QIK'RTAM LITNAUWISTAI (ISLAND'S TEACHERS)

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Abstract

Qik'rtam Litnauwistai (Island's Teachers) was a multi-tiered, community-based, participatory action research project initiated as a direct response to both community and institutional recommendations to "grow our own" Alutiiq educators. The study (a) examined current departmental practices in teacher education at Kodiak College, (b) sought community feedback through interviews regarding recruiting and retaining Alaska Native pre-service teachers on Kodiak Island, and (c) analyzed successful eLearning course completion data, based on synchronicity. The examination and focus of improvement was on the educational system and program delivery model to meet the needs of all teacher candidates, especially our future Alutiiq educators.

Interview participants overwhelmingly felt it was important to "grow our own" Kodiak teachers who could (a) provide a role model, (b) have teachers who possessed and could share a high level of cultural understanding, (c) who could understand the local environment in which they worked, and (d) provide a way to strengthen the community in which they live.

Based on a review of literature, interviews, and data from UAA, recommendations or considerations for changes are suggested for (a) the Kodiak College Education faculty, (b) Kodiak College, (c) the University of Alaska Anchorage, and (d) Kodiak Island Borough School District.

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Chapter 1: Introduction and Rationale

1. Introduction

Nature provides positive examples of revolving cycles. The planets revolve around the sun, the seasons cycle through on schedule, and the salmon return to Kodiak Island rivers year after year. There is a sense of comfort and consistency in the cycles upon which people come to depend. Unfortunately, in the case of Alaska's rural schools, many have a cycle of teacher turnover, a "revolving door" which negatively impacts student performance. I worked as a special education teacher for Kodiak Island Borough School District (KIBSD) and witnessed, first-hand, the revolving door of educators in rural Alaska. In one case, a special education teacher hired for a fall semester arrived on island when the red salmon were running, but departed before school began, less than a month later. The island community and the reality of living in rural Alaska was not as she expected. Another teacher worked just one semester before returning to her Texas home, leaving students with a long-term substitute teacher for the remainder of the school year. Maintaining a consistent and culturally knowledgeable teacher workforce who reflects the island population is crucial for rural Alaska and is at the heart of my research.

As a rural-based teacher educator for the University of Alaska Anchorage (UAA) at Kodiak College, developing the *qik'rtam litnauwistai*, the island's teachers for my home community, is both professional and personal. This study (a) examined current departmental practices in teacher education, including community collaborations, (b) sought community feedback through interviews regarding recruiting and retaining Alaska Native pre-service teachers (college students studying to become teachers) on Kodiak Island, and (c) analyzed successful eLearning completion data, based on modality. The examination and focus of

improvement were on the educational *system* and *program delivery model* to meet the needs of all teacher candidates, especially our future Alutiiq educators. This study was a multi-tiered, community-based, participatory action research project initiated as a direct response to both community and institutional recommendations to "grow our own" teachers for rural Alaska. The research centered on program improvement to answer the following research questions across the program (see also Figure 1).

"Growing our own" educators for rural Alaska has the potential to reduce teacher turnover and create a diverse teacher workforce which mirrors the community. The first research question this study asks is: How can UAA School of Education (SOE) at Kodiak College (KoC) increase Alaska Native teacher candidates and graduates for Kodiak Island?

Because of their rural location, Kodiak pre-service teachers take 71-81% of education courses through eLearning. Examining course delivery could contribute to student success and program completion. A second research question, therefore, is: Do teacher candidates' successful completion rates of eLearning courses increase based on synchronous or asynchronous delivery methods?

Collaborating with community agencies contributes to building reciprocal relationships to strengthen and grow the education program. Therefore, a third research question this study seeks to answer is: What collaborations can be built between the KoC Education department, KIBSD, and community agencies?

Collecting input from community members provides insight on potential obstacles or challenges, and potential solutions to recruit and retain pre-service teachers for Kodiak. This study asks: What recommendations are provided by community members and Elders?

Collecting input from Alaska Native in-service teachers provides insights into program

practices to improve retention of Alaska Native pre-service teachers. A final question posed is:

How can Alaska Native teacher candidates at KoC be best served?

How can UAA School of Education (SOE) at Kodiak College (KoC) increase Alaska Native teacher candidates and graduates for Kodiak Island?

Do teacher candidates' successful completion rates of eLearning courses increase based on synchronous or asynchronous delivery methods?

What collaborations can be built between the KoC Education department, KIBSD, and community agencies?

What recommendations are provided by community members and Elders?

How can Alaska Native teacher candidates at KoC be best served?

Figure 1: Tiers of Research Questions

1.2 Research Need and Rationale for Island Teachers

According to the *Discover Kodiak* website (2019), the Kodiak Island Archipelago is a group of islands approximately 30 miles from the Alaska Peninsula, 158 miles across the Gulf of Alaska from Homer, Alaska, and about 250 miles south of Anchorage. "The archipelago is about 177 miles long and encompasses nearly 5,000 square miles, roughly the size of the state of Connecticut" (para. 1). Kodiak Island is the largest within the archipelago, at 3,588 square miles, and in the United States is second only to the big island of Hawaii. Kodiak is called the Emerald Isle because of its lush green vegetation during the summer months. The weather can be challenging. The island receives approximately 70 inches of rain and 70 inches of snow per year, frequent fog, and high winds.

Crowell, Steffian, and Pullar (2001) explain that the island has been inhabited for more than 10,000 years by Native people of Asiatic ancestry. The Kodiak Island Archipelago is part of the Alutiiq region, which "includes the islands and coastal country of southern Alaska, from the Alaska Peninsula to Kodiak Island, the Kenai Peninsula, Cook Inlet, and Prince William Sound" (p. 4).

Kodiak is accessible by a one-hour plane ride from Anchorage, or a 13-hour ferry ride from the Kenai Peninsula via the Alaska Marine Highway. The island is considered beautiful and an outdoorsman's paradise, with the majority of the island designated as a National Wildlife Refuge (see the pink area in Figure 2). Living in a place that is off the road system and an adventure in challenging weather is not for everyone. Offering Education programs to teacher candidates already residing and invested in the community is a good solution to teacher turnover.

Figure 2: Map of Kodiak Island and Relationship to the Alaska Mainland

Wikimedia Commons. (n.d). Kodiakislandmap.png. Retrieved from https://commons.wikimedia.org/wiki/File:Kodiakislandmap.png

The Quickfacts posted by the United States Census Bureau (2010) reports Kodiak Island is home to 13,448 people, with racial demographics indicating 56.4% are White, 21.3% are Asian, and 12.7% are Alaska Native. The other minorities reported in the 2010 Quickfacts are Black (1.3%), Hispanic (9.3%), Native Hawaiian or other Pacific Islander (1%), and two or more races (7.3%). See the current KIBSD teacher demographics under section 1.5.4. Like most of Alaska, the teacher workforce is not as racially diverse as the students they teach. Offering Education programs to teacher candidates already residing and invested in the community, and reflective of the diversity of the overall population is another reason for actively seeking ways to "grow our own" local teacher workforce.

As examined in section 1.5.2 the demographics of participants in UAA SOE at Kodiak College program do not yet mirror the students in Kodiak's K-12 classrooms. I am hopeful that the results of this participatory action research study will positively impact my ability to recruit and retain local, diverse pre-service teacher candidates. When considering "place," I honor the first island residents of Kodiak and focus efforts on increasing Alaska Native pre-service teachers in the Kodiak program.

1.2.1 Time for change. The call for "growing our own" Alaskan teachers for Alaska schools is growing louder, and a resurgence in this initiative can be seen in both Kodiak Island community and University of Alaska dialog as Hill and Hirshberg (2013) report "across the state, teachers who studied at the University of Alaska had considerably lower turnover rates than those who studied elsewhere" (p. 3). The report also contains troubling statistics for rural teachers in Alaska. Although not new or surprising, these statistics from the Center of Alaska Education Policy Research (CAEPR) at the University of Alaska Anchorage are primarily disconcerting:

- Annual teacher turnover rates vary hugely among rural districts, ranging from a low of 7% to over 52%, while urban districts have turnover rates that are generally lower and more similar, from about 8% to just over 10%. In the Hill and Hirshberg study, urban districts are defined as Anchorage, Fairbanks, Juneau, Kenai, and the Matanuska-Susitna, and all others are defined as rural.

- On average from 2008-2012, about 64% of teachers hired by districts statewide were from outside Alaska.

- Almost 90% of teachers in Alaska are White. Alaska Natives and American Indians continue to make up only about 5% of the teacher workforce. (p. 1)

Ronfeldt, Loeb, and Wyckoff (2013) report there is potential for a replacement teacher being a "better person-job match" (p. 5) for a school, however, significant negative consequences of teacher turnover include lower student achievement and "disruptive organizational influence" (p. 7) as teacher-to-teacher, teacher-to-students, and teacher-to-community trust is broken when the teacher departs. Schools dealing with high teacher turnover utilize additional time and monetary resources for recruiting, hiring, and training new teachers, often causing delays in programmatic progress.

According to DeFeo, Tran, Hirshberg, Cope, and Cravez (2017), the "total average cost of teacher turnover is $20,431.08 per teacher. Extrapolating this to Alaska's 2008-2012 turnover data, this constitutes a cost to school districts of approximately $20 million per year" (p. 2). The monetary, emotional, and educational costs of teacher turnover are too substantial to be ignored.

Change is needed in Alaska's rural public schools. Teacher turnover, racial imbalance between teachers and students, teachers' lack of cultural understanding, and failure to meet the educational needs of rural students has been the status quo in Alaska for decades. In 1981, Carol Barnhardt researched the fundamental question, "Would some of the problems related to teaching in rural Alaskan schools be relieved if local people were available to teach in their own communities?" (para. 3). Her work with Athabascan teachers and students supports the supposition that local teachers are effective. Adams and Woods (2015) concur and postulate, "Having a background in working with minority populations, living in rural areas, going to school in Alaska, or growing up in Alaska prepared the teacher for working in Alaska and contributed to a sense of teacher efficacy" (p. 257-258) and therefore increasing K-12 teacher retention. It is time to disrupt the status quo and bring significant changes in teacher education to meet the needs of students in Alaska's rural public schools by increasing the number of

Indigenous teachers. "Growing our own" Alaska Native teachers could promote a stable workforce, a potential increase in culture-based education (CBE), revitalization of the Alaska Native culture and language in our rural schools (Lipka, Mohatt, & Ciulistet, 1998; Tetpon, Hirshberg, Leary, & Hill, 2015), and "provide more powerful role models for Alaska Native students" (Tetpon et al., 2015, p. 87).

1.2.2 Personal influences and a social justice perspective. Several key events shaped who I am, why I chose education as a vocation, and why I research the way I do. I grew up in the south in the 1960s and 1970s and experienced the racial civil rights movement. It was participation in the desegregation of schools that helped me recognize injustices in the world, yet also instilled hope that social changes could take place. I also learned the painfully slow pace in which attitude changes occur in government, social institutions, and people.

A similar key event and educational reality was repeated a decade later when I participated professionally in the civil rights movement for individuals with disabilities. I grew up with an aunt who had cerebral palsy and cognitive challenges and her lack of life options and opportunities made me an impassioned advocate to effect change where and when I could. I have spent 35 years teaching, in and out of special education, in K-12 and higher education, and community settings, hoping to positively influence the social and educational realities for diverse learners.

As a teacher educator, I once again find myself in a position to use my job to effect change in education to better serve students who have been marginalized. Alaska Native students, as well as other minority students, are being taught by a predominantly Caucasian teacher workforce. In *What We Don't Know Can Hurt Them: White Teachers, Indian Children,* Starnes (2004) reminds educators,

how difficult it is for even the most skilled and dedicated white teacher to teach well

when we know so little about the history, culture, and communities in which we teach—

and when what we do know has been derived from a white education. (p. 385)

If the higher education system does not seek to diversify the recruitment of the pre-service

teachers, and work to retain them through the teacher education program, the demographics

likely will not change.

Marie Battiste (2013) dedicated her book, *Decolonizing Education: Nourishing the*

Learning Spirit, to "educators seeking to make changes in their thinking and in their work,

knowing that the decolonization of education is not just about changing a system for Indigenous

peoples, but for everyone. We will all benefit by it" (p. 22). This is the intent and rationale for

my study.

1.3 Research Need and Rationale for eLearning

Three realizations piqued my interest in including eLearning, also known as distance or

online learning, as an area of research in this study. These reasons include (a) a significant gap in

the literature around eLearning with Alaska Native students and synchronicity; (b) the realization

that I teach approximately 50% of my courses online and choose their delivery method based on

my own preferences; and (c) for Alaskan pre-service teachers who live beyond a local University

of Alaska (UA) campus, the only option for teacher education is to either relocate or participate

in eLearning to access the major requirements. For example, UAA Elementary Education majors

take 71% of their major and methods courses via eLearning. Since the focus of my research was

centered on improvement of the educational system and program delivery model to meet the

needs of all teacher candidates, especially our future Alutiiq educators, I chose to examine

eLearning student success in synchronous and asynchronous Quality Matters designed courses.

Faculty choose the modality for eLearning course delivery and could potentially offer courses to maximize student success. Additionally, there are numerous areas of research within the topic of eLearning that provide instructors with valuable information on culturally relevant instruction and student success in traditional and eLearning classes. This focused research provided a valuable opportunity to inform and improve my own teaching practice.

1.4 History of UAA College/School of Education

Teacher education has been available at UAA for three decades, but the UAA College of Education (COE) was officially established in 2002 and first recognized by the National Council for Accreditation of Teacher Education (NCATE) in 2005 (Jacobs, 2010). The COE introduced the Bachelor of Arts in Early Childhood and the Bachelor of Arts in Elementary Education, the two UAA programs supported at Kodiak College, in 2006.

In the *CAEP Annual Report* for academic year 2016-2017, the COE reported 121 graduates across all initial teacher certification programs. There were 35 graduates in the Bachelor of Arts in Early Childhood, and five full-time faculty. The Bachelor of Arts in Elementary graduated 34 students, and were served by five full-time faculty. Both Kodiak College and Kenai Peninsula College have one full-time faculty who works within the programs on their local campus. Much like the public school system, there is a high rate of faculty, staff, and administration turnover within the teacher preparation program at UAA. Between 2011 and 2018 there were five College/School of Education deans, three of whom were interim. UAA SOE is currently lead by an interim director.

The UAA Diversity and Inclusion Action Plan (2017) reports that like the public school system, the teaching faculty within UAA COE are predominately White (84%). Three of the 53 faculty self-identify as Alaska Native, two as Asian, and other races are represented by single

individuals (p. 16). This lack of diversity in higher education faculty is consistent across UAA (p. 9-10), and across higher education nationwide (Perea, 2013).

According UAA Institutional Research data (2019), the 187 graduates from the UAA COE/SOE Elementary Education program for the last five years are also predominately White (75%). The school graduated only twelve students (6%) who self-identified as Alaska Native, seven as Hispanic (4%), eight as two or more races, eleven as Asian (5%), and two as African American from 2011 to 2018.

1.4.1 Strategic Pathways and College/School of Education. University of Alaska (UA) President Jim Johnsen introduced the Strategic Pathways initiative in fall 2016, which included a Phase One focus on the UAA College of Education, the Fairbanks (UAF) School of Education, and Southeast (UAS) School of Education. The UA Strategic Pathways Phase One webpage (2017) explains the process:

> The Strategic Pathways process involves review, implementation, and revisitation to ensure that UA programs support mission goals, are of high quality, are cost effective and enhance the student experience. Review teams present pros and cons of a variety of options which they present to the Summit Team. The president takes the information presented by the review teams, feedback from the Summit Team and input from the community into account and presents recommended directions to the Board of Regents. (para. 1)

A Teacher Education Implementation Team, comprised of faculty from each of the three teacher education programs, was formed in October 2016. Their task, for which they were allotted two weeks, was to "build an implementation plan for 1 dean over 1 school with administrative head at 1 university and specialties delivered through programs/faculty at 3

universities" (UA Strategic Pathways Phase One homepage, 2017). Public forums were held, and input from stakeholders was solicited regarding this proposal. On February 3rd, 2017, President Johnsen issued a memo announcing that the UAA, UAF, and UAS programs would be consolidated into one, with administrative leadership being provided through UAS. The combined, single teacher education program would be known as the Alaska College of Education (UA Strategic Pathways Phase One homepage, 2017).

On May 11, 2017 the Education faculty of UAA, UAF, and UAS gathered in Anchorage, under the leadership of Dr. Rick Caulfield, Provost of UAS to discuss the following topics:

- Sharing program information statewide

- Developing program-related work groups

- Anticipating the Northwest Commission on Colleges and Universities (NWCCU) substantive change proposal process

- Building on successful programs already in place

- Identifying fiscal and human resources questions for the future College

The atmosphere appeared collegial, with most faculty welcoming the opportunity to collaborate across the statewide system. Additional program-specific meetings were held during the 2017-2018 academic year to continue conversations on how a consolidation could be designed. Elementary faculty met two additional times, on October 8, 2017 and February 2, 2018, to continue the comparisons and potential cross-walks between the teacher-preparation programs across the UA system.

In an emailed memo to Education faculty dated September 17, 2017, President Johnsen explained a change of plans from the Alaska College of Education as originally proposed.

Specifically, in working through the accreditation process, we learned that the current

plan would face a time consuming and intensive substantive change accreditation review

at the Northwest Commission on Colleges and Universities (NWCCU), which would take

time and resources away from actually making progress toward our goal of strengthening

teacher education programs in Alaska.

Given this challenge, we're considering an adjustment that would still move

forward with a single college of education and one dean located at UAS, but would keep

degree granting authority, faculty, staff, and students affiliated with their current

universities. With this adjustment, we would need to request approval of the changes

from NWCCU; however, the proposed modifications may reduce the challenge and

complexity of the commission's review. (p. 1)

An alternative plan to address the NWCCU's accreditation concerns was quickly provided. In an

October 3, 2017 memo to the UAA, UAF, and UAS provosts, and later sent to faculty, President

Johnsen explained,

There will be a single AKCOE and it will be at UAS. The education departments and

programs at UAA and UAF will remain at those universities and will be integrated into

another college or school as a "division." The decision at UAA and UAF regarding

which college or school will host the Education Division will be made by the respective

chancellor in consultation with the appropriate faculty governance groups. (p. 1)

The UAS College of Education website page, *Archive: Planning and implementation of*

the Alaska College of Education (n.d.) provides an overview of the transition process, which at

this writing, is still evolving.

On March 1, 2018, the University of Alaska's Board of Regents approved President Johnsen's request to change the UAA COE into a School of Education (SOE) as part of its Strategic Pathways initiative, effective in academic year 2018-2019 (Johnsen, 2018). By the end of the month, UAA Interim Provost Hrncir sent a memo to COE faculty and staff informing them of the name change with an effective date of July 1, 2018. Although the COE faculty requested consideration to be housed in the College of Health, it was decided by the deans and provost that the new SOE would be housed in the UAA College of Arts and Sciences, and school leadership would be under the supervision of a director. Faculty were notified of the change through email. (D. Hrncir, personal communication, March 27, 2018). References to UAA's teacher education program contained in this document, either COE (prior to July 1, 2018) or SOE (after July 1, 2018), will be determined by the date of the event discussed.

1.4.2 Council for the Accreditation of Educator Preparation (CAEP). The UAA COE was officially established in 2002 and first recognized by the National Council for Accreditation of Teacher Education (NCATE) in 2005. The college successfully maintained its accreditation through a second renewal in 2010. In October 2010, the Teacher Educator Accreditation Council (TEAC) and NCATE were consolidated to form CAEP (CAEP, 2010). It was through this new system the SOE sought accreditation renewal in 2018.

The SOE was not successful in reaffirmation of its accreditation as announced on January 11, 2019. The SOE website provided an *Accreditation FAQ* (2019, January 16) page to help explain this unexpected turn of events.

> UAA first engaged in the re-accreditation process with CAEP in 2016. Its self-study
> report was based on self-evaluation by UAA in 2016-17. The report was followed by a
> site visit by CAEP evaluators in April 2018. Throughout the process and since the report

was generated, UAA has addressed many of the standards shortfalls called out by the report. (para. 6)

> The [CAEP] report did not call out any deficiencies in the quality of faculty or student experiences, but focused primarily on the quality of management and reporting of evidential data. CAEP is setting new standards and establishing new directions. Having been through its first full review under the CAEP standards, the UAA School of Education now has a clear understanding of how to meet CAEP's expectations and achieve accreditation. (para.5)

The Alaska Commissioner of Education quickly indicated the Alaska Department of Education and Early Development would license spring and summer 2019 graduates of the UAA SOE. However, the ability to continue to provide an institutional recommendation to the state for future graduates, or even to continue to admit students into initial licensing programs for UAA SOE are unknown at this time. The findings in this dissertation could also serve to grow the Kodiak Island cohort through another UA teacher preparation program, or re-grow the UAA program.

1.5 History of UAA College/School of Education at Kodiak College

As outlined on its website, Kodiak College (n.d.) was originally established as a community college, starting in borrowed classrooms in Kodiak High School in 1968 with 95 students. Kodiak Community College found its campus home in 50 acres of woods and constructed its first building in 1974. In 1987, its designation changed to rural campus of UAA, and the name changed to Kodiak College. The focus of the local institution is to provide an opportunity for local students to earn an Associates of Arts in General Studies or participate in in a variety of career and technical education programs. Two UAA bachelors programs, Nursing

and Education, have faculty support on island. Kodiak College's current headcount is approximately 900 students who enroll in traditional and/or distance courses.

Although the Anchorage COE was officially established in 2002, Kodiak College did not add a faculty line for the discipline until 2007. The focus for the new department was on initial teacher certification at an undergraduate level, therefore the Bachelor of Arts in Early Childhood and the Bachelor of Arts in Elementary Education became the programs served on island. The first Education professor, Dr. Delany Smith was hired in 2007, but served only three semesters before leaving the island. The Education program at Kodiak College stagnated without leadership, as attempts to fill the faculty position were met with failed searches. I was hired in fall 2009 as a term assistant professor. The Education faculty line opened for applications as a bipartite, tenure track position in 2016 and the college conducted a national search for the position. I applied, interviewed, and was hired into the position. I received tenure and promotion to Associate Professor in May 2018.

1.5.1 My role. Presently, I serve as the only full-time Education faculty at Kodiak College. My role includes teaching 9-12 credits of traditional, blended, and/or eLearning courses per semester. Two adjuncts increase students' opportunities for taking traditional classes on campus and developing personal connections with local college faculty. I provide advising for all Kodiak Education majors, encouraging an appointment each semester to stay on track with the program. I am a sponsor for Club ED, an official club of UAA for all education majors on island. The organization provides students with the opportunity to meet, socialize, and build connections across the program. Juniors and seniors mentor the students who follow them in the program. Inspiration, motivation, and insights are gained when students visit graduates' classrooms to ask questions and hear about the hiring process and establishing their beginning teaching practice. I

also serve as a co-counselor for another UAA pre-service teacher group, Kappa Delta Pi International Honor Society in Education. I am primary investigator (PI) for the Munartet Project Grant, an initiative to increase the number and tenure of confident, competent K-12 teachers to teach in and through the Arts and cultures on Kodiak Island. More information about this college, school district, and community partnership may be found in section 3.5.1.

1.5.2 Students. Over the past 10 years, the Kodiak College Education program grew significantly, serving between 20 and 30 full or part time pre-service teachers on a yearly basis. The first on-island graduate walked across the stage in 2012, followed by 11 more to date. Certified teachers from the UAA COE at Kodiak College program now serve in all four of the Kodiak Island Borough School District (KIBSD) Elementary Schools, and at Kodiak Middle School (sixth grade). KIBSD has hired 100% of the Kodiak graduates who applied to the district. Demographics of the graduates of the program are more diverse than the overall Kodiak teacher workforce, with 75% of the students (nine) self-identifying as White, one student as Asian, one who did not identify her race. In May 2018, KoC saw its first on-island graduate who is Alaska Native. All graduates are female.

Of the 26 students currently taking education classes at Kodiak College, eleven (42%) self-identify as White, nine (34%) Asian, two (6%) Alaska Native, one (3%) American Indian, one (3%) Native Hawaiian or other Pacific Islander, one (3%) Hispanic, and one (3%) who did not identify his/her race. Three of the students are male. Purposeful recruiting of KIBSD paraprofessionals has contributed to the recent increase in diversity of the pre-service teachers.

1.5.3 Education programming. Students often decide to first earn their Associate of Arts degree through Kodiak College, and then continue for their UAA Bachelor's degree in Education. The education courses serve as electives for the associate degree, as well as meet the

requirements for the bachelor's degree. The associate degree is available through all delivery methods, including face-to-face (f2f) traditional classes on campus, fully online eLearning courses, and courses that are a hybrid of the two. A full discussion of the types of eLearning is available in section 2.4. Along with their general education requirements, students currently have the opportunity to take two traditional f2f, 100-level introductory Education classes their freshman year on campus, one of which I teach. Teaching traditional classes and advising provides me an opportunity to develop relationships with students early in the program, and the f2f methodology helps to establish a cohort within the class and provide in-person supports for freshmen considering education as a vocation.

The majority of Education courses, 71-81% of the program requirements are taken during the sophomore and junior years are available only through eLearning. The next opportunity students have to take a traditional f2f course in the program occurs in the second semester of their junior year when I serve as clinical faculty (observing lessons taught by candidates in the K-12 public school) for Practica, and in the senior year, for Internship. I provide students with teaching supervision as clinical faculty, and also hold traditional f2f seminars. At this point, half of interns' learning is eLearning. For this reason, a focus on eLearning becomes an important area to include in a study of program improvement. Please see Appendix A for the Elementary Education and Appendix B for the Early Childhood Education advising packet. The courses offered on campus at Kodiak College are highlighted in yellow.

1.5.4 Kodiak Island Borough School District. The Kodiak Island Borough School District (KIBSD) website (n.d., About our district, para. 1 & 2) provides the following succinct overview of the island and schools:

The Kodiak Island Borough School District, established in 1948, is a rural, public school district located on the second largest island in the United States, in the Gulf of Alaska. The island has one city, Kodiak, where the majority of the population is concentrated. There are 4 [sic] elementary schools, one middle school, one high school and one homeschool/distance education program in the City of Kodiak. There are seven outlying Alaska Native rural villages on the island, accessible only by boat or small plane. One rural community is accessible via the road system. Our village populations range from 40 to 260 persons and our village schools have enrollments of 10 to 34 students. The road system in Kodiak is located near the City of Kodiak and extends approximately 40 miles one way and 15 miles the other way from the city proper. The remainder of the island, with the exception of the villages, is virtually uninhabited wilderness.

Eighty percent of our students in our village schools are Alutiiq (Russian-Aleut) or "People of the Sea." Our remote village communities are each represented by a federally recognized tribe. Though westernization has dramatically altered Alutiiq lifestyles, our indigenous people have combined western traditions and technologies with their own worldviews to continue a distinct subsistence lifestyle that is uniquely Native. The racial demographics of the certified personnel at KIBSD are typical of the majority of Alaska's school districts. For academic year 2018-2019, KIBSD report that 90.2% are White, and 5.1% are Alaska Native. The other minorities reported are Black (.6%), Hispanic (1.2%), Asian (.6%), Native Hawaiian or other Pacific Islander (.6%), and two or more races (1.7 %). The teacher turnover is reported to be approximately 33% each year (B. Cole, personal communication, November 28, 2018).

In a series of community meetings in November and December 2018, KIBSD Superintendent, Dr. Larry LeDoux (2018), provided an update on the challenging fiscal situation currently facing the school district. Steady reductions in monetary support from both the state and borough (slides 7 & 8), and a steady decline, approximately 2% per year (slide 10), in student headcount over the last five years provides cause for concern. Two of the seven rural schools, Larsen Bay and Karluk, closed in fall 2018 due to student enrollment dropping below ten.

1.6 Community Call for Change

The Kodiak Archipelago Rural Regional Leadership Forum (the Forum) is a gathering of community leaders from the six off-road system communities of the Kodiak Archipelago that include Akhiok, Karluk, Larsen Bay, Old Harbor, Ouzinkie, and Port Lions. Representatives from the three Kodiak-based tribes also participate. The Forum members "come together to learn about opportunities, develop a regional agenda, and work with identified federal, state, regional and local partners to implement that agenda" (*Who We Are*, para. 2). Having a collective impact by working together for the last decade, the Forum advocates for social and economic issues to address needs such as community development, governmental policies, education, language, and culture revitalization initiatives. Volunteer Forum members created a sub-committee, the Kodiak Regional Rural and Alaska Native Student Success (KRANS) Committee, to examine educational issues in Kodiak's small schools. Empowered by the work of Kushman and Barnhardt (2001), the KRANS Committee produced a 61 page *Strategic and Action Plan* to focus community efforts on improving educational outcomes for Alaska Native learners. Since its release in September 2015, the KRANS Committee held monthly meetings to address

progress toward goals and timeline in the *Strategic and Action Plan*. My proposed research correlates with two of the KRANS Committee's questions:

- Rural and Alaska Native community members have asked why do so few of our own choose to teach in our rural schools?

- The working group posed the question could teacher turnover be reduced through hiring teachers who grew up in rural Alaska, eliminating a level of discomfort in the initial period of acclimation to life off the road system? If so, we must develop an understanding of what factors influence a teachers' choice in location. (p. 10)

Additionally, my research proposal aligns with KRANS' *Strategic and Action Plan*, Strategy Two, Objective 5:

KIBSD and the Rural and Alaska Native Regional Communities Create a Culture of Community and Teacher Empowerment, including:

a. Implement clear expectations of parent/school communication that includes appropriate use of technology in support of communications.

b. Teachers are fully supported in their challenging roles, including:

a. Community leadership reaches out to teachers to assist them in making a successful transition.

b. Aggressively grow local teachers.

c. Utilize already existing resources such as at Kodiak College and UAF.

d. Provide incentives to teach. (p. 46)

In 2015, I received an invitation to join the KRANS Committee and work with the community organization as I explored these questions in my doctoral research. Having the acceptance and guidance of community representatives and researching within my local

communities' stated goals is crucial in maintaining a respectful service to the People of the Kodiak Island as I work to train the *qik'rtam litnauwistai*, the island's teachers. A letter of support from the KRANS Committee for my research was provided for inclusion with my dissertation and for the University of Alaska Fairbanks Institutional Review Board, and is included as Appendix C. In May 2018, KRANS Committee changed its name to the Rural Education Workgroup.

