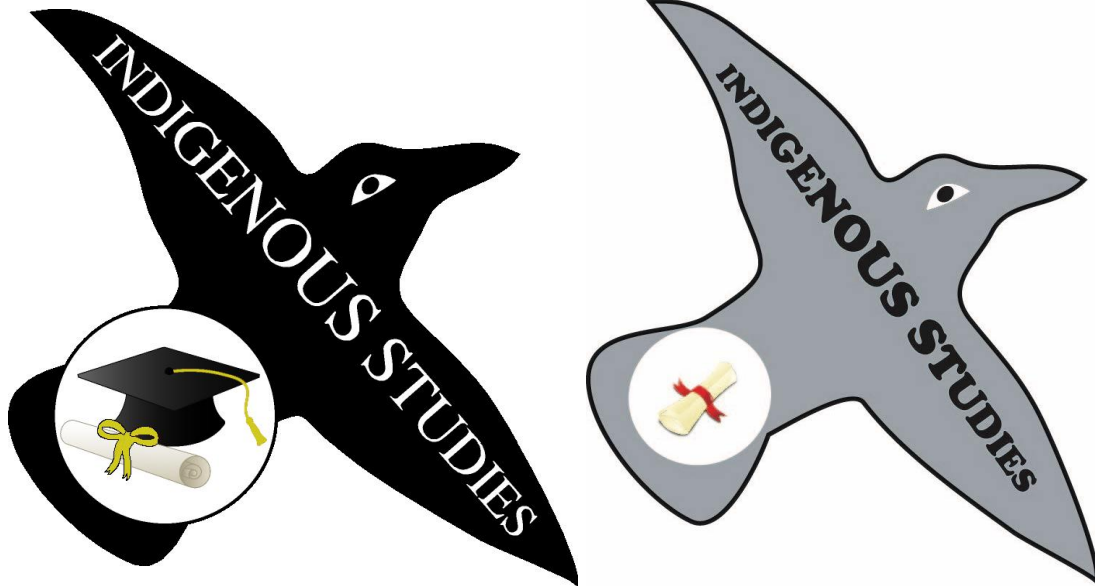


Center for Cross-Cultural Studies



**Self-Study Report
submitted to
World Indigenous Nations Higher
Education Consortium
June 2022**

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A Brief Note

At the University of Alaska Fairbanks, we acknowledge the Indigenous nations on whose ancestral lands our campuses reside.

The Center for Cross-Cultural Studies (CXCS) addresses research, development and instructional issues associated with educational policies, programs, and practices in culturally diverse contexts, with an emphasis on Indigenous Peoples worldwide, and rural and distance education.

Currently, there are 56 students enrolled in the Indigenous Studies PhD program and 14 students enrolled in the Indigenous Studies MA program. Hence, we are seeking WINHEC Accreditation as a small program as defined in the 2018 WINHEC Accreditation Handbook.

CXCS' Director was Dr. Ray Barnhardt (now fully retired), who is one of the founding members of the World Indigenous Nations Higher Education Consortium (WINHEC) and was the Chair of WINHEC Board of Accreditation. Drs. Angayuqaq Oscar Kawagley and Ray Barnhardt developed CXCS and the Alaska Native Knowledge Network (ANKN), and their philosophy and legacy continues on. The decision to seek WINHEC Accreditation for CXCS is a natural choice. Through their guidance, CXCS has already established cultural and academic rigor through decades of continuing partnerships.

Enclosed you will find the Self-Study Report for the Center for Cross-Cultural Studies. The Center houses the Alaska Native Knowledge Network (ANKN) and offers an MA and PhD in Indigenous Studies with an emphasis on Indigenous knowledge and ways of knowing. We are applying to WINHEC for accreditation of our postsecondary graduate programs and our research center. We submit the following Self-Study Report for your consideration.

Quyanaqpak (thank you very much),

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1. Authority

The institution/program is authorized to operate by an education authority approved by the appropriate governmental organization, agency, or controlling entity as required by the jurisdiction in which it operates (i.e., tribe, state, province, nation).

CXCS was originally established in 1971 as the Center for Northern Educational Research (CNER) by action of the UA Board of Regents and with initial funding from the Ford Foundation. By 1977, the University had assumed full funding and CNER was merged with the Cross-Cultural Education Development Program to form the Center for Cross-Cultural Studies. CXCS was housed in the UAF College of Liberal Arts until Spring 2021. As of May 2021, CXCS will be housed in University of Alaska Fairbanks (UAF) in the College of Rural and Community Development (CRCD).

The research agenda for the center is established in cooperation with Native organizations, school districts, and state/federal agencies, with a focus on applied research that will benefit the people of Alaska. CXCS is structured to provide technical support and information to school districts, social service agencies, Native corporations, tribal governments, community colleges, and state and federal agencies in rural Alaska. This provides direction for the improvement of educational and professional development opportunities for rural Alaskans and a forum for the examination of cross-cultural and Indigenous education and community development issues. The center also sponsors various state, national and international seminars, conferences and exchanges to bring people together around issues of concern to Alaska, the circumpolar North, and Indigenous Peoples throughout the world. The Center houses the Alaska Native Knowledge Network (ANKN) and offers an MA and PhD in Indigenous Studies with an emphasis on Indigenous knowledge and ways of knowing. All faculty and students interested in issues associated with Indigenous knowledge systems, cultural diversity, and education are encouraged to participate in and contribute to the efforts of the center.

While CXCS was founded in 1971 to serve Alaska Native research, development, and instructional issues, its two graduate programs include Indigenous collaboration worldwide. The cross-cultural studies programs prepare graduates capable of conducting basic and applied research on social, political, educational, economic, and other cultural issues of concern to people and Indigenous communities.

Alaska has at least 21 distinct Indigenous groups. Both the master's and doctoral Indigenous Studies programs include Indigenous students statewide, nationally, and internationally. While a majority of the Indigenous Studies students are from Alaska, there are/have been students from the continental United States, Guam, Canada, Mexico, (South) Korea, and other areas.

2. Mission and Goals

The institution/program's mission is clearly defined and adopted by its oversight board consistent with its legal authorization, and is appropriate to an institution/program of higher education. The institution/program's particular purpose is to serve the educational interests of its Indigenous students and communities, and adequate resources as allocated for the intended purpose and used accordingly.

MISSION STATEMENT

Our mission at the Center for Cross-Cultural Studies is the improvement of educational and professional development opportunities for Indigenous Peoples. We also serve as a forum for the examination of cross-cultural and Indigenous education and community development issues across the state, as well as the globe.

Program Objectives

1. To provide the programmatic infrastructure for advanced, in-depth, interdisciplinary graduate studies and research in academic fields related to the role of Indigenous knowledge and ways of knowing in the contemporary world.
2. To prepare graduates who are capable of conducting basic and applied research on social, political, educational, economic and cultural issues of concern to people and communities in the circumpolar North, with a particular emphasis on Alaska.
3. To expand the pool of knowledgeable and highly skilled Alaskans who can assume leadership and technical positions with public and private sector organizations, including universities, school districts, social service agencies, Native corporations, tribal governments, and state and federal agencies in Alaska and beyond.
4. To provide a venue to sponsor state, national, and international seminars, conferences, exchanges, and comparative research programs that bring people together around issues of concern to Alaska, the circumpolar North, and Indigenous Peoples throughout the world.
5. To contribute to and tap into newly emerging bodies of academic scholarship that address the role of Indigenous knowledge systems in fields such as ecological studies, natural resources management, healthcare, education, language revitalization, community development, social services, justice, and Native studies.
6. To achieve economies-of-scale that put existing university resources and capabilities to more effective and efficient use in addressing issues of concern to all Alaskans.

The specific skill set of the graduates will include quantitative analysis, scientific applications, qualitative research methods, research design and program management, along with broad conceptual frameworks for understanding the dynamics of social-cultural-ecological systems.

3. Institution/Program Integrity

The institution/program is governed and administered with respect for and in consideration of the educational needs and legitimate claims of the constituencies it serves, as determined by its chartered purposes and accredited status.

CXCS faculty, staff, and students work closely with communities and their partners. The First Alaskans Institute (FAI) is one of the many organizations whose focus includes Indigenous-led initiatives which CXCS emulates in research and instruction. FAI formalized a set of agreements (<https://firstalaskans.org/wp-content/uploads/2016/10/FAI-AGREEMENTS-POSTER.pdf>) which CXCS has adopted for all our meetings:

In Every Chair, a Leader
Speak to be Understood; Listen to Understand
Be Present; Be Engaged
Value Our Time Together
Safe Space for Meaningful Conversation
Challenges → Solutions
Takest Thou Hats Off
Our Value of Humor Helps Us
We are Responsible for Our Experience
Take Care of Yourself; Take Care of Each Other

Research is conducted in alignment with Indigenous guidelines and protocols including the “Guidelines for Respecting Cultural Knowledge,” “Coolangatta Statement on Indigenous Rights in Education,” and the “United Nations Declaration on the Rights of Indigenous Peoples” (ANKN, 2000; UN, 2007; WIPCE, 1993). In the “Guidelines for Respecting Cultural Knowledge,” there is a list of actions for cultural responsiveness for researchers. They include: “(a) Effectively identify and utilize the expertise in participating communities to enhance the quality of data gathering as well as the data itself, and use caution in applying external frames of reference in its analysis and interpretation (p. 15).” Many students and faculty are actively involved with cultural activities. “(b) ensure controlled access for sensitive cultural information that has not been explicitly authorized for general distribution, as determined by members of the local community (p. 15).” Students and faculty approach tribal councils to involve them with research at the very beginning. “(c) Submit research plans as well as results for review by a locally-knowledgeable group and abide by its recommendations to the maximum extent possible (p. 15).” Students and faculty share drafts and results to review before any publishing. “(d) Provide full disclosure of funding sources, sponsors, institutional affiliations and reviewers (p. 15).” Communities are well-informed of all sponsorships. “(e) Include explicit recognition of all research contributors in the final report (p. 16).” Participants are recognized for their contributions in dissertations and other publications, and in some cases, they are co-authors. “(f) Abide by the research principles and guidelines established by the Alaska Federation of Natives and other state, national, and international organizations representing Indigenous Peoples (p. 16).” These principles and guidelines also include the “Coolangatta Statement on

Indigenous Rights in Education” and the “United Nations Declaration on the Rights of Indigenous Peoples.” Research by students and faculty are written and developed by Indigenous Peoples, provide guidelines for conducting research ethically and respectfully, and to do so *with, by, and for* Indigenous Peoples.

REFLECTIONS FROM THE SELF-STUDY PROCESS

In 2020, the University of Alaska Fairbanks (UAF) submitted a comprehensive self-study report to the Northwest Commission on Colleges and Universities (NWCCU) who is recognized by the United States Department of Education (USDE) and the Council on Higher Education Accreditation (CHEA) to accredit postsecondary institutions (<https://nwccu.org/>). The 2020 UAF Self-Study is available at: <https://uaf.edu/accreditation/files/self-evaluation/UAFSelf-EvaluationReport2020.pdf>.

In 2019-2020, all programs at the University of Alaska Fairbanks went through special program reviews for all programs, due to significant budget cuts in Alaska. The Center for Cross-Cultural Studies prepared its special review for 2019 for the Provost and Executive Vice Chancellor’s office. The decision by the review committee states, “It is clear that your programs attract students, and you admit as many students as capacity allows. I am pleased to hear that your efforts to support students as they progress toward completion are seeing effects and resulting in graduation. Please continue to monitor the progress of those efforts” (see Appendix F). Also in the letter, newly purchased applications were listed to encourage CXCS (as well as every program at UAF) to utilize, whether it applies to our student population or not. In response, Dr. Koskey stated, “Our core faculty continue to maintain graduate advising loads of 20-30 students each (as adviser or committee member). Our program continues to draw interest in very high numbers, including Lower-48 and international students” (see Appendix F). The Alaska Native Knowledge Network and the graduate (master’s and doctoral) programs in Indigenous Studies continue to draw people to CXCS.

4. Cultural Standards and Values

The institution/program has identified a locally appropriate and accepted set of “Cultural Standards” representing local definitions of cultural knowledge, beliefs, protocols, laws and practices against which its performance can be reviewed and evaluated. The local Cultural Standards must be defined by Indigenous Peoples from the context in which they will be used, and be submitted to the WINHEC Accreditation Authority for approval as a pre-condition of eligibility.

In 1998, the Assembly of Alaska Native Educators (AANE) adopted the “Alaska Standards for Culturally Responsive Schools,” also known as the “Alaska Cultural Standards.” The Alaska Cultural Standards were adopted at the Native Educators Conference sponsored by the Alaska Rural Systemic Initiative (AKRSI). The co-directors for AKRSI were Dr. Ray Barnhardt (UAF), Dr. Angayuqaq Oscar Kawagley (UAF), and Dorothy Larson (AFN). Though the Alaska Cultural Standards was originally written for all Alaska’s K-12 schools, they can still apply to early childhood education to post secondary education.

Those who drafted and adopted the Alaska Cultural Standards include the Alaska Federation of Natives, the Alaska Rural Systemic Initiative, the Alaska Rural Challenge, the Center for Cross-Cultural Studies, the Alaska Native Knowledge Network, the Association of Native Educators of the Lower Kuskokwim, Ciulistet Research Association, the Association of Interior Native Educators, the Alaska State Board of Education, Alaska Native Teachers for Excellence/Anchorage, Southeast Native Educators Association, North Slope Iñupiaq Educators Association, the Association of Northwest Native Educators, Alutiiq Native Educator Association, the Association of Unangan/Unangas Educators, the Alaska Native Education Student Association, the Alaska Native Education Council, the Alaska First Nations Research Network, and the Consortium for Alaska Native Higher Education.

Below are the adopted 1998 Alaska Cultural Standards to which CXCS adheres:

Preface

The following standards have been developed by Alaska Native educators to provide a way for schools and communities to examine the extent to which they are attending to the educational and cultural well being of the students in their care. These "cultural standards" are predicated on the belief that a firm grounding in the heritage language and culture indigenous to a particular place is a fundamental prerequisite for the development of culturally-healthy students and communities associated with that place, and thus is an essential ingredient for identifying the appropriate qualities and practices associated with culturally-responsive educators, curriculum and schools.

For several years, Alaska has been developing "content standards" to define what students should know and be able to do as they go through school. In addition, "performance standards" are being developed for teachers and administrators, and a set of "quality school standards" have been put forward by the Alaska Department of Education to serve as a basis for accrediting schools in Alaska. To the extent that these state standards are written for general use throughout Alaska, they don't always address some of the special issues that are of critical importance to schools in rural Alaska, particularly those serving Alaska Native communities and students.

Through a series of regional and statewide meetings associated with the Alaska Rural Systemic Initiative (with funding provided by the National Science Foundation and the Annenberg Rural Challenge, and administrative support from the Alaska Federation of Natives in collaboration with the University of Alaska), Alaska Native educators have developed the following "Alaska Standards for Culturally-Responsive Schools" for consideration by educators serving Native students around the state. Though the emphasis is on rural schools serving Native communities, many of the standards are applicable to all students and communities because they focus curricular attention on in-depth study of the surrounding physical and cultural environment in which the school is situated, while recognizing the unique contribution that Indigenous Peoples can make to such study as long-term inhabitants who have accumulated extensive specialized knowledge related to that environment.

Standards have been drawn up in five areas, including those for students, educators, curriculum, schools, and communities. These "cultural standards" provide guidelines or touchstones against which schools and communities can examine what they are doing to attend to the cultural well-being of the young people they are responsible for nurturing to adulthood. The standards included here serve as a complement to, not as a replacement for, those adopted by the State of Alaska. While the state standards stipulate what students should know and be able to do, the cultural standards are oriented more toward providing guidance on how to get them there in such a way that they become responsible, capable and whole human beings in the process. The emphasis is on fostering a strong connection between what students experience in school and their lives out of school by providing opportunities for students to engage in in-depth experiential learning in real-world contexts. By shifting the focus in the curriculum from teaching/learning about cultural heritage as another subject to teaching/learning through the local culture as a foundation for all education, it is intended that all forms of

knowledge, ways of knowing and world views be recognized as equally valid, adaptable and complementary to one another in mutually beneficial ways.

The cultural standards outlined in this document are not intended to be inclusive, exclusive or conclusive, and thus should be reviewed and adapted to fit local needs. Each school, community and related organization should consider which of these standards are appropriate and which are not, and when necessary, develop additional cultural standards to accommodate local circumstances. Terms should be interpreted to fit local conventions, especially with reference to meanings associated with the definition of Elder, tradition, spirituality, or anything relating to the use of the local language. Where differences of interpretation exist, they should be respected and accommodated to the maximum extent possible. The cultural standards are not intended to produce standardization, but rather to encourage schools to nurture and build upon the rich and varied cultural traditions that continue to be practiced in communities throughout Alaska.

Some of the multiple uses to which these cultural standards may be put are as follows:

1. They may be used as a basis for reviewing school or district-level goals, policies and practices with regard to the curriculum and pedagogy being implemented in each community or cultural area.
2. They may be used by a local community to examine the kind of home/family environment and parenting support systems that are provided for the upbringing of its children.
3. They may be used to devise locally appropriate ways to review student and teacher performance as it relates to nurturing and practicing culturally-healthy behavior, including serving as potential graduation requirements for students.
4. They may be used to strengthen the commitment to revitalizing the local language and culture and fostering the involvement of Elders as an educational resource.
5. They may be used to help teachers identify teaching practices that are adaptable to the cultural context in which they are teaching.
6. They may be used to guide the preparation and orientation of teachers in ways that help them attend to the cultural well-being of their students.
7. They may serve as criteria against which to evaluate educational programs intended to address the cultural needs of students.

8. They may be used to guide the formation of state-level policies and regulations and the allocation of resources in support of equal educational opportunities for all children in Alaska.

Curriculum resources and technical support to implement the kind of learning experiences encouraged by the enclosed cultural standards may be found through the Alaska Native Knowledge Network website located at <http://ankn.uaf.edu>.

Cultural Standards for Students

A. Culturally-knowledgeable students are well grounded in the cultural heritage and traditions of their community.

Students who meet this cultural standard are able to:

1. assume responsibility for their role in relation to the well-being of the cultural community and their life-long obligations as a community member;
2. recount their own genealogy and family history;
3. acquire and pass on the traditions of their community through oral and written history;
4. practice their traditional responsibilities to the surrounding environment;
5. reflect through their own actions the critical role that the local heritage language plays in fostering a sense of who they are and how they understand the world around them;
6. live a life in accordance with the cultural values and traditions of the local community and integrate them into their everyday behavior.
7. determine the place of their cultural community in the regional, state, national and international political and economic systems.

B. Culturally-knowledgeable students are able to build on the knowledge and skills of the local cultural community as a foundation from which to achieve personal and academic success throughout life.

Students who meet this cultural standard are able to:

1. acquire insights from other cultures without diminishing the integrity of their own;

2. make effective use of the knowledge, skills and ways of knowing from their own cultural traditions to learn about the larger world in which they live;
3. make appropriate choices regarding the long-term consequences of their actions;
4. identify appropriate forms of technology and anticipate the consequences of their use for improving the quality of life in the community.

C. Culturally-knowledgeable students are able to actively participate in various cultural environments.

Students who meet this cultural standard are able to:

1. perform subsistence activities in ways that are appropriate to local cultural traditions;
2. make constructive contributions to the governance of their community and the well-being of their family;
3. attain a healthy lifestyle through which they are able to maintain their own social, emotional, physical, intellectual and spiritual well-being;
4. enter into and function effectively in a variety of cultural settings.

D. Culturally-knowledgeable students are able to engage effectively in learning activities that are based on traditional ways of knowing and learning.

Students who meet this cultural standard are able to:

1. acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders;
2. participate in and make constructive contributions to the learning activities associated with a traditional camp environment;
3. interact with Elders in a loving and respectful way that demonstrates an appreciation of their role as culture-bearers and educators in the community;
4. gather oral and written history information from the local community and provide an appropriate interpretation of its cultural meaning and significance;
5. identify and utilize appropriate sources of cultural knowledge to find solutions to everyday problems;

6. engage in a realistic self-assessment to identify strengths and needs and make appropriate decisions to enhance life skills.

E. Culturally-knowledgeable students demonstrate an awareness and appreciation of the relationships and processes of interaction of all elements in the world around them.

Students who meet this cultural standard are able to:

1. recognize and build upon the inter-relationships that exist among the spiritual, natural and human realms in the world around them, as reflected in their own cultural traditions and beliefs as well as those of others;
2. understand the ecology and geography of the bioregion they inhabit;
3. demonstrate an understanding of the relationship between worldview and the way knowledge is formed and used;
4. determine how ideas and concepts from one knowledge system relate to those derived from other knowledge systems;
5. recognize how and why cultures change over time;
6. anticipate the changes that occur when different cultural systems come in contact with one another;
7. determine how cultural values and beliefs influence the interaction of people from different cultural backgrounds;
8. identify and appreciate who they are and their place in the world.

Cultural Standards for Educators

A. Culturally-responsive educators incorporate local ways of knowing and teaching in their work.

Educators who meet this cultural standard:

1. recognize the validity and integrity of the traditional knowledge system;
2. utilize Elders' expertise in multiple ways in their teaching;

3. provide opportunities and time for students to learn in settings where local cultural knowledge and skills are naturally relevant;
4. provide opportunities for students to learn through observation and hands-on demonstration of cultural knowledge and skills;
5. adhere to the cultural and intellectual property rights that pertain to all aspects of the local knowledge they are addressing;
6. continually involve themselves in learning about the local culture.

B. Culturally-responsive educators use the local environment and community resources on a regular basis to link what they are teaching to the everyday lives of the students.

Educators who meet this cultural standard:

1. regularly engage students in appropriate projects and experiential learning activities in the surrounding environment;
2. utilize traditional settings such as camps as learning environments for transmitting both cultural and academic knowledge and skills;
3. provide integrated learning activities organized around themes of local significance and across subject areas;
4. are knowledgeable in all the areas of local history and cultural tradition that may have bearing on their work as a teacher, including the appropriate times for certain knowledge to be taught;
5. seek to ground all teaching in a constructive process built on a local cultural foundation.

C. Culturally-responsive educators participate in community events and activities in an appropriate and supportive way.

Educators who meet this cultural standard:

1. become active members of the community in which they teach and make positive and culturally-appropriate contributions to the well being of that community;
2. exercise professional responsibilities in the context of local cultural traditions and expectations;

3. maintain a close working relationship with and make appropriate use of the cultural and professional expertise of their co-workers from the local community.

D. Culturally-responsive educators work closely with parents to achieve a high level of complementary educational expectations between home and school.

Educators who meet this cultural standard:

1. promote extensive community and parental interaction and involvement in their children's education;
2. involve Elders, parents and local leaders in all aspects of instructional planning and implementation;
3. seek to continually learn about and build upon the cultural knowledge that students bring with them from their homes and community;
4. seek to learn the local heritage language and promote its use in their teaching.

E. Culturally-responsive educators recognize the full educational potential of each student and provide the challenges necessary for them to achieve that potential.

Educators who meet this cultural standard:

1. recognize cultural differences as positive attributes around which to build appropriate educational experiences;
2. provide learning opportunities that help students recognize the integrity of the knowledge they bring with them and use that knowledge as a springboard to new understandings;
3. reinforce the student's sense of cultural identity and place in the world;
4. acquaint students with the world beyond their home community in ways that expand their horizons while strengthening their own identities;
5. recognize the need for all people to understand the importance of learning about other cultures and appreciating what each has to offer.

A. A culturally-responsive curriculum reinforces the integrity of the cultural knowledge that students bring with them.

A curriculum that meets this cultural standard:

1. recognizes that all knowledge is imbedded in a larger system of cultural beliefs, values and practices, each with its own integrity and interconnectedness;
2. ensures that students acquire not only the surface knowledge of their culture, but are also well grounded in the deeper aspects of the associated beliefs and practices;
3. incorporates contemporary adaptations along with the historical and traditional aspects of the local culture;
4. respects and validates knowledge that has been derived from a variety of cultural traditions;
5. provides opportunities for students to study all subjects starting from a base in the local knowledge system.

B. A culturally-responsive curriculum recognizes cultural knowledge as part of a living and constantly adapting system that is grounded in the past, but continues to grow through the present and into the future.

A curriculum that meets this cultural standard:

1. recognizes the contemporary validity of much of the traditional cultural knowledge, values and beliefs, and grounds students learning in the principles and practices associated with that knowledge;
2. provides students with an understanding of the dynamics of cultural systems as they change over time, and as they are impacted by external forces;
3. incorporates the in-depth study of unique elements of contemporary life in Native communities in Alaska, such as the Alaska Native Claims Settlement Act, subsistence, sovereignty and self-determination.

C. A culturally-responsive curriculum uses the local language and cultural knowledge as a foundation for the rest of the curriculum.

A curriculum that meets this cultural standard:

1. utilizes the local language as a base from which to learn the deeper meanings of the local cultural knowledge, values, beliefs and practices;
2. recognizes the depth of knowledge that is associated with the long inhabitation of a particular place and utilizes the study of "place" as a basis for the comparative analysis of contemporary social, political and economic systems;
3. incorporates language and cultural immersion experiences wherever in-depth cultural understanding is necessary;
4. views all community members as potential teachers and all events in the community as potential learning opportunities;
5. treats local cultural knowledge as a means to acquire the conventional curriculum content as outlined in state standards, as well as an end in itself;
6. makes appropriate use of modern tools and technology to help document and transmit traditional cultural knowledge;
7. is sensitive to traditional cultural protocol, including the role of spirituality, as it relates to appropriate uses of local knowledge.

D. A culturally-responsive curriculum fosters a complementary relationship across knowledge derived from diverse knowledge systems.

A curriculum that meets this cultural standard:

1. draws parallels between knowledge derived from oral tradition and that derived from books;
2. engages students in the construction of new knowledge and understandings that contribute to an ever-expanding view of the world.

E. A culturally-responsive curriculum situates local knowledge and actions in a global context.

A curriculum that meets this cultural standard:

1. encourages students to consider the inter-relationship between their local circumstances and the global community;

2. conveys to students that every culture and community contributes to, at the same time that it receives from the global knowledge base;
3. prepares students to "think globally, act locally."

Cultural Standards for Schools

A. A culturally-responsive school fosters the on-going participation of Elders in all aspects of the schooling process.

A school that meets this cultural standard:

1. maintains multiple avenues for Elders to interact formally and informally with students at all times;
2. provides opportunities for students to regularly engage in the documenting of Elders' cultural knowledge and produce appropriate print and multimedia materials that share this knowledge with others;
3. includes explicit statements regarding the cultural values that are fostered in the community and integrates those values in all aspects of the school program and operation;
4. utilizes educational models that are grounded in the traditional world view and ways of knowing associated with the cultural knowledge system reflected in the community.

B. A culturally-responsive school provides multiple avenues for students to access the learning that is offered, as well as multiple forms of assessment for students to demonstrate what they have learned.

A school that meets this cultural standard:

1. utilizes a broad range of culturally-appropriate performance standards to assess student knowledge and skills;
2. encourages and supports experientially oriented approaches to education that makes extensive use of community-based resources and expertise;
3. provides cultural and language immersion programs in which student acquire in-depth understanding of the culture of which they are members;

4. helps students develop the capacity to assess their own strengths and weaknesses and make appropriate decisions based on such a self-assessment.

C. A culturally-responsive school provides opportunities for students to learn in and/or about their heritage language.

A school that meets this cultural standard:

1. provides language immersion opportunities for students who wish to learn in their heritage language;
2. offers courses that acquaint all students with the heritage language of the local community;
3. makes available reading materials and courses through which students can acquire literacy in the heritage language;
4. provides opportunities for teachers to gain familiarity with the heritage language of the students they teach through summer immersion experiences.

D. A culturally-responsive school has a high level of involvement of professional staff who are of the same cultural background as the students with whom they are working.

A school that meets this cultural standard:

1. encourages and supports the professional development of local personnel to assume teaching and administrative roles in the school;
2. recruits and hires teachers whose background is similar to that of the students they will be teaching;
3. provides a cultural orientation camp and mentoring program for new teachers to learn about and adjust to the cultural expectations and practices of the community and school;
4. fosters and supports opportunities for teachers to participate in professional activities and associations that help them expand their repertoire of cultural knowledge and pedagogical skills.

E. A culturally-responsive school consists of facilities that are compatible with the community environment in which they are situated.

A school that meets this cultural standard:

1. provides a physical environment that is inviting and readily accessible for local people to enter and utilize;
2. makes use of facilities throughout the community to demonstrate that education is a community-wide process involving everyone as teachers;
3. utilizes local expertise, including students, to provide culturally-appropriate displays of arts, crafts and other forms of decoration and space design.

F. A culturally-responsive school fosters extensive on-going participation, communication and interaction between school and community personnel.

A school that meets this cultural standard:

1. holds regular formal and informal events bringing together students, parents, teachers and other school and community personnel to review, evaluate and plan the educational program that is being offered;
2. provides regular opportunities for local and regional board deliberations and decision-making on policy, program and personnel issues related to the school;
3. sponsors on-going activities and events in the school and community that celebrate and provide opportunities for students to put into practice and display their knowledge of local cultural traditions.

Cultural Standards for Communities

A. A culturally-supportive community incorporates the practice of local cultural traditions in its everyday affairs.

A community that meets this cultural standard:

1. provides respected Elders with a place of honor in community functions;
2. models culturally-appropriate behavior in the day-to-day life of the community;

3. utilizes traditional child-rearing and parenting practices that reinforce a sense of identity and belonging;
4. organizes and encourages participation of members from all ages in regular community-wide, family-oriented events;
5. incorporates and reinforces traditional cultural values and beliefs in all formal and informal community functions.

B. A culturally-supportive community nurtures the use of the local heritage language.

A community that meets this cultural standard:

1. recognizes the role that language plays in conveying the deeper aspects of cultural knowledge and traditions;
2. sponsors local heritage language immersion opportunities for young children when they are at the critical age for language learning;
3. encourages the use of the local heritage language whenever possible in the everyday affairs of the community, including meetings, cultural events, print materials and broadcast media;
4. assists in the preparation of curriculum resource material in the local heritage language for use in the school;
5. provides simultaneous translation services for public meetings where persons unfamiliar with the local heritage language are participants.

C. A culturally-supportive community takes an active role in the education of all its members.

A community that meets this cultural standard:

1. encourages broad-based participation of parents in all aspects of their children's education, both in and out of school;
2. ensures active participation by community members in reviewing all local, regional and state initiatives that have bearing on the education of their children;
3. encourages and supports members of the local community who wish to pursue further education to assume teaching and administrative roles in the school;

4. engages in subsistence activities, sponsors cultural camps and hosts community events that provide an opportunity for children to actively participate in and learn appropriate cultural values and behavior;
5. provides opportunities for all community members to acquire and practice the appropriate knowledge and skills associated with local cultural traditions.

D. A culturally-supportive community nurtures family responsibility, sense of belonging and cultural identity.

A community that meets this cultural standard:

1. fosters cross-generational sharing of parenting and child-rearing practices;
2. creates a supportive environment for youth to participate in local affairs and acquire the skills to be contributing members of the community;
3. adopts the adage, "It takes the whole village to raise a child."

E. A culturally-supportive community assists teachers in learning and utilizing local cultural traditions and practices.

A community that meets this cultural standard:

1. sponsors a cultural orientation camp and community mentoring program for new teachers to learn about and adjust to the cultural expectations and practices of the community;
2. encourages teachers to make use of facilities and expertise in the community to demonstrate that education is a community-wide process involving everyone as teachers;
3. sponsors regular community/school potlucks to celebrate the work of students and teachers and to promote on-going interaction and communication between teachers and parents;
4. attempts to articulate the cultural knowledge, values and beliefs that it wishes teachers to incorporate into the school curriculum;
5. establishes a program to ensure the availability of Elders' expertise in all aspects of the educational program in the school.

F. A culturally-supportive community contributes to all aspects of curriculum design and implementation in the local school

A community that meets this cultural standard:

1. takes an active part in the development of the mission, goals and content of the local educational program;
2. promotes the active involvement of students with Elders in the documentation and preservation of traditional knowledge through a variety of print and multimedia formats;
3. facilitates teacher involvement in community activities and encourages the use of the local environment as a curricular resource;
4. promotes parental involvement in all aspects of their children's educational experience.

VALUES

As a reminder, the Center for Cross-Cultural Studies houses the Alaska Native Knowledge Network and the MA and PhD graduate programs in Indigenous Studies. We acknowledge that each 229 federally recognized Alaska tribes and Indigenous-recognized tribes have their own unique cultural values. Roderick (2008) states:

What these cultural groups share in common, however, are deeply-ingrained values, such as honoring the land and waters upon which life depends, having respect and reverence for fish and wildlife, valuing community over individuality, sharing with others, and respecting and learning survival skills and wisdom from Elders. Alaska Native cultural worldviews are holistic. Native cultures accept that everything in creation is connected, complex, dynamic, and in a constant state of flux. Alaska Native peoples have a deep and sophisticated qualitative understanding of the environment in which they live. This understanding comes from stories passed down for generations; it also comes from life experiences, learning from mentors beginning at a young age, observations of others in the community, and the guidance of Elders. (p. 2)

CXCS serves Indigenous Peoples internationally. In the *Alaska Standards for Culturally Responsive Schools* (also known as the *Alaska Cultural Standards*), under the Cultural Standards for Schools A(3), a school, "includes explicit statements regarding the cultural values that are fostered in the community and integrates those values in all aspects of the school program and operation" (Assembly of Alaska Native Educators [AANE], 1998, p. 17). As an academic and research center at UAF, we acknowledge CXCS as a school. Hence, CXCS' Core Values include shared international Indigenous values of Respect, Relevance, Reciprocity, and Responsibility (Kirkness & Barnhardt, 2001).

Respect

CXCS recognizes Indigenous Peoples are inherently sovereign. Each student, each community, and each research project has their own cultural protocols and knowledge system unique to their respective areas. CXCS represents a personal, welcoming and belonging environment, in which students, communities, and research bring cultural knowledge, traditions, and Indigenous values that are respected.

Relevance

Kirkness and Barnhardt (2001) state, "If universities are to respect the cultural integrity of First Nations students and communities, they must adopt a posture that goes beyond the usual generation and conveyance of literate knowledge, to include the institutional legitimation of Indigenous knowledge and skills." One of CXCS' foundational courses is Indigenous Knowledge Systems, created by the late Dr. Angayuqaq Oscar Kawagley. The course description states this course is, "a comparative survey and analysis of the epistemological properties, worldviews and modes of transmission associated with various Indigenous knowledge systems." Each student and community has a unique worldview which should not only be accommodating but also structural throughout one's research and education.

Reciprocity

Kirkness and Barnhardt (2001) share, "the emphasis is on making teaching and learning two-way processes, in which the give-and-take between faculty and students opens up new levels of understanding for everyone... Faculty members and students in such a reciprocal relationship are in a position to create a new kind of education, to formulate new paradigms or explanatory frameworks that help us establish a greater equilibrium and congruence." In the Alaska Cultural Standards, institutions are encouraged to nurture students' experiences in schooling and to apply what they have gained in the real-world context.

Responsibility

Kirkness and Barnhardt (2001) state, "Gaining access to the university means more than gaining an education -- it also means gaining access to power, authority, and an opportunity to exercise control over the affairs of everyday life, affairs that are usually taken for granted by most non-Native people." Students who are enrolled in the Indigenous Studies programs are encouraged by their Elders to continue schooling to benefit their respective communities. Many students have expressed their motivation to earn a post-baccalaureate degree to benefit their respective communities.

Shared Alaska Native Values

Alaska Native peoples have recognized shared cultural values. Though CXCS acknowledges and respects the international Indigenous cultural values of Respect, Relevance, Reciprocity, and Responsibility; we include these shared Alaska Native cultural and core values, as an Indigenous program housed in an Alaskan academic institution:

Show Respect to Others - Each Person Has a Special Gift

Share What You Have - Giving Makes You Richer
Know Who You Are - You Are a Reflection on Your Family
Accept What Life Brings - You Cannot Control Many Things
Have Patience - Some Things Cannot Be Rushed
Live Carefully - What You Do Will Come Back to You
Take Care of Others - You Cannot Live without Them
Honor Your Elders - They Show You the Way in Life
Pray for Guidance - Many Things Are Not Known
See Connections - All Things Are Related (ANKN, n.d.)

Each Alaska Native group has their own unique set of cultural values identified by Elders in the communities, and in some groups the cultural values may differ from village to village. However, all cultural values have been passed down from generation to generation for thousands of years. Some groups have created posters identifying their cultural values. Elders, community members, and other culture bearers worked together to identify and create their own cultural values; they did not come from one individual. To include each one would be extensive. Hence, the shared cultural values listed above continue to ground our students, staff, faculty, and communities as we work together.

REFLECTIONS FROM THE SELF-STUDY PROCESS

The Alaska Cultural Standards are written to all students in Alaska, whether they are Native or non-Native. The Center for Cross-Cultural Studies (CXCS) at the University of Alaska Fairbanks was one of the sponsors for the Alaska Cultural Standards. The Indigenous Studies master's and doctorate programs were developed to increase Alaska Native scholars, and CXCS continues to receive graduate admission applications internationally. Hence, not everything detailed in the Alaska Cultural Standards which specifies "Alaska" will apply to our international students. For example, in the Cultural Standards for the Curriculum, Section B, Number 3 states, "incorporates the in-depth study of unique elements of contemporary life in Native communities in Alaska, such as the Alaska Native Claims Settlement Act, subsistence, sovereignty and self-determination" (AANE, 1998). International students in the Indigenous Studies programs, are given an opportunity to examine an in-depth study of contemporary life in their respective communities.

5. Oversight Board

The institution/program has a functioning oversight board responsible for the quality and integrity of the institution/programs to ensure that the institution/program's Indigenous mission is being achieved. The oversight board has at least five voting members, a majority of whom are representative of the Indigenous communities being served and have no contractual, employment or personal financial interest in the institution/program.

The CXCS WINHEC Accreditation Board consists of two Alaska Native Elders (a Cup'ik woman and an Ahtna man), two alumni, and two current students. None of these voting members have contractual, employment, or personal financial interest in the institution/program.

Elder Lucy Sparck is Cup'ik and has a lifetime knowledge and compassion for participation in Alaska Statewide Elder gatherings that occurred in both rural and urban Indigenous groups. Because of her willingness to be proactively involved in social language and cultural knowledge group sessions, she has been cited in scholarship in the following publications. Lucy selfless contributions in gatherings of Elders, youth, anthropologists, cultural camps, and tribal organization gatherings. She is recognized as an expert of local traditional ecological knowledge, Indigenous Knowledge System, Youth wellness and counsel, education, and climate change implications on Indigenous worldviews, epistemology, ontology, ecology, and spirituality.

Elder Wilson Justin is Ahtna. In retirement status since 2012 but maintaining interest in community planning, environmental health, and generational well-being. An original shareholder of Ahtna Inc., Mr. Justin is counted among the handful of Indigenous participants who questioned the development of ANCSA on a non-traditional basis in the formative years of ANCSA. Born in the mid-century into the remnant of a Medicine Man family, with subsequent years of upheaval and radical changes to lifestyles, purpose and meaning, Mr. Justin was able to stay rooted to the clan traditions, protocols, and purpose by having access to ancient Stories of Covenants and meaning. The modern era beginning with statehood in 1959 opposed all traditional values and Indigenous governance but storytelling continued through the 1980s, and Mr. Justin, along with others of his generation, was expected to step forward to their time to maintain connectivity on a generational basis. Having to bridge the corporate realms, agency doctrines, state regulatory structures, federal oversight, and tribal governance is no easy task. Mr. Justin is among the handful who has learned to navigate the many legal faces of the 21st century yet remain true to the heritage.

Dr. Yvette Running Horse Collin is a proud alumni of the University of Alaska Fairbanks Indigenous Studies PhD program, and she serves as the Chairperson of the CXCS WINHEC Accreditation Board Steering Committee. She is an enrolled member of the Oglala Sioux Tribe (OST), and she is currently a Marie Skłodowska-Curie Post Doctoral Fellow with The French National Centre for Scientific Research (CNRS) at the Laboratoire Centre for Anthropobiology and Genomics of Toulouse (CAGT), with a focus on horse genomics. For the past 16 years, she has received specialized training from Lakota Traditional Knowledge Keepers in advanced sciences, environmental practices, and medicine. Dr. Running Horse Collin is a wife, mother of

five children, and a grandmother of one lovely grandchild. At the request of her Elders, she is currently dedicated to helping to create and an ideal collaborative model for bringing Traditional Knowledge (TK), Sacred Knowledge (SK), and Traditional Ecological Knowledge (TEK) forward in the academic scientific realm in a manner that is respectful of cultural protocols in order to help *Unči Maka* (Grandmother Earth) and all life.

Dr. Pearl K. Brower serves as an alumni of the University of Alaska Fairbanks. She earned a B.A. in Anthropology and B.A. in Alaska Native Studies from University of Alaska Fairbanks in 2004. A master's degree in Alaska Native and Rural Development from University of Alaska Fairbanks in 2010. And finally, a PhD in Indigenous Studies, with an emphasis in Indigenous Leadership from the University of Alaska Fairbanks in May 2016. Brower joined the University of Alaska in August of 2021 and serves as the Senior Advisor for Alaska Native Success, Institutional Diversity and Student Engagement. In October of 2020, Dr. Brower left the Presidency of Iḷisaḡvik College, Alaska's only Tribal College where she had been in administration at the college for 13 years, the last 8 serving as President. Dr. Brower grew up in both Barrow, Alaska, and in northern California practicing a subsistence lifestyle in both areas. She and her husband, Jesse Darling, have two daughters, Isla and Sindri. Brower serves on multiple boards and commissions throughout the state and country.

Woody Woodgate is currently the Alaska Native Education Director and Federal Programs Director for Yupiit School District. He earned a B.A. in Biology with an Natural Resource minor from University of Alaska Fairbanks in 2001, Teacher Type-A certification from University of Alaska Fairbanks in 2003, master's degree in Education for Curriculum Development and Instruction from University of Alaska Fairbanks in 2007, master's degree in Education for Math Education from University of Alaska Southeast in 2010, graduate certification in Educational Leadership for Principal and Administrator Type-B certification from University of Alaska Anchorage in 2013, graduate certification in Educational Leadership for Superintendent endorsement from University of Alaska Southeast in 2017, and currently working on his PhD in Indigenous Studies from University of Alaska Fairbanks. Mr. Woodgate has been a classroom teacher and administrator in rural Alaska and Hawaii for over ten years and an adjunct instructor at the University of Alaska Anchorage for six years. Woody Woodgate raised his four children in different rural and isolated communities in Alaska and is currently working with a team to remove much of the colonial oversight for Yupiit School District through the implementation of Yugtun immersion, traditional subsistence calendar for the 2022-2023 school year, and professional development of teachers for a relevant place-based curriculum for pre-K to 16 students.

January O'Connor is Tlingit and is Alaskan born and raised in Kake, Alaska. She is a current PhD student at the University of Alaska Fairbanks Indigenous Studies program. Her research focus is Indigenous Evaluation. January served as a student representative during the WINHEC application process. January also possesses a Master of Arts of Teaching from the University of Southeast and a bachelor's in Psychology from Reed College in Portland, Oregon. She has 15 years' experience leading and developing youth programming that is culturally responsive and based on positive youth development guided by research. Currently, and in addition to her Ph.Dd work, she is the founder and Director of Raven's Group. Raven's Group is a consulting

group that provides consulting services. January worked collaboratively to establish Raven's Group in 2017 after seeing the great need for consultants and evaluators that are promoting and privileging Alaska Native's values, goals, and objectives to determine their own priorities in educational and cultural projects in Alaska. Through Raven's Group and in her previous positions, she has worked with a wide-cross section of Rural and Alaska Native people and has traveled extensively across rural Alaska. January worked with Rural Alaska Honors Institute (RAHI) for eight years and served as the Program Director for Take Wing Alaska, a DOE funded Alaska Native Education Program with the Alaska Humanities Forum for three and a half years. In her position as Program Director of The Take Wing Alaska program, she assisted in directing the program which served to address educational and cultural issues specific to high school students graduating school on time and their subsequent matriculation into vocational, educational, or employment pursuits.

REFLECTIONS FROM THE SELF-STUDY PROCESS

The steering committee was formed for the purpose of writing this self-study. CXCS recognizes the importance of being held accountable to communities, Elders, alumni, and students. All of the committee members have stated that they want to continue working with the Center for Cross-Cultural Studies.

6. Person in Charge

The institution/program employs a responsible administrative authority who is appointed by the oversight board and whose principal responsibility is for the well-being of the institution/program. The person in charge may not serve as the chair of the institution's oversight board.

