

FORUM



**Encounter
between Alutiiq
and Deaf cultures**

**The role of
the arts in a time
of pandemic**

**History made
visible in
Sitka and Juneau**

**A positive
vision for
self-governance**



From Acknowledgment to Action

AHTNA ELDER WILSON JUSTIN once told me a Land Acknowledgment is when you present a “happy face” and cross onto another’s land in a respectful way. Your “happy face” is putting on your beads and dentalium and introducing yourself in your language. You do this to offer respect to the stewards of that land, the Indigenous people, and to tell those stewards who you are and what you stand for.

Land Acknowledgment is a public statement recognizing the Indigenous people of a place. In Alaska we are on Indigenous land. Because of this truth, Land Acknowledgment has become a widely implemented practice across the state. It has largely become a performative signal of allyship and, from the outside, it leads us to believe we are doing the right thing. But what does Land Acknowledgment actually do for our communities within Alaska? What does it personally mean to hear, see, and say a Land Acknowledgment? Can Land Acknowledgment become action?

When I first heard a Land Acknowledgment I was attending a conference outside

of the United States. I found myself within an institutionalized space where most of my peers were non-Native. This setting was not new to me. I listened as the chatter and networking around me quieted and the host approached the microphone. They welcomed all the attendees and thanked them for being there. With a pause they stated, “We are on Indigenous land.” They then proceeded to thank those specific people for their past and present stewardship of that place and to remind us that all places have both an Indigenous memory and an Indigenous contemporary story. In hearing this I felt my eyes tear and my throat tie into knots. I tried to calm myself as the host started again. Looking into the faces of my peers I realized my reaction, like my Native-ness, was singular in that room. This moment took time to process. I found myself asking the questions, “Why was I so moved by these words?”, and “Did other Indigenous people have a similar experience in hearing them?”

When I returned home I started researching the Land Acknowledgment movement and how it was communicated through-

How can Land Acknowledgment in Alaska meaningfully contribute to equality?

By Melissa Shaginoff

out the world. I found much Indigenous-authored content and criticism surrounding the movement, but none that seemed specific to Alaska or widely practiced by its institutions. I felt in many ways that Land Acknowledgment was already deeply rooted in Alaska Native ways of being, in our respect and public recognition of each other. Our relationship to the land and animals is sustainable and our ability to remember that we all stand upon the shoulders and work of our ancestors is a cultural imperative. But how can this knowledge be conveyed in words, in a few phrases, in a Land Acknowledgment? At this time in my work, I wanted to build something that created conversation about why we should or should not embrace Land Acknowledgment, while considering the

Melissa Shaginoff
(RIGHT) painted signs regarding Land Acknowledgment for friends and family to display outside their homes, including Ruth Lchav'aya K'isen Miller (OPPOSITE); and Quinn Christopherson and Emma Sheffer (FAR RIGHT).
PHOTOS BY
MELISSA SHAGINOFF



deeper Indigenous beliefs of public recognition and gratefulness. This created the Land Acknowledgment Workshop.

In the Land Acknowledgment Workshop we start with the truth. We are on Indigenous land. Through guided conversation we talk about what Land Acknowledgment is, what it is not, and what it can be. In many instances, Land Acknowledgment opens a space with gratefulness, allowing Indigenous individuals to feel seen within what are traditionally settler situations. But it can also reinforce the erasure of Alaska Native people in both their history and current experiences. Land Acknowledgment is a performative statement. When it is not supported with sincerity or personal investment, Land Acknowledgment can be used with colonizing intent—removing obligation and accountability from individual allyship, leaving the hollow shell of institutional rhetoric. To avoid this, allies must ask: “What can Land Acknowledgment be, and what does it actually do?”

LAND ACKNOWLEDGMENT can be a chance to look inward. To evaluate personal power and privilege within colonial systems and strategize how to give both away. This way of thinking embodies Indigenous ideologies that value allegiance and the reciprocal work of knowing someone. As an Ahtna person, I grew up in a visiting culture that taught me how respect comes from telling someone who you are, where you come from, and what you stand for. When you enter a person’s territory you put on your “happy face” and you introduce yourself in your language. This offering is a moment in which you give a little bit of yourself with the hope that the other person will do the same. In Dene leadership, power lies in the ability to understand one another.

