

**ED/CCS 418 – Cultural Atlases (Revised as of 28 Jan 2015)
(Stacked with ED/CCS 618)**

Place: TBD Time: Tues. 5:15 - 8:15pm
Spring 2016

Prerequisites: ANTH F242 or permission of instructor.
3 credits

School of Education
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COURSE SYLLABUS

Course Description

The content of the course provides an in-depth look at how teachers can integrate technology and academics with oral traditions and offers a vehicle for helping communities define themselves and their unique cultural identity. Teachers will have an opportunity to guide their students through a positive collaboration with local culture-bearers, community members and educational personnel. The multimedia resources for this course provide numerous examples of cultural atlases and guidance on ways in which the rich oral traditions of Native people can be drawn upon in support of the school curriculum. Prerequisites: ANTH F242 or permission of instructor. Stacked with ED/CCS F618. (3+0)

Course Goals

Based on successful pedagogical strategies developed through the Alaska Native Knowledge Network, this course will provide K-12 educators and community members with a comprehensive framework for developing an educational and community Cultural Atlas as a component of the school curriculum. “Cultural Atlases” represent a teaching and curricular strategy intended to provide a means by which teachers can integrate current technologies with cultural and academic elements of the K-12 school curriculum and other informal educational organizations. Students enrolled in this course will be interviewing Elders in their communities and researching available documents related to the local cultural environment, and then assembling the information they have gathered into a multimedia format for local publication as a "Cultural Atlas" on a computer and the Internet. The Cultural Atlases will focus on themes such as weather prediction, edible and medicinal plants, geographic place names, genealogies, flora and fauna, moon and tides,

fisheries, subsistence practices, outdoor survival, the aurora and other relevant phenomena.

Student Learning Outcomes

Students who enroll in the course will be measured based on the rubrics from the “Guide to Implementing Alaska Standards for Culturally Responsive Schools”.:

1. Explain and apply the “Alaska Standards for Culturally Responsive Schools” and the “Guidelines for Respecting Cultural Knowledge” in their work as a teacher.
2. Explain various curricular options for integrating academic and cultural knowledge in Alaska schools.
3. Explain ways in which Native cultures can provide the foundation for curriculum development in Alaska’s schools.
4. Review the role of Elders as knowledge bearers and repositories of expertise that can be utilized as an educational resource in Alaska schools.
5. Explain the role of technology as a tool for enhancing the educational opportunities available to students especially in rural and small schools.
6. Explain and apply ways in which Indigenous educational forms and pedagogical practices have been incorporated in education institutions by Native people around the world.
7. Apply the policies, programs and practices by which a school may be judged to be responsive to the cultural needs of the students and communities it serves.
8. Explain the role of the community as an important contributor to the cultural and educational well being of its children.
9. Apply the technological and cultural skills to guide their students through the process of creating a cultural atlas and installing it on a computer or the web.
10. Prepare a comprehensive curriculum unit that demonstrates how cultural atlases can be used as a pedagogical strategy to integrate the academic, cultural and technology skills and standards in the school curriculum.

Course Design

The course is designed to be delivered by weekly audio-conferences and the use of Internet technology with exercises that engage teachers and their students in on-site data gathering, drawing upon their local culture and environment and integrating local knowledge and academic skills for each of the six modules around which the course is organized. If students find an assignment inappropriate to their particular situation, they may contact the instructor to explore a more suitable option. The design and construction

of cultural atlases can address topics with varying degrees of depth and complexity. The ED/CCS 418 course will introduce students to the software and multimedia tools necessary to apply the cultural atlas concept to entry-level projects. The ED/CCS 618 course will require students to develop and implement a full-scale cultural atlas project for use in an educational setting.

This is a seminar style course. I encourage you to take a critical approach in reviewing course materials and during class discussions. Please come to class prepared to discuss readings and audiovisual materials in respectful and cooperative ways. I do not expect students to always agree with me, with each other, or with any of the course materials; however I expect you to be respectful of others' ideas even if you disagree with them.

