

TANGERQENGIARAUCARAQ (BEING PRESENT)

By

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Abstract

This qualitative, participatory action research was conducted to investigate the following research questions: What are the attitudes of the teachers in ESDY 630: Language, Culture and Teaching in Secondary Schools class toward culturally responsive teaching and learning? How does participating in ESDY 630: Language, Culture and Teaching in Secondary Schools class affect attitudes of the educators? How do educators co-construct the relationship between standards and culturally responsive teaching and learning? Data were gathered from five pre-service teachers in the University of Alaska Anchorage Master of Arts in Teaching program in a 2-credit Language, Culture, and Teaching in Secondary Schools class. Data consisted of class recordings, student artifacts, teacher researcher journal and informal interviews. The data were analyzed using Constructive Grounded Theory framework. *Tangerqengiaraucaraq* (Being Present) emerged as a key concept based on the themes identified in the data: Becoming Aware, Adapting, Knowing Self and Others, and Building Relationship. The *qasgiq* (Indigenous community center) is proposed as a model to support ways to become a culturally responsive teacher.

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Chapter 1

Ikirun (Introduction)

1.1 Introduction

*Panigkaugua. Anglillruunga Nunakauyarmi, Angayuqagka
Anguyalunkuuguq Kangrilnguq-llu. Pingayunlegnek anelgutengqertua.
Maaten ellangua maurluirutvut, Angayiq (Al'aq) ilakhuta enemteni
uitaaqluni. Anglillemni ellangellruunga yuut taigurararaqhuteng
enemtenun neryarturluteng, cenirrluteng, atuayarturluteng,
neq'liuryarturluteng wall'u ellalirturiyarturluteng. Umyuaaqaqa
maurlurugaanka apa'urlurgugaanka-llu avatemni uitalguluteng.
Qanrutestengquratullruukut tamaaggun-llu kenkumaciput taringaqluku.
Yugtun qanerturatullruukut enemteni kiingan-llu Kass'atun qanaagaqluta
elitnauraqamta. Nalluyagucuilamku ikayuutekelqa man'a
qanrutestengquratulqa anglillemni wii utetmun cikiuteksugyaaqaqa
irniammun, tutgarammun cali allamun yugnun.*

My Yup'ik name is Panigkaq. I grew up in the small, Yup'ik community of Toksook Bay, Alaska. I am the 8th out of 10 children of Anguyaluk Martina and late Dr. Chief Kangrilnguq Paul John. Our paternal grandmother, who we called Al'a, also lived with us. Our learning was all in our Yugtun language. Our educators were our many grandmothers, grandfathers, uncles, aunts, family friends, cousins, etc. The community worked together to raise us. I remember different people or groups would come to our house to eat, have tea, get advice and tell stories. The women gathered at our house to prepare for various events such as *yurarpak* (Yup'ik dance festival), practice for special

church services, or even to work together on large amount of fish caught throughout the year. There seemed to be continuous learning through observation, helping, and listening.

Elders were our teachers and mentors. Elders talked to us about being creative, productive, and contributing members of the community. We learned and prepared for our future through our *yuyaraq* (ways of life) and *nutemllaq* and *piciryaraq* (traditions, values and beliefs). This daily lifestyle taught us Indigenous knowledge by living and doing things together with the community. We learned by being present around people who were doing day-to-day activities. Our Indigenous teaching and learning required us to reflect and be aware of ourselves, our surroundings, and put effort to prepare for who we wanted to become. This is an important part of the process of *ellaturingnaqlerkaa* (the effort to be aware) through experiential learning. The following quote describes *ellangeqerraallemni* (my first moment of awareness):

I can still vividly remember one of my first few *ellangeqerraaq* (becoming aware for the first time) experiences I had with my mother and one of my many grandmothers. I was home alone with my mother in our big, two-bedroom home. I recall standing behind my mother at the same height as she was sitting down working on a grass basket. I came behind my mother and embraced her around her neck. I remember a sense of fear, but knowing I was in close contact with my mother, I felt safe. I realized my fear was coming from a brown, wind-tanned, wrinkly, elderly woman with streaks of gray in her mostly jet black hair. She was walking slowly toward us with a big smile on her face and piercing eyes. I then saw that her big, round eyes were filled with love for me. Little did I know at that

time, she was one of my many grandmothers, who we called our *marilkaq* (a specific grandmother term for certain family relatives). I curiously wondered what our *marilkaq* was going to do. My mother was silently chuckling, knowing our *marilkaq* was going to show her love by cooing at me. (Cooing is understood by Yup'ik people as a form of bonding love with babies and toddlers.) When she got close enough she shook her head side-to-side and said, “Ahhhh” and startled me!¹ I lost my awareness shortly after that. This example of one of my first *ellangeqerraaq* experiences was the beginning of character building in my worldview. After several experiences² of that and learning from observation, I learned who my *marilkaq* was and later understood that type of relationship is a way of showing love. Today, I understand she was one of the many special grandmothers who taught me and showed love through teasing and cooing at me. (John-Shields, 2017, p. 116)

At the age of four, I first attended formal schooling. I attended a Catholic Montessori preschool. Our teachers were nuns and all of the teaching was in English. From what I understood, the curriculum centered on getting along with others, learning

¹ There are usually several adult individuals that show their love through teasing young children. This type of teasing scares the young child and is usually followed by slight laughter by adults who understand. In this case, my *Marilka* scared me by putting her earring into her septum nose hole and then leaned quickly, looking at me as she made her earring wiggle at the same time. She and my mother giggled after I got startled to show their understanding of the love our *Marilka* was showing me.

² Similar experiences refer to my grandmother, *Marilka*, showing her love towards me through startling me at different times. From those experiences I started understanding the startling was a form of teasing and showing love for me. From seeing her several times, I also realized she was one of my many grandmothers, our *Marilkaq*.

