

Welcome



CHRISTINA LOVE (SHE/HER)

NCPRSS, CPSS, CRC, CGF

JUNEAU, ALASKA

Alutiiq/Sugpiaq/Unangax̂, Egegik Tribal Member

Mother, Daughter, Community Member

Multi Level Advocate, Educator, and Subject Matter Expert

907.500.8914

ChristinaLoveConsulting@gmail.com



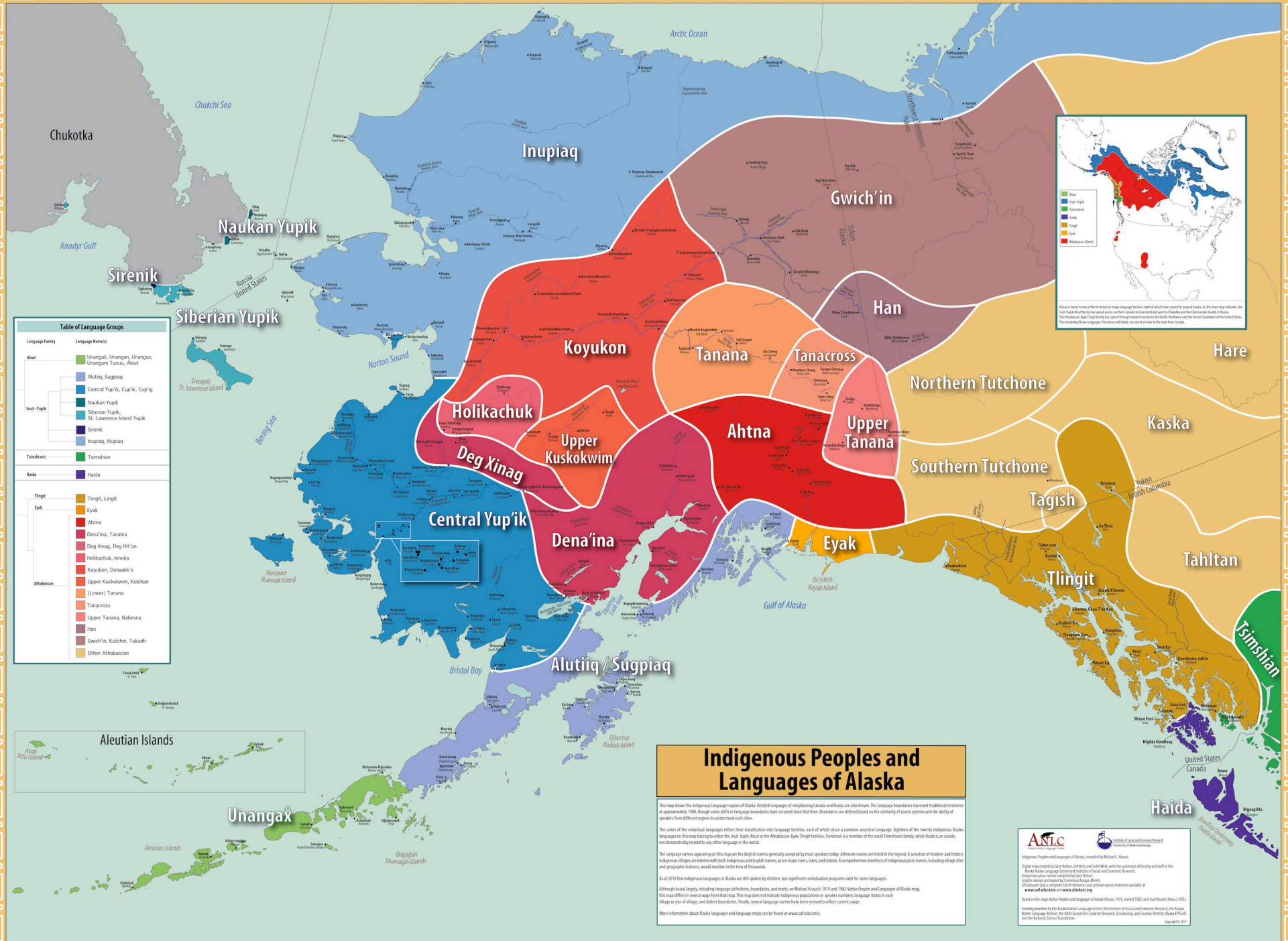
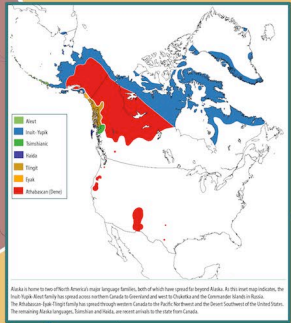


