

Education Indigenous To Place Alaska Native Knowledge

I am an Iñupiaq Alaska Native from the Bering Strait region and have worked in the region for 32 years in the fields of elementary, secondary, postsecondary, and adult education. Alaska Native students, as a cohort, have consistently had higher drop out rates and lower percentages of proficiency than other cohorts. My work represents a synthesis of my personal and professional experiences and is similar to research methodologies such as triangulation, auto-ethnography, mixed methods, or various Indigenous research methodologies that focus on webs of relationship. I also interviewed a sample of community members ranging in age from 15 to 75 years old to determine to what extent they hold similar or dissimilar views. I suggest: 1) changes to teacher certification requirements, 2) changes to school district practices and discourses, and 3) a stronger partnership between communities and educators, so that schools can more effectively serve the communities to which they are responsible and so that local life ways and priorities form the foundation of schooling.

"Sound Relations: Native Ways of Doing Music History in Alaska delves into

histories of Inuit musical life in Alaska to amplify the broader significance of sound as integral to self-determination and sovereignty. The book offers radical and relational ways of listening to Inuit music across a range of genres - from hip hop to Christian hymnody and drumsongs to funk and R&B - to register how a density (not difference) of Indigenous ways of musicking from a vast archive of presence sounds out radical and relational entanglements between structures of Indigeneity and colonialism. The research aims to dismantle stereotypical understandings of "Eskimos," "Indians," and "Natives" by addressing the following questions: What exactly is "Native" about Native music? What does it mean to sound (or not sound) Native? Who decides? And how can in-depth analyses of Native music that center Indigeneity reframe larger debates of race, power, and representation in twenty-first century American music historiography? Instead of proposing singular truths or facts, this book invites readers to consider the existence of multiple simultaneous truths, a density of truths, all of which are culturally constructed, performed, and in some cases politicized and policed. A sound relations approach endeavors to advance a more Indigenized music studies and a more sounded Indigenous studies that works to move beyond colonial questions of containment - "who counts as Indigenous" and "who decides" - and measurement - "how much Indigenous is this person/performance" - and

toward an aesthetics of self-determination and resurgent world-making"-- Examines current issues in American Indian and Alaska Native education. Hearing Before the Select Committee on Indian Affairs, United States Senate, One Hundred First Congress, First Session ... May 27, 1989, Anchorage, AK. Hearings Before the Subcommittee on Indian Affairs of the Committee on Interior and Insular Affairs, House of Representatives, Ninety-first Congress, First Session, on H.R. 13142 ... and H.R. 10193 ...

Alaska's Urban and Rural Governments

American Indian/Alaska Native Education

Repeal Act Authorizing Secretary of Interior to Create Indian Reservations in Alaska

Place- and Community-Based Education in Schools

Senate documents

Place- and community-based education – an approach to teaching and learning that starts with the local – addresses two critical gaps in the experience of many children now growing up in the United States: contact with the natural world and contact with community. It offers a way to extend young people’s attention beyond the classroom to the world as it actually is, and to engage them in the process of devising solutions to the social and environmental problems they will confront as adults. This

approach can increase students' engagement with learning and enhance their academic achievement. Envisioned as a primer and guide for educators and members of the public interested in incorporating the local into schools in their own communities, this book explains the purpose and nature of place- and community-based education and provides multiple examples of its practice. The detailed descriptions of learning experiences set both within and beyond the classroom will help readers begin the process of advocating for or incorporating local content and experiences into their schools.

Indigenous students remain one of the least represented populations in higher education. They continue to account for only one percent of the total post-secondary student population, and this lack of representation is felt in multiple ways beyond enrollment. Less research money is spent studying Indigenous students, and their interests are often left out of projects that otherwise purport to address diversity in higher education. Recently, Native scholars have started to reclaim research through the development of their own research methodologies and paradigms that are based in tribal knowledge systems and values, and that allow inherent Indigenous knowledge and lived experiences to strengthen the research. Reclaiming Indigenous Research in Higher Education highlights the current

scholarship emerging from these scholars of higher education. From understanding how Native American students make their way through school, to tracking tribal college and university transfer students, this book allows Native scholars to take center stage, and shines the light squarely on those least represented among us.