Catholic songs and rituals, and hands-on home chores. Up to this day, I have not forgotten the songs, rituals, and chores such as sweeping and mopping the floor. I also clearly remember enjoying our shoe shining station because it was hands-on learning. I also remember the importance of circle time where we talked about good behavior and prayed together. The way we were taught was a little different from our home, but still hands-on.

When I got into the K-12 system, the school structure was more broken down into blocks and times. My classmates were basically the same throughout the 13 years of schooling. We supported each other as classmates. Although learning was more formal, linear, and segmented, teachers had Yup'ik aides and other school staff that helped us adapt without much culture shock in the school. I learned how to be a good student by following directions. Learning was dependent on book knowledge in math, reading, writing, social studies, science, art, physical education, citizenship, attendance, etc., teachers' expectations, and grading. With high teacher turnover in the village, I got a new teacher yearly. Once I knew the teacher expectations I learned how to survive and categorize my learning into subjects and worked for good grades. What we learned at school did not focus so much on a person's character like at home, but on subjects. Attending schooling at my home was not much of a culture shock due to having the same classmates and a home to return to daily where I knew it was safe and comforting with all Yup'ik people.

Attending the university was totally a different story. I had to move away from family and familiar Yup'ik classmates. I went through culture shock. I felt very exposed to the dominant culture both in my schooling and living environment. The family and

community support was no longer there. My life felt very imbalanced. Life was fast and loud. I felt like my foundation was ripped from underneath me. I had to learn quickly how to survive in a place where the community support, and access to elders, and mentors were limited. The family centered loving environment was smaller.

When I was walking around the University or in my classes, I felt very disconnected. My environment was mostly with Caucasian professors and fellow students. The family and community feel and support was minimal in the classrooms. Being a second language learner I had to put in extra time to study. Subjects I had to learn were overwhelming to me especially in a room full of people I did not know or who I could depend on. There was little to no collaboration or support with other students or from the professor.

Although the university and classrooms were filled with mostly people I did not know, there was this special space called Rural Student Services (RSS) that was a safe space to feel at home. RSS provided support for rural students who needed guidance at the University. RSS support gave us space to be with other Indigenous people, place to find snacks and food, tutors, and small group study groups. RSS gave us a community within the University to reenergize our Indigenous being in an unfamiliar space. The people who worked at RSS taught us to how to survive the university through connecting with other Indigenous people who we could take classes with to build study buddies. We were also provided daily snacks and at times opportunity to eat native food. It was a space where you were able to feel at home during your stay at RSS because you were able speak our native language with other Indigenous language speakers. Most

importantly, we were able to have the best medicine of laughing as stories were told which eased our homesickness and our imbalance at the University.

Along with RSS providing that space to breathe and reenergize in a foreign space, I knew I had a duty to succeed and complete my schooling to return back home to help our people. My dad, Dr. Chief Kangrilnguq, was the tribal chief of our region who advocated for Indigenous people to keep their *Yugtun* language, *nerangnaqsaraq* (subsistence ways), and *yuyaraq* (way of life) to keep balanced in the dominant world. He also reminded Indigenous people to remain humble no matter when one receives recognition, “Do not put yourself above others even though you receive something they haven’t, but to remain equal.” He used to remind us to complete our schooling to become able to help our people. His belief was receiving a training, certificate, or degree would give one tools to help our Indigenous people. Because of Dr. Chief Kangrilnguq’s encouragement, When I successfully completed and received my bachelor’s degree in Secondary Education in Math and Science it qualified me to become a “real” teacher.

I unconsciously became colonized throughout my University schooling. As I was getting close to my commencement of University schooling, I was at a time of imbalance between my Western and Indigenous learning. The knowledge of becoming a school teacher seemed to trigger my first awareness of my primary teachers who wore skirts and shoes with heels. When it was time for me to buy my clothing, my colonized mind automatically and unconsciously led me to buy skirts and high heels to look like my former teachers from my *ellangeqerraaq* (first awareness) schooling experience.

It was in this process of “getting ready,” that I had a moment of awareness. *Ellangellruunga tuani Yupiunrirngaitellemnek elitnauristengurteng’erma*. I became

aware that becoming a certified teacher should not take my Yup'ik being away from me. I had that moment of realization how I unknowingly allowed my Western schooling to colonize me. I came to a realization that the skirts and high heels would not make me the teacher I wanted to be. That moment was the time I became aware of the need to balance my Yup'ik being. This was an inside out process of Indigenizing my inner self again.

As a *Yugtun* second language teacher I had to retrain my colonized brain to reach out for my Indigenous foundation to continue my journey to balance both of my learning process and worldview, Indigenous and Western. Getting my Master's in Educational Leadership at the University ten years later was a different experience compared to my undergraduate program, because I was more aware and purposeful in infusing my schooling with an Indigenous focus. Today, the Indigenizing process still continues through remaining aware of my Indigenous being in a Western focused institution. Today, acting from the standpoint of many positionalities, Indigenous student, faculty, mother, grandmother, daughter, educator, and researcher, puts me in a unique position. I see this as an important and much needed position to share my journey.

1.2 *Yuvrirnaurqucia* (Need for the Study)

The night before I officially started my first teaching duty, my journey of Indigenizing myself transformed through the inside-out process. I gave myself permission to follow my heart to wear a *qaspeq* (traditional regalia) rather than wearing high heels and skirts. In this context, I share the story of *qaspeq* and the skirt as an example of my inside out process toward my awareness and remaining true to my Yup'ik being. The *qaspeq* is a physical symbol and an inner reminder to remain true to my inner Indigenous being as the skirt symbolizes my Western schooling. Through my process of

becoming aware, I have learned to remain true to myself as a Yup'ik person, even as I am now a qualified, Western teacher educator.

