

Welcome

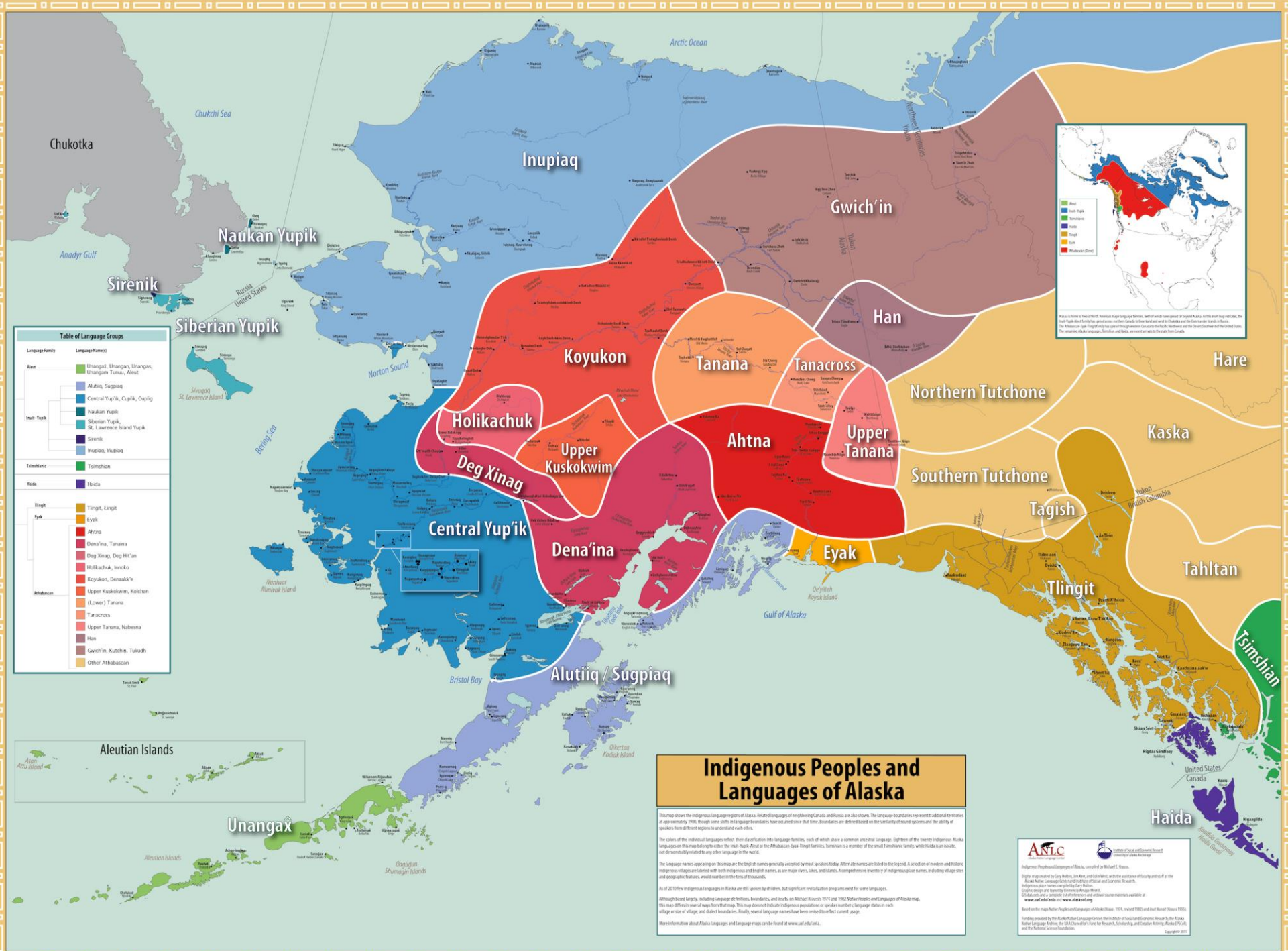


Table of Language Groups

Language Family	Language Name(s)
Aleut	Unangax, Unangan, Unangan, Unangan, Unangan, Tanana, Aleut
	Alutiiq, Sugpiaq
Inupiat-Yupik	Central Yup'ik, Cup'ik, Cup'ig
	Naukan Yupik
	Siberian Yupik
	St. Lawrence Island Yupik
	Sirenik
Tombianic	Inupiat, Wupiat
	Tsimshian
Haida	Haida
Tlingit	Tlingit, Kligit
	Eyak
Eskimo	Ahtna
	Dena'ina, Tanana
	Deg Xinag, Deg Hic'an
	Holikachuk, Iemok
	Koyukon, Dena'ik'e
	Upper Kuskokwim, Kikchian
	(Lower) Tanana
	Tanacross
	Upper Tanana, Nabesna
	Han
Gwich'in, Kutchin, Tikudh	
Athabascan	Other Athabascan



Indigenous Peoples and Languages of Alaska

This map shows the indigenous language regions of Alaska. Related languages of neighboring Canada and Russia are also shown. The language boundaries represent traditional territories at approximately 1900, though some shifts in language boundaries have occurred since that time. Boundaries are defined based on the similarity of sound systems and the ability of speakers from different regions to understand each other.