1.7 University of Alaska Call for Change

Hill and Hirshberg (2013) found that among teachers with less than ten years of experience, those who prepared to be teachers in Alaska have lower turnover rates than those who received their degrees from a state other than Alaska. This evidence supports a call to action to produce Alaskan teachers for Alaska voiced by the University of Alaska's (UA) president, James Johnsen, and supported by the University's Board of Regents (BOR).

In the *University of Alaska's Board of Regents Task Force Reports* (2016), the BOR Task Force on Teacher Education acknowledges the University system "was preparing too few teachers to meet the needs of Alaska's schools and students" and has, in fact, produced only approximately 15% of the teachers hired by districts each year (Introduction and Context, p. 30). The BOR set the following goal for University of Alaska teacher preparation:

> The UA Schools and College of Education share a commitment to produce well prepared educators using culturally responsive, place-based, high quality methods to meet the needs of students from all Alaska's cultures with a particular focus on Alaska's Indigenous peoples. (p. 30)

In his *Strategic Pathways* presentation, President Johnsen (2016, May 12 & June 20-21) calls for the University's teacher education programs to "increase Alaskans hired into teacher

vacancies from 30% to 90% (3X increase)" (May 12, p. 4). He set a UA target of producing 60%

of Alaska's teachers by 2020 and 90% by 2025 (June 20-21). Johnsen's UA mandate follows the

recommendation of the Deans of the three UA College and Schools of Education documented in

the *Revitalization of Teacher Education in Alaska* (Lo, Morotti, Deputy, & Attwater, 2015) and

the *University of Alaska's Board of Regents Task Force Reports* (2016).

The call to meet the current challenges in teacher education, teacher turnover, and

proportionately low numbers of Alaska Native educators is also reflected in the UAA School of

Education's (SOE) vision statement.

We are a community of educators dedicated to improving the quality of education

and preparing educators to transform lives. Through innovative teaching, research,

service, and leadership, we:

- o provide direction that inspires learning, informs the state's educational policy and
  research agendas, and addresses the challenges of Alaska;

- o call upon diverse cultural knowledge, values, and ways of learning and viewing
  the world, especially those of Alaska Natives, in order to promote the intellectual,
  creative, social, emotional, and physical development of educators, learners,
  families, and communities;

- o contribute to educators' understanding of development and learning from
  childhood through maturity and respond to the challenges of providing learning
  across the lifespan;

- o transform the beliefs and practices of educators, families, and communities in
  order to address the wide spectrum of human abilities in compassionate and
  innovative ways;

- o prepare educators with appropriate knowledge, skills, and dispositions in the judicious use of technology to enhance learning;

- o focus relentlessly on student learning; and

- o engage in dynamic partnerships with the university, community groups, and urban and rural educators to improve the quality of education in Alaska. (*College of Education Vision*, n.d.)

In the UAA 2017-2018 Catalog, the College of Education (COE) outlines its mission and focus as it relates to culture by saying:

The mission of the College of Education to prepare educators and support the lifelong learning of professionals to embrace diversity and be intellectually and ethically strong, resilient and passionate in their work with Alaska's learners, families, educators and communities. Programs emphasize the power of learning to transform people's lives. Across the university, faculty members teach professional educators to work in diverse settings, to form and sustain learning partnerships and provide learning across the lifespan. (*College of Education Overview*, para. 2)

In the UAA 2017-2018 Catalog, the College of Education (COE) describes its Core Values exhibited by programs' participants as intellectual vitality, collaborative spirit, inclusiveness and equity, and leadership. Inclusiveness and equity is defined as professional educators who "create and advocate for learning communities that advance knowledge and ensure the development, support and inclusion of people's abilities, values, ideas, languages and expressions" (*College of Education Overview*, para 6). *Qik'rtam Litnauwistai* is timely and responsive to the community it serves and aligns with institutional goals and visions.

1.8 Conflicting Worldviews

Some challenges in rural Alaska have roots in conflicting views between Indigenous and Western epistemologies (Kawagley, 2006). These differences are often at the heart of the struggle between the dominant society and Alaska Natives' desires to maintain their traditional values, knowledge, educational system, and lifestyle. Conflicting worldviews include (a) collectivism, (b) education, (c) values, and (d) spirituality.

The role and responsibility of the community to its people contrasts greatly between Indigenous and Western societies. Alaska Native communities focus on the collective good, "placing a priority emphasis on the sustainability of family, community, and the cultural systems," whereas the Western practices "tend to focus on individually-oriented considerations and goals" (Kawagley & Barnhardt, n. d., para. 61). For example, social reciprocity in Yup'ik practices could be seen in gift-giving. Giving provided an opportunity to assure the needs of all members of the community were met (Barker, Fienup-Riordan, & John, 2010, p. 199). Conversely, the following observation was made at the 1994 Rural Alaska Community Action Program [RurAL CAP] workshop:

> The Western culture promotes the idea of an age of independence. At the age of eighteen or twenty-one a person is considered an adult and goes away from his or her family. This goes against the Alaska Native cultures in that an individual is always part of a family and that network of relationships offers protection. (The Importance of Traditional Knowledge and Ways of Knowing, para. 6)

Colonization disrupted the traditional education of Alaska Native children and remains a significant difference in epistemological frameworks. Kawagley (2006), Kawagley and Barnhardt (n.d.), and Ross (1992) articulate the specialized knowledge found among Indigenous

people and explain methods used to transmit and acquire these intelligences. Traditionally, gaining knowledge and skills, then knowing how to appropriately apply them in one's home context was imperative to thriving and surviving in this unique Alaskan environment. Kawagley and Barnhardt (n.d.) explain:

> Alaska Native people have their own ways of looking at and relating to the world the universe, and each other. Their traditional education processes were carefully constructed around observing natural processes, adapting modes of survival, obtaining sustenance from the plant and animal world and using natural materials to make their tools and implements. (para. 3)

In addition to specialized, pragmatic life skills, the observations of the natural processes are shared from generation to generation, resulting not only in a local history, but also in shared understandings of the interdependent world in which the Alaska Natives live (Arctic Environmental Protection Strategy [AEPS], n.d.; Bielawski, 1990; Ermine, 1995; John, 2009; Kawagley, n.d.; Kawagley & Barnhardt, n.d.; RurAL CAP, 1994). Out of necessity, tribal members are keenly aware of the delicate balance between the elements. Ross (1992) proposes variables in the natural environment "presented patterns which over time and with great attention, one could learn to recognize. Reading those patterns to determine when 'the time was right' was the essential life skill, and it constituted . . . a very specialized form of thought" (para. 2). Without this keen understanding, Alaska Natives could not have thrived for tens of thousands of years.

The cultural expectations and values of the Alaska Native people are also taught from one generation to the next. These values include sharing, reciprocity, cooperation, humility, tenderness to all human beings and things, and showing good humor. Harmony is maintained

through respect. Respect is extended to each other, Elders and their wisdom, family, animals, and the environment (Kawagley, 2006).

Transmission of accumulated knowledge, skills and values from one generation to the next takes a variety of forms. Kawagley (2006) explains, a "Yupiaq person's methodologies include observation, experience, social interaction, and listening to the conversations and interrogations of the natural and spiritual worlds with the mind. The person is always a participant-observer" (p. 17). Taking an active, engaged stance with repetition and additional time to reflect helps each learner develop a "cultural map" that "was contained in their language, myths, legends and stories, science and technology, and role models from the community" (Kawagley, 2006, p. 16). Songs, dance, myths, visions, dreams, and art are methods used to transmit knowledge (Barker, Fienup-Riordan, & John, 2010; John, 2009). Additionally, deep connections to the spirit world through imaging (Ross, 1992) provide great insights and answers to questions. The introduction of Western education challenged many of these traditional methods of Indigenous Knowledge and education.

The Western implementation of formal education was significantly different from the Alaska Natives' worldviews. The bureaucratic requirement of mandatory attendance in a Western school resulted in life-changing consequences for Native people. Okakok (1989) reports, "Children were no longer learning the ways of our people at home, and families were severely restricted from taking their children along on extended hunting trips—the children's prime learning experience" (p. 407). Unlike Western education, traditional learning experiences were not compartmentalized by subject or taught while students sat at a desk. Traditional education focused on subsistence and survival in a particular region, with knowledge and skills passed down through generations. Less formal, experiential learning in a naturally occurring

environment facilitated meaningful knowledge acquisition and was the educational method employed by Alaska Natives (AEPS, n.d.; Bielawski, 1990; Ermine, 1995; John, 2009; Kawagley, n.d.; Kawagley & Barnhardt, n.d.; Okakok, 1989; RurAL CAP, 1994; Scollon & Scollon, 1979).

Traditionally, Alaska Native children were taught to their areas of "inclination" (Okakok, 1989, p. 416) which provided the opportunity for individuals to gain excellence in a specific skill set or knowledge area, which not only capitalized on their natural gifts but also met the specific needs of the community. Experts in the specific area served as teachers to children acquiring a particular knowledge set, guiding them through the knowledge or skill acquisition. Children were taught in their heritage language, rich in oral history and meaning (Battiste, 2013). Those methods were in stark contrast to the formalized Western educational framework that set up learning to take place through individual "subjects" or "content areas," acquired in a school house, in English-only instruction, with one teacher, at a designated "grade level." Western institutions, including residential schools, adopted assimilation practices in public schools as standard procedure resulting in significant loss of Alaska Native culture and language (Battiste, 2013; Bielawski, 1986; Bielawski, 1990; Kawagley, 2006; Kawagley & Barnhardt, n.d.; Kawagley, Norris-Tull, & Norris-Tull, 1998). Kawagley's research finds that "the colonial system left in the previously self-directed Native peoples' consciousnesses a sense of subordination, confusion, and debilitation, a fate shared by indigenous and colonized people around the world" (2006, p. 32).

In addition to education, Western and Alaska Native worldviews clashed from the very moment of contact. Bielawski (1986) writes that the conflict between Western and Inuit Indigenous knowledge,

began when Inuit and European explorers first met. The conflict has sometimes been

subtle, quietly as well as savagely devastating Inuit, who nevertheless endure. The

conflict continues in the form of negotiations for land, sea, and resources; for political

power; for housing and health care; for culture. The difference between Inuit and Western

knowledge underlies conflict in all realms. (Research Context, para. 3)

Differences in worldview were at the root of the problems at first contact and persist today

(Kawagley, 2006). The Arctic Environmental Protection Strategy (AEPS) (1991) suggests

"continuing difficulties that both Indigenous and non-Indigenous groups encounter when trying

to work together" (para.1) stem from the way the groups perceive the world. The dominant

Western society was historically reluctant to acknowledge other ways of knowing, depending

instead on its own empirical knowledge (AEPS, 1991; Bielawski, 1986; Bielawski, 1990;

Kawagley, & Barnhardt, n. d.; Kawagley, Norris-Tull, & Norris-Tull, 1998). Ermine (1995)

recognizes this arrogance, stating "Acquired knowledge and information were disseminated as if

Western voyages and discoveries were the only valid sources to knowing" (para. 3). Alaska

Native knowledge stood the test of time however, and Western institutions have slowly begun to

appreciate the collective knowledge as truth. With this acknowledgement, the movement for

Indigenous self-determination is strengthened. Kawagley and Barnhardt (n.d.) state:

> As Indigenous people have begun to re-assert their 'aboriginal rights' to self-
>
> determination and self-government and assume control over various aspects of their lives,
>
> one of the first tasks they have faced has been to re-orient the institutional infrastructures
>
> and practices that were established by their former overseers to make them more suitable
>
> to their needs as a people with their own worldview, identity and history. (para. 64)

Andersen-Spear and Hopson (2003) regarded education as the "classic example of a clash between cultures" (p. 3) and yet an area in which Alaska Natives can re-assert their ways of knowing into an existing Western institution. Finding balance between two worldviews is a difficult task, but as Barnhardt (2010) explains,

> Lines have been blurred with the realities that Native cultures are not static, and Western institutional structures are no longer dominant. Instead, we now have a much more fluid and dynamic situation in which once-competing views of the world are having to seek reconciliation through new structures and frameworks that foster coexistence rather than domination and exploitation, one over the other. (p. xviii)

> The call to grow Alaska Native teachers to serve in their own communities and bridge Alaska Native and Western worldviews has been repeatedly voiced by Indigenous scholars and those who support Indigenous rights (Alaska Natives Commission/Alaska Federation of Natives, 1995; Andersen-Spear & Hopson, 2003; Kawagley, 1999; Lipka, Mohatt, & Ciulistet, 1998).

Chapter 2: Summary of the Literature

In the United States of America, each state assumes responsibility for educating children within its borders. This task is accomplished primarily through educators in public and private school systems. This pattern holds true in Alaska, where just over 8,000 individuals are employed as teachers for Alaska's children (Lo, Atwater, & Deputy, 2016). A review of literature was conducted to examine Alaska's challenges in (a) recruiting, (b) training, and (c) retaining teachers, especially in rural communities serving Alaska Native students where teacher education is available only via eLearning. This literature review also sought to inform and situate my research within the context of other scholarly works around the topics of culture-based learning and eLearning. Multiple areas of review best addressed the research questions. For the purposes of this review, I gave primary consideration to (a) the literature used in coursework for the University of Alaska Fairbanks Indigenous Studies program, (b) Alaska based research, (c) seminal articles, and (d) relevant literature from the last ten years.

2.1 Alaska's Teachers and Teachers' Education

2.1.1 Community context and cultural differences. In Alaska's schools, newly recruited teachers are most often new to our state and from a different ethnic background than their students. Alaska's University for Alaska's Schools 2013 indicates 370 of 1085 teachers hired in Alaskan schools in the 2009-2012 school years are new to the state of Alaska (Lo, Morotti, Ryan, & Thomas, 2014, p. 5). This indicates 34% of the practicing teachers are probably unfamiliar with the Alaskan culture and unique lifestyle of small, sometimes remote communities. Alaska's University for Alaska's Schools 2017 reports 41% of the teachers currently teaching in Alaska are prepared outside of the state (Lo, Atwater, & Deputy, 2016, p. 3). Teacher education programs within the state have not been successful in recruiting and

training enough teachers to replace those who leave the field, increasing the dependence on hiring those from outside the state. Findings in Alaska's teacher supply, demand, and turnover released by Hill and Hirshberg (2013) of the Center for Alaska Policy Research (CAPR) at the UAA, indicate teacher turnover in rural Alaska schools is twice as high, on average, compared to urban schools (p. 1). In this study, urban districts are defined as Anchorage, Fairbanks, Juneau, Kenai, and the Matanuska-Susitna. All others are defined as rural (p. 1). The findings also reveal new teachers prepared outside of Alaska have twice the turnover rate as new teachers prepared inside the state (p. 3). One of the reasons for high teacher turnover in Alaska is cultural, "Teachers are not always prepared for the differences between their culture and that of the communities in which they teach" (Hill, Hirshberg, Lo, McLain, & Morotti, 2013, p. 4). The revolving door of educators in schools has negative consequences. Teacher turnover can be correlated with low student achievement (Hill & Hirshberg; 2005; Hill & Hirshberg, 2013; Roehl, 2010; Ronfeldt, Loeb, & Wyckoff, 2013). Over the last ten years the data consistently show high teacher turnover rates (Hill & Hirshberg, 2005; Hill & Hirshberg, 2013).

 2.1.2 Teacher demographics. A review of demographics in Alaska reveals a significant difference between the ethnicity and culture of Alaska's students and teachers,

> Statewide, about half the students in Alaska public schools are White, but almost 90% of the Alaska's teachers are White. Alaska Native and American Indian teachers continue to comprise only 5% of the teacher workforce and other minorities another 5%. (Hill & Hirshberg, 2013, p. 4)

The other minorities identify as Black (1%), Hispanic (2%), Asian (2%), and two or more races (1%) (p. 4). These demographics also remain consistent over the last ten years (Hill & Hirshberg, 2005; Hill & Hirshberg, 2013). The prevalence of Caucasian teachers in rural schools where the

students are predominantly Alaska Native continues to perpetuate the dominant Western culture and educational philosophies of assimilation (Anderson-Spear & Hobson, 2003; Kawagley, 1999; Kawagley, D.Norris-Tull, & R.Norris-Tull, 1998; Lipka, 1998; MacLean, n.d.; Ongtooguk, n.d).

2.1.3 Conflicting models of education. The collision of Western and Alaska Native education left children with conflicting models of education. In the United States, Native education shifted from activity based, authentic practices and assessments and family responsibility, to a Westernized approach, which included English-only practices (Drabek, 2012). Indigenous students were educated in substandard schools or boarding schools and viewed from a deficit model (Andersen-Spear & Hopson, 2003; Drabek, 2012; Kirkness & Barnhardt, 1991). "The dominant language, literacy, and cultural practices demanded by school fell in line with White, middle-class norms and positioned languages and literacies that fell outside those norms as less-than and unworthy of a place in U.S. schools and society" (Parris, 2012, p. 93). Issues I initially considered to be Alaska Native specific are actually attributable to the majority of the Indigenous people, no matter their locale. Globally, including the United States, colonization devastated not only education, but also Indigenous families, cultures, livelihoods, values, and languages (Counceller, 2012; Drabek, 2012; Fishman, 2001; Spring, 2010).

Much of the Indigenous way of life was on the brink of being lost. Fortunately, language and culture revitalization initiatives have been growing for the last 50 years with noticeable results. Counceller's (2012) research of literature emphasizes that the value of language revitalization is not just the spoken word, but also in what it "enables—the teaching of traditions, the sustenance of family life, surviving culture within the larger Alaskan and American society"

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(p. 16). Along with reclamation of language and culture, education of Native children by Native educators is another initiative worthy of examination (Figueira, 2004).

"One of the most common threads woven throughout the history of education for Aboriginal people in Alaska and Canada is the often-repeated recommendation that Aboriginal people need to be able to exercise local control and self-government over their schools" (Barnhardt, 1999, p. 100). Control of predominately Alaska Native schools by Alaska Natives can be accomplished. The first step is to increase in the number of Alaska Native teachers (Kirkness & R. Barnhardt, 1991; Lipka, 1998) and administrators (Barnhardt, 1987; Lindsey, Robins, & Terrell, 2009). Barnhardt (1987) proposes that Native administrators who are "fully immersed in the cultural community being served are in the best position to recognize and act upon the discrepancies between institutional and cultural practices that interfere with the performance of the institution" (para. 24). Ideally, rural Alaska communities "grow their own" Alaska Native teachers and administrators who are language and culture keepers, and who are invested in the rural community. This call for Indigenous educators to meet the needs of Indigenous students extends beyond using culturally relevant teaching practices and encourages an effort to decolonize education (Battiste, 2008; Cardozo, 2012; Figueira, 2004; Gonzalez, Moll, & Amanti, 2005). Cardozo (2012) believes change begins with teachers. As she states, the "focus on decolonization and inter-/intracultural education apply to pre-service teacher education, as the training of future teachers is perceived by the government to be a crucial step for transformations to take place" (p. 753).

2.1.4 Culture based education. Culture based education (CBE) is a key component in significant educational progress being made in Hawaii's K-12 Indigenous students (Kana'iaupuni & Kawai'ae'a, 2008; Kana'iaupuni, Ledward, & Jensen, 2010). For the purposes

of their research, Kana'iaupuni, Ledward, and Jensen (2010) explain that "CBE is identifiable by five critical components including language, family and community, content, context, and assessment" (p. 4). Success in decolonizing education is also documented in Alaska by Lipka (1998). In his book, *Transforming the Culture of Schools*, Lipka provides examples of CBE in a Yup'ik school district by a cohort of Yup'ik teachers known as the Ciulistet, and explains:

> slowly, over the course of a decade, the Ciulistet began to function as a zone of proximal development where Yup'ik knowledge was translated and adapted for school pedagogy. This has begun a slow process of transforming the culture of school by including their language, culture, and everyday experience as part of their teaching and now as part of schooling. (p. 185)

Lipka identifies a model, established by the Ciulistet, to develop:

> five distinct ways in which the school and community have been transformed; (1) access to the teaching profession by an increasing number of Yup'ik teacher and the formation of the Ciulistet; (2) the use of classroom interactions in a way that alters typical student-to-teacher dialogue; (3) involvement of the elders in the Ciulistet and school community relations; (4) the embedded mathematics contained with Yup'ik everyday experience and language; and (5) changing attitudes toward Yup'ik knowledge, language, and teachers. (p. 186)

Alaska Native educators are best situated to connect to students through their Alaska Native language, involve the family, and fully understand and engage in the local community because they are already an existing member of the community (Bennet & Moriarty, 2015). Bennet and Moriarty (2015) believe "Relationships are central to Indigenous culture and the

level and type of relationships that the teacher has with Indigenous students, their families and communities will directly impact students' educational outcomes" (p. 4).

2.2 Alaska Native-focused Teacher Preparation

At the 2015 Alaska Native Studies Conference, Tetpon, Hirshberg, Leary, and Hill presented an overview of 12 Alaska Native-focused teacher preparation initiatives conducted from 1970 to 2013. Table 1 outlines programs reviewed, funding, years of operation, and current status at the time of their presentation.

Table 1: Alaska Native-focused teacher preparation programs

Program	Funding	All Initial Cert	AK Natives Cert.	Years of Operation	Current Status
UAF: Alaska Rural Teacher Training Corps (ARTTC)	Both ARTTC & X-CED were funded by Fed. Teacher Corps, Career	101	67	1970-1990	1974 ARTTC replaced by X-CED
UAF; Cross-Cultural Education (X-CED) Program	Op. Program, PL 874, Johnson O'Malley, State of AK				1978 X-CED replaced by Center for Cross-Cultural Studies
UAF: B. Ed. Distance Elem.	General Funds	70	16	2003-2013	Continuing
UAF: Rural Educator Preparation Partnership (REPP)	US Department of Education, Office of Indian Ed	116	23	1995-2006	Discontinued

Table 1 continued

Program	Funding	All Initial Cert	AK Natives Cert.	Years of Operation	Current Status
APU: Rural AK Native Adult (RANA)	US Department of Education		34	1999-2011	On Hold
UAS: Preparing Indigenous Teachers & Admin. For Alaska's Schools (PITAAS)	US Department of Education, Alaska Native Education Equity Program	32	12	2000-present	Continuing (a)
AK EED: Alaska Transition to Teaching (AKT2)	US Department of Education	46	1	2007-2013	Discontinued
UAA: Chevak Teacher Education Initiative	Private Funding, Grants	12	12	2010-present	Continuing
UAS: Village Teacher Grant Program	US Department of Education, Office of Indian Ed	27	27	2011-present	Continuing

Tetpon, B., Hirshberg, D., Leary, A., and Hill, A. (2015). Alaska Native-focused teacher preparation programs: What have we learned? Proceedings from the Alaska Native Studies Conference 2015. Juneau, AK. p. 5.

Tetpon et al. (2015) report:

> 172 indigenous candidates, or about 4 indigenous students a year, earned teacher
> certification through rural and distance delivered programs specifically aimed at
> increasing the number of indigenous teachers in Alaska. Additional indigenous students
> graduated from regular University of Alaska teacher education programs, but not enough
> to grow the proportion of Alaska Native educators past the 5% rate. And now, the
> proportion of indigenous teachers is starting to decline, in part, because all of the
> indigenous teachers prepared through early efforts such as the Artic Teacher Training
> Corps and the Cross-cultural Education Development Program are of retirement age.
> (p. 87)

The study identifies strategies for program successes and challenges, and also provides specific
recommendations regarding Alaska Native-focused teacher preparation programs. Challenges
include (a) limiting degree offerings to only post-baccalaureate teacher certification, (b) the
length of time needed for students to earn a degree, and (c) learning to balance family,
employment, subsistence, and community obligations.

> Sustainability has been a challenge for almost [all] of the programs described in this
> paper. They did not or have not become permanent or self-sustaining, either because
> continuing funding was not available when the initial grants ended or because of political
> decisions to close them. (Tetpon et al., p. 96)

In addition to these challenges, the ANTPP Year 3 Evaluation Report, authored by
Villegas and Faircloth (2011), provided pertinent information regarding the faculty and
institutional obstacles that inform my research. There were "tensions and complex dynamics
involved in university-based preparation of Indigenous teachers" (p. 3). The institutional

recommendations to address the challenges include (a) recognition of place-based and cultural experience of Native pre-service teachers, (b) increase awareness and support for rural students, (c) attention to Indigenous input to the programming, and (d) recognition of family and community obligations held by pre-service teachers. The ANTPP Year 3 Evaluation also identified Alaska Native mentor teachers as an area of strength. "Experienced Alaska Native teachers are an underutilized resource in the effort to support the development of quality teachers for Alaska's schools" (p. 14).

Identified strategies for student success include using place-based curricula by "faculty who learn about, honor, and incorporate Native ways of knowing" (Tetpon et al., p. 97), and providing intensive support, including coaching for academics and the Praxis (general knowledge testing for teacher certification). Providing a liaison between faculty and students to facilitate communication and aid in navigating the University system, including financial options, was beneficial. Additionally, "being able to stay in their home community, with their support system intact—rather than moving to Anchorage or Fairbanks while going to school—helped them complete their teacher certification program" (p. 96).

2.3 Access to Higher Education

During his keynote address to the Alaska Federation of Natives in 1985, John C. Sackett stated,

> To get a degree and a high-paying job means that Native students must leave their village. They must leave home and family. They must leave a way of life to relocate in larger communities, indeed in another world, in order to achieve the success defined by our schools. (p. 32-33)

It was a hard sacrifice for young men and women then, as it is now, three decades later. What has changed in that time period, however, is access to higher education and the ability to earn a teaching degree without leaving home in rural Alaska. Barnhardt (2010) voiced encouraging words in relation to Alaska Native education by saying,

> This picture is not as bleak as it once was, however, as indigenous people themselves . . .
>
> have begun to rethink their role and seek to blend old and new practices in ways that are
>
> more likely to fit the contemporary conditions of the people being served. (p. xxi)

eLearning teacher preparation programs fit into "contemporary conditions" and can positively effect change by providing greater access to teacher training in rural Alaska.

eLearning provides more convenience and accessibility for students, especially those who are (a) older, (b) have family and work obligations, (c) have a disability, and/or (d) live in rural locations (Capra, 2011; Garcia & Cuello, 2010; Renes & Strange, 2011). Renes (2015) poses the question, "Can eLearning also be a platform that does not support oppression and allows education to be de-colonized, offering opportunities for all those who for various reasons have been denied the opportunity?" (p. 355). Accessing the full UAA teacher-education program from Kodiak Island is available only because of access through eLearning.

2.4 eLearning

> The National Center for Education Statistics (2008) defines distance education as:
>
> a formal educational process in which the instructor and student are not in the same
>
> location. Thus, instruction might be synchronous or asynchronous, and it may involve
>
> communication through the use of video, audio, or computer technologies, or by
>
> correspondence. (p. 1)

The UAA *eLearning Performance Update (2014-2015)* defines eLearning as "Planned learning that predominately occurs in a situation where a student is not required to be in a predetermined location" (p. 1). This teaching modality is also referred to as online learning, distance learning, or eLearning, and terms are used interchangeably in the literature. The Board of Regents at the University of Alaska has requested the institutional use, and print use of the term "eLearning" as "an umbrella term for all forms of distance courses and programs" (University of Alaska, 2017, January 18, p. 27).

According to the Quality Matters Program (2018), courses can be offered in traditional face-to-face classes, online, or in mixed delivery modes known as blended/hybrid courses. In fully face-to-face courses, learners have interactions with their instructor in regularly scheduled sessions. In fully online courses, "The entire course is mediated by technology" (p. 47). Blended/hybrid courses mix face-to-face and online formats, or mix courses fully mediated by technology with portions offered synchronously and asynchronously. These definitions align with the University of Alaska eLearning Team Report (2017, January 18) for programs and courses as shown in Figure 2. The UA definition represents programs and courses on a continuum from traditional courses being offered at a specified time and place to distance courses with flexible time and place. Although this vocabulary was proposed, it was never officially adopted by the UA Board of Regents. It does, however, provide a good explanation for the range of eLearning course delivery options. For the purposes of my research, the eLearning courses are represented in blue and indicating synchronous online or asynchronous online learning.
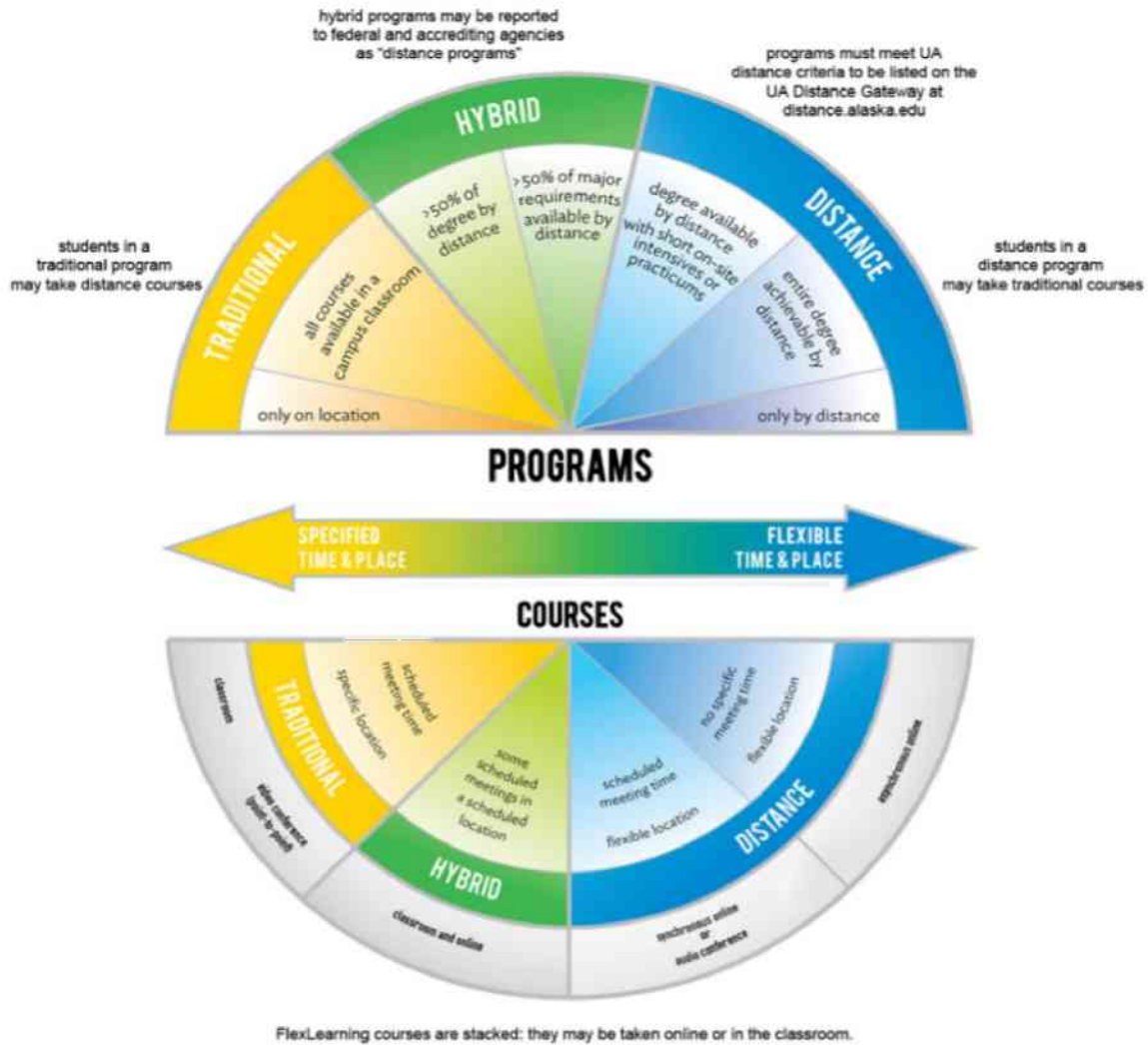
Figure 3: Proposed Distance Vocabulary

Figure 3: Proposed Distance Vocabulary. Illustration of types of programs and courses on a continuum from specified to flexible regarding time and place. Graphic courtesy of UAF eCampus. University of Alaska. (2017, January 18). eLearning team report: UA strategic pathways. Retrieved from https://www.alaska.edu/files/pathways/1.2-eLearning-Report.pdf

This review of literature served to expand my knowledge and hone my skills as a professor providing culture-based eLearning instruction in rural communities and serving Alaska Native students. Much like any rural Alaska community, pre-service teachers on Kodiak Island—who wish to remain living in their home community—must access the majority of their teacher education program through eLearning. Gay (2010) defines culture as "a dynamic system

of social values, cognitive codes, behavioral standards, worldviews and beliefs used to give order

and meaning to our own lives as well as the lives of others" (p. 9). Gay defines culturally

responsive teaching (CRT) as:

> using the cultural knowledge, prior experiences, frames of reference, and performance
>
> styles of ethnically diverse students to make learning encounters more relevant to and
>
> effective from them. It teaches to and through the strengths of these students. Culturally
>
> responsive teaching is the behavioral expressions of knowledge, beliefs, and values that
>
> recognize the importance of racial and cultural diversity in learning. (p. 31)

2.5 eLearning and Culture

The text *Culturally Responsive Teaching: Theory, Research, and Practice* (Gay, 2010)

provides foundational principles and philosophies regarding culturally relevant practices in

education. The same concepts can be extended from the classroom into eLearning. Instructors

must realize the educational culture differential which holds that cultures have "different, but

equally valid, ways of thinking, perceiving, and behaving" (Bentley, Tinny, & Chia, 2005, p.

