa and the history of the slave trade. According to the 20th Century Fox article, "*A History of Soul Food*," the African diet was primarily vegetarian: "As meat was used sparingly, the average African ate mostly a vegetarian diet, though seafood showed up often in stews served with a starch." When the slave trade began, the African food profile changed considerably. They were given meager portions of very poor quality food on the long, exhausting journey to the Americas. When they were sold to an owner, slaves lived off of table scraps and short rations.

The term "soul food" originated in the mid 1960s during the Civil Rights Movement. "Soul" was the new catch phrase. People started saying "soul man" or "soul music" or "He has got soul!" "*A History of Soul Food"* explains that the term "caught on with mainstream America and someone coined the term 'soul food' for black cuisine and it stuck."

Soul/Southern food plays a major role in the African American community. However, more than half of our customer base is Caucasian. Most of our customers migrated here from the South for various reasons. As you know, the further west one travels, the harder it is to get some good ol' fashioned Southern food. Basically, the food we serve meets the demand of the population and the supply of goods available. Our chef, Kern Jones, has been cooking his entire life using recipes passed down from generation to generation. We have found over the years that his macaroni and cheese, collard greens, candy yams, cornbread, and catfish are in great demand.

There was a time when soul food was only eaten around holidays, but now it is an everyday thing. For example, when I was a kid, we used to eat black-eyed peas and chitterlings on New Year's Day. The thought was that if you ate these foods, you would have a prosperous year.

Consistency is a must. Our customers know they will get the same quality every visit. Hence, most of our patrons are repeat customers. So if you like to catch a game (sporting event), find out what's happening within the local community, or just want to see some old friends, come on down to Catfish Haven.

## Alaska Soul Food Restaurants

**Catfish Haven**
360 Boniface Parkway, Suite 22
Anchorage, Alaska 99504
Phone: (907) 337-2868

**Roscoe's Catfish and Bar-B-Que**
3001 Penland Parkway
Anchorage, Alaska 99508
Phone: (907) 276-5879
Fax: (907) 276-5869

## Soul Food De-mystified

**(A Few Dish Definitions)**

**Ashcake**
Cornmeal mixture baked in open fire

**Chitterlings, chitlins, or gut strut**
Pig intestines that are cleaned, dipped in batter, and fried

**Grits**
Little broken grains of corn

**Hoe Cakes**
Cornmeal pancakes that used to be baked on a hoe

**Hushpuppy**
Leftover seasoned cornmeal that was used to batter catfish mixed with egg, milk and onion, then fried

The bedrock of the black church today is the family. The family has always made up the fabric and life of the church in Anchorage, Alaska. The church has contributed to community change in just about every area of life as it relates to social, economic, civic, and spiritual matters. It is of no surprise that the familiar African proverb, "It takes a village to raise a child," comes from the wisdom of those who have made the church community their place of refuge and hope. Many of Alaska's black scholars, politicians, singers, actors and actresses, as well as musicians and athletes, began their personal quest to greatness in their church community, leaving behind legacies for young aspiring persons to follow.

The contributions the black church has made to its local community are countless—and the lives touched, inspired, and nurtured are astounding. It is interesting, though, that the black church is taking on a more ethnically diverse face. The traditional black church has become multi-racial. That is impressive in that it shows the diversity and community of the church family as a whole. It is not uncommon to walk into an African American church and find other communities represented. The wisdom is that no matter the color, we are all one in the sight of God. It is my belief that Alaska has yet to realize the hidden treasures that lie undiscovered in the black church, and I am optimistic that the best is yet to come!

— Pastor Paul D. Everett, First C.M.E. Church


The Latin American and Caribbean regions were the first areas of the Americas to be populated by Africans. (saxakali.com/caribbean/shamil.htm)

If you want to reach the African American community, you have to go to the churches.

**All Nations Church**
5441 Old Seward Highway
Anchorage, Alaska 99518
Phone: (907) 569-9191

**Antioch Church of God in Christ**
1211 Karluk Street
Anchorage, Alaska 99501
Phone: (907) 274-5461
Contact: Reverend James Willis

**Ar-Rashid Masjid (Mosque)**
5841 Arctic Blvd, Suite 202
Anchorage, Alaska 99517
Phone: (907) 868-7868
E-mail: s.o.ak@gci.net

**Calvary Community Church of God in Christ**
3012 Boniface Parkway
Anchorage, Alaska 99504
Phone: (907) 337-0417
Contact: Reverend Glenn Ratcliff

**Christ Temple Ministries of the Apostolic Faith**
2808 East Tudor Road #3
Anchorage, Alaska 99507
Phone: (907) 338-0454
Fax: (907) 337-2994
E-mail: akpastordavis@aol.com
Contact: Suffragan Bishop Thomas E. Davis, D.D.

**Christian House of Prayer**
3721 East 84th Avenue
Mailing Address: P.O. Box 212483
Anchorage, Alaska 99521
Phone: (907) 344-4292
Contact: Tobitha C. Lawrence

**Eagle River Missionary Baptist Church**
16050 Lesmer Court
Eagle River, Alaska 99577
Phone: (907) 694-6142
Contact: Reverend William Greene, Pastor

**Embassy Christian Center**
P.O. Box 772732
Eagle River, Alaska 99577-3732
Phone: (907) 696-7733
Contact: James L. Jones

**First Christian Methodist Episcopal (C.M.E) Church**
3600 MacInnes Street
Anchorage, Alaska 99508
Phone: (907) 563-7044
E-mail: firstcme@alaska.net
Contact: Reverend Paul Everett, Pastor

**God's Greater Holy Temple**
P.O. Box 113075
Anchorage, Alaska 99511
Phone: (907) 561-8129
Contact: Bishop Robert Ray

**Greater Friendly Temple Church of God in Christ (COGIC)**
6310 Debarr Road
Anchorage, Alaska 99504
Phone: (907) 337-7732
Contact: Bishop C.D. Williams

**Greater Friendship Baptist Church**
P.O. Box 203088
Anchorage, Alaska 99520-3088
Phone: (907) 272-4346
E-mail: pastor-gfbc@alaska.com
Contact: Reverend Leon May, Pastor

**Hosanna Fellowship**
1645 Wickersham Drive
Anchorage, Alaska 99504
Phone: (907) 563-6858
Contact: Reverend Frank Thompson

**House of Prayer**
P.O. Box 143371
Anchorage, Alaska 99514-3371
Phone: (907) 561-4722
Contact: Carl Baldwin

**House of Prayer for All Nations**
3020 Minnesota Drive
Anchorage, Alaska 99503
Phone: (907) 278-3571

**Leake Temple A.M.E. Zion**
430 North Hoyt Street
Anchorage, Alaska 99508
Phone: (907) 272-9216
E-mail: leaketemple@alaska.net
Contact: Reverend Theodore Moore, Pastor

**Mt. Zion Missionary Baptist Church**
1209 West 36th Avenue
Anchorage, Alaska 99503
Phone: (907) 332-5452
Contacts: Reverend John E. Smith and Reverend John E. Walker

**New Hope Missionary Baptist Church**
333 North Price Street
Anchorage, Alaska 99508
Phone: (907) 272-9315
E-mail: newhope@alaska.net
Contact: Reverend Clifton Gay, Pastor

**New Life Outreach Ministries**
6239 B Street, Suite 201
Anchorage, Alaska 99518
Phone: (907) 929-5700

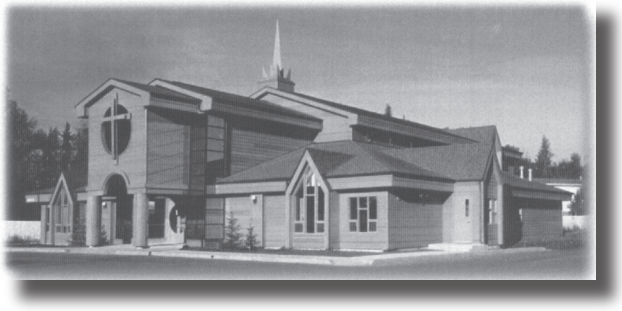
**Shiloh Baptist Church**
855 East 20th Avenue
Anchorage, Alaska 99501-5801
Phone: (907) 276-6673
Contact: Reverend Doctor Alonzo B. Patterson

**Solid Rock Baptist Church**
P.O. Box 210726
Anchorage, Alaska 99521
Phone: (907) 333-0069
Contact: Reverend Frank Taylor

**St. Paul Evangelical C.M.E. Church**
3512 Robin Street
Anchorage, Alaska 99504
Phone: (907) 272-6472
Contact: Reverend Paul J. McGee

**Turning Point Community Church**
P.O. Box 11-1964
Anchorage, Alaska 99515
Phone: (907) 348-0965
Fax: (907) 348-0975
E-mail: alaskafaithdome@alaska.net
Contact: Reverend Javis Odom

**True Vine Ministries**
744 East 13th Avenue
Anchorage, Alaska 99501
Phone: (907) 272-3617
Contact: Reverend Charles Hawkins, Pastor



First Christian Methodist Episcopal (C.M.E) Church

African American civic organizations provide a support and communications network across Alaska and the nation.

**AHAINA Student Programs (African American, Hispanic, Asian, International and Native American)**
3211 Providence Drive, BEB 106
Anchorage, Alaska 99508
Phone: (907) 786-4070
Fax: (907) 786-4079
E-mail: AHAINA@uaa.alaska.edu
Contact: Steve Washington, Director

**Alaska Black Leadership Conference**
1861 East Tudor Road, #201
Anchorage, Alaska 99507

**Alaska State Association of Colored Women's Clubs**
1861 East Tudor Road, 201-D
Anchorage, Alaska 99507

**Alpha Kappa Alpha Sorority, Inc.**
Xi Psi Omega Chapter
P.O. Box 140894
Anchorage, Alaska 99514-0894
Phone: (907) 277-4711
Web site: www.xipsiomega.com
Contact: Margo Bellamy, President

**Blacks in Government (BIG) – Anchorage Chapter**
P.O. Box 102056
Anchorage, Alaska 99510-2056
Phone: (907) 257-4840
Web site: www.bignet.org
Contact: Elaine L. Williams, President

**Blacks in Government - Juneau Chapter**
P.O. Box 21506
Juneau, Alaska 99802-1506
Contact: Shawn Henderson, President

Mrs. Greene, NAACP President Rev. Dr. Greene, Senator Bettye Davis, and Municipality of Anchorage Community Outreach Liaison Celeste Hodge (Photo courtesy of NAACP)

**Delta Sigma Theta Sorority, Inc.**
A public service sorority
Alaska Alumnae Chapter
P.O. Box 141885
Anchorage, Alaska 99514-1885
Phone: (907) 566-2918
E-mail: Alaska_Alumnae@hotmail.com
Web site: www.farwestregion.net
Contact: Sheila Smiley, President

**Fairbanks Alaska Black Chamber of Commerce**
P.O. Box 73065
Fairbanks, Alaska 99707-3065
Phone: (907) 455-6012
Contact: Dorothy Bradshaw, President

**Imani Multicultural Ensemble, Inc.**
8441 Gordon Circle
Anchorage, Alaska 99515

**Leadership for Africa, Inc.**
P.O. Box 233384
Anchorage, Alaska 99523-3384
Phone: (907) 349-9641

**NAACP - Anchorage Branch**
325 East 3rd Avenue, Suite 400
Anchorage, Alaska 99501
Mailing Address: P.O. Box 100405
Anchorage, Alaska 99501-2606
Phone: (907) 272-8717
Fax: (907) 222-0907
E-mail: naacp@alaska.net
Contact: Reverend Dr. William Greene, President

**NAACP – Fairbanks Branch**
P.O. Box 84437
Fairbanks, Alaska 99708
Phone: (907) 479-3977
Contact: Virgie King

**The Links, Inc.**
Anchorage Chapter
P.O. Box 242963
Anchorage, Alaska 99524
Contact: Thelma Snow-Jackson, President

**Sons & Daughters of Africa**
2958 Brittany Place
Anchorage, Alaska 99504

Photo courtesy of NAACP

**20th Century Fox. "**A History of Soul Food." Soul Food. <www.foxhome.com/soulfood/htmls/soulfood.html> (5 August 2002).

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**Gay, Reverend Clifton J. III**. Personal Interview. (11 July 2002).

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**Whington, Steve Ph.D**. Personal Interview. (19 July 2002).

Photo courtesy of Q T Luong

Photo courtesy of Trailside Discovery Camp

Alaska Natives are the indigenous people of Alaska. There are major cultural distinctions between Alaska Native groups. The categories herein cannot do justice to the richness of these cultures. They are included more broadly for purposes of clarity.

## Aleut: Unangan And Sugpiat

Archaeological sites indicate that the Aleut people have lived in southwestern Alaska for more than 7,000 years. Before European contact, the Aleut population was estimated to be 15,000 to 18,000 individuals inhabiting all of the major Aleutian Islands, in addition to the Alaska Peninsula.

First contact by non-Natives was made in 1741 by a Danish explorer, Vitus Bering, who was employed by the Russian government. After several unsuccessful attempts to invade the Aleutians, by 1799, Russian traders had formed the Russian-America Company and enslaved Aleuts for the purpose of hunting fur seals and sea otters for Russian profit. This enslavement was brutal and devastated the Aleuts, causing the population to plummet to less than 20 percent of its previous numbers.

Aleut women (photo courtesy of Anchorage Museum of History and Art)

The name "Aleut" is a non-Native word that Russian explorers used to describe all of the Alaska Natives they encountered in southwestern and southcentral coastal Alaska, even though these indigenous people belonged to one of two different cultures: the Unangan in the Aleutian Islands, and the Sugpiat on Kodiak Island, the Alaska Peninsula, lower Kenai Peninsula, and Prince William Sound.

## Inupiat

The Inupiat community covered an extensive region of land prior to European contact. This community's 9,600 members stretched from Norton Sound to the Canadian border. The broad region covered is also mirrored in the many different dialects of the Inupiat language. Due to the isolation of Northern Alaska, the Inupiat faced European contact much later than other Alaska Natives.

Bowhead whales led Europeans from the East Coast of the United States to the remote Inupiat villages in northern coastal Alaska. Contact with Europeans was heavily based on the whaling industry. The contact also introduced diseases that swept through the Inupiat communities. When the market for whale products declined, Europeans pulled out of the region and left the Inupiat to their traditional lives until the late 19th century.

(Photo courtesy of Anchorage Museum of History and Art)

## Yup'ik

The Yup'ik people span a very large region of Alaska, from St. Lawrence Island to Prince William Sound. The Yup'ik are the most varied group, in terms of geography and culture, of Alaska Natives. Before European contact, there were 30,250 Yup'ik individuals living in Alaska.

The vast geographic region that the Yup'ik inhabited meant that the time of European contact varied greatly for each village. The Yup'ik living along Alaska's coastal regions experienced European contact a great deal earlier than mainland Yup'ik. Contact dates range from 1780 to 1850 for coastal tribes and the late 19th century for mainland tribes.


Did You Know? The words "Sugpiat," "Inupiat," and "Yupiat" (the original name for "Yup'ik") all mean "genuine human beings."

## Athabascans

Athabascans inhabited Interior Alaska with a population of about 10,000 before European contact. Speakers of Athabascan languages in Alaska are closely related to Athabascan speakers in the Northwest Territories, Yukon Territory, and British Columbia. In addition, they have ties to the American Southwest apparent in linguistic similarities with the Navajo and Apache American Indian tribes.

The Athabascans' Interior location slowed European contact. Russian explorers searching the Yukon and Kuskokwim river valleys in the 1840s were the initial contacts.

(photo courtesy of Anchorage Museum of History and Art)

## Tlingit, Haida, Tsimshian

The Tlingit, Haida, and Tsimshian tribes are located on the Panhandle of Southeast Alaska. Due to the abundance of food and resources that the coastal rainforest provided, the Tlingit, Haida, and Tsimshian had time to become skilled craftsmen and traders. These Southeast tribes produced many beautiful artworks, carvings and totem poles.

European contact occurred relatively early for these tribes. The complex, sometimes confrontational relationship between Tlingits and Westerners began almost as soon as Russian explorers arrived in Southeast Alaska, and continued with Russian and, later, American traders and missionaries. Many Tlingits guided or did business with incoming Europeans. The Chilkat tribe, for example, long controlled access to the Chilkoot Pass near Skagway, which is famous as a major route that prospectors used to reach the gold fields of the Yukon Territory during the Klondike Gold Rush of 1897-98.

## Past

**Alaska** — Alaska Natives and American Indians maintained a steady 15.6 percent of the total population between 1990 and 2000. According to a 2004 study by the University of Alaska Anchorage's Institute of Social and Economic Research, the Alaska Native population has tripled in the last 40 years. However, the 1990s were the first decade in a long time that Alaska Natives did not shrink as a percentage of the total population.

## Present

**Alaska** — The Alaska Native and American Indian population within Alaska is the largest minority group. The 2000 Census counted 98,043 American Indians and Alaska Natives in Alaska.

**Anchorage** — In Anchorage, the Census Bureau reported 18,941 American Indian/ Alaska Native individuals representing 7.3 percent of the population.

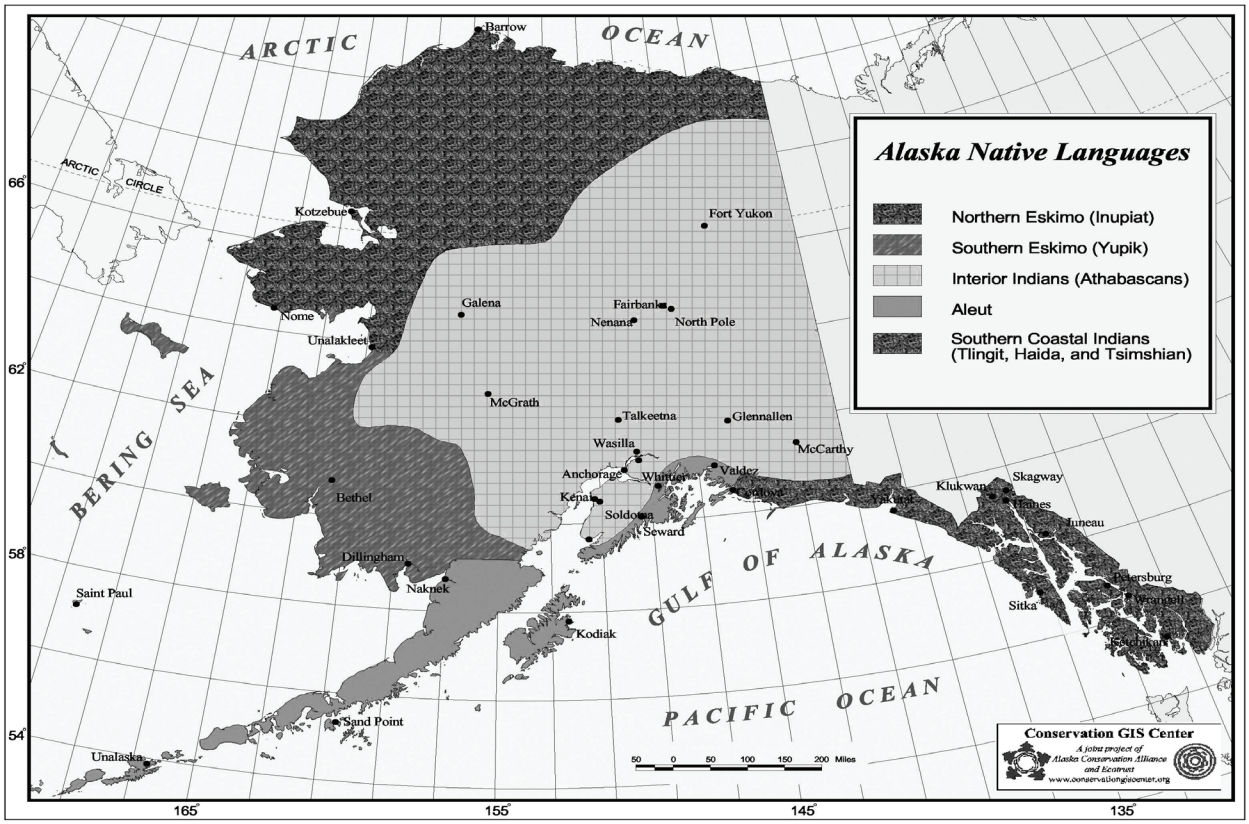
## Future

**Alaska** — By the year 2025, the Alaska Native population has been forecasted to drop significantly as a proportion of the state total. However, U.S. Census Bureau projections for the Alaska Native population have historically been incorrect. It is important to remember that these census projections may again prove inaccurate.