Following are the themes/topics around which the course modules are organized:

Module 1 – Creating a Story	Week 1-2
Module 2 – Family Tree Project	Week 3-4
Module 3 – Interviewing Elders	Week 5-7
Module 4 – Community History	Week 8-9
Module 5 – Place Names	Week 10-11
Module 6 – Bringing It All Together	Week 12-14

Course Administration

The course will be administered through readings, practical exercises, written assignments, email, weekly audio-conferences and phone calls as needed. **Must have access to computer and internet.** Students of the course will work independently, with academic assistance available from the instructor (474-5537). Course assignments should be sent directly to the instructor by e-mail **costopkok@alaska.edu**, or if that is not possible, they can be sent by fax or regular mail to the following address:

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Plagiarism Policy

High ethical standards are essential for maintaining credibility in this field. Every course taught at UAF seeks to maintain these standards, starting with an emphasis on producing original and factual work. If you cite or quote from someone else's work, you must include a proper citation using an established style sheet. Plagiarism is defined as appropriating passages or ideas from another person's work and using them as one's own. Neither plagiarism nor fabrication will be tolerated. Any student found to have plagiarized or fabricated statements will receive, at a minimum, an automatic "F" for the class. Further action, such as expulsion, will also be considered. The UAF Code of Conduct can be found online at:

http://www.uaf.edu/catalog/current/academics/regs3.html#Student_Conduct

Disability Services

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.anchorage.ak.us/databasesforalaskans/home.html>

Evaluation

Students will be evaluated on the basis of the written and electronic material turned in to the instructor. The material will be read, evaluated, and returned to the student as soon as possible after receipt. The assignments are worth a total of 100 points. The number of points for each assignment are as follows:

Module 1 - 15 points

Module 2 - 15 points

Module 3 - 20 points

Module 4 - 15 points

Module 5 - 15 points

Module 6 - 20 points

Grades for the course will be assigned on the basis of the following point/grade scale:

90 - 100 = A

80 - 89 = B

70 - 79 = C

60 - 69 = D

0 - 59 = **F**

Reading Materials

The following books, articles and media are required for this course and will serve as the focus for audio-conference discussions:

Required text and video:

Luke, H. (1998). *My Own Trail* (e. b. J. S. Jackson, Trans.). Fairbanks, Alaska: Alaska Native Knowledge Network.

Martz, Michael (2000). *Passing On* [DVD]. Alaska: Alaska Federation of Natives/Alaska Rural Systemic Initiative.

Required readings available on Moodle:

- Assembly of Alaska Native Educators. (1998). *Alaska Standards for Culturally Responsive Schools*. Fairbanks, Alaska: Alaska Native Knowledge Network.
- Assembly of Alaska Native Educators. (2000). *Guidelines for Respecting Cultural Knowledge*. Anchorage, Alaska: Alaska Native Knowledge Network.
- Alutiiq/Unangan Elders. (1996). Aleut/Alutiiq Cultural Atlas [Online Resource]. Alaska: Alaska Native Knowledge Network.
- Barnhardt, R. & A. O. Kawagley. (1999). *Education Indigenous to Place: Western Science Meets Native Reality*, Greg Smith, Ed. New York, NY: SUNY Press.
- Craig, Rachel. (1996, November/December 1996). What's in a Name? *Sharing Our Pathways Newsletter, 1*, 4-6.
- Craig, Rachel. (1998). Family Tree Project [http://ankn.uaf.edu/NPE/Inupiaq/RachelTree.html]. Kotzebue, Alaska: Alaska Native Knowledge Network.
- Craig, Rachel. (1998). Process of Interviewing [Online Resource]. Kotzebue, Alaska: Alaska Native Knowledge Network.
- Craig, Roby et al. (2002). Sitka Cultural Atlas [Online Resource]. Sitka, Alaska: Sitka Tribe of Alaska.
- Dzieweczynski, S. (2006). *Kalskag Virtual Museum*. [Online Resource] Fairbanks, Alaska: Alaska Native Knowledge Network.
- George, Lydia et al. (1999). Angoon Cultural Atlas [Online Resource]. Angoon, Alaska: Alaska Native Knowledge Network.
- John, P. (1980). *Peter John, Minto*. Fairbanks, AK: Yukon-Koyukuk School District.
- Kawagley, A. O. (2004, March/April 2004). Blowing in the Wind. *Sharing Our Pathways Newsletter, 9*, 1-3.
- Kasigluk Students. (1998). Akula Cultural Atlas [Online Resources]. Kasigluk, Alaska: Alaska Native Knowledge Network.
- Keim, Frank et al. (2001). Marshall Cultural Atlas [Online Resource]. Marshall, Alaska: Alaska Native Knowledge Network.
- Minto Students. (1999). Minto Mapping Project [Online Resource]. Minto, Alaska: Alaska Native Knowledge Network.
- Morrow, P. et al. (2000). *Communities of Memory*. Quebec City, Canada: International Arctic Social Science Association.
- Pratt-Silcox, Cheryl. (2006). Creating a Community Elder's Calendar [Online Resource]. Fairbanks, Alaska: Alaska Native Knowledge Network.
- Tikigaq School. (1996). Plants of Point Hope Alaska [Online Resource]. Point Hope, Alaska: Alaska Native Knowledge Network.
- Village of Kake. (1999). Kake Cultural Atlas [Online Resource]. Kake, Alaska: Alaska Native Knowledge Network.
- Wilson, S. (1996). *Gwitch'in Native Elders*. Fairbanks, Alaska: Alaska Native Knowledge Network.
- Wood, C. A. (2000). Plants of My People [Online Resource]. Golovin Bay, Alaska: Alaska Native Knowledge Network.

Course Requirements

Week 1 – Creating a Story

Required reading:

Luke – *My Own Trail*

Each Cultural Atlas begins at the grass-roots level. In this module we will look at Howard Luke’s book/map and explore how he created and presented his own story about himself and the cultural community he represents. We will examine the process and steps he used to capture the events of significance in his life and prepare a cultural map to locate those events in the geographic region where he lives.

Week 2 – Creating a Story (cont.)

Required reading:

ANKN – *Alaska Standards for Culturally Responsive Schools*

ANKN – *Guidelines for Respecting Cultural Knowledge*

Consideration will be given to the role the school can play in engaging students in capturing the stories embedded in the surrounding community, drawing upon the *Alaska Standards for Culturally Responsive Schools* and the *Guidelines for Respecting Cultural Knowledge* prepared by the Alaska Native Knowledge Network. Ethical considerations associated with “informed consent” requirements will also be addressed.

Module #1 - Your assignment for this module is to guide through a process in which you will develop a preliminary outline of what a story of your family might look like, and then develop an outline of what the story of your community might look like. This is your own creation so your family and community story should have its own unique quality. When the outline is complete, we will set up a web site where you will begin to upload the information you have gathered as the first installment toward your “Cultural Atlas.” (15 points)

Week 3 – Family Tree Project

Required reading:

Craig – *Family Tree Project*

Craig – *What’s in a Name?*

In this module you will be developing an electronic form for preparing a family tree. You will be provided with a username and password for a secure online family tree program that will be used to gather and organize genealogical information.

Week 4 – Family Tree Project (cont.)

Required reading:

Kawagley – *Blowing in the Wind* (SOP 9/2)

Kawagley/Barnhardt, R. - *Education Indigenous to Place*

In this module you will be developing an electronic form for preparing a family tree. You will be provided with a username and password for a secure online family tree program that will be used to gather and organize genealogical information.

Module #2 - When you are gathering and inputting your data, be sure to include Native names where applicable, along with the origins and/or translation, kinship terms, and pictures or any multimedia available, all of which will be examined and critiqued as it relates to issues raised in the readings. Please include all information available – you can decide later what can and cannot be shared. When completed, your family tree will be added to your Cultural Atlas web site, along with a journal in which you describe what you learned from the process. (15 points)

Week 5 - Interviewing Elders

Required reading:

Wilson – *Gwich'in Native Elders*

Elders are our culture and tradition bearers. They hold deep-rooted knowledge about who we are and where we come from. A lot can be learned from listening to an Elder, though it requires respect and patience, as illustrated in the readings. To allow ample time for the scheduling and conducting of the interviews, this module will extend over a three-week period.