The colors of the individual languages reflect their classification into language families, each of which share a common ancestral language. Eighteen of the twenty indigenous Alaska languages on this map belong to either the Na-Dene or the Athabaskan (aka Tlingit) families. Tsimshian is a member of the small Tsimshianic family, which Haida is an isolate, not demonstrably related to any other language in the world.

The language names appearing on this map are the English names generally accepted by most speakers today. Alternate names are listed in the legend. A selection of modern and historic indigenous villages are labeled with both indigenous and English names, as are major rivers, lakes, and islands. A comprehensive inventory of indigenous place names, including village sites and geographic features, would require a separate document.

As of 2010 few indigenous languages in Alaska are still spoken by children, but significant revitalization programs exist for some languages.

Although based largely on language definitions, boundaries, and names, on Michael Krauss's 1974 and 1982 Native Peoples and Languages of Alaska maps, this map differs in several ways from that map. This map does not indicate indigenous populations or speaker numbers; language data in each village or site of village and island boundaries. Finally, several language names have been revised to reflect current usage.

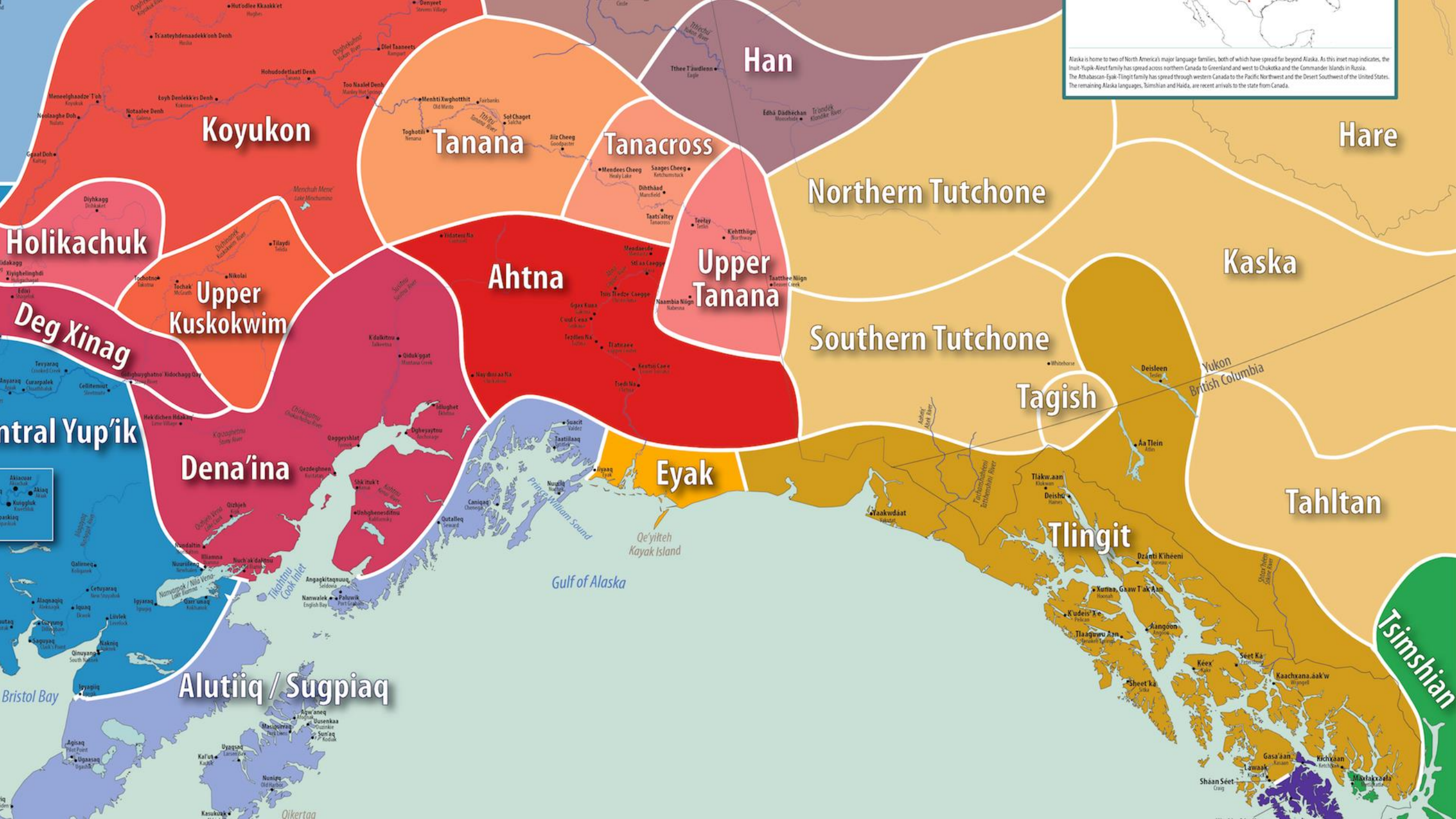
More information about Alaska languages and language maps can be found at www.uaf.edu/ia/.