Alaska Native leader Larry Merculieff believes that one key to maintaining the vibrant cultures of Alaska's Native peoples is the protection of subsistence and the land upon which subsistence activities depend. He stated, "Erosion of the way of life and cultural foundations of communities are some of the primary concerns that Alaska Natives are facing."

Luann Pelagio, Alaska Native teacher with her granddaughter at Bridge Builders' Welcome to America 1998 event. (photo courtesy of Bridge Builders)

## Alaska's Language Regions




Ice Fishing in Akiachak, Alaska. © Mike Affleck, Alaska Division Of Tourism

(photo courtesy of Anchorage Museum of History and Art)

## Number of Alaskan Natives and American Indians in Alaska by Ethnicity

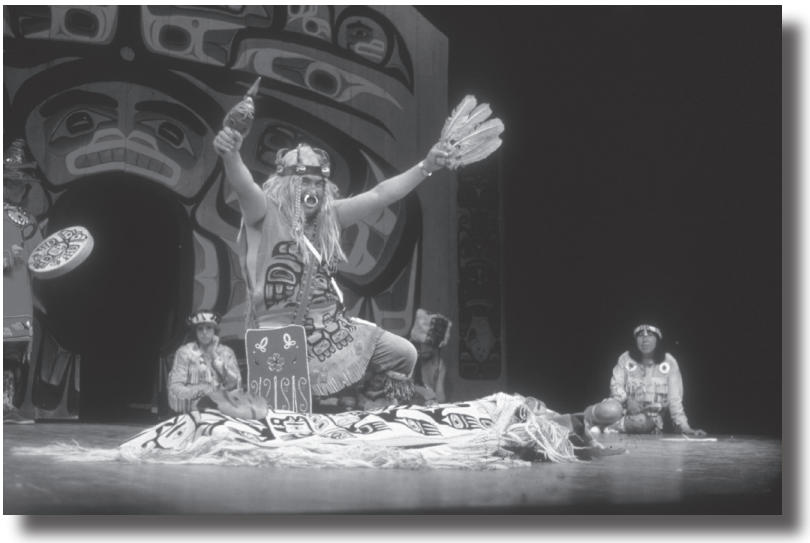
| Alaska Native | Number of Individuals |
|---|---|
| Alaskan Athabascan | 11,910 |
| Aleut | 8,282 |
| Eskimo | 41,481 |
| Tlingit-Haida | 9,153 |
| | |
| American Indian | Number of Individuals |
| Apache | 116 |
| Blackfeet | 151 |
| Cherokee | 962 |
| Chickasaw | 421 |
| Chippewa | 394 |
| Choctaw | 277 |
| Iroquois | 134 |
| Latin American Indian | 125 |
| Navajo | 212 |
| Pueblo | 111 |
| Sioux | 282 |

Note: Demographic data above is from the 2000 Census and reflects the responses of people who claimed only one race.

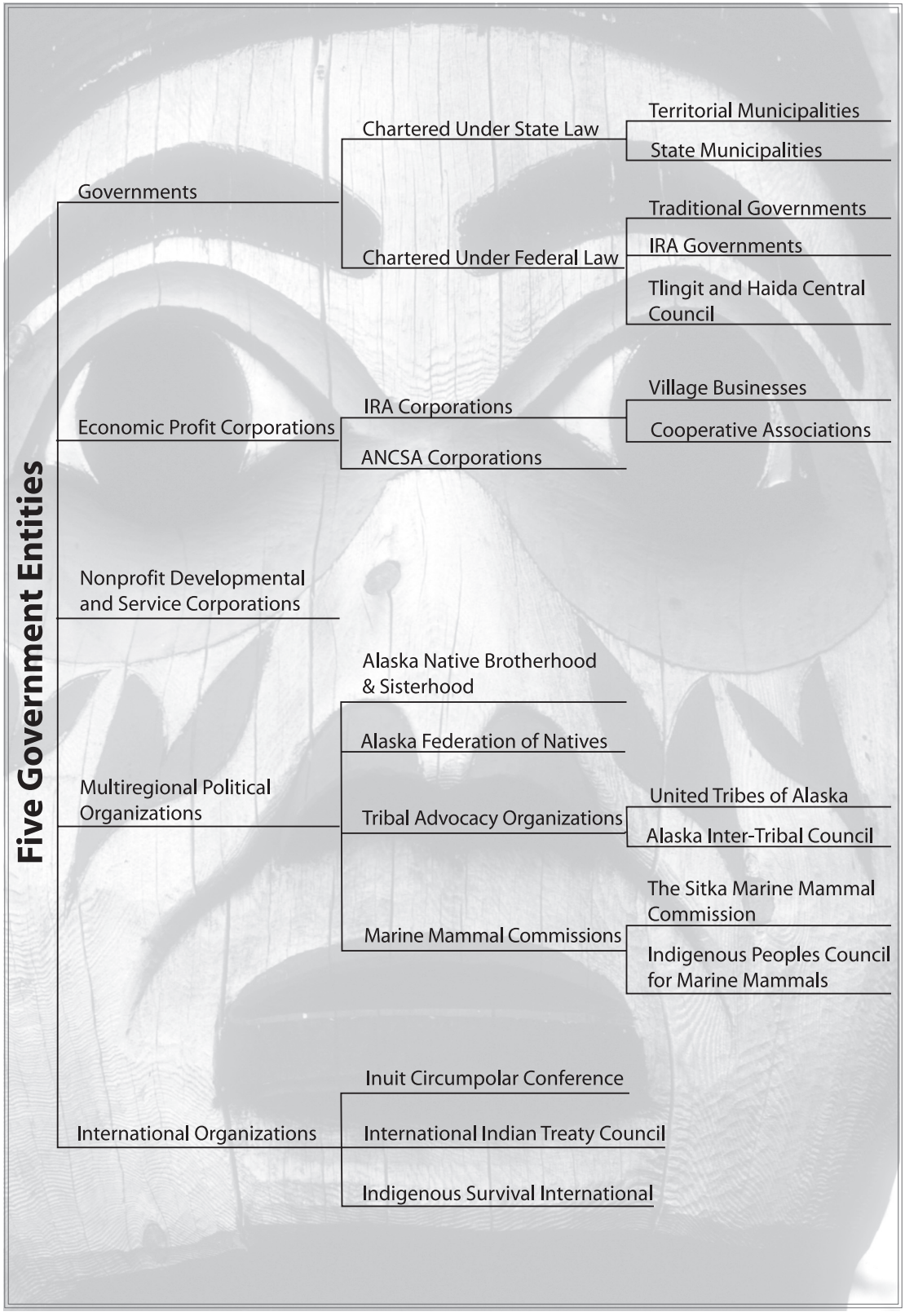
The Alaska Native government system can be divided into five entities as explained in David S. Case and David A. Voluck's book, *Alaska Natives and American Laws, Second Edition*. The authors divide the government system into "governments, economic profit corporations, nonprofit developmental and service corporations, multi-regional political organizations, and international organizations." These five entities compose the detailed Alaskan Native government system.

**I. Governmental Organizations**

- a. Chartered under State law
  - i. State municipalities
- b. Chartered under Federal law
  - i. Traditional Governments — Governments organized according to the customs and traditions of the Native community. However, they do not operate with a federally approved Indian Reorganization Act (IRA] constitution of a state-approved municipal charter.
  - ii. IRA Governments — These are governments organized under the Indian Reorganization Act. The IRA permitted Natives to organize with a 1936 amendment stating that organization could occur on the basis of a common bond occupation, association, or residence. In addition, a Native community does not give up their self-governing powers when adopting an IRA constitution. An IRA government allows Alaska Natives to avoid some of the glitches in the claims settlement while remaining sovereign.
  - iii. Tlingit and Haida Central Council — The Tlingit and Haida Central Council is the "general legislative and governing body of the Tlingit and Haida Tribes and promotes their welfare and exercises other powers accruing to it through its federally recognized sovereignty."



Chilkat Indian Dancers in Haines, Alaska © Alaska Division of Tourism




Kadjuk Totem Pole, Totem Bight State Park, Alaska © Alaska Division of Tourism

**II. Economic Profit Corporations**

a. IRA Corporations — These corporations were organized under the IRA, which permits Natives to organize under any one of these common bonds: occupation, association or residence.
   i. Village Businesses — When a village organized into an IRA government all members of the village were also members of the corporation under the IRA constitution.
   ii. Cooperative Associations — These associations are more likely to be organized under the common bond of association or occupation rather than the geographical boundaries. For example, the Hydaburg Cooperative Association was organized by a group of Indians in the fishing industry.

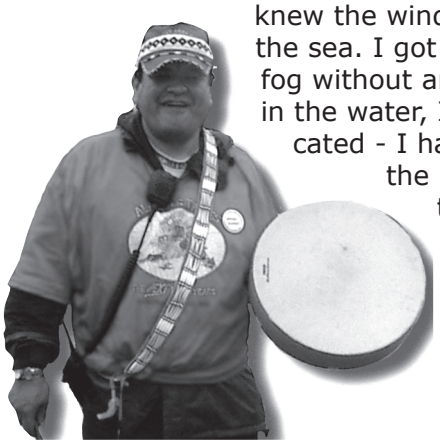
b. ANCSA Corporations — Alaska Native Claims Settlement Act (ANCSA) corporations received monetary and real property benefits due to their formation under ANCSA. IRA corporations only have access to a revolving loan fund and other minor benefits. ANCSA corporations are authorized under federal law but are also required to be formed according to Alaska State laws. ANCSA corporations have access to both public and private capital markets as well as to Native business development programs such as the Indian Financing Act. However, ANCSA corporations are also vulnerable to less federal protection if a market failure occurs as a result of increased risks in the marketplace.

Alaska Natives with sled dogs in Kotzebue, Alaska © Alaska Division of Tourism

III. **Nonprofit Development and Service Corporations** — The Economic Opportunity Act of 1964 allowed the development of community action agencies and programs that would help the rural poor become self-sufficient.
   a. Examples
      i. Tanana Chiefs Conference — This organization was created to deal with land rights and other problems in the Interior Athabascan region. TCC was reorganized in 1962 as a result of the 1958 Statehood Act, which gave the State of Alaska the right to select 102,500,000 acres of land.
      ii. Maniilaq Association — Originally known as Northwest Alaska Native Association (NANA), this organization was also formed in response to the land claims issue. When NANA incorporated as a for-profit, it became NANA Regional Corporation. The nonprofit arm then changed their name to the Mauneluk Association, later changing the spelling to Maniilaq. Maniilaq is the nonprofit Native association that serves Northwest Alaska.
      iii. Bristol Bay Native Association — The Bristol Bay Native Association is the nonprofit that serves Alaska Natives in Bristol Bay. The organization's purpose is to promote nonprofit programs for the Native people of Bristol Bay.

When I was a child growing up on St. Paul Island, I learned to love the environment and wildlife. I would go out at four o'clock in the morning and walk out of town just to be under the bird cliffs with two million sea birds. As the birds wake up in the morning, they just mill around and fly within inches of you by the thousands. I would also go out at night on the tundra and look at the stars. I'll never forget the night I counted seventy falling stars. Sometimes I'd just be out on the tundra to listen to the birds and the insects and smell the flowers, and that was practically my daily life.

By age seven, I was given my first rifle and shotgun. I had a traditional Aleut mentor who taught me about relationship: relationship to animals, to creation - what it means to be an Aleut man. He took me under his wing from age five to age thirteen...by age eleven I knew the winds, the tides and the currents; I could read the sea. I got to the point where I could navigate in thick fog without any navigational aid. I could feel the tension in the water, I could sense the energy where I was located - I had all kinds of cues: the color of the water, the rhythm of the water, the movement patterns of certain species of birds at particular times of the day, and when seals left the island to forage, etc. Basically I was taught that the entire body is the intelligence, not just the mind.



— Larry Merculieff


Alaska Native students from Wendler Middle School

**IV. Multiregional Political Organizations** — These groups were formed as a reaction to political problems and continue to help Alaska Natives with political and social issues.

a. Alaska Native Brotherhood and Sisterhood
b. Alaska Federation of Natives
c. Tribal Advocacy Organizations
    i. United Tribes of Alaska
    ii. Alaska Inter-Tribal Council
d. Marine Mammal Commissions
    i. The Sitka Marine Mammal Commission
    ii. Indigenous Peoples Council for Marine Mammals

**V. International Organizations** — These entities have organized in order to protect Alaska Native interests that extend beyond the United States.

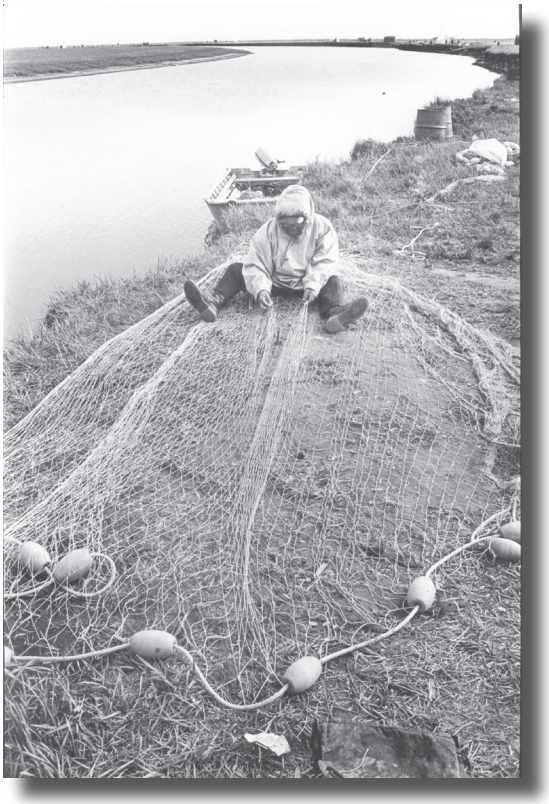
a. Inuit Circumpolar Conference
b. International Indian Treaty Council
c. Indigenous Survival International

To most Native people, "subsistence" is more than just a way of obtaining food or a vital economic component of life, but a Native cultural tradition, an integrated pattern of community life, and the substance of Native self-definition.

In 1980, Congress enacted the Alaska National Interest Lands Conservation Act (ANILCA). Title VIII of ANILCA requires subsistence uses have priority on federal public lands in the taking of fish stocks, wildlife populations, and other wild, renewable resources over the taking of these resources for other uses. Title VIII defines "subsistence uses" as "the customary and traditional uses by rural Alaska residents of wild, renewable resources for direct personal or family consumption," as well as for "the making and selling of handicrafts;" "barter" and "sharing" for personal or family consumption, and "customary trade."

## Why Does Title VIII of ANILCA Protect Subsistence Uses?

Congress settled the land claims of Alaska's Indian, Eskimo, and Aleut peoples in 1971 by enacting the Alaska Native Claims Settlement Act (ANCSA). ANCSA promised Alaska Natives legal title to 44 million acres of federal public land and $962.5 million as compensation for the extinguishment of "all aboriginal titles," including "any aboriginal hunting or fishing rights that may exist."



Repairing a salmon net, Black River fishcamp, Scammon Bay, from the book *Always Getting Ready*. ©James Barker

However, in recognition of the importance of subsistence hunting, fishing, and trapping to Native residents of Native villages, the Senate's version of ANCSA included a provision directing the Secretary of the Interior to establish a "subsistence use unit" around each village and authorizing the Secretary to close the unit to hunting, fishing, and trapping by nonresidents of the unit when necessary to protect subsistence hunting, fishing, and trapping by unit residents (both Native and non-Native).

In arguments to the House-Senate Conference Committee that wrote the version of ANCSA which Congress later enacted, the State of Alaska and the members of Alaska's congressional delegation said the Senate provision was unnecessary They proposed instead the Alaska Board of Fish and Game regulate hunting, fishing, and trapping in a manner that would protect the subsistence activities of residents of Native villages. As a consequence, the Conference Committee did not include

the Senate provision in its bill. However, in its report on the bill, the Conference Committee explained it had excluded the Senate provision because the Conference Committee expected the Secretary of the Interior and the State of Alaska "to take any action necessary to protect the subsistence needs of the Natives."

By 1977, when Congress began considering H.R. 39, the bill enacted as ANILCA in 1980, Alaska Natives realized that the Secretary of the Interior and the Alaska Board of Fisheries and Board of Game had not acted to protect subsistence hunting, fishing, and trapping by Native and other residents of Native villages over the preceding six years. For that reason, Representative Morris Udall, the sponsor of H.R. 39, included a provision in his bill that over the next four years became Title VIII.

Title VIII established federal standards regulating the taking of fish stocks and wildlife populations on federal public lands, but allowed the State of Alaska to implement those standards if the Alaska State Legislature enacted laws applicable throughout the state containing the same federal standards. In 1978 and 1986, the Legislature enacted such laws, which the Alaska Board of Game and Board of Fisheries were responsible for implementing.

(Left) Pulling in a Beluga whale at Black River fishcamp, Scammon Bay village people. (right) Byron Hunter, Elia Charlie, and Oscar Rivers—Fourth of July at Black River fishcamp, Scammon Bay, from the book *Always Getting Ready*. ©James Barker

## Has Title VIII Lived Up to Its Promise?

During Congress's consideration of Title VIII of ANILCA and the Alaska State Legislature's consideration of the laws it enacted in 1978 and 1986, sportsmen's organizations and others objected to Congress's and the Legislature's provision of a priority for only rural Alaska residents for subsistence uses of fish stocks and wildlife populations. Several members of those groups filed a lawsuit against the State of Alaska alleging that the state's constitution prohibited the Alaska State Legislature from complying with the requirements of Title VIII of ANILCA. In 1989, the Alaska Supreme Court agreed with the groups' interpretation of the Alaska Constitution in a decision entitled McDowell v. State. Consequently, the State of Alaska could not comply with the requirements of Title VIII of ANILCA.

