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Tlingit Women in Leadership: One Culture, Two Worlds

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TLINGIT WOMEN IN LEADERSHIP:
ONE CULTURE, TWO WORLDS

By

Lena M. Lauth

A Research Project in Partial Fulfillment
of the Requirement for the Degree
Master of Arts:
Communication
Conflict Management

Regis University
November 2011
TLINGIT WOMEN IN LEADERSHIP:
ONE CULTURE, TWO WORLDS

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has been approved

November, 2011

APPROVED:
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This project has been completed through a multi-level stage using the following applications: examination of comprehensive examination of gender equality in Tlingit society (traditional and contemporary) using historical and descriptive research. The Tlingit tribe continues the custom of matrilineal descent (familial lineage is determined through mother) decided clan affiliation, inheritance and disbursal of wealth, tribal and clan leadership. Tlingit culture still continues to be divided into two matrilineal moieties, Raven and Eagle (Wolf).

Throughout traditional into present-day Tlingit culture, both men and women continue to be treated equally. The role of Tlingit women include are educating the young, conducting business in the tribal and public sectors and lastly, working to change public policy at the local, state and federal levels of government.

Seven Tlingit women leaders (ages from 26 to 87 years old) participated in this qualitative study, which examined influences, challenges and experiences they encountered during their lifetimes.

The intent of this researcher focused in the qualities of leadership developed in each participant. Through the use of a questionnaire and a semi-structured interview from each participant resulted in a collection of data. Examination of each participant’s family histories and personal experiences has influenced who they are. This study has focused on how these Tlingit women’s experiences of family/tribal roles, education and life, opportunities as well as barriers, their role models and/or mentors who have shaped their lives. Last to be examined was the participants’ own definition of leadership and their personal and social concerns (specifically role of education, land and cultural preservation, tribal autonomy).

These Tlingit women are well-known and respected for their involvement in numerous areas of Business, Management, Politics (at local, state and federal levels). The data collected from these seven participants’ revealed commonalities and how they have shaped their leadership qualities.
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Chapter 1

INTRODUCTION

Background of the Problem

This researcher is a member of the Tlingit Tribe, Eagle moiety, Dak'l'aweidi/ Hit (Killerwhale House)/ Kookhittaan (Bear - Box HOUSE), of Sitka, Alaska. The writer of this project chose this research subject due to curiosity of what factors or individual(s), have influenced Tlingit women to become successful and/or influential leaders in areas of politics, business and/or tribal organizations.

The researcher will conduct the research from a woman’s standpoint while examining the history of women’s leadership roles within the Tlingit tribe’s social and cultural context within the last 100 years.

Significance of the Study

The significance of this project is that it will be a study of present-day Tlingit women that are in high leadership and positions in public or private organizations, (both native and non-native). The women that are participants in this study are well-known in their home and work communities for their leadership abilities.

Unfortunately there is a lack of studies about Tlingit women and their role in leadership in Tlingit culture. One of the founders of the first native organization, Alaska Native Brotherhood (ANB) in 1912, was a woman who was a participant in early civil rights movement in Alaska. The ANB and ANS have fought for Native subsistence fishing and civil rights, end of segregation in the education of native children, discrimination against Natives and ownership of land. From the founding of Alaska Native Sisterhood in 1915 to the establishment of Alaska Native Settlement Claims Act
corporations, Tlingit women have shown exceptional leadership. Participants in this research study are invariably connected to these two organizations due to one or more past relatives’ involvement with ANB and/or ANS.

Statement of the Problem

The primary focus of this capstone will examine how Tlingit women’s roles have expanded in the area of leadership in various political, economic and public areas while still maintaining their traditional mores and beliefs. The researcher has identified the following research questions to guide this project. Why have more Tlingit women have move into higher leadership and policy-impacting? How have customs, beliefs and traditions of the Tlingit tribe impacted who they are? How do they define their own specific Tlingit world view? And how has that shaped their public and professional ethics? Are their experiences have similar? Does each individual have one or more role models?

Purpose of the Study

In this paper, I will discuss how Tlingit women have continued to thrive in a modern world while maintaining traditional beliefs and mores. The researcher will design and use two different types of interviews: first, Cultural interviews that will examine norms, values, and rules of behavior of Tlingit tribe. Second, life histories interviews with the research participants’ will used to identify the development of personal interests, education experiences, and/or other combination of experiences have shaped each participant’s view of successful leadership qualities. These women are agents of change, as each has contributed to the Tlingit culture and heritage, while
retaining both traditional and unconventional beliefs about being a Tlingit woman in today’s society.

Research Questions

The study will focus on six main questions that will define the traditional role/status of Tlingit women, interaction within Western culture, and lastly, activities that impact present and future of Tlingit women;

1. What demographic and personal family background/information can be added to the current documentation available in the literature review?

2. What experiences shaped the cultural view? How have they changed over time?

3. What barriers or conflicts have been experienced?

4. Who were the women of influence? Who was your role model(s)?

5. What are the current and future cultural issues?

6. How can younger Tlingit women be encouraged to become more involved in leadership and management roles?
Definition of Terms

Adoption: Induction and/or inclusion of an individual to the opposite clan of the Tlingit tribe.

40 day: Celebration of a person’s life by family/extended relatives.

Gus'k'ikwáan: white man

Hit: House

Kéet: killer whale (n)

Matrilineality: A system in the Tlingit tribe in which lineage is traced through the mother and maternal ancestors.

Moiety: Individual's family descent group

Chapter Summary

The writer wants to provide insight to others about the role of women in Tlingit tribe’s culture, norms and society structure. This research study is an examination to find the similarities, experiences and factors of the participants that make them successful leaders in their areas of work, business or organizations. Additionally, the researcher wants to learn how these influences shape the research participants’ traditional cultural views of Tlingit women.
Chapter 2

REVIEW OF LITERATURE

The review of literature within this project has been divided into four separate sections and will be supported by two main areas of descriptive research: both historical and contemporary. The first section will define the origin of the Tlingit. The second section will present distinct status of women and their role in traditional Tlingit culture. The third section will investigate past and present Native public and private organizations; from the first two private Native organizations—Alaska Native Brotherhood (ANB) and the Alaska Native Sisterhood (ANS), both were instrumental in addressing the civil rights, equal educational opportunities and labor disputes for all Alaska Natives. The modest beginnings of the ANB and ANS were due in part to passive political activism by 12 men and 1 woman as a way to improve the lives and liberties of Tlingit Indians.

Origin of the Tlingit

It is not known exactly when the Tlingit tribe settled in Southeastern Alaska, it is believed that there are two original settlement areas: Groundhog Bay in Icy Strait and Hidden Falls on Baranof Island. For the Tlingit, it is known as “Lingít Aaní” which translates as the Land of the Tlingit.

Several archeological excavations done by the National Park Service have been notable for the artifacts found at Hidden Falls and Groundhog Bay in southeastern Alaska. One of best documented archeological digs was by Stanley Davis (1990), who proposed in 1990 that there are three chronological cultural sequences for the two
areas (Groundhog Bay and Hidden Falls) being studied: (1) the Paleomarine tradition, 9000-4500 BC; a transitional stage dating 4500-3000 BC; the Developmental Northwest Coast stage, divided into an early phase 3000-1000 BC, middle phase, 1000 BC – AD 1000, and late phase, AD 1000 to European contact; and the Historic period. Davis (in 1996), led a U.S. National Park Service secondary archeological dig at Ground Hog Bay (near Baranof Island in southeast Alaska), artifacts that were excavated at this site (included evidence of a house, micro-lithic tools and heavy woodworking tools) were later tested radioactive carbon dating and measured at 10,000 BP. This period is found at the end of the Hypsithermal (thermal maximum climatic fluctuation) Age and the beginning of the Little Ice Age.

Artifacts excavated from Hidden Falls have revealed occupancy by Tlingit dating back 8,000 years. Davis (1990) recovered artifacts (ground stone points, ground single-edge tools, small planing adzes, abraders, unilaterally barbed bone point fragments, labrets, beads, ribbed stone, and utilized flakes) at the Component II site at Hidden Falls showed that human occupation was present from 3000 to 1400 BP, identify the early Middle Period. Although this period lasted until proto-historic times, the evidence of shows the type of culture that was prevalent in historic times on the Northwest Coast.
Traditional Tlingit Culture

Language

"Language has a profound influence on culture and world view, and it is a tragedy of our age that Native American languages are in peril. Tlingit is no exception. Like other Native languages, Tlingit was traditionally an oral language, but it is one that will not survive unless it becomes a written language which is read." (Dauenhauer, 1993, p. 1)

The Tlingit have unique qualities and do not share linguistic commonalities with other tribes in Alaska. Krauss (1997) found that the Tlingit language is singular, and yet, does not share relationship to any other linguistic languages of other tribes except for a vague similarity to the Athabaskan-Eyak language and consists of a phonological system that is complex, rich in history. Evidence of Tlingit written language does not exist, but in the past 240 years, there have been attempts to phonetically decipher the Tlingit language since European contact. One of the first attempted transcriptions of Tlingit was done mostly by Russian Orthodox ministers/lay persons into the Cyrillic alphabet, (Kan, 1985).

Over the next two centuries, and into the early 1960’s, use and application of a phonetic written language was introduced as a way to teach the Tlingit language to new generations. Work done by Crippen (2010) showed that the Tlingit language is divided into roughly five major dialects that consist of two or three tones: Yakutat (is spoken in an area south from Lituya Bay to Frederick Sound), Transitional a (two-tone dialect spoken in the areas of Petersburg,(Gántiyaakw Séedi “Steamboat Canyon”), Kake (Khéixh’ “Daylight”), and Wrangell (Khaachxhana.áak’w), this secondary dialect of
Tlingit is on the edge of extinction due to lack of learners and phonetic language conversion. The third dialect is a southern dialect that is spoken from the areas south of Sumner Strait to native villages of Sanya and Heinya (both are located near the Canada/Alaska border). The Inland Tlingit dialect the Atlin and Teslin Lakes areas in Canada defines the fourth major dialect. The final dialect of Tongass Tlingit dialect was last spoken in the Cape Fox area (located south of Ketchikan), has become extinct in the 1990's due to passing of speakers.

From the works of many notable linguists and anthropologists: Franz Boas (1917), Richard and Nora Dauenhauer, Frederica de Laguna (1972), George Emmons (1991), Constance Naish and Gillian Story (1963, 1966), John R. Swanton (2007) and Dr. Jeff Leer (1985) each have contributed to teaching and understanding the modern Tlingit language.

Women’s distinct status in traditional Tlingit culture

First contact with Europeans

The interaction between the Tlingit tribe and Western culture throughout the last 150 year was not without conflict and segregation. The arrival of Europeans into Tlingit country in 1741 occurred when Aleksey Chirikov, a Russian, landed near a site now known as Old Sitka. After the unexplained non-return of his men, he sent another landing party boat who did not return. The events of these interactions between the landing parties and the Tlingit have been handed down through the generations of Tlingit and company logs of the Russian American Company. Confirmation of the initial interactions is limited due to three reasons: Passing of oral stories from one generation to another and second, a lack of written language by the Tlingit. Lastly,
within the records of the Russian-American Company, any information as to the interaction between the Russians and Tlingit was full of struggles for resources, land and control through the remainder of the 1800s.

