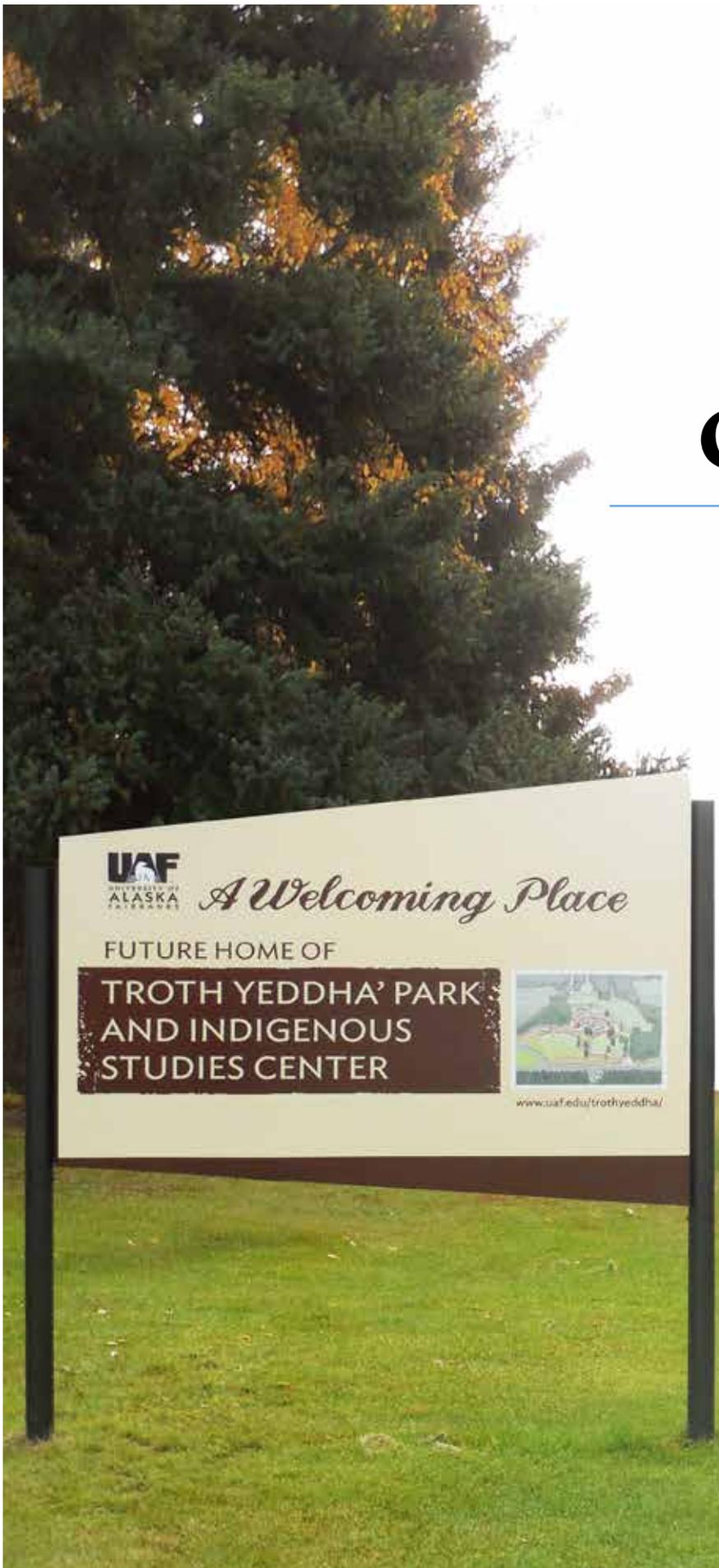


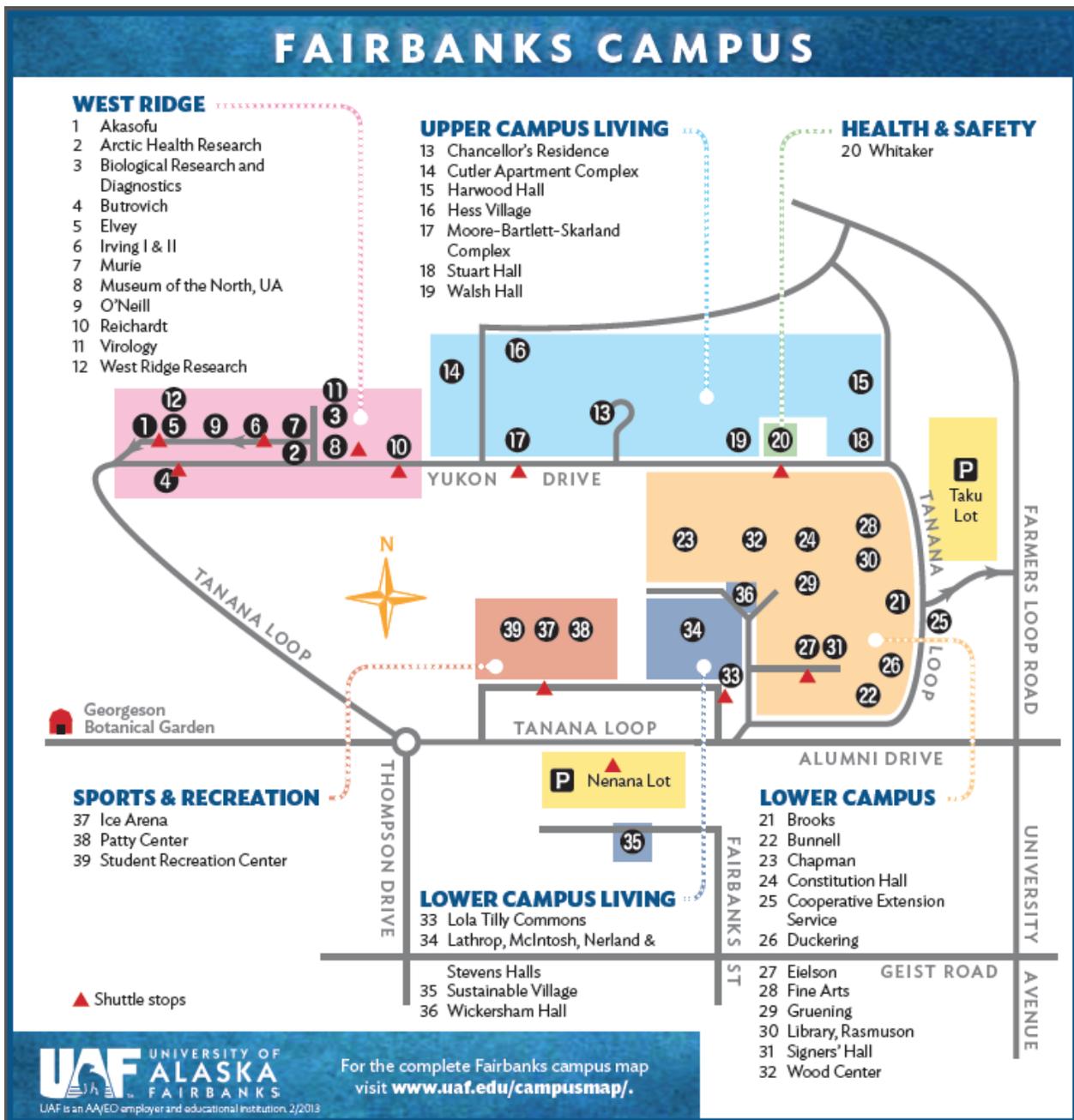
# 2015 ALASKA NATIVE STUDIES CONFERENCE

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March 6-8, 2015  
UAF Campus  
Fairbanks, Alaska

**Troth  
Yeddha'  
Roots:**  
*Connecting  
the Place  
with the  
People*





## 2015 Alaska Native Studies Conference UAF Campus Sites

- ④ UAF Indigenous Studies Ph.D. Student Seminar
- ⑧ Pre-Conference Artist Round Table
- ⑳ Alaska native Conference Registration
- ㉑ Alaska Native Studies Conference Sessions
- ㉒ Festival of Native Arts Performances & Vendors
- ㉔ The Dene Celebration

**Related Links:**

**Troth Yedha** — <http://uaf.edu/trothyedha/>

**DANSRD** — <http://www.uaf.edu/dansrd/>

**Festival of Native Arts** — <https://fna.community.uaf.edu/>

# 2015 ALASKA NATIVE STUDIES CONFERENCE

March 6-8, 2015 — UAF Campus  
Fairbanks, Alaska

## Troth Yeddha' Roots: *Connecting the Place with the People*

March 6

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UAF Indigenous Studies  
Ph.D. Student Seminar  
Artist Roundtable

March 7 - 8

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Keynotes  
& Breakout Sessions  
*(Lunch provided)*

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Da-ka-xeen Mehner, UAF  
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### Pre-Conference Symposia Organizing Committee:

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# Friday, March 6

## 9-4 UAF Indigenous Studies Ph.D. Student Seminar

*John Butrovich Building Room 109A*

910 Yukon Drive, Fairbanks, AK

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.