9 papers presented at a Symposium on "Cultural Influences in Alaskan Native Education" held April 13, 1973 in conjunction with the annual meeting of the Society for Applied Anthropology.

United States Code

Alaska

An Indigenous Vision of 21st Century Education in the Bering Strait Region

A History

The Year of Miss Agnes

Alaska Native Land Claims

A Reflective Practitioner's Guide to (mis)Adventures in Drama Education - or - What Was I Thinking?

The largest by far of the fifty states, Alaska is also the state of greatest mystery and diversity. And, as Claus-M. Naske and Herman E. Slotnick show in this comprehensive survey, the history of Alaska's peoples and the development of its economy have matched the diversity

of its land- and seascapes. Alaska: A History begins by examining the region's geography and the Native peoples who inhabited it for thousands of years before the first Europeans arrived. The Russians claimed northern North America by right of discovery in 1741. During their occupation of "Russian America" the region was little more than an outpost for fur hunters and traders. When the czar sold the territory to the United States in 1867, nobody knew what to do with "Seward's Folly." Mainland America paid little attention to the new acquisition until a rush of gold seekers flooded into the Yukon Territory. In 1906 Congress granted Alaska Territory a voteless delegate and in 1912 gave it a territorial legislature. Not until 1959, however, was Alaska's long-sought goal of statehood realized. During World War II, Alaska's place along the great circle route from the United States to Asia firmly established its military importance, which was underscored during the Cold War. The developing military garrison brought federal money and many new residents. Then the discovery of huge oil and natural-gas deposits gave a measure of economic security to the state. Alaska: A History provides a full chronological survey of the region's and state's history, including the precedent-setting Alaska Native Claims Settlement Act of 1971, which compensated Native Americans for their losses; the effect of the oil industry and the trans-Alaska pipeline on the economy; the

Exxon Valdez oil spill; and Alaska politics through the early 2000s. Making up more than ten percent of Alaska's population, Native Alaskans are the state's largest minority group. Yet most non-Native Alaskans know surprisingly little about the histories and cultures of their indigenous neighbors, or about the important issues they face. This concise book compiles frequently asked questions and provides informative and accessible responses that shed light on some common misconceptions. With responses composed by scholars within the represented communities and reviewed by a panel of experts, this easy-to-read compendium aims to facilitate a deeper exploration and richer discussion of the complex and compelling issues that are part of Alaska Native life today.

Living Our Cultures, Sharing Our Heritage: The First Peoples of Alaska features more than 200 objects representing the masterful artistry and design traditions of twenty Alaska Native peoples. Based on a collaborative exhibition created by Alaska Native communities, the Smithsonian's National Museum of Natural History, the Smithsonian's National Museum of the American Indian, and the Anchorage Museum at Rasmuson Center, this richly illustrated volume celebrates both the long-awaited return of ancestral treasures to their native homeland and the diverse cultures in which they were created. Despite the North's transformation through globalizing

change, the objects shown in these pages are interpretable within ongoing cultural frames, articulated in languages still spoken. They were made for a way of life on the land that is carried on today throughout Alaska. Dialogue with the region's First Peoples evokes past meanings but focuses equally on contemporary values, practices, and identities. Objects and narratives show how each Alaska Native nation is unique—and how all are connected. After introductions to the history of the land and its people, universal themes of “Sea, Land, Rivers,” “Family and Community,” and “Ceremony and Celebration” are explored referencing exquisite masks, parkas, beaded garments, basketry, weapons, and carvings that embody the diverse environments and practices of their makers. Accompanied by traditional stories and personal accounts by Alaska Native elders, artists, and scholars, each piece featured in *Living Our Cultures, Sharing Our Heritage* evokes both historical and contemporary meaning, and breathes the life of its people.