In response to the McDowell decision, the federal government established a Federal Subsistence Board and regional advisory councils to implement Title VIII of ANILCA on federal public lands. Initially, the Secretary of the Interior took the position that Congress did not intend to authorize the Federal Subsistence Board to regulate the taking of fish stocks for subsistence uses in most waters of Alaska. However, the U.S. District Court ruled in 1994 in a decision entitled Katie John v. United States that the Secretary of the Interior was wrong, and that Congress did intend for Title VIII of ANILCA to control the taking of fish stocks in most waters (although not all) throughout Alaska.

Since 1990, a majority of the members of both the Alaska State House and Senate has voted repeatedly to allow Alaskan voters to decide to amend the Alaska Constitution, reversing the McDowell v. State of Alaska decision by authorizing the Legislature to enact laws implementing the priority for subsistence uses by rural Alaska residents contained in Title VIII of ANILCA. But, to be amended, the Alaska Constitution requires a two-thirds vote of each House, not just a majority. Consequently, the state retains management of wildlife resources on only state-owned and privately-owned lands in Alaska, or approximately 40% of Alaska's land. The remaining 60% of lands are in federal public ownership, and the federal government manages wildlife resources on those lands and fishery resources on a majority of the state's waters.

Clara Akagtak storing dried herring, Umkumiut fishcamp on Nelson Island, from the book *Always Getting Ready*. ©James Barker

Decades after the passage of ANCSA and ANILCA it is clear the challenges of protecting subsistence uses of fish and wildlife resources in Alaska are far from over.


Did You Know? Dena'ina Athabascans were the first people to live in the area that is now Anchorage. Some Alaska Natives still live in Eklutna, the oldest continually inhabited site in the Anchorage area.

## Spotlight on Eklutna

"When the Russian people got here, there were about 3,000 Dena'ina Athabascans along the shores of Upper Cook Inlet. Many died in disease epidemics in the late 1800s and early 1900s. We used to migrate all the way from the Copper River Basin around what are now Gulkana and Chitina, down Cook Inlet as far as Point Possession to fish all summer long. In the fall, we hunted moose on our way back to the Interior, where we spent the winter. According to Athabascan history, we have been here over 30,000 years.

Lee Stephan (courtesy of Native Village of Eklutna)

It is said that Eklutna has been around as a seasonal camp for 800 years. We made it our permanent, year-round village in the 1920s, around the time that jobs became available building the Alaska Railroad and the Bureau of Indian Affairs opened a school in Eklutna. Before Anchorage cropped up as a tent city in 1914, there were fish camps up and down Ship Creek and Bootlegger's Cove. My mom and dad had a place on Point Woronzof, and other families had camps nearby. Since the city has grown, we have had to move many of our traditional fish camps to places like Fire Island and Point Possession."

— Lee Stephan, chief executive officer of the Eklutna tribe

**How Did Eklutna Get Its Name?**

A couple of little girls who were fishing up at Eklutna Lake caught a little fish, and they started making fun of its size. The fish's parents saw this and got angry, so they swamped the boat and drowned the girls. A little while later, two big boulders were washed down to the Eklutna River canyon. The Dena'ina word *Id'louyt'nu* or "Eklutna" means "plural objects river," so those boulders are how Eklutna got its name.

## Alaska Native/American Indian Recipes by MaryAnn and Warren Price of Haines, AK

### Quick Fry Bread

The late Warren (2005) and Mary Ann Price (photo courtesy of Nadine Price-Schreufer)

4 C flour
1 C powdered milk
8 tsp baking powder
2 tsp salt
2 C warm water

**Directions:**

Mix ingredients
Break off pieces, roll into balls and flatten with hand
Deep fry until golden brown

### Fry Bread

Use your favorite bread dough recipe
Break off pieces and deep fry
Eat plain or with honey, butter, jam or maple syrup
The bread is best eaten when warm
Enjoy!

### The Prices' Dried Fish Recipe

*Most fish can be smoked. However, fish with a high fat content such a salmon can be smoked much more easily than lean fish.*

Clean fish carefully
Split fish in two, leaving the skin on the fillet
Remove bones
Cut into even strips
Salt fish using a brine (see below for salt brine recipe)
Hang fish to dry for a day
Smoke fish for 4 to 5 days

**Salt Brine**

Dissolve 1 ½ pounds of salt per gallon of water
Chill brine to 38 degrees or lower
Put the fish in the brine between 20 minutes and 3 hours depending on taste
Soak in fresh water to remove excess brine for 30 to 60 minutes
(Ratio = 3 parts brine to 1 part fish)

## Stinky Heads Recipe

Dig a hole in the ground
Line the hole with leaves and moss
Place fish heads in the hole and cover with moss and leaves
Let fish heads ferment for about four days
Remove fish heads when they are soft
Enjoy!

Do not use glass or plastic containers when fermenting fish heads! Bacteria thrives in this warm, moist environment and will cause food poisoning.

Cutting and drying salmon, Black River fishcamp, Scammon Bay, from the book *Always Getting Ready*. ©James Barker

## Alaska Native Markets

**George's Market and Native Foods**
10240 Old Seward Highway
Anchorage, Alaska 99515
Phone: (907) 349-6023
Fax: (907) 522-3735

**Ahtna Heritage Foundation**
P.O. Box 213
Glennallen, Alaska 99588
Phone: (907) 822-5778
Fax: (907) 822-5338
Web site: www.ahtna-inc.com/heritage_foundation.html

**Alaska Federation of Natives**
1577 C Street, Suite 300
Anchorage, Alaska 99501
Phone: (907) 274-3611
Fax: (907) 276-7989
Web site: www.nativefederation.org/flash.html

**Alaska Inter-Tribal Council**
750 West 2nd Avenue, Suite 215
Anchorage, Alaska 99501-2160
Phone: (907) 563-9334
Toll-free phone: 1-800-563-9334
Fax: (907) 563-9337
Web site: www.aitc.org
Contact: Julie Bator, Executive Director

**Alaska Native Brotherhood**
Grand Camp
P.O. Box 32457
Juneau, Alaska 99803-24557
Website: www.anbgrandcamp.org
Camp #2
320 W. Willoughby Avenue, Suite 100
Juneau, Alaska 99801
Phone: (907) 586-2049
Fax: (907) 586-3301

**Alaska Natural History Association**
750 West 2nd Avenue, Suite 100
Anchorage, Alaska 99501
Phone: (907) 274-8440
Toll-free phone: 1-866-257-2757
Fax: (907) 274-8343
E-mail: info@alaskanha.org
Web site: www.alaskanha.org

**Alaska's People**
670 West Fireweed Lane, Suite 112
Anchorage, Alaska 99503
Phone: (907) 263-7013 or (907) 265-5964
Toll-free phone: 1-888-553-1213
Fax: (907) 265-5963
E-mail: apeople@citci.com
Web site: www.alaskaspeople.com

**The Aleut Foundation**
4000 Old Seward Highway, Suite 300
Anchorage, Alaska 99503
Phone: (907) 561-4300
Fax: (907) 563-4328
E-mail: taf@aleutcorp.com
Web site: www.aleutcorp.com/found.html
Organizational director: Edgar Smith, President

**Aleutian/Pribilof Islands Association**
201 East 3rd Avenue
Anchorage, Alaska 99501
Phone: (907) 276-2700
Fax: (907) 279-4351
E-mail: apiai@apiai.org
Web site: www.apiai.org

**Arctic Education Foundation**
P.O. Box 129
Barrow, Alaska 99723
Phone: (907) 852-8633
Fax: (907) 852-2774
E-mail: dcook@asrc.com
Web site: www.asrc.com

**Association of Village Council Presidents, Inc.**
P.O. Box 219
Bethel, Alaska 99559
Phone: (907) 543-7300
Toll-free phone: 1-800-478-3521
Fax: (907) 543-3596
Web site: www.avcp.org
Contact: Myron P. Naneng, Sr., President

My favorite cultural tradition is the AFN (Alaska Federation of Natives) Convention because it gives us a chance to get together. I am happy that they are reviving Native dancing because it was banned many years ago by missionaries. I am also able to speak my Native language without being whipped for it. Things are changing slowly for the better. However, there is still a lot of time before people overcome all of the obstacles.
— Maria Duley

**Bering Straits Foundation**
P.O. Box 1008
Nome, Alaska 99762
Phone: (907) 443-5252
Toll-free phone: 1-800-478-5079
Fax: (907) 443-2985
Web site: www.beringstraits.com/bsf/bsfhome.htm

**Bristol Bay Native Association**
1500 Kanakanak Road
Dillingham, Alaska 99576
Phone: (907) 842-5257
Fax: (907) 842-5932
E-mail: thoefferle@bbna.com
Web site: www.bbna.com
Contact: Terry Hoefferle, Chief of Operations

**BBNC Education Foundation**
800 Cordova Street, Suite 200
Anchorage, Alaska 99501
Phone: (907) 278-3602
Fax: (907) 276-3925
E-mail: pelagiol@bbnc.net
Web site: www.bbnc.net

**Central Council of the Tlingit & Haida Indian Tribes of Alaska (CCTHITA)**
320 West Willoughby Avenue, Suite 300
Juneau, Alaska 99801
Phone: (907) 586-1432
Toll-free phone: 1-800-344-1432
Fax: (907) 586-8970
Web site: www.ccthita.org
Organizational director: Edward K. Thomas, President

**Chugachmiut**
1840 S. Bragaw Street, Suite 110
Anchorage, Alaska 99508
Phone: (907) 562-4155
Toll-free phone: 1-800-478-4155
Fax: (907) 563-2891
E-mail: reception@chugachmiut.org
Web site: www.chugachmiut.org
Organizational director: Patrick M. Anderson, Executive Director

**The CIRI Foundation**
2600 Cordova Street, Suite 206
Anchorage, Alaska 99503
Phone: (907) 263-5582
Fax: (907) 263-5588
Web site: www.ciri.com/tcf

**Cook Inlet Housing Authority**
3510 Spenard Road, Suite 201
Anchorage, Alaska 99503
Phone: (907) 276-8822
Fax: (907) 258-4957

**Cook Inlet Tribal Council, Inc.**
670 West Fireweed Lane, Suite 200
Anchorage, Alaska 99503
Phone: (907) 265-5900
Toll-free phone: 1-877-985-5900
Fax: (907) 265-5947
Web site: www.citci.com
Organizational director: Gloria O'Neill, President and CEO

**Copper River Native Association**
P.O. Box H
Copper Center, Alaska 99573
Phone: (907) 822-5241
E-mail: info@copperriverna.org
Web site: www.copperriverna.org

**Doyon Foundation**
1 Doyon Place, Suite 300
Fairbanks, Alaska 99710
Phone: (907) 459-2050
Fax: (907) 459-2065
E-mail: foundation@doyon.com
Web site: www.doyonfoundation.com

**Kawerak, Inc.**
500 Seppala Drive
Nome, Alaska 99762
Mailing Address: P.O. Box 948
Nome,Alaska 99762
Phone: (907) 443-5231
Fax: (907) 443-4452
Web site: www.kawerak.org
Contact: Loretta Bullard

**Kodiak Area Native Association**
3449 East Rezanof Drive
Kodiak, Alaska 99615
Phone: (907) 486-9800
Fax: (907) 486-9898
Web site: www.kanaweb.org

**Maniilaq Association**
P.O. Box 256, #733 2nd Avenue
Kotzebue, Alaska 99752
Toll-free phone: 1-800-478-3312
Web site: www.maniilaq.org/flash.html

**Southcentral Foundation**
4501 Diplomacy Drive
Anchorage, Alaska 99508
Phone: (907) 729-4955
Fax: (907) 729-5000
Web site: www.southcentralfoundation.org
Organizational director: Katherine Gotlieb, CEO

**Tanana Chiefs Conference, Inc.**
122 First Avenue, Suite 600
Fairbanks, Alaska 99701
Phone: (907) 452-8251
Web site: www.tananachiefs.org

## Regional Corporations

**Ahtna Incorporated**
Glennallen Office
P.O. Box 649
Glennallen, Alaska 99588
Phone: (907) 822-3476
Fax: (907) 822-3495
E-mail: brebne@ahtna.net
Web site: www.ahtna-inc.com
Organizational director: Kenneth Johns, President/Ceo

**Aleut Corporation**
4000 Old Seward Highway, Suite 300
Anchorage, Alaska 99503
Phone: (907) 561-4300
E-mail: ssmith@aleutcorp.com
Web site: www.aleutcorp.com
Contact: Shirlee Smith

**Arctic Slope Regional Corporation**
P.O. Box 129
Barrow, Alaska 99723
Phone: (907) 852-8633
Fax: (907) 852-5733
Anchorage Office
3900 C Street, Suite 801
Anchorage, Alaska 99503-5963
Phone: (907) 339-6000
Fax: (907) 339-6028
Web site: www.asrc.com

**Association of ANCSA Regional Corporations**
P.O. Box 92829
Anchorage, Alaska 99509-2829
Phone: (907) 265-4519

**Bering Straits Native Corporation**
P.O. Box 1008
Nome, Alaska 99762
Phone: (907) 443-5252
Web site: www.beringstraits.com

**Bristol Bay Native Corporation & Bristol Bay Native Corporation Education Fund**
800 Cordova Street, Suite 200
Anchorage, Alaska 99501-6299
Phone: (907) 278-3602
Toll-free phone: 1-800-426-3602
Fax: (907) 276-3924
E-mail: tomyhawk@bbnc.net
Education Fund E-mail: pelagiol@bbnc.net
Web site: www.bbnc.net
Contact: Tom Hawkins, Senior Vice President/COO
Education Fund Contact: Luanne Pelagio


Alaska Federation of Natives (AFN)
Convention 2002

**Calista Corporation**
301 Calista Court, Suite A
Anchorage, Alaska 99518-3028
Phone: (907) 279-5516
Fax: (907) 272-5060
E-mail: calista@calistacorp.com
Web site: www.calistacorp.com
Contact: Sue Gamache,
Vice President of Shareholder Services

**Chugach Alaska Corporation**
560 East 34th Avenue
Anchorage, Alaska 99503
Phone: (907) 563-8866
Toll-free phone: 1-800-858-2768
Fax: (907) 563-8402
Toll-Free: 1 (800) 858-2768
Web site: www.chugach-ak.com

**Cook Inlet Region Incorporated**
2525 C Street, Suite 500
Anchorage, Alaska 99503
Phone: (907) 274-8638
Mailing: P.O. Box 93330
Anchorage, Alaska 99509-3330
Phone: (907) 274-8638
Fax: (907) 263-5186
Toll-free phone: 1-800-764-2474
Web site: www.ciri.com
Organizational director: Margie Brown,
President/CEO

**Doyon Limited**
1 Doyon Place, Suite 300
Fairbanks, Alaska 99710
Phone: (907) 459-2000
Fax: (907) 459-2060
Toll-free phone: 1-888-478-4755
E-mail: info@doyon.com
Web site: www.doyon.com
Contact: Julie Biddle, Director of
Administration

**Koniag Incorporated**
4300 B Street, Suite 407
Anchorage, Alaska 99503
Phone: (907) 561-2668
Fax: (907) 562-5258
Toll-free phone: 1-800-327-7649
E-mail: dmetrokin@koniag.com
Contact: Dennis Metrokin
Kodiak Office
202 Center Avenue, Suite 201
Kodiak, Alaska 99615
Phone: (907) 486-2530
Fax: (907) 486-3325
Web site: www.koniag.com
Contact: Andrew Teuber, Vice President of
Kodiak Corporate Affairs

**NANA Regional Corporation, Inc.**
P.O. Box 49
Kotzebue, Alaska 99752
Phone: (907) 442-3301
Web site: www.nana.com
Contact: Gladys Pungowiyi,
Resource Specialist, Administrator

**Sealaska Corporation**
One Sealaska Plaza, Suite 400
Juneau, Alaska 99801
Phone: (907) 596-1512
Fax: (907) 586-8191
Web site: www.sealaska.com

**The 13th Regional Corporation**
1156 Industry Drive
Seattle, Washington 98188
Phone: (206) 575-6229
Fax: (206) 575-6283
E-mail: info@the13thregion.com
Web site: www.the13thregion.com
Contact: Suzy Villegas, Executive Assistant

## Arts

**Alaska Native Artists**
Sealaska Heritage Foundation
Phone: (907) 463-4844
E-mail: alaskanativeartists@sealaska.com
Web site: www.alaskanativeartists.com

**Alaska Native Arts Foundation**
1577C Street, Suite 302
Mailing Address: P.O. Box 101497
Anchorage, Alaska 99510-1497
Phone: (907) 258-2623
E-mail: info@alaskanativearts.org
Web site: alaskanativearts.org

**Alaska Native Heritage Center, Inc.**
8800 Heritage Center Drive
Anchorage, Alaska 99506
Phone: (907) 330-8000
E-mail: info@alaskanative.net
Web site: www.alaskanative.net
Contact: Kay Ashton, Public Relations

**World Eskimo-Indian Olympics**
P.O. Box 72433
Fairbanks, Alaska 99707-2433
Phone: (907) 452-6646
Fax: (907) 456-2422
Web site: www.weio.org

## Clubs

**Alaska Native Business and Professional Society, Inc.**
3710 Woodland Drive, Suite 2100
Anchorage, Alaska 99517

**Alaska Native Sports Association**
6415 East 31st Avenue
Anchorage, Alaska 99504
Phone: (907) 337-9818
E-mail: ansa@adnmail.com
Web site: www.aknsa.com
Contact: Alvin Edenshaw, President

## Religion

**Alaska Native Lutheran Church**
1420 Cordova Street
Anchorage, Alaska 99501
Phone: (907) 277-3930
E-mail: gsonray@aol.com
Web site: www.home.gci.net/centluth

**Anchorage Native Assembly of God**
916 East 11th Avenue
Anchorage, Alaska 99501
Phone: (907) 276-1781

**Anchorage Native New Life Fellowship**
Covenant Church
1145 C Street
Anchorage, Alaska
Mailing Address: P.O. Box 231148
Anchorage, Alaska 99523
Phone: (907) 277-3322

**Christ Church Episcopal**
929 East 81st Avenue, Suite 103
Mailing Address: P.O. Box 111963
Anchorage, Alaska 99511
Phone: (907) 345-7914

**First Church of God**
**Native Ministry**
4317 MacInnes Street
Anchorage, Alaska 99508
Phone: (907) 561-1562

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& John Eastcott

**Native Men for Christ**
3200 Old Muldoon Road
Anchorage, Alaska 99504
Phone: (907) 770-6450

**Native Spiritual Culture Councils, Inc.**
1500 W. 33rd Avenue, Suite 100
Anchorage, Alaska 99503

**St. Herman of Alaska Orthodox Seminary**
414 Mission Road
Kodiak, Alaska 99615
Phone: (907) 486-3524

**St. Innocent Orthodox Cathedral (Russian)**
401 Turpin Road
Anchorage, Alaska 99504
Phone: (907) 333-9723

## Services

**Alaska Native Education Council**
670 West Fireweed Lane, Suite 203
Anchorage, Alaska 99503

**Alaska Native Health Board, Inc.**
3700 Woodland Drive, Suite 500
Anchorage, Alaska 99517
Phone: (907) 562-6006
Toll-free phone: 1-800-478-2426
Fax: (907) 563-2001
E-mail: health@anhb.org
Web site: www.anhb.org
Organizational director: Cynthia Navarrette, President/CEO