## 10-3:30 Pre-Conference Artist Round Table

*UAF Museum of the North* — 907 Yukon Drive, Fairbanks, AK 907-474-1595

Artist

- Ronald Senungetuk
- Susie Silook
- Nicholas Galanin
- Teri Rofkar
- Sonya Kelliher-Combs
- Ricky Tagaban
- Allison Akootchook Warden
- Anna Hoover
- Lena Snow Amason-Berns

## 4-5:30 Reception for the Artists

*UAF Fine Art Gallery* — Room 313 Fine Arts Complex, UAF Main Campus 907-474-7530

## 6-end Festival of Native Arts Performances & Vendors

*Davis Concert Hall* — 312 Tanana Drive, Fairbanks, AK 907-474-5733



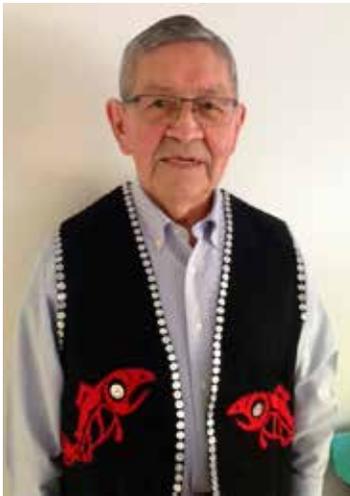
*The University of Alaska Fairbanks is an affirmative action/equal opportunity employer and educational institution and is a part of the University of Alaska system.*

# Saturday, March 7

**8 Registration**  
*Davis Concert Hall* — 312 Tanana Drive, Fairbanks, AK 907-474-5733

**9 Opening Remarks**  
*Davis Concert Hall*  
Vice Chancellor Evon Peter  
Don Honea, Sr., 1st Traditional Chief  
Trimble Gilbert, 2nd Traditional Chief  
Nulato Singers, Poldine Carlo & Dorothy Sommer

**10 Keynote Address**  
*Davis Concert Hall*  
Dennis Demmert



Dennis Demmert's career has been mainly in Native education, and he served on the UAF faculty for nearly twenty years. At different times, he was Director of Native Studies, Director of Native Programs, and Assistant to the President of the University. During his tenure, Native Studies grew from a staff of one person into Alaska Native Programs with a faculty of eighteen members that included the Alaska Native Language Center and the Alaska Native Arts Program, and it grew from two courses into a degree program. The Rural Alaska Honors Institute (RAHI) and the Elders-in-Residence Program were created while he was Director of Native Programs.

Before UAF, Dennis Demmert worked on the Tlingit and Haida land settlement, and also traveled to Washington with Native delegations to lobby for the passage of the Alaska Native Settlement Act of 1971.

At UAF, Professor Demmert was active in Native education beyond Alaska Native Studies and served on numerous university and state committees and task forces on Native education. He was appointed by President Reagan to the National Advisory Council on

Indian Education; he served as a delegate to the White House Conference on Indian Education; and he was appointed US delegate to a UNESCO Conference on Indigenous Education in Paris, France.

After retirement from UAF, he returned to Southeast Alaska to serve as Executive Director of the Sealaska Heritage Foundation, and then as Director of Native Studies at Sheldon Jackson College. After his third retirement, he returned to his home village of Klawock, and serves on its tribal council and calls that one of his great learning experiences. Native people have a "special relationship" with the Federal government through their tribes, and he says that all Native people should understand and protect their tribal rights.

**11 Elder Response**  
*Davis Concert Hall*  
Luke Titus, 1st Chief Minto

**11:30 Lunch – Dine Forty-Nine**  
*Wood Center*, Upper level  
Mongolian Grill, Deli Burr GR Joint, Salad Station, Pizza & Pasta Station, Salad Bar, Classic Station, Fish & Ice Station and the Breakfast Bar

**1 The Dene Indigenous Film Celebration**  
*Davis Concert Hall*

# Concurrent Sessions — March 7

## 1 - 1:20

- Gruening 303 Jenny Bell-Bell Jones: The Akiachak Decision and Lands into Trust; Advantages and Disadvantages
- Gruening 306 Jennifer McCarty Charette: Reflection on Native American Art: Considering How to Create Culturally-Respectful Native American Art Activities for Students
- Gruening 401 Yvette J. Collin: Peoples, Place, and the Indigenous Horse of the Americas: Using Physical and Conceptual Place to Unveil Truth
- Gruening 408 Mary Moses-Edwin: Tradition and Transition: Rapid Transition Among Athabascan in the Area of Tanana, Alaska
- Gruening 409 Bruce Cain: Moose (Alces) Browse Enhancement and Sustainable Forestry as a Rural Development Tool in the Subarctic Boreal Forest Region of Alaska
- Gruening 412 Olga Skinner: Finding Strength in our Roots: Indigenous STEM majors at UAF

## 1 - 2:35

- Gruening 208 Alaska Native Language Preservation & Advisory Council (ANLPAC): Past and Future Priorities for Alaska's Languages

## 1:25-1:45

- Gruening 303 Audrey Gugel: Tribal Governance- Reinvigorating the Millennium Accord and government-to-government relationships with the State of Alaska
- Gruening 408 Annette Freiburger: Effie Kokrine Life History
- Gruening 401 Evan Sterling: A Shifting Paradigm: Fostering Ecological Literacy in Two Public Charter Schools
- Gruening 306 Heidi Aklaseaq Senungetuk: "Music and Dance in Beringia"
- Gruening 409 Liza Mack: Aleut Leaders and the Political Ecology of the Eastern Aleutians

## 1:50-2:10

- Gruening 303 Dr. April G.L. Counciller: Carving Out A Space on the Rock for Alaska Native Studies
- Gruening 412 Vernae Angnaboogk: Kinikmiut Traditional Ceremonies and Beliefs: a reflection of cultural identity
- Gruening 409 Jennifer Lynn Scott: Reaching the Alaskan Native Student: Alternatives for Education
- Gruening 408 Hild Peters, MA: Where the Rivers Meet: Helen Peters story of Tradition and Transitions
- Gruening 306 Diane E. Benson: Decolonizing the Stage

## 1:50-2:35

- Gruening 401 Martha Gould-Lehe: Project CREATE

## 2:15-2:35

Gruening 303 Dr. Beth Leonard: Getiy ngilnath ts'I xiduxodinigi'anh (I am trying to learn for a very long time): Understanding Moari and Indigenous spaces at tertiary institutions in Aotearoa, New Zealand

Gruening 408 Jennifer Carroll, Ph.D.: Vera Vatajj: Vera's Trail

Gruening 409 Ben Glover: North Slope Workforce Development Roundtable

## 2:35-2:50 Break: Light refreshments in Gruening Room 304

## 2:50-4:20

Gruening 303 Lawrence Kaplan: Roundtable on Revitalization of Alaska Native Languages

Gruening 412 Kenneth Frank: Panel Presentation on Gwich'in Caribou Anatomy

Gruening 408 Jennifer Carroll, Ph.D. Panel: "Traditions and Transitions"

Gruening 306 Charlene Stern: Putting the Community Development Horse before the Research Cart

Gruening 409 Yatibaey Evans: Youth and Young Adult Perspective on Western Education

Gruening 401 Jessica Black: Defining Governance and Well-Being in Our Words: Community-Based Participatory Research on Governance, Well-Being and Tribal Management of Natural Resources

Gruening 208 Judith Ramos: UAF Alaska Native Studies Student Panel

## 6:30-8:30 Potluck

*Wood Center, Carol Brown Ballroom 505 South Chandalar, Fairbanks, AK 907-474-7034*

## 5:00-end Festival of Native Arts Performances & Vendors

*Davis Concert Hall — 312 Tanana Drive, Fairbanks, AK 907-474-5733*



# Sunday, March 8

## 9 **Opening Remarks**

*Davis Concert Hall*

Vice Chancellor Evon Peter

## 9:15 **Keynote Address**

*Davis Concert Hall*

Dr. Marie Battiste



Dr. Marie Battiste is a Mi'kmaw educator from Potlotek First Nations, Nova Scotia. She is full professor in the College of Education at the University of Saskatchewan. Former founding board member and director of the Aboriginal Learning Knowledge Centre of the Canadian Council on Learning, and founding director of the Aboriginal Research Centre at the University of Saskatchewan, her research interests are in initiating institutional change in the decolonization of education, language and social justice, and postcolonial educational approaches that recognize and affirm the political and cultural diversity of Canada. She heads a research hub at the University of Saskatchewan, which is working on a national project funded by SSHRC called the Canadian Prevention Science Cluster aimed at identifying approaches to culturally appropriate school-based violence prevention. Her most recent book *Decolonizing Education: Nourishing the Learning Spirit* (Purich Press 2013) was nominated for the Saskatchewan Book Awards, and received a Saskatchewan Book Award for *Protecting Indigenous Knowledge and Heritage: A Global Challenge* she wrote with her husband, Sa'ke'j Henderson (Saskatoon: Purich Press, 2000). She has published widely, journals and books, including edited *Reclaiming Indigenous Voice and Vision* (Vancouver: UBC Press, 2000); and senior editor with Jean Barman for *First Nations Education in Canada: The Circle Unfolds* (Vancouver: UBC Press, 1995). She is a recipient in 2008 of the National Aboriginal Achievement Award in education, holds three honorary doctorate degrees, distinguished researcher awards from the Canadian Association of University Teachers and the University of Saskatchewan. She and her husband were recently elected fellows of the Royal Society of Canada, a Canadian organization of over 2000 Canadian scholars, artists, and scientists, peer-elected as the best in their field.