Dr. Ray Barnhardt served as the Center for Cross-Cultural Studies Director. He semi-retired in Fall 2013, going to 51% concentrating on teaching and serving on various committees. Dr. Barnhardt fully retired in January 2020. Dr. Barnhardt's Director responsibilities include CXCS and ANKN hiring authority, understanding and balancing program budgets, identifying financial needs and obtaining external funding to support CXCS' research and evaluation activities that are required by federal law, writing proposals to secure funding, serving as the primary point of contact for all fiscal and administrative matters, leading program committees, evaluating CXCS and ANKN employees, promoting and maintaining relationships within CXCS as well as other related organizations, supervising research professionals including staff and students, conducting performance reviews, overseeing professional activities, providing mentorship, ensuring each researcher has the tools they need to thrive and continue to grow in their professional capacity, ensuring program integrity and compliance with applicable laws and regulations with university policy and procedures, maintaining international relations, working with academic units and UAF leadership to create and maintain opportunities for CXCS faculty and students to fully participate in research and academics, and actively seeking and serving as a Principal Investigator on grants to support graduate students in the Indigenous Studies master's and doctorate programs. Currently, the Director's position still remains vacant despite many requests to the administration to recognize the importance of the role as a research center.

There have been three Chairs for the Indigenous Studies master's and doctorate programs: Dr. Beth Leonard, Dr. Michael Koskey (2014-2021), and Dr. Sean Asikluk Topkok (current). The chair of the oversight board is currently an alumni from the Indigenous Studies PhD program. Currently, CRCD defines a Chair as a faculty member who provides academic oversight and leadership within a program, advocates for program resources, responsible for facilitating communication for members' participation in discussion and decision making, and communicates faculty perspectives and program concerns to the administration.

REFLECTIONS FROM THE SELF-STUDY PROCESS

CXCS faculty have been advocating the reinstatement of a Director for our Center. The previous and current Chairs have been going well beyond the duties of a Chair as defined by the Administration. It is our hope that once CXCS receives WINHEC accreditation, the Administration might recognize the need to reinstate a Director for the Center.

7. Administration

The institution/program provides the administrative and support services necessary to achieve its mission and meet its goals.

Currently, there is no dedicated staff person for CXCS. All administrative support services provided to CXCS have a shared responsibility throughout the College of Rural and Community Development (CRCD). There is one CRCD graduate student advisor whose responsibilities for all graduate programs in CRCD include helping students with forms required by the UAF Graduate School, disseminating resources for comprehensive examinations and thesis/dissertation preparation, communicating with students and faculty, preparing graduate student applications for review, maintain graduate committee list, and updating the student handbooks. Another administrative staff member for all programs in CRCD is responsible for various communications, schedule meetings and events, maintaining recordkeeping for all CRCD programs, academic course scheduling, textbook adoption, collecting syllabi, and helping with special topics and course adoption forms.

The University of Alaska Fairbanks provides recruiting, student support services, financial aid services, counseling, disability services, veteran services, and writing and tutoring services.

Disability Services

- Any student eligible for and needing reasonable accommodations due to a disability is requested to speak with the instructor within the first week class begins.
- I encourage students with documented disabilities, including non-visible disabilities such as chronic diseases, learning disabilities, head injury, attention deficit/hyperactive disorder, psychiatric disabilities, to discuss with me, after class or during my office hours, possible reasonable accommodations.
- Students with documented disabilities who may need reasonable academic accommodations should discuss these with me during the first two weeks of class.
- If you have specific physical, psychiatric or learning disabilities and require reasonable accommodations, please let me know early in the semester so that your learning needs may be appropriately met. You will need to provide documentation of your disability to Disability Services in room 208 of the Whitaker Building and request a letter of accommodation.

Support Services

Academic Advising Center 907-474-6396 <http://www.uaf.edu/advising>

UAF Writing Center 907-474-5314, FAX: 1-800-478-5246

<http://www.uaf.edu/english/writingcenter>

Rasmuson Library Off-Campus Service 1-800-478-5348 <http://www.uaf.edu/library/offcampus>

Full text articles on-line: <http://lexicon.ci.anchororage.ak.us/databasesforalaskans/home.html>

Student protections and services statement: Every qualified student is welcome in my classroom. As needed, I am happy to work with you, disability services, veterans' services, rural student services, etc. to find reasonable accommodations. Students at this university are protected against sexual harassment and discrimination (Title IX), and minors have additional protections. For more information on your rights as a student and the resources available to you to resolve problems, please go the following site: www.uaf.edu/handbook/

REFLECTIONS FROM THE SELF-STUDY PROCESS

CXCS faculty have been advocating for a dedicated staff person for our Center at every meeting we have with Administration. We will continue to do so. It is our hope that once we achieve WINHEC accreditation, it might strengthen the justification for at least one CXCS staff person.

8. Academic Appointees

The institution/program employs a core of full-time, qualified academic faculty. The academic personnel are representative of the Indigenous populations being served and adequate in number and qualifications to meet its obligations toward achievement of the institution/program's mission and goals. Faculty members are involved in the formation of institutional policy and participate in academic planning, curriculum development and review, student academic advising, institution/program governance and are evaluated in a periodic and systemic manner. Individual faculty qualifications reflect the mission and goals of the institution/program, and are consistent with the educational needs of the Indigenous Peoples being served.

Currently, there are four full-time faculty in CXCS who are the only employees dedicated solely for the Center for Cross-Cultural Studies. Three faculty members are tenured faculty and have been involved with the Center for Cross-Cultural Studies at various levels of involvement since the inception of the graduate programs.

Dr. Sean Asikluk Topkok is Iñupiaq, Sámi, Kven, Irish, and Norwegian. Asikluk is a tenured Associate Professor and Chair for the Center for Cross-Cultural Studies. He earned his doctorate in Indigenous Studies with a concentration in Indigenous Knowledge Systems. His research interests include multicultural and Indigenous education, decolonization and Indigenist methods and methodologies, working with communities to help them document their cultural heritages, and community well-being. His most recent research includes working with Nome residents (including Iñupiaq, St. Lawrence Island Yupik, and Central Yup'ik) about Arctic cruise tourism, implementing geoscience utilizing cultural knowledge systems in a Northwest Arctic Borough School District (mostly Iñupiaq residents), and interviewing Tlingit and Haida residents in Juneau utilizing Southeast Traditional Values dealing with the COVID pandemic. Asikluk is one of twenty-nine Iñupiaq scholars who earned a doctorate throughout history. He currently serves on the WINHEC Executive Board, World Indigenous Nations University (WINU) Pro-Vice Chancellor, University of the Arctic Avatitsinni (On Our Homelands - formerly known as the Indigenous Issues Committee), and other Indigenous committees (see CV in Appendix C).

Dr. Theresa Arevgaq John is Yup'ik from Toksook Bay. Dr. John is a tenured Associate Professor in the Center for Cross-Cultural Studies at the University of Alaska Fairbanks. She received her PhD in May 2010 from the UAF CXCS Indigenous Studies Program entitled *Yuraryararput Kangiit-Illu: Our Ways of Dance and Their Meanings*. President Obama selected Theresa to serve on the National Advisory Council on Indian Education in 2011. She co-authored a book entitled *Yup'ik Yuraryarait: Yup'ik Ways of Dancing* that received a prestigious 2011 book of the year award from the Alaska State Library Association. Theresa has published academic articles in various academic agencies as well as local newspapers. Her professional interest areas include Alaska Native ceremonies and studies, Indigenous epistemology, ontology, ecology, cosmology and worldview (see CV in Appendix C).

Dr. Michael Koskey is a tenured Associate Professor with the Center for Cross-Cultural Studies. Born in Mörfelden, Germany, Koskey has mixed northern European ancestry. He has lived in Fairbanks, Alaska, since 1995, and has raised a family in the hills north of Fairbanks. Mike received his PhD in anthropology at the University of Alaska Fairbanks in 2003. His research focuses on oral history, traditional knowledge, ethnohistory, culture change, decolonization, resource use and allocation, food security and food sovereignty, and Indigenous cosmology/mythology. Mike has worked with Indigenous communities in Alaska (US), Chukotka (Russia), Sakha (Russia), al-Khobar (Saudi Arabia), and Belize (Central America). Most recently, Koskey has worked in the Gwich'in and Hän regions of Alaska, including work with the White Eye Traditional Knowledge Education Camp, and an ethnohistory of the communities of Eagle, Circle, and Central in Alaska's Eastern Interior was published in 2018. A former chair of the Center for Cross-Cultural Studies (2016-2021), Mike joined the Center in 2014, before this serving as an assistant professor with the Department of Alaska Native Studies and Rural Development (2007-2014), two years as department chair. Mike is currently serving on 29 graduate advisory committees, chairing or co-chairing 12 master's and doctoral students' committees. He has also been a chair or member of the graduate committees of 49 additional students who have received their master's or PhD, the majority Alaska Natives or other Indigenous students (see CV in Appendix C).

Dr. Chris Cannon is a tenure-track Assistant Professor who joined the Center for Cross-Cultural Studies in February 2022. Cannon was born and raised in Helena, Montana, and has lived in Alaska for the last twenty years. Cannon earned his PhD in Anthropology from the University of Alaska Fairbanks in 2021. He brings more than a decade of experience working with and learning from Dene Elders, speakers, and culture bearers from across more than 30 communities in Alaska and Canada. His doctoral research employed a Dene epistemology for investigation to conduct a large-scale comparative study of the ways in which Northern Dene peoples perceive, conceptualize, and integrate the sky and its contents into systems of knowledge and practices, worldview, cosmology, and spirituality. Dr. Cannon has collaborated on a variety of outreach projects and workshops with Dene communities, museums, and the WGBH television series, "Molly of Denali." He is thrilled to join the Indigenous Studies Program offered through the Center for Cross-Cultural Studies and especially looks forward to helping students build meaningful relationships in their work and the communities they will serve (see CV in Appendix C).

REFLECTIONS FROM THE SELF-STUDY PROCESS

CXCS is in the process of hiring another tenure-track faculty member. The Indigenous Studies master's and doctoral programs are interdisciplinary. We collaborate with other academic programs. In November 2020, The University of Alaska Board of Regents passed a resolution resulting in the formation of the Alaska Native Success Initiative (ANSI). The goal for ANSI is:

The University strives to better represent the Alaska population, for all to feel they belong, and for the change to be visible and recognized.

The University of Alaska System, guided by the Board of Regents, is committed to:

1. Improving the participation and success of Alaska Natives through educational achievement statewide, and
2. Improving Alaska Native representation and success throughout the University of Alaska system.

Understanding that the university is also underrepresented in other minority groups, the work from this process will inform efforts to increase diversity and success throughout the university's programs and operations. (<https://alaska.edu/pres/aknativesuccess/>)

At UAF, less than 3% of the faculty are Alaska Native, while the student population of Alaska Natives is about 20%. UAF's goal is to match the percentage of Alaska Native students and faculty.

The Indigenous Studies has 56 active PhD students and 14 MA students. CXCS has two Alaska Native (one is also Sámi) faculty, so our program has 50% faculty who self-identify as Indigenous.

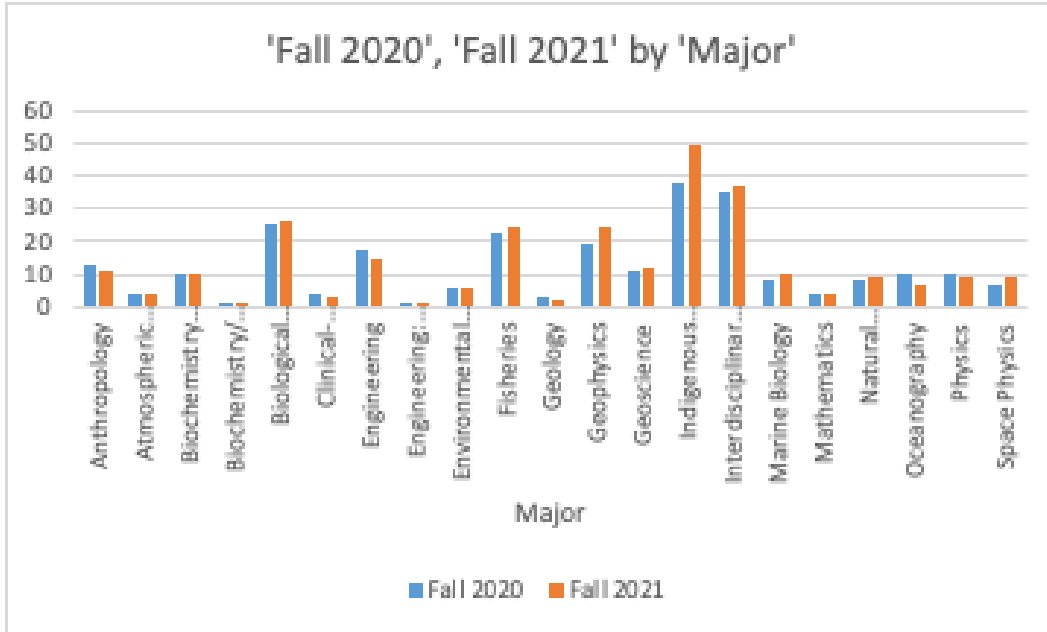
9. Educational Program

The institution/program offers one or more educational programs that are congruent with its mission and are conducted at levels of quality and rigor appropriate to the credentials offered. It provides a locus or environment in which learning experience is enriched with Indigenous Peoples and communities.

The Indigenous Studies PhD program offered by CXCS is the only one of its kind offered throughout the Alaska Nation. In the Indigenous Studies MA program, four required courses include Indigenous Knowledge Systems, an international Cross-Cultural Studies seminar, Documenting Indigenous Knowledge, and Traditional Ecological Knowledge. The Indigenous Studies PhD program also requires Indigenous Knowledge Systems and the seminar courses, and additionally students are required to complete two research courses (six credits). Both master's and doctoral students must work with their respective graduate advisory committees to identify additional courses related to the Indigenous research. As a reminder, there are 56 students enrolled in the Indigenous Studies PhD program and 14 students enrolled in the Indigenous Studies MA program. Hence, we are seeking WINHEC Accreditation as a small program as defined in the 2018 WINHEC Accreditation Handbook. In 2007, the fourth Alaska Native earned her doctoral degree in the history of the University of Alaska. As of May 2022, the number of Alaska Natives increased to 35 who earned a doctoral degree from the University of Alaska, 13 who earned a PhD in Indigenous Studies.

In October 2007, UAF hosted a two-day "Indigenous PhD Planning Workshop" in Fairbanks in conjunction with the Alaska Federation of Natives Convention and was funded by Andrew W. Mellon Foundation. We invited 55 Alaska Natives (out of a list of over 100) with a master's degree who had expressed an interest in pursuing a PhD or were currently enrolled in a PhD program (at UAF or elsewhere), to provide input into the planning of the proposed PhD in Indigenous Studies. Following the workshop a survey form was sent to all the participants to obtain a more systematic picture of the level of interest and the conditions under which students would enroll in a PhD program. The survey responses have served as the basis for many of the elements and structure of the proposal that is being implemented in the Indigenous Studies PhD program. As can be noted, the level of interest in the program is high, provided there is a strong Indigenous core emphasis, multiple avenues for access to the program (on-campus, distance education, intensive seminars, etc.), and sufficient fellowship funding for financial support. In October 2007, Dr. Ray Barnhardt asked Dr. Turoa Royal, Executive Chairperson of the WINHEC, for a resolution to support an Indigenous Studies and Education PhD program at the University of Alaska Fairbanks (see Appendix D).

The Indigenous Studies PhD program has the highest number of students enrolled in the University of Alaska Fairbanks. The chart below shows the number of PhD students in various programs offered at UAF, and it also shows 38 students in Fall 2020 and 49 students in Fall 2021 enrolled in the Indigenous Studies PhD program:



REFLECTIONS FROM THE SELF-STUDY PROCESS

In Spring 2022, CXCS accepted eight doctoral students and four master's students. Hence, we currently have 56 PhD students and 14 MA students. We know that the Indigenous Studies PhD program is highly sought by Indigenous Peoples worldwide, but we did not know we have the highest enrollment throughout the University of Alaska.

10. Indigenous Education and Related Instruction

The institution/program includes a core body of study for all students that are grounded in Indigenous knowledge, worldviews, and ways of knowing.

The Center for Cross-Cultural Studies Well-Being Model



The CXCS Well-Being Model applies to students, faculty, and communities. While the faculty are involved with various research, some of the themes might overlap with each other. Additionally, students have a choice of at least one area of concentration, but they all have an option to include other areas of concentration.

The Center for Cross-Cultural Studies is a research center which offers master's and doctorate academic degrees. Faculty are involved with research with communities. Students conduct research for their graduate degrees. As a research center, we encourage community members actively involved with Indigenous research. For all three (students, faculty, and communities), well-being is essential to begin with individuals and communities. Each individual and community define well-being themselves utilizing their own cultural values and epistemology. For ways of being, they are guided by their cultural values which remain constant from time immemorial. For ways of thinking, they are encouraged to utilize their culturally relevant epistemology and Indigenous worldviews. Ways of understanding their cultural values and epistemologies are deeply embedded in their ancestral and living heritage(s).

Well-being is central to the practices of Indigenous sustainability, leadership, language, pedagogy, knowledge systems, and research. Each part is independent of each other but interconnected through ways of being and ways of knowing. Epistemologies are shared across Indigenous communities by similar cultural values that root individuals and communities' well-being. By fostering well-being, CXCS nurtures social and environmental, spiritual and emotional, intellectual and educational, and cultural and occupational well-being for students, faculty, and communities.

CXCS is an international Indigenous Studies program. There is no one Indigenous philosophy from which our program draws for its foundation. We recognize that students, faculty, and communities bring with them their own rich culture and knowledge systems. From these various philosophical perspectives, CXCS continues to grow and provide an Indigenous platform in a Western academic institution.

MA, PhD Degrees Indigenous Studies Degrees

The Indigenous studies MA degree program emphasizes Indigenous knowledge systems. The program is designed to provide graduate students from various fields of interest an opportunity to pursue in-depth study of the role and contributions of Indigenous knowledge in the contemporary world. Students are expected to demonstrate the ability to work effectively with Indigenous Peoples in their studies.

Indigenous studies doctoral candidates will participate in research activities across a variety of UAF academic disciplines and applied fields. Students are encouraged to engage in comparative studies with other Indigenous Peoples around the world and to focus their dissertation research on issues of relevance to Indigenous communities. Using the interdisciplinary PhD model of academic assignment, the student's home base will be in the

school or college of the student’s major advisor, who also serves as an affiliate faculty member for the program.

The program objectives and its curriculum center around six areas of concentration: Indigenous Studies and Research, Indigenous Knowledge Systems, Indigenous Education and Pedagogy, Indigenous Languages, Indigenous Leadership, and Indigenous Sustainability. Students may focus on one of these areas or draw on multiple themes in collaboration with their graduate committee to develop their areas of knowledge and dissertation research. In collaboration with the graduate committee, each student will develop a program of course work and research that produces a unique intellectual contribution to the applied fields associated with Indigenous Studies.

Minimum Requirements for Indigenous Studies Degrees: MA: 36 credits; PhD: 48 credits

College of Rural and Community Development
Center for Cross-Cultural Studies
907-474-1902

The CXCS Indigenous Studies MA and PhD program requirements are listed in the University of Alaska Fairbanks catalog (<https://catalog.uaf.edu/graduate/graduate-degree-programs/indigenous-studies>).

INDIGENOUS STUDIES MA PROGRAM

The following is information for the program requirements for the Indigenous Studies MA program posted and expanded for this report at:

<https://catalog.uaf.edu/graduate/graduate-degree-programs/indigenous-studies/ma/#programrequirements>

Minimum Requirements for Indigenous Studies MA Degree: 36 credits

General University Requirements
Complete the general university requirements.
Master’s Degree Requirements
Complete the master’s degree requirements.
Indigenous Studies Program Requirements
Complete at least 6 credits in a field setting, including minimum of one week camp with Elders.
Complete at least 36 semester hours beyond the bachelor’s degree level.
Students may transfer a maximum of 9 hours from another university into their

program.
Complete at least 30 of the 36 semester hours at the F600 level.
Satisfactorily complete a comprehensive examination.
Core Courses
Complete the following:
<p>CCS F604 Documenting Indigenous Knowledge 3 Credits Offered Fall A thorough grounding in research methodologies and issues associated with documenting and conveying the depth and breadth of Indigenous knowledge systems and their epistemological structures. Includes a survey of oral and literate data-gathering techniques, a review of various modes of analysis and presentation, and a practical experience in real-life settings. Prerequisites: Recommended: Graduate-level survey course in research methods. Cross-listed with ED F604. Lecture + Lab + Other: 3 + 0 + 0</p>
<p>CCS F608 Indigenous Knowledge Systems 3 Credits Offered Fall A comparative survey and analysis of the epistemological properties, worldviews and modes of transmission associated with various Indigenous knowledge systems. Emphasis on knowledge systems practiced in Alaska. Prerequisites: Graduate standing. Cross-listed with RD F608; ED F608; ANL F608. Lecture + Lab + Other: 3 + 0 + 0</p>
<p>CCS F612 Traditional Ecological Knowledge 3 Credits Offered Spring Examines the acquisition and utilization of knowledge associated with long-term inhabitation of particular ecological systems and adaptations that arise from the accumulation of such knowledge. Attention will be given to the contemporary significance of traditional ecological knowledge as a complement to academic fields of study. Prerequisites: Graduate standing. Cross-listed with RD F612. Lecture + Lab + Other: 3 + 0 + 0</p>
<p>CCS F690 Seminar in Cross-Cultural Studies 3 Credits Offered Fall Investigation of current issues in cross-cultural contexts. Opportunity for students to synthesize prior graduate studies and research. Seminar is taken near the terminus of a graduate program. Prerequisites: Advancement to candidacy; permission of student's graduate committee. Cross-listed with ANL F690; ED F690; RD F690. Lecture + Lab + Other: 3 + 0 + 0</p>
Cross-Cultural Studies Specialization Courses
Complete at least one from the following: 3 credits
ANS F461 Native Ways of Knowing (an, h)

3 Credits

Offered Spring Odd-numbered Years

Focus on how culture and worldview shape who we are and influence the way we come to know the world around us. Emphasis on Alaska Native knowledge systems and ways of knowing.

Prerequisites: Upper-division standing.

Cross-listed with [ED F461](#).

Lecture + Lab + Other: 3 + 0 + 0

CCS F610 Education and Cultural Processes

3 Credits

Offered Spring

Advanced study of the function of education as a cultural process and its relation to other aspects of a cultural system. Students will be required to prepare a study in which they examine some aspect of education in a particular cultural context.

Cross-listed with [ED F610](#).

Lecture + Lab + Other: 3 + 0 + 0

RD F425 Cultural Resource Issues (s)

3 Credits

Offered Fall Even-numbered Years

An examination of the potential impacts of development projects on cultural systems. Explores data gathering, analytical techniques and use of impact data.

Prerequisites: Junior standing.

Lecture + Lab + Other: 3 + 0 + 0

Electives

Complete a minimum of 15 credits of approved electives to provide specialization depth: 15 credits

Examples of approved electives:

ANS F475 Alaska Native Social Change (an, s)

3 Credits

Offered As Demand Warrants

Tradition and change in Native social institutions in contemporary society. Methods of identifying and analyzing significant Native social change processes for public understanding.

Prerequisites: [ANS F242X](#).

Lecture + Lab + Other: 3 + 0 + 0

CCS F602 Cultural and Intellectual Property Rights

3 Credits

Offered Spring

Examines issues associated with recognizing and respecting cultural and intellectual property rights with respect to the documentation, publication and display of knowledge, practices, beliefs and artifacts of cultural traditions. Appropriate research principles, ethical guidelines and legal protections will be reviewed for their application to cross-cultural studies.

Prerequisites: Graduate standing.

Lecture + Lab + Other: 3 + 0 + 0

CCS F603 Field Study Research Methods

3 Credits

Offered Spring and Summer

Focus on techniques for conducting both quantitative and qualitative field research. Particular emphasis on considerations for conducting field research in cross-cultural settings.

Prerequisites: Graduate standing.

Cross-listed with [ED F603](#).

Lecture + Lab + Other: 3 + 0 + 0
<p>CCS F611 Culture, Cognition and Knowledge Acquisition 3 Credits Offered Fall An examination of the relationship between learning, thinking and perception in multicultural contexts. Particular emphasis will be on the implications of these relationships for schooling. Content will focus on cultural influences on perception, conceptual processes, learning, memory and problem solving. Content will also reflect concern for practical teaching problems. Cross-listed with ED F611. Lecture + Lab + Other: 3 + 0 + 0</p>
<p>CCS F613 Alaska Standards for Culturally Responsive Schools 3 Credits Offered As Demand Warrants Guidelines, rationale and resources for adapting educational policies, programs and practices to better address the cultural well-being of the students and communities they serve. Content will be grounded in the "Alaska Standards for Culturally Responsive Schools" including standards for students, teachers, curriculum, schools and communities. Cross-listed with ED F613. Lecture + Lab + Other: 3 + 0 + 0</p>
Non-thesis Research/Project
Complete the following:
<p>CCS F698 Non-thesis Research/Project 6 credits Lecture + Lab + Other: 0 + 0 + 1-12</p>

INDIGENOUS STUDIES PhD PROGRAM

In Fall 2021, the CXCS faculty updated the UAF catalog for the Indigenous Studies PhD program to rectify its Areas of Concentration, which verbiage in its original proposal for formation was not clear (for example, originally “program objectives and its curriculum center around *six thematic areas of study*” [emphasis added], now “program objectives and its curriculum center around *six areas of concentration*” [emphasis added]). With Alaska’s statewide education budget cuts for the past seven years, some courses and programs have been eliminated. CXCS weathered this downsizing with the retention of all aspects of the Center (MA, PhD, ANKN). In Fall 2021, the CXCS faculty evaluated and compiled a list of suggested courses for students to choose from current courses listed in the UAF catalog. As of May 2022, the Areas of Concentration are officially added to the Indigenous Studies PhD program.

The interdisciplinary PhD program in Indigenous Studies is sponsored by the UAF Graduate School in collaboration with the Department of Alaska Native Studies and Rural Development, College of Liberal Arts, School of Education, and College of Rural and Community Development. The program consists of a common core curriculum that all students complete, coupled with six thematic areas of concentration from which students can choose:

- Indigenous Studies and Research

- Indigenous Knowledge Systems
- Indigenous Education and Pedagogy
- Indigenous Languages
- Indigenous Leadership
- Indigenous Sustainability

The Indigenous Studies and Research concentration provides the programmatic infrastructure for advanced, in-depth, interdisciplinary graduate studies and research in academic fields related to the role of Indigenous knowledge and ways of knowing in the contemporary world. This will provide students focusing on this concentration area to provide a venue to sponsor state, national and international seminars, conferences, exchanges and comparative research programs that bring people together around issues of concern to Alaska, the circumpolar North, and Indigenous people throughout the world.

The Indigenous Knowledge Systems concentration contributes to and taps into newly emerging bodies of academic scholarship that address the role of Indigenous knowledge systems in fields such as ecological studies, natural resources management, health care, education, language revitalization, community development, social services, justice, and Native studies. Students focusing on this concentration area will compare and analyze the epistemological properties, worldviews, and modes of transmission associated with various Indigenous knowledge systems.

The Indigenous Education and Pedagogy concentration provides an opportunity for students to engage in the comparative study of issues associated with the education of Indigenous peoples and communities with an emphasis on the role of language and culture through a review of educational practices, pedagogies, and theories that have emerged from a variety of sources. Students focusing on this concentration will demonstrate a greater understanding about the role of Indigenous culture and language in cognitive, social, psychological, spiritual, and physical well-being.

The Indigenous Language concentration strives to reinforce an Indigenous identity that is dependent on the language and culture, prepares the student for success in the world, and leads to acceptance at home. The concentration is based on the philosophy that a strong command of an Indigenous language leads to an understanding of Indigenous ways of life, the world around us, and our place in it.

The Indigenous Leadership concentration prepares graduates who are capable of conducting basic and applied research on social, political, educational, economic and cultural issues of concern to people and communities in Indigenous communities. Students focusing on this concentration area will expand the pool of knowledgeable and highly skilled Alaskans who can assume leadership and technical positions with public and private sector organizations, including universities, school districts, social service agencies, Native corporations, tribal governments, and state and federal agencies in Alaska and beyond.

The Indigenous Sustainability concentration is concerned with the social, cultural, and physical well-being of Indigenous communities at the present and into the future, in part by understanding the changes of the past. Students focusing on this concentration area will explore interdisciplinary topics from a systems perspective that holistically examine the interactions between food, health, education, economic, and political subsystems, within a historical context. Knowledge sources for sustainability are not limited to a single cultural or ideological perspective, and new ideas and experiences concerning issues of sustainability are taken into consideration. The concept of sustainability is of growing concern to many academic disciplines; new course offerings are regularly being developed across the University of Alaska system, and students interested in this concentration area will have the opportunity to work closely with their graduate committee to find and select the courses most relevant to their individual studies.

The following is information for the program requirements for the Indigenous Studies PhD program posted and expanded for this report at:

<https://catalog.uaf.edu/graduate/graduate-degree-programs/indigenous-studies/phd/>

Minimum Requirements for Indigenous Studies PhD: 48 credits

General University Requirements
Complete the general university requirements.
PhD Degree Requirements
Complete the PhD degree requirements.
Complete required courses.
<p>CCS F608 Indigenous Knowledge Systems 3 Credits Offered Fall A comparative survey and analysis of the epistemological properties, world views and modes of transmission associated with various Indigenous knowledge systems. Emphasis on knowledge systems practiced in Alaska. Prerequisites: Graduate standing. Cross-listed with ANL F608; ED F608; RD F608. Lecture + Lab + Other: 3 + 0 + 0</p>
<p>CCS F690 Seminar in Cross-Cultural Studies 3 Credits Offered Fall and Spring Investigation of current issues in cross-cultural contexts. Opportunity for students to synthesize prior graduate studies and research. Seminar is taken near the terminus of a graduate program. Prerequisites: Advancement to candidacy; permission of student's graduate committee. Cross-listed with ANL F690; ED F690; RD F690. Lecture + Lab + Other: 3 + 0 + 0</p>
Indigenous Studies Program Requirements
<i>Core Courses</i>

Complete two from the following: 6 credits

ANL F601 Seminar in Language Revitalization

3 Credits

Offered As Demand Warrants

Language teaching and acquisition strategies appropriate to under-documented and less commonly taught languages. Students write an applied research proposal related to local language endangerment issues and strategies for improving teaching either at the school or community level. Emphasis on students' class presentation and research ideas.

Prerequisites: [LING F450](#); [ANTH F451](#) or [LING F601](#).

Lecture + Lab + Other: 3 + 0 + 0

ANTH F631 Linguistic Anthropology: Language, Thought and Action

3 Credits

Offered As Demand Warrants

Course surveys the history of linguistic anthropology and the methods and questions that have driven and distinguished the field. Topics include an introduction to the subfields of linguistics, the evolution of language, human vs. animal communication, language socialization, linguistic relativity, semiotics, language socialization and language ideologies.

Prerequisites: Graduate standing.

Cross-listed with [LING F640](#).

Lecture + Lab + Other: 3 + 0 + 0

ANTH F646 Economic Anthropology

3 Credits

Offered Fall Even-numbered Years

Relationships between economic and other social relations. Pre-industrial societies. Relevance of formal economics to small-scale societies and developing nations. Exchange, formal and substantive economics, market economics, rationality, political economy and the economics of development.

Prerequisites: Graduate standing.

Stacked with [ANTH F446](#).

Lecture + Lab + Other: 3 + 0 + 0

ANTH F647 Sustainability in the Changing North

3 Credits

Offered As Demand Warrants

Explores the basic principles of sustainability of environmental and social systems. Principles are applied across a range of scales from local communities to the globe, with an emphasis on examples in Alaska and the Arctic. Specific attention to the theory and practice of boundary spanning and knowledge coproduction.

Prerequisites: Graduate standing.

Cross-listed with [BIOL F647](#); [ECON F647](#); [NRM F647](#).

Lecture + Lab + Other: 3 + 0 + 0

ANTH F649 Integrated Assessment and Adaptive Management

3 Credits

Offered As Demand Warrants

An interdisciplinary exploration of the theoretical and practical considerations of integrated assessment and adaptive management. Students survey concepts important in understanding societal and professional-level decision-making. Students work as individuals and as a team to undertake case studies with relevance to integrated assessment and adaptive management.

Prerequisites: Graduate student standing in a natural science, social science or interdisciplinary program at UAF or another university.

Recommended: [ANTH F647](#), [BIOL F647](#), [ECON F647](#), [NRM F647](#); [ANTH F667](#), [BIOL F667](#), [ECON F667](#), [NRM F667](#).

Cross-listed with [BIOL F649](#); [ECON F649](#); [NRM F649](#).

Special Notes: In case of enrollment limit, priority will be given to graduate students in the

Resilience and Adaptation Program in order for them to be able to meet their core requirements.
Lecture + Lab + Other: 3 + 0 + 0

ANTH F610 Northern Indigenous Peoples and Contemporary Issues

3 Credits

Offered Fall Odd-numbered Years

Applications of contemporary analytical perspectives in anthropology and related fields of humanities and social sciences to examine cultural vitality, social change, and local, regional, and global processes that are affecting and being addressed by northern Indigenous societies in Russia, Alaska, Canada, Greenland, Norway, Sweden, Finland, and Japan.

Prerequisites: Graduate standing or upper-division standing.

Cross-listed with [ACNS F610](#).

Lecture + Lab + Other: 3 + 0 + 0

ED F616 Education and Socioeconomic Change

3 Credits

Offered As Demand Warrants

An examination of social change processes, particularly in relation to the deliberate development of new institutions and resulting forms of new consciousness. Emphasis is placed on the role of education and schooling in this development dynamic.

Cross-listed with [CCS F616](#).

Lecture + Lab + Other: 3 + 0 + 0

ED F620 Language, Literacy and Learning

3 Credits

Offered Spring

This course examines the relationship among language, culture and mind to understand literacy. Specific areas of emphasis include literacy theory, literacy acquisition, orality, critical literacy, multi-modal literacies, media literacy and future literacies. The goal is to understand literacy as a cultural and cognitive phenomenon that informs praxis. Fieldwork is required.

Lecture + Lab + Other: 3 + 0 + 1

ED F660 Educational Administration in Cultural Perspective

3 Credits

Offered As Demand Warrants

Issues related to the social organization and socio-political context of schools, administrative and institutional change processes and the changing role of administrators in education, using a cross-cultural framework for analysis.

Lecture + Lab + Other: 3 + 0 + 0

RD F600 Indigenous Leadership Symposium

3 Credits

Offered Fall

This course focuses on Indigenous models and perspectives on leadership. The seminar is delivered via a series of teleconferences as well as a weeklong face-to-face intensive. The location of the seminar changes each year. Rural development graduate students can repeat the course once as an elective.

Prerequisites: Graduate standing.

Lecture + Lab + Other: 3 + 0 + 0

RD F601 Political Economy of the Circumpolar North

3 Credits

Offered Fall

Interrelationships among rural communities in the circumpolar North and global socioeconomic, political and ecological systems. Includes major theoretical advances in our understanding of development in the 20th century. Uses a comparative case study approach to understand rapid socioeconomically and cultural change in the north.

Prerequisites: Graduate standing.

Lecture + Lab + Other: 3 + 0 + 0

RD F651 Management Strategies for Rural Development

3 Credits

Offered Spring

Overview of management and development within Indigenous communities in the Circumpolar North and looks closely at recent strategies such as co-management of renewable resources, land management of Alaska Native corporations, cultural resource management, and the management of Alaska Native tribal governments, corporations and other organizations.

Prerequisites: Graduate standing.

Lecture + Lab + Other: 3 + 0 + 0

RD F652 Indigenous Organization Management

3 Credits

Offered Fall Even-numbered Years

Purposes, structure, and methods of management in Northern Indigenous organizations. Management of Alaska Native organizations will be compared with organizations established by Indigenous peoples in other regions of the Circumpolar North. "Indigenous management" will be explored, alongside perceptions of differences between leadership and management in Western and Indigenous settings.

Prerequisites: Graduate standing.

Lecture + Lab + Other: 3 + 0 + 0

Research Courses

Complete two from the following: 6 credits

ANTH F424 Analytical Techniques

3 Credits

Offered Fall Even-numbered Years

Classification, sampling, collection and analysis of anthropological data: parametric and nonparametric significance tests and measures of association, analysis of frequency data, estimating resemblance using multiple variables, computer simulations and analysis.

Prerequisites: [ANTH F211X](#) or [ANTH F221](#); any college level mathematics course.

Stacked with [ANTH F624](#).

Lecture + Lab + Other: 3 + 0 + 0

ANTH F637 Methods in Ethnohistorical Research

3 Credits

Offered As Demand Warrants

Students of anthropology are introduced to the methods of historical research, particularly the critical evaluation of written documents, problems of archaic language and paleography, and methods for assessing art and folklorist tradition as sources of history. Oral history and the data of language and archaeology are considered.

Prerequisites: Graduate standing in anthropology.

Lecture + Lab + Other: 3 + 0 + 0

CCS F604 Documenting Indigenous Knowledge

3 Credits

Offered Fall

A thorough grounding in research methodologies and issues associated with documenting and conveying the depth and breadth of Indigenous knowledge systems and their epistemological structures. Includes a survey of oral and literate data-gathering techniques, a review of various modes of analysis and presentation, and a practical experience in real-life settings.

Prerequisites: Recommended: Graduate-level survey course in research methods.

Cross-listed with [ED F604](#).

Lecture + Lab + Other: 3 + 0 + 0
<p>CCS F603 Field Study Research Methods 3 Credits Offered Spring and Summer Focus on techniques for conducting both quantitative and qualitative field research. Particular emphasis on considerations for conducting field research in cross-cultural settings. Prerequisites: Graduate standing. Cross-listed with ED F603. Lecture + Lab + Other: 3 + 0 + 0</p>
<p>RD F650 Community-based Research Methods 3 Credits Offered Spring This graduate course provides students with opportunities for advanced exploration of community-based research principles and practices. Emphasis is placed on developing a thorough understanding of the community research process from conceptualization to implementation and evaluation. It includes skill development of skills applicable to both quantitative and qualitative research. Prerequisites: Graduate standing. Lecture + Lab + Other: 3 + 0 + 0</p>
Concentrations
Complete one or more from the following concentrations: 12 credits
Indigenous Sustainability
Indigenous Studies & Research
Indigenous Leadership
Indigenous Languages
Indigenous Knowledge Systems
Indigenous Education & Pedagogy
<i>Doctoral Dissertation</i>
<p>ANL.CCS/ED/RD F699 Thesis 18 Credits Offered As Demand Warrants Lecture + Lab + Other: 0 + 0 + 0</p>

The joint PhD program in Indigenous Studies draws and builds upon long-standing academic and research capabilities at UAF to offer an integrated course of advanced graduate study consisting of a common core curriculum that all students complete, coupled with six areas of concentration:

CONCENTRATIONS

INDIGENOUS SUSTAINABILITY 12 credits

Complete 4 of the following courses: ¹

CCS F605 Food Security and Food Sovereignty for Indigenous Peoples

3 Credits

Odd Spring Odd-numbered years

Food security includes physical and economic access to food that meets people's dietary needs as well as their food preferences. Indigenous food sovereignty is a policy approach to addressing the issues impacting Indigenous peoples' ability to respond to needs for healthy, culturally adapted Indigenous foods. This course comprehensively reviews both.

Prerequisites: Graduate standing.

Lecture + Lab + Other: 3 + 0 + 0

CCS F656 Sustainable Livelihoods and Community Well-being

3 Credits

Offered As Demand Warrants

Review principles governing the sustainability of systems, cultural practices and behaviors that enhance or degrade sustainable livelihoods and community wellbeing. Emphasis is on historical context of sustainability, nature and magnitude of the social, economic and ecological dimensions of contemporary change, and "best practices" for communities to respond effectively to change.

Prerequisites: Graduate standing.

Cross-listed with [NRM F656](#) and [GEOG F656](#).

Lecture + Lab + Other: 3 + 0 + 0

ED F681 Place-based Education

3 Credits

Offered Spring

An examination of the relationship between local landscape and community and the development of human perception. Emphasis on the importance of the development of ecologically appropriate community-based educational programs in rural and urban schools. Priority placed on project-centered programs lending themselves to experimental learning opportunities. Includes literature review, discussion, curriculum exploration and design and on-site community exploration of active place-based educational programs.

Lecture + Lab + Other: 3 + 0 + 0

CCS F619 Cultural Atlases as a Pedagogical Strategy

3 Credits

Offered As Demand Warrants

The course provides an in-depth look at how teachers can utilize technology and academics with oral traditions and offers a vehicle for helping communities define themselves and their unique cultural identity.

Prerequisites: Graduate standing.

Cross-listed with [ED F619](#).

Lecture + Lab + Other: 3 + 0 + 0

ANTH F647 Sustainability in the Changing North

3 Credits

Offered As Demand Warrants

Explores the basic principles of sustainability of environmental and social systems. Principles are applied across a range of scales from local communities to the globe, with an emphasis on examples in Alaska and the Arctic. Specific attention to the theory and practice of boundary spanning and knowledge coproduction.

Prerequisites: Graduate standing.

Cross-listed with [BIOL F647](#); [ECON F647](#); [NRM F647](#).

Lecture + Lab + Other: 3 + 0 + 0

ANTH F649 Integrated Assessment and Adaptive Management

3 Credits

Offered As Demand Warrants

An interdisciplinary exploration of the theoretical and practical considerations of integrated assessment and adaptive management. Students survey concepts important in understanding societal and professional-level decision-making. Students work as individuals and as a team to undertake case studies with relevance to integrated assessment and adaptive management.

Prerequisites: Graduate student standing in a natural science, social science or interdisciplinary program at UAF or another university.

Recommended: [ANTH F647](#), [BIOL F647](#), [ECON F647](#), [NRM F647](#); [ANTH F667](#), [BIOL F667](#), [ECON F667](#), [NRM F667](#).

Cross-listed with [BIOL F649](#); [ECON F649](#); [NRM F649](#).

Special Notes: In case of enrollment limit, priority will be given to graduate students in the Resilience and Adaptation Program in order for them to be able to meet their core requirements.

Lecture + Lab + Other: 3 + 0 + 0

PS F669 Arctic Politics and Governance

3 Credits

Offered Fall

This course traces current developments in Arctic politics and governance from multiple perspectives, including exploring interests, processes, and behaviors of Arctic governments and non-state actors, individually and collectively. The course surveys the formal and informal institutions that govern resource development, pollution, shipping, state-Indigenous relations and security. A background in comparative politics and/or international relations is also recommended.

Prerequisites: [PS F450](#), [PS F452](#) or [PS F454](#); graduate standing.

Cross-listed with [ACNS F669](#).

Stacked with [PS F469](#).

Lecture + Lab + Other: 3 + 0 + 0

RD F430 Indigenous Economic Development and Entrepreneurship (an)

3 Credits

Offered Spring Odd-numbered Years

An understanding of the principles, strategies and practices of economic development and entrepreneurship with a focus on Indigenous Alaska communities. Focus is on those sustainable economics, through culturally appropriate practices.

Lecture + Lab + Other: 3 + 0 + 0

RD F671 Corporate Social Responsibility and Accountability in Rural and Indigenous Contexts

3 Credits

Offered Fall Odd-numbered Years

Examination of corporate social responsibility and how CSR plays out in rural Alaska and other Indigenous contexts. Uses comparative case studies of international, national and rural Alaska organizational, economic and societal issues with a special emphasis on transnational corporations, ANCSA corporations, tribal enterprises and other businesses.

Prerequisites: Graduate standing.

Recommended: [RD F625](#).

Stacked with [RD F471](#).

Lecture + Lab + Other: 3 + 0 + 0

ACNS F603 Public Policy

3 Credits

Offered As Demand Warrants

The processes of policy development, implementation and change are analyzed with major policy frameworks and models used in contemporary political science. These frameworks and models will be applied to environmental sustainability and other social policy issues. Students develop expertise in specific policy area, completing oral presentations related their policy interests.

Prerequisites: Graduate Standing.

Cross-listed with [PS F603](#).

Stacked with [PS F403](#).

Lecture + Lab + Other: 3 + 0 + 0

¹subject to student and committee modification

INDIGENOUS STUDIES & RESEARCH 12 credits

Complete 4 of the following courses: ¹

ANTH F646 Economic Anthropology

3 Credits

Offered Fall Even-numbered Years

Relationships between economic and other social relations. Pre-industrial societies. Relevance of formal economics to small-scale societies and developing nations. Exchange, formal and substantive economics, market economics, rationality, political economy and the economics of development.