I did not use much of my Indigenous knowledge in my formal Western schooling; however, I am now aware of the importance of including my Indigenous knowledge in the educational system today. I now am aware that my Indigenous worldview and knowledge is just as important as all the diverse people's worldview in the education system. Unfortunately, higher education remains as an institution where a majority of White faculty members educate pre-service teachers who are also predominantly White, who are preparing to serve a very diverse population in Alaska.

Even today in the pre-service teacher program, Othered pre-service teachers share with me how the current University is not made for them similarly to what I experienced in the early 90s. Othered pre-service teachers continue to feel disconnected from their own cultures as they continue their schooling in a dominant-culture-driven educational system. For this reason, I want to research if a multicultural education class can support their awareness to becoming more culturally response.

1.3 *Apyutenka* (Research Questions)

My research questions arose out of a desire to better understand how to support pre-service teachers' toward becoming culturally responsive educators. This study seeks to further understand how certain teaching strategies, such as storytelling, discussing Alaska Native values, reflective journaling, reflective paper, and a cultural proficiency continuum affect students' attitudes toward becoming culturally responsive teachers and learners. Finally, I am also interesting in the role an Alaska Native instructor plays in the class.

1. What are the attitudes of the teachers in ESDY 630: Language, Culture and Teaching in Secondary Schools class toward culturally responsive teaching and learning?
2. How does participating in ESDY 630: Language, Culture and Teaching in Secondary Schools class affect attitudes of the educators?
3. How do educators co-construct the relationship between standards and culturally responsive teaching and learning?

1.4 Aperyarat Taikaniutait-llu (Definitions)

The following is a list of Yup'ik terms and concepts that will be used throughout the dissertation. Translation and brief definitions are provided here as a reference for the reader.

- *Ellalirturta*: One who mentors/gives advice. This would be a person who guides you and shares their knowledge and expertise in whatever you are pursuing. In this dissertation this person is an educator who gives advice about teaching.
- *Ellangengluni*: Your journey toward becoming aware. This is where one starts to become aware from focusing on an experience and learning from it.
- *Ellangeqerraaq*: First experience of awareness. This is a moment when one is for the first time fully aware of an event that occurs, which one remembers clearly from that point on forward for the rest of their life.
- *Ellangua*: I successfully become aware (John, 2009, p. 5). This is where one chooses to learn from a situation and confirms it by stating they have learned from a particular situation.

- *Elpenun atauq*: The choices you make are up to you. This is a statement told to an individual to give the ownership of choices to an individual who is learning and experiencing change.
- *Inerquutet*: Warnings or the “do nots” (John, 2010, p. 38).
- *Kenkakun*: Through love. This term is used to express the advice is given or action is taken because that person is loved.
- *Navenrilkan*: If one does not destroy oneself. This term gives a person who is learning, the ownership of their actions and choices as they learn and experience.
- *Nutemllaq/Piciryaraq*: Way of practicing social structures (John, 2010, p. 52). These are the Yup’ik teachings and practices of day-to-day survival and guide toward becoming a good human being.
- *Pugtateksaraq*: To be equals (equity). This is a reminder for those that can help others to give or help those that do not have or are unable to provide for themselves.
- *Qanemcit*: Personal accounts of events and activities.
- *Qanruyutet*: Words of wisdom that inscribe proper ways of living (John, 2010, p. 38). These are guides of Yup’ik expectations a mentor/teacher tells to a student/mentee.
- *Tangerqengiaraucaraq*: Being present. This is an expectation of a person to take part in events in the community, even though it seems like one does not make a difference as people present will see one’s talent or one will find where his or her talent fits in a community.

- *Umyuaq tukniug*: The mind is powerful. This is a saying to remind people to always be careful of how one treats another person as their good or bad reaction can come back to you.
- *Yugtun*: The spoken Yup'ik language (John, 2010, p. 9).
- *Yup'iit*: The Inuit of the great river deltas and the sea (John, 2010, p. 15).
- *Yup'ik*: Referring to the Yup'ik people/race
- *Yuungnaqpiallerput piciraput atungnaqluku*: Surviving through our way of life. This is to remind Indigenous people to put effort into sustaining their way of life in the environment of the dominant culture.
- *Yuuyaraq*: Epistemic worldview (John, 2010, p. iv). This is a reminder of what the Yup'ik ancestors and expectations are of how a Yup'ik person's way of life should be.

1.5 Arcaqauacia Yuvrillma (Significance of the Study)

As an Indigenous person who grew up in a culturally rich *Yugtun* language and way of life, I unknowingly was colonized through the pre-service teacher education program I experienced. I hope the knowledge gained through this study can inform other educators, teacher educators, and administrators; those who are Indigenous, those from Oothered backgrounds and also those who are non-Indigenous. Through this research I strive to better understand what pre-service teachers' attitudes are and how they change over time through investigating which types of instructional strategies help pre-service teachers become more culturally responsive. Through understanding my own role in the class, I hope to learn how to support pre-service teachers toward triggering their awareness toward becoming culturally responsive with the students they serve.

From my different positionalities as a parent, grandmother, teacher, administrator, student, second language speaker, second language teacher, and being Indigenous, I am able to investigate how storytelling, reflection, discussions, and Alaska Native values could support co-construction our learning. As a researcher I am an insider with pre-service teachers as I myself am a learner through completing my research. I will learn as a participant in my research. At the same time, I am also an outsider. I am an Alaska Native professor who teaches mainly non-Native students. I come with an Indigenous worldview, because I was raised in an environment where Yup'ik language and culture was my daily experience. Yet, I am expected to proficiently function in a White-Western dominated academic context. I will integrate an Indigenous Knowledge worldview and experience in my research, while I challenge myself and others to find the common ground between Western and Indigenous knowledge. My study focuses on what occurs during class discussions and how they encourage awareness and reflection for pre-service teachers. A limitation of the study is that I am not able to say whether these pre-service teachers implement culturally responsive teaching once they become certified teachers. What I hope to observe in my study is how the pre-service teachers' attitudes toward culturally responsiveness changes over time.