## 10:15 **Elder Response**

*Davis Concert Hall*

Trimble Gilbert, 2nd Traditional Chief

## Concurrent Sessions

### 10:45-12:15

- Gruening 301 Sabine Siekmann: Improving Alaska Native Education through Computer Assisted Language Learning  
Gruening 306 Rose High Bear: Wisdom of the Elders  
Gruening 401 Rhonda Pitka: Survival Denied and the Hunt- Fish-Share Movement  
Gruening 408 Dr. Jennifer L.L. Carroll: CRCD and Friends Faculty Learning Community: Connecting Education With the Student

Gruening 409 Dr. Ray Barnhardt: Formation of the World Indigenous Nations University

## **12:15 Lunch – Dine Forty-Nine**

*Wood Center*, Upper level

Mongolian Grill, Deli Burr GR Joint, Salad Station, Pizza & Pasta Station, Salad Bar, Classic Station, Fish & Ice Station and the Breakfast Bar

## **1:15-2:45**

Gruening 301 Jim Kari: Advancing Indigenous Place Names in Alaska

Gruening 303 Cathy Brooks, M.S.: Perspectives on Rural Development Research and Practice

Gruening 306 Maya Salganek, Phillip Charette: Reflections and Representation: the Value of the Native Voice

Gruening 401 Ute Kaden, Ed.D. Roundtable - Connecting Alaska's Teachers to the Place and People

Gruening 402 Pearl Brower: Ilisaġvik College - Alaska's Only Tribal College

Gruening 408 Cathy Moses: Alaska Native Ph.D. students Plan, Act, Observe and Reflect: Exploring Parallel Process in a Participatory Action Research Collaborative

Gruening 409 Theresa John & Michael Koskey: Cooperative Cross-Cultural Instruction: The Value of Multi-cultural Collaboration in the Co-teaching of Topics of Worldview, Knowledge Traditions, and Epistemologies

## **2:45-3:00 Break: Light refreshments in Gruening Room 304**

## **3:00-3:20**

Gruening 301 Gruening 301 Gruening 408 Gruening 409

Gruening 301 Princess Lucaj: Porcupine Caribou and Indigenous Human Rights: how Actor Network Theory (ANT) could be applied to public education about the Arctic National Wildlife

Gruening 301 Susan Ketsoo Paskvan: Koyukuk River Place Name

Gruening 408 Tricia Hansen Gillam (ABD): Ciuliamata Umyualgutkesqaakut with our ancestors we are working as one mind together: an extended conversation on the design and use of the uluaq

## **3:00-4:10**

Gruening 409 Annette Freiburger: Rural Student Services at UAF: Connecting Students to Troth Yeddha' Campus

Gruening 401 Brian Jarrett, JD, Ph.D.: Dispute Resolution and Indigenous Peace-making

## **3:25-3:45**

Gruening 301 Michael Koskey: Oral History as a Community-initiated Endeavor: Local Initiatives as the Basis for Community-based Participatory Ethnohistorical Research

Gruening 303 Dr. Roy Roehl: The long term implications of mixed race population growth among Alaska Native Peoples

Gruening 306 Holly Guise: Racial Fluidity and Mixed Race Natives in WWII Alaska

Gruening 402 Dr. Nichlas Emmons: Decolonizing the Curriculum in Alaska: Strengthening Our Communities through Land and Learning

Gruening 408 Judith Ramos: "Walking in Two Worlds": Implementing a Tribal Historical and Cultural Preservation Program

## **3:50-4:10**

Gruening 301 Gruening 303 Gruening 408

Gruening 301 Tony Kaliss: Why Did They Do That? An exploration of explanations as to why Europeans\* behave as they have towards Native Peoples.

Gruening 303 Dr. Amy Vinlove: Place-based mapping and curriculum development with Alaska's preservice teachers

Gruening 408 Craig Kaesmodel: How do teacher perceptions of teacher-community relationships affect teacher retention in rural Alaska?

## 4:20 **Closing Remarks – Davis Concert Hall**

Vice Chancellor Evon Peter

Enaa baasee'

Elders

Marie Battiste

Dennis Demmert

Presenters , Conference Participants Ph.D. Indigenous Scholars

Artists

UA Campuses: UAF, UAA, UAS

Planning committee members

Faculty, staff, students, and volunteers for your time

2016 Conference

# Presentation Descriptions

3/7 1:00 pm

Gruening Room 303

**Jenny Bell-Jones**  
*jbjones@alaska.edu*

## **The Akiachak Decision and Lands into Trust; Advantages and Disadvantages**

With the 2013 Federal District Court ruling in *Akiachak v DOI*, the possibility that Alaska tribes and individual Alaska Natives will be able to petition the Secretary of the Interior to take lands into federal trust on their behalf is very close to reality. The State of Alaska has appealed the decision and was granted a temporary injunction to prevent the taking of any lands into trust by DOI in May of 2014 pending the outcome of the appeal. If the decision in the appeal favors the tribes (and the State does not take its appeal to a higher court) DOI will then be able to consider petitions from tribes and individual Alaska Natives wishing to have lands taken into trust.

The road to Indian Country will not however be a smooth one. There will be many and varied obstacles in the path of petitioners and many aspects of the process that each one will need to carefully consider as they make decisions on how to proceed. Significant public education will be needed not only for tribes and individuals considering a petition, but also for those all across the State who do not understand what is involved and who, because of a fear of the unknown or because they have been purposefully misinformed by groups who actively oppose the taking of Native lands into trust, are likely to stand in the way of these efforts. If the State of Alaska wins its appeal we will all have to go back to the table to try to come up with other meaningful solutions to the problems that brought the case to court in the first place.

This paper will make a start on that education process and investigate the pros and cons of taking land into trust. We will look at the “what” “where” and “how” of the petition process as well as the all-important “why.” We will discuss reasons for supporting or opposing a petition and who is on which side of the fence with the intent of providing those who have an interest in this topic with material to assist them in making an informed choice.

3/7 1:00 pm

Gruening Room 306

**Jennifer McCarty Charette**

## **Reflections on Native American\* Art: Considering How to Create Culturally-Respectful Native American Art Activities for Students**

When planning Native American-oriented art activities, educators should be aware of the inherent complexity of Native American art and culture. Understanding of Native American art in its own context is, in the 21st century, still rare in schools across the country. Gaining this understanding involves much more footwork than one might realize, especially in an area of the country where many centuries have passed since First Contact. 2013 Peabody Essex Museum Native American fellow, Jennifer McCarty Charette (Inupiaq), was charged with authoring a document of guidelines for educators on how to create culturally respectful Native American art activities for students. In this talk, McCarty Charette reflects upon her explorations of this topic, and her ultimate answer: collaborating with Native American artists results in activities that not only are most likely to be culturally respectful, but contribute to the critically-needed promulgation of the true history, beautiful lifeways and complex worldviews of Native American and Alaska Native peoples.

\*The Peabody Essex Museum has chosen to use the term “Native American” to encompass all Native peoples in North America, including both Native Americans and Alaska Natives. This presentation reflects that preference.

3/7 1:00 pm

Gruening Room 401

**Yvette J. Collin**

*yvettecollin@earthlink.net*

## **Peoples, Place, and the Indigenous Horse of the Americas: Using Physical and Conceptual Place to Unveil Truth**

What constitutes a “place” for a People? Who should be considered the “experts” regarding such a place? For many tribes, a critical spiritual companion – such as the horse – would have helped to constitute their understanding of “place,” both geographically and conceptually. At the time of first contact, the dominant culture considered the horse to be the most valuable animal to mankind. In keeping with their Euro-centric paradigm, history was written to perpetuate the myth that the conquistadors introduced the horse to the Americas and to the Native Peoples. However, the oral history, cultural traditions, and traditional ecological knowledge of many of the Indigenous Peoples of the Americas tell a very different story. Contrary to dominant-cultural claims, this story shows that the Indigenous Peoples of the Americas had a highly evolved relationship with the horse, which predated the arrival of Columbus.

Despite this - and despite recent Western scientific findings to the contrary - most history books, textbooks, and scientific equine articles continue to perpetuate the dominant-cultural claim. In this session I will discuss the way in which concepts of place are being used – and can be used – to validate Native knowledge, the way in which scientific testing of geographic “place” can be used to deconstruct Euro-centric myth, and the way in which the colonizing culture used the paradigm associated with “their place” to put themselves in a position of dominance.

3/7 1:00 pm

Gruening Room 408

**Mary Moses-Edwin**

*unanza@hotmail.com*

## **Tradition and Transition: Rapid Transition Among Athabascan in the Area of Tanana, Alaska**

Western historians have well documented the expansion and growth of Euro-American society through the central interior of Alaska from their own (etic) point of view. This research has focused on adding the indigenous (emic) perspective of that same time period in the expanded area surrounding Alaska’s most central location, the confluence of the Tanana and Yukon Rivers. A summary overview briefly highlights major historic events in that area, correlating corresponding effects among the Athabascan indigenous population. Major attention is paid to the period of rapid transition that occurred just after World-War II through the post-war construction boom and Statehood push of the 1950s, with follow-up extension into the oil exploration era, Alaska Native Land Claims and beyond. Examples are drawn from the lives of four men born between 1939 and 1942, cousins with roots in the confluence community of Tanana, Alaska. This presentation offers a quick overview of transition in the formation of a now multi-cultural community, plus a brief look into how transition events affected Athabascan men, as compared with the more widely studied experiences of women.

3/7 1:00 pm

Gruening Room 409

**Bruce Cain**

*bcain@alaska.edu*

## **Moose (Alces) Browse Enhancement and Sustainable Forestry as a Rural Development Tool in the Subarctic Boreal Forest Region of Alaska**

This project studies indigenous and western moose browse management issues in the sub-arctic boreal forest and how this

topic relates to rural development. Chapter one explains the methodology of the project. Chapter two describes how moose browse and biomass management support rural development and investigates productivity potential of combining moose browse management with sustainable forestry and biomass production. Chapter three investigates landscape and habitat management principles from a customary and traditional practice versus a scientific approach. It looks at management models in the following territories: Alaska, Canada, Continental US, Mongolia/Russia and Scandinavia. Chapter four investigates indigenous wildlife management systems and other indigenous wildlife policy issues. Chapter five is a selected annotated bibliography. The project has a focus on the Ahtna region of central Alaska and recognizes the implications of these issues for this region.

**3/7 1:00 pm**

**Gruening Room 208**

**ANLPAC Chair, Annette Evans-Smith** (Alutiiq, Yup'ik, Athabascan), **Vice-Chair April Counciller, Ph.D.** (Alutiiq), **Walkie Charles, Ph.D.** (Yup'ik), **Yaayuk Bernadette Alvanna-Stimpfle** (Inupiaq), **Delores Churchill** (Haida), **Senator Donald Olson** (Inupiaq), **Representative Benjamin Nageak** (Iñupiaq)

### **Past and Future Priorities for Alaska's Languages**

Members of the Alaska Native Language Preservation & Advisory Council (ANLPAC) will share the contents of their 2014 report and seek feedback from participants on the report and future priorities for language survival in Alaska. The Council, formed by statute in 2012, is required to submit a report every two years to the Governor and Legislature on programs, policies, and projects to provide for the cost-effective preservation, restoration, and revitalization of Alaska Native languages in the state. Their first-ever report is organized into four categories of findings and associated recommendations: 1) Information scarcity, 2) Regional disparities, 3) Education, and 4) Reconciliation.