Social structure

Langdon (1993) found that the social organization of the Tlingit is very formal and possesses clearly delineated structure than any other Alaska Native tribe. Tlingit social society is completely matrilineal and is ruled by the mother's line whether or not the individual is either of the two main moieties: Eagle/Wolf and Raven. Each moiety has specific clan houses and locations that tribal members and families belong to. There are approximately 30 clans, some of which are each lead by a clan leader and have established clan houses that can past ancestral genealogies. Many of the individuals, clans or divisions base their origin on Tlingit stories that have been passed down from many generations.

Based on a personal interview with Mrs. Lila Kirkman (1968): The Tlingit have three stratifications of social classes: (1) high-class “anyaddi”, (2) commoners, or “kanackideh”, and (3) low-class “nitckakaku”. Individuals, families and groups had well-defined levels of rank and prestige within the clan and between clans, this division within the tribe was dependent on several factors: the amount of their personal and clan wealth, titles, family names that held prestige and honor, number of slaves held and lastly, past ancestral achievements. Within the tribe, it was the people who were of the High class “anyaddi”, which managed, controlled or owned strategic resources (such as fishing and/or hunting lands). With the ownership of these resources, the individual, family or clan would have the clout and power to promote both individual
and group status. A clan house and individuals’ lineage were documented through ownership of crests, stories and symbols from prior generations. These levels of class and rank still define the individual and his/her family/house clan within the Tlingit tribe today.

Social structure in traditional Tlingit society was one where gender equality existed.

Kottak (1991) found that there was several important factors that affected gender equality: matrilineal descent system, distinct marriage patterns, and individual determination of rank within the tribe. Marriages between the two moieties are exogamous, or marrying the opposite moiety, that are of matrilineal descent (tracing ancestry through the female line, only), and marry at the level of the other individual’s complementary rank or roles in society. “If someone of one moiety marries another member of the same moiety, it is regarded as though a brother and sister had married. In the past, marriage to someone in the same moiety would have been considered a type of witchcraft.” Sobeloff (2000). There must be continuation of balance and reciprocity between the Ravens and Eagles, as it is ensures social and spiritual harmony.

Based on information attained through several interviews (during the writer’s childhood and teenage years) with Mrs. Lila Kirkman (1968, 1976) and Mrs. Esther Littlefield (, when a clan member dies, it is the responsibility of the member’s clan to make a request to the opposite clan (gunateknaayi) to make all the arrangements and memorials. Specific protocols are observed in executing of a clan member’s estate and belongings. Tlingit law requires that a male’s estate and ceremonial regalia be inherited by his clan relatives and not his children. A woman member’s property and
ceremonial regalia will be inherited and remain with her children. This practice has been a part of Tlingit culture and remains as a way to preserve priceless regalia and property.

Political Structure

The political structure of the Tlingit was of an informal nature. Internal tribal councils (comprised of both male and female), were responsible for resolving private/public disagreements and conflicts with neighboring other clans. Between clans, conflict was resolved through negotiation by clan representatives, who were and are usually highly ranked clan leaders (Klein, 1975).

The traditional Tlingit legal system includes a well-defined code of personal and property law. Property included both tangible and intangible objects such as land, property, names, songs, stories, and crests.

Children could receive and own property through their affiliation in a clan rather than through the process of inheritance. It is the whole of the clan rather than just individuals who holds collective rights to property. De Laguna, (1990) and Langdon, (1993) found that is the clans first and foremost, then the clan houses that are the main foundation of Tlingit society as they hold the strongest right of ownership of property—which includes clan houses, fishing and hunting grounds, gathering areas, canoes, crests, ceremonial garments, dances, songs and stories.

Leadership and councils at the household, clan, and local moiety levels were traditional based political units and was influential in resolving of disputes between individuals, clan houses, and opposing clans. Throughout the history of the Tlingit tribe, the responsibility to protect the people and their life has been foremost. Whether it is
by protecting their land or correcting the wrongs by others, Tlingits are strong in their beliefs.

**Traditional Education**

One study completed by Oberg (1973), documented the traditional Tlingit educating of children. From the beginning, all children are considered members of their mother’s clan and the bulk of their education was taught by close relatives. When a young boy reaches seven years of age, the boy would leave his primary family’s residence to live with his mother’s brother. This training included both physical and mental, in addition, common manners, customs, and history of the clan and lastly, activities of the older men. These men had worked in and were well-known for specific areas: hunting, carving, fishing and/or shamanism. The boys would “apprentice” for several years with the men to learn specific skills as well as stories.

Girls for the most part remained with their parents until they were married. They also received thorough training in clan regulations, customs, and myths. Kline (1975) found that the art of storytelling in Tlingit culture was a fundamental way to pass to the newest generation of children in the tribe: the values, history, and worldview of the Tlingit. Most of the myths and family lineage were passed down from the maternal grandmother as a way to continue the oral histories of the matrilineal ancestries. The maternal uncles’ responsibility to the young boys was to act as repositories of old family and clan stories. It was of great importance of the oratorical speeches, when the young man or woman was called upon by individuals, family, or clan, to reprise the stories from older generations at potlatches or other occasions.
When a young girl reached the age of puberty, she would undergo a period of seclusion that ranged from a minimum of four months to a full year. During this exclusionary period, the young girl would be taught and observed specific strict food as well as social taboos, and was instructed as to clan structure; its importance and history, to learn and retain the ancestral identity of family and clan. One of the main reasons for this seclusion is to learn what responsibilities associated with her rank within the clan and opposite clan.

When the young woman completed the seclusion, the mother’s clan house would host a potlatch as a way to present her to the community (Oberg, 1973). According to Olson (1967), the Tlingit had a ritualized coming of age with the piercing and tattooing of children of the noble class rank at some of the potlatch:

In today’s Tlingit culture, this practice of hosting a potlatch to introduce the young woman has declined, whether it is because the immediate family does not have the resources to afford to host the opposite clan at the potlatch or this custom has been abandoned for personal reasons. Klein’s study of Tlingit potlatches (1975) found that the potlatches were one of the main celebrations of Tlingit, and other Northwest Coast cultures. These events occurred during the fall and winter months mostly due to the fact that the spring and summer seasons were busy with families doing subsistence food gathering and processing activities. Throughout the potlatch, all of the individuals involved were treated by the opposite clan with a measure of protocol that was to their rank and level within their own house and clan. The reasons for having /hosting a potlatch differed, whether it was to show respect to another chief, to honor a deceased
person, to repay the opposite moiety for putting up money, food or assisting with the person’s funeral arrangements and hosting/caring of the body.

Studies by de Laguna (1972) and Kan (1979, 1984) collaborated the theory that the potlatch is a “memorial ritual” to honor the dead as well as the living. Langdon (1993) found that Tlingit had potlatches for naming individuals, weddings between clans/moieties, house-raising ceremonies, the raising of specially carved totem poles and finally, re-enumeration to the opposite clan/clan house/family to “recover the calm”. Accumulation of wealth by the host of the potlatch was to publicly acknowledging the clan or family’s status and rank to others of the opposite clan.

With the arrival of Presbyterian missionaries, potlatches were determined to be pagan, immoral and full of false images. It was the belief of these missionaries that this event was an act of heresy as it treated the dead as though they were living, active participants. The actions of the new religious missionaries in discouraging the traditional ways did not have a clear understanding of the cultural values and the importance of this event in the Tlingit life, they would experience that the acculturation of the Tlingit would not easy.

Acculturation and New Era of Education

After the arrival of Western culture, traditional communities began to change due to the influx of various industries. From introduction of for-profit fish canneries to gold mining throughout Southeast Alaska, and the establishment of Presbyterian mission station in Haines. Growth of neighboring cities, such as Juneau (1880) and Ketchikan (1888) changed the ownership and management of Tlingit lands and its economic systems. With this change, the Tlingits had to learn how shift from a barter
based system to a combination of cash-subsistence economy that changed
established the acquisition of materials and properties.

During the era of Russian occupation, the Russian Orthodox Church established
school throughout Alaska in which all children could attend without restriction to their
ethnicity. Churches that followed the Russian Orthodox believed that their schools’
mission was to have the Tlingit and other Alaska Native cultures acculturate into
Western culture and norms, by offering and instructing in English through the forced
adoption of “American ways”. This wide-spread philosophy would continue for well over
250 years. Even though the missionaries tried to thwart tradition and cultural ways, it is
the clan structure and ties between the Tlingit regained strength in the small
communities.

One of the best known schools of native children was Sitka Industrial and
Training School, later known as Sheldon Jackson College (in Sitka). The training
school was founded in 1878 by Fannie Kellogg and future Governor of Alaska John G.
Brady for the Tlingit people, Yaw (1985). Establishment of the Training School
impacted traditional Native Alaskan life by the sometimes forcible removal of native
students from their homes and by the promotion of non-traditional work and cultural
skills other than those in traditional Native occupations. In 1880, two segregated public
schools were established, one for Native children and one for non-Natives. The
Organic Act of 1884, , passed by Congress directed the Secretary of the Interior to
provide education for children in Alaska without regard to race. Under a 1917
amendment to the Alaska Organic Act, the Territorial Legislature was empowered “to
establish and maintain schools for white and colored children and children of mixed
blood who lead a civilized life in said territory. This act would set the stage for officially sanctioned segregation of Alaska Native children and other children for the next 51 years.

In 1925 the federal government initiated a program of establishing vocational boarding schools within Alaska. One example of a local “boarding school” education that Alaska Native children were subjected to was the Wrangell Institute, which was built in 1932 by the U.S. Bureau of Indian Affairs. In 1947, the Bureau of Indian Affairs (BIA), converted former naval air station to become Alaska’s main boarding school in Sitka. Although located in the Southeast Panhandle, hundreds of miles from most of the state’s Eskimo and Indian villages, Mt. Edgecumbe boarding school was from 1947 to 1965 relied on local taxes to be the only high school available to native children from small villages (Kleinfeld & Bloom, 1973). Even though there have been a limited number of studies done in the last have found that Alaska Native and American Indian children have experienced detrimental effects (including health hazards, sociological maladjustments, loss of identity and culture) to the individual, family and tribe due to relocation to the schools that were far from home and state. In using this method of acculturation, the Tlingit students lost access to their traditional language, foods, dances, songs, and healing methods by physical and mental punishment. Studies examining the experiences of children during their stay at boarding schools (Coleman, 1993; De Jong, 1993) have found commonalities of long-term negative effects on family and/personal life, behavior and lack ties to primary culture. La Belle and Smith (2005) Although education was provided, Alaska Native children would continue to
receive less than adequate schooling and educational segregation would continue until 1968.

Some of the changes that have occurred in the past 40 years are due in part to a resurgence in teaching Tlingit culture and language to new generations. Sealaska’s Kusteeyi Institute, is a division of Sealaska Heritage Institute which offers classes in Tlingit language and culture training program that are bringing Tlingit youth back to their cultural roots.