Prerequisites: Graduate standing.

Stacked with [ANTH F446](#).

Lecture + Lab + Other: 3 + 0 + 0

ANTH F610 Northern Indigenous Peoples and Contemporary Issues

3 Credits

Offered Fall Odd-numbered Years

Applications of contemporary analytical perspectives in anthropology and related fields of humanities and social sciences to examine cultural vitality, social change, and local, regional, and global processes that are affecting and being addressed by northern Indigenous societies in Russia, Alaska, Canada, Greenland, Norway, Sweden, Finland, and Japan.

Prerequisites: Graduate standing or upper-division standing.

Cross-listed with [ACNS F610](#).

Lecture + Lab + Other: 3 + 0 + 0

CCS F603 Field Study Research Methods

3 Credits

Offered Spring and Summer

Focus on techniques for conducting both quantitative and qualitative field research. Particular emphasis on considerations for conducting field research in cross-cultural settings.

Prerequisites: Graduate standing.

Cross-listed with [ED F603](#).

Lecture + Lab + Other: 3 + 0 + 0

CCS F602 Cultural and Intellectual Property Rights

3 Credits

Offered Spring

Examines issues associated with recognizing and respecting cultural and intellectual property rights with respect to the documentation, publication and display of knowledge, practices, beliefs and artifacts of cultural traditions. Appropriate research principles, ethical guidelines and legal protections will be reviewed for their application to cross-cultural studies.

Prerequisites: Graduate standing.

Lecture + Lab + Other: 3 + 0 + 0

CCS F616 Education and Socioeconomic Change

3 Credits

Offered As Demand Warrants

An examination of social change processes, particularly in relation to the deliberate development of new institutions and resulting forms of new consciousness. Emphasis is placed on the role of

education and schooling in this development dynamic.

Cross-listed with [ED F616](#).

Lecture + Lab + Other: 3 + 0 + 0

RD F601 Political Economy of the Circumpolar North

3 Credits

Offered Fall

Interrelationships among rural communities in the circumpolar North and global socioeconomic, political and ecological systems. Includes major theoretical advances in our understanding of development in the 20th century. Uses a comparative case study approach to understand rapid socioeconomically and cultural change in the north.

Prerequisites: Graduate standing.

Lecture + Lab + Other: 3 + 0 + 0

RD F650 Community-based Research Methods

3 Credits

Offered Spring

This graduate course provides students with opportunities for advanced exploration of community-based research principles and practices. Emphasis is placed on developing a thorough understanding of the community research process from conceptualization to implementation and evaluation. It includes skill development of skills applicable to both quantitative and qualitative research.

Prerequisites: Graduate standing.

Lecture + Lab + Other: 3 + 0 + 0

RD F651 Management Strategies for Rural Development

3 Credits

Offered Spring

Overview of management and development within Indigenous communities in the Circumpolar North and looks closely at recent strategies such as co-management of renewable resources, land management of Alaska Native corporations, cultural resource management, and the management of Alaska Native tribal governments, corporations and other organizations.

Prerequisites: Graduate standing.

Lecture + Lab + Other: 3 + 0 + 0

¹subject to student and committee modification

INDIGENOUS LEADERSHIP 12 credits

Complete 4 of the following courses: ¹

ANS F475 Alaska Native Social Change (an, s)

3 Credits

Offered As Demand Warrants

Tradition and change in Native social institutions in contemporary society. Methods of identifying and analyzing significant Native social change processes for public understanding.

Prerequisites: [ANS F242X](#).

Lecture + Lab + Other: 3 + 0 + 0

ANTH F603 Political Anthropology

3 Credits

Offered As Demand Warrants

Political systems and the law. Case studies from nonindustrial societies, developing nations and parapolitical systems or encapsulated societies, such as Native peoples in the U.S. Political

structures and institutions; social conflict, dispute settlement, social control and the law, political competition over critical resources; and ethnicity.

Prerequisites: Graduate standing.

Stacked with [ANTH F403](#).

Lecture + Lab + Other: 3 + 0 + 0

ANTH F607 Kinship and Social Organization

3 Credits

Offered Spring Odd-numbered Years

Forms of relatedness in diverse sociocultural systems. Principles of organizing individuals into social groups and roles. Forms and functions of family, marriage, incest taboo around the world. Classical and new approaches to the study of kinship; alliance theory, symbolic kinship, kinship and gender, the substance of kinship, kinship and biotechnology.

Prerequisites: Graduate standing.

Stacked with [ANTH F407](#).

Lecture + Lab + Other: 3 + 0 + 0

ANTH F652 Research Design and Professional Development Seminar

3 Credits

Offered Spring

How to develop problem-based research in anthropology and prepare research proposals, grant proposals and publications along with critical evaluations of similar material. Topics include preparation of oral presentations for professional meetings, lectures and seminars; curriculum vitae preparation; and project budgeting.

Prerequisites: Upper-division anthropology course.

Lecture + Lab + Other: 3 + 0 + 0

ANTH F653 Current Perspectives in Cultural Resource Management

3 Credits

Offered As Demand Warrants

Cultural resource management. Includes historic preservation and environmental law. Reviews pertinent legislation pertaining to the protection of historic properties and presents a series of real world problems confronted by archaeologists. Cultural resource management will be treated historically within a context of the development of American archaeology.

Prerequisites: Graduate standing.

Lecture + Lab + Other: 3 + 0 + 0

ED F660 Educational Administration in Cultural Perspective

3 Credits

Offered As Demand Warrants

Issues related to the social organization and socio-political context of schools, administrative and institutional change processes and the changing role of administrators in education, using a cross-cultural framework for analysis.

Lecture + Lab + Other: 3 + 0 + 0

RD F600 Indigenous Leadership Symposium

3 Credits

Offered Fall

This course focuses on Indigenous models and perspectives on leadership. The seminar is delivered via a series of teleconferences as well as a weeklong face-to-face intensive. The location of the seminar changes each year. Rural development graduate students can repeat the course once as an elective.

Prerequisites: Graduate standing.

Lecture + Lab + Other: 3 + 0 + 0

ACNS F600 Perspectives on the North

3 Credits

Offered Fall

Explores topics of interest and concern throughout the circumpolar north, including social, historical, environmental, ethnocultural, economic, political and geographic issues in Alaska, Canada, Scandinavia and Russia. Readings represent a variety of perspectives on the topics, including Indigenous and non-Indigenous, as well as insider and outsider, geographic/national and gender.

Cross-listed with [HIST F600](#).

Stacked with [ACNS F484](#).

Lecture + Lab + Other: 3 + 0 + 0

ACNS F610 Northern Indigenous Peoples and Contemporary Issues

3 Credits

Offered Fall Odd-numbered Years

Applications of contemporary analytical perspectives in anthropology and related fields of humanities and social sciences to examine cultural vitality, social change, and local, regional, and global processes that are affecting and being addressed by northern Indigenous societies in Russia, Alaska, Canada, Greenland, Norway, Sweden, Finland, and Japan.

Prerequisites: Graduate standing or upper-division standing.

Cross-listed with [ANTH F610](#).

Lecture + Lab + Other: 3 + 0 + 0

ACNS F647 U.S. Environmental Politics

3 Credits

Offered Spring Even-numbered Years

U.S. political institutions as they relate to making policies for protecting the quality of the natural environment. The politics of nuclear waste, endangered species, air and water pollution, and wilderness preservation. Analysis of the National Environmental Policy Act, sustainable development, limits to growth and other topics.

Prerequisites: Graduate Standing.

Cross-listed with [PS F647](#).

Stacked with [PS F447](#).

Special Notes: Course is also available online.

Lecture + Lab + Other: 3 + 0 + 0

ACNS F652 International Relations of the North

3 Credits

Offered As Demand Warrants

This course examines the international relations of Arctic states and topics related to the circumpolar north. It covers environmental changes and their effects on human security and Indigenous lives, energy exploration and development, northern security and emerging shipping routes. It also addresses national Arctic strategies and the Arctic Council.

Prerequisites: Graduate standing.

Cross-listed with [PS F652](#).

Stacked with [PS F452](#).

Lecture + Lab + Other: 3 + 0 + 0

ACNS F654 International Law and the Environment

3 Credits

Offered As Demand Warrants

This course addresses international case law regulating the sea, airspace, outer space and the polar regions; comprehensive international regulatory and legal instruments to protect the environment; and the doctrines, principles, and rules of international law that are basic to an understanding of international legal regimes and the environment.

Prerequisites: Graduate standing.

Recommended: Undergraduate course in international law, organization or politics.

Cross-listed with [PS F654](#).

Stacked with [PS F454](#).

Lecture + Lab + Other: 3 + 0 + 0

ACNS F657 Comparative Indigenous Rights and Policies

3 Credits

Offered Spring Odd-numbered Years

Comparative approach to analyzing Indigenous rights and policies in different nation-state systems. Multiple countries and specific policy developments examined for factors promoting or limiting self-determination.

Prerequisites: Graduate Standing.

Cross-listed with [PS F650](#).Stacked with [ANS F450](#); [PS F450](#).**Lecture + Lab + Other: 3 + 0 + 0****RD F671 Corporate Social Responsibility and Accountability in Rural and Indigenous Contexts**

3 Credits

Offered Fall Odd-numbered Years

Examination of corporate social responsibility and how CSR plays out in rural Alaska and other Indigenous contexts. Uses comparative case studies of international, national and rural Alaska organizational, economic and societal issues with a special emphasis on transnational corporations, ANCSA corporations, tribal enterprises and other businesses.

Prerequisites: Graduate standing.

Recommended: [RD F625](#).Stacked with [RD F471](#).**Lecture + Lab + Other: 3 + 0 + 0****ACNS F662 Alaska Government and Politics**

3 Credits

Offered Spring Odd-numbered Years

Alaska's government and politics, in the context of American state and local government, and politics and governments of circumpolar Northern nations. Topics include political history, constitution, political parties, interest groups, elections, public opinion, governor, legislature, judiciary, administration and local governments. Compares Alaska to the contiguous 48 states and subnational governments of the circumpolar North; examines how government institutions and processes respond to social, environmental and political changes of Northern communities.

Prerequisites: Graduate standing.

Cross-listed with [PS F662](#).Stacked with [PS F462](#).**Lecture + Lab + Other: 3 + 0 + 0****ACNS F669 Arctic Politics and Governance**

3 Credits

Offered Fall

This course traces current developments in Arctic politics and governance from multiple perspectives, including exploring interests, processes, and behaviors of Arctic governments and non-state actors, individually and collectively. The course surveys the formal and informal institutions that govern resource development, pollution, shipping, state-Indigenous relations and security. A background in comparative politics and/or international relations is also recommended.

Prerequisites: [PS F450](#), [PS F452](#) or [PS F454](#); graduate standing.Cross-listed with [PS F669](#).Stacked with [PS F469](#).**Lecture + Lab + Other: 3 + 0 + 0****RD F625 Community Development Strategies: Principles and Practices**

3 Credits

Offered Fall

Provides graduate students with a detailed overview of principles and strategies of community development in rural Alaska and the circumpolar North. Explores how rural communities in diverse cultural, political and economic settings can build on local assets, skills and capacities to improve the lives of Indigenous and other Northern residents.

Prerequisites: Graduate standing.

Lecture + Lab + Other: 3 + 0 + 0

RD F651 Management Strategies for Rural Development

3 Credits

Offered Spring

Overview of management and development within Indigenous communities in the Circumpolar North and looks closely at recent strategies such as co-management of renewable resources, land management of Alaska Native corporations, cultural resource management, and the management of Alaska Native tribal governments, corporations and other organizations.

Prerequisites: Graduate standing.

Lecture + Lab + Other: 3 + 0 + 0

RD F652 Indigenous Organization Management

3 Credits

Offered Fall Even-numbered Years

Purposes, structure, and methods of management in Northern Indigenous organizations. Management of Alaska Native organizations will be compared with organizations established by Indigenous peoples in other regions of the Circumpolar North. "Indigenous management" will be explored, alongside perceptions of differences between leadership and management in western and Indigenous settings.

Prerequisites: Graduate standing.

Lecture + Lab + Other: 3 + 0 + 0

BA F470 Leadership Theory and Development

3 Credits

Offered As Demand Warrants

A guide for interpreting leadership theory and research as well as practical advice on how to be a better leader. Reviews functional leadership theories, how the theories relate to one another, and how students can apply the leadership theories to their own personal development.

Prerequisite: [WRTG F111X](#); [WRTG F211X](#), [WRTG F212X](#), [WRTG F213X](#) or [WRTG F214X](#); [COJO F131X](#) or [COJO F141X](#); [BA F390](#).

Lecture + Lab + Other: 3 + 0 + 0

¹subject to student and committee modification

INDIGENOUS LANGUAGES 12 credits

Complete 4 of the following courses: ¹

ANL F651 Topics in Athabascan Linguistics

3 Credits

Offered As Demand Warrants

Graduate level introduction to important topics in Athabascan linguistics, including both foundational literature and current research. Topics may include laryngeal features; tonogenesis; syntax-morphology interface; argument structure; lexical semantics; and discourse. Course may be repeated once.

Prerequisites: [LING F601](#); graduate standing.

Recommended: [LING F603](#); [LING F604](#).

Cross-listed with [LING F651](#).

Lecture + Lab + Other: 3 + 0 + 0

ED F620 Language, Literacy and Learning

3 Credits

Offered Spring

This course examines the relationship among language, culture and mind to understand literacy. Specific areas of emphasis include literacy theory, literacy acquisition, orality, critical literacy, multi-modal literacies, media literacy and future literacies. The goal is to understand literacy as a cultural and cognitive phenomenon that informs praxis. Fieldwork is required.

Lecture + Lab + Other: 3 + 0 + 1

ED F621 Cultural Aspects of Language Acquisition

3 Credits

Offered As Demand Warrants

An expanded view of the ways in which individuals become socialized into particular patterns of first and second language and literacy. The ongoing acquisition of both oral and written language(s) from early childhood through adult life. Topics will include: the cultural dimensions of language development; the relationship between communication and culture; bilingualism; and the role of language in the transmission of sociocultural knowledge.

Cross-listed with [LING F621](#).

Lecture + Lab + Other: 3 + 0 + 0

LING F602 Second Language Acquisition

3 Credits

Offered Fall

Central issues in second language acquisition research. Includes a critical review of SLA theories and research.

Prerequisites: [LING F101X](#) or [LING F601](#); graduate standing.

Lecture + Lab + Other: 3 + 0 + 0

LING F610 Theory and Methods of Second Language Teaching

3 Credits

Offered Spring

Theory and practice of teaching a second language, including methodological approaches, second language acquisition theory, materials, and testing.

Prerequisites: [LING F602](#).

Lecture + Lab + Other: 3 + 0 + 0

LING F611 Second Language Materials and Assessment

3 Credits

Offered Spring Even-numbered Years

Exploration/discussion of theoretical perspectives in Second Language materials development and assessment. Emphasis on the interconnectivity of materials, syllabus, curriculum, learning and assessment. As a result of this course, students will be able to choose, adapt and construct a variety of language teaching materials and understand the ramifications of syllabus and curriculum design and assessment.

Prerequisites: [LING F602](#); [LING F610](#).

Recommended: [LING F601](#).

Lecture + Lab + Other: 3 + 0 + 0

LING F612 Assessment for the Second Language Classroom

3 Credits

Offered As Demand Warrants

Exploration/discussion of theoretical perspectives in second language assessment, practical considerations in creating language tests, and statistical methods used for analyzing test data. As a result of this course, students will be able to choose, adapt and construct a variety of language assessments for classroom and institutional purposes as well as evaluate the validity of existing assessments.

Prerequisites: [LING F602](#); [LING F610](#).

Recommended: [LING F601](#).

Lecture + Lab + Other: 3 + 0 + 0

LING F627 Introduction to Linguistic Description and Documentation
3 Credits
Offered As Demand Warrants
General introduction to lexicography, field phonetics, grammatical documentation, investigation of narrative, other levels of linguistic documentation, the distinction between description and documentation, and differences in structure and method between pedagogical and academic materials resulting from field work.
Prerequisites: [LING F601](#); demonstrated background in phonology and morphology.
Lecture + Lab + Other: 3 + 0 + 0

LING F631 Field Methods in Descriptive Linguistics I
3 Credits
Offered Spring Odd-numbered Years
Introduction to issues in field linguistics and specific issues around documenting little studied and endangered languages. Focus on making recordings, transcription, elicitation with consultants and ethics in the field. Projects build up to documenting an unfamiliar language with a consultant and designing and carrying out a research project.
Prerequisites: [LING F627](#).
Cross-listed with [ANTH F632](#).
Stacked with [ANTH F432](#); [LING F431](#).
Lecture + Lab + Other: 3 + 0 + 0

LING F650 Language Policy and Planning
3 Credits
Offered Fall Odd-numbered Years
Consideration of minority languages, including Alaskan Native Languages, in light of their histories, current status, and factors affecting future maintenance.
Cross-listed with [ANTH F654](#).
Stacked with [LING F450](#).
Lecture + Lab + Other: 3 + 0 + 0

YUP F488 Documenting Yup'ik Traditions/Caliarkaq (an, h)
3 Credits
Offered Fall Even-numbered Years
Major research project relating to Yup'ik language and culture (e.g., traditional narratives, personal/local histories, local customs/beliefs). Project formats include (but are not limited to) research papers, video/audiotapes, curricula and public presentations.
Prerequisites: [WR TG F111X](#); [WR TG F211X](#), [WR TG F212X](#), [WR TG F213X](#) or [WR TG F214X](#); [YUP F330](#); senior standing.
Special Notes: Writing-intensive course, all formats will include a significant written component; Taught entirely in Yu'pik; Kuskokwim Campus only.
Lecture + Lab + Other: 3 + 0 + 0

LING F601 Principles of Linguistic Analysis
3 Credits
Offered Fall
Provides experience in working with various languages to determine systematic principles of transcribing and organizing sounds; isolating morphemes; categorizing words into semantic categories; and understanding narrative and other rhetorical structures. For students whose specialty is other than linguistics who could benefit from a graduate-level introduction to linguistic methods.
Lecture + Lab + Other: 3 + 0 + 0

ANL F402 Alaska Native Language Apprenticeship II (an, h)
5 Credits
Offered As Demand Warrants
Structured study of an Alaska Native language. Work intensively with a native speaker as mentor. Choice of mentor requires faculty approval. Meet regularly with mentor (minimum 10 hours per

week) and participate in regular training sessions to work toward fluency. Continuation of [ANL F401](#) requiring successful completion of that course.

Prerequisites: [ANL F401](#).

Lecture + Lab + Other: 0.5 + 10 + 10

ANL F601 Seminar in Language Revitalization

3 Credits

Offered As Demand Warrants

Language teaching and acquisition strategies appropriate to under-documented and less commonly taught languages. Students write an applied research proposal related to local language endangerment issues and strategies for improving teaching either at the school or community level. Emphasis on students' class presentation and research ideas.

Prerequisites: [LING F450](#); [ANTH F451](#) or [LING F601](#).

Lecture + Lab + Other: 3 + 0 + 0

YUP F415 Additional Topics in Advanced Yup'ik (an, h)

3 Credits

Offered Spring

Further study of Yup'ik linguistics. Includes text transcription, editing, analysis and discussion. Yup'ik dialectology. Study of related Eskimo languages from the standpoint of Central Yup'ik. Additional topics to be studied depending upon the interests of the students and the instructor.

Prerequisites: [YUP F101X](#); [YUP F102X](#); [YUP F201](#); [YUP F202](#).

Lecture + Lab + Other: 3 + 0 + 0

¹subject to student and committee modification

INDIGENOUS KNOWLEDGE SYSTEMS 12 credits

Complete 4 of the following courses: ¹

ANS F401 Cultural Knowledge of Native Elders (an, h)

3 Credits

Offered Fall

Study with prominent Native tradition-bearers in Native philosophies, values and oral traditions. Traditional knowledge elicited through the cultural heritage documentation process. Analysis of existing interactions between cultural traditions and contemporary American life as experienced by Native Elders.

Prerequisites: [ANS F111X](#); [ANS F242X](#); upper-division standing.

Cross-listed with [RD F401](#).

Lecture + Lab + Other: 3 + 0 + 0

ANS F461 Native Ways of Knowing (an, h)

3 Credits

Offered Spring Odd-numbered Years

Focus on how culture and worldview shape who we are and influence the way we come to know the world around us. Emphasis on Alaska Native knowledge systems and ways of knowing.

Prerequisites: Upper-division standing.

Cross-listed with [ED F461](#).

Lecture + Lab + Other: 3 + 0 + 0

ANTH F670 Oral Sources: Issues in Documentation

3 Credits

Offered Fall Even-numbered Years

Preparation for recording and use of oral resources. Examines how meaning is conveyed through

oral traditions, personal narratives, the issues involved with recording and reproducing narratives. Includes management of oral recordings, ethical and legal considerations, issues of interpretation and censorship, and the use of new technologies to deliver recordings.

Prerequisites: At least one undergraduate ANTH course and one undergraduate HIST course.

Cross-listed with [ACNS F670](#).

Stacked with [ANTH F470](#); [ACNS F470](#).

Lecture + Lab + Other: 3 + 0 + 0

CCS F611 Culture, Cognition and Knowledge Acquisition

3 Credits

Offered Fall odd years

An examination of the relationship between learning, thinking and perception in multicultural contexts. Particular emphasis will be on the implications of these relationships for schooling. Content will focus on cultural influences on perception, conceptual processes, learning, memory and problem solving. Content will also reflect concern for practical teaching problems.

Cross-listed with [ED F611](#).

Lecture + Lab + Other: 3 + 0 + 0

CCS F612 Traditional Ecological Knowledge

3 Credits

Offered Spring

Examines the acquisition and utilization of knowledge associated with long-term inhabitation of particular ecological systems and adaptations that arise from the accumulation of such knowledge. Attention will be given to the contemporary significance of traditional ecological knowledge as a complement to academic fields of study.

Prerequisites: Graduate standing.

Cross-listed with [RD F612](#).

Lecture + Lab + Other: 3 + 0 + 0

ACNS F470 Oral Sources: Issues in Documentation (h)

3 Credits

Offered Fall Even-numbered Years

Preparation for recording and use of oral resources. Examines how meaning is conveyed through oral traditions, personal narratives, the issues involved with recording and reproducing narratives. Includes management of oral recordings, ethical and legal considerations, issues of interpretation and censorship, and the use of new technologies to deliver recordings.

Prerequisites: At least one undergraduate ANTH course and one undergraduate HIST course.

Cross-listed with [ANTH F470](#).

Stacked with [ANTH F670](#); [ACNS F670](#).

Lecture + Lab + Other: 3 + 0 + 0

CCS F621 Indigenous Ways of Knowing

3 Credits

Offered Fall

Covers the appropriate and valid ways of describing and explaining human behavior by using the social context, culture and history of Indigenous groups. Includes Indigenous approaches to values, health, the interconnection of family and community; the nature of spirituality and Indigenous healing; and the importance of Elders and spiritual healers.

Prerequisites: Admittance to the Indigenous Studies or the Psychology PhD program.

Cross-listed with [PSY F621](#).

Lecture + Lab + Other: 3 + 0 + 0

CCS F606 Indigenous Ways of Healing

3 Credits

Offered As Demand Warrants

Explores healing from a variety of Indigenous perspectives, particularly from an Alaska Native perspective. Emphasizes the preparation and education of healers, their roles and work and integration within the community. Students will have the opportunity to examine the possible

integration of clinical and community psychology with Indigenous approaches to healing.

Prerequisites: Graduate standing.

Crosslisted with [PSY F606](#).

Lecture + Lab + Other: 3 + 0 + 0

ANTH F610 Northern Indigenous Peoples and Contemporary Issues

3 Credits

Offered Fall Odd-numbered Years

Applications of contemporary analytical perspectives in anthropology and related fields of humanities and social sciences to examine cultural vitality, social change, and local, regional, and global processes that are affecting and being addressed by northern Indigenous societies in Russia, Alaska, Canada, Greenland, Norway, Sweden, Finland, and Japan.

Prerequisites: Graduate standing or upper-division standing.

Cross-listed with [ACNS F610](#).

Lecture + Lab + Other: 3 + 0 + 0

CCS F602 Cultural and Intellectual Property Rights

3 Credits

Offered Spring

Examines issues associated with recognizing and respecting cultural and intellectual property rights with respect to the documentation, publication and display of knowledge, practices, beliefs and artifacts of cultural traditions. Appropriate research principles, ethical guidelines and legal protections will be reviewed for their application to cross-cultural studies.

Prerequisites: Graduate standing.

Lecture + Lab + Other: 3 + 0 + 0

COJO F459 Indigenous Dispute Systems Design (s)

3 Credits

Offered As Demand Warrants

This class examines the sources of conflict within Indigenous Communities, many of which are often embedded in larger social, legal, political, environmental, and organizational structures and systems. Students will explore and analyze Indigenous conflict resolution case studies and be introduced to the field of Indigenous Dispute Systems Design (IDSD).

Lecture + Lab + Other: 3 + 0 + 0

FISH F611 Human Dimensions of Environmental Systems

3 Credits

Offered Fall

Study of human-environment relationships and applications to resource management. Draws on a range of social scientific approaches to the study of environmental systems, including: environmental anthropology, environmental history, historical ecology, political ecology, ethnoecology, property theory, and environmental justice.

Prerequisites: Graduate standing.

Stacked with [FISH F411](#).

Lecture + Lab + Other: 3 + 0 + 0

ANS F465 Community Healing and Wellness (an)

3 Credits

Offered Fall

The history of education and the impact of religion and assimilation policies on the emotional and physical health of Alaska Natives and their communities. Traditional wellness issues and systems will also be researched from a global perspective.

Prerequisite: Junior standing.

Crosslisted with [RD F465](#).

Lecture + Lab + Other: 3 + 0 + 0

RD F462 Rural Health and Human Service Systems

3 Credits

Offered As Demand Warrants

Examine U.S. federal and state rural health and human service systems with specific emphasis on the tribal system in Alaska. The history, organization, work force, service delivery and financing of the U.S. and Canadian and Alaska systems are examined. Circumpolar challenges and policy issues in rural health and human service systems are explored.

Lecture + Lab + Other: 3 + 0 + 0

ANTH F607 Kinship and Social Organization

3 Credits

Offered Spring Odd-numbered Years

Forms of relatedness in diverse sociocultural systems. Principles of organizing individuals into social groups and roles. Forms and functions of family, marriage, incest taboo around the world. Classical and new approaches to the study of kinship; alliance theory, symbolic kinship, kinship and gender, the substance of kinship, kinship and biotechnology.

Prerequisites: Graduate standing.

Stacked with [ANTH F407](#).

Lecture + Lab + Other: 3 + 0 + 0

COJO F457 Indigenous Dispute Resolution (s)

3 Credits

Offered Fall

Indigenous Dispute Resolution (IDR) is a new movement within Alternative Dispute Resolution (ADR) that explores traditional dispute resolution practices within Indigenous communities and their applications in the modern context. The course examines IDR in the international, national, and regional (Alaskan) context.

Prerequisites: Junior level.

Lecture + Lab + Other: 3 + 0 + 0

RD F625 Community Development Strategies: Principles and Practices

3 Credits

Offered Fall

Provides graduate students with a detailed overview of principles and strategies of community development in rural Alaska and the circumpolar North. Explores how rural communities in diverse cultural, political and economic settings can build on local assets, skills and capacities to improve the lives of Indigenous and other Northern residents.

Prerequisites: Graduate standing.

Lecture + Lab + Other: 3 + 0 + 0

¹subject to student and committee modification

INDIGENOUS EDUCATION & PEDAGOGY 12 credits

ED F606 Alaska Native Education

3 Credits

Offered Fall and Spring

School systems historically serving Native people, current efforts toward local control and the cross-cultural nature of this education. Field experience required.

Prerequisite: [ANTH F242](#) and graduate standing.

Stacked with [ANS F420](#); [ED F420](#).

Lecture + Lab + Other: 3 + 0 + 0

ANS F461 Native Ways of Knowing (an, h)

3 Credits

Offered Spring Odd-numbered Years
Focus on how culture and worldview shape who we are and influence the way we come to know the world around us. Emphasis on Alaska Native knowledge systems and ways of knowing.

Prerequisites: Upper-division standing.

Cross-listed with [ED F461](#).

Lecture + Lab + Other: 3 + 0 + 0

ED F610 Education and Cultural Processes

3 Credits

Offered Spring

Advanced study of the function of education as a cultural process and its relation to other aspects of a cultural system. Students will be required to prepare a study in which they examine some aspect of education in a particular cultural context.

Cross-listed with [CCS F610](#).

Lecture + Lab + Other: 3 + 0 + 0

ED F611 Culture, Cognition and Knowledge Acquisition

3 Credits

Offered Fall

An examination of the relationship between learning, thinking and perception in multicultural contexts. Particular emphasis will be on the implications of these relationships for schooling. Content will focus on cultural influences on perception, conceptual processes, learning, memory and problem solving. Content will also reflect concern for practical teaching problems.

Cross-listed with [CCS F611](#).

Lecture + Lab + Other: 3 + 0 + 0

ED F613 Alaska Standards for Culturally Responsive Schools

3 Credits

Offered As Demand Warrants

Guidelines, rationale and resources for adapting educational policies, programs and practices to better address the cultural well-being of the students and communities they serve. Content will be grounded in the Alaska Standards for Culturally Responsive Schools, including standards for students, teachers, curriculum, schools and communities.

Cross-listed with [CCS F613](#).

Lecture + Lab + Other: 3 + 0 + 0

ED F631 Culture, Community and the Curriculum

3 Credits

Offered Spring

Salient issues involved with the development of effective programs of instruction in small schools, including foundational design, conceptual models, organizational strategies, technical skills, current issues and trends, and their implications and application to the environment of rural Alaska.

Cross-listed with [CCS F631](#).

Lecture + Lab + Other: 3 + 0 + 0

ED F681 Place-based Education

3 Credits

Offered Spring

An examination of the relationship between local landscape and community and the development of human perception. Emphasis on the importance of the development of ecologically appropriate community-based educational programs in rural and urban schools. Priority placed on project-centered programs lending themselves to experimental learning opportunities. Includes literature review, discussion, curriculum exploration and design and on-site community exploration of active place-based educational programs.

Lecture + Lab + Other: 3 + 0 + 0

CCS F682 Rethinking Multicultural Education

3 Credits

Offered Spring even years

This multi-disciplinary course focuses on two parts: 1) critically analyze and reflect on current multicultural education issues at the national, state, and local level; 2) translate/apply what is learned to individual classrooms, schools, school districts and beyond. Fieldwork required.

Prerequisite: Graduate standing.

Crosslisted with [ED F682](#).

Lecture + Lab + Other: 3 + 0 + 1

ED F612 Foundations of Education

3 Credits

Offered As Demand Warrants

Introduces a range of philosophical thought with emphasis on schooling in the cross-cultural context and on issues of social justice and quality in education. Students will explore the interplay between cultural processes and various philosophical positions adopted by educators in the design and practice of pedagogy, learn the history of public school education in the U.S. and Alaska and analyze the policies affecting public school education today.

Lecture + Lab + Other: 3 + 0 + 0

ED F624 Foundations of Education in Alaska: From Segregation to Standards

3 Credits

Offered Summer

Review the foundation of American and Alaska education and examine historical, political, social and cultural factors that impact today's schools. Examine how local, state and national laws and policies influence the teaching profession. Consider the role standards play in education, and identify ways to utilize assessment data to shape instruction.

Prerequisites: Admission to Internship Year; a laptop computer.

Lecture + Lab + Other: 3 + 0 + 0

ENGL F686 Teaching Writing in a Cross-cultural Context

3 Credits

Offered As Demand Warrants

Contemporary methods of teaching writing in middle school and high school classrooms, with special emphasis on cross-cultural issues and pedagogy and on contemporary rhetorical theory. Includes methodologies and theoretical underpinnings of teaching grammar and fiction writing.

Prerequisites: Graduate standing.

Lecture + Lab + Other: 3 + 0 + 0

CCS F619 Cultural Atlases as a Pedagogical Strategy

3 Credits

Offered As Demand Warrants

The course provides an in-depth look at how teachers can utilize technology and academics with oral traditions and offers a vehicle for helping communities define themselves and their unique cultural identity.

Prerequisites: Graduate standing.

Cross-listed with [ED F619](#).

Lecture + Lab + Other: 3 + 0 + 0

ED F630 Curriculum Development

3 Credits

Offered Fall

Study of curriculum foundation. Examines types of curricular frameworks, including traditional and Indigenous models. Current influences of district, state, national and international curriculum models are discussed. Curriculum design practice connects standards, goals and learning experiences to guide student learning. Fieldwork is required.

Lecture + Lab + Other: 3 + 0 + 1

¹subject to student and committee modification

REFLECTIONS FROM THE SELF-STUDY PROCESS

CXCS is in the process of hiring another faculty member. We currently have four faculty, three who are tenured. With the increase of faculty, more courses are being offered either as special topic courses or catalog courses.

CXCS has its own exit survey, allowing graduates to provide feedback on our course offerings and our pedagogies. One of the questions is, "How well did your culturally responsive instructors incorporate local ways of knowing and teaching in their work?" A student response was, "Indigenous Knowledge was in about 90% of my classes. It was fantastic." Another reply was, "This is one of the things I really appreciated about my CCS coursework. It brought together Indigenous students from all over Alaska and the world and we were able to incorporate aspects of the land and our cultures and share them with others. It was like an exchange program that I never could have experienced while being a full time employee and parent of young children."

11. Community Learning Resources

The institution/program provides community resources and services for students and faculty appropriate to its mission and for all of its educational programs wherever located and however delivered.

The Alaska Native Knowledge Network was established in 1995 through the Alaska Rural Systemic Initiative (AKRSI) (Hill et al., 2016). AKRSI was founded 1995-2005 to implement Native ways of learning and teaching in rural Alaska through various initiatives with about 20 school districts statewide. "The underlying purpose of these efforts has been to implement a set of research-based initiatives to systematically document the Indigenous knowledge systems of Alaska Native people and to develop pedagogical practices and school curricula that appropriately Incorporate Indigenous knowledge and ways of knowing into the formal education system" (Barnhardt & Kawagley, 2005).

ANKN was established to become "a culturally based curriculum resources clearinghouse to disseminate the information and materials that are being developed and accumulated as the AKRSI initiatives are implemented throughout rural Alaska" (Barnhardt & Kawagley, 1999). Native ways of knowing resources have been implemented in a variety of ways throughout Alaska. ANKN was developed to become a repository and distribution of various ways of teaching and learning:

In 1995 the University of Alaska Fairbanks (UAF) in collaboration with the Alaska Federation of Natives established the Alaska Native Knowledge Network (ANKN) to share and promote the exchange of cultural resources and knowledge among Indigenous communities throughout Alaska and beyond. (Topkok, 2014, p. 143)

ANKN is a website and a clearinghouse housed under the Center for Cross-Cultural Studies (<http://ankn.uaf.edu>). ANKN serves as a resource for compiling and exchanging information related to Alaska Native knowledge systems and ways of knowing. It has been established to assist Native people, government agencies, educators, and the general public in gaining access to the knowledge base that Alaska Natives have acquired through cumulative experience over millennia.

The ANKN website is one of the most widely utilized websites, which began in 1995 through the Alaska Rural Systemic Initiative. The statistics from 2000-2010 show the ANKN website had 1.5 to 2 million hits each month.

REFLECTIONS FROM THE SELF-STUDY PROCESS

There was a dedicated staff person who collaborated with community members, Elders, educators, and other organizations statewide, nationally, and internationally. Unfortunately, he became a faculty member in another program at UAF in 2014. A term faculty was hired by

CXCS to teach, advise and take on the responsibilities for ANKN, but maintaining the ANKN publications and its online presence was not successfully accomplished. The term faculty is no longer with CXCS. As stated previously, CXCS does not have a dedicated staff person for the Center. The CXCS faculty have requested staff, especially for the Alaska Native Knowledge Network. The ANKN server is at least 12 years old, and CXCS bought a new server to migrate from its existing server. However, there is no staff dedicated to transfer ANKN's many databases and update the multimedia.

In May 2022, Dr. Charlene Stern, an Indigenous Studies PhD graduate and the Vice Chancellor for Rural, Community and Native Education, asked the CXCS Chair to meet. The University of Alaska Anchorage Institute of Social and Economic Research (ISER) housed the Alaskool website (<http://alaskool.org/>). The ISER Director asked to have ANKN to house and maintain the Alaskool website in CXCS. This is an ongoing conversation.

12. Academic Freedom

The applicant institution/program subscribes to internationally recognized conventions related to the cultural and intellectual property rights of Indigenous Peoples (including the Mataatua Declaration), as well as all locally applicable guidelines for research in Indigenous settings. The institution/program's faculty members and students are free to examine and test established unpopular opinions appropriate to their area of study, as judged by the Indigenous and academic/educational community.

As mentioned in the Cultural Standards section, CXCS has been instrumental in working with Alaska Native educators and communities to draft, adopt, and implement various standards and guidelines. Among one of the adopted set of guidelines which was published in 2000 is the "Guidelines for Respecting Cultural Knowledge."

The Guidelines for Respecting Cultural Knowledge was sponsored by Alaska Federation of Natives, Alaska Rural Systemic Initiative, Alaska Rural Challenge, Center for Cross-Cultural Studies, Alaska Native Knowledge Network, University of Alaska, Alaska Department of Education, Association of Native Educators of The Lower Kuskokwim, Ciulistet Research Association, Association of Interior Native Educators, Southeast Native Educators Association, North Slope Iñupiaq Educators Association, Association of Northwest Native Educators, Native Educators of The Alutiiq Region, Association of Unangan/Unangas Educators, Alaska Native Education Student Association, Alaska Native Education Council, Alaska First Nations Research Network, and Consortium for Alaska Native Higher Education.

The following are the guidelines:

Preface

The following guidelines address issues of concern in the documentation, representation and utilization of traditional cultural knowledge as they relate to the role of various participants, including Elders, authors, curriculum developers, classroom teachers, publishers, and researchers. Special attention is given to the educational implications for the integration of Indigenous knowledge and practices in schools throughout Alaska. The guidance offered in the following pages is intended to encourage the incorporation of traditional knowledge and teaching practices in schools by minimizing the potential for misuse and misunderstanding in the process. It is hoped that these guidelines will facilitate the coming together of the many cultural traditions that coexist in Alaska in constructive, respectful and mutually beneficial ways.

Native educators from throughout the state contributed to the development of these guidelines through a series of workshops and meetings associated with the Alaska Rural Systemic

Initiative. Representatives of the Native educator organizations listed on the cover participated in the meetings and ratified the final document. The purpose of these guidelines is to offer assistance to educational personnel and others who are seeking to incorporate the Alaska Standards for Culturally-Responsive Schools in their work. Using these guidelines will help expand the base of knowledge and expertise that culturally-responsive teachers (including Elders, aides, bilingual instructors, etc.) are able to draw upon to enliven their work as educators.

Throughout this document, Elders are accorded a central role as the primary source of cultural knowledge. It should be understood that the identification of "Elders" as culture-bearers is not simply a matter of chronological age, but a function of the respect accorded to individuals in each community who exemplify the values and lifeways of the local culture and who possess the wisdom and willingness to pass their knowledge on to future generations. Respected Elders serve as the philosophers, professors and visionaries of a cultural community. In addition, many aspects of cultural knowledge can be learned from other members of a community who have not yet been recognized as Elders, but seek to practice and teach local lifeways in culturally-appropriate ways.

Along with these guidelines are a set of general recommendations aimed at stipulating the kind of steps that need to be taken to achieve the goals for which they are intended. State and federal agencies, universities, school districts, textbook publishers and Native communities are all encouraged to review their policies, programs and practices and to adopt these guidelines and recommendations wherever appropriate. In so doing, the educational experiences of students throughout Alaska will be enriched and the future well-being of the communities being served will be enhanced.

Further information on issues related to the implementation of these guidelines, as well as additional copies, may be obtained from the Alaska Native Knowledge Network, University of Alaska Fairbanks, PO Box 756730, Fairbanks, AK 99775-6730 (<http://ankn.uaf.edu>).

Guidelines for Native Elders

As one of the primary sources of traditional cultural knowledge, Native Elders bear the responsibility to share and pass on that knowledge in ways that are compatible with traditional teachings and practices.

Native Elders may increase their cultural responsiveness through the following actions:

1. Participate in local and regional Elders' councils as a way to help formulate, document and pass on traditional cultural knowledge for future generations.
2. Help make explicit and incorporate locally-appropriate cultural values in all aspects of life in the community, while recognizing the diversity of opinion that may exist.
3. Make a point to utilize traditional ways of knowing, teaching, listening and learning in passing on cultural knowledge to others in the community.
4. Seek out information on ways to protect intellectual property rights and retain copyright authority over all local knowledge that is being shared with others for documentation purposes.
5. Carefully review contracts and release forms to determine who controls the distribution of any publications and associated royalties.
6. Review all transcripts of cultural information that has been written down to ensure accuracy.
7. Follow appropriate traditional protocols as much as possible in the interpretation and utilization of cultural knowledge.
8. Assist willing members of the community to acquire the knowledge and skills needed to assume the role of Elder for future generations.

Guidelines for Authors and Illustrators

Authors and illustrators should take all steps necessary to ensure that any representation of cultural content is accurate, contextually appropriate and explicitly acknowledged.

Authors and illustrators may increase their cultural responsiveness through the following actions:

1. Make it a practice to ensure that all cultural content has been acquired under informed consent and has been reviewed for accuracy and appropriateness by knowledgeable local people representative of the culture in question.

2. Arrange for copyright authority and royalties to be retained or shared by the person or community from which the cultural information originated, and follow local protocols for its approval and distribution.
3. Ensure controlled access for sensitive cultural information that has not been explicitly authorized for general distribution.
4. Be explicit in describing how all cultural knowledge and material has been acquired, authenticated and utilized, and present any significant differing points of view that may exist.
5. Make explicit the audience(s) for which a cultural document is intended, as well as the point of view of the person(s) preparing the document.
6. Make every effort to utilize traditional names for people, places, items, etc., adhering to local conventions for spelling and pronunciation.
7. Identify all primary contributors and secondary sources for a particular document, and share the authorship whenever possible.
8. Acquire extensive first-hand experience in a new cultural context before writing about it.
9. Carefully explain the intent and use when obtaining permission to take photographs or videos, and make it clear in publication whether they have been staged as a re-enactment or represent actual events.
10. When documenting oral history, recognize and consider the power of the written word and the implications of putting oral tradition with all its non-verbal connotations down on paper, always striving to convey the original meaning and context as much as possible.

Guidelines for Curriculum Developers and Administrators

Curriculum developers and administrators should provide multiple avenues for the incorporation of locally-recognized expertise in all actions related to the use and interpretation of local cultural knowledge and practices.

Curriculum developers and administrators may increase their cultural responsiveness through the following actions:

1. Establish an easily accessible repository of culturally-appropriate resource materials and knowledgeable expertise from the community.

2. Include the voices of representatives from the local culture in the curriculum materials used in the school.
3. Utilize the natural environment of the community to move educational activities beyond the classroom as a way of fostering place-based education and deepening the learning experiences of students.
4. Support the implementation of an Elders-in-Residence program in each school and classroom.
5. Provide an in-depth cultural orientation program for all new teachers and administrators.
6. Promote the incorporation of the Alaska Standards for Culturally-Responsive Schools in all aspects of the school curriculum, while demonstrating their applicability in providing multiple avenues to meet the State Content Standards.
7. Utilize Elders and Native teachers from the local community to acquire a comprehensive understanding of all aspects of the local, regional and statewide context in which the students live, particularly as it relates to the well-being and survival of the local culture.
8. Make use of locally-produced resource materials (reports, videos, maps, books, tribal documents, etc.) in all subject areas and work in close collaboration with local agencies to enrich the curriculum beyond the scope of commercially-produced texts.
9. Establish a review committee of locally-knowledgeable people to review all textbooks and other curriculum materials for accuracy and appropriateness in relation to the local cultural context, as well as to examine the overall cultural responsiveness of the educational system.

Guidelines for Educators

Classroom teachers are responsible for drawing upon Elders and other cultural experts in the surrounding community to make sure all resource materials and learning activities are culturally accurate and appropriate.

Teachers may increase their cultural responsiveness through the following actions:

1. Learn how to use local ways of knowing and teaching to link the knowledge base of the school to that of the community.
2. Make effective use of local expertise, especially Elders, as co-teachers whenever local cultural knowledge is being addressed in the curriculum.