Code of Federal Regulations

Children of the Midnight Sun

Amending the Alaska Native Claims Settlement Act

The Work of the Bureau of Education for the Natives of Alaska

Supplement

Hearings Before the Subcommittee of the Committee on Interior and

Insular Affairs, United States Senate, Eightieth Congress, Second Session, on S. 2037, a Bill to Transfer to the Territorial Government of Alaska the Administration Within Such Territory of Laws Relating to Indians, and for Other Purposes, and S.J. Res. 162, a Joint Resolution to Repeal Section 2 of the Act of May 1, 1936 (49 Stat. 1250), and for Other Purposes

2000-

This important book on Land Education offers critical analysis of the paths forward for education on Indigenous land. This analysis discusses the necessity of centring historical and current contexts of colonization in education on and in relation to land. In addition, contributors explore the intersections of environmentalism and Indigenous rights, in part inspired by the realisation that the specifics of geography and community matter for how environmental education can be engaged. This edited volume suggests how place-based pedagogies can respond to issues of colonialism and Indigenous sovereignty. Through dynamic new empirical and conceptual studies, international contributors examine settler colonialism, Indigenous cosmologies, Indigenous land rights, and language as key aspects of Land Education. The book invites readers to rethink 'pedagogies of place' from various Indigenous, postcolonial, and decolonizing perspectives. This book was originally published as a special issue of Environmental Education Research. Originally published in the Sharing Our Pathways newsletter of the Alaska Rural Systemic Initiative, the essays in this volume describe school reform strategies,

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curricula, and pedagogical practices that incorporate the indigenous knowledge systems of Alaska Native peoples into the formal education system. Individual sections consider contributions from or inspired by, among others, the Yup'ik, Tlingit, Unangan, Athabaskan, and Iñupiaq tribes. Covering ten years of pioneering education initiatives, this comprehensive collection will simultaneously prepare Alaska Native students for the future while preserving and strengthening their ties to the past.

After decades of national, state, and institutional initiatives to increase access to higher education, the college pipeline for American Indian and Alaska Native students remains largely unaddressed. As a result, little is known and even less is understood about the critical issues, conditions, and postsecondary transitions of this diverse group of students. Framed around the concept of tribal nation building, this monograph reviews the research on higher education for Indigenous peoples in the United States. It offers an analysis of what is currently known about postsecondary education among Indigenous students, Native communities, and tribal nations. Also offered is an overview of the concept of tribal nation building, with the suggestion that future research, policy, and practice center the ideas of nation building, sovereignty, Indigenous knowledge systems, and culturally responsive schooling.

ASHE Higher Education Report 37:5
Report on Education in Alaska
Alaska Native Education

Reclaiming Indigenous Research in Higher Education

Journal of the House of Representatives of the United States

Mama, Do You Love Me?

Native Perspectives on Education in Alaska

In this beautifully illustrated children's book, a heartwarming tale of motherly love unfolds in the Arctic north. In a timeless and universal story, a child tests the limits of independence and comfortingly learns that a parent's love is unconditional and everlasting. The lyrical text introduces young readers to a distinctively different culture, while at the same time showing that the special love that exists between parent and child transcends all boundaries of time and place. The story is complemented by graphically stunning illustrations featuring whales, wolves, puffins, and sled dogs. This tender and reassuring book is one that both parents and children will turn to again and again.

Some vols. include supplemental journals of "such proceedings of the sessions, as, during the time they were depending, were ordered to be kept secret, and respecting which the injunction of secrecy was afterwards taken off by the order of the House".

This book describes a unique higher education project that broke some difficult silences between academic and Native communities by introducing a small group of non-Native faculty members to traditional Alaska Native ways of teaching and learning. It presents a model for a Native-designed and run faculty development intensive, strategies for applying indigenous pedagogies in western learning environments, reflections on education by Alaska Native elders, and reports from participants on what they learned and what they tried in their classrooms. It is intended to stimulate discussion and reflection about best practices in higher

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education for anyone open to discovering the knowledge and wisdom of the way of the real human being.

Living Our Cultures, Sharing Our Heritage

Preparing Teachers to Support American Indian and Alaska Native Student Success and Cultural Heritage

Who is Handling the Complaints?

Chasing the Dark, Perspectives on Place, History and Alaska Native Land Claims, Shadowlands, Vol. 1, January 2009

Postsecondary Education for American Indian and Alaska Natives: Higher Education for Nation Building and Self-Determination

A Bibliography, 1923/32-

Special edition of the Federal Register, containing a codification of documents of general applicability and future effect ... with ancillaries.