Tlingit Women’s Role and Status

Unfortunately, the erroneous beliefs and assumptions held by other cultures about native women and their roles have not changed. Lee’s (1982) theory of gender egalitarianism offers an insight into the role of women in Tlingit society. Although most ethnographers (Sacks 1982; Sanday 1981) have studied gender egalitarianism, one has to understand that not all cultures are the same. The equality within the different cultures does not mean individuals are not perceived as equals, but as individuals that have equal opportunities within the tribe.

Traditionally Tlingit women were responsible for the processing and storage of foods. During an interview with Mrs. Esther Littlefield (1978), she spoke of the role of women in the Tlingit culture. Not only did the women have the responsibility of food gathering, preparation and storage for the family, the woman cared for the elderly and those without family in the tribe. The woman had the primary duty to care and protect her family’s regalia, clan emblems and wealth. For the most part, it was the woman who determined the rules and conduct of the immediate and marriage-connected
members within her family. In the matter of marriage, a Tlingit woman had the right to refuse an arranged marriage if she felt that the intended husband was not of the same Emmons (1991) found that a Tlingit wife’s opinion and judgment was respected as much as a man, and therefore, she was treated as an equal. If the transaction was agreeable to the wife, she had the ability to cancel the agreement and demand the return of the item. In commercial transactions the women interacted as the principal part, and proved them by no means unequal to the task. Nor did it appear that either in these or in any other respect they were inferior to the men; on the contrary, it should rather seem that they are looked up to as the superior sex, for they appeared in general to keep the men in awe, and under their subjection. (Kan, 1996)

A Tlingit woman is the link between the two moieties, maintained a key role in most of the ceremonies and in the political processes. She contributed a portion of wealth to potlatches, acted as an intermediary in the arrangement of tribal marriages, and responsible for the raising of children within the matrilineal society. If her husband died, she had the right to request that her deceased husband’s clan supply her with a new husband. Should the clan not comply with her request, the woman had the right to place a lien on their home and ceremonial regalia (Kan 1979, 1995). Longenbaugh (2000) found that if a woman decided her husband was too much of a burden and the marriage would end, his few possessions would be placed outside the door to serve notice he was unwelcome and to leave the premises. Elder women were and still hold the respect of younger generations, as they impart ties to earlier times and the changes that have occurred.
The power that a woman holds and the ambiguity of her social position combined with the rites of passage incorporated more elaborate rituals than their male counterparts (Kan 1989). Klein (1995) and Ortner (1981) found that it was the role of rank rather than gender was more important in Tlingit culture, as a woman of high-rank status was held in higher regard than a low-ranking man. In fact, the role of native Tlingit women have changed, more women hold high level offices in the areas of public and private business organizations, social action groups, retail business and other cultural organizations. Schein’s work (1988) said that an organization's culture is advantageous when interrelating with environment. In 1993, Schein said “Culture is deep seated and difficult to change, but leaders can influence or manage an organization's culture.” (p.16) The women that are part of this project have a common thread that connects them all together.

_Tlingit Women Role Models_

Elizabeth Wanamaker Peratrovich
Raven Moiety, Lukaax.adi Clan
Tlingit name: Kaaxgal.aat
DOB: 07/04/11– DOD: 12/01/58

Elizabeth was born in Petersburg, Alaska and was adopted by Andrew and Mary Wanamaker. She graduated from Ketchikan High School, then attended Sheldon Jackson College in Sitka. She furthered her studies at Western College of Education (now known as Western Washington University in Bellingham, Washington. Where she would meet and marry Roy Peratrovich in 1931. (Sitnews, 2008)

In 1941, Elizabeth and Roy Petratrovich initiated a petition against the "No Natives Allowed" and "We Cater To White Trade Only" signs in the windows of many public accommodations, stores, and restaurants. Although this act was initially
defeated in 1943, through the next two years, Elizabeth was instrumental in drafting

When presented to a final vote in the Alaska Territorial Senate, Senator Allen
Shattuck presented the following question, /GPL"Far from being brought closer together,
"The races (whites and natives) should be kept farther apart. Who are these people,
barely out of savagery, who want to associate with us whites with 5,000 years of
recorded civilization behind us?" In reply to Senator Shattuck, Elizabeth stated, "I
would not have expected," in her quiet, yet steady voice, "that I, who am barely out of
savagery, would have to remind gentlemen with 5,000 years of recorded civilization
behind them of our Bill of Rights." After putting it to a final vote, it passed, stating that
"...there be full and equal accommodations, facilities, and privileges to all citizens in
places of public accommodations within the jurisdiction of the Territory of Alaska; to
provide penalties for violation, which included a $250 fine, a 30-day jail term, or both."
(Superior Race, The Daily Alaska Empire, Tuesday, February 6, 1945). Elizabeth was
one of the first women to represented the ANB and ANS at the National Congress of
American Indians. Her work in civil rights and success in passing the anti-
discriminatory act would be in place for over 20 years before the National Civil Rights
Act of 1964.

Dr. Rosita Worl, Ph.D.
Ch’aak’ (Eagle) moiety of the Shangukeidí (Thunderbird) Clan from the Kawdliyaayi Hit
(House Lowered From the Sun)
Tlingit names: Yeidiklats’okw and Kaa.hani

One of the foremost lecturers on Tlingit culture, Dr. Worl has a Ph.D. and a M.S.
in Anthropology from Harvard University, and a B.A. from Alaska Methodist University.
Currently, she continues to serve as the President of Sealaska Heritage Institute and
Assistant Professor of Anthropology at the University of Alaska Southeast. A member of the Alaska Federation of Natives board, and on the board of the Indigenous Languages Institute. (AFN/Sealaska Corporation websites). In addition, Dr. Worl serves several other organizations that address Native issues: the Alaska Conservation Foundation Native Writers Award Subcommittee, the Smithsonian Arctic Studies Center Examination Advisory Panel, the Board of Trustees for the National Museum of the American Indian, and as the Chair of the Native American Graves Protection and Repatriation Act (NAGRPA) Review committee.

Yodean Armour, Tlingit and Haida Central Council, 3rd Vice President

One of the youngest females to serve as a vice-president in Tlingit and Haida Central Council history. Currently, Yodean is in the midst of a two-year appointment and serves in an advisory position to two youth representatives within the executive council. (Tlingit and Haida, 2011).

Public/Private Organizations and ANSCA

"The history of Alaskan native land rights predates the U.S. purchase of Alaska in 1867 and is rooted in the colonial policies of Russia regarding the natives who inhabit[ed] Alaska during Russian administration of the territory." (ANSCA, Sec 1, 1971)

The Treaty of Cession (1867) referred to indigenous people of Alaska as "uncivilized tribes." The passage of this treaty did not have a separate designation between Alaska Natives and American Indians, but subjected Alaska Natives to the same regulations as American Indians, which in part affected their claims to land and settlements, and the 1885 Major Crimes Act, which was
intended to strip tribes of their right to deal with criminal matters according to traditional customs. By the turn of the century, the Tlingit people were threatened politically, territorially, culturally, and socially. With the passing of the Native Allotment Act of 1906 did result in some Tlingit lands being placed in the hands of individual Tlingit. This law provided for conveyance of 160 acres to adult Natives as long as no tract of ground contained mineral deposits. Only a few allotments were issued in southeast Alaska. The Treaty of Cession policy was still in effect by 1932, Office of the in the U.S. Department of Interior stated that it supported United States government's treatment of Alaska Natives as American Indians, and would continue to evaluate learning outcomes.

Beginning in 1912, a shift from a tribal state of mind to being politically active on the local, territorial and state level began to change. These individuals relied on each other to create and construct solutions to the main problems being experienced by the Tlingit at that time. Now days, the actions by these 13 individuals has been labeled as self-directed learning concept, many did not have a formal education grammar school past 8th grade. Knowles (1975) described the self-directed learning as "a process in which individuals take the initiative, with or without the help of others," to diagnose their learning needs, formulate learning goals, identify resources for learning, select and implement learning.

Mocker and Spear (1982) found that the theory of self-directed learning by individuals are possible, especially when the individuals continue to maintain specific institutional standards while understanding the implication of their choice from one or more objectives while considering the initial intent of the proposed ideas are known.
With the passing of the Native Townsite Act of 1926, it provided only for the conveyance of "restricted" title lands, meaning such land or property held by native individuals could not be sold or leased without the approval of the Secretary of the Interior. Small tracts of land that were recovered by native villages or by individuals did not provide enough hunting and fishing.

In 1929 the ANB began discussing land issues, and as a result Congress passed a law in 1935 allowing Tlingit and Haida tribes to sue the United States for the loss of their lands. By this time large sections of Tlingit country had become the Tongass National Forest. Glacier Bay had become a National Monument, and further south in Tlingit country, Annette Island was set aside as a reservation for Tsimspsian Indians from Canada. In 1959—the same year that Alaska was admitted as a state—the Court of Claims decided in favor of the Tlingit and Haida for payment of land that was taken from them. The Tlingit and Haida land claims involved 16 million acres without a defined monetary value; an actual settlement took over 87 years to conclude.

"The ultimate implications of these respective provisions of the 1884 (First Organic Act) and 1958 (Alaska Statehood) Act and of similar and related provisions of other laws were open to numerous subjective legal interpretations. “ (Jones, 1985)

However, the intention of Congress is beyond dispute with respect to two issues:

"(1) Congress refused in each instance to determine substantively what lands were in fact used or occupied by the Natives, or what was the nature of the title that the Natives held by virtue of that use or occupancy; and that
"(2) Congress intended in each instance that the status quo be maintained with respect to Native use, occupancy and title to lands in Alaska until Congress should act upon these questions.'

During this period, the Central Council of Tlingit and Haida Indian Tribes of Alaska (CCTHITA) joined with other Alaska Native groups to form the Alaska Federation of Natives (AFN) to join as petitioners against the United States Government.

After years of political wrangling, numerous court cases in state and federal courts, President Nixon’s announcement on December 18, 1971...

'I APPRECIATE THIS OPPORTUNITY TO EXTEND MY GREETINGS AND BEST WISHES TO THE CONVENTION OF THE ALASKA FEDERATION OF NATIVES. I WANT YOU TO BE AMONG THE FIRST TO KNOW THAT I HAVE JUST SIGNED THE ALASKA NATIVE CLAIMS SETTLEMENT ACT. THIS IS A MILESTONE IN ALASKA'S HISTORY.” President Nixon (1971)

In 1971, the Alaska Native Claims Settlement Act (ANCSA) was passed, which called for the settlement of all claims against the United States and the state of Alaska that are based on aboriginal right, title, use, or occupancy of land or water areas in Alaska. With this act, Tlingit individuals would not receive title to 40 million acres, that would be divided among some 220 Native villages and 13 Regional Corporations established by as a result of ANCSA—(Alaska Native Claims Settlement Act) 43 USC 1601-1624.)

The lands claimed by southeast Natives under this act were placed under the AFN, specifically Sealaska (which oversees the land with the Southeastern Alaska),
and numerous ANCSA-established village (or local) corporations. Most of the village corporations chose the option to hold title to the land to use for future development, rather than gifting the land to individuals. (Sealaska corporation website)

The main question is why did it 87 years for ANCSA to be passed? The ANB did much to fight these prejudices and elevate the social status of the Tlingit and Haida people as American citizens. Today, although Tlingit people are much more accepted, their fight for survival continues. Their ability to subsist off the land and sea is constantly endangered by logging, pulp mills, overharvesting of the waters by commercial fisheries, government regulations, and the area's increasing population.