**Alaska Native Justice Center, Inc.**
121 West Fireweed Lane, Suite 240
Anchorage, Alaska 99503
Phone: (907) 278-1122
Web site: www.anjc.net
Organizational director: Denise R. Morris, President/CEO

**Alaska Native Science Commission**
429 L Street
Anchorage, Alaska 99501
Phone: (907) 258-2672
Toll-free phone: 1-877-478-2672
E-mail: info@aknsc.org
Web site: www.nativescience.org
Contact: Patricia Cochran

**Alaska Native Tribal Health Consortium**
4141 Ambassador Drive
Anchorage, Alaska 99508

**Alaska Rural Development Council**
3890 University Lake Drive, Suite 110
Anchorage, Alaska 99508
Phone: (907) 786-4660
Fax: (907) 786-4662
Web site: ardc.alaska.edu

**Fairbanks Native Association**
201 1st Avenue, Suite 200
Fairbanks, Alaska 99701-4892
Phone: (907) 452-1648
Web site: www.fairbanksnative.org
Organizational director: Shirley Lee, Executive Director

**Fairbanks Native Association Elders Program**
317 Wendell Avenue
Fairbanks, Alaska 99701
Phone: (907) 451-7250

**The Indian Law Resource Center**
602 Ewing Street
Helena, Montana 59601
Phone: (406) 449-2006
Fax: (406) 449-2031
E-mail: mt@indianlaw.org
Web site: www.indianlaw.org

**Native American Rights Fund – Alaska Office**
420 L Street, Suite 505
Anchorage, Alaska 99501
Phone: (907) 276-0680
Fax: (907) 276-2466
Web site: www.narf.org
Contact: Heather Kendall-Miller

**Rural Alaska Community Action Program, Inc.**
731 East 8th Avenue
Anchorage, Alaska 99501
Mailing Address: P.O. Box 200908
Anchorage, Alaska 99520
Phone: (907) 279-2511
Toll-free phone: 1-800-478-7227
Web site: www.ruralcap.com
Organizational director: David Hardenburgh

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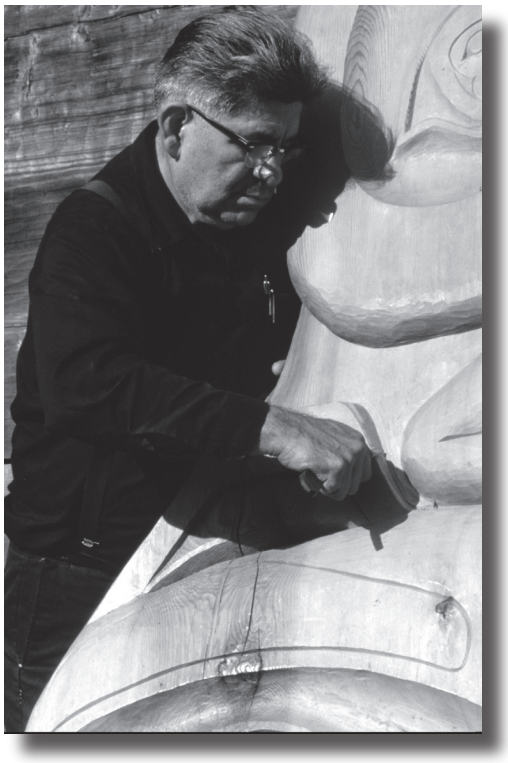

Klukwan Native Artisan, Haines, Alaska
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Great Land Dancers perform at Bridge Builders' Winter Festival, 1998. (Photo courtesy of Bridge Builders)

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John Abraham and George Chimugak, Toksook Bay seal hunters, study ice conditions, from the book *Always Getting Ready*. ©James Barker

The history of Asians in Alaska is long, and there is evidence of a Filipino existence in Alaska as early as 1788. In *Filipinos in Alaska 1788-1958*, Thelma Buchholdt writes that a servant from Zamboanga in the Philippines served Captain Douglas on his journey to Alaska on the *Iphigenia Nubiana*. Since then, Asian Americans have migrated to Alaska for a number of reasons such as job opportunities and familial ties. In the late 1800s and early 1900s, for example, many Chinese and Japanese immigrants worked in Alaskan salmon-packing canneries. However, much of the Asian population migrates from the Lower 48, not their country of origin. Many of today's Asian Americans in Alaska are second or third generation Americans.

Filipinos have been in Alaska since 1788. Filipinos on the U.S. Signal Corps cableship Burnside, circa 1903. (courtesy of the National Archives, Alaska Region Branch)

## Past

**Alaska** — The Asian American population has boomed in the last ten years. Much of this increase can be attributed to the Filipino community in Alaska, which has grown by 60 percent since 1990.

## Present

**National** — The Census Bureau states that, in 2000, over half (51 percent) of Asian Americans lived in just three states: California, New York, and Hawaii. Asian Americans account for roughly 3.6 percent of the total U.S. population.

**Alaska** — Asians have moved from the fourth most populous minority community to the third most populous, at roughly 25,000 individuals or 4 percent of the total population.

**Anchorage** — Asian Americans are the third largest minority population in Anchorage, comprising 5.5 percent of the total population with 2.2 percent being Filipino. Koreans are the second largest Asian population at 1.3 percent.

## Future

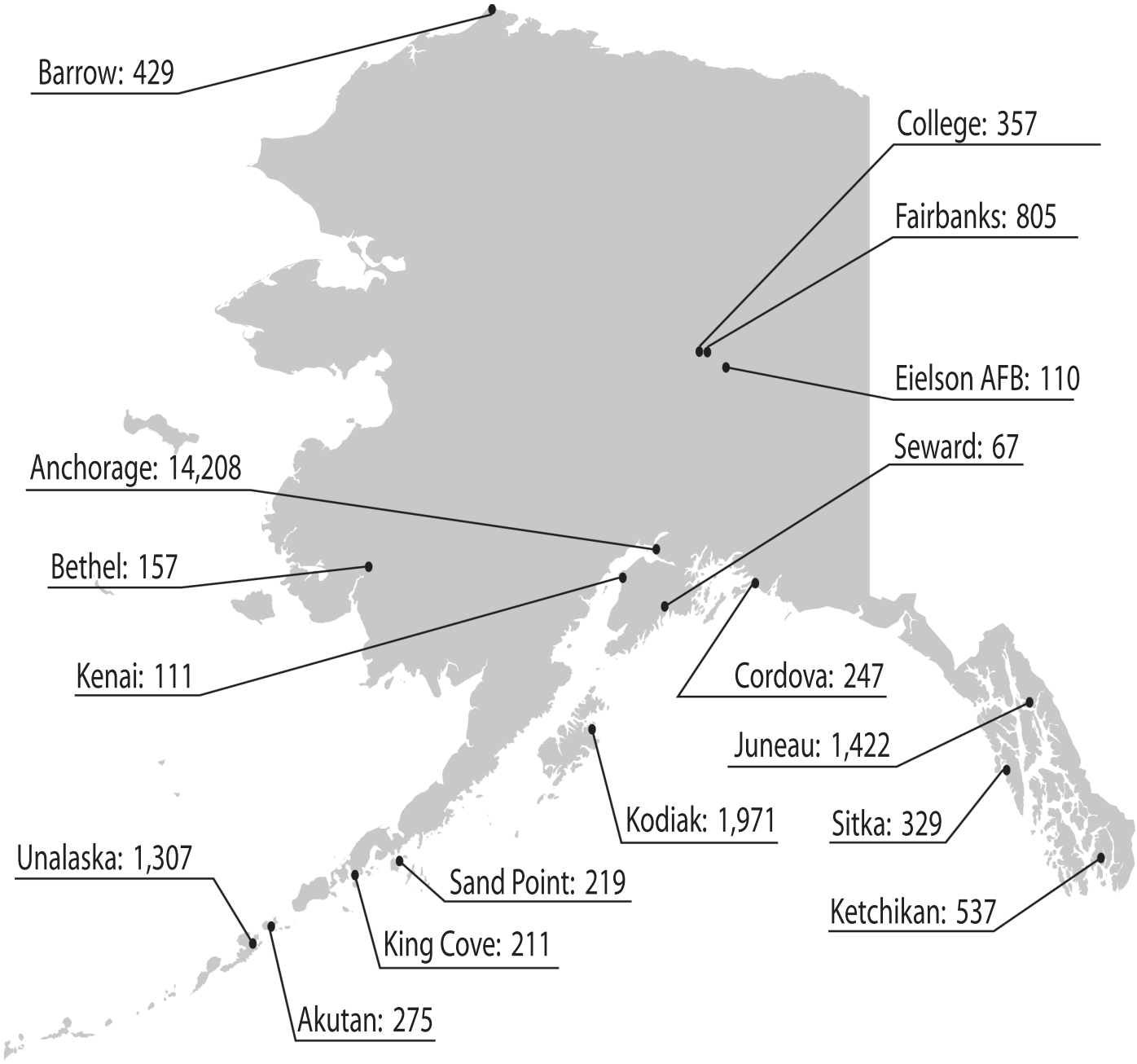
**Alaska** — Census projections have ranked Alaska's Asian growth rate to be first out of the 50 states. By the year 2025, the Census Bureau has projected that Asians and Pacific Islanders will comprise 22 percent of the total population.

### Number of Asian Americans in Alaska by Ethnicity

| Asian Groups | Number of Individuals |
|---|---|
| Asian Indian | 723 |
| Cambodian | 142 |
| Chinese | 1,464 |
| Filipino | 12,712 |
| Hmong | 248 |
| Japanese | 1,414 |
| Korean | 4,753 |
| Laotian | 1,280 |
| Thai | 622 |
| Vietnamese | 814 |
| Other Asian | 896 |

* Demographic data from the 2000 Census reflects the responses of people who claimed only one race.

**Alaska's Significant Asian American Populations**





The Hmong are an ethnic minority from Southeast Asia, many of whom fought for the United States in Laos during the Vietnam War. Beginning in 2004, Alaska's Hmong population is expected to grow significantly due to a massive resettlement of Hmong from Thailand to various parts of the United States.

The 2000 Census identifies Asian individuals as "people having origins in any of the original peoples of the Far East, Southeast Asia, or the Indian subcontinent (for example, Cambodia, China, India, Japan, Korea, Malaysia, Pakistan, the Philippine Islands, Thailand, and Vietnam)." In addition, Asian groups can include ethnic groups that do not necessarily identify with a country of origin, such as the Hmong people.

Despite the grouping of individuals from these countries under the term "Asian American," they have distinct cultural differences. These differences can be derived from geographic location and the natural resources available to each culture. In the United States, various Asian populations can have astoundingly different values and histories that result in distinct trends for each group in, for example, level of education and professions pursued. However, there is no denying that Asian cultures in close proximity have an influence on one another. This can be seen with the current state of improved communication. As technology becomes less expensive and more efficient, people adopt cultural traditions from all over the world.

Korean dancer with hourglass drum at the 6th annual Bridge Builders' Summer Potluck. (photo by Ludwig Laab, 2001)


Asian food leads Anchorage's specialty cuisine market with Chinese kitchens as the most popular.

## Chopsticks: An Example of Cultural Cross-currents in Asia

The history of chopsticks is interesting and worth discussing as an object that has connected many Asian cultures. Chopsticks are used in Japan, China, Korea, and Vietnam. These sticks are believed to have developed from the way people in China cooked their food about 5,000 years ago. People in ancient China cooked their food in pots that held heat for a long time. A lack of fuel resources led people to cut their food into small pieces so it would cook faster, thereby conserving fuel. People would break off twigs from trees and pick food out of the pot before the pieces cooled. Chopsticks gained popularity as tableware because knives were no longer needed at the table.

Chopsticks vary depending on which culture you visit. Japanese chopsticks are made in different sizes for men and women. In China they are made with blunt ends and range from nine to ten inches. Chopsticks also vary by culture in the material used to craft them. Some were made out of precious stone or metals for royalty.

The Dragon, an emblem of imperial power and inner energy in traditional Chinese calligraphy. (calligraphy by Kazuko Smith)

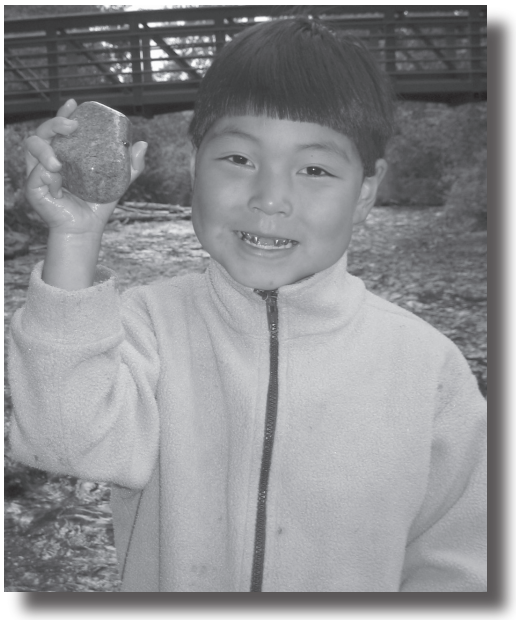
If you are interested in learning about Alaska's two largest Asian American communities, here are some tips:

## Filipino

- Watch "Fil-Am Showtime" on Channel 9 in Anchorage every Wednesday at 8 pm and Sunday at 9 pm.
- Contact the Filipino Community of Anchorage, Inc., listed in the Asian American Formal Organizations section of this guide.
- Eighty-three percent of Filipino Americans are Roman Catholic. Contact the Catholic Archdiocese of Anchorage for more information about Catholic Church services provided to the Filipino community.

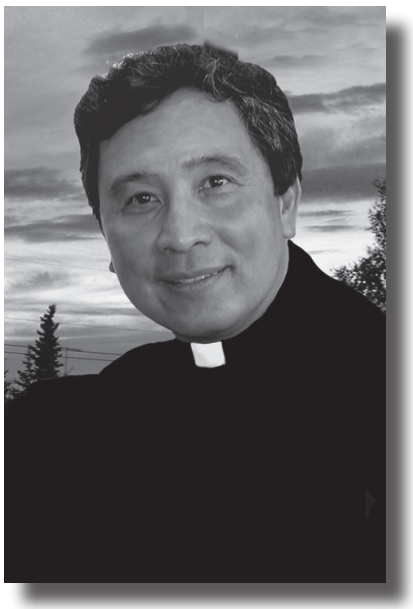
## Korean

- The Korean community is very close-knit, and churches play an important role. Contact the churches in the back of this guide.
- Watch Korean Broadcasting on Channel 9 in Anchorage.
- Contact the Korean American Citizens' League of Alaska, Inc., listed in the Asian American Formal Organizations section of this guide.
- Read "The Passport to Anchorage," a guide published by Bridge Builders of Anchorage that contains tips on Filipino, Korean, and many other cultures. Call Bridge Builders of Anchorage at (907) 263-3805 to obtain a copy.



(Photo courtesy of Trailside Discovery Camp)

One of the major, critical things I have had to deal with as an immigrant to this country was to re-discover my roots and claim my own cultural heritage and identity. I came to Alaska when I was 14, in 1963. At some point after I graduated from college, I began to face a cultural identity issue: Just who am I? Am I a Filipino? What makes a Filipino? A more interesting question for Filipino Americans born and/or raised here is how much of your cultural heritage is still intact. To be a Filipino, to be associated with a national identity, I believe that you have to know and live the culture. This is an on-going challenge, especially for the young.



(photo courtesy of Father Fred Bugarin)

To be somebody (not just anybody), we must find our roots and claim our cultural identity. How else can we bring our unique gifts to this new homeland and make a difference?

Filipino values like *paki-kisama* (inter-personal relationships or harmonious relationship), and *utang na loob* (indebtedness or moral obligation), and *bayanihan* (collaboration) necessarily condition and shape one's identity. Deeper yet are religious and spiritual values, which must have an impact on how Filipinos worship, socialize, manage, and govern in a foreign environment with a different framework for relationships.

— Father Fred Bugarin,
Pastor of St. Anthony Parish

## THE HISTORY OF SUKIYAKI

***by Kazuko Smith***

Nowadays, sukiyaki is internationally renowned as a delicious Japanese dish of beef and vegetables simmered in a sweet sauce. However, few people are aware of its origins. During the Edo Period (17th Century), meat was actually taboo, though records show that sukiyaki existed then. People hesitated to cook at home with their everyday cookware, so they "cooked out" using farmers' tools such as the *suki* or *kuwa* (a type of shovel). They placed the catch of the day on the clean *kuwa* or *suki* and *yaki* (broiled) the meat. Hence the name "sukiyaki," or so it is said. There are other theories suggesting that the term comes from the word *suku*, meaning "paring meat thinly," but judging from most documents, the shovel or *suki* theory seems to be the most accurate.