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Indigenous Peoples and Languages of Alaska, compiled by Michael L. Krauss.
 Digital map created by Gary Holten, Jim Ken, and Colin West, with the assistance of faculty and staff at the Alaska Native Language Center and the Institute of Social and Cultural Research.
 Indigenous place names compiled by Gary Holten.
 English names and borders by Thomas Armitage Wood.
 GIS software and a complete list of references and archival sources available at www.uaf.edu/ia/.

Based on the maps Native Peoples and Languages of Alaska: 1974, revised 1982 and 1982 Revised Alaska 1992, compiled by the Alaska Native Language Center, the Institute of Social and Economic Research, the Alaska Native Language Center, the Alaska University Center for Research, Scholarship, and Teacher Education, Alaska DFLP, and the National Science Foundation.

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Alaska is home to two of North America's major language families, both of which have spread far beyond Alaska. As this inset map indicates, the Inuit-Yupik-Aleut family has spread across northern Canada to Greenland and west to Chukotka and the Commander Islands in Russia. The Athabaskan-Eyak-Tlingit family has spread through western Canada to the Pacific Northwest and the Desert Southwest of the United States. The remaining Alaska languages, Tsimshian and Haida, are recent arrivals to the state from Canada.

Native Lands

Text your zip code or
your city and state
(separated by a comma) to:
(907) 312-5085
A bot will respond with
the names of the **Native lands**
that correspond to that region.



CHRISTINA LOVE (SHE/HER)

NCPRSS, CPSS, CRC, CGF

JUNEAU, ALASKA

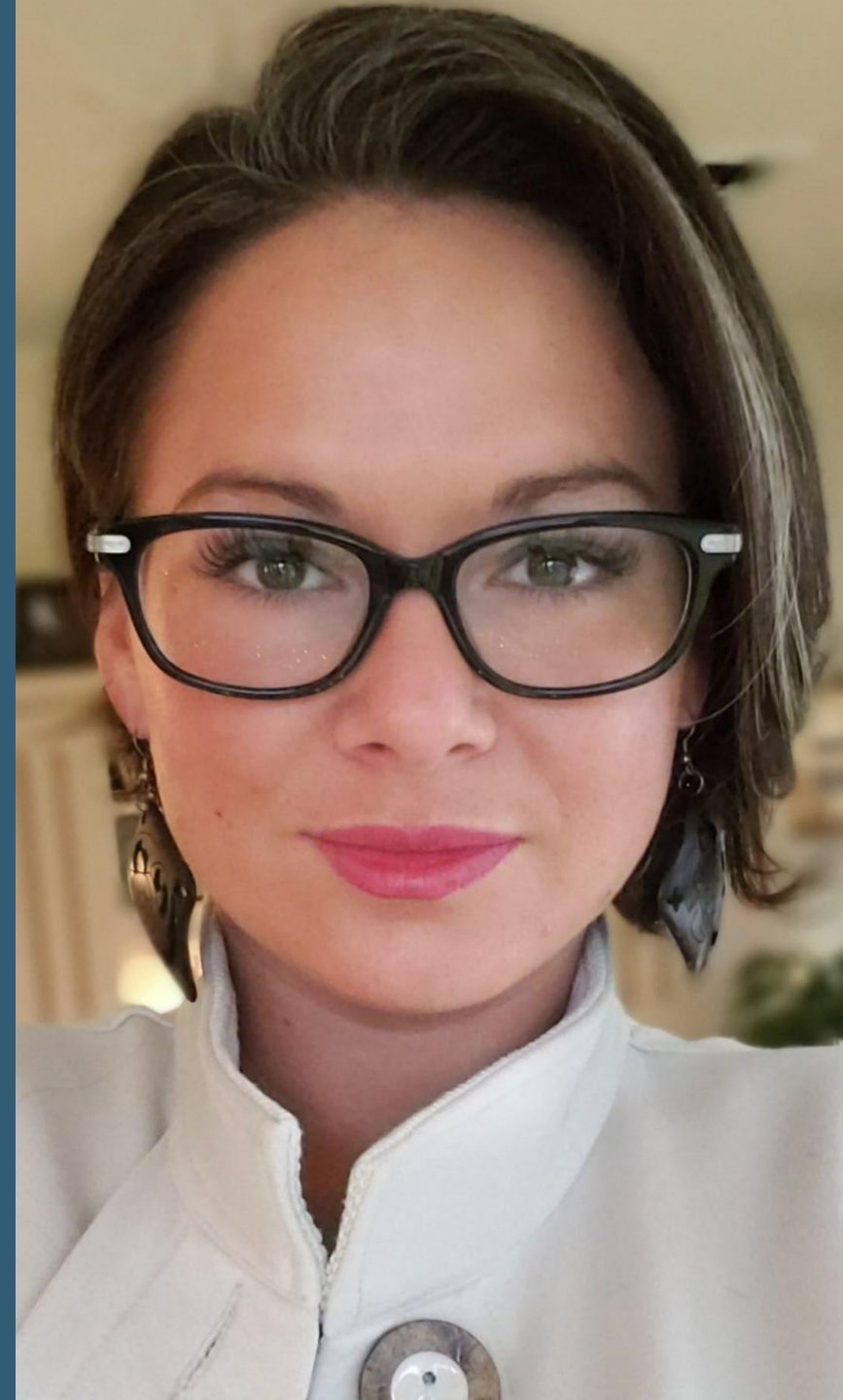
Alutiiq/Sugpiaq/Unanga^x, Egegik Tribal Member