Today, three of the largest ethnic associations/organizations continue to address Tlingit concerns. The Alaska Native Brotherhood serves as cultural broker and advocate; the Tlingit-Haida Organization with some 27,000 members worldwide that are of Tlingit descent promotes education, adequate and affordable housing and family/social welfare; and Sealaska, the largest corporation in Alaska, provides growing economic and political clout to Native Alaskan issues.
Chapter 3

METHOD

The writer of this project chose this research subject due in part to curiosity as to what factors or individuals have influenced Tlingit women that are considered successful and/or influential leaders in the areas of politics, business or tribal organizations. It is the intent of the writer to invite ten women to participate in this project. The writer believes that this project will provide new insight and information in the area of leadership as well as identify the main commonalities of the participants. In addition to the writer’s main intent of this project, that the research will be conducted from a woman’s standpoint while examining the history of women in the Tlingit tribe’s social and cultural context within the last 100 years.

It is the writer’s belief that the collection of data found in the review of literature will aid in exploring questions about leadership qualities that have been proposed in this project. This will be accomplished through the examination and application of the following resources:

- Scholarly publications and papers.
- National, state and local archival resources.
- Records and data collections via private and public businesses and organizations.
- Data collection via electronic methods.
- Ethnic publications.

The first stage: This section will describe the participants and the instruments for research used in this study. Secondly, identification of a procedure for the selection
and interviewing of the participants, the method for data analysis, and the problems experienced while conducting this study.

The second stage involves two collections of data: First, a 10 page questionnaire with 40 questions and second, an in-depth interview process. By using 2 different methods of data collection, the researcher will be able to investigate the socio-cultural context of each individual. The questionnaire will ask about the participant's values, family histories, behaviors and experiences. The interview process will include ten questions that provide personal information and opinion about the participants' attitudes and perceptions.

Participants

The writer will send out a minimum of ten written invitations to women of Tlingit descent or adoption into a Tlingit clan with an age range from 20 to 80 years of age. Each woman will have a minimum of two years of experience in the following areas: Civil Rights, Management, Government, Public or Private Organizations and/or Non-Profit organization. All of the women are located is within the State of Alaska and is deemed necessary to the research as their participation will provide valuable information on leadership qualities.

The researcher does know three of the subjects as officers of organizations: Sealaska, Shee Atika and Alaska Native Sisterhood, but not personally or as a relative for this study. These women were selected based on their demonstrated levels of leadership within the Alaska Native Sisterhood, Shee Atika, and Sealaska. Other invited participants will be involved in other tribal/regional corporations and/or political areas at the city/state levels.
Interview/Survey Process

Each invited participant will be contacted via initial pre-screen phone call by the writer, for two main reasons: First, to introduce herself and then her connection to this project and explain the reasons why the writer would like to invite the individual to participate in this project. Second, this initial contact will ascertain preliminary interest and/or participation.

Once the participant has expressed interest in becoming a participant in this project, each participant will be provided with a written letter via U.S. postal service writer that will clearly explain the intent of this project by the writer, explain the informed consent process, and to give the participant a specific period of time to consider whether or not to participate in this project. It is crucial that each participant has been assured that they can make an informed decision and consent must be given freely and without coercion.

In addition, the letter will include a study description sheet of the project with specific dates, times, locations of interviews and events as well as written informed consent documents. Contact information about the writer, the writer’s faculty advisor and Regis University will be included, should the participant want clarification as to any part of this project. Participants will return to the writer of this study their written consent document or form signed and dated by the subject prior to the start of any collection of from the interview and/or questionnaire document.

Prior to the onset of the interviewing of a participant, an open-form participant profile questionnaire, it is the writer’s intent to test the interview questions with a family member to validate the questions. Once approval from the Institutional Review Board
has been obtained, the initial written invitation, informed consent form and questionnaire will be mailed to each participant as it will ascertain the following information about the participants’ main demographics: past and current family members, history, origin of village/town, moiety, clan, level of education, marital status, family, religious affiliation, occupation, personal perspectives, and involvement with professional/tribal/political organizations.

The final part of the research will be a face to face semi-structured interview with each participant and will last a maximum of 1 ½ hours in the following cities (Juneau, and Sitka) within the State of Alaska.

INTERVIEW QUESTIONS

The following will be questions during the face to face portion of the interview with each participant. Each interview with a participant will be recorded via use of audio tape by the researcher. Each participant will receive a copy of the questions prior to the interview and will be the basis for the interviews. It is the intent of the writer that all participants will have the opportunity to voice their opinion without judgment, in order that they will not feel confined in their responses to the questions asked. This will be done in order to provide a comfortable environment to voice their responses, and ultimately, will result in a well-rounded and completeness of data collection overall. The researcher has had interactions with some of the participants in a business environment, and other participants are personally known to the writer. The start of the interview process will include interactions via conversations with questions about intermediate family members and related friends.

Participants Interview Questions
1. What opportunities or barriers—both positive as well as negative has affected you the most in your life? Please elaborate if you want to go into detail.

2.) Tell me about your early leadership experiences: Where and when did they occur? What did you do? What did you learn most about yourself?

3. Who are the three most influential people in your life? And why?

4. What is your personal definition of effective leadership?

5. What are the top five traits/qualities of a good leader?

6. What experiences shaped your cultural view? How have they changed?

7. What do you feel needs to be done to encourage other Tlingit women to become more involved in leadership roles?

8. With the next generation of Tlingit women, what issues or concerns are affecting their role and success in society?

9. What words of advice or information would you give to younger Tlingit women?

10. How do you balance traditional beliefs and being a strong Tlingit woman in mostly male held positions of leadership?
CHAPTER 4

RESULTS

This chapter will provide information that will include demographic data about the participants, and an examination of the participants' profile and/or interviews. The results from the interview and completed participant profiles will provide an insight into their families' origins, educational levels of their families and themselves, how are leadership qualities are identified, nurtured, and developed, and insights on personal motives as to their roles as leaders.

Participant Profiles

10 women of Tlingit descent were invited to participate in this project; 7 responded and 3 chose not to be involved. The age range of the women was from 26 to 87 years. 5 of the women still reside in Southeastern Alaska, 1 in Washington State, and 1 in the New Mexico.

Early Childhood Data

90% of the women’s mothers were of Tlingit descent, but a majority of the fathers were of mixed ethnicities. Grandparents were born and raised in Southeastern Alaska.

3 of the 7 women stated that they did not learn to speak the Tlingit language as children due to several reasons: family did not allow Tlingit to be spoken in the home, there were no other family members that would teach the language, Tlingit language was prohibited in school. Most of the women stated that not having the ability to speak Tlingit still impacts their cultural view
Educational Level

The parents of the women had a wide range of educational completion: 4 parents attended or completed a grammar school, 1 parent attended some high school, 1 completed high school, and 1 graduated from high school. Four attended mandatory boarding schools, either at the local and/or federally operated boarding schools.

Family Background

All of the participants’ paternal as well as maternal grandparents had a 6th grade or lower grammar school level of education. Many parents of the participants held seasonal, low-paying employment.

Interview Results

This section will discuss the results of the interviews of all of the women in this project. It will examine their personal insights about leadership, how are leaders identified, nurtured, and developed, and insights about the nature of shared leadership. Personal responses by the participants will be italicized throughout this portion of Chapter 4.

Motivations for Leading

Many of the participants did state varying reasons for their motivation in leadership roles. In listening to their stories about their lives, I found that each woman had several motivators in common. For many, primarily it was the influence of immediate as well as extended family members or a mentor(s) who impacted each individual. Several women shared traits in the areas in working for social change, and the evolution of personal relationships mitigated their development.

Origins of and Motives for Leadership
Whether it was the parent(s), grandparents or extended family members, such as uncles and/or aunts, most of the women had relatives who were involved throughout their lives with the Alaska Native Brotherhood (ANB) and/or Alaska Native Sisterhood (ANS).

Participants Final Interview Questions

1. What opportunities or barriers—both positive as well as negative has affected you the most in your life? Please elaborate if you want to go into detail.

   “I hated the prejudice as I experienced being a native, let alone, being a woman, I grew up during the time that natives couldn’t go in the same door as whites. I can remember the signs that said, “No Indians served” or “Indians use back door.”

   “I wanted to show that I could show that Tlingit women were smart enough to finish high school and then college.”

   “For me, I had a bad experience when I was a young girl, I wanted to go to school with the white kids....but because I was indian, I couldn’t. I still believe that the color of my skin, or being Tlingit, shouldn’t be a hindrance to a good education. I look back at this event in my life and it gives me strength to fight for a good education for our kids.”

2. Tell me about your early leadership experiences: Where and when did they occur? What did you do? What did you learn most about yourself?

   “When I was in the 4th grade, the girls came to me and asked if I would talk for them at school. No one wanted to talk to a teacher that was very hard on us. This was when I knew that I wanted to speak for others who didn’t have the courage to speak for themselves.”

   “I learned that I could fight with words. Rather than fight physically, I was able to change a person’s thinking with the power of my words. I knew that I wanted to work towards equality for my people.”

   “I wanted to emulate Elizabeth Wanamaker-Petratrovich. She was so smart, she never accepted the word no.”

3. Who are the three most influential people in your life? And why?

   Responses by participants:

   Family Members: Grandparent(s), Parents, Extended Family Members
“My grandmother was a strong woman…she would not allow a person to be mean to anyone. She showed me that I could be compassionate and strong at the same time.”

“My mom…she was a single parent, when it wasn’t common. She worked so hard, and kept telling me that I could do anything or be anything I wanted.”

“It would be my parents. Both of them only had a 4th grade education, but they always told me to be better than them, to finish high school.”

Friends
“One of my friends was the reason I went to college…She was my biggest supporter. “

“When others said I couldn’t complete my goals, he never said “quit.”

Teachers (most said that the interaction with a special teacher helped shaped their goals, dreams and beliefs in life)

Religion
“I didn’t have good influences in my young years, going to church was my way of dealing with the bad things that were happening.”

“When I didn’t know what to do, or how to solve a problem, I had my belief in God.”

“I could go to Father (a unknown Russian Orthodox priest) and ask if what I should do …. I felt that his advice calmed me and helped me to see what I needed to do next.”

4. What is your personal definition of effective leadership?

“Effective leadership has to be able to work in any area of dispute. Without someone to stand up and take control, there is a lot of chaos and wasting of time.”

“Being a part of the community and putting the community’s needs first before mine.”

“It would have to be one or more people who share common interests, to improve one or more areas of life, or business.”

“One of the best leaders was Kennedy. He was able to communicate with all people, regardless of race, income or status.”