The following chapter is a literature review that introduces Dr. Chief Kangrilnguq's teaching framework. Dr. Chief Kangrilnguq's teaching framework will be paralleled to Indigenous worldviews and beliefs with the theoretical framework along with Culturally Responsive Teaching and Learning, Teacher Education for Social Justice, and Self-efficacy. Chapter 3 covers the methodology implemented in the study. Chapter 4 is the data analysis of four emerging themes from my qualitative study. Chapter 5

discusses my findings, recommendations and further research, illustrated and described through the *qasgiq* (Indigenous community center).

Chapter 2

Literature Review

2.1 Introduction and Organization of the Literature Review

This research study examines how the participants in a multicultural education class co-construct culturally responsive teaching and learning (CRT & L). The research focuses on pre-service teachers' attitudes and behaviors toward CRT & L and attempts to identify changes over the course of the semester.

In this chapter, I discuss the literature on CRT & L, teacher education for social justice, and self-efficacy. I will introduce the review by linking the *yuuyaraq* (way of life) to Dr. Chief Kangrilnguq's philosophy and advocacy, explaining his beliefs and way of teaching. I draw on Funds of Knowledge (FOK), Place-based Education (PBE), and Indigenous Knowledge Systems (IKS) in defining CRT & L. Finally, I will examine teacher education for social justice and self-efficacy in relation to Dr. Chief Kangrilnguq's teaching concepts of *pugtatakluta* (living as equals), *kenkakun* (through love), and *yuungnaqpiallerput piciryaraqaput atungnaqluku* (surviving through our way of life).

2.2 Dr. Chief Kangrilnguq's Teaching Framework

Yuuyaraq/Way of Life

*Wangkuta Yup'igni qanruyutet aturluki anglituukut. Ilakuyulluta,
ukvertarluta, pingnatuuluta. Nallunrilamta Yuuyaramteni
piciryarangqerramta mutemllarmek. Qigcikiyaram aturtai taringumaut
ellam ihuanelnguut elpengqellrit nunuliutengqellrit-llu. Qanruyutem*

*aturtai umyuartuluteng, elluatuuluteng, muiqitevkenateng
yuuluaqerciqu³.*

The *yuuyaraq* (way of life) is an important reminder about the *Yupiiit* philosophy of how to live daily through an Indigenous way of being, way of living, and way of knowing. Thousands of years of knowledge, experience, and expectations have been passed down from our ancestors and elders as a compass toward being the best we can be as people. The *yuuyaraq* continues to be passed down from generation to generation. The *yuuyaraq* pledge provides a summary of our ancestors' belief and daily oral guide that has focused from time immemorial on living properly as good humans (Andrew, 2008). It is recited every morning by students in schools in the Lower Kuskokwim School District and others who teach and support *yuuyaraq* teaching and learning. The holistic approach to living our values, customs, spirituality, and effort toward being good people is summarized in the pledge.⁴

For countless generations, *Yuuyaraq* was passed down in the *qasgiq*. The *qasgiq* was a valuable dwelling where formal education occurred. Only men lived, learned, worked, slept, ate, and also shared comradery during sweat baths as a community in the

³ “We, the C/Yupiiit, are raised according to the original directions of our forefathers. We love one another, our belief is strong, and we continue to better our lives. We know that our way of life has been grounded in traditional values and customs since time immemorial. Those who follow the teachings of respect understand that everything has a spirit with rewards of gratitude. Those who follow the teachings of our ancestors are intelligent, self-assured, and prosperous.” (Translated by Yup’ik elders in cooperation with Alaska Native Knowledge Network)

⁴ There are other emerging research-based Indigenous programs such as Yukon Kuskokwim Health Corporation (YKHC) Calricaraq and University of Alaska Fairbanks (UAF) Qungasvik project who have similar teaching processes that parallel Dr. Chief Kangrilnguq’s teaching framework.

qasgiq; women only entered to feed their men or to participate in coming ceremonies (like dance). It was a place where all major events occurred, where young men were prepared for their future and were taught how to work and live. It was where detailed stories were shared that evoked images as if one were watching a movie. The *qasgiq* was also a respected space; physical activities did not occur there without a purpose. It was not a place to be rowdy, but where young ones were taught to observe, learn, and be corrected as needed. Young ones were closely watched and controlled as they were taught moral foundations to being successful and able to take care of their future families. Sometimes a *cigyak* (a strip of split wood) was used to block the entryway to discourage young boys from leaving when an important message was to be given (Fienup-Riordan, 2007).

Elders were like professors in the *qasgiq*. *Qanruyutet* (cultural epistemic principles and values) were taught during public presentations by using carefully chosen words with the purpose of building a person's awareness. The elders provided guidance through telling and retelling stories to teach about *yuyaraq*. Men's stories focused on topics related to social positions, survival skills, hunting and providing roles, and values for the men. The stories focused on activating self-awareness. The teachings ultimately were about relationships and the awareness of others, including an individual's relationships with non-humans such as animals (Fienup-Riordan, 2005). Elders talked without sugar coating the conversation and sometimes spoke harshly, as if they were scolding the people they counseled (Fienup-Riordan, 2005; John, 2009; John & Fienup-Riordan, 2003; Kawagley, 2006; Rearden & Jacobson, 2009). Moral instructions were imparted through the use of metaphors or adages. Through elders' teaching about

tuqhuutet (family relations), young people developed an understanding of relationships. Elders encouraged unity among all humankind through respecting cultural differences, showing compassion and restraint (Rearden & Jacobson, 2009). Stories were also used for entertainment as the men carved after long hours of working outside (Fienup-Riordan & Rearden, 2012).