120). There is not just one way to approach teaching or learning in a traditional classroom or in

eLearning. Instructors should first recognize their own cultural perceptions, and then be open to

different interpretations and responses. A variety of cultural responses contributes to and

develops into a rich educational experience. Edmundson (2009) proposes:

> eLearning needs to be culturally accessible, such that all learners are able to achieve the
>
> same learning outcomes, regardless of their culture of origin. However, eLearning
>
> courses are cultural artifacts, embedded with the cultural values, preferences,
>
> characteristics, and nuances of the culture that designed them, and inherently creating
>
> challenges for learners from other cultures. (para. 4)

Significant work has been done, led by R. Barnhardt and Kawagley (2005) to promote the honoring of different Ways of Knowing, both traditional and Western perspectives, in Alaska Education. The imperative for progress is to show "mutual respect for the contributions each brings to the relationship" (p. 18). Moving instruction to an eLearning format does not change the imperative to provide culturally responsive teaching to the benefit of all participants in the relationship (Restoule, 2018).

Instructors should recognize that a digital divide exists between cultures in technical infrastructure and local and global attitudes. The Western view of embracing technology and the need to have access to instant, voluminous information may not be applicable to all students in a course. Bentley et al., (2005) suggest attitudes may also differ as "local context may be valued over global context" (p. 121) so the worldwide connections are perceived as less important to the learner than their own subjective views.

Bentley et al. (2005), Dukes et al. (2009), and Restoule (2018) suggest instructors and learners share the responsibility for considering how learning style and reasoning patterns differ. Online participants should acknowledge personal values brought to the learning situation. The instructor "is responsible for making the educational values explicit in course materials" (Bentley et al., 2005, p. 121).

Uzuner (2009) applauded the research which explored the impact of culture in eLearning, but acknowledged the majority of studies had been conducted with Asian students studying in the United States. Uzuner states,

> There is a dearth of studies looking at the questions of culture in asynchronous learning networks (ALNs) among domestic diversity [sic] cultures. For example, what are the experiences of African-American, Latino-American and/or Asian-American students

taking distance learning courses in the U.S.? Empirical attention to the interaction between learners from dominant and diversity [sic] culture would reveal useful insights in understanding the complexity of student learning in ALNs. Studies of this sort will enrich our knowledge base as to how different populations of students representing the dominant and diversity [sic] cultures both resemble and contrast with one another in distance learning environments. (p. 13)

Research in the area of eLearning with Alaska Native students, in either rural or urban settings, is scarce (Gering, 2017). This significant gap in the literature, along with the realization that University of Alaska (UA) teacher preparation programs require students to learn via distance, is worthy of my attention. There are numerous areas of research within the topic of eLearning that could provide instructors with valuable information on culturally relevant instruction and student success in classes in the UA teacher preparation programs. To be the most applicable to my teaching practice, my research in eLearning compared student success in synchronous and asynchronous Quality Matters (QM) courses. QM is a program to promote and improve eLearning through the use of "current, research-supported, and practice-based quality standards and appropriate evaluation tools and procedures" (Quality Matters, *Why QM*, 2017). QM provides an approach for quality assurance and continuous improvement for online learning through a peer review process and use of recommended course design standards. The goal of Quality Matters "is to enable faculty to increase student engagement, learning, and satisfaction in online courses by implementing better course design" (Quality Matters, *Why QM*, 2017). Key components of good course design, for classes delivered in any modality, include course alignment of weekly learning objectives, materials, activities, and assessments back to the course level student learning outcomes. In a QM peer review of an eLearning course, the alignment of

the components is verified. Additionally, QM examines the interaction of the instructor to students, students to students, and students to content.

Efforts to design a quality and culturally responsive eLearning course are aided by using established standards such as those offered through the QM Program, which addresses (a) culturally responsive teaching standards including teacher and student expectations for communication, (b) values (i.e.: timeliness, individualism, constructivism, etc.), (c) accessibility, and (d) how to access needed support services. Kodiak College implemented QM in 2010 and the University of Alaska Statewide adopted QM in 2015. While there is not research indicating QM's effectiveness at Kodiak College specifically, it does provide a framework for standards for a consistent course design.

Research on the QM process also identifies challenges and limitations to its adoption in higher education. The peer review process focuses on the quality of *course design* in eLearning, not the actual quality of *instruction*, which is often misunderstood. The amount of time it takes to learn, implement, and review courses to assure QM standards is seen as burdensome to some faculty. Because of the set of required course components, some faculty feel the QM process may limit their creativity in course development (Budden & Budden, 2013).

2.5.1 eLearning and the digital divide. The "digital divide," access and use of the Internet, or the lack thereof, and the potential it brings in economic development and eLearning is well documented (Cejda, 2007a; Cejda, 2007b; Delgado-García & Oliver-Cuello, 2010; Fluharty & Scaggs, 2007; National Center for Education Statistics, 2018; Renes, 2015). According to Zickuhr (2013), the primary factors contributing to the digital divide are (a) age, (b) household income, and (c) educational level (p.4). The older an individual is, the lower the interest in using the Internet in any capacity, and the greater the learning curve to master new

technology skills (p. 4). Individuals who have a lower income have less access to technology due to the expense of purchasing a computer and Internet services (p. 12). The lower the educational level and income, the more likely they will depend on antiquated computer technology, such as dial-up Internet access. "Adults living in lower income households are significantly more likely to have dial-up than those in higher-income households. Adults who have not attended college are also more likely than those with higher levels of education to have home dial-up" (p. 4). Additionally, "20% of rural residents say they do not use the Internet, significantly more than those living in urban or suburban areas (14%)" (p. 4). This fact is linked to the lack of access to broadband in many rural areas (p. 13). The 2018 report on the digital divide from the National Center for Education Statistics shows this to be a consistent trend over the past five years. Alaska responded to the inequity of access to broadband service in rural areas by establishing "Connect Alaska." Connect Alaska, in partnership with the Alaska Department of Commerce, Community and Economic Development, worked to ensure that all can experience the benefits of broadband. Technology, especially widespread access, use, and adoption of broadband, improves all areas of life (Connect Alaska, para. 1). This initiative concluded in 2015. The most current statistics on the number and percentage of households with a computer and internet access is available on the National Center for Education Statistics (2015) which shows 83.2% of households in Alaska have internet access. This percentage is among the highest in the nation.

The National Center for Education Statistics (2018) reports that a significant digital divide exists for school aged children based on race/ethnicity. "The percentage of students with either no internet or only dial-up access at home was highest for American Indian/Alaska Native students" (27%), followed by black (19%), Hispanic (17%), Pacific Islander (12%), two or more races (7%), White (7%), and Asian (3%)" (para 2).

The city, borough, and villages in Kodiak have access to Internet service, but the bandwidth and quality is less reliable in the island's remote areas. There are only two service providers on island, Alaska Communications and General Communications, Inc. (GCI), and only GCI in remote communities. The expense of the Internet prohibits some from acquiring home service, so large public entities like Kodiak College and the public library serve community members with free access. In the villages, KIBSD often has the most reliable service.

Access to broadband is a contributing factor to the digital divide. If affordable, reliable Internet is available to individuals living in rural Alaska, eLearning becomes a viable educational option. eLearning instructors need to consider students' potential Internet limitations and carefully consider the use of certain tools offered within the learning management system (LMS). For example, in Blackboard Learn, (UA's LMS) lengthy posted videos cannot be easily or quickly downloaded. When using web conferencing like UA's Blackboard Collaborate, if both audio and video are used concurrently, especially by more than one participant, the increased bandwidth requirement may cause some students to be "dropped" from the virtual classroom. College Success Skills courses and technology support are available to University students, via distance for rural students, if they lack the prerequisite technology and study skills necessary to participate in eLearning.

2.5.2 eLearning, diversity, and culturally responsive teaching. There has been dramatic growth over the last 15 years in eLearning (online learning). The National Center for Education Statistics (NCES) indicates steady growth in post-secondary undergraduate students who access education through eLearning, growing from 16% in school year 2003-2004 to 32% in 2011-2012 (2015, ch. 4, p. 2). This rate has been relatively consistent for public universities through 2015, the last year reported in NCES Fast Facts (2015).

The University of Alaska, Statewide, also reports consistent growth in eLearning across all three of its main campuses. University of Alaska Anchorage (UAA) served approximately 43% of enrollees, or just over 11,883 distance learners through at least one or more eLearning courses in the 2014-2015 school year (UAA Performance Update 2014-2015). The UAA eLearning 2016 Report states, "While total annual headcount at UAA declined 4.4% from AY15 to AY16, the headcount of students enrolling in at least one eLearning course increased 2.7%" bringing the count to 12,198 students (p. 1). The University of Alaska Southeast (UAS) reports over 40% of total student credit hours were in eLearning (University of Alaska Southeast, 2013, p. 2). The University of Alaska Fairbanks (UAF) Spring 2018 Fast Facts and Figures reports just over 3,000 students, approximately 35% of enrollment, was through the eLearning and Distance Education "campus." All of the University of Alaska's main campuses offer teacher preparation programs through eLearning. Accessing higher education no longer has geographic boundaries for students, so professors must expect that students enrolled in their online courses originate from a variety of cultures and can access their online classroom from anyplace in Alaska, or the world. Online instructors must recognize that "student diversity is more the norm than the exception" and design courses to address the needs of multicultural classes (Dukes, Koorland, & Scott, 2009, p. 39).

Chen, Mashhadi, and Harkrider (1999) reminded educational professionals that "an appreciation of the role of culture in education is essential as it leads researchers and teachers to a deeper and more valid understanding of the nature of student learning" (p. 219). Culture influences individuals' and groups': (a) foundational beliefs, (b) philosophies, (c) traditions, (d) values, (e) perceptions, and (f) patterns of action (p. 220). Data indicate culturally relevant teaching is effective in improving learning outcomes and closing the achievement gap for diverse

students at a K-12 level (Gay, 2010; Kana'iaupuni & Kawai'ae'a, 2008; Kana'iaupuni, Ledward, & Jensen, 2010; Ladson-Billings, 1995; Paris, 2012) and, by extension, in improving student performance in higher education. Instructors in both traditional and online education should follow the eight best practices identified to appropriately serve culturally diverse populations and promote student success.

2.6 Identified Best Practices in Designing Culturally Responsive eLearning

McLoughlin (1999) states "culture and learning are interwoven and inseparable," and it is possible to support both of the interconnected concepts by using technology to transform, augment, and support cognitive engagement among learners at all levels (p. 232). Primary articles, written in the Internet's infancy, are still cited as established standards of best practice (Shattuck, 2013), although a few innovative proposals and variations were discovered and warrant further consideration. The literature identified consistent themes for acknowledging participants' multiculturalism in eLearning environments. These themes include (a) teacher awareness of his/her own biases, (b) use of multiple cultures approach, (c) use of the constructivist approach, (d) use of clear communication strategies, (f) teacher support and presence online, (g) scaffold skill development, (h) form communities of learners, and (i) employ reflective practices. The challenge for traditional instructors moving to an eLearning modality is how these practices might be accomplished and/or applied in a virtual classroom.

Restoule (2018) provides specific course strategies to incorporate Indigenous values into the eLearning course environment. These strategies include (a) emphasis on community building, (b) having students connect with place and community, (c) encourage students to see themselves as both teachers and learners, and (d) honor experiential learning and personal stories

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that emerge from the learning. "In this way, we honor Indigenous knowledge that is personal, experiential, holistic, and shared through narrative and metaphor" (p. 20).

There are multiple ways to accomplish the practices, but strategies I use are included as examples.

2.6.1 Teacher awareness of his/her own biases. The first step to developing culturally appropriate online courses is that teachers be cognizant of their own cultural influences on instruction (Chen et al., 1999; Henderson, 1996; McLoughlin, 1999; Sales-Ciges, 2001). This means teachers must consider what they are asking their students to do through a multicultural lens. Online instructors may unintentionally exclude or silence members of a particular culture by being unaware of offensive or insensitive teaching practices. Bentley et al. (2005) suggest instructors should also be prepared to share the values and perspectives embedded in the course in advance so students can determine personal appropriateness prior to beginning the course.

Application of practice. As part of my course syllabi, posted prior to the first day of class, I clearly articulate how my "lens" of the world is influenced, and invite dialog about differences. See Appendix D to read Kitty's Online Philosophy, Cultural Awareness, and Course Expectations:

> Although living in a rural, island setting in Alaska, I was raised with Western
>
> perspectives. I make every effort to provide culturally relevant teaching and encourage
>
> you to feel free to discuss your own perceptions, similarities, and/or differences with
>
> me. We are a diverse, dynamic community of learners and each student brings a variety
>
> of life experiences that can enhance what we learn as a result of our classroom
>
> interactions.

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2.6.2 Use of multiple cultures approach. Henderson (1996) was the first to suggest applying a multiple cultures, not multicultural, model to online educational settings. Chen et al. (1999), McLoughlin (1999), and Uzuner (2009) concurred with Henderson's proposal that instruction in online education should be characterized by designing learning resources that allow for variability and flexibility with materials that reflect multiple cultural values and perspectives, and include multiple ways of teaching.

Application of practice. Instructors using synchronous and asynchronous modalities can use a variety of materials to teach the same content, for example (a) live and/or recorded lectures, (b) PowerPoints, (c) posted or linked articles, (d) videos, or (e) screen captures.

When considering values, one valid concern voiced in the ANTPP Year 3 Evaluation Report by a pre-service teacher asked that the UAF "School of Education's faculty and program be accountable for applying culturally responsive guidelines in their work rather than only expecting that teacher education students demonstrate progress on these standards" (Villegas & Faircloth, 2011, p. 15). Alaska Department of Education & Early Development expects schools, administrators, and teachers to integrate the *Alaska Standards for Culturally Responsive Schools* (1998) in their educational practices. Pre-service teachers are expected to demonstrate competency in the standards as part of their teaching evaluation. As a teacher educator, I know I should practice what I teach, and be demonstrating the values in the cultural standards.

The *Cultural Standards for Educators: Part A* (1998) reads, "Culturally responsive educators incorporate local ways of knowing and learning in their teaching" and can be demonstrated by utilizing "the expertise of Elders in multiple ways in their teaching" (p. 9). An example of this practice, in both traditional and eLearning formats is inviting Susan Malutin to

teach traditional Alutiiq skin sewing and embroidery to students in both Education and Alutiiq Studies courses. Using a document camera in-class enables participants in the f2f setting, and eLearning students via video conferencing, to see the stitches up close. eLearning students are provided with sewing materials by mail. Please see Appendix E for the demonstration via eLearning. Other place-based opportunities to integrate other Cultural Standards for Educators in Kodiak's program include field trips to The Alutiiq Museum, and financial support for pre-service teachers to attend Dig Afognak (https://www.afognak.org/dig-afognak/), a Kodiak Island culture camp.

      2.6.3 Use of the constructivist approach. A consistent recommendation found in the literature is for instructors to use a constructivist approach in online education (Chen et al., 1999; Henderson, 1996; McLoughlin, 1999; Restoule, 2018; Sales-Ciges, 2001; Uzuner, 2009). The tools available in computer management systems (CMS), such as Blackboard, encourage the interaction between students and between faculty and students to promote knowledge being constructed within an authentic and social construct. This approach is also designed to take in a variety of perspectives for consideration. Henderson did concede that learners who have little prior knowledge with new concepts may require the structure and modeling found in objectivism (p. 100), which focuses on providing whatever is necessary to meet the needs of an individual.

      Application of practice. I purposely explain my constructivist philosophy in my syllabi, explaining what this "looks like" in practice so students recognize the application of the philosophy. See Appendix D to read Kitty's Online Philosophy, Cultural Awareness, and Course Expectations in its entirety.

      This course has been developed utilizing the constructivist philosophy. The belief that we are all teachers and learners means we can all benefit by sharing our knowledge and

experiences to enrich this learning environment. Students are expected to participate collaboratively with peers, the host teacher, and me, and to allow open discussions regarding course-related themes. A variety of points of views will be discussed and respectful disagreement is accepted and encouraged among participants.

Blackboard Learn, UAA's learning management system has embedded eLearning tools to promote student collaboration and dialog. Asynchronous tools include (a) discussion forums, (b) wikis, (c) blogs, and (d) Voice Thread. Students not only post their own ideas, but also reply or comment on peers' posts. In a synchronous learning environment such as Blackboard Collaborate, students have opportunities to (a) talk with the whole group in the virtual class, (b) move to breakout rooms for small group or partner discussions, and then (c) return to the large group to share out meaningful interactions.

2.6.4 Use of clear communication strategies. The influences of communication must not be overlooked when considering best practice in eLearning. Bentley et al. (2005) recommend not only using purposeful language, but instructors should also consider the language differential when designing courses for online education. Professors should not presume that every learner in his/her course has English as a first language. Course content should be expressed simply and precisely, and avoid slang, colloquialisms, and local humor which may be easily misunderstood. Cultural considerations should be applied to discussion forums and email so students can exchange knowledge, negotiate shared meaning, and participate in formal and informal dialog (McLoughlin, 1999; Restoule, 2018). Montague-Winebarger (2012) questions, "How do we as educators create a space where a multitude of narratives are valued, where students can 'feel good' about their own culture, and yet feel good about others' as well" (p. 61)? She notes this is often challenging in higher education to provide a space for this dialog as "Preservice teachers

bring cultural stereotypes as well as ideas with them into the classroom, and these affect their interactions with text, instructors and each other" (p. 62).

Another communication consideration is that learning outcomes should be clearly communicated and established through the framework of the CMS. Instructors should use purposeful language that clearly articulates course expectations (Chen et al., 1999; McLoughlin, 1999).

Application of practice. Free tools are readily available online and in word processing programs to provide instructors with instant readability statistics on written work. Using tools such as the Flesch-Kincaid Grade Level indicator in Microsoft word to evaluate instructions and policies is a way to assure all students can easily understand course expectations. The UAA SOE requires use of a specific syllabi template which describes and links students to the website for important university policies. Upon review, I found readability of these policies might be challenging to students who have English as a second language or who struggle with understanding the written language. For example, the UAA Diversity Statement (https://www.uaa.alaska.edu/diversity/) has a Flesch-Kincaid Grade Level of 20.4. This means this site has reading demands appropriate for individuals who read beyond a college graduate level.

Purposeful course design includes aligning the (a) weekly learning objectives, (b) activities, (c) assessments, and (d) materials to the course level student learning outcomes. Making the process and rationale of learning overt can be accomplished by posting an alignment guide in the course management system (Blackboard for UAA) for each week. An example of course level student learning outcomes alignment with weekly learning objectives, activities, assessments, and materials may be found in Table 2.

Table 2: Learning alignment

This week you will	Your learning will be assessed by	Materials used	Alignment to the Course Level Objectives
Identify developmental stages of art in young children	Art Analysis	Article, art examples	(1.) Demonstrate an understanding of the creative process
Identify the qualities and importance of play in the young child.	Reading quiz, class discussion and Bb Discussion Forum	Text book, articles, Bb quiz & discussion forum, Bb Collaborate	(2.) Describe the role of play
Distinguish between the types of social play.	Reading quiz, class discussion	Text book, Videos, Bb quiz Bb Collaborate	(2.) Describe the role of play

Cultural communication practices should be recognized and practiced in eLearning, including wait time for responses the students' willingness, or unwillingness, to answer questions or to challenge the professor on matters of disagreement.

2.6.5 Teacher support and presence online. Teacher support and presence online should be based on the needs of the students. As students gain skills through applying lessons learned, confidence and perception of personal expertise will grow. Teachers should attempt to gauge students' feelings of competency online and encourage students to become increasingly independent (McLoughlin, 1999; Sales-Ciges, 2001; Uzuner, 2009).

Application of practice. During the second week of my asynchronous courses, students have a mandatory check-in through a synchronous format, such as a telephone call or Blackboard

Collaborate session. This quick phone call provides the beginning of a relationship that can be promoted online, and demonstrates to students the ease and avenue of contact.

A relationship can be further enhanced through recorded messages to the students to introduce learning units, provide explanations of specific academic content, or articulate assignments' specific requirements. An example of a unit introduction can be seen on my UAA YouTube Channel (https://www.youtube.com/watch?v=OqlN3Tyr8VA).

2.6.6 Scaffold skill development. Student independence can be fostered by a conscious decision to scaffold skill development. Just as in a traditional classroom, scaffolding builds on existing skills using a variety of techniques. Instructors in an online environment are encouraged to use the many technologies available to develop a structured series of lessons (Chen et al., 1999; Henderson, 1996; Sales-Ciges, 2001). Henderson promotes placing students in learning situations "with some built in scaffolding supports so that they can construct their own interpretations of reality" (p. 88).

Application of practice. The video example mentioned in section 2.6.5 provides an explanation to students regarding how the skills learned early in the course will support not only the final project due weeks later, but also their future practice as a professional teacher. Modules or learning items within Blackboard Learn can be linked, so that previously provided materials can be readily accessed with a click of a mouse.

Another support for students as an intermediate step to independence is to receive a peer review of one's work prior to turning in an assignment. Online discussion forums are an excellent tool to allow students to post their rough draft and receive feedback from peers on potential improvements prior to submitting an assignment to the professor for grading.

2.6.7 Form communities of learners. Instructors should strive to form communities of learners online (Chen et al., 1999; McLoughlin, 1999; Restoule, 2018; Sales-Ciges, 2001) by providing a safe environment where "students are made to feel that their unique views are valued and that they have something to offer the wider community" (McLoughlin, 1999, p. 237). A community of learners is characterized by actions of peer support and working together to meet a common goal. Reaching the goal can be accomplished through active learning, dialog, and reflection.

Application of practice. Restoule (2018) reminds eLearning professors that "Within our course design and our research, we seek to inspire learning and coming to know through the fostering of relationships and studying the relationships and networks that have formed as a result" (p. 5). Students first get to know their classmates and build community through introductions made online during the first week of class. While some professors use the discussion forum for this activity, my preferred Blackboard Learn tool is the course blog. The blog allows for easy access to submit an initial post, reply to peers, and return to the entries as needed to check information about a peer. When replying to posts, students are encouraged to look for commonalities to help form connections within the class. The instructions for this assignment may be found in Appendix F.

At the beginning of every synchronous Blackboard Collaborate class, each student is asked to take the microphone one at a time to answer a specific prompt posted as a "Get to know you mic check." The icebreaker questions and activities provide an opportunity for each student to share a response that provides small pieces of information about him/herself, which helps students recognize connections with peers and get to know each other better, week by week, over the course of the semester, along with a pragmatic microphone check. This time provides an

opportunity for cultural integration activities and local knowledge building such as designing a virtual incised pebble (https://www.nps.gov/katm/blogs/incised-pebbles-from-the-brooks-river-area.htm) as a way to introduce yourself or personal characteristics.

Asynchronous interaction in discussion forums, wikis, blogs, and Voice Thread, as well as synchronous learning environment such as Blackboard Collaborate, provides students with opportunities to talk with the whole group in the virtual class, move to breakout rooms for small group or partner discussions, and then return to the large group to share out meaningful interactions. Opportunities for these interactions all have the potential to build a community of learners.

2.6.8 Employ reflective practices. For meaningful learning to occur, online instructors should employ reflective practices, giving students time to think deeply about a presented problem or situation and develop possible solutions (Chen et al., 1999; McLoughlin, 1999; Sales-Ciges, 2001). "Technological and media mix, if appropriately implemented, has great potential for enhancing thinking, learning and inquiry among a community of learners and teachers" (Chen et al., 1999, p. 224). Chen et al. reminds us that the computer is a tool, it provides communication and lesson options for course development, but it is ultimately the teachers' responsibility to design a reflective, quality online course.

Application of practice. Media can enhance and deepen thinking in powerful, visual ways that a textbook or article may struggle to convey. A good example is in a YouTube video, "See the person, not the disability" (https://www.youtube.com/watch?v=S6sLI7-Ulh8). I use this short clip in an introductory special education course to challenge initial perceptions and possible discomfort individuals may feel when interacting with someone who is different than they are. eLearning discussion forums are designed to provide students with an opportunity to learn

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content, reflect on their learning, post a response to a prompt or question, and then reconsider their thinking when reading other's opinions and comments compared to their own ideas.

2.7 Cultural Concerns for Students

Best practices in eLearning should be coupled with an awareness of common concerns often experienced by students of non-Western cultures. The ways students view themselves in society can be in direct conflict with the online practices, causing confusion and discomfort. Parrish & Linder-VanBerschot (2010) also propose that the cultural conflicts students feel when there is a conflict in the course can also be applied to an entire program. Different worldviews sometimes conflict with the presentation of information in linear formatting (Henderson, 1996; McLoughlin, 1999). Students who hold the view that teachers are unquestioned authorities may feel very uncomfortable if teachers ask for feedback and correction from the students in the online environment (McLoughlin, 1999; Sales-Ciges, 2001; Uzuner, 2009). Lastly, student satisfaction will align with how the student views him/herself, as an individualist or collectivist, and whether this philosophy matches with that of the online culture (Bentley et al., 2005; Chen et.al., 1999; McLoughlin, 1999; Uzuner, 2009). According to McDevitt and Ormrod (2016), "individualistic cultures encourage independence, self-assertion, competition, and the expression of personal needs" (p. 68). This culture is associated with families in Western Europe and the United States. Asia, Africa and South America is recognized as having a collectivistic culture, which emphasizes "that people should be obedient to and dependent on authority figures, honorable and cooperative, and invested in accomplishments of the group rather than in personal achievements" (p. 68).

Improving eLearning by embracing culturally responsive teaching does more than improve the experience of Indigenous students. As Kirkness and Barnhardt (1991) note, "To the

extent universities are able to reconstruct themselves to be more relevant to, and accepting of First Nations students' perspectives and experiences, they will be that much more relevant and responsive to the needs of all students" (Relevance to First Nations Perspectives and Experience, para. 4).

Chapter 3: Research Issues and Methodology

3.1 Who Should be Alaska's Future Teachers?

According to its website, "The Alaska Department of Education & Early Development (EED) strongly supports the U.S. Department of Education's goal of ensuring that every student has equitable access to excellent educators" (Alaska's Equity Plan, *Equitable Access to Excellent Educators*, para. 1) as proposed by the United States Department of Education's *Every Child Succeeds Act (ESSA)* (n.d.). Alaska Department of EED has applied for federal funding with Alaska's Equity Plan to address this initiative for excellent educators in the state. All students, including rural Alaska Native students, deserve excellent educators who can provide a culturally relevant education, desire to live in rural Alaska, understand the Alaskan context, and support the Alaska Native language and culture. The *Alaska Standards for Culturally Responsive Schools* (1998) provide guidelines for meeting these expectations. The standards were developed,

> by Alaska Native educators to provide a way for schools and communities to examine the extent to which they are attending to the educational and cultural well-being of the students in their care. These 'cultural standards' are predicated on the belief that a firm grounding in the heritage language and culture indigenous to a particular place is a fundamental prerequisite for the development of culturally-healthy students and communities associated with that place, and thus is an essential ingredient for identifying the appropriate qualities and practices associated with culturally-responsive educators, curriculum and schools. (p. 2)

Even with excellent State cultural resources, bringing change to Alaska's schools is a challenge. A model for Alaska is found in Hawaiian research. Culture based education (CBE) is a key component in significant educational progress being made with Hawaii's K-12 Indigenous

students (Kana'iaupuni & Kawai'ae'a, 2008; Kana'iaupuni, Ledward & Jensen, 2010). For the purposes of their research, Kana'iaupuni, Ledward, and Jensen (2010) explain that "CBE is identifiable by five critical components including language, family and community, content, context, and assessment" (p. 4). Alaska Native educators are best situated to connect to their students through their Alaska Native language, involvement with the families, and fully understanding and engaging in the local community because they are already an existing member of the community (Barnhardt, 1981; Lipka, Mohatt, & Ciulistet, 1998).