*Kazuko was born in Wakayama, Japan. She left Japan with her family and moved to China when she was three months old. She began studying meditation and calligraphy as a child. Grand Master Chi Ku Do Takanuma began living with Kazuko's family when she was 4 years old. He began teaching her meditation (Da Zen) and breathing techniques. These techniques taught her discipline and patience, which are essential for calligraphy. She would sit for hours and draw on a small blackboard with her chalk under the Grand Master's watchful eye. By the age of 7, she began studying the ways of Sho Do Calligraphy. After years of study, when she was about 16 years old, Grand Master Takanuma gave her the name Wakoen, which means "fragrance of the harmonious garden." Kazuko continued her formal training in Japan, Europe, and the United States. She also studied oil painting for three years under the direction of Japan's renowned artist, Master Painter H.Y. Terada. She came to Alaska with her husband, Frank, in 1973.*

## A Recipe for Your Own Sukiyaki:

You have two sauce choices! There are two different styles of sukiyaki—Kanto style (eastern Japan) and Kansai style (western Japan).

| Kanto | Kansai |
|---|---|
| In Kanto sukiyaki, beef and vegetables are cooked in a prepared, lightly-flavored cooking sauce called *warishita*. | In Kansai, the sukiyaki sauce is not prepared separately. Instead, sauce ingredients are added directly to the pot of beef and vegetables as they cook. |
| ***Warishita*:**<br>½ C soy sauce<br>½ C mirin<br>1 tsp sugar (add extra to taste)<br>½ C *dashi* (see below)<br>Dash sake (to taste)<br><br>***Dashi*** (broth):<br>1 C water<br>2" long *konbu* (dried kelp)<br>Wipe *konbu* with a damp cloth. Place water in a saucepan and soak *konbu* for 1 hour, then heat. As soon as water begins to bubble and just before it boils, remove *konbu*. Do not overcook. | **Ingredients:** Same as Kanto recipe. Add 1/2 tablespoon of sugar and 1 T of soy sauce per 3 oz. (100 g) of meat. For the sweet-toothed individual, add an extra bit of sugar.<br><br>Cook meat, add sake if desired, then sprinkle with sugar. When sugar has been absorbed, add soy sauce and bring to a boil, then add remaining ingredients. If sauce becomes too thin, add *yakifu* (a spongy wheat gluten bread) to absorb excess moisture. If sauce gets too thick, add ingredients, such as tofu, shirataki noodles, and vegetables. |
| In Kanto, vegetables are called *zaku* for the sound made when they are chopped. | In Kansai, vegetables are called *ashirai*, meaning "to garnish thinly" or "an accompaniment." |

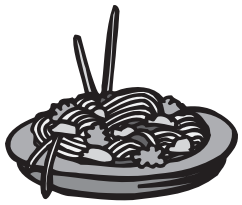
Now choose a style that you prefer and begin cooking. (recipes on next page)

## Sukiyaki

***(4 to 6 Servings)***

**Ingredients**

21 oz. beef loin or round, sliced very thin.
18 oz. Chinese cabbage (Japanese Natpa) (1/4 head)
4 green onions
4 oz. chrysanthemum leaves
20 oz. shirataki noodles
12 oz. grilled tofu
Shiitake mushrooms
3 1/2 oz. enokitake mushrooms
*Warishita* (sukiyaki cooking sauce)
Beef suet
4 eggs
1 bag *yakifu* (if cooking in Kansai style)



**Directions**

1. Prepare meat. The meat is usually a good quality cut of lean beef. People in Japan usually use a beef called *shimofuri* beef that has a high fat content and is very tender. Cut the beef into thin slices. This is easier to do when the meat is still half frozen.
2. Prepare tofu by cutting it into 1 in. cubes and pre-grilling it.
3. Prepare vegetables:
   - Chinese (Natpa) cabbage - remove core and wash leaves one by one. Rinse and cut into bite-size pieces.
   - Green onions - wash thoroughly and remove brown part at roots. Cut white and green parts into 3/8 in. with diagonal cut.
   - Chrysanthemum - cut leaves in 2 in. pieces.
   - Shiitake mushrooms (can substitute with button mushrooms). Trim away brown ends of stem. Make a decorative crosscut on the caps.
   - Enokitake mushrooms - cut into bite-size pieces.
4. Use a portable gas burner to cook at the table as you eat. Heat 3-inch deep iron frying pan or iron pot.
5. If cooking in Kanto style, add *Warishita* to pot.
6. Briefly cook beef on both sides. Do not overcook.
7. If cooking in Kansai style, add sauce ingredients according to sauce recipe.
8. Arrange ½ of the remaining ingredients in bundles in the pan, except for *yakifu*.
9. When water level rises, add *yakifu* (if cooking in Kansai style).

This dish is famous for being cooked all in one pot. The sukiyaki is ready when all of the ingredients have softened and the meat has cooked.

**To Eat Sukiyaki:**

Have raw eggs available for each diner. Set the boiling pot in the middle of the table and encourage each diner to break an egg, beat it lightly, and dip pieces of meat and vegetables into the beaten egg before eating them. The purpose of the egg is to cool down the ingredients so they don't burn your mouth. Enjoy!

## Asian American Markets

**Asian Groceries**
300 West 36th Avenue, #17
Anchorage, Alaska 99503
Phone: (907) 561-4460

**Fil-Am Market**
1201 West Tudor Road, Suite 4
Anchorage, Alaska 99503
Phone: (907) 562-0018

**International Market**
601 West 36th Avenue, Suite 8
Anchorage, Alaska 99503
Phone: (907) 561-5755
Fax: (907) 561-5754

**New Central Market**
555 West Northern Lights Blvd.
Anchorage, Alaska 99503
Phone: (907) 277-9070

**New Sagaya International Market**
3700 Old Seward Highway
Anchorage, Alaska 99503
Phone: (907) 561-5173
Fax: (907) 561-2042
E-mail: seafood@newsagaya.com
Web site: www.newsagaya.com

**New Sagaya City Market**
900 West 13th Avenue
Anchorage, Alaska 99501
Phone: (907) 274-6173
Fax: (907) 274-2042
E-mail: seafood@newsagaya.com

I am Korean. During November of last year I participated in an event at the Performing Arts Center organized by the Asian Cultural Association and the Korean community. This event has become one of my favorite ways to celebrate Korean culture here in Anchorage.

— Kwi Rye Kim

**Aikido North, Inc.**
5430 B Street
Anchorage, Alaska 99518
Phone: (907) 563-2933
Web site: www.aikidonorth.org

**Alaska Chinese Association**
P.O. Box 91047
Anchorage, Alaska 99509-1047
E-mail: ningx@gci.net
Web site: www.alaskachinese.org
Contact: Samson Ning

**Alaska Chinese Association China School**
Contact: Minnie Yen, Principal
Meets Fridays from 7-10 p.m. at Central Middle School of Science

**Alaska Federation of Filipino Americans, Inc.**
3911 Marquis Way
Anchorage, Alaska 99502
Phone: (907) 243-4250
Contact: Elsa Malapit-Sargento, President

**Asian Alaskan Cultural Center (AACC)**
P.O. Box 243032
Anchorage, Alaska 99524-3032
Phone: (907) 248-4812

**Cultural Association of India**
3671 Alamosa Drive
Anchorage, Alaska 99502
Phone: (907) 248-1800
Contact: Raj Phadnis, President

**Federation of Filipino Veterans and Seniors**
385 South Flower Street, #B
Anchorage, Alaska 99508

**Filipinos and Americans for the Arts and Humanities (FILAAH)**
4946 Castle Court
Anchorage, Alaska 99508
Phone: (907) 338-8720
Contact: Richard Benipayo, President or Christina Garcia

Chinese dragon (photo by Ludwig Laab)

**Filipino Community of Anchorage, Inc.**
4871 Canterbury Way
Anchorage, Alaska 99503
Contact: Leticia Tadina, President

**Filipino Community of Juneau**
251 South Franklin Street
Juneau, Alaska 99801
Phone: (907) 586-4116

**Japanese American Citizens League (JACL)**
Anchorage Chapter
E-mail: JACLalaska@yahoo.com
Web site: www.jacl.org
Contact: Greg Kimura, President

**Japanese Society of Alaska, Inc.**
c/o Japan Airlines
P.O. Box 190048
Anchorage, Alaska 99519
Phone: (907) 561-7722
Contact: Yoshi Ogawa

**Korean American Coalition**
1500 West Benson Blvd., 4th floor
Anchorage, Alaska 99517
Contact: Yohyon Pharr

**Korean Chamber of Commerce of Alaska, Inc.**
555 West Northern Lights Blvd., #103
Anchorage, Alaska 99503

**Korean Community of Anchorage, Inc.**
1204 West 33rd Avenue
Anchorage, Alaska 99503
Phone: (907) 561-5345
Fax: (907) 561-5383
E-mail: 1204kca@hanmail.net

**Korean Seniors Club of Anchorage, Inc.**
1204 West 33rd Avenue
Anchorage, Alaska 99503
Phone: (907) 561-5345

**Maharlika, Inc.**
P.O. Box 100013
Anchorage, Alaska 99510-0013
Phone: (907) 337-1662
E-mail: elybeth2000@yahoo.com
Contact: Maria Lilibeth Chavez, President

**Pangasinan Association of the Philippines**
Anchorage, Alaska Chapter
7051 Baxter Terrace
Anchorage, Alaska 99504

**Sikh Dharma of Alaska**
4501 Bayview Drive
Anchorage, Alaska 99516

**United Filipino Athletic Association**
P.O. Box 221336
Anchorage, Alaska 99522
Phone: (907) 830-3121
Contact: Lex Sargento, President

## Arts

**Fil-AM Showtime**
131 West 6th Avenue
Anchorage, Alaska 99501
Mailing Address: 1137 F Street
Anchorage, Alaska 99501
Phone: (907) 276-0821
Fax: (907) 258-3699
E-mail: edanguilan@gci.net
Web site: www.home.gci.net/~filamshowtime
Contact: Ebenezer Danguilan, President

**Sand Lake Tomodachi Taiko Drumming Group**
Sand Lake Elementary
7500 Jewel Lake Road
Anchorage, Alaska 99502
Phone: (907) 243-2161
Fax: (907) 243-6025

"I love Alaska. I've been to every state in the United States, and to me Alaska is one of the most incredible. Going around Turnagain Arm and going to Kenai, Seward, and Homer...It's just so beautiful that I never tire of it. Also, Alaska has afforded me the kind of quality of life that I like. I love the community, the people, and how involved everyday citizens are in the community and what pride they take in this state. There is a pride that people have of living here.

When I first came here, I also felt that there were more opportunities for me as a woman. In California, which is where I was raised, I was never interested in politics because I felt so far removed from it, wrong or right. Once I moved to Alaska, however, I felt that my vote made a difference and I felt more confident as to what politics is really about."

— Mari Ogimachi, Japanese American Citizens League

## School

**Anchorage Japanese School, Inc.**
7500 Jewel Lake Road
Mailing Address: P.O. Box 243162
Anchorage, Alaska 99502
Phone: (907) 242-1869 (Saturdays only) or (907) 243-1947
E-mail: marijones@earthlink.net
Contact: Mari Jones

**Japanese Education & Exchange Fund, Inc.**
c/o Sand Lake Elementary
7500 Jewel Lake Road
Anchorage, Alaska 99502-2832
Phone: (907) 243-2161
Fax: (907) 243-6025
Contact: Denise Busby, President

**Sand Lake Immersion Program (Japanese)**
Sand Lake Elementary School
7500 Jewel Lake Road
Anchorage, Alaska 99502-2832
Phone: (907) 243-2161
Fax: (907) 243-6025

## Religion

**Alaska Buddhist Society**
738 West 72nd Avenue
Anchorage, Alaska 99518
Phone: (907) 344-9994

**Alaska Japanese Christian Church**
2752 West 42nd Place
Anchorage, Alaska 99517
Phone: (907) 243-4002

**Alaska Korean Christian Reformed Church**
709 West International Airport Road
Anchorage, Alaska 99518
Phone: (907) 561-8668

**Alaska Oriental Mission Church**
6119 Old Seward Highway
Anchorage, Alaska 99518
Phone: (907) 561-1303
E-mail: akomc@hanmail.net

**Anchorage Korean Church of Christ**
2700 Debarr Road
Anchorage, Alaska 99508

**Anchorage Korean Full Gospel Church**
1781 Academy Drive
Anchorage, Alaska 99507
Phone: (907) 344-0045

**Anchorage Zen Community, Inc.**
Located near 26th Avenue and Spenard Road in Yoga: The Inner Dance Studio
Mailing Address: P.O. Box 92616-2616
Anchorage, Alaska 99509
Phone: (907) 566-0143
Web site: www.alaska.net/~zen/

**Baha'i Center**
1207 East 74th Avenue
Anchorage, Alaska 99518
Phone: (907) 349-1844

**Baha'i National Office**
13501 Brayton Drive
Anchorage, Alaska 99516
Phone: (907) 345-3740

Filipino children (photo courtesy of Bridge Builders)

**Chinese Gospel Church Anchorage**
4025 West 88th Avenue
Anchorage, Alaska 99502
Phone: (907) 243-4375

**Filipino-American Baptist Church**
1200 East 27th Avenue
Anchorage, Alaska 99508
Phone: (907) 258-5156
Contact: Larry L. Leysa, Pastor

**Filipino Bible Church**
3340 Raspberry Road
Anchorage, Alaska 99502
Phone: (907) 243-9407
E-mail: filipinobible@cs.com

**Filipino Ministry of First American Baptist Church**
1200 East 27th Avenue
Anchorage, Alaska 99508
Phone: (907) 278-3233

**Filipino Religious Traditions, Inc.**
2700 West 67th Avenue
Anchorage, Alaska 99502

**Islamic Center of Alaska**
5630 Silverado Way, Suite A11
Anchorage, Alaska 99518
Phone: (907) 562-4241

**Korean Antioch Church, Inc.**
12301 John's Road #5
Anchorage, Alaska 99515
Phone: (907) 349-1638

**Korean Assembly of God**
1781 Academy Drive
Anchorage, Alaska 99507
Phone: (907) 344-0045

**Korean Catholic Community of Anchorage**
825 South Klevin Street
Anchorage, Alaska 99508/99504
Phone: (907) 337-5307
Fax: (907) 333-2888

**Korean Central Baptist Church**
3340 Raspberry Road
Anchorage, Alaska 99502
Phone: (907) 248-0691

**Korean First Baptist Church**
5144 East 22nd Avenue
Anchorage, Alaska 99508

In working with my community, I find the diversity of people very interesting.

Japanese Americans from the mainland are very different from those who live in Hawaii. In Hawaii they are the majority, but on the mainland, they assimilate themselves.

— David Masuo, Pacific Northwest District Governor, Japanese American Citizens League (JACL)

**Korean First Presbyterian Church**
3300 Wyoming Drive
Anchorage, Alaska 99517
Phone: (907) 276-1082

**Korean Hope Covenant Church**
6957 Old Seward Highway
Anchorage, Alaska 99518
Phone: (907) 349-6957

**Korean Open Door Presbyterian Church**
8220 Briarwood Street
Anchorage, Alaska 99518
Phone: (907) 344-6446

**Korean United Methodist Church**
9440 Carlson Road
Anchorage, Alaska 99507
Phone: (907) 345-2886
E-mail: email@akumc.net
Web site: www.akumc.net

**Laotian Buddhist Temple**
134 Schodde Street
Anchorage, Alaska 99508
Phone: (907) 277-7387

**SGI USA**
2702 Gamble Street
Anchorage, Alaska 99503
Phone: (907) 274-8889

**The Spiritual Assembly of the Baha'is of Anchorage**
P.O. Box 100004
Anchorage, Alaska 99510-0004
Phone: (907) 333-7673

**Sri Ganesha Mandir of Alaska (Hindu Temple)**
2507 Blueberry Road
Anchorage, Alaska 99503
Phone: (907) 248-1701 or (907) 349-3707

**Wat Dhamma Bhavana Buddhist Center**
Thai Community
738 West 72nd Avenue
Anchorage, Alaska 99518
Phone: (907) 344-9994

**Wat Yanna Vararan Budda Temple Thai Community**
2309 D Street
Anchorage, Alaska 99503
Phone: (907) 272-3699

Hmong Dancers perform at Meet the World 2002 (photo by Ludwig Labb)

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## The Unique Alaska-Hawaii Connection

On July 12, 1776, Captain James Cook began his journey through the Pacific Ocean in search of a Northwest Passage in Alaska. During this expedition, he discovered and named the Sandwich Islands (Hawaiian Islands) after the Earl of Sandwich. When his journey to Alaska proved unsuccessful, he returned to the Sandwich Islands, where he met his demise on February 14, 1779 at the hands of Native Hawaiians in a dispute over a stolen sailboat.

An officer named George Vancouver accompanied Cook to Alaska on the ship *Resolution*. After Cook's death, Vancouver returned to Hawaii and Alaska on a number of expeditions, naming over 200 landmarks along the way. Hawaii was used as a location for his crew to rest and recuperate. Vancouver bonded with the King and Queen of Hawaii and even served as a marriage counselor between King Tamaahmaah and his wife. During his journeys, Vancouver proved that a Northwest Passage did not exist. The first Hawaiians in Alaska are believed to be individuals who accompanied George Vancouver on his expeditions.

An early postcard: fishing at Hukilau, Hawaii (use of photo granted by Jane Resture, Ph.D.)

## Past

**Alaska**—The community of Native Hawaiian and other Pacific Islanders was the fastest growing community from 1990 to 2000, growing by 73 percent. This population boom is due largely to growth of the Samoan community, which alone grew by 220 percent.

## Present

**National**—Economic opportunities are not always abundant in the Pacific Islands, prompting migration to the mainland United States in search of a better quality of life. "Regardless of race or ethnicity, most people migrate to better their economic status," says Neal Fried, State Department of Labor. What many people find so unusual is that, while the Polynesian Islands have been built up in the minds of many people as a tropical paradise, many people are moving from paradise to the bitter winters of Alaska. One factor in this migration may be that in recent years, direct transport links have been established between Alaska and Hawaii, and it is only a five hour and forty minute flight between Honolulu and Anchorage.

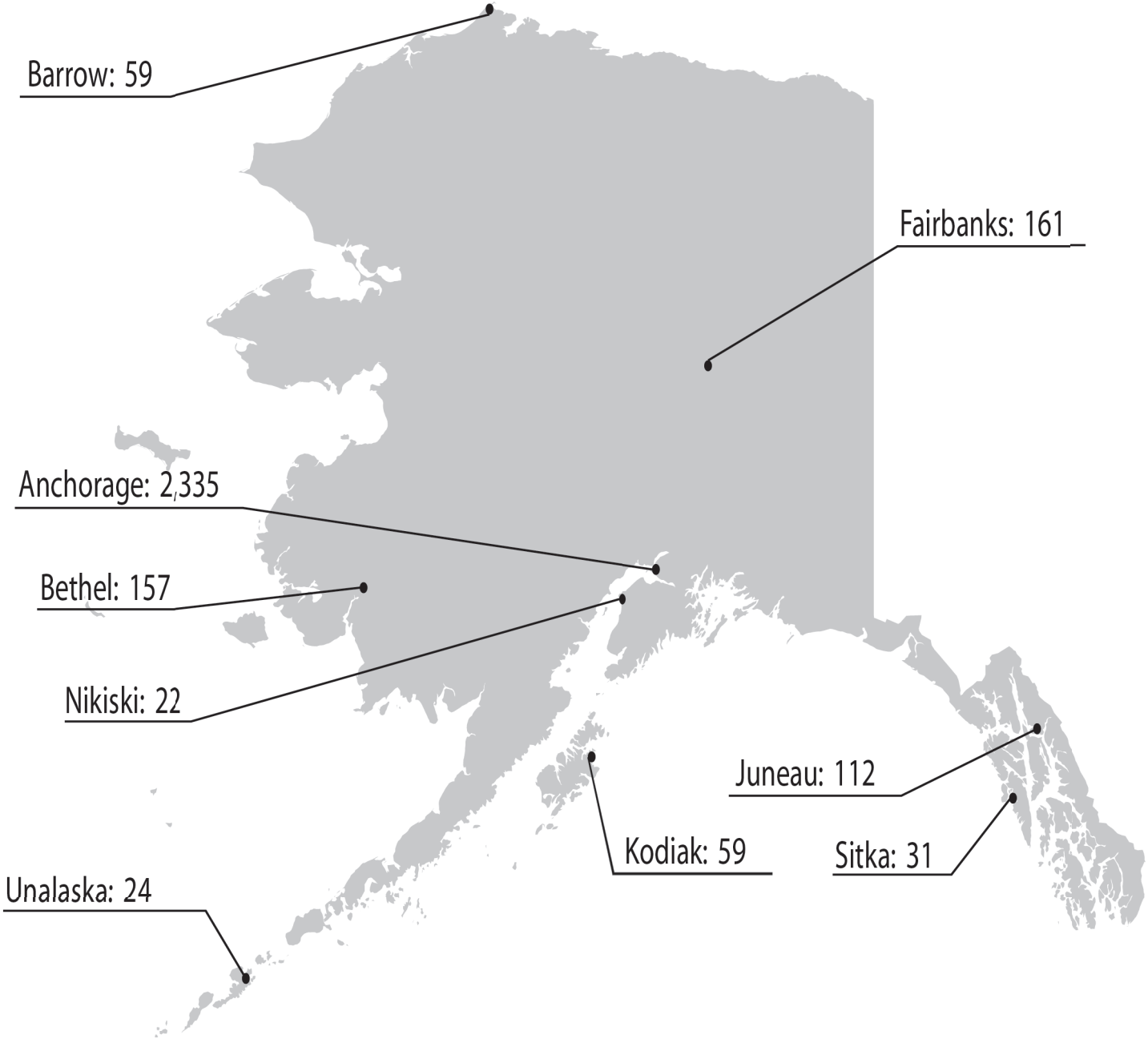
**Alaska**—In Alaska, the 2000 Census reports that 0.5 percent of the population was Native Hawaiian or Pacific Islander.