Alaska Native Education Views from Within University of Alaska Fairbanks Center for

This collection of essays from many of the world's leading drama education practitioners captures the challenges and struggles of teaching and learning through drama with honesty, humour, and vulnerability. Each essay investigates one particular mistake, or

series of mistakes, and interrogates how these (mis)adventures changed the author's future practice and thinking about learning and teaching through drama. Modelled on reflective practice, this book will be an essential, everyday guide to the challenges of drama education.

Alaska Native Cultures and Issues

Hearing Before the Committee on Indian Affairs, United States Senate, One Hundred Sixth Congress, Second Session, on Procedures in Assisting Problems Associated with Alcohol and Substance Abuse, October 4, 2000, Washington, DC.

Place-Based Education in the Global Age

Hearing, Ninety-third Congress, Second Session, on H.R. 12355 .. April 14, and 15, 1971, Seattle, Wash.; April 16, 1971, Fairbanks, Alaska; April 17, 1971, Anchorage, Alaska; April 19, 1971, Bethel and Nome, Alaska

History, Culture, Politics

The Alaska Native Reader

Children of the Midnight Sun was chosen as one of Parenting Magazine's 1998 Books of the Year and School Library Journal's Best Books of 1998. For Native children, growing up in Alaska today means dwelling in a place where traditional

practices sometimes mix oddly with modern conveniences. Children of the Midnight Sun explores the lives of eight Alaskan Native children, each representing a unique and ancient culture. This extraordinary book also looks at the critical role elders play in teaching the young Native traditions. Photographs and text present the experiences and way of life of Tlingit, Athabascan, Yup'ik, and other Native American children in the villages, cities, and Bush areas of Alaska.

Includes notes.

A Smithsonian Notable Book for Children A School Library Journal Best Book of the Year "Genius." —The New York Times Book Review A beautiful repackage marking the twentieth anniversary of the beloved, award-winning novel that celebrates teachers and learning. Ten-year-old Frederika (Fred for short) doesn't have much faith that the new teacher in town will last very long. After all, they never do. Most teachers who come to their one-room schoolhouse in remote Alaska leave at the first smell of fish, claiming that life there is just too hard. But Miss Agnes is different: she doesn't get frustrated with her students, and finds new ways to teach them to read and write. She even takes a special interest in Fred's sister, Bokko, who has never come to school before because she is deaf. For the first time, Fred, Bokko, and their classmates begin to enjoy their lessons—but will Miss Agnes be like all the rest and leave as quickly as she came?

*Alaska Native Loan Program. 85-1
Sound Relations*

Young Native Voices of Alaska

The Education of Native and Minority Groups

Cultural Influences in Alaskan Native Education

Land Education

Responses to Frequently Asked Questions

"Polished, clear, insightful, and meaningful.... This volume amounts to nothing less than a complete rethinking of what progressive education can be at its best and how education can be reconceptualized as one of the central practices of a genuinely democratic and sustainable society.... It is the kind of book that has the potential to be transformative." Stephen Preskill, University of New Mexico "The editors and contributors are pioneers in the field of educational theory, policy, and philosophy.... They are opening new areas of inquiry and educational reform in ways that promise to make this book in very short time into a classic.... The practical applications and experiments included reveal the richness of grassroots initiatives already underway to bring educational theory and policy down to earth. While spanning the richest and deepest intellectual ideas and concepts, the stories told are the types that practitioners and teachers will be able to relate to in their daily undertakings." Madhu Suri Prakash, The Pennsylvania State University This volume - a

landmark contribution to the burgeoning theory and practice of place-based education – enriches the field in three ways: First, it frames place-based pedagogy not just as an alternative teaching methodology or novel approach to environmental education but as part of a broader social movement known as the "New localism", which aims toward reclaiming the significance of the local in the global age. Second, it links the development of ecological awareness and stewardship to concerns about equity and cultural diversity. Third, it presents examples of place-based education in action. The relationship between the new localism and place-based education is clarified and the process of making connections between learners and their wider communities is demonstrated. The book is organized around three themes: Reclaiming Broader Meanings of Education; Models for Place-Based Learning; and Global Visions of the Local in Higher Education This is a powerfully relevant volume for researchers, teacher educators, and students across the fields of curriculum theory, educational foundations, critical pedagogy, multicultural education, and environmental education.