Minnici, Barringer, and Hassel (2016) propose that "decades of experience and education research indicate that states must strengthen and organize the educator workforce to implement change successfully" (p. 1). The University of Alaska (UA) Statewide identified teacher education as a primary initiative in its *Shaping Alaska's Future* (2014) Mission statement, *Productive partnerships with Alaska's schools*:

> The professional preparation that leads to retention of Alaska-educated teachers, especially those in rural Alaska, begins with UA's education programs and continues into UA Statewide's Alaska teacher placement process and the Alaska Statewide Mentor Program. The legislature has made it clear that UA is neither recruiting enough education students nor graduating enough teachers who are willing to accept positions in rural Alaska and remain teaching there long enough to positively impact student learning. (Issue B)

UA President Johnsen's Strategic Pathways, and the *University of Alaska's Board of Regents Task Force Reports* (2016), reiterate the necessity of, and "commitment to produce well prepared educators using culturally responsive, place-based, high quality methods to meet the needs of students from all Alaska's cultures with a particular focus on Alaska's Indigenous

peoples" (p. 30). This statement was reiterated and commitments made to the initiative in a report prepared for the 30th Alaska State Legislature by the UA Schools and College of Education (Lo, Atwater, and Deputy, 2017).

As a teacher educator for the UAA SOE at Kodiak College, a rural Alaska community campus, my charge is clear; not only as University directive, but also from a social justice stance. Marie Battiste (2013) reminds us that "all people have knowledge, but the group that controls the meanings and diffusion of knowledge exercises power and privilege over other groups" (p. 96). Educational power is, and historically has been, held by Western culture. A greater opportunity to decolonize education and shift the balance of power in schools through Indigenous teachers and administrators must start by getting them in a position from which they can act. This starts with pre-service teacher education.

3.2 Embracing the Challenge through Participatory Action Research

Gilmore, Smith and Kairaiuak (1996) challenge faculty within the University of Alaska system with the following:

> It is imperative that we take individual and institutional responsibility for critically examining the practices of our own institutions and for initiating and maintaining an open dialogue that will ultimately nurture the possibilities for growth and change within our institutions. (p. 274)

In my research, I examined implementation of the UAA SOE program, looking for the benefits and challenges for Kodiak Island teacher candidates in course delivery methods, departmental practices, and community integration. Fetterman (2001) explains that "Empowerment evaluation and action research are characterized by concrete, timely, targeted, pragmatic orientations toward program improvement" (p. 11). As coordinator of UAA Education programs on the Emerald Isle,

I have a vested interest in this place-based, participatory action research (PAR) study designed to increase the number of Alutiiq (Alaska Native) teachers for our local community and village schools.

> Tedmanson and Banerjee (2010) state that participatory action research,
>
> is an emancipatory method in which individuals affected by an issue or problem engage in activities of practical relevance to their lived experience, generating new understandings of both process and context. It is a method that enables the coproduction of new knowledge and theoretical insights for innovation and social change in applied contexts. (p. 656)

The authors go on to explain that "when communities initiate, design, implement, and participate in directing collaborative actions for local benefit, a transformation of power occurs. This method contributes to decolonizing power relations between the researcher and the researched" (p. 658). Kovach (2009) reiterates this idea and concludes, "Those active in Indigenous community research will look to form a participatory action research methodology" (p. 30).

PAR also emphasizes the necessity to reflect on the application and results of the actions taken, consider what worked and what did not, and make changes in the process or activity if needed. These "cycles of reflexivity" (Tedmanson & Banerjee, 2010, p. 658) require that research should not be just an academic exercise, but a catalyst for action and change when indicated. Fetterman (2001) reiterates that action research requires "cycles of reflection and action, and focus on the simplest data collection methods adequate to the task at hand" (p. 11). This pattern of reflection is consistent with Indigenous research, although the practice may be described by various names. Patel explains that she would take a "pause" (p. 358), and Walters (2009) states that silence can be healthy when used as a time of quiet before "seeking the sacred"

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(minute 6:08). Archibald (2008) reports that an Elder shared that the ancestors "said that it is important to take time to sit, think about, and feel what we have learned" (p. 53). A deep reflection on one's practice can result in powerful understanding and lead to effecting change.

Participatory action research resonates with my epistemology, as I acknowledge different ways of knowing, information gathering, and knowledge transmission which goes beyond Western academic research methods. Seeking the wisdom of the people in the community, the researched, is necessary for this researcher. PAR also aligns with my ontology, a social justice stance to approaching education and research. Billies, Francisco, Krueger, and Linville (2010) articulate my views when they write,

> We have been influenced by the work of activist scholars from the late 1960s and 1970s—an era when activists challenged oppressive and exclusive structures that maintained social inequalities and academics sought ways to make their research relevant to the social issues demanding attention and social change. (p. 277)

3.3 Community Support

Prior to beginning this study, I sought support from the community and input regarding the research agenda. I shared a draft proposal with the members of the Kodiak Regional Rural and Alaska Native Student Success (KRANS) Committee, and on July 10, 2016, with unanimous approval, they provided a letter of support which is included as Appendix C. As a way to refine my research proposal, in spring 2017, I sought feedback and guidance from Roberta Townsend Vennel, KRANS Facilitator, and Dr. April Laktonen Counceller, Executive Director of the Alutiiq Museum, both of whom provided excellent recommendations. Ms. Vennel suggested interviewing Alaska Native educators, both in-service and retired, as ideal resources for community feedback (R. Vennel, personal communication, February 13, 2017). Dr. Counceller

encouraged the development of a UAA/Kodiak College Department of Education Handbook in order to put findings in a user-friendly format for future use and preservation of institutional and community knowledge (A. Counceller, personal communication, May 4, 2017). I have incorporated their recommendations into this study.

3.4 Strength-based verses Deficit-based Research

Smith (2012) provides an important reminder for researchers within Indigenous communities when she says, "The framing of an issue is about making decisions about its parameters, about what is in the foreground, what is in the background and what shadings or complexities exist within the frame" (p. 154). Historically, social science researchers from the dominant society chose to focus on the deficits of minority groups instead of the strengths of individuals, families, and communities (Battiste, 2013; Fetterman, 2000, Kanaʻiaupuni, 2005; Kovach, 2009; Maton, Schellenbach, Leadbeater, & Solarz, 2003; Smith, 2012; Wilson, 2008).

Kanaʻiaupuni (2005) points out, "Although framing the problem as a deficit calls attention to the need for interventions, systematic reform, and redistribution of resources, it also works its way into a classist agenda that disfavors poor and/or indigenous populations" (p. 35). Conversely, strengths-based research:

> begins with the premise of creating social change. In contrast to the expert-driven, top-down approach assumed by deficit models, it means treating the subjects of study as actors within multi-layered contexts and employing the multiple strengths of individuals, families and communities to overcome or prevent difficulties. (p. 35)

3.5 Community Collaboration

The characteristics of Indigenous research begin with an obligation to serve the community and its members above all (Archibald, 2008) and conduct research with the "Rs"

respect, relevance, reciprocity, responsibility, (inter)relatedness/relationships (Archibald, 2008; Brayboy et al., 2012; Johnson, 2013; Leonard, 2013; Smith, 2012; Wilson, 2008), and with holism, and synergy (Archibald, 2008). Another primary consideration for conducting Indigenous (or any marginalized group) research is using the "Rs" to build a framework of "self-determination, decolonization, and social justice" (Smith, 2012, p. 4). Using a "strength-based" process has the potential for "essentially redefining relationships between and among researchers and the researched to establish truly collaborative relationships in which power is viewed as a shared resource" (Brayboy et al., 2012, p. 431).

    3.5.1 Relationships with community agencies. Collaborative, reciprocal relationships between the Kodiak College Education department and Kodiak Island's community agencies/organizations provide a platform for shared dialogue, understanding, power, and action. The Alutiiq Museum, Native Village of Afognak, Kodiak Area Native Association, and the Kodiak College Alutiiq Studies Program are key agencies/organizations that represent the Alutiiq People on Kodiak Island. Linda Smith (2012) reminds researchers, "In Indigenous frameworks, relationships matter. Respectful, reciprocal, genuine relationships lie at the heart of community life and community development" (p. 125). Collaborative, reciprocal relationships between Kodiak College and community agencies build "community capacities" (Smith, p. 213).

    I identified mutually beneficial projects, priorities, and/or processes, designed to bridge the educational institution with the community agencies/organizations, and documented the lists in a UAA/Kodiak College Department of Education Handbook, found as Appendix G. Key community partnerships currently include the Kodiak Early Childcare Coalition (KECC), the Rural Education Workgroup, and the Munartet Project Grant. Documentation of partnerships that

currently exist with the UAA/KoC Education Department also have the added benefit of providing an institutional record that can be referenced by future Education faculty.

One of the most successful partnerships Kodiak College Education department currently has is the Munartet Project Grant. Munartet is an Alutiiq word that means "artists." This partnership is an initiative to increase the number and tenure of confident, competent K-12 teachers to teach in and through the Arts and cultures on Kodiak Island. The project provides specific strategies to support arts discipline-based, arts integration, and culturally relevant arts teaching methodologies for pre-service and new teachers. Early recruitment in the field of education begins with offering a concurrent enrollment course, *Introduction to Education*, in which students earn both high school and college credit simultaneously. The course also provides an opportunity for students to work as a "cadet teacher" in a field experience placement within the school district. A goal of the project is to create a pipeline from high school into the profession. The project's partners are the Kodiak Island Borough School District, Kodiak College, Kodiak Arts Council and Alutiiq Museum, with support from the Alaska State Council on the Arts.

Articulating connections and activities provided an opportunity to reflect on what is working, and what needs to change, which aligns with the participatory action research cycle. Barnhardt and Kawagley (n.d.) remind scholars that establishing partnerships with Alaska Native groups has great potential benefit. They note, "We can enter into joint ventures that are mutually respectful and recognize the validity of diverse sets of knowledge, as well as the benefits to be gained if they are pooled together in complementary ways" (para. 22).

3.5.2 Cultural input from community members. In research and education, it is important to get cultural input from Elders and community members. Although writing a

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dissertation is considered the work of the graduate student alone, input needs to come from appropriate sources. This directive is stated (Alaska Native Knowledge Network [ANKN], 2000) and thoroughly discussed as an imperative for Indigenous research (Alaska Federation of Natives [AFN], 1993; Archibald, 2008; Lewis, 2011; Smith, 2012; Wilson, 2008). The Alaska Federation of Natives Guidelines for Research (1993) declare, "The best scientific and ethical standards are obtained when Alaska Natives are directly involved in research conducted in our communities and in studies where the findings have a direct impact on Native populations" (para. 3).

Community involvement is not only an ethical standard, but a way to shift power. Kana'iaupuni (2005) reminds researchers, "It is also about empowerment, where the purpose of strengths-based research and evaluation is to benefit the people involved in the study by giving them voice, insight, and political power" (p. 35).

3.6 Interviews

After receiving Institutional Review Board approval (see Appendix H), and under the supervision of Beth Leonard, committee chair, I sought insights provided by community members, including in-service teachers, regarding how the UAA School of Education (SOE) at Kodiak College (KoC) might increase Alaska Native teacher candidates and graduates for Kodiak Island. I selected the interview method because "Data gathering and analysis in action research is much more effective when it is accomplished as an interactive process between stakeholders" (Stringer, 2008, p. 116).

The Kodiak Rural Regional Leadership Forum (the Forum) convenes three times a year so Alaska Native community representatives from town and the six villages on Kodiak can gather to discuss local concerns and seek solutions on community issues. I report to the Forum on the Kodiak College Education program regularly, and was able to explain my research

proposal and issue invitations to participate in my research to potential interviewees. As a Kodiak resident for 14 years, I knew individuals who were in the teaching profession or who might have good contributions regarding my research topic. Additionally, interviewees often suggested other potential participants, resulting in a small snowball sampling. "Snowball sampling is the technique of identifying one member of a particular population and then asking him or her to identify another member who, in turn is asked to identify another member, and so on" (McIntyre, 2005, p. 105).

3.6.1 Interview process. Using Bogdan and Biklen's (2007) semi-structured interview methods, 15 interviews were scheduled and held between December 2017 and October 2018 to obtain feedback on existing benefits and challenges for recruiting and retaining individuals to pursue Education degrees at UAA/ Kodiak College. The location of the interviews varied from teachers' classrooms, the KoC campus, a public library, or a coffee shop, depending on convenience and comfort level of the participants. I held two of the 15 interviews in-person in Kodiak's rural communities. Except for one interview with a short turnaround between scheduling and meeting, I provided questions and consent prior to the interview so participants could reflect on their participation, the content of the questions and their responses.

"Open-ended questions" (Creswell, 2009, p. 131) provided a starting point for conversations, but shared insights were not limited to the protocol. I provided all participants the opportunity to provide or withhold consent to be recorded, as well as the option to stop recording. All 15 participants agreed to be recorded.

Using my UAA provided YouTube account, the audio recording was uploaded into My Channel: My Studio, and maintained in a private setting to produce a time-stamped automatic transcription. The transcript was downloaded and saved on the UAA secure server, and then the

recording was deleted from the site. YouTube automatic transcriptions are not sufficiently accurate, nor does the process designate speakers, but this tool provided a starting point for my own transcribing process. Upon completion, I returned transcripts of the interviews to the participants for their review so they could have an opportunity to provide corrections or clarifications.

3.6.2 Interview participants: Strength-based research with cultural input from key people. Smith (2012) encourages researchers to seek out the "mentorship" of Elders to promote practices which are "culturally safe" (p. 186). Elders are keepers and dispensers of history and knowledge; they share their stories, insights and wisdom in an individualized manner based on the needs of the listener. Researchers should seek out guidance from Elders as they approach the community, patiently listen to gain insights, and then double check their understanding by returning to the Elders for confirmation. The Elders know "values and respectful practices were intertwined with identity, places, and place-named stories" (Archibald, 2008, p. 74) and their expertise and insights play key roles in successful research.

I requested the first two interviews in December 2017 from "key people" (Stringer, 2008, p. 91) who could pilot and provide feedback on interview questions and potential participants. The first interview was with Kodiak Island Elder and cultural artist Susan Malutin, who often shares her knowledge and expertise as a guest lecturer/artist within the Education and Alutiiq Studies programs at Kodiak College and within the Munartet Project Grant. Mrs. Malutin is also active in the Alutiiq language revitalization and is a key figure in the culture camp, Dig Afognak.

The second interview was with an Alutiiq educator and culture bearer, Teri Schneider. Mrs. Schneider contributed to the development of the Alaska Cultural Standards and has taught

and taken classes through the University of Alaska system. Both of these women provided crucial insights and understanding to initiate my research on how Kodiak College Education program could best serve Alaska Native and town and village teacher candidates. I am grateful for the support of these key people who provided more of a personal conversation and allowed me to check my understanding and results. Archibald (2008) reminded researchers that the expectation should be that "important cultural knowledge and teachings are learned carefully— over time—through interaction with Elder teachers" (p. 37).

3.6.3 Interview participants: Strength-based research with input from Kodiak College students. In May 2018, the UAA at Kodiak College teacher education program saw its first Alaska Native graduate, Rebecca Jones. Obtaining her feedback was invaluable since her knowledge and experiences of the institution and program, both the benefits and challenges, provided an authentic voice in the research process. Mrs. Jones related recent, realistic views of the system after successfully navigating it to reach graduation.

There is currently one Alaska Native teacher candidate in a Kodiak rural community, but a conflict of interest arises in interviewing any student still in the Education program. I maintain a dual role as the teacher candidate's advisor, clinical faculty, and seminar professor. The role of clinical faculty is to evaluate an intern's performance in the classroom which determines the ability to earn the State Approved Verification, which is the institutional recommendation to the state for Alaska teacher certification. It is inappropriate to ask a teacher candidate to participate in the study as s/he might feel obligated to agree to my request and temper responses about the program.

3.6.4 Interview participants: Strength-based research with input from community members and teachers. Participants in the interviews reside on Kodiak Island and have an

active interest and involvement in education. Those who graciously agreed to share insights included a Kodiak Elder, KRANS/Rural Education Workgroup members, Committee members, culture and language bearers, interested community members, in-service or retired educators, college students, and college faculty. Participants could be grouped in multiple categories based on vocation, ethnicity, and relationship to the Kodiak Island Borough School District and University of Alaska system. See Table 3, below, for a list of participants (who provided consent as required by the IRB), descriptions, and the date of the interview. Three of the 15 participants chose to remain anonymous and have been called participants A and B, and C. Kodiak is such a small community, basic details regarding roles and community involvement have been withheld as this would result in the participant being identifiable.

Table 3: *Qik'rtam Litnauwistai* **Interview Participants, descriptions and interview dates**

Participants	Descriptions	Interview dates
Susan Malutin	Elder, cultural artist, community member, Alaska Native	12/5/2017
Teri Schneider	Retired KIBSD teacher & current St. Mary's principal, Kodiak College adjunct, UA student, Alaska Native	12/6/2017
Peggy Azuyak	KIBSD Rural Principal, Kodiak College adjunct, UA student, Rural Education Workgroup member, Alaska Native	12/11/2017
Libby Eufemio	Community member, Assistant Professor of Alutiiq Studies at Kodiak College, non-Native	12/19/2017
Susan Patrick	Retired KIBSD Kindergarten teacher, Kodiak College Mentor, UA student, Alaska Native	1/5/2018
Sabrina Sutton	KIBSD East Elementary, 4th grade teacher, Kodiak College Mentor, UA student, Alaska Native	3/11/2018

Table 3 continued

Participants	Descriptions	Interview dates
Gwen Sargent	Community member, Tribal Vocational Rehabilitation Administrator, Rural Education Workgroup Chair, Rural Forum member, Alaska Native	3/13/2018
Participant A	Community member, Alaska Native	3/13/2013
Judith Clayton	Community member in Port Lions (Kodiak rural community) Member of the Port Lions Advisory School Board, Rural Forum member, Rural Education Workgroup member, non-Native	4/13/2018
Marya Halvorsen	Community member, Preschool teacher Manager for Tamamta Liitukut (Language Nest), Kodiak College student, Alaska Native	5/29/2018
Participant B	Kodiak College student, Alaska Native	6/26/2018
Rebecca Jones	UAA/Kodiak College Early Childhood Education graduate, and KIBSD Special Education Pre-K Teacher	7/25/2018
Participant C	Teacher, Alaska Native	8/18/2018
Shelia Leinberger	KIBSD Old Harbor K-2 teacher (Kodiak rural community), Alaska Native	9/12/2018
Georgianna Spear	Alaska Native/Indian Education at KIBSD Kodiak High School, Alaska Native	9/19/2018

Notes: KIBSD=Kodiak Island Borough School District, UA=University of Alaska, UAA=University of Alaska Anchorage

3.7 Interview Protocol

After basic greetings and conversation, the consent form was explained including a description of confidentiality and offered for a signature. I read the scripted introduction in order

to set and clarify the interview purpose, and then began with the first question. The complete script and questions are found in Appendix I and J. Questions for all participants were:

- Please share your opinion on having teachers who are Alaska Native at your local school and in your community.

- Please share your opinion on the challenges of recruiting and retaining teachers who are Alaska Native at your local school.

- How might Kodiak College best serve Alaska Natives who might want to become teachers?

- Have you noticed any obstacles or challenges for community members who might want to study Education at Kodiak College?

  o How do you think Kodiak College could eliminate, or at least reduce the obstacles?

- Do you have anything you want to add about teacher education on Kodiak Island?

Additional questions asked of in-service or retired teachers were:

- Who or what influenced your decision to become an educator?

- Who or what helped you persist to graduation in your teacher preparation program?

- What obstacles or challenges, if any, did you notice in your teacher preparation program? How did you overcome them?

3.8 Coding for Themes

According to Saldana (2016) codes are a "short word or phrase that symbolically assigns a summative, salient, essence-capturing, and/or evocative attributes" (p. 4) from qualitative sources, such as the transcripts from an interview. After coding, the next step is to look at themes

(Creswell, 2009) or patterns, which Saldana (2016) defines as "repetitive, regular, or consistent occurrences of action/data that appear more than twice" (p. 5). I uploaded interview transcripts and coded them using Atlas Ti, a software program to aid in organizing and analyzing data. Because I completed my own transcriptions, I was able to recognize patterns of similarity and frequency emerging, even during the transcribing process. Analysis of responses can be found in Chapter 4.

3.9 Research/Cultural Documentation Issues

Specific advice for sharing power with an Indigenous community and its researcher during the research process is available in literature. First, researchers must constantly question their personal motives, explore who benefits from the conducted research, examine who has the right to share discovered knowledge, and to what extent (Archibald, 2008; Brayboy et al., 2012; Smith, 2012; Anderson, Strawhacker, & Presnall, 2018). A second piece of advice is to listen deeply and respectfully (Archibald, 2008; Brayboy et al., 2012; McCarty, Wyman, & Nicholas, 2014). I particularly enjoy the Elder's advice shared by Archibald (2008) to listen with "three ears: two on the sides of our head and the one that is in our heart" (p. 8).

As a non-Native in an Indigenous Studies program, I attempted to be cognizant of potential conflict between Western and Indigenous theories and biases formed as part of the dominant society. I strived to conduct research with respect, relevance, reciprocity, responsibility, and (inter)relatedness as an "outsider" (McCarty et al., 2014).

Throughout the research process, I endeavored to promote self-determination, decolonization, and social justice with the individuals involved in my research by (a) seeking approval from the community prior to researching, (b) obtaining input on the research process and questions from key community members, (c) returning interview transcripts to the

interviewees for review, and (d) planning to invite, and work with, Indigenous educators to revitalize the Native Educators of the Alutiiq Region (NEAR) organization. As Archibald pointed out, non-Native researchers should not be excluded, but should be invited into the "conversation" and follow the lead set by Indigenous researchers (p. 19). This sentiment is repeated by Battiste (2013) when she points out, "The Indigenous renaissance is an action agenda for the present and future. Some Indigenous scholars are now calling it an 'Indigenist' agenda that is not confined to those who are Indigenous" (p. 73).

My motivation for this research was not only to earn a doctoral degree, but also, and primarily, to serve my community by growing Kodiak's Indigenous teacher workforce. I realized I had the obligation and opportunity to frame my research questions and methods differently than what might be expected in Western academia. Like Mercier (2011), I recognize this is an on-going process when working in higher education institutions as,

> Year after year I confronted many of my own prejudices about 'other' ways of knowing. I believe that as a Western-trained scientist those prejudices were learned, and can be unlearned, but that we do not necessarily know when the unlearning has ended. (p. 300)

I avoided a deficit model and was mindful of the power, policies and practices used in my research in my local community. The participatory action research model, with a stance in social justice provided a platform to respond to the request by Indigenous scholars to discontinue coloniality currently found in educational research (Archibald, 2008; Battiste, 2008; Kovach, 2009; Ormond, Cram, & Carter, 2006; Patel, 2014; Smith, 2013; Wilson, 2008). Patel (2014) encourages researchers to shift their focus away from "those struggling" and "the area of need" and instead focus on the bigger issue, the "system that comprehensively functions to secure and refresh higher status for those already holding power and marginalize non-dominant

populations" (p. 365). The results of the study focused on what strategies I could utilize in my practice as a pre-service teacher educator to recruit, best serve, and retain Alaska Native teacher candidates. The examination and focus of improvement was on the educational *system* and *program delivery model* to meet the needs of all teacher candidates, especially our future Alutiiq educators. By promoting Indigenous teachers and administrators for our K-12 schools, the opportunities for change, from the inside out, are possible. Listening to voices of the teacher candidates and community members mandates being courageous, essential, ethical, and necessary for successful social justice research (Ormond, Cram, & Carter, 2006).

As I researched answers to questions about teacher education on Kodiak Island, I remained mindful of my ethical responsibility to keep the research focused on practices that benefit the Alaska Native community with whom I work. I remembered, "Researchers are knowledge brokers, people who have the power to construct legitimating arguments for or against ideas, theories or practices. They are collectors of information and producers of meaning which can be used for, or against Indigenous interests" (University of Victoria, 2003, p. 1). I have a responsibility to my community to carefully consider the results of my research, since I am in a position to have the theories I develop inform my practice as the Education faculty and Coordinator of UAA Education programs on Kodiak Island. I am researching and writing for the community, and each potential future educator who might consider teaching on Kodiak Island as his or her vocation.

3.10 Respect for Cultural Knowledge and Culturally Considerate Information Analysis

I honored UA's Responsible Conduct of Research expectations throughout my research and reporting process, and aligned with the recommendations of participatory action research (PAR). "PAR's democratic ethics require that people have genuine say in the decisions taken

within local action and work toward great participation by all strata of the population" (Billies et al., 2010, p. 280). This not only means checking in with the partners at the conclusion of the study, but throughout the study, including returning transcripts to interviewees for clarifications, additions, or concerns about the content. Wilson (2008) reminds researchers,

> One method through which authenticity or credibility may be ensured is through continuous feedback with all the research participants. This allows each person in the research relationship to not only check the accuracy of the analysis but also to elaborate upon ideas and to learn from other participants. (p. 121)

The nature of my work in the Kodiak College Education Department and involvement in the community allowed for continued reciprocal exchanges of information throughout the study, at the conclusion of the study, and beyond the writing of the dissertation. The true indication of the success of my research will be to recruit and retain more Alutiiq/Alaska Native educators on island for our local and village schools.

Fetterman (2001) tells researchers that "Empowerment evaluation and action research are characterized by concrete, timely, targeted, pragmatic orientations toward program improvement" (p. 11). My next target of program improvement was eLearning. Rural pre-service teachers take the majority of education courses via eLearning, so improving the potential for student success is critical. Researching eLearning best practices made me a better online teacher educator, and examining student success in synchronous or asynchronous courses informed course delivery options. The goal is to help students persist to become the future teachers of Kodiak Island.

3.10.1 Cultural concerns for students and course synchronicity. The literature review presented in Chapter 2 described the best practices in eLearning, and encouraged faculty to be

aware of common concerns often experienced by students of non-Western cultures. The ways students view themselves in society can be in direct conflict with the online practices, causing confusion and discomfort (Parrish & Linder-VanBerschot, 2010). Although both asynchronous and synchronous QM reviewed courses have requirements for instructor to student, student to student, and student to content interactions, my hypothesis was that synchronous courses would provide more opportunities for relationship building, and therefore be more conducive for success by those students who hold collectivist views.

3.10.2 Research questions regarding asynchronous and synchronous courses. The Institutional Review Board (IRB) of UAF approved the collection of data by UAA's Institutional Research, including reporting the outcomes. For confidentiality purposes the data was reported by course section in aggregate. See Appendix H for the IRB Letter. To be the most applicable to my teaching practice, I compared student success in synchronous (n=13 course sections) and asynchronous (n=25 course sections) courses delivered from Kodiak College. I provided course registration numbers, semester and year courses were taught, along with the research questions and definitions (found below) to UAA Institutional Research.

Data was collected for fall 2013, spring and fall 2014, spring and fall 2015, spring and fall 2016, spring and fall 2017, and spring 2018. The courses offered through Kodiak College are across three initial certification programs, (a) elementary education, (b) early childhood education, and (c) special education.

Institutional Research queried the UAA Banner System to extract the data on student success, reported in aggregate, for the following questions:

- If success is measured by earning a grade of C or higher, are students more successful in synchronous or asynchronous QM designed courses?

- Are rural students more successful in synchronous or asynchronous QM designed courses? Do these differ significantly?

- Considering ethnicity, do the success rates of students in synchronous or asynchronous QM designed courses differ?

3.10.3 Defining success in eLearning courses. For the purposes of data collection in this study, success was defined, for all examined sections, as students who earned a final grade of C or higher. The rationale for this decision is based on program expectations. According to the University of Alaska Anchorage Catalog (2017-2018), Education majors are required to maintain an overall minimum grade point average of 3.0, and a minimum grade point average of 3.0 in the major. Essential courses, such as EDEL A205, Becoming an Elementary Teacher, and EDSE A212, Human Development and Learning, require a minimum grade of C.

3.10.4 Selecting Quality Matters eLearning courses. The queried eLearning data compared student success in synchronous and asynchronous courses delivered from Kodiak College between fall 2013 and spring 2018. I designed the courses and all have been peer reviewed and met Quality Matters (QM) Standards for best practice in eLearning. QM is a program to promote and improve eLearning through the use of "current, research-supported, and practice-based quality standards and appropriate evaluation tools and procedures" (Quality Matters, Why QM, 2017, para. 7). QM provides an approach for quality assurance and continuous improvement for online learning through a peer review process and use of recommended course design standards. Quality Matters focuses on course design. Key components of good course design include course alignment of weekly learning objectives, materials, activities, and assessments back to the course level student learning outcomes. Additionally, QM examines the interaction of the instructor to students, students to students, and

students to content. By using only QM courses there is a level of consistency in design that would not be found in other courses.

3.10.5 Rural comparisons. Hill and Hirshberg (2013) provide a key reference for statistics on Alaska teacher turnover, supply and demand, and was one of the catalysts for Qik'rtam Litnauwistai. Therefore, I chose to align this study's definition of rural and urban with that of Hill and Hirshberg. In their study, urban districts are defined as Anchorage, Fairbanks, Juneau, Kenai, and the Matanuska-Susitna. All other districts are defined as rural (p. 1). Classification of rural or urban was determined by students' home address zip code. Students from out of state were not included in the rural and urban comparisons.

3.10.6 Ethnicity comparisons. Students may indicate their ethnicity on their application to UAA by selecting from (a) African American, (b) Alaska Native, (c) Alaska Native, two or more races, (d) Asian, (e) Hispanic, (f) Hispanic, two or more races, (g) Native Hawaiian, Pacific Islander, (h) Non-Hispanic, two or more races, or (i) White. Students may choose not to report their race.

For the purposes of this study, students who self-identified as Alaska Native, and Alaska Native, two or more races were combined into one category, Alaska Native. Likewise, student who self-identified as Hispanic and Hispanic, two or more races, were combined into one category, Hispanic. Students who indicated non-resident alien status were excluded from the data.