Mother, Daughter, Community Member

Multi Level Advocate, Educator, and Subject Matter Expert

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DEDICATION

This training is dedicated to all those who tirelessly work for social change on behalf of others to bridge the gap between what people need and what programs, systems, and organizations are able and willing to provide.

“We will remember you...”



We acknowledge that the movement to end violence has long been rooted in gender but excluded an intersectional lens. We are dedicated to acknowledge this harm and making the changes necessary to effectively address the violence that is in our culture. The movement to end violence against women took shape and primarily evolved within white-dominant structures, systems, and beliefs that perpetuate racial inequities. A deficit of Black and Indigenous voices and leaders within agencies that have directly contributed to this problem. Lack of representation at the national level reinforces the systems that prevent inequities. Black and Indigenous people often experience disparate, inequitable, and punitive pathways to safety, recovery, and healing. **It is important for our nation to recognize that not everyone who has sought after safety, recovery, or healing, has had equitable access to their choice of services and supports.** We must also acknowledge that these systems have not supported all pathways to safety, recovery, and healing and we need to focus our influence to address equitable access while also addressing anti-racism within national, statewide, and local standards, policies, and practices. For organizational transformation and community healing, we must examine the deeply rooted structures, systems, and beliefs of white supremacy; implement antiracist practices within our agencies strategically, adjusting to suit the needs of each organization; and shift our priorities toward healing centered engagement and practices.

-Christina Love (Egegik Tribal Member)

ACKNOWLEDGEMENT

INDIGENOUS ACKNOWLEDGEMENT OF LAND AND IDENTITY

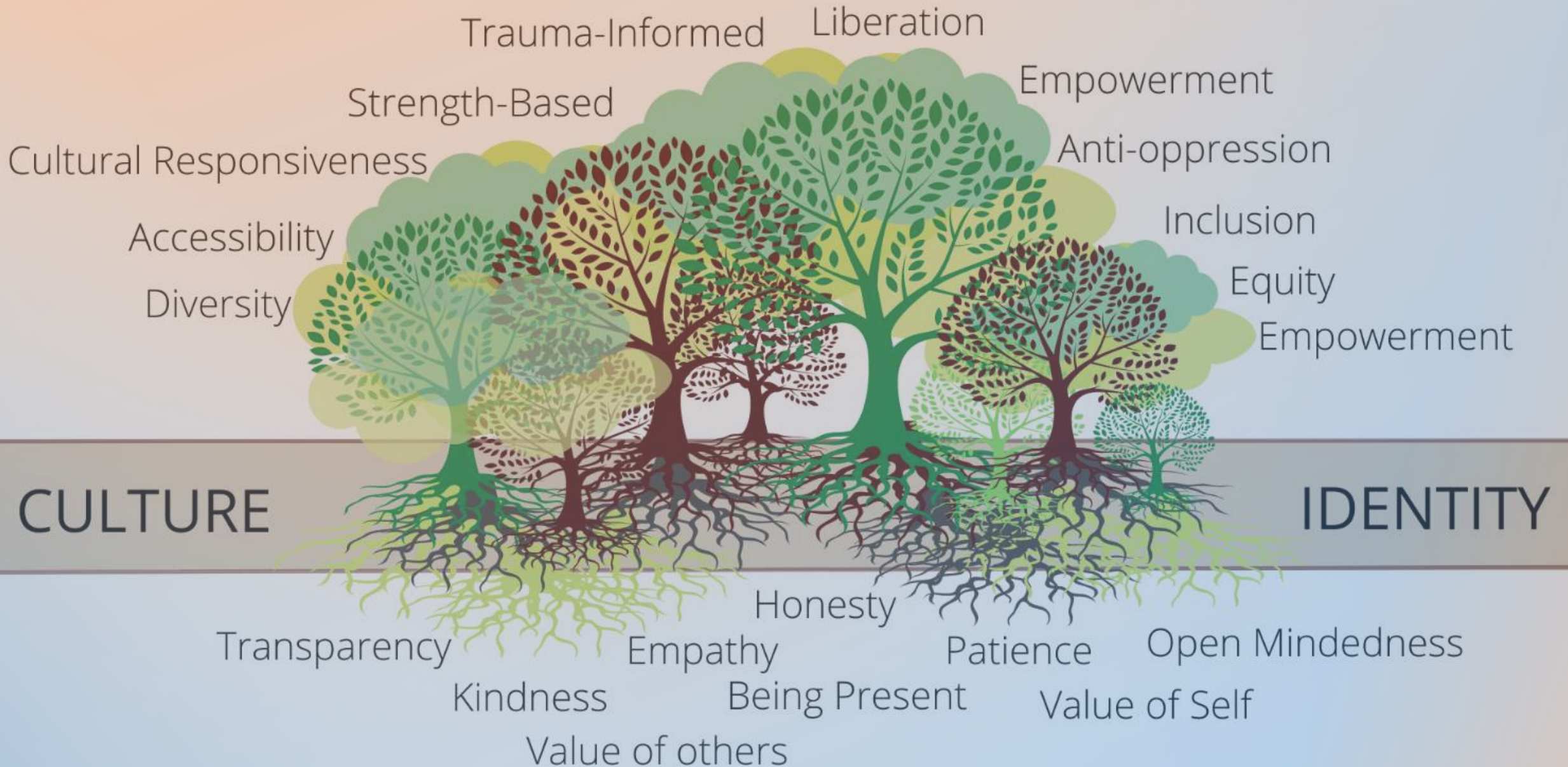
We acknowledge that the land each of us live, learn, and thrive on are the traditional, ancestral, and unceded homelands of Indigenous and tribal nations.