Dr. Chief Kangrilnguq, a respected Tribal Chief of the Yup'ik region, was from the last generation who received a traditional Yup'ik education in the *qasgiq*. His Yup'ik education started at their *ena* (sod home) from his mother and grandmothers where his learning was through stories told and retold that related to being a good person and intertwined with how to be aware around different people and events. The mothers and grandmothers were home with the young ones taking care of food, clothing, the day-to-day activities, and raising children. Once Dr. Chief Kangrilnguq reached the age of five, his mother felt he was aware enough to listen and learn from men in the *qasgiq* so he then learned and prepared to be a provider and caregiver for his family (John & Fienup-Riordan, 2003).

Later, in his adult life Dr. Chief Kangrilnguq became a mentor himself. As an *ellalirturta* (mentor), he shared his understanding that his duty and expectation of the ancestors was to continue to pass down his Yup'ik education to all humankind in order that the following generation know and also live using the *yuuyaraq* as a guide toward a prosperous life. His life's intention was to express the love he had for future generations by sharing with them his wisdom and the knowledge he gained throughout his life. Through words of advice and guidance, Dr. Chief Kangrilnguq modeled *qigcikiyaraq* (respect) and *kenka* (love) as he passed his knowledge of *qanruyutet* (oral instructions)

down to his loved ones. As he advocated and promoted health and wellness, he also spoke of the importance of Western and Yup'ik education through integrating both healthy cultural practices and events. He encouraged getting a Western education as one of the avenues for helping Indigenous people in particular as they worked toward achieving equity (Rearden & Jacobsen, 2009).

One of Dr. Chief Kangrilnguq's teaching methods was through storytelling. His stories included morals of how to properly relate to people. As an example, one story included animals to allow different worldviews, lifestyles, and shortcomings to be understood from different perspectives. His stories guided listeners to becoming aware of ways to mutually understand one another. One such story is of a boy who lived with the seals. The story's purpose is to see the consequences of human treatment toward seals and how human actions affect the success of seal hunting. His teachings had, "explicit moral direction and vividly described the consequences of inappropriate actions" (John & Fienup-Riordan, 2003, p. lvi).

John's (2009) epistemic description of human existence establishes that a person's mind is powerful and, as Dr. Chief Kangrilnguq's framework suggests, each individual can determine his or her own path. John (2009) also summarizes how everything in the universe has *ella* (awareness; Barker, Fienup-Riordan & John, 2010; John, 2009). Even animals such as the seals referenced in the prior story are considered to have an *ella*. The interconnectedness of the human and the spiritual realms confirms Dr. Chief Kangrilnguq's framework that by becoming aware of others, one can *ellangcaq* (psychologically become consciously aware in one's life). Thus, *qulirat* (oral narratives), *qanemcit* (personal accounts and stories), and *qanruyutet* (advice) are tools that support

awareness and learning through internalization and reflection. *Ellangcaq*, therefore, is a vital process in Dr. Chief Kangrilnguq's teaching framework (John, 2009).

Navenrilkan (if s/he does not destroy her- or himself) and *elpemun atauq* (your actions are up to you) are part of Dr. Chief Kangrilnguq's teaching that focus on agency of the learner. In relating the terms to his own life, he tells a story of when he was 16. His *ellalirturta* (mentor) predicted he would lead the Native people if he did not destroy his life as a possible leader. He always ended this story, "*Man'a-wa tekiskeka wangnek naveksaitelliama* (I guess I made it this far in my life, because I did not destroy myself.)" Dr. Chief Kangrilnguq emphasized that people make their own choices. As Indigenous people we are raised with *qanruyutet* as guides, and each person must choose to either follow guidelines or not. In summary, Dr. Chief Kangrilnguq lived his life embracing and following his elders' teaching then using this pedagogical approach as the basis for his teaching framework.

His role as an *ellalirturta*, leader, and teacher was described by John and Fienup-Riordan (2003) as being aware and responsive to diverse populations: "Contemporary relevance of past practices is grounded in his belief in the essential unity of humankind coupled with respect for cultural differences" (p. xxxvii). The first phase of his *ellalirturta* method was to become aware of his audience. With this knowledge, he also adapted his ways of teaching and learning to make it more contemporary. This enabled him to educate individuals from different walks of life, and to connect with his audience's humanity while sustaining his Yup'ik culture (Rearden & Fienup-Riordan, 2016; Rearden & Jacobsen, 2009; John & Fienup-Riordan, 2003).

Dr. Chief Kangrilnguq emphasized *tangerqengiaraucaraq* (being present) as vital for community members. He encouraged newcomers and community members who were just starting to become involved in community events to participate in healthy community events even if they felt they may not exactly know how they fit in. New participants or observers, they often seem to feel like they are there to watch; however, elders advise one to take part, even if one does not seem to make a difference. He explained that participating in healthy community events is helpful holistically for one's mind, body, soul and spirit. For example, participating in a *yurarpak* (potlatch/large Yup'ik dance festival) is considered healthy. Listening, watching, or participating in *yuraq* (dance) is described as stress relieving and relaxing. For a person who is grieving, participating in a *yurarpak* could help her or him feel better simply by being exposed to the community event. Participants might hear from speakers on selected themes, which may add to their knowledge and understanding. Participating in *yuraq* can be a form of exercising or prayer. A person also can learn about how the community operates, who the leaders are, what the community character or expectations are. In turn, the community can get to know the outsider. The experience can be educational overall if a person is able to understand and maintain awareness of the process of *yuraq* and *tangerqengiaraucaraq*. Through participation and engagement in a societal event, community members recognize each other's contribution to a healthy community. They notice each other's talents and may assign her or him in the healthy community.