5. What are the top five traits/qualities of a good leader?

The top qualities as chosen by the participants:
Four Votes:  Three Votes:  Two Votes:
Adaptability  Achievement  Compassion
Assertiveness  Attention to Detail
Humor  Kindness
Belief in one’s self  Perceptionness
Boldness  Interpersonal Skills
Commitment
Energy
Independence
Leadership
Perseverance

6. What experiences shaped your cultural view? How have they changed?

“When I was a child, I was ridiculed for being native…..I had to learn that the qualities that shaped my tribe…my family…my being was dependent on how I thought and lived.”

“I didn’t like that we had to go to separate schools. Even now I think we haven’t changed much in the areas of education.”

“I am not as angry as I once was.” I have learned that I can change things from the status quo and bring an equalness to all.”

“For me, attendance at an out-of-state boarding schools with other kids from all over the U.S. and Alaska was a positive experience. I was able to interact with others, keep myself grounded and to participate in several groups. In those groups, I held several offices in clubs and it was a learning period for me.”

7. What do you feel needs to be done to encourage other Tlingit women to become more involved in leadership roles?

“There needs to be more mentoring for younger girls by the elders.”

“I would like to see more internships in the business, education and legal system for our girls as well as boys.”

“We need to stress that education is something that can be achievable. Too many young people think that they can’t go to college. We need to change that belief.”

“I’d like to see some kind of interaction between the students, schools and businesses here in Southeastern Alaska and the lower 48.”

“We as a tribe need for our younger generation to learn to live in two cultures: the two cultures of tradition and new experiences out in the world itself. They need to be able to interact with other cultures.”
“We need to diversify into new areas of business and self-government. I think that generations that come after us, will need to learn that we cannot stand on traditional roles. We have grown due to others who have broken the trail into management in the retail and business sectors. It’s up to us to encourage the kids that they are the leaders of tomorrow.”

Answers gleaned from the question that asked what issues or concerns are affecting the role and success of younger Tlingit women in society had three main problems that affect our young women are:

Apathy, Drug and Alcohol Abuse, and the high dropout rate. We need to stop talking it to death, and do something about it.”

“We need to promote the importance of education. It’s too important to have kids complete high school.”

“Increasing the amount and number of scholarships for our kids.”

The women in this project offered some words of advice or information to younger Tlingit women to reflect on:

“Always believe in yourself.”

“Make education a priority.”

“Never think that you can’t, you can do anything you want.”

“Your family is not just your parents, but your community … who will be here for you.”

The last question in the interview inquired as to the participants’ traditional beliefs and being a strong Tlingit woman in the area of mostly male held positions of leadership?

“I believe that I can hold my traditional beliefs and upbringing, even though I don’t live in southeast anymore.”

“I want for my kids to know that if I can complete college, I am still the same person that likes to go out and fish.”

“I still remember the way to cook, hunt and preserve traditional foods. I just have less time doing that when I am working with large companies and organizations.”
Chapter 5

Discussion

It is my belief that the contributions from this project can be used by others to learn several new components: A history of the Tlingit people, Family stratus, Role models, Tlingit activists, and Leadership qualities.

I feel that that this research project has helped to resolve the original problem as the participants have offered a rare insight into the personal experiences of themselves, their parents and grandparents. I feel that the work shows that the definitions of leadership are varied as the participants.

Leadership is an important personal value for the Tlingit people. Even today they look within the tribe, especially the members, regardless of the ties (direct familial relationship or extended tribal relationship), to act as advisors, mentors and overseers to the generation.

There were several limitations to this project: Timing as well as time management, cost of doing this project, the distance involved, the participants and lastly, myself. Each of the limitations will be discussed separately.

Timing:

This project was implemented during a time when I was unemployed. Having more time to conduct the research did help, but one main problem that I had to deal with was the stress of not having adequate income. Another area that I experienced was in the planning of this project had to do with the allocation of time. Never having the experience of conducting a research project, I learned that you will never adhere to your original time schedule. In some areas, I did not allocate adequate time
(contacting and working with participants, sending of project materials in the mail to and from the participants (project letters, i.e. participation invitations, consent forms, questionnaire, etc.), needed supplies (tape recorder, tapes) and finally, travel— (two round-trip tickets).

One of the limitation that impacted this project was myself. During this project, there were periods of time that I needed to walk away, to process the emotions and thoughts that I had when dealing with the participants’ experiences. Some of the experiences were uncomfortable, especially in retelling of unpleasant incidents. At other times, I needed to motivate myself to work on this.

Lastly, I have to include that due to the small number of completed interviews and the results of this project cannot adequately represent the entire population of Tlingit women. What was important is that these findings do confirm and extends the knowledge about the culture and beliefs of the Tlingit.

Conclusions and/or Theoretical Implications

Six main areas were identified by the researcher: Ties to the Land, Ties to the Tribe, Importance of Education, Role Models and Mentors, Activists and Activism.

Ties to the land

Many of the participants are originally from Southeastern Alaska and still reside in the area. Most believe that participating in subsistence gathering and processing of food and game facilitates a connection with other tribal members and families.

Ties to the Tribe

A large part of the responses dealt with the need to teach the next coming generations in the following areas: Norms of conduct, Promotion of traditional dance
and language, Culture, Tribal traditions….all of these help shape their cultural view. They remain strong in their beliefs about the importance of the family as well as the tribe. All voiced a wish that the children to be proud of their heritage.

Importance of Education

Most of the responses by participants mentioned significance of their parent(s) or grandparent(s) wish that they would complete a higher level of education than they did. Having the support of one or more family members was a great motivator for each participant. Several participants believe that the number and amount of scholarships needs to be increased in order that additional students will have the opportunity to attend college or vocational schools.

Role Models and Mentors

Whether it was female role model(s) and/or mentor(s) that interacted with the participants, many of them felt that they were encouraged and supported when they decided to voice an opposing opinion to an incident or belief.

Activists and Activism

Another subject that participants stressed was the importance to recognize those who have brought change in the areas of education, civil law and politics. The role of Alaska Native organizations, such as the Alaska Native Brotherhood and Alaska Native Sisterhood has and does continue to impact politics at the local and state levels. The participants felt that we as individuals and as a tribe need to be more active in the areas of politics, autonomy, and education.

Recommendations
At the conclusion of this project, the data has identified specific topics that need further research: leadership qualities and commonalities, the history of Tlingit women, impact of education, and Tlingit social and political movements. Contributions by Tlingit women in the areas of politics, business and education has been invisible for the most part—although the role of women have held importance in the tribe and as an integral part of tribal society. Research on leadership qualities is an emerging area of research, and further studies of Tlingit women leaders in leadership are needed.

Implications for Future Generations

Three main areas have been identified and there is a need to develop the following: New cross-cultural training in the area of business. A thorough understanding of this approach will assist all individuals in having better working relationships.

Education

Higher education needs to offer additional classes and learning materials which recognize the values and qualities of indigenous leadership. In addition, more multicultural classes that can raise awareness of the Many of the colleges and universities in the United States, (with the exception of Tribal Colleges) do not offer in-depth multicultural classes or training. Improving the number of classes will increase the knowledge and understanding of indigenous cultural leadership qualities. Lastly, the opportunity of a working internship between higher education institutions, students and tribes can provide a wealth of information for all involved.

The three modifications that I would do to this project:

1. Apply for research funding to offset the cost of this project.
2. Amend the main thesis of this project from Successful Tlingit Women in Leadership to Successful Native American Women in Leadership. In doing this, I would have access to a larger population for possible participants.

3. I would like to know if the same qualities are shared by other indigenous women (in Native American tribes) in the business, political and activism sectors.

In closing, I have learned more about what commonalities in the areas of leadership qualities are shared by the women in this project. The age range of the women span over 60 years, but each of the women have a sense of belonging, along with an innate beliefs in themselves, family and tribe. A large majority of the participant shared the importance of service to others through volunteering with different organizations/activities, a sense of caring and change for the furtherance of others.

If I can emulate their actions and beliefs, I know that I have a responsibility to help the next generation to attain an education, to provide an understanding to others about strengths and ethics of strong native Alaskan women.
References


Kleinfeld, J., & Bloom, J. (1973) *A long way from home: Effects of public high schools on village children away from home*. Fairbanks: Center of Northern Educational Research and Institute of Social, Economic and Government Research, University of Alaska


Appendix A

Eagle Moieties

Eagle/Wolf Clans (Ch'aak'/Gooch naa)
  Kaagwaantaan (WOLF)
  Yanyeidí

Lkweidí
  Teikweidí BROWN BEAR
  Dagisdinaa
  Jishkweidí
  Dakl'aweí - KILLER WHALE
  Shangukeidí - THUNDERBIRD
  Wooshkeetaan - SHARK
  Chookaneidí - GLACIER BEAR
  Kadakw.ádi
  Tsaateeneidí
  S'ee't'kweidí
  Kookhittaan - BEAR - BOX HOUSE
  Tsaagweidí - killerwhale

Nees.ídi
  Was'ineidí - BEAR
    Naasteidí
    Kayaashkeiditaan
    Naanyaa.aayí
    Sik'nax.ádi
    Xook'eidí
    Kaax'oos.hittaan
      Neix.ádi (Eagle/Beaver/Halibut

Xòots: Brown bear
Appendix B

Raven Moieties

Raven Clans (Yéil naa)
  Gaanax.ádi — Galyáx, Xunaa, T'aaku, Aak'w, S'awdáan, Takjik'aan, Taant'a
  Táakw.aaneidí
  Gaanaxteidí
  T'éex'.ádi
    Ishkeetaan/Ishkahítaan
    L'ukwnax.ádi
  X'at'ka.aayí
    Koosk'eidí/Xaas híhtaan
    X'alchaneidí
Kiks.ádi (Frog/Herring Rock/Wood Worm)
  Teeyhittaan
  Teeyineidí
  Deisheetaan (Beaver) —
Aanx'aakíttaan/Aanx'aak híhtaan
  L'eenidí (Dog Salmon)
  T'akdeinttaan (Sea Pigeon)
  L'ukwaax.ádi
  Noowshaka.aayí
  Kwáashk'ikwáan/Kwáashk' Kwáan
  Nic’hole’Pitruzzello-^
  Weix'hineidí
  Yéeskanieidí
  L'ookwhineidí
  Kuyeidí
  Téel' híhtaan
  Sakwteeneidí/Sukwteeneidí
  Kijookw híttaan/Gijookw hittaan
  Taneidí
  Kookw híttaan
  Kayaa.ádi
  Tukweidí/Tukwweidí
  Kaasx'agweidí
  Taalkweidí
  Kuyéik'.ádi
Hehl: non-Tlingit Indigenous Peoples (Raven Moieties- Bear/Badger/Wolf/Sea Monster)
PARTICIPANT PROFILE

1. Your name (Last, First, Location, Occupation/Position, Organization):
_____________________________________________________
_____________________________________________________
_____________________________________________________
_____________________________________________________
_____________________________________________________
_____________________________________________________

2. Date of Birth _____/_____/_____

3. Place of Birth: ____________________________

4. Size of Community you spent your child/teenage years:
   Village ____________________________________ 1
   Town of less than 500 population _____________ 2
   Town of more than 500-1000___________________ 3
   Town of 1,001-5,000 population _____________ 4
   Small City (over 5000 population) ____________ 5
   City (5001-50000) ____________________________ 6
   Metropolitan City (50001-1 Million plus) ______ 7

