CRITICAL ISSUES IN THE PREPARATION OF ALASKA NATIVE TEACHERS:
PERSPECTIVES OF CROSS-CULTURAL EDUCATION DEVELOPMENT (X-CED)
PROGRAM GRADUATES

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CRITICAL ISSUES IN THE PREPARATION OF ALASKA NATIVE TEACHERS:
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ABSTRACT

This study draws upon the experiences of 35 Alaska Native teachers who have succeeded in earning a teaching certificate through the Cross-Cultural Education Development (X-CED) Program to identify issues that affect the preparation of Native teachers for schools in rural Alaska. The guiding question of the study is: What do Native teacher education graduates perceive to be the factors that contributed most to their success in a field-based teacher preparation program and as teachers? Components of the question include: Why did Native students pursue a teaching credential? How did the X-CED graduates go about achieving their goals? And, how do they perceive their experiences as teachers?

It is evident from this study that Alaska Native people face many critical issues in their pursuit of a Bachelors degree and a teaching certificate to teach in their communities. Factors that contribute to the success of the Native teachers interviewed in this study include field-based instructors; locally driven curriculum; and school district, community, family and fellow student support. Implications for future success of Native teacher preparation efforts conclude the study.
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CHAPTER 1: INTRODUCTION

This study focuses on the identification of critical issues in the preparation of Alaska Native teachers drawing upon the experiences of 35 graduates of the Cross-Cultural Education Development (X-CED) Program covering the period 1970-1990. The X-CED program began as the Alaska Rural Teacher Training Corps (ARTTC) in 1970 to prepare indigenous people to teach within their own communities. During the period 1970-1990, 101 Alaska Natives became licensed teachers through the efforts of the X-CED program. It is the perspectives of these students/graduates/teachers that provides the foundation of this study identifying critical issues in Native teacher preparation in Alaska.

I began my interviews of X-CED program graduates in 1997 with a knowledge that of "the total 6,000+ teachers in Alaska, only 387 are licensed Alaska Native teachers" (C. Barnhardt, 1997). Why have there been so few Native teachers in Alaska's schools? The guiding question of this research became: What do Native teacher education graduates perceive to be the factors that contributed most to their success in a field-based teacher preparation program and as teachers? What are the critical issues that determine the success of Alaska Native people in becoming licensed teachers?

The intent of this study is to go beyond the numerous studies of the failure of Alaska Natives enrolled in higher education and to document how Native people have been successful in becoming licensed Native teachers. As an X-CED graduate and a former teacher and administrator, I have been involved in education for the past fifteen years in Alaska and share many of the experiences presented in this study. Beginning with
a historical overview of education in Alaska, the study outlines the context for the emergence of Native teachers and teaching practices being incorporated into public education, based upon the perspectives of Native X-CED program graduates. The study concludes with implications from these perspectives that may impact higher education institutions to help them better prepare a larger number of highly qualified licensed Native teachers for Alaska.

The term "Native," as used in this study refers to the indigenous people of Alaska. The Native people of Alaska include the Aleut, Athabaskan, Inupiat, Tlingit, Haida, Tsimshian and Yup'ik, each of which comprise a unique cultural and linguistic group. To understand the diversity of the educational environment in which this study is situated, a review of Alaska geographically, linguistically and historically is necessary.

Geographic, Linguistic and Historical Context:

Alaska covers 586,412 square miles and in 1995, the population was 603,454. Alaska Natives make up 16.3 percent of the population spread over this vast area (Alaska Bureau of Vital Statistics, 1995). Aleut people live on the Aleutian Islands and the Southern peninsula of Alaska. Yup'ik and Inupiat Eskimo people live in the northern and coastal areas, while the Athabaskan, Tlingit, Haida and Tsimshian Indian people live in the interior and the southeast coastal areas of Alaska. These diverse cultural groups comprise "four different language families (Eskimo-Aleut, Athabaskan-Eyak, Tsimshian and Haida), and these families include 20 distinct Alaska Native languages" (C. Barnhardt, 1994, p. 77).
Historically, these different groups experienced the arrival of Russian and American colonists in different ways. The Aleut, Tlingit, Haida and Tsimshian people experienced contact in the mid-18th century while the Athabaskan, Yup'ik and Inupiat people experienced outside contact with the arrival of traders, whalers and missionaries in the 19th century. All experienced colonization and were expected to assimilate into the European-American society. Schooling began in Alaska through the efforts of the Russian fur traders and monks in the Aleutians and Southeast areas of Alaska. Missionaries established schools in the other areas of Alaska under the auspices of the "Bureau of Education, a unit of the Department of the Interior" (C. Barnhardt, 1994, p. 83). The purpose of schooling was to "Christianize and civilize or westernize indigenous people" (Darnell, 1970, p. 127). With the passage of the Nelson Act in 1905, Alaska's indigenous people experienced a dual system of education, with one serving Native children and the other for "white children and children of mixed blood leading a civilized life" (C. Barnhardt, 1994, p. 84). This later evolved into a territorial and state system that operated between 1920 through the 1970's, during which time few Native villages had secondary schools. A historical lawsuit filed in 1974 changed the previous boarding school system to one of village high schools, through the Hootch/Tobeluk vs. Lind case. The discriminatory practices of not providing secondary schooling in Native villages while it was provided in non-Native communities was at issue in the lawsuit, and its resolution provided funds to establish rural secondary schools. (See Appendix A: Chronology of Education Legislation in Alaska).
At the same time that rural communities began to assume control of their schools, the Alaska Rural Teacher Training Corps (ARTTC) was initiated to provide local teachers in rural communities. Beginning in 1970, ARTTC began on an experimental basis and provided only elementary teacher certification. With the growing need for rural secondary teachers, the Cross-Cultural Education Development (X-CED) Program was developed and eventually replaced ARTTC in 1974. An important component of the X-CED Program included the cross-cultural studies courses that were developed as the program evolved. These courses would later be incorporated into the on-campus teacher preparation program at the University of Alaska Fairbanks. In 1970, there were only "seven certificated Native teachers in Alaska" (Booker, 1987, p. 1) and only 70 Alaska Native people had graduated from the University of Alaska system over a period of 50 years, 1917-1970. By 1990, 101 additional Alaska Native teachers had graduated from ARTTC/X-CED and were licensed to teach anyplace in Alaska.

As a graduate of the X-CED Program, I entered this study with the knowledge that there is still a shortage of licensed Alaska Native teachers in Alaska, and along with that local reality is the larger reality of "increasing diversity in K-12 settings . . . (while) the composition of the teaching force has not kept pace" (Alston, Anglin & Kaufmann, 1998, p. 1). Given these circumstances, I chose to examine what it takes to prepare more Native teachers by looking at what contributed to the success of ARTTC/X-CED graduates as they became licensed Native teachers. Therefore it is necessary to provide an overview of the development of the ARTTC and X-CED Program, both of which were instrumental in increasing the numbers of licensed Native teachers in Alaska. The
following section outlines how the programs were initiated and the course content that ARTTC/X-CED graduates experienced.

Alaska Rural Teacher Training Corps (ARTTC) & Cross-Cultural Education Development (X-CED) Program: An Overview

Within the context of emerging local political control of education in rural Alaska and the on-going dependence on non-indigenous teachers and administrators providing a less-than-satisfactory Western oriented education to indigenous populations, the Alaska Rural Teacher Training Corps (ARTTC) began its recruitment efforts in the summer of 1970 to begin to prepare indigenous people to teach in their own communities.

Established under the auspices of the State-Operated School System, University of Alaska Fairbanks and Alaska Methodist University, ARTTC was operated through a statewide consortium of educational organizations. Joint funding came from the federal Teacher Corps, the Career Opportunities Program, Public Law 874, the Johnson O'Malley Act, and the State of Alaska. Established during an era of increased civil rights awareness and with national emphasis on overcoming past discrimination in educational opportunities for minority groups, ARTTC was a four-year experimental teacher education program with the primary purpose of preparing Alaska Native elementary school teachers. Students who enrolled in this program would have to meet the usual requirements for the Bachelor of Education degree and an elementary teaching certificate. ARTTC provided elementary teacher certification only, since most rural schools at the time were only Kindergarten through the 8th grade. Its first cohort of 21 students (10 Native) had already completed two years of college and graduated in 1972. Two years later, in 1974, 22 more Native
students graduated and the Cross-Cultural Education Development (X-CED) Program was formed to replace ARTTC.

As reported by Booker (1987), the issues that lead the State to provide alternative teacher education through ARTTC/X-CED included:

- the total number of certificated Native people teaching in Alaska in 1970 was seven;
- the limited number of indigenous people pursuing higher education in a campus setting (only 70 Alaska Natives had graduated from the University of Alaska system over a period of 50 years - from 1917-1970);
- the need to involve Native communities in education; and
- the difficulty in finding and retaining qualified teachers who could adapt to rural community's (p. 1).

In another report by Gartner (1974), four years after ARTTC's inception:

The first ARTTC graduates in 1972 nearly doubled the number of Native teachers in the state . . . and with twenty-two Native graduates expected this spring and summer, the number of Native teachers will be almost five times the 1970 figure (p. 4).

Until 1974 when ARTTC became X-CED, there were ten field sites throughout the state, each with a former public school teacher who served as a University of Alaska Fairbanks adjunct faculty member and facilitator for students enrolled in ARTTC. The facilitators also acted as liaison between the student and the University of Alaska Fairbanks and Alaska Methodist University professors who instructed classes through
distance education. Most of the students who enrolled in ARTTC had not earned a two-
year degree so many of the initial courses taken through ARTTC were lower division
courses. With requests from Native organizations to provide greater support for Native
people who already had earned an associate degree, ARTTC also provided opportunities
for those students who had 60 or more college credits and could complete courses within
a timeframe that met University of Alaska requirements. Subsequently, the University of
Alaska Fairbanks reorganized and added the Community Colleges and Rural Education
(CCRE) division. As a result, according to Booker (1987), "CCRE provided the lower
division courses while X-CED focused on upper division courses" (p. 4). Due to
ARTTC's success and the requests from Native people to expand the availability of
ARTTC to rural communities throughout the state, ARTTC was replaced by X-CED.

The X-CED program took over from ARTTC as the field-centered teacher
education program serving rural Alaska. University of Alaska Fairbanks tenure-track
faculty were now placed in rural communities with responsibility for program activities
within their respective regions, each serving several village sites surrounding the regional
centers. Six regional centers were organized and staffed by these "field coordinators" each
living in their regional center and traveling to outlying villages to instruct and hold
meetings with their students. Booker (1987) reports that "in 1974 those regional centers
were based in Bethel, Dillingham, Fort Yukon, Kotzebue, Sitka and Tanana. By 1984
regional centers were based in Barrow, Kotzebue, Dillingham, Nome, Nulato, Fort
Yukon, Holy Cross, and Bethel" (p. 4).
At the time of my graduation from X-CED in 1983, students were enrolled in the following degree programs (dates indicate inception of the program):

- Bachelor of Education (1975) with an emphasis in:
  A. Elementary Certification
  B. Secondary Certification
  C. Human Resources Development

- Masters of Arts in Teaching (1976) with an emphasis in Rural Secondary Certification

- Masters of Education (1975) with an emphasis in Cross-Cultural Education

(R. Barnhardt, personal communication, April, 1998)

Since 1983, the Masters of Art in Teaching has been phased out and the Human Resource Development Bachelor of Education option had become a new Bachelor of Arts in Rural Development. In addition, the X-CED program initiated many changes and additions in its development to support its studies in cross-cultural education and produce programs and resources for its Native teacher preparation program. Some of these initiatives are listed in Appendix B.

To accommodate the X-CED students, faculty recognized the need to provide effective cross-cultural training to its students and engaged in research aimed at describing, analyzing and identifying issues. These issues were addressed from both the Western view and that of the student's own communities. X-CED students themselves also began focusing on an important issue, that is, what does it mean to be a Native teacher? With the community as the central focus of learning, rather than the
school as an externally imposed institution, the X-CED students were able to begin to decipher the world around them in new ways. Since the field instructors were themselves immersed in and familiar with the communities in which they taught, a collaborative relationship was established between community, school, students and university personnel.

The combination of these efforts resulted in a revised teacher education curriculum described by R. Barnhardt (1977) as one that "employed the concept of culture in its many and varied manifestations, as a means to help the students better understand and assess the needs of the children they were preparing to teach" (p. 94). From this emphasis on understanding cultural influences on the curriculum and teaching, a cross-cultural orientation was developed and added to other courses offered within the University of Alaska system. (See Appendix C). X-CED students were involved in a form of critical pedagogy - that is, the community became a part of the school. We examined the sociopolitical, economic and historical realities that shaped our lives. Using reflections drawn from our readings, observing activities within the community, and putting our new knowledge into practice, we engaged in what Leistyna, Woodrum and Sherblom (1996) refer to as "praxis" (p. 342). Not only did X-CED students study theories and critique societies, we looked at the political nature of education and we dealt with what Bartolome (1996) calls "culturally responsive education and strategic teaching" (p. 241).

According to the X-CED Program Review conducted by Booker in 1987, the University of Alaska Fairbanks X-CED graduates up to that time came from a total of 38 locations, including Fairbanks, regional centers, and smaller villages. "Two graduates
were from Fairbanks, 27 (28%) from eight regional centers, and 68 (71%) from 29 smaller villages" (p. 13). Booker adds that:

Graduates from X-CED tended to be older, having entered the program at a median age of 24 years. The range of ages at entry was from 17 to 48. At graduation the median age was slightly more than 28 years. The youngest graduate, during this period, was 23 years old while the oldest was 52 years old. Of the 96, graduates, 69 (72%) had a high school diploma when they entered, 2 (2%) had a GED, and 25 (26%) were admitted as special status students. A large number of graduates, (65) brought transfer credits into the X-CED program. Many graduates have since gone on to complete graduate work. Most (80%) are now teaching, while regional corporations and local and state entities employ others. X-CED has contributed to the development of rural communities and rural leadership in many ways" (p. 15).

Overview of the Research Design:

The specific intent of this study is to determine what licensed Alaska Native teachers perceive to be the factors that have contributed to their success in a field-based teacher preparation program and subsequently as teachers. Graduates of the X-CED program were the primary contributors to this study, including my own experience in completing the X-CED teacher preparation program. During the period 1970-1990, the X-CED Program recruited local Native people to become teachers in their own communities. Historically, and during those years, the generally assimilationist policy towards the indigenous population of Alaska into the Western mainstream society sharply
contrasted with the X-CED program approach, which was providing locally driven curriculum in its teacher preparation program. An emergence of transformative negotiation "at all levels, including cultural compatibility, social, political, curricular, classroom teaching and management levels" (Mohatt & Parker, 1998, p. 87) became noticeable as licensed Native teachers taught in the local communities.

The need to include indigenous languages and culture in formal schooling to enhance the future of the Native communities was articulated by Eben Hopson as far back as 1970 and repeatedly since, through avenues such as resolutions of the Alaska Federation of Natives and the Alaska Natives Commission Report of 1994. Critical issues related to bringing power, culture and identity in the indigenous community to the same level as the mainstream values taught in schools are now seen as viable alternatives to increase the Native population's success rates in higher education.

A variation on community-based participatory research is the approach I chose in conducting this study. As Hall (1979) describes community-based participatory research, "it is the method of social investigation involving the community . . . and a means of taking action for development" (as cited in St. Denis, 1992, p. 54). Through the interviews of the X-CED graduates, the investigation began with reflections on their experiences in the X-CED program and their current experiences as educators, followed by consultation determining what actions are needed to strengthen future Native teacher preparation programs and their graduates.

The interview process covered a period of two years. The first step was to develop a questionnaire that was sent to all 101 former X-CED graduates with a request
to complete the questions covering demographics and sign a consent form to arrange a future schedule of formal interviews. Upon interviewing participants, I also asked if they would be willing to review drafts of the study and give comments.

Participants covered all regions in Alaska with the exception of Bering Straits. For the graduation period of 1972 through 1990, there were 17 graduates in the Bristol Bay region and 7 participated in this study. The Coastal Delta region had 20 graduates and 10 participated. The Interior/Delta region had 3 graduates and 3 participated. The Northwest Arctic region had 4 graduates and 1 participated. The North Slope had 7 graduates and 7 participated. Yukon Flats region had 10 graduates and 2 participated. Yukon-Kuskokwim region had 23 graduates and 3 participated. Southeast region had 10 graduates and 1 participated. Fairbanks had 2 graduates and 1 participated. (See the regional map in Appendix D). Out of the 101 X-CED graduates, the 35 participants in this study include initial enrollment dates beginning in 1970 and extending through 1987, with four males and thirty-one females represented. Twenty-nine are licensed elementary teachers and six are licensed secondary teachers. A chart and narrative summarizing this data are included in Chapter Two.

Why am I Conducting this Research?

This study has been conducted with the knowledge that there are a limited number of licensed Native teachers in Alaska. Although Native educators in Alaska are slowly increasing in numbers they still comprise only 6% of the total teaching force, while Native students make up over 20% of the statewide student enrollment. During my 16 years of schooling in Bureau of Indian Affairs schools, State-Operated schools, public and private

The Alaska Rural Teacher Training Corps (ARTTC) and the Cross-Cultural Education Development Program provided an avenue for Native people to become Native educators who have been providing the bicultural role model needed by Native children in Alaska's classrooms. It is their experience that I will draw upon to address the guiding question for this study: "What do Native teacher education graduates perceive to be the factors that contributed most to their success in a field-based teacher preparation program and as teachers?" The next chapter outlines the research method that I utilized for the study.
CHAPTER 2. RESEARCH DESIGN

Community-based participatory research suggests a way in which communities without sociopolitical power can use social science to support their struggle for self-determination by gaining control of information that can influence decisions about their lives (St. Denis, 1989).

Background for the Study

St. Denis' statement about community-based participatory research as a struggle for self-determination is parallel to the Native teacher education issue in Alaska. As explained by Lipka, Mohatt & The Ciulistet Group (1998) these struggles include "issues of power, culture and identity" (p. 136). An example of what it means for a Native community attempting to resolve these issues is reflected in comments by Eben Hopson (1977), an Inupiat leader who served as the first Mayor of the North Slope Borough and founder of the Inuit Circumpolar Conference. In his statement he expresses his concerns about the qualifications of teachers needed in the North Slope Borough School District:

We must develop a teacher recruitment and training program to satisfy our needs:

1). Foremost we must encourage and train our own Inupiat to become teachers.

2). Recruit responsive teachers who are willing to learn both the Inupiaq language and our cultural values.

3). Train teachers and offer financial incentives to those who become proficient in our language and culture, in addition to Inupiat history and ideologies.
4. Evaluate current teachers to insure Inupiat educational philosophies are being implemented.

In addition, we must select teachers who are willing to become contributing members of the community. We must rid ourselves of these temporarys; residents who are here merely for financial gain (p. 4-5).

Hopson's statement began an impetus for change from policies of assimilation to that of self-determination. This change is encompassed in the notion of "cultural compatibility and negotiated schooling" (Mohatt & Parker, 1998).

Seventeen years after Mayor Hopson's statement, a priority emphasis of the Alaska Federation of Natives Goals 2000 initiative became "to increase the Native teaching force to 20% in the State of Alaska as a whole, and 50% in rural districts serving predominantly Native communities" (Larson, 1996, p. 1). The Native community has continued to look at avenues to support efforts to increase the Native teaching force. Some of these community-based efforts include The Ciulistet Group organized in 1987, the Alaska Natives Commission Report written in 1994, and the Alaska Federation of Natives initiative developed in 1996. The initiatives listed above reflect community-based efforts to look at the challenges of issues of power, culture and identity within the community and the school. Although the number of Native teachers has slowly increased from 1% in 1987 (Booker, 1987) to 6% in 1997 (C. Barnhardt, 1997), the numbers are still too low.

Carol Barnhardt, in a 1994 study of Alaska Native graduates in teacher education on the University of Alaska Fairbanks campus, reiterates that "there is still pressure from the Native community for a greater number of Native teachers in rural areas where the
Native population is concentrated, and where there has been a history of high teacher turnover rates and perennial shortages" (p. 6). Teachers who are imported from outside Alaska to teach in the villages find them to be geographically isolated settings, and therefore, do not stay long in the rural schools, averaging a 30-40% turnover rate annually. Why then, have there been so few Alaska Native teachers taking their places?

In a study conducted by Lipka, Mohatt & The Ciulistet Group (1998), the Bristol Bay region's X-CED graduate's experience partially answers this question. Although X-CED provided an avenue for Native people to become licensed teachers, "the most insulting pattern that faced these qualified (certified) teachers who were actively seeking teaching jobs was the practice of hiring them as aides and hiring outside teachers with no Alaskan experience" (p. 17).

In the 1994 report by the Alaska Natives Commission it was reported that of those Alaska Native students who made it to college, only about half succeed in graduating. Of the total 318 Alaska Natives who received bachelor's degrees at the University of Alaska Fairbanks between 1976 and 1992, over 40% majored in education, including those who are the focus of this study. However, a study of 140 Alaska Natives who enrolled in the University of Alaska Anchorage in 1987 for the first time, only eight remained by 1990 (pp. 140-141).

There are numerous quantitative studies available documenting the failure of Alaska Native students enrolled in higher education, though little work has been done to document the successes. One notable exception is the 1994 qualitative study by C. Barnhardt in which she identified factors that helped Native students succeed within an
on-campus university teacher preparation program. However, no comparable information exists about successful Native graduates of the only field-based teacher preparation program in Alaska, which began in 1970 and continues in a modified form today. In contrast to the lack of significant descriptive data about Native teacher education programs, extensive information does exist concerning how "indigenous and minority teachers organize classrooms, how they view their relationships with students, other teachers, the surrounding community, and the larger historical and social context of education" (Ladson-Billings, G. [1990]; [1994]; [1995]; M. Foster [1995]).

As a graduate of the X-CED program, I am conducting this study while drawing on my former experience as a student in the program as well as fifteen years of subsequent experience as a teacher and administrator in rural Alaska. As an X-CED graduate, I must say something about myself before going any further.

Researcher's Background and Perspective

I am an Inupiat woman, born in Shaktoolik, Alaska, and attended both Bureau of Indian Affairs and State public schools during my elementary schooling. My high school experience was in both public schools and a private boarding school. Upon graduation from high school I attended the Anchorage Community College and earned an Associate Degree in Business Administration, while at the same time taking courses towards an education degree at the University of Alaska Anchorage (UAA). Prior to completing my education coursework at UAA, I moved to a Southwest Alaska village where I enrolled in the Cross-Cultural Education Development Program and earned a Bachelor of Education degree in 1983.
After graduating and teaching for three years in a small North Slope village, I
enrolled in the University of Alaska Fairbanks (UAF) as a graduate student and earned a
Masters in Cross-Cultural Education while at the same time completing the principals
internship program and earning a Type B administrative certificate. Upon completion of
my Type B endorsement, I worked for several more years as a school administrator and
grant writer. I then completed formal coursework for my Ph.D. at the University of
Alaska Fairbanks and the University of British Columbia, Vancouver, B.C., Canada. I
have also been closely involved in the area of health, education and social service grant
writing for Native organizations in the Anchorage area. My interest in graduates of the X-
CED program began as a result of my observation of X-CED graduate's involvement as
participants and presenters in many educational conferences in Alaska.

As a graduate of X-CED, a Native, and a teacher/administrator during the past
fifteen years, I am a member of the 1970-1990 community of X-CED graduates and chose
a variation of community-based participatory research as a way in which to conduct
research in this Native community. My purpose has been to do research "with and for
communities" (St. Denis, 1989, p. 4). My background as a Native teacher in a Native
community raised questions for me as I reflected upon my own teaching experience. How
did other Native X-CED graduates perceive their experiences as students and as teachers
within their own communities? My own perspective as an Alaska Native student
preparing to be a teacher while working with Native students within the community along
with the insights from the readings and observations helped me cull what was not useful
from what was useful, based upon the community as a reference point. The community
was our reality - our methods and how we treated our students were based upon the
values and beliefs of the community.

As I began my formal coursework towards my Ph.D., I began attending
conferences and workshops where I reacquainted myself with others who had experienced
X-CED. Many of my cohorts were and continue to be presenters at state and national
conferences and workshops. My interest expanded as I observed how involved X-CED
graduates were in the educational arena of Alaska. One of my purposes has been to have
the voices of X-CED graduates tell about their own experiences. This group of people, or
community, needed to be heard in a manner that is respectful of the self-determination and
service orientation they have to their communities. The first cohort of graduates in 1972
now spans 26 years of experience. This experience as shown by the licensed Native
teachers includes a wide range of expertise, which is not limited to language instruction
and curriculum development but encompasses successful teaching methodologies as well.
As an emancipated group who have progressed beyond being oppressed by the European-
American system, my purpose is to draw upon their experiences to determine what
insights could be gained to enhance the preparation of future generations of highly
qualified licensed Native teachers.

As a planner working with Native organizations, the premise of my work has been
that whenever possible, research should be conducted in cooperation with the community.
Much of my work has been "praxis oriented" (Lather, 1986) in that it has been "committed
to critiquing the status quo and building a more just society" (p. 258). Lather further
describes research as praxis when it "directs attention to the possibilities for social
transformation inherent in the present configuration of social processes" (p. 259).

Therefore, this study combines community-based participatory research and research as praxis as a beneficial process for the community as well as the researcher.

**Community-based Participatory Research**

Community-based participatory research brings together feminist, action, critical and participatory research. "Each is premised on a 'transformative agenda' with respect to both social structure and methodological norms; each is, in other words, concerned with research as praxis" (Rose, 1979). It is an interpretivist approach based upon a view of changing the power structure and making decisions to take action steps for that change in a collaborative effort with the community. Community-based participatory research has its roots in social transformation efforts. Giroux (1983) explains that "theory in this case, becomes a transformative activity that views itself as explicitly political and commits itself to the projection of a future that is yet unfulfilled" (p. 19). Although Esmailka indicates that "the notion of applying theory, particularly a feminist one, universally to Native women is offensive" (1994, p. 25), she draws on such theory in describing the role of community-based participatory research:

"It is a strategy that takes as central that women should speak for themselves and their experience and that the communities of their oppression are to be discovered in a discourse that can expand their grasp of their experience and the power of their speech by disclosing the relations organizing their oppression (p. 215).

Smith's study (as cited in LeCompte and Preissle, 1993) further emphasizes that "regardless of power or powerlessness" (p. 26), women's voices need to be heard. Cook
and Fonow (as cited by St. Denis, 1989) define feminist research as having "areas that feminist research concerns itself with, including the significance of gender relations, consciousness-raising, challenging the norm of objectivity, ethical implications and transforming patriarchy and empowering women" (p. 22). Smith (1987) summarizes the feminist approach in research as "a feminist mode of inquiry (which) begins with women's experience from women's standpoint and explores how it is shaped in the extended relations of larger social and political relations" (p. 10). Giroux (1983) clarifies feminist research as "the capacity of critical thought to reflect on and reconstruct its own historical genesis, i.e., to think about the process (and the) emancipatory rationality . . . with social action designed to create the ideological and material conditions in which nonalienating and nonexploitative relationships exist" (p. 191).

Feminist research is closely related to action research in that it "is judged by its authenticity, its fairness, and its ability to provoke transformations and changes in the public and private spheres of every day life - transformations that speak to conditions of oppression" (Denzin, 1997, p. 275). According to Carr and Kemmis (1985), "action research is a form of self-reflective inquiry undertaken by participants in social situations in order to improve the rationality and justice of their own practices, their understanding of these practices, and the situations in which the practices are carried out" (p. 54). St. Denis (1989) further explains that action research contains:

The following three requirements necessary for its practice: the subject matter must be a social practice; it must proceed through a self-reflective spiraling cycle
of planning, acting, observing and reflecting; and it must involve collaboration with those in practice and those affected by the practice (p. 24).

Lather (1986) indicates that "researchers with emancipatory aspirations . . . enable people to change by encouraging self-reflection and a deeper understanding of their particular situations" (p. 263). In this process, action research includes a society, planning, and acting upon that plan through thoughtful observation and reflection in collaboration with those who will be affected by the plan. Closely related to action research is critical research, which promotes the empowering or emancipating functions of critical analysis.

Critical theory or critical thinking, in this sense, is not to be confused with what we know as higher order thinking skills, but as defined by Leistyna, et al (1996), as "critical in this sense implies being able to understand, analyze, pose questions, and affect and effect the sociopolitical and economic realities that shape or lives" (p. 333). It is sometimes used in the same manner in which Freire (1970) uses the term "conscientization" (p. 19), that is, the ability to identify the oppressor and the oppressed and take action through changed thinking and behavior against hegemonic acts in society. These changes become possible when acting as a participant for change rather than as a spectator. As participants, Chomsky (1996) explains that "individuals or groups are able to make substantive change" (p. 121). Marshall and Rossman (1995) describe action research and participatory research as focused upon the "change of existing social systems as a primary purpose" (p. 4).

Participatory research is defined by Hall (1979), as "a three-pronged activity: it is a method of social investigation involving full participation of the community, an
educational process, and a means of taking action for development" (p. 54). Full collaboration or participation of the community, according to LeCompte and Preissle (1993), "seeks to even out power and control over the investigation itself such that both inside and outside researchers have equivalent commitments to and interests and stakes in the study; risks, responsibilities, and rewards are all shared" (p. 100).

Community-based research has its roots in feminist research, action research, critical research and participatory research. All have roots in issues associated with "policy, power, dominance, gender, race and other social inequities" (Marshall & Rossman 1995, p. 3). LeCompte and Preissle (1993) explain that "since the mid-1980s, critical theorists, including feminists, neo-Marxists, postmodernists, and poststructuralists, have integrated the methods of cultural anthropology with fieldwork sociology in what is now termed as critical ethnography" (p. 23-26).

**Methodology**

This study has been conducted as a variation of community-based participatory research, which includes negotiation, reciprocity and empowerment within an Alaska Native/First Nations ethical context, as defined by Haig-Brown and Archibald (1996):

Critical ethnography in a First Nations context resists hierarchical power relations between study participants, including the principal researcher, and focuses on ethics sensitive to and respectful of the participants and their contexts. The research approach allows responsiveness to the community and the people there and incorporates historical and social analyses in the conduct of the research (p. 246).
As an Inupiat person conducting research, the values and beliefs of the Inupiat, including a strong emphasis on cooperation and sharing, both of which fit well in the definition of community-based participatory research, have influenced my approach. As a member of the community of X-CED graduates during the 1970-1990 period in which this study focuses, research issues arose out of my on-going participation in the community that I was studying. These issues included the recognition of the participants in the study as educators who are "conscious of their own actions and situations in the world" (Lather, 1986, p. 257) and are respected and capable of articulating educational accomplishments within their own community. As Marshall and Rossman (1995) explain, "in qualitative inquiry, initial questions for research often come from real-world observations, dilemmas, and questions that have emerged from the interplay of the researcher's direct experience, tacit theories, and growing scholarly interest" (p. 16).

My area of research grew out of my experience in Native teacher preparation through the Cross-Cultural Education Development Program as an alternative to an on-campus program for earning a teaching certificate. Being Native, a licensed teacher and administrator and being aware that the state of Alaska has a shortage of licensed teachers who are Native aroused my interest for my topic of research. The use of a community-based participatory approach requires researchers to address several questions. The researcher must consider these questions in an ethical and moral manner. First of all, is the research to be beneficial and emancipatory to a group in the present day situation or for a future generation? Is the research expected to make a difference or effect change in an institution? In other words, whom will benefit, if anyone at all? Is there a human
aspect or is it merely an institutional matter? To help answer these questions, it is necessary to review issues of data collection and analysis, recognition and control of bias and presentation of findings.

Data Collection and Analysis

This study focuses on the target group of X-CED graduates throughout the State of Alaska during the period 1970-1990. Over the past two years, 1997 and 1998, I have had an opportunity to visit and interview past X-CED graduates. A large number of the Native teachers were participants in the annual Bilingual/Multicultural Education Conference and the first Native Educators Conference held in February of 1998 in Anchorage, Alaska. During that period of time I scheduled interviews with 35 graduates of the X-CED Program. A chart summarizing this data is available in Chapter Five. Their current status includes eight retired teachers with the remaining twenty-seven being active in elementary, secondary, college and adult education institutions. One of the interviewees, Ledwina Jones, reviewed the transcriptions of her interview and gave her consent to include it verbatim in the study. Prior to the interviews I also surveyed all 101 X-CED graduates throughout the State and received responses from 47.

Prior to collecting data, I began face-to-face contacts with X-CED graduates during conferences and workshops explaining what it is I wanted to do, that is, to let their voices be heard. These face-to-face contacts covered a period of a year's time while I was attending the University of Alaska Fairbanks and the University of British Columbia completing formal coursework for my Ph.D. in Cross-Cultural Studies. Upon my return to Alaska from the University of British Columbia, I continued attending
conferences and workshops where the X-CED graduates were participants and presenters and continued a dialogue with them about my intended study. Only a few graduates were reluctant to become involved in the process and I indicated that we could talk again. The vast majority of X-CED graduates affirmed that the study was needed. As products of an alternative field-based teacher preparation program, the X-CED graduates who are now teacher/educators have had many experiences that have not been adequately documented and recognized.

To encourage participation, I chose a form of community-based participatory research with reciprocity. The initial questionnaire invited licensed Native teachers to participate and began the establishment of demographics, including enrollment date in X-CED, gender, ethnicity, degree earned, and the year the degree was earned, and also their current professional status. Included with the questionnaire was a consent form and my telephone number, fax number and tentative timetable that participants were available for interviews. The initial interviews were conducted in a manner that provided a dialogue involving "interactive self-disclosure" (Lather, 1986, p. 266). Subsequently, at additional statewide meetings, dialogues were again opened with those participants who desired further dialogue or if I needed clarification.

As I began developing survey forms and questionnaires (samples are in Appendix E-H), I sent a letter to Native X-CED graduates throughout the state. The letter requested the participants to review the suggested survey and questionnaire instruments and to indicate whether or not the study was indeed an activity that they would like to become participants in. Surveys and questionnaires were sent out to 101
Native X-CED graduates covering graduation dates of 1970-1990. I also sent out a letter requesting an in-depth interview with each of the respondents and conducted in-depth interviews with 35 graduates over a period of a year's time. The following table describes the region of enrollment, number of graduates and participants. (See the regional map in Appendix D).

Table 1: 1972 Through 1991 Graduates by Region and Number of Participants in this Study.

<table>
<thead>
<tr>
<th>Region</th>
<th>Graduates</th>
<th>Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bristol Bay</td>
<td>17</td>
<td>7</td>
</tr>
<tr>
<td>Bering Straits</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>Coastal Delta</td>
<td>20</td>
<td>10</td>
</tr>
<tr>
<td>Interior/Delta</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Northwest Arctic</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>North Slope</td>
<td>7</td>
<td>7</td>
</tr>
<tr>
<td>Yukon Flats</td>
<td>10</td>
<td>23</td>
</tr>
<tr>
<td>Yukon-Kuskokwim</td>
<td>23</td>
<td>3</td>
</tr>
<tr>
<td>Southeast</td>
<td>10</td>
<td>1</td>
</tr>
<tr>
<td>Fairbanks</td>
<td>2</td>
<td>1</td>
</tr>
</tbody>
</table>

NUMBER OF GRADUATES: 101
NUMBER OF PARTICIPANTS 35
The interview schedule depended upon the X-CED graduate's availability in Anchorage, Alaska where I resided, or at other meetings that we jointly attended. With the consent form already mailed to the scheduled interviewees and returned to me, I began interviews. I taped the interviews, transcribed them and had each interviewee review the written transcription for accuracy. In the process of transcribing the taped interviews, the same taxing and strenuous activity required in the interview was relived. In the data collection process, this portion of the activity required me to remain focused on what the outcome(s) of the study will represent.

Data collection included demographics of the Native X-CED graduates covering the period 1970-1990 and various documents and reports concerning X-CED. The X-CED documents and reports provided background for the presentation of the data. I also reviewed historical documents for information on early education related to Natives in Alaska and referred to C. Barnhardt's doctoral research, "Life on the Other Side: Alaska Native Teacher Education Students and The University of Alaska Fairbanks" (1994), and St. Denis' Masters thesis, "A Process of Community-Based Research: A Case Study" (1989). C. Barnhardt's Ph.D. dissertation (1994) is a study of Native students in the University of Alaska Fairbanks on-campus teacher preparation program, which she conducted while teaching at UAF. St. Denis' M.A. thesis provides guidelines on how to conduct community-based participatory research from her own experience as a researcher with the Fairbanks Native Association.

The interviews I conducted provided the depth of information I needed to address the original question of this study: "What do Native teacher education graduates perceive
to be factors that contributed most to their success in a field-based teacher preparation program and as teachers?" As a group of respected Native educators the graduates of the X-CED program understood that their experiences needed to be documented for the future benefit of Native teacher preparation programs and students. This supported the fact that data analysis within a community-based participatory research project is dependent upon the community understanding the "research goals" (St. Denis, 1992, p. 59).

The responses to the transcribed interviews were a collaborative effort through the participant's review and analysis of their own comments. The collaborative effort by the "community" determined how the material was interpreted. In the analysis of data, as described by LeCompte and Preissle (1993), theorizing involves "perceiving, comparing, contrasting, aggregating, ordering, establishing linkages and relationships, and speculating" (pp. 240-242). Having the community participants come to a consensus in the meanings gleaned from the data can be a time consuming and difficult task. The difficulty included mailing out transcribed materials and awaiting their return with comments that were critical to the issues raised in this study.

Recognition and Control of Bias

As a Native researcher conducting research within a Native community, my fear of misrepresenting the voices of the X-CED graduates was paramount. As an X-CED graduate, I am part of the community of graduates I researched and I have had to keep my biases in check. As Clifford and Marcus (1986) explain, "the ethnographer's personal experiences, especially those of participation and empathy, are recognized as central to the
research process, but they are firmly restrained by the impersonal standards of observation and 'objective' distance" (p. 13).

My analysis of the perspectives of X-CED graduates included a careful reading, and rereading of all transcriptions of interviews and documents about X-CED while identifying patterns to synthesize the concepts and generate categories that produce the narrative as related to me by the participants. I asked each interviewee to review their interview transcripts and requested their help in reviewing the final document.

Community-based participatory research requires the researcher to keep the community up-to-date on data that is being collected and to facilitate collection of data in a timely fashion while at the same time maintaining confidentiality of participants. Not only was I accountable for data collection and its timely reporting and maintaining confidentiality of the participants, I was also seeking to represent the voice of the people. The researcher must be responsive to a multitude of voices within the community while at the same time reflect the community's opinion. In community-based participatory research, the researcher asks the question: Whose reality is being represented? Do the goals and findings fit the community? Those are the questions to be addressed in the presentation of the data and analysis.

Writing up the Research

The participants were involved in the writing and findings of the research through their review of the document and their comments. In this manner, the community of X-CED graduates helped decide what parts of the data are valid and provided justification for the intended use of the findings. This activity is explained by Bopp and Bopp (1985):
"If the community is actively involved in developing recommendations they see arising from the research, then it is more likely that the research will have impact on the community" (p. 41).

The participants in this study are residing in communities throughout the State of Alaska. Through the use of the telephone and mail services, transcriptions were sent to the participants for their review, comment and editing. This portion of the collaboration was critical but time consuming due to delays in communications through the mail service. The original consent form for the interview stated that participants would have the right to correct inaccuracies. Upon receipt of the edited interviews, I began to compile the transcriptions into what is contained in Chapter Five of this document.

Tierney (1995) states that "regardless of one's particular theoretical outlook, an author needs to deal with who will read the text" (p. 383). Most of my writing, to date, has been to an audience that includes technical experts, grant reviewers, or academe and its professors. Using community-based participatory research methods requires that my writing be accessible and comprehensible to the local community and not over-laden with theory and methodology that will obscure the intent. Much of my review of the literature has been to decipher the academic terminology and simplify the manner in which theorists write for other theorists.

Another consideration was to take into account the authority to represent the results of this research. Walter Lightning (1995) explains my concern very clearly, that certain stories, much like the writing of ethnography:
Can only be told by persons who have the authority to do so, during the proper season, and under the proper conditions . . . Keeping constraints on the telling of these stories is for a purpose. It may be said that all of the stories form a huge and complex fabric. The stories cannot be understood unless they are told by persons who know (1) how to put the specific narrative within the context of all the other possible narratives in that complex fabric; (2) how to fit the way the story is told to the specific audience at the specific time; (3) the system of metaphor that is used or adapted in the story; (4) the authority under which the story is told, (p. 80).

Research Considerations

In my own research, I would be acting in opposition to the Native worldview if "I" speak without authority on behalf of the "community." I define the graduates of the X-CED program as a community of indigenous licensed teachers and educators. Many of us are first generation university graduates. We share many Native ways of communication, that is, informal visiting and sometimes quietly sitting together without conversation. For example, when I began interviewing my colleagues, the first step was to get to know each other personally without discussing the research process. Getting to know my colleagues involved attending meetings and workshops where they were present as participants and presenters and seeking out the individual X-CED graduate. I did not convene a formal meeting as an authority in front of the graduates, but initiated informal conversations and reflections about our shared experiences in the X-CED program.

Another way of putting it is that I have "visited" with several graduates of the X-CED program and shared stories. I then explained my intent and asked a few guiding
questions. After the formal consent forms had been distributed to the participants, I followed-up with face-to-face questions whether or not they had consented to the interview. I wanted to give the participants who were unsure a second chance and rethink what it meant to give me their consent to include their words in the study. I did not want to take advantage of a possible quick decision to sign the consent form, but to make sure they had a thorough knowledge of the implications of their participation. I did not want to cause any harm through the lack of explanation or the lack of understanding between the participants and myself. Another consideration was their own schedule and how their involvement would add one more item to their agenda. Many of the X-CED graduates engage in summer and winter subsistence activities. They are involved in their churches and Native organizations along with statewide educational organizations. Their work goes beyond their own teaching responsibilities since many of the X-CED graduates are not only teachers but develop their own local curriculum, at times for the entire school district. Therefore, those who participated had their own unique lifestyle and professional responsibilities to take into consideration. I entered into the study fully aware that at times the participant's schedule would lengthen my wait time for responses and finalizing the document.

From the Native perspective, I did not want to impose my questions, but was open to dialogue, which resulted in questions we all shared in subsequent conversations. As I gathered data from the conversations, the relationships between theory and actual practice as reflected in many Native cultures were openly discussed. As an example, if Native women in the Inupiat culture are behind the scenes in the issues discussed in council
meetings, aren't Native women's voices being heard? If some Native cultures are matrilineal, aren't women's voices heard? Because the university system requires the thesis writer to be able to explain theory and its relationship to methodology, I had to include the definition of the feminist research approach with the realization that an explanation would be warranted.

Other considerations included the statewide locations of the X-CED graduates. This required wait time for mail to be received by the participants and wait time for the participant to respond. Follow-up telephone conversations were limited to asking if the envelope had reached the participants rather than requesting an immediate reply.

Research Components

The following is a summary of the remaining chapters in this document. Chapter Three, Indigenous People & Higher Education, examines the history of the European-American introduction of formal education to Alaska Natives to gain an understanding of Alaska Native student experiences in higher education. To be considerate of all the changes that Alaska Natives have experienced, we must view these through historical, political, economic and cultural lenses. Not only are Alaska Natives linguistically diverse, they have, as stated in a study by Mohatt, McDiarmid and Montoya (1990) "experienced forced acculturation and political, cultural and religious repression prior to this recent period, and the pace and intensity of change have dramatically accelerated during the past 25 years" (p. 327). The historical perspective on the introduction of formal education to Alaska Natives can be summarized as the 'civilized'
conduct and behavioral tendencies of the European American being formally introduced to the 'uncivilized' Alaska Native.

Chapter Four, Emerging Opportunities for Indigenous Teacher Preparation, examines the role of recent initiatives aimed at integrating aspects of indigenous education into the Western pedagogy reflected in schools.

Chapter Five presents the views of the Cross-Cultural Education Development (X-CED) Program graduates who are the focus of this study.

Chapter Six summarizes the research process and outlines implications for indigenous students in higher education as well as implications for institutions and communities.
CHAPTER 3. INDIGENOUS PEOPLE & HIGHER EDUCATION

Alaska Natives and Higher Education: A Historical Perspective

According to Kawagley (1995) prior to the introduction of formal schooling to Alaska Natives...

Education was well suited to the people and to their ecological systems. Education was a part of life. It was provided stress free by parents, family, extended family, and the community... Their environment was their school and their cathedral, and reading its natural processes gave meaning to all life. The elders were there to give guidance with natural meanings and spiritual matters (p. 24).

With the introduction of formal European-American education, Hampton (1995) writes that "historically and in most contemporary situations, the education of Indians is carried out by Anglos using Anglo models to satisfy Anglo purposes" (p. 9). For many Native people, the effects of Western education has been to diminish the importance of the indigenous life ways while at the same time promoting the theme of assimilation of indigenous people into Western society. In 1974, Yupiktak Bista described how the introduction of Western education broke the unity found in traditional education: "Suddenly survival depended upon knowing a new language, new skills and new ways of relating to people and the world" (p. 71).

Further, Cajete (1994) states that:

The basis of contemporary American education is the transfer of academic skills and content that prepares the student to compete in the infrastructure of American society as it has been defined by the prevailing political, social, and economic order.
. . . (It) is wrought with contradictions, prejudice, hypocrisy, narcissism, and unethical predisposition's at all levels . . . There continues to be educational conflicts, frustrations, and varying levels of alienation experienced by many Indian people because of their encounters with mainstream education (p. 19).

To reiterate Cajete, Tierney (1992) writes:

One of the paradoxes of educational institutions is that they are assumed to be providers of opportunity, yet minorities do not always perceive them in that manner. In this sense, the meaning of control over one's life that educational institutions seem to offer becomes a source of cultural conflict rather than an opportunity for Indian students (p. 79).

The area of research can produce a similar alienation, as described by Tierney (1992):

Authors never take into account the voices of people under study - American Indian students - in order to comprehend what they believe are effective programs and practices. In effect students are again absent, their voices are silenced, and their dreams, if not denied, are at least unacknowledged" (p. 85).

As mentioned in the introduction of this study, there are many statistics and studies that enumerate why Alaska Native students fail within the university system. Why is it the students or the people, who fail, and not the "system" or the "institution?" Hampton (1995) contends that it is an outgrowth of the subordinate relationships of Native people to American society:

I believe that Indian children struggle against a pathological complex endemic to North American society. The pathology is made up of the largely unconscious
processes of (1) a perverse ignorance of the facts of racism and oppression; (2) delusions of superiority, motivated by fear of inadequacy; (3) a vicious spiral of self-justifying action, as the blame is shifted to the victims who must be 'helped'; that is, controlled for their own good; and (4) denial that the oppressor profits from the oppression materially, as well as by casting themselves as superior, powerful, and altruistic persons. Indian children face a daily struggle against attacks on their identity, their intelligence, their way of life, their essential worth. They must continually struggle to find self-worth, dignity, and freedom of being what they are . . . All Native communities suffer from these forms of oppression (pp. 34-35).

Like other indigenous people, Alaska Natives have struggled with the introduction of the Western schooling system and now we see a similar struggle as Native people seek to gain access to higher education, but on their own terms. What are some of the additional issues that arise as Alaska Natives gain access to higher education?

Both Tierney (1992) and C. Barnhardt (1994) discuss some of the issues that arise when Native people enter mainstream higher education institutions. Most of these issues relate to social relationships based on leaving home and entering a new institutional/cultural environment. Leaving home, family and community creates a conflict due in part to the Native value of putting others first, rather than self. Once Native students enter the campus, they find it too big and impersonal, since most Native students come from small villages or regional centers where connections with other Native people are the norm. Loneliness and homesickness occur as the students move from the Native
community where they are usually a member of the majority to the larger urban campus environment where they are ascribed minority status.

Much of the difficulties Native student's experience on college campuses can be attributed to cultural shock described as stress reactions caused by exposure to a new environment. According to Winkleman (1994), "cognitive fatigue is created by the new cultures demands for a conscious effort to understand things processed unconsciously in one's own culture" (p. 123). Furthermore, such experiences can produce "role shock or changes in social roles and interpersonal relations affecting feelings of well-being and self-concept; personal shock or loss of personal intimacy, and loss of interpersonal contact with significant others" (p. 123). Schooling as discussed by Giroux (1983) is "concerned with social change, power relations, and conflicts both within and outside the school" (p. 62).

The social adjustments faced by Native students is described by Spindler (1987), as consisting of "two important concepts: the enduring self -- the consistent self-perception as being culturally attached to a given cultural setting and the situated self -- the part of ourselves adapting continuously to new settings" (p. 16). While maintaining their enduring self, Native students must also figure out how to engage their situated self in new circumstances, while at the same time learning about power relations.

Along with cultural shock, Native students often experience other educational incongruities when attending Western educational institutions. One recent example is of a "young woman who was valedictorian of her rural Alaska high school . . . when she got to college, she had to take remedial classes in the basics just to catch up with her peers"
(Shinohara, 1997). The article by Shinohara does not indicate probable causes of why the young woman had to take remedial classes in the basics. With the widespread news articles about rural Alaska Native students failing in public schools, I would assert that the cause might be based on context. Apple (1993) writes that most basics are learned by drill and discipline.

What is missing, in my view, are contexts in which the deployment of these skills makes sense. Too few students are presented with problems, challenges, projects, and opportunities that draw in a natural and productive way on these skills. Hence, the three literacies sit like religious icons on the shelf of a tourist shop, reasonably decorative, perhaps, but out of place (p. 187).

As noted by Kawagley, D. Norris-Tull and R. Norris-Tull (1998):

Alaska Natives who do complete high school score dramatically lower [about 40% lower] than Caucasian Alaskans on the American College Test [ACT]. Among the various factors contributing to student failure, the report cites poverty and the cultural and linguistic differences between students and school personnel" (p. 135).

Kawagley, et al (1998) found that "most of the instruction is from the viewpoint of the Euro-American teacher, and there remains a wide gap between the culture of the child at home and the culture of the child in school" (p. 135). Students from early elementary schooling through higher education face the same cultural gap, resulting in an inequity of supposed prior knowledge needed for the Euro-American classroom experience. Morris, et al (1963) explains this phenomena by stating that "many different cultural interpretations of life, the world, society, and events affect children and are partially
internalized by them even before they enter school" (p. 194). Apple (1993) in his discussion about culture states that "culture is . . . a producer and reproducer of value systems and power relations" (p. 45). Power relations, as described by Giroux (1983) are the "dominant ideologies in . . . knowledge, language practices, ways of viewing the world, cultural styles, and the like" (p. 224). Conflicts within and outside the school can occur without the "interconnections between culture, power and transformation . . . connected to their social, political, and economic determinants in the wider society" (p. 195).

"The teacher is also one of these social influences" (Morris, et al, 1963, p. 160). Native students face the reality of learning a new culture - that of the Euro-American teacher - while attending formal schooling. Examples are low expectations of some non-Native teachers of their Native students, as well as administrators and professors who discourage Native students from applying to institutions of higher learning resulting in the student's feeling of not being just as good as the other students. Misunderstandings and/or miscommunications occur between students and professors in the classroom creating feelings within the Native student of standing out in the crowd, resulting in anxiety and a desire not to return to the classroom.

There can also be incongruities in the way subject matter does or does not relate to life experiences. Dewey (1944) explains this point very clearly:

Careful inspection of methods which are permanently successful in formal education, whether in arithmetic or learning to read, or studying geography, or learning physics or a foreign language, will reveal that they depend for their
efficiency upon the fact that they go back to the type of situation which causes
reflection out of school in ordinary life. They give the pupils something to do, not
something to learn; and the doing of such a nature as to demand thinking, or the
intentional noting of connections; learning naturally results (p. 154).
"Reflection out of school in ordinary life" means that if there is a connection in school
subjects with the lives of the learners, "learning by doing naturally results." This means
that students should be able to relate to the subject being taught, in that it is real and it is
part of their lives. Learning and teaching should not be passive activities to be forgotten
once the school doors are closed. Continuity and reflection by action within the
community by the student should be one of the intended results throughout the schooling
process from early childhood education through higher education.

This is what many Native students are seeking, but it is not often what they get.
For the indigenous higher education student, the aspiration is for service to the community
upon completion of a degree. Lifelong learning continues as this service is provided in the
community reflecting the need for locally influenced decision-making for community
development. The desire to earn a higher education degree and fulfill community service
is not always an easy avenue for Native students to choose.

Because many indigenous higher education students are the first generation to
enter institutions of higher learning, families and/or communities often cannot financially
support the costs to spend time away at a university. Scholarships and financial aid do not
always cover housing and the needed food, clothing, tuition, books, supplies and cost of
leisure activities. If a Native student has a family of their own, then we must add day care
and time to study for extended periods to make up for the lack of free time. Native students tend to take breaks from school extending from one semester to a year or more to get back on their feet financially, thus lengthening the number of years it takes to complete a four-year degree.

From the factors outlined, there are many underlying differences in cultural perspectives that can give rise to conflicts in learning and teaching and determine the success of indigenous people in higher education. There are many hurdles and barriers, and at times no one in the indigenous student's immediate surroundings can relate to the issues they face. From the social perspective, Alaska Native higher education students are trying to be heard in a manner, which Giroux (1988), defines as "border pedagogy":

Students must engage knowledge as a border-crosser, as a person moving in and out of borders constructed around coordinates of difference and power. These are not only physical borders, they are cultural borders historically constructed and socially organized within maps of rules, and regulations that limit and enable particular identities, individual capacities, and social forms. In this case, students cross over into borders of meaning, maps of knowledge, social relations, and values that are increasingly being negotiated and rewritten as the codes and regulations which organize them become destabilized and reshaped (p. 40).

Beginning in the mid-1980s, Native American people began taking steps to eliminate these borders. As Tierney explains (1992):

Education's purpose . . . is to take on the role of enabling people to empower themselves with their own self-understandings of their place in the world, and
positioning them so as to change those relationships that constrain and silence them" (p. 40).

For example, a joint report from the Indian Nations at Risk Task Force (INAR) and the National Advisory Council on Indian Education (NACIE) (1990) raised issues and obstacles for Native students specific to teacher training and recruitment for those teacher preparation programs located in mainstream institutions:

- Raised admission standards and stringent requirements for teacher training programs that make it more difficult for Native Americans to enter such programs.
- Required admissions tests also limit the number of Native Americans entering the field due to language and cultural bias in the tests.
- Attracting Native American people into teacher training programs is difficult due to several reasons, one being the high secondary school drop out rate which may be due to poor preparation in high school.
- Racism on campus discourages current students.
- Currently there is no centralized place to find qualified Native American or Alaska Native teachers.
- Teachers unfamiliar with the school and community often face cultural shock and leave a school within a year.
- Administrators, like teachers, experience cultural shock in unfamiliar communities.
• Teachers and administrators who need diversity inservice training are often the ones who do not attend (p. 2-10)

The INAR/NACIE made several recommendations based on the issues they identified:

• bring college courses to the community (they used the example of X-CED as a model that promotes the development of Native educators);

• establish articulation agreements between community colleges (i.e., tribal colleges) and the universities

• require new teachers to become familiar with the community in which they are to teach;

• enable districts to attract certified teachers by providing a commitment to hire students upon completion of their certification requirements;

• question prospective teachers about their commitment to Native American students and their willingness to live and participate in the community to ensure that they are hiring teachers who will continue to work in the school (p. 2-10)

Tierney (1992) also discusses several implications for change in higher education institutions for the benefit of Native students and concludes that "some will argue that these suggestions are all too-encompassing and demand too much effort on the part of postsecondary institutions" (p. 164). He further states that "many of these changes are attitudinal and an institution does not need to spend vast resources to encourage pedagogy or to celebrate American Indian cultures. . . but that resources will need to be redirected
as an institution alters its priorities" (p. 165). Further, the institutions, tribal organizations and Native students must discuss the issues and implications for the redirection and change in higher education.

An understanding of early Western higher education institutions for indigenous people in the United States will point out several reasons why mainstream institutions have not worked for indigenous people and why alternative structures have been devised. Early higher education efforts on behalf of Native people in the United States were intended to promote cultural change, rather than justice, emancipation or empowerment. According to Beck (1995):

English colonials took an early interest in educating Indians for cultural change. Several 17th and 18th century colleges, such as Harvard and Dartmouth, recruited American Indians to train as missionaries and teachers to their own peoples, but most Indian students died of disease (p. 16).

The following is a summary of early higher education initiatives as reported by Beck:

In the early 1800s, the Choctaws and Cherokees established their own training schools, and after the Civil War, churches established colleges for Indians as well. In the 19th century, the federal government did not support higher education for American Indians, whom it sought to turn into individual land-owning farmers. At the start of the 20th century, only one state school and one church-run school served Indian higher education needs. In the 1930s, federal support for Indian higher education began to develop, and returning World War II veterans added to the impetus. By 1957, 2,000 Indians were enrolled in colleges with tribes, federal
and state governments and private organizations offering financial aid. However, Indian educational programs at all levels suffered from poor quality and high dropout rates (p. 20-21).

Programs established under the rubric of self-determination of the 1960s encouraged local initiatives, which led to the development of the tribally controlled community college system. There are now 29 tribally controlled colleges in the United States, comprising the American Indian Higher Education Consortium. According to Beck (1995):

Their primary strength is in offering education at home so that students do not need to leave their communities to pursue higher education. Their largest challenge remains making higher education relevant within the community and supportive of tribally-defined community development” (p. 23).

Indigenous people throughout the world have made structural, functional and cultural adaptations in creating higher education institutions of their own. These adaptations include what Kirkness and R. Barnhardt (1991) call "The Four R's - Respect, Relevance, Reciprocity, Responsibility". The Four R's mean that Native people are seeking higher education institutions that "respect" them for who they are, that present material that is "relevant" to the Native worldview, that offer "reciprocity" in relationships, and that help Native people exercise "responsibility" over their own lives.

Indigenous Higher Education Institutions in Alaska

From colonization in the 19th century to self-determination in the 20th century, the indigenous people of Alaska are continuing to make great strides to take charge of their
own higher education needs. One of these efforts has been to initiate a tribally controlled community college system in Alaska. R. Barnhardt (1991) states that "the cultural link between college and community is a central ingredient in everything from the goals and philosophy of the tribal colleges to their curricula" (p. 202).

For the Alaska Native, a university education is becoming more and more important. As Native people, we interact across two cultures, the indigenous and the Western, drawing upon our Native ways as we maneuver in and out of the non-indigenous cultures. As a Native certified teacher, the reports of Native students in rural schools having low achievement rates, high drop out rates and leaving university programs earlier than other university students are critical issues. C. Barnhardt (1994), explains that the term 'leaving' better explains the Native students actions than 'dropout' because many Native people return after a period of adjustment back home in the village while rebuilding finances and/or emotional support to return to the university (pp. 204-207).

Even with an understanding that Alaska's indigenous people had their own traditional education prior to the introduction of formal Western schooling, the transition has not been without difficulty. Trueba and Zou (1994) describe this situation as a "difficult transition from the traditional system before Europeans arrived to a competitive society ruled by new values acquired from Christian missionaries . . . and understanding the relationship between schooling and social stratification" (p. 16). Kawagley (1995) describes the pressing need to address the difficult transition Alaska Natives have faced as a matter of survival. "The issue of the long-term consequences of the collision of contrasting worldviews on the survival of indigenous peoples takes on an urgency that can
no longer be ignored" (p. 3). Congruous higher education systems that are tribally controlled as defined by the tribes can meet the challenge for the survival of indigenous cultures within mainstream society by "making higher education relevant within the community and supportive of tribally-defined community development" (Beck, 1995). This is what the tribal college effort is all about - helping Native students maintain their identity while at the same time pursuing degrees to provide a service to their respective Native communities.

For example, Ilisagvik College in Barrow, Alaska, according to R. Barnhardt (1991), began as the Inupiat University of the Arctic in 1977. Inupiat people had the desire to have Native professors and administrators within a Native higher education system, and, "at the same time, there was an increasing need for Inupiat biologists, accountants, planners, lawyers and so forth, who could bring an Inupiat perspective to bear in the many new positions that had emerged in the region" (p. 200). In 1986, the Inupiat University of the Arctic became the "North Slope Higher Education Center, administered locally on an affiliated arrangement with the University of Alaska Fairbanks" (p. 201). The North Slope Higher Education Center then "evolved into the Arctic Sivunmun Ilisagvik College "gradually building a reputation as a significant contributor to the educational well-being of the Inupiat people in the North Slope Borough" (p. 201). Capturing the Dream: Alaskan Tribal College Consortium (1997) describes the reorganization of the College from local government control to that of governance by a Board of Trustees. "In 1995, the College, then called the Arctic Sivunmun Ilisagvik College [ASIC], underwent an expansion and reorganization in response to the expressed
needs of the North Slope Borough community . . . and change of name [Ilisagvik College] which took effect in July 1, 1996" (p. 4).

Ilisagvik College (1997) is leading the way for a consortium of tribally controlled colleges in Alaska through partnerships with "the Association of Village Council Presidents, the Tanana Chiefs Conference, Kawerak, Inc., and the Sealaska Heritage Foundation" (p. 5). Stating that this is not a new project but a "long-standing dream of creating a cooperative network of Alaskan Tribal Colleges" (p. 5), Ilisagvik College submitted a grant application to the W.K. Kellogg Foundation. The purpose of the grant was to pursue "the establishment of a network of tribal colleges throughout the state that can function as a system of Native higher education institutions" (p. 6).

The partnerships represent rural regions currently served through rural campuses under the University of Alaska system, which may face funding cutbacks in the near future. The Sharing Our Pathways newsletter reported that along with this effort, Ilisagvik College is:

Collaborating with the University of Alaska statewide system, Sheldon Jackson College and Alaska Pacific University in long-term planning for Native higher education, identifying current needs and deficiencies and developing the goals which will prepare Native students for the 21st century (3[2], 1998, p. 4).

This initiative is pursuing a Native higher education system that is community-based and tribally defined. Tribally controlled colleges are shaped by a philosophy of incorporating traditional values and, according to Wicks and Price (1981), "emphasizing not only the academic requirements of future educational and occupational success, but
also the cultural contributions and philosophies of the tribal community" (p. 1). The Carnegie Foundation for the Advancement of Teaching (1989), states that "rather than being a disorienting experience for students, [the tribal] college represents a reinforcement of values inherent in the tribal community" (p. 1).

Tribal colleges and universities are institutions that qualify for funding under the Tribally Controlled Community College Assistance Act of 1978, and reauthorized in 1994. The President of the United States reiterated the status of tribal colleges and universities in 1996 by establishing within the Department of Education the President's Board of Advisors on Tribal Colleges and Universities. The Board consists of fifteen members appointed by the President representing early childhood through higher education and including tribal officials, as well as representatives of financial institutions and private foundations. The role of the Board is advisory to the President to fulfill the following goals within Executive Order 13021 of October 19, 1996:

- Ensure that tribal colleges and universities are more fully recognized as accredited institutions, have access to the opportunities afforded other institutions, and have Federal resources committed to them on a continuing basis;
- establish a mechanism that will increase accessibility of Federal resources for tribal colleges and universities in tribal communities;
- promote access to high quality educational opportunities for economically disadvantaged students;
• promote the preservation and revitalization of American Indian and Alaska Native languages and cultural traditions;

• explore innovative approaches to better link tribal colleges with early childhood, elementary, and secondary education programs; and


The first tribal college opened in 1968 on the Navajo Reservation and today, there are 29 tribally controlled colleges throughout the contiguous United States. R. Williams (1998) states that tribal colleges "are giving students an educational and economic means to help Indian people and cultures survive. They are teaching to Indian learning styles, including tribal perspectives in the curriculum, changing pedagogy, and fostering an environment of support and respect" (p. 2).

Pavel and Colby (1992), in their study of early English colonial attempts at establishing higher education institutions for Indian tribes describe the unique success that tribal colleges have had over the colonial institutions. "These unique institutions have established a precedent of success that stands in stark contrast to 480 years of failure to provide quality higher education services to American Indians" (p. 1). Tribes throughout the United States have sought to meet community needs such as tribal economic development, cultural preservation and sovereignty through the initiation of tribal community colleges. Further, the American Indian Higher Education Consortium (1995) describes tribal colleges as serving as "cultural centers, and providing a strong foundation for economic development" (p.1). Describing the curriculum as "culture conscious
teaching," Pavel and Colby (1992) indicate that teachers are expected to act as socializing agents for Indian history, language and culture.

A prime example is the 1996 course offerings of the Navajo Community College in their Dine Teacher Education Program. Class offerings include:

- Dine Educational Philosophy: examines exemplary teachings and learning strategies within Navajo traditional and western educational systems
- Understanding the Culturally Diverse Child: surveys theories that frame analyses of minority student failure and that spell out implications for school program development
- Human Development: examines child and adolescent development in Navajo settings
- First and Second Language Acquisition: examines children's Native and second language acquisition and implications for classroom settings
- Language Arts and Social Studies Teaching Methods: introduces methods, strategies and materials for teaching K-8 language arts integrated with community- and tribally-centered social studies (p. 1).

These course listings represent a tribally driven teacher preparation program, which reflects both the Navajo tradition, and the Western curriculum working side-by-side for teaching which is holistic and representative of both cultures. These innovative courses are examples that Alaska teacher preparation programs can use as models to enhance the
learning of Alaska’s Native children, and similar models have served as the foundation on which the X-CED program was built.

As indicated previously, Ilisagvik College is working with a consortium of Native groups from throughout the state to initiate a tribally controlled college system in Alaska. Until the time that Alaska has its' own tribally-driven colleges, Native teacher preparation programs are dependent upon alternative routes through existing mainstream institutions (such as X-CED) in cooperation with tribal entities. Indigenous people, historically, have not been looked upon as higher education candidates. Within the assimilationist policies intended to civilize, Christianize and develop skills for industry and manual labor, the goal of obtaining a higher education by indigenous people was largely ignored.

Although indigenous people were usually not advised or counseled to attend an institution of higher learning, many indigenous people in Alaska have, nevertheless, pursued higher education degrees. However, as noted by C. Barnhardt (1994), "yet disproportionately high numbers of Native students (in comparison to the overall population) continue to leave the university system each year before completing their programs, and the percent of Alaska Native graduates (5 percent average over the past 15 years) is about half of their proportion of the overall enrollment." (p. 6). Why do Alaska Native students leave a university program prior to completion? A partial, though not all inclusive answer can be drawn from the study by C. Barnhardt (1994) which identified some of the qualities of Alaska Native teacher education students that distinguished them from most other students at the University of Alaska Fairbanks. Some of these differences are summarized below:
• Many parents of current university students did not complete elementary school and most are the first generation of Native students from their family or village to attend a university.

• The Native students currently in universities are, in many cases, the first generation of their family or village to grow up with televisions, telephones, VCRs, computers and audio-conferencing equipment.

• The Native students and their families are members of a minority group who continue to rank the lowest on measures related to income, educational attainment, infant mortality rates, life expectancy, and a high rate of alcoholism, suicide and accidental death (p. 99).

Given the historical legacy of "failure" in which Alaska Natives have encountered the formal education systems of Western society, it is necessary to place the evolution of Native-oriented teacher preparation programs in the larger context of Native educational reform from which they emerge. It is to this end that the next chapter is directed.
CHAPTER 4. EMERGING OPPORTUNITIES FOR INDIGENOUS TEACHER EDUCATION

In distant time, education was well suited to the people and to their ecological systems. Education was a part of life. It was provided stress free by parents, family, extended family, and the community. Their environment was their school and their cathedral, and reading its natural processes gave meaning to all life. The elders were there to give guidance with natural meanings and spiritual matters (Kawagley, 1995).

Indigenous Education

There are many definitions available for "education." For the purposes of this discussion, the following are the basic ingredients of what is included in education as defined by Bullock, Stallybrass and Trombley (1988):

- it is a passing on of a cultural heritage;
- it is the initiation of the young into worthwhile ways of thinking and doing;
- it is the fostering of the individual's growth (p. 254).

Indigenous education fosters the heritage of the indigenous culture while the Western education system fosters that of Western society. Both the indigenous and Western cultures recognize the need to pass on their culture. We must recognize that the dominant ideologies, or bodies of ideas held by the Western culture, which have been imposed upon indigenous cultures through educational and religious institutions, have had the power to silence indigenous ideologies. The absence of an indigenous perspective in education has broken apart the holistic ideologies of indigenous people.
In pre-contact times, indigenous education was a community process conducted in the environment and in the community. Education included the indigenous people's connections to the earth and all its inhabitants. Their environment was indeed their school and their cathedral, encompassing the universe and all that lives in it. Cordero (1995) states that in such a learning environment, "humans and cultures were flourishing. Indigenous cultures were characterized by systems of education, including systems of higher education, that were predictable, systematic, and sustained" (p. 29).

What are some of the characteristics of an indigenous system of education? A necessary starting point is to realize that in pre-contact times, the indigenous environment was free from the Western views of education, as we know them. As we examine the indigenous system of education we must be aware that many of us, as Medicine (1995) states "... have lost some of our Native identity, because we have gone through what I call 'a secondary enculturational process' in elementary and secondary schools" (p. 45). Anthropologists in their ethnographic accounts have tried to recapture what education meant to an indigenous population, however, little literature has been available by Native people writing about indigenous education, until recently.

Dr. Oscar Kawagley (1995) a Yup'ik Associate Professor at the University of Alaska Fairbanks writes:

It is apparent that there is a significant contrast between the Western educational system and the Native worldviews. The former is formulated to study and analyze objectively learned facts to predict and assert control over the forces of nature. But Alaska Native people have their own ways of looking at and relating to the
world, the universe, and to each other. These ways have seldom been recognized by the expert educators of the Western world, whose educational system is instituted to inculcate Western knowledge and values (p. 37).

Dr. Jo-Ann Archibald (1995), a faculty member at the University of British Columbia writes about the misconceptions of what indigenous education is all about:

A romantic view of traditional First Nations education has young people seated on the ground listening attentively to elders telling stories imbued with moral principles that are woven into explanations of 'Mother Nature.' The lack of an 'institutionalized' school system together with this romantic notion has led many educators to believe that First Nations people had no education system with a credible depth of knowledge, understanding, and viable educational principles (p. 289).

For a firsthand view of the educational system prior to contact with Western education, Elder Peter John (1996) of Minto, Alaska, who holds an honorary doctorate from the University of Alaska Fairbanks, writes:

As I was growing up as a little boy, I was taught by people that didn't even know how to read and write. But these people gave me a lot of things that I still live on today. And I didn't get that from college; I got it from people that lived through it. People who really understand life. In the old days people knew how to survive. Now, the Athabaskan culture contains a lot of things that nobody understands today. Athabaskan culture says that if you catch rabbits or grouse or anything,
never hide it from your friends. So by sharing it with the people you're giving what you got to help anybody that needs it. That's the culture (p. 7).

The value of sharing and learning from "those who lived through life" is also a part of the educational philosophy of other Alaska indigenous cultures. Schneider (1991), in Kusiq: An Eskimo Life History from the Arctic Coast of Alaska summarizes how Inupiat Elder Waldo Bodfish grew up in the traditional Inupiat educational system. He was taught by several individuals who shared with him what they knew at certain times in his life:

Walluk is a good hunter and provider, Ootoayuk is a fine traveling companion who taught him Eskimo ways, his grandmother is a good sewer who made him caribou socks and squirrel and muskrat parkas, and Angoyuk is the woman who helped him celebrate becoming a hunter. Shaglook is remembered for his generosity for teaching Waldo how to build snow houses, and Waldo portrays him as a smart, good hunter all around. Finally, Waldo describes the way his Uncle Fred taught him to herd and helped him to become a man (p. 171).

The way in which Mr. Bodfish earned his education was in the context of the traditional indigenous learning environment, which is in sharp contrast with that of Western schooling. The indigenous community did not teach compartmentalized areas of science, mathematics, art, religion or social studies, but approached teaching and learning in a holistic fashion. The manner in which the teaching took place reinforced the need to learn the knowledge and skills to survive and sustain the culture, thus reinforcing a learning environment in which the "curriculum" was necessarily holistic and in-context. Everyday
activities reinforced these teachings without the separation of education from living in the environment.

A strong force in this type of educational system is the local language, with its nuances and gestures providing access to an in-depth knowledge base that includes why the indigenous community does things in a certain way. Mohatt, et al (1990), explain that "many Native groups recognized the importance of speaking one's Native language since many concepts are not easily translated into English and visa versa" (p. 334). Indigenous communities are as different as their languages are different. Vera Kaneshiro (1977), a Siberian Yup'ik educator combines learning and language stating that:

Education is something that a person acquires that no one takes away from him.

What is education? Is learning education? If learning is education, then learning in any language and culture must be education. Some Native Alaskans used to think that education was only being able to speak the English language. They did not realize that what they had learned to do in their language and culture was education (p. 137).

Language, indigenous to the community, reinforces the actions that are the living expression of the local values and beliefs. Associated with these values and beliefs is knowledge of the environment that is transferred to all people in the community by the Elders and those who are recognized as experts in their respective areas of expertise. The expert could be a parent, grandparent, sibling, or other members of the community. A continuum develops in the education of the community that is predictable. The very
nature of dependence upon each other as teachers and learners in the community in a traditional oral system sets the stage for teaching and learning to take place.

The connection between the earth and the spiritual tradition of the people is a sustainable force in the community's efforts to pass on a continuing culture from one generation to the next. McDermott and Varenne (1995) describe the coherence of a culture as a process whereby:

The coherence of any culture is not given by members being the same, nor by members knowing the same thing. Instead, the coherence of a culture is crafted from the partial and mutually dependent knowledge of each person caught in the process and depends, in the long run, on the work they do together (p. 326).

In this context, education means working together to pass on knowledge collectively to the next generation.

A loss of many of the traditional Native ways of learning and teaching discussed in the previous paragraphs occurred during the colonization of Alaska and the introduction of Western schooling. As was indicated earlier, the main intent of schooling of Alaska Natives was to civilize, Christianize, and develop a pool of manual laborers to carry out the colonist's endeavors. Alaska Natives were not looked upon as having a knowledge base of their own worthy of being incorporated into institutions of Western education. Chance (1990) summarizes the purpose and intent of early schooling of Alaska Natives as "education in hygiene and health care, along with the perceived need for greater industrial and moral training" (p. 39).
The question remains - what caused the traditional educational system of Alaska's indigenous people to become obscure with the introduction of the Western schooling system? Former State Senator William Hensley, addressing participants at the 1981 Bilingual Multicultural Education Conference in Anchorage, Alaska, partially answered the question with the following statement:

The tragedy has been that the educational system which we have inherited from the turn of the century has also had as its basis the elimination of the Eskimo, the Indian, and the Aleut people as an identity and as a distinct species of the human race with their own language, tradition, history and culture. In the bureaucracy of the eighteenth century, the educational system designed by Sheldon Jackson was a system for the social and industrial life of the white population of the United States, and it promoted their not-too-distant assimilation. This principle has been the guiding light of Alaskan education practically down to this date.

It was the boarding school system that was at the heart of these assimilation policies which resulted in what Memmi (1965) calls "the most serious blow suffered by the colonized . . . being removed from history and from the community" (p. 91).

Paul Ongtooguk (1991), gives an example of his experience as a high school student and then as a teacher in a northwestern Alaska community. In the early 1970s Mr. Ongtooguk attended a high school in a community which enrolled white students in one facility and Native students in a separate facility. The separate facility, which housed instruction for Native students, was a former adult vocational institution and had many more amenities than the city school, which housed the white students. The city board of
education, wanting to unify the two facilities into one school for its youth, chose the vocational facility to become one high school for all youth - Native and white. The city board of education became the board for the newly unified school and the Native school board, which originally governed the vocational school for the Natives, was dissolved.

Similarly, the social hierarchy of the white community members was reflected in the high school curriculum. The white history was taught while the history of the Native students was absent. The Native students, including Mr. Ongtooguk, were counseled to pursue manual labor professions while the white students were advised to enter higher education institutions. Upon completion of high school, Mr. Ongtooguk ignored his counselor and went on to the university to earn a teaching certificate, following which he returned to the region to teach in an Inupiat community. There he found that the Native curriculum was still being written by white administrators whose understanding of Native perspectives was limited to arts and crafts. He felt an absence again of the indigenous people's perspectives. He questioned "who made these products and why were these people absent from the curriculum?" He then responded to his own question by developing an Inupiat Studies curriculum, thus, making Inupiat culture visible to Inupiat students as an existing, living life way with its own history and integrity. It was his way of challenging the historic policy of assimilation and cultural genocide embedded in the schooling and education of Alaska Natives.

The absence of indigenous people in the "official" history of Alaska is no accident. The history taught to our youth and university students is suited to maintaining the status quo of Western dominance, whereby the Native voice is subjugated to the needs of the
dominant society. To bring about the inclusion of Alaska Natives in the curriculum we must first overcome the colonization of our minds towards assimilation and then rewrite indigenous history in our own terms for inclusion in public school and university curricula.

**Steps Towards Indigenous Pedagogy**

What are the steps we can take to heal the ills resulting from Western encroachment in the education of the indigenous people of Alaska? Medicine (1995) states that:

> Although a lot of Native people talk about and emphasize the oral tradition and are seemingly against literacy and books, we live in a world of literature. We need to be aware of these types of publications, especially those written by our own people. If we are to change institutions of higher education, we must build on what I have referred to as Native intellectuals in our communities. Our cultures and languages are embedded in these communities. On the other hand, if we choose to do academics, we must meet the challenges and expectations of the academy. We cannot expect institutions to accommodate completely our unique situation. Excellence in First Nations education at all levels should be our major concern (p. 43).

How, as Native educators, can we meet the challenge of collecting information from our communities as oral literature and combine that effort with acceptance in the canon of the Western institutions? First of all, we must remind ourselves that as indigenous people of Alaska, we have been absent from the curriculum, from the positions of decision-making, and from the positions of teachers in our Native communities. The
indigenous practices of teaching have been set aside to make way for the Western pedagogy to flourish, and this has negated the strength of the indigenous ways of teaching and knowing. We are coming to an age where the circle that was broken by Western ideologies and practices must be made whole again.

To reach an understanding of how healing can take place, I must first look at my own educational experience. My educational philosophy reflects the diverse educational background I have had as an Inupiat woman in Alaska. I have experienced the primary school days of the Bureau of Indian Affairs, a public high school system, a short time in a private high school, and a field-based teacher education program and graduate school within the University of Alaska and the University of British Columbia. Throughout all of this, I have carried with me the values of the Inupiat learned from my family and community.

At the core of my education are my values and beliefs, which is the guiding force of all instruction and activities within the community. Ilisagvik College (1996) developed a poster in both Inupiaq and English outlining the values and beliefs of the Inupiat. Within an indigenous educational system, the Elder is respected for knowledge gained and for having lived a life which models those beliefs and values. Learning from others with respect and fostering an interchange of ideas to take care of the earth and the universe recognizes that relationships with people and nature are gifts. Included in this community of learning is respect for family kinship and roles, because the very nature of survival is dependent upon each person's expertise and relationship within the community. Hampton (1995) writes that:
All traditional Native methods occurred within cultural settings that were characterized by subsistence economies, in-context learning, personal and kinship relations between teachers and students, and ample opportunities for students to observe adult role models who exemplified the knowledge, skills and values being taught (p. 8)

The Inupiat values and beliefs include many aspects that can also serve as the core for all learning and teaching, as indicated by the following interpretations adopted by the Inupiat and published by Ilisagvik College (1996) on a chart entitled "Inupiaqatigiigniq," or Inupiat Way of Life:

- **Respect for Elders, Others and Nature:** This means recognizing that each person and nature are special gifts and the Inupiat are caretakers of these gifts.

- **Respect for Family Kinship and Roles:** Each individual is a reflection of the family. The community is also considered family and extended families look after each other.

- **Sharing:** Inupiat respect the gifts that are given to them and share, whether this is through hunting, material wealth or attainment of education or knowledge.

- **Knowledge of Language:** Inupiat learn their language, Inupiaq, by daily usage and in teaching traditional skills.

- **Love and Respect for one Another:** Inupiat have a love and respect for all life forms, whether or not the life form is an animal or a human being. In the naming process, a person named is to carry on the essence of the deceased.
- Humor: Teasing carried out lovingly and not harshly is a means of bonding between friends in the Inupiat culture. Humor means happiness and warms the spirit.

- Hunting Traditions: Inupiat know the life cycles of plant and animal life and their interconnectedness to each other. Sustainability or the continuation of life cycles of animals and people is the driving force of when to hunt or not to hunt.

- Compassion: Compassion in this sense is to care for people regardless of their circumstances.

- Humility: Inupiat are not passive but remain humble in discourse that may disrupt harmony. Humility means having understanding and compassion in any given situation.

- Avoidance of Conflict: Inupiat believe in not making hasty decisions, which may disrupt the human and natural realms. Creating conflict is disrespectful to the interconnectedness of the spiritual and natural world.

- Spirituality: Inupiat believe in spirituality, or the belief in a higher being/creator, which is interconnected with human and animal life.

Let us consider what a pedagogical system might look like from a foundation in indigenous values and beliefs, in contrast to the Western system in which a student has to struggle to maintain a sense of who they are as they encounter a competing set of values and beliefs.
Using the examples available in writings by Hampton (1995) and Calliou (1995) describing the Sacred Circle of First Nations people, I will outline a pedagogical model based on a circle with four points representing North, East, South, and West. Within the constructs of these four directions, we can list all the areas of transitioning that young people encounter as they grow up. Transitioning is defined by Katz and St. Denis (1986) as educational constructs that recognizes the importance of "transitioning towards meaning, balance, connectedness and wholeness" (p. 1). The healing process involves "a teacher as healer who . . . informed by spiritual understanding, seeks to respect, and foster interconnectedness -- between herself, her students, and the subject matter; between the school, the community and the universe at large -- without sacrificing any parts of this interconnected web" (p. 2). Since "the spiritual dimension is a part of everyday life rather than some distant phenomenon" (p. 6), teachers must understand the realm within which indigenous people learn, that is, in a holistic fashion that fosters interconnectedness within a continuing cycle which always includes spirituality and education without a break in the circle.

Within the Northern section we can place the child from pre-birth through childhood. During this stage, the indigenous child is accepted, named after a relative and taught and cared for by all those who are related. In the East quadrant we can place the child from childhood through adolescence with education continuing through the development of the child. In the South we can place the child through the adolescent years for the rapid growth during which the adolescent is relating fully to the environment, both physically and spiritually. In the West, we can place the child's movement into
adulthood with all that it brings to continue the cycle for the preservation of the traditional culture by caring for all elements within the community.

Figure 4.1. The North represents pre-birth through childhood; East represents childhood through adolescence; South represents adolescence through young adulthood and; West represents adulthood/elder status and/or teacher/educator. These four directions represent stages of growth and learning in the community.

Age groups are not represented but general growth terms are used, as children will learn when they are ready. Katz and St. Denis (1986) maintain that children grow at their own pace and should receive education accordingly.

Students are given space, time and help to develop in their own way, the emphasis is on students' own journey towards wholeness. The teacher does not pursue
students, attempting to teach them what they must know. The teacher creates room for questions to emerge" (p. 9).

**North:** The North brings awareness to the parents prior to childbirth that the coming child will be taught by the community. At birth, the child is given a name chosen by the community to carry on a person's spirituality, characteristics or position in the community. Craig (1996b) explains the Inupiat tradition of naming:

To give the newborn child words of wisdom of the character traits in its first few days of life that you want him to live by the rest of his life is an important custom among the Inupiat. In later years, as the good qualities become evident in that person's life, sometimes the only explanation is that so-and-so had spoken to the baby in his infancy. That's why he is the way he is. Very strong medicine (p. 4).

Gardner (1993) speaks of the early years of child development as a time when children quickly learn about their own cultural environment and points out that "what is striking about these acquisitions is that they do not depend upon explicit tutelage. Children develop these symbolic skills and these theoretical conceptions largely by dint of their own spontaneous interactions with the world in which they live" (p. 56).

During this period, adequate prenatal care and supportive parenting with supportive community members is critical for the growth and development of the child, both physically and mentally. Parents of infants and toddlers need to understand their role as new parents and acquire a working knowledge of child development. A community-based parenting skills groups with curriculum defined by the community can assure the
healthy growth and development of the communitys' children as they outgrow their preschool years and enter the formal schooling environment.

**East**: The East represents early childhood to the adolescent years. During this growth time, children are observing activities within the community and practicing those activities as part of their education through apprenticeships. Gardner states that "this period then functions as an apprenticeship ... an apprenticeship enroute to expertise in the ways of ones culture ... their intelligence's are being deployed in the service of the normal, productive functioning of their current society" (p.57).

Apprenticeships can be a part of an individual child's life throughout their learning process. This gives the child an opportunity to "secure a feeling for different kinds of vocational and avocational roles in the society" (p. 11). An example is learning how to cut fish by observing as fish preparation takes place and trying out the skill. At the same time, this young apprentice could be reading to younger children to increase their own reading skills while at the same time introducing a new skill to those who do not have those skills.

Opportunities to attend summer camps such as those established by different regions in Alaska can capitalize on learning strategies through observations, participation and writing reports about the summer camps. The Northwest Arctic region has several camps based on this model. In an article written by Craig (1996a), she explains that children from "ages seven through high school are given the privilege to experience summer camp at Camp Sivunniugvuk along the northern delta of the Kobuk River ... The Upper Kobuk people have also established Camp Ilisagvik for the Upper Kobuk villages" (p. 5). These summer camps support Gardner's (1993), notion that beginning at the age of
ten, children begin "mastering the rules of the domain," or learning "the discipline or craft that is practiced in a society" (p. 37) in which they participate and need to know the rules of the culture and master them as quickly as possible.

**South:** The South represents adolescence through young adulthood. During this time, the youth can begin to expand beyond their own domain and, according to Stackhouse (1998), 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. Stackhouse expands on the transition of learning within their own culture to a global view that youngsters need to "learn their cultural values to survive in the modern world" (p. 7). R. Barnhardt (1997) also points out the need for high school students to learn about the larger world when he writes that our:

> task is to help the students connect to the world around them in ways that prepare them for the responsibilities and opportunities they face as adults. That means that they have to know as much as possible about their own immediate world as well as the larger world in which they are situated, and the inter-relationships between the two (p. 4).

**West:** The West represents the adulthood/Elder status realm of the cycle of learning in an indigenous culture. Communities need the adult and Elder as teachers in the community to answer questions relevant to their own communities.

Recognizing that this quadrant describes the interconnectedness between the members of a community and the values and beliefs at its core, the adult population is the group that must ensure that the cycle continues for the next generation and all the
generations yet to come. In outlining the role and characteristics of Elders in an indigenous community, Wilson (1996) identifies the following as essential qualities in Elders contributions to education from an indigenous perspective:

- Elders are responsible for passing down traditional cultural knowledge to future generations of their people.
- Elders act as models for the way people should be living their lives... the maintenance of social and family values is part of the cultural survival work for which Elders are expected to assume responsibility.
- Elders hold responsibility beyond that of anyone else in the tribe for preserving and passing on the heritage and culture of their people.
- Elders are responsible for providing a sense of continuity in the community.
- Elders must be willing to share the knowledge that they have.
- Elders must have a concern for the well being of other people in the community and of the community as a whole.
- Elders are expected to have a holistic approach to view and examine problems (pp. 40-41).

As Elder Peter John of Minto (1996) explains:

All the human beings have a spirit. But what kinds of spirits are these? That's something for us to understand. There are a lot of things that have gone on in my life that people don't understand. Because nobody talks about what is behind our actions. People don't look deeply enough into life" (p. 16).
It is to issues such as these that adults and Elders must direct their attention. Educators must begin understanding the broken circle of education and spirituality that has been experienced by the indigenous people of Alaska. Indigenous children must begin to experience learning that can come from within the community that already exists according to Katz and St. Denis (1986) for the "development of character . . . which assumes a self embedded in community, existing primarily to serve and be a representative of the community" (pp. 7-8). Within this development of character, the educational system has the potential to teach, not social studies, not mathematics, and not science as isolated subjects, but in a holistic fashion by people who will be chosen by the community as their teachers and continue the healing process. How do we get there? Using the community-based participatory model of research, community members can begin looking for answers to the questions posed in the various quadrants of the Sacred Circle.

One such effort is the Alaska Rural Systemic Initiative (AKRSI) which is making great strides by working with Elders in the community to determine what it is that our children should be learning and how the learning should take place. Documentation of Elders knowledge from throughout the state of Alaska is being published by the AKRSI. Alaska's indigenous people are gathering a storehouse of information so valuable at this time for inclusion as a written, valid history. Authentication of and by the Elders, once absent, who have had first hand experience in oral traditions and survival in Alaska, is now being made public in our institutions of formal learning.

The call is for Native researchers to provide a community service by gathering the information from local indigenous people for the development of materials validated by
Native communities and taught in Native communities to Native children. With respect to the indigenous people and the past harm of exclusion, we are cautioned not to pursue the path of those who have taken indigenous stories and used them for personal gain, but must use the stories in a considerate way to maintain indigenous cultures for generations to come.

Parallel with the documentation of cultural knowledge for use by the community in the formal schooling of their children has been the development of Alaska Standards for Culturally Responsive Schools (1998). These guidelines 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." The shift of focus is from learning about cultural heritage as another subject, to having students engaged in the culture in which they are learning.

Native Teacher Preparation

In attempting to define "What is Native teaching?" we must first define, "What does a Native teacher do to facilitate learning?" Stairs (1994) characterizes a Native teacher as one who is "faced with the input task of collecting and structuring bicultural information and methods from such diverse sources as Elders, linguistic specialists, media, politicians, assorted consultants and their own students" (p. 147). Stairs continues her description of Native teaching as a simultaneous activity in which Native teachers, "serve as cultural translators between Native and non-Native life and learning styles" (p. 147). The Native teacher is a researcher who uses community resources and combines both the Native and non-Native way of teaching. Hampton (1995) discusses how the Native
teacher provides an avenue for Native students to "have their ways of life respected, and .
. . in a manner that enhances consciousness of being an Indian and a fully participating
citizen of the United States" (p. 10).

If, in the Western sense of education and teaching, the values of the mainstream
society are taught in formal schooling, then, as Native people we must also make sure that
we simultaneously teach the values of the Native culture. For example, the Alaska
lists several ways in which the "What should we teach?" question can be approached by
each community developing community-based curriculum with the following qualities:

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

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

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

- A culturally responsive curriculum situates local knowledge and actions in a
  global context (pp. 7-8).
Suggested usage of the *Alaska Standards for Culturally Responsive Schools* includes:

- 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.

- 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.

- 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.

- 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.

- They may serve as criteria against which to evaluate educational programs intended to address the cultural needs of students.

- 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 (p. 2).

Swisher (1994) describes how the combination of cultural values and learning, as reflected in the *Alaska Standards for Culturally Responsive Schools*, provides a holistic view of learning in which "cultural values influence socialization practices which in turn
influence the way children prefer to learn" (p.1). We must remember that Alaska's indigenous people are geographically and linguistically distinct from one another, and therefore, we cannot generalize one learning style as being "Native" to all the indigenous groups in Alaska. This requires further research by each community while at the same time reflecting the goals of what they want their children to learn. As Bordeaux (1995) warns, "Pan-Indianism, or the tendency to assign common traits to all Native groups" (p.1), is evident in literature citing deficiencies of minorities as a group. Bordeaux suggests that communities who use culturally-based curriculum explore performance-based assessments. The assessments drive the curriculum in a manner where students can develop student portfolios or creative projects as a demonstration of what is learned. In this manner, "the development of performance-based assessment tools forces schools to relate school curriculum to present and future real-life situations" (p.3).

Early childhood through high school experiences for Native children can be enhanced by incorporating traditional values within the Western curriculum. As Kawagley (1995) explains "... not teaching the Yupiaq youngsters their own language and way of doing things, the classroom teachers are telling them that their language, knowledge, and skills are of little importance" (p.54). As teachers, using innovative and creative practices of integrating Native traditional knowledge and Western knowledge in education for Native youth can provide a better chance for success. As Hodgkinson (1992) states, "the current generation of American Indian and Alaska Native youth have a genuine choice between being proud to be an American and being proud to be a Native" (p. 24), and to succeed in both worlds.
How then can we best prepare Native teachers? To address this question, we will look at some of the approaches that have been taken in Canada and Alaska. First Nations Canadian and Alaska Native teacher preparation programs have been underway since the early 1970s. R. Barnhardt (1977) describes why Native teacher preparation programs were started by stating that:

Only a few Native students were coming to the university for an education, fewer were enrolling in teacher training, fewer yet were completing a four-year degree program, and of those who did complete a teacher training program, only a small number returned to the Native community to teach (p. 88).

Canada has provided many opportunities for its' First Nations people to prepare for positions in teaching. The Canadian First Nations effort in preparing Native teachers is outlined in a study of First Nations Teacher Preparation Programs in Canada (1990) conducted by Deanna Nyce. Nyce identifies the changes that have taken place with the implementation of 24 First Nations teacher education preparation programs that were in place at the time. The total teacher population in British Columbia in 1987, according to Nyce, was 30,000 while only 100 were First Nations people, or 0.03%. Nyce estimated that if employment of Native teachers were proportional to the numbers of Native students, there would be a need for nine times the current number of teachers. Since that time, First Nations teacher preparation programs have quadrupled the number of First Nations teachers. The study concludes that the increase of First Nations teachers in Canada has contributed to the decrease in assimilative pressures with a positive impact on First Nations communities and students.
Nyce further concludes that the First Nations teacher preparation program is a valuable model for other professions to follow and that other countries have developed their own teacher preparation programs based upon Canada's efforts. In respect to knowledge claims, Nyce summarizes her study, which includes factors about Native communities and teacher preparation:

- First Nations people were adamant that their teacher education programs be credible, quality programs that produced competent, qualified teachers.
- The two main differences between regular university programs and First Nations programs is the sequencing of courses so that First Nations students can practice "learning by doing" in addition to First Nations studies and/or Cross-Cultural curriculum normally not found in European teacher education programs.
- In addition, First Nations teachers have been found to alleviate some of the negativeness amongst First Nations children who are taught by First Nations teachers.
- First Nations teacher preparation and placement has also decreased the high teacher turnover rate of non-First Nations teachers in schools with First Nations populations.

Parallel to Canada, Alaska's Native teacher training alternative began in 1970 as the Alaska Rural Teacher Training Corps and four years later evolved into the Cross-Cultural Education Development (X-CED) Program. The University of Alaska Fairbanks in cooperation with the Alaska Department of Education sponsored the program. This
field-based program was unique in that it brought the instruction to the community and utilized the community and school as the learning environment. Local students interested in teaching or those community members working as bilingual/instructional aides could enter the X-CED program and work towards filling the communities need for locally licensed teachers. This program continues today at a minimum level, but is in the process of further evolving into a new configuration, the Rural Educator Preparation Partnership. (The next chapter will provide a more detailed account of X-CED graduate demographics, perspectives, and community involvement.)

The Rural Educator Preparation Partnership (REPP), a University of Alaska, school district and Alaska Department of Education sponsored effort, began in 1997. REPP is "committed to increasing the number of Alaska Native educators in Alaska's elementary and secondary schools because of its belief that students learn best from teachers who reflect the students' cultural heritage and their family and community values" (REPP, 1997). As a collaborative effort between the University of Alaska, local school districts and Native communities, candidates work on-site with district mentor teachers and university faculty. "District master teachers serve as mentor partners to the teacher candidates, and university faculty work with the teacher candidate and the district master teacher to develop an individual licensure plan."

REPP has the following purposes:

- Development and delivery of a competency based/standards driven teacher education
• Development of a University content literacy that defines the academic content of a candidate's university degree

• Development of the components of Alaska Native Culture Literacy

REPP recruits Native classified staff employed in rural school districts as well as high school students or other citizens who wish to work towards teacher certification. Agreements have been developed between the University of Alaska Fairbanks and rural school districts for resources to support teacher mentors and REPP candidates.

The need for the creation of alternative teacher education programs is based upon the following statistical information compiled by C. Barnhardt (1997):

• There are 6,000+ teachers in Alaska
  387 are Alaska Native (6%)

• 494 of the 6,000+ teachers are school administrators
  25 of these school administrators are Alaska Native (5%)

• 773 of the 6,000+ teachers are special service teachers
  10 of these special service teachers are Alaska Native (1.37%)

• 1,842 teacher aides are employed in the State
  714 of these teacher aides are Alaska Native (38.8%).

In another collaborative effort, the Cook Inlet Tribal Council (CITC) in Anchorage, Alaska has initiated a program with other institutions in the Anchorage area to support increased Native teacher preparation and recruitment. CITC is one of five non-profit arms of Cook Inlet Region, Inc., which was established under the Alaska Native
Claims Settlement Act of 1971 as the Native profit corporation representing shareholders of Cook Inlet Region, which includes all of southcentral Alaska. CITC provides social and educational services to the approximately 20,000 Alaska Natives/American Indians residing in the Anchorage area.

Through a three-year grant awarded to CITC from the U.S. Department of Education, a collaborative effort has been organized to increase the eligible pool of Alaska Native/American Indian teachers from the current 3% to 7% by the year 2000. There are 3,000 teachers in the Anchorage School District and Alaska Native/American Indian teachers represent 106 of those teachers. The collaborative effort includes CITC, The CIRI Foundation, Anchorage School District, University of Alaska Anchorage, and Alaska Pacific University.

When asked to identify those items which stand out as critical factors in their own struggle to become professionals, Native teachers within the Anchorage School District indicated that the support and assistance of experienced teachers had been critical. Therefore, a program was developed to support Alaska Native/American Indian teacher education students who are in their junior year in the Anchorage area universities, as well as to assist existing licensed Native teachers who are potential applicants to the Anchorage School District. A total of six Native Teacher Mentors are employed in this project. Two Native Teacher Mentors with a master's degree are employed by CITC, two are employed by The CIRI Foundation and two by the Anchorage School District. The Native Mentors assist experienced teachers "mentoring" Native teacher education students through certification. In addition, coaching services are provided to ensure those already licensed
Native teachers become hired by the Anchorage School District. Anchorage School District principals who are Native and have a large enrollment of Native students in their schools are also collaborating with CITC in this program.

The mentorship program incorporates the following activities: (a) networking with universities to keep Native students who are juniors in the university system by giving those students an opportunity to observe in the schools; (b) conducting mock interviews with the students in preparation for applying to the Anchorage School District; (c) sponsoring workshops and one-on-one sessions to ensure successful interview skills are acquired by all Native teacher applicants to the Anchorage School District, and; (d) collaborating in the design and implementation of activities for all Native candidates to ensure success throughout the process of hiring and retention.

Currently, there are approximately 200 Alaska Native/American Indian students within the university system in the Anchorage area pursuing education towards teacher certification. Historically, over 50% of the Alaska Native/American Indian students leave the university system each year before completing their programs and the percent of Alaska Native graduates is about half the proportion of the overall Native enrollment.

On the other side of the issue, the Anchorage School District has been working with CITC to improve their procedures and make them more "friendly" to Native education graduates. The Native Teacher Mentors actively present assertiveness training workshops, working with Native teachers already employed by the Anchorage School District, engaging in mock interviews and job seeking activities and providing cultural sensitivity training to enhance the Native students' awareness of the expectations of non-
Native interviewers and school personnel. The Native Teacher Mentors conduct simulations in one-on-one and group settings to help prepare candidates for the individual and group interviews that all applicants for teaching positions within the Anchorage School District must complete.

Cook Inlet Tribal Council's (CITC's) Native Teacher Mentor Project is a pilot project designed to lead to systemic change by increasing the number of Native teacher education graduates who are successfully placed and retained within the Anchorage School District. To effect this change, CITC is seeking to increase: (a) the number of Native education students who gain their teaching certificate, (b) the proportion of Native licensed teachers seeking a position with the Anchorage School District, and (c) the proportion of Native teachers who obtain a full-time teaching position with the District.

A paradigm shift is underway that recognizes Alaska's indigenous people as capable of functioning as intellectuals, teachers and educators, rather than the colonialist view of Native people serving only as manual laborers. Realistically, if education is to be of service to Native people, we the Native people of Alaska must work towards the implementation of systemic change within Alaska's educational system. The preparation of more culturally knowledgeable Native teachers is a key ingredient for such a change to occur.

The next chapter presents perspectives of Native educators who are involved in improving the role of Native people as intellectuals and professionals in education.
CHAPTER 5. CROSS-CULTURAL EDUCATION DEVELOPMENT (X-CED) PROGRAM

A Year in the life of an X-CED Student: Excerpt from a Student Interview

The following is an excerpt from an interview with an X-CED graduate that provides an insider's perspective on what it meant to become a student in the X-CED Program in the 1970s.

During the late 1970s, I was reading the Anchorage Times when I noticed an advertisement written by the Community Colleges and Rural Education (CCRE) division of the University of Alaska statewide system. The advertisement encouraged rural residents to enroll in the Cross-Cultural Education Development Program to prepare to teach in their local villages. I had already completed some college courses and was at the time, raising two children while working part time for the school in my village. I wrote to the address listed for an application and information. When I received the packet of information, it included an outline of courses, names of Field Coordinators by region, and a list of Regional Panel members. I found the Field Coordinator's name for my region and went to visit her. She explained what I needed to do to complete the application.

One of the requirements was to find two Elders in the community who knew me for letters of recommendation. I knew several Elders quite well, but was reluctant to ask them to write letters for me. It took quite a bit of courage to go to the Elders homes and ask them if they thought I would make a good teacher in our
village. Once I explained the program to them, they encouraged me to enroll and they wrote letters of recommendation for me to mail with my application.

After completing the application packet, I mailed it to the Regional Panel listed for my village as directed in the information packet. The packet explained that a regional panel made up of UAF faculty and X-CED students would review my application and make a recommendation for acceptance into the X-CED Program. The local Field Coordinator told me that the Regional Panel would be meeting in the fall and I would be notified prior to the Fall Session at UAF. She also told me that I would have to enroll through Admissions and Records at UAF.

When I received the acceptance letter from the Regional Panel, included in the letter were additional instructions for me to meet with the Field Coordinator. I met with the Field Coordinator and we went through my transcripts and developed a graduation plan with a selection of courses and names of instructors who were Field Coordinators throughout the state. I also had to fill out a daily study plan and forecast when assignments were due and set aside time to study and complete assignments.

Included in my course listings was an audio-conference schedule for class sessions, regional panel meetings and class meetings at UAF. I started out with only three courses or nine credits. At that time, I was working part time and had to apply for a State of Alaska Student Loan. I had enough money to pay for the first three classes on my own, but planned to take up to twelve credits the next semester, so I applied for the student loan. Taking three courses, working three
and one-half hours per day and taking care of my family at the same time created a long day for me but I was determined to earn my degree and become a certified teacher.

My forecast to complete the X-CED Program was three years away. Knowing that I would have to meet all the deadlines and pass all my courses required me to study late into the night and at times until the early hours of the next morning. The Field Coordinator for my region worked with me to answer any questions I had prior to audio-conferencing classes. During the classes, we discussed the content of the courses and Native educational issues that arose out of our reading, observations or writing. I mailed my completed assignments to the faculty member teaching the course. The Field Coordinator for any given course I was enrolled in mailed back comments and grades for each assignment. Sometimes the mail schedule didn't quite fit with the follow-up audio-conference for the previous assignment. The Field Coordinators gave us feedback on when to expect the returned assignments. An alternative to audio-conferences was to get together at a regional center.

The Field Coordinator from my region and other Field Coordinators who taught courses for students in my region traveled to a village the first year to meet as a group. During this three-day meeting, we had regular classes and interacted with each other and met face-to-face to discuss course content, issues related to courses and to review other applications that were received by the Regional Panel.
That first semester, all the instructors for our region met with students at the local rural campus and held class sessions.

Preparing for second semester required me to sit down again with the Field Coordinator to enroll for twelve credits. The Field Coordinator and I chose the courses and forecasted again the class sessions through audio-conferencing and assignment due dates. During the second semester, all X-CED students met at the University of Alaska Fairbanks campus for regular class sessions and evening meetings to discuss issues we faced as field-based students. Some of these issues were having only one telephone in the village and poor mail service. Some solutions were to work closely with the local Field Coordinator who monitored our progress and had access to a telephone more readily than some of us students and could update the faculty if the telephone or mail service slowed down communications.

As the first year came to a close, I knew that I could meet the next two years with the support of the local Field Coordinator and also because I had come to know the other faculty members who were also Field Coordinators throughout the state. Several of these Field Coordinators became my mentors and someone whom I wanted as role models in my life.

My original question in this study was to find out: "What do Native teacher education graduates perceive to be the factors that contributed most to their success in a field-based teacher preparation program and as teachers?" ARTTC and X-CED provided an important alternative avenue for Native people to become licensed teachers through a
field-based approach to faculty, curriculum and a statewide support system. It is through the reflections of X-CED graduates, such as that provided above, that I will address the question that is the focus of this study.

The X-CED Graduate Demographics

The thirty-five X-CED graduates that I surveyed include ten Alaska Rural Teacher Training Corps graduates and twenty-five Cross-Cultural Education Development Program graduates from the period 1970-1990. Out of the 101 Native X-CED graduates, the thirty-five participants in this study include initial enrollment dates beginning with 1970 and extending through 1987, with four males and twenty-one females represented. The thirty-five participants represent eight retired teachers and the remaining twenty-seven are active as elementary, secondary, college and adult education teachers. Included in this study is the transcript of an interview with Ledwina Jones who has reviewed this document and gave her consent to include her interview verbatim. Table 2 summarizes the demographics of participants in this study, including dates of enrollment, gender/ethnicity, region residing while enrolled, degree earned/date and their current status.

Table 2: Participants in this Study

<table>
<thead>
<tr>
<th>Year</th>
<th>Gender/Ethnicity</th>
<th>Region</th>
<th>Degree/Year</th>
<th>Status</th>
</tr>
</thead>
<tbody>
<tr>
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1972 Female/Yup'ik Yukon-Kuskokwim Elementary Ed./1975 Retired
1973 Female/Inupiat Fairbanks Elementary Ed./1977 College Dean
1974 Female/Yup'ik Bristol Bay Elementary Ed./1977 Teacher/Adm.
1975 Female/Inupiat North Slope Elementary Ed./1983 Teacher/Adm.
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1977 Female/Yup'ik Bristol Bay Elm.Ed./1980/M.Ed./1991 Counselor
1977 Female/Athabaskan Interior/Delta Elementary Ed./1983 Teacher
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1978 Male/Yup'ik Southeast Sec.Ed./M.Ed./1981 Program Dir.
1978 Female/Yup'ik Coastal Delta Secondary Ed./1983 College Inst.
1978 Female/Athabaskan Interior/Delta Secondary Ed./1992 Teacher
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1978 Female/Inupiat North Slope Elementary Ed./1985 Teacher
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**The X-CED Graduates Perspective**

The X-CED graduates listed above participated in interviews and shared their experiences and perspectives. An excerpt from an interview with a student who enrolled when the program was ARTTC and graduated while the program was X-CED, describes the events that some graduates experienced in learning about the program and then becoming licensed Native teachers.

I enrolled in 1970 while living in my village and graduated in 1974. I learned about ARTTC while attending a three-week course at the Alaska Methodist University in Anchorage, Alaska. I volunteered to enter ARTTC to learn to speak English and read and write more proficiently. I didn't learn how to speak English until I was the age of 6. While taking ARTTC and later X-CED courses, I worked as a teachers aide. I used to stay up until 3:00 a.m. because I had lots to learn and
a lot of the courses were new to me. I was very lucky because there were others majoring in education and they were the ones who helped me with my courses. You see, I went to school to learn to be a teacher. Learning was very difficult since I had to speak and write in English. But working with people, I had no problem. The most difficulty I had was with Algebra. Now, for the last three years I have been teaching my language. I see that education is something that is very helpful and I tell my students that people encouraged me to go to school. I encourage students to stay in school and they have thanked me for what I have told them.

Thirteen of the thirty-five ARTTC and X-CED graduates took more than four years to complete their teacher preparation program. The extra years it took were due to the need to maintain a full time job to support their families and a commitment to the community during the years of rapid changes in rural communities in the 1970s and the 1980s. These changes included the settlement of the Land Claims issue, known as the Alaska Native Claims Settlement Act of 1971, and community development efforts to implement the requirements of the Act. An interview with an X-CED Graduate explains this situation:

I enrolled in 1978 and graduated in 1992. The school district recruited me to enter the X-CED Program through the school districts career ladder. We were encouraged to take X-CED courses as bilingual teachers. The first time we started we had to carry a full load besides working, raising our families and that didn't leave much time for all of our courses. I am currently teaching with the same school district I started with in 1978. I am involved in seven organizations at this
time and these are carried over from when I first got involved in them almost twenty years ago. I am too busy right now. I am the President of Search and Rescue, our Church Board of Trustees, and a subsidiary of our Native corporation as well as other organizations that effect our village besides teaching. And I also had subsistence activities to attend to in the summer and the winter. I have had to keep a calendar to keep track of what meetings I'm supposed to attend. I would not have made it with my heavy schedule if I didn't have the Field Coordinators who helped me. Several times I felt like giving up and my family encouraged me along with the Elders so that I could continue. They would always ask me how I was doing.

Of the thirty-five graduates surveyed, eight are now retired from teaching and are engaged in community activities. Twenty-seven are currently holding positions as elementary teachers, high school teachers and adult education instructors throughout rural Alaska. Many have had experiences of teaching in elementary and secondary schools and also as administrators in school districts. In the following except from an interview, the varied experiences in the field of education are described by one X-CED graduate:

I enrolled in X-CED in the early 1980's. I was living in Southeast Alaska at that time and was enrolled in a Masters program through X-CED, and at the same time in an administrator credential program. I completed courses in both these programs. I worked as an elementary and high school teacher then in the central office as a superintendent. What was the most helpful was that the cross-cultural courses sensitized me to learning situations and the needs of students in a broader
perspective. What I think is that schools are changing. We are spending more
time and attention to student learning, test scores and achievement and we need to
talk to parents about learning and the curricula.

During the 1970s, the unique part of becoming an X-CED student was the
requirement that students be reviewed by a "regional panel" and have at least two
recommendations from their community when applying for admission. The community
played an important role in deciding who would enter the X-CED program and be
prepared to teach their children. One recommendation had to be from a long-term
resident or someone who knew you very well as a community member, and the other
described your ability to work with people from diverse cultural backgrounds. An X-CED
student had to be committed to the community and willing to provide a service by
teaching in the local school. In an interview with one of the participants, the decision to
enter X-CED centered around the community and learning with fellow Native students:

I was at a crossroads in my life and told my counselor that I would like to attend a
university but had no idea how to enroll, how much it would cost, or what the
requirements were or anything. I was thinking about the area of computers.
However, one day, I came into the counselor's office and she showed me a
brochure. I took the brochure home and the thing that caught my eye was the fact
that the program had Natives in it and having grown up in my own community I
also understood the fact that community members had to recommend you into the
program - this attracted me. The fact that there would be Native people studying
together appealed to me because I felt intimidated at the university but felt
comfortable with my own people. I enrolled and went to school full time and got a student loan to help out. The program was a four-year program and we delved into the education part from year one and had experience in the local school throughout the four-year program. I took time off just before I completed and returned to the program the following summer and graduated the next fall. I went on to further higher education and earned a Masters in Educational Administration degree and now hold my current position in a university setting.

The X-CED graduates I interviewed went through this review process, in addition to the traditional admission procedures required by the University of Alaska Fairbanks. Becoming an X-CED student meant adding college coursework to an already busy life. The course content incorporated cross-cultural issues from the regular undergraduate curriculum required for all UAF education students, plus special attention was given to issues facing the Native communities. Most of the curriculum was taught through telephone audio-conferencing, along with regional and statewide meetings.

Many students were parents, instructional or bilingual aides in the classrooms in small rural villages, and active members in local churches and governing organizations. Some of the roles they held at the time include:

- Bilingual Teacher/Translator: 10
- Teachers Aide: 10
- Village Corporation Employee: 6
- Substitute Teacher: 2
• Library Aide: 1
• Commercial Fishing: 1

Two of the X-CED enrollees had Associate of Arts degrees and four had previously spent time attending the University of Alaska Fairbanks but did not complete a degree.

X-CED graduates learned in many different ways about X-CED. When asked how they became involved, five responded that they learned about X-CED from other X-CED students. Nine were informed by their school districts, and five were informed by their village council, while eight were informed about X-CED by visiting University of Alaska X-CED professors. Another five were informed about X-CED through posters provided by the University of Alaska Fairbanks at their local campuses. Two were told about X-CED by the Bureau of Indian Affairs higher education personnel and one found out about it through an advertisement in the newspaper, Anchorage Times.

When asked why they enrolled in X-CED, twenty-six of the students responded that they were employed at the time and wanted to remain at home to complete a teaching degree. The remaining nine responded that they were part of a career ladder within their school district to earn a teaching certificate and could not afford to relocate their family. Many were also involved in their communities as school board members, Johnson O'Malley Parent Committee members, translators for local village initiatives and volunteers in their local schools.

When asked what had been the most helpful in completing X-CED courses, respondents rated instructors the highest with fourteen responses, advisors with twelve responses and classroom experience related to courses received nine responses. Many of
the X-CED students were already performing some activity involving education within their communities when they enrolled in X-CED:

- I was a bilingual teacher and we were encouraged to take X-CED courses and become certified teachers.
- I was the only one available to take a teacher aide position in my village and I got interested in education and enrolled in X-CED.

Having tried the on-campus program at the University of Alaska Fairbanks, some X-CED students returned to their home villages to maintain connections with family and friends:

- I was a former UAF student and went back home because all my friends dropped out of UAF and I wanted to continue working towards my degree.
- People at UAF called me about X-CED.
- I enrolled because I had attempted to go to college before and never really got down to finishing.

For many, X-CED was an avenue to finish a college degree while remaining in their home community:

- I learned about X-CED from my neighbor. She was an X-CED Field Coordinator.
- People who knew I wanted to go back to school drafted me into the program.
- I felt intimidated at the university and my counselor told me about X-CED and it really appealed to me.
Native teacher education students enrolled in X-CED are based on their prior commitments to their communities. If a student wanted to earn a degree, the on-campus program was the only alternative prior to the establishment of ARTTC and X-CED. Because some students had faced barriers in an on-campus setting, a field-based program provided a viable alternative.

In addition, X-CED graduates reflected on how their lives changed while being an X-CED student. Working independently and meeting deadlines for coursework completion was a test of self-determination and self-discipline for many:

- If I had not gone into X-CED, I would not have finished with a teaching degree.
- Self-discipline and independence is what I learned most from X-CED and those are my strong points now.
- I took an English course first just to see if I could do it before enrolling in X-CED. I enjoyed the course and passed it. This encouraged me to enroll in X-CED.
- While going to school, I worked as a teachers aide. You see, I enrolled in X-CED to learn to be a teacher.

While the students were enrolled in X-CED during the 1970s, the regional and village corporations under the Alaska Native Claims Settlement Act were being established. The majority of teachers in the community at that time (and still today) were imported from the Lower 48 states, and federal dollars were coming into communities for initiatives in the areas of education, community development and planning. X-CED students played an
important role in their communities in organizing meetings, filling out forms and coordinating the influx of agency representatives. X-CED students were asked by their communities to help in these activities and in turn the communities and school districts supported their X-CED students through encouragement and career ladders. School districts supported the efforts of X-CED students by placing within their personnel policies a procedure whereby teacher aides could devote more time to earning their teaching certificates.

- I was on the Parent Committee for the Indian Education Program and it was difficult for the local people to deal with the requirements so I was the bridge for communications between the people and the Parent Committee.

- The first time the bilingual teachers started out as X-CED students, we were covered by our district’s career ladder. We had to carry a full course load besides working, raising our families, and that didn’t leave much time for all of our courses.

- The X-CED program was a part of the career ladder for our district and we were free to study during part of our working hours.

Community support and service were often times the driving force for students to persevere and complete their teacher preparation through X-CED:

- I wanted to be more knowledgeable and serve people better and to become an inspiration so that others will go ahead and earn their degrees.
There were times when I felt like giving up and my family encouraged me along with Elders and that helped me to continue. People would ask me how I was doing.

One of the men told me that my country needs me and this was in the early '60s. I thought that this was to fight for my country, but it was to better the educational system.

X-CED courses included issues relevant to the Native community and many times drew upon the experiences of the local leaders in their communities. Courses that were not otherwise available through distance delivery from the UAF campus were provided by X-CED faculty through distance delivery and/or independent study. In addition, the local school provided a clinical learning situation, while the community accepted X-CED students into their meetings and organizations to enhance their learning.

In the late 1970s, the Center for Cross-Cultural Studies was instrumental in bringing research issues concerning Natives and education into written form. Many articles published by the Center for Cross-Cultural Studies were used in X-CED courses as supplemental material to bring the local issues into the curriculum.

The Center for Cross-Cultural Studies wrote articles about Native issues. The authors were White and they analyzed the problem from outside our communities. I wish it could have been the local people who solved their own problems.

I was really glad that the volumes from the Center for Cross-Cultural Studies came out because Eben Hopson's article appeared and that was very
motivational for me and I use the article as a basis for our teacher preparation program.

The accessibility of X-CED courses were one of the highlights of the program. The interest areas of students were taken into consideration along with the professional development required to interact within educational settings:

- I took quite a few courses through correspondence also and I really liked those courses because it required you to complete the work. I also needed a history course and they offered one to me and it was the most interesting course.

- The methods course I took through X-CED was a smaller group and at that time I started speaking out. Before that I couldn't speak out.

- I have always been interested in education and cross-cultural studies provided through X-CED.

Using the community as a place of learning rather than an on-campus university setting, X-CED students completed practical experiences in real-world settings. These experiences included time spent within the school facility, attending school board meetings and observing activities while participating within the many facets of the community.

- The cross-cultural area sensitizes you to learning situations and the needs students have with a broader perspective on how people learn.

- The first two years we concentrated on methods and did observations in the schools where we were located, including how the school operated. We had
several practicum experiences and did a lot of observations besides student teaching.

- During my reading course I worked with students in the village and being able to work with the students onsite was most helpful.

Not only were Native issues a unique part of the X-CED curriculum, a great deal of sharing also took place between students who spanned the entire State of Alaska. Students were located in regional centers such as Bethel, Dillingham, Fort Yukon, Kotzebue and Tanana, as well as in many of the villages surrounding these centers. All these students participated in audio-conference classes and attended regional and statewide meetings to discuss course content and review issues pertaining to their studies. The sharing that came out from the discussions of students between regions reinforced the importance of accepting diversity and building upon the broadened perspective it provides.

In many communities at this time, there was often only one village telephone. X-CED students had to schedule with the community center or the school administrator to make sure that the telephone was free for their scheduled audio-conference classes. Many times, the conversations on the telephone were public, with community members standing in line to use the telephone while an X-CED student was on an audio-conference. X-CED students also spent time together occasionally in regional centers for face-to-face class meetings and discussions. The networking developed through audio-conferencing and regional meetings forged friendships that exist today. Mutual support was the end result, as well as enduring friendships:
• I learned so much from the audio-conferencing across the state and traveling to regional centers like the Athabaskan area and found out people were different but we can learn from them.

• A classmate and I had a lot of talks about courses and she became motivated to continue on in X-CED and she and I would check on each other and compare and contrast the quality of our coursework.

• Students got together and had regional meetings and that gave us a chance to talk about our problems and we reached solutions.

• I was very lucky because there were others majoring in education and they were the ones who helped me with my courses.

• What was most helpful was to be on site because we got our training and coursework in our own region.

• X-CED was one of the best programs that anyone could have taken and I am sure others thought the same thing.

X-CED graduates came from all over the state. The Yup'ik, Inupiat, Athabaskan, and Tlingit languages were all represented by the X-CED graduates interviewed. Many of these students were bilingual and acted as translators in their communities. A large part of community meetings were held in the local language and X-CED students were often called upon to explain what was happening during the meetings. Many X-CED graduates were and continue to be bilingual teachers within their local schools. Language plays a central role in teaching and consequently the individual teachers sense of self-identity was
an important part of what they transmitted to students. The bilingual teacher/educators I interviewed maintain that there is a strong sense of identity that develops out of knowing your own language first and then learning a second language. Bilingual language development, in the X-CED graduate's opinion, opens new doors for people with a vision of success in whatever they chose to do:

- I had been transcribing since I was nineteen. I couldn't have completed my degree if it wasn't for that connection. I needed that.

- Students who learned their first language well and then had ESL courses are the students who succeed in college and graduate. These students have a strong self-identity and strong language.

- If you have a strong vocabulary in one language then you don't have a difficult time catching up in a second language. Those are the students that we see succeeding from UAF and our local colleges.

- I teach Yup'ik orthography, some grammar and composition. I develop courses and materials and we don't have anyone as our backup.

- I volunteered to be an X-CED student to learn to speak English more proficiently including how to read and write well in the English language. I didn't learn how to speak English until I was the age of six. I know my language very well.

It is apparent that X-CED students chose their career paths because of their interest in education and their involvement in community affairs. Strong support from
some school districts and community members helped students reach their goals. In addition, a strong sense of self-identity and many times a well-grounded sense of cultural identity gained through knowledge of their own language added to the student's success.

As teachers and educators, X-CED graduates have provided a wide range of classroom instruction and have exhibited their knowledge of theory and practice as presenters in conferences and by providing education workshops in their own regions. Not only are the teachers effective in the classroom, their expertise is recognized by the education community. As the teachers/educators reflected on and discussed their professional experiences, it became evident that through insightful decision-making, they are empowering their students and requiring other teachers to think about their practices.

As teachers, technical skills are needed, but educators need to know about education in all its personal and cultural aspects as well. That is what X-CED teacher/educators are doing. Knowing your students is an integral part of being an educator. Anyone can assume the role of teacher, but when an educator knows the learner and expects to be a learner in the same position as the student, understanding takes place.

- As teachers we have to understand our students. The students who have talked to me have expressed that sometimes someone didn't understand them although they tried to explain the situation. We need to give students a chance to come back and talk with us again and make sure we both understand each other.

- I think that Native teachers have a better understanding of their students by knowing them.
• We are spending more attention to student learning, test scores, achievement and we need to talk with parents about learning and the curriculum.

• We need to improve student learning.

• Did we become educators or teachers?

X-CED teacher/educators are role models within their communities and for other Alaska Native teacher/educators.

• With my work, I try to keep a balance and keep things equal.

• My youngest daughter said, "Dad I want to be like you."

• I encourage students to stay in school and they have thanked me later for what I have told them. One student remembered when I told him to go home and get a paper he had forgotten to bring to school. The young person became angry with me for telling him to go home and get the paper and vowed to get even with me in the future. That person, later on, realized that I did something good, which wasn't understood at the time.

• A student told me that while getting ready for graduation from high school that what I had told him in the past kept ringing in his mind.

• Several students who are now in college have thanked me for understanding their needs. These are the sort of things I would like to bring out in people.

• I tell the students what I have done and the students understand that I was in the same shoes as they are and they begin to trust and believe in me. It is better to tell the truth.
X-CED teacher/educators have learned to be initiators of dialogue for understanding between themselves and their students. As X-CED teacher/educators engage in teaching skills for learning, they go beyond teaching facts and bring into the classroom the reality of learning from each other to gain deeper understanding. In a study conducted by Lipka and Yanez (1997), X-CED graduates who are licensed Yup'ik teachers describe the classroom reality as one where "learning emanates from a shared context that exists within the classroom and within the community" (p. 23). Lipka and Yanez conclude that the X-CED teacher/educators give students the opportunity to "engage in socially constructed knowledge related to their identity and place in the world" which results in the X-CED teacher/educator and students engaging in a praxis-oriented learning situation.

X-CED graduates were also future oriented in their reflections and had comments about what future Native teacher preparation programs should consider. The following is one example of a discussion on the implications of the X-CED experience for Native teacher preparation programs:

I really think that ARTTC and X-CED program graduates are successful and this is where the majority of our Native teachers came from. A lot of the people who graduated from X-CED are employed by the schools where they gained their experience. We need to find a source like X-CED again. The Rural Educators Preparation Partnership program works with people who already have degrees and most of our Native people don't have any college level degrees. We need to define what it is that all the institutions should be doing to help increase
the number of Native teachers in Alaska. For example, the University of Alaska system must look towards the future by looking at tribal colleges and get involved in the preparation of Native teachers. That's the only way we're going to increase the number and quality of Native teachers in Alaska.

The whole educational process, from early childhood through post secondary education must be reviewed in a manner where Native children and Native adults can become successful. Success can mean remaining in the village and living a subsistence lifestyle or going onto higher education. Not all of our students are prepared fully to take part in either world. Look at our students who are taking remedial courses in the colleges and universities. At this time, we have developmental reading and developmental math in our colleges and universities. Students should come out of high school with those skills and we wouldn't have to provide developmental courses. We need to look at what is it that we can do as Native educators to succeed in whatever they choose to do.

As the X-CED graduates discussed these critical issues in the preparation of licensed Native teachers through the X-CED program and implications for future Native teacher preparation programs, one participant was able to draw on her experiences to encapsulate many of the issues.

One X-CED Graduates Story

In February, 1998, I had an opportunity to interview Ledwina Sundown Jones, a 1972 X-CED graduate, a Milken Award Winner, a 1996 Teacher of the Year recipient for her school district, and a presenter at numerous conferences. She expressed many themes
already reflected in the topics outlined above. Her conversation with me brought out the main theme for this section, "Somewhere someone believed in us." Ledwina's voice, reflections, innovations, and her role as a teacher/educator is presented here verbatim, as a holistic encapsulation of the collective X-CED graduate experiences.

In 1970 I enrolled in the Alaska Rural Teacher Training Corps while living in Bethel and graduated in 1972. Since those years ARTTC changed to X-CED. I went to UAF for two years before I entered ARTTC. I learned about it by being drafted into the program. Someone called or wrote a letter to me because I had previously gone to UAF and I was working and trying to go back into school. I thought it was a good opportunity and joined and I'm glad I did.

I knew I wanted to become a teacher and this was a good opportunity because I had only two more years left and my credits were waiting for me to get a degree. What was most helpful was to be on site because we got our training and coursework there. Our site was in our region and we were able to take the courses and work in the schools and that's where X-CED students did substitute work.

I am a Milken Award recipient and have been employed with SOS, REAA and now the local school district from 1972-1998. I taught Kindergarten. 1990-1995 I taught Yupik as a second language and now I'm teaching Yupik immersion. Since I have been teaching in my own language I have my own little school. The school is named after me. We have two special and two regular aides in the K-1-2 immersion.
I received the Milken Award in 1995 and the Bilingual Teacher of the Year in 1996 and then after that I received the School District Teacher of the Year. When you become School District Teacher of the Year, you have to fill tons of paperwork because you are automatically eligible to run for the State Teacher of the Year. From all that paperwork there is a committee who determines the number of people who they think are eligible for the award. I filled out the paperwork and it was heavy-duty paperwork. I had to write about my values and everything. After the Milken I received the Native Educator of the Year. When I think about these, things came up wonderfully and it makes me feel good.

Things can happen for others also if you just persevere and keep on going. Ignore people who bother you or put you down and in the years ahead of you there is something for you. Some people put you down and talk about you and that might hurt you, but I think you have to be yourself and remember where you came from. Never forget how you grew up. It’s a blessing when you work with small children. I treat each child how I would want another teacher to treat my children. There is a spark in each child and your job is to find that spark. I just hate it when Native children are termed low and labeled because they carry it with them throughout their lives.

Every morning I talk to my students just like my mother would talk to us each morning and remind them of their values and I try to pass on those values. You should hear these students. We speak in our language about how we are to treat each other today. We just talk about caring for each other. The substitutes
who come to my classroom say my students are the most well behaved children. If you care for people you are not going to have any disruptions in the classroom or behavior problems. You have to believe in people to make things work.

Teachers don't have high expectations of our children. They are always put into remedial and ESL classes and pretty soon students find out. They know what is going on and their self-esteem is never worked on. Someone has to make those students feel good about them. If we don't feel good about ourselves we just can't do well. They have to feel good. There is talk about standards and excellence in schools. How can you get to those standards if you don't make the students feel good, and it's happening all over Alaska.

You have to have some kind of stamina to keep on going. Somewhere someone believed in us. And I think we have to convince teachers coming from the Lower 48 not to harm the child. And you really have to tell the high school students to keep going. If a student gets D's in school, it's not going to kill them because there is something that they can do and do well and students have to find out what that is. If they don't find that 'something', students will just give up.

There was a time when young students were asked to stay home when promoted from the eighth grade. Now they are asking children to go onto high school and college. One thing that I have always heard is "become something so that you can go back and help your people". I find that so hard, but we had to stick together and persevere as X-CED students. Maybe we listened to our parents more. There are so many material things that distract our kids nowadays.
We didn't grow up with those material things. I think we had nature and I was astounded with nature.

We need to build confidence in our children - you know like that little engine - I know I can. So I would really like to get a group of people together who have been teaching for a while. We struggled, but we still have to help students from all grade levels. Students in middle school who go on to bigger schools feel suppressed by the older kids. We have to get teachers together and see what ideas we can get to help others. We can't let our pride get in our way to help each other. Little things like discipline, if you expect kids to misbehave they will misbehave. If you treat people with respect they will give it back.

Sometimes teachers get so caught up by even a little whisper, which bothers them, and when they stop the students, they create the discipline problem by themselves. Don't correct kids in front of other kids - teacher's discipline kids in front of other kids. I would like to work on a lot of things in the area of discipline and methods by getting a group together to get things started. How wonderful it would be for the next generation of teachers.

We have two things that we have to start working on now. One is to raise student self-esteem, whether students are in kindergarten or college, and two is to work on discipline. All of us have our own values and those should be our standards - think about it! You have a child go from kindergarten to high school with the regular curriculum and the standards can be our own values, pretty much the way we were raised. It's not impossible to go back to the way our generation
was raised. We have so much more respect for the land than our own children do. There are so many things that I did and I never knew why, because I just do things that are ingrained in me.

I'd like to go with step one and keep going with values and beliefs and standards. There is a way of training teachers too and we again need to get a group of teachers, in our age range, and teach our children. Our children are different. They are smart. We have to see it with our own eyes. One week inservice training of teachers is not enough; it has to go on until teachers exhibit those behaviors.

Ledwina's story clarifies the topics from my conversations with the X-CED teacher/educators. She describes her work with the Yup'ik Language Immersion School in which she teaches kindergarten children and expresses her ideas on how to nurture all children at all levels. The sharing and modeling that she has contributed within her own community and the community of educators throughout the state exemplifies the characteristics evident in the conversations with other X-CED teacher/educators. Her understanding of discipline with respect of methods with a purpose and of teachers modeling, or as Ledwina stated, "exhibiting the behaviors," are representative of many of the other X-CED teacher/educators experiences. Ledwina outlines a plan for future teachers of teachers. She challenges us as X-CED graduates and teacher educators to work together on student self-esteem, student discipline and teaching methods for the benefit of future teachers of our children. She states "Our children are smart . . . we must see them with our own eyes."
This chapter focused upon Native people as X-CED students, X-CED graduates, X-CED teacher/educators and as X-CED teachers of educators. Their views reflect community-based participatory education and show a strong connection to the Native values of sharing. As indicated in Chapter Two, many studies have been conducted on the failures of Native students in higher education. The voices of the X-CED teacher/educators have brought out the importance of language and the contribution of community and sharing as ways of learning and teaching for the successful education of future generations of the Native people of Alaska.

The next chapter summarizes the lessons gleaned from this research and concludes with implications for higher education opportunities for Alaska Native people.
CHAPTER 6. SUMMARY AND IMPLICATIONS: CRITICAL ISSUES IN THE PREPARATION OF ALASKA NATIVE TEACHERS

Children are the most important segment of any community, for each community's future lies in its children. To assure the future, the children must be given, through education, the skills that will enable them to succeed in life and the understanding that will continue the community's values. For Alaska Native children, this means that they must receive an integrated education that encompasses two sets of skills and two sets of values (Alaska Natives Commission, 1994).

Chapter One provided a historical perspective on the introduction of Western ideologies into the formal education of Alaska Native communities. The major thrust of the introduction of Western education in Alaska Native communities was to Christianize the uncivilized indigenous populations. As a colonized group, the Alaska Native connection to indigenous ways of learning was absent from Western education. The loss was due to the assimilationist purposes of Western education, which included destructive practices of removing children from their homes to attend schools in large urban areas away from the traditional practices in their home communities.

Considering the historical disregard for access to schooling within Native communities and the lack of Native involvement in the formal schooling for Native students, my original question in this study was to find out: "What do Native teacher education graduates perceive to be the factors that contributed most to their success in a field-based teacher preparation program and as teachers?" The emergence of the Alaska Rural Teacher Training Corps and the Cross-Cultural Education Development Program in
the 1970s began to reverse the historical emphasis on Western-only doctrines and brought opportunities for licensed Native teachers and administrators to enter schools and facilitate cultural renewal.

One major change brought about by X-CED was the introduction of field-based faculty who lived in rural Alaska communities as university instructors and mentors for those enrolled in the program. In talking with the X-CED teacher/educators who participated in this study, these instructors were a major force in helping Native students become teachers. R. Barnhardt (1991) describes some of the consequences of the program:

Of the 48 Native students enrolled in 1970, 36 graduated by 1974. Virtually all of them worked and took on leadership roles in rural communities throughout Alaska, where they are still today. In the meantime, they have been joined by an additional 250 similarly trained Native teachers. While these teachers constitute only 6% of the teaching force in the state, they have become a potent force in the rural schools where the turnover rate of outside teachers is so high that after two or three years, the Native teachers often hold seniority" (p. 1).

These changes came about through what R. Barnhardt (1991) calls "a period of new institution-building" (p. 1). This period of institution-building included the inception of the X-CED program during a time of rapid growth and change in rural Alaska, which resulted in part from the passage of the Alaska Native Claims Settlement Act in 1971. Native people were needed to become the decision-makers for the economic development initiatives within their communities while at the same time moving into formal education
roles. What is unique about the X-CED program is that the field-based faculty also learned from the community, "outside the hallowed halls of the ivory tower" (p. 7).

**Summary of Factors Contributing to Success**

What did I find in my research that contributed to the success of X-CED graduates who are now teachers/educators throughout Alaska? The following is a summary of the supporting factors to which X-CED graduates attributed their success in the field-based teacher preparation program:

**Instructors:**

- Instructors who were willing to learn from their students and the communities in which they lived as field-based faculty.
- Instructors who acted not only as faculty but who also advised the students.
- Instructors who incorporated the local economic, political and social realities into the students curriculum.

**Curriculum:**

- Availability of curriculum resources that related to the local issues through the Center for Cross-Cultural Studies.
- Practical experience within local classrooms related to the curriculum.
- Accessibility of curriculum through distance delivery of coursework.

**School District:**

- X-CED students were supported by school districts through career ladder program.
• X-CED students were supported by school districts through the availability of audio-conferencing equipment and a place to study.

• X-CED students were supported by school districts with employability incentives upon completion of teacher certification.

Community and Family:

• X-CED students were supported by the community and family through recommendation for admission into X-CED.

• X-CED students were supported by the community and family by seeking out students and giving them encouragement.

• X-CED students were supported by the community and family to maintain a balance between the academic work and traditional lifestyle.

Fellow X-CED Students:

• Sharing of ideas through audio-conferences and student meetings.

• Supporting each other in family and community efforts.

• Encouraging each other in completing the X-CED program to gain teacher certification.

• Maintaining contact with fellow X-CED graduates and providing continuing encouragement.

Several X-CED graduates were supported by their school districts to become licensed teachers; some were teachers aides who wanted to complete a teacher certification program with the support of the community; others wanted to provide a
service to their community; many believed that Native teachers were needed in their communities; and, X-CED students supported each other. In summary, support and encouragement from the instructors, school district, and the community and family along with mutual support between students provided the ingredients for success. Many X-CED teacher/educators also attribute their success to their close ties with instructors, who also acted as their advisors. The curriculum also focused upon issues relevant to the community in which each student resided, thus creating a realistic and workable context in which to learn.

Findings and Conclusions

ARTTC and X-CED brought an important alternative to the preparation of licensed Native teachers by increasing the accessibility to faculty, curriculum and a statewide support system. These critical issues which were identified by graduates of the X-CED program point to several institutional implications. Implications for the K-12 Public Schools includes the need for public schools and universities to work together for the success of all students, whether they choose to remain as a contributing citizen in the home community or to enter an institution of higher learning. Implications for the Alaska State Board of Education include the need for teacher preparation programs that recruit local Native people while at the same time incorporating Native ways of knowing from early childhood through post secondary education. This implies that the University of Alaska system collaborate with local school districts in integrating Native and Western values for empowerment in both cultures. Implications for the tribal college initiative are specifically aimed at nurturing the cultural, social, economic and political aspirations in a
locally driven higher education system. These implications for institutions should accommodate locally created and culturally relevant standards for teachers and students and assure that teachers and students meet those standards. It implies that teachers must incorporate local knowledge into the Western curricula to promote successful learning for Native students. These implications must be addressed before Alaska Natives will be represented by higher statistics as graduates from high school and the university system.

Implications for K-12 Public Schools:

C. Barnhardt (1994) suggests that:

If we are to gain a better understanding of the factors that determine success in university settings, it is necessary that we learn more about the experiences of students in high schools. In Alaska, many of the demands on high schools and post-secondary institutions are unique and complex, and it is essential to understand more about the relationship -- or lack of such -- between the two types of institutions" (p. 254).

The University of Alaska Southeast is conducting an Academic and Cultural Support for First-Year Alaska Native Students (1998) project to study the following areas: Native students "decision to attend college; survival of the freshman year; and, appropriate placement following the first year, in continuing education, appropriate employment, or traditional village roles of cultural importance" (p. 1). The University of Alaska Southeast study further reports that "up to 30% of Alaska Native students leave high school without diplomas; less than 9% of post-secondary students in the State are Native; approximately 60% of Native students who attempt college leave by the end of the first year."
In addition to the need for high schools and universities to work together, Gilliland (1986), lists eight socio-cultural factors that school districts and universities need to consider in developing a working relationship:

- Differences between Native culture and school culture
- Ignorance of Native culture among school staff
- Differences between students' and teachers' values
- Differences in Native students' learning styles
- Poor motivation of Native students
- Language differences of students and teachers
- Students' home and community
- Inappropriate use of tests with Native students (p. 2)

The Alaska Natives Commission (1994) has also stated a need to have "Alaska's education system to prepare Native students to be at home in and adapted to rural life as well as urban life" (p. 144). As part of a collaborative effort between school districts and universities, the issues listed above and the experiences of X-CED graduates must be incorporated to understand and practice what it takes Native students to:

- Matriculate from high school to college with the knowledge needed to enter a university.
- Succeed in classrooms that incorporate the Western ideologies and those of indigenous education as reflected in the Alaska Standards for Culturally Responsive Schools.
• Participate in the development of initiatives between school districts and universities to ensure that those who graduate from high school are qualified to choose a vocation in the village or enter a university system as suggested by the Alaska Quality Schools Initiative (1998).

• Participate in the recruitment and retention efforts to prepare more Alaska Natives for careers as teachers and paraprofessionals with career ladders similar to that provided under X-CED and the Rural Educator Preparation Partnership.

Implications for the Alaska State Board of Education:

According to a report by the University of Alaska Professional Education Coordinating Committee (1998), "preparation of education professionals is a responsibility shared by the State Department of Education, university faculty, school teachers, counselors, administrators and support personnel and families" (p. 5). The same report also states that "300-350 new teachers each year are recruited from outside Alaska" (p. 5). Alaska communities need more teachers who are from their local communities and there needs to be a collaborative effort to license, orient, recruit and hire teachers who are prepared to address the Alaska Standards for Culturally Responsive Schools. The Alaska Natives Commission (1994) addressed this need in its recommendation that "Alaska's education system needs to supply teachers knowledgeable of and with respect for Native cultures who are equipped to take advantage of Native ways of learning" (p. 144). If proper collaboration is established between the Alaska Department of Education and the
University system, and the lessons learned from X-CED are adhered to, the following guiding principles as outlined in the above report should be in effect:

- Effective teachers have thorough knowledge of the subjects they teach and the areas in which they practice.
- Effective educators believe all students can learn and therefore treat students with respect for their individual and cultural characteristics.
- Educators who are familiar with the cultural, historical and political makeup of Alaska are better equipped to ground learning in, and connect their work to, the community and place in which they are situated.
- Teaching effectiveness can best be assessed through a performance-based assessment.
- Technology is an integral part of today's society. Effective teachers use current technologies to improve student learning and in their own professional development.
- In general, the quality of learning is increased through interdisciplinary project-based approaches which relate to the students' real-life experiences and current needs.
- The most effective professional preparation is on-the-job learning coupled with reflective inquiry and study (University of Alaska, 1998, p. 6).

Implications for the University of Alaska system:
If K-12 public schools and the University of Alaska system are to collaborate to ensure that all students are learning what they need to know, then the Alaska Standards for Culturally Responsive Schools must be incorporated into teacher preparation. According to the Alaska Natives Commission (1994) "children's education must also integrate Native and Western values so that they are empowered in both cultures. The skills and values are inseparable, for mastery of one cannot be obtained without the mastery of the other" (p. 143). The X-CED program addressed this need as outlined by the Alaska Natives Commission to "design model curricula and alternative delivery modes that will prepare Native students to function in Western society while acquiring a clearer understanding of their cultural heritage and traditional lifeways" (p. 144).

Alaska Native students live in both the indigenous world and the Western world. Therefore, if both standards are to be pursued, Native students must be well prepared for the challenges of becoming college students. The Alaska Natives Commission addressed this need by stating that "the Native community, including parents and community leaders, needs to achieve a compelling voice in the direction of and widespread 'ownership' of the educational system" (p. 144). If parents and community leaders take "ownership" by encouraging more local teachers, many more Native students will bring with them to the university system a value system that can sustain them while completing degrees with the following results:

- There will be an increased opportunity for Native people to enter the teaching force by providing access through alternative programs such as X-CED and the Rural Educator Preparation Partnership.
• Native K-12 students who are provided with Native teachers will have the necessary role models to look upon teaching as a viable career.

• Incorporation of traditional knowledge in the K-12 system will expand to the university system as Native teachers pursue higher education and take on professorship roles.

"The University of Alaska Fairbanks, once an instrumental and vocal supporter for Native and rural programs in the state of Alaska has moved far from its commitment and mission" (Lipka, Mohatt & The Cuilistet Group, 1998, p. 230). Following the twenty-eight years since ARTTC's inception in 1970 and the initiation of the X-CED Program in 1974 by the University of Alaska Fairbanks, the program is now essentially non-existant. The secondary teacher preparation program has ceased to exist and the elementary teacher preparation program is being phased out. As reported by Lipka, Mohatt and The Cuilistet Group, these changes were brought about by "fiscal shortfalls in the state, political changes, and changes in the educational leadership at the university" (p. 230). The establishment of the University of Alaska's Rural Educator Preparation Partnership to provide teacher preparation in the rural areas once provided by the X-CED program has its limitations. The Rural Educators Preparation Partnership program is not a degree granting program. Enrolled students are interns who already have earned a Bachelors degree in any discipline. A fifth year, known as an internship, provides the intern with the methods and practicum experience, thereby enabling the intern to be licensed to teach in the state of Alaska. While school districts play a role in REPP, this process leaves out the local community's need to identify their own Native people who have not earned a degree.
and have the desire to become licensed Native teachers in the rural areas. Once known for its mission to provide the most accessible education for the Native people of Alaska, the University of Alaska Fairbanks has not lived up to that mission in recent years and must revisit its original identification of Native education as a priority. With the University of Alaska Fairbanks lack of support for the mission statement to provide quality education to the Native community, a consortium to establish tribally controlled and locally driven community colleges is evolving to fill the vacuum.

Implications for the Tribal College Initiative:

The Alaska Natives Commission (1994) addressed the need for tribal colleges, indicating that "tribally controlled colleges providing higher education opportunities specifically aimed at nurturing the cultural, social, economic, and political aspirations of Alaska Natives are also necessary and, again, should be Native operated" (p. 144). To meet this need, the Consortium for Alaska Native Higher Education has been established and is developing documentation to clarify the following mission:

- The Consortium for Alaska Native Higher Education has been founded to support the development of community based, tribally controlled colleges throughout Alaska's diverse regions.

- Identify a healthy American model of a tribal college system: This effort is being researched by consortium members for a true tribally driven community college system.
• Define what is success and effectiveness in a tribal college system: This effort is being researched by consortium members for a definition of success and effectiveness.

• Identify the barriers to collaborate inter-institutionally: The Consortium is defining region specific issues for collaboration between tribal entities and institutions of higher learning within Alaska and outside of the state.

• Develop a Native student satisfaction survey: Not all Native students are tracked to determine if their specific needs were met through the current higher education system.

• Establish a clearinghouse for accurate data on Native higher education statistics: Currently American Indian/Alaska Native categories are used for statistical purposes including attainment levels of secondary and post-secondary education documentation. Alaska Natives need to be identified separately from American Indian to pursue accurate data.

• Incorporate each regions culture and values of Native people into each tribal college system: Each region will define regional specific cultures and values to incorporate into their tribal college initiative (Consortium for Alaska Native Higher Education Inter-Institutional Planning Committee teleconference, July 30, 1998).

As these institutions are established, Native teacher education will have a new base from which to be nurtured and grow.
Implications for Future Native Teacher/Educator Preparation:

How do we as Native educators help determine what action needs to be taken to better prepare a larger number of Native teachers for Alaska? In Chapter Five, I discussed the prior employment of the X-CED teacher/educators. Many were classroom bilingual and instructional aides who had roots within their communities. In the 1997 statewide statistics presented by C. Barnhardt, there were at that time 714 Alaska Native teacher aides out of a total of 1,842 statewide. These 714 teacher aides bring a wealth of community and student knowledge to their practice. As documented in this study, X-CED teacher/educators were primarily teacher aides who are already familiar with their community and could speak the students language in addition to having knowledge of the local issues and needs. Having a great deal of classroom experience and knowledge of the community culture and values enables the teacher/aide to know what is critically needed for the students to learn. X-CED teacher/educators are often non-traditional in their teaching/learning practices and have incorporated indigenous ways of knowing along with the Western learning theories and cognitive development. Much of what X-CED teachers and teacher aides have learned was acquired experientially. How important is experiential learning in higher education?

As non-traditional students (older and not recently graduated from high school) X-CED teacher/educators experienced varied context-specific learning experiences. This provided X-CED teacher/educators with the ability to put theory into practice while conducting in-class activities with real students through classroom practica and studying the community in which they lived. Experiential learning has been a necessary and
appropriate approach for instruction in Native higher education, especially in the field of teaching.

What are the steps necessary to implement a teacher preparation program that encompasses the skills Native children need to succeed in the indigenous world and the Western world? What steps are necessary to implement a teacher preparation program that will enhance the social, political and economic needs and conditions faced by Native communities? In Chapter Four, I discussed emerging opportunities for Native teacher preparation. The Sacred Circle Model envisions the values and beliefs of the community as the core of learning. This circle can be adapted to serve as the core of teacher education by integrating indigenous knowledge and Western knowledge within teacher training programs. Within this circle is the opportunity for apprenticeships of aspiring teachers and the ability of the community, as addressed by the Alaska Natives Commission (1994), to "accommodate locally-created and culturally relevant standards for teachers and students and to assure that teachers and students meet those standards" (p. 144). An example is reported in the Alaska Rural Systemic Initiative's Performance Effectiveness Review (1997) in explaining their educational reform strategy. This strategy is "to foster interconnectivity and complementarity between the formal education system and the indigenous communities being served in rural Alaska based on current concepts, principles and theories associated with the study of complex adaptive systems" (p. 24). An example of how the connection between the Alaska Standards for Culturally Responsive Schools (1998) and the Alaska Content Standards (1995) can be implemented in teacher
preparation with practice in a school with Native students may include integrating the following standards:

- Cultural Standards for Students: Culturally knowledgeable students are able to engage effectively in learning activities that are based on traditional ways of knowing and learning. A student who meets this standard identifies and utilizes appropriate sources of cultural knowledge to find solutions to everyday problems.

- Alaska Department of Education Content Standards: Mathematics. A student who meets the content standard should perform basic arithmetic functions, make reasoned estimates, and select and use appropriate methods or tools for computation or estimating including mental arithmetic, paper and pencil, a calculator, and a computer.

As Kawagley (1997) explains, mathematics is "another way of knowing with a language and logic of its own . . . and has become a problematic academic gatekeeper [which] we can overcome by introducing Native students to recognize and understand the patterns and forms in their own world" (p. 5). One example of such an effort is the North Slope Inupiat, where the students in Kaktovik, Alaska used the Inupiat base 20-system in the Inupiaq language to invent their own Inupiat mathematics symbol system and an abacus (Bartley, 1997). With the language and symbols combined with their own abacus they performed, as required by the Alaska Department of Education Content Standards for Mathematics, basic arithmetic functions and creatively developed their own "computer."
The following diagram illustrates the teaching of mathematics and cultural knowledge in the Inupiat mathematics class.

The arrow represents the teacher incorporating local ways of knowing into the curriculum and Native students ability to understand and "visualize the problem and move from qualitative to quantitative explanations" as described by Kawagley (1997, p. 5). The concepts taught are an integration of Inupiat values and knowledge of language, meeting the Alaska Standards for Culturally Responsive Schools, and mathematical principles outlined in the state-mandated mathematics content standards. This description of mathematics integrated with the Inupiat culture and the Western mode of instruction is applicable to teacher preparation as indicated in the Cultural Standards for Educators: " Culturally responsive educators incorporate local ways of knowing and teaching in their work" (p. 5).

How are teachers to become able to incorporate local ways of knowing into the curriculum? The Alaska Natives Commission (1994) recommends that new teachers and those renewing their teaching certificates be "assigned in village schools as part of standard offerings of the University of Alaska system . . . to distinguish competencies
necessary to teach in village Alaska" (p. 146). In addition, the Alaska Natives Commission recommends recruitment and training of Native professionals by providing incentives to Native college students to become teachers.

The X-CED program accepted teacher preparation students by recommendation of Elders in the community. The Elders gave encouragement and believed in the X-CED student's ability to become a licensed teacher for their community. Collaborative efforts between the village corporations, regional corporations, school districts and the University system and/or tribal college initiatives can provide financial and social incentives. These incentives can be by way of stipends and affordable day care, as well as improved means of accessibility to what the university or college has to offer.

Special attention needs to be given to providing incentives for Native teacher aides to become licensed. This group represents the strongest pool of candidates, since they are already Native role models for students in their classrooms. They are grounded in their communities both socially and economically and many cannot leave home and have a need for alternative avenues to certification beyond attending a university campus.

X-CED has provided such an alternative, encouraging qualified Native people to establish a role in K-12 education for professionals learned in Native culture, traditions and learning styles.

Native professionals who are grounded in the culture and belief systems of their communities are the core who can serve as the catalysts for a locally driven curriculum and promote the learning of Native students. Many Native people are not able to leave their home communities to live in a university setting and a distance delivery system such
as the one used by the X-CED program is a viable option. The distance education
delivery system can make use of new technology ranging from the use of computers as
transmitters of visual and text material to that of video-conferencing, which can further
enhance the opportunities for Native teachers. For example, the use of the telephone for
audio-conferencing to supplement readings and student research in the community, such
as the X-CED teacher/educators experienced, can now be expanded to incorporate the
"integrated use of remote study materials supported by computer-based multimedia
teleconferencing" (Steinberg, 1992).

There is also a need for incentives for Native teachers to become school
administrators. Native administrators are needed not only for the continuity they can
provide between the school and the local community, but also for the incentives they can
provide for high school students and teacher aides to pursue higher education for the local
social, economic and political development of their community.

Finally, there is an urgent need for instruction in Native culture and language for
all teachers and educational administrators working in Alaska, whether rural or urban.
This component could be accomplished by providing opportunities and incentives for
teachers and administrators assigned to village schools to share their knowledge and
expertise through exchanges and internships during and after their preparation program.
Not only does the village site provide a viable opportunity to learn about Native languages
and culture, the University of Alaska could also play an important role by introducing
language and cultural courses while providing continuing education to Alaska's teachers.
Recommendations for Future Research

Recommendations for future research are focused on the need for continued documentation of the impact of culturally responsive schools and opportunities for Native students, whether those students are in public schools or institutions of higher education. For example, research is needed to study the impact of the Rural Educator Preparation Partnership, specifically, are highly qualified licensed Native teachers increasing in numbers and is the Rural Educator Preparation Partnership curricula culturally responsive?

In discussing research, Kawagley (1997) states that "educators who are trained in research must begin to develop partnerships with teachers, aides, parents and Elders in doing research" (p. 5). In this endeavor, Native educators are needed to study:

- The impact of the Alaska Standards for Culturally Responsive Schools related to high school graduation rates of Native high school students. As these standards are implemented, it is hoped that high school drop out rates for Native students will decrease and opportunities for higher education will become more viable.

- The impact of the tribally driven community college initiatives on higher education attainment of indigenous people in Alaska. Although the Alaska Standards for Culturally Responsive Schools will help meet the K-12 needs of Native students, there is still a need for a culturally sensitive higher education system in Alaska for its indigenous people. It is hoped that this initiative will
bring sensitization to the need to 'walk in both worlds' while at the same time respecting indigenous worldviews.

- The impact of the Rural Educator Preparation Partnership on the number and quality of Native teachers in Alaska. At this time, the Rural Educator Preparation Partnership is the only option available for those Native students who cannot leave home to attend the university. It is hoped that this program will be able to expand and provide more opportunities for both teacher aides and high school students who are interested in teaching.

- The impact of first generation X-CED teacher/educators on school instructional practice. Although I was able to discuss teaching and education with X-CED graduates, I was not able to observe them within their classrooms, nor did I have the opportunity to study the impact of having a Native teacher upon the children in the classroom. It is hoped that in the future, more opportunities will be made available such as those provided by The Ciulisetet Group (Ilutsik, 1998, p. 13) for Native teachers to study the in-classroom and community-based teaching and reflect on being Native and being a teacher within their own classroom and community.

Historically, Alaska Natives have surmounted huge barriers such as finances, social discontinuities and political upheavals to pursue an education. It is now time to step beyond those barriers and begin making it possible for the next generation to persevere and pursue higher education on their own terms. It is possible; X-CED graduates who are now teacher/educators within the state are an example of creating a paradigm shift within
a generation of Alaska Native history. This shift has begun to put colonialism behind us and is fostering self-determination in our changing world, by helping us to take ownership of education and to become the teachers of our own children.
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The following is an excerpt from *Historical Status of Elementary Schools in Rural Alaskan Communities 1867-1980* by Carol Barnhardt. It was originally published by the Center for Cross-Cultural Studies in 1985.

1867  U.S. Purchase Alaska from Russia

1868  Organic Act - U.S. Congress delegates responsibility of providing education for children of all races in the Territory to the Bureau of Education in the Department of the Interior.

1869  U.S. Congress grants legal authority to communities in Alaska to incorporate, establish schools and maintain them through taxation.

1870  Nelson Act - U.S. Congress provides for the establishment of schools outside incorporated towns, and the governor of the Territory is made the ex-officio superintendent of public instruction.

1871  Uniform School Act - U.S. Congress creates a Territorial Board of Education and establishes the position of Commissioner of Education.

1872  U.S. Congress transfers responsibility for education of Alaska Natives from the Bureau of Education to the Office of Indian Affairs (both within the Department of the Interior).

1873  Johnson-O'Malley Act extension - U.S. Congress extends provisions of Johnson-O'Malley Act (JOM) to Alaska by clarifying its intent.

1875 P.L. 815-874 - U.S. Congress provides federal funding for Territorial operation of schools on military bases.

1876 U.S. Congress passes Alaska Statehood Act.

1877 Borough Act - Alaska State Legislature creates nine boroughs and all local school districts within the new boroughs are merged.

1878 Division of State-Operated Schools (SOS) - Alaska Department of Education reorganizes and establishes a new Division (SOS) which is given responsibility for Rural and On-Base schools.

1879 Alaska State-Operated School System - Alaska State Legislature establishes a new system as an independent agency and transfers operational responsibilities for Rural and On-Base schools from the Department of Education to this new entity.


1881 Regional Educational Attendance Areas - (REAAs) - Alaska State Legislature abolishes the Unorganized Borough School District and establishes twenty-one
REAAs. On-Base schools contracted to nearby borough districts or continue as part of the new REAAs.

1882 Tobeluk Consent Decree - The Alaska State Board of Education adopts regulations assuring every child a right to attend high school in his or her own community if there is an elementary school there, unless the community asks that there be no school.
APPENDIX B: CROSS-CULTURAL EDUCATION DEVELOPMENT (X-CED)

PROGRAM INITIATIVES


1970: Alaska Rural Teacher Training Corps (ARTTC) established.

1972: First cohort graduated from ARTTC

1974: Second cohort graduated from ARTTC

Cross-Cultural Education Development (X-CED) Program established under the School of Education, University of Alaska Fairbanks

1975: X-CED Human Resources Development degree option established. B.Ed and M.Ed. in Cross-Cultural Education established.

1977: Initiated the following projects based upon the 1976 state-wide activities which discontinued State Operated Schools, established Regional Attendance areas and small high schools in rural Alaska.

Initiated the Small High Schools Project

1978: Initiated the Center for Cross-Cultural Studies

1979: Initiated the X-CED Resource Center

1982: Cooperative Operational Plan for Education

1983: Initiated the College of Human and Rural Development

1984: Initiated the Distance Education Conference

1985: Initiated the Center for Field Programs
1987: Initiated the Native Administrators for Rural Alaska Program

1988: Initiated the Center for Cross-Regional Education Program

1989: Participated in the Stanford Teacher Assessment Program

1990: Began the UAF/University of British Columbia Memorandum of Agreement for Native doctoral studies

1992: Initiated the Teacher Apprenticeship Program in 1992

(Personal communication with R. Barnhardt, April, 1996)
APPENDIX C: X-CED ACADEMIC COURSE OFFERINGS

1970-1990

Elementary Education

Education:

Orientation to Education in Alaska (3 credits)
Diagnostics and Evaluation 330 (3 credits)
Children's Literature 304 (3 credits)
Community in the Cross-Cultural Classroom 350 (3 credits)
Integrated Methods 419 (6 credits)
Reading in the Content Area 423 (6 credits)
Student Teaching 412 (12 credits)
Curriculum Development in Cultural Perspective 490 (3 credits)

Social Science Electives (21 credits)

Humanities Electives (Art, Music, English) (21 credits)

Bilingual Endorsement (28-30 credits):

Introduction to Linguistics 101 (3 credits)
Alaska Native Languages 215/216 (3 credits)
Methods and Materials 387 (6 credits)
Native Language (16-18 credits)

Secondary Education

Education:
Orientation to Education in Alaska 210 (3 credits)
Diagnostics and Evaluation 330 (3 credits)
Community in the Cross-Cultural Classroom 350 (3 credits)
Foundations Electives (3 credits):
  Small Schools Program Design 424, or
  Community as Education Resource 425
Secondary Reading 407 (3 credits)
Secondary Methods 402 (3 credits)
Multi-cultural Teaching Techniques 430 (3 credits)
Student Teaching 453 (12 credits)
Curriculum Development in Cultural Perspectives 490 (3 credits)

Social Science (33 credits):
  History Electives (9 credits)
  Anthropology Elective (3 credits)
  Geography Electives (6 credits)
  Economics (3 credits)
  Political Science (3 credits)
  Electives (9 credits)

Humanities (36 credits):
  English Electives (9 credits)
  Speech, Theatre or Journalism Elective (3 credits)
Language or Linguistic Elective (3 credits)

Alaska Native Studies, Art, Humanities, Music or Philosophy Elective (12 credits)

Free Electives (3 credits)
APPENDIX E: LETTER TO X-CED GRADUATES

Bernice B. Tetpon
316 W. 22nd #39
Anchorage, AK 99503
Telephone: 1-888-336-3311  Fax: (907) 274-4047
Email: btetpon@alaska.net

October 5, 1997

Dear Colleague:

During the past two years, I have been attending the University of Alaska Fairbanks and the University of British Columbia to fulfill coursework requirements for my doctorate degree in Cross-Cultural Studies. I have completed all the formal coursework and am now preparing to conduct the dissertation research and writing that is a requirement for all Ph.D. students.

I am an Inupiat woman who has lived all my life in Alaska and taught in the rural areas. I earned my Bachelors of Education degree through the University of Alaska Fairbanks’ Cross-Cultural Education Development Program (X-CED) in 1983 and in 1987 earned my Masters in Cross-Cultural Studies and Type B Principals’ Endorsement also from the University of Alaska Fairbanks. My professional experience includes teaching and school administration for the past twelve years. Outside the field of education, I have many years of experience in grant writing for Native organizations in the Anchorage area, specific to the behavioral health and Native education fields.

Over the years, I have met and came to know many successful certificated Native teachers and my research is to know more about the experiences of those students who graduated from programs such as X-CED. X-CED is a field-based teacher preparation program that began in 1970 and continues in a modified form today. Most of the university courses are taken at home, with time spent on campus at the University of Alaska Fairbanks. As an alternative higher education option for rural residents who are interested in teaching as a career, X-CED has provided an avenue whereby rural students can remain in their villages while pursuing a degree in teacher education.

There are other field-based teacher preparation programs in other countries besides the United States and knowing how those programs evolved will broaden the view of the alternative programs that have come about for the increasing success of Native students in higher education. The information I am gathering includes:
• Descriptions of field-based teacher preparation programs in other countries, e.g., Canada, New Zealand and Australia.

• Perceptions of graduates and their current professional experiences.

• An analysis of what is currently happening in Alaska to recruit and retain certified Native teachers in Alaska’s school systems.

To help in this process, I am interested in finding out answers to the following questions:

• Why did you participate in X-CED?
• How did you go about achieving your goals upon graduation from X-CED?
• How do you perceive your education and professional experiences to date?

I have attached a consent form that I will ask you to sign if you participate in this research process. You can withdraw your consent at any time. A questionnaire is enclosed that I would like you to consider completing and I also need to know if you are willing to be interviewed. A critical part of this process is finding X-CED graduates who would be willing to help in giving me direction and advice reviewing the information that is gathered so that the final dissertation is a collaborative effort of several people who have had experience in X-CED. I chose collaboration or community-based participatory research because research is helpful only if the “voices” of those who are the authority in any research are heard. As former X-CED students, you are the authority on your own experiences and successes to date.

I would like to hear from you as soon as possible. You can do any of the following:

• write a letter and enclose it with your completed questionnaire or;
• call me at my 800 number: 1-888-336-3311; and/or
• Email: btetpon@alaska.net

If you have any questions about the ethical nature of this research project, you are welcome to call my Chairperson, Ray Barnhardt, Cross-Cultural Studies Department, School of Education, UAF at (907) 474-6431. The dissertation will not identify you individually and all information will remain confidential. Any comments or suggestions from you are very welcome and please don’t hesitate to call me or write.

Sincerely,

Bernice B. Tetpon
APPENDIX F: QUESTIONNAIRE FOR CROSS-CULTURAL EDUCATION DEVELOPMENT

(X-CED) GRADUATES

Year of Enrollment in X-CED: ________________

Village in which you were living during your enrollment: ________________

Degree Earned & Date: _________________________________________________

How did you learn about X-CED? _______________________________________

____________________________________________________________________

Why did you enroll in X-CED? _________________________________________

____________________________________________________________________

What X-CED courses do you remember as being most helpful in your teacher education preparation?

____________________________________________________________________

____________________________________________________________________

____________________________________________________________________

____________________________________________________________________

Did you work in your community while taking courses from X-CED, and if so, what kinds of work did you do, e.g., teachers aide, city clerk, etc.?
What has been your employment history since graduation from X-CED:
(district/organization, dates)

What is your current professional involvement, e.g., education, regional corporation, state or local government?

What was the most helpful (course, instructor, advisor) during your participation in the X-CED program?

If you need additional space please use the back of these pages. Thank you for helping me. Bernice B. Tetpon
APPENDIX G: ABOUT THE INTERVIEW:

Time required: About one hour.

Dates: I hope to be able to set up time with you whenever you come into Anchorage to attend meetings or if you are in Anchorage for some other purpose.

800#: 1-888-336-3311 is my telephone number in Anchorage. Please call me at that number to let me know what dates you will be in Anchorage and we can set up a time to talk.

Consent Form: Please take the time to review the consent form and we can discuss any of your questions about the form before the interview.

Tape Recorder: I will use a tape recorder and if you are not comfortable with my recording the interview, I will take notes. Whether I use the tape recorder or take notes, you can tell me to turn off the recorder or to stop taking notes at any time.

Transcription: I will send you a copy of the transcribed interview for your review for accuracy and I will also welcome any suggestions or comments you want included in the final transcription.

Anonymity: All information I gather from the interview will be confidential and the writing of my dissertation will not identify you individually.

During the time of the interview, I will have questions that are more involved than the questionnaire that you have just completed. Thank you for taking the time to help.

Bernice B. Tetpon
APPENDIX H: CONSENT FORM

I, ______________________ agree to be interviewed by Bernice B. Tetpon for the study entitled “Perceptions of Field-Based Preparation Graduates” under the following conditions:

1) I may refuse to answer any question asked by the interviewer, and/or stop the interview at any time, without prejudice or further obligation.

2) I may make specific comments during the interview as “off the record.”

3) The interview will be taped and transcribed (or notes will be taken by the interviewer).
   I can request a copy of the tape and transcription, (or the notes), and I will have the right to correct inaccuracies within a timeframe to be agreed upon with Bernice B. Tetpon.

4) Bernice B. Tetpon may use the interview material in her Ph.D. dissertation.

5) I understand that the interview tape may be destroyed, or returned to me if I so prefer.

6) I understand that I will receive a copy of this form for my own records.

Signed: ___________________________ Date: ___________________________