The last recording of Dr. Chief Kangrilnguq summarizes his teaching framework: *Pugtatakluta kenkakun* (Living as equals through love).

Yaa. Tua-i wangkuta una kenka aturluku pikumta assirarkainguq ilaput tamalkuita umyuarrliqutevkenaki kenekluki. Una-wa tua' kenka munam qainganelngurnun atulriaruan camun tamaitmun quyinqukacagauluku. Cali-ll' una umyuamteggun ilamtemun quyinruyukevkenata ilaput taugaam pugtatatekluki ilagaarqumteki atauwauyugngaluni. Cat-llu ilaitni erenret ilamta unakesciigalkengaatnek unangeqangramta ilamta quliitmun elliryukluta umyuaqnarqevkenaki taugaam tua-i pitateku' urluta erneput aturturyughuki⁵. Late Dr. Chief Kangrilnguq Aaquqsaq Paul John, (John-Shields, 2015, para 3/4)

Dr. Chief Kangrilnguq believed Yup'ik people and people from all backgrounds were made as unique individuals by our Creator to continue to live and remain diverse until the end of the world (Rearden & Fienup-Riordan, 2016); however, he also considered it essential for Natives and Non-Natives to learn about each other's unique cultures so they would be able to survive together and have mutual understanding of one another's way of being (John & Fienup-Riordan, 2003; Rearden & Fienup-Riordan, 2016). His hope was that *Yupiiit* and *Kass'at* (White people) begin to understand each other and not fight and resist each other. Dr. Chief Kangrilnguq also believed if we integrate both the *Yupiiit* and *Kass'at* teachings, the people's knowledge will be greater (John & Fienup-Riordan, 2003). CRT & L is an avenue to open, relate, and foster

⁵ There will only be goodness if we exemplify Love in all we do with and toward all our peers, not with ill thoughts. Love is the utmost nurtured value practiced throughout the universe, across the globe that is applied to everything. Also, it can be in everyone's favor if we believe and exercise living with and viewing everyone as our equals, not as greater. And some days, when we may have acquired something that others may have not been fortunate to get, we should always remember that our prosperity does not earn us a place that is higher/greater than those of our peers; that we shall live as equals daily.

conversations through integrating life experiences and worldview about language, culture, and values.

2.3 The Need for Culturally Responsive Teaching and Learning in Alaska

Alaska schools have one of the most culturally and linguistically diverse populations in the nation (Anchorage School District, 2016). More than 50% of Alaska's school population consists of Alaska Native (Indigenous) and Othered students.

Therefore, pre-service educators need to know more about CRT & L to be better prepared for the diverse learners in Alaskan schools. Achievement gaps continue to remain between the White population and the Othered population in Alaska's schools. Saifer, Edwards, Ellis, Ko, and Stuckzynski (2011) names various causes for the achievement gap identified in U.S. school populations: poverty, low expectations of Other populations, institutional racism, homelessness, lack of language proficiency, mobility, teacher quality, unequal resource distribution, and cultural incongruence between school and home. Cajete and Pueblo (2010) note that cultural strategies that work for Indigenous people continue to be ignored by mainstream education, which persists in conforming to what is not working. Although educators recognize the need to create culturally responsive classrooms for diverse populations, guidance is needed for them to understand how to be responsive.

In contrast to Dr. Chief Kangrilnguq's Indigenous framework, which emphasizes collaboration, formal Western schooling tends to be a "one size fits all" model. The difference of Western schooling focuses success based on individualized results in standardized testing versus IKS emphasizing success working together as a community. Researchers and practitioners agree that including culture in our schools strengthens

education and allows for responsive education for diverse populations (Gay, 2010; Saifer et al., 2011). Cajete and Pueblo (2010) argued that a more holistic way of learning is built on reciprocal relationships between educators and students. According to Sleeter (2012), if curriculum is established to connect to students, student achievement outcomes can increase. This means that it is important to educate teachers to understand and implement CRT & L. Educational leaders and parents also need to know what CRT & L looks like. Furthermore, there is a need to reframe the public debate specifically about teaching in diverse communities and the history behind underserved populations in public schooling. Dr. Chief Kangrilnguq's pedagogical framework also articulated the importance of sharing Yup'ik knowledge, background, and stories to encourage teachers and students to learn about each other, to work toward mutual understanding and to learn to work together.

CRT & L is defined by Gay (2010) as the following:

Using cultural knowledge, prior experience, frame of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them. It teaches *to and through* the strengths of these students. (p. 31)

The emphasis on effectiveness and relevance encourages “improving achievement by teaching diverse students through their own cultural filters” (Gay, 2013, p. 50) and, “the behavioral expressions of knowledge, beliefs, and values that recognize the importance of racial and cultural diversity in learning” (Gay, 2010, p. 31). Saifer et al. (2011) provided the following holistic definition:

Culturally responsive teaching infuses family customs as well as community culture and expectations throughout the teaching and learning environment. By providing instruction in a context meaningful to students and in a way that values their culture, knowledge, and experiences.

Culturally responsive teaching fosters student motivation and engagement.

(p. 8)

Although many researchers and practitioners agree about the importance of integrating culture into the classrooms and teacher education programs to better serve all students regardless of their background, not everyone agrees about the term used to describe the idea. Table 1 provides an overview of the terms and the authors who use them in relations to culturally related teaching and learning.