Week 6 - Interviewing Elders (cont.)

Required reading:

ANKN – *Aleut/Alutiiq Cultural Atlas*

It is important to pay attention not only to what Elders say, but also when, where and how they say it. When possible, interviews should take place in the Elders home or a natural setting in the community. To allow ample time for the scheduling and conducting of the interviews, this module will extend over a three-week period.

Week 7 - Interviewing Elders (cont.)

Required reading:

Craig – *Process of Interviewing*

AKRSI – *Passing On* (DVD)

Pratt-Silcox – *Creating a Community Elders Calendar*

When possible, interviews should take place in the Elders home or a natural setting in the community. Particular attention must be given to non-verbal communication, as well as to Native terms that may be difficult to translate. To allow ample time for the scheduling and conducting of the interviews, this module will extend over a three-week period.

Module #3 - Your task is twofold:

1. Using the Pratt-Silcox example of a community Elders calendar as a guide and template, interview and gather information from/about Elders in your community and prepare a comparable calendar document.
2. Work toward entering this information into an on-line Cultural Atlas format, which will be demonstrated during the audio-conferences. You may also digitize the information and publish it to share with your community if you have the proper permission from the Elders. Once again, keep a daily journal of your reflections on the educational benefits derived from this activity. (20 points)

Week 8 – Community History

Required reading:

Wood – *Plants of My People*
Point Hope – *Plants of Point Hope Alaska*
ANKN – *Akula Cultural Atlas*

In this module we will be looking at various representations of community environments, including not only the people but also the non-human residents. Review all the examples of cultural atlas material reflected in the readings.

Week 9 – Community History (cont.)

Required reading:

ANKN – *Marshall Cultural Atlas*
Dzieweczynski – *Kalskag Virtual Museum*

In this module we will be looking at various representations of community environments, including not only the people but also the non-human residents. Review all the examples of cultural atlas material reflected in the readings.

Module #4 - You should chose one of the examples from the readings (or develop a focus area of your own) and begin documenting information about the history of your community, including the contributions of plants and animals in the surrounding environment to the livelihood of the community. Your assignment is to prepare an initial compilation of community history information for a Cultural Atlas, keeping in mind that this can become more detailed and elaborated as an on-going project in your school. The information will be added to your Cultural Atlas. Make sure you are maintaining your journal reflecting on the process. (15 points)

Week 10 - Place Names

Required reading:

ANKN – *Angoon Cultural Atlas*
ANKN – *Kake Cultural Atlas*

Traditional place names in Alaska have been around for generations, long before most villages and towns have been mapped in a topographic form. These local place names often embody the physical and cultural history of the area and have deep meaning to the people who have lived there since time immemorial. These examples provided in the readings illustrate this point very well, including demonstrating the integration of cultural knowledge with academic and technology skills.

Week 11 - Place Names (cont.)

Required reading:

Hooper Bay Web-based Cultural Atlas - Framework and Lesson Plans
Creating a Cultural Atlas with a Three-Dimensional Topographic Map
ANKN – *Minto Mapping Project*

Traditional place names in Alaska have been around for generations, long before most villages and towns have been mapped in a topographic form. These local place names often embody the physical and cultural history of the area and have deep meaning to the people who have lived there since time immemorial. The four examples provided in the readings illustrate this point very well, including demonstrating the integration of cultural knowledge with academic and technology skills.

Module #5 - Your task will be to develop an interactive multimedia map of your surroundings in which to document the place names of the local area. You should prepare a map and an initial compilation of place names for your area to be added to the local Cultural Atlas. Again, keep a journal. (15 points)

Week 12 -14 – Bringing It All Together

Required reading: Review all of the prior readings and multimedia material for insights.