3. Take steps to recognize and validate all aspects of the knowledge students bring with them, and assist them in their on-going quest for personal and cultural affirmation.
4. Develop the observation and listening skills necessary to acquire an in-depth understanding of the knowledge system Indigenous to the local community and apply that understanding in teaching practice.
5. Carefully review all curriculum resource materials to ensure cultural accuracy and appropriateness.
6. Make every effort to utilize locally-relevant curriculum materials with which students can readily identify, including materials prepared by Native authors.
7. Provide sufficient flexibility in scheduling Elder participation so they are able to fully share what they know with minimal interference by the clock, and provide enough advance notice for them to make the necessary preparations.
8. Align all subject matter with the Alaska Standards for Culturally-Responsive Schools and develop curriculum models that are based on the local cultural and environmental experiences of the students.
9. Recognize the importance of cultural and intellectual property rights in teaching practice and honor such rights in all aspects of the selection and utilization of curriculum resources.

Guidelines for Editors and Publishers

Editors and publishers should utilize culturally-knowledgeable authors and establish multiple levels of review to ensure that all publications are culturally accurate and appropriate.

Editors and publishers may increase their cultural responsiveness through the following actions:

1. Encourage and support Native-authors and provide appropriate biographical information and photographs of the author(s) of culturally-oriented material.
2. Return a significant proportion of publication proceeds and royalties to the person or community from which it originated.
3. Submit all manuscripts with cultural content to locally-knowledgeable personnel for review, making effective use of local and regional entities set up for this purpose.

4. Ensure appropriate review, approval and access for all digital and Internet-based materials.
5. Resolve all disagreements on cultural content or distribution before final publication.
6. Always return to the original source for re-authorization of subsequent printings.
7. All content of textbooks for general curricular use should be examined to make sure it is widely accepted and recognized, and not just an individual author's opinion.
8. Honor all local conventions for recognizing cultural and intellectual property rights.

Guidelines for Document Reviewers

Reviewers should give informed consideration to the cultural perspectives of all groups represented in documents subjected to review.

Document reviewers may increase their cultural responsiveness through the following actions:

1. Always be as explicit as possible in identifying the background experience and personal reference points on which the interpretation of cultural meaning is based.
2. Whenever possible and appropriate, reviews of cultural materials should be provided from multiple perspectives and interpretations.
3. When critical decisions about a publication are to be made, a panel of reviewers should be established in such a way as to provide a cross-check from several cultural perspectives.
4. Publications that misrepresent or omit cultural content should be identified as such, regardless of their remaining literary merit.
5. Reviews of movies involving cultural themes should utilize the same guidelines as those outlined for published documents.

Guidelines for Researchers

Researchers are ethically responsible for obtaining informed consent, accurately representing the cultural perspective and protecting the cultural integrity and rights of all participants in a research endeavor.

Researchers may increase their cultural responsiveness through the following actions:

1. Effectively identify and utilize the expertise in participating communities to enhance the quality of data gathering as well as the data itself, and use caution in applying external frames of reference in its analysis and interpretation.
2. Ensure controlled access for sensitive cultural information that has not been explicitly authorized for general distribution, as determined by members of the local community.
3. Submit research plans as well as results for review by a locally-knowledgeable group and abide by its recommendations to the maximum extent possible.
4. Provide full disclosure of funding sources, sponsors, institutional affiliations and reviewers.
5. Include explicit recognition of all research contributors in the final report.
6. Abide by the research principles and guidelines established by the Alaska Federation of Natives and other state, national and international organizations representing Indigenous Peoples.

Guidelines for Native Language Specialists

Native language specialists are responsible for taking all steps possible to accurately convey the meaning associated with cultural knowledge that has been shared in a traditional language.

Native language specialists may increase their cultural responsiveness through the following actions:

1. Whenever possible, utilize a panel of local experts rather than a single source to corroborate translation and interpretation of language materials, as well as to construct words for new terms.
2. Encourage the use and teaching of the local language in ways that provide appropriate context for conveying accurate meaning and interpretation, including an appreciation for the subtleties of story construction, use of metaphor and oratorical skills.
3. Provide Elders with opportunities and support to share what they know in the local language.
4. Whenever possible, utilize simultaneous translation equipment at meetings to facilitate the use of the local language.

5. Prepare curriculum resource materials that utilize the local language, so as to make it as easy as possible for teachers to draw upon the local language in their teaching.

Guidelines for Native Community Organizations

Native community organizations should establish a process for review and authorization of activities involving the gathering, documentation and use of local cultural knowledge.

Native community organizations may increase their cultural responsiveness through the following actions:

1. The Native educator associations should establish regional clearinghouses to provide an on-going process for the review and certification of cultural resource materials, including utilizing the available expertise of retired Native educators.
2. Native educators should engage in critical self-assessment and participatory research to ascertain the extent to which their teaching practices are effectively grounded in the traditional ways of transmitting the culture of the surrounding community.
3. Native communities should provide a support mechanism to assist Elders in understanding the processes of giving informed consent and filing for copyright protections, and publicize the availability of such assistance through public service announcements on the radio so all Elders are aware of their rights.
4. Each community and region should establish a process for reviewing and approving research proposals that may impact their area.
5. Each community should establish a process for determining what is considered public knowledge vs. private knowledge, as well as how and with whom such knowledge should be shared.
6. Native communities should receive copies and maintain a repository of all documents that relate to the local area.
7. Native communities/tribes should foster the incorporation of traditional knowledge, language and protocols in all aspects of community life and organizational practices.
8. As regional tribal colleges are established, they should provide a support structure for the implementation of these guidelines in each of their respective regions.

Guidelines for the General Public

As the users and audience for cultural knowledge, the general public has a responsibility to exercise informed critical judgment about the cultural authenticity and appropriateness of the materials they utilize.

Members of the general public may increase their cultural responsiveness through the following actions:

1. Refrain from purchasing or using publications that do not represent traditional cultures in accurate and appropriate ways.
2. Encourage and support Native Peoples' efforts to apply their own criteria to the review and approval of documents representing their cultural traditions.
3. Contribute to and participate respectfully in local cultural events to gain a better understanding of the range of cultural traditions that strive to coexist in Alaska.
4. Make room in all community events for multiple cultural traditions to be represented.

General Recommendations

The following recommendations are offered to support the effective implementation of the guidelines for documenting, representing and utilizing cultural knowledge outlined above.

1. The [Alaska Standards for Culturally-Responsive Schools](#) should be used as a general guide for any educational activity involving cultural documentation, representation or review.
2. A statewide Indigenous literary review board (Honoring Alaska's Indigenous Literature—HAIL) should be established with representation from each of the regional Native educator associations to oversee the implementation of the recommendations that follow.
3. A statewide "Alaska Indigenous Knowledge Multimedia Working Group" should be established to examine the applicability of the above guidelines to the production of electronic media and the publication and utilization of cultural knowledge via the Internet.
4. Criteria for "product certification" of materials with cultural content should be established and implemented by regional literary review committees formed through the regional

Native educator associations. The "Raven" images from the ANKN logo could be used as a "stamp of approval" for each cultural region.

5. Each regional HAIL literary review committee should develop a list of authorized reviewers for publications reflecting cultural content related to the respective region.
6. An annotated bibliography of the best materials representing local cultures should be compiled by each regional HAIL literary review committee and published on the Alaska Native Knowledge Network website for use by teachers and curriculum developers throughout the state.
7. HAIL and the regional literary review boards should establish prestigious annual awards to honor Native Elders, authors, illustrators and others who make a significant contribution to the documentation and representation of cultural knowledge.
8. Incentives, resources and opportunities should be provided to encourage and support Native authors, illustrators, story-tellers, etc. who can bring a strong Native voice to the documentation and representation of Native cultural knowledge and traditions.
9. The guidelines outlined in this publication should be incorporated in university courses and made an integral part of all teacher preparation and cultural orientation programs.
10. An annotated bibliography of resource materials that address cultural and intellectual property issues associated with documenting, representing and utilizing cultural knowledge should be maintained on the Alaska Native Knowledge Network web site. Anyone with relevant reference material is invited to submit the necessary information to add it to the initial bibliography included with these guidelines.

Glossary Of Terms

Following is a list of terms and items referred to in the Guidelines for Respecting Cultural Knowledge that sometimes have specialized meanings that aren't commonly known. A brief definition or explanation of each item is provided to help users of these guidelines to accurately interpret their intent and use them appropriately. If further elaboration is needed, most of these items can also be found in the list of related reference materials that is included. For further assistance in interpreting the guidelines, please contact the Alaska Native Knowledge Network.

Definition: A description that shows how something is like others in that general category, but also shows how it is different or distinct from others in that group.

Alaska Standards for Culturally-Responsive Schools: Guidelines developed by the Native Educator Associations of the State of Alaska, for schools and communities to evaluate what they are doing to promote the cultural well-being of the young people whom they are responsible for educating.

Associated royalties: The share paid to an author or composer from the profits derived from the sale or performance or use of the author's creation in collaboration with other individuals or groups. A share paid to the creator for the right to use their invention or services.

Authenticated: Established as being genuine; proven to be the real thing.

Author: A person who creates or originates an idea or work; not limited to written creations.

Biographical information: Important information that summarizes a person's life and work. Generally it includes information on birth, ethnic heritage, cultural experiences, education, research, community activities or any other matters that would be of importance to the readers.

Clearinghouse: A location or group through which information or materials regarding a cultural group or groups is collected and distributed to others.

Consent form: A signed form granting permission for a person or entity to do research or other activities and indicating how the work will be performed or published (see also Release form).

Copyright: A form of legal protection for both published and unpublished "original works of authorship" (including literary, dramatic, musical, artistic and certain other intellectual works), so they cannot be reproduced without the copyright holders' consent. Under current law, copyright is usually held by an individual or an organization, though efforts are underway to address the issue of copyright protection for community-shared cultural property.

Cultural accuracy: Cultural information that is accepted by the members of a particular society as being an appropriate and accurate representation of that society.

Cultural context: The cultural setting or situation in which an idea, custom, skill or art was created and performed.

Cultural experts: Members of a particular society, with its own cultural tradition, who are recognized by the rest of the society as knowledgeable of the culture of that society, especially in the area of arts, beliefs, customs, organization and values.

Cultural integrity: In regards to research, the researcher is obliged to respect his or her informants and the information they provide so that it is presented to others in an accurate, sensitive and integrated manner.

Cultural perspective: The views generally accepted by Elders and knowledgeable practitioners of a culture.

Cultural responsibilities: The responsibilities that members of a particular society with its own cultural system have to carry out to understand, promote, protect and perpetuate cultural information and practices such as language, art, social rules, values and beliefs, and they must do so in an honest and sincere manner.

Culture: A system of ideas and beliefs that can be seen in peoples' creations and activities, which over time, comes to characterize the people who share in the system.

Curriculum: A course, or series of courses in an educational program. It may include stories, legends, textbooks, materials and other types of resources for instruction.

Elders-in-residence: A program that involves Elders in teaching and curriculum development in a formal educational setting (oftentimes a university), and is intended to impact the content of courses and the way the material is taught.

Explicit recognition: Contributors to materials or information provided by members of a cultural group must be openly and clearly indicated. This recognition should include their names, ethnic background, and contributions. A researcher should allow the contributors to review the information provided by them, prior to publication, to ensure that it accurately reflects what they said or intended.

Guidelines: A set of rules, regulations or suggestions that are set out for those who are going to carry out some activity such as preparing curriculum, writing, reviewing, or organizing materials.

Indigenous knowledge system: The unified knowledge that originates from and is characteristic of a particular society and its culture.

Informed consent: Consent that is granted only after one understands all that the consent permits or prohibits and the implications and possible effects of granting that consent. Appropriate translation services need to be provided for persons to be truly "informed" when more than one language is involved.

Legal protection: Protected by the laws of a government or society. Does not always have to be in written form (some Native laws are passed on through oral tradition and customary practice.)

Manuscript: A written document that may be presented to a publisher or others.

Native: A member of an Indigenous society, as distinguished from a stranger, immigrant, or others who are not considered full members of the Indigenous society.

Native language specialist: A speaker of a language who is recognized by other speakers of the language as being fluent in the language and has the ability to translate and interpret the language correctly.

Password protected: A method of protecting access to information; requiring a person to know a password to gain access to particular information.

Placed-based education: An educational program that is firmly grounded in a community's unique physical, cultural and ecological system, including the language, knowledge, skills and stories that have been handed down through the generations.

Public domain: Something that is owned by the public and is free from any legal restriction, such as a copyright or patent.

Public information: Information, which no longer belongs to an individual or group, but has become public property and the general public is allowed to use it. Informants and/or members of a cultural group have a right to understand the use that will be made of their contributions before cultural knowledge is shared and allowed to become public information.

Release form: A signed form allowing the performance, sale, publication, use or circulation of information or a creation. The conditions and future use of the information or creation must be clearly expressed and explained to the contributor prior to signing any release. This information should include copyright and trademark or other ownership rights (see also Consent form).

Repository: A place where things are placed for safekeeping such as archives, libraries, museums.

Sensitive cultural information: Cultural information or details that are delicate in nature and not meant to be shared with the general public or those outside of that cultural group.

Traditional names: Names that have a history of being commonly used by Indigenous and/or local communities; Indigenous names are those derived from the language of the people who have inhabited the area for countless generations and are preserved in that language.

Transcript: A written copy of information that has been shared orally. Usually in printed form including typewritten copies, or copies stored in a computer, on disk or by any other electronic storage and retrieval system.

13. Student Achievement

The institution/program identifies and publishes the expected learning outcomes for each of its credentialing programs and provides the appropriate instruction, guidance, and support necessary to ensure that students achieve these outcomes.

The Center for Cross-Cultural Studies publishes the expected learning outcomes from the Indigenous Studies graduate programs in the University of Alaska Fairbanks catalog. The following is verbatim from

<https://catalog.uaf.edu/graduate/graduate-degree-programs/indigenous-studies/#text> :

Overview

The MA in Indigenous Studies degree program emphasizes Indigenous knowledge systems. The program is designed to provide graduate students from various fields of interest an opportunity to pursue in-depth study of the role and contributions of Indigenous knowledge in the contemporary world. Students are expected to demonstrate the ability to work effectively with Indigenous Peoples in their studies.

Indigenous Studies doctoral candidates will participate in research activities across a variety of UAF academic disciplines and applied fields. Students are encouraged to engage in comparative studies with other Indigenous Peoples around the world and to focus their dissertation research on issues of relevance to their respective communities. Using the interdisciplinary PhD model of academic assignment, the student's home base will be in the school or college of the student's major advisor, who also serves as an affiliate faculty member for the program.

The program objectives and its curriculum center around six areas of concentration: Indigenous Studies and Research, Indigenous Knowledge Systems, Indigenous Education and Pedagogy, Indigenous Languages, Indigenous Leadership, and Indigenous Sustainability. Students may focus on one of these areas or draw on multiple themes in collaboration with their graduate committee to develop their areas of knowledge and dissertation research. In collaboration with the graduate committee, each student will develop a program of coursework and research that produces a unique intellectual contribution to the applied fields associated with Indigenous Studies.

Minimum Requirements for Indigenous Studies Degrees: MA: 36 credits; PhD: 48 credits

INDIGENOUS STUDIES MA STUDENT LEARNING OUTCOMES

There are three primary criteria used for evaluating student learning under the MA in Indigenous Studies (note here that these are similar to our other degree program, topically, in Indigenous Studies (PhD)):

1. Performance in academic coursework,

2. Successful completion of a comprehensive exam during the semester before graduation (or earlier), and,
3. Submission and successful defense of a final project dissertation, as determined by the student's graduate committee.

Student outcomes and assessment align with the mission and goals of the Indigenous Studies program, in addition to successful completion of coursework, assessment criteria and procedures include:

1. Ability to apply knowledge and skills gained in implementing practical solutions to real-world problems,
2. Compare and analyze the epistemological properties, worldviews, and modes of transmission associated with various Indigenous knowledge systems,
3. Apply cross-cultural understandings and communication skills,
4. Effective collaboration with Indigenous Peoples,
5. Apply principles of cross-cultural and Indigenous research methodologies and methods,
6. Conduct research relevant to Indigenous communities that contributes to cultural practices, community well-being, and quality of life.

Student outcomes are assessed through comprehensive exams: research proposal, literature review and methodology; the graduate committee also conducts and evaluates student outcomes through the oral comprehensive exam. Committee chairs closely monitor students' IRB application, the research process and dissemination of research. Here is the more specific description of this evaluative process, adapted from and necessarily related to the Indigenous Studies PhD requirements, into which many of our graduating MAs continue their studies:

1. Research Proposal:

Through the work demonstrated in the research proposal, the student's committee is able to assess the scope, scale, applicability, and feasibility of the student's intended research. This comprehensive exam component measures the student's capacity for recognizing academic problems and social issues surrounding Indigenous Peoples and their lives (roles and well-being). Importantly, it also requires the student to demonstrate an understanding of the particulars of the issue, the interrelatedness of the issue's components, and initial ideas (theoretically and methodologically) for addressing these. Here is where the student can express their academic interest within the context of Indigenous Studies according to the focuses and expectations taught in our classes.

2. Literature Review:

The second of the academic papers that make up a comprehensive exam is the literature review. Here the student demonstrates their capacity to research earlier work related to or relevant to their own current work. Through this exercise and subsequent paper the student shows their capacity to perform pre-research to ensure that earlier work is not replicated. Additionally, the student is required to perform an assessment of the sources discovered and intended to be used in the student's MA field research and dissertation. Through the literature

review the student's awareness of prior research, knowledge of how to access relevant research materials, and how to assess their value critically.

3. Methodology:

The third academic paper is intended to make use of the first two, completing the comprehensive exam written requirements. Here the student provides a detailed explanation of their methodology, including how the methods are supported by the student's theoretical approach(es), how their theoretic approaches guide their choice and application of methods, and why the chosen methods are the most well suited to addressing the research questions, hypotheses, and/or academic problem addressed by the student.

Evaluation Processes

Assessment:

The full graduate committee reviews, comments, and edits each of the comprehensive exam papers, providing advice throughout, and assessing the progress of the student according to factors that are determined for each student's research. As an inherently interdisciplinary program, the Center for Cross-Cultural Studies MA requirements differ from student-to-student, and assessment is unique to each project, with an emphasis on the project's effects on the hosting research community. Common assessment points that can be applied to any project, such as the effective use of Indigenous research methods, worldview considerations, and applicability/relevance of research, are applied to all students' projects. Gaps noted during these assessments are identified by the graduate committee, who then makes decisions regarding the filling of these gaps: revision of comprehensive exam papers, additional mini-papers within the comprehensive exam process that help to address specific issues, or the requirements to take additional class(es).

Oral exam:

The graduate committee also conducts and evaluates student outcomes through the Oral Comprehensive Exam. Here the students are required to present on their learning objectives of the comprehensive exam papers, and most importantly, here is where the graduate committee asks the student to elaborate on ideas presented in the written exams, and where the student is required to answer questions from the committee regarding their work in the exams, and on upcoming fieldwork. With the successful completion of the written and oral portions of the comprehensive exam process, the student is advanced to candidacy and is required to complete an Institutional Review Board (IRB) review of their proposed research (and research ethics is highly important to our center and is expected of all our graduate students).

Institutional Review Board process:

Committee chairs closely monitor a student's IRB application, the research process, and dissemination of research. The IRB and Tribal Councils are often the point where the student first thinks in great detail about the fieldwork aspect of their research, and the ethical considerations involved. As most of our students work with Indigenous communities, ethics is central to our curricula. This includes working alongside community members as research

partners, sharing the research, allowing for community review and assessment, and disseminating the research effectively for the benefit of the community.

MA Research Project Assessment:

The purpose of the project assessment is to evaluate the effects of a student's fieldwork on the community, in terms of its impacts—positive or negative—on community well-being, and its effectiveness on addressing social problems that may be the focus of a study. Research design assessments involve evaluating the effects of ongoing collaboration with villages including data collection, analysis, outcomes, findings, and dissemination to community and other research partners. Student researchers working in Alaskan communities are expected to 1) develop their community engagement plan early in the research process and 2) assess the impact of their engagement both in terms of the quality and rigor of their research, as well as the perceived/understood benefits of the research by the community. This is done in collaboration with the graduate committee, which can require revisions of the research plan according to the ethical principles of research with Indigenous Peoples.

Again, assessments within the Indigenous Studies MA are three-pronged:

1. course performance assessment: grades, and qualitative follow-up discussions with students by their graduate committee chair,
2. comprehensive exams assessment: qualitative assessment of knowledge (including ethics) learned, and innovations developed, to address topics of focus in upcoming research, appropriate use of Indigenous and related methodologies and theoretical approaches, and
3. MA research project assessment: qualitative assessment of the value, effects, and success of MA project in academic and local community contexts.

Curricular changes are made in the MA program in Indigenous Studies semester-by-semester according to the evaluations according to students, instructor self-evaluations, and once a year, evaluation of classes overall. As student needs shift, and as social and cultural needs and concerns change regarding Indigenous Peoples and their communities, class curricula are revised, and new courses are created—first as special topics and then, if enough interest has been shown, as standard classes.

At the present these outcomes assessments are qualitatively evaluated at the level of course, graduate advisory committee, and departmental review. Besides the quantitative evaluations of the classes (in part) by students in our classes, we prefer to use qualitative categorical measures that more fully enable an understanding of student needs and learning outcomes—these are generally created by the instructor who best knows what kind of qualitative evaluation is most relevant and useful to their class. Once a year, the entire center reviews all class curricula together to assure that these curricula are timely, accurate, and useful to the student in the present.

INDIGENOUS STUDIES PhD STUDENT LEARNING OUTCOMES

There are three primary criteria used for evaluating student learning under the PhD in Indigenous Studies (note that these are similar to our other degree program, topically, in Cross-Cultural Studies (MA)):

1. Performance in academic coursework,
2. Successful completion of a comprehensive exam during the semester or year before graduation (or earlier), and,
3. Submission and successful defense of a final project dissertation, as determined by the student's graduate committee.

Student outcomes and assessment align with the mission and goals of the Indigenous Studies program, in addition to successful completion of coursework, assessment criteria and procedures include:

1. Ability to apply knowledge and skills gained in implementing practical solutions to real-world problems,
2. Compare and analyze the epistemological properties, worldviews, and modes of transmission associated with various Indigenous knowledge systems,
3. Apply cross-cultural understandings and communication skills,
4. Effective collaboration with Indigenous Peoples,
5. Apply principles of cross-cultural and Indigenous research methodologies and methods,
6. Conduct research relevant to Indigenous communities that contributes to cultural practices, community well-being, and quality of life.

Student outcomes of class-based learning are assessed through Comprehensive Exams as follows:

1. Research Proposal:

Through the work demonstrated in the research proposal, the student's committee is able to assess the scope, scale, applicability, and feasibility of the student's intended research. This comprehensive exam component measures the student's capacity for recognizing academic problems and social issues surrounding Indigenous Peoples and their lives (roles and well-being). Importantly, it also requires the student to demonstrate an understanding of the particulars of the issue, the interrelatedness of the issue's components, and initial ideas (theoretically and methodologically) for addressing these. Here is where the student can express their academic interest within the context of Indigenous Studies according to the focuses and expectations taught in our classes.

2. Literature Review:

The second of the academic papers that make up a comprehensive exam is the literature review. Here the student demonstrates their capacity to research earlier work related to or relevant to their own current work. Through this exercise and subsequent paper the student shows their capacity to perform pre-research to ensure that earlier work is not replicated. Additionally, the student is required to perform an assessment of the sources discovered and

intended to be used in the student's PhD field research and dissertation. Through the literature review the student's awareness of prior research, knowledge of how to access relevant research materials, and how to assess their value critically.

3. Methodology:

The third academic paper is intended to make use of the first two, completing the comprehensive exam written requirements. Here the student provides a detailed explanation of their methodology, including how the methods are supported by the student's theoretical approach(es), how their theoretic approaches guide their choice and application of methods, and why the chosen methods are the most well suited to addressing the research questions, hypotheses, and/or academic problem addressed by the student.

Evaluation Processes

Assessment:

The full graduate committee reviews, comments, and edits each of the comprehensive exam papers, providing advice throughout, and assessing the progress of the student according to factors that are determined for each student's research. As an inherently interdisciplinary program, the Indigenous Studies PhD requirements differ from student-to-student, and assessment is unique to each project, with an emphasis on the project's effects on the hosting research community. Common assessment points that can be applied to any project, such as the effective use of Indigenous research methods, worldview considerations, and applicability/relevance of research, are applied to all students' projects. Gaps noted during these assessments are identified by the graduate committee, who then makes decisions regarding the filling of these gaps: revision of comprehensive exam papers, additional mini-papers within the comprehensive exam process that help to address specific issues, or the requirements to take additional class(es).

Oral exam:

The graduate committee also conducts and evaluates student outcomes through the oral comprehensive exam. Here the students are required to present on their learning objectives of the comprehensive exam papers, and most importantly, here is where the graduate committee (along with an outside examiner) asks the student to elaborate on ideas presented in the written exams, and where the student is required to answer questions from the committee regarding their work in the exams, and on upcoming fieldwork. With the successful completion of the written and oral portions of the comprehensive exam process, the student is advanced to candidacy and is required to complete an Institutional Review Board (IRB) review of their proposed research (and research ethics is highly important to our center and is expected of all our graduate students). We encourage the completion of the IRB and review anytime after the completion of classwork, and no later than by the oral comprehensive exam.

Institutional Review Board process:

Committee chairs closely monitor a student's IRB application, the research process, and dissemination of research. The IRB and Tribal Councils are often the point where the student

first thinks in great detail about the fieldwork aspect of their research, and the ethical considerations involved. As most of our students work with Indigenous communities, ethics is central to our curricula. This includes working alongside community members as research partners, sharing the research, allowing for community review and assessment, and disseminating the research effectively for the benefit of the community.

PhD Research Project Assessment:

The purpose of the project assessment is to evaluate the effects of a student's fieldwork on the community, in terms of its impacts—positive or negative—on community wellbeing, and its effectiveness on addressing social problems that may be the focus of a study. Research design assessments involve evaluating the effects of ongoing collaboration with villages including data collection, analysis, outcomes, findings, and dissemination to community and other research partners. Student researchers working in Alaskan communities are expected to 1) develop their community engagement plan early in the research process and 2) assess the impact of their engagement both in terms of the quality and rigor of their research, as well as the perceived/understood benefits of the research by the community. This is done in collaboration with the graduate committee, which can require revisions of the research plan according to the ethical principles of research with Indigenous Peoples.

Again, assessments within the Indigenous Studies PhD are three-pronged:

1. course performance assessment: grades, and qualitative follow-up discussions with students by their graduate committee chair,
2. comprehensive exams assessment: qualitative assessment of knowledge (including ethics) learned, and innovations developed, to address topics of focus in upcoming research, appropriate use of Indigenous and related methodologies and theoretical approaches, and,
3. PhD research project assessment: qualitative assessment of the value, effects, and success of PhD research in academic and local community contexts.

REFLECTIONS FROM THE SELF-STUDY PROCESS

CXCS has its own exit survey for our graduates. We provide a space for people to share about their experiences going through their graduate studies. Here are some responses:

“I would just like to extend my sincere and deep gratitude to the faculty and staff whose efforts allow the Indigenous Studies Program to flourish. This knowledge needs to be shared with the world and the students who benefit from these courses will have a positive impact on their local communities and the global one as well.”

“The strength of my master's project was that I was able to involve my family's views on ideas of what it means to have cultural identity through the things we wore and made. I was also able to incorporate ideas from different tribal organizations.”

“I wanted to be able to research my own culture in ideas and in areas that I felt that were not necessarily shared from an Indigenous point of view. It motivated me to learn from others and how to work with families, community members, tribal organizations, and many other resources to get a fuller view of the area I was able to research.”

“What I learned in my coursework really helped me organize my research ideas in a more efficient way. When I read examples from other Indigenous scholars, that helped me immensely to see how I can challenge others and myself to create and think inside my worldview.”

“Each course was inspiring at a personal and professional level. Each faculty member demonstrated expertise in the subject/topic they were teaching and engaged students to encourage participation.”

14. Admissions

The institution/program publishes its student admission policy, which specifies the characteristics and qualifications appropriate for its programs, and it adheres to that policy in its admission procedure and practices.

The admission requirement for the Indigenous Studies MA and PhD programs are available in the UAF catalog (<https://catalog.uaf.edu/>).

Indigenous Studies MA

For the Indigenous Studies MA program, the catalog states the following admission requirements:

In general, applicants may be admitted to a graduate program if they have a bachelor's degree from an accredited institution with at least a 3.0 cumulative undergraduate GPA and a 3.0 GPA in their major. The undergraduate major should provide suitable preparation for continuation of studies in the field of choice. Some programs require the Graduate Record Exam or Graduate Management Admission Test and other special criteria for admission.

For the purposes of admission to graduate study, all grades, including those generated from retaking a course, are included in calculating GPA.

If an applicant meets the minimum requirements for the university, the Office of Admissions sends the completed application to the academic department. Program heads and/or committees in fields of interest will determine the adequacy of the student's preparation and whether or not departmental facilities are sufficient for their aims.

Information on specific degree programs is available from academic departments or by contacting the Graduate School at 907-474-7464 or uaf-grad-school@alaska.edu (Prospective students generally contact the CXCS Chair listed on its website <https://uaf.edu/cxcs/> for specific questions about the Indigenous Studies graduate degree programs).

Indigenous Studies PhD

For the Indigenous Studies PhD program, the CXCS PhD Handbook states the following admission requirements:

How to apply:

- **Application deadline is March 1st (Fall admission only)**
- Link to UAF Application
- Official transcripts of all previous college work (minimum 3.0 GPA). You do not need to submit transcripts from universities within the UA system as they are already on file.

- Letter of intent (500 words or less): why applying, professional goals, research interests and concentration area: Indigenous Knowledge Systems, Indigenous Languages, Indigenous Research, Indigenous Leadership, Indigenous Education, and Indigenous Sustainability.
- Professional vitae/resume
- Three letters of reference, including two professional references and one letter from a cultural/community organization.
- GRE scores: you are not required to submit GRE scores unless your undergraduate GPA is less than 3.0. If your undergraduate GPA is less than 3.0 then the University requires that GRE scores be submitted regardless of whether or not you have a graduate GPA of 3.0 or above.
- Online financial plans and needs (contact the UAF Graduate School)
- At least a master's degree is required.
- Writing sample recommended

NOTE: Students with a BA degree grade point average below 3.0 must take the Graduate Record Examination (GRE)

Deadline for fully completed applications is always March 1

For admission questions, please contact the UAF Admission office:

UAF Office of Admissions

P.O. Box 757480

Fairbanks, Alaska 99775-7480

Phone: (907) 474-7500; Fax: (907) 474-5379

Email: uaf-admissions@alaska.edu

For questions regarding the Indigenous Studies Program:

UAF Center for Cross-Cultural Studies

P.O. Box 756730

Fairbanks, AK 99775-6730

Phone: (907) 474-1902

Email: uaf-cxcs@alaska.edu

The PhD Program in Indigenous Studies seeks to attract mature, committed, and responsible individuals of diverse personal, cultural, and ethnic backgrounds who are interested in scholarly research and practice with an Indigenous emphasis.

To identify candidates for admission to the program, the Indigenous Studies PhD Steering Committee will conduct a screening of complete applications and a selection process that is intended to evaluate all applicants in a manner that is comprehensive, fair, and objective. All candidates who are finalists for admission are required to meet with their appointed interim advisor before enrolling into their first semester.

Since our student capacity is limited and we expect more applicants than we can accommodate each year, those who are not admitted should reapply and are welcome to resubmit their complete application the following year by March 1. We will be seeking balance and diversity in the makeup of each annual cohort and likely will not be able to admit all qualified applicants.

REFLECTIONS FROM THE SELF-STUDY PROCESS

CXCS reviews applications only once a year. For the master's degree seeking applicants, the CXCS faculty only reviews completed applications. Since the Indigenous Studies PhD program is interdisciplinary with CXCS, Alaska Native Language Center, School of Education, and Rural Development, faculty who have a terminal degree in all the programs evaluate completed applications. For all accepted applicants, an interim advisor is assigned to each student. For students who do not meet the criteria for admission, we suggest that they revise and resubmit their application. We also advise them to enroll in our courses as non-degree seeking students to see if Indigenous Studies is a good fit for them and for faculty reviewing their application to get to know the student.

15. Public Information

The institution/program publishes in appropriate publications and/or electronic sources, accurate and current information that describes purposes and objectives, admission requirements, academic rules and regulations directly affecting students, program, and course requirements, costs, and refund policies, student rights and responsibilities, academic credentials of faculty and administrators, and other items relative to the relationships of the institution/program to the students and Indigenous populations being served.

The Indigenous Studies master's and doctoral program purposes and objectives, admission requirements, academic rules and regulations directly affecting students, program, and course requirements, costs, and refund policies, student rights and responsibilities, academic credentials of faculty and administrators, and other items are available in the UAF Catalog (<https://catalog.uaf.edu/>) and the Center for Cross-Cultural Studies website (<https://uaf.edu/cxcs>).

REFLECTIONS FROM THE SELF-STUDY PROCESS

In all of our syllabi, we must include purposes and objectives, academic rules and regulations directly affecting students, program, and course requirements, student rights and responsibilities, academic credentials of faculty.

The checklist of items to include in our syllabi is available at:
<https://www.uaf.edu/uafgov/faculty-senate/curriculum/syllabus-checklist/AY2021-Syllabus-Checklist-fillable.pdf>

16. Financial Resources

The institution/program verifies a funding base, financial resources, and plans for financial development adequate to achieve its mission and meet its goals within an annual balanced operating budget, under the jurisdiction of the appropriate oversight board.

In 2020, the University of Alaska Fairbanks (UAF) submitted a comprehensive self-study report to the Northwest Commission on Colleges and Universities (NWCCU) who is recognized by the United States Department of Education (USDE) and the Council on Higher Education Accreditation (CHEA) to accredit postsecondary institutions (<https://nwccu.org/>). The 2020 UAF Self-Study is available at: <https://uaf.edu/accreditation/files/self-evaluation/UAFSelf-EvaluationReport2020.pdf>. In the UAF Self-Study (2020), the report states:

Institutional cash flow is managed by the UA System's Department of Cash Management, which pools all cash resources for the university system. The department handles all cash management duties, including monitoring and analyzing present and future cash flows to ensure liquidity of the system, banking, treasury function, and investing available funds in compliance with established policies. The UA Office of Finance and Administration handles the issuance of all university debt that is approved by the Board of Regents. In cooperation with UAF, this office analyzes costs associated with debt to ensure long-term obligations are serviceable and in the best interest of the university. UA's Standard & Poor's bond rating is A+ and Moody's is Baa1. (p. 86)

The report further explains how the funding base is reviewed by a Planning and Budget Committee consisting of faculty, staff, and executive leadership from UAF, University of Alaska Anchorage (UAA), and University of Alaska Southeast (UAS). All three universities advise the University of Alaska (UA) President, and the UA President advises the Board of Regents. Budgets are then allocated to all three universities. The UAF Self-Study (2020) explains:

Additional meetings are held with units that face specific challenges in any given financial year. These meetings, led by the associate vice chancellor for financial services and the director of finance and accounting, escalating to the provost, vice chancellor, or chancellor levels, depending on institutional impact, allow for more frequent conversations throughout the fiscal year so issues are addressed and managed as appropriate. Management reporting serves as a conduit for effectively monitoring all units' financial health. (p. 87)

CXCS works with Vice Chancellor for Rural, Community and Native Education Charlene Stern. The UAF Budget Communications are available at: <https://uaf.edu/chancellor/initiatives-and-policies/advocacy/communications.php>

17. Financial Accountability

The institution/program's financial records are externally audited annually by an independent certified accountant or on a regular schedule by an authorized audit agency.

In the UAF Self-Study Report (2020) to NWCCU, external auditing procedures are explained:

The Board of Regents uses independent auditors for annual financial audits of the university system. A committee of stakeholders selects the certified public accounting firm that conducts the external audit. The Board of Regents Audit Committee approves the selected firm. The audit is conducted in accordance with auditing standards accepted in the United States and the standards applicable to financial audits in the Government Auditing Standards, issued by the comptroller of the United States. The external auditors issue a single management report for the University of Alaska System. The UA System chief finance officer drafts a response to the Finance and Audit committees of the Board of Regents, explaining how the university plans to respond to any concerns. Items in the audit report specific to UAF are directed to the vice chancellor for administrative services who then generates an appropriate action plan. (p. 85)

The UAF Self-Study Report (2020) further explains the schedule of the auditing process:

The Office of Finance and Accounting (OFA) assists in preparing financial projections and providing historical financial data. This office also helps units develop realistic revenue and expenditure projections based on anticipated enrollment and restricted fund activity. Management reports are prepared four times annually, and a comprehensive report is submitted to the UA System office in the spring. (p. 86)

The University of Alaska's external audit reports are publicly available at:

<https://www.alaska.edu/fund-accounting/>.

18. Institutional Effectiveness

The institution/program systematically applies clearly defined evaluation and planning procedures (involving Indigenous participation), assesses the extent to which it fulfills its mission and achieves its goals, and periodically publishes the results to its constituencies, including the principal Indigenous Peoples being served.

As of May 2022, there were 27 people who earned a doctoral degree in Indigenous Studies with 13 self-identifying as Alaska Native and 5 self-identifying as Indigenous. This is a significant increase from 2007, when the fourth Alaska Native earned a PhD from the University of Alaska since its beginning in 1917. As of May 2022, a total 35 Alaska Natives earned a PhD from the University of Alaska, and as mentioned above, 13 Alaska Natives earned their PhD in Indigenous Studies through the Center for Cross-Cultural Studies. There are only 128 Alaska Natives who earned a PhD or Ed.D.

(<https://docs.google.com/document/d/1JJQluhPq3U9owbSL8O2-haYhbryE8aZWWRUslrNbBB8/edit?usp=sharing>). Thus, the Indigenous Studies PhD program has graduated 10% Alaska Natives who earned an academic doctorate degree, and 37% Alaska Natives who earned their PhD through the University of Alaska.

The following table is adapted from the Indigenous Studies PhD program application to show outcomes and effectiveness.

STATEMENT OF INSTITUTIONAL GOAL	INTENDED PROGRAM OUTCOME	ASSESSMENT CRITERIA AND PROCEDURES	IMPLEMENTATION
<p>Increase research programs that address the Arctic and its Indigenous Peoples</p>	<p>Indigenous Studies PhD candidates will address research issues in their dissertation relevant to the Arctic and its Indigenous Peoples.</p>	<p>Indicator: annual review of research topics identified in Graduate Study Plan and dissertation proposals.</p>	<p>A current list of dissertation abstracts and those that are publicly accessible are available in the CXCS office and on the CXCS website.</p>

<p>Generate innovative and useful applications of research that benefits the Indigenous communities.</p>	<p>Research projects produced by program graduates are published, distributed and utilized in the arenas to which the work applies.</p>	<p>Indicator: annual follow-up survey of publication and distribution of graduate research products.</p>	<p>The Center for Cross-Cultural Studies website makes the results of research projects of graduates available to the general public.</p>
<p>Document and disseminate Indigenous knowledge.</p>	<p>All research projects and comprehensive exams associated with the Indigenous Studies PhD program include an Indigenous knowledge component.</p>	<p>Indicator: annual survey of research activities as reflected in the dissertation proposals of PhD students.</p>	<p>CCS 604, Documenting Indigenous Knowledge serves as a core course for all Ph.D students. The CXCS website incorporates graduate-produced materials in the cultural resource database.</p>
<p>Increase Alaska Native enrollment in graduate programs by 50%.</p>	<p>Both the master's and doctoral programs attract students from diverse cultural backgrounds.</p>	<p>Indicator: annual review of status of new and active students in Indigenous Studies PhD program.</p>	<p>Both the master's and doctoral programs target recruitment of students, including those who are international. A majority of the student population are Indigenous.</p>

<p>Link research discoveries with teaching, service, and community engagement.</p>	<p>All students have extended community involvement with people and settings representative of the Indigenous communities.</p>	<p>Indicator: annual review of Graduate Study Plans and participation in community activities.</p>	<p>Both the master’s and doctoral programs provide a broad array of opportunities for students to participate in community engagement and cultural immersion activities.</p>
<p>Increase the representation and retention of women and minorities in staff and faculty positions.</p>	<p>2009-2022, 26 people earned their PhD in Indigenous Studies, 23 who identify as a woman and 19 who identified as Indigenous. 2002-2018, 29 people earned their master’s degree through CXCS, with 19 who identify as a woman.</p>	<p>Indicator: annual review of graduate follow-up survey.</p>	<p>CXCS maintains contact with alumni of both master’s and doctoral graduates. We have held our first alumni gathering in Spring 2022. Collaboration among staff, students, and faculty after students graduate.</p>

The University of Alaska Fairbanks asks graduates who earned a master’s and doctorate degree to complete an exit survey. The Center for Cross-Cultural Studies has an optional, separate exit survey from UAF to assess our cultural rigor. The questions are from the Alaska Cultural Standards for Educators and the Alaska Cultural Standards for Curriculum (<http://ankn.uaf.edu/Publications/Standards.html>), as well as a couple additional questions. All responses are anonymous.

REFLECTIONS FROM THE SELF-STUDY PROCESS

As of May 2022, 29 people earned their master’s degree through the Center for Cross-Cultural Studies. Five people decided to continue their academic journey pursuing a doctoral degree, two have earned a PhD with one in Indigenous Studies. The three others are still in the process and have been accepted into the Indigenous Studies PhD program. One other student had already completed their PhD but wanted to pursue and completed a master’s degree in

Cross-Cultural Studies. Two graduates started independent organizations and are still doing that today.

As of May 2022, twenty-six people earned their doctorate degree in Indigenous Studies, thirteen who self-identified as Alaska Native and five who self-identify as Indigenous. Sixteen graduates entered into the field of higher education, fourteen faculty and two administrators. Four graduates work for their community schools, and one is organizing an Indigenous rights non-profit. Two graduates became CEOs of their respective Native corporations. One graduate is finishing a year doing postdoctoral research in France.

19. Operational Status

The institution/program will have completed at least one year of its principal educational programs and is operational with students actively pursuing its programs at the time of consideration as an Applicant for Accreditation.

As a reminder, there are 56 students enrolled in the Indigenous Studies PhD program and 14 students enrolled in the Indigenous Studies MA program. The Center for Cross-Cultural Studies has the most doctoral students in one program in all of the University of Alaska Fairbanks.

The Master of Arts degree in Cross-Cultural Studies with an emphasis on Indigenous knowledge systems was approved by the UA Board of Regents on March 9, 2001. The program is designed to provide graduate students from various fields of interest an opportunity to pursue in-depth study focusing on the role and contributions of Indigenous knowledge in the contemporary world.

The MA degree program provides a means to expand our knowledge base in areas that have received only limited attention in the past, as well as to document and pass that knowledge on to future generations in a culturally sensitive way. The intent of the program is to incorporate and contribute to newly emerging bodies of scholarship that have much to offer in addressing critical needs of the state.

Graduates of the program are expected to bring greater depth and breadth of cultural understanding to many of the complex social issues and fields of endeavor that shape Alaska today, especially those involving cross-cultural considerations and utilizing Indigenous knowledge systems (e.g., education, ecological studies, natural resources, healthcare, community development, social services, justice, Native studies). Students are required to demonstrate their ability to work effectively with Indigenous Peoples in their studies and to complete a final cultural documentation project in collaboration with knowledgeable Elders. The master's degree program in Cross-Cultural Studies was housed in CXCS. As of May 2022, 29 people earned their master's degree with at least eight self-identifying as Alaska Native and at least four self-identifying as Indigenous. In Fall 2019, the master's program was renamed Indigenous Studies and continues to be housed in CXCS.

In 2009, the doctoral degree program in Indigenous Studies was approved (see Appendix E) and continues to be housed in CXCS. The PhD in Indigenous Studies draws upon long-standing academic and research capabilities at UAF to offer an integrated, cross-disciplinary course of advanced graduate study. Native peoples in Alaska have usually been the subjects of research rather than the ones responsible for conducting it. However, the role of Alaska Natives in research is changing due to a concerted effort on the part of the University of Alaska and Native people themselves to develop new programs aimed at recruiting and preparing Native scholars in all academic fields who can take on leadership roles and bring an Indigenous perspective to the policy arenas at the local, state, national, and international levels.

The PhD students participate in research activities across a variety of academic disciplines and applied fields at UAF. They are encouraged to engage in comparative studies with other Indigenous Peoples around the world and to focus their dissertation research on issues of relevance to their respective Indigenous communities. Using the Interdisciplinary PhD model of academic assignment, students' home base is in the school or college of their major advisor or chair of their committee.