We acknowledge the genocide and systems of oppression that have dispossessed Indigenous people of their lands and we honor and respect the diverse and beautiful peoples still connected to this land.

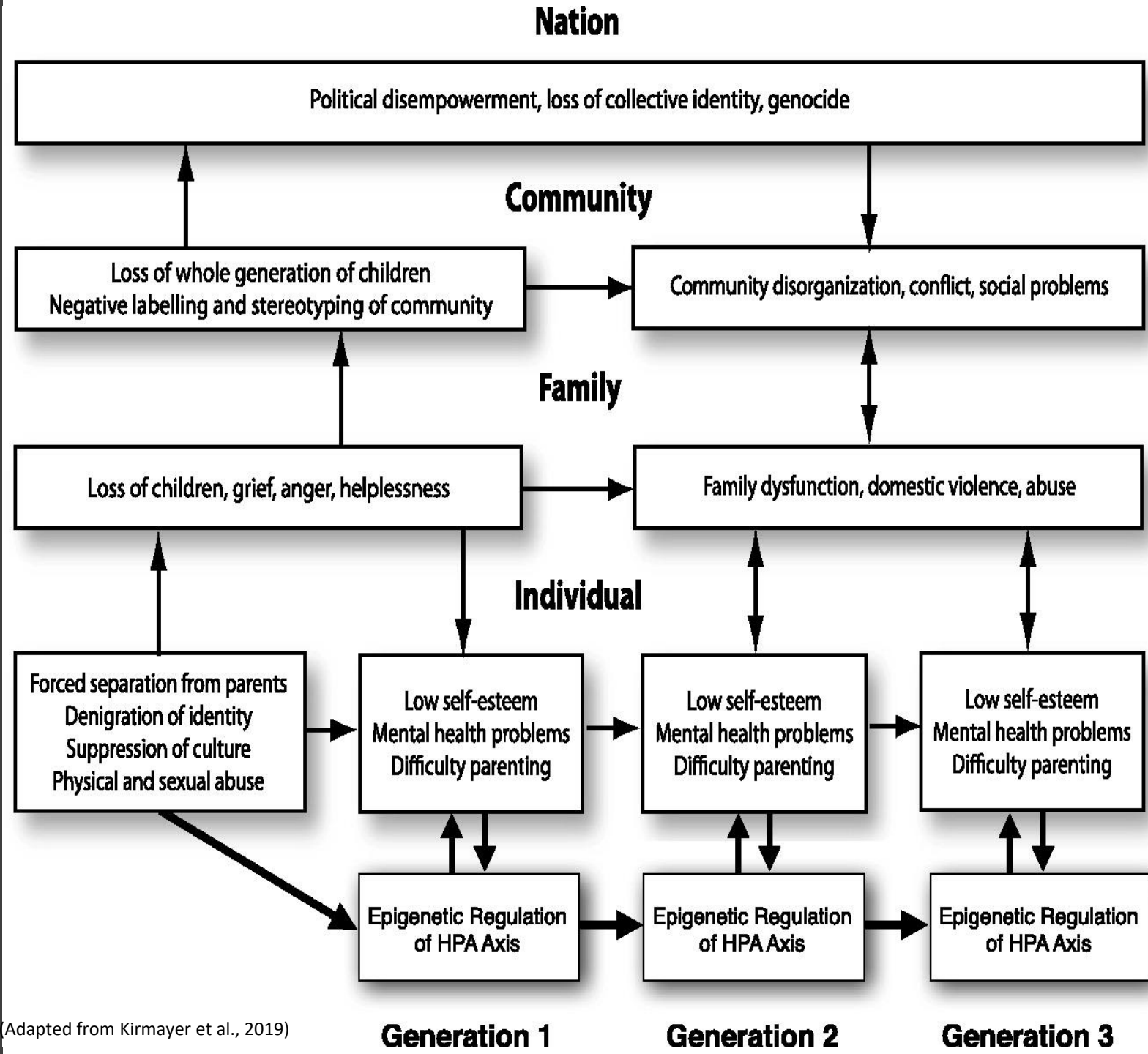
We acknowledge the preservation of our languages, traditions, rituals, and cultural knowledge; and, just as important, the reimagining of our lives through storytelling.