Land Acknowledgment has largely become a performative signal of allyship and, from the outside, it leads us to believe we are doing the right thing. But what does Land Acknowledgment actually do for our communities within Alaska?

Land Acknowledgment is also a moment to reflect on ways to invest in actions of reconciliation. As citizens, visitors, and intruders it is our responsibility to know the sovereign tribal entities and Indigenous organizations within each place we move. We should do the work to understand their structures, their values, and their current work. It is our responsibility to invest in those entities’ success through equitable means. This is how we can turn the words of Land Acknowledgment into action. Learning about the sovereign tribal entities and Indigenous organizations informs our Land Acknowledgments, and holds us accountable in supporting these important groups.

Acknowledgment becomes action when we do the personal work of evaluating our contributions to colonial institutions and considering how that work does or does not include Indigenous people, knowledge, or

ways of being. It is important to ask: “What actions meaningfully contribute to equity and how can we substantiate this learning?” This personal work recognizes truth. In the case of Land Acknowledgment, truth counters the settler narratives of the “untouched wild” or the “last frontier” that remove Alaska Native people from history. The land, in what is now called Alaska, is an incredibly old and cared for place, and Alaska Native people are the only people to have sustainably lived here for thousands of years. Honoring that legacy by looking to Alaska Native Elders and youth for guidance is the only way forward. We must take action to be respectful guests, as we continue to be here alongside Alaska Native people.

In this time of pandemic, when we cannot gather, what does Land Acknowledgment become? How can we create visibility of Indigenous work without a platform to speak? Over the next few months, I will be working with various community groups to explore Land Acknowledgment in physical work. Through personal signage, public murals, and community conversation I will collaborate in developing new ways that Land Acknowledgment can take form as we navigate the current and multi-faceted situation of pandemic, protest, and subsequent isolation and division. There is an opportunity to innovatively reconstruct the formula of Land Acknowledgment into one that values in-depth personal work, honoring Indigenous ways of being, and actions of accountability.

We are on Indigenous land. ■

Melissa Shaginoff is part of the Udzisyu (caribou) and Cui Ui Ticutta (fish-eater) clans from Naydini'aa Na Kayax (Chickaloon Village). She is an artist and curator. Her Land Acknowledgment workshops are offered through her website at melissashaginoff.com

YOU ARE ON INDIGENOUS LAND

Resources & Considerations for Recognizing Indigenous People through
Land Acknowledgment



Content written and compiled by Melissa Shaginoff

What is Land Acknowledgment:

Land Acknowledgment opens a space with gratefulness. It allows us to publicly recognize the Indigenous peoples whose traditional lands we stand upon. Land Acknowledgment honors past and present Indigenous stewardship of the natural world. It also offers respect and visibility for the histories, contributions, innovations and contemporary perspectives of Indigenous peoples. As we gather in our institutions, businesses and communities, we must realize that we all stand upon the work of Indigenous peoples in each and every place we move within.

It is only Indigenous ways of being that will ensure a sustainable future.

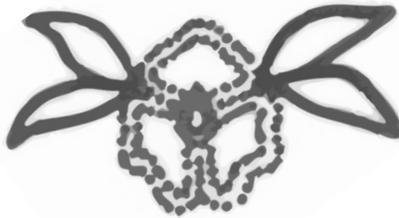


What can Land Acknowledgement do:

- It can be a gesture respect and recognition of contemporary Indigenous peoples as well as their ancestors.
- It can begin to counter the colonial narratives of “discovery” and of a “wild” place.
- It can address the broader invisibility and socialized stereotypes that Indigenous peoples experience within colonized Western societies.
- It can spread public awareness of the histories, experiences and intergenerational resilience of Indigenous peoples.
- It can be a personal commitment to building relationships with Indigenous communities.
- It can support truth-telling and reconciliation efforts and actions.
- It can be a reminder that colonization is an ongoing process.
- It can be a start to becoming a good ally.

Why should I do a Land Acknowledgment:

- It is a chance for us to look inward and reflect on reasons for recognizing the Indigenous people of a place.
- It can be a way for us to check ourselves in our work, to think about our audience and listeners: What do they need to know about histories and current experiences of Indigenous peoples?
- It is an opportunity to evaluate our power and privilege and to strategize ways in which we might share that or give that away.
- It allows us to respect Indigenous protocols and values rooted in the public recognition of work, care and good intentions.
- It is time to reflect on who we are and where we come from, and who are the Indigenous peoples of those places.