Although the cultural focus of the study is for Alaska Native students, I analyzed all available cultural groups within the UAA Banner system in hopes that I might see a trend in student groups who hold collective verses individualistic values.

3.10.7 Statistics for comparing groups. After receiving data from UAA's Institutional Research, an Analysis of variance (ANOVA), single factor, within the Microsoft Excel program was run to compare data between the percentage of successful students in each synchronous and asynchronous section. The ANOVA analysis addressed the questions of student success in synchronous or asynchronous QM designed courses (a) overall, (b) for rural students, and (c) based on self-identified ethnicity. According to Bartz (1999), "This technique allows us to compare two or more means to see if there are significant differences between or among them" (p. 288).

Chapter 4: Results

This study (a) examined current departmental practices in teacher education, (b) sought community feedback through interviews regarding recruiting and retaining Alaska Native pre-service teachers on Kodiak Island, and (c) analyzed successful eLearning completion data, based on modality. The examination and focus of improvement was on the educational *system* and *program delivery model* to meet the needs of all teacher candidates, especially our future Alutiiq educators.

The research centered on the following research questions (a) How can UAA School of Education (SOE) at Kodiak College (KoC) increase Alaska Native teacher candidates and graduates for Kodiak Island? (b) Do teacher candidates' successful completion rates of eLearning courses increase based on synchronous or asynchronous delivery methods? (c) What collaborations can be built between the KoC Education department, KIBSD, and community agencies? (d) What recommendations are provided by community members and Elders? (e) How can Alaska Native teacher candidates at KoC be best served?

4.1 Interview Results

Community members, including in-service and retired teachers provided insights regarding how the UAA School of Education (SOE) at Kodiak College (KoC) might increase Alaska Native teacher candidates and graduates for Kodiak Island. Community members, and in-service and retired teachers answered interview questions and prompts. The results are reported below.

4.1.1 Having teachers who are Alaska Native at your school or community. When asked to share their opinions on having Alaska Native teachers at the local school and in the community, participants overwhelmingly held the opinion that it was important, with 13 out of

15 using adjectives such as very important, absolutely important, or essential. The themes that emerged for the importance of having Alaska Native teachers were to (a) provide a role model, (b) have teachers who possessed and could share a high level of cultural understanding, (c) who could understand the local environment in which they worked, and (d) provide a way to strengthen the community in which they live.

4.1.1.1 Role models. Offering K-12 students a positive role model, and a professional with whom they could identify, was the primary reason participants expressed the need for a teacher who is Alaska Native, being mentioned 18 times by 11 of the 15 participants (73%). Teri Schneider, Alaska Native teacher, school administrator, and member of the Assembly of Alaska Native Educators who contributed to the Alaska Cultural Standards states:

> I think that when we consider the teachers in any community we need to consider the demographics of who we're serving, and so within an Alaska Native community I think it's important to have representation of people from within that community in the school. And so I—you know, a big role in the school is the teacher, obviously. And so I think it's important for the kids to see that their own people can be the most important person in the school, who in a child's eyes might be a principal or, or the teacher themselves. Not always just the custodian, a very important job, though not seen as important sometimes, as an aide or a lunch helper or something like that. Not to diminish in any way, shape or form those roles, the importance of those roles, but I do think in any community, including in our own town of Kodiak, having a large number of Filipinos within our schools, and Hispanics, I think when kids of all ethnicities can see themselves in those important places, filling important jobs, it does something internally to a child's self-esteem.

Having an Alaska Native teacher who serves as a role model is critical, so students might also "see" themselves in that profession. Peggy Azuyak, KIBSD rural schools principal noted,

> Yeah, I think it's important to have Alaska Native teachers in our, especially in our rural schools, and in town schools. It's important to show our students, you know, what's possible for them—give them good leadership, a role model within their community and inspire them to what's possible, you know, move in that direction as well.

4.1.1.2 Cultural understanding. Five participants mentioned the benefit of Alaska Native educators having the cultural understanding to teach through the culture, with increased empathy to particular situations within the community. Elder Susan Malutin explains,

> But I think because of the circumstances today, the way that kids are affected, and, and the pressures that they have, and the challenges that they have, it's hard for a non-Native, not from this area, to understand a lot of the cultural things and challenges that our young people go through. And by that I mean family dynamics, environmental dynamics that they have to go through.

Georgianna Spear, Alaska Native and American Indian Educator at Kodiak High School explains the benefits of working with high school students,

> . . . showing them the support that I give them, you know, the importance of culture, the importance of tradition, knowing and understanding, you know, the background of these kids. It's just really beneficial for them, and I'm pretty sure it is for the other schools as well.

Gwen Sargent, Tribal Vocational Rehabilitation Administrator, connects the advantages to teaching, "It's also important to integrate strategies that foster cultural competency in the delivery of academics."

The specialized knowledge of the community is not only beneficial for students who are Alaska Native, but for all students. As Marya Halvorsen, *Tamamta Liitukut* (Language Nest) teacher and Kodiak College student explains, "I think that Native people, having lived in this place for thousands of years, have a unique worldview that is a benefit to anybody to hear." The same sentiment was reiterated by Rebecca Jones, the first on-island graduate of the UAA Early Childhood Education graduate who now works in KIBSD.

> I feel like when I read through this earlier that one stood out to me so much just because, um, having people who are Alaskan Native, who have grown up here, they have connections throughout the community, with, you know, relational connections, that go really deep, I think. And they have perspectives on things, not just about living in Kodiak necessarily, but even within their own culture and community that they have. They can affect the students, the Alaska Native students positively, and non-Alaska Native students positively, through the sharing of their knowledge, and so I really, I really see that connectedness that's there.

4.1.1.3 Knowing the environment. "How to best live in a place, that's, that's another piece that really important for, for teachers," explains Teri Schneider, "any teacher that's moving, especially to a new place, knowing how to live in that place well, is so very important for anybody." Kodiakans recognize the challenges of living remote and rural in Alaska, where winds and rain might keep you from boarding a plane or receiving mail for several days. Some newcomers tolerate the difficulties better than others. Growing a local teacher workforce means those individuals understand and accept the trials, as well as the joys, of island living. Understanding the place, as well as the culture, is key, as Gwen Sargent states:

I believe, personally, I believe it's important to encourage Alaska Natives to go on to

college and then to, to come back, or to stay in Kodiak, and get their degree. It's

important that they will, they have an idea, of what perhaps, the village life may be. If

they're raised in the village, or even just Kodiak alone is rural, and, and then maybe they

have a, you know, more of a sense of what Alutiiq culture is, even though we've, it's been

the last 25 years that we've been revitalizing it.

4.1.1.4 Strengthening the community. At a time when there is an out-migration from

rural Alaska, Alaska Native teachers have the potential to strengthen the community in which

they live, and contribute to the revitalization of a village. Gwen Sargent shares,

So it's important, not only for, oh, let's just encourage Alaska Native human beings to

become educators, but if they also have a piece in the tapestry of keeping their village

together and keeping it a vital, you know.

Kitty: Vibrant—

Gwen: Right, so that might even be even more of a lure to families that are Alaska Native

and live in a village if they know that somebody is coming back to teach their students.

Marya Halvorsen holds similar views:

I think that out-migration is a large problem. It's something that I am personally

passionate about—is the lack of economic opportunities in rural communities that would

allow Native people to stay in their home villages and continue a cultural, subsistence

lifestyle. And so this is an answer for that as well.

4.2 Challenges of Recruiting and Retaining Alaska Native Teachers

Participants were asked to share opinions on the challenges of recruiting and retaining

teachers who are Alaska Native at your local school. Themes that arose around this prompt

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include (a) teaching is not as desirable profession as it once was, (b) difficulties for teachers to "straddle both worlds," (c) the logistics and expense of island living, and (d) the potential difficulty of being hired by the school district.

4.2.1 Teaching as a less desirable profession. Six participants propose that the vocation, overall, has lost appeal due to the (a) changes in and decline of the education system, and/or (b) the negative experiences within educational institutions, both current and within the traumatic history of Alaska.

Susan Patrick, retired Alaska Native educator shares her feelings on the change in the profession overall,

> It's so hard because right now I think—not, not that the younger kids would think about this—but the excitement about becoming a teacher is not there anymore. I don't think it's as respected anymore as it used to be as a profession, a professional position. And the pay is not so great, and now the retirement, and all of those other things. And if I was a new person going in, you know, I think I'd double think about whether I'd want to or not.

Teri Schneider recognizes that the responsibilities of teaching have shifted over time. She says, "And we all know what's happened in the classroom in terms of teachers being stretched to do everything, you know. More, more paperwork than teaching sometimes." She suggests if the job is changing, so, perhaps is the type of person who would want to become a teacher.

Kodiak Island has seen a decline in student enrollment in both rural and town schools over the past five years, which may reduce the number of teachers the island needs in the future. Libby Eufemio, Assistant Professor of Alutiiq Studies at Kodiak College, speaks of the reality of vocational choice in a time of shrinking school enrollment. "And then they [students] need to

feel like they can have a job and if you know these schools are closing. If Port Lion school closes, you know, that's rough. That's something, I guess we can't really control."

Susan Malutin, Gwen Sargent, and Teri Schneider propose that it is hard to generate interest in a vocation if one's overall experience with the vocation has been negative. Teri explains, "I think, one of the first challenges is sometimes the local community's attitudes towards teachers if they haven't had good experiences with classroom teachers. There are not many kids that want to pursue that as a degree, right?"

Sabrina Sutton, KIBSD Alaska Native educator, has noticed that high teacher turnover results in students' lack of connection within the schools, and with the teaching profession. She notes, "Well, there's a huge change in just the connection these students are making at the high school level, or even the middle school, with the transient teacher population they have lately."

The history of education in Alaska cannot be overlooked as an obstacle for some to even consider becoming a teacher. Susan Malutin shares,

> Roger, my husband, the things that they had to go through. This was Afognak, though, and so the teachers there were probably a little more strict and, and not lenient at all . . . but it was the probably the strictness, you know, some—because the language wasn't used in the school at all. They weren't permitted to do the language at all. They would be punished . . .

4.2.1.1 Straddling both worlds. A challenge to recruiting and retaining Alaska Native teachers might be found in the dilemma in which educators find themselves when they have competing roles within a small community. Peggy Azuyak, the rural schools principal, points out,

So sometimes, you know, especially in retaining teachers, that might be an issue, you know, having to kind of straddle both worlds—as far as working in a professional capacity—for the district, and then being a member of the community, and the village, and so that could be a challenge.

Teri Schneider explains, "Oftentimes going back to their own community was not very successful. When you're related to many people, you have obligations, beyond your professional obligations that might take you off course in terms of your professional stance within the community." Judith Clayton, community member in Port Lions and a member of their Advisory School Board states,

One of the challenges that might come about in terms of retaining and recruiting teachers that are Native Alaskan, especially when we're talking about our homegrown, is in small villages, issues do come up because everybody does know everybody, and that can be very much of a challenge for the educator in a variety of reasons. And I do know that there are a couple of instances that choice has been made because of the, the closeness and the family tie, and that they felt challenged to remain in the village in that capacity as an educator in the smaller villages.

4.2.1.2 Logistics and expense of island living. Island living, including housing, is expensive. Even the simple act of getting on or off island, which is only accessible by ferry or airplane, can be cost prohibitive. Five participants brought this concern to light, and Gwen Sargent articulated it well:

I can't speak directly to it, but I would imagine that rate of pay is always an issue. And the housing, if you're going to be a village teacher. What is housing going to be? Is it adequate housing? It's going to be really difficult to encourage Alaska Native human beings to become teachers if there's not adequate housing in those villages, and it's a challenge.

The logistics and expense of island living are challenging, especially since teacher's salaries have not kept pace with the cost of living. Georgianna Spear notes, "Well, we're on an island. You know, we have to either fly out or take the ferry up. That's one big thing as well, aside from, you know, the cost of living."

4.2.1.3 Potential difficulty being hired by district. Three participants know of difficulties of teachers who are Alaska Native not being hired into open positions, and one was even being discouraged from applying to a rural school. Susan Malutin shares her concern:

And so I would hope that these Native teachers who do make it through the program are able to be hired by the district, first of all, and be able to be assigned willingly to some of the remote villages, and as well as in town, because we have a lot of those families that are moving in now and they bring the same family dynamics with them here. And I think maybe our students, Native students, will have a better opportunity here because there's, there's more available for them. And if we have more of the Native teachers who understand, again, those dynamics that they have- that are challenging our kids.

Kitty: Now can I follow up? *If* they get hired by the school district—do you think that's an issue?

Susan: Yes, I do.

Some KIBSD administrations are more supportive of a "homegrown" teacher workforce than others, and Kodiak has previously experienced resistance. Participant 3 explains, "Well, I looked at this question, and I was like, okay—challenges. I feel like our superintendent right now feels it's important to hire Native educators, so I feel, and our administration." When the community knows there is good hiring potential, they are more likely to consider a vocation, so having the support of the superintendent and principals is key.

4.3 How Might Kodiak College Best Serve Alaska Natives Who Want to Become Teachers?

Participants generated many ideas for how to best serve Alaska Native students who might want to become Kodiak Island educators. Ideas included (a) extend a specific, personal invitation to attend Kodiak College, (b) provide a Kodiak College advisor or coach, (c) Reactivate the Native Educators of the Alutiiq Region (NEAR), and (d) establish cohorts to foster student support.

4.3.1 Extend a specific, personal invitation. "I think that an invitation is always the best place to start" shared Teri Schneider. Issuing a specific, personal invitation to consider attending Kodiak College and entering the teacher education program was mentioned by nine of the 15 participants. Invitations to study at Kodiak College could come from a variety of individuals, and be extended more than once. In fact, when asked, Participant 3 suggested an invitation from an Alaska Native Educator accompanying me to the villages would be most effective. She said, "I think we need to do it together, that's what I'm saying. We both need to be involved in whatever you do, when you go out there." Marya Halvorsen reminded me that extending invitations should be issued broadly, to those who might attend college, and to those who may in a position to encourage potential students to consider the possibilities. Marya said, "Yeah, and I guess it's not just a matter of inviting those students in, but inviting the mentors as well."

Rebecca Jones suggested that Kodiak College would be well served to reinstitute the practice of having an individual from the community, especially in the villages, serve as liaison between the community and the college. She says,

> One way that I think maybe that could be addressed is through having people in their community, to come alongside people, to bring that, like that it's not coming from the college, necessarily. It's coming from the college in their own, in their own people in their own, like community or in their own cultural—that somehow, you know, whether that's through the Native Corporations or through specific targeted people, that could be a part of infiltrating, in a positive way, you know, that way. And maybe trying to specifically change this idea like, we're losing something through this process [Western education] to we're gaining something for our people, for our future, for our children, for the community of our village, you know . . .

4.3.2 Extend the invitation early and often. Two participants suggested that the exposure to the idea of becoming an educator should start early, and might need to be introduced more than once. Participant 3 says,

> But what I think is the issue is exposing our kids to these careers when they're younger. They have no idea. We need to teach them about the career path starting early. We could even do it in kindergarten, first, second, but we just have to be, you know, look at the developmental issues and all that, but, every class we could talk about it, and we could, you know, get them thinking about it, so then we'll have more Native students that will want to go to school to be a teacher.

4.3.3 Provide a Kodiak College advisor to be an advocate or coach. If students accept the invitation to attend college, guidance, through a student advocate or college coach, should be

in place to help the student navigate the higher education system. Providing more of a personal touch, with verbal instructions, is more likely to result in success than simply telling a student to follow directions posted on a website or on a worksheet. Six of the 15 participants suggested providing a specific advisor, someone upon whom students could depend for support. Susan Malutin recommends a full battery of support:

> Having that structure where you can assist them from the time that you say it, and follow-through, and to make them feel secure. To give them resources, but not just say it, but to say this is what we can do. This is where you can live. This is where, you know, these things are available for you. And not just drop it there, and give you some papers, because it's unlikely it will happen, you know, that they would complete those paperworks. But an advocate who will follow them all the way through, and that, I think, sometimes is what's might be lacking. And it's good to talk to them, to make presentations, this is- just you know-We can offer this, and then what happens after that? They're not able to continue because they don't know.

4.3.4 Reactivate the Native Educators of the Alutiiq Region (NEAR). Six of the 15 participants suggested reactivating the Native Educators of the Alutiiq Region (NEAR) or establishing a similar group. In this organization, Alaska Native educators served as cultural knowledge resource for non-Native educators and role models for the next generation of Native teachers. Teri Schneider, a NEAR participant, explains that in a way, history is repeating itself with the dire shortage of Alaska Native educators.

> Well, and this [recruiting and retaining Alaska Native teachers for local schools] is something that I've really—I took on personally, when I was a part of a statewide grant with the National Science Foundation and the Annenberg Foundation through the-

through UAF's program that I worked with—from within our school district. One of our goals was to create opportunities for more Alaska Native educators to become educators. We saw a decline in the numbers. And we saw just, you know, what's happened. We saw what is happening, coming—in terms of the numbers, being pretty tough to recruit. There was a large group of teachers that had gone through the X-CED program particularly in the northern part of the State, and so those people were starting

to retire, just on the verge of retirement. So this effort was kind of in response to that . . .

Gwen Sargent remembers the initiative and thinks it would be an effective recruiting tool.

I know there was a Native Educators of the Alutiiq Region, the NEAR Group, and this was years ago, my gosh.

Kitty: Teri Schneider, Sabrina Sutton, yes-

Gwen: In the mid-nineties, yes. It would be neat, to see how many Alaska Native teachers are on the island. How many are still teaching? How many, how long have they had their degrees? And bring them into it, as like a pure, you know, rally for our area. So I mean, breathe some life into these things that have kind of halted. And as to groups, and coalitions, and things go, it's okay for them to stop for a while, or to just disappear once they've done what they've done. But get some life back in that, and then continue to engage with communities not just here in Kodiak, you know, saying this, but like actually going out into the villages.

4.3.5 Establish cohorts to foster student support. Six of the 15 participants identified cohort building as a strategy for success in serving Alaska Native students. Establishing a cohort provides "a community within a school" upon which Alaska Native students can depend. Marya Halvorsen explains,

And then for retention, a lot of people in the Native community come from multi-generational households where their family, and their community, are so strongly intertwined and connected, it's sort of a matter of building that community within a school.

Participant 1 shared,

Yeah, you know, I think this is just a real importance of keeping connected and keeping those relationships alive. Because, it's just, it just make a huge difference. . . . When things got hard—I could relate to someone. When someone else is having a hard time, we could rally around them. So, if there's a way to pull people in, and even while they're not in that class, it might, it might make that difference for them, so that they're like, you know what, I'm gonna do that next semester, rather than wait much longer where I forget about what I was doing or change my mind, or lose my focus, or whatever.

4.4 Obstacles, Challenges, and Potential Solutions for Studying Education at Kodiak College

Participants were asked, have you noticed any obstacles or challenges for community members who might want to study Education at Kodiak College? The answers were varied, but themes did emerge, such as (a) the expense of higher education, (b) lack of student housing, (c) lack of self-confidence, and (d) higher education barriers, including the intimidation of the institution, itself, and (e) technology. The follow-up question sought potential solutions, if known, by asking, how do you think Kodiak College could eliminate, or at least reduce the obstacles? These themes are also discussed in this section.

4.4.1 Expense of higher education. When asked about obstacles or challenges, seven participants identified the expense of earning a degree as problematic. Libby Eufemio says, "The

price of higher education is always [a challenge]. So you have to make it worth your while."

Susan Patrick also noted that scholarships don't always pay 100% of tuition, and students may have to work in addition to attending school. For non-traditional students, especially, the expense is not just financial, but also places time and energy demands on the students. She explains,

> . . . if you don't have a job how are you gonna pay for it? And in villages there are not
> very many jobs, so how are they going to earn the twenty percent, or the eighty percent,
> to pay for it? And if you live in town, maybe you have a job, but then you'd have to take
> night classes or whatever. Get a job in, and take classes, and do homework, and then if
> you have a family—you've got to have a lot of stamina to do all of that.

Potential solution: Help students identify funding sources. Libby Eufemio suggests establishing "a good working relationship with an entity like KEF [Koniag Education Foundation] that offers scholarships." Peggy Azuyak recommends "partnering with the school district in order to identify, help identify, and you know, the teacher scholarship loans. Marya Halvorsen also suggested getting the word out to potential students that the FAFSA, the Free Application for Federal Student Aid, may have a bad reputation, but for adults, it's easy. "People tell you the FAFSA is awful, but when our parents' income doesn't count, and you don't need their tax returns, all you need is your own . . . it's not hard at all."

4.4.2 Lack of student housing. Six participants recognized the lack of student housing as a barrier to community members who might want to pursue a degree at Kodiak College. Marya Halvorsen articulates the problem well when she explains,

> The housing market in Kodiak is awful, and so for Native students, particularly from
> rural communities, to attend college, it's probably more attractive to attend one where
> there's housing provided, or in a better housing market. It's hard to find a place to live

here, and it's hard to live with family sometimes. A lot of people don't have those

healthy, thriving families that we tend to think of when we think about family support,

and so it takes moving here to go to college off the table.

4.4.3 Lack of self-confidence. A challenge many students face is lacking the belief that

they can succeed if they go to college. Susan Malutin states, "Yeah, it is, and so again, looking at

the values that they have the self-assuredness, the confidence. Oftentimes it's not there, if they

don't have a strong family support, it's just it's not going to happen. Because so many of them

would like to, I know they would like to do that, but there again, it's you know—Can I?

Susan Patrick shares her personal struggle with lacking confidence in college:

And sometimes the biggest challenge for me was self-doubt-- and I think a lot of Native

people have that where you don't think you're worthy. You don't think you're smart

enough, and that never goes away. You have to fight it all the time . . . So there's that

self-doubt and I don't know where it comes from, why we have it, but we do. I truly said

that to myself- and often times I would say- how am I doing this? I'm not even that smart,

but I was smart enough to push through the classes to get the grades that I needed.

Potential solution: Experience teaching success. Gwen Sargent reminds me that just

talking about becoming a teacher is not sufficient. Potential future educators can get their start,

and build confidence through successful opportunities to teach others. She shares,

Just to advocate for Alaska Native students, you know, and, and becoming teachers-

some- just advocate about it. I think, I don't think kids are gonna say yes, I'd like to be a

teacher, if you say, wouldn't you like to be a teacher? I just think they need to experience

it somehow, or somehow or another. During an art project you talk with students, I mean

that there's ways that you can get to those kids other than just speaking to them, because

within eight minutes you've lost them. But if you're doing some type of a project with them, you can talk forever with them, or say- hey do you want to do a little presentation about blah, blah, blah at the preschool, or in the kindergarten, or first grade.

Four participants suggested that experiences in high school, such as the KIBSD cadet teaching program, concurrent enrollment, or Educators Rising (previously known as Future Teachers of Alaska), could pique students' interest in the field of education and provide the opportunity to have a positive teaching experience with children.

4.4.4 Higher education "hoop jumping." Teri Schneider points out, "some of the barriers come from the college systems, themselves," and five other participants agreed. Many of the policies are not seen as making sense, necessarily, but more as institutional bureaucracy. Participant 2 saw Kodiak College's work hours as problematic. "I think that having Student Services that closes when a lot of us are still at work is hard. So, yeah everything is closed when we get off at six. That's a big one."

Susan Patrick explains, "And I think another problem that they have is staying on track if you have to re-apply. You have to re-apply by a certain time, and you have to keep your grades up, and you have to jump through all of these hoops. Sometimes it's not easy to jump through all those hoops."

As mentioned previously, students may lack self-confidence to venture into higher education. If the institutional system is challenging from the onset, willingness to persist can suffer. Marya Halvorsen shares about her own experiences navigating the higher education maze:

You know, you and I were talking about my own struggles with understanding how, how the college works. I think that I'm a perfectly capable person, but this is an intimidating

thing. Going to school, especially if you don't have somebody in your family who already has gone to school, you often don't know what to do, or what to expect. Or you might think that it's not for you.

Rebecca Jones, a successful UAA graduate on Kodiak Island also recognizes the intimidation that higher education can hold. She shares,

I mean just to come into here. I mean it's a little intimidating, you know, to come into this big building if this isn't your, like comforting place. You know, it's like you were either raised in the village, or just raised with this really tight-knit group of people, and then to just take this step. It's not that they can't do it, but it's, it's some way to try to, to lessen that intimidation, you know.

4.4.5 Technology. The reality of island living means facing technology challenges, namely, expensive yet often unreliable internet access. Access is challenging in town, and even more so when living in one of the rural communities on Kodiak. Six participants recognized this as a problem for students to access higher education courses via distance. Participant 2 has taken classes online and she sees her peers struggle with the technology requirements of eLearning. She says,

I would think the biggest challenge there is, taking classes in the villages, or accessing information at the College in the villages is really, really hard. I've been in classes, that in Blackboard Collaborate, in the villages, their Internet is terrible. So they are suffering through this terrible Internet and trying to take classes and be part of things. And I notice they struggle a lot, just because they can only hear half of what is happening in class, or if they can even log in. So I think that answers your question.

4.5 Interview Results: Alaska Native Educators

In addition to the questions asked of all community members, I asked three more questions of in-service and retired teachers, recognizing they had firsthand experience making the decision to enter the education field, and then successfully persisting through a teacher preparation program.

4.5.1 Who or what influenced your decision to become an educator? In-service and retired teachers were able to identify the influences to help them decide to become an educator. Two trends emerged, (a) enjoying working with children and (b) having a memorable negative school experience.

4.5.1.1 Enjoying working with children. Four of seven Alaska Native educators report enjoying children and having positive early experiences working with children as motivators for pursuing education as a vocation. Rebecca Jones explained what helped her decide to become a teacher:

> I've always loved kids, and I always knew that I was drawn to kids, and good with kids, even when I was younger and I was babysitting, and all that. So I knew that that was an area that I was interested in . . . and then working with the preschoolers—I just happened to get that job—and really like finding my niche there was probably what really influenced me the most.

Susan Patrick also had positive on-the-job experience that provided the motivation to seek out a teacher preparation program.

> And so that's where I started actual teaching—in Sunday school. So, and then, when I was home in the village I also taught Sunday school. So that's where it started. I like being around kids and so, and then once I became a parapro, the teachers I worked with

encouraged me. They would tell me that I was doing a good job and think about going to school, and after a lot of encouraging words I decided I could do it.

4.5.1.2 Memorable negative school experiences. Three of seven Alaska Native educators had early, negative school experiences that provided the realization that they could be the agents of change needed in education. Peggy Azuyak shared, "And then, and then my first grade teacher was pretty—it was a bad experience—and I thought, hey, you know, I could, I could do this, and not be like that." Unfortunately, Teri Schneider had a similar recollection,

> I just, I saw the discrimination. I—some really horrible things going on. So that really
>
> made me sensitive to the idea that I could be a teacher and I could come back home and
>
> be a teacher, and I could contribute to changing that mentality, and, and that—what I
>
> thought was a lack of ethics within the profession.

Participant 3 wanted to be sure other children did not have the same experience she did, and shared,

> Okay, so I remember I had a kindergarten, first, second grade teacher who, I felt, and I
>
> remember this from when I was younger, didn't like Native kids, or didn't believe in
>
> Native children, and I was one of them. And I had a hard time when I was younger, and I
>
> just knew she did not believe in me. . . I realized I want to make a difference in kids'
>
> lives. I want to make sure all kids are loved, and feel loved, and I knew I wanted to [be a
>
> teacher].

4.5.2 Who or what helped you persist to graduation in your teacher preparation program? Participants were asked to share any insights as to who or what helped them persist to graduation in their teacher education program. Themes included having (a) an encouraging family, (b) cohort support, and (c) personal fortitude and persistence.

4.5.2.1 Family encouragement. Almost all Alaska Native educators indicated they persisted in their programs, in part, due to the emotional support and encouragement of their families. Mothers, fathers, cousins, and husbands contributed to the success of the teachers, sometimes through positive words, and sometimes through the "tough love" approach that was needed in that moment. An example is found in Teri Schneider's story:

> Yeah, it was definitely my dad. I remember one time. One time, um, I so wanted to come home, you know. I think it was later in the fall, like November, usually when most of us are hitting the wall, right? And it's like starting to get hard, you have finals to study for, your final paper, and projects, you know you're behind on stuff—and you want to go on Thanksgiving break. And then, you know, a couple more weeks, and I remember calling home and saying that I want to come home, and my mom and dad said no! And I'm like, what? They're like,

> no you cannot quit. You finish your classes. You do the best that you can, and we'll talk about it when you get home. And of course I knew exactly what they were saying.

Shelia Leinberger knew she had support, no matter what, which provided the incentive to persist.

> So I know that having grown up in a small town, that I had a base of people who loved me, and supported me, and even if I failed, when, even if I failed, when I failed, that they would be there for me, and they would be like—What the hell are you doing? Get back down there. [laughter] And so I would.

4.5.2.2 Cohort support. Having a cohort, other students in the teacher preparation program also provides a system of support and accountability. Peggy Azuyak shares, "I had that core group of friends that were also teacher prep students that, you know, we were able to work

together, and yeah, become the tighter, tighter group." Teri Schneider says she knows she did better when she had the support of a friend with whom she could take classes. "But if you have a partner there, there's a little bit more accountability, a little bit more shared responsibility, maybe. And that idea of, you know, we're doing this together, walking through together, makes it, it made a huge difference to me."

4.5.2.3 Personal fortitude and persistence. Four Alaska Native teachers explained that they held persistence as a personal attribute, often taught or modeled to them by a family member. They felt the need to succeed in an undertaking once they started. Susan Patrick shares,

> I wanted to show my family, my—I had three younger sisters—that you could do it. And other Native people—I wanted to show them that you can become a professional. I was the first one to get a college degree in my whole family, aunts, uncles, cousins. So I wanted to keep pursuing that because I wanted to get that degree—so pride, determination.

Sabrina Sutton was taught not to give up. She says,

> I start something, I have to finish it. It's just, like, it's just something that my grandmother always put in my brain. It's like, yeah, you need to, you start something— you finish it. Whether you like it or not—persist. And, also, I didn't want to be one of those Alaska Native kids who quit. That's the truth. I'm not a quitter and I don't want to be—oh they went up there, and they tried it. They missed home so much they quit because they had to go home.

> Persistence was mentioned as a personal attribute that helped educators succeed in their teacher education program. This attribute is not necessarily innate, or modeled in every family, so it must be taught, and practiced. Teri Schneider reminds us that "Persistence is hard. We have

to give students the opportunity to learn how to persist, you know. We call it grit, and all the rest, these days. But it's really—being persistent and resilient, you know. Not everything is going to go just right."