**3/7 1:00 pm**

**Gruening Room 412**

**Olga Skinner**

*ojskinner@alaska.edu*

### **Finding Strength in our Roots: Indigenous STEM majors at UAF**

Indigenous cultures of Alaska are diverse and our state is vast. A common thread that runs through the various cultures is the deeply held traditional knowledge it took to survive and thrive in all of Alaska's landscapes. Although times have changed, education has remained important, and more and more, Indigenous peoples are looking towards post-secondary education to gain skills that will help with cultural survival, self-determination efforts, and concerns about our changing Arctic environment. The University of Alaska Fairbanks, on Troth Yeddha', has a long history of supporting Indigenous students pursuing degrees in the science, technology, engineering, and mathematics (STEM) fields. Through in-depth interviews, this study examines the diversity of postsecondary experiences by Indigenous STEM majors, with the goal of informing how to create more positive experiences and a more affirming environment at UAF.

**3/7 1:25 pm**

**Gruening Room 303**

**Audrey Gugel**

*auddiegugel@gmail.com*

### **Governance-Reinvigorating the Millennium Accord and government-to-government relationships with the State of Alaska**

3/7 1:25 pm

Gruening Room 306

**Heidi Aklaseaq Senungetuk**

*henungetuk@wesleyan.edu*

### **“Music and Dance in Beringia”**

This paper investigates ways in which Indigenous peoples of Beringia recognize and promote awareness of local and transnational cultural heritage through music and dance, and thus connect with the global Indigenous movement. This study examines the context in which Indigenous peoples on both sides of the Bering Strait experienced cultural suppression from colonial agencies, including a period of total separation across the international dateline required by national governments during the Cold War. The recent revitalization of traditional performative arts, including the resurgence of numerous annual dance festivals and celebrations, shows that Indigenous peoples of Beringia are strengthening their networks across national borders using music and dance to create a unification of the Arctic point of view. Indigenous peoples share songs and dances, relearn forgotten works, and create new works that reflect social and political significance, amidst current issues of global warming and the industrialization of the Arctic, in order to assert their continued relationship to subsistence and the land.

3/7 1:25 pm

Gruening Room 401

**Evan Sterling**

*epsterling@alaska.edu*

### **A Shifting Paradigm: Fostering Ecological Literacy in Two Public Charter Schools**

The continued existence of our species may depend upon our level of ecological literacy—that is to say, our capacity to understand the basic principles of ecology and to live accordingly. The emergence of the pedagogies of place- and community-based education during the past two decades provides a possible avenue for fostering ecological literacy in schools. For many Indigenous peoples worldwide, including various Alaska Native groups, knowledge of cultural traditions and values, as well as the local ecology, was acquired by learning to live off the land through subsistence practices and direct observation of elders. This research explores the common ground across

worldviews that can be nurtured through the pedagogies of ecological literacy and place-based education, rooted in the shared experiences of local places. It also serves to document the mindsets and best practices of educators who might contribute to students’ development of ecological literacy. Semi-structured interviews were conducted with six classroom teachers in two public charter schools in order to examine approaches for fostering ecological literacy in these settings

3/7 1:25 pm

Gruening 409

**Liza Mack**

*lmack2@alaska.edu*

*Unangam Tukungin*

### **Aleut Leaders and the Political Ecology of the Eastern Aleutians**

My research focuses on the knowledge of Native leaders and how knowledge translates into participation in policy and cultural practices. I am an Indigenous Studies PhD student, born and raised in the Aleutians. In the Summer 2014, I traveled home to work with Native leaders in Aleut communities of King Cove and Sand Point, Alaska. Using an emic approach, this paper discusses the challenges and benefits of conducting fieldwork in familiar spaces. It examines the limitations and expectations of a working in cultural landscape to understand power relationships that define access to resources

3/7 1:25 pm

Gruening Room 408

**Annette Freiburger, M.A.**

*ajfreiburger@alaska.edu*

### **Effie Kokrine Life History**

This presentation will highlight the work that I compiled for a MA thesis to document the life history of Athabascan leader Effie Folger Kokrine, using a combination of tape transcriptions and research for historical context. Effie Kokrine was well known in the Interior of Alaska, but her impact reached much farther, and in many directions, as she loved to travel and share her stories with people in many different states and in several other countries.

Sharing stories was only one of her many talents. She was an Alaska Native culture educator, a champion dog musher, an expert seamstress, skin sewer and beader, hunter, fisher, cook and natural caretaker. Her life story is one of transitions from a Tanana village girl to wage earner in Fairbanks. Effie stayed active and busy right until her sudden death from heart failure on November 2, 2001. She believed that every person should contribute to the well being of the community, and she did her part by volunteering with the Junior Dogmushers Association, the American Legion Post #11 Women's Auxiliary, the Badger Lion's Club, and speaking to almost every group that invited her, which was many. The only reason that she would turn someone down who invited her to speak was if she had a prior commitment. She was a favorite speaker of various groups, particularly those involving children, because of her history and because of her humor. It was her wish to publish her life history. I wanted to see her stories passed on to her other children and grandchildren, and capture some of that history.

3/7 1:50 pm

Gruening Room 303

**Dr. April G.L. Counciller**

*agcounciller@kodiak.alaska.edu*

### **Carving Out a Space on the Rock for Alaska Native Studies**

As part of a 5-year project, a team is establishing Alutiiq language and Alaska Native studies-related workforce development programs at Kodiak College. Assistant Professor April Counciller will describe the distance technologies used at Kodiak College for language and cultural eLearning, as well as some of the efforts used to remain true to Alutiiq culture within a Western educational institution.

3/7 1:50 pm

Gruening Room 412

**Vernae Angnaboogok**

*voangnaboogok@alaska.edu*

### **Kiikmiut Traditional Ceremonies and Beliefs: a reflection of cultural identity**

Reclaiming our ancestral ways strengthens our cultural identity by empowering our people to overcome and heal broken cultural identities. Over the last century our Inupiat culture has undergone rapid social change, by which westernization and Christianization took a heavy toll on our traditional culture. As a result, my generation has experienced the devastating effects of the assimilation era, leaving many of us wedged in-between our traditional Inupiaq way of life and the modern, westernized way of life. This presentation focuses on overcoming the discontinuity between our ancestors' traditional Inupiaq way of life and our modernized Inupiaq way of life by: 1) introducing Kinikmiut traditional ceremonies and traditional beliefs, 2) bridging the gap that separates our ancestors' generation from our contemporary generation, and 3) to experience the healing of our broken identity and spirit by enabling our people to learn, strengthen, and share our Kinikmiut history and culture for the generations to come.

3/7 1:50 pm

Gruening Room 306

**Diane E. Benson**

*debenson2@alaska.edu*

## **Reflections on Native American Art: Considering How to Create Culturally-Respectful Native American Art Activities for Students**

The lack of Native theatre present in the mainstream suggests by its absence that Native work may not qualify as authentic contributions to the canon. What role do we as indigenous people play in this segregation? Do we participate when we resign to be the “other” or allow the “experts” to tell us what is suitable for production or even, what constitutes a “Native play?” By addressing the question of why it is necessary to decolonize the stage, I hope to add another level to the discourse already in existence on literary separatism. The larger project is to critically discuss marginalization as well as annexation of contemporary indigenous theatrical expression and potentially destabilize notions that inhibit the freedom of indigenous voice.

3/7 1:50 pm

Gruening Rom 409

**Jennifer Lynn Scott**

## **Reaching the Alaskan Native Student: Alternatives for Education**

Educational models for students in Alaska focus primarily on Western ideologies. Unfortunately, these models don't always coincide with the learning styles or holistic worldview that Native Alaskan students hold. The isolated villages of Western Alaska have modern conveniences and access to twenty-first century technologies, but much of the 'local' culture is still rooted in the past. The villages possess strong family values, local traditions, and a unique blend of languages called “Village English.” Native students leaving the safety and isolation of the village arrive in the suburban and urban areas only to find a world unlike the one they knew growing up. Educators have mischaracterized these incoming students as having various learning disabilities, citing lack of motivation or personal discipline as contributors to their failing in school, and have even mischaracterized them as “lazy.” These labels have been applied when trying to explain why the Native student struggles with learning in the typical American classroom. Unfortunately, many educators with contemporary teaching practices are unfamiliar with the cultural beliefs and practices of their Native students, thus resulting in frustration from both parties. In this essay, the focus will be to examine how folklore narratives can possibly bridge-the-gap between these two opposing points-of-view and educational models, especially as the gap relates to teaching literature and writing. Some personal experiences teaching these students will be examined, with student perspectives highlighted as well. The intent of the essay is to suggest that Native Alaskan students are best served when educators use lessons that accentuate and support Native culture and student's knowledge base.

3/7 1:50 pm

Gruening Room 401

**Martha Gould-Lehe, Gerry Briscoe**

*mathatg@serrc.org, gerryb@serrc.org*

## **Project CREATE**

Project CREATE is a 3-year federal grant that has statewide implications at its conclusion, September 2015.

One main focus of the grant is to create indicators for the Alaska Cultural Standards to be used by evaluators for teacher evaluation. Over the last two and a half years the CREATE staff has worked with consultants and the Bering Strait School District to develop sixteen indicators for the four Alaska Cultural Standards to be used in teacher evaluation. The CREATE team would like to share the development process of these indicators, the indicators themselves, and how the indicators correlate/align with teacher evaluation systems in place throughout the state.