Table of Language Groups	
Language Family	Language Name(s)
Aleut	Unangax, Unangan, Unangan, Unangan Tanana, Aleut
	Alutiiq, Sugpiaq
	Central Yup'ik, Cup'ik, Cup'ig
Inuit-Yupik	Naukan Yupik
	Siberian Yupik
	St. Lawrence Island Yupik
	Sirenik
Tombianic	Inupiaq, Iñupiaq
	Tsimshian
Haida	Haida
Tlingit	Tlingit, Lingit
	Eyak
	Ahtna
Eskimo	Dena'ina, Tanana
	Deg Xinag, Deg Hic'an
	Holikachuk, Inoak
	Koyukon, Dena'ik'e
	Upper Kuskokwim, Kutchin
	(Lower) Tanana
	Tanacross
Upper Tanana, Nabesna	
Athabaskan	Han
	Gwich'in, Kutchin, Tukudh
	Other Athabaskan



Alaska is home to two North American language families, both of which have spread beyond Alaska. At this map stage includes the Inuit-Yupik (blue) family has spread across northern Canada to Greenland and across the Yukon and the Stikine (brown) family in British Columbia. The Athabaskan (red) family has spread through western Canada to British Columbia and the Northwest Territories of Canada. The Tlingit (yellow) family has spread through western Canada to British Columbia and the Northwest Territories of Canada. The Eyak (purple) family has spread through western Canada to British Columbia and the Northwest Territories of Canada.

Indigenous Peoples and Languages of Alaska

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

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

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

As of 2019 few indigenous languages in Alaska are still spoken by children, but significant revitalization programs exist for some languages.