In collaboration with the graduate committee, each student develops a program of coursework and research that produces a unique intellectual contribution to the applied fields associated with Indigenous Studies. Students elect to focus on one of the six thematic specialty areas, or they may choose in collaboration with their graduate committee to draw on multiple themes to develop their own areas of study and dissertation research.

The PhD Program in Indigenous Studies integrates the tools and approaches of the natural and social sciences in a cross-cultural and interdisciplinary framework for analysis to better understand the emerging dynamic between Indigenous knowledge systems, Western science, and higher education. We focus on the interface between Indigenous knowledge and science on an international scale, with opportunities for collaboration among Indigenous Peoples statewide, nationally, and internationally. It also draws and builds upon past and current initiatives that seek to utilize Indigenous knowledge to strengthen the curriculum and pedagogical practices in education.

With numerous research initiatives currently in various stages of development and implementation around the world, there is an unprecedented window of opportunity to open new channels of communication between scientists, policymakers, and Indigenous communities, particularly as they relate to those research activities that are of the most consequence to Indigenous Peoples (e.g., effects of climate change, environmental degradation, contaminants and subsistence resources, health and nutrition, bio/cultural diversity, Arctic observation networks, natural resource management, economic development, resilience and adaptation, community viability, cultural sustainability, language and education).

To the extent that there are potentially competing bodies of knowledge (Indigenous and Western) that have bearing on a comprehensive understanding of particular research initiatives associated with Indigenous-related themes, we offer opportunities for Indigenous Studies PhD students to be embedded with ongoing research initiatives to contribute to and learn from the research process. In addition to conducting research on the inner dynamics of Indigenous knowledge systems, the PhD students also examine the interplay between Indigenous and Western knowledge systems, particularly as it relates to scientific processes of knowledge construction and utilization.

20. Disclosure

The institution/program discloses to the WINHEC Accreditation Authority any and all such information as the Authority may require to carry out its review and accreditation functions, within the scope of applicable cultural protocols and legal privacy requirements.

The Center for Cross-Cultural Studies will disclose, in confidence, to the WINHEC Accreditation Authority any and all information as the Authority may require to carry out its review and accreditation functions, within the scope of applicable cultural protocols and legal privacy requirements.

21. Relationship with the Accreditation Authority

The institution/program accepts these eligibility conditions and related policies of the WINHEC Accreditation Authority and agrees to comply with these conditions and policies as currently stated or as modified in accordance with Authority policy. Further, the institution/program agrees that the Accreditation Authority may, at its discretion, make known to any agency or members of the public that may request such information, the nature of any action, positive or negative, regarding its status with the Authority. The Authority treats institutional self-study reports and evaluation committee reports as confidential. The institution/program, however, may choose to release the documents.

The Center for Cross-Cultural Studies accepts these eligibility conditions and related policies of the WINHEC Accreditation Authority and agrees to comply with these conditions and policies as currently stated or as modified in accordance with Authority policy. Further, the institution/program agrees that the Accreditation Authority may, at its discretion, make known to any agency or members of the public that may request such information, the nature of any action, positive or negative, regarding its status with the Authority. The Authority treats institutional self-study reports and evaluation committee reports as confidential. The institution/program, however, may choose to release the documents.

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22. Appendices

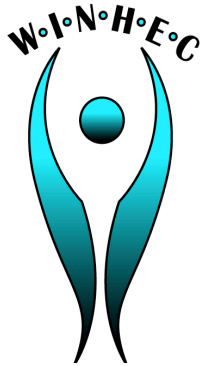
- A. [Accreditation Criteria](#)
- B. [Eligibility Application](#)
- C. CXCS Faculty CVs
 - a. [Dr. Sean Asikluk Topkok](#)
 - b. [Dr. Michael Koskey](#)
 - c. [Dr. Theresa Arevgaq John](#)
 - d. [Dr. Chris Cannon](#)
- D. [2007 WINHEC Executive Board Resolution](#)
- E. [Indigenous Studies PhD program approval](#)
- F. 2019-2020 Special Program Review
 - a. [Response to Report for 2019-2020 Expedited Program Review](#)
 - b. [Follow up report for 2019-2020 expedited program review](#)



**Minto dialect land acknowledgement:
Ten khwt'ana nen' koget dogha k'onesdeneyh eł dhesdo.
Translated by Siri Tuttle and Dadeghroon (David Engles)**

UA is an AA/EO employer and educational institution and prohibits illegal discrimination against any individual: www.alaska.edu/titleIXcompliance/nondiscrimination.

Appendix A



World • Indigenous • Nations • Higher • Education • Consortium

WINHEC ACCREDITATION HANDBOOK

**HIGHER EDUCATION (HE),
INDIGENOUS TEACHER EDUCATION (ITE),
PRE-SCHOOL TO 12TH GRADE EDUCATION (P-12)**

ON-LINE: GENERAL PROCESSES

FIRST EDITION

**WINHEC ACCREDITING AUTHORITY
AUGUST 1, 2018**

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Welcome

We are humbled and honored that you are interested in becoming a member of WINHEC's accreditation family. In support of Native peoples across the world, this accrediting process seeks to affirm and champion the sovereign right to an education that upholds indigeneous language, knowledge, ways of knowing and being, practices, and other aspects of Native life. You are joining an empowered group of Native stakeholders who are blessed to witness and celebrate the Indigenous education movement and we hope that this process will help you understand the intent and subsequent outcomes related to being accredited by an international body of Native peers.

So, how does this process work? What are the “look-for’s” when a visiting committee is reviewing an Indigenous institution/organization/school/program [IOSP]? How will WINHEC's accreditation help a Native community regain control of education for its people? What constitutes successful accomplishment of an IOSP's goals and who has the right to determine what is defined as success? Moreover, how will this process help improve the viability and effectiveness of a Native-serving institution/organization/school/program? These critical questions with the addition of a few more are at the heart of this dynamic, interactive accrediting approach and we offer the subsequent pages of this handbook to help answer the multitude of questions that you might have about this accreditation.

We also hope that this handbook will help you understand the power and inherent responsibility of WINHEC and its accreditation process.

On behalf of the WINHEC organization, we thank you for joining the journey to reclaim and re-empower Native education.

Welcome to the WINHEC family,



Dr. Ray Barnhardt



Dr. Keiki Kawai'ae'a



Dr. Walter Kahumoku III

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Chapter 1: INTRODUCTION

Opening

This handbook presents a compilation of information related to the accreditation of Indigenous-serving educational institutions and programs by the Accreditation Authority established in 2003 on behalf of the World Indigenous Nations Higher Education Consortium. This document includes:

1. the guiding principles and general information about accreditation, its nature and purposes;
2. the eligibility requirements for an Applicant for Accreditation;
3. a procedural guide outlining the application process;
4. a procedural guide outlining the accreditation review process;
5. guidelines for implementing cultural standards and self-study;
6. culturally-based education rubrics and assessment guide; and
7. a glossary of words and terms included in the Handbook.

Schools and other educational institutions and programs seeking accreditation are provided copies of this Accreditation Handbook to guide their application, self-study and other preparations for a site visit by a review committee.

Accreditation performs a number of important functions including the validation of credibility on the part of the public being served and encouragement of efforts toward maximum educational effectiveness. The accrediting process requires schools as well as other educational institutions and programs to examine their own goals, operations, and achievements in light of their Native peoples' philosophies and worldviews. It also provides the expert critiques and suggestions of an external review team and the recommendations of the accrediting body. Since the accreditation is reviewed periodically, institutions are encouraged toward on-going self-study and improvement.

Accreditation of educational institutions, organizations, schools, and specialized programs [IOSP] is granted by a number of national and regional agencies, each representing a lens through which to examine the quality and integrity of the institutions/organizations/schools/programs in question. Though each of these organizations has its distinctive definitions of eligibility, criteria for accreditation, and operating procedures, most of them undertake accreditation as one means of assuring the public constituencies about the quality and integrity of the services rendered. While the procedures of the various national and professional accrediting structures differ somewhat in detail, each is intended to fulfill the following purposes:

1. foster quality assurance in education through the development of criteria and guidelines for assessing educational effectiveness in a context that values diversity and reflects locally

defined definitions of what constitutes quality and effectiveness;

2. encourage institutional improvement of educational endeavors through continuous self-study and evaluation;
3. assure the educational community, the public, and other agencies or organizations that an IOSP has clearly defined, appropriate educational objectives, has established conditions under which their achievement can reasonably be expected, appears in fact to be accomplishing them substantially, and is so organized, staffed, and supported that it can be expected to continue to do so; and
4. provide counsel and assistance to established and developing institutions/organizations/schools/programs.

What *differs* between this process and others is that accreditation by the WINHEC Accreditation Authority means that an Indigenous-serving IOSP's work:

- is framed by the Indigenous philosophy(ies) of the Native community it serves;
- embeds Indigenous practices into the programming that fosters the well-being of the population it serves;
- is soundly conceived and intelligently devised;
- integrates Indigenous culture, language, and worldviews into programing;
- is purposefully being accomplished in a manner that should continue to merit confidence by the Indigenous constituencies being served.

Joint Agreements and Terms

In general, agreements between WINHEC and other Accrediting Agencies require that each institution/organization/school/program receiving accreditation and thus being dually accredited (by WINHEC and another accrediting body) submit all fees, dues and other requirements of membership via the guidelines of both WINHEC and the partner accrediting agency. This would apply to both current and future joint accreditation agreements. (Approved by the WINHEC Board of Accreditation/Affirmation and WINHEC Executive Board, August 21, 2018).

Furthermore, WINHEC may seek and enter into a Memorandum of Understanding (MOU) with other Indigenous serving accreditation authorities for mutual beneficial practices that affirm and promote a shared set of values, principles and Indigenous quality processes. Included in the terms of the MOU, the following criteria must be delineated and upheld through the MOU by the joint accrediting agency and the organization/institution/school/program which has been jointly accredited.

For the Joint Agency:

- The agency entering into a MOU agreement must maintain current membership with WINHEC.
- Terms of reciprocity for joint agreements are to be delineated in the MOU agreements.

- The joint agency ensures that the accredited organization/institution/school complete all required accreditation and review requirements to jointly maintain WINHEC accreditation status.
- WINHEC will assign a liaison to work with the joint agency on behalf of the WINHEC Board of Accreditation/Affirmation.
- WINHEC will assign a member to participate on the site visit committee of the joint accreditation.

For the organization/institution/school which is jointly accredited:

- The accreditation applicant benefitting by the joint accreditation must be a current member of WINHEC and pay the current accreditation fee prior to site visit.
- The accredited organization/institution/school that has received WINHEC accreditation through the joint process must maintain active membership and fulfill all required accreditation requirements to maintain current accreditation status.

Closing

When granted, accreditation applies to the entire IOSP in operation at the time of the most recent full-scale review. It indicates that the IOSP has been carefully and thoroughly examined and has been found to be achieving its own purposes in a satisfactory manner.

Furthermore, accreditation by the WINHEC Accreditation Authority considers and supports the diversity which exists among Indigenous-serving educational institutions, organizations, schools, and programs. Quality is evaluated in terms of the purposes the institution seeks to accomplish. Once deemed to have met the criteria established by the WINHEC Accreditation Authority and outlined in this Handbook, candidate institutions, organizations, schools, and programs become full voting members of the WINHEC Accreditation Authority Board with all the rights and privileges specified in the enclosed Guiding Principles.

Chapter 2: PREAMBLE

The Concept and Formation of a World Indigenous Accreditation Authority

WINHEC Founding Principles

This World Indigenous Higher Education Consortium was founded on the principles outlined in the following Articles of the 2007 United Nations Declaration on the Rights of Indigenous Peoples:

Article #12,

Indigenous Peoples have the right to manifest, practice, develop and teach their spiritual and religious traditions, customs and ceremonies; the right to maintain, protect, and have access in privacy to their religious and cultural sites; the right to the use and control of ceremonial objects; and the right to the repatriation of human remains.

Article #13,

Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons.

Article #14,

Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning. Indigenous individuals, particularly children, have the right to all levels and forms of education of the State without discrimination. States shall, in conjunction with Indigenous peoples, take effective measures in order for Indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language.

Article #15,

Indigenous peoples have the right to the dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in education and public information. States shall take effective measures, in consultation and cooperation with the Indigenous peoples concerned, to combat prejudice and eliminate discrimination and to promote tolerance, understanding and good relations among Indigenous peoples and all other segments of society.

In addition, the Consortium supports the Coolangatta Statement on Indigenous Rights in Education (1999) in the belief that Indigenous people have the right to be Indigenous.

WINHEC Vision

“We gather as Indigenous Peoples of our respective nations recognizing and reaffirming the educational rights of all Indigenous Peoples. We share the vision of all Indigenous Peoples of the world united in the collective synergy of self-determination through control of higher education. Committed to building partnerships that restore and retain Indigenous spirituality, cultures and languages, homelands, social systems, economic systems and self-determination.”

[WINHEC founding document, Kananaskis Calgary, Canada],

WINHEC Mission

Provide a forum and support for Indigenous peoples to pursue common goals through higher education.

WINHEC Goals

The purpose of WINHEC is to provide an international forum and support for Indigenous Peoples to pursue common goals through Indigenous education, including but not limited to:

1. Accelerating the articulation of Indigenous epistemologies (ways of knowing, education, philosophy, and research);
2. Protecting and enhancing Indigenous spiritual beliefs, culture and languages through Indigenous education;
3. Advancing the social, economic, and political status of Indigenous Peoples that contribute to the well-being of Indigenous communities through higher education;
4. Creating an accreditation body for Indigenous education initiatives and systems that identify common criteria, practices and principles by which Indigenous Peoples live;
5. Recognizing the significance of Indigenous education;
6. Creating a global network for sharing knowledge through exchange forums and state of the art technology;
7. Recognizing the educational rights of Indigenous Peoples;
8. Protecting, preserving and advocating Indigenous cultural and intellectual property rights, in particular the reaffirming and observance of the Mataatua Declaration on Cultural and Intellectual Property Rights of Indigenous Peoples (June, 1993); and
9. Promoting the maintenance, retention and advancement of traditional Indigenous bodies of knowledge.

Guiding Principles for WINHEC Accreditation Authority

[Adopted by WINHEC Executive Board on Nov. 10, 2002]

Following are the guiding principles considered in the formation of an Indigenous education accrediting system for implementation under the auspices of the World Indigenous Nations Higher Education Consortium.

1. The WINHEC Accreditation Authority will serve as a vehicle for strengthening and validating Indigenous education institutions and programs based on guidelines and

procedures developed and implemented by WINHEC member institutions.

2. The criteria for accreditation review will be founded upon the diverse Indigenous language, cultural beliefs, traditions, and protocols, laws and practices that provide the epistemological and pedagogical basis for the IOSP under review, and will be applied in a manner that is consistent with the principles outlined in the 2007 United Nations Declaration on the Rights of Indigenous Peoples, the 1994 Mataatua Declaration on Cultural and Intellectual Property Rights of Indigenous Peoples, and the 1999 Coolangatta Statement on Indigenous Rights in Education.
3. The primary focus of the WINHEC Accreditation Authority will be the internal congruence and cultural integrity of the IOSP under review, with secondary consideration given to linkages with external/mainstream institutions and accreditation systems.
4. The WINHEC Accreditation Authority will provide a means for institution/organization-level accreditation of Indigenous-controlled education as well as school/program-level accreditation of Indigenous-oriented schools/programs within Indigenous and mainstream institutions (including Indigenous Teacher Education [ITE] programs).
5. The accreditation review process will include the role of locally respected Elders and recognized cultural practitioners and encourage the use of the heritage language(s) as reflected in the IOSP under review.
6. The WINHEC Accreditation Authority will promote Indigenous research that is respectful of cultural and intellectual property rights and closely integrated with the communities being served.
7. The WINHEC Accreditation Authority self-study process will be guided by local cultural standards that are developed by the respective Indigenous communities and thus will provide international recognition and validation for educational initiatives grounded in Indigenous worldviews, knowledge systems and ways of knowing.
8. The WINHEC Accreditation Authority encourages opportunities to promote, participate and collaborate with others through a variety of arrangements that support Indigenous efficacy and cultural congruency of the IOSP within the Indigenous, non-Indigenous and mainstream review processes (including joint accreditation and reciprocal agreements).
9. The WINHEC Accreditation Authority seeks to engage in collaborations and partnerships with local, regional and national accreditation bodies to the extent such collaborations and partnerships are mutually beneficial to our Indigenous institutions, organizations, schools, and programs seeking review and accreditation. Guidance for pursuing such partnerships can be found in a comprehensive accreditation report to WINHEC prepared by Dr. Walter Kahumoku III for the 2010 Board meeting.
10. The WINHEC Accreditation Authority will provide accredited institutions, organizations, schools, and programs with access to the following WINHEC services:

- a. Each accredited institution, organization, school, or program member shall receive formal acknowledgement and recognition of its accreditation status in the form of an official certificate from WINHEC, have one vote on the Accreditation Authority Board, and be invited to participate in program reviews of other Candidates for Accreditation.
- b. Each accredited member shall be included in the planning and implementation of cooperative activities (e.g., conferences, scholar/student exchanges, shared programs/curricula, cooperative research initiatives) of WINHEC programs and institutions.
- c. Each accredited member shall have opportunities to enroll students in and contribute to the offerings associated with articulated educational programs focusing on cultural studies, including the acceptance of approved transfer credits among all member programs and institutions.
- d. Accredited members shall have opportunities for faculty and students to form partnerships on joint research activities and to participate in faculty/student exchanges among member programs and institutions.
- e. Accredited members shall contribute and have access to a database of Indigenous scholars for external review of educational programs and curricula.
- f. Accredited members shall be invited to participate in and contribute to international seminars, conferences, policy papers and comparable initiatives that pertain to the interests of the member programs and institutions.

Categories of Recognition

The WINHEC Accreditation Authority offers three options for recognition and membership aimed at encouraging a variety of institutions/organizations/schools/programs to pursue the WINHEC mission and goals on behalf of the Indigenous communities they serve.

WINHEC Accreditation is reserved for educational institutions, organizations, schools and programs that provide formal academic credentials (diplomas, degrees, certificates) based on completion of a recognized course of study associated with the credentials awarded. WINHEC accreditation recognizes programs, schools, colleges and related formal educational entities for performance, integrity, and quality that entitles them to the confidence of the cultural and educational community being served. In the case of the WINHEC Accreditation Authority, this recognition is extended to include significant participation by the Indigenous peoples to be served through the respective IOSP including responsibility for participating in the eligibility application, self-study and review process. An underlying consideration in the implementation of this accreditation process is the inherent diversity of Indigenous cultural histories, traditions and worldviews, all of which must not only be acknowledged but must also be recognized and celebrated as valued assets. This position serves as one of the fundamental premises on which this accreditation process rests.

WINHEC Affirmation is an endorsement process by which an Indigenous-serving educational entity submits documentation in accordance with WINHEC eligibility requirements and demonstrates commitment to recognized principles of cultural integrity and educational benefit on behalf of the Indigenous people being served.

WINHEC Affiliation is a form of recognition signifying common purpose and shared commitment to serving the educational needs of Indigenous peoples and communities. Affiliation status may be extended to any educational entity that is formally engaged with an accredited WINHEC IOSP.

As you consider WINHEC as your accrediting agency, please note the following information:

Membership & Accreditation Requirements

When submitting the Letter of Intent, the IOSP (applicant) will also submit the appropriate fee (listed below) as an aligned member.

Large aligned member (serving 500+ students: \$1000)
Small aligned member: (serving 1-499 students: \$500)

During the year of the site visit, the candidate submits its Self-Study and a fee of \$1,500.

Once the applicant has submitted the fee along with its Letter of Intent, it can begin to work on its Eligibility Application. The annual fee must be paid each

Required: To be Accredited...

The institution/organization/school/program **must** submit with their Letter of Intent the respective membership fee. Thereafter the institution/organization/school/program must maintain membership.

year in order to remain eligible for WINHEC accreditation. When the Eligibility Application has been submitted to the WINHEC Board of Accreditation and Affirmation and subsequently been approved to proceed to the Self-Study, the applicant becomes a candidate for accreditation.

To be Accredited by WINHEC, an IOSP **must maintain its membership in WINHEC THROUGH THE TERM OF ACCREDITATION**. Membership dues must be paid to WINHEC BY JULY 1 of each year. If membership lapses/membership fee is not paid, the IOSP will lose its accreditation status and will be required to reapply and undergo the full WINHEC accreditation process (e.g. Letter of Intent, Eligibility Application, Self-Study, and Approval) to regain accredited status.

Accreditation Cycle Requirements

Upon receiving the Letter of Intent and membership fee, the WINHEC Board of Accreditation and Affirmation [BOA] will review and if appropriate, approve the submission of an institution/organization/school/program (and it becomes an applicant of the WINHEC Accreditation process). A WINHEC liaison will be assigned to assist the applicant through the rest of the Accreditation process. Here is the cycle requirements for this process:

An applicant has 2 years to complete its *Eligibility Application*. If more time is needed to complete this phase, the applicant can formally apply to WINHEC's BOA for a maximum one (1) year extension. Should the applicant not be able to complete its Eligibility Application by the close of its third year, it will be required to submit a new Letter of Intent and start the process again.

Cycle Requirements

An applicant has 2 years to complete its Eligibility Application (w a possible 1 year extension). A candidate has 2 years to complete its Self-Study and Visitation (w a possible 1 year extension).

Candidates (those completing the Letter of Intent and Eligibility Application) will have 2 years to complete the Self-Study and have its site visit (by the Visiting Committee). If more time is needed to complete this phase, the applicant can formally apply to WINHEC's BOA for a maximum one (1) year extension. Should the applicant not be able to complete its Eligibility Application by the close of its third year, it will be required to submit a new Letter of Intent and start the process again.

Chapter 3: WINHEC's Accreditation Process

Opening

The efficacy of this accreditation depends upon an institution, organization, school, or program's acceptance of certain responsibilities including involvement in and commitment to the accreditation process and the WINHEC organization. After submitting a *Letter of Intent* to participate in the WINHEC Accreditation process and assigned a WINHEC liaison, the applying IOSP is expected to produce a quality *Eligibility Application* and *Self-Study* at the interval specified by the Accreditation Authority and accept an honest and forthright peer assessment of its strengths and weaknesses. As stated earlier, where this process differs from other accreditation processes is that WINHEC's approach starts with the applicant's acknowledgement of the Indigenous philosophy upon which all of its work is grounded.



Process Overview

WINHEC’s accrediting process is split into five (5) parts: the letter of intent, eligibility application, self-study, visiting committee (report), and accrediting board (ruling). Although there are slight variations between the three (3) accreditation types —Higher Education (HE), Indigenous Teacher Education (ITE), and Pre-school to 12th grade (P-12)—all accreditations follow the same general sequence. The overview chart below illustrates the [P] step-by-step processes and critical questions to be answered. Each of the accreditation types has an assigned BOA co-chair. The co-chair will assign a liaison to work with you after the Letter of Intent is approved. The rest of this chapter will help you understand the process in more detail.



Phase I: Letter of Intent

Letter of Intent

Applicants for WINHEC’s accreditation shall submit a ***Letter of Intent*** requesting approval from WINHEC's Accreditation Authority to start the process of accreditation.

Applicants should be an Indigenous-serving institution (e.g. program or university), organization (e.g. community non-profit, Indigenous-based foundation), school (e.g. a tribal school) that serves an Indigenous population. Once this ‘Letter’ has been received, the Accreditation Authority will then submit it to the Board of Accreditation for a decision at WINHEC’s annual meeting. If approved, a liaison will be assigned and subsequently contact the applicant and verify that the entity has been approved to complete the next phase of the process; the *Eligibility Application*.

Required

The Letter of Intent and appropriate membership fee should be received by WINHEC’s BOA chair on or before July 1.

A WINHEC Liaison will be assigned to the applicant after the BOA has approved the applicant to move forward to the Eligibility Application.

The applicant’s *Letter of Intent* should address the following critical questions:

Critical Questions	Examples of information to provide in this document
<i>Who are you?</i>	<ul style="list-style-type: none"> Name of Indigenous/Native-serving institution, organization, school or program. Demographic information: name of organization, location, how long in existence, others. What will WINHEC accredit—for example, if there are multiple programs or schools in this organization that will undergo this process, specifically identify each.
<i>Whom do you serve?</i>	<ul style="list-style-type: none"> Demographic information: name of Native peoples served, where, how long in existence.
<i>Why are you seeking WINHEC accreditation?</i>	<ul style="list-style-type: none"> How will this accreditation advance your institution, organization, school, department or program’s purpose?
<i>Contact Information</i>	<ul style="list-style-type: none"> Establish lead representative and provide contact information (name, title, email, phone, mailing address, etc.)
<i>Options for Recognition & Membership</i>	<ul style="list-style-type: none"> Accreditation Affirmation Affiliation
<i>Date of proposed accreditation visit & approval</i>	<ul style="list-style-type: none"> Year and specific date requested to be WINHEC accredited (normally 2-3 years from submission of this letter)

The answers to these questions in the *Letter of Intent* assist WINHEC in determining whether a candidate is viable for this accrediting process.

Phase II: Eligibility Application

Eligibility Application

The **Eligibility Application** is the next step in the process toward WINHEC Accreditation. This report normally takes about 10 months to execute and should be submitted to the WINHEC liaison. There are 2 major questions that the applicant must address in this document relating to the operating philosophy and well-being outcomes.

Both of these questions in the *Eligibility Application* allow WINHEC to assess the Indigenous philosophies that ground the applicant’s vision, mission, goals, standards, and overall work. Beyond such grounding, the applicant will show how these Indigenous philosophies support the broader well-being of its Native community. These assist WINHEC in understanding how these Indigenous philosophies

Required

The Eligibility Application should be received by WINHEC’s BOA no later than 10 weeks prior to the WINHEC annual meeting. A confirmation will be sent by WINHEC upon receipt of this document.

*Reminder: Membership **must** be maintained throughout.

Critical Questions	Examples of information to provide in this document
<i>What Indigenous/Native philosophies are foundational to your institution/ organization/ group/school/ program’s vision, mission, goals, standards, and overall work?</i>	<ul style="list-style-type: none"> • Identify, define, and provide an example for each Indigenous/Native philosophy upon which your institution/organization/school/program is founded. • Identify and articulate your vision, mission, goals, standards, and overall work. • Identify and provide clear explanations for how your vision, mission, goals, standards, and overall work are founded on your Indigenous/Native philosophies.
<i>How do these philosophies support an Indigenous/Native model of well- being?</i>	<ul style="list-style-type: none"> • Identify, define and provide an example of each component of your Indigenous/Native community’s well-being model. • Identify/articulate how your institution/organization/school/program’s philosophies support/align with your community’s well-being model.

ground and contribute to the overall well-being of the Native community it serves.

Well-Being Model: all Native communities possess their own model of well-being that is based in their epistemology, axiology, and ontology. Carl Grant (2010) in his article on cultivating flourishing lives posits that while discussions about the purpose of education are present in mainstream discourse, they are too often isolated and/or reduced to issues of employment, consumerism, and voting. He presents instead the wish that the purpose of education is to prepare and encourage students of color and poverty to have a flourishing life and “not just a life” (p. 911).

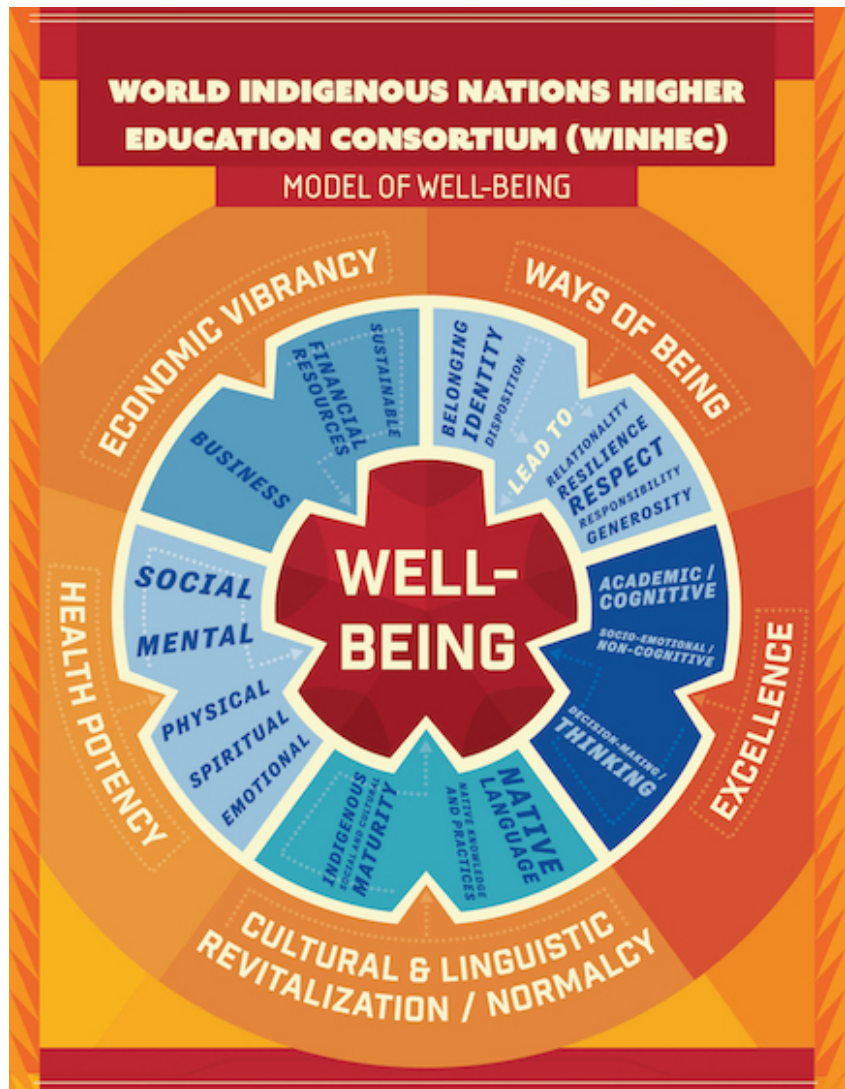
Many scholars, practitioners, and community leaders have presented various well-being models (Buten, 2010; Dockery, 2010; Durie, 2004; McGregor, Tanemura, Morelli, Matusoka, & Minerbi, 2003; Keyes, Shmotkin, & Ryff, 2002; McCubbin, McCubbin, Zhang, Kehl, & Strom, 2013;

Mark & Lyons, 2010; Schimmack, Radhakrishnan, Oishi, Dzikoto, & Ahadi, 2002) that often counter western, European notions of wellness. While research continues to illuminate the various forms and constructs of thriving wholeness, five general themes have risen from a review of literature on Native well-being: Economic Vibrancy, Health Potency, Cultural and Linguistic Revitalization/Normalcy, Excellence, and Ways of Being.

Economic Vibrancy—Anderson, Honig, & Peredo (2006) and Ray (1999) describe Native economic vibrancy as a multifaceted environment that utilizes Native language, customs, and other cultural resources to promote Indigenous entrepreneurship, secure financial and business health, build cultural capital and confidence, and other economic factors. As one of the key themes of well-being, the end goal is generally to sustain Native - controlled economies that align with and support Indigenous identity and sovereignty.

Health Potency—Although the plight of many Native people’s health is well documented, Warren, Bova, Tregoning, & Kliever (1982) and others recognized the potency of Native, traditional healing practices and knowledge in solving some of world’s most deadly diseases. Such potency is derived from traditional medicinal and health-related practices and expertise that have yet to be documented, appropriately recognized and compensated, and utilized to advance humanity’s wellness. Researchers and Natives diagnose the true potency of such knowledge if both work together for the well-being of all.

Cultural and Linguistic Revitalization/Normalcy—Homerger (1997), McCarthy (2008), Wilson & Kamana (2001), and others recognize that for many Native populations whose indigeneity has been suppressed,



NOTE: The applicant should provide a graphic representation of its well-being model, a short definition of each construct, and an explanation of how it connects to one or more of the constructs. Applicants need NOT describe connections to all of the model’s constructs; rather, it selects one or more of the constructs that its work, mission, vision, standards, and goals seeks to support/fulfill.

subjugated, and colonized, the Native language revitalization and renormalization movements have increased the likelihood of Indigenous well-being by incorporating cultural practices, history, and traditions into the teaching of Native vernacular. Educational researchers and linguists alike highlight that values as well as norms and other Indigenous ways of being and believing reside within their Native language.

Excellence—Native peoples around the world have long possessed definitions of excellence, whether in art, genealogical recall, debate, agricultural production, or war. Demmert (2001), Smith (1999), and others have broadened our understandings of what constitutes Native excellence and intelligence, recognizing that beyond Western notions of cognitive ability or academic prowess that define how one excels, Indigenous people also include bars of excellence for decision making and thinking, engagement and relationships, and other criteria that determines one's success as a contributing member of a Native society.

Ways of Being—A fifth theme of Native well-being is found in the research and literature around how Native people see themselves in connection to others and the world around them. Meyer (1998) and others describe Indigenous understandings of wellness in terms of relationship and relevance, respect and reciprocity, generosity and resilience. These in turn help Native people stay connected to their community and provide a strong sense of belonging and identity. They also provide culturally appropriate dispositions that strengthen ties between individuals as well as with the larger Native community.

CAUTION: These five general themes and the accompanying descriptions represent one schema of many that describe a community's well-being and wellness. Applicants should NOT view this model as a replacement for their own Native community's well-being constructs. Rather, it is meant to provide an example of how one might describe the various components of well-being contextually defined by its Indigenous community.

In addition, the eligibility application must address a statement on disclosure that identifies its relationship with the accrediting authority.

Disclosure	Agrees to disclose to the WINHEC Accreditation Authority during the time of accreditation any and all such information as the Authority may require in executing its review and accreditation functions, within the scope of applicable cultural protocols and legal privacy requirements.
Relationship with the Accreditation Authority	A statement that affirms the acceptance of the WINHEC Accreditation Authority conditions and related policies and agrees to comply with these conditions and policies as currently stated or as modified in accordance with Authority policy. Further, it agrees that the Accreditation Authority may, at its discretion, make known to any agency or members of the public that may request such information, the nature of any action, positive or negative, regarding its status with the Authority. The Authority treats institutional self-study reports and evaluation committee reports as confidential. The institution, however, may choose to release the documents.



Phase III: Self-Study Report

Once the Eligibility Application is submitted to and approved by WINHEC’s Accrediting Board, the applicant becomes a candidate and proceeds to examine itself through the *Self-Study* process. The purposes for this analysis are to:

- self-examine and report on the candidate’s quality and effectiveness (strengths, successes, challenges and areas of improvement) in three areas—Authority and Structure, Educational Programming, and General Operations;
- present the candidate’s historic progress in improving its ability to serve its Native community;
- describe future directions for the candidate.

NOTE: Since there are three (3) distinctive WINHEC accreditations—Higher Education, Indigenous Teacher Education, Preschool-12—please review the appropriate accrediting processes for more information about the requirements for the self-study.

Self-Study Rationale

As a major component of WINHEC’s accreditation process, the benefits of conducting a thorough self-study will be proportional to the depth of inquiry. To create a well-evidenced and well-documented self-study, the candidate should collect and analyze data, fairly judge its performance, include all stakeholders in this process, and articulate where it has been, what the current status of its work is, and where it wants to be. The study should:

- Be based on data objectively gathered and analyzed;
- Represent the voices of all stakeholders
- Honestly illustrate the candidate’s effectiveness and impact;

- Provide a comprehensive view of what is being accredited.

Because the self-study report will be utilized by the Visiting Committee to prepare for its visit, the candidate should layout for its stakeholders:

- Clear objectives of the self-study effort;
- The methodology for executing the self-study—how the candidate will objectively gather and analyze the data and how the process will include the representation of all stakeholder groups—should be set prior to the start of data collection;
- Enough time and effort for the production of a quality self-study.

It is important that those involved in the study have ready access to all relevant data and materials. There must be frequent and widely disseminated reports of progress during the course of the ongoing self-study so a high level of interest can be maintained. Even though educational institutions/organizations/schools/programs face many demands including limited resources, their quest for continuing improvement implies that they support a mechanism for ongoing self-analysis. An overall design for continuing self-analysis, once it has been set up, provides a framework for objective data gathering and analysis. This need not be costly in a small, simply organized IOSP. The nature of the organizational set-up for self-study will vary according to the scope, nature, and emphasis of the self-study.

Development and Reporting of the Self-Study

WINHEC suggests that the candidate formulate its Self-Study via input from all of its stakeholders. A steering committee of stakeholder representatives is normally responsible for executing the Self-Study report. Members of this team should also chair sub-committees which have the responsibility of writing a report for a specific component of the Self-Study. Each sub-committee report should evaluate the component area in terms of:

1. Quality and Effectiveness
2. Historic growth/progress
3. Future Improvements

It is highly recommended that the candidate prepare and present a 15 minute (maximum) overview of the information presented in the *Letter* and the *Eligibility Application*. Following this presentation will be a short question-answer period. Once the application is approved and the IOSP becomes an Accreditation candidate, it will work with the WINHEC liaison to:

- Secure the Visiting Committee’s accommodations, meals, and other travel needs;
- Complete and submit two months (8 weeks) prior to visit both an electronic and hard-copy version of their Self-Study report;
- Ensure that the Visiting Committee has access to all data files/evidence and support to complete their report (e.g. greeting, work rooms, meals, printing, report writing, event

Required

The Self-Study with an Accreditation Fee of \$1,500 must be submitted to WINHEC’s Liaison 60 days prior to the Visitation.

Travel arrangements for the Visiting Committee and the site visit should be secured at least three months prior to the specific visit dates.

scheduling).

Self-Study Coordinator/Steering Team

The Self-Study is, by nature, an intensive analysis of the candidate's past, present and future. The candidate must select a coordinator and provide ample time to execute a comprehensive, quality Self-Study in a timely manner. Strong, skillful, and committed leadership is essential and the selection of the coordinator of the study is therefore of paramount importance.

Likewise, the coordinator should be supported by a team that has the ability to work cooperatively and to forge compromises, is organized to conduct a self-study, has enough time to create the study, and who are strong writers. It is important to have a team that is broadly representative of the IOSP under review and the Indigenous communities being served so that a comprehensive assessment may be promoted. Also, others whose interests might be affected by the results of the study should in some way be involved. How the leadership and the participating team members for the self-study are selected, whether by election, appointment, or some combination of both, should be resolved in accordance with the tradition and climate of the IOSP.

Most institutions/organizations/schools/programs have multiple stakeholders who have somewhat differing interests and values. A candidate preparing for its self-study should have these various points of view in mind as it decides on the composition of the various committees. Also, the role of the oversight board in the self-study process should be carefully considered. The candidate should keep its board informed of policy matters addressed in the self-study and may also desire input by its board members as well.

Self-Study Stages

To conclude this portion of the work, it is important that this accreditation is fair, honest, objective, and comprehensive. These reminders should assist a candidate in organizing and conducting a comprehensive self-study in preparation for a WINHEC Accreditation:

1. Appoint a steering committee of a size and representation appropriate to the complexity of the candidate under review and with strong leadership to plan the work and monitor the editing of the final report. The steering committee should include strong representation from the Indigenous communities being served, including respected Elders from those communities.
2. Set up task forces and committees that support the accreditation process (the steering committee decides). The first task should be thorough familiarity with the WINHEC Accreditation Handbook and other documents or materials identified by the steering committee.
3. Determine and collect factual/demographic/statistical/archival evidence to support completion of Self Study. The steering committee should supply ideas on format and inform the various constituencies about the self-study.
4. Emphasize relationships among, as well as performance within, units and communities

involved; encourage healthy cross-fertilization of ideas. The self-study needs to represent the entire IOSP and the cultural context in which it operates.

5. Address 3 Major Components in the Self Study report—Authority & Structure, Educational Programming, and General Operations. Each of the accreditation forms has different requirements for their Self-Study. The table below illustrates the variation in sub-components that must be addressed.

Self-Study Requirements	Authority & Structure	Educational Programming	General Operations
Higher Education (Chap. 4)	7 sub-components	8 sub-components	11 sub-components
Indigenous Teacher Education (Chap. 5)	5 sub-components	7 sub-components	8 sub-components
P-12 Education (Chap. 6)	11 sub-components	8 sub-components	8 sub-components

6. Adopt a specific timetable; make it realistic and insist on maintaining it. Set a publication date for the self-study report at least 60 DAYS before the Visiting Committee arrives. Having determined the completion date, allow a month preceding that for final editing and duplicating.
7. Secure visitation by executing travel arrangements for the Visiting Committee and Chair, logistics (e.g. writing area, interviews/observations, writer to assist Visitation Committee to complete draft report, meals, printing, protocols), and other items associated with the visit.
8. Complete the results of the self-study through to action. Renewed thinking, patterns, proposals, and very likely new unity will emerge during the process. The institution/organization/school/program should see that each proposal is channeled in the proper direction and is consistently followed up.



Phase IV: On-Site Visit & Visiting Committee Report

Approximately two years after the Letter of Intent has been received and the WINHEC Board of Accreditation approves to initiate a candidate's accreditation, a team of peers will be assembled for your site visit. After selecting and confirming the members of this visiting committee, their first task will be to review the Letter of Intent, Eligibility Application, and the Self-Study. This self-study report provides the committee with the essential data/evidence for it to produce a draft visiting committee report prior to its site visit and the critical questions that they will pose to those they interview and observe during the visit.

At the close of the visit, the Visiting Committee will present its preliminary report (e.g. findings, recommendations) to the candidate and its stakeholders. Approximately a month later, the

Visiting Committee Chair will submit the team's report to the WINHEC BOA Chair for review. If approved, notification to the candidate will be delivered along with a strong recommendation that it attend the next WINHEC Annual meeting.

The Visiting Committee's Report

When WINHEC's Visiting Committee is selected and arrives at the candidate's site, a preliminary report on the following four areas has already been drafted. The Visiting Committee's task then is to interview, examine archival research, discuss, and observe various parts of the IOSP and those who represent those parts to edit, refine, and complete a draft report. This draft will be presented to the candidate's leadership for feedback prior to the closing presentation to all stakeholders.

Sample Visitation Schedule

Following is a sample schedule for a typical Site Visit by a WINHEC Review Team. This schedule will be adjusted given the size, scope, and depth needed to examine the candidate.

Day 1 – Visiting Committee travels to candidate's site. Committee Chair meets with Candidate's leadership team to review accreditation process and visitation schedule—adjustments/edits as necessary.

Day 2 – Visiting Committee arrives (execution of arrangements for ground transportation, accommodations) and attends Briefing Meeting (includes dinner) to review preliminary report, schedule of events, and adjustments as necessary. *A writer not affiliated with the candidate should be secured to support the writing of the draft visitation report.

Day 3 – Visiting Committee arrives at Candidate's site—opening protocols (e.g. community/cultural teachings/introductions), orientation, and meeting with leadership/administration—to review accreditation process, visitation agenda and institutional materials/archives. Rounds 1-2 of interviews with stakeholders; site/program visit. Dinner followed by discussion and writing.

Day 4 - Visiting Committee continues interviews with stakeholders, site/program visits, review of institutional materials/archives and in the early afternoon, returns to site/hotel to discuss new information and continue writing. Dinner to follow.

Day 5 - Visiting Committee continues interviews with stakeholders, site/program visits, review of institutional materials/archives, and in the early afternoon, returns to site/hotel to discuss new

Required

The applicant will ensure that...

- The schedule for the visit is submitted to the Liaison 60 days prior to the site visit;
- All data—institutional materials/archives—needed by the visiting committee be accessible;
- Interviews and observations be arranged prior to the visit;
- Support for the visiting committee—meals, ground travel, typing support, others—be provided to the visiting committee;
- Time be given to the visiting committee to meet, discuss, and write.

information and write. Dinner to follow.

Day 6 - Visiting Committee closes interviews with stakeholders, completes writing draft report and power point presentation, meets with Candidate's leadership to review draft report and edits as necessary, then presents recommendations and commendations from the draft to stakeholders/community.

Day 7 – Visiting Committee travel day (return home).

Visiting Committee

The WINHEC Accreditation Authority shall appoint an accreditation visiting committee made up of a mix of representatives: 1) 1-3 from WINHEC member institutions/organizations/schools/programs, 2) 1 from the candidate (not directly involved in the accreditation process and one who could represent the interests of the Native community being served by the candidate), and 3) 1-2 who are representative of national and international indigenous education. Consideration from the Accreditation Authority will be given to ensuring that at least two are from the same national/regional context as the candidate and at least one of the committee members is an Elder.