3/8 1:50

Gruening Room 408

**Hild Peters, MA**

*hildpeters@gmail.com, hmpeters@alaska.edu*

### **Where the Rivers Meet: Helen Peters Story of Tradition and Transition**

Between 2012 and 2014 Hild Peters and the Reverend Helen Peters, an Athabascan woman of Tanana (born in 1929), collaborated on an oral history project that was the basis for Hild Peters' MA Thesis: *Where the Rivers Meet: The Life Story of the Reverend Helen Peters of Tanana*. The thesis explores how faith in God can help a person to overcome great obstacles and trauma. Helen was orphaned at a young age and was raised by her grandmothers and Episcopal Missionaries. Many more transitions followed as she moved from a subsistence lifestyle to a more modern one while learning to become a woman, a mother and a hard worker with little guidance. Her life is punctuated by moments of great joy, sudden tragedy and painful loss. Through it all Helen credits God for sustaining and healing her. As an elder of Tanana, Helen understands the responsibility she has to lead the community. To this end, she wanted to tell her story, discussing difficult life experiences of substance abuse, domestic violence, sexual assault and suicide.

These are the pressing subjects that she is most concerned about for her family and for the Native community at-large. Through personal experience, she understands that the silence surrounding her own story has kept her locked within herself and her family mired in the healing process. Helen wanted to break that silence and she courageously opens the door of dialogue that she hopes will lead people to a place where it is permitted to talk about these difficult topics. This is her gift to her children and the community at-large.

3/7 2:15 pm

Gruening Room 303

**Dr. Beth Leonard**

*brleonard@alaska.edu*

### **Getiy ngiñath ts'i xiduxodinigi'anh (I am trying to learn for a very long time): Understanding Maori and Indigenous spaces at tertiary institutions in Aotearoa, New Zealand**

Over the past 25 years, there have been a series of exchanges between the Indigenous peoples of Aotearoa, New Zealand and Alaska (Barnhardt, 1985). With the success of Maori language revitalization programs, Alaska Native researchers and community activists have visited Aotearoa to learn about the grass-roots pre-school immersion program "Te Kohanga Reo," and more recently to investigate the success of the 500 Maori PhD initiative (Villegas, 2010). For the Indigenous peoples of Aotearoa, language and cultural education efforts have long since extended into tertiary or post-secondary educational contexts. Education activists from Aotearoa have also visited Alaska to explore cross-cultural, culturally responsive, and place-based curriculum compiled through the Alaska Rural Systemic Initiative (Barnhardt & Kawagley, 2005) and the Alaska Native Knowledge Network (<http://ankn.uaf.edu>).

In this session I will discuss a research and teaching fellowship conducted from Jan-June 2014 in collaboration with faculty at Victoria University of Wellington's (VUW) School of Maori Studies. During this time I co-developed and instructed "Indigenous Knowledge and Science" with Dr. Ocean Mercier that utilized a comparative framework to examine Indigenous knowledge(s) and science on a global scale. In addition, I conducted a collaborative, participatory qualitative study focusing on the development and enhancement of Maori and Indigenous studies within Victoria University of Wellington; this study compares and contrasts Indigenous initiatives at the University of Alaska Fairbanks and VUW, highlighting the cultural context within each setting.

3/7 2:15 pm

Gruening Room 409

**Ben Glover**

### **North Slope Workforce Development Roundtable**

Ilisaġvik College has seen a 20% increase in enrollment in its Workforce Development classes since 2012. They have also dramatically increased the tractability of their students' current and future employment outcomes. Further, the image of the department has been enhanced and employers are now coming to Ilisaġvik's College with ideas for classes and trainings for their workforce. How has this all been accomplished? Partnerships. Ilisaġvik College proposes to give a paper based on how Ilisaġvik College has had success through a relentless pursuit of partnerships. The paper will discuss the process as well as the successes and challenges of this effort. The data driven paper will show how a 60% increase in cooperative classes and an advisory board (called the North Slope Workforce Development Roundtable) composed of the North Slope Borough, the North Slope Borough School District, Arctic Slope Regional Corporation, Arctic Slope Native Association, Ukpeaġvik Inupiat Corporation as well as other organizations helped guide Ilisaġvik College to success.

3/7 2:15 pm

Gruening Room 408

**Jennifer Carroll, Ph.D.**

*jlcarrroll@alaska.edu*

### **Vera Vatij: Vera's Trail**

Between 2004 and 2010 Jennifer Carroll and Vera Englishoe, Neets'ajj Gwich'in from Venetie and Fort Yukon, collaborated on an oral history project that was the basis for Jennie Carroll's dissertation. The dissertation explored the ways in which Gwich'in women's lives have changed over the past century through her life story and historical and cultural reflections. Vera's story illustrates one woman's pathway through changing times and provides an example of resilience in the face of family and community turmoil. The work also showed how Vera uses stories to sustain herself and others amid dialogues that challenge Gwich'in identity and how the Gwich'in approach to knowledge, understanding, and stories emphasize personal experience and accountability, promotes independent thinking on the part of the listener and acknowledges ambiguity and multiplicity in meaning. Through Vera's dialogue we see how stories of personal experience are offered to help others understand their own experiences and how putting stories into writing can be an extension of this tradition. Vera hopes her stories will remind people of the strength of Gwich'in culture and community and that they help others with similar experiences: that "maybe an answer is in there." We are now working to update Vera's story and get it published. This presentation will be based on both the dissertation and Vera's continuing interest and work in supporting her people.

3/7 – 2:50 pm Gruening Room 303

**Lawrence Kaplan, Siri Tuttle, April Laktonen-Counciller,  
Lance Twitchell, & Sabine Siekmann**

*ldkaplan@alaska.edu, gtuttle@alaska.edu, agcounciller@kokiak.edu,  
latwitchell@usa.alaska.edu, siekmann@alaska.edu*

### **Roundtable on Revitalization of Alaska Native Languages**

A new generation of Alaska Natives is taking an active interest in Native languages, and their energy comes not a moment too soon given the declining numbers of speakers most of our language communities are experiencing. With all twenty Native languages now recognized as official state languages and the governor's advisory committee in place, the language situation has been brought to the attention of state government and the general public. In what direction should

the language movement go to maximally support ANLs? Should we work for more language schools? Online resources? Additional language documentation, with dictionaries, grammars, texts, recordings? Vocabulary modernization and “new words”? A wider array of cultural resources and activities that include language, such as music and dance, traditional hunting, fishing, and food preparation, sewing? Should language teaching be designed for children, young parents, some other group? How should our efforts be prioritized? The roundtable discussion will address many of these questions and invite participation from audience members.

**3/7 2:50 pm**

**Gruening Room 412**

**Kenneth Frank, Caroline Tritt-Frank, Allan Hayton**

*kefrank1@gmail.com, ctrittfrank1@gmail.com, notyah.nalla@gmail.com*

### **Gwich'in Caribou Anatomy**

We will talk about the close links between Gwich'in linguistic and material culture, the pervasive use of metaphors in the naming of caribou body parts, and the elders whom we interviewed over the past three years. We will review the complex, sensitive process of collaborating on the transcription and translation of linguistic texts. We also want to give a visual tour of our new web site and discuss our plans for implementing this material into secondary school curriculums.

**3/7 2:50 pm**

**Gruening Room 306**

**Charlene Stern, Ph.D. Candidate, Cathy Brooks, M.S., Krista Heeringa, M.A.**

*cbstern@alaska.edu, cabrooks2@alaska.edu, kmherringa@alaska.edu*

### **Putting the Community Development Horse before the Research Cart**

The focus of this presentation is to explore the question of how do we use research to support community development outcomes? As planners and community development scholars, we often wrestle with mainstream research models that prioritize the production of theory and knowledge over action. This presentation is intended to explore ways in which we can connect the research process with community change processes. Panelists will speak to a variety of topics including: principles of good practice, skills to cultivate research relationships of respect and reciprocity, and a theory of change tool that can be useful in the pre-research design phase. Participants will have an opportunity to actively engage in a hands-on activity and group discussion of the material presented.

**3/7 2:50 pm**

**Gruening Room 401**

**Jessica Black, Jessica Fields, Carrie Stevens**

*jblack@gwbmail.wustl.edu, jessical.boyle@tananachiefs.org, smstevens@alaska.edu*

### **Defining Governance and Well-Being in Our Words: Community-Based Participatory Research on Governance, Well-Being, and Tribal Management of Natural Resources**

This panel will discuss a dissertation study that was conducted in three villages in the Yukon Flats, which explored the topics of Governance [self-determination, sovereignty] and Well-Being and the relationship between these concepts. In addition to defining what these concepts mean from an Alaska Native perspective, particular attention will be paid to how these concepts are associated, especially in terms of tribal management of natural resources. The study was conducted following a community-based participatory research model; therefore this research methodology and its importance will also be discussed. This study has important implications for how we, as both Indigenous and non-Indigenous scholars, engage with American Indians and Alaska Native communities in the research process, for broadening the definitions of governance and

well-being to fit a more Indigenous perspective, why understanding the relationship between these concepts is important, and for understanding possible interventions that can be explored in Alaska Native communities to increase well-being.

**3/7 2:50 pm Gruening Room 409**

**Yatibaey Evans, Brandon Vanhatten, Linda Rexford, Ronin Ruerup**

*yatibaey.evans@k12northstar.org, brandonvanhatten@live.com, linnyrexford@gmail.com,*

### **Youth and Young Adult Perspective on Western Education**

The education of Native populations has ranged from English acquisition and assimilation to an incorporation of Native ways of knowing. For decades, the impact that Western Education has had on Indigenous populations has been discussed. The concerns have compelled advocates to push for the inclusion of traditional knowledge and culturally appropriate interactions be a part of the education system in public schools. In order to gain a full understanding of the culmination of the historical accounts within education it is important to hear directly from those who have experienced it. During this presentation a recent high school graduate and two seniors will share their perspective on the education they received.