We are more than the harm that has been done to us! We are brilliant, joyful, strong, hilarious, kind, giving, loving, caring, connected, honorable, respectful, gracious, authentic, and thoughtful relatives.

Healing Centered

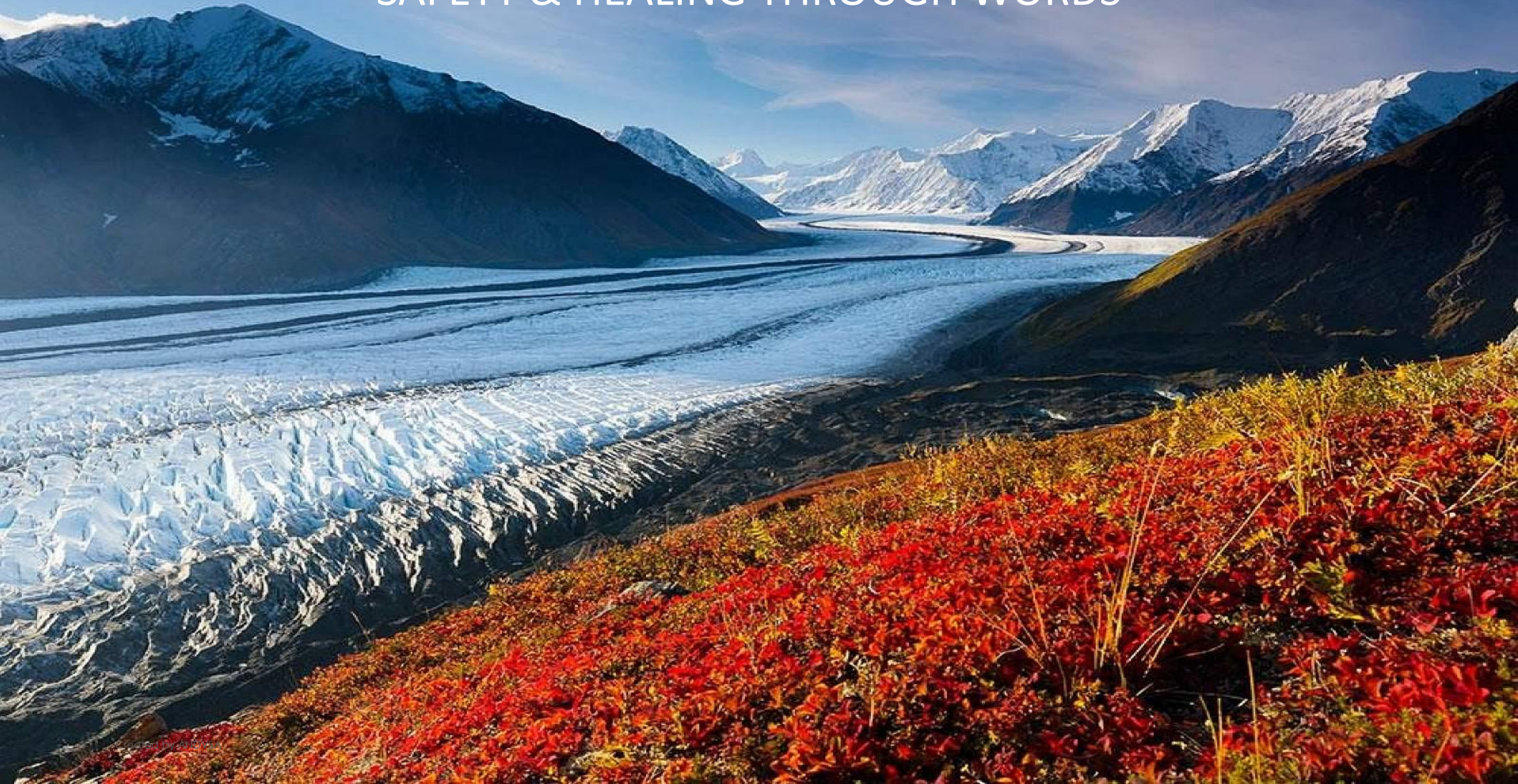


The diagram depicts some of the hypothetical pathways through which the effects of trauma and loss may be transmitted across generations through processes at multiple levels, including epigenetic alterations of stress response; changes in individuals' psychological well-being, self-esteem, and self-efficacy; family functioning; community integrity and cultural identity; and the continuity of identity and collective efficacy of whole nations or peoples.