Relationship Between the Candidate and WINHEC's Accreditation Authority

The candidate accepts these Self Study requirements and related policies of the WINHEC Accreditation Authority and agrees to comply with these conditions and policies as currently stated or as modified in accordance with Authority policy. Further, the candidate agrees that the Accreditation Authority may, at its discretion, make known to any agency or members of the public that may request such information, the nature of any action, positive or negative, regarding its status with the Authority. The Authority treats institutional self-study reports and evaluation committee reports as confidential. The institution, however, may choose to release the documents.

For more information on this report, please review the chapter on the responsibilities of the Visiting Committee.



Approvals

Phase V: Approving Accreditation

Accrediting Board Ruling

At WINHEC's Annual meeting, the BOA Chair submits the Visiting Committee's Report to the Board of Accreditation. In turn, the BOA reviews the document and if appropriate, hears the presentation by the candidate about the future improvements it will make over the next 10 years. The BOA then rules to approve/disapprove and if approved, forwards the decision to WINHEC's Executive Board for final approval. If approved, the candidate is awarded its accreditation status and becomes a WINHEC partner institution/ organization/ school/ program.

Accreditation Status

Accreditation status may be awarded but is not limited to the following:

- a. The Authority may recommend full accreditation with all rights and privileges thereof, which will be subject to renewal in 10 years.
- b. The Authority may recommend a provisional accreditation, stipulating specific adjustments and modifications required and a timeframe in which they must be addressed. If the modifications are met in the specified time, full accreditation will be granted. If the modifications are not met as specified, the Authority may withdraw further recognition, or extend the provisional status until the modifications are met.
- c. The Authority may recommend a two-year preparation period for the accreditation self-study of an institution or program that is part of a mainstream institution to ensure that the institution/ organization/ school/program understands the implications for the transformation of the mainstream institution towards indigeneity.

If at any time during the 10-year full accreditation period the BOA is notified that an accredited institution/ organization/school/program no longer meets the conditions under which it was originally accredited, this authority will review the information to determine if it warrants investigation, and if so, an investigation will be conducted by a representative from the WINHEC Board of Accreditation and recommendations will be presented to the Board of Accreditation for action. If deemed appropriate, this authority reserves the right to rescind accreditation under its auspices. The IOSP involved may appeal such action to the WINHEC Executive Board for consideration.

Required

The candidate...

- Must maintain membership in WINHEC from the start of the accreditation process (submit membership with the Letter of Intent) throughout the duration of being accredited. Should the applicant/candidate/ accredited institution et al fail to maintain its membership, a notice of dis-accreditation will be sent and WINHEC will remove it from the its accreditation list;
- Will receive a copy of the Visiting Committee Report and Accreditation certificates 120 days after the Annual meeting.

Midterm

PHASE VI: Mid-term Progress

Mid-term Report. Institutions/organizations/schools/programs that receive full accreditation are required to submit a Mid-term Report to the WINHEC Accreditation Authority at the 5-year mark of the 10-year period of full accreditation. Presentation of this report is highly recommended.

The review process is a major undertaking, and a full academic year is considered to be the minimum working time needed. The BOA permits the withdrawal of a request for accreditation at any time (even after evaluation) prior to final action.

Accreditation Renewal

PHASE VII: Accreditation Renewal

Applicant should begin to prepare for the reapplication process at a minimum of one year prior to the completion of the 10-year accreditation cycle through a letter of intent to the Chair. The Request for Renewal and Self-Study should be submitted by July 1 in the 9th year. A revisit will then be scheduled to occur in the 10th

year.

Adherence to WINHEC Accreditation

The candidate must be committed to participating in the activities and decisions of WINHEC. This commitment includes a willingness to participate in the decision-making processes of the Accrediting Authority and adherence to all policies and procedures, including those for reporting changes within the IOSP. Only if institutions accept seriously the responsibilities of membership will the validity and vitality of the WINHEC accreditation process be ensured. In those instances where such institutional commitment and support is lacking in reference to Indigenous education programs, WINHEC may be requested to conduct an audit of institutional responsibilities vis-à-vis Indigenous peoples as judged against current international standards and offer recommendations regarding appropriate steps that can be taken to bring the institution in alignment with such standards.

Each member IOSP is responsible for ensuring integrity in all operations dealing with its constituencies, in its relations with other member institutions, and in its accreditation activities with the WINHEC Accreditation Authority. Each is expected during the accrediting process to provide the Authority access to all parts of its operation and to provide accurate information about its affairs, including reports of other accrediting, licensing, and auditing agencies.

Accreditation Expenses. The logistical costs of a WINHEC Accreditation are the responsibility of the candidate. Cost associated with this process may include but is not limited to:

- Travel, lodging, meals for Visiting Committee/Chair and the WINHEC liaison
- Travel, lodging meals for presentation of candidacy at the WINHEC Annual Meeting (Optional)
- Operational support costs associated with hosting the visit (e.g. paper, copying, manpower)
- Travel, lodging meals for presentation of acceptance of accreditation at the WINHEC Annual Meeting (Optional)
- Application fee of \$1,500 US
- Other logistic costs (e.g. gifts, formal greetings)

Beyond the Visit

Following accreditation by WINHEC, the candidate must:

- Review the high-level commendations and recommendations, prepare a plan to address the recommendations, and execute it as a part of an on-going self-improvement process.
- Submit payment for membership to WINHEC by July 1 of each year to remain in “good

standing” and maintain “full accreditation.” As a member of WINHEC, participate at the annual meetings and working groups.

- At the start of year 5 of accreditation, the IOSP should prepare a Mid-Term report to be submitted to WINHEC’s Accreditation Authority for review. If a mid-term visit is necessary, WINHEC will send a representative to the entity for such a visit and review. The cost associated with this visit will be borne by the institution/ organization/school/program.

If there are complications within the member IOSP that affect its accreditation standing, the member should communicate in writing with WINHEC’s Accreditation Authority. A conversation between the Chair and the member leadership will commence and a plan of action created. If no resolution is found or the complications continue to exist, WINHEC has the right to revoke the member’s accreditation status.

Closing

This chapter showcases the major accrediting process, the required tasks to be completed, and much of the content needed for each step. These requirements must be fulfilled by all WINHEC candidates, whether applying for the Higher Education, Indigenous Teacher Education, or the Preschool-12th grade accreditation. The next three chapters illustrate those requirements that are specific to each of these three processes.

GLOSSARY

Accreditation is a process of recognizing educational institutions for performance, integrity, and quality that entitles them to the confidence of the cultural and educational community being served. In the case of the WINHEC Accreditation Authority, this recognition is extended to include significant participation by the Indigenous peoples to be served through the respective IOSP, including responsibility for establishing review criteria and participating in the self-study and review process. The term “accreditation authority” is used by WINHEC, though it should be considered synonymous with “qualifications authority” or “validation authority,” both of which are used as conventions in some places to refer to the same system outlined here for accreditation.

Affirmation is an endorsement process by which an Indigenous-serving educational entity submits documentation in accordance with WINHEC eligibility requirements demonstrating commitment to recognized principles of cultural integrity and educational benefit on behalf of the Indigenous people being served.

Affiliation is a form of recognition signifying common purpose and shared commitment to serving the educational needs of Indigenous peoples and communities. Affiliation status may be extended to any educational entity that is formally engaged with an accredited WINHEC program or institution.

Authority is used here to refer to the structure that has been established by the World Indigenous Nations Higher Education Consortium to implement an accreditation review process guided by a Board made up of WINHEC members. The Accreditation Authority derives its authority from the Executive Board of WINHEC, the parent organization.

Cultural and Intellectual Property Rights are the legal protections accorded to Indigenous persons and communities over their traditional knowledge and creative endeavors which provide an exclusive right over the interpretation and use of that knowledge. Indigenous people utilize the Maatatua Declaration on Cultural and Intellectual Property Rights of Indigenous Peoples at the United Nations as a means to protect communal rights as well as those accorded to individuals in the context of the western legal system (<http://www.ankn.uaf.edu/mataatua.html>).

Cultural standards refer to a set of guidelines or criteria that have been developed by a particular cultural group to represent how they wish to see the values, protocols, laws, traditions and practices to which they subscribe reflected in the programs, communities and institutions that impact their lives.

Elders are accorded a central role as the primary source of cultural knowledge in Indigenous societies. However, the identification of “Elders” as culture-bearers is not simply a matter of chronological age, but a function of the respect accorded to individuals in each community who exemplify the values and philosophies of the local culture and who possess the wisdom and willingness to pass their knowledge on to future generations. Respected Elders serve as the philosophers, professors and visionaries of a cultural community. The title accorded to

respected Elders of a community is specific to particular Indigenous traditions, e.g. Kupuna for Native Hawaiians and Kaumatua for Maori.

Epistemology is a fancy term used to refer to the way knowledge is constructed and organized within a given cultural tradition. As such, it also reflects the ways of knowing associated with a particular world view and knowledge system.

Faculty is used here to refer to individual members of an academic staff associated with an education institution or program, recognizing that in some academic traditions, “faculty” refers to the whole of the academic staff associated with a particular disciplinary or professional unit (e.g., a Faculty of Education).

Local, regional, national and international designations are intended to distinguish between “local” Indigenous communities or clusters of communities that share a common cultural tradition, vs. geographic “regions” that may contain multiple and diverse Indigenous peoples, vs. “national” countries that operate under a particular governmental jurisdiction, vs. “international” coalitions that transcend national boundaries. “Nation” may also refer to Indigenous jurisdictions in which people exercise self-government.

Program as used here is intended to be distinguished from “program of study” in that it refers to the equivalent of an academic department, center, institute or other unit that operates in the context of a host institution with a mandate to address specific Indigenous educational needs. A “program of study” refers to the sequence of courses and other requirements that are the basis for earning a particular degree, certificate or license within an institution.

Self-Study is used here to refer to a process of internal self-review and examination of institutional or program practices in reference to a particular set of criteria or standards against which the review will be conducted.

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Appendix B



Center for Cross-Cultural Studies
Indigenous Studies MA and PhD Programs
Alaska Native Knowledge Network

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University of Alaska Fairbanks Center for Cross-Cultural Studies
Eligibility Application

submitted to

**World Indigenous Nations Higher Education Consortium
& UAF Vice Provost and Accreditation Liaison Officer**

June 2021

Dr. Sean Asiqluq Topkok
Dr. Michael Koskey
Dr. Theresa Arevgaq John

What Indigenous/Native philosophies are foundational to your institution/organization/group/school/program's vision, mission, goals, standards, and overall work?

- Identify, define, and provide an example for each Indigenous/Native philosophy upon which your institution/organization/school/program is founded.
- Identify and articulate your vision, mission, goals, standards, and overall work.
- Identify and provide clear explanations for how your vision, mission, goals, standards, and overall work are founded on your Indigenous/Native philosophies.

The Center for Cross-Cultural Studies (CXCS) addresses research, development and instructional issues associated with educational policies, programs and practices in culturally diverse contexts, with an emphasis on Indigenous Peoples worldwide, and rural and distance education.

CXCS was originally established in 1971 as the Center for Northern Educational Research (CNER) by action of the UA Board of Regents and with initial funding from the Ford Foundation. By 1977 the University had assumed full funding and CNER was merged with the Cross-Cultural Education Development Program to form the Center for Cross-Cultural Studies. CXCS was housed in the UAF College of Liberal Arts until Spring 2021. As of May 2021, CXCS will be housed in the College of Rural and Community Development (CRCD).

The research agenda for the center is established in cooperation with Native organizations, school districts and state/federal agencies, with a focus on applied research that will benefit the people of Alaska. CXCS is structured to provide technical support and information to school districts, social service agencies, Native corporations, tribal governments, community colleges, and state and federal agencies in rural Alaska. This provides direction for the improvement of educational and professional development opportunities for rural Alaskans and a forum for the examination of cross-cultural and Indigenous education and community development issues. The center also sponsors various state, national and international seminars, conferences and exchanges to bring people together around issues of concern to Alaska, the circumpolar North, and Indigenous people throughout the world. The Center houses the Alaska Native Knowledge Network (ANKN) and offers an M.A. and Ph.D. in Indigenous Studies with an emphasis on Indigenous knowledge and ways of knowing. All faculty and students interested in issues associated with Indigenous knowledge systems, cultural diversity and education are encouraged to participate in and contribute to the efforts of the center.

The Alaska Native Knowledge Network was established in 1995 through the Alaska Rural Systemic Initiative (AKRSI) (Hill et al., 2016). AKRSI was founded 1995-2005 to implement Native ways of learning and teaching in rural Alaska through various initiatives with about 20

school districts statewide. “The underlying purpose of these efforts has been to implement a set of research-based initiatives to systematically document the Indigenous knowledge systems of Alaska Native people and to develop pedagogical practices and school curricula that appropriately Incorporate Indigenous knowledge and ways of knowing into the formal education system” (Barnhardt & Kawagley, 2005).

ANKN was established to become “a culturally based curriculum resources clearinghouse have been established to disseminate the information and materials that are being developed and accumulated as the AKRSI initiatives are implemented throughout rural Alaska” (Barnhardt & Kawagley, 1999). Native ways of knowing resources have been implemented in a variety of ways throughout Alaska. ANKN was developed to become a repository and distribution of various ways of teaching and learning:

In 1995 the University of Alaska Fairbanks (UAF) in collaboration with the Alaska Federation of Natives established the Alaska Native Knowledge Network (ANKN) to share and promote the exchange of cultural resources and knowledge among Indigenous communities throughout Alaska and beyond. (Topkok, 2014, p. 143)

ANKN is a website and a clearinghouse housed under the Center for Cross-Cultural Studies. ANKN serves as a resource for compiling and exchanging information related to Alaska Native knowledge systems and ways of knowing. It has been established to assist Native people, government agencies, educators and the general public in gaining access to the knowledge base that Alaska Natives have acquired through cumulative experience over millennia.

While CXCS was founded in 1971 to serve Alaska Native research, development and instructional issues; its two graduate programs include Indigenous collaboration worldwide. The cross-cultural studies programs prepare graduates capable of conducting basic and applied research on social, political, educational, economic and cultural issues of concern to people and Indigenous communities.

The Master of Arts degree in Cross-Cultural Studies with an emphasis on Indigenous knowledge systems was approved by the UA Board of Regents on March 9, 2001. The program is designed to provide graduate students from various fields of interest an opportunity to pursue in-depth study focusing on the role and contributions of Indigenous knowledge in the contemporary world.

The M.A. degree program provides a means to expand our knowledge base in areas that have received only limited attention in the past, as well as to document and pass that knowledge on to future generations in a culturally sensitive way. The intent of the program is to incorporate and

contribute to newly emerging bodies of scholarship that have much to offer in addressing critical needs of the state.

Graduates of the program are expected to bring greater depth and breadth of cultural understanding to many of the complex social issues and fields of endeavor that shape Alaska today, especially those involving cross-cultural considerations and utilizing Indigenous knowledge systems (e.g., education, ecological studies, natural resources, health care, community development, social services, justice, Native studies) Students are required to demonstrate their ability to work effectively with Indigenous people in their studies and to complete a final cultural documentation project in collaboration with knowledgeable Elders. The master's degree program in Cross-Cultural Studies was housed in CXCS. As of May 2021, 30 people earned their master's degree with 8 self-identifying as Alaska Native and 4 self-identifying as Indigenous. In Fall 2019, the master's program was renamed Indigenous Studies and continues to be housed in CXCS.

In 2009, the doctoral degree program in Indigenous Studies was established and continues to be housed in CXCS. The Ph.D. in Indigenous Studies draws and builds upon long-standing academic and research capabilities at UAF to offer an integrated, cross-disciplinary course of advanced graduate study. Native peoples in Alaska have usually been the subjects of research rather than the ones responsible for conducting it. However, the role of Alaska Natives in research is changing due to a concerted effort on the part of the University of Alaska and Native people themselves to develop new programs aimed at recruiting and preparing Native scholars in all academic fields who can take on leadership roles and bring an Indigenous perspective to the policy arenas at the local, state, national and international levels.

The interdisciplinary Ph.D. program in Indigenous Studies is sponsored by the UAF Graduate School in collaboration with the Department of Alaska Native Studies and Rural Development, College of Liberal Arts, School of Education, and College of Rural and Community Development. The program consists of a common core curriculum that all students complete, coupled with six thematic specialty areas from which students choose a concentration:

- Indigenous Studies and Research
- Indigenous Knowledge Systems
- Indigenous Education and Pedagogy
- Indigenous Languages
- Indigenous Leadership
- Indigenous Sustainability

Ph.D. students participate in research activities across a variety of academic disciplines and applied fields at UAF. They are encouraged to engage in comparative studies with other

Indigenous peoples around the world and to focus their dissertation research on issues of relevance to Alaska and the Arctic. Using the Interdisciplinary Ph.D. model of academic assignment, students' home base is in the school or college of their major advisor or chair of their committee.

In collaboration with the graduate committee, each student develops a program of coursework and research that produces a unique intellectual contribution to the applied fields associated with Indigenous Studies. Students elect to focus on one of the six thematic specialty areas, or they may choose in collaboration with their graduate committee to draw on multiple themes to develop their own areas of study and dissertation research.

The Ph.D. Program in Indigenous Studies integrates the tools and approaches of the natural and social sciences in a cross-cultural and interdisciplinary framework for analysis to better understand the emerging dynamic between Indigenous knowledge systems, Western science, and higher education. We focus on the interface between Indigenous knowledge and science on an international scale, with opportunities for collaboration among Indigenous peoples statewide, nationally, and internationally. It also draws and builds upon past and current initiatives that seek to utilize Indigenous knowledge to strengthen the curriculum and pedagogical practices in education.

With numerous research initiatives currently in various stages of development and implementation around the world, there is an unprecedented window of opportunity to open new channels of communication between scientists, policy-makers and Indigenous communities, particularly as they relate to those research activities that are of the most consequence to Indigenous peoples (e.g., effects of climate change, environmental degradation, contaminants and subsistence resources, health and nutrition, bio/cultural diversity, Arctic observation networks, natural resource management, economic development, resilience and adaptation, community viability, cultural sustainability, language and education).

To the extent that there are potentially competing bodies of knowledge (Indigenous and Western) that have bearing on a comprehensive understanding of particular research initiatives associated with Indigenous-related themes, we offer opportunities for Indigenous Studies Ph.D. students to be embedded with ongoing research initiatives to contribute to and learn from the research process. In addition to conducting research on the inner dynamics of Indigenous knowledge systems, the Ph.D. students also examine the interplay between Indigenous and Western knowledge systems, particularly as it relates to scientific processes of knowledge construction and utilization. As of May 2021, there were 23 people who earned a doctoral degree in Indigenous Studies with 12 self-identifying as Alaska Native and 5 self-identifying as Indigenous.

Alaska has at least 21 distinct Indigenous groups. Both the master's and doctoral Indigenous Studies programs include Indigenous students statewide, nationally, and internationally. While a majority of the Indigenous Studies students are from Alaska, there are/have been students from the continental United States, Guam, Canada, Mexico, (South) Korea, and other areas.

MISSION STATEMENT

Our mission at the Center for Cross-Cultural Studies is the improvement of educational and professional development opportunities for Indigenous Peoples. We also serve as a forum for the examination of cross-cultural and Indigenous education and community development issues across the state, as well as the globe.

VALUES

As a reminder, the Center for Cross-Cultural Studies houses the Alaska Native Knowledge Network and the graduate programs in Indigenous Studies. We acknowledge that each 229 federally-recognized Alaska tribes and Indigenous-recognized tribes have their own unique cultural values. Roderick (2008) states:

What these cultural groups share in common, however, are deeply-ingrained values, such as honoring the land and waters upon which life depends, having respect and reverence for fish and wildlife, valuing community over individuality, sharing with others, and respecting and learning survival skills and wisdom from Elders. Alaska Native cultural worldviews are holistic. Native cultures accept that everything in creation is connected, complex, dynamic, and in a constant state of flux. Alaska Native peoples have a deep and sophisticated qualitative understanding of the environment in which they live. This understanding comes from stories passed down for generations; it also comes from life experiences, learning from mentors beginning at a young age, observations of others in the community, and the guidance of Elders. (p. 2)

CXCS serves Indigenous peoples internationally. In the *Alaska Standards for Culturally Responsive School* (also known as the *Alaska Cultural Standards*), under the Cultural Standards for Schools A(3), a school, “includes explicit statements regarding the cultural values that are fostered in the community and integrates those values in all aspects of the school program and operation” (Assembly of Alaska Native Educators [AANE], 1998, p. 17). As an academic and research center at UAF, we acknowledge CXCS as a school. Hence, CXCS' Core Values include shared international Indigenous values of Respect, Relevance, Reciprocity, and Responsibility (Kirkness & Barnhardt, 2001).

Respect

CXCS recognizes Indigenous Peoples are inherently sovereign. Each student, each community, and each research project have its own cultural protocols and knowledge system unique to their respective areas. CXCS represents a personal, welcoming and belonging environment, in which students, communities, and research bring cultural knowledge, traditions, and Indigenous values that are respected.

Relevance

Kirkness and Barnhardt (2001) state, “If universities are to respect the cultural integrity of First Nations students and communities, they must adopt a posture that goes beyond the usual generation and conveyance of literate knowledge, to include the institutional legitimation of Indigenous knowledge and skills.” One of CXCS’ foundational courses is Indigenous Knowledge Systems, created by the late Dr. Angayuqaq Oscar Kawagley. The course description states this course is, “a comparative survey and analysis of the epistemological properties, worldviews and modes of transmission associated with various Indigenous knowledge systems.” Each student and community have a unique worldview which should not only be accommodating but also structural throughout one’s research and education.

Reciprocity

Kirkness and Barnhardt (2001) share, “the emphasis is on making teaching and learning two-way processes, in which the give-and-take between faculty and students opens up new levels of understanding for everyone...Faculty members and students in such a reciprocal relationship are in a position to create a new kind of education, to formulate new paradigms or explanatory frameworks that help us establish a greater equilibrium and congruence.” In the Alaska Cultural Standards, institutions are encouraged to nurture students’ experiences in schooling and to apply what they have gained in the real-world context.

Responsibility

Kirkness and Barnhardt (2001) state, “Gaining access to the university means more than gaining an education -- it also means gaining access to power, authority, and an opportunity to exercise control over the affairs of everyday life, affairs that are usually taken for granted by most non-Native people.” Students who are enrolled in the Indigenous Studies programs are encouraged by their Elders to continue schooling to benefit their respective communities. Many students have expressed their motivation to earn a post-baccalaureate degree is to benefit their respective communities.

Shared Alaska Native Values

Alaska Native peoples have recognized shared cultural values. Though CXCS acknowledges and respects the international Indigenous cultural values of Respect, Relevance, Reciprocity, and Responsibility; we include these shared Alaska Native cultural and core values as an Indigenous program housed in an Alaska academic institution:

Show Respect to Others - Each Person Has a Special Gift
Share What You Have - Giving Makes You Richer
Know Who You Are - You Are a Reflection on Your Family
Accept What Life Brings - You Cannot Control Many Things
Have Patience - Some Things Cannot Be Rushed
Live Carefully - What You Do Will Come Back to You
Take Care of Others - You Cannot Live without Them
Honor Your Elders - They Show You the Way in Life
Pray for Guidance - Many Things Are Not Known
See Connections - All Things Are Related (ANKN, n.d.)

Each Alaska Native group has their own unique set of cultural values identified by Elders in the communities, and in some groups the cultural values may differ from village to village. However, all cultural values have been passed down from generation to generation for thousands of years. Some groups have created posters identifying their cultural values. Elders, community members, and other cultural bearers worked together to identify and create their own cultural values; they did not come from one individual. To include each one would be extensive. Hence, the shared cultural values listed above continues to ground our students, staff, faculty, and communities as we work together.

Overall Work Ethics

CXCS faculty, staff, and students work closely with communities and their partners. The First Alaskans Institute (FAI) is one of the many organizations whose focus includes Indigenous-led initiatives which CXCS emulates in research and instruction. FAI formalized a set of agreements (<https://firstalaskans.org/wp-content/uploads/2016/10/FAI-AGREEMENTS-POSTER.pdf>) which CXCS have adopted for all our meetings:

In Every Chair, a Leader
Speak to be Understood; Listen to Understand
Be Present; Be Engaged
Value Our Time Together
Safe Space for Meaningful Conversation

Challenges → Solutions
Takest Thou Hats Off
Our Value of Humor Helps Us
We are Responsible for Our Experience
Take Care of Yourself; Take Care of Each Other

Research is conducted in alignment with Indigenous guidelines and protocols including the “Guidelines for Respecting Cultural Knowledge,” “Coolangatta Statement on Indigenous Rights in Education,” and the “United Nations Declaration on the Rights of Indigenous Peoples” (ANKN, 2000; UN, 2007; WIPCE, 1993). In the “Guidelines for Respecting Cultural Knowledge,” there is a list of actions for cultural responsiveness for researchers. They include, “(a) Effectively identify and utilize the expertise in participating communities to enhance the quality of data gathering as well as the data itself, and use caution in applying external frames of reference in its analysis and interpretation (p. 15).” Many students and faculty are actively involved with cultural activities. “(b) Insure controlled access for sensitive cultural information that has not been explicitly authorized for general distribution, as determined by members of the local community (p. 15).” Students and faculty approach tribal councils to involve them with research at the very beginning. “(c) Submit research plans as well as results for review by a locally-knowledgeable group and abide by its recommendations to the maximum extent possible (p. 15).” Students and faculty share drafts and results to review before any publishing. “(d) Provide full disclosure of funding sources, sponsors, institutional affiliations and reviewers (p. 15).” Communities are well-informed of all sponsorships. “(e) Include explicit recognition of all research contributors in the final report (p. 16).” Participants are recognized for their contributions in dissertations and other publications, and in some cases, they are co-authors. “(f) Abide by the research principles and guidelines established by the Alaska Federation of Natives and other state, national and international organizations representing indigenous peoples (p. 16).” These principles and guidelines also include the “Coolangatta Statement on Indigenous Rights in Education” and the “United Nations Declaration on the Rights of Indigenous Peoples.” Research by students and faculty are written and developed by Indigenous people, provide guidelines for conducting research ethically and respectfully; and to do so *with*, *by*, and *for* Indigenous people.

The Center for Cross-Cultural Studies Well-Being Model



How do these philosophies support an Indigenous/Native model of well-being?

The CXCS Well-Being Model applies to students, faculty, and communities. While the faculty are involved with various research, some of the themes might overlap with each other. Additionally, students have a choice of at least one area of concentration, but they all have an option to include other areas of concentration.

The Center for Cross-Cultural Studies is a research center which offers master's and doctorate academic degrees. Faculty are involved with research with communities. Students conduct research for the graduate degrees. As a research center, we encourage community members actively involved with Indigenous research. For all three (students, faculty, and communities), well-being is essential to begin with individuals and communities. Each individual and community define well-being themselves utilizing their own cultural values and epistemology. For ways of being, they are guided by their cultural values which remain constant throughout time immemorial. For ways of thinking, they are encouraged to utilize their epistemology and Indigenous worldviews. Ways of understanding their cultural values and epistemologies are deeply embedded in their ancestral and living heritage(s).

CXCS is an internationally Indigenous Studies program. There is no one Indigenous philosophy which our program draws for its foundation. We recognize students, faculty, and communities bring with them their own rich culture and knowledge systems. From these various philosophies, CXCS continues to grow and provide an Indigenous platform in a Western institution.

Disclosure

The Center for Cross-Cultural Studies agrees to disclose to the WINHEC Accreditation Authority during the time of accreditation any and all such information as the Authority may require in executing its review and accreditation functions, within the scope of applicable cultural protocols and legal privacy requirements.

Relationship with the Accreditation Authority

The Center for Cross-Cultural Studies and Alaska Native Knowledge Network will work with both the Northwest Commission on Colleges and Universities (NWCCU) and WINHEC to

critically examine their program goals and conduct a self-study. We are currently working with the

References

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<http://ankn.uaf.edu/ANCR/Values/>
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- Roderick, L. (2008). *Do Alaska Native people get free medical care?: And other frequently asked questions about Alaska Native issues and cultures*. Anchorage, Alaska: University of Alaska Anchorage.
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- United Nations. (2007). *United Nations declaration on the rights of Indigenous peoples*. New York, NY: United Nations.
- World Indigenous Peoples' Conference: Education. (1993). *The Coolangatta statement on Indigenous rights in education*. New South Wales, Australia: Task Force of the World Indigenous Peoples' Conference on Education.

Appendix C

Curriculum Vitae

Charles Sean Asikluk Topkok, Ph.D.
4783 Drake St.
Fairbanks, Alaska 99709
(907) 455-4269

Dissertation: Topkok, C. S. A. (2015). *Iñupiat Ilitqusiat: Inner Views of Our Iñupiaq Values*. Unpublished dissertation. Fairbanks, AK: University of Alaska Fairbanks.

Education: B.A. in Humanities - University of Alaska Fairbanks, Spring 1992
M.A. in Cross-Cultural Studies - University of Alaska Fairbanks, Sum 2010
Ph.D. in Indigenous Studies - University of Alaska Fairbanks, Fall 2015

University Courses Taught:

CCS/ED 419 & CCS/ED 619: Cultural Atlas as a Pedagogical Strategy
ANS 160: Alaska Native Dance
ANS/ANTH 242: Native Cultures of Alaska
CCS/RD/ED/ANL 608: Indigenous Knowledge Systems
ANS/ED 420 & ED 606: Alaska Native Education
ED 682: Re-Thinking Multicultural Education
ED 601: Introduction to Applied Social Science Research
ED 593: Professional Development
CCS/ED 603: Field Study Research Methods
EDSE 457/657: Multicultural Education
ED 693: Indigenous Values in Education
ED 687: Alaska: Resources, People and Perspectives
CCS/ED 611: Culture, Cognition, and Knowledge Acquisition
CCS/ED 631: Culture, Community, and the Curriculum
CCS/RD/ED/ANL 690: International Seminar in Cross-Cultural Studies

Graduate Committees and (Co-)Chairs

As of Spring 2022, I have successfully graduated three doctoral students to completion as their chair or co-chair and fifteen master's students as their chair. I currently chair or co-chair 13 PhD graduate committees.

Positions Held and Experience:

2019-present	<i>Associate Professor and Chair (Tenured)</i> Center for Cross-Cultural Studies, Indigenous Studies Graduate Programs, University of Alaska Fairbanks
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2020-present *Co-Principal Investigator*
Arctic Cruise Tourism: Navigating Nature, Commerce and Culture in Northern Communities (ACT)(funded by NSF)

2020-2021 *Principal Investigator*
 Indigenous Perspectives of COVID-19: Juneau, Alaska (funded by NSF)

2021-present *University of Alaska Fairbanks Representative*
 UArctic Avatitsinni (formerly Indigenous Issues Committee)

2022-present *Vice Chair*
 CRCD Academic Council

2020-present *Alaska Native Success Initiative Member*
 UAF/ANSC Member

2020-present *Associate Faculty*
 UA Museum of the North

2020-present *Indigenous Perspectives of School Librarianship Advisory Board Member*
 Montana State University

2018-present *Co-Principal Investigator*
 Science, Technology, Engineering and Mathematics Teaching in Rural Areas using Cultural Knowledge Systems (STEM TRACKS) (funded by NSF)

2015-present *Alaska Nation Representative/Treasurer*
 World Indigenous Nations Higher Education Consortium

2015-present *Regional Director/Pro Vice Chancellor*
 World Indigenous Nations University

2014-present *Steering Committee Member*
 Alaska Arctic Observatory and Knowledge Hub (AAOKH)

2011-present *Co-Chair*
 Alaska Native Studies Council

1999-present *Chair*
 Pavva Iñupiaq Dancers

2018-2020 *Education and Cultural Consultant*
 Molly of Denali (WGBH)

2018-2020 *Chair*
 University of Alaska Fairbanks Indigenous Professional Development

2018-2019 *Committee Member*
 UA Teacher Education Council

2016-2018 *Faculty Senator*
 University of Alaska Fairbanks

2016-2018 *Chair*
 Chancellor's Advisory Committee on Native Education

2016-2018 *Chair of the Graduate Academic and Advisory Committee*
 University of Alaska Fairbanks Faculty Senate

2014-2019 *Assistant Professor*

School of Education, University of Alaska Fairbanks

2017-2018 *Committee Member*
Alaska College of Education Steering Committee

1997-2014 *Information System Professional/Indigenous Curriculum Specialist*
Alaska Native Knowledge Network, UAF

2006-2013 *Adjunct Professor*
Center for Cross-Cultural Studies/School of Education,
University of Alaska Fairbanks

2007-2010 *Native Perspectives IPY Grant Advisory Committee*
WGBH

2004-2010 *Advisory Board Member*
Teachers & Researchers Exploring and Collaborating

2004-2007 *Advisory Board Member*
Polar Observatory, Library, And Rendezvous (POLAR)

2001-2005 *Advisory Board Member*
Imaginarium Outreach

1999-2004 *Advisory Board Member*
Teachers Experiencing Antarctic and the Arctic

1999-2001 *Vice-Chair*
World-Eskimo Indian Olympics Board

1997-2000 *Advisory Board Member*
Northwest Math and Science Coalition

1993-1997 *Home-School Liaison, Alaska Native Education*
Fairbanks North Star Borough School District

1987-1993 *Tutor/Counselor/Camp Counselor*
Cook Inlet Tribal Council JOM Program-Anchorage

Honors and Recognition:

Keynote Speaker for Scotland's Place-Based Education Conference 2021
United Academics Travel Stipend 2021
IASC Conference Stipend 2020
Keynote Speaker for Kawerak Regional Conference 2018
Chancellor's Innovation in Technology & E-learning (CITE) Fellow 2018
Keynote Speaker for Sámi Education Conference 2017
ICASS IX Travel Stipend 2017
United Academics Travel Stipend 2017
Goldenheart Meeting Ambassador 2017
Phi Kappa Phi 2010 (lifetime member)
Goldenheart Meeting Ambassador 2015
Andrew W. Mellon Foundation Fellowship Recipient 2013-2014
Tedx Talk Claremont Colleges Spring 2014
Keynote Speaker for Alaska Child Maltreatment Conference 2014

Professional Collaborations:

UAF Alumni Association (lifetime member)
NAACP (lifetime member)
Alaska Department of Education
Alaska Environmental Literacy Plan Working Group
UArctic Arctic Lingua
Alaska Federation of Natives
Alaska Native Educator Associations
Alaska Native Language Center
Arctic Research Consortium of the U. S.
Center for Alaska Native Health Research
Electronic Cultural Atlas Initiative
International Arctic Research Center
UArctic Verdde Thematic Network
Sámi University in Applied Sciences
Nunavut Arctic College
Memorial University in Labrador
Hilo Community College
University of Hawaii in Hilo
Alaska Native Studies Council
Chancellor's Advisory Committee on Native Education
Journal of Global Education and Research
World Indigenous Nations Higher Education Consortium
World Indigenous Nations University
World Indigenous Peoples' Conference on Education

Publications:

- Topkok, S. A., Koskey, M., John, T. A., & Cannon, C. (2022). *University of Alaska Fairbanks, Center for cross-cultural studies: World Indigenous nations higher education consortium, board of accreditation self-study*. Fairbank, AK: University of Alaska. (submitted)
- Topkok, S. A., Koskey, M., & John, T. (2022). University of Alaska Fairbanks: Center for Cross-Cultural Studies. Elsevier Encyclopedia. (in review)
- Powell, J., Orttung, R., Akselrod, H., Topkok, S. A., & Little, J. (2022). *Juneau, Alaska during COVID-19: Integrative leadership in an isolated Alaskan community*. (in draft).
- Topkok, S. A., McGilvary, L., Schoening, L., Loon, H. P., & Rudolf, M. A. (2022). *Qannikusq: It is snowing – a cultural connections process model*. (in draft).
- Topkok, C. S. A. (2021). Charles Sean Asiqłuq Topkok: Research journey of Indigenous knowledge. In J. HSIEH (Ed.). *Kakalangen ka manini: Indigenous knowledge and transdisciplinary research* (pp. 197-207). Bavaragh Dagalomai.
- Topkok, C. S. (2021). *Iñupiat Ilitqusiāt: Inner views of our Iñupiaq values*. Fairbanks, AK: University of Alaska Press. (in review)
- Topkok, S. A., & Loon, H. P. (2021). Uvvatuq naluallangniaqtugut (I humbly hope we run into game): An Iñupiaq research process. *The Morning Watch: Education and*

- Social Analysis* 47(1), 6-15. Newfoundland, Canada; Memorial University of Newfoundland Faculty of Education.
- Vanlandeghem, M., & Topkok, S. A. (2021). *Hunters Society: From the search of the animal to its capture and transformation*. La Rochelle, France: Musée du Nouveau Monde.
- Topkok, S. A. (2021). A Voice of a Sámi-Iñupiaq: Finding my máttaráddjá utilizing a cultural atlas methodology. In Y. J. Nutti (Ed.), *Engaging the voices of Sámi children*. Guovdageaidnu, Norway: Sámi allaskuvla. (in press)
- Topkok, S. A., Marchant, S., Nagaruk, S., Takak, O., & Saccheus, H. (2020). Indigenous values in education. *Journal of American Indian Education*, 59(1). Tempe, AZ: Arizona State University.
- Topkok, S. A. (2018). *Alaska Native studies council writing style guide*. Retrieved from <http://alaskanativestudies.org>
- Topkok, S. A. (2018). Supporting Iñupiaq arts and education. *Journal of Folklore and Education*, 5(1), 100-111. New York, NY: Local Learning.
- Topkok, S. A., & Green, C. J. (2016). *Following the pathways of the ancestors: Well-being through Iñupiaq dance*. In F. Deer & T. Falkenberg (Eds.). *Indigenous Perspectives on Education for Well-Being in Canada* (pp. 173-186). Winnipeg, Manitoba: ESWB Press.
- Topkok, C. S. A. (2015). *Iñupiat Ilitqusiat: Inner views of our Iñupiaq values*. (Unpublished Dissertation). Fairbanks, AK: University of Alaska Fairbanks.
- Topkok, C. S., Freiburger, A., Barnhardt, R., Koskey, M., Brooks, C., & Stern, C. (Editors). *2015 Alaska Native studies conference journal*. Fairbanks, AK: University of Alaska Fairbanks.
- Hogan, M. P., & Topkok, C. S. (2015). Teaching Indigenous methodology and an Iñupiaq example. *Decolonization, Indigeneity, Education and Society*, 4 (2), 50-75.
- Harrod, R., Williams, M., Breinig, J., Lind, S., Leonard, B., Twitchell, L., Topkok, S., Wilga, C., & Mitchell, R. (Editors). *2014 Alaska Native studies conference journal*. Juneau, AK: University of Alaska Southeast.
- Dublin, R., Sigman, M., Anderson, A., Barnhardt R., & Topkok, S. A. (2014). COSEE-AK ocean science fairs projects in both Western science and traditional Native knowledge. In *Journal of Geoscience Education*, 62, 166-176. Bellingham, WA: NAGT.
- Topkok, S. (2014). Native ways of networking. In C. A. Alvares (Ed.). *Multicultural knowledge and the university* (pp. 143-149). Alor Setar, Malaysia: Multiversity.
- Topkok, S. (2011). Humility. In R. Barnhardt & A. O. Kawagley (Eds.). *Sharing our pathways: Native perspectives on education in Alaska* (pp. 133-135). Fairbanks, AK: Alaska Native Knowledge Network.

Presentations:

International

- Anderson, K., Godfrey Anderson, J., Keskitalo, P. Moore, S., Topkok, S. A., Yeoman, E. (2021, November 25). *Research and Perspectives on Education in the Circumpolar North* [Conference presentation]. Memorial University Research Week 2021, St. John's, NL, Canada.
<https://www.youtube.com/watch?v=M3RT8Ciy0Ps>
- Topkok, S. A. (2021). *Alaska Native resiliency for place-based education*. (Keynote Address). Iverness, Scotland: University of the Highlands and Islands, International Symposium for Innovation in Rural Education.
- Topkok, S. A. (2021). *COVID-19 in Juneau, Alaska: Indigenous perspectives*. (Presentation). St. Paul, Alberta, Canada: World Indigenous Research and Education Conference.
- Tuck, E., Topkok, S. A., & Mack, L. (2019). *Imagining Life through Alaska Native Frameworks for Research and Learning*. (Panel). Maui, HI: He Au Honua: Indigenous Research Conference.
- Topkok, C. S. A. (2018). *People, place, and pedagogy: A new University of Alaska Fairbanks School of Education M.Ed. program*. (Presentation). Guovdageidnu, Norway: 2018 World Indigenous Research and Education Conference.
- Topkok, C. S. A. (2017). *Contemporary Indigenous research*. (Plenary Session). Umeå, Sweden: International Congress of Arctic Social Science IX.
- Topkok, C. S. A. (2017). *Cultural atlases as a pedagogical strategy*. (Paper Presentation). Umeå, Sweden: International Congress of Arctic Social Science IX.
- Topkok, C. S. A. (2017). *A voice of a Sámi-Iñupiaq: Finding my máttaráddjá utilizing a cultural atlas methodology*. (Keynote Address). Guovdageidnu, Norway: 2017 Sámi Education Conference.
- Topkok, C. S. A. (2016). *Indigenous programs at the University of Alaska Fairbanks*. (Presentation). Ōtaki, Aotearoa (New Zealand) - Te Wānanga o Raukawa: World Indigenous Nations Higher Education Consortium Conference.
- Tuck, E., Topkok, S. A., & Mack, L. (2016). *Indigenous methodologies*. (Panel). Oahu, HI: Native American and Indigenous Studies Association Conference.
- Topkok, S. (2016). Contributing author for Nordicité. (Online). Retrieved from <http://www.theatreincline.ca/nordicite/en/>
- Topkok, C. S. A. (2016). *Cultural atlases as a pedagogical strategy*. (Keynote Address). Guovdageidnu, Norway: 2016 Arctic Indigenous Education Conference.
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- Topkok, C. S. A. (2015). *Iñupiat Ilitqasiat: Inner views of our Iñupiaq values*. (Paper Presentation). Guovdageidnu, Norway: 2015 VERDDE UArctic Thematic Network Meeting.

- Topkok C. S. A. (2015). *Iñupiaq axiology, ontology, and epistemology*. (Paper Presentation). Washington, D.C.: 2015 Native American and Indigenous Studies Association Conference.
- Topkok, S. A. (2014). *Katimarugut: An Iñupiaq methodology*. (Presentation). Oahu, HI: World Indigenous Peoples' Conference on Education.
- Topkok, S. (2014). TedxClairemont Colleges. (Producer). *Iñupiaq stories: Past, present, and future*. Retrieved from: <https://www.youtube.com/watch?v=Gm-Oio9-gMQ>

National

- McGilvary, L., Schoening, L., & Topkok, S. A. (2021). *Qanniksuq: It is snowing – Indigenous community engagement guides STEM curriculum development for Indigenous students*. (Presentation). Arlington, VA: National Science Teacher Association (NSTA21).
- Topkok, C. S. A., Fisher, C., & Parsons, K. (2017). *Ph.D. student collaborations in Alaska: Indigenous and interdisciplinary studies in education*. (Panel). Flagstaff, AZ: 8th American Indian/Indigenous Teacher Education Conference.
- Topkok, S. (2014). *Iñupiaq Well-Being*. (Keynote Speech). Alaska Child Maltreatment Conference. Anchorage, AK: Alaska Children's Alliance.
- Topkok C. S. A. (2014). *Producing Indigenous anthropology*. (Panel). Washington, D.C.: American Anthropology Association Conference.

Alaska Statewide

- Topkok, S. A. (2021). *Alaska Native knowledge network resources*. (Presentation). Fairbanks, AK: Fairbanks North Slope Borough School District Professional Development.
- Topkok, S. A. (2020). *Alaska Native knowledge network resources*. (Presentation). Fairbanks, AK: Fairbanks North Slope Borough School District Professional Development.
- Topkok, S. A. (2018). *Living our cultural values for our future*. (Keynote address). Nome, AK: 2018 Kawerak Regional Conference.
- Topkok, C. S. A. (2018). *Alaska Native writing style guide*. (Guide Presentation). Juneau, AK: 2017 Alaska Native Studies Conference.
- Topkok, C. S. A. (2017). *Supporting Iñupiaq Arts and Education*. (Paper Presentation). Fairbanks, AK: 2017 Alaska Native Studies Conference.
- Barnhardt, R. & Topkok, S. A. (2016). *Cultural orientation for new University of Alaska Southeast faculty*. (Keynote Address). Juneau, AK: Sealaska Heritage Foundation.
- Topkok, C. S. A. (2016). *Following the pathways of the ancestors: Well-being through Iñupiaq dance*. (Paper Presentation). Anchorage, AK: 2016 Alaska Native Studies Conference.
- Kaden, U. I., Healy, J., Patterson, P. P., Leonard, B. R., Adams, B. L., Renes, S. L., & Topkok, C. S. (2015). *Connecting Alaska's Teachers to Place and People*. Alaska Native Studies Conference. UAF Campus, Fairbanks, AK.
- Topkok, S. (2014). *Arctic Smithsonian Resources on Alaska Native Knowledge Network*. (Presentation). Seward, AK: 2014 Alaska Historical Society Conference.