5. Did your family move during your childhood years?
   Zero ______________________________________1
   Once _____________________________________ 2
   Twice _____________________________________3
   Three times ________________________________4
   Four or more times __________________________5
   Five or more times __________________________6

6. What moiety are you from (circle one)? Eagle ____ 1 Raven____ 2

7. What clan do you belong to? ________________________________

8. What House is your family from? ________________________________
9. Do you have a Tlingit/Haida name? _________________________________

10. Who named you? ____________________________________________________________________

11. Do you speak Tlingit?  Yes ___ 1  No____ 2  Very little ____ 3

12. Was Tlingit and English spoken in your home when you were growing up?
    Yes ___ 1  No ____ 2  Very little ____ 3

13. Where did you attend elementary school? (Please specify)
    __________________________________________________________________________________

14. Did you attend Boarding school?  Yes _____ No_____
    Local (Location) _______________________________ 2
    Regional (Location) ___________________________ 3
    Out of State (Location) _________________________ 4

15. Where did you attend high school? (Please specify)
    Hometown ___________________________________________ 1
    Boarding school: Name/Location ______________________ 2
    Outside of Alaska: Name/Location ______________________ 3
    Private School ______________________________________ 4

16. Highest level of education (circle one).
    Grammar/Elementary______________________________1
    Some high school _______________________________ 2
    High school graduate/GED _________________________ 3
    College
    1 year______________________________________ 4
    2 years______________________________________ 5
    3-4 years______________________________________ 6
    College graduate _______________________________ 7
    Vocational/technical school ______________________ 8

17. Current Marital/Partner status (circle all that apply).
    Single (never married) ____________________________ 1
    Married ________________________________________ 2
    Separated ______________________________________ 3
    Divorced ________________________________________ 4
    Widowed ________________________________________ 5
Remarried______________________________ 6
Significant Other__________________________ 7
Not in a relationship at this time___________ 8

18. Children:

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<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
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19. Highest level of education attained by Grandparents:

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<tr>
<th>Grandmother</th>
<th>Grandfather</th>
</tr>
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<tbody>
<tr>
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20. Highest level of education attained by parents:

<table>
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<th>Father</th>
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<tr>
<td>Degree(s): _____________________________</td>
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<tr>
<td>Area(s) of Study: _____________________</td>
<td></td>
</tr>
<tr>
<td>Vocational School</td>
<td>8</td>
</tr>
</tbody>
</table>
21. What was your father’s principal occupation?
Specify: _________________________________________________________

22. Father's employment was:  Part-time____ 1     Full-time____ 2

23. Mother's principal occupation? Specify:
_______________________________________________________________

24. Did your mother work outside the home?  No _______ 1 Yes _____2

25. Mother’s employment was:  Part-time____ 1     Full-time_____ 2

26. Father's principal occupation?
Specify: _________________________________________________________

27. Where were your parents born?
Father __________________________ Mother ___________________

28. Is your mother….. (Circle all that apply):
Tlingit _____________________________________ 1
Haida ______________________________________ 2
White or Anglo _____________________________ 3
Mixed Ethnicity _____________________________ 4
Other:______________________________________5

29. Is your father….(Circle all that apply):
Tlingit _____________________________________ 1
Haida ______________________________________ 2
White or Anglo _____________________________ 3
Mixed Ethnicity _____________________________ 4
Other:______________________________________5

30. What is your birth order position (circle one)?
Only child _________________________________ 1
First born ________________________________ 2
Second born ______________________________ 3
Third or later born ________________________ 4

31. Number of siblings: Brother(s) ______ Sister(s) _______
32. What is your birth order position?
Oldest _______________________________1
Middle ______________________________2
Youngest _____________________________3

33. Religious background/preference (circle one in each column):
Religion you were raised in Current religious preference
None _________________________________1
Protestant ______________________________2
Catholic _______________________________3
Russian Orthodox ________________________4
Other (specify):__________________________5

34. What native organizations do you volunteer/work with?
Native Organization Years Role/Title
___________________________________________________
___________________________________________________
___________________________________________________
___________________________________________________

35. Do you belong to any professional and volunteer organizations?
Professional Organization’s Name # of Years Role/Title
_____________________________________________________
_____________________________________________________
_____________________________________________________
_____________________________________________________
_____________________________________________________

36. How many hours per month do you volunteer with organizations on behalf of Tlingit/Haida people?
0-5_____6-10______11-15______20 or more______

38. How have you served in a leadership role in the organization?
_________________________________________________________________________
39. Did you have a mentor(s) in your early years?  Yes _____ 1 No _____ 2

Who: ___________________________________________
_________________________________________________
_________________________________________________

39. How did the mentor influence your life?
________________________________________________
_________________________________________________
_________________________________________________

40. What do you feel are your best personal characteristics?
Achievement __________
Adaptability __________
Ambition _____________
Attention to Detail_______
Autonomy _____________
Assertiveness __________
Belief in one's self_______
Boldness______________
Commitment __________
Compassion ___________
Confidence____________
Energy _____________
Humor _____________
Independence _________
Individuality___________
Interpersonal skills_______
Initiative______________
Intelligence __________
Inventiveness___________
Kindness _____________
Leadership ___________
Perceptiveness __________
Purposefulness__________
Risk-taking ___________
Self-discipline __________
Perseverance __________
Resourcefulness __________
Self-confidence __________
Spontaneity _____________
Loyalty_________________
Curiosity _______________
Patience _______________
Sociability _____________
Spirituality_______________
Other: ___________________
________________________
________________________

Please add any clarifications, comments or information concerning the questions that you feel is important below.
APPENDIX D

PARTICIPANT PROFILE

1. Your name (Last, First, Location, Occupation/Position, Organization): Participants will be assigned an alphabetical letter (starting with “A”). Depending on the number of signed participation consent form and questionnaires that are completed and returned to the writer, the final ending letter is unknown at this time.

2. Age of Participants

26, 56, 66, 74, 75, 87

3. Place of Birth:
   Juneau  X, X,
   Sitka    X XX
   Petersburg  X

4. Size of Community you spent your child/teenage years:
   Village _______________________ 1
   Town of less than 500 population _____________ 2  XPT
   Town of more than 500-1000___________________ 3  X
   Town of 1,001-5,000 population ____________ 4  XPT, X,
   Small City (over 5000 population) ___________ 5  X X
   City (5001-50000) __________________________ 6 X
   Metropolitan City (50001-1 Million plus) _______ 7

5. Did your family move during your childhood years?
   Zero ________________________________ 1  X (C)
   Once _______________________________ 2  X (E)
   Twice __________________________________ 3
   Three times __________________________ 4  X (D)
   Four or more times ___________________ 5  X (B)
   Five or more times ____________________ 6  X (A)

6. What moiety are you from (circle one)?
   Eagle _____ B, C, E
   Raven____ A, D

7. What clan do you belong to?
   Dog Salmon (A)
   Kogwanton (B)
   Brown Bear (C)
   Kiksadi    (D)
8. What House is your family from?

- T'aktein taan Ka Shay ee Hut (A)
- Wolf (B)
- Brown Bear *Yakutat, AK (C)
- Point House (D)
- Kaawdiyaayi Hit (E)
- K’eet Hit (F)

9. Do you have a Tlingit/Haida name?

- Sha Kay Wus (A)
- Yes (B—did not release name)
- Shak-ween (C) “Strawberry Picker”
- Yeidi Rud Ras (D)
- Yeidiklats’akw and Kaa haní (E)
- No (F)

10. Who named you?

- Maternal Grandmother X X X
- Grandmother (D) X (didn’t state if paternal / maternal)
- Mother and Aunt

11. Do you speak Tlingit?

- Yes ______X
- No_____ X
- Very little _ X X X

12. Was Tlingit and English spoken in your home when you were growing up?

- Yes _____X X X X
- No______ X (Only English)
- Very little____  
  (Not to me) X

13. Where did you attend elementary school? (Please specify)

- Sitka XXX
- Juneau X
- Haines X
14. Did you attend Boarding school?

Yes _______ X X X X
No _____ x
Local (Location) _____________________________2 Haines XX Sitka X
Regional (Location) ___________________________3 Valdez X
Out of State (Location) ________________________4

15. Where did you attend high school? (Please specify)

Hometown __________________________________Sitka X X Petersburg X
Boarding school: Name/Location ___________________ X Valdez
Outside of Alaska: Name/Location ___________________ Hawthorne, NV X
Private School________________________________4 X (Mission)

16. Highest level of education (circle one)

Grammar/Elementary__________________________
Some high school____________________________C
High school graduate/GED ______________________B
College
  1 year______________________________________
  2 years______________________________________
  3-4 years____________________________________
College graduate ______________________________D E
Master's ______________________________________A
PhD _________________________________________A
Vocational/technical school _____________________

17. Current Marital/Partner status (circle all that apply).

Single (never married) _________________________
Married ______________________________________(A), (C)
Separated______________________________________3
Divorced ______________________________________4 X
Widowed _______________________________________4 X
Remarried______________________________________ A
Significant Other______________________________7
Not in a relationship at this time_______________ (B)

18. Children:

<table>
<thead>
<tr>
<th>Female</th>
<th>Male</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
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19. Highest level of education attained by Grandparents:

<table>
<thead>
<tr>
<th>Grandmother</th>
<th>Grandfather</th>
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<tbody>
<tr>
<td>Grammar school</td>
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<td>College graduate</td>
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<td>Graduate or professional degree</td>
<td>7</td>
</tr>
<tr>
<td>Vocational School</td>
<td>8</td>
</tr>
</tbody>
</table>

***** NONE Grandfather ©
***** NONE Grandmother & Grandfather (D) (E)

<table>
<thead>
<tr>
<th>Mother</th>
<th>Father</th>
</tr>
</thead>
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<td>Area(s) of Study: ______________________________</td>
<td></td>
</tr>
<tr>
<td>Vocational School</td>
<td>8</td>
</tr>
</tbody>
</table>

***** Unknown Education of Father X(#B) (E)

21. What was your father's principal occupation? Specify:

A: Hospital Admin. 30 yrs.
B: Father's occupation was unknown.
C: Fish House Foreman
D: Fisherman
E: Unknown

22. Father's employment was:

Part-time ____ X (C)
Full-time ____ X (A) (D)
23. Mother's principal occupation? Specify:
   
   Volunteer X A: 60 yrs.
   Clerical—(#B)
   Stay at home: X (A) (c) (f)
   Midwife (D)
   Cannery Worker (E)

24. Did your mother work outside the home?
   
   No ______XXX
   Yes _____ XXXX

25. Mother's employment was:
   
   Part-time____ X X X
   Full-time_____ XX
   None_______X ***Added due to participant's response

26. Father's principal occupation?
   
   Hospital Administrator (A)
   Unknown (B) (E)
   Fishing – Cannery (Fish House, Foreman) (C) (F)

27. Where were your parents born?
   
   Father:
   Klawock (A)
   Philipines (C)
   Sitka (D) (F)
   Unknown: (B) (E)

   Mother:
   Hoonah (A)
   Juneau (B) (F)
   Sitka (C) (D)
   Haines (E)

28. Is your mother….. (Circle all that apply):
   
   Tlingit X X X X
   Haida _____________________________________ 2
   White or Anglo ______________________________ 3
Mixed Ethnicity  XX
Other: x Tlingit & Tsimpsian

29. Is your father…. (Circle all that apply):

   Tlingit       X X X
   Haida                    2
   White or Anglo                    3
   Mixed Ethnicity : Tlingit & Chinese (d)
   European
   (Russian/Czech)X
   Unknown          X (B) (E)
   Filipino         X (C)

30. What is your birth order position (circle one)?

   Only child  _______________________________ X (B)
   First born  _______________________________ X (A) (C)
   Second born _______________________________ 3 (E) (F)
   Third or later born _________________________ 4 (D)

31. Number of siblings:

   Brother(s) _____ 4, 0, 3, 2, 6, 5
   Sister(s) _____ 0, 0, 1, 6, 2

32. What is your birth order position?

   Oldest  _______________________________ X, X, X, X
   Middle _______________________________ X X
   Youngest _______________________________ X

33. Religious background/preference (circle one in each column):

   Religion you were raised in /Current religious preference
   None  _______________________________ X (B)
   Protestant  _______________________________ X (C) (D)
   Catholic   _______________________________ 3 (F)
   Russian Orthodox  _________________________ 4
   Other (specify): _______________________________ 5 (E) Tlingit
   Presbyterian  X (A) / Shaker Indian Church X (A)

34. What native organizations do you volunteer/work with?

   Native Organization     Years  Role/Title
   (a) ANB               5       Volunteer
   (A) ANS               44       Volunteer
35. Do you belong to any professional and volunteer organizations?