**3/7 2:50 pm Gruening Room 408**

**Jennifer Carroll, Ph.D., Mary Edwin, Ph.D. Candidate, Annette Freiburger, M.A., Hild Petes, M.A.**

*jcarroll@alaska.edu, unanza@hotmail.com, ajfreiburger@alaska.edu, hildpeters@gamil.com*

### **“Traditions and Transitions”**

The Alaska Native people of Interior Alaska have lived what could be described as multiple lifetimes since the turn of the 19th century, adapting to change in culture and traditional lifestyles with the influx of non-native people. With these miners, traders, travelers, entrepreneurs, U.S. government representatives and church missionaries came a variety of ethnic backgrounds and new traditions. The stories and oral histories that we have individually documented in our research have common threads, distant familial connections and many of the same traumas. However, the people that are the focus of our collective work, no matter the challenges, end up being loving, laughing, generous Elders, eager to share their histories and knowledge. We, in turn, are anxious to share the stories of their remarkable journeys with a wilder audience. This panel will explore the cultural traditions and historical transactions that shaped these remarkable people's lives and outlooks toward the future of their people.

**3/7 2:50 pm Gruening Room 208**

**Judith Ramos, Marjorie “Kunaq” Tahbone, Mike Lowe, Denali Whiting, Jerica “Niayup” Aamodt**

*Jramos2@alaska.edu, mtahbone@hotmail.com, mjlowe@alaska.edu, denaliwhiting@yahoo.com, jsaamodt@alaska.edu*

### **UAF Alaska Native Studies Student Panel**

Four UAF Alaska Native Studies students, three alumnus and one current student will talk about their experiences in the Alaska Native Studies Program and how they applied what they learned in the Alaska Native Studies Program to the work they do today.

3/8 10:45 am

Gruening Room 409

**Dr. Ray Barnhardt**

*rjbarnhardt@alaska.edu*

### **Formation of the World Indigenous Nations University**

The focus of this round table will be on the formation of the World Indigenous Nations University, which took place in Hawai'i in May 2014. WINU is a cooperative network of indigenous-serving universities, colleges, and other organizations committed to higher education and research universally. Members share resources, facilities, and expertise to build post-secondary education programs that are relevant and accessible to students globally. The overall goal of WINU is to create a strong, sustainable global presence across seven countries/indigenous regions (including Alaska) by empowering Indigenous peoples and populations through education and shared knowledge. Having its inception, development, and ultimate establishment occur within the World Indigenous Nations Higher Education Consortium, WINU strives to ensure that all of its activities privilege Indigenous ways of knowing and being.

3/8 10:45 am

Gruening Room 301

**Lawrence Kaplan, Siri Tuttle, April Laktonen-Counciller, Lance Twitchell, & Sabine Siekmann**

*ldkaplan@alaska.edu, gtuttle@alaska.edu, agcounciller@kokiak.edu, latwitchell@usa.alaska.edu, siekmann@alaska.edu*

### **Roundtable on Revitalization of Alaska Native Languages**

A new generation of Alaska Natives is taking an active interest in Native languages, and their energy comes not a moment too soon given the declining numbers of speakers most of our language communities are experiencing. With all twenty Native languages now recognized as official state languages and the governor's advisory committee in place, the language situation has been brought to the attention of state government and the general public. In what direction should the language movement go to maximally support ANLs? Should we work for more language schools? Online resources? Additional language documentation, with dictionaries, grammars, texts, recordings? Vocabulary modernization and "new words"? A wider array of cultural resources and activities that include language, such as music and dance, traditional hunting, fishing, and food preparation, sewing? Should language teaching be designed for children, young parents, some other group? How should our efforts be prioritized? The roundtable discussion will address many of these questions and invite participation from audience members.

3/8 10:45 am

Gruening Room 306

**Rose High Bear**

*rosehb@wisdomoftheelders.org*

### **Wisdom of the Elders**

The Native American nonprofit corporation, Wisdom of the Elders, Inc. (Wisdom) has produced two short documentaries featuring Alaska Native elders and cultural leaders along with their perspectives on unprecedented climate issues that are impacting the region. The first short doc features Athabascan and the second features Inupiaq. Executive Producer Rose High Bear (Deg Hit'an Dine) will present these two 30-minute works in progress and also allow time for Q/A and consultation that will help us complete final post-production editing.

3/8 10:45 am

Gruening Room 401

**Rhonda Pitka, Jessica Black, Carrie Stevens**

*ropitka@alaska.edu, jblack@gwbmail.westl.edu, cmstevens@alaska.edu*

### **Survival Denied and the Hunt-Fish-Share Movement**

This panel presentation will focus on the advocacy and community organizing work for the protection of Alaska Native hunting and fishing rights begun at the Council of Athabascan Tribal Governments. Primary outcomes of this work to be highlighted include the published report *Survival Denied: Stories for Alaska Native Families Living in a Broken System* and the Hunt-Fish-Share-I Am Alaska Native rallies and concert. Alaska Native hunting and fishing practices, including the harvesting and sharing of fish, game, and other resources and the ceremonies which accompany these practices are essential to the social, cultural, spiritual, and economic wellbeing and survival of the Alaska Native people. Alaska Natives have served as the stewards of their traditional lands and resources maintaining healthy and productive ecosystems for thousands of years. *Survival Denied*, published in conjunction with the Alliance for Just Society, is a powerful technical report highlighting Alaska Natives themselves, telling the story of criminalization of traditional hunting and fishing practices in their own words. The report concludes with recommendations for urgent action to be taken to address the criminalization of traditional hunting and fishing practices in Alaska. The Hunt-Fish-Share movement is a grassroots community organizing effort to bring attention to the issue to encourage lawmakers to take action, lessons learned from two rallies and a Get Out the Native Vote Concert will be shared. This panel will provide participants with: an overview of the impact ANCSA and ANILCA have had on the Alaska Native way of life (often referred to as 'subsistence'); lessons learned from advocacy and community organizing at the grassroots level; and example solutions that can be applied for protecting the Alaska Native way of life.

3/8 10:45 am

Gruening Room 402

**Pearl Brower**

*Pearl.brower@ilisagvik.edu*

### **Let's Talk Leadership**

This workshop is designed to be an information sharing session and discussion on what indigenous leadership means – how it is defined, how it is represented today, and how it has changed since pre-contact times.

3/8 10:45 am

Gruening Room 408

**Dr. Jennifer L.L. Carroll, Ph.D., Lorinda Fattic, Cathy Brooks, M.S.,  
Victoria Plumb**

*jlcarrroll@alaska.edu, lfattic@alaska.edu, cabrooks2@alaska.edu, vmplumb@alaska.edu*

### **CRCD and Friends Faculty Learning Community: Connecting Education with the Student**

The College of Rural and Community Development includes five rural and one urban based community campuses. Together these campuses cover over half of the state's area and serve approximately ½ of UAF's students, including approximately 70% of its Alaska Native students (based on fall 2013 enrollment data from UA in Review 2014). Getting culturally appropriate, place-based, and academically rigorous education to these students is a continuing challenge, but technology is making it easier. The CRCD and Friends Faculty Learning Community started as a distance based FLC in AY13/14 with the goal to utilize online resources and technology in classes targeting rural students. FLC members have tried numerous technologies to engage rural students, from creating Storify stories to replace expensive textbooks, to class twitter accounts, to online student portfolio templates, to private

Google+ Communities and many more. The panel will demonstrate some of these tools as well as discuss the challenges of low bandwidth, integrating with Blackboard, handling different levels of technology savvy and access in the same class, and more.

**3/8 1:15 pm Gruening Room 301**

**James Kari, Robert Charlie, Francisca Demoski**  
*jmkari@alaska.edu*

### **Advancing Indigenous Place Names in Alaska**

Over the past few years Indigenous place names have gained increasing prominence in Alaska. Native names are increasingly used in unofficial contexts such as within the Den'ina Center in Anchorage and within many other public spaces. The recent adoption of the Gwich'in name Draanjik River as a replacement for Black River shows the great potential for Native names to gain official status as well. This panel will address strategies and methods for researching and promoting Indigenous place names. The panel will consist of several short presentations by practitioners actively engaged in place name work in Alaska. These presentations will be followed by a moderated discussion period during which time audience will have a chance to share their views and concerns regarding Indigenous place name issues.

**3/8 1:15 pm Gruening Room 303**

**Maya Salganek, Phillip Charette**  
*maya@alaska.edu, pjcharette@alaska.edu*

### **Reflections and Representation: the Value of the Native Voice**

“Reflections and Representation: the Value of the Native Voice” is a presentation and Panel Discussion focusing on practices of expression as informed by traditional and western experiences. This session will address how the Native Voice is put into practice and how we, as indigenous peoples, are adjusting our forms of expression so that we can actively and effectively participate in today's world. Panel members will be encouraged to share their personal experiences for success in a variety of expressive traditions. We will explore the connection between cultural expectations and expressive forms that are prominent in our communities today.

**3/8 1:15 pm Gruening Room 306**

**Cathy Brooks, M.S., Charlene Stern, Ph.D. Candidate, Katya Wassille, Rodney Guritz, Heather Hopson**  
*cabrooks2@alaska.edu, cbstern@alaska.edu, katy\_maria@hotmail.com, rdguritz@alaska.edu*

### **Perspectives on Rural Development Research and Practice**

What is rural development and how are emerging scholars and practitioners putting their knowledge and understandings of the field into practice in Alaska? A panel of current rural development undergraduate and graduate students as well as alumni will explore this question by sharing their stories and best practices. Rural developers play a critical role in our state where the remote rural region covers 395,000 square miles and consist of 150 small communities. Since the time of contact, this region has experienced rapid socio-economic change and today, continues to grapple with challenges of rising energy costs, demographic shifts, and climate change. New generations of rural developers are well positioned to assist communities to navigate change and to help give a voice to the people in their communities at the regional, state, and national levels. Presentation attendees will gain an improved understanding of rural development in the context of Alaska and some examples of applied research that is making a difference in rural Alaska

3/8 1:15 pm

Gruening Room 401

**Ute Kaden, Ed.D., Barbara Adams, Ph.D., Joanne Healy, Ph.D., Beth Leonard, Ph.D., Sue Renes, Ph.D., Phil Patterson, Ph.D., Sean Topkok, ABD**

*ukaden@alaska.edu*

### **Connecting Alaska's Teachers to the Place and People**

Preparing and retaining teachers for teaching in rural-indigenous communities throughout Alaska is a complex and challenging task. We will share and discuss preliminary research results from a NSF funded study on teacher retention in rural Arctic Alaska with the following objectives: to inform participants about challenges in teacher preparation and retention; to discuss possible effective strategies for teacher preparation; and to discuss the complex relationship of teacher effectiveness and community integration. The discussion will aid policy makers, school personnel and community members in preparing teachers for working and staying in rural and culturally diverse communities.