### Number of Hawaiians and Pacific Islanders in Alaska by Ethnicity

| Native Hawaiian and Other Pacific Islander Groups | Number of Individuals |
|---|---|
| Guamanian or Chamorro | 227 |
| Micronesian | 286 |
| Native Hawaiian | 695 |
| Polynesian | 2778 |
| Samoan | 1670 |
| Tongan | 251 |

*Demographic data from the 2000 Census reflects the responses of people who claimed only one race.

**Alaska's Significant Hawaiian and Pacific Islander Popula-**

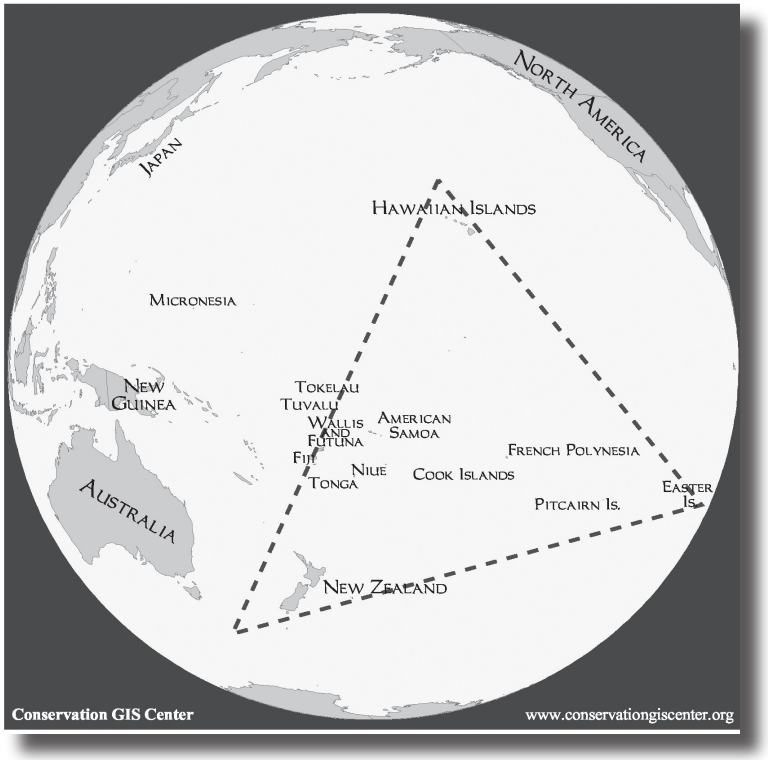



**Anchorage**—Hawaiians and other Pacific Islanders account for close to one percent of the 2000 Anchorage population. Half of these individuals are Samoan.

## Future

**Alaska**—Alaska boasts the largest projected growth rate of the 50 states for the community of Native Hawaiians and other Pacific Islanders for the years 1995 to 2025. This community is ranked last out of the five minority categories in the latest census.

Hawaiian and Pacific Islanders are commonly identified as "Polynesian". However, many people do not know how broad a geographic area Polynesia is. Not only does it cover Hawaii and American Samoa, it also includes Western Samoa, the Cook Islands, Niue Island, French Polynesia, Tokelau and Tuvalu, Tonga, Wallis and Futuna, and Pitcairn Island. This geographic area is usually identified by a big triangle.




Triangle indicates the geographic area of Polynesia.


The Sealaska Corporation, owned by the Haida, Tlingit, and Tsimshian tribes of Southeast Alaska, donated two 200-foot tall trees that were over 400 years old to the Polynesian Voyaging Society, based in Hawaii. These trees were used to build a traditional voyaging canoe, allowing a group of voyagers to educate the public about ancient Hawaiian explorers. (www.pvs.hawaii.org/alaskabackground.html)

## Hawaiian Culture: History, Language, And The Art Of Hula

*by Iolani Chun*

### The Settlement Of Our Polynesian And Hawaiian People

The history of Polynesia begins in the year 1500 B.C. or possibly earlier. We believe that our Polynesian race started with a group of people from Southeast Asia, when people who were Indo-Malaysians or Island Asians sailed to Western Polynesia in canoes. These Caucasoid Mongoloid people settled in Tonga and are the ancestors of Polynesians. The theory is that Polynesians first settled in Tonga and Samoa, then migrated to the Marquesas and Tahiti and her islands, and later dispersed to New Zealand and Hawaii.

Some of our ancestors left Samoa during the first century A.D. and settled in the Marquesas Islands. The Marquesas Islanders sailed to Easter Island, known as Rapa Nui, and settled there about 500 A.D. The Marquesasians voyagers sailed to Hawaii, which we believe was then uninhabited, probably between 500 and 750 A.D. Tahitians from the island of Raiatea came to Hawaii later, probably between 1000 and 1250 A.D.

Hawaii, the original Polynesian name of which was "Hawai'iki," was considered the great Holy Land of the New Kingdom of Polynesia. Our bloodline flows from our ancestors and connects with all our Polynesian *ohanas* from the islands of Tonga, Samoa, Marquesas, Tahiti and her islands, Rapa Nui, New Zealand, Tokelau, and the Cook Islands.

2000 Hawaii Civic Club Las Vegas Convention. (photo courtesy of Ashlyn Hose)

## Olelo A Mo'olelo Hawaii (Hawaiian History & Language)

Hawaiian belongs to a family of languages that includes Indonesian, Melanesian, and Polynesian. This family tree covers more of the earth's surface than the home area of any other language family, though much of this huge region is water. In Indonesia, 300,000 people speak one of the Polynesian dialects. The western Polynesian language spoken in Tonga, Samoa, and nearby islands is older and more complex than the Polynesian spoken in Tahiti, Marquesas, New Zealand, Rapa Nui, and Hawaii.

Hawaii Civic Club Luau. (photo by RaeShaun Bibbs)

While Hawaiian and Polynesian are not written languages, our language was shared in three ways: 1) through flat lava rocks which were called *na ki'I pohaku* (petroglyphs); 2) through stories shared by our *kupunas* (elders); and 3) in our hula.

Although the missionaries taught and preached in Hawaiian during the early years, (1839-49), they emphasized the use of English in the Chiefs' Children's School at the request of the rulers. By 1895, our Hawaiian languages and hula were banned by the missionaries and by new white men's laws. No Hawaiians were allowed to speak Hawaiian in public, and our people were arrested and fined or jailed for speaking their native tongue. By the end of the monarchy in 1893, Hawaiian language and hula common schools (free public schools) were almost relics of the past.

In 1965, these provisions were repealed by the Hawaii Legislature through Act 175, which stated that the Hawaiian language and hula shall be taught in all public and private schools of the state, and that daily instruction shall be given in every school in Hawaii. In 1978, a Constitutional Amendment—Article X, section 4—was passed, requiring the state to "promote the studies of Hawaiian Culture, History, Language, and the Art of Hula."


Pidgin is an unofficial language in Hawaii that was originally created so that the Japanese, Portuguese, Chinese, and Filipino immigrants, along with Native Hawaiians and Americans, could communicate. (www.eyeofhawaii.com/Pidgin/pidgin.htm)

## Na Hula (The Art & History of Hula)

The hula is a Hawaiian dance that tells a story through chants and gestures. The story may be one that honors a god, a goddess, an *alii* (chief or high ruler), or a love story.

To become a hula dancer in old Hawaii meant a long and strict course of training under a *kumu hula* (hula teacher). The *haumanas* (students) were taught in the *halau hula* (meeting house or school for hula). An altar was built inside the *halau*. The *haumanas* placed gifts of beautiful leis at the altar. They chanted greetings and praises to Laka, the goddess of the art of hula. There are two styles of hula dancing: *hula kahiko* (ancient hula of Old Hawaii) and *hula 'auana* (modern hula of New Hawaii).

Hula is an expression of our history, culture, and language. Hula almost disappeared from the islands when missionaries tried to ban the dance during the 19th century. However, the resilience of the hula can be witnessed today, as the graceful dance continues throughout the Hawaiian Islands, U.S. mainland, Alaska, Japan, Mexico and all over the world. There is an old saying: you can take Hawaiians or Polynesians out of the islands, but you can't take away their love for their culture, language, food, music, or hula.

If you're interested in learning more about the Hawaiian culture, language, history and the art of hula, Na Keiki O Hawaii Hawaiian Civic Club in Anchorage has a school that is open to the public. We also offer Hawaiian arts and crafts, news writing class for our *NKOH Nuhou Kuloko* monthly newspaper, choir, and Hawaiian cooking classes.


Na Keiki O Hawaii Hawaiian Civic Club is a non-profit organization whose main goal is to continue the teaching of the Hawaiian culture, language, and hula to *keikis* (children) and *na 'opi'os* (youth). (photo courtesy of Ashlyn Hose)

## Samoan Culture - Fa'a Samoa (The Samoan Way)

*by Pastor Maga*

Fa'a Samoa (the Samoan Way) infiltrates all aspects of Samoan life. This concept is directly related to the respect Samoans show one another. It includes an unassuming respect of elders and family. Family does not just include the traditional nuclear family or even extended family that is defined by blood relations here in the United States. In Samoa, everyone is considered your brother or your sister whether or not familial ties relate you.

The key component of the Samoan Way is love—just a small word, love. The love you have for one another is crucial to the way Samoans live. If an individual is in need—no matter how poor—he or she will be invited to receive shelter, food, and drink to make them feel comfortable. This love is all encompassing, no matter who you are or what you have done. Everyone is welcome. We do not judge you. We give you respect.

Samoan Dancer at Bridge Builders' 2nd International Potluck, 1997.
(photo by Hansson Photography)

## Polynesian Cuisine

***by Bill Hoopai***

My name is Bill Hoopai and I was born in Honolulu, Hawaii. I am of Hawaiian descent and came to Alaska in May 1982. I have worked in various restaurants around Anchorage and have experience cooking in restaurants on the slope. In August 2000, I opened Hula Hands in Anchorage.

Polynesians migrated from Southeast Asia and traveled east, branching out into various islands. The Polynesian groupings are Tongan, Samoan, Tahitian, Hawaiian, and Maori (the indigenous people of New Zealand).

The *imu* (an underground oven found on all Polynesian islands used to roast pigs, fish, and various types of sweet potato and *taro*, a tropical root vegetable) ties Polynesians together through food. Hula Hands serves many foods that are traditionally cooked in an *imu* such as *palusami*, a Samoan dish of *taro* leaves roasted with coconut milk and onions; *Lupulu*, a traditional Tongan dish of *taro* leaves roasted with corned beef and coconut milk; and *laulau*, a Hawaiian dish of pork wrapped in *taro* leaves and steamed to perfection.

Traditional cold dishes are *poi, kalo, poke,* and *oka. Poi* is a Hawaiian staple that is made from cooked taro that is pounded and mixed with water. *Kalo* is steamed *taro* served in wedges. *Poke* is a dish containing raw fish, sweet white and green onions, ground and roasted candle nut and Hawaiian salt. The Samoan dish *oka* is made from Ahi tuna marinated in coconut milk and lemon juice.

These traditional dishes are native to the Polynesian islands. However, the cuisine has diversified a great deal due to three waves of immigrants that came to the islands as plantation workers between the late 1800s and 1900s. The first wave of immigrants were from China, resulting in the *chow fun* and *chow mein* dishes on the Hula Hands menu. *Chow* means "fried" in Chinese; therefore, these dishes are fried noodles served with chicken, beef, or pork. Japanese individuals created the second wave of immigrants, integrating food such as chicken *katsu* (a Japanese-style chicken cutlet) into the Hawaiian cuisine. Lastly, the Filipinos arrived in the Polynesian islands, bringing with them chicken or pork adobo that have become a part of Hawaiian dishes.

Hula Hands Restaurant on Mountain View Drive in Anchorage.

Fusion dishes have resulted from other events such as the arrival of sailors. Early seamen brought salted salmon on their journeys to the islands. Hawaiian locals took this cured salmon and created dishes such as *poke* and *lomi* salmon. Also, stirfrys such as pork tofu are Asian dishes that the Japanese developed while residing in Hawaii.

None of these wonderful dishes would be complete without a sweet dessert. *Haupia*, custard pie and *kulolo* are all traditional Polynesian desserts. *Haupia* is a coconut pudding; custard pie is a European-influenced dish made of custard that fills a flaky pie crust; and *kulolo*, or *fau'si* in Samoan, is *kalo*, coconut milk and brown sugar baked in an oven. All of these desserts will be available at Hula Hands in the future, but until then, here is a recipe to make your own simple yet delicious *haupia*.

## Haupia


6 T. sugar
6 T. cornstarch
1 cup coconut milk
2 cups milk
pinch of salt

Place ingredients in a pot and cook over medium heat until the mixture becomes thick in consistency. Pour and cool in a greased pan. Cut into squares when firm.

You can find additional recipes in the Hawaii Civic Club cookbook, *Fire and Ice: Volume II*, available for $10 each.

## Restaurants And Markets

**Hula Hands Restaurant**
4630 Mountain View Drive
Anchorage, Alaska 99508
Phone: (907) 278-4852

**New Sagaya International Market**
3700 Old Seward Highway
Anchorage, Alaska 99503
Phone: (907) 561-5173
Fax: (907) 561-2042
E-mail: seafood@newsagaya.com
Web site: www.newsagaya.com

**Alaska Hawaii Cultural Foundation**
Website: www.communitynews.adn.com/Nakeikiohawaiihcc
E-mail: jrdegala@gci.net
Contact: J.R. Degala

**Alaska-Hawaii Moose Association**
4909 Toger Drive
Anchorage, Alaska 99507

**Ha'amoaha Club**
3327 Seppala Drive
Anchorage, Alaska 99517

**Kalanu'uhonua**
P.O. Box 240565
Anchorage, Alaska 99524-0565

**Na Keiki O Hawaii Hawaiian Civic Club**
P.O. Box 230686
Anchorage, Alaska 99523-0686
Phone: (907) 344-3857
E-mail: ahose@att.com
Contact: Ashlyn Hosé, President

**The Tongan American Society of Alaska, Inc.**
P.O. Box 190373
Anchorage, Alaska 99519-0373

## Education

**Hawaiian Culture School**
Northern Lights ABC School
2424 E. Dowling Road
Mailing Address: P.O. Box 230686
Anchorage, Alaska 99523-0686
Time: Every Friday, 6:30-9 pm
Phone: (907) 336-9696 or (907) 344-3536
E-mail: bobkathy@gci.net
Contact: Pauline Powell or Larry Nakea

## Religious
## Samoan

**Anchorage Community Seventh Day Adventist Church**
2600 East 16th Avenue
Anchorage, Alaska 99508
Phone: (907) 277-7740

**Anchorage Samoan Assembly of God**
3831 Richmond Avenue
Anchorage, Alaska 99508
Phone: (907) 272-0644

**The First Independent Samoan Assembly of God Church**
4335 East 6th Avenue
Anchorage, Alaska 99508

Na Keiki O Hawaii Hawaiian Civic Club (NKOH-HCC) was founded in 1984 by a group of Hawaiians interested in preserving, fostering and perpetuating the culture and traditions of our homeland, Hawai'i. In November 1990, NKOH-HCC acquired its charter membership in the Mainland Council of the Association of Hawaiian Civic Clubs. Na Keiki O Hawaii emphasizes not only cultural events, but social and educational activities and traditions." Club Mission Statement: To foster our culture and heritage. We will promote aloha and ideals to our *na opi'o* (youth) and community.


— Ashlyn Hosé

**First LMS Samoan Congregational Church**
3027 East Tudor Road
Anchorage, Alaska 99507
Phone: (907) 770-2828

**First Samoan Church**
P.O. Box 231424
Anchorage, Alaska 99523
Phone: (907) 522-2268

**First Samoan Start of the Bright Pentecostal Church, Inc.**
411 South Lane Street
Anchorage, Alaska 99508
Mailing Address: P.O. Box 202631
Anchorage, Alaska 99520-2631
Phone: (907) 338-7382
Contact: Reverend Seua J. Leatutufu

**First Samoan United Methodist Church**
3300 West Northern Lights Boulevard
Anchorage, Alaska 99517
Phone: (907) 243-3080

**First United Samoan Congregational Christian Church**
P.O. Box 90633
Anchorage, Alaska 99509-0633

**Rhema Samoan Assembly of God Church, Inc.**
P.O. Box 201681
Anchorage, Alaska 99520-1681

**Turnagain United Methodist Church**
3300 West Northern Lights Blvd.
Anchorage, Alaska 99517
Phone: (907) 243-3963

Tongan Dancer at Bridge Builders' 3rd International Potluck, 1998. (photo by Sven-Erik Hansson)

A very significant event has occurred in Anchorage. The Samoan and Tongan cultures have come together. Anchorage is the only place you will see Samoans and Tongans together. Credit must be given to the churches that continue to unite cultures and people.

— Talakai Finau

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Samoan Dancer at Bridge Builders' Second International Potluck, 1997.
(photo by Hansson Photography)

Alaska's rich cultural history includes early Spanish explorers. When Spanish explorer Salvador Fidalgo arrived on the Alaska coast, he was in search of territory that had not been claimed by the Russians. He traversed across a portion of land that had not been settled by the Russians and named it Puerto Cordova after the Captain General of the Spanish Royal Navy, the great Don Luis de Cordova y Cordova. After claiming Cordova as a Spanish territory, Fidalgo continued to explore what is now known as Prince William Sound and eventually claimed another port that he named after the Minister of the Spanish Royal Navy, Don Antonio Valdes. The town is now known as Valdez.

Today, Hispanics and Latinos travel to Alaska in search of employment, mainly in fisheries and cannery plants around the state, and to be with family members. Alaska's history is rooted in a few Spanish explorers, and the state will continue to grow culturally as the Hispanic community becomes larger.

Downtown Cordova, Alaska. Many places in Alaska were named by Spanish explorers.

## Past

**Alaska**—Since 1990, the Hispanic/Latino community has moved from the third-ranked minority group to the second largest. This community also maintains the second fastest growth rate in Alaska at 45.2 percent.

## Present

**National** – Currently, the nation is facing an immigration boom. In 2000, there were 35.3 million Hispanics in the United States. Over half of this population lives in just two states: California and Texas. Neal Fried of the Alaska State Department of Labor explains Alaska's Hispanic growth rate by saying, "This is just a reflection of changes taking place in the western part of the United States." Fried emphasized the tie to national immigration statistics: if the United States as a whole is experiencing an influx in immigrants, Alaska will also experience these changes.