4.5.3 What obstacles or challenges, if any, did you notice in your teacher preparation program? How did you overcome them? There were few ideas unique to teacher education, specifically, as most are also applicable to all higher education students and included in the responses previously. The ideas of (a) the roundabout path to goals, and (b) challenge of a good mentor match, are key challenges worth considering for the program to retain pre-service teachers.

4.5.3.1 The roundabout path to reaching goals. The path to reach your goal is not always straight, quick, or easy. Knowing this from the beginning of the journey might help prepare students for what is ahead. Teacher education, with both class work, and field experience work in a K-12 setting, often presents an additional challenge for students. Shelia Leinberger provided advice based on her own experience.

> I just love taking, taking the roundabout, my roundabout route . . . Obstacles—I guess the
> idea that the road can be long, longer than you ever think, but that if you're going to be a
> teacher it's never about just the end product, it's always about the journey, and how you
> get there, and what's important to you.

4.5.3.2 Good intern and mentor matches. Shelia experienced the challenge of having a difficult mentor match for the Internship (student teaching) experience. On Kodiak Island, mentor and pre-service teacher matches are determined through a collaborative effort between me and KIBSD. This story is a good reminder to stay open to moving students to a different classroom, if needed.

At first I had been placed with a teacher, and I think she was great, she probably was, but I couldn't do it. We didn't click, so I was placed with another teacher, and she and I figured out my student teachings and such, together up in Fairbanks. And so that was helpful, because I was, I was paired with the mentor who was, who we had a lot in common.

4.6 eLearning Results

As explained in previous chapters, the majority of Education courses must be taken by Kodiak pre-service teachers via eLearning. For this reason, a focus on eLearning becomes an important area to include in a study of program improvement. Since course delivery synchronicity is determined solely by the faculty, I explored this as a variable that I could change, if needed, based on the results of the analysis. Student success in synchronous and asynchronous courses delivered from Kodiak College were compared to inform future program scheduling. Analysis of variance (ANOVA), single factor, within the Microsoft Excel program was run to compare data between the percentage of successful students in synchronous and asynchronous QM designed courses (a) overall, (b) for rural students, and (c) based on self-identified ethnicity. ANOVA single factor was used as it allows for a comparison between data sets to determine if there are significant differences between or within the two groups. The results are presented below.

4.6.1 Student success in synchronous v. asynchronous courses.

A One-way ANOVA was conducted to compare effect of synchronicity on overall student success. See Table 4 below for analysis.

Table 4: Overall success rate asynchronous v. synchronous courses

SUMMARY

Groups	Count	Sum	Average	Variance
Asynchronous	25	20.87266	0.834906	0.007705
Synchronous	13	11.59664	0.892049	0.006884

ANOVA

Source of Variation	SS	df	MS	F	P-value	F crit
Between Groups	0.027927	1	0.027927	3.75793	0.060429	4.113165
Within Groups	0.267529	36	0.007431			
Total	0.295456	37				

Note: Statistical significance is indicated at p<0.05.

The analysis of variance showed that the effect of synchronicity on overall student success was not statistically significant, F (1, 36) = 3.757, p=.06. The p-value is greater than 0.05, so we accept the null hypothesis, and conclude that there is no difference between eLearning course modality. Limitations regarding the data include the small number for both asynchronous and synchronous data points.

4.6.2 Rural student success in synchronous v. asynchronous courses.

A One-way ANOVA was conducted to compare effect of synchronicity on rural student

success. See Table 5 below for analysis.

Table 5: Rural student success rate asynchronous (asyn) v. synchronous (sync)

SUMMARY

Groups	Count	Sum	Average	Variance
Succes Rate Asyncronous	24	20.725	0.863542	0.045573
Success Rate Synchronous	10	9	0.9	0.025926

ANOVA

Source of Variation	SS	df	MS	F	P-value	F crit
Between Groups	0.009383	1	0.009383	0.234292	0.631656	4.149097
Within Groups	1.281502	32	0.040047			
Total	1.290884	33				

Note: Statistical significance is indicated at p<0.05.

The analysis of variance showed that the effect of synchronicity on rural student success was not

statistically significant, F (1, 32) = 0.234, p=.63. The p-value is greater than 0.05, so we accept

the null hypothesis, and conclude that there is no difference between eLearning course modality

for this student group. Limitations regarding the data include the small number for both

asynchronous and synchronous data points.

4.6.3 African American student success in synchronous v. asynchronous courses.

A One-way ANOVA was conducted to compare effect of synchronicity on African American student success. See Table 6 below for analysis.

Table 6: Success rate of African American Students: Asynchronous v. Synchronous

SUMMARY

Groups	Count	Sum	Average	Variance
Success Rate Asyn	13	9	0.692307692	0.230769231
Success Rate Synch	5	4	0.8	0.2

ANOVA

Source of Variation	SS	df	MS	F	P-value	F crit
Between Groups	0.04188	1	0.041880342	0.187739464	0.670589	4.493998
Within Groups	3.569231	16	0.223076923			
Total	3.611111	17				

Note: Statistical significance is indicated at p<0.05.

The analysis of variance showed that the effect of synchronicity on African American student success was not statistically significant, F (1, 16) = 0.187, p=.67. The p-value is greater than 0.05, so we accept the null hypothesis, and conclude that there is no difference between eLearning course modality for this student group. Limitations regarding the data include the small number for both asynchronous and synchronous data points.

4.6.4 Alaska Native student success in synchronous v. asynchronous courses.

A One-way ANOVA was conducted to compare effect of synchronicity on Alaska Native student success. Students who self-identified as Alaska Native and Alaska Native, two or more races have been included in the count. See Table 7 below for analysis.

Table 7: Success rate of Alaska Native Students: Asynchronous v. Synchronous

SUMMARY

Groups	Count	Sum	Average	Variance
Success Rate Asyn	25	20.8	0.833333333	0.125
Success Rate Synch	8	7	0.875	0.125

ANOVA

Source of Variation	SS	df	MS	F	P-value	F crit
Between Groups	0.010522	1	0.010521886	0.084175084	0.773649	4.159615
Within Groups	3.875	31	0.125			
Total	3.885522	32				

Note: Statistical significance is indicated at p<0.05.

The analysis of variance showed that the effect of synchronicity on Alaska Native student success was not statistically significant, F (1, 31) = 0.084, p=.77. The p-value is greater than 0.05, so we accept the null hypothesis, and conclude that there is no difference between eLearning course modality for this student group. Limitations regarding the data include the small number of synchronous data points.

4.6.5 Asian Student success in synchronous v. asynchronous courses.

A One-way ANOVA was conducted to compare effect of synchronicity on Asian student success. See Table 8 below for analysis.

Table 8: Success rate of Asian Students: Asynchronous v. Synchronous

SUMMARY

Groups	Count	Sum	Average	Variance
Success Rate Asyn	16	13.3	0.833333333	0.085185185
Success Rate Synch	8	8	1	0

ANOVA

Source of Variation	SS	df	MS	F	P-value	F crit
Between Groups	0.148148	1	0.148148148	2.550724638	0.124509	4.30095
Within Groups	1.277778	22	0.058080808			
Total	1.425926	23				

Note: Statistical significance is indicated at p<0.05.

The analysis of variance showed that the effect of synchronicity on Asian student success was not statistically significant, F (1, 22) = 2.55, p=.12. The p-value is greater than 0.05, so we accept the null hypothesis, and conclude that there is no difference between eLearning course modality for this student group. Limitations regarding the data include the small number of synchronous data points.

4.6.6 Hispanic: Student success in synchronous v. asynchronous courses.

A One-way ANOVA was conducted to compare effect of synchronicity on Hispanic student success. Students who self-identified as Hispanic and Hispanic, two or more races were included in the count. See Table 9 below for analysis.

Table 9*: Success rate of Hispanic Students: Asynchronous v. Synchronous*

SUMMARY

Groups	Count	Sum	Average	Variance
Success Rate Asyn	21	15.2	0.722222222	0.162037037
Success Rate Synch	8	8	1	0

ANOVA

Source of Variation	SS	df	MS	F	P-value	F crit
Between Groups	0.446999	1	0.446998723	3.724137931	0.0642	4.210008
Within Groups	3.240741	27	0.120027435			
Total	3.687739	28				

Note: Statistical significance is indicated at p<0.05.

The analysis of variance showed that the effect of synchronicity on Hispanic student success was not statistically significant, F (1, 27) = 3.72, p=.06. The p-value is greater than 0.05, so we accept the null hypothesis, and conclude that there is no difference between eLearning course modality for this student group. Limitations regarding the data include the small number of synchronous data points.

4.6.7 Non-Hispanic, two or more races student success in synchronous v.

asynchronous courses.

A One-way ANOVA was conducted to compare effect of synchronicity on success for students who self-identified as non-Hispanic, two or more races. See Table 10 below for analysis.

Table 10*:* Success rate of Non-Hispanic, Two or More Races: Asynchronous v. Synchronous

SUMMARY

Groups	Count	Sum	Average	Variance
Success Rate Asyn	16	14.7	0.916666667	0.033333333
Success Rate Synch	5	4.75	0.95	0.0125

ANOVA

Source of Variation	SS	df	MS	F	P-value	F crit
Between Groups	0.004233	1	0.004232804	0.146224146	0.706414	4.38075
Within Groups	0.55	19	0.028947368			
Total	0.554233	20				

Note: Statistical significance is indicated at p<0.05.

The analysis of variance showed that the effect of synchronicity on non-Hispanic, two or more race student success was not statistically significant, F (1, 19) = 0.14, p=.70. The p-value is greater than 0.05, so we accept the null hypothesis, and conclude that there is no difference between eLearning course modality for this student group. Limitations regarding the data include the small number for both asynchronous and synchronous data points.

4.6.8 No race reported: Student success in synchronous v. asynchronous courses.

A One-way ANOVA was conducted to compare effect of synchronicity on student

success of those who did not report their race. See Table 11 below for analysis.

Table 11*: Success rate of Students, No Race Reported: Asynchronous v. Synchronous

SUMMARY

Groups	*Count*	*Sum*	*Average*	*Variance*
Success Rate Asyn	12	12	1	0
Success Rate Synch	5	5	1	0

ANOVA

Source of Variation	*SS*	*df*	*MS*	*F*	*P-value*	*F crit*
Between Groups	0	1	0	65535	#DIV/0!	4.543077
Within Groups	0	15	0			
Total	0	16				

Note: Statistical significance is indicated at p<0.05.

The analysis of variance showed that the effect of synchronicity on student success for those who

did not report their race, was not determined as calculation to determine the p-value was not

possible.

4.6.9 White: Student success in synchronous v. asynchronous courses.

A One-way ANOVA was conducted to compare effect of synchronicity on White student success. See Table 12 below for analysis.

Table 12: Success rate of White Students: Asynchronous v. Synchronous

SUMMARY

Groups	Count	Sum	Average	Variance
Success Rate Asyn	25	21.2	0.847357055	0.009213299
Success Rate Synch	13	11.2	0.865129315	0.01341461

ANOVA

Source of Variation	SS	df	MS	F	P-value	F crit
Between Groups	0.002701	1	0.002701376	0.254517017	0.616986	4.113165
Within Groups	0.382094	36	0.010613736			
Total	0.384796	37				

Note: Statistical significance is indicated at p<0.05.

The analysis of variance showed that the effect of synchronicity on White student success was not statistically significant, F (1, 36) = 0.25, p=.61. The p-value is greater than 0.05, so we accept the null hypothesis, and conclude that there is no difference between eLearning course modality for this student group. Limitations regarding the data include the small number for both asynchronous and synchronous data points.

4.7 eLearning Research Summary

The data does not support that course modality (synchronous or asynchronous), overall, by race, or rural location impacts student success in an online course. My hypothesis that synchronous courses would provide more opportunities for relationship building, and therefore

be more conducive for success by those students who hold collectivist views, was not supported by the results. The data was gathered from only Kodiak College's Education sections, so the overall number was very limited. Additionally, the current COE/SOE demographics on race indicate there is not enough diversity of graduates to significantly increase the data points even with additional sections.

Additional research in this area may provide insights into factors contributing to students' success in synchronous compared to asynchronous courses. Potential answers might be found in related research by Gering (2017), Capra (2011), Garcia and Cuello (2010), and Renes and Strange (2010).

4.7.1 Characteristics of successful Alaskans in eLearning. There is new research on the characteristics of successful Alaskans in eLearning. In her doctoral dissertation, Gering (2017) analyzes personal, circumstantial, and course variables of student success and the combinations of which lead to success. The study gathers 27,000 data points from students from four academic years taking asynchronous eLearning courses, all programs, through the University of Alaska Fairbanks.

Phase 1of Gering's research examines personal variables including measures in the categories of demographics, academic performance, non-cognitive attributes, and student strategies. Phase 2 examines non-cognitive motivational factors and student perceptions (of the course and instruction). Statistically significant relationships between success in online courses and seven personal, circumstantial, and course variables were found. These are (a) cumulative GPA, (b) class standing, (c) course level, (d) degree level, (e) race, (f) perceived academic control, and (g) faculty teaching presence. When using the variables to predict success,

No combination of variables was shown to predict success more accurately than GPA alone when applied to the entire group of students. However, further analysis indicated that the variables predictive of success changed with students' level of academic experience—lending strong support for the premise that student success is context-sensitive and multi-faceted (p. 131).

Gering's research was focused on asynchronous courses only, but this in-depth study demonstrates how various characteristics of the individual learner may be the greatest contributing factor to student success in eLearning.

4.8 Who takes eLearning Courses?

When using quantitative methods, Creswell (2009) encourages researchers to evaluate internal and external threats to validity in their studies, and in my research I recognized potential pitfalls considering the convenience factor of asynchronous courses. Data for the project were based on students who self-enrolled in either asynchronous or synchronous courses at Kodiak College. Studies have shown that eLearning provides more convenience and accessibility for students, especially those who are (a) older, (b) have family and work obligations, (c) have a disability, and/or (d) live in rural locations (Capra, 2011; Garcia & Cuello, 2010; Renes & Strange, 2010). Depending on the individual, these learner characteristics may also represent learning and lifestyle challenges, too. There may be "certain characteristics that predispose them to have certain outcomes" (Creswell, 2009, p. 163), making it difficult to isolate eLearning variables, including success in a course based on modality.

Chapter 5: Conclusions and Application

As a rural-based teacher educator for the University of Alaska Anchorage (UAA) at Kodiak College, developing the *qik'rtam litnauwistai*, the island's teachers for my home community, is both professional and personal. This study (a) examined current departmental practices in teacher education, (b) sought community feedback through interviews regarding recruiting and retaining Alaska Native pre-service teachers on Kodiak Island, and (c) analyzed successful eLearning completion data, based on modality. The examination and focus of improvement was on the educational *system* and *program delivery model* to meet the needs of all teacher candidates, especially our future Alutiiq educators. This study was a multi-tiered, community-based, participatory action research project initiated as a direct response to both community and institutional recommendations. The research centered on the following questions (a) How can UAA School of Education (SOE) at Kodiak College (KoC) increase Alaska Native teacher candidates and graduates for Kodiak Island? (b) Do teacher candidates' successful completion rates of eLearning courses increase based on synchronous or asynchronous delivery methods? (c) What collaborations can be built between the KoC Education department, KIBSD, and community agencies? (d) What recommendations are provided by community members and Elders? (e) How can Alaska Native teacher candidates at KoC be best served?

5.1 Recommendations for Action

Participatory action research, by definition, indicates that a study is more than theoretical. The study provides a basis for discovering information that may indicate the need for making changes. Based on what I have learned in my research, from a review of literature, my community members, and data from UAA, I offer recommendations or considerations for

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changes for (a) the Kodiak College Education faculty, (b) Kodiak College, (c) the University of Alaska Anchorage, and (d) Kodiak Island Borough School District.

Interview participants overwhelmingly felt it was important to "grow our own" Kodiak teachers who could (a) provide a role model, (b) have teachers who possessed and could share a high level of cultural understanding, (c) who could understand the local environment in which they worked, and (d) provide a way to strengthen the community in which they live. In order to recruit and retain Alaska Native educators for Kodiak Island, I propose the following recommendations for program and system improvements based on this study.

5.1.1 Recommendations: Kodiak College Education faculty. Specific recommendations for program improvement were gleaned from interviews with community members, including in-service teachers. As Education faculty, I could improve my practice by (a) recruiting through a personal invitation, especially diverse pre-service teachers, (b) building and maintaining relationships with students, (c) maintaining a cohort model and early teaching exposure, (d) preparing pre-service teachers for potential in-service challenges, (e) proposing NEAR revitalization, and (f) inviting community agencies to Kodiak College.

5.1.1.1 Recruit through a personal invitation. I should be proactive in extending an invitation to come to Kodiak College and into the teaching profession. I should continue to participate in College and Career Fairs and outreach and recruiting opportunities within the community. The focus should include purposeful recruitment of racially diverse individuals. A personal invitation would be most effective, especially for the rural settings. When recruiting, I should not just target high school students, but introduce the idea of teaching as a vocation as early, and often as possible, to both children and adults.

Having the opportunity to experience simple teaching successes with children can open the door for future educator recruitment. Early experiences and opportunities to explore education as a vocation are offered in *EDFN A101: Introduction to Education*, a 100-level course offered on the Kodiak College campus for adults, and through a concurrent enrollment course at KIBSD. I should issue personal invitations to students to learn about the profession and have an opportunity to work with children in a supervised school setting through this coursework.

5.1.1.2 Build and maintain relationships. Serving as the Education majors' advisor and mentor provides a perfect opportunity to build a relationship with students so they have an on-campus mentor to help navigate the higher education system, know how to access campus resources, and encourage them to persist in the teacher-education program. Maintaining the relationship through teaching traditional classes and holding regular advising visits each semester could positively impact students' retention within the education program.

5.1.1.3 Maintain a cohort model. Students benefit from a shared educational experience. I should continue work to establish cohorts for Education majors at Kodiak College by providing student-to-student introductions and Club ED activities. Mapping specific course rotations through both general education and teacher education courses provides students with the opportunity to make connections with others in the program and build a network to facilitate encouragement, persistence, and success.

5.1.1.4 Prepare pre-service teachers for the place-based challenges of the profession. The junior and senior seminar classes, conducted by the clinical faculty, address issues related to understanding the nuances of, and being successful in the teaching profession. This seminar is the ideal course to address the necessity of purposeful planning for the challenges of living off

the road system in Alaska. Although this topic is not part of the regular curriculum, holding deliberate, crucial conversations about the realities of living and teaching in a small, island community—and the complications in logistics and relationships that this might bring—could be critical for retention in the program and/or profession for both pre-service and in-service teachers.

     5.1.1.5 Propose Native Educators of the Alutiiq Region (NEAR) revitalization. The ANTPP Year 3 Evaluation Report by Villegas and Faircloth (2011) identified using Alaska Native mentor teachers as an area of strength in training other teachers. "Experienced Alaska Native teachers are an underutilized resource in the effort to support the development of quality teachers for Alaska's schools" (p. 14). Alaska Native educators in KIBSD are used as mentors for pre-service teachers, but they have to potential to reach those who are not yet pursuing a degree. Although I am not an Alaska Native educator, I would be willing to facilitate conversations with Alaska Native educators who may be interested in reactivating NEAR to serve as role models for "growing our own" qik'rtam litnauwistai. When the organization was originally formed, the work was grant supported. If the initiative is renewed, a priority would be to look for ways to make the work sustainable, such as a poster campaign, short video clips, or social media to capture and deliver the message in cost effective ways that bridge place and time constraints. Kodiak College already has the equipment in place to facilitate this kind of campaign and I would be willing to assist, if needed, with these resources. The initiative would promote the vocation, not a particular teacher education program. If NEAR comes together as a new organization, and is willing, their ongoing input into Kodiak College's teacher education program would be highly valuable. Given the challenges the UAA SOE has in its future around the loss of CAEP accreditation, their insights, provided in an advisory capacity could help in the

program rebuild with the "coproduction of new knowledge and theoretical insights for innovation and social change" (Tedmanson & Banerjee, 2010, p. 656).

    5.1.1.6 Foster relationships with community agencies. Although community agencies have a basic knowledge of Kodiak College's programs and resources, I should extend invitations to expand and/or deepen relationships, especially with post-secondary, transition-focused, and funding agencies. Having conversations on how to work collaboratively toward mutually beneficial goals for students and young adults, beyond a surface level, would improve the potential success for all entities and individuals being served.

    Gwen Sargent suggested several agencies that had overlapping "bubbles" of services, which if combined, could be more effective. She asked, "How can we just, like meet quarterly and align our services to best meet the students' needs? I think that's huge, and the college can be a great piece of that, too."

5.2 Suggestions for Future Research and Recommendations

    During the course of the study, suggestions were made that were beyond the scope of the current project. While not rising to the level of a "trend" in responses, the ideas have merit for potential future research and could extend recommendations and/or expand the confines of this original study. Ideas for future research would include (a) interviewing school district paraprofessionals as a way to capture another educational perspective around recruiting and retaining teachers, and (b) using high school students' interest inventories or survey results to suggest education as a vocation.

    5.2.1 Practices with eLearning and future research. The data does not indicate that course modality, (synchronous or asynchronous), overall, race, or rural location impact student success in an online course. Based on this research, it is not imperative to change the modality of

the program's course offerings to meet the needs of students. I might, instead, consider students' preferences for synchronicity, or further explore individual characteristics or eLearning supports for student success.

I should regularly assess the clarity of communication online and in course assignments, policies, and expectations, being mindful that not all students have English as their first language. I should check the Flesch-Kincaid Grade Level and readability statistics in written documents to assure materials are accessible for all learners.

5.2.2 Recommendations: Kodiak College. Recommendations for improvement were revealed in the study and could be addressed at the Kodiak College level and include (a) foster relationships with community agencies, (b) make linkages with affordable housing, (c) reduce, and/or explain college policies, (d) reinstitute the rural communities' liaison, and (e) actively recruit diverse faculty.

5.2.2.1 Foster relationships with community agencies. Kodiak College should invite the community at large, students, and KIBSD counselors to tour the college, offering a hands-on approach to recruiting potential students, and start the college conversation at a young age. Gwen Sargent suggested the college could invite agency representatives for tours so they can, in-turn, provide first-hand accounts about the vocational options that Kodiak College offers to the clients they serve. She said, "I think it's an opportunity to work with our program through Tribal Voc. Rehab, as maybe just, do a little dog-and-pony show . . . let us know what the courses are, instead of just, go to the website and look . . . ."

5.2.2.2 Make linkages with affordable housing. Finding affordable housing in Kodiak is a challenge. Although Kodiak College is unable to add any residence halls for students, it might be possible to explore housing partnerships with nearby apartments with Woody Way and Fir

Terrace, both of which are within walking distance of the campus. Kodiak College may also be able to establish partnerships with Native Corporations if additional resources are needed.

5.2.2.3 Reduce and/or explain college policies. Susan Patrick remarked that "sometimes it's not easy to jump through all those hoops" found in higher education. Policies within large and small institutions often seem nonsensical to participants and observers. The college should look for ways to reduce the "hoops" and look for ways to connect students with the needed resources as simply as possible. When a policy, even though burdensome, is necessary, faculty and staff should explain the rationale behind the institutional policies and/or procedures.

Kodiak College should regularly assess the clarity of communication on its website and posted policies being mindful that not all students have English as their first language. The college website committee should check the Flesch-Kincaid Grade Level and readability statistics to assure materials are accessible for all potential and current students.

Kodiak College takes pride in being small enough to provide individualized help to our students. The college needs to evaluate the availability of services from students' perspectives, however, and make services available when students need them. For example, keep Student Services and the Business Office open late to accommodate students' work schedules.

How to pay for college, and the rules around financial aid can be confusing for students. Kodiak College provides a yearly Scholarship Fair, regular FAFSA Assistance Workshops, and a full-time Financial Aid Coordinator to assist students with finding the funds to pay for college. Students sometimes qualify for specific programs to help pay for college, such as work/study programs, the Koniag Education Foundation, and Veterans Affairs. Regular advertising of these opportunities would benefit students and potential students.

5.2.2.4 Reinstitute the rural communities' liaisons. Kodiak College should reinstitute the rural communities' liaisons to assist in promoting Kodiak College programs, including Education. As in years past, the college could provide a contract to a rural community member who would represent the college in person in his/her village. The liaison could prioritize recruitment and rural outreach to attract potential students. Likewise, the liaisons could bring suggestions to the college on programs or services that would meet specific needs or desires of the community.

5.2.2.5 Recruit and hire diverse faculty. Higher education faculty across the UA system, including UAA and Kodiak College, are predominantly White, but serve a more diverse student body. Students of all ages should see their own diversity reflected in those from whom they learn. Diverse K-12 teachers and higher education faculty can serve as role models, and plant the seed of possibilities for recruiting the next generation of educators.

5.2.3 Recommendations: University level. The recommendations regarding reducing and/or explaining policies and hiring diverse faculty at the Kodiak College level, in sections 5.2.2.3 and 5.2.2.5 above, also apply, perhaps even more so, to the University level. For students and potential students who reside at a distance, making connections to find answers to the institutions' policies and procedures adds an additional layer of complexity. Kodiak College faculty, staff and students can access the offices of the UAA newly appointed Vice Provost for Student Success to voice concerns. The Student Success initiative is working to alleviate identified obstacles and institutional challenges with a priority of increasing students' success throughout the university.

5.2.3.1 Purposefully recruit and retain diverse pre-service teachers. Unless the UAA SOE practices purposeful recruitment of diverse pre-service teachers into the education field, the

future teacher and school administration workforce will remain predominately White. Specific outreach efforts should be made, and personal invitations issued, to individuals who reflect the current demographics found in Anchorage and across Alaska.

5.2.3.2 CAEP accreditation. It is imperative that UAA SOE regain accreditation through CAEP and reach an agreement with AK DEED to recommend graduates for certification if it is to remain an independent School of Education. The SOE system needs to focus energy and resources on assuring there is a way to collect, manage, and report on evidential data, and align with CAEP standards.

5.2.4 KIBSD considerations. Although this research project was focused on the university system and teacher preparation program, findings will be shared with KIBSD for consideration for support and/or action from the administration. These suggestions include (a) making a commitment to hiring qualified Alaska Native teachers, (b) supporting NEAR within the district, (c) making a commitment to continue to support the concurrent enrollment course, *Introduction to Education,* in Kodiak High School, (d) and encouraging potential educators.

5.2.4.1 Commit to hiring qualified Alaska Native teachers. A commitment from the superintendent to hire qualified teachers, and encourage principals to hire qualified teachers who represent the diverse students served in Kodiak might alleviate concerns local residents have regarding the vocation. Separating current practices from past administrations may provide the needed assurance to consider becoming a certified teacher.

5.2.4.2 Support NEAR within the district. If Alaska Native educators are interested in revitalizing NEAR, or a similar initiative, it would be advantageous for the participants to know that there is a commitment from the superintendent to allow the use of promotional recruitment materials for the profession (not a particular university or program). Assurances could be

provided that the initiative would be accepted within the school system. Promotional materials could also extend to other minority groups to encourage building a diverse workforce.

5.2.4.3 Continue concurrent enrollment for Introduction to Education. Kodiak High School offers an excellent opportunity for early exploration and recruitment in the field of education by offering a concurrent enrollment course, Introduction to Education, in which students may choose to earn both high school and college credit simultaneously. The course also provides an opportunity for students to work as a "cadet teacher" in a field experience placement within the school district. Early opportunities to explore the profession and experience success with children were ideas that emerged from interviews as having the potential to increase interest in becoming a teacher.

5.2.4.4 Encourage potential educators. All school personnel who work with children, should be on the lookout for, and encourage those K-12 students who demonstrate positive dispositions, skills, and abilities and encourage them to consider education as a vocation. A recognition of one's positive attributes and potential may be the words of encouragement needed to create a future educator. District encouragement of this practice has the potential to be cost-free and yet effective.

5.3 Study Limitations

This action research study was an examination of departmental practices in teacher education, specific to Kodiak College, and includes Kodiak Island community feedback. Likewise, the targeted eLearning courses were small in number and limited to Education courses offered through Kodiak College. While discoveries may be generalizable to other locations, institutions and programs, the recommendations and considerations may be unique, and limited to Kodiak.

In participatory action research, the personal involvement of the researcher is to be expected. The interest in, and familiarity of, the work can also color the lens through which one views the outcomes of the study. Program improvement was the catalyst for the study, but the dual role as both faculty and researcher on Kodiak Island may also be a study limitation.

5.4 Next Steps

I have the privilege of calling Kodiak my home and this work is for the community. The research process has endeared me, once again to the rich sense of acceptance and knowledge of the people who surround me. I have been humbled and awed by the support and appreciation expressed for the research of increasing our Alaska Native teachers. I have made the recommendations, now it is time to partner with community members, agencies, fellow teachers, the school district, and the university system to implement change.

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Bachelor of Arts
in

Elementary Education

Informational

Packet 2018-2019

Fall 2018

Dear Education Student,

Congratulations on your admission to UAA, and welcome to the School of Education! We are pleased that you are interested in becoming a teacher, which is an exciting and ever-changing profession. We look forward to working with you throughout your time here at UAA!

The Bachelor of Arts in Elementary Education is a professional degree accredited by the Council for the Accreditation of Educator Preparation (CAEP). The degree is offered through the Department of Teaching and Learning, which is part of the School of Education. Unique features of the program include an emphasis on culturally responsive teaching in Alaska's context; exposure to a range of teaching and curriculum design approaches, including integration of educational technology; and focused field experiences, developmentally sequenced and in a variety of school/classroom settings. The degree includes practical experiences that build to the final semester, an internship in a public school classroom. The graphic on page 5 gives you an idea of the knowledge you will build through this degree, creating an excellent foundation for teaching in the K-6 classroom.

This packet is meant to assist you as a guide to the courses and other steps toward graduation. Detailed information about the program is available in the 2018-2019 Catalog, an important document that is your contract with UAA. The catalog is available online. We also encourage you to keep in touch with an advisor at least once each semester to help ensure that you stay on track, choose the right classes, and meet application deadlines. Admission to the program is a multi-stage process, and advisors are here to help you through the stages.

One of your initial education courses will be **EDFN A101 Introduction to Education**. This class provides a comprehensive introduction to the K-12 system and allows you to observe education in a local school.

