TERMS OF ENGAGEMENT: ALASKA NATIVES AND WESTERN INSTITUTIONAL STRUCTURES

Level 0 - **DISREGARD** (Assimilation)
   Historical posture of schools/university

Level 1 - **TOKEN RECOGNITION** (Co-optation)
   Native employees as window dressing
   Position without authority
   Political response without commitment
   Rhetoric without action (lip service)

Level 2 - **NON-NATIVE AS EXPERT**
   Non-Natives serve as “experts” on Native issues
   Translator of Native views to Non-Native audience
   Expert witness

Level 3 - **ADVISORY ROLE**
   Task forces/committees provide significant input (voices heeded)
   Local school/rural campus advisory councils

Level 4 - **NATIVE PARTICIPATION IN NON-NATIVE SYSTEM**
   ANCSA Regional Corporations
   Native faculty
REAA school boards
Elders-in-Residence
Native culture as subject matter (teach about culture)
Level 5 - **CO-EXISTENCE** (Side-by-Side)
- Tribal Colleges (Ilisagvik, IATC)
- Ya ne da nah School (Chickaloon)
- Native Educator Associations
- Co-management structures
- Traditional medicine in hospital setting
- Alaska Native Science Commission
- Eskimo Whaling/Walrus Commissions

Level 6 - **INTEGRATED SYSTEMS** (Reconciliation)
- ANCSA Village Corporations
- Alaska Rural Systemic Initiative
- Sentencing Circles in court system
- Inupiat Ilitquisiat/NANA Regional Strategy
- Cross-Cultural Education Development Program
- Inupiaq Numeracy

Level 7 – **NATIVE-BASED SYSTEMS** (Independent/Sui generis)
- Yupiit Nation/Self-determination
- Indian Country/Sovereignty
- Spirit/Cultural Camps (Old Minto, Gaalee'ya)
- Alaska Native Reawakening Project
- Teaching with/in/through the culture