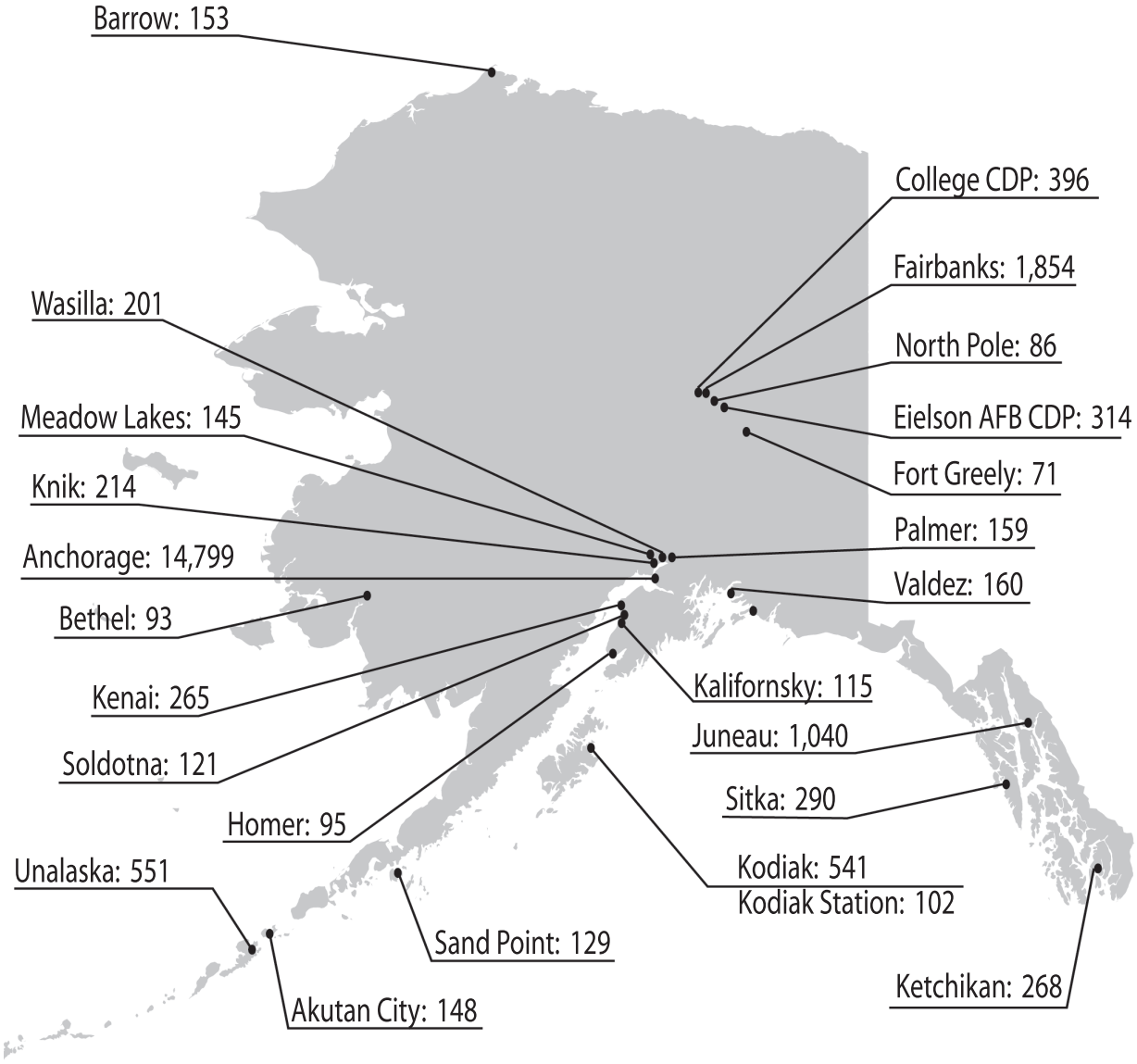
CLASE (Consejo de Latinamericanos en Alaska para Servicios Especiales) Gala 2002. (photo by RaeShaun Bibbs)

**Alaska**—The 2000 Census put Alaska's Hispanic/Latino population at 25,852 individuals, representing 4.1 percent of the population.

**Anchorage**—The Hispanic/Latino community comprises 5.7 percent of the Anchorage population, at 14,799 individuals.


The largest Alaskan Hispanic population is MEXICAN AMERICAN at 13,334 and is growing steadily.

**Alaska's Significant Latin American Populations**




***Census Designated Place**

## Future

**Alaska** - Census projections show the Hispanic/Latino population increasing from 4.1 percent of the Alaskan population to 6.7 percent of the population in 2025. In addition, the Hispanic projected growth rate from the years 1995 to 2025 is the 11th largest growth rate among the 50 states.

* Demographic data from the 2000 Census reflects the responses of peole who claimed only one race.

Aguila Azteca, an Anchorage dance group, performs at Meet the World 2002 (photo by Ludwig Laab, courtesy of Bridge Builders)

## Number of Latin Americans in Alaska by Country of Origin

| Country of Origin | Number of Individuals |
|---|---|
| Chilean | 124 |
| Colombian | 440 |
| Cuban | 553 |
| Dominican | 877 |
| Guatemalan | 181 |
| Honduran | 143 |
| Mexican | 13,334 |
| Panamanian | 235 |
| Peruvian | 278 |
| Puerto Rican | 2,649 |
| Salvadoran | 477 |
| Spanish | 174 |
| Other Central American | 1,201 |
| Other South American | 1,145 |
| Other (Not Specified) | 5919 |


Now accounting for 1 in 8 Americans, Hispanics will make up an increasingly larger proportion of the American population as the 21st century progresses. (latinocom.net/lationfacts.htm)

The Hispanic/Latino community represents many distinct cultures. However, individuals from Mexico, Spain, Puerto Rico, Chile, the Dominican Republic, Cuba, and other Latin American countries are frequently lumped together under generic terms such as Hispanic, Latino, or Chicano.

"Hispanic" is derived from the Latin word for Spain and includes all Spanish speakers (www.bartleby.com/64/C006/036.html). The word "Latino" has religious roots in the 18th Century, when the Protestant English-speaking colonies of Great Britain sought to label and polarize the Roman Catholic Latin American countries (France, Spain, Portugal, Italy, and countries of Central and South America) (www.nahj.org/resourceguide/intro2.html). The origins of the word Chicano have not been determined. However, the word is a slang word used to identify Mexicans in the United States and stems from the 1910 Mexican Revolution (www.nahj.org/resourceguide/intro2.html).

According to a May 1995 Census Bureau survey of Spanish language origin, the word "Hispanic" was preferred by 57 percent of the individuals surveyed. The second most popular term was reference to their country of origin (i.e. Mexican American) at 12 percent. The word "Latino" came in third at 11 percent.

Spanish is the second most widely-spoken language in the world (www.geocities.com/agihard/mohl/mohl_languages.html) with 332 million speakers and 20 countries claiming Spanish as their official language. However, a common language does not imply a common culture. We need to recognize the vast cultural diversity among those whose common language is Spanish. When referring to the cultural background of individuals in this community, using national origin—Mexican American, Puerto Rican American, or Cuban American, for example—is never a bad idea.

Culture is not something you define.

— Lina Ruiz

## The Evolution of Mexican Food

Jacinto Castaneda

Mexican food has evolved throughout history, but is rooted in the cuisine of the Mexican indigenous peoples. Corn was the original staple of the indigenous Mexican diet. However, the food went through a number of changes with the passage of time. Four different countries have influenced this cuisine: Spain, France, Austria, and the United States.

Any small child who has seen a picture of tacos flashed on a television screen would easily identify this common food. The distinctive curvy, crispy shell of a taco has played a large role in fast food markets and the utensil-free style of fast-paced eaters. Who would have guessed that this food sometimes has no resemblance to real Mexican food? The true definition of a taco is anything that is on a tortilla. The Mexican Indians did not have a spoon or a fork; they used tortillas instead of picking up beans with their hands. The tortilla can be fried, baked, grilled, with sauce, rolled up, open faced—anyway you can imagine—and it would still be a taco.

Another important food in Mexican culture is mole. Mole is the traditional celebration fare of Mexico, used to commemorate weddings, baptisms, and adult birthdays. The origin of the word "mole" comes from the Spanish verb "moler," which means "to mash" or "to grind." Thus the definition of a mole is any sauce with ground ingredients. They can vary in texture, from thin to thick, and in color, from green to red to brown. The number of ground ingredients could fall in the range of one ground pepper to fifty ground ingredients, from peanuts and peppers to avocado leaves.

Mole has remained true to its Mexican Indian roots, with the exception of one kind of mole. This is Mexico's aguacate mole, or, as we say in English, guacamole. Guacamole has become Americanized through pastes, powders, and preservatives that maintain a uniform green color. Fresh aguacate mole includes fresh mashed avocados and spices, and all three shades of green from the avocado appear in the mole. However, this is not what you see on grocery store shelves.

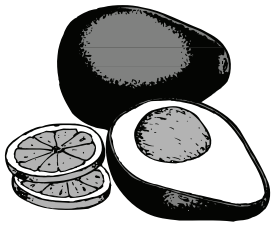
If you want to try a true aguacate mole, here is a recipe from Jacinto Castaneda. Jacinto is a supervisor at the downtown Copper Whale Inn and has called the U.S. home for nine years. He learned how to make guacamole from watching his mother make aguacate mole in his hometown of Minitas in Nayarit, Mexico. Before Jacinto begins to share his guacamole recipe he shrugs and smiles, "I love guacamole, what can I say?"

## Jacinto's Guacamole Ranchero

*(Serves Five)*

**Ingredients**

5 fresh avocados (the avocado must be ripe and soft, not hard)
1 good-sized fresh tomato
1/4 of an onion
1 bunch of fresh cilantro
1/2 tsp. garlic
1/2 tsp. of both fresh pepper and salt
1/4 to 1/2 tsp. of fresh lime juice
2 T sour cream
1 fresh chile verde (optional)



**Directions**

1. Slice and chop avocado
2. Smash chopped pieces of avocado with a mortar and pestle (if you do not have a mortar and pestle, you can use a potato smasher or your clean hands)
3. Chop tomatoes, onions, chile verde (optional) and cilantro
4. Mix the chopped ingredients in with the mashed avocado
5. Add the 2 T of sour cream, 1/2 tsp. of garlic, finely chopped chile verde (optional), pepper, and salt to the mixture.
6. Mix in the fresh lime juice
7. Enjoy with tortilla chips!

## Latin American/Hispanic Markets

**JC Reggae Etc.**
171 Muldoon Road #113
Anchorage Alaska 99518
Phone: (907) 222-6688
Fax: (907) 222-6690


Did you know there are 28 Mexican restaurants in Anchorage? Mexican food is popular all over Alaska, with the Inupiat Eskimo town of Barrow boasting the northernmost Mexican restaurant in the world.

**AHAINA Student Programs (African American, Hispanic, Asian, International and Native American)**
3211 Providence Drive, BEB 106
Anchorage, Alaska 99508
Phone: (907) 786-4070
Fax: (907) 786-4079
E-mail: anhnk@uaa.alaska.edu or AHAINA@uaa.alaska.edu
Contact: Rebecca Teniente or Steve Washington, Director

**Alaskans Concerned About Latin America**
4704 Kenai Avenue
Anchorage, Alaska 99508
Phone: (907) 333-1190
Contact: Ruth Sheridan

**Anchorage Latino Lions, HCC**
4233 Mountain View Drive
Anchorage, Alaska 99518
Mailing Address: P.O. Box 2191
Anchorage, Alaska 99514
Phone: (907) 272-4454
Contact: George Hernandez, President

**CLASE (Consejo de Latinamericanos en Alaska para Servicios Especiales)**
1565 South Bragaw Street #200
Anchorage, Alaska 99508
Phone: (907) 222-3710
Contact: Agustin Sanchez, President

**Catholic Social Services Center Programs**
3710 East 20th Avenue
Anchorage, Alaska 99508
Phone: (907) 276-5590
Fax: (907) 258-1091
Web site: www.cssalaska.org

**Chugiak Immersion Program (Spanish)**
Chugiak Elementary School
19932 Old Glenn Highway
Mailing Address: P.O Box 670030
Chugiak, Alaska 99567-0030
Phone: (907) 742-3400
Web site: www.asdk12.org

**Government Hill Immersion Program (Spanish)**
Government Hill Elementary School
525 East Bluff Drive
Anchorage, Alaska 99501
Phone: (907) 742-5000
Fax: (907) 742-5015
Web site: www.asdk12.org

**Latinos Unidos del Norte**
P.O. Box 74795
Fairbanks, Alaska 99707
Phone: (907) 458-8344
Contact: Rosalba Acevedo, President

**Spanish Immersion Academy: Somos Amigos**
501 West International Airport Road, Suite 14
Anchorage, Alaska 99518
Phone: (907) 441-8477
Contact: Karim Otaegui

CLASE (Consejo de Latinamericanos en Alaska para Servicios Especiales) Board Members. (photo courtesy of RaeShaun Bibbs)

In Alaska it is not a question of whether you have the talent to do something but whether or not you choose to do it.

— Richard Benavides

## Religious

**Bethel Hispanic Church of God**
1009 East 14th Avenue
Anchorage, Alaska 99501
Phone: (907) 272-2811
E-mail: bethel@alaska.com

**First Spanish Assemblies of God**
1423 East 9th Avenue
Anchorage, Alaska 99501
Mailing Address: P.O. Box 20-3235
Anchorage, Alaska 99520
Phone: (907) 277-0970

**Iglesia Cristiana El Nazareno**
1220 E Street
Anchorage, Alaska
Mailing Address:
P.O. Box 143377
Anchorage, Alaska 99514
Phone: (907) 279-0808
Contact: Reverend Benjamin Meneses

**Iglesia Ni Christo**
1441 South Bragaw Street
Anchorage, Alaska 99508
Phone: (907) 929-3284

**Our Lady of Guadalupe**
3900 Wisconsin Street
Anchorage, Alaska 99517
Phone: (907) 248-2000
Fax: (907) 245-1600
E-mail: olg@olgalaska.org
Contact: Robert. C. Bester


KSKA in Anchorage hosts Spanish language radio shows on Sundays, Mondays and Tuesdays.

**Names and Labels: Social, Racial, and Ethnic Terms - Hispanic.** *The American Heritage Book of English Usag*e. A Practical and Authoritative Guide to Contemporary English. 1996. <www.bartleby.com/64/C006/036.html> (24 July 2002).

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**Rey-Tejerina, Dr. Arsenio** *Cordova in Alaska. ExploreNorth*. 2002. <www.explorenorth.com/library/bios/bl-cordova.htm> (7 August 2002).

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Photo © Kevin Rohr

Alaska's land and resources have attracted people of countless cultures, including many white Americans and Europeans. Russians made the first European contact with Alaska in 1741, when the Danish explorer Vitus Bering led a Russian expedition that sighted land and claimed Alaska for Russia. Russian fur traders and missionaries quickly followed, with significant consequences for Alaska's land and Native peoples.

In the years after the United States purchased Alaska from Russia in 1867, many Russians returned to their home country and were replaced in Alaska by incoming Americans, Canadians, and Europeans. A series of gold rushes in the late 1800's brought thousands of prospectors to gold fields in Canada's Yukon Territory, Interior Alaska, Juneau, and Nome. Silver, copper, oil, and coal drew others. During the same period, commercial fishing developed in coastal Alaska, attracting many fishermen of Scandinavian origin.

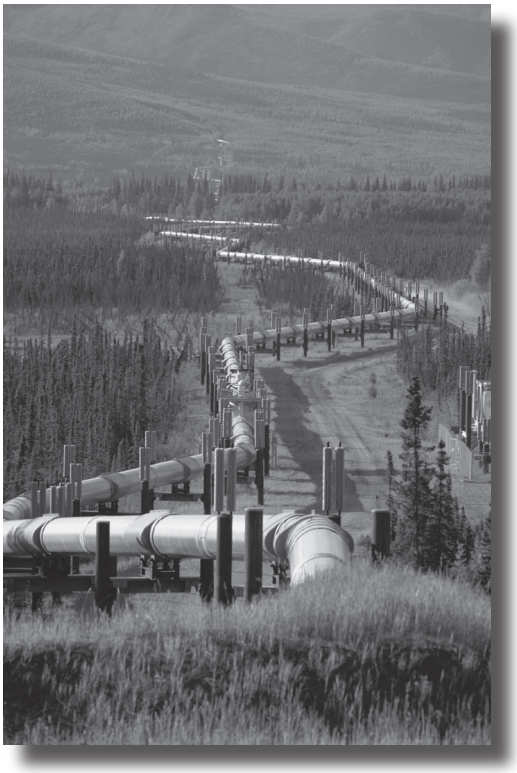
In the early 20th century, more people moved to Alaska to find jobs building the territory's infrastructure. Anchorage was founded during the construction of the Alaska Railroad (1914-1923), which linked Interior Alaska's gold with the port of Seward. During the Great Depression of the 1930's, the U.S. government encouraged Midwestern farmers to colonize the Matanuska Valley.


Commercial fishing is an important industry in Petersburg. © Alaska Division of Tourism

When World War II began, thousands of Americans moved to Alaska as the army and air force established bases in Anchorage and Fairbanks. By the time the Japanese attacked Attu Island in 1943, nearly 140,000 American military personnel were stationed in Alaska. The military has remained a strong presence in Alaska, partly because of its continued strategic importance during the Cold War.

In 1968, an estimated 10 billion barrels of oil were discovered at Prudhoe Bay. Between 1975 and 1977, nearly 70,000 people were employed to build the Trans-Alaska Pipeline. Numerous additional oil fields, including Kuparuk, have been developed since the 1970's.

Alaska's natural beauty and intact ecosystems have also attracted a substantial tourism industry, which employs thousands of Alaskans throughout the state. Together with fishing, seafood processing, sport hunting and fishing, subsistence, resident recreation, and public land and resource management, over 26 percent of Alaskans are employed in jobs that depend on the state's fish, wildlife, scenic beauty, recreational opportunities, and public lands.



Trans Alaska Pipeline through interior Alaska © 2000 AlaskaStock.com

## Past

**Alaska**—According to the Census Bureau, in 1990, 75.5 percent of Alaskans described themselves as "white." Between 1990 and 2000, Alaska's white population increased by roughly 19,000 individuals. However, whites decreased as a percentage of the total Alaska population.

## Present

**National**—According to the 2000 Census, 77.1 percent of Americans are white.

**Alaska**—In 2000, 69.3 percent of the population was white. Within this group, many European ancestries are represented.

**Anchorage**—Currently, white Alaskans are the largest racial group in Anchorage, at 72.2 percent of the population.

### Race And Ancestry: What Is The Difference?

According to the Census Bureau, ancestry "refers to a person's ethnic origin or descent, 'roots,' heritage, or the place of birth of the person, the person's parents, or their ancestors before their arrival in the United States." The Census lists most European nationalities as ancestries, as well as other categories like Arab and West Indian. The Census does not measure the degree of attachment that a person has to an ancestry. Hence, a woman who says her ancestry is Italian may come from a large Sicilian American family or have only one great-grandparent from Rome.

(Photo courtesy of Trailside Discovery Camp)

Dictionary.com defines race as "a local geographic or global human population distinguished as a more or less distinct group by genetically transmitted physical characteristics." However, the U.S. Census Bureau views race as a term that is defined by society rather than by biology, anthropology, or genetics. Census categories of race include: White, Black or African American, Alaska Native and American Indian, Asian, and Native Hawaiian and Other Pacific Islander.