Thank you for your interest in our program! If you have any questions or want to schedule an appointment to discuss your options with an advisor, please call the SOE's Office of Student Services at 907-786-4401 or stop by Suite 218 of the Professional Studies Building (PSB).

Sincerely,
Elementary Education Program Faculty

School of Education

Admission Requirements

Admission to the University of Alaska Anchorage: Elementary Education Major Applicants must complete the Admission to Baccalaureate Programs Requirements in Chapter 7, Academic Standards and Regulations. Application forms are available at: www.uaa.alaska.edu/admissions.

Admission to the School of Education Department of Teaching & Learning

To be admitted to the Elementary Education program, students must:
1. Complete the application to the Department of Teaching and Learning: Elementary Major. Meet with an Academic Advisor in the SOE's Student Services Office.
2. Complete the Tier I Basic College-Level Skills General Education Requirements. Transfer credits may be used.
3. Have a cumulative GPA of 3.00.
4. Successfully complete the Praxis Core Academic Skills for Educators. These tests measure academic skills in reading, writing and mathematics. Contact the SOE's Student Services Office for current passing scores.
5. Successfully complete the following courses with a grade of C or higher: EDEL A205 Becoming an Elementary Teacher and EDSE A212 Human Development and Learning.
6. Meet current SOE background check requirements.

Note: Admission to the university as an Elementary Education major does not guarantee admission to the program and upper division classes.

Admission to Elementary Education Advanced Practicum

EDEL A495A, Elementary Education Advanced Practicum, increases the time in the classroom and includes planning and teaching experiences, with focus on the classroom environment, math and science. The admission criteria include the following:
1. Meet all the requirements for and be admitted to the Department of Teaching & Learning: Elementary Education major.
2. Submit an application form for admission to Elementary Education Advanced Practicum by the published deadline. See the SOE's Student Services office for

the application and deadlines.

3. Participate in a screening interview, if requested.
4. Complete all 300 level and prerequisite courses, including completion of practicum I courses, EDEL A325, EDEL A327, and EDEL A395, with a minimum grade of 'C'.
5. Have a cumulative GPA of 3.00.
6. Have a GPA of 3.00 in Major Requirements.
7. Apply for the Student Teaching Authorization Certificate. This application includes fingerprinting and a criminal background check. Fees are required. Contact SOE Student Services office for more information.

Admission to Elementary Education Internship (Student Teaching Experience)

1. A grade of 'P' in the practicum courses EDEL A395 and EDEL A495A, and a grade of 'C' or higher in practicum courses EDEL A325, EDEL A327, EDEL A426, EDEL A428, and EDEL A492A.
2. Successfully complete the Praxis II: Elementary Content Knowledge (5018) or Praxis II: Curriculum, Instruction, and Assessment (5017). Contact SOE Student Services Office for current passing scores. Note: when taking the exam, please select UAA as a receiving institution for a score report.
3. Submit an application form for admission to Elementary Education Internship by the published deadline. See the SOE's Student Services office for the application and deadlines.
4. Maintain a current Student Teaching Authorization Certificate.
5. Complete school district specific application for internship placement. See the SOE Student Services Office for more information.

Placement in Field Experiences

Placement in field experiences is separate from admission to the program and may be limited by community partners. See SOE Field Placements website. Applications for EDEL A495A, Elementary Education Practicum II, and Elementary Internship courses must be submitted the semester before enrolling in EDEL A495A, Elementary Education Practicum II, and elementary internship, respectively. Qualified applicants are accepted on a space-available basis. Admission to the Elementary Education program does not guarantee admission to the field experiences. All students must meet current SOE background check requirements in order to be admitted to field experiences.

Some courses in the elementary education program require field placements and/or internship placements. SOE does not guarantee placements, as they are contingent on school district and agency partners. The university offers placements across the state of Alaska. Out-of-state placements will require additional approvals and are not guaranteed. In addition, residents in some states who seek to enroll in University of Alaska (UA) online programs and/or complete an internship in their home state related to UA enrollment need to be aware of special requirements. Please see www.uaa.alaska.edu/elearning for details.

The Elementary Education Programs Admission Committee determines a candidate's readiness to enroll in all field experiences. The candidate must realize that requirements set forth below

constitute minimum preparation, and it may be the judgment of the committee that the candidate needs further work to develop content knowledge or skills to work with children in field placements.

Academic Progress

Satisfactory progress in the practicum courses (EDEL A395 and EDEL A495A) is required for enrollment in the internship (EDEL A495B). All Major Requirements, EDSE A212, MATH A211, MATH A212 must be completed with a grade of C or higher in order to obtain an institutional recommendation for elementary teacher certification.

Graduation Requirements

Candidates must complete the following graduation requirements:
1. General University Requirements
   a. Complete the General University Requirements for All Baccalaureate Degrees (37 credits).
2. General Education Requirements
   a. Complete the General Education Requirements for Baccalaureate Degrees listed in the catalog.
3. Background Check Requirements
   a. Complete the background check requirements listed under Field Placements at the beginning of the College of Education section of the catalog.
4. Foundations and Major Requirements
   a. Complete all major requirements listed in catalog.

BAEL and Honors College Option

Visit the University Honors College catalog page for information. Concurrent enrollment in multiple courses is required for this option. See an advisor for details.

Rural Education Option

The BAEL program faculty support rural Alaskan field experiences, including student teaching in rural Alaska. If you are interested in completing field experiences or eventually teaching in rural

Alaska, we recommend the following courses:

- EDFN A210—Assessment Based Online Tutoring, instead of EDEL A206—Introduction to Assessment in Elementary Education
- EDFN A304—Comparative Education, instead of EDFN A300—Philosophical and Social Context in American Education
- EDFN A448—Science, Technology, Engineering, Arts, and Mathematics in the context of Alaska (this is an elective course)

If you are interested in the Rural Education Option, please consult your advisor.

State-Approved Program Verification Form, Elementary Teacher Certification (K- 6)

Following are the requirements for the State-Approved Program Verification Form:
1. Major requirements completed with a grade of C or higher.
2. Cumulative GPA of 3.00.
3. Cumulative GPA of 3.00 in all Major Requirements, EDSE A212, MATH A211, and the Alaska Studies and Multicultural courses.
4. Passing scores on the Praxis Core Academic Skills for Educators and Praxis II exams.
5. Internship satisfactorily completed.
6. BA in Elementary Education degree conferred.

Elementary Education Program

Knowledge of Content

- Content Knowledge
- Discipline-based Ways of Knowing

Knowledge of Context

- Autobiographical
- Alaska
- Historical
- Philosophical
- Sociocultural
- Professionalism

Knowledge of Learners

- Human Development
- Learners as Sociocultural Beings
- How People Learn: Learning Theory
- Motivation
- Language

Knowledge of Teaching

- Teaching Content Areas
- Teaching Diverse Learners: CRT
- Designing Curriculum and Learning Activities
- Creating Learning Communities
- Assessing Learning
- Applying Inquiry and Reflective Practices

Based upon the Linda Darling-Hammond's framework in "Preparing Teachers for a Changing World" and data collection from Elementary Education, DTL, and SOE meetings (e.g. the May 2007 forum)

BA Elementary Education Sample Four-Year Plan

Total: 126-130 credits *(42 credits must be upper division)*

FRESHMEN YEAR	
FALL SEMESTER (15-16 credits)	**SPRING SEMESTER (17-18 credits)**
Foundation Requirements: • Written Communication GER (3) • Quantitative Skills GER (3-4) • Fine Arts (3) **Humanities GER:** • HIST A131, or A132, or HIST A355 (3) **Elementary Education Major:** • EDFN A101 Introduction to Education (3)	**Foundation Requirements:** • Written Communication GER (3) • Oral Communication GER (3) **Natural Science Core:** • 1-2 Natural Science GERs & 1 lab (5-6) **Elementary Education Major:** • EDSE A212 Human Development or Child and Adolescent Development (3) • EDEC A106 Creativity and the Arts in Early Childhood (3)

SOPHOMORE YEAR	
FALL SEMESTER (16-17 credits)	**SPRING SEMESTER (15 credits)**
Foundation Requirements (Math Skills): • MATH 211 or MATH 212 (3) **Natural Science Core:** • 1-2 Natural Science GERs (5-6) **Humanities GER:** • Humanities GER or HNRS A192 (3) **Elementary Education Major:** • EDEL A205 Becoming an Elementary Teacher (3) • EDEL A206 (2) or EDFN A210-Assessment Based Outline Tutoring (2)-recommended for Rural AK track	**Humanities GER:** • Humanities GER (3) **Foundation Requirements (Math Skills):** • MATH A212 or MATH 211 (3) **Social Science Core:** • Social Science GER or HNRS A292 (3) **Elementary Education Major:** • EDEC A242 Family and Community Partnerships or HNRS A310 (3) • EDFN A300 Philosophical & Social Context of American Education (3) or EDFN A304 Comparative Education (3)-recommended for Rural AK track

Notes: Meet advisor at the beginning of Fall semester.

Apply to Elementary Education program in the middle of the Spring semester

JUNIOR YEAR	

FALL SEMESTER (17 credits)
**Social Science Core:
   ● Social Science GER (3)
Elementary Education Major:
   ● EDFN A301 Foundations of Literacy &Language Development (3)
   ● EDFN A302 Foundations of Educational Technology (3)
   ● PEP A345 Incorporating Health & Phys. Activity in PreK-6 (2)
   ● EDFN A478 Issues in Alaska Native Education K-12 (3)
*Electives:
   ● HNRS A392 (1)
   ● Electives (2)
	SPRING SEMESTER (17 credits)
	**Social Science Core:
	   ● Social Science GER (3)
	Literacy, Social Studies, Diversity Block Practicum I:
	   ● EDEL A325 Teaching Literacy in Elementary Schools (6)
	   ● EDEL A327 Teaching Social Studies in Elementary Schools (3)
	   ● ==EDEL A395 Practicum I: Diversity, Literacy, Social Studies (2)==
	*Electives:
	   ● Electives (3)

Apply to Practicum II/Internship. Pass Praxis Content Exam by the end of Practicum 1 semester.

SENIOR YEAR	

FALL SEMESTER (17 credits)
*Electives:
   ● Electives (3)
Elementary Education Major:
   ● EDSE A482 Inclusive Classrooms for All Children (3)
Learning Environments, Math, Science Block-Practicum II:
   ● EDEL A426 Teaching Mathematics in Elem Schools (3)
   ● EDEL A428 Teaching Science in Elem Schools (3)
   ● EDEL A492A Seminar II: Learning Environments (2)
   ● ==EDEL A495A Practicum II: Learning Env., Math, Science (3)==
	SPRING SEMESTER (12 credits)
	Internship:
	   ● ==EDEL A492B Seminar III: Teaching Capstone (3)==
	   ● ==EDEL A495B Elementary Education Internship (9) or EDEL A495B (6) and HRNS A499 (3)==

*Electives may be used towards a minor, which is issued concurrently with a baccalaureate degree. Minors consist of a minimum of 18 credits. Students are encouraged to consult with an advisor about adding a minor. Courses from Humanities and Social studies may be used for specific Minors as well.

**At least two of the Social Science courses must be taken from two different disciplines.

Available COE Minors: Early Childhood Special Education, Special education, Speech and Language Pathology. Summer courses offerings are available each summer, consult your advisor.

Bachelor of Arts in Elementary

Education Advising Worksheet,

2018-2019

Name_____   Student ID _____

Advisor's Name_____   Catalog Year _____

The following courses are required for a Bachelor of Arts in Elementary Education. The courses also meet **UAA General Education Requirements *GERs*** and the State of Alaska teacher certification requirements. Admission to the program occurs in four stages, with the internship as the final component.
A total of 126-130 credits is required for the degree, 42 of which must be upper division. Courses in yellow are

delivered in an on-campus, traditional format on the Kodiak College campus.

Important Acronyms:

SOE – School of Education

BAEL – Bachelor of Arts, Elementary Education

GER – General Education Requirement (also noted with an asterisk *). See General Education Requirements online at: https://catalog.uaa.alaska.edu/undergraduateprograms/baccalaureaterequirements/gers/#text

TIER 1 GERs	WRITTEN COMMUNICATION	6 Credits	Term Taken / Notes
Two GER courses	Highly Recommended: WRTG A111, WRTG A211, or WRTG A212. Refer to Written Communications GER list in this packet for course titles. Most students will need to take ENGL A111 and one additional course.	3 3	

TIER 1 GER	ORAL COMMUNICATIONS	3 Credits	Term Taken / Notes
One GER course	Highly Recommended: COMM A111, COMM A235, or COMM A241. Refer to Oral Communications GER list in this packet for course titles. Select one.	3	

Continued on next page

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TIER 1 GERs	MATHEMATICAL SKILLS (includes Quantitative Skills)	9-12 Credits	Term Taken / Notes
One GER course	**Highly Recommended: MATH A121, MATH A151, or STAT A252.** Refer to Quantitative Skills GER list online. Select one. **Prerequisite: MATH A105 with a min. grade of "C"**	3-6	
MATH A211	**Mathematics for Elementary School Teachers I** Minimum grade of "C" required. Prerequisites: EDSE A212 or PSY A365 and one Quantitative Skills GER course with min. grade of "C"	3	
MATH A212	**Mathematics for Elementary School Teachers II** Minimum grade of "C" required. Prerequisites: EDSE A212 or PSY A365 and one Quantitative Skills GER course with min. grade of "C"	3	

	FINE ARTS	3 Credits	Term Taken / Notes
One GER course	**Highly Recommended: ART A160, MUS A121, or THR A111.** Refer to Fine Arts GER list online. Select one.	3	

	NATURAL SCIENCES CORE	10-12 Credits	Term Taken / Notes
Natural Science GERs	**Highly Recommended: ASTR A103/ASTR A103L, BIOL A102/BIOL A103, ENVI A211/ENVI A211L.** Select three GER courses from different disciplines and at least one lab.	10-12	

	HUMANITIES GERs	9 Credits	Term Taken / Notes
HIST A131 or HIST A132 or HIST A355	**HIST A131*(3)** or **HIST A132*(3)** or **HIST A355(3)** Prerequisites: HIST A131 and HIST A132.	3 (Major Requirement)	

	HUMANITIES GERs	9 Credits	Term Taken / Notes
Select 2 courses	**Highly Recommended: HUM A211, ENGL A121, or ENGL A201.** Refer to Humanities GER list online. Select two.	6	

	SOCIAL SCIENCES GERs	9 Credits	Term Taken / Notes
Select 3 courses	**Highly Recommended: ANTH A250, PSY A150, and CEL A292.** Refer to Social Sciences GER list online. Select three.	9	

	ELEMENTARY EDUCATION MAJOR REQUIREMENTS *All of the following courses require a minimum grade of "C."*	38 credits	Term Taken / Notes
EDFN A101	**Introduction to Education** Requires 10 hours of practicum experience outside the UAA classroom	3	
EDSE A212	**Human Development and Learning**	3	
EDEC A242 or HNRS A310	**Family and Community Partnerships** Prerequisites: EDEC A105 or EDFN A101 or EDSE A212 Requires 10-15 hours of field experience outside the UAA classroom. OR **HNRS A310 Community Service: Theory and Practice** Registration Restrictions: Sophomore or junior standing. Registration open to students admitted to University Honors College, to students who have permission to register from the University Ho Honors College, and to students working on the Certificate in Civic Engagement.	3	
EDEL A205	**Becoming an Elementary Teacher** Prerequisites: EDFN A101 and ENGL A111 or ENGL A211 or ENGL A212 or ENGL A213 or ENGL A214 or	3	

	ELEMENTARY EDUCATION MAJOR REQUIREMENTS *All of the following courses require a minimum grade of "C."*	38 credits	Term Taken / Notes
	ENGL A311 or ENGL A312 or ENGL A414 w/min. grade of "C" Requires 20- hours of practicum experience outside the UAA classroom. Restricted Registration: Students may register for this course only once unless department approval is granted.		
EDEL A206 or EDFN A210	**Introduction to Assessment in Education** **Assessment Based Online Tutoring** Prerequisites: EDEL A205 or EDFN A101 or concurrent enrollment	2	
EDFN A300 or EDFN A304	***Philosophical & Social Context of American Education** Prerequisite or Corequisite: EDSE A212 w/ min. grade of "C" Registration Restriction: Completion of all GER Tier I Courses and Junior Standing **or *Comparative Education** Registration Restriction: Completion of all GER Tier I Courses and Junior Standing	3	
EDFN A301	**Foundations of Literacy and Language Development** Registration Restriction: Admission to Department of Teaching and Learning. Requires 30 hours of field experience outside the UAA classroom.	3	
EDFN A302	**Foundations of Educational Technology**	3	
EDFN A478	**Issues in Alaska Native Education K-12** Registration Restriction: Departmental Approval	3	
EDSE A482	**Inclusive Classrooms for All Children**	3	
HIST A131 or	HIST A131*(3) or	3	

	ELEMENTARY EDUCATION MAJOR REQUIREMENTS *All of the following courses require a minimum grade of "C."*	38 credits	Term Taken / Notes
HIST A132 or HIST A355	HIST A132*(3) or HIST A355(3) Prerequisites: HIST A131 and HIST A132.		
MATH A211	Mathematics for Elementary School Teachers I Minimum grade of "C" required. Prerequisites: EDSE A212 or PSY A365 and one Quantitative Skills GER course with min. grade of "C"	3	
MATH A212	Mathematics for Elementary School Teachers II Minimum grade of "C" required. Prerequisites: EDSE A212 or PSY A365 and one Quantitative Skills GER course with min. grade of "C"	3	

	EDUCATION METHOD COURSES *All of the following courses require a minimum grade of "C."*	20 credits	Term Taken / Notes
EDEC A106	Creativity and the Arts in Early Childhood Requires 30 hours of field experience outside the UAA classroom.	3	
EDEL A325	Teaching Literacy in Elementary Schools Prerequisite: EDFN A301 Co-requisites: EDEL A327 and EDEL A395 Registration Restriction: Admission to Elementary Education program.	6	
EDEL A327	Teaching Social Studies in Elementary Schools Co-requisites: EDEL A325and EDEL A395 Registration Restriction: Admission to Elementary Education program.	3	
EDEL A426	Teaching Mathematics in Elementary Schools Prerequisite: EDEL A395	3	

	EDUCATION METHOD COURSES *All of the following courses require a minimum grade of "C."*	20 credits	Term Taken / Notes
	Co-requisites: EDEL A428 and EDEL A492A and EDEL A495A Registration Restriction: Admission to Elementary Education program.		
EDEL A428	**Teaching Science in Elementary Schools** Prerequisite: EDEL A395 Co-requisites: EDEL A426 EDEL A492A and EDEL A495A Registration Restriction: Admission to Elementary Education program.	3	
PEP A345	**Incorporating Health and Physical Activity in PreK-6** Prerequisite: EDSE A212 or PSY A365	2	

	EDUCATION SEMINARS, PRACTICA, and INTERNSHIPS *All of the following courses require a minimum grade of "C."*	19 credits	Term Taken / Notes
EDEL A395	**Practicum I: Diversity, Literacy, Social Studies** Corequisites: EDEL A325 and EDEL A327 Registration Restriction: Admission to Elementary Education program. Requires 6 hours per week of experience outside the UAA classroom.	2	
EDEL A492A	**Seminar II: Learning Environments** Prerequisite: EDEL A395 Co-requisites: EDEL A426 and EDEL A428 and EDEL A495A Registration Restriction: Admission to Practicum II	2	
EDEL A495A	**Practicum II: Learning Environment, Math, Science** Prerequisite: EDEL A395 Corequisites: EDELA426 EDEL A428 and EDEL A492A Registration Restriction: Admission to Practicum II.	3	

	EDUCATION SEMINARS, PRACTICA, and INTERNSHIPS *All of the following courses require a minimum grade of "C."*	19 credits	Term Taken / Notes
	Requires 9 hours per week of experience outside the UAA classroom.		
EDEL A492B	**Seminar III: Teaching Capstone** Corequisite: EDEL A495B Registration Restriction: Admission to Internship	3	
EDEL A495B or EDEL A495B and HRNS A499	**Elementary Education Internship (9)** Corequisite: EDEL A492B Registration Restriction: Admission to Internship Requires full-time teacher workday schedule outside the UAA classroom. OR For Honors Option Senior Requirement: **HRNS A499 Thesis (3)** Prerequisites: HNRS A392. Registration Restrictions: Senior Standing. Permission from the University Honors College and approval by a faculty member acting as thesis advisor. **& EDEL A495B Elementary Education Internship (6)** Corequisite: EDEL A492B Registration Restriction: Admission to Internship Requires full-time teacher workday schedule outside the UAA classroom.	9	

Please note that educational courses listed on the next page require certain amount of hours of field experiences. All SOE students who are enrolled in educational classes requiring a school/agency field placement must complete background clearance documentation prior the beginning of each semester. Current background requirements are found here:
http://www.uaa.alaska.edu/coe/currentstudents/field- experiences/background-checks.cfm
Please check your UAA e-mail and class blackboard sections often to check for background requirement notifications and deadlines.

Elementary Education Field Experiences

Courses and Credits	Hours per semester	Description of Field Experiences/Placement
EDFN A101 (3) Introduction to Education	10	Observations and small group interaction in a K-6 classroom.
EDEC A106 (3) Creativity and the Arts in Early Childhood	30	Small group interaction/facilitation. Birth to age 8.
EDEC A242 (3) Family and Community Partnerships	15	Civic engagement project Preschool – 3rd Grade.
EDEL 205 (3) Becoming an Elementary Teacher	20 (8 weeks observing and engaging in the classroom)	Students become familiar with teaching in elementary schools by conducting structured observations in a K-6 classroom once a week for approximately two hours. Observations focus on classroom context, content, the learner, and teaching. Students also practice communication skills by interacting with elementary students. Experiences working with individual or small groups of students as arranged with host teacher.
EDFN 301 (3) Foundations of Literacy and Language Development	30	Field experience in an elementary school to observe how children learn oral and written language. Candidates participate in a P-6 language arts program that focuses on literacy development and English/second language learners. Classrooms appropriate for this practicum will be either dual language immersion rooms or classrooms with multiple English language learners. Appropriate classrooms should also include children's literature as an integral component of instruction and provide opportunities for candidates to observe and administer language-based assessments.
EDEL 395: (2) Practicum I: Literacy/Social Studies Block (Concurrent enrollment in EDEL A325 & A327)	60	Mentor supervised practicum in a K-6 educational facility. The focus is on developing knowledge and skills for teaching literacy and social studies. Experiences include leading small and whole group learning activities; creating, implementing, and analyzing lesson plans; and conducting a literacy case study.
EDEL 495A: (3) Practicum II: Math/Science/Learning Environment Block (Concurrent enrollment in EDEL A425, A426, and A492A)	80	Supervised practicum in a K-6 educational facility. Student develops proficiencies in creating an inclusive, engaging learning environment while teaching mathematics and science. Experiences include leading small and whole group learning activities, and creating, implementing, and analyzing lesson plans. Requires weekly block plan, integrative and interdisciplinary curriculum design, developing classroom management plan, and weekly reflections with mentor teacher.

EDEL 495B: (9) Internship (Concurrent enrollment in EDEL A492B)	500+	Supervised internship in an educational facility with a focus on meeting the Alaska Beginning Teacher Standards. Interns assume complete responsibility for the classroom for an extended period (residency)

Professional Standards

1. **Promptness**: Student is expected to be on time for scheduled appointments and timely in all communications with the host school.
2. **Reliability**: Student should be prepared and follow through appropriately.
3. Appropriate Dress & Appearance: Student is perceived as adhering to the expected dress and appearance standards of the host school.
4. **Professionalism**: Student demonstrates the dispositions, behaviors, and knowledge appropriate for a student beginning a teacher preparation program.
5. **Content**: Student demonstrates a high level of competence in content and knows, understands, and uses appropriate content strategies.
6. **Ethical Behavior**: Student is aware of and adheres to the Alaska Professional Teaching Practices Code of Ethics.
7. **Predisposed to be an eager & enthusiastic learner**: Student is eager to learn in the practicum setting, accepts feedback from mentors, and engages in reflective behavior for self- improvement.
8. **Enjoys working with students**: Student demonstrates enthusiasm, when working with children and treats all students with dignity, respect, and fairness.
9. **Students enjoy working with UAA student**: Students demonstrate that they enjoy their interactions with the UAA student.
10. **Communication Skills (Written & Oral):** Student's use of oral and written language is appropriate, articulate, and meets expectations for Standard English.
11. **Interpersonal Skills**: Student's interactions with all members of the school and the community are characterized by collegiality, respect, dignity, and appropriate communication styles.
12. **Student Initiative**: The student demonstrates eagerness to participate in/with the class/students.

Additional Information

[UAA School of Education](#)
3211 Providence Drive, Professional Studies Building
(PSB) For advising appointments: 907-786-4401
Outside Anchorage: 888-866-8976
Email contact:
uaa.college.of.education@alaska.edu Office
Hours: Monday – Friday, 9:00 a.m. – 3:45 p.m.

UAA General Information

Advising and Testing Center (UC 112), 786-4500, http://advise.uaa.alaska.edu
Enrollment Services (UC 106), 786-1480,
http://www.uaa.alaska.edu/enrollmentservices/ Financial Aid (UC 105), 786-1586,
http://www.uaa.alaska.edu/financialaid/index.cfm

Testing Information

- Praxis CORE Academic Skills Assessment
- Praxis Content Area Exam – Elementary Education, Content Knowledge #5018 – Curriculum and Instruction, #5017

When you take the Praxis exams, be sure to provide the following score report recipient codes: <u>R4896</u> - University of Alaska Anchorage

<u>R7027</u> - State of Alaska Department of Education and Early Development Visit ETS at **www.ets.org** for test dates and online registration.

State and Municipal Contacts

[State of Alaska Department of Education and Early Development: http://www.eed.state.ak.us/](http://www.eed.state.ak.us/)

[Alaska Teacher Placement (ATP): http://www.alaskateacher.org/](http://www.alaskateacher.org/)

[National Association for the Education of Young Children (NAEYC): http://naeyc.org](http://naeyc.org)

[Anchorage School District: http://www.asdk12.org/](http://www.asdk12.org/)

[Matanuska-Susitna Borough School District: http://www.matsuk12.us/](http://www.matsuk12.us/)

[Kenai Borough School District: http://www.kpbsd.k12.ak.us/](http://www.kpbsd.k12.ak.us/)

[Kodiak Island Borough School District: http://www.kodiakschools](http://www.kodiakschools)

Bachelor of Arts

in

Early Childhood

Education

Informational

Packet 2018-2019

UAA is an AA/EO employer and educational institution. The University of Alaska Anchorage is in full compliance with the institutional reporting requirements mandated in Title II of the Higher Education Act Amendments of 1998. Please contact the School of Education for a copy of the completed report.

Dear Prospective Student,

The Bachelor of Arts in Early Childhood (BAEC) is a program in the School of Education that prepares students for careers in early childhood education. The program prepares students to work with young children from the ages of birth to age eight years. Unique features of the program include a foundation in content with coursework in child development and families. Candidates engage in field experiences throughout their coursework to directly apply teaching and learning principles. In addition, candidates engage in an internship in an early childhood setting. Admission to the program is a multi-stage process. The attached documents will help guide you through the process. Many students also choose to complete a minor in Early Childhood Special Education, which leads to an endorsement in Early Childhood Special Education and provides additional knowledge and skills for working with children of all learning abilities.

The following information is included in this packet:

- Admission Requirements
- Recommended Course Sequence for the BAEC
- Advising Worksheet for the degree
- Information about testing and teacher certification in Alaska.

Thank you for your interest in our program. The SOE Academic Success Coordinators provide advising and are your initial contact with the Early Childhood Education Program. If you have any questions or want to schedule an appointment to discuss your options, please call the School of Education Student Services (786-4494) or stop by Suite 218 of the Professional Studies Building (PSB).

Sincerely,

Karen Roth, M.Ed
Early Childhood
klroth@alaska.edu

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Kathryn Ohle, PhD
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Kitty Deal, M.S.
Associate
Professor Early
Childhood &
Elementary
Kodiak College
kldeal@alaska.edu

Admission Requirements

Admission to the Department of Teaching and Learning: Early Childhood Education major is required for most upper-division coursework in Early Childhood Education. In order to be admitted to the Department of Teaching and Learning: Early Childhood Education major, applicants must:

1. Complete the application to the Department of Teaching and Learning: Early Childhood Education major. Please call an advisor from the SOE Student Services office at (907) 786- 4401 for an advising appointment
2. Complete Tier 1: Basic College-Level Skills General Education Requirements (transfer credits may be used).
3. Complete a minimum of 9 lower division credits from the Early Childhood Major Requirements with a grade of C or higher.
4. Have a cumulative GPA of 3.0.
5. Successfully complete the Praxis I: Core Pre-Professional Skills Test. Contact the School of Education Student Services office for current passing scores.
6. Submit a successful background check with the Alaska Background Check System (ABCS). Please visit School of Education Field Experiences for detailed information.

Admission to the University as an Early Childhood Education major does not guarantee admission to the Department of Teaching and Learning: Early Childhood Education program.

Admission to Early Childhood Advanced Practicum

1. Meet all the requirements for and be admitted to the Department of Teaching and Learning: Early Childhood Education major.
2. Submit an application form for admission to Advanced Practicum. Contact the School of Education Student Services office for fall and spring application deadlines at (907) 786-4401.
3. Apply for Student Teaching Authorization Certificate. This application includes fingerprinting and a criminal background check. Fee required. Contact SOE Student Services Office for more information

Admission to Early Childhood Internship (Student Teaching Experience)

1. Submit an application form for admission to Early Childhood Education Internship. Contact the School of Education Student Services office for fall and spring application deadlines at (907) 786-4401.
2. Interview upon request.
3. Demonstrate general content knowledge with a passing score on Praxis II: Elementary Education: Content Knowledge (5018) or Praxis II: Curriculum, Instruction, and Assessment (5017). *Note: when taking the exam, please check UAA as a receiving*

institution.
4. A current Student Teaching Authorization Certificate is required for admission to internship (finger printing and criminal background check process).
5. Complete school district specific application for internship placement. See SOE Student Services Office for more information.

Admission to the Department of Teaching and Learning: Early Childhood Education major does not guarantee admission to the internship. Partnership organizations, early care and education centers and other school settings have the right to refuse or limit field experience placements for university students.