Module #6 - The final project for the course to be completed over a period of three weeks is to consolidate your Cultural Atlas framework and refine your web site to up-load and organize the information you have assembled. You should then prepare a how-to guide that you will present to the rest of the class incorporating the Cultural Atlas content and strategies you have developed and describing how you would put the academic, cultural and technological skills you have learned to use in working with future students in your school. (20 points)

Introduction to Standard A

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

Discuss these guiding questions:

- How will cultural standards enhance engagement with communities?
- How will incorporating local knowledge enrich the curriculum?
- How will incorporating cultural standards improve student outcomes?

Educators who meet this cultural standard:

A.1: Recognize the validity and integrity of the traditional knowledge systems

A.2: Utilize the Elders' expertise in multiple ways in their teaching

A.3: Provide opportunities and time for students to learn in settings where local cultural knowledge and skills are naturally relevant

A.4: Provide opportunities for students to learn through observation and hands-on demonstration of cultural knowledge and skills

A.5: Adhere to the cultural and intellectual property rights that pertain to all aspects of the local knowledge they are addressing

A.6: Continually involve themselves in learning about the local culture

Before making ratings for the indicators for each standard, it is important for team members to pool their knowledge and come to a common understanding about the standard as a whole. This will help ensure that all team members are talking about the same thing. Review the performance examples provided for each of the ratings. This may also be a good time to review important terms used throughout the rubric (see the Glossary of General Education Terms and Acronyms for key definitions).

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

					Performance Indicator Ratings			
					Emerging: Emerging understanding/ beginning to recognize	Developing: Understanding with limited development or partial implementation	Proficient: Functional and operational level of development and implementation	Exemplary: Fully and fluently engaged in implementing, mentoring, collaborating
Educators who meet this cultural standard:					1 Emerging	2 Developing	3 Proficient	4 Exemplary
A1. Recognize the validity and integrity of the traditional knowledge system					Educator acknowledges simple cultural activities	Educator includes students' prior knowledge and skills through cultural activities	Educator links students' prior knowledge and skills through cultural activities, language, ways of life, the arts, and traditional knowledge system	Educator integrates students' prior knowledge and skills through cultural activities, language, ways of life, the arts, and traditional knowledge system
RATING					EXAMPLES OF PERFORMANCE—Include examples from your school			
1	2	3	4	Comments:	<ul style="list-style-type: none"> Educator recognizes local cultural values by displaying cultural posters on classroom walls Educator participates with parents, Elders, and students in developing school rules and curriculum 	<ul style="list-style-type: none"> Educator includes cultural and traditional knowledge in curriculum to promote learning Educator explains how school and classroom rules reflect and illustrate local cultural values Educator provides opportunities to learn local cultural values through observation and hands-on activities 	<ul style="list-style-type: none"> Educator designs lesson plans that routinely refer to traditional knowledge systems Educator routinely is involved in learning about the local culture 	<ul style="list-style-type: none"> Educator routinely greets and addresses students in a similar manner as do parents and older community members Educator delivers all classroom activities, both behavior and content, through local, traditional values

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

					Performance Indicator Ratings			
					Emerging: Emerging understanding/ beginning to recognize	Developing: Understanding with limited development or partial implementation	Proficient: Functional and operational level of development and implementation	Exemplary: Fully and fluently engaged in implementing, mentoring, collaborating
Educators who meet this cultural standard:					1 Emerging	2 Developing	3 Proficient	4 Exemplary
A2. Utilize Elders' expertise in multiple ways in their teaching					Educator recognizes value of Elders sharing expertise as guest speakers in the classroom	Educator asks Elders to share expertise as guest speakers in the classroom and connects Elders' expertise with academic learning	Educator facilitates Elder interactions with students drawing upon the Elders' individual areas of expertise as a bridge to academic learning	Educator co-constructs academic learning with Elders based on Elders' expertise
RATING					EXAMPLES OF PERFORMANCE—Include examples from your school			
1	2	3	4	Comments:	<ul style="list-style-type: none"> Educator prepares the students to be respectful of Elder visitors Educator remains attentive while Elder teaches 	<ul style="list-style-type: none"> Educator understands and adheres to local protocol for inviting Elders into the classroom Educator commits to professional development and continuous education about traditional culture of school community 	<ul style="list-style-type: none"> Educator's lesson plans demonstrate collaboration with Elders to teach traditional knowledge in the classroom Educator uses information gained from Elders and Culture Bearers to provide developmentally appropriate cultural activities 	<ul style="list-style-type: none"> Educator confers with and involves Elders and Culture Bearers when developing and implementing lessons in all curricular areas Educator shares knowledge gained from Elders and Culture Bearers