Funded Research:

National Science Foundation – Arcic Cruise Tourism: Navigating Nature, Commerce and Culture in Northern Communities (ACT)(Co-PI)(2020-2024)

National Science Foundation – COVID-19 in Juneau (PI)(2020-2021)

National Science Foundation – STEM TRACKS (Co-PI)(2018-2020)

Margaret A. Cargill Foundation – Supporting Iñupiaq Arts and Education (2015-2017)

Unfunded Research:

Festival of Native Arts Cultural Project (2014-2020)

Languages:

English, Iñupiatun, Norwegian, American Sign Language, learning Northern Sámi

Michael S. Koskey
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mskoskey@alaska.edu

Current Employment

Associate Professor (Anthropologist) with the Center for Cross-Cultural Studies/Indigenous Studies Graduate Programs, University of Alaska Fairbanks, Fairbanks, Alaska, August 2014-present.

Instructor (recent classes):

CCS 693: Food Security and Food Sovereignty among Indigenous Peoples, Spring 2019
CCS 602: Cultural and Intellectual Property Rights, each Spring 2014-18, Spring 2020-22.
CCS 603: Field Research Methods, Fall 2014-15.
CCS/ED 604: Documenting Indigenous Knowledge, each Fall 2014-17.
CCS/RD 612: Traditional Ecological Knowledge, each Spring 2008-22.
CCS/ED 616: Education and Socioeconomic Change, each Fall 2018-22.
CCS/NRM 650: Sustainable Livelihoods and Community Wellbeing, each Fall 2014-22.
RD 650: Community-based Research Methods, Spring 2009-14.
ANS/ANTH 242: Native Cultures of Alaska, each semester 2007-14.
RD 601: Political Economy of the Circumpolar North, each Fall 2010-13.

Education

Doctor of Philosophy (PhD) in Anthropology, University of Alaska Fairbanks, Fairbanks, Alaska.
Doctoral Dissertation: *Cultural Activity and Market Enterprise: A Circumpolar Comparison of Reindeer Herding at the End of the 20th Century*, December 2003.

Primary Level Teaching Certification: University of Alaska Fairbanks, Rural Education Preparation Partnership (REPP) program; awarded January 2002.

Master of Science (MS) in Anthropology, Purdue University, West Lafayette, Indiana. Master's Thesis: *Considerations of Socioeconomic Change: The Finnmark Saami in Cultural Contact A.D. 1550-1850*, May 1995.

Bachelor of Science (BS) in Anthropology (with History Minor), University of Central Florida, Orlando, Florida, December 1991.

Bachelor of Arts (BA) in Political Science (International Affairs), University of Central Florida, Orlando, Florida, December 1991.

Current or Recent Projects

Changes in Underground Food Storage Traditions: Exploring Food Life-History and Food Security in Beringian Communities, February 2022-25, National Science Foundation.

White Eye Traditional Knowledge Education Program and Camp, co-facilitator, 2016-2020.

Gwich'in Elders' Traditional Stories Project, primary investigator, 2010-2015.

Furs and Subsistence, Gold and Timber: A People's History of Alaska's Central-Eastern Interior, co-principal investigator, ongoing. (2008-2018)

Ethnographic Overview and Assessment of Yukon-Charley Rivers National Preserve, principal investigator, five years' funding from National Park Service, Alaska, 2008-2012.

Quinhagak Community Archaeological Project, assistant archaeologist, 2011.

Traditional Ecological Knowledge and Biological Sampling of Non-salmon Fish Species in the Yukon Flats Region, principal investigator, three years' funding from Fisheries Information Service of the Office of Subsistence Management, 2007-2010.

Graduate Student/Interdisciplinary Student Committees

Currently serving on thirty-one Master's and Ph.D. committees (committee chair of fourteen); served on forty-nine completed Master's (35) and Ph.D. (14) committees since 2008 (20 as chair/co-chair).

Department and other University Service

Organizing Committee member, Food Life History in the North Workshop, UAF/RIHN, 11/20; 11/21

Organizing Committee member, Alaska Native Studies Conference, UAF, Fall 2016 – Spring 2017.

Department Chair, Center for Cross-Cultural Studies/Indigenous Studies Program, 1/15-6/21.

Organizing Committee member, 10th Summer Seminar of the International PhD School for Studies of Arctic Societies (IPSSAS X), UAF, Fall 2014-Summer 2015.

Reviewer for Resilience and Adaptation Program, Student Projects and Admissions, Spring 2016-2020.

Organizing Committee member, Alaska Native Studies Conference, UAF, Fall 2014 – Spring 2015.

Steering Committee member, Center for Global Change, UAF, Fall 2014-2018.

Steering Committee member, Ethnobotany Program, UAF, Spring 2014-2019.

Department Chair, Alaska Native Studies and Rural Development department, 1/12-5/12.

Interim Department Chair, Alaska Native Studies department, 12/07-6/08.

Institutional Review Board (IRB) member, University of Alaska Fairbanks, 2008-present.

Research Associate of the Ethnology and History Department at the University of Alaska Museum of the North, 2012-present.

Festival of Native Arts organizational meetings 10/07-2/10; co-coordinator during Festival of Native Arts 2007, 2008, 2009, 2010, faculty volunteer 2011, 2012, 2013, 2014.

Proposal Reviewer for the Global Change Student Research Grant Competition, 2011-present.

Udall Scholarship recruitment, 2010-2014.

UAF Faculty Component, Program Review Committee 11/10-5/11.

Member of UAF's Sustainability Committee, 10/10-01/11.

Assisted in transferring fifteen years of Elders in Residence Program interviews and tapes to oral history for access by the public and preservation, 2009.

Various hiring committees in Alaska Native Studies, Anthropology, Alaska Native and Rural Development, Alaska Native Studies and Rural Development, and Cross-Cultural Studies/Indigenous Studies departments, 2008-present.

Various classes organized for delivery at rural campuses: ANS 150, ANS 250, 2008-2009.

Organized Elizabeth Peratrovich Day celebration with special guests (elders), February 2008.

Reviews of Graduate Student Applications for admittance for the Department of Alaska Native Studies and Rural Development, Indigenous Studies program, and Northern Studies program, 2008-

present.

Various guest presentations on Alaska Native cultures, the role of myth and ritual in culture, and IRB procedures, at classes at UAF, Fairbanks public schools, or for private Alaska tour companies, 2007-present.

Participation in various culture camps in the Yukon Flats and surrounding regions, 2004-present.

Recent Employment

Assistant Professor (Anthropologist) with the Department of Alaska Native Studies and Rural Development, University of Alaska Fairbanks, Fairbanks, Alaska, August 2009-May 2014.

Assistant Professor (Anthropologist) with the Alaska Native Studies department, University of Alaska Fairbanks, Fairbanks, Alaska, August 2007-August 2009.

Subsistence Resource Specialist (Anthropologist) with the Alaska Department of Fish and Game, Fairbanks, Alaska, January 2003-June 2007.

Classes as Instructor

(in addition to current classes listed on page 1)

ANTH 100X: Individual, Society, and Culture, Spring 1998, Spring 1999.

ANTH 100X: Individual, Society, and Culture (Honors section), Spring 2002, Fall 2003, Spring 2004.

ANTH 111: Ancient Civilizations, Spring 2002.

ANTH 697: Methods in Ethnohistorical Analysis, Spring 2011-Summer 2011 (independent study).

ANS 202X: Aesthetic Appreciation of Alaska Native Performance, Fall 2007, Fall 2008.

ANS/ANTH 242: Native Cultures of Alaska, Fall 2007, Spring 2008, Fall 2008, Spring 2009, Summer 2009, Fall 2009, Fall 2010, Fall 2011, Spring 2012, Fall 2012, Spring 2013, Fall 2013, Spring 2014.

ANS 335: Native North Americans, Spring 2009.

ANS 475: Alaska Native Social Change, Spring 2008.

CCS 602: Cultural and Intellectual Property Rights, Spring 2015, Spring 2016, Spring 2017, Spring 2018.

CCS 603: Field Study Research Methods, Fall 2014.

CCS 604: Documenting Indigenous Knowledge, Fall 2016, Fall 2017.

CCS 612: Traditional Ecological Knowledge, Spring 2008, Spring 2009, Spring 2010, Spring 2011, Spring 2012, Spring 2013, Spring 2014, Spring 2015, Spring 2016, Spring 2017, Spring 2018.

CCS/ED 616: Education and Socioeconomic Change, Fall 2018.

CCS 650: Sustainable Livelihoods and Community Wellbeing, Fall 2015, Fall 2016, Fall 2017, Fall 2018.

HONR F290 Summer Reading Program, Summer 2009, 2010, 2011.

RD 497: Ecology, Myth, and Wilderness, Fall 2010-Summer 2011 (independent study).

RD 601: Political Economy of the Circumpolar North, Fall 2009, Fall 2010, Fall 2011, Fall 2012, Fall 2013, Fall 2014.

RD 650: Community-based Research Methods, Spring 2010, Spring 2011, Spring 2012, Spring 2013, Spring 2014.

RD 697: Traditional Ecological Knowledge, Spring 2011 (independent study).

RD 697: Health and Wellbeing from an Anthropological Perspective, Fall 2013 (independent study).

(ANTH: Anthropology; ANS: Alaska Native Studies; CCS: Cross-cultural Studies; RD: Rural Development)

Recent Conference Presentations

Alaska Anthropological Society Annual Conference, 2022. Presenter: *Community-based Participatory Food Life History Projects in Siberia and Alaska*, 3/12/22.

Second International Workshop on Traditional Food Preservation and Cache Technology using Freezing Environment: Transformation and heritage of “Food Life History” under the Global Environmental Shift. Presenter: *Implications of Preliminary Findings to Food Security and Sovereignty in Food Life History Research*, 10/27/21.

Alaska Historical Society, 2021 Digital Conference, Presenter: *Food Life History in the Arctic Communities: Usages of Underground Cache and Food Preservation Practices*, 10/14-16/21.

First International Workshop on Traditional Food Preservation and Cache Technology using Freezing Environment: Transformation and heritage of “Food Life History” under the Global Environmental Shift. Presenter: *Community-Based Participatory Research with Indigenous Knowledge and Academic Science*, 11/12/20.

Alaska Native Studies Conference Presenter: *Through their Eyes: A Community History of Eagle, Circle, and Central—a Project Evaluation*, 4/15/18.

Alaska Anthropological Association Conference Panel Presenter: *Ten Years of Community-Based Participatory Research in Alaska: A Self-Review and Lessons Learned*, 3/23/18.

Alaska Native Studies Conference Presenter: *The White Eye Traditional Knowledge Camp: Bringing a ‘University of the Land’ from the People, to the People*, 4/8/17.

Alaska Native Studies Conference Presenter: *Protecting the Right to Exist as a People: New Developments, Methodologies, and Technology in the Indigenous Cultural and Intellectual Property Rights Field*, 4/16/16.

Alaska Native Studies Conference Presenter: *Cooperative Cross-Cultural Instruction: The Value of Multi-cultural Collaboration in the Co-teaching of Topics of Worldview, Knowledge Traditions, and Epistemologies*, 4/5/15.

Alaska Native Studies Conference Presenter: *Oral History as a Community-initiated Endeavor: Local Initiative as the Basis for Community-based Participatory Ethnohistorical Research*, 4/5/15.

Oral History Association Conference Presenter: *Oral History as a Community-initiated Endeavor: Using Academics, Electronic Technology, and Local Initiative as the Basis for Community-based Participatory Ethnohistorical Research*, 10/9/14.

Alaska Native Studies Conference Presenter: *Traditional Knowledge and Institutional Research: What is Effective Collaboration?* 4/5/14.

Alaska Native Studies Conference Panel Member, Organizer, Presenter: *Cultural Revitalization as a Pathway to Self-determination*; paper: *Recognizing Institutions of Culture Change in Alaska: Mitigating Culture Change to Minimize Cultural Disruptions*, 4/5-6/13.

Advancing Ethical Research Conference Panel Member: *The Role of Consent in Cross-cultural Research*, 12/2-3/10.

Poster session judge for International Polar Year (IPY) Symposium at the University of Alaska Fairbanks 3/4-6/09.

Alaska Anthropological Association Conference, Anchorage 2/28/08 Panel Member: *Ethnobiology in Alaska*; paper: *Indigenous Place-names as Ethnobiological and Ethnohistorical Data*.

Poster Presentation, *Traditional Ecological Knowledge and Biological Sampling of Non-salmon Fish Species in the Yukon Flats Region, Alaska*, Kristin Mull (BLM), Michael Koskey (UAF), John Burr (ADF&G), Caroline Brown (ADF&G), Bruce Thomas (CATG), American Fisheries Association Conference, July 2008.

Poster Presentation, *Local Knowledge of Subsistence Whitefish Fisheries in Rural Alaska: A Critical Component of Sustainable Fisheries Management in the Yukon River Drainage*, Caroline Brown (ADF&G), David Andersen (Research North), Michael Koskey (UAF), David Koster (ADF&G), International Coregonid Conference, Winnipeg, August 2008.

Pre PhD

Social Structures as Symbols of Power Legitimacy: Power Reform in the Chukotka Autonomous Okrug and its Effects on Reindeer Herding, paper presented at the Semiotics Society of America Convention, September 2000, West Lafayette, Indiana (Purdue University).

The Consequences of State and Collective Farm Reform in the Chukotka Autonomous Okrug, paper presented at the Alaska Anthropological Association Convention, April 1999, Fairbanks, Alaska.

K voprosu zaniatosti korennogo naseleniia Aliaska (Problems of Employment of Indigenous People in Alaska), paper presented at the All-Russian Applied Science Conference for the Problems of Minority Peoples of the North, February 1997, Yakutsk, Sakha Republic (Yakutia), Russian Federation.

From Arkhangel'sk to Alaska: The Rise and Role of Pomory in Russian Northern Marine Adaptations and Expansion, paper presented at the Alaska Anthropological Association Convention, April 1996, Fairbanks, Alaska.

Magic and Symbols: Semiotic Considerations of Germanic Rune-Magic, paper presented at the Central States Anthropological Society Convention, March 1995, Indianapolis, Indiana.

Linguistics and Archaeological Evidence of a Pre-Indo-European Continuance in Pictish Northern Britain, paper presented at the Central States Anthropological Society Convention, March 1994, Kansas City, Missouri.

Writings

(all Koskey, Michael unless otherwise noted)

Koskey, M. (2020) *Indigenous Knowledge Systems and Community-Based Participatory Research*, in "The International Handbook of Library, Archival, Information, and Data Sciences in Arctic Social Sciences and Humanities" Acadia, S. and M. Fjellestad, eds., Routledge.

Collin, Sean and Yvette Collin, Michael Koskey. (2018) *Protecting the Right to Exist as a People: Intellectual Property as a Means to Protect Traditional Knowledge and Indigenous Culture*, Journal of the Alaska Native Studies Council, vol.4.

Koskey, M., and L. Tyrrell, V. Lotvonen, (2018) *Through their Eyes: A Community History of Eagle, Circle, and Central*, University of Alaska Press.

Koskey, M. and T. John. (2016) *Cooperative Cross-Cultural Instruction: The Value of Multi-cultural Collaboration in the Co-teaching of Topics of Worldview, Knowledge Traditions, and Epistemologies*.

Troth Yeddha' Roots: Connecting the Place with the People. Journal of the Alaska Native Studies Council, vol. 3.

Koskey, M. (2015). *Implications of Community-Based Research in Indigenous Alaskan Communities: Strategies and Lessons Learned*, International Ph.D. School for Studies of Arctic Societies Tenth IPSSAS Seminar University of Alaska Fairbanks: Back to the Homeland. Proceedings.

Koskey, M., L. Tyrrell, and V. Lotvonen. (2013) *The People of the Yukon-Charley Region: Ethnographic Overview and Assessment of Yukon-Charley Rivers National Preserve*. National Park Service.

Koskey, M. (2011). *Traditional Ecological Knowledge and Biological Sampling of Non-salmon Fish Species in the Yukon Flats Region, Alaska*. Technical Report prepared for the Division of Subsistence, Alaska Department of Fish and Game, Fairbanks.

Koskey, M. (2010). *Cultural Activity and Market Enterprise: A Circumpolar Comparison of Reindeer Herding Communities at the End of the 20th Century*. 2010. Lambert Academic Publishing, Saarbrücken, Germany.

Koskey, M. (2010). *Foreword: The Adventures of Yaabaa Teeshaay*. Constance Ann Friend, ed. Alaska Native Knowledge Network, Fairbanks, Alaska.

Friend, C., Holten, G., Brown, C. Easton, N., Koskey, M. (2008) *Upper Tanana Subsistence Fisheries Traditional Ecological Study*. Technical Report prepared for the USFWS Office of Subsistence Management, Fisheries Resource Monitoring Program, Anchorage, Alaska.

(2007) *Subsistence Resource Use among Ten Tanana River Valley Communities: 2004-2005*. Technical Report prepared for the Division of Subsistence, Alaska Department of Fish and Game, Fairbanks.

(2006) *Subsistence Resource Use in the Upper Tanana 2004-2005*. August. Technical Report prepared for the Alaska Department of Natural Resources and the Division of Subsistence, Alaska Department of Fish and Game, Fairbanks.

(2003) *Cultural Activity and Market Enterprise: A Circumpolar Comparison of Reindeer Herding at the End of the 20th Century*. Doctoral Dissertation.

(2003) *The Current State of Reindeer Herding in the Circumpolar North: The Case of Chukotka*, paper presented at the Alaska Anthropological Association Convention. Fairbanks, Alaska.

(2001) *Book Review: Siberian Village: Land and Life in the Sakha Republic*, in Cultural Survival Quarterly.

Koskey, M., S. Yamin. (2000) *Climate Variability in the Bering Strait Region: Written Sources and the Detection of Arctic Climate Change*, in "Global Glimpses" publication of the Center for Global Change.

(1991) *Native Americans of British Columbia: Social Structure and Organization on the Northwest Pacific Coast*, published in Canadian Review. (Publication of the Canadian Studies Program, University of Central Florida.)

Scholarships, Fellowships, & Awards

Dennis Demmert Award: Recognition of commitment and service in teaching to Alaska Native students, 2008.

Thesis Completion Fellowship: Included stipend for completion of Ph.D. thesis, September 2002-April 2003.

Center for Global Change & Arctic System Research Student Grant: Included stipend for research, 2000.

Foreign Language Enhancement Program Scholarship: Included stipend for study of Norwegian at the University of Minnesota, 14 June-24 August 1994.

Pi Sigma Alpha: Political Science Honor Society, October 1990 (undergraduate).

Other Academic Experience

Professional Grants

Numerous professional grants for numerous research and programmatic projects; details available on request.

Associate Investigator:

Regional Problems and Local Solutions in the Post-Soviet Transition: A Pilot Study to Assess the Problems Faced by Reindeer Herding Communities in the Chukotka Autonomous Okrug; Anadyr', Lavrentiia, and Lorino, Chukotka Autonomous Okrug, Russian Federation, September-November 1998.

Assessor:

Assessor for various peer-reviewed academic articles 2009-present including *Ethnohistory*, *Journal of Coastal Research*, *Journal of Ecological Anthropology*.

Assessor for book (manuscript) of Karim-Aly Kassam's *Bio-Cultural Diversity and Indigenous Ways of Knowing: Human Ecology in the Arctic*. Calgary, Alberta: University of Calgary Press," 2009.

Adjunct Instructor:

University of Alaska Fairbanks, Department of Anthropology; Individual, Society, and Culture (honors section) (Instructor): Spring 2004, Fall 2003, Spring 2002.

University of Alaska Fairbanks, Department of Anthropology; Spring 2002, Ancient Civilizations (Instructor).

University of Alaska Fairbanks, Department of Anthropology; Individual, Society, and Culture (Instructor): Spring 1999, Spring 1998.

Reading Teacher:

Hunter Elementary School (1st - 6th grade), Fairbanks, Alaska; January-May 2002.

Student Teacher:

Hunter Elementary School (5th/6th grade), Fairbanks, Alaska; University of Alaska Fairbanks, March-December 2001.

Maudrey J. Sommer School (3rd/4th grade), Tanana, Alaska; University of Alaska Fairbanks, January-March 2001.

Graduate Teaching Assistant:

University of Alaska Fairbanks, Department of Anthropology; Fall 1997 Native Cultures of Alaska; included stipend and tuition waiver.

University of Alaska Fairbanks, Department of Anthropology; Individual, Society, and Culture; included stipend and tuition waiver: Fall 1996, Spring 1996, Fall 1995

Purdue University, Department of Sociology and Anthropology; Introduction to Human Evolution; included stipend and tuition waiver: Spring 1995, Fall 1994.

Purdue University, Department of Sociology and Anthropology; Introduction to Anthropology; included stipend and tuition waiver: Spring 1994, Fall 1993.

Exchange Student:

Russian Language Exchange Student to Yakutsk State University (Yakutskii Gosudarstvennii Universitet) January 1997-May 1997, Yakutsk, Sakha Republic, Russian Federation.

Other Related Employment

Subsistence Resource Specialist (Anthropologist) with the Division of Subsistence, Alaska Department of Fish and Game, Fairbanks, Alaska, January 2004-August 2007.

Projects:

Traditional Ecological Knowledge and Harvest Survey of Non-Salmon Fish in the Middle Yukon River Region, Co-investigator, three years' funding from Fisheries Information Service of the Office of Subsistence Management, 2005-2008.

Avian Influenza and Pandemic Influenza Information Outreach, included presentations in the interior Alaska communities of Dot Lake, Minto, Nenana, and Northway, as well as at an Upper Tanana Sub-regional Meeting, Tanana Chiefs Conference, 2005-2006.

Tanana River Valley Baseline Subsistence Harvest Survey and Resource Use Mapping Project, Principle Investigator, two years' funding from Department of Natural Resources and Division of Subsistence, Alaska Department of Fish and Game (ADF&G), 2004-2006.

Upper Tanana Subsistence Fisheries Traditional Ecological Knowledge Study, Co-investigator, participated in final year of project's three years' funding from Fisheries Information Service of the Office of Subsistence Management, 2007.

Migratory Birds Harvest Survey, Interior Alaska, 2004 and 2006, Co-investigator, funded by the Alaska Migratory Birds Co-management Council (AMBCC).

Survey of Subsistence Harvests of Pacific Halibut in Alaska, Gambell, Savoonga, Toksook Bay, and Tununak, 2004, Co-investigator, funded by the National Marine Fisheries Service (NMFS).

Archaeology Projects:

Quinhagak Community Archaeological Project, 8/10, Quinhagak, Alaska.

Bering Straits Foundation archaeological project, 6/00-7/00 Golovin, Alaska.

Deering Project with Northern Land Use Research (contract Archaeology), 6/99-8/99 Deering, Alaska.

Anaktuvik Pass Project with Northern Land Use Research (contract archaeology), 7/98-8/98 Anaktuvik Pass, Brooks Range, Alaska.

Eielson Air Force Base Archaeological Survey with Northern Land Use Research (contract archaeology), 6/96-8/96 Fairbanks-North Star Borough, Alaska.

Wildcat Creek (12-T-819), 8/93-11/93 and 10/94-5/95 Tippecanoe County, Indiana, and associated laboratory procedures, Purdue University.

Lake Freeman (12-WH-37, 38, 39), 10/93-11/93 White County, Indiana, and associated laboratory procedures, Purdue University.

D.O.T. Bridge (12-C-239, 240), 5/93-8/93 Carroll County, Indiana, and associated laboratory procedures, Purdue University.

Bicycle Bridge (12-C-259), 5/93-8/93 Carroll County, Indiana, and associated laboratory procedures, Purdue University.

Maya city of Caracol (ongoing excavations), 1/90-6/90 Maya Mountains, Belize (no settlement locale, San Ignacio del Cayo nearest town), University of Central Florida.

Laboratory procedures on materials from Caracol, 10/89-1/90, Orlando, Florida, University of Central Florida.

Military Service:

United States Marine Corps 1986-1992, active and reserve duty; Gulf War duty in Saudi Arabia/Kuwait.

Languages: Native: English; Others: Russian (good); Spanish (very basic); Norwegian (fair—primarily reading); German (fair—primarily reading, otherwise basic); Self-study of Gwich'in (very basic)

Theresa Arevgaq John, Ph.D.

Associate Professor

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Center for Cross Cultural Studies

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Fax: (907) 474-1957

EDUCATION

Indigenous Studies Ph.D. *Yuraryararput Kangiit-Illu: Our Ways of Dance and Their Meanings*. UAF 2010

M.Ed. University of Alaska Fairbanks-Cross-Cultural Education 1992

Professional Teacher Certificate, University of Alaska Fairbanks, Interdisciplinary, Humanities and Language Arts 1990

B.S. University of Alaska Fairbanks, Sociology, 1983

PROFESSIONAL EXPERIENCE

University of Alaska Fairbanks, College of Liberal Arts, Center for Cross Cultural Studies, (2013-present)

University of Alaska Fairbanks, College of Rural and Community Development, Department of Alaska Native Studies and Rural Development, (2010-2012)

University of Alaska Fairbanks, College of Liberal Arts, Alaska Native Language Center (Summer 2010-13) Co-Teacher in Piciryamta Elicallra (Teaching our way of life through our language) and ANE CALL, federal education grant.

University of Alaska Southeast, Basic Arts Institute, (2010) Lead faculty.

University of Alaska Fairbanks, College of Rural and Community Development, Department of Alaska Native and Rural Development, UAF Campus (2009),
Assistant Professor

University of Alaska Fairbanks, College of Liberal Arts, Alaska Native Language Center (Summer 2008) Co-Teacher Second Language Acquisition Teacher Education (SLATE) Program

University of Alaska Fairbanks, College of Rural and Community Development, Department of Alaska Native and Rural Development, Kuskokwim Campus (2002-2007), Assistant Professor

University of Alaska Southeast, Basic Arts Institute (2004-2008) Faculty

Alaska Pacific University, Rural Alaska Native Adult Program (2001-2002)

Director and Faculty

Alaska Pacific University, Alaska Native Studies and Liberal Studies (1999-2002)
Assistant Professor

University of Alaska Fairbanks, College of Rural Alaska, Kuskokwim Community College, Alaska Native Studies (2001) Adjunct Professor

University of Alaska Fairbanks, College of Liberal Arts, Alaska Native Studies and Theatre Department (1992-97) Visiting Assistant Professor

The CIRI Foundation, Alaska Native Teachers for Excellence Project (1998-1999)
Native Teacher Mentor

University of Alaska Anchorage, Institute of Yup'ik Language and Culture (1995-1998) Cultural Consultant, U.S. Department of Education Bilingual Education Grant (Lower Kuskokwim School District)

University of Alaska Fairbanks, College of Rural Alaska, College of Liberal Arts, Kuskokwim Community College, Alaska Native Studies (1985-1992) Instructor

University of Alaska Fairbanks, School of Education, Ciulistet Project (1992)
Yup'ik Consultant and Elder Translator

Lower Kuskokwim School District, Native Education Department (1994)
Yup'ik Materials Reviewer

PUBLICATIONS

John, T. A book chapter entitled *Yup'ik Dance Today* (p. 430-439) in Yuuyaraq: The Yup'ik Way of Being. Calista Education and Culture, Inc., and Alaska Native Language Center. Edited by Ann Fienup-Riordan, 2018.

John, T. and Koskey, M. *Cooperative Cross-Cultural Instruction: The Value of Multi-cultural Collaboration in the Co-teaching of Topics of Worldview, Knowledge Traditions, and Epistemologies.* A book chapter in Alaska Native Studies Annual scholarly publications, 2016.

John, T. *Nutemllaq Yugtun Qaneryaraput: Our Very Own Way of Speaking Yugtun in Southwestern Alaska* (p. 233-242) in Global Sociolinguistics: Challenging and Expanding Theory. Taylor and Francis Group, Routledge. Edited by Dick Smakman and Patrick Heinrich, 2015. London and New York.W.

Charles, A. Councillor, **John, T.** and Siekman, S. *Who We Are and What We've Become: A Discussion from SLATE Ph.D. Graduates* (p. 74-95) a book chapter in Transforming the University: Alaska Native Studies in the 21st Century. Proceedings for the Alaska Native Studies Conference. 2014.

Parker Webster, J and **John, T.** A book chapter entitled *On Becoming a "Literate" Person: Meaning Making with Multiliteracies and Multimodal Tools* (p. 73-100) in Communities of practice: An Alaskan Native Model for language teaching and learning. University of Arizona Press. 2013.

John, T. *Piciryaramta Elicungcallra: teaching our way of life through our language.* Tundra Drums. Vol.40. No.7. June 25, 2012.

John, T. *Yaaruuyaraq: A way of storyknifing.* The Delta Discovery. Vol. 13, Issue 33. August 17, 2011.

John, T. *Multicultural Education Partners in Learning Yugtun Qaneryaraput* (p. 281-293) a book chapter in Sharing Our Pathways: Native Perspectives on Education in Alaska. Edited by Barnhardt, R. and Kawagley, O. Alaska Native Knowledge Network, UAF, 2011.

John, T. *Petugtaryaraq: a gift to the young.* Tundra Drums. Volv. 38, No. 41. December 16, 2011.

Webster, Joan Parker and **John, T.** (2010) *Research in the contact zone: Preserving a space for cross-cultural collaborations: an account of insider/outsider issues.* *Ethnography and Education.*

Barker, J., Fienup-Riordan, A. and **John, T.** "Yupiit Yuraryarait: Yup'ik Ways of Dancing" UA Press 2010.

- John, T.** *Nutemllarput: Our Very Own, a Yup'ik epistemology.* Canadian Journal of Native Education. Vol. 32, 2009 (54-72) Number 1.
- John, T.** *Mikelnguun nutem qaneryaramteggun tarenrateggun-llu qanemcitlriit: Children storytelling through pictures and Yugtun.* Tundra Drums. April 16, 2010.
- Webster, Joan Parker and **John, T.** (In Press) *Insiders and outsiders: From dualism to continuum.* *Ethnography and Education.*
- John, T.** (2003) "Everything Knows You. What Do You Know?" Anthology in "What Do you Know? Wisdom for the Road Ahead: Inspirational and Advice for Young People from 53 Exceptional Americans" edited by Spires, 21-23.
- Knecht, Rick and **John, T.** Oral Traditions and Indigenous Development in Rural Alaska, Inuit Studies Report, 2006.
- John, T.** (2005) Workshop on Alaska Legislators, University of Alaska Fairbanks, Rural Development Newsletter.
- John, T.** (2004) *Yuungnaqutellgutput*, University of Alaska Fairbanks, Rural Development Newsletter.
- John, T.** (1999) Guidebook for New Alaska Native and Native American Teacher Applicants to the Anchorage School District, The CIRI Foundation.
- John, T.** (1998) "To Implement Yup'ik Discipline Practices Inerquutet and Alerquutet into Yup'ik Schools", UAF website.
- John, T.** (1995) Guidebook on *Agayuliyararput: Yup'ik Masks.*

OTHER SCHOLARLY ACTIVITIES

- John, T. (2020) Outside examiner for promotion and tenure file Professor Stevens, University of Ohio, Anthropology and Sociology, July 2020.
- John, T. (2020) Yup'ik Origin Creation Stories STEM guest presentation, University of Hawaii. June 9. 2020.
- John, T. (2020) Elder guest speaker on Qiluq or Intestine, Cook Inlet Tribal Council, May 20, 2020.
- John, T. (2020) Alaska Professional Schools Network Meeting Presenter, University of Alaska Southeast STEM Project, February 25-27, 2020.
Walking in Two Worlds.
- John, T. (2020) Alaska Professional Schools Network Meeting Presenter, University of Alaska Southeast STEM Project, February 25-27, 2020.
Traditional Ecological Knowledge Seminar.
- John, T. Alaska Native Workshop , University of Alaska Fairbanks and First Alaskan Institute, Anchorage October 12, 2019.
- John, T. (2020) EdTALK "65 by 2025 Alaska CAN-Looking Ahead" Conference Presenter, Marriott Hotel, Anchorage, Alaska March 7, 2019.
"The Construction of the Yup'ik Traditional Ecological Knowledge System.
- John, T. (2019) Reviewer on manuscript ID ANTHRO-2018-009.R1 entitled "Innovation and Healing in Contemporary Yup'ik Mask" for Anthropologica.
- John, T. (2017) Reviewer on manuscript # ETH-17-0092 entitled "A "real" African Woman!" Multipositionality and its effects in the field for Ethnography.
- John, T. (August 2016) Book Reviewer on manuscript *Qanemcit Amlertut/There are Many Stories to Tell: Traditional Tales and Narratives from Southwest Alaska* edited by Ann Fienup-Riordan. UA Press.

John, T. Canadian Journal on Native Education Book Reviewer on article entitled “Yup’ik Schools in South West Alaska: Instruments of Asserting Native Identity and Control”. March 2012.

Cataloging 33 dissertation interview video tapes on Yugtun dancing.

John, Theresa (2011) Book Reviewer Yup’ik bilingual book, *Lucy’s Dance* by Deb Vanasse. UA press.

John, Theresa (2011) Cultural Specialist in two Language and Culture Summer Institutes.

FILM, VIDEO AND AUDIO RECORDINGS

Video recorded interview in “I am the Voice” . Ukila with Byron Nicholai, recorded by AmaitusVR on vimeo.com. May, 2018. <https://vimeo.com/396363425>.

Yup’ik Dance and Ceremony, DVD, Recorded and edited by Calista Elders Council, Inc., March 4, 2017.

Arctic Research Consortium of United States (ARCUS) Empowering Arctic Indigenous Scholars and Making Connections video presentation: May, 2018.

Washington, D.C. <https://www.arcus.org/indigenous-scholars>

University of Alaska SouthEast Juneau, Native American Heritage Month (October, 30, 2016), Guest Faculty Public Presentation, A Foot in each culture: UAF Professor Recalls Balancing Western and Native Values, <https://vimeo.com/190747924>

Nunakauyarmiut Dance Festival, *Ciuliamta Uyangakut* DVD, editing, March 2015.

John, T. Keynote address 19th Inuit Studies Conference, Quebec City (October 29- November 1, 2014) <https://www.youtube.com/watch?v=8UfjCiZqVdg>

Qaneryaraput Ciumurutnarquq/Keeping Yup’ik Alive in a Bi-Racial Family, DVD editing. March 2012.

Aesthetic Appreciation of Alaska Native Performances, DVD editing, April 2011.

Cutmen Agnguartukut: We are dancing forward, Dance Workshop DVD. Alutiiq Museum & Archaeological Respository with support from the Genographic Legacy Fund. Kodiak, 2011.

John, T. (2011) *Yuraqerraaq: Honoring Children through First Dance*

John, T. (2010) *Yupiit Yuraryarait: Yup’ik Ways of Dance*. Takashi film.

John, T. (2010) 33 Digital Yup’ik Video Archives with Takashi. Film.

John, T. (2010) *Yuraryararput Kangiit-llu: Our Way of Dance and Their Meanings*. OIT, University of Alaska. Film.

John, T. (2009) *Yuraryararput Kangiit-llu: Our Ways of Dance and Their Meanings*. Dissertation defense video. Takashi Nakasurai, TITLE.

John, T. (2009) “Annugenguuq” The Bristol Bay Wind Song. Film Video and audio recording.

John, T. (2008) Photo analysis of Annugenguuq, The Bristol Bay Wind Song.

John, T. (1999) “Arulallalaku” in “Alaskan Sampler.”

John, T. (1998) Yup'ik Culture Exhibit, Alaska Native Heritage Center.
 John, T. (1998) Local Option Video Script, State of Alaska.
 John, T. (1992) “*Yup'it Yuraryarait Kangikegciut'*” Video Director.
 John, T. (1995) “*Yup'ik Arnaq*”, Director.
 John, T. (1987) Video Director “*Introduction to Yup'ik Dance*”.
 John, T. (1986) “*One Vision, Many Voices*” KYUK Production.
 John, T. (1984) “*Yup'ik Antigone*”, KYUK Production.
 John, T. (1984) “*PARLEZ VOUS YUP'IK?*”, KYUK Production.
 John, T. (1983) “*Alaska: The Yup'ik Eskimos*”, Lansburg Productions, San Francisco, CA.
 John, T. (1980) “*ALASKA STYLE: The Writing Process in Yup'ik*”, Interface Media, Inc.

RECENT CONFERENCE PAPER PRESENTATIONS

Culturally Responsive Professional Schools Conference attendee, University of Southeast, Zoom. August 6-8, 2020.

Convening for Nation Building in Higher Education, University of Ohio, February 10-12, 2020, gathering attendee.

American Anthropology Association (November 19-21, 2019) Ethnography and Education. Vancouver, British Columbia.

Indigenous teacher education, intergenerational survivance, and the beauty of educational climate change.

Alaska Federation of Natives Conference (October 14-20, 2019) Anchorage, Alaska.

Elders and Youth Conference (October 14, 2019) Anchorage, Alaska.

Traditional Knowledge Panel.

American Anthropology Association (November 16-19, 2018) Ethnography and Education. San Jose, CA.

Yup'it Yuraryarait: Ways of Yup'ik Dance in Dance as Resistance, Resilience and Adaptation: A 'Funds of Knowledge' Approach to Dance.

63rd Annual Meeting of Society for Ethnomusicology (SEM) in World Music Festivals. (November 15-16, 2018) Albuquerque, NM.

Our Ways of Dance and Their Meanings: Yuraryaraput Kangiit-Illu.

Past, Present and Future: Working Together: Alaska Native Studies Conference (April 13-15, 2018), Juneau, Alaska.

Methodology of The Construction of the Yup'ik Traditional Knowledge System.

Wellness and Healing: Indigenous Innovations & Alaska Native Research: Alaska Native Studies (April 15-16, 2016) University of Alaska Anchorage.

Piciryaraput Ciumurulluki: Adapting Qasgiryaraq (Teaching and Learning Center)

Wellness and Healing: Indigenous Innovations & Alaska Native Research: Alaska Native Studies (April 15-16, 2016) University of Alaska Anchorage.

Yuraryaraput Inrugut: Our Yup'ik Ways of Dancing are Medicine, Session on Spirituality and Ceremony

Wellness and Healing: Indigenous Innovations & Alaska Native Research: Alaska Native Studies (April 15-16, 2016) University of Alaska Anchorage.

Story and Task Based Approaches to Engage Alaska Native Students through Technology

Wellness and Healing: Indigenous Innovations & Alaska Native Research: Alaska Native Studies (April 15-16, 2016) University of Alaska Anchorage

Deconstructing a Cyclical Public Education Paradigm Void of Balance and Harmony: Indigenous Worldview as one Restorative Solution.

National Science Foundation, April 8, 2016, University of Alaska Anchorage

Troth Yeddha'Roots: Connecting the Place with the People: Alaska Native Studies Conference (March 6-8, 2015) University of Alaska Fairbanks

Cooperative Cross-Cultural Instruction: The Value of Multi-cultural Collaboration in the Co-teaching of Topics of Worldview, Knowledge Traditions, and Epistemologies

Indigenous Studies Conference, University of Alaska, May 2015.

Western Alaska Interdisciplinary Science Conference & Forum: March 2015, Bethel Kuskokwim Campus.

Teaching and Researching through Reflection and Action: Improving Alaska Native Education through Computer Assisted Language Learning.

AAA 2015 Annual Meeting, Council on Anthropology & Education Special Event, December, Washington, D.C.

Producing anthropology in education: Engaging Indigenous and decolonizing methodologies.

AERA, March 3, 2014.

Supporting language teachers through mentoring pedagogy.

Nunakauyarmiut Traditional Council Dance Festival, Toksook Bay Alaska, March, 2014.

Yuraryaraput Kangiit-llu: Our Ways of Dance and Their Meanings.

National Indian Education Association, April, 2014, Anchorage, Alaska.

19th Inuit Studies Conference, Universite Laval, Quebec City, Canada, October 29-November 1, 2014.

Nutemllaryaraq Tumekluku Nunarpagmi: Universal Knowledge Enlightenment through Inuit Ways of Knowing.

21st Stabilizing Indigenous Language Symposium, HI January 15-19, 2014.

Who We Are and What We've Become: A Discussion from SLATE Ph.D. Graduates.

National Advisory Council on Indian Education, Annual Conference, Wash. D.C. (Feb 6-7, 2013)

Alaska Anthropological Association (2013)

Changing the conversation: promise and vulnerability in Alaska Native Language and revitalization.

Alaska Anthropological Association (2013)

Working the hyphen: Reconceptualizing Collaborative Research With(in) Indigenous Communities.

Association of Village Council Presidents Annual Conference, October 3, 2014. Bethel.

Alaska Native Education, Computer Assisted Language Learning.

ACTFL 2014, Native American Language Summit, San Antonio, November 21-23, 2014.

CALICO, HI, May 19-25, 2013

Camai Dance Festival, Bethel, March 2013.

BMEEC, Anchorage, Alaska, March 24-25, 2012

Qaneryaraput Ciumurutnarquq/Keeping Yup'ik Alive in a Bi-racial Family

Transforming the University: Alaska Native Studies in 21st Century (April 5-6, 2013)

Who We are and What We've become: A Discussion from SLATE PhD Graduates.
University of Alaska. Anchorage, Alaska.

Forum on Research to Support Culturally Based Education for American Indian, Alaska Native, and Native Hawaiian Learners, Rapid City, November 3, 2013.

White House Tribal Gathering, Washington, D.C. December 3, 2013.

Indigenous Leadership Seminar, Anchorage, October 3-5, 2012

Ciuliqagciyaraq: Leadership in Social, Politics, and cultural practices of Yupiit people.

Akiak Yupiaq Cultural Workshop

Yugtun Qaneryaramta Ciumurutellra: Practicing Language yugtun leadership.

Akiak, Alaska. July-August, 2012.

Rural Development Graduate Orientation (August 25, 2012)

Graduate Thesis or Project, Fairbanks, Alaska.

Bilingual and Multicultural Education Conference, Anchorage. March 24-25, 2012.

Qaneryaraput Ciumurutnarquq/Keeping Yup'ik Alive in a Bi-racial Family

AAAL Interdisciplinary Colloquium (March 25, 2012)

An interdisciplinary approach to language revitalization in Alaska. Boston, MA.

YKHC Tribal Unity Gathering XIX Bethel, AK. (April 10-12, 2012)

Traditional Medicine and Healing of the Mind, Body and Spirit

Native American Indian Society Association, Sacramento University, CA, May 19-21, 2011.

New Communities of Researchers: Directions for Alaska Native Music Studies.

American Association of Applied Linguistics, 2011 (March)

Chicago, Ill.

From dichotomies to dialects: Yuuyaraq, state standards, and academic inquiry

Language, Education and Diversity Conference, University of Auckland, NZ.

November, 22-25, 2011.

Supporting and enhancing Yup'ik through Yup'ik Medium-Colloquium

4th Western Alaska Interdisciplinary Science Conference & Forum: "Honoring our traditions, sustaining our future: Dillingham, Ak.

Language and Culture retention session: Yuraryaraput Kangiit-Illu: Our Ways of Dance and Their Meanings

Fetival of Original Theatre Conference, 2011

Toronto, Canada

Raven Speaks, narrative reading

Society of Ethnomusicology, 2010

University California Los Angeles, CA

Center for Health Aid Practitioners Conference, Mellinium Hotel, 2010

University of Alaska Anchorage and Alaska Native Tribal Health Constortium

American Indian Society Engineer Science Conference, 2010

University of Alaska Fairbanks, Fairbanks

Society of Ethnomusicology, 2009

University of Mexico, Mexico City

Alaska Native Artist Summit, 2009

Morris Thomson Cultural Center, Fairbanks

American Association of Applied Linguistics, 2009

Denver, CO.

Oxford Ethnography and Education Conference, 2008

St. Hilda's College, Oxford University

International Conference on Arctic Social Science, 2008

University of Greenland

American Anthropological Association Conference, 2008

California

Bilingual Multicultural Education Equity Conference, January 28-30, 2008

American Anthropological Association Conference, 2007

Washington, D.C.

Poster Session: "Yuraryararput Kangiit-Ilu: Our Way of Dance and Their Meanings".

National Association of Bilingual Education Conference, 2007 San Jose, CA.

Alaska Native Ph.D.'s: A mentoring and collaborative research model.

Ethnography Forum, 2007

Philadelphia, PA

National Indian Education Conference, 2006

Anchorage, AK.

National Association of Bilingual Education Conference, 2006

Phoenix, AZ.