3/8 1:15 pm

Gruening Room 402

**Pearl Brower**

*pearl.brower@ilisagvik.edu*

### **Ilisagvik College – Alaska's Only Tribal College**

Sharing information about Ilisagvik College – our bridging programs, summer camps, school programming, and village outreach to the academic, vocational Work Development programming.

3/8 1:15 pm

Gruening Room 408

**Cathy Moses, Agatha John-Shields, Joan Parker Webster, Sally Samson, Sabine Siekmann, Sheila Wallace**

*cathy\_moses@lksd.org, ajohnshields@uaa.alaska.edu, jpwebster@alaska.edu, sally\_samson@lksd.org, ssiekmann@alaska.edu, sheila\_wallace@lksd.org*

### **Alaska Native PhD Students Plan, Act, Observe and Reflect: Exploring Parallel Processes in a Participatory Action Research Collaborative**

The presentation provides an overview of the role of Alaska Native PhD students as researchers within school based language/culture maintenance and revitalization efforts. As part of the Improving Alaska Native Education through Computer Assisted Language Learning project (ANE-CALL) 4 Alaska Native PhD students are conducting Participatory Action Research (PAR) in their classroom settings. The grant evaluation also follows a PAR research design. The PhD students and two program faculty formed a Research Collaborative, which met regularly to discuss theoretical frameworks, research design and data analysis. Our parallel processes reflect the iterative action research cycle: plan, act, observe, and reflect. In keeping with action research, the analysis focuses on the process of action research and how all participants develop researcher identities and positionalities. In this way, the PhD student research and the grant evaluation research inform each other through an intersubjective dialectic, affording opportunities to examine PAR at a meta-level. This panel will start with an overview of participatory action research methodology. Each PhD student will present her individual research followed by a discussion of the parallel process, focusing on the interplay between the parallel research processes of PAR as practiced in the Research Collaborative.

3/8 1:15 pm

Gruening Room 409

**Theresa John, Michael Koskey**

*tjohn@alaska.edu, mskoskey@alaska.edu*

## **Cooperative Cross-Cultural Instruction: The Value of Multi-cultural Collaboration in the Co-teaching of Topics of Worldview, knowledge Traditions, and Epistemologies**

For three years (2011, 2013,2014) two faculty members of the University of Alaska Fairbanks' Center for Cross-cultural Studies have collaborated to co-teach a course entitled Traditional Ecological Knowledge (CCS 612). This course examines the acquisition and utilization of knowledge associated with the long-term habitation of particular ecological systems and the adaptations that arise from the accumulation of such knowledge. Intimate knowledge of place—culturally, spiritually, nutritionally, and economically for viability—is traditional ecological knowledge, and this perspective is combined with the needs of an indigenous research method to better understand and more effectively explore the proper role of traditional knowledge in academic, cross-cultural research. This presentation and paper explores the strategies tested and lessons learned from teaching students from a wide variety of academic and cultural backgrounds including the social and life sciences, and the humanities, and from Indigenous and non-Indigenous cultural origins. The instructors, too—and most importantly for this endeavor—come from an Indigenous (John) and non-Indigenous (Koskey) background, and though hailing from very different cultures and upbringings work collaboratively and with genuine mutual respect to enable an understanding of variations of traditions of knowledge and their application to academic research.

3/8 3:00 pm

Gruening Room 301

**Princess Lucaj**

*princessluca@gmail.com*

## **Porcupine Caribou and Indigenous Human Rights: how Actor Network Theory (ANT) could be applied to public education about the Arctic National Wildlife Refuge**

Clay Pierce's (2015) work places emphasis on applying Actor Network Theory (ANT) to ensure a more democratic approach to scientific literacy and public education in the face of biocapitalism and genetically engineered fish, and in his response, Mike Mueller's (2015) article, "Alaska Salmon and Gen R: hunting fishing, to promote ecological mindfulness", extends the work of Pierce's ANT pedagogy and critically examines the question of whether salmon and mining can co-exist in Bristol Bay, Alaska. Mueller promotes that 'embodied knowledge' on the part of Generation R for responsibility may hold the key to nurturing the ecological mindfulness that is necessary for humanity to deal with the increasing tensions present around issues such as mining and fisheries. Pierce warns that if non-humans (i.e., GE Salmon) are not included in science education and our overall common political framework, we will be leaving too much at the mercy of corporate interests and apparent experts when it comes to what we eat, philosophies surrounding local foods and subsistence, and education on these issues.

I want to take a further look at Pierce's ANT and issues raised by Mueller in relation to see how this theoretical perspective can also be applied to some issues of oil development in the Coastal Plain of the Arctic National Wildlife Refuge and the mounting tensions in the potential harm and threats to the Porcupine Caribou Heard (PCH).

As a member of the Gwich'in Nation, I have a vested interest in the future of the PCH and want to ensure my children and future generations are able to continue our spiritual and cultural practices as they relate to the land of our ancestors and the caribou.

3/8 3:00 pm

Gruening Room 402

**Susan K'etsoo Paskvan**

*spaskvan@yksd.com*

### **Koyukuk River Place Names**

Take a photographic and video journey with elders, students, scientists and ethnologists as they documented Denaakk'e place names from Koyukuk to Hughes. Traditional Denaakk'e (Koyukon Athabascan) place names along the Koyukuk River in Interior Alaska tell about the rich cultural history of the people. Through the names, one can learn about the traditional legend stories, historical stories, features of the landscape, and resources uses. In this 2014 boat trip knowledgeable elders freely shared stories about the places that have been named. Find out how this information was passed on to the youth from the villages and what the plans are to disseminate the data.

3/8 3:00 pm

Gruening Room 408

**Tricia Hansen Gillam (ABD)**

*phgillam@alaska.edu*

### **Ciuliamta Umyualgutkesqaakut with our ancestors we are working as one mind together: an extended conversation on the design and use of the uluaq**

As there are thousands of ulus in museums and other repositories around the world, Elder Natives and other cultural experts have often encountered them during repatriation visits to these institutions far from home. I have been struck with the reverence and awe of Elders as they approach the stone ulus of their ancestors, expressing their gratitude for the One who gave them what was needed for survival. Yet the ulu continues in common use throughout the Arctic. Centering study in an indigenous epistemology involved restoring the cultural context of contemporary ulus in a specific place at a chosen time. During the course of preparations for a recent dance festival in Nunakauyaq (Toksook Bay), uluat from Elder Martina John's collection guided an extended conversation concerning their design. For the Yupiit of southwestern coastal Alaska, mid-winter inter-village dance festivals remain significant in strengthening extended kinship and intergenerational ties, revitalizing cultural practices, and requesting abundance for connections between human and non-human realms. It is suggested that the persistence and variety of this knife form is owned to a collaborative, iterative process – thinking as one mind together – which continually crates the uluaq anew.

3/8 3:00 pm

Gruening Room 409

**Annette Freiburger**

*ajfreiburger@alaska.edu*

### **Rural Student Services at UAF: Connecting Students to Troth Yeddha' Campus**

Rural Student Services (RSS) is an academic advising department with over 45 years of experience working with students from all over the state of Alaska. Since 1969 Rural Student Services has connected rural and Alaska Native students to the University of Alaska Fairbanks (Troth Yeddha' Campus) and helped them succeed in college through a comprehensive advising model, which includes recruitment, financial aid, connection to Native student organizations and clubs, and a residence hall with a focus on Alaska Native cultures. Advising can start in the student's home community through high school partnerships and continue through their college career to graduation. All facets of student support are offered through RSS, along with an atmosphere of comradery, healthy activities and home-cooked meals. Academics combined with involvement in student clubs, Festival of Native Arts and internships ensure student success.

The Panel will provide perspectives from current students and graduates who were part of the RSS community.

3/8 3:00 pm

Gruening Room 401

**Brian Jarrett, JD, Ph.D., Peter DeCaro, Polly Hyslop, MA**  
*bnjarrett@alaska.edu*

### **Dispute Resolution and Indigenous Peace-making**

Research in inter-cultural dispute resolution and dispute-systems design is providing insights into the importance of and need for culturally appropriate methods of dispute resolution. Too often restorative justice measures are imposed on communities without input from local community members and without reference to local traditions and Indigenous knowledge. The presenters will discuss the importance of developing conflict resolution from the ground-up which respects local traditions, knowledge, and practices.

3/8 3:25 pm

Gruening Room 301

**Michel Koskey**  
*mskoskey@alaska.edu*

### **Oral History as a Community-initiated Endeavor: Local Initiative as the Basis for Community-based Participatory Ethnohistorical Research**

Increasingly and expectedly there are demands on researchers that the community be involved in the research process. By extension there are expectations that local community members are often the best sources of local knowledge. Oftentimes working in a small community as an outsider can be intimidating, especially when crossing cultures to perform research. Involving locals in the documentation of ethnohistory is an inherent aspect of such work, but rarely are these local knowledge-bearers a part of the research from its inception. This paper explores the application of community-based participatory research (CBPR) methods and principles to performing ethnohistorical research in the Gwich'in (Dena/Athabascan) region. The ideal research condition in cross-cultural community-based participatory research occurs when members of the community initiate the research, bringing not only their ideas and hopes to a project, but also the cultural ideals and values in organizing and conducting such research. Locally initiated and locally directed, the innovative and adaptive skills common to Indigenous peoples such as the Gwich'in, coupled with academic resources, is providing an opportunity to record Elders' knowledge that might otherwise be lost.