Additional Information:

- All Early Childhood courses must be completed with a grade of "C" or higher. Upon successful completion of the Early Childhood licensure program, a teacher candidate will obtain an Institutional Recommendation from the School of Education to the State of Alaska for teacher certification.
- Internship is a fulltime <u>placement</u> (not credit hours) in a public-school setting. Interns are expected to be present in schools the same hours as school district teachers. Internship is only offered during Fall and Spring semesters. Reference Internship Handbook for more detailed information. For those enrolled in the Tuition Waver Program through the Infant Learning Program, please consult with an advisor for internship planning.
- 10-30 hours of field experience are required for most Early Childhood Major Requirement courses.
- Internship(s) must be completed successfully and all early childhood major requirements, the Alaska studies requirement, MATH A211, MATH A212, and foundation requirements in child development and social relationships and inclusive environments must be completed with a minimum grade of C in order to obtain an institutional recommendation for teacher certification.

Academic Progress

Internship(s) must be completed successfully and all Early Childhood Major Requirements, the Alaska Studies requirement, MATH A211, and Foundation Requirements in Child Development and Social Relationships and Inclusive Environments must be completed with a grade of C or higher in order to obtain an institutional recommendation for teacher certification. Go to Degree Works to view your progress.

Graduation Requirements

- Satisfy the [General University Requirements for Baccalaureate Degrees](#).
- Satisfy the [General Education Requirements (GERs) for Baccalaureate Degrees](#)
- Complete the background check requirements listed under [Field Placements](#).
- Complete the foundation requirements and major requirements listed in the [catalog.](#)

Institutional Recommendation for PreK-3 Teacher Certification

Candidates who complete an internship in the primary grades (Pre-K-3rd grade) may apply for teacher certification, Pre-K-3rd grade. Following are the requirements for an institutional recommendation:

1. Major Requirements completed with a grade of C or higher.
2. Alaska studies requirement, [MATH A211](#), [MATH A212](#), and foundation requirements in child development and social relationships and inclusive environments completed with a minimum grade of C
3. Cumulative GPA of 2.75
4. Cumulative GPA of 3.00 in all major requirements
5. Passing scores on the Praxis I Core Pre-Professional Skills Test and Praxis II (5017 or 5018) exams.
6. Internships (Student Teaching Experience) satisfactorily completed.
7. Bachelor of Arts in Early Childhood Education degree conferred.

Criminal History Background Clearance

The School of Education requires compliance with specific background clearance policies and procedures for candidates participating in all university-sponsored fieldwork. In some cases, criminal history background clearance is required for admission to a department or program. In addition to self- disclosure of criminal history to the School of Education and its partners, a check of the Alaska and National Sex Offender Registries, a fingerprint-based check by the Federal Bureau of Investigation, and a name-based check through the Alaska Public Safety Information Network may be required. Various agencies and centers may have additional requirements. Failure to comply with the School of Education background check requirements will result in denial of access to field placement settings or PELL. Failure to pass the criminal history background check will result in removal from the program. More information is available online: [School of Education Field Experiences](#).

Sample Four-Year Plan

120-123 credits

FALL SEMESTER (15 credits)

Foundation Requirements:

- Dietary Nutrition: DN A145, DN A151, DN A155 (3)
- Fine Arts GER (3)
- Written Communication GER (3)
- Quantitative GER: MATH 121, MATH 151, or STAT 252 (3)

Early Childhood Major:

- EDEC A105 Introduction to the Field of Early Childhood (SS GER) (3)

SOPHOMORE YEAR

FALL SEMESTER (16 credits)

Foundation Requirements:

- Natural Science GER w lab (4)
- Social Science/Hum GER (Social Studies): ANTH A250, GEOG A101, PS A101, PS A102, or HNRS A292 (3)
- MATH 211 (3)

Early Childhood Major:

- EDEC A241 Infant and Toddler

SPRING SEMESTER (15 credits)

Foundation Requirements:

- Written Communication GER (3)
- Natural Science GER (3)
- Oral Communication GER (3)

Early Childhood Major:

- EDEC A106 Creativity and the Arts in Early Childhood (3)
- Child or Human Development (EDSE A212 or PSY A150 or PSY A365) (3)
- Development (or EDEC 310, 407 or elective) (3)
- EDEC A242 Family & Community Partnerships (3)

SPRING SEMESTER (15 credits)

Foundation Requirements:

- Social Science GER (Cultural Diversity): SWK A243 or LSSS A111 (3)
- HUM GER: HIST A131, A132, HIST A355 (3)
- MATH A212 (3)

Early Childhood Major:

- EDEC A206 Integrated Curriculum for Young Children (3)
- EDEC A210 Guiding Young Children (3)

See admission requirements to Dept. of Teaching and Learning in the catalog, and meet with your advisor. Praxis CORE Exam & Apply for Admission to Department of Teaching and Learning: Early Childhood Program

Bachelor of Arts in Early Childhood Sample Four-Year Plan (continued)

JUNIOR YEAR

FALL SEMESTER (17-18 credits)

Social Relationships and Inclusive Environments:

- Two courses from: CEL 292, EDEL A327, EDSE A482, EDSE 311Y, EDSL A201, SWK A342, SWK A409, SWK A410 (5-6)

Education Requirements:

- EDFN A300 Philosophical & Social Context of American Education or EDFN A304 Comparative Education (GER Capstone options) (3)

Early Childhood Major:

- EDEC 310: Assessment in Early Childhood (or EDEC 310, 407 or elective) (3)
- Electives (6)

SPRING SEMESTER (17 credits)

Education Requirements:

- PEP A345 Incorporating Health and Physical Activity into the Pre-K-6 Classroom (2)
- Alaska Studies requirement: ANTH A200, EDFN A478, EDL A493, or HIST A341 (3)
- EDFN A302 Foundations of Ed. Technology (3)
- EDFN A301 Foundations of Lit. & Lang. Development (3)

Early Childhood Major:

- EDEC A303 Young Children in Inclusive Settings (3)
- Elective (3)

Praxis Content Exam & Early Childhood Advanced Practicum & Internship Require Admission

SENIOR YEAR

FALL SEMESTER (16 credits)

Early Childhood Methods:

- EDEC A403 Math & Science in Early Childhood (3)
- EDEC A404 Literacy for Young Children (3)
- EDEC A408 Children's Literature (3)

Advanced Practicum:

- EDEC A492E Early Childhood Advanced Practicum Seminar (1)
- EDEC A495E Early Childhood Advanced Practicum (3)
- Elective (3)

Early Childhood Major:

Early Childhood Methods:

- EDEC A495I Early Childhood Internship (9)
- EDEC A492I Early Childhood Internship Seminar (1)

- EDEC A407 Action Research (3)

*Note: Only two of the following are required: EDEC 241, EDEC 310, EDEC 407 although all 3 are listed in this plan; the third can be used as an elective

Sample Four-Year Plan with Early Childhood Special Education Minor

124 credits

FRESHMEN YEAR

FALL SEMESTER (15 credits)

Foundation Requirements:

- Dietary Nutrition: DN A145, DN A151, DN A155 (3)
- Fine Arts GER (3)
- Written Communication GER (3)
- Quantitative GER: MATH 121, MATH 151, or STAT 252 (3)

Early Childhood Major:

- EDEC A105 Introduction to the Field of Early Childhood (SS GER) (3)

SPRING SEMESTER (15 credits)

Foundation Requirements:

- Written Communication GER (3)
- Natural Science GER (3)
- Oral Communication GER (3)

Early Childhood Major:

- EDEC A106 Creativity and the Arts in Early Childhood (3)
- Child or Human Development (EDSE A212 or PSY A150 or PSY A365) (3)

SOPHOMORE YEAR

FALL SEMESTER (16 credits) Foundation Requirements:

- Natural Science GER w lab (4)
- Social Science/Hum GER (Social Studies): ANTH A250, HIST A131, INTL A101, PS A101, PS A102, or HNRS A292 (3)

Early Childhood Major:

- EDEC A241 Infant and Toddler Development (3)
- EDEC A242 Family & Community Partnerships (3)

EC Sped Minor

- EDSE 311Y: Special Children Birth to 5 (3)

Foundation Requirements:

- Social Science GER (Cultural Diversity): ANT A202, SWK A243 or LSSS A111 (3)
- HUM GER: HIST A131, A132 (3)
- MATH A211 (3)

Social Relationships and Inclusive Environments:

- One course from: EDSE A482, EDSE 311Y, EDSL A201, SWK A342, SWK A409, SWK A410 (3)

Early Childhood Major:

- EDEC A206 Integrated Curriculum for Young Children (3)
- EDEC A210 Guiding Young Children (3)

See admission requirements to Dept. of Teaching and Learning in the catalog, and meet with your advisor. Praxis CORE Exam & Apply for Admission to Department of Teaching and Learning: Early Childhood Program

Bachelor of Arts in Early Childhood Sample Four-Year Plan with Early Childhood Special Education Minor (continued)

JUNIOR YEAR

FALL SEMESTER (18 credits)

Social Relationships and Inclusive Environments:

- One course from: EDSE A482, EDSE 311Y, EDSL A201, SWK A342, SWK A409, SWK A410 (3)

Education Requirements:

- EDFN A300 Philosophical & Social Context of American Education or EDFN A304 Comparative Education (GER Capstone options) (3)
- MATH A212 (3)

Early Childhood Major:
- EDEC 310: Assessment in Early Childhood (3)

EC Sped Minor

- EDSE 320Y Assessment: Early Childhood Special Education (3)
- EDSE 423Y: Strategies in Preschool Special Education (3)

SPRING SEMESTER (17 credits)

Education Requirements:

- PEP A345 Incorporating Health and Physical Activity into the Pre-K-6 Classroom (2)
- Alaska Studies requirement: ANTH A200, EDFN A478, EDL A493, or HIST A341 (3)
- EDFN A302 Foundations of Ed. Technology (3)
- EDFN A301 Foundations of Lit. & Lang. Development (3)

Early Childhood Major:

- EDEC A303 Young Children in Inclusive Settings (3)

EC Sped Minor

- EDSE 422Y Strategies: Infant and Toddler Special Education (3)

Praxis Content Exam & Early Childhood Advanced Practicum & Internship Require Admission

SENIOR YEAR

FALL SEMESTER (16 credits)

Early Childhood Methods:

- EDEC A403 Math & Science in Early Childhood (3)
- EDEC A404 Literacy for Young

Children (3)
- EDEC A408 Children's Literature (3)

Advanced Practicum:

- EDEC A492E Early Childhood Advanced Practicum Seminar (1)
- EDEC A495E Early Childhood Advanced Practicum (3)

EC Sped Minor

- EDSE 495Y Field Placement in Early Childhood (3)

Early Childhood Methods:

- EDEC A407 Action Research (3)

Early Childhood Major:

- EDEC A495I Early Childhood Internship (9)
- EDEC A492I Early Childhood Internship Seminar (1)

EC Sped Minor

- EDSE 313Y Positive Behavior Supports for Young Children (3)

Additional Information

UAA School of Education
3211 Providence Drive, Professional Studies Building
(PSB) For advising appointments: 907-786-4401
Outside Anchorage: 888-866-8976
Email contact:
uaa.college.of.education@alaska.edu Office
Hours: Monday – Friday, 9:00 a.m. – 3:45 p.m.

UAA General Information

Advising Centers, Who's My Advisor HOTLINE 907-786-
1000 Admissions
Financial Aid (UC 105), 786-1480

Testing Information

- Praxis CORE Academic Skills Assessment
- Praxis Content Area Exam – Elementary Education, Content Knowledge #5018 – Curriculum and Instruction, #5017

When you take the Praxis exams, be sure to provide the following score report recipient

codes: R4896 - University of Alaska Anchorage

R7027 - State of Alaska Department of Education and Early Development Visit
ETS at **www.ets.org** for test dates and online registration.

State and Municipal Contacts

State of Alaska Department of Education and Early Development: http://www.eed.state.ak.us/

Alaska Teacher Placement (ATP): http://www.alaskateacher.org/

National Association for the Education of Young Children (NAEYC): http://naeyc.org

Anchorage School District: http://www.asdk12.org/

Matanuska-Susitna Borough School District: http://www.matsuk12.us/

Kenai Borough School District: http://www.kpbsd.k12.ak.us/

Kodiak Island Borough School District: http://www.kodiakschools

Appendix C: KRANS Letter of Support

Kodiak Regional Rural and Alaska Native Student Success
3137 Mill Bay Road
Kodiak, AK 99615
907-299-6016
kodiakruralleadershipforum@gmail.com

> "A Regional Movement from Cradle to Community that every Rural and Alaska Native Child in the Kodiak Archipelago leads a Healthy and Empowered Life with access to Unlimited Opportunities"

July 10, 2016

University of Alaska Fairbanks
Institutional Review Board
212 West Ridge Research Building
Fairbanks, AK 99775

To the members of the UAF Institutional Review Board,

The Kodiak Regional Rural and Alaska Native Student (KRANS) Committee is pleased to provide this letter of support for Kitty Deal's Ph. D. in Indigenous Studies dissertation proposal, *Qik'rtam Litnauwistai* (Island's Teachers). Her research seeks to design a model for the UAA/Kodiak College teacher education program to increase the number of Alaska Native pre-and in-service teachers on Kodiak Island. This proposal asks some of the same questions raised by KRANS in our September 2015 Strategic and Action Plan:

"Rural and Alaska Native community members have asked why do so few of our own choose to teach in our rural schools?"

"The working group posed the question could teacher turnover be reduced through hiring teachers who grew up in rural Alaska, eliminating a level of discomfort in the initial period of acclimation to life off the road system? If so, we must develop an understanding of what factors influence a teachers' choice in location." (p. 10)

Additionally, Kitty's proposal aligns with our Strategic and Action Plan Objective 5:

KIBSD and the Rural and Alaska Native Regional Communities Create a Culture of Community and Teacher Empowerment, including:
a. Implement clear expectations of parent/school communication that includes appropriate use of technology in support of communications.
> *b. Teachers are fully supported in their challenging roles, including:*
> *a. Community leadership reaches out to teachers to assist them in making a successful transition.*
>> ***b. Aggressively grow local teachers.***
>> ***c. Utilize already existing resources such as at Kodiak College and UAF.***
>> *d. Provide incentives to teach.*

We appreciate that this timely research seeks to address teacher turnover rates in rural Alaska, and that a community-based approach will be utilized throughout her research process. As the dissertation progresses, we look forward to having the results shared back with KRANS and the Kodiak Archipelago Rural Regional Leadership Forum.

Sincerely

Roberta Townsend Vennel
KRANS Facilitator

Appendix D: Kitty's Online Philosophy, Cultural Awareness, and Course Expectations from Course Syllabi

This course has been developed utilizing the constructivist philosophy. The belief that we are all teachers and learners means we can all benefit by sharing our knowledge and experiences to enrich this learning environment. Students are expected to participate collaboratively with peers, the host teacher, and me, and to allow open discussions regarding course-related themes. A variety of points of views will be discussed and respectful disagreement is accepted and encouraged among participants. Although living in a rural, island setting in Alaska, I was raised with Western perspectives. I make every effort to provide culturally relevant teaching and encourage you to feel free to discuss your own perceptions, similarities, and/or differences with me. We are a diverse, dynamic community of learners and each student brings a variety of life experiences that can enhance what we learn as a result of our classroom interactions. Blackboard navigation is linear, and I have made a concerted effort to present information in a logical and consistent manner. Please let me know if you do not understand Blackboard navigation, the written assignment instructions, and/or lesson content. I have attempted to adequately explain expectations and ideas, but if information is not clearly understood I would like the opportunity to provide clarification. Please do not hesitate to contact me at kldeal@alaska.edu.

Have you heard the saying, "What you put into your education is what you get out of it"? Each teacher candidate owes his/her future students the commitment today to do the work and learn the concepts necessary to become a great teacher. This is the course commitment that I expect from you as we build a community of learners.

Appendix E: Susan Malutin teaches skin sewing in a traditional class and via eLearning

Figure 4: Susan Malutin Demonstrates Embroidery

Figure 4: Susan Malutin demonstrates embroidery using a document camera shown to in-class participants and eLearning students via video conferencing. Photograph by Kitty Deal.
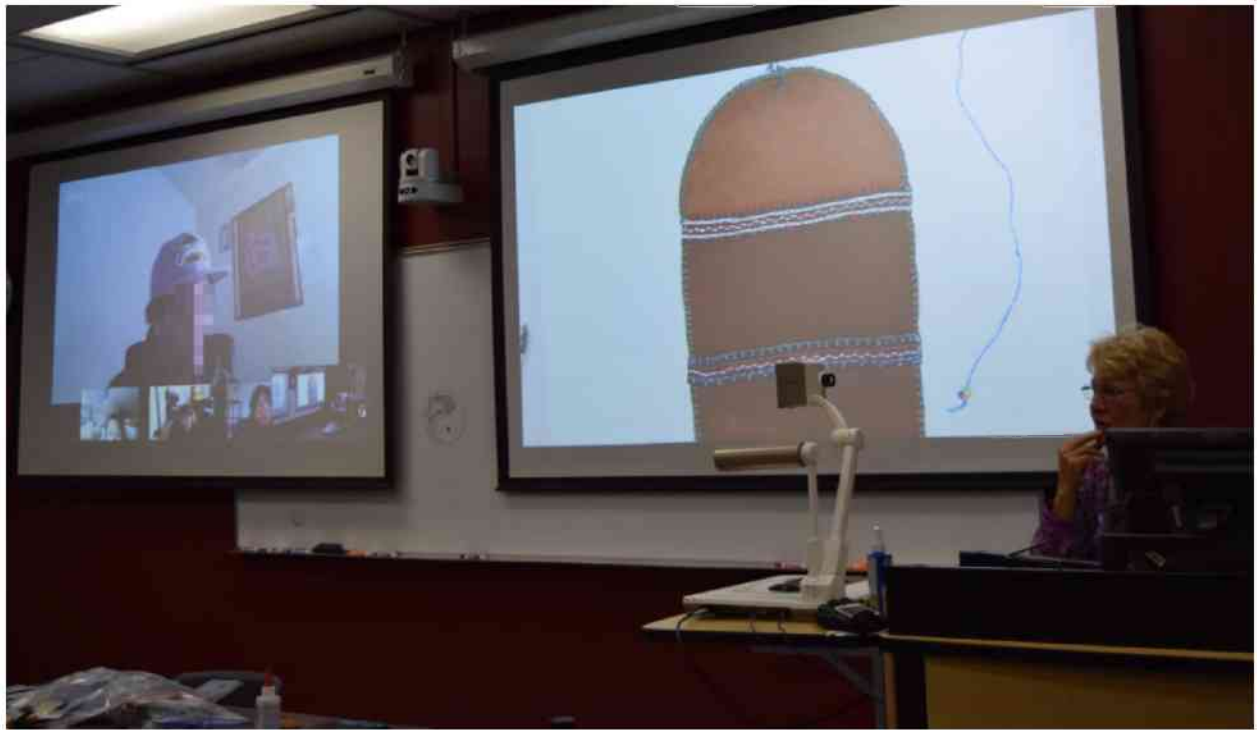
Figure 5: Susan Malutin Teaches Skin Sewing

Figure 5: Susan Malutin teaches skin sewing to students in class and via distance delivery using a document camera connected to the computer. Photograph by Kitty Deal.

Appendix F: Blackboard Blog Directions for Student Introductions

We are going to be spending the next 15 weeks online, learning together. Let's get to know each other by posting introductions in the class blog. The purpose of doing so is to introduce yourself so that others can get to know you individually. Compose a short paragraph that includes the following information:

- Your background (as much or little that you are willing to share, the kind of work you do, your family, where you live, etc.)

- A statement about yourself that will help us to remember you from the other students in the course. The statement should focus on what is unique about you.

- Briefly state what made you decide to major in Early Childhood Education and/or your long term goal in taking this class.

- Greet at least two other students in the blog by posting comments. Try to highlight things you have in common.

- Post your picture or an icon that represents you in the blog. Pictures should be 150 pixels or less. You can re-size your photos by using a free program such as Pixlr.

Appendix G: Relationships with Community Agencies

UAA/KoC Department of Education Handbook of Community Connections

Kodiak Early Childhood Coalition (KECC)

The KECC mission is to create better futures for young children by promoting and providing quality early childhood education and services for families, early childhood professionals and the community. Partner support is provided for grant initiatives, hosting the Kodiak Children's Fair, state and local advocacy, training, and resource and information sharing. **Members are willing to partner with Kodiak College for Early Childhood field experience placements.

Chair/Contact: Family Services Coordinator, KANA

Members:

- AK Office of Children Services

- AK State Child Care Licensing

- Help Me Grow Alaska

- Hope Community Resources

- Independent Living Center

- Kindness- Providence Kodiak Island Medical Center

- Kodiak Area Native Association - KECC Coordinator

- [Kodiak Area Native Association Child Advocacy Center](#)

- [Kodiak Area Native Association Child Care Assistance](#)

- [Kodiak Area Native Association Infant Learning Program](#)

- [Kodiak Area Native Association Prevention Programs](#)

- [Kodiak Area Native Association Training Vocational Rehabilitation](#)

- [Kodiak Area Native Association Tribal Assistance for Needy Families](#)

- [Kodiak Area Native Association Women, Infants, and Children (WIC)](#)

- [Kodiak Baptist Mission - Sunshine Preschool](#)**

- [Kodiak Community Health Center](#)

- [Kodiak Head Start](#) **

- [Kodiak Island Borough School District-Developmental Preschool](#)**

- [Kodiak Island Housing Authority](#)

- [Kodiak Public Health Center](#)

- [Kodiak Public Library](#)

- [Kodiak Women's Resource and Crisis Center](#)

- [Parents as Teachers Rural Cap](#)

- [St. Mary's Preschool](#)

- [St. Paul Preschool](#)

- [Sun'aq Tribe of Kodiak](#)

- [thread](#)

- [United States Coast Guard - Family Advocacy](#)

- [United States Coast Guard Child Development Center](#)**

Native Village of Afognak-Dig Afognak Culture Camp

Dig Afognak provides week-long Alutiiq culture camps to study topics such as subsistence, music and language. Pre-service and in-service teachers are welcome to attend on a space available basis (non-shareholder fees apply).

Contact: [Dig Afognak](#)

Munartet Project Grant

Munartet is an Alutiiq word which means "artists." The Munartet Project Grant is an initiative to increase the number and tenure of confident, competent K-12 teachers to teach in and through the Arts and Cultures on Kodiak Island. The project provides specific strategies to support arts discipline-based, arts integration, and culturally relevant arts teaching methodologies for pre-service and new teachers.

Partners with Kodiak College:
- [Kodiak Island Borough School District](#)

- [The Alutiiq Museum](#)

- [The Kodiak Arts Council](#)

- [Alaska State Council on the Arts](#)

Rural Education Workgroup

Previously known as the Kodiak Regional Rural and Alaska Native Student Success (KRANS), this workgroup is a sub-committee of the Rural Forum and focuses on Alaska Native student success in the local K-12 schools, especially the rural schools.

Chair/Contact: Vocational Rehabilitation, KANA

Members:

- Alutiiq Museum

- Kodiak Area Native Association

- Kodiak Island Borough School District

- Kodiak Island Housing Authority

- Koniag Education Foundation

- Koniag, Inc.

Appendix H: IRB Approval

UAF
UNIVERSITY OF
ALASKA
FAIRBANKS

(907) 474-7800
(907) 474-5444 fax
uaf-irb@alaska.edu
www.uaf.edu/irb

Institutional Review Board

909 N Koyukuk Dr. Suite 212, P.O. Box 757270, Fairbanks, Alaska 99775-7270

October 20, 2017

To: Beth Leonard, Ph.D.
            Principal Investigator
From: University of Alaska Fairbanks IRB
Re: [913934-1] Qik'rtam Litnauwistai (Island's Teachers)

Thank you for submitting the New Project referenced below. The submission was handled by Exempt Review. The Office of Research Integrity has determined that the proposed research qualifies for exemption from the requirements of 45 CFR 46. This exemption does not waive the researchers' responsibility to adhere to basic ethical principles for the responsible conduct of research and discipline specific professional standards.

Title: Qik'rtam Litnauwistai (Island's Teachers)
Received: October 17, 2017
Exemption Category: 2
Effective Date: October 20, 2017

This action is included on the May 30, 2018 IRB Agenda.

Prior to making substantive changes to the scope of research, research tools, or personnel involved on the project, please contact the Office of Research Integrity to determine whether or not additional review is required. Additional review is not required for small editorial changes to improve the clarity or readability of the research tools or other documents.

America's Arctic University

UAF is an AA/EO employer and educational institution and prohibits illegal discrimination against any individual:
www.alaska.edu/titleIXcompliance/nondiscrimination.

(907) 474-7800
(907) 474-5444 fax
uaf-irb@alaska.edu
www.uaf.edu/irb

Institutional Review Board

909 N Koyukuk Dr. Suite 212, P.O. Box 757270, Fairbanks, Alaska 99775-7270

October 9, 2018

To: Beth Leonard, Ph.D.
           Principal Investigator

From: University of Alaska Fairbanks IRB

Re: [913934-3] Qik'rtam Litnauwistai (Island's Teachers)

Thank you for submitting the Continuing Review/Progress Report referenced below. The submission was handled by Exempt Review. The Office of Research Integrity has determined that the proposed research qualifies for exemption from the requirements of 45 CFR 46. This exemption does not waive the researchers' responsibility to adhere to basic ethical principles for the responsible conduct of research and discipline specific professional standards.

Title:	Qik'rtam Litnauwistai (Island's Teachers)
Received:	October 8, 2018
Exemption Category:	2
Effective Date:	October 9, 2018

This action is included on the November 7, 2018 IRB Agenda.

Prior to making substantive changes to the scope of research, research tools, or personnel involved on the project, please contact the Office of Research Integrity to determine whether or not additional review is required. Additional review is not required for small editorial changes to improve the clarity or readability of the research tools or other documents.

America's Arctic University

Generated on IRBNet

Appendix I: Qik'rtam Litnauwistai Interview Script and Questions: In-service Teachers

Quyanaa for taking the time to talk with me today. I am interested in your thoughts and opinions about the benefits and challenges of recruiting Alaska Native teachers to the profession, and ways UAA/Kodiak College Education Department can improve the teacher education program to recruit and retain Alaska Native students. This study is part of educational research for my Ph. D. dissertation.

I have an informed consent form for you to review and I encourage you to ask questions and take the opportunity to discuss the study before making a decision on whether or not to participate, and if you want your opinions kept confidential.

Quyanaa, for agreeing to participate.

- Please share your opinion on having teachers who are Alaska Native at your local school and in your community.

- Please share your opinion on the challenges of recruiting and retaining teachers who are Alaska Native at your local school.

- How might Kodiak College best serve Alaska Natives who might want to become teachers?

- Who or what influenced your decision to become an educator?

- Who or what helped you persist to graduation in your teacher preparation program?

- What obstacles or challenges, if any, did you notice in your teacher preparation program?
  - How did you overcome them?

- Have you noticed any obstacles or challenges for community members who might want to study Education at Kodiak College?
    - How do you think Kodiak College could eliminate, or at least reduce the obstacles?
- Do you have anything you want to add about teacher education on Kodiak Island?

Appendix J: Qik'rtam Litnauwistai Interview Script and Questions: Community Members

Quyanaa for taking the time to talk with me today. I am interested in your thoughts and opinions about the benefits and challenges of recruiting Alaska Native teachers to the profession, and ways UAA/Kodiak College Education Department can improve the teacher education program to recruit and retain Alaska Native students. This study is part of educational research for my Ph. D. dissertation.

I have an informed consent form for you to review and I encourage you to ask questions and take the opportunity to discuss the study before making a decision on whether or not to participate, and if you want your opinions kept confidential.

Quyanaa, for agreeing to participate.

- Please share your opinion on having teachers who are Alaska Native at your local school and in your community.

- Please share your opinion on the challenges of recruiting and retaining teachers who are Alaska Native at your local school.

- How might Kodiak College best serve Alaska Natives who might want to become teachers?

- Have you noticed any obstacles or challenges for community members who might want to study Education at Kodiak College?
  - How do you think Kodiak College could eliminate, or at least reduce the obstacles?

- Do you have anything you want to add about teacher education on Kodiak Island?

Appendix K: Permissions: Map

The map of Kodiak was not changed from the original source.

Wikimedia Commons. (n.d). *Kodiakislandmap.png*. Retrieved from

   https://commons.wikimedia.org/wiki/File:Kodiakislandmap.png

I, the copyright holder of this work, hereby publish it under the following license:

UNIVERSITY *of* ALASKA

Kitty Deal <kldeal@alaska.edu>

Graphics permission

Jennifer Moss <jlmoss@alaska.edu>   Tue, Feb 26, 2019 at 3:15 PM

To: Kitty Deal <kldeal@alaska.edu>

Cc: Carol Gering <cgering2@uoregon.edu>

Hi Kitty,

Absolutely, feel free to use the graphic. Credit can read "Graphic courtesy of UAF eCampus". It was really a collaboration between Carol and myself. :-)

Happy to help out. Let me know if you need a different format or higher resolution image.

Jennifer

Jennifer Moss
Instructional Designer, eCampus
UAF Instructor

907.455.2081
iteachu.uaf.edu
ecampus.uaf.edu

Appendix M: Permissions: Skin Sewing Pictures

UNIVERSITY *of* ALASKA

Kitty Deal <kldeal@alaska.edu>

photos permission
7 messages

Kitty Deal <kldeal@alaska.edu>   Wed, Feb 20, 2019 at 8:05 PM
To: Susan Malutin <rmalutin18@gmail.com>

Cama'i Susie,
I hope you are doing well! I'm writing to ask your permission to use 2 photos (attached for your review) of you teaching skin sewing at the college in an appendix in my dissertation. I think these photos are a great illustration of how you taught students through distance delivery. I have eLearning information in my dissertation in addition to the interviews.
Quyanaa for your consideration!
Kitty

Kitty L. Deal
Associate Professor, Education
Kodiak College/University of Alaska Anchorage
117 Benny Benson Drive
Kodiak, AK 99615
kldeal@alaska.edu
(907) 486-1223
Unguaneq asirtuq qik'rtarmi Life is good on the island.

2 attachments

S. Malutin on video connection.jpg
2689K

Stitching via distance .jpg
3932K

Roger Malutin <rmalutin18@gmail.com>   Thu, Feb 21, 2019 at 10:15 AM
To: Kitty Deal <kldeal@alaska.edu>

Absolutely. I appreciate how thorough you have been in your research.

Sent from my iPhone

Hi
[Quoted text hidden]