Inuit Studies Conference, 2006

University of Paris

REGIONAL/STATE/LOCAL CONFERENCE

CCS/Indigenous Studies New Student Orientation, UAF, Zoom, August 29, 2020.

National Advisory Council on Indian Education, February 12-15, 2020, Washington, D.C

Alaska Federation of Natives Annual Conference, October 12-19, 2019, Fairbanks, Alaska.

National Advisory Council on Indian Education, September 13-15, 2019 Washington, D.C

Center for Cross-Cultural Studies Faculty Retreat, September 7, 2019. University of Alaska Fairbanks.

Center for Cross-Cultural Studies New Student Orientation, September 6, 2019, University of Alaska Fairbanks.

Chefornak Dance Festival, March 22-24, 2019, Chefornak, Alaska.

Ciuliamta Uyangtakut, Nunakauyaq Dance Festival, March 28-30, 2019. Toksook Bay, Alaska.

Alaska Native Studies Conference, February 19, 2019. Juneau, Alaska.

National Advisory Council on Indian Education, April 26, 2019, Juneau, Alaska.

Alaska State Council on the Arts, Native Advisory Council, September 6-7, 2018. Fairbanks, Alaska.

Alaska Native Studies Conference, Anchorage, Alaska.

Alaska Federation of Natives, October 15-20, 2018. Anchorage, Alaska.

ARCUS and ICC Empowering Arctic Indigenous Scholar and Making Connections, May 22-26, 2018. Washington, DC.

National Advisory Council on Indian Education, September 28-29, 2016, Washington, D.C.
The White House Tribal Nations Conference, September 26-27, 2016. Washington, D.C.
2016 Tribal Nations Conference Agency Meetings, U. S. Department of Education Listening Session, September 27, 2106.
World Eskimo Indian Olympics, July 15-20, 2016.
Nunakauiak Traditional Annual Dance Festival, Toksook Bay, March 4-6, 2016.
Camai Festival, Bethel Alaska, April 1-3, 2016.
Language Summit, February 23-24, 2016, Juneau, Alaska.
UAF Leadership Forum, Fairbanks, December 2015.
ACTFL Annual Convention and World Languages Expo: November 20-22, 2015, San Diego, CA.
Alaska Federation of Natives Conference, October 11-17, 2015, Anchorage, Alaska.
4th Annual Tribal Conference-Alaska Federation of Natives and National Conference of American Indians. October 24, 2015.
Indigenous Studies Seminar, October 11-12, 2015, University of Alaska Anchorage.
We are UAF, October 2, 2015, University of Alaska Fairbanks.
Frontier Alaska Series, September 22, 2015.
Subsistence Conference, University of Alaska Fairbanks, September 2015.
Alaska Native Heritage Center, Honoring The Elders, September 19, 2015.
Alaska Plant and Medicinal Conference, Alaska Pacific University, Anchorage, Alaska, June 21-24, 2015.
Nunakauiak Traditional Annual Dance Festival, Toksook Bay, March 15-17, 2015.
National Advisory Council on Indian Education, June 3-5, 2015, Washington, D.C.
National Advisory Council on Indian Education, October 2014, Anchorage, AK.
BMEEC, Anchorage, March, 2014.
Association of Village Council Presidents Annual Conference, Bethel, Alaska, October 2014.
Lily Arctic Conference, March 20-22, 2013, Bristol Bay Campus, Dillingham, Alaska.
“Celebrating Culture, Community and Curriculum Development”
Nunakauiak Traditional Annual Dance Festival, Toksook Bay, (March 2013)
Cama-I Festival, Bethel, Alaska (March, 2013)
CRCD Statewide Faculty Orientation, Fairbanks, AK (2011-12)
Alaska Bilingual and Multicultural Conference, Anchorage, AK (2011)
Alaska Federation of Natives Conference, 2011
4th Western Alaska Interdisciplinary Science Conference & Forum (2011)
“Honoring our traditions, sustaining our future”
 Kuskokwim Community College, University of Alaska, Bethel
 Language and culture retention session: *Yuraryaraput Kangiit-llu: Our Ways of Dance and Their Meanings* (2011)
Nunakauyarmiut Traditional Council Dance Festival, Toksook Bay Alaska, 2010-
Alaska Federation of Natives Conference, 2010
Festival of Native Arts, 2010
 Yup'ik dance performance with Ingrimmiut Dancers

Looking East: An Exploration and Discussion of Indigenous Leadership, 2009

Fairbanks, AK.

Discussion Session: UAF PH.D. Indigenous Studies

Alaska Native Artist Summit, 2009

Fairbanks, AK.

Session Presentation: *Alaska Native Knowledge, Creativity and Communication.*

Alaska Federation of Natives Conference, 2008

Anchorage, AK.

Bilingual Multicultural Education Conferences (1998-2008)

Anchorage, AK.

Cama-I Festival, 2008

Bethel, AK.

Basic Art Institute, 2008

Juneau, AK.

Session Presentation: “*What’s the story? Form and Function of the Yupiit and Tlingit Ways of Storytelling*”.

Yuungnaqpiallerput Symposium, 2008

Anchorage, AK.

Session Presentation: “*Yuungnaqpiallerkarput: Maintaining our genuine way of life*”.

Cama-I Festival, 2007

Bethel, AK.

Basic Art Institute, 2007

Juneau, AK

Session Presentation: “*Yupiit Yuraryarait: Yup’ik Ways of Dancing*”.

Alaska Federation of Natives, 2007

Anchorage, AK.

National Indian Education Association, October 19-22, 2006

Festival of Native Arts, 2006

Fairbanks, AK.

Alaska Federation of Natives Conference Quyan Cultural Performance, 2006

Anchorage, AK.

Cama-I Festival, 2006

Bethel, AK.

Festival of Native Arts, 2005

Fairbanks, AK.

First Alaskans Native Education Summit, 2002

Anchorage, AK.

GRANT AWARDS

Arctic Research Consortia of United States(ARCUS) and Inuit Circumpolar Conference(ICC) Arctic Indigenous Empowering Scholar and Making Connections Recipient, May 2018.

The White House Tribal Nations Conference, Special Guest, September 26-27, 2016.

Alaska Native Heritage Center, Honored Elder, September 19, 2015.

Calista Corporation, The Leaders of the Region recognition, February 2012.

President Obama appointee to the National Advisory Council on Indian Education 2011-
UAF Promotion and tenure to Associate Professor, 2010
Re-appointed by Governor Parnell to Alaska State Council on the Arts 2010
Andrew W. Mellon Dissertation Fellowship 2008-2009
Second Language Acquisition Teacher Education Fellowship 2007-2009
Re-appointed by Governor Palin, Alaska State Council on the Arts Board 2007
Governor Murkowski appointment, Conference of Alaskans 2004
Re-appointed by Governor Murkowski to Alaska State Council on the Arts Board 2004
Governor's Distinguished Humanities Educator Award 2002
Nominated for Margaret Cooke Award, Alaska Humanities Forum-Declined 2002

UNIVERSITY SERVICE

Center for Cross Cultural Studies Faculty Hiring Committee Member, May 8, 2016-
current.

Indigenous Studies PHD Seminar, April 17, 2016-current.

CCS Graduate Student Applicant Reviewer, Fall 2015-current.

Alaska Native Studies Conference Planning Member, 2016.

Nunakauyaq Traditional Council Ceremonial Planning Committee (2010-)

BMEEC planning Committee (2014)

NIEA Planning Committee (2014)

UAF Language and Culture Committee (2011-)

UAF Indigenous Studies PhD applicant reviewer (2011-)

UAF Promotion and tenure Peer Reviewer (2011-)

Yup'ik language Program Faculty Search Committee (2011)

Alaska Native Studies merger faculty committee (2010)

Chancellors Advisory Committee on Native Education 2007-2010

Piciryaraput Elicungcallra Project (2009-2012) Grant Evaluator and Co-Instructor

Basic Arts Institute (2010) Lead Instructor

Basic Arts Institute (2004-2008) Co-instructor

Ayaprun Elitnaurvik Graduation Processional lead Yup'ik drummer and singer (2008)

National Association of Bilingual Education (2007) Presenter

Bilingual Multicultural Education Conference (2002-2007) Presenter

Kuskokwim College, Director Search (2004-2005) Committee Member

Yup'ik Language and Multicultural Committee (2002-2007) Member

RESEARCH GRANT PROPOSAL

National Science Foundation Grant Proposal EAGER RAPID (December 2019, requested
by NSF office to postpone proposal due to COVID 19. Now in working process on larger
NSF grant called, **Kevgiryaraq: The Messenger Festival**, under Arctic Social Science.

Working grant proposal process on **Yup'ik Urban Migration and Ethnobotany** in
collaboration with colleague Kevin Jerkan, September 2020.

National Science Foundation Grant Proposal (2019, unfunded) - **Collaborative
Research: The Bering-Chukchi Seas: A Natural Laboratory for Exploring the New
Arctic to Understand Ice-Free Water and Its Societal Impacts** (2019) in collaboration
with Dr. Mordy, Dr. Wang, Dr. Chen, Dr. Zhang, Dr. Akbar.

UA Faculty Initiated Fund Grant Proposal (2018, unfunded) **Indigenizing Education at University of Alaska: Recruiting, Training, Sustaining, and Empowering Indigenous Students** (Pilot Study) in collaboration with Dr. Michael Koskey, Dr. Douglas Cost, Dr. Richard Hum and Dr. James Morton.

National Science Foundation (2018, unfunded): *Cultivating Cultures for Ethical STEM* (CCE STEM) Program **INDIGENOUS KNOWLEDGE SYSTEMS AND ETHICAL STEM RESEARCH** in collaboration with Dr. Raymond Barnhardt, Dr. Michael Koskey, and Dr. Richard Hum.

OTHER PROFESSIONAL SERVICE

Convening for Nation Building in Higher Education, Ohio University February 9-12, 2020.

Alaska Native Leadership Convening, Constellate 2016 Alaska Arts Convergence, April 28-29, 2016, Hotel Captain Cook, Anchorage, Alaska.

KTVA Frontier Series, Television Interview on Qaspeq, September 22, 2015.

Nunakauyarmiut Traditional Council Dance Festival, Keynote Speaker, Toksook Bay Alaska, March, 2014.

Inuit Studies Conference, Keynote Speaker, Quebec, Canada, 2014.

National Advisory Council on Indian Education (2010-)

UAF Commencement Marshall (2013)

UAF Yugtun Language Program Planning Committee (2012-)

Alaska Studies and Cross-Cultural/Multicultural Education Course Reviewer for UAF academic (2011)

ASCA Alaska Native Arts Advisory Committee (2010-)

Chair, Traditional Native Arts Panel (2004-2012)

Yupit Yuraryarait Annual Festival (2008-2009)

Master of Ceremony, Planning Committee Member

Yuungnaqpiallerput: The Way We Genuinely Live: Masterworks of Yup'ik Science and Survival

Steering Committee Member (2004-2008)

Basic Art Institute

Planning Member (2004-2008)

Yupit Yuraryarait

Planning Member (2004-2007)

Alaska Native Heritage Center

Yupit People Strategic Planning Committee (1997-2000)

Cama-I Festival

Festival Planning Committee Member (1998-2004)

COURSES TAUGHT:

CCS 693-Indigenous Oral Traditions and Research

An examination of contemporary research topics, and challenges in Indigenous oral traditions. Includes a review of publications by Indigenous and non-Indigenous scholars within this field. Instructor will assist students with development of a theoretical and research framework for documenting, and examining oral traditions. Course reflects the curriculum of CCS program.

CCS 693-Indigenous Philosophy

A survey of Indigenous systems of understanding and explanation of the relationships between human beings and the natural world in Indigenous societies including; concepts of power, spirituality, cultural values and principles, and ceremonialism; ethical systems and culturally relevant ways of knowing.

CCS/RD 690- The seminar discussions will be based on indigenous scholars perspectives with specific focus on the dissertation context. Discussions will be focused on the Yupit epistemology, cosmology, construction of traditional knowledge system, ceremonies, kinship system, ritual themes and indigenous conceptual theoretical frameworks and methodologies. Students will be asked to have intensive discourses and help to identify critical concepts, theories and methods to incorporate into the dissertation.

CCS/RD 612-Traditional Ecological Knowledge

Examines the acquisition and utilization of knowledge associated with long-term inhabitation of particular ecological systems and adaptations that arise from the accumulation of such knowledge. Attention will be given to the contemporary significance of traditional ecological knowledge as complement to academic fields of study.

CCS/RD 608-Indigenous Knowledge Systems

The course will provide students with a comparative survey and analysis of the epistemological properties, worldviews and modes of transmission associated with various Indigenous knowledge systems, with emphasis on those practiced in Alaska.

PSY 606-Native Ways of Healing

The course covers the appropriate and valid ways of describing and explaining human behavior by using the social context, culture, and history of Indigenous groups. Emphasis includes Indigenous approaches to values, health, the interconnection of family, extended family, and community; the essential nature of spirituality and Indigenous healing; and the importance of elders and spiritual healers as transmitters of cultural knowledge.

PSY 602-Native Ways of Knowing

The course covers the appropriate and valid ways of describing and explaining human behavior by using the social context, culture, and history of indigenous groups. Emphasis includes indigenous approaches to values, health, the interconnection of family, extended family, and community; the essential nature of spirituality and indigenous healing; and the importance of elders and spiritual healers as transmitters of cultural knowledge.

RD 475-Rural Development Senior Project

Under faculty supervision, the student will complete a major theoretical, research and/or applied project that relates to the students applied emphasis area.

LING 452-Principles of Linguistic Analysis for Alaska Native Languages

Systematic principles of phonology, morphology, syntax and semantics for the Athabaskan-Eyak-Tlingit, Haida, Tshimpshian and Eskimo-Aleut language family. This language family is central to this course: the specific Alaska Native language emphasized will be dependent on student interest. Includes exposure to a variety of references and tools available for research in Alaska Native languages and linguistics. *Prerequisites: LING F101 or ANL F251. (3+0).*

ED 593 – Basic Arts Institute /Course Description/topics

- Classroom applications of current brain research
- Multiple intelligences, entry points and ways of knowing
- Elements and principles of visual art
- Fundamentals of music, movement, and dance
- Models for arts/science integration
- Yup'ik and Tlingit Native culture, art, and history
- Using the arts as effective teaching strategies
- Assessment in the arts

RD 492-Rural Development Leadership Seminar

Various topics of current interest and importance to the rural development majors. Topics announced prior to each offering. The course may be repeated for credit. Enrollment priority given to rural development majors.

ANS/ED 461-Native Ways of Knowing

Focus on how culture and worldview shape who we are and influence the way we come to know the world around us. Emphasis on Alaska Native knowledge systems and ways of knowing. Upper division standing or permission of the instructor.

ANS/ED 461-Native Ways of Knowing in Yugtun

Focus on how culture and worldview shape who we are and influence the way we come to know the world around us. Emphasis on Alaska Native knowledge systems and ways of knowing. Upper division standing or permission of the instructor.

RD 460-Women and Development

The effect of modernization and development processes on the role of women in a variety of Third World and tribal world contexts as well as the increasingly important “new” role women play in these complex processes.

ANL 452

RD 401-Cultural Knowledge of Native Elders (h)

Study with prominent Native tradition-bearers in Native philosophies, values and oral traditions. Traditional knowledge elicited through the cultural heritage documentation

process. Analysis of existing interactions between cultural traditions and contemporary American life as experienced by Native elders.

RD 401-Cultural Knowledge of Native Elders (h) in yugtun

Study with prominent Native tradition-bearers in Native philosophies, values and oral traditions. Traditional knowledge elicited through the cultural heritage documentation process. Analysis of existing interactions between cultural traditions and contemporary American life as experienced by Native elders.

RD 400-Rural Development Internship

Structured experience in an appropriate agency or corporate setting. Student and instructor work collaboratively to identify appropriate internship. Designed primarily for students with limited managerial experience. Approved project required. Enrollment only by prior arrangement with the instructor.

ANS 381 (w) (h) 3 credits

This course focuses on interactive discussion and the student should expect a broad introduction to films about or featuring Alaska Natives. Contemporary Alaska Native film-makers will be investigated and students can expect to learn to view film critically, both for content and technique. Course assignments include three papers, five film journal entries and a final research paper.

RD 350 (0)- Community Research in Indigenous Context

Community research approaches and techniques. Emphasis on the role and need for community-based research and ethical issues associated with it. Students use a hands-on approach to learning about oral history documentation, surveys of community assets and needs, and basic community survey techniques.

RD 325-Community Development Strategies (s)

Principles and strategies of asset-based development in rural communities throughout the world. Explores the community development ideas and case studies of specific strategies in Alaska and beyond. Topics include community healing, economic, renewal and collaborative decision-making approaches.

ANS 320W-Language and Culture: Applications to Alaska (s)

Language, ethnicity and their interrelationships. Communicating ethnic identity. Patterns of language use which affect communication between ethnic groups. Applicability to these concepts of Native/non-Native communication patterns.

ANS 202X-Aesthetic Appreciation of Alaska Native Performance

Understanding and application of the cultural principles of Alaska Native oral narrative performances. Topics are arranged by the five broad Alaska Native regions and include

lectures on culture, principles of visual arts analysis of oral narratives, musical expression and hands-on involvement in Alaska Native theatrical arts.

ANTH 100X-Individual, Society and Culture

An examination of the complex social arrangements guiding individual behavior and common human concerns in contrasting cultural context.

ANS 360-Advanced Alaska Native Dance

Advanced dance techniques with emphasis on the cultural meanings of the performance.

ANS 361-Advanced Alaska Native Performance

In-depth study of Alaska Native theatre techniques and tradition, including traditional dance, song and drumming techniques, mask characterizations and performance application and presentation of a workshop production development by the students during the semester.

ANS 161 Introduction to Alaska Native Performance (h)

For Native and non-Native students with no prior acting or theatre experience. Includes both academic and practical components to examine traditional Native dance mythology, ritual, ceremony and performance methods. Application of exercises and developmental scenes drawn from Alaska Native heritage. Cross-listed with THR F161.

ANS 160 Beginning Alaska Native Dance (h)

Traditional Native Alaskan dancing, singing and drumming of songs from Alaska's major indigenous groups taught by guest Native elders and dancers. If there is sufficient interest, a dance group will be assembled using class members for spring presentations primarily in the Fairbanks area including the Festival of Native Arts. Graded Pass/Fall. (0+2).

PROFESSIONAL AFFILIATIONS:

Arctic Research Center United States (ARCUS) and Inuit Circumpolar Council (ICC) (2018-)

National Advisory Council on Indian Education Board Member (2010-)

Society of Ethnomusicology member (2015-)

Alaska Native Statewide Language

AERA member (2014-)

ACTFL member (2014-)

International Indigenous Women's Forum (2014-)

Alaska Native Studies Conference Planning Member (2012-)

CALICO member (2013-)

Stabilizing Indigenous Languages Symposium Member (2014-)

Language, Education and Diversity member (2013-)

Inuit Circumpolar Conference Linguistics (2013-)

National Advisory Council on Indian Education (2010-)

Alternate Faculty Representatives and Senators Council, UAF, 2011-12

ASCA Alaska Native Art Advisory Council (2000-present)

Arctic International Indigenous Languages (2012-present)
Alaska State Council on the Arts Board Member (1999-2011)
Society of Ethnomusicology Member (2009-present)
Alaska Anthropological Association Member (2007-present)
American Anthropological Association Member (2007-present)
AAAL (2007-present)
International Arctic Social Science Association (2007-2010)
Phi Delta Kappa, Alaska Pacific University Member 2000-2002

Current Appointments

Feb. 2022-Present Assistant Professor of Indigenous Studies, Center for Cross Cultural Studies, University of Alaska, Fairbanks

Education

2021 Ph.D. Cultural Anthropology, University of Alaska Fairbanks
Dissertation Title: “Northern Dene astronomical and sky-related knowledge: a comparative anthropological study”

2014 M.A. Northern Studies, University of Alaska Fairbanks
Thesis Title: “Alaska Athabascan stellar astronomy”

2007 B.S. Wildlife Biology, University of Alaska Fairbanks

Research Foci

Northern Dene language and culture:

Astronomical and sky-related knowledge within and across languages, with related research on cosmology, worldview, spirituality, personhood, embodiment, relationality, wayfinding and spatial orientation, human-animal relationships, sacred geography, wellness, and language documentation.

Publications

a. Peer-Reviewed Journal Articles

Cannon, Chris M., Paul Herbert., and Fred Sangris. (in press). Yellowknives Dene and Gwich'in stellar wayfinding in large-scale Subarctic landscapes. *Arctic*.

Cannon, Chris M., Wilson Justin, Paul Herbert, Charles Hubbard, and Charlie Neyelle. 2020. Northern Dene constellations as worldview projections with case studies from the Ahtna, Gwich'in, and Sahtúot'inę. *Arctic Anthropology* 56(2).1-26.

Cannon, Chris M. and Gary Holton. 2014. A newly documented whole-sky circumpolar constellation in Alaskan Gwich'in. *Arctic Anthropology* 51(2).1-8.

b. Book Sections

Cannon, Chris M. (in press). “The Lower Tanana constellation, *Nogheyoli*.” Appendix H1-1 in *Lower Tanana Dene Dictionary*. Compiled and edited by James Kari. Fairbanks: Alaska Native Language Center.

c. Community Outreach and Teaching Publications

Cannon, Chris M., Paul Herbert, and Mareca Guthrie. 2020. *Dinjii Zhuh K'yàa Yahdii/Yahdii* in the Native tradition: a Gwich'in (Dene) star chart. Fairbanks: Alaska Native Language Center.

Research Appearing in Museums and Popular Culture

- 2021 Molly of Denali, "Mystery in the Night Sky." Internationally distributed animated children's television series produced by WGBH for PBS Kids and CBC Television. Consultant.
- 2021 "One Sky Many Worlds: Indigenous Voices in Astronomy." An international traveling exhibit and symposium. Ingenium, Canada's Museum of Science and Technology. Ottawa, Ont. Consultant. (Project cancelled prior to installation)
- 2020 Sahtúot'ı̄ne constellation exhibit panel and text. Prince of Whales Northern Heritage Centre. Yellowknife, N.W.T. Consultant.
- 2019 Molly of Denali, "Hot Springs Eternal." Season 1, episode 7. Internationally distributed animated children's television series produced by WGBH for PBS Kids and CBC Television. Consultant.

Fellowships and Awards

- 2017 Research fellowship. Aurora Research Institute, N.W.T.
- 2016 James Vanstone Graduate Scholarship. Alaska Anthropological Association
- 2015 Kleinfeld Prize. Outstanding graduate student award in Northern Studies. University of Alaska, Fairbanks

Research Grants

- 2020 Supplement: DDRIG: Northern Dene astronomy. NSF-OPP 1753650 (\$8,357), co-PI
- 2017 DDRIG: Northern Dene astronomy. NSF-OPP 1753650 (\$37,829), co-PI
- 2017 Research Support Grant: Northern Dene astronomical and sky-related knowledge. Tanana Chiefs Conference (\$2,450.60)
- 2016 Documenting Northern Dene astronomy. Arctic Institute of North America Grant-in-Aide Program (\$1,000)
- 2013 Documenting Alaska's Indigenous Astronomy. Arctic Institute of North America Grant-in-Aide Program (\$1,000)

Invited Talks

- Cannon, Chris M. 2022. "Gwich'in stellar knowledge." Interview/presentation for the Gwich'in Tribal Council. Inuvik, N.W.T. Recorded over Zoom. April 5
- Cannon, Chris M. 2021. "Northern Dene astronomical and sky-related knowledge." Presentation for the Sahtu Renewable Resource Board at their Nę K'ə Dene Ts'ıłı Forum Meeting. Tulita, Délıne, and Norman Wells, N.W.T. Zoom presentation. November 5
- Cannon, Chris M. 2021. "Northern Dene foundation stories and the role of the ancient Dene Traveler figure and his journey toward knowing." Tr'ondëk Hwëch'in Government. Dawson, Y.T. Zoom presentation. November 4
- Cannon, Chris M. 2021. "Northern Dene astronomy: Community relationships, approach, and following local epistemologies for investigation." Native Skywatchers, Educator and Community Summer 2021 Workshop: Indigenous STEM and Wellness (webinar). June 14-15
- Cannon, Chris M. 2021. "The Dene Traveler Constellation and Wayfinding." In Context: Series Talks. Anchorage Museum (webinar). April 22
- Cannon, Chris M. 2020. Northern Dene astronomy. Winter solstice Indigenous Star Knowledge Symposia hosted by Ingenium: Canada's Museum of Science and Technology and the Institute of Indigenous Research Studies, University of Ottawa (webinar). December 21
- Cannon, Chris M. 2020. Northern Dene astronomy." Research presentation for guests and staff at Borealis Basecamp. Fairbanks AK. October 10
- Cannon, Chris. M. and Fred Sangris. 2020. "Northern Dene astronomy." Research presentations and outdoor star viewing session given at the Second Annual NAKA Festival hosted by the Prince of Whales Northern Heritage Centre and the Municipality of Yellowknife. Yellowknife and Dettah, N.W.T. March 6 and 7
- Cannon, Chris M. 2019. "Northern Dene astronomy." Research presentation given during the Doyon Languages Gathering: *Naga' khwdokhwdeje'ikh* ('I am learning our language') at the Huffman Manor. Fairbanks AK. October 26
- Cannon, Chris M. 2019. "Northern Dene astronomical and sky-related knowledge." A public presentation hosted by the Kenaitze Indian Tribe and the Kenai Peninsula College. Kenai AK. September 26

Conference Panels Organized and/or Moderated

- 2020 General session on Alaskan anthropology and ethnography. 47th Annual Meeting of the Alaska Anthropological Association. Fairbanks AK, February 27.
Moderator

- 2017 Panel on environmental cognition. 44th Annual Meeting of the Alaska Anthropological Association. Fairbanks AK, February 28. Organizer and moderator

Conference Presentations

- Cannon, Chris M. 2020. Northern Dene constellations as worldview projections. 47th Annual Meeting of the Alaska Anthropological Association. Fairbanks AK, February 27
- Cannon, Chris M. 2017. Stellar orientation and wayfinding methods in Alaskan Gwich'in and Yellowknives Dene. 44th Annual Meeting of the Alaska Anthropological Association. Fairbanks AK, February 28
- Cannon, Chris M. 2017. Ethnoastronomy. 44th Annual Meeting of the Alaska Anthropological Association. Fairbanks AK, February 28
- Cannon, Chris M. 2015. Northern Dene stellar astronomy. Hawaiian, Oceanic, and Global Cultural Astronomy Conference. Hilo HI, August 15-21
- Cannon, Chris M. 2013. Under the snowshoe trail: documenting Alaska's indigenous astronomy. Third International Conference on Language Documentation and Revitalization. University of Hawaii at Manoa. Honolulu HI, February 28–March 3

Community Presentations

- Cannon, Chris M. 2021. Gwich'in astronomical and sky-related knowledge. Public presentation given at the tribal hall in Fort Yukon AK, August 16
- Cannon, Chris. 2019. Northern Dene astronomical knowledge. Presentations given to students at the local school in Délı̨ne, N.W.T., November 8
- Cannon, Chris M. 2019. Northern Dene astronomical and sky-related knowledge. Barnett Elementary School science classes, grades 4-6. Fairbanks AK, February 13
- Cannon, Chris M. 2018. Northern Dene astronomical knowledge. Public presentation given at the community hall in Délı̨ne, N.W.T., October 18
- Cannon, Chris M. 2018. Gwich'in astronomical knowledge. Public presentation given at the community hall and at the local school in Venetie, AK, April 22 and 23
- Cannon, Chris M. 2017. Northern Dene astronomical and sky-related knowledge. Public presentation given at the Tanana Chiefs Conference Education Summit at the University of Alaska Fairbanks. August 11
- Cannon, Chris M. 2017. Northern Dene astronomical and sky-related knowledge. Public presentation and outdoor star walk given as part of the University of Alaska Centennial Events Program. University of Alaska Fairbanks and Tanana River, March 6

Community-led Research and Collaboration

- 2020 *Yámoréya* in the sky: A Sahtúot'inę healing and wellness workshop funded and organized by the Délı̨ne Got'inę Government. Délı̨ne N.W.T., March 8-11
- 2019 Dena'ina language and astronomical knowledge workshop funded and organized by the Kenaitze Indian Tribe. Kenai AK, September 23-27

2018 Dëne Sułné traditional astronomical knowledge workshop funded and organized by the Smith's Landing First Nation. Fort Smith N.W.T., May 7-12

Fieldwork: Northern Dene Languages and Cultures

2019 Dena'ina (Kenai, AK)
2018, 2021 Hän (Fairbanks, AK, Dawson, Y.T.)
2018-2020 Sahtúot'ine (Délíne, N.W.T.)
2018-2020 Yellowknives Dene (Ndıło, Dettah, and Yellowknife, N.W.T.)
2017-2018 Koyukon (Fairbanks, AK)
2016-2019 Lower Tanana (Fairbanks and Minto, AK)
2015-2018 Dëne Sułné (Fort Smith and Yellowknife, N.W.T.)
2014-2021 Tanacross (Tok, Tanacross, and Fairbanks, AK)
2013-2020 Ahtna (Gulkana, Tazlina, Copper Center, Chistochina, and Cantwell, AK)
2013-2018; 2022 Upper Tanana (Tetlin, Northway, Tok AK)
2013 Upper Kuskokwim (Nikolai, AK)
2009–2022 Gwich'in (Old Crow, Y.T., Arctic Village, Fort Yukon, Chalkyistik, and Venetie, AK)

Teaching

University of Alaska, Fairbanks

CCS/Ed 604: Documenting Indigenous Knowledge (with Theresa John), Fall 2022
CCS/Ed 610: Education and Cultural Processes (with Sean Asikłuk Topkok), Fall 2022
CCS/NRM 656: Sustainable Livelihoods and Community Wellbeing (with Michael Koskey),
Fall 2022

University Guest Lectures

2022 ACNS685: Interdisciplinary Ph.D. Seminar. University of Alaska, Fairbanks.
February 15
2021 AKNSA102H: Elementary Ahtna Language. University of Alaska, Anchorage.
February 19
2021 ANTH652: Research Design and Professional Development Seminar. University
of Alaska, Fairbanks. January 26
2019 ANTH609: Anthropology of Religion. University of Alaska, Fairbanks. October
29
2019 ANTH202: Cultural Anthropology. Kenai Peninsula College. September 25
2019 AKNS A101F: Elementary Dena'ina Language 1. Kenai Peninsula College.
September 24
2019 ANL495/695: Dene Lexicography. University of Alaska Fairbanks. May 15

- 2018 ANTH215: Fundamentals of Social/Cultural Anthropology. University of Alaska, Fairbanks. April 12
- 2018 ACNS681: Polar Exploration and its Literature. University of Alaska, Fairbanks. February 28
- 2017 Ed 593: Introduction to Athabascan Languages and Cultures. Tanana Chiefs Conference Teacher Training. University of Alaska, Fairbanks. August 9

Service Activities

University Service

- 2022-Present Alaska Native Language Center (ANLC) Editorial Board member
- 2022-Present GARF Review

Professional Service

- 2018 Peer reviewer for the Journal of Australian Anthropology

Media Coverage

- UpHere magazine article, “Seeking true knowledge in the stars” by Jacob Boon. September/October 2020 issue. <https://www.uphere.ca/articles/seeking-true-knowledge-stars>
- Article in Witness the Arctic, “Comparative study explores Northern Dene astronomical knowledge” edited by Betsy Turner-Bogren, Arctic Research Consortium of the United States. April 29, 2019. <https://www.arcus.org/witness-the-arctic/2019/4/highlight/1>
- Appearance on Kenai Public Radio, KDLL 91.9 FM in Kenai Alaska. September 24, 2019
- Appearance on First Nations Community Radio, VF2069 101.9 FM in Déłıne N.W.T. October 18, 2018
- Featured in CBC North article, “Alaskan researcher documents 100 Northern Dene star names” by Kate Kyle. January 10, 2016. <http://www.cbc.ca/news/canada/north/northern-dene-astronomy-research-1.3393944>
- Appearance on First Nations Community Radio, CKLB 101.9 FM in Yellowknife N.W.T. and CHON 98.1 FM in Whitehorse YT. January 14, 2016
- Appearance on CBC Radio One, CFWH 94.5 FM in Whitehorse Y.T. January 11, 2016
- Appearance on CBC Radio One, CFYK 98.9 FM in Yellowknife N.W.T. January 8, 2016
- Television appearance on CBC Northbeat with host, Randy Henderson. January 7, 2016. <http://www.cbc.ca/player/play/2681548694>
- Appearance on CBC Radio One, CFYK 98.9 FM in Yellowknife N.W.T. January 7, 2016

Languages

- English (Native), Gwich'in (intermediate reading and writing, elementary speaking)

Professional Organization Membership

Alaska Anthropological Association
Arctic Institute of North America

Other Related Experience

Oct. 2015-Feb. 2016	Research assistant on project, “Lower Tanana Ethnogeographic Reconstruction.” Colorado State University
Jan. 2013-Aug. 2013	Research assistantship at the Alaska Native Language Archive. University of Alaska, Fairbanks
Sept. 2009-Dec. 2012	Education Outreach Specialist. University of Alaska Museum of the North. Fairbanks, AK
Jan. 2008- May 2009	Special Projects Coordinator. Gwich’in Steering Committee. Fairbanks, AK



Appendix C

WINHEC EXECUTIVE BOARD RESOLUTION

TITLE: Resolution in Support of an Indigenous Studies and Education PhD Program at the University of Alaska Fairbanks

WHEREAS, the World Indigenous Nations Higher Education Consortium was founded on the principles outlined in Articles 15 of the 1993 United Nations Declaration on the Rights of Indigenous Peoples, to wit: *“Indigenous peoples have the right to all levels and forms of education of the State. All indigenous peoples also have this right and the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning. Indigenous children living outside their communities have the right to be provided access to education in their own culture and language. States shall take effective measures to provide appropriate resources for these purposes,”* and

WHEREAS, the Consortium was established *“to create a global network for sharing knowledge through exchange forums and state of the art technology,”* and

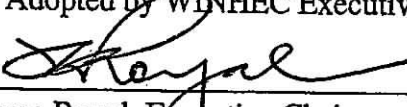
WHEREAS, the Consortium adopted as one of its founding goals, *“to accelerate the articulation of Indigenous epistemology, ways of knowing, education, philosophy, and research,”* and

WHEREAS, carefully articulated and culturally appropriate research and graduate studies on Indigenous knowledge and education systems is essential to the implementation of the above goals

NOW THEREFORE BE IT RESOLVED by the Executive Board of the World Indigenous Nations Higher Education Consortium that we do hereby fully endorse the establishment of the proposed PhD program in Indigenous studies and education at the University of Alaska Fairbanks, and

BE IT FURTHER RESOLVED that the Executive Board of the World Indigenous Nations Higher Education Consortium agrees to encourage its members to enter into collaborative research and exchange programs that will link UAF with Indigenous-serving institutions and programs around the world

Resolution Adopted by WINHEC Executive Board

Signed: 
Turoa Royal, Executive Chairperson

Date: October 22, 2007

Appendix D

8060 165th Avenue NE, Suite 100

Redmond, WA 98052-3981

425 558-4224

Fax 425 376-0596

www.nwccu.org



July 22, 2009

Dr. Brian Rogers
Chancellor
University of Alaska Fairbanks
P.O. Box 757780
Fairbanks, AK 99775

Dear Chancellor Rogers:

This is in reply to correspondence dated June 15, 2009, received from Sarah Lewis, requesting approval from the Northwest Commission on Colleges and Universities to implement six new academic programs: 1) a Graduate Certificate in Statistics program; 2) a Post-Baccalaureate K-12 Special Education Licensure Program Certificate of Completion; 3) a Master of Education in Special Education program; 4) a PhD program in Indigenous Studies; 5) a Certificate program in Pre-Nursing Qualifications; and 6) a "fast-track" joint Bachelor of Science-Master program of Science in Mechanical Engineering.

The University also requested approval to implement a new Occupational Endorsement in Law Enforcement to be housed in the Tanana Valley Campus of the University of Alaska Fairbanks (UAF) College of Rural and Community Development.

Additionally, the University requested approval to implement four Tech Prep Agreements established between UAF and local school districts: 1) the Yukon Flats School District; 2) the Unalaska School District; 3) the Galena City School District; and 4) the Iditarod School District.

Finally, the University requested approval to change the name of the Wildlife Biology program to Wildlife Biology and Conservation program for its Bachelor of Science, Master of Science, and PhD degrees.

The Commission has approved these new academic programs, Tech Prep Agreements, and name change as *minor changes* under Commission Policy A-2, *Substantive Change*.

Thank you for keeping the Northwest Commission on Colleges and Universities apprised of developments and initiatives at University of Alaska Fairbanks. If you have questions, please let me know.

Sincerely,

Ronald L. Baker
Executive Vice President

RLB:kh

cc: Dr. Susan Henrichs, Provost
Ms. Sarah Lewis, Academic and Faculty Services Manager
Dr. Sandra E. Elman, President, NWCCU

		KEY			
f	=	failed Senate/Review Committee	*	=	modified by Chancellor's Office
+	=	disapproved in part by Committee	!	=	disapproved by Chancellor's Office
#	=	amended by Sen./Review Committee	-	=	no signature/action required
a	=	approved by Chancellor's Office	o	=	objection received
p	=	action pending from Chancellor's Office	^	=	course number changed
r	=	returned for additional work	w	=	withdrawn

NEW PROGRAMS

Graduate	<u>Committee Taking Action</u>	<u>See Key</u>
K-12 Special Education Certificate; graduate level certificate requiring 30 credits including completion of a practicum and portfolio; effective Fall 2010 pending all approvals including BOR.	Graduate Academic & Advisory/ Faculty Senate 12/8/2008. BOR approval at June 2009 meeting. NWCCU Approved.	a#
Graduate Certificate in Construction Management; 15 required credits from three main construction management rubrics and two main associated rubrics, including Human Relations & Communication, Construction Project Management, Technical Management of Construction and Costs, and Financial Aspects of Construction, and Other Technical Areas; effective Fall 2009 pending all approvals including BOR.	Graduate Academic & Advisory/ Faculty Senate 5/4/2009. (Note: <i>Referred back to GAAC at 3/2/09 Faculty Senate meeting.</i>) Pending approval at BOR (did not make the June 09 agenda). On the Sept. 2009 BOR agenda. APPROVED BY BOR at Sept. 24, 2009 meeting. NWCCU approved.	#p
Graduate Certificate in Statistics - Requires 12 credits composed of a combination of applied and theoretical statistics courses designed to complement a quantitative field of study; effective Spring 2009 pending all approvals including BOR.	Graduate Academic & Advisory/ Faculty Senate 10/13/2008. BOR approval at February 2009 meeting. NWCCU Approved.	a
Integrated B.S./M.S. in Mechanical Engineering; a fast-track 7-year degree program for excellent students; requires completion of 150 credits to earn both B.S. and M.S. (a difference of 11 elective credits if programs were done separately); effective Fall 2009 pending all approvals including BOR.	Graduate Academic & Advisory/ Faculty Senate 4/6/2009. BOR approval at June 2009 meeting. NWCCU approved.	a#
Master of Education in Special Education; 36 credits including 24 credits of required new EDSE courses, 6 credits of practicum and portfolio development, and 6 credits from additional EDSE courses; program meets requirements for Alaska Licensure as a Special Education Teacher; effective Fall 2009 pending all approvals including BOR.	Graduate Academic & Advisory/ Faculty Senate 12/8/2008. BOR approval at June 2009 meeting. NWCCU Approved.	a
Ph.D. in Indigenous Studies; comprised of a minimum of 12 core course credits for the degree, 6 research credits, 12 credits of thematic electives, and a minimum of 18 thesis credits; degree candidates choose from five thematic areas of emphasis; effective Fall 2009 pending all approvals including BOR.	Graduate Academic & Advisory/ Faculty Senate 2/2/2009. BOR approval at April 2009 meeting. NWCCU Approved.	a#

Appendix F



Anupma Prakash
Provost & Executive Vice Chancellor
907-474-6634
907-474-1836 fax
Uaf.provost@alaska.edu
www.uaf.edu/provost

311 Signers' Hall, P.O. Box 757580, Fairbanks, Alaska 99775-7580

To: Mike Koskey, Cross Cultural Studies Chair

From: Anupma Prakash, Provost and Executive Vice Chancellor *Anupma Prakash*

Re: Response to Report for 2019-2020 Expedited Program Review

CC: Bryan Uher, Dean of the College of Rural and Community Development (CRCD)

Department or Program	Cross-Cultural Studies (Indigenous Studies MA and PhD)
School or College	CRCD
Follow up requested	<ul style="list-style-type: none">Advise students to ensure continued enrollment and progress toward degree so they are reflected in data; develop plan to address retention and time to degree

Thank you for submitting your report and informing me of the steps that you are taking toward the expedited review committee's recommendations for improvement. I appreciate your efforts to increase retention and completion in the two programs.

It is clear that your programs attract students, and you admit as many students as capacity allows. I am pleased to hear that your efforts to support students as they progress toward completion are seeing effects and resulting in graduation. Please continue to monitor the progress of those efforts.

Some concrete ways to work on enrollment, retention and completion:

- engage with the [Strategic Enrollment Planning](#) process
- fully utilize [Nanook Navigator](#) for student success campaigns & outreach
- use Nanook Navigator to help the program identify curricular bottlenecks
- engage with the [UAF Retention Team](#) to participate in new initiatives
- use faculty development resources through the [Faculty Accelerator](#)
- consider whether your advising model is serving students & work with [University Advising Coordinator](#) for additional resources
- create roadmaps to degrees or improve the [ones that you have](#) to provide clear pathways to students to completion

Naturally Inspiring.

Follow up report for 2019-2020 expedited program review

Department or Program	Cross-Cultural Studies (Indigenous Studies MA and PhD)
School or College	CRCD
Follow up requested	<ul style="list-style-type: none">• Advise students to ensure continued enrollment and progress toward degree so they are reflected in data; develop plan to address retention and time to degree

Department or Program plan to address concerns:

The Center for Cross-Cultural Studies is an atypical graduate program due to the fact that our students tend to be middle-aged, are employed fulltime, and are often single parents. For these reasons, most of our students take longer than the typical two years to complete an MA, and four years to complete a PhD. We nevertheless have addressed the longer-than-average time-to-degree of our students by encouraging them to register each semester (by emails), and most importantly, the value and importance of completing a degree in a shorter amount of time is discussed. Essentially, this is an advising plan (part of the overall advising effort) in which each faculty member reminds each student at each committee meeting (minimally once per year) of the importance and advantages of remaining active and progressing consistently. One of the main ways we can motivate students to increase the pace of their work is to connect their community-based fieldwork in ethical ways to the community, and to our department's and a community's expectations for completion. This seems to be the most effective motivator, as we stress the importance of maintaining good, equitable relations between communities and (in this case, student) researchers.

Actions already taken and next steps:

In the time since the special program review and follow-up recommendations, we have addressed the slow progress and completion issue with those of our graduate students who have been in the MA program for 1.5+ years, or in the PhD program for 3.5 years, to help motivate their continued progress. This seems to be having the desired effect in most cases. For students who have passed the 2-year mark for MAs, and the 4-year mark for PhDs, we continue to emphasize the need for continuous and steady progression. As would be expected, progress seems to usually slow following the end of coursework, or during/following the comprehensive exams, as the fieldwork and dissertation write-up tend to be challenging, and often the student must work according to a schedule dictated by the research community. This condition cannot be changed, as it would be unethical to 'force' an agenda on a community hosting our graduate students as researchers. Since the special program review, as a department we have instituted monthly meetings for our students in which specific topics are discussed: forming a graduate advisory committee, managing a GSP, preparing for and writing comprehensive exams, making community contacts and building trust, the ethics of

research and the IRB process, strategies for conducting fieldwork, organizing and writing a thesis, etc. In addition to these, we also hold yearly orientations in which all of the basics (administratively) of being a graduate student are discussed and reviewed.

Any additional information that you would like to provide:

The faculty of the Center for Cross-Cultural Studies feels that our efforts to attract and maintain students has significantly improved since the special program review, and we have had three PhDs graduate, and six PhD or MA defenses as well. We received 37 applications for the 2021-22 academic year, and we accepted 12 of these (with a core faculty of 3, in addition to 5 affiliated faculty (retired or employed elsewhere). Our core faculty continue to maintain graduate advising loads of 20-30 students each (as adviser or committee member). Our program continues to draw interest in very high numbers, including Lower-48 and international students. In hopes of greater institutional support, the faculty decided to accept the offer to move CCS and its Indigenous Studies MA and PhD, along with its Alaska Native Knowledge Network, from CLA to CRCD.