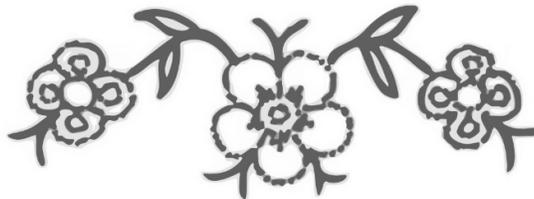


When writing a Land Acknowledgment ask yourself:

- What do I know about the Indigenous people of the place I currently am?
- What they, the Indigenous people of that place, value and work towards in their community?
- How do I personally and or professionally support Indigenous sovereignty?
- What can Land Acknowledgment do for me, and what can it tell others about what I believe?
- What does Land Acknowledgement actually acknowledge?

How to Acknowledge:

- First identify the original inhabitants of the lands you are on.
 - Understand that this is complicated, and that many Indigenous peoples have been forcibly displaced or removed from their traditional lands.
- If multiple tribal groups have lived on the land in the past, consider deeper research.
 - Consult with local tribes and Indigenous-led organizations equitably and provide compensation for their time.
 - If you are unable to provide compensation, look for information created by local tribes and Indigenous-led organizations.
- Once you've identified the group or groups who should be recognized, begin writing your acknowledgement.
 - Include the names for all Indigenous peoples (tribes) you found in your research.
 - Take your writing a step further and educate yourself on the Indigenous histories, resilience and the current work Indigenous people are doing for their tribal communities.
- In writing your Land Acknowledgement also state your personal reason for acknowledging the Indigenous peoples of a place.
 - Consider your role in the history of colonization and what action you can commit to for undoing its legacy.



Land Acknowledgment in Alaska:

- Introductions are important.
 - Tell people who you are and take the time to let them introduce themselves.
- Visit and offer gifts.
 - Understand that culturally appropriate interactions are ones in which you give power and wealth to another through giving.
- Honor the natural world.
 - Indigenous peoples have access to knowledge that has proven to be the only form of sustainable stewardship on their land. If we want to be here, we must honor Alaska Native ways of being.
- Recognize that Alaska Native relationships to the land are deeply rooted in their history and culture.

Resources on Land Acknowledgment:

- “Honor Native Land: A Guide and Call to Acknowledgement” from the U.S. Department of Arts and Culture
https://drive.google.com/file/d/0B_CAYH4WUfQXTXo3MjZHRC00ajg/view
- “Land Acknowledgement: You’re on California Indian Land, Now What?” from the California Indian Culture and Sovereignty Center
<https://www.csusm.edu/cicsc/land.pdf>
- “Territory Acknowledgement” from Native Land Digital
<https://native-land.ca/territory-acknowledgement>
- “Know the Land Territories Campaign” from the Laurier Students’ Public Interest Research Group
<http://www.lspirg.org/knowtheland>
- “Land Acknowledgement” from the Northwestern Native American and Indigenous Initiatives
<https://www.northwestern.edu/native-american-and-indigenous-peoples/about/Land%20Acknowledgement.html>
- “Beyond Territorial Acknowledgements” from the Âpihtawikosisân, a blog by Chelsea Vowel (Métis)
<https://apihtawikosisan.com/2016/09/beyond-territorial-acknowledgments>
- “Are You Planning to Do a Land Acknowledgement” from the American Indians in Children’s Literature
<https://americanindiansinchildrensliterature.blogspot.com/2019/03/are-you-planning-to-do-land.html>
- “Territories by Land” from Whose Land
<https://www.whose.land/en>
- “Indigenous Land Acknowledgement, Explained” by Delilah Friedler for Teen Vogue
<https://www.teenvogue.com/story/indigenous-land-acknowledgement-explained>
- “Indigenous Land Acknowledgement” from the Native Governance Center
<https://nativegov.org/a-guide-to-indigenous-land-acknowledgment>

Through Land Acknowledgement we are all learning and changing. These resources will likely change as well. Your Land Acknowledgment should be part of your continual education commitment of equity and justice towards Indigenous people. It is important that during this process we openly accept correction without defensiveness. This work is ours to be done, because everywhere is and always will be Indigenous land. For more information on this resource and online link please visit melissashaginoff.com