Table 1

Overview of Cultural Terms

Title	Author
Culturally Responsive Teaching	Gay (2010, 2013) Villegas and Lucas (2002, 2007) Wlodkowski and Ginsberg (2009) Ukpokodu (2011)
Culturally Relevant Pedagogy	Ladson-Billings (2014)
Culturally Responsive Standards Based Teaching	Saifer et al. (2011)
Multi-Cultural Education	Banks and Banks (2007)
Culturally Based Education	Demmert and Towner (2003)
Culturally Responsive Schooling	Brayboy and Castagno (2009) Brayboy (2008)
Culturally Responsive Educators	Alaska Department of Education & Early Development (2012)
Culturally Sustain Pedagogy	Paris (2012)
Cultural Proficiency	Robins et al. (2006)
Culturally Sustaining/Revitalizing Pedagogy	McCarty and Lee (2014)

Each term used in the literature has its own origin and purpose, but for my current study I am using CRT & L in my further discussion. Although researchers use different terms, they propose similar reasons of why CRT & L is important. Key concepts include integrating cultures of diverse populations, critical reflection, and exploring ways of teaching and learning.

Due to the complex nature of my study, my research requires the use of multiple theoretical lenses. I am referencing Aronson and Laughter (2015) as a starting point for my discussion. In their synthesis of the literature, the authors list four distinct aspects of what they call Culturally Relevant Education (CRE): (a) cultural competence, (b) academic skills and concepts, (c) critical reflection, and (d) critiquing discourses of power (p. 5). In my discussion, I will focus on two main themes: cultural competence, which includes the discussion of academic skills and concept, and teacher education for Social Justice which addresses both critical reflection and critiquing discourses of power. Within cultural competence, I will discuss FOK, PBE, and IKS. The teacher education section will emphasize issues related to social justice and self-efficacy. Throughout, I will draw on Dr. Chief Kangrilnguq's teaching framework and discuss examples and tools from his life and work. Taken together, these concepts describe a pedagogy that extends beyond the classroom, and encourages teachers and students to work and learn holistically from each other.

2.4. Cultural Competence

CRT & L scholars argue that some teachers and pre-service teachers who work with culturally and linguistically diverse students have a deficit in orientation and thinking (Delpit, 2006; Gay, 2013; Saifer et al., 2011; Sleeter, 2012). Delpit (2006)

discussed how the dominant culture can silence the non-dominant cultures. The dominant Western culture makes use of its power through the curriculum and structures taught in. For example, the outcomes and manifestation of this power on school districts manifests itself as teachers are mandated to teach and focus on the English language as the only language of instruction due to low standardized testing data. This occurs to the detriment and silencing of Othered cultures and knowledge systems.

Dr. Chief Kangrilnguq's teaching *yuungnaqpiallerput piciryaraqaput atungnaqluku* (surviving through our way of life) emphasizes the important role culture has not just for learning, but also for well-being and survival. Likewise, Aronson and Laughter (2015) made the point that students need to learn more about themselves and others to develop pride of their own culture although at the same time valuing the culture of others. Teaching about and through culture helps students learn more about different lives, experiences, contributions, cultures, and challenges of different groups within society (Gay, 2013; Ukpokodu, 2011). Bringing cultural assets and knowledge into the classroom is inclusive and serves all students.

Aronson and Laughter (2015) posited that CRE bridges and connects students' culture to academics through constructivist methods. Villegas and Lucas (2002) explained "constructive foundations" as a way for learning to be constructed in the classroom through a democratic process from students' active involvement and connection to their lives. Curriculum aligned with CRT & L must include multifaceted strategies to provide learning opportunities for culturally diverse students (Saifer et al., 2011; Sleeter, 2012).

Cajete and Pueblo (2010) stated the importance of building reciprocal relationships where the teacher and student learn from each other. The CRT & L emphasis on developing relationships with the community helps to build bridges that make learning and instruction more interesting, meaningful and useful for the students' lives. In classrooms that are culturally responsive, all students are expected to work together to learn with one another, and are held accountable for encouraging others to keep up with their own academic achievement. Simultaneously these interactions build student confidence (Ladson-Billings, 2014; Ukpokodu, 2011). Including culture in the classroom honors human dignity and builds relationships (Gay, 2010; Ladson-Billings, 2014). This is an important parallel to Dr. Chief Kangrilnguq's concept of *pugtatakluta kenkakun* (living as equals through love).

Saifer et al. (2011) argued that academic growth is promoted through continuous student-centered teaching with pedagogy focused on connecting and integrating students' cultures to standards and curriculum. In other words, the space for comprehensive learning and academic success, with high expectations and skills has to be interwoven with respect for individual identity. When teachers draw on students' family and community, depth and breadth is brought to learning (Saifer et al., 2011). Therefore, Alaska's pre-service teachers with a diverse population that includes Alaska Native students need to be able to link the culturally responsive Alaska cultural standards for culturally responsive teaching to the *Yuyaraq*, FOK, PBE, and IKS theoretical frameworks.

A review and comparison between the frameworks and the Alaska Cultural Standards indicates a direct alignment, which can lead to cultural competence in pre-

service teachers. Specifically, FOK meets Alaska Cultural Standard A, which requires incorporating local ways of knowing and teaching. PBE matches Alaska Cultural Standard B where local environment and community resources are expected to be implemented regularly in the classroom with everyday lives of the students. IKS meets rest of the Alaska Cultural Standards: Standard C suggests educators to be a participant in the community, Standard D emphasizes working closely with parents with high expectations, and Standard E recognizes the students' potentials and providing a challenging education. These collective theoretical frameworks support cultural competence. I will develop my synthesis of different authors for theoretical support and what brings a holistic and reflective teacher preparation program that meets the needs of diverse students.