3/8 3:25 pm

Gruening Room 303

**Dr. Roy Roehl**  
*rfroehl@alaska.edu*

### **The long-term implications of mixed race population growth among Alaska Native Peoples**

Recent trends in Alaska Native Populations show a steady migration from smaller rural communities to larger centralized and urban areas. This migration is resulting in an increased population of Mixed Race Alaska Natives. This population is one of the fastest growing demographic groups in Alaska. There are many ramifications for this trend, acquisition, as well as federal tribal benefits. This paper/presentation, followed by a question and answers period, will clearly demonstrate this trend has many long-term implications for Alaska Native Peoples.

3/8 3:25 pm

Gruening Room 306

**Holly Guise**

*holly.guise@gmail.com*

## **Racial Fluidity and Mixed Race Natives in WWII Alaska**

During World War II, the Alaskan territory exhibited shifting patterns in Alaskan race relations between whites and Natives. Mixed race Natives blurred racial categories along a fluid and strict racial boundary. Racial indeterminacy in Alaska complicated understandings of racial categories and mixed race Natives challenged the system of social inequality. Entangled within the lived experiences of mixed race Natives were projected representations of indigenous 'authenticity' and myths of savagery and civilization. Oral histories and archives reveal that mixed race Natives asserted their mixed and indigenous identities and that they also constructed new meanings of cultural identity.

3/8 3:25 pm

Gruening Room 402

**Dr. Nichlas Emmons**

*ndemmons@alaska.edu*

## **Decolonizing the Curriculum in Alaska: Strengthening Our Communities through Land and Learning**

Throughout American history, education has been used as a powerful tool of change. The United States has used education explicitly for assimilatory purposes, but the beginning of self-determination started a process of decentralizing education to Indigenous communities. The importance of Indigenous governance over education highlights a core component of sovereignty, yet there are many issues afflicting the process including chronic underfunding, lack of teacher development programs, governmental control, and incomprehensive curriculum.

Additionally, the educational system seems to continue the colonization process through the perpetuation of American culture and capacity building in American communities. While it is important for Native peoples to operate under the colonial construct to survive, the current system still promotes colonization through these goals and barriers. To decolonize education, then, one potential course of action is to adapt, develop, and implement a more integrated (i.e., holistic or inter- and multidisciplinary) academic program. Holistic learning is more reflective of Indigenous knowledge systems and ways of knowing, making this approach culturally relevant. The Indian Land Tenure Foundation's Lessons of Our Land curriculum encourages interdisciplinary thinking while teaching specific information about Native peoples and communities. This land-based approach to teaching and learning focuses on K- 12 education, but additional examples will be provided for educators in higher education too.

3/8 3:25 pm

Gruening Room 408

**Judith Ramos**

*jramos2@alaska.edu*

## **“Walking in Two Worlds”: Implementing a Tribal Historical and Cultural Preservation Program**

This presentation will discuss the goals and objectives of the Yakutat Tlingit Tribe's Historical and Cultural Preservation Program and some of the ways I have been working with the tribe to implement the program, including:

- Documenting historical and sacred sites
- Documenting Place Names
- Developing a Native American Grave Protection and Repatriation Program

- Documenting oral history
- Mapping historic and contemporary knowledge
- Developing a preservation program, Archives and Cultural Center
- Organizing special community events which feature historical and cultural sites, structures, and objects

**3/8 3:50 pm**

**Gruening Room 301**

**Tony Kaliss**

*tkalis@yahoo.com*

### **Why Did They Do That? An exploration of explanations as to why Europeans\* behave as they have towards Native People.**

This paper examines WHY explanations given by writers, Native and non-Native, mainly over the last 20 years, assesses the nature and depth of those explanations and asks why there are so many of them (I have a list of about 30 so far). Yet many authors seem to avoid going too deeply into the WHY question at all. Too often descriptive words like White or Western seem to double as explanations as if a color or a direction explain behavior. All this suggests deeper analytical currents worth exploration.

Asking WHY goes to the deepest level of any model or account of these interactions. WHAT Europeans did - HOW they did it - have been documented in literally thousands of publications, presentations and accounts over several centuries.

WHY they did it is surprisingly much less explored or agreed on.

Why Europeans behaved as they have towards Alaska Native peoples is a critical factor in formulating strategies and policies for survival as well as formulating studies of Alaska-related issues. Knowing WHY is critical to clarifying issues listed in the Call for Papers: Sovereignty and Self-Determination, Education, Native identities, Western Paradigms and Indigenous knowledge, worldviews and methodologies.

\*By 'Europeans' I refer to Europeans and their descendants: Russian, French, English, Euro-American, Euro- Australian, etc.

**3/8 3:50 pm**

**Gruening Room 303**

**Dr. Amy Vinlove**

*alvinlove@alaska.edu*

### **Place-based mapping and curriculum development with Alaska's pre-service teachers**

This presentation will invite participants to begin construction of a place- and cultural-based map of a community using Google Maps. The process of map construction and the determination of locations for inclusion on the map requires an individual to have a level of understanding of a local area that goes beyond the superficial. The activity mirrors an activity engaged in with a diverse group of pre-service teachers from both rural and urban communities scattered around a geographically vast area in Alaska. The assignment invites future teachers to think about how to build curriculum for their students that involves learning through and with the local community and people. It provides them with tools for meaningfully connecting academic content to the individual, cultural, linguistic, historical and place-based contexts of their students' lives.

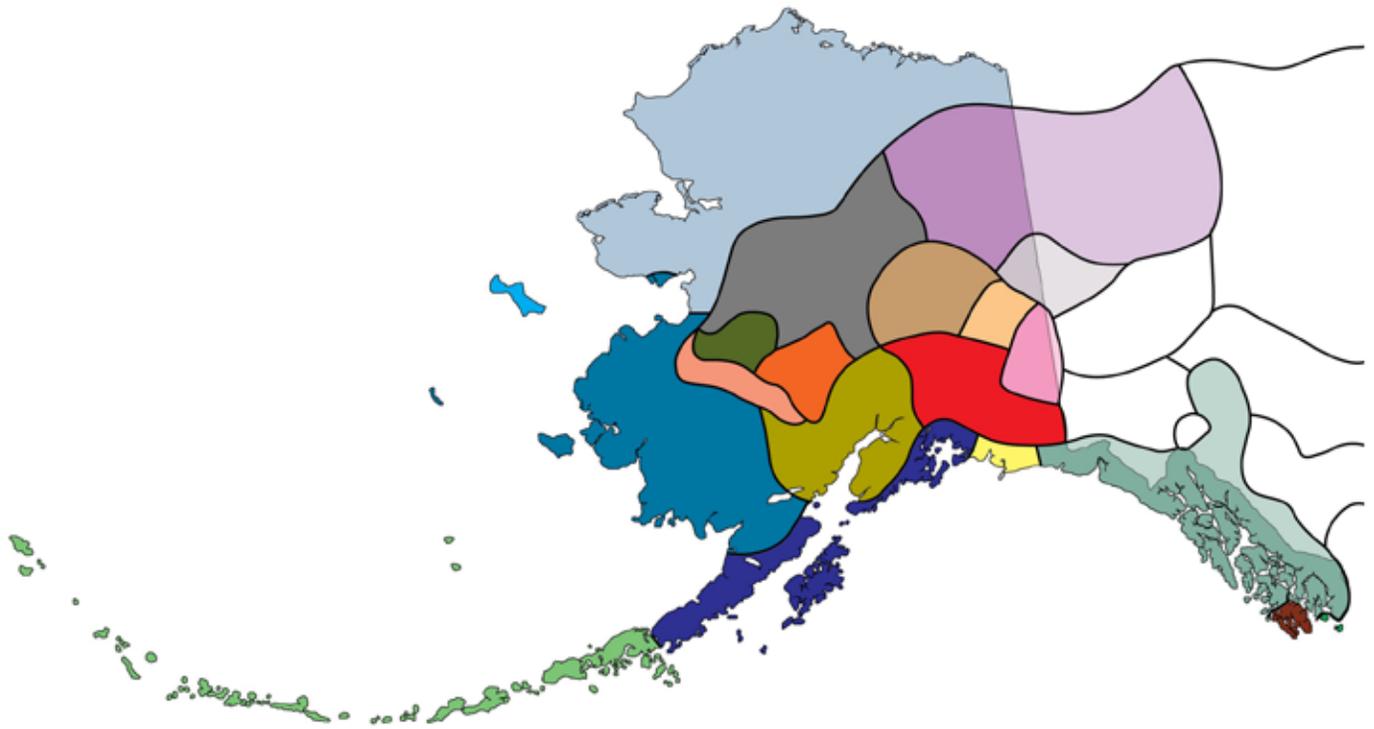
**Craig Kasemodel**

*craigkasemodel@gmail.com*

## **How do teacher perceptions of teacher-community relationships affect teacher retention in rural Alaska?**

High teacher turnover in rural Alaska schools has been a problem for decades. Districts have engaged in numerous efforts at addressing staffing difficulties including signing bonuses, financial incentives for teachers who stay for a certain period of time, construction of new teacher housing, and financial support for earning teaching and administrative certification. Still, difficulties in retaining teachers persist.

In 2013 and 2014, researchers surveyed over 1500 teachers across Alaska to explore more systematically how teachers view their working conditions, to try to understand factors contributing to their decisions to stay or leave. This paper focuses on rural Alaska teachers' perceptions of their integration into the communities within which they work and asks: do teacher perceptions of teacher-community relationships correlate with teacher retention in rural and remote Alaska schools? What school and community factors might be affecting this relationship?



# Alaska Native Studies Council



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The staff and faculty at the University of Alaska Fairbanks  
would like to thank all those that have contributed  
in planning this conference.



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