(Adapted from Kirmayer et al., 2019)

SAFETY & HEALING THROUGH WORDS



QUESTION: Why is dehumanization and violence so closely connected?

Answer:

- As social creatures, we're wired to empathize with our fellow human beings, and we get uncomfortable when we see someone suffering.
- Once someone is dehumanized, we usually deny them the consideration, compassion and empathy that we typically give other people.



The Science

Dehumanization can even affect our brains: When we look at people we've dehumanized, there's less activity in the medial prefrontal cortex, which is the area of the brain responsible for social processing.



The Cruel Practices of Using Language to Dehumanize Others

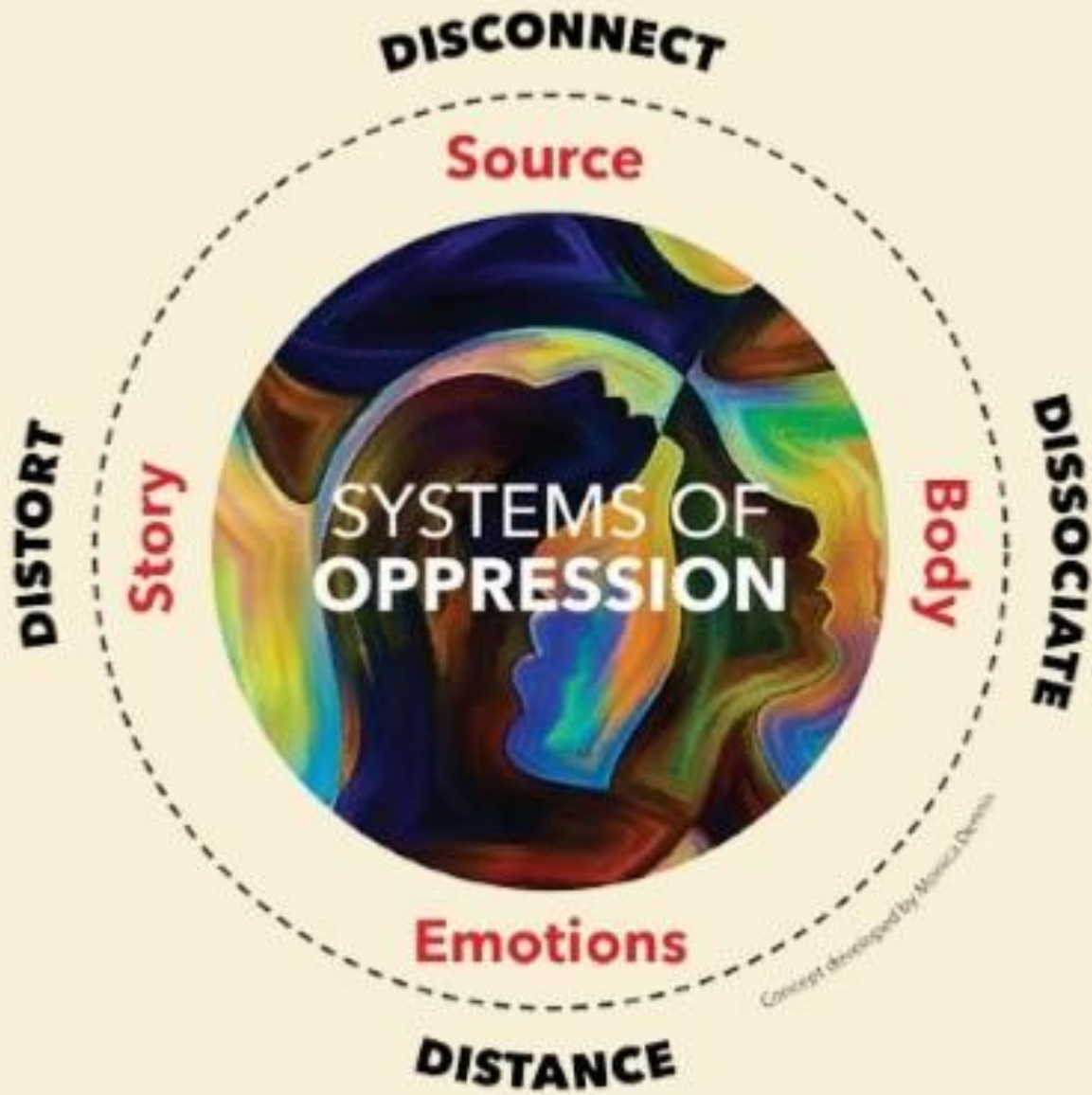
- Holocaust, Jews“VERMIN”
- Rwandan genocide, Tutsis“COCKROACHES”
- Associating women to animals Greater tendency to SEXUALLY HARASS & ASSAULT
- Arabian peopleTORTURE, targeting civilians & even bombing entire countries.
- African American people Portrayed as APE-LIKE
- Declaration of Independence Merciless Indian SAVAGES
- ImmigrantsRAPIST, DRUG DEALER, INFESTATION



Dehumanization

QUESTION: When you hear the word “addiction”, what things come to mind?