<table>
<thead>
<tr>
<th>Professional Organization’s Name</th>
<th># of Years</th>
<th>Role/Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>(A) National Indian Education Association</td>
<td>20</td>
<td>Member</td>
</tr>
<tr>
<td>(A) National Indian Counselors Association</td>
<td>10</td>
<td>National President</td>
</tr>
<tr>
<td>(A) Kappa Delta Pi</td>
<td>10</td>
<td>Member</td>
</tr>
<tr>
<td>None (#B) (E)</td>
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<td>35</td>
<td>Officer—</td>
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<tr>
<td>Women of the Moose©</td>
<td>30</td>
<td>Officer—</td>
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<td>25</td>
<td>Member/Volunteer</td>
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<tr>
<td>Swan Lake Sr. Center ©</td>
<td>30</td>
<td>Retired/Volunteer</td>
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<td>Volunteer</td>
</tr>
<tr>
<td>Tlingit and Haida</td>
<td>8</td>
<td>Volunteer</td>
</tr>
<tr>
<td>ANS (D)</td>
<td>6</td>
<td>President, Chaplain</td>
</tr>
</tbody>
</table>

36. How many hours per month do you volunteer with organizations on behalf of Tlingit/Haida people?

- 0-5 ______ (A)
- 6-10 ______
- 11-15 ______
- 20 or more ______ X (#B) X (C) X (D) X (E)

38. How have you served in a leadership role in the organization?

Many of the women have served as officers: chaplain, president, headed many committees that set policies and reforms that impacted education, civil rights and
improved lives of those within and outside the communities that they lived and live in.

39. Did you have a mentor(s) in your early years?

Yes _____ (A) (D) (E)
No _____ (B), (C)

Who:
(A) Male: X Andrew Hope, Peter Neilson Sr., Al Anderson, Frank Mercer,
(A) Female X Lilly Fawcett (Grandmother)
(D) Louise Weeks
(E) William Paul, Bessie Aquinto

39. How did the mentor influence your life?

(A) Each of them taught me about Art, Tlingit History, Tlingit Social Identity
(D) Helped me in my spiritual life.
(E) Work with Native People

40. What do you feel are your best personal characteristics?

Achievement __________ X X X
Adaptability __________ X X X X
Ambition ______________
Attention to Detail_______X X
Autonomy ________________
Assertiveness ________ X X X
Belief in one’s self_______X X X
Boldness _______________X X X
Commitment ____________XX X
Compassion _____________ X X
Confidence _____________XX X
Energy _________________XXX
Humor _________________XX
Independence __________XX X
Individuality ___________X
Interpersonal skills _______XX
Initiative ______________X
Intelligence ___________XX
Inventiveness___________XX
Kindness _______________XX
Leadership _____________XXX
Perceptiveness __________ X X
Purposefulness__________X
Risk-taking _____________ XX
Self-discipline _____________ X X
Perseverance _____________ XXX
Resourcefulness ________ X
Self-confidence __________ X
Spontaneity _______________ X
Loyalty_________________ X
Curiosity _________________ X
Patience _________________ XX
Sociability _______________ X
Spirituality ______________ X

Other: A: Post-colonial in nature/cross-cultural context of a sub-cultural existence, marginal at best.

Please add any clarifications, comments or information concerning the questions that you feel is important below.

A: Father found men who were willing to tell/teach me about Tlingit art and Tlingit oral histories. Women in my family have been teachers of the Tlingit language.
TLINGIT WOMEN IN LEADERSHIP:
ONE CULTURE, TWO WORLDS

A Research Project in Partial Fulfillment of the Requirement for the Degree
Master of Arts in Communications, Conflict Management
by
Lena M. Lauth
Regis University
College of Professional Studies
For the Tlingit, it is known as “Lingít Aaní” which translates as the “Land of the People.”
Hidden Falls archeological excavation (1990)

- Artifacts excavated from Hidden Falls have revealed occupancy by Tlingit dating back 8,000 years.

- Ground stone points, ground single-edge tools, small planing adzes, abraders, unilaterally barbed bone point fragments, labrets, beads, ribbed stone, and utilized flakes that human occupation was present from 3000 to 1400 BP (Early Middle period).

- Artifacts and shows that this type of culture that was prevalent in historic times on the Northwest Coast.
Chronological Cultural Timeline:

- Paleo-marine tradition, 9000-4500 BC (before contact).

- Transitional stage dating 4500-3000 BC.

- Developmental Northwest Coast stage, divided into an early phase 3000-1000 BC, middle phase, 1000 BC – AD 1000, and late phase, AD 1000 to European contact; and the Historic period.
"Language has a profound influence on culture and world view, and it is a tragedy of our age that Native American languages are in peril. Tlingit is no exception. Like other Native languages, Tlingit was traditionally an oral language, but it is one that will not survive unless it becomes a written language which is read." (Dauenhauer, 1993, p. 1)
Traditional teaching of Tlingit language from shifts from oral to written word.

- Tlingit language is singular, does not share relationship to any other linguistic languages of other tribes.

- Evidence of Tlingit written language does not exist.

- There has been attempts to phonetically decipher the Tlingit language.

- First phonetic attempted transcriptions done by Russian Orthodox clergy.

- Use and application of a phonetic written language was and still is introduced as a way to teach the Tlingit language to new generations.
TRADITIONAL TLINGIT COUNTRY
CIRCA LATE NINETEENTH CENTURY
Tlingit language:

- consists of two or three tones.
- Five major dialects:

Yakutat: area south from Lituya Bay to Frederick Sound.

Petersburg, Kake, and Wrangell: Translational 2-tone dialect, on the edge of extinction due to lack of learners and phonetic language conversion.

Sumner Strait to native villages of Sanya and Heinya (both are located near the Canada/Alaska border).

Atlin and Teslin Lakes in Canada: Inland Tlingit dialect.

Cape Fox (located south of Ketchikan), Tongass Tlingit dialect has become extinct as there’s no living speaker.
Social Structure

- Social organization of the Tlingit is very formal and possesses clearly delineated structure than any other Alaska Native tribe.

- Three stratifications of social classes: (1) high-class “anyaddi”, (2) commoners, or “kanackideh”, and (3) low-class “nitckakaku”. (Kirkman, 1968).

- Completely matrilineal and is ruled by the mother's line whether or not the individual is either of the two main moieties: Eagle/Wolf and Raven.

- Each moiety has specific clan houses and locations.

- Approximately 30 clans.
These levels of class and rank still define the individual and his/her family/house clan within the Tlingit tribe today.

Rank is determined by matrilineal descent system, distinct marriage patterns, and individual determination of rank within the tribe.

Marriages between the two moieties are exogamous (marrying the opposite moiety), matrilineal descent (tracing ancestry through the female line, only), and marry at the level of the other individual’s complementary rank or roles in society.

“If someone of one moiety marries another member of the same moiety, it is regarded as though a brother and sister had married. In the past, marriage to someone in the same moiety would have been considered a type of witchcraft.” Sobeloff (2000).
When a clan member dies, it is the responsibility of the member’s clan to make a request to the opposite clan (gunateknaayi) to make all the arrangements and memorials. Mrs. Lila Kirkman (1968, 1976) and Mrs. Esther Littlefield (1973).

Tlingit law requires that a male’s estate and ceremonial regalia be inherited by his clan relatives and not his children. A woman member’s property and ceremonial regalia will be inherited and remain with her children. This practice has been a part of Tlingit culture and remains as a way to preserve priceless regalia and property.

There must be continuation of balance and reciprocity between the Ravens and Eagles, as it is ensures social and spiritual harmony.
Tlingit Political Structure
Political Structure

- Informal nature.
- Internal tribal councils (male and female members), were responsible for resolving private/public disagreements and conflicts with neighboring other clans.
- Between clans, conflict was resolved through negotiation by clan representatives, who were and are usually highly ranked clan leaders (Klein, 1975).
- Traditional Tlingit legal system includes a well-defined code of personal and property law. Property included both tangible and intangible objects such as land, property, names, songs, stories, and crests.
- Children could receive and own property through their affiliation in a clan rather than through the process of inheritance.
- The clan rather than just individuals who holds collective rights to property (land, clan houses).
De Laguna, (1990) and Langdon, (1993) found that is the clans first and foremost, then the clan houses that are the main foundation of Tlingit society as they hold the strongest right of ownership of property—which includes clan houses, fishing and hunting grounds, gathering areas, canoes, crests, ceremonial garments, dances, songs and stories.

- Leadership and councils at the household, clan, and local moiety levels were traditional based political units.
- Influential in resolving of disputes between individuals, clan houses, and opposing clans.
- Tlingit tribe, the responsibility to protect the people and their life has been foremost.
Traditional Tlingit Education
Traditional Education

- Children are considered members of their mother’s clan and the bulk of their education was taught by close relatives.

**Boys:**

- At seven years of age, the boy would leave his primary family’s residence to live with his mother’s brother. Training included: common manners, customs, and history of the clan. The boys would “apprentice” for several years with the men to learn specific skills (hunting, carving, fishing and/or shamanism) as well as family/clan stories.

- Maternal uncles’ responsibility to the young boys was to act as repositories of old family and clan stories.
**Girls:**

- Stayed with family until married. Received thorough training in clan regulations, customs, and myths, and life skills (food preparation, sewing, etc.). Clan myths, teaching of family lineage were passed down from the maternal grandmother as a way to continue the oral histories of the matrilineal ancestries.

- At the onset of puberty, girls would undergo a period of seclusion that ranged from a minimum of four months to a full year. She would be taught and observed specific restricted food, social taboos, clan structure; its importance and history, to learn and retain the ancestral identity of family and clan.