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

					Performance Indicator Ratings			
					Emerging: Emerging understanding/ beginning to recognize	Developing: Understanding with limited development or partial implementation	Proficient: Functional and operational level of development and implementation	Exemplary: Fully and fluently engaged in implementing, mentoring, collaborating
Educators who meet this cultural standard:					1 Emerging	2 Developing	3 Proficient	4 Exemplary
A3. Provide opportunities and time for students to learn in settings where local cultural knowledge and skills are naturally relevant					Educator recognizes and acknowledges local community events in the classroom	Educator describes local community events and identifies classroom lessons and activities that intersect with these events	Educator incorporates local community events and relevant community members into classroom lessons and activities	Educator integrates student learning in the community's natural cycle of people, ceremonies, and place into classroom lessons and activities
RATING					EXAMPLES OF PERFORMANCE—Include examples from your school			
1	2	3	4	Comments:	<ul style="list-style-type: none"> Educator acknowledges traditional knowledge that students bring with them Educator identifies a list of cultural activities with students Educator participates with students in local harvesting activities such as berry picking 	<ul style="list-style-type: none"> Educator uses “Place” as a laboratory (e.g., tundra, rainforest, wetlands, community events, and culture camps) Educator displays student work that reflects local cultural knowledge and ways of life 	<ul style="list-style-type: none"> Educator develops and/or adapts curriculum that incorporates the values of the culture of the community Educator ties lessons to relevant, seasonal cultural events and implements them in cooperation with the community 	<ul style="list-style-type: none"> Educator takes students to seasonal camps in fall, winter, and summer with community members and Elders and creates lesson plans that reflect their experiences Educator takes students out into the field and engages in cultural activities that are embedded with academic content and are meaningful to the local community

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

					Performance Indicator Ratings			
					Emerging: Emerging understanding/ beginning to recognize	Developing: Understanding with limited development or partial implementation	Proficient: Functional and operational level of development and implementation	Exemplary: Fully and fluently engaged in implementing, mentoring, collaborating
Educators who meet this cultural standard:					1 Emerging	2 Developing	3 Proficient	4 Exemplary
A4. Provide opportunities for students to learn through observation and hands-on demonstration of cultural knowledge and skills					Educator occasionally provides opportunities for students to observe Elders and other local residents demonstrate their cultural knowledge	Educator provides several opportunities for students to observe Elders and other local residents demonstrate their cultural knowledge	Educator regularly utilizes Elders and other local residents in and outside the classroom to demonstrate cultural knowledge for students	Educator consistently integrates Elders and other local residents into classroom activities to demonstrate cultural knowledge for students
RATING					EXAMPLES OF PERFORMANCE—Include examples from your school			
1	2	3	4	Comments:	<ul style="list-style-type: none"> Educator and students identify Elders or local experts to be guest speakers for lessons in the content areas of math, science, social studies, and writing Educator incorporates traditional knowledge in present-day contexts 	<ul style="list-style-type: none"> Educator invites Elders or other local experts to share their cultural expertise Educator uses traditional practices as an integral part of the day (e.g., in morning meetings, traditional greetings, and departures) 	<ul style="list-style-type: none"> Educator integrates indigenous language throughout the curriculum Educator provides experiences and materials that encourage learners to adapt and use cultural and traditional knowledge 	<ul style="list-style-type: none"> Educator provides engaging and stimulating culturally-relevant learning opportunities both in and out of the classroom