**When people become things,
the logic follows, they become
dispensable, and any atrocity
can be justified.**



Safety to Healing Centered



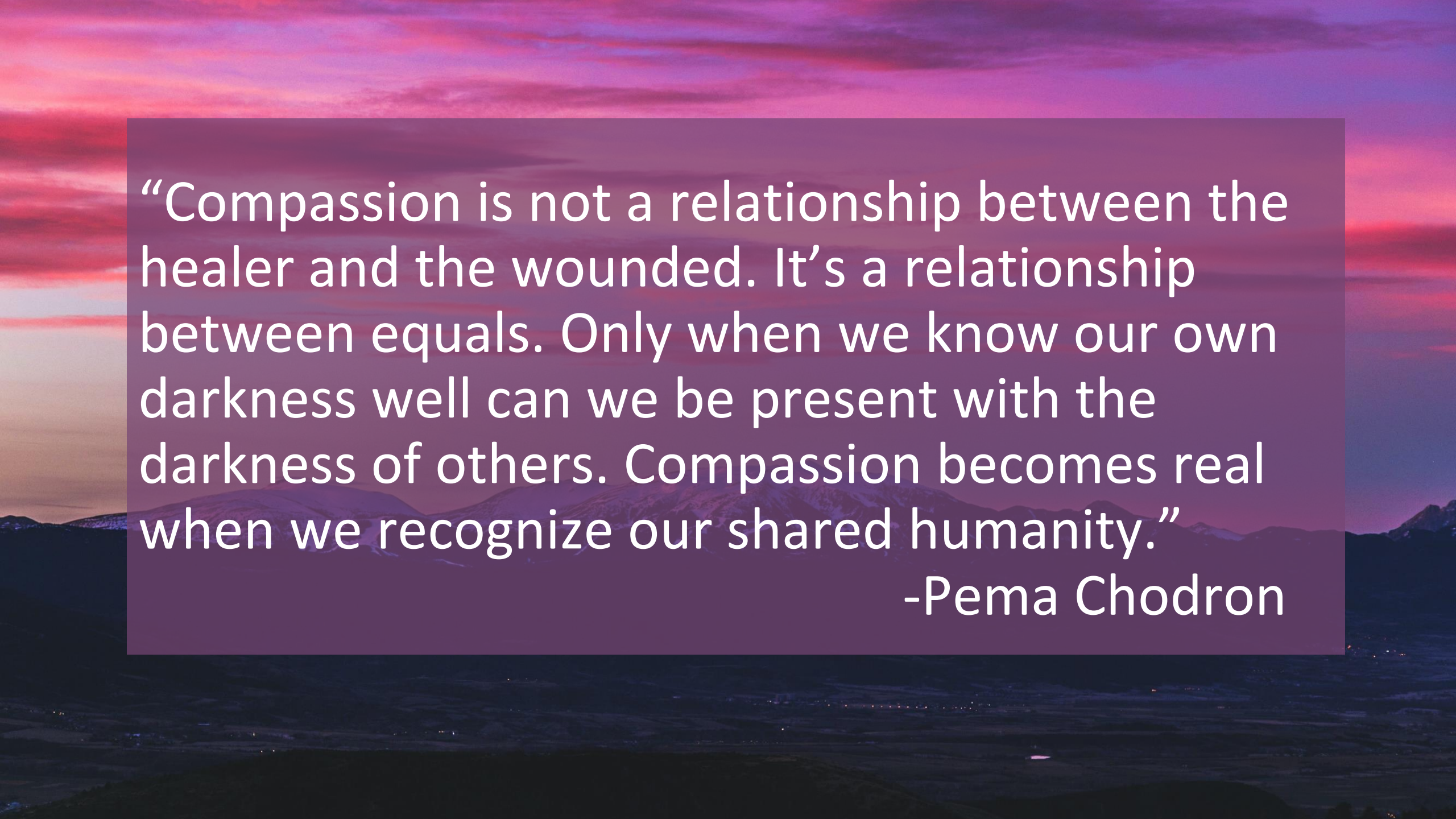
Trauma
Informed



Trauma
Responsive




Centering
Healing

A scenic landscape at sunset or sunrise. The sky is filled with vibrant colors of orange, red, and purple. In the foreground, there are dark, silhouetted mountains and a valley with some lights. The text is overlaid on a semi-transparent purple rectangle.

“Compassion is not a relationship between the healer and the wounded. It’s a relationship between equals. Only when we know our own darkness well can we be present with the darkness of others. Compassion becomes real when we recognize our shared humanity.”

-Pema Chodron

A vibrant rainbow arches across a blue sky, with a bright sunburst breaking through a cloudy sky below. The scene is set over a landscape with rolling hills and a body of water.

"Do the best you can until you know better. Then when you know better, do better."

"Try to be a rainbow in someone's cloud."

-Maya Angelo



I AM HERE TODAY BECAUSE OF
THE PEOPLE WHO HAVE
COME BEFORE ME

I AM HERE TODAY BECAUSE OF
YOU