- Main reasons for this seclusion is to learn what responsibilities associated with her rank within the clan and opposite clan.

- When the young woman completed the seclusion, the mother’s clan house would host a potlatch as a way to present her to the community (Oberg, 1973).

- A Tlingit woman was the link between the two moieties, maintained a key role in most of the ceremonies and in the political processes. She contributed a portion of wealth to potlatches, acted as an intermediary in the arrangement of tribal marriages, and responsible for the raising of children within the matrilineal society.
Young men or women were called upon by individuals, family, or clan, to reprise the stories from older generations at potlatches or other occasions to show their knowledge about their family’s or clan’s origins/history.

Potlatches were one of the main celebrations of Tlingit, and other Northwest Coast cultures. Mainly occurred during the fall and winter months, whether it was to show respect, honor a deceased person, to repay the opposite moiety.

Individuals involved were treated by the opposite clan with a measure of protocol that was to their rank and level within their own house and clan.

Laguna (1972) and Kan (1979, 1984) collaborated the theory that the potlatch is a “memorial ritual” to honor the dead as well as the living. Langdon (1993) found that Tlingit had potlatches for naming individuals, weddings between clans/moieties, house-raising ceremonies, the raising of specially carved totem poles and finally, re-enumeration to the opposite clan/clan house/family to “recover the calm”.

Accumulation of wealth by the host of the potlatch was to publicly acknowledging the clan or family’s status and rank to others of the opposite clan.
The role of women in the Tlingit culture was of importance: Not only did the women have the responsibility of food gathering, preparation and storage for the family, the woman cared for the elderly and those without family in the tribe. The woman had the primary duty to care and protect her family’s regalia, clan emblems and wealth.

Mrs. Esther Littlefield (1978)

Tlingit men were responsible for the protection as well as providing security and food for others (and the tribe when needed). Mentoring of young men by example, instruction of carving, fishing, skills for life and/or story telling shaped the next generation.

Mrs. Lila Kirkman (1973)
Acculturation and New Era of Education
With the arrival of Western culture, traditional communities began to change due to the influx of various industries: for-profit fish canneries to gold mining throughout Southeast, the establishment of religious missions.

- Increased population growth. Shift from a barter based system to a combination of cash-subsistence economy.

- Establishment of schools in which all children could attend without restriction to their ethnicity.

- Schools implemented a belief of forced adoption of “American ways”. Acculturation of native students through application of Western culture and norms only, instruction in English, discouragement of tradition and cultural ways, clan structure and family/social ties to individual’s local community.

- Organic Act of 1884, provided education for children in Alaska without regard to race.

**Segregation**

- A 1917 amendment to the Alaska Organic Act, the Territorial Legislature was empowered "to establish and maintain schools for white and colored children and children of mixed blood who lead a civilized life in said territory."
Segregation begins in schools

- Organic Act of 1884, passed by Congress directed the Secretary of the Interior to provide education for children in Alaska without regard to race.

- Under a 1917 amendment to the Alaska Organic Act, the Territorial Legislature was empowered "to establish and maintain schools for white and colored children and children of mixed blood who lead a civilized life in said territory.

- In 1925 the federal government initiated a program of establishing vocational boarding schools within Alaska.

- In 1932, Wrangell Institute boarding school opened and operated by the U.S. Bureau of Indian Affairs.

- In 1947, the Bureau of Indian Affairs (BIA), converted former naval air station to become Alaska’s main boarding school in Sitka.
Wrangell Institute
A limited number of studies conducted in the last 30 years have found that Alaska Native and American Indian children have experienced detrimental effects (including health hazards, sociological maladjustments, loss of identity and culture) to the individual, family and tribe due to relocation to the schools that were far from home and state.

In using this method of forced acculturation, the Tlingit students lost access to their traditional language, foods, dances, songs, and healing methods.

Studies examining the experiences of children during their stay at boarding schools (Coleman, 1993; De Jong, 1993) have found commonalities of long-term negative effects on family and/personal life, behavior and lack ties to primary culture.

Although education was provided, Alaska Native children would continue to receive less than adequate schooling and educational segregation would continue until 1968.
Traditional Native Knowledge Systems

- holistic
- includes physical and metaphysical world linked to moral code
- emphasis on practical application of skills and knowledge
- trust for inherited wisdom
- respect for all things
- practical experimentation
- qualitative oral record
- local verification
- communication of metaphor and story connected to life, values, and proper behavior
- integrated and applied to daily living and traditional subsistence practices

Common Ground Organizing Principles

- universe is unified
- body of knowledge stable but subject to modification
- Habits of Mind
  - honesty, inquisitiveness
  - perseverance
  - open-mindedness
- Skills and Procedures
  - empirical observation in natural settings
  - pattern recognition
  - verification through repetition
  - inference and prediction
- Knowledge
  - plant and animal behavior, cycles, habitat needs, interdependence
  - properties of objects and materials
  - position and motion of objects
  - cycles and changes in earth and sky

Western Science

- part to whole
- limited to evidence and explanation within physical world
- emphasis on understanding how
- skepticism
- tools expand scale of direct and indirect observation and measurement
- hypothesis falsification
- global verification
- quantitative written record
- communication of procedures, evidence and theory
- discipline-based
- micro and macro theory (e.g., cell biology and physiology, atomic theory, plate tectonics, etc.)
- mathematical models
The Role of Women in Civil Rights, Politics and Management
Marie Moon Orsen
Civil Rights
Eagle Moiety, Keet Gooshi Hit
(Killer Whale Dorsal Fin House)

DOB: 1886 – DOD: 12/05/18

Educated by the Quaker missionaries in Juneau.

Fought to have her children attend the Juneau public school.

Was the 1st Recording Secretary of the ANB
Elizabeth Wanamaker-Peratrovich
Civil Rights

Raven Moiety, Lukaax.adi Clan

Tlingit name: Kaaxgal.aat

Fought for the passage of the Anti-Discrimination Act of 1945.
Dr. Rosita Worl
Education and Management

Ph.D. and a M.S. in Anthropology from Harvard University, and a B.A. from Alaska Methodist University.

President,
Sealaska Heritage Institute

Tlingit Name:
Yeidiklats’okw and Kaa.hani

Ch’aak’ (Eagle) moiety of the Shangukeidi (Thunderbird) Clan from the Kawdiyaayi Hit (House Lowered From the Sun), Klukwan.

Board member of Alaska Conservation Foundation Native Writers Award Subcommittee, the Smithsonian Arctic Studies Center Examination Advisory Panel, trustee member for the National Museum of the American Indian, and as the NAGRPA Review committee chair.
Yodean Armour
Politics/Management

Central Council Tlingit &
Haida Indian Tribes of
Alaska

3rd Vice President

Klawock, Alaska
Native Public/Private Organizations and ANSCA
Alaska’s First Native Organizations

- Alaska Native Brotherhood founded in 1912.
- Alaska Native Sisterhood founded in 1914.
- Both instrumental in civil rights movement for all Alaska Natives.
From left to right; James Watson, Frank Mercer, Herbert Murchison, Chester Worthington, Peter Simpson (grand president), Paul Liberty, Edward Marsden, Haines DeWitt, Marks Jacobs, Sr. [possibly Peter K. Williams?], and Charlie Newton.

Middle row; John Willard, John Johnson, Seward Kunz, Stephen Nicholas, Donald Austin, George McKay, Cyrus Peck, James Morrison [?], Charlie Daniels, Don Cameron, Ralph Young, Rudolph Walton, William Jackson, and Frank Price.

Back row; James Gordon, Andrew Hope, George Bartlett, Thomas W. Williams, John Williams, George Lewis, and Sergius Williams.
Alaska Federation of Natives

Formed in October 1966.


Consortium of 178 villages (both federally-recognized tribes and village corporations), 13 regional Native corporations and 12 regional nonprofit and tribal corporations.

Creation education, manpower training, housing and health programs.
Alaska Native Claims Settlement Act of 1971 (ANCSA)

Became law December 18, 1971.

Created as a legal settlement of Alaska Native aboriginal claim to land.

Established a system of village and regional Native corporations to manage the 44 million acres of lands and cash payments.
Research Selection of Participants

Ten women were invited to participate via phone call and letter.

- In order to participate in this project, each individual must have a minimum of two years of experience in the following areas: Politics, Business or Private/Public/Tribal organizations. Each individual has demonstrated leadership as a successful and/or influential leaders possess extensive experience in their area of expertise.

Seven have participated in this project. Three have not responded to request for participation.

- Two stage collection of data:
  - Each participant was sent a packet that contained the following: Project Overview (October 5th-December 2011), Informed Consent form (to be returned via mail/email), Participant Questionnaire (a 10 page questionnaire with 40 questions) (Attachment #1) by October 5th, 2011.
  - Writer contacted each participant to answer questions concerning timeline for project October 9th-15th, 2011.
  - Each individual will meet with writer face to face in-depth interview that will last 1 hour. (See Attachment #2) Writer met with Alaska participants October 22-28th, 2011.
  - Results from Participant Questionnaire will be correlated to show commonalities.
Completed Questionnaire Highlights

**Age range:** 28-87

Most participants grew up in Juneau, Sitka.

**Speaks Tlingit**

3 no

4 yes

**Birth Order:** Surprisingly most participants were first born or oldest female child in the family unit.

Most of the participants’ parents were born in Southeast Alaska.

Mothers of participants were of Tlingit Descent.

Fathers of participants: Most were of mixed ethnicity.

**Mentors:** ½ did have mentors, ½ did not.

**Education**

All of the participants’ Grandparents had a Grammar School level (6 grade and lower).

**Parents of participants education level:**

4 parents—Grammar School only

1 parent—Some high school

1 parent—High school graduate

1 parent was a College Graduate.

4 out of 7 attended boarding school (local and out of state).

Highest level of education attained ranged from some high school to Ph.D’s.

Many participants volunteer many years with native organizations 5-44 years. With professional organizations-6 to 20 years.
# Personal Characteristics

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Thank you!

**Dr. Adriana Karch**—who convinced me that Conflict Resolution was better than going into counseling.

**Dr. Michael Spangle**—who made me think of what if....and his encouragement. **Dr. Robert Collins**—for all the mentoring, many phone calls, and emails.

**Dr. Robert Collins**—for all the mentoring, many phone calls, and emails.

**Ms. Jean Stracy**—for your sense of humor when I didn’t think I could do it.

To the participants in this project, Shee Atika Corporation, Sealaska Corporation, Alaska Native Brotherhood Camp #1, and the Alaska Native Sisterhood Camp #4.
My parents, Philip and Betty Lauth.
To my uncle Tooie, who told me that I could be anything I wanted.
“Tassu” My grandmother, Lila Grant Kirkman.
My children -- Arthur, Samantha, Paul, Rocio...for the classes, all of you encouraged me to continue when I wanted to quit, and helped when I needed my sanity the most.

My extended family -- my cousins, Sherry Kirkman Daub, Lila Kirkman Birdsall, and Eva Kirkman Eliason, you were my loudest cheerleaders!

Gunalchéesh yá haa t’éit’ yeeynaagí.
Lastly, from those who I came...