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

					Performance Indicator Ratings			
					Emerging: Emerging understanding/ beginning to recognize	Developing: Understanding with limited development or partial implementation	Proficient: Functional and operational level of development and implementation	Exemplary: Fully and fluently engaged in implementing, mentoring, collaborating
Educators who meet this cultural standard:					1 Emerging	2 Developing	3 Proficient	4 Exemplary
A5. Adhere to the cultural and intellectual property rights that pertain to all aspects of the local knowledge they are addressing					Educator recognizes that the local community and members have cultural and intellectual property rights	Educator acts in accordance with the cultural and intellectual property rights of the community and its members	Educator actively teaches students about cultural and intellectual property rights that exist in the community	Educator integrates the concepts of cultural and intellectual property rights into classroom activities
RATING					EXAMPLES OF PERFORMANCE—Include examples from your school			
1	2	3	4	Comments:	<ul style="list-style-type: none"> Educator works with local Elders and Culture Bearers to learn about the traditional practices and artifacts Educator cites original works by various Native artists 	<ul style="list-style-type: none"> Educator is aware that traditional stories and ceremonies belong to members of the community Educator finds information through the Alaska Native Knowledge Network website (e.g., HAIL book reviews listed by Alaska Natives on Alaska Children’s Literature) 	<ul style="list-style-type: none"> Educator requests permission and guidance to include traditional songs, stories, and dances in the curriculum Educator uses traditional stories as the basis for student-written stories about their cultural experiences 	<ul style="list-style-type: none"> Educator uses skills gained from Elders and Culture Bearers only for personal use, recognizing that the sale of traditional arts may be their only source of income Educator develops curriculum that reinforces the integrity of local culture

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

					Performance Indicator Ratings			
					Emerging: Emerging understanding/ beginning to recognize	Developing: Understanding with limited development or partial implementation	Proficient: Functional and operational level of development and implementation	Exemplary: Fully and fluently engaged in implementing, mentoring, collaborating
Educators who meet this cultural standard:					1 Emerging	2 Developing	3 Proficient	4 Exemplary
A6. Continually involve themselves in learning about the local culture					Educator identifies the important aspects of the local culture	Educator demonstrates knowledge of the local culture by participating in community events	Educator participates in community events and incorporates learning about the values, norms, and perspectives of the local culture into classroom activities	Educator is fully integrated in the community and is seen by the community as a valued and contributing member
RATING					EXAMPLES OF PERFORMANCE—Include examples from your school			
1	2	3	4	Comments:	<ul style="list-style-type: none"> Educator participates in local events and cultural activities Educator displays local cultural resources (e.g., seasonal calendars, Native values posters, cultural standards posters, etc.) 	<ul style="list-style-type: none"> Educator takes appropriate classes in cultural values and participates in local cultural activities Educator identifies cultural activities and values that can be integrated into the curriculum 	<ul style="list-style-type: none"> Educator incorporates local culture and heritage and regularly refers to them in lessons throughout the school year Educator applies cultural values and integrates examples and activities through student assignments 	<ul style="list-style-type: none"> Educator is “adopted” into the community Educator gives back to the community through participation in local activities and groups

Standard A: Rating Summary

A. Culturally-responsive educators incorporate local ways of knowing and teaching in their work.					
A.1	Recognize the validity and integrity of the traditional knowledge system	4	3	2	1
A.2	Utilize Elders' expertise in multiple ways in their teaching	4	3	2	1
A.3	Provide opportunities and time for students to learn in settings where local cultural knowledge and skills are naturally relevant	4	3	2	1
A.4	Provide opportunities for students to learn through observation and hands-on demonstration of cultural knowledge and skills	4	3	2	1
A.5	Adhere to the cultural and intellectual property rights that pertain to all aspects of the local knowledge they are addressing	4	3	2	1
A.6	Continually involve themselves in learning about the local culture	4	3	2	1

Analysis of Standard A

Top 2–3 strengths within this standard:

Top 2–3 limitations/areas needing improvement:

How we will further develop this standard: