2014
Alaska Native Studies Conference

Growing Our Own:
Indigenous Research, Scholars, and Education

March 14 – 16
Juneau, Alaska

UAS Campus
Áak’w Kwáan Aaní káx’
Gunalchéesh – Háw’aa – Doyk’shn to our Sponsors!

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PITAAS is funded by an Alaska Native Education grant from the United States Department of Education CFDA#84.356A

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Ernestine Hayes, UAS  Ronalda Cadiente Brown, UAS  Kolene James, UAS

Lyle James, UAS  Janelle Cook, UAS  Sharon Lind, UAA

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**Pre-Conference Symposia Organizing Committee:**

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Margaret Rea, UAS  Kolene James, UAS  Lily Hope

**Student Workers:**

Pam Johnson, UAS  Kanoelani Dodd, UAS  Susie Edwardson, UAS

Nae Brown, UAS  John Hanlon, UAS  Heather Burge, UAS

Mallory Story, UAS  Bruce Jones, JDHS
Friday, March 14

9 – 4  UAF Indigenous Studies Ph.D. Student Seminar

*UAS Schaible House*

9380 Mendenhall Loop Road  
(907) 790-9898

UAF Indigenous Ph.D. students in Alaska and those who reside outside of Alaska come together during the spring pre-conference. UAF faculty address the program updates, logistics, as well as provide peer support with Ph.D. students and candidates. The ambitious one-day agenda includes the keynote speakers sharing their research endeavors and inspirational advice to the Ph.D. students.

1 – 5  Pre-Conference on Alaska Native Art & Literature

*Juneau Arts & Cultural Center*

350 Whittier, Suite 101 • Juneau, AK 99801  
907 586-ARTS (2787)

**Public Reception and Weaving Demonstrations**
- Lily Hope, Ricky Tagaban, Liana Wallace, Marsha Hotch, and Crystal Rogers

**Presentations On the Significance Of Woven Art**
- Marsha Hotch on Tlingit Words for Weaving and Items Used in Weaving
- Lily Hope on Deeper Understanding of Chilkat and Ravenstail

**Song & Dance Performance Led by Lyle James**

**Updates on Walter Soboleff Center & Alaska State Museum SLAM**
- Lee Kadinger, Sealaska Heritage Institute
- Bob Banghart, Alaska State Museum

**Sharing Literary Works**
- Alaska State Writer Laureate Ḵeixwnéi Nora Dauenhauer
- Former Alaska Poet Laureate Xwaayeenáḵ Richard Dauenhauer
- Author Kaagwáask’ Ishmael Angaluuk Hope

7 – 8:30  Sound & Motion Concert Event with Woosh Ji.een Dancers

*UAS Egan Lecture Hall*

The Woosh.ji.een Dance Group was formed in the Spring of 2003, and members include traditional Elders, Tribal Leaders, families & educators from many tribal nations. They have performed for National Conferences & many public functions including SEARHC, Juneau School District, University of Alaska, and Celebration 2006, 2008, 2010, 2012. Each performance includes audience participation with invitational drumming and dancing.
Have strength and courage, all of you. Your grandparents are really listening to you now. Every one of you.

— Jessie Johnnie, Chookaansháa

Alaska Native Languages and Studies at UAS

UAS offers a Bachelor of Arts in Alaska Native Languages and Studies that examines modern and historical material from diverse perspectives. Students will pursue an understanding of what it means to live in Alaska today, by connecting with the lands, languages, and peoples of Southeast Alaska.

Classes include:
- Haida I/II
- Tlingit I/II
- Native Oratory
- Tlingit Culture and History
- Archaeology of Southeast Alaska

FIND OUT MORE:

uas.alaska.edu/arts_sciences/humanities/alaska-languages

UAS is an AA/EO institution

www.uas.alaska.edu
Saturday, March 15

9 Opening Remarks — Egan Library
Áak’w Kwáan Clan Representatives
   Rosa Miller, Yaxtehitaan
   Mike Tagaban, Wooshkeetaan
   Jeane Breining
   David Nelson
   UAS Chancellor John Pugh
   UAS Provost Rick Caulfield
   Wooch.een UAS StudentClub
   Alaska Native Studies Council

9:30 Keynote Address — Egan Library
A Canadian Indigenous Self-Determination Story: Growing Our Own — Indigenous Research, Scholars & Education
Dr. Jo-ann Archibald (Q’um Q’um Xiiem) is a member of the Sto:lo First Nations in Canada. She is Associate Dean for Indigenous Education and Professor of Educational Studies at the University of British Columbia. Her book “Indigenous Storywork: Education the Heart, Mind, Body, and Spirit” uses the metaphor of Indigenous basket weaving to introduce readers to Indigenous ways of understanding knowledge.

10:30 Elder Response — Egan Library
Ḵaalkáawu Cyril George, Ḵak’weidí

11:30 Lunch — Mourant Building
Kaagwáask’ Ishmael Angaluuk Hope will lead us on a storytelling exchange during lunch. Please share stories with us, and enjoy the lunch sponsored by the University of Alaska Anchorage.
## Concurrent Sessions

### 1p – 2:30

<table>
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<tr>
<th>Egan Wing 218</th>
<th>Egan Wing 223</th>
<th>Egan Wing 225</th>
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<tbody>
<tr>
<td>Dr. Ray Barnhardt: UAF Indigenous Studies Ph.D. program background information</td>
<td>Dr. Bernice Tetpon &amp; Dr. Diane Hirshberg: Rural and Indigenous Teacher Preparation Programs in Alaska: A Research Brief</td>
<td>Shirley Kendall: Alaska Native Children's Stories</td>
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<tr>
<td>Sean Topkok: Iñupiat Iñitquiat: Inner Views of Our Iñupiaq Values</td>
<td>Kelly Kealy: Non-Alaska Native teacher perceptions of language, culture, and “outsider” status: Implications for language and culture revitalization in the classroom</td>
<td>Dr. Thomas Swensen: Framing National Belonging, Indigeneity, and Extractive Colonialism in Native Alaska</td>
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<td>Jackie Rahm: A Student from the First Cohort and Her Journey through the UAF Indigenous Studies Program</td>
<td>Charleen Fisher: A Life History of Shitsuu Charlotte Adams</td>
<td>Sonia Ibarra &amp; Louise Kadinger: Sea Otter Recolonization in Southeast Alaska</td>
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### 2:45 – 4:15

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<tr>
<td>Paul Ongtooguk, Naauqtuuk Dommek, Dan Becker, Dewey Hoffman, &amp; Iris Currey: The Center for Research and Alaska Native Education (CRANE)-In a time of quickly evolving educational policy, thoughtful analysis and production of meaningful education research in Alaska Native Education will be necessary in order to move in a positive direction</td>
<td>X’unei Lance Twitchell: Restoring Alaska Native Placenames: Language Revitalization Through a Re-visioning of Place and Belonging</td>
<td>Steve Henrickson &amp; Sarah Asper-Smith: State Museum, Planning new Alaska Native Exhibits for the Alaska State Museum</td>
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<tr>
<td>Larry Merculieff: Stop Talking: Alaska Native Ways of Teaching and Difficult Dialogues in Higher Education</td>
<td>Dr. Maria Shaa Tláa Williams: Indigenous Research: Growing Our Own Research Paradigms</td>
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Sunday, March 16

9a Opening Remarks — Egan Library
Áak’w Kwáan Clan Representatives
Kaayastaan Marie Olson, Wooshkeetaan
Liana Wallace, Yax̱tehitaan

9:15 Keynote Address — Egan Library
Dr. Malia Villegas is Sugpiaq/Alutiiq with family from Kodiak and Afognak Islands in Alaska and O’ahu and Lana’i in Hawai’i. She is an enrolled member of the Native Village of Afognak in Alaska. Currently Dr. Villegas is the Director of the Policy Research Center at the National Congress of American Indians. She received her Ph.D. from Harvard and was a Fulbright scholar. Dr. Villegas has a strong network across the Indigenous Pacific and is a leader in community-based participatory research and is involved in major policy in the areas of Indigenous methodologies and research.

10:15 Elder Response — Egan Library
Kingeéstit David Katzeek, Shangukeidí

Concurrent Sessions

10:45 – 12:15

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<tr>
<td>Gail Dabaluz: Implementing the Native American Graves Protection Repatriation Act (NAGPRA) in Southeast Alaska: A Case Study</td>
<td>Peter Williams: To Talk With Animals: An Individual Paper by a Yup’ik Seal and Sea Otter Hunter</td>
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<td><strong>Norma Shorty:</strong> Inland Tlingit of Teslin Yukon: G̱aanax̱.ádi and Kóokíttaan Clan Origin Stories For the Immediate and Clan Family of Emma Joanne Shorty</td>
<td><strong>David Kreiss-Tomkins:</strong> Use of Tlingit culture by non Tlingit people in Sitka, Alaska</td>
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<td><strong>Sandra Wildfeuer:</strong> Mathematical Pathways in Higher Education: Using Data to Reflect Upon Current Policy</td>
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### 10:45 – 12:15

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<tr>
<td><strong>Dr. Ute Kaden, Dr. Beth Leonard, Dr. Phil Patterson, &amp; Dr. Barbara Adams:</strong> Preliminary Research Results: Factors Related to Teacher Retention in Arctic Alaska</td>
<td><strong>Cathy Brooks &amp; Barbara Blake:</strong> Indigenizing Small Business Curricula</td>
<td><strong>Kristie May Parsons:</strong> Ethnomathematics: An Intersection of Yup’ik Culture, Mathematics, and Pedagogy</td>
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<tr>
<td><strong>Martha Gould-Lehe:</strong> SERRC Cultural Cultural Standards and Alaska Teacher Evaluation</td>
<td><strong>Heidi Aklaseaq Senungetuk:</strong> Pualata Tanni (Let’s Dance Again): Regenerating Alliances in Beringia</td>
<td><strong>Jordan Craddick:</strong> From Russian Slavery to American Bondage: The Evolution of Slave Labor among the Aleut of Alaska, 1743-1890</td>
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### 12:15 Lunch — Mourant Building

Kaagwáask’ Ishmael Angaluuk Hope will lead us on a storytelling exchange during lunch. Please share stories with us, and enjoy the lunch sponsored by the University of Alaska Anchorage.
### 1:15 – 2:45

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<tr>
<td><strong>Kristie May Parsons:</strong> Introduction: UAF Indigenous Studies Ph.D. program from the students' perspective</td>
<td><strong>Jackie Rahm:</strong> Deconstructing the Western Worldview: Toward the Repatriation of Wellness with American Indigenous Peoples</td>
<td><strong>Carol Murphrey, Tim Murphrey, &amp; Olga Skinner:</strong> From Registration to Residence: a Cohesive Approach to Indigenous Success</td>
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<tr>
<td><strong>Judy Ramos:</strong> Documenting Indigenous Knowledge through Oral History and Toponyms (Place Names) on Tlingit Seal Hunting and Glacier Recession</td>
<td><strong>Dr. Mike Koskey:</strong> Traditional Knowledge and Institutional Research: What is Effective Collaboration?</td>
<td><strong>Charleen Fisher:</strong> Gwich'in Pedagogy with Emphasis on Cultural Competency Frameworks Based on Elder Interviews</td>
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### 3:00 – 4:30

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<tr>
<td><strong>Dr. Maria Shaa Tláa Williams, Dr. Ray Barnhardt, &amp; Dr. Diane Hirshberg:</strong> Academic Research &amp; Publishing: An Informal Discussion on Publishing</td>
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<tr>
<td><strong>Closing Session:</strong> What is an elder? How do we honor indigenous knowledge by incorporating tradition bearers into academia?</td>
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### 4:45 – 5:30  Closing Reception — Mourant Cafeteria

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Consent to photograph, to audio and/or video record and release of the University of Alaska Southeast

During the Alaska Native Studies Conference, a public event, the University of Alaska Southeast (UAS) may take photographs, make audio recordings, or video record conference attendees and use these photographs, audio recordings and videos in any medium, including print and digital publications, slide presentations, social media websites, video productions, in advertising, on signs and in promotional materials.
Presentation Descriptions

3/14 — 2:00 pm .................. Juneau Arts & Culture Center

Lily Hope
hudsonlily@gmail.com

*Deeper Understanding of Chilkat and Ravenstail*
This presentation will explore the intense responsibility and commitments of Ravenstail and Chilkat weavers, as we learn and teach, remembering to honor to our teachers and traditions.

3/14 — 2:00 pm .................. Juneau Arts & Culture Center

Marsha Hotch
lingit_talker@yahoo.com

*Tlingit Words for Weaving and Items Used in Weaving*

3/14 — 3:00 pm .................. Juneau Arts & Culture Center

Lyle James
xeetli.eesh@yahoo.com

*Song & Dance Performance at Alaska Native Art & Literature Symposium*

Xeetl'i Éesh, Lyle James, will perform a series of Southeast Alaska songs and drum performances with help from members of the Woosh Ji.een Dancers and UAS students.

3/14 — 3:00 pm .................. Juneau Arts & Culture Center

Bob Banghart
bob.banghart@alaska.gov

An overview of the $138M consolidated State of Alaska Libraries, Archives, and Museums [SLAM] project currently under construction in Juneau. SLAM will replace the existing museum and bring together into one building the state library, archives and associated programming currently located in separate buildings. The presentation will provide a history of the museum and existing building, rational for developing a new multi-disciplined and current project status.

3/14 — 3:00 pm .................. Juneau Arts & Culture Center

Lee Kadinger
lee.kadinger@sealaska.com

*Progress of Construction of the Walter Soboleff Center*
Lee Kadinger, Chief of Operations for Sealaska Heritage Institute, will be presenting on the progress of construction of the Walter Soboleff Center. The center, located downtown Juneau has been years in the making, but after breaking ground last July, progress has moved quickly. The Center will be completed January 2015 and will help SHI enhance its efforts to perpetuate the arts, revitalize Native languages and enhance diversity in the Juneau Community.
3/14 — 4:00 pm........................Juneau Arts & Culture Center

Nora Marks Dauenhauer & Richard Dauenhauer
rldauenhauer@uas.alaska.edu

*Literary Reading at Alaska Native Art & Literature Symposium*

Nora Marks Dauenhauer, current Alaska State Writer Laureate, and Richard Dauenhauer, former Poet Laureate (1980s) will read from their works, including translations of Tlingit oral literature. As far as we know, this couple is the only “his and her” state writer laureate pair in the US.

3/14 — 4:00 pm........................Juneau Arts & Culture Center

Ishmael Hope
ishmaelhope@hotmail.com

*Literary Reading at Alaska Native Art & Literature Symposium & Conference Storytelling Sessions*

Storyteller, poet, and playwright Ḵaagwáask’ Ishmael Hope will present Alaska Native literature.

3/14 — 7:00 pm.........................Egan Lecture Hall

Woosh Ji.een Dancers
xeetli.eesh@yahoo.com

*Sound & Motion: Alaska Native Studies Conference Kick-off Event*

The Woosh.ji.een Dance Group are performing during the 2014 Alaska Native Studies kick-off event, which is a Sound & Motion Series at the Egan Lecture Hall

3/15 — 9:30 am.........................Egan Library

Jo-ann Archibald
jo-ann.archibald@ubc.ca

*Keynote Address: A Canadian Indigenous Self-Determination Story: Growing Our Own — Indigenous Research, Scholars & Education*

Dr. Jo-ann Archibald (Q’um Q’um Xiixem) is a member of the Sto:lō First Nations in Canada. She is Associate Dean for Indigenous Education and Professor of Educational Studies at the University of British Columbia. Her book “Indigenous Storywork: Education the Heart, Mind, Body, and Spirit” uses the metaphor of Indigenous basket weaving to introduce readers to Indigenous ways of understanding knowledge.

3/15 — 10:30 am.......................Egan Library

Ḵaalḵáawu Cryil George

*Elder Response to Keynote Speech*

Ḵaalḵáawu Cyril George is from the Ḵak’weidí of Ḵák’w (Basket Bay). He is a Tlingit clan leader, historian, storyteller, and educator. He will give a response to the keynote speech, representing a response from the Tlingit people who are hosting Dr. Jo-Ann Archibald on Tlingit land.
3/15 — 11:30 am. ..........................Mourant Cafeteria

Ishmael Hope
ishmaelhope@hotmail.com

Conference Storytelling Session

Ḵaagwáask’ Ishmael Angaluuk Hope will lead us on a storytelling exchange during lunch. Please share stories with us, and enjoy the lunch sponsored by the University of Alaska Anchorage.

3/15 — 1:00 pm ............................Egan 218

Ray Barnhardt
rjbarnhardt@alaska.edu

UAF Indigenous Studies Ph.D. program background information

UAF Indigenous Studies Ph.D. students/candidates will be holding their semi-annual seminar meeting at the Alaska Native Studies Conference (ANSC) Preconference. It would be both a great honor and benefit to these graduate students’ research to be invited to participate at the second annual ANSC. Three groups of four UAF IS Ph.D. students attending would like to present their research topics and brief conversation on their journey and why they are pursuing their doctoral in a panel format

3/15 — 1:00 pm ............................Egan 218

Sean Topkok
sean@ankn.uaf.edu

Íñupiat ḫítqisiat: Inner Views of Our Íñupiaq Values

Íñupiat ḫítqisiat: Inner Views of Our Íñupiaq Values examines how Íñupiat pass down elements of our cultural heritage to future generations. The research is community-driven by the Pavva Íñupiaq Dancers of Fairbanks, families with Íñupiaq children in their household, and other Íñupiat worldwide. My doctoral research addresses how we view each cultural value, how our Íñupiat ḫítqisiat (Íñupiaq Values) have been passed down, and how we pass down our Íñupiaq cultural heritage to our future cultural-bearers. Participants talk about our Íñupiat ḫítqisiat to acknowledge that we are Íñupiat wherever we live. I assert that in order to conduct culturally-appropriate research with Íñupiaq people, it is imperative to observe cultural protocols and values, to equally include Indigenous narrative history and Western literature in the review process, and to observe Íñupiaq methods and methodology when gathering data. In our findings, we acknowledge that our cultural values help define our heritage. They are embedded in our lives and in our stories. They are in our spirit, passed down to us through our ancestors. Each Íñupiat ḫítqisiat converges with each other when we examine how each cultural value applies to our lives. We need to continue talking about our cultural values in every village to ensure our descendants live their cultural heritage.

3/15 — 1:00 pm ............................Egan 218

Olga Skinner
ojskinner@alaska.edu

Indigenous Students Accessing Post-Secondary Education in the STEM Fields

The University of Alaska Fairbanks has a long history of supporting Indigenous students pursuing degrees in the science, technology, engineering, and mathematics (STEM) fields and many students have been successful in attaining their degrees. Historically, deficit-based perspectives of underrepresented populations have been used to shape program development and can be counterproductive in improving student outcomes. In this study, I would like to focus on a strength-based approach to examine the history of student success and address the following questions in my research: What factors contributed to success? What were the challenges that students faced along the way? What
are the steps that the institution can make to foster a more inclusive and affirming learning and living environment? It is hoped that the results of this study will inform institutions and programs of positive changes to make that serve Indigenous populations, and that these findings may be translatable to student access in other fields.

3/15 — 1:00 pm .......................... Egan 218
Jacqueline Rahm
jrahm@alaska.edu

A Student from the First Cohort and Her Journey through the UAF Indigenous Studies Program

3/15 — 1:00 pm .......................... Egan 223
Bernice B Tetpon & Diane Hirshberg
bbtetpon@uaa.alaska.edu, dbhirshberg@alaska.edu

Rural and Indigenous Teacher Preparation Programs in Alaska

Within the State of Alaska 80% of rural Alaska students are Alaska Native. However, Alaska imports 74% of its teaching force from outside the state, and only 5% of certified teachers in Alaska are Alaska Native. The average time teachers new to rural Alaska remain in a community is less than two years. All these factors – high teacher turnover, many teachers unfamiliar with their students’ communities and cultures, and relatively few role models in education for Alaska Native students – add to the challenges rural schools face in educating their students. Many community and education leaders in Alaska have called for the state to recruit and prepare more rural and Alaska Native teachers.

Since 1970, there have been numerous alternative teacher certification programs targeted for Alaska Natives and rural residents. These include the Alaska Rural Teacher Training Corps and the Cross Cultural Education Program, Rural Education Preparation Partnership, UAS Bachelor of Education Distance Elementary Program, the Preparing Indigenous Teachers and Administrators for Alaska’s Schools, Alaska Native Teacher Preparation Program. In the 44 years since 1970, the programs graduated fewer than 1,000 new rural or Alaska Native teachers – fewer than two dozen each year, on average. Most programs last only as long as federal funding support them, and are never folded in to Alaska’s institutions of higher education as regular programs.

We have learned a great deal about how to successfully recruit and prepare rural students and Alaska Native students, using both face to face, distance, and hybrid programs. However, these lessons have not been well documented or applied to Alaska’s ongoing teacher certification programs. This paper begins that work by documenting the programs, their graduates, and key lessons that have been disseminated.

3/15 — 1:00 pm .......................... Egan 223
Kelly Kealy
kkealy@alaska.edu

Non-Alaska Native teacher perceptions of language, culture, and “outsider” status: Implications for language and culture revitalization in the classroom

In many places throughout Alaska, non-Alaska Native certified teachers are working in communities that foster (or seek to foster) Alaska Native language and culture revitalization in the schools. Often, this means teachers with limited knowledge of the target language need to figure out how to support that content in their classrooms. What are some ways “outsiders” teaching in rural sites in Southwest Alaska position themselves as they strive to understand what it means to be culturally responsive teachers and language revitalization allies in their communities? This paper examines interview and field note data collected from five non-Alaska Native teachers (working in Southwest schools) while they took summer classes at an Alaskan university. The teachers shared reflections on their struggles and successes in seeking to become more culturally responsive teachers; these reflections were investigated through critical ethnography and critical discourse analysis lenses. Several common themes were identified, including teacher perceptions of the relationship between language and culture (separable/inseparable/overlapping) and teacher
perceptions of themselves as insider/outsider. When unpacked, these themes indicate that these teachers are:

1. increasing their own awareness of linguistic affordances their students bring to school (such as grammatical, rule-governed Village English [VE]), and

2. approaching the role of teacher from a teacher-as-learner stance.

Most participants also described involvement in the community, interest in (or action towards) learning the target language, and lack of interest in leaving the teaching site (decreased teacher turnover). These findings raise a question for further research: Can classroom-focused changes such as awareness of linguistic affordances and a teacher-as-learner stance lead to a teacher positioning her or himself as a stronger ally in revitalization work?

3/15 — 1:00 pm ................. Egan 223

Paul Ongtooguk & Daniel Becker
pcongtooguk@uua.alaska.edu, danielmbecker@gmail.com

The Balto School: A Statewide, Semester-Long Program Based on Models of Alaska Native Leadership.

The Balto School will be a statewide, semester-long program based on models of Alaska Native Leadership. A cross-section of Alaskan students will have the opportunity to participate in this program during their junior year of high school. Using place-based, project-oriented, experiential methods, students will work with relevant materials to reach learning outcomes. Rather than relying on boilerplate content to teach Alaskan students, this program will strengthen their commitment and qualifications to lead our state by deepening their understanding of it. Science, language arts, and social studies curricula are integrated into thematic units to reinforce learning and cultivate dialogue across content areas. Students will then return to their home communities with preparation and continuing support to be effective and informed leaders. In this session, we will present our current progress on curriculum and program development, then break into groups to discuss additional elements that should be included.

3/15 — 3:00 pm ................. Egan 225

Charleen Fisher
cfisher9@alaska.edu

A Life History of Shitsuu Charlotte Adams

Written in collaboration with my late mother, M. Ann Fisher, this life history was completed in 2004 and remains relatively unknown, as it was unpublished. This blend of memory and family photographs celebrate the life of a Gwich'in Elder whose life spanned a century.

3/15 — 1:00 pm ................. Egan 225

Shirley Kendall
shirleykendall53@yahoo.com

Alaska Native Children Stories

Unique and powerful classroom tools to preserve Alaska Native children's stories. Alaska Native children's stories from all over Alaska is in print by various writers and is ready for our use. Fun ideas to share for teachers in the classroom from grade school to young adults. Presentation will include two projects, one from Native high school students 40 minutes long and another from UAA students 17 minutes long. Full description of the process will be included.
Framing National Belonging, Indigeneity, and Extractive Colonialism in Native Alaska

Accounts of the Arctic are often anchored within geopolitical frameworks with little mention of indigenous experiences and perspectives. For instance, conversations over climate change and resource depletion, to more broad questions about which nation owns the Arctic, all turn a blind eye to the historical presence of Native people and their histories. Yet Natives prove vital to understanding modern ecological history and how national projects have levied the natural world, even though United States’ accounts about the development of Alaska as the “Last Frontier” diminish indigenous presence in the region. Beginning in 1915 Alaska Natives were able to hold United States citizenship as the nation undermined indigenous claims and culture amid the establishment colonial industries. Faced with this mutuality of citizenship and colonial subjectivity Natives performed a central role in the construction of Alaska as a formal part of the nation. Derived from archival research, this paper explores the limits of national belonging, indigeneity, and extractive colonialism in 20th century Native Alaska.

The Benefits of a Community-Based Systems-Design Approach to Restorative Justice in Alaska

Dispute systems Design (DSD) is a field that developed in labor relations emerging out of a melding of alternative dispute resolution and organizational development. Because its conflict management and prevention strategies were so successful its proponents have introduced it in public agencies, government organizations, and private sector corporations, and the like. It even found a home at the US Post Office as an integral part of the Redress Program. Meanwhile, Restorative Justice (RJ) was developing along a separate but nearby path. Historically, RJ had little connection to DSD.

Arguably, this is perhaps because RJ developed within the criminal justice field outside the world of civil law. Nevertheless, RJ and DSD are beginning to open up to each other as complementary disciplines, as policy makers search for solutions to an overburdened, inefficient, and increasingly faltering criminal justice system.

Sea Otter Recolonization in Southeast Alaska

Our presentation will provide an overview of the population growth of sea otters in Southeast Alaska as well as a local hunter’s knowledge of sea otters and harvest practices. Sea otters were exterminated from this region during the 19th century fur trade, and their population has now rebounded to over 25,000 animals as a result of the reintroduction of 413 animals in the 1960’s. Specifically, the southern Southeast Alaska sea otter population has grown at a rate of 13% per year between 2003 and 2010, and has dramatically expanded its range. For centuries the sea otter has been an intrinsic part of the Alaska Native subsistence way of life. Sea otter furs have been historically and contemporarily used for items such as clothing, bedding, blankets, rugs, regalia, and handicraft items. Under the terms of the Marine Mammal Protection Act (MMPA), only Alaska Natives may harvest sea otters, and an estimated 1551 sea otters were legally harvested in 2013. With increasing sea otter-human resource conflicts, understanding the complex interactions between sea otters, the environment, and humans is critical. Future work will investigate the impacts of sea otter recolonization on marine and rural coastal communities in Southeast Alaska.
3/15 — 2:45 pm .......................... Egan 219

Paul Ongtooguk, Naaquttuuk Dommek, Dan Becker, Dewey Hoffman, & Iris Currey
pcongtooguk@uaa.alaska.edu, naaqtuuq@gmail.com, danielmbecker@gmail.com,
deweys.hoffman@gmail.com, iris.currey@gmail.com

Introducing the Center for Research and Alaska Native Education (CRANE)

Alaska Natives’ educational experiences have changed dramatically in recent generations, and will undoubtedly continue to do so. In a time of quickly evolving educational policy, thoughtful analysis and production of meaningful education research in Alaska Native Education will be necessary in order to move in a positive direction. The newly created Center for Research in Alaska Native Education (CRANE) housed within the College of Education at UAA is working on this charge. In this discussion, we will present the Center’s current work and discuss future plans.

3/15 — 2:45 pm .......................... Egan 224

X’unei Lance Twitchell
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Restoring Alaska Native Placenames: Language Revitalization Through a Re-visioning of Place and Belonging

One of the most effective methods of colonizing Alaska has been the replacement of Alaska Native placenames. This practice often names places after people, which inverts the knowledge structure of land, people, and place from the perspective of Alaska Native languages and knowledge systems. By decolonizing the spaces we live in, we can find new ways to put language back on the land and discover why our ancestors named things on the land.

3/15 — 2:45 pm .......................... Egan 224

Larry Merculieff
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Stop Talking: Alaska Native Ways of Teaching and Difficult Dialogues in Higher Education

In this 30-minute workshop, the facilitator will: (a) describe a cross-cultural faculty development program based on Alaska Native ways of teaching and learning (funded by the Ford Foundation); (b) engage participants in exercises based on traditional Native pedagogies; and (c) introduce resources on Native pedagogies, including the new book Stop Talking: Indigenous Ways of Teaching and Learning and Difficult Dialogues in Higher Education, 2013; electronic portfolios describing faculty efforts to apply indigenous pedagogies and/or introduce Alaska Native-related Difficult Dialogues in the classroom; and a website (http://www.difficultdialoguesuaa.org/index.php/uaa_initiatives/alaska_native_ways/).

3/15 — 3:00 pm .......................... Egan 224

Dr. Maria Sháa Tlaa Williams
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Indigenous Research: Growing Our Own Research Paradigms

Alaska Native educators are beginning to address issues of research and finding ways to include Indigenous perspectives of research and methods. There are over fifty Alaska Native Ph.D.’s; those of us who have gone through the process have learned WESTERN Research paradigms and parameters. We are still using the colonizers (WESTERN) definitions and protocols. We need to specifically address this and establish our own definitions of research and methodologies. As an educator and researcher I have grappled with this issue for years. I would like to address how we should be more pro-active in establishing our own Indigenous protocols and guidelines for research.
Growing Our Own: Indigenous Research, Scholars, and Education

3/15 — 2:45 pm ....................... Egan 225

Steve Henrikson & Sarah Asper-Smith
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State Museum, Planning new Alaska Native Exhibits for the Alaska State Museum

The Alaska State Museum is in the process of developing new exhibits on Alaskan history and cultures for its new home in Juneau, currently under construction. Co-Curators and focus groups from around the state are involved in planning the interpretive content, to ensure the accuracy, relevancy, and appropriateness of the information conveyed to the public on Alaska Native cultures. This workshop will describe the “community curatorial process” being used and the planning that has occurred to date. Preliminary renderings of the exhibit galleries, and images of key objects, will be shown for the first time in public. Audience members will be asked to critique the work, brainstorm specific problems, and suggest alternative approaches.

3/16 — 9:15 am ....................... Egan Library

Dr. Malia Villegas

Keynote Address

Dr. Malia Villegas is Sugpiaq/Alutiiq with family from Kodiak and Afognak Islands in Alaska and O'ahu and Lana'i in Hawai'i. She is an enrolled member of the Native Village of Afognak in Alaska. Currently Dr. Villegas is the Director of the Policy Research Center at the National Congress of American Indians. She received her Ph.D. from Harvard and was a Fulbright scholar. Dr. Villegas has a strong network across the Indigenous Pacific and is a leader in community-based participatory research and is involved in major policy in the areas of Indigenous methodologies and research.

3/16 — 10:15 am ....................... Egan Library

Kigeestí David Katzeek

Elder Response to Keynote Speech

Kigeestí is from the Shangukeidi of Jilkáat (Chilkat) & Lḵóot (Chilkoot). He is a Tlingit clan leader, historian, storyteller, and educator. He will give a response to the keynote speech, representing a response from the Tlingit people who are hosting Dr. Malia Villegas on Tlingit land.

3/16 — 10:45 am ....................... Egan 218

Alberta Jones
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An Examination of Factors that Influenced the Motivation and Success of Alaska Native Ph.D. Graduates: An Ethnographic, Mixed Methods Study

This study will examine various factors influencing the motivation and success of the proportionally small demographic population of Alaska Native Ph.D. graduates. My research will involve quantitative surveys distributed to all living Alaska Native Ph.D. graduates (approximately 60 graduates after May, 2014). Some questions driving my research are: What factors or sets of factors do these Alaska Native Ph.D.s have in common which led to their success? What variables contribute to their successes? What challenges and barriers are unique to the Alaska Native demographics? If patterns of successful factors exist, can these factors be replicated to expand Alaska Native participation in Ph.D. programs? Are there ‘lessons learned’ in terms of adding University Ph.D. programs to attract and graduate Alaska Native Ph.D. students?

The results of this study will contribute to the understanding of the underrepresented population of Alaska Native Ph.D. graduates. This study will likely inform future efforts to advocate and provide support for Alaska Native graduates and scholars in their pursuit of Ph.D.s.
3/16 — 10:45 am .................... Egan 218

Gail Dabaluz
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Implementing the Native American Graves Protection Repatriation Act (NAGPRA) in Southeast Alaska: A Case Study

This presentation provides a literary review of Public Law 101-601 the Native American Graves Protection Repatriation Act (NAGPRA), which is the legal mechanism to return funerary objects and cultural patrimony items housed at national museums to Native Americans, Alaska Natives, and Native Hawaiians. This encompasses the study of tribal and clan relationships and their inter-dependence upon one another in a dynamic, living social structure. This will assist in understanding the constant state of dualism found with the Tlingit social edifice and ways in which we support each other.

By empowering ourselves to understand the legal framework to obtain our cultural objects, we begin the process of acknowledging and reconciling historic trauma that has hindered our People for quite some time. Historic trauma has occurred over many generations from western development including voyaging journeys, imposed educational and religious values while supplanting our Indigenous religious and social practices. In this way, we fully exercise our self-determination in new and profound ways that are meaningful to us and future generations.

3/16 — 10:45 am .................... Egan 218

Norma Shorty
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Norma Shorty: Inland Tlingit of Teslin Yukon: G̱aanax̱.ádi and Kóoḵ̱ɪttaan Clan Origin Stories For the Immediate and Clan Family of Emma Joanne Shorty

The objective of this thesis is to document the stories and the story gathering processes of published and private holdings on Mother’s clan stories. Mother is an inland Tlingit from the raven moiety. This will include stories of the Kookhitaan and the Gaanax.ádi clan of Teslin Yukon, Canada. The study will include an oral history review among inland and coastal Tlingit, especially those who have knowledge about the Kookhitaan and Gaanax.ádi clans and have connections to the inland Tlingit from Teslin Yukon.

The study will document the findings on the Kookhitaan Clan from Teslin as well as the stories about the Kookhitaan Clan from Alaska, United States of America. This research will seek to update and connect the story of what really happened to the ancestors of my mother’s clan. The research quest of who are my mother’s clan brought me to Teslin, Yukon, Canada and Juneau, Sitka, and Angoon, Alaska, United States of America.

3/16 — 10:45 pm .................... Egan 218

Sandra Wildfeuer
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Mathematical Pathways in Higher Education: Using Data to Reflect Upon Current Policy

The purpose of this paper is to open the discussion for multiple pathways in mathematics for all students to achieve success, and to raise the bar for what students can accomplish in mathematics. A preliminary examination of university institutional data shares students’ mathematical success by race, age, gender and mode of delivery. In addition the data examines students' course to course success, highest mathematics level achieved, and whether or not they obtained a university degree.

Mathematical success is important because of its daily relevance in everyday life, but also because it is required, in some form, to earn any degree from the university. Are all students being served by the current university structure? Is there a meaningful non-STEM pathway? How have Alaska Native students performed? How many move into STEM degrees? Many students in the University of Alaska system begin by taking a developmental mathematics course, and then, hopefully, they progress through the sequence to reach their academic goal. Oftentimes, even successful students have difficulty applying what they have learned outside of the mathematics classroom. Current reform
Growing Our Own: Indigenous Research, Scholars, and Education

ideas in the Lower 48 advocate offering students multiple pathways aligned to their field of study, active learning with embedded student success strategies, and developing confident mathematics students with strong quantitative reasoning skills.

3/16 — 10:45 am .................... Egan 223
Diane Hirshberg
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Teacher, Parent and Community Relationships in Rural Alaska: What is, and What Could Be?

High teacher turnover in rural Alaska schools has been a problem for decades, and high teacher turnover rates are often linked with poor student outcomes, which is a problem in many of the state’s schools. There is a lack of systematic information on why teachers stay or leave. Previous work has looked at the rate of teacher turnover in Alaska (Hill and Hirshberg, 2006; Hill and Hirshberg, 2008), and one study a decade ago looked at the reasons exiting teachers left Alaska (McDiarmid, Larson and Hill, 2002) but none has systematically looked at how all teachers perceive their working conditions, regardless of whether they are stayers or leavers, and whether perceptions differ dramatically between teachers who are staying and those who choose to leave. Much of the information available to policymakers and school leaders for decision-making is anecdotal.

We conducted a survey of almost 300 teachers in 17 rural Alaska districts in spring 2013, to assess teacher perceptions of their working conditions, and the factors contributing to their decision to leave or stay. The majority of respondents were non-Native educators; only 22 were indigenous, mirroring the data that only 5% of educators in Alaska are indigenous. The survey included 57 closed and open ended questions on topics ranging from satisfaction with parent and community support, school and district leadership, housing and salary and health benefits to teacher participation in decision making, and views on why some students in their classes don’t graduate high school prepared for success. Teachers were also asked whether they planned to be in their current school the next year. In this paper, we focus particularly on the issue of teacher relationships with parents and community members, their sense of belonging and their satisfaction with living in the communities where they teach. We look at not only the disadvantages of teaching in rural Alaska, as is often highlighted, but also at the advantages of living and working in rural communities. We share these data and explore whether these concerns and issues differ for Native and non-Native teachers. We also look at ideas for how non-Native teachers can be better prepared to work with indigenous parents and communities, how schools can better engage communities and parents in support of their mission, and how teacher perceptions of belonging and satisfaction can be enhanced so that teachers stay and help students better succeed.

3/16 — 10:45 am .................... Egan 223
Peter Williams
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To Talk With Animals: An Individual Paper by a Yup’ik Seal and Sea Otter Hunter

Only Alaska Natives can hunt and work with marine mammal fur. Giving theoretical monopoly over a industry that brought: disease, alcohol, colonization and other forms of oppression to Alaska Natives. Now is the opportunity to heal Cultural trauma while empowering our selves: Spiritually, socially, emotionally, physically and economically through traditional ways of making a living. As a hunter, fashion designer, businessman and activist Peter's paper will use his journey as an example of how we can blend thousands of years of traditions with modern ones. Celebrating respectful, sustainable, relationships with nature as interconnected Spiritual beings.
Use of Tlingit culture by non Tlingit people in Sitka, Alaska

This presentation will review some of the results of an interview-based project investigating the perception within a small part of the Tlingit community in Sitka of the use of Tlingit culture by nonTlingit people and organizations. By focusing on the experiences of Tlingit women who create art and who work in formalized fields to end violence against women, this research provides a better understanding of the extent of continuing colonization of Tlingit communities by western communities' cultural practices of imperialism and sexism. This project will not delineate general rules for appropriate and inappropriate use of culture, but attempts to further the existing conversations within nonNative communities about use of Tlingit culture through critical theory, thirdwave feminist theory and art history.

The Future of Alaska Native Education — Teacher Certification, Standardized Knowledge, and Immersion Schools.

Alaskan Education for Alaska Natives is a systematic failure, and a primary reason for that is systemized knowledge systems that marginalize local knowledge and Alaska Native people. Paul Berg presents an overview of the current state of Alaska Native education and how a shift in the teacher certification process can create positive change. X'unei will present on the dangers of standardized knowledge and how immersion schools could present a new world of options for Alaska Native languages and knowledge.

Preliminary Research Results: Factors Related to Teacher Retention in Arctic Alaska

Preparing and retaining teachers for teaching in rural-indigenous communities throughout Alaska is a complex and challenging task. Panelist will share and discuss preliminary research results from a NSF funded study on teacher retention in rural Alaska with the objective to:
- Inform participants about challenges in teacher preparation and retention in rural Alaska,
- Discuss possible effective strategies for teacher preparation, induction, and retention,
- Discuss the complex relationship of NCLB requirements, teacher accreditation and evaluation demands, and culturally effective teacher characteristics in indigenous communities.

Indigenizing Small Business Curricula

The Department of Alaska Native Studies and Rural Development (DANSRD) is continuing to identify and create curricula tailored to our indigenous students. A subject of particular interest throughout our communities is the ability to develop new small businesses. One small business curriculum available, Indianpreneurship: A Native American Journey into Business, is a new resource for Native American entrepreneurs who want to start their own
Business. Honored by the Harvard Project on American Indian Economic Development in 2005, Indianpreneurship differs from other small business training materials in that it is story-based, using real life Native American entrepreneurial experiences as a basis for illustrating business principles. This workshop will introduce participants to the Indianpreneurship curriculum and create discussion on other forms of implementing Native-focused curricula.

3/16 — 10:45 am .......................... Egan 224

Martha Gould-Lehe
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SERRC Cultural Cultural Standards and Alaska Teacher Evaluation
This presentation explores the development of a framework for teacher evaluation that meets the new Alaska Department of Education's regulations concerning teacher evaluation. The presenter will discuss the five elements of Project CREATE's grant, and show how and where the cultural standards are embedded in a newly created teacher evaluation framework.

3/16 — 10:45 am .......................... Egan 225

Kristie May Parsons
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Introduction: UAF Indigenous Studies Ph.D. program from the students' perspective
Ethnomathematics: An Intersection of Yup'ik Culture, Mathematics, and Pedagogy
This paper explores existing literature describing Yup'ik mathematical pedagogy and embedded cosmology. Producers of cultural artifacts describe the construction process and the objects themselves as part of the Yup'ik spiritual realm, exemplified in rituals, traditions, and a world view that has been passed down from generation to generation in oral tradition. The construction of any Yup'ik cultural artifact (e.g. kuspuk or kayak or smokehouse) demonstrates the application of understanding of mathematics. Yup'ik pedagogy has been described in general and non-specific terms such as an expert-apprenticeship model, hands on practices, project based, or kinesthetic learning. However, Yup'ik mathematical pedagogy has not been specifically examined and described in a focused study that includes language, cosmology, epistemology, ontology and axiology. A need exists for documentation of the interconnectedness of mathematical pedagogy as expressed by Yup'ik elders and its embedded cosmology.

3/16 — 10:45 am .......................... Egan 225

Heidi A Senungetuk
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Pualata Tanni (Let's Dance Again): Regenerating Alliances in Beringia
This paper explores traditional Alaska Native music and dance as the regeneration of kinship alliances with indigenous neighbors in Chukotka, the Russian Far East. The music and dance of the Inupiat on the northwestern coast of Alaska were suppressed and nearly lost in the mid-twentieth century due to the effects of two hundred years of colonialism, epidemic diseases, western education, religious pressures, and disputes over legal land claims and subsistence hunting rights. The advent of borders and political structures created by the superpowers of the United States and Russia limited interrelations among Beringia's indigenous peoples in the 20th century, and in effect ceased cross-coastal activities, including trade and cultural sharing, for decades. During the past twenty years local music and dance organizations, including the Kingikmiut Dance Festival in Wales, Alaska, have shown interest in regenerating relationships with relatives who live on the Chukotkan coast using music and dance as the central activity to renew shared heritage. Indigenous peoples in Beringia are cultivating traditional indigenous music and dance to assert identity, reclaim cultural sovereignty, and seek understanding and cooperation from international and local governmental agencies and from the public in order to maintain shared artistic practices that express rich cultural traditions. The application of indigenous methodologies to traditional performance demonstrates innovative art
forms with transformative social and political implications for indigenous peoples on both sides of the Bering Strait.

3/16 — 10:45 am .................. Egan 225

Jordan Craddick
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From Russian Slavery to American Bondage: The Evolution of Slave Labor among the Aleut of Alaska, 1743-1890

Presenting research about enslavement of indigenous people in Alaska (predominantly Aleut), beginning with Russian contact and advancing through the Alaska Commercial Company. Enslavement during the American period has not received a lot of attention and no one has demonstrated the continuity between the Russian period and American period in terms of exploitation.

3/16 — 12:15 pm .................. Mourant Cafeteria

Ishmael Hope
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Conférence Storytelling Session

Ḵaagwáask’ Ishmael Angaluuk Hope will lead us on a storytelling exchange during lunch. Please share stories with us, and enjoy the lunch sponsored by the University of Alaska Anchorage.

3/16 — 1:15 pm .................. Egan 218

Kristie May Parsons
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Introduction: UAF Indigenous Studies PhD Program from the Students’ Perspective

Why pursue a doctorate degree when I have a reading disability? Motivation and the journey that lead to this Special Education Teacher to Yup’ik Mathematical research. Alaska Native children are frequently over identified for special education due to culturally bias standardized assessments required by the State and Federal Governments and classroom teachers who do not understand Alaska Native ways of teaching, living, and being. Yet some Alaska Native students, being taught with Math In A Cultural Context curriculum, based on Yup’ik lifeways of doing are making mathematical gains when culture, cosmology, and Yup’ik pedagogy are incorporated into a public school setting. What secrets do the group of Yup’ik Elders from the Bristol Bay region hold that has informed the Math In A Cultural Context Project? The Yup’ik based materials, develop with elder permission lead to mathematical concept development that can be applied in school and out of school. Yup’ik cosmology and pedagogy are keys to unlocking mathematical thinking.

3/16 — 1:15 pm .................. Egan 218

Judy Ramos
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Documenting Indigenous Knowledge through Oral History and Toponyms (Place Names) on Tlingit Seal Hunting and Glacier Recession

This research is part of the Arctic Studies Center’s research on the Yakutat Seal Camps Project. The National Science Foundation sponsored the research. I am a Senior Researcher on the project. Here is a link to this multi-disciplinary project: http://www.mnh.si.edu/arctic/html/Yakutat-seal-camps/index.html

Key respondent interviews and mapping will be conducted of fluent Tlingit elders and knowledgeable hunters. Interviews will be video taped and transcribed.
3/16 — 1:15 pm. Egan 218
Charleen Fisher
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_Gwich'in Pedagogy with Emphasis on Cultural Competency Frameworks Based on Elder Interviews_

The objectives of my research include documenting oral history of Gwich'in Elders in order to investigate concepts within Gwich'in pedagogy (or human development) that will contribute to establish an education framework that will allow cultural competencies to be incorporated into the western academic system. The oral histories will document the childhood memories to determine the scope and sequence of cultural competencies.

3/16 — 1:15 pm. Egan 223
Jacqueline Rahm
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_Deconstructing the Western Worldview: Toward the Repatriation of Wellness with American Indigenous Peoples_

As Indigenous peoples and scholars continue to advance Native histories, cultures, and languages, there is critical need to support these efforts by deconstructing the western worldview and to learn from indigenous knowledge and ways of knowing for humanity’s future and wellbeing. Toward that imperative, this research brings together pieces of the western story as it intersects with American Indian and Alaska Native peoples. It explores a forgotten epistemology of the pre-Socratic and Pythagorean classical Greek era, an influential precursor to the western worldview, that was far more similar to indigenous ways of knowing than it is to the western paradigm today. It traces how the West left behind this timeless wisdom for the “new learning” and how the European colonial settlers arrived in the old “New World” with a fragmented, materialistic, and dualistic worldview that was the antithesis to those of Indigenous peoples. An imbalanced and privileged worldview not only justified an unacknowledged genocide in world history but also is characteristic of a psycho-spiritual disease that plays out across our global society. Through indigenous frameworks and methodologies, this presentation suggests a place of similarity that the West has forgotten within its own history in search of a unified approach that shifts the dominant paradigm toward balance, wellness, and potential with American Indigenous peoples, the natural world, and the healing of the western mind.

3/16 — 1:15 pm. Egan 225
Carol Murphrey, Tim Murphrey, & Olga Skinner
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_From Registration to Residence: a Cohesive Approach to Indigenous Success_

Rural Student Services (RSS) is an academic advising department with 40 years of experience in working with students from all over the state of Alaska. Panelists will discuss the Rural Student Services approach to growing our own Indigenous scholars and tomorrow’s leaders at the University of Alaska Fairbanks. Special attention will focus on the unique comprehensive advising model used by RSS, leadership development through Native student organizations, and the Eileen Panigeo Maclean House, a residential program with a cultural focus.

3/16 — 1:15 pm. Egan 223
Michael Koskie
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_Traditional Knowledge and Institutional Research: What is Effective Collaboration?_

Much has been written on the importance of “incorporating” traditional knowledge into academic research where possible. Oftentimes this “use” of traditional knowledge is simply ancillary. Rarely is it an integral part of an academic investigation into a question or problem identified as relevant to the researcher or, better yet, to the community.
Frequently researchers identify any local knowledge as “traditional” and often use this as a basis for identifying a research project as “traditional knowledge research,” while choosing to or unintentionally not including the larger worldview and epistemological approaches to experiencing life and accumulating knowledge according to a local tradition. In short, such knowledge is frequently taken out of its cultural context and inserted as evidence to support another knowledge tradition’s contention. Furthermore, the intention to “incorporate” traditional knowledge into western traditions of knowledge remains a subsuming of one tradition under another. Through complimentary use of traditions of knowledge, an equality of respect for each tradition and its cultural bases enables a truly multifaceted and interdisciplinary holistic approach to knowledge accumulation for research. This paper and presentation will review these conditions, which importantly include notions of belief and disbelief, for their effective cooperative use in academic and other forms of research.

3/16 — 3:00 pm. ...................... Egan Library

Dr. Maria Williams, Dr. Ray Barnhardt, & Dr. Diane Hirshberg
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Academic Research & Publishing: An Informal Discussion on Publishing
Accomplished scholars in the field of indigenous studies discuss successful research & publication methods, and the differences between academic presses, private publishers, peer-reviewed journals, editorial review boards, and formatting styles (MLA, APA, CMS)

3/16 — 3:00 pm. ...................... Egan Library

Alaska Native Elders, Culture Bearers, and the Alaska Native Studies Council

Shaping Our Programs Around Native Culture Bearers
An open discussion about our most important resources, and how can shift institutions to make sure Alaska Native Knowledge is more than certifications, degrees, and qualifications that are external to Alaska Native Knowledge Systems.
Alaska Native Studies Journal

Call For Papers

The Alaska Native Studies Journal is now accepting submissions from papers presented at the second Alaska Native Studies Conference. Submissions will be peer-reviewed. For potential consideration, articles should reach us no later than April 30, 2014.

The Alaska Native Studies Journal will publish scholarly papers that critically engage Alaska Native or indigenous issues, literature and theory. Submissions should relate to one or more of themes of the Alaska Native Studies Conference, including:

- Culturally Responsive Leadership and Education
- Alaska Native Identities
- Alaska Native Languages
- Alaska Native Identities
- Self-Determination and Sovereignty
- Alaska Native Claims Settlement Act (ANCSA)
- Alaska Native Art
- Indigenous Pedagogies vs. Western Paradigms
- Alaska Native Languages
- Alaska Native Art
- Alaska Native Identities
- Self-Determination and Sovereignty
- History
- Oral Traditions and Contemporary Texts
- Indigenous Research Methodologies
- Subsistence and Sustainability
- Documenting and Honoring Indigenous Knowledge Systems

When preparing manuscripts for submission please use MLA (Modern Language Association) format. Please use the term most preferable and appropriate to the Indigenous group or people to whom the manuscript refers - American Indian/Alaska Native, Native American, Native Hawaiian, and Indigenous are acceptable terms when referring to Indigenous peoples of the United States.

Papers should range from 5,000-7,000 words and should be formatted in Microsoft Word and blinded for anonymous peer review. On separate pages, please provide a 150-word abstract, 50-word author biographical statement, and author name(s), affiliation(s), and contact information (including email address). All manuscripts must be submitted electronically to mariaw@uaa.alaska.edu

All papers must be original. The work cannot have been previously published in the same form, nor can its substance be drawn from previously published books or articles. Submissions to The Alaska Native Studies Journal must not be under consideration in any form by other publisher(s).

All articles submitted to the journal will be sent to peer reviewers for evaluation. The editors will use these reviews in making a decision on your paper. They may decide to ask you to revise your paper in line with referee suggestions. All authors should be prepared to return revised papers and proof corrections to the deadlines required for publication.

Authors are welcome to discuss their papers with members of the Alaska Native Studies Journal editorial committee. For more information, please email a member of the board:

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The staff & faculty at the University of Alaska Southeast would like to thank the University of Alaska Anchorage, especially Dr. Maria Shaa Tláa Williams and Marilynn Woods for their guidance and insight in conference planning!