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

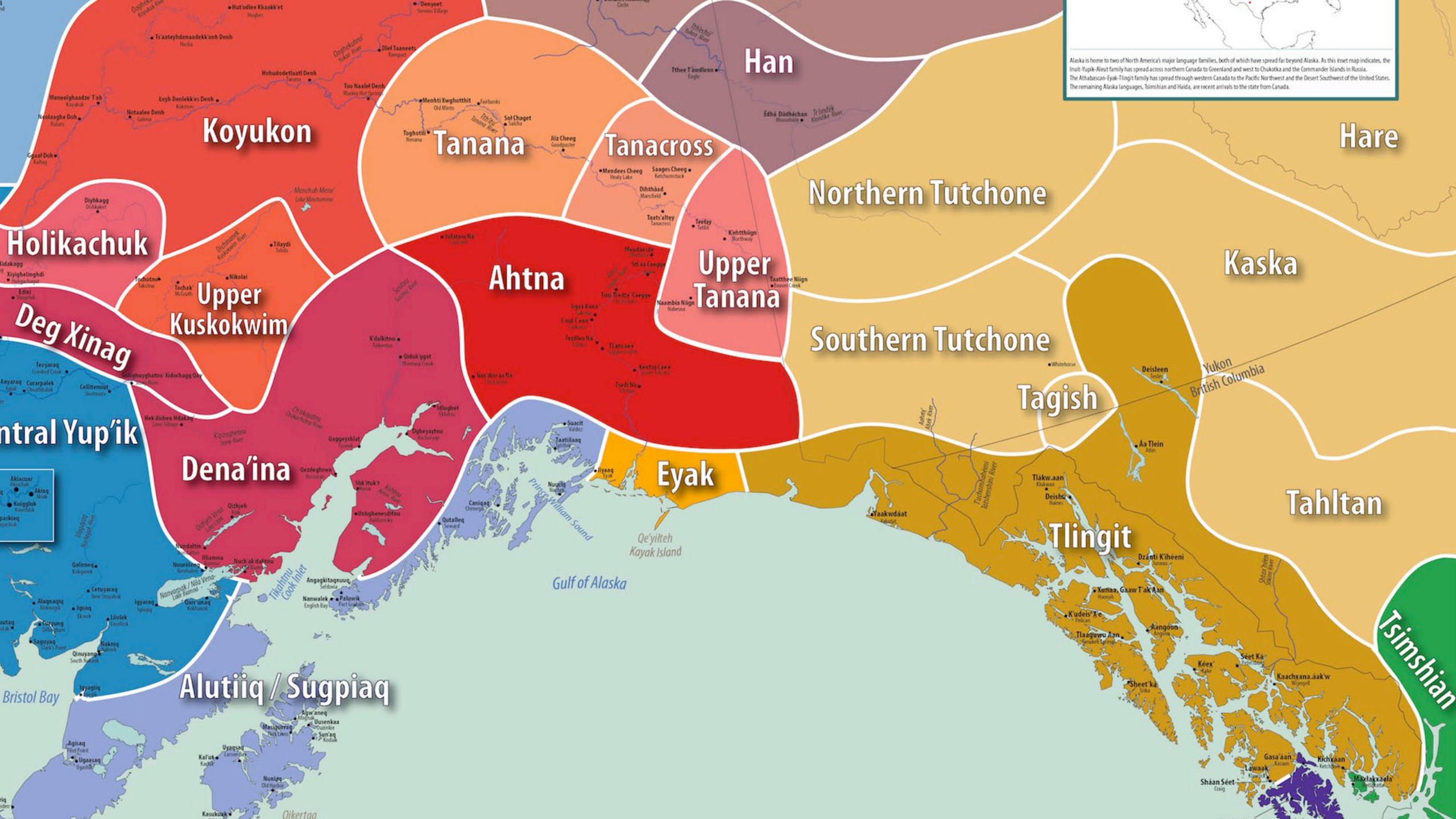
More information about Alaska languages and language maps can be found at www.uaf.edu/csl/.

ANILC
Alaska Native Language Center

Indigenous Peoples and Languages of Alaska, compiled by Michael L. Krauss.
 Digital map created by Gary Holton, Jim Ken, and Colin West, with the assistance of faculty and staff at the Alaska Native Language Center and Institute of Social and Economic Research.
 Indigenous place names compiled by Gary Holton.
 Graphic design and layout by Theresa Annese-Morrell.
 GIS software and a complete list of references and archival source materials available at www.uaf.edu/csl/ and www.alaskalng.org.

University of Alaska
Institute of Social and Economic Research

Based on the map Native Peoples and Languages of Alaska (Krauss 1974, revised 1982) and Inuit (Mason 1995).
 Funding provided by the Alaska Native Language Center, the Institute of Social and Economic Research, the Alaska Native Language Center, the U.S. Arctic Council's Vuntut Research, Scholarship, and Creative Activity Award (2014), and the National Science Foundation. Copyright 2019.



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

Koyukon

Tanana

Tanacross

Han

Hare

Northern Tutchone

Kaska

Holikachuk

Upper Kuskokwim

Ahtna

Upper Tanana

Southern Tutchone

Deg Xinag

Tagish

Central Yup'ik

Dena'ina

Eyak

Tahltan

Tlingit

Alutiiq / Sugpiaq

Tsimshian

Gulf of Alaska

Yukon
British Columbia

Qe'yilteh
Kayak Island

Bristol Bay

Oikertaa

DEDICATION

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

“We will remember you...”



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

-Christina Love (Egegik Tribal Member)

ACKNOWLEDGEMENT

INDIGENOUS ACKNOWLEDGEMENT OF LAND AND IDENTITY

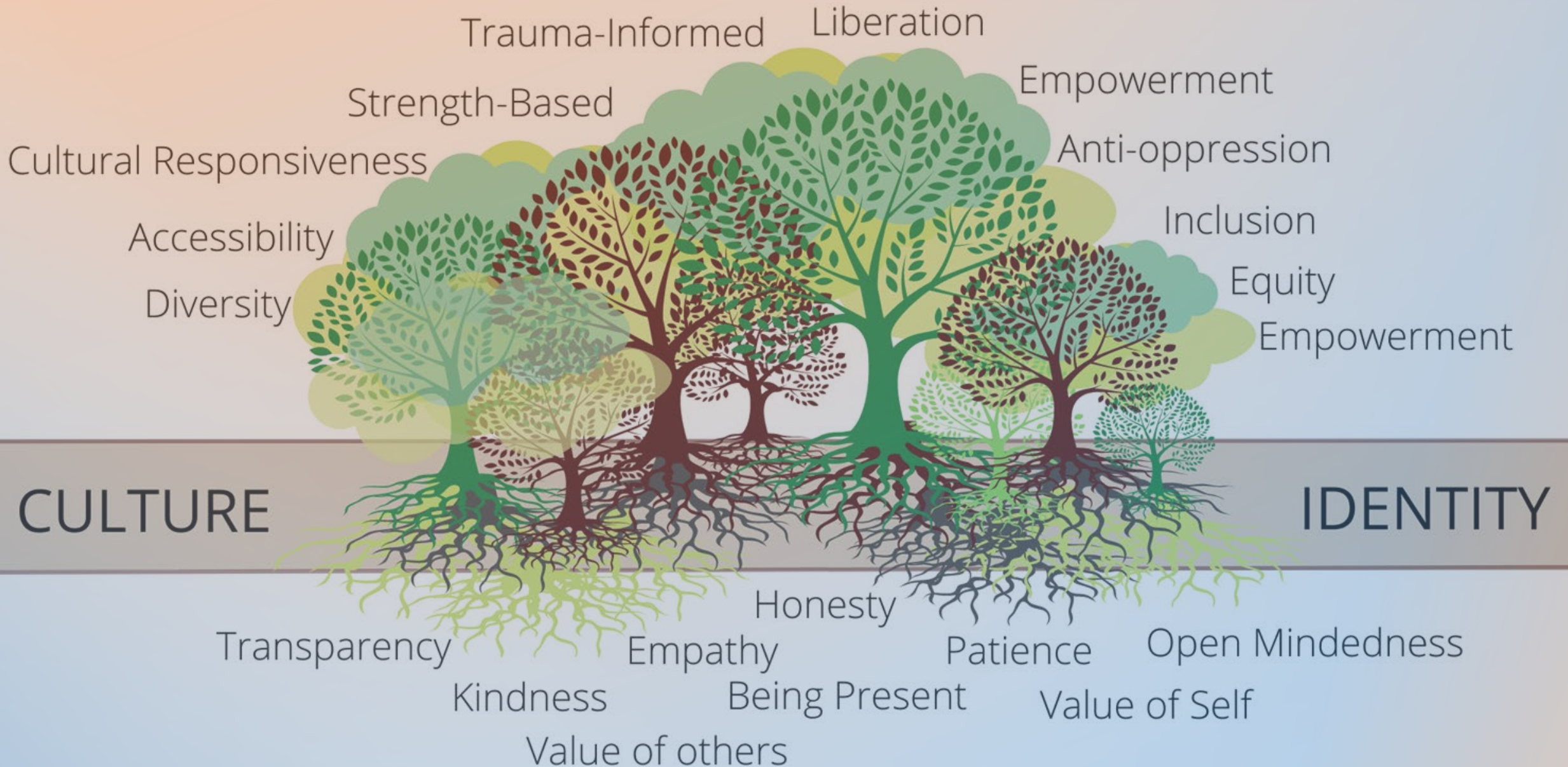
We acknowledge that the land each of us live, learn, and thrive on are the traditional, ancestral, and unceded homelands of Indigenous and tribal nations.

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

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

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

Healing Centered





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

I AM HERE TODAY BECAUSE
OF YOU