Municipality of Anchorage

Office of the Municipal Clerk - Division of Business Licensing

632 West Sixth Avenue Anchorage, Alaska 99501 Suite 250

Phone: 343-4264 Fax: 249-7999

Mailing Address: P.O.Box 196650 Anchorage, AK 99519-6650

LC# **11328** Sent: 04/15/2021

Due: 04/29/2021

Please respond to Municipal Business Licenses - MuniLicenses@muni.org

Departments:	Anchorage Fire Department:	Nichols, Deneen	267-4901
	Anchorage Health Department:	Nesheim, Janine	343-4815
	Code Abatement:	Peterson, Bill	343-8328
	Planning:	McLaughlin, Francis	343-8003
	Land Use Enforcement:	Fern, Rich	343-8039

In accordance with Title 10 of the Municipal Code, please review the attached application(s) and determine whether the proposed activity complies with the laws and regulations enforced by your department.

Application Type: **New**

License Type: **Beverage Dispensary/Tourism Dupli LL#5953**

Previous License:

Owner:

Current Application:

Owner: **Alyeska Resort Operation Limited Partnership**

DBA:

DBA: **Two Trees Bistro**

Address:

Address: **1000 Arlberg Avenue**

City/State: **Anchorage AK ,**

City/State: **Girdwood AK , 99587**

Contact Information/Phone #: Amanda Hawes mhawes@alyeskaresort.com 907-754-2246

Reason for Protest/Conditions: _____

Department: _____

Approved: _____ Date: _____

Protested: _____ Date: _____

DEPARTMENT OF TRANSPORTATION

Office of the Secretary of Transportation

Notice of Funding Opportunity for the Department of Transportation's National Infrastructure Investments (i.e., the Rebuilding American Infrastructure with Sustainability and Equity (RAISE) Grant Program) under the Consolidated Appropriations Act, 2021

AGENCY: Office of the Secretary of Transportation, DOT

ACTION: Notice of Funding Opportunity

SUMMARY: The purpose of this notice is to solicit applications for Rebuilding American Infrastructure with Sustainability and Equity (RAISE) grants. Funds for the FY 2021 RAISE grant program are to be awarded on a competitive basis for surface transportation infrastructure projects that will have a significant local or regional impact. This program was formerly known as BUILD Transportation Grants

DATES: Applications must be submitted by 5:00 PM Eastern on July 12, 2021.

ADDRESSES: Applications must be submitted through [Grants.gov](https://www.grants.gov).

FOR FURTHER INFORMATION CONTACT: For further information concerning this notice, please contact the RAISE grant program staff via e-mail at RAISEgrants@dot.gov, or call Howard Hill at 202-366-0301. A TDD is available for individuals who are deaf or hard of hearing at 202-366-3993. In addition, DOT will regularly post answers to questions and requests for clarifications as well as information about webinars for further guidance on DOT's website at www.transportation.gov/RAISEgrants.

passenger and freight rail transportation projects; (4) port infrastructure investments (including inland port infrastructure and land ports of entry); (5) intermodal projects; and (6) projects investing in surface transportation facilities that are located on Tribal land and for which title or maintenance responsibility is vested in the Federal Government.⁵

Other than projects described in this section, improvements to Federally owned facilities are ineligible under the FY 2021 RAISE program. Research, demonstration, or pilot projects are eligible only if they will result in long-term, permanent surface transportation infrastructure that has independent utility as defined in Section C.3.iv.

(b) Planning Projects

Activities eligible for funding under RAISE planning grants are related to the planning, preparation, or design— for example environmental analysis, feasibility studies, and other pre-construction activities—of eligible surface transportation capital projects described in Section C.3.i.(a).

In addition, eligible activities related to multidisciplinary projects or regional planning may include: (1) Development of master plans, comprehensive plans, or corridor plans; (2) Planning activities related to the development of a multimodal freight corridor, including those that seek to reduce conflicts with residential areas and with passenger and non-motorized traffic; (3) Development of port and regional port planning grants, including State-wide or multi-port planning within a single jurisdiction or region; (4) Risk assessments and planning to identify vulnerabilities and address the transportation system’s ability to withstand probable occurrence or recurrence of an emergency or major disaster.

⁵ Please note that DOT may award a RAISE grant to pay for the surface transportation components of a broader project that has non-surface transportation components, and applicants are encouraged to apply for RAISE grants to pay for the surface transportation components of these projects.