From breathtaking mountains to untamed coastlines, Insider's Guide to Anchorage and Southcentral Alaska features Prince William Sound, the Kenai Peninsula, Anchorage, and Denali National Park.

This sourcebook is a comprehensive compilation of data on American Indian and Alaska Native participation in higher education, primarily 4-year and 2-year universities and colleges, including tribal colleges. Data cover undergraduate students, graduate students, and faculty, as well as student outcomes following graduation. Data sources include the National Center for Education Statistics, the Bureau of the Census, and various published surveys and reports. The introduction explains terminology, data limitations, and structure of the sourcebook. Chapters cover: (1) American Indian and Alaska Native demography and a historical overview of Native American postsecondary education in the United States; (2) Native American access to higher education in terms of high school performance and graduation, scores on college entrance examinations, and student risk factors; (3) Native postsecondary enrollment, 1976-94, (by institution level and control and student sex, attendance status, degree level, major field of study, institution, and state), as well as student persistence and graduation rates; (4) degree completions, characteristics of degree recipients, and institutions awarding the largest number of degrees to Native Americans; (5) receipt and use of student financial aid; (6) American Indian and Alaska Native college faculty and staff, salaries, tenure, and distribution; and (7) historical overview and highlights of

each of the 30 tribal colleges. Many data tables and figures are included. Appendices contain 80 references, supplemental data tables for the first six chapters, standard error tables, a glossary and list of acronyms, and over 200 additional sources of information. (SV)

Status of Alaska Natives

Insiders' Guide® to Anchorage and Southcentral Alaska

Alcohol and Law Enforcement in Alaska

Sharing Our Pathways

Presented at the Annual Meeting of the Society for Applied Anthropology,
Tucson, Arizona, April 1973

Native Ways of Doing Music History in Alaska

Stop Talking

Alaska is home to more than two hundred federally recognized tribes. Yet the long histories and diverse cultures of Alaska's first peoples are often ignored, while the stories of Russian fur hunters and American gold miners, of salmon canneries and oil pipelines, are praised. Filled with essays, poems, songs, stories, maps, and visual art, this volume foregrounds the perspectives of Alaska Native people, from a Tlingit photographer to Athabascan and Yup'ik linguists, and from an Alutiiq mask carver to a prominent Native politician and member of Alaska's House of Representatives.

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The contributors, most of whom are Alaska Natives, include scholars, political leaders, activists, and artists. The majority of the pieces in *The Alaska Native Reader* were written especially for the volume, while several were translated from Native languages. *The Alaska Native Reader* describes indigenous worldviews, languages, arts, and other cultural traditions as well as contemporary efforts to preserve them. Several pieces examine Alaska Natives' experiences of and resistance to Russian and American colonialism; some of these address land claims, self-determination, and sovereignty. Some essays discuss contemporary Alaska Native literature, indigenous philosophical and spiritual tenets, and the ways that Native peoples are represented in the media. Others take up such diverse topics as the use of digital technologies to document Native cultures, planning systems that have enabled indigenous communities to survive in the Arctic for thousands of years, and a project to accurately represent Dena'ina heritage in and around Anchorage. Fourteen of the volume's many illustrations appear in color, including work by the contemporary artists Subhankar Banerjee, Perry Eaton, Erica Lord, and Larry McNeil.

Over the past century, the outside world has increasingly encroached on Alaska Native communities, and one of the consequences of that change has been a shift in the purpose and structure of schools in Alaska Native communities. *Alaska Native Education* brings together a variety of experts in the field of indigenous education to

show the ways in which Alaska Natives have adopted and adapted outside ideas and rules regarding education—and how they have frequently found them problematic and insufficient. The authors follow their analysis with suggestions of ways forward, emphasizing the benefits of blending new and old practices that will simultaneously prepare Alaska Native students for the future while preserving and strengthening their ties to the past.

Considers (80) S. 2037, (80) S.J. Res. 162.

Indigenous Ways of Teaching and Learning and Difficult Dialogues in Higher Education

Rethinking Pedagogies of Place from Indigenous, Postcolonial, and Decolonizing Perspectives

Local Diversity

Including the Kenai Peninsula, Prince William Sound, and Denali National Park

Enforcing Civil Rights in Alaska

American Indians and Alaska Natives in Postsecondary Education

The First Peoples of Alaska