## Future

**Alaska**—According to Neal Fried of the Alaska State Department of Labor, Alaska's population is becoming more culturally diverse. Because Alaska's Native population is holding strong and more non-whites are moving to Alaska, the percent of white Alaskans is steadily shrinking. By 2025, the Census Bureau predicts that the white population in Alaska will have declined to about 57 percent.

Fried said that one easy way to predict the state's future is to look at Alaska's school districts, which are more racially and ethnically diverse than the state population as a whole. "The future of the labor force is already here," he said. Schools can hint at demographic changes to come because, Fried said, recent immigrants tend to be younger and have more children than the overall population.

### Common Ancestries in Alaska and the United States

| Ancestry (Single or Multiple) | Percent of Total Alaska Population | Percent of Total U.S. Population |
|---|---|---|
| Danish | 0.9 | 0.5 |
| Dutch | 1.9 | 1.6 |
| English | 9.6 | 8.7 |
| French (except Basque) | 3.2 | 3.0 |
| French Canadian | 1.1 | 0.9 |
| German | 16.6 | 15.2 |
| Irish | 10.8 | 10.9 |
| Italian | 2.9 | 5.6 |
| Norwegian | 4.2 | 1.6 |
| Polish | 2.1 | 3.2 |
| Russian | 1.2 | 0.9 |
| Scotch-Irish | 1.9 | 1.5 |
| Scottish | 2.5 | 1.7 |
| Swedish | 2.7 | 1.4 |

This table compares the representation of some of the most commonly reported European ancestries in Alaska with figures for the United States. Ancestry data collected by the Census is self-reported and, as Neal Fried explained, Americans today are more likely to have mixed backgrounds and less likely to know their ancestry than they were even a few generations ago. As a result, these should be thought of as ballpark rather than exact figures.

* Demographic data from the 2000 Census reflects the responses of people who claimed only one race.

Alaska is home to people from dozens of European countries, each of which has its own traditional food, clothing, music, and customs. Instead of attempting to cover all of the many European cultures that contribute significantly to Alaska today, this guide highlights two that have played unique roles in Alaska's history. If you are interested in learning more about other cultures, contact the groups listed in the Formal Organizations section of this guide.

(Photo courtesy of Trailside Discovery Camp)

(Photo courtesy of Damion Brook Kintz)

*Accustomed to the harsh winters and wild fjords of northern Europe, Scandinavian Americans—including Norwegians—were naturally attracted to the fjords and inlets of coastal Alaska. Many of their descendents still live here today.*

## Norwegians in Alaska: Petersburg and the Little Norway Festival

***Glorianne DeBoer***

I was born and raised in Petersburg. A lot of us here are third or fourth-generation Norwegians now. The community of Petersburg was incorporated in 1898, so in 1998, we celebrated the town's 100th anniversary. The town was founded by a Norwegian named Peter Buschmann, who started a fish packing company at the north end of Mitkof Island because of its close proximity to a glacier with plenty of ice for the packing of fish to Seattle. When Peter Buschmann opened the company, he needed employees who understood fish processing, so sent back to Norway for family and workers, who emigrated and went to work for the company.


Little Norway Festival (Photo courtesy of Glorianne DeBoer)

At the turn of the century, a lot of people in Norway were struggling. The family farm or business usually went to the oldest son, so younger sons would have to either work for their brothers or find something else to do. Like many American immigrants, most of the Norwegians who came to Petersburg were second or third sons. That's where I believe American ingenuity comes from; in this country, we are descendents of immigrants who didn't want to work for their older brothers.

Growing up, I fished with my parents and younger brother on my father's boat until I went to work for the harbormaster at age 17. My father also grew up in the fishing industry, eventually buying the boat that he signed on years earlier as a young deckhand. The crew he started with had worked on this fishing boat for anywhere from 25 to 40 years. In Petersburg this is standard: a crew is a team, and being a deckhand is a very honorable profession. Many men working as deckhands have raised families and put their children through college working as deckhands, which is unique for what is traditionally a transient profession in other parts of the world.

When people move to Petersburg, they usually good-naturedly join in the fun and become Vikings. When new boats or businesses are bought or built, many are given Norwegian names. The streets are all named after local boats. The Norwegian flag proudly flies alongside the U.S. and Alaskan flags in front of homes and businesses. The high school teams are very proud of fact that they're Vikings, and kids and adults alike wear Norwegian sweaters all year long.

Little Norway Festival (Photo courtesy of Glorianne DeBoer)


Vikings were Scandinavian seafaring warriors who raided the coasts of Europe from the 8th century to the 10th century. The best shipbuilders and sailors of their age, Vikings traveled in high-prowed warships (also called "long ships") as far as Greenland and America.

## Alaska's Little Norway

Petersburg's first Little Norway Festival was held in 1958. In Norway, we celebrate the signing of the declaration of independence from Sweden on May 17, but we call it Constitution Day instead of Independence Day. The women who started the festival decided that Petersburg needed a spring festival that would celebrate the 17th of May as well as Memorial Day and the beginning of the fishing season.

Little Norway is a 4-day festival held over the third weekend of May. The main street gets shut down and there's a street fair with live music and Norwegian dancers. Parades, pageants, plays and dances are held, all celebrating the town's traditional ties to Norway. The Norwegian American Award is given to a person who personifies that historical tie throughout the year.

The late Governor Jay Hammond at the Little Norway festival at Petersburg, Alaska (Photo courtesy of Alaska State Library/Office of the Governor Photograph Collection/ ASL-P213-4-11)

The authentic Viking ship purchased in 1978 from the City of New York is a highlight of the parade, as local school kids get to ride in it as it is towed through Main Street. Many locals dress in their family *bunad*, the traditional Norwegian costumes that document the area their family hails from in Norway. We also have a strong contingent


In Norwegian, *bunad* simply means "clothes," but the word now also refers to the traditional folk costumes of Norway. Nowadays, *bunad* are worn mostly at festivals, on Constitution Day, and at celebrations such as weddings.

of young men who get dressed up as Vikings adorned in fur, leather and helmets, swinging swords and shields. The women get dressed up as Valkyries, the female version of Vikings, wearing chain metal brassieres and packing spears. It's a pretty rough and tumble crowd that terrorizes everybody like clowns at the circus.

Everybody's just beat by the end of the weekend, and that's the start of summer. After the festival, we go to work because the start of peak fishing is just about to begin and everybody's somehow involved.

Viking ship and crew at the Little Norway Festival. © Alaska Division of Tourism

*Russians have influenced Alaska's culture for hundreds of years, and many of their early efforts survive today. Landmarks with Russian names like Ninilchik and Kupreanof are scattered across the state, and many Alaska Natives still attend Russian Orthodox churches that were founded by early missionaries. Today, an increasing number of Russians are first-generation immigrants attracted to Alaska by its familiar climate and land. As Russian-born Anna Bondarenko explained, "I like nature, and Alaska's hills, mountains, and ocean are similar to Magadan's, so it reminds me of the Russian Far East."*

## Russian Culture In Anchorage: The Russian American Colony Singers

***Anna Bondarenko***

The Russian American Colony Singers was founded in 2001 when Natasha Girard, Zlata Lund, and a few friends put on a concert to help raise money for a hospital in Magadan, Anchorage's sister city in Russia. Six of us came from Magadan, where we worked in the theater together. We were professional singers and actors in Russia, so we always enjoyed singing together at parties, and the group came about when we realized we could actually create something with our interest. Zlata and Natasha especially have put a lot of work into the group, which has 20 singers now, about half of whom are Russian, half American.

Anna Bondarenko and Anatoli Boiko (Photo by Ted Soloview)

We sing all kinds of music—folk song, duets, Soviet era songs, modern works, and Orthodox church music. We try to perform songs that appeal to everyone in our audiences. There are a lot of grandmas from Russia here, and they want to hear folk songs, the kind of music that they heard when they were young. But we also sing classical music by composers like Tchaikovsky and Rachmaninoff, which the American people like. A whole concert in Russian would kill most people, so about fifty percent of the music we sing is American or international, often with a Russian theme, like "Fiddler on the Roof."

The group wants to preserve Russian culture in Alaska and nurture it in our children. Russian food is not that popular here, for example, and there aren't many restaurants where you can eat it, so the group puts on fundraising dinners where our friends and supporters can taste authentic, home-cooked Russian meals served by singers dressed in folk costumes and listen to Russian songs between courses. Natasha, the mother of the group, hand-sewed all of our costumes, even the *kokoshnik*—the headpieces. The Americans in the group take an active interest in the culture, too, and have either studied Russian before or are learning it now through the music.

When the Colony Singers first started, the newspaper in Magadan did a big story on us. They were impressed because in Russia, everybody listens to American music, and the young people don't care for folk songs. Yet here we are in Alaska, singing traditional Russian music!


Three Russian American Colony Singers with matryoshka (Russian nesting doll). (Photo by Ted Soloview)

## A Traditional Russian Recipe From Anna Bondarenko

## Borscht

*The unique thing about borscht is that every woman cooks it differently. This is my mother's recipe. When I ran the Iditarod a few years ago, she came out to the Finger Lake checkpoint and cooked enough borscht and piroshkis to feed all of the mushers and volunteers for a day or two!*

**Ingredients:**

Meat of your choice (Anna Bondarenko suggests two chicken breasts for a regular family dinner, but borscht can also be made with beef, beef bones, or vegetarian-style. For large parties, she throws a whole chicken into the pot and doubles the recipe.)

3-4 medium potatoes
2 medium carrots
1/3 medium cabbage head
1 small can tomato paste
1 medium red, yellow, or green pepper
1/2 medium onion
2 medium beets
Olive oil
Sour cream
Dill, parsley, basil, salt, pepper, and crushed garlic to taste (all spices are best fresh)

1. Put meat in a medium pot and cover with water. Bring to a boil, then turn heat down and simmer, covered, over medium high heat until meat is cooked.
2. As the meat cooks, peel and slice potatoes and add them to the pot. Add water or broth as necessary to cover the potatoes.
3. Slice onion, carrots, and beets into 1/4-inch cubes and sauté them with olive oil in a frying pan over medium to medium-low heat. (Hint: Start with the beets because they will take much longer to cook.)
4. When meat is cooked, remove it from the pot and set aside.
5. Shred cabbage and add it to the pot.
6. When sautéed vegetables are browned, remove frying pan from heat and add tomato paste, a ladle or two of broth from the pot, dill, parsley, basil, salt, pepper, and garlic. Stir. Remove several of the largest potato pieces from the pot, mash them with a fork, and add to the frying pan (this will thicken the soup).
7. Chop the cooked meat into bite-sized pieces and return it to the pot. Add the contents of the frying pan to the pot. Dice pepper into 1/4-inch cubes and add to pot. Simmer for another minute or two. (Hint: Don't overcook if you like your vegetables crispy and not mushy.)
8. Borscht can be served immediately or prepared a day in advance. Serve with sour cream and fresh parsley, dill, and basil.

## Norwegian Recipes From Glorianne Deboer

### Pickled Herring

12 salted herring
1 T whole pickling spice
½ cup water
2 cups white vinegar
¾ cup white sugar
1 onion, sliced thin

Skin, bone and put herring in a large container of fresh water to soak out salt (5-6 hours). Slice herring fillets into bite-sized pieces; rinse. Alternately layer herring pieces and sliced onion in glass jars. Boil water, sugar and spices for 3 minutes and cool. Strain pickling spices out of sauce and add vinegar. Pour pickling sauce over herring and onions, cover and store in refrigerator. Ready to eat in 3 days.

*Note: Herring should be salted at least 3 weeks before pickling.

### Fish Cakes

4 cups ground fish (ground 4 times)
2 ½ cups milk
2 eggs
1 cup butter, melted
1 ½ Tbsp potato flour
1 Tbsp salt
1 tsp nutmeg
1 tsp pepper
½ tsp ginger

Mix in blender in order given. Add the liquid very slowly, a little at a time. Drop mixture medium spoonfuls at a time in hot fat or butter. Serve warm, plain with tartar sauce or with a mushroom cream sauce.

## Krumkake

4 eggs
1 cup sugar
1 cup white flour
1/2 lb. butter
1 cup potato flour
2/3 cups water
1 tsp. cardamom
1 tsp. vanilla

Beat eggs well and add sugar. Melt butter and add to mixture. Blend in water and vanilla. Sift together flour and cardamom and add to make a thick batter. Bake on a krumkake iron, roll, cool and store in air tight container.

## Potato Lefse

4 cups mashed potatoes
2 cups white flour
4 T butter, melted
5 T whole canned milk
2 tsp. salt

Mix mashed potatoes with melted butter, canned milk and salt. Add flour to make a sticky dough. Form into a log and cut into 20 to 24 equal pieces. Cool for 1 hour. Take each piece roll out thin in a small circle. Fry on a hot, dry griddle turning a couple times until small brown spots appear on each side. Stack on top of each other, covering with a towel to slow the cooling process. When done, spread each with butter, sprinkle with cinnamon and sugar, roll up and eat.

**The Alaska Russian Cultural Society**
1317 West Northern Lights Blvd., Suite 12
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Contact: Elena Farkas, President

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E-mail: Sassenach@netscape.net
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Contact: Kerry MacMillan-Howard, President

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Contact: Victor Montemezzani

**Polish American Club of Alaska**
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Phone: (907) 345-3443
Contact: Barbara Niziol, President

**Sons of Norway**
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Anchorage, Alaska 99518
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E-mail: thomasalaska@gci.net
Web site: www.sofnalaska.com
Contact: Erling Johansen, President

We are Celtic, which is a genre used for people of both Irish and Scottish descent. Irish culture, especially participating in Irish music and dance, are among my favorite cultural traditions.

— Ben Alexander & Suzi Perri

## Arts

**Alaska Blaskapelle**
12510 Gander Street
Anchorage, Alaska 99516
Phone: (907) 345-0410
Web site: www.thealaskablaskapelle.com
Contact: Neal Haglund

**Alaska Button Box Gang**
P.O. Box 221744
Anchorage, Alaska 99524
Phone: (907) 349-1971
Web site: www.alaskabuttonboxgang.org
Contact: Mary Lou Catron

**Alaska Highland Scottish Dancers**
P.O. Box 112455
Anchorage, Alaska 99511-2455
Phone: (907) 345-6396
Contact: Cynthia Belisle

**Alaska Irish Music Festival**
420 G Street
Anchorage, Alaska 99501
Phone: (907) 277-9660
Fax: (907) 277-9660
E-mail: woollies@alaska.com
Web site: www.akirishmusic.com
Contact: Suzi Perri, member

**Alaska Polka Chips**
P.O. Box 92294
Anchorage, Alaska 99509
Phone: (907) 562-9427
E-mail: oldtime@gci.net
Contact: Marge Ford

**Alaskan Scottish Games and Gathering of the Clans**
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Anchorage, Alaska 99570
Phone: (907) 868-5389
Web site: www.alaskascottish.org
Contact: Chris Anderson, Chairman

**Anchorage Scottish Pipe Band**
1419 Ermine Street
Anchorage, Alaska 99504
Phone: (907) 338-1122
Web site: www.anchoragepipers.org
Contact: Kerry MacMillan-Howard

**Crow Creek Pipes and Drums**
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Phone: (907) 522-4087
Web site: www.crowcreekpipes.com

**Northern Lights Celtic Dancers**
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**Russian American Colony Singers**
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Anchorage, AK 99519-0386
Phone: (907) 248-4248
Web site: www.racs.us

## School

**Turnagain Immersion Program (Russian)**
Turnagain Elementary School
3500 West Northern Lights Blvd.
Anchorage, Alaska 99517
Phone: (907) 742-7200
Fax: (907) 742-7207
Web site: www.asd.k12.ak.us/schools/turnagain/pages/russian/


There are 92 languages other than English spoken in the Anchorage School District.

## Religion

**Holy Transfiguration Greek Orthodox Church**
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Web site: www.transfiguration.ak.goarch.org
Contact: Father Leo Schefe

**Islamic Center of Alaska**
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Anchorage, Alaska 99518
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**Islamic Community Center**
3901 Taft Street
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Phone: (907) 248-7333

**St. Innocent Orthodox Cathedral (Russian)**
401 Turpin Road
Anchorage, Alaska 99504
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## Multicultural Organizations & Services

**AHAINA Student Programs (African American, Hispanic, Asian, International and Native American)**
3211 Providence Drive, BEB 106
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Fax: (907) 786-4079
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Contact: Rebecca Teniente

**Anchorage Equal Rights Commission**
632 West 6th Avenue, Suite 110
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Phone: (907) 343-4342
Fax: (907) 343-4395
Web site: www.muni.org/aerc
Contact: Barbara Jones, Executive Director

**Anchorage Minority Community Police Relations Task Force**
632 West 6th Avenue, Suite 110
Anchorage, Alaska 99501
Phone: (907) 343-4342
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Credit: © Alaska Division of Tourism

For many people, Russian Orthodox churches are the most visible symbol of Russian culture in Alaska. The onion-shaped domes and bright colors of the churches are beautiful, but they also have symbolic meanings. Depending on how many there are, the domes on a Russian Orthodox church can mean a variety of things: one alone represents Jesus, three stand for the Holy Trinity, and five indicate Jesus and the Four Evangelists (Matthew, Mark, Luke, and John). Black domes convey submission, and are often found on monasteries, while blue symbolizes the spirit of God and gold, Jesus.

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**Catholic Social Services**
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Web site: www.cssalaska.org

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**Faces of Hope Community Services**
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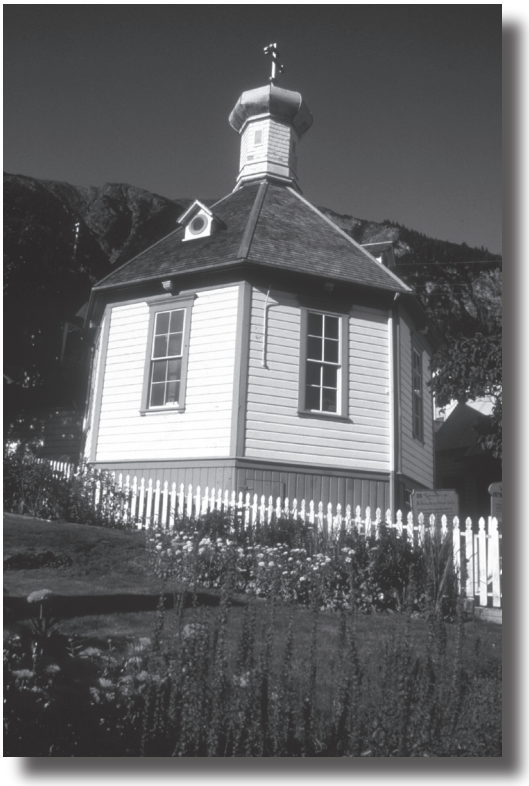
**University of Alaska Anchorage Club Council**
(Student organizations, including cultural clubs)
3211 Providence Drive
Campus Center, Room 111
Anchorage, Alaska 99508
Web site: http://clubcouncil.uaa.alaska.edu



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