Robins, Lindsey, Lindsey, and Terrell (2006) used four tools to work with individuals or organizations toward culturally proficient instruction. These tools focus on individual behavior or organizational practice. Each tool always starts from the individual's own inner understanding and values when she or he encounters situations. Each tool encourages change by increasing evaluation and self-awareness through cultural reflections. The first tool is the cultural proficiency continuum, which that provides language to describe one's individual behavior which can support individual reflection and transformation of his or her actions and result in the implementation of culturally responsive policies and practices with diverse populations. The second tool consists of essential elements contained in five behavioral standards that serve to guide discussion topics to help measure, plan, and grow toward proficiency. The five standards are: (a) assessing culture, (b) valuing diversity, (c) managing the dynamics of difference,

(d) adapting to diversity, and (e) institutionalizing cultural knowledge. These elements were identified as they emerged in participants' questions or comments in the course of the study. The third tool is a set of guiding principles that cover the core values needed to understand a foundational approach toward cultural proficiency. The principles and proactive behaviors are necessary to recognize cultural diversity and to provide equitable education and treatment to all students, regardless of their cultural background. For instance, understanding that a particular culture is seen as predominant and that it serves diverse cultures in varying degrees, and that there is diversity between and within culture are two examples of the applications of these five principles. The fourth tool is knowing the reactive behaviors to identify barriers which are caveats to assist in responding effectively to those resistant to change. Class discussions that recognize barriers lead to an awareness of the need to adapt, resistance to change, systems of privilege and oppression, and sense of entitlement on the individual. In this study, these tools serve as discussion points that came up as participants questioned, learned, and experienced successes and challenges in their schools. These four tools were used as guides with the pre-service teachers to assist them toward making changes to shift the cultures of diverse organizations or individuals as they reflected and evaluated their own cultural proficiency-

Another resource used in this study is the *Guide to Implementing the Alaska Cultural Standards for Educators* (Alaska Department of Education and Early Development, 2012). This resource incorporates specific Alaska-focused cultural standards into teaching and learning. Its purpose is to better serve the diverse Alaska student population and to heighten awareness of the needs of connecting with Native

students to lessen the achievement gap. Southeast Regional Resource Center (SERRC; 2015) developed an evaluation and feedback resource for teachers and administrators. SERRC supplemented two Alaska's instructional models and evaluation tools created by Danielson and Marzano to the *Guide to Implementing the Alaska Cultural Standards for Educators*. Rubrics were then developed as guides for culturally responsive teaching. The purpose of self-reflection for continuous improvement focuses on CRT & L and feedback. The SERRC guide also contains prompts for discussion and self-reflection with suggestions and ideas of evidence to meet specific standards and improve teaching practice. The guide complements the state evaluation requirements and heightens CRT & L awareness for better instruction and planning for Alaska Native students and all students in Alaska. Educators have an Alaskan relevant guide to support teacher progress toward inclusive and localized lessons that are more unique and specific to the Alaskan context.

The following three theoretical frameworks also support Alaska's teachers and students to deepen their knowledge about content and about their own identity as members of a community: FOK, PBE, and IKS. FOK, IKS and PBE are compatible with successful CRT & L for Othered populations because they advocate integrating cultural ways of knowing and learning into the curriculum and the school system (Barnhardt, 2000; Battiste, 2002; Brayboy & Maughan, 2009; Cajete, 1994, Demmert & Towner, 2003; Hermes, 2005; SERRC, 2015). The supporting frameworks are connected and have some overlap, but each theory also has a unique emphasis. In what follows, I discuss each framework.

2.4.1 Funds of Knowledge

FOK is “a positive (and, we argue, realistic) view of households as containing ample cultural and cognitive resources with great, potential utility of classroom instruction” (Moll, Amanti, Neff, & Gonzalez, 1992, p. 4). In a diverse society students’ FOK should be part of the daily teaching and learning (Gay, 2013). Both the school and community need each other to survive and thrive with the changing society. Moll et al. (1992) suggested that FOK, “allows an alternative for ethnic minority students” (p. 133), and nurtures the growth for continuity between the home and school to better help learners understand how to be useful and productive both at home and school. The learning is holistic and connected to students’ home knowledge, but also incorporates gaining academic knowledge. Local resources also create a safe relationship between the students and teacher and a space to learn using what is familiar from the students’ home knowledge (Hogg, 2012). Household knowledge and skills developed from historically acquired information are culturally essential for functioning of the individual and well-being. Inclusion of students’ home knowledge helps educators to, “know the child as a ‘whole’ person, not merely as a ‘student’” (Hogg, 2012, p. 48) and move away from deficit thinking. Adapting for particular students helps with engagement by constructing curricula that are rigorous and challenging from locally constructed knowledge (Rosebery, McIntyre, & Gonzalez, 2001). Yazzie-Mintz (2007), a Navajo scholar, summed up the definition of FOK as implementing culturally appropriate pedagogy as “Navajoness” where home knowledge is brought to the school as a way to bridge school and home context.

Brayboy and Castagno (2009) characterized CRT & L as a promising approach that will develop culturally healthy students and communities by bridging home and school to improve learning and achievement. Banks and Banks (2007) argued that students' voices and discourse can be brought into the school to create a language and vocabulary for learning that is familiar to the students along with the new. Melding of students' language with the academic is not only for the purpose of understanding the school community's culture, but for understanding the usefulness of assets in the classrooms (Gonzalez, Moll, & Amanti, 2005). In this research, the volunteer teachers were asked to select a few student homes to visit to learn about their students' lives outside of the school. The purpose was to help the teachers gain an understanding of the usefulness of FOK through home visits. As a result of the home visits the teachers learned how to make sense of students' daily lives to improve their teaching practices. Through learning about the household items and practices, academic success is gained and at the same time, and students are empowered in school as they share their home knowledge in their work. Teachers utilizing FOK in the school cross the border between home and school as academic knowledge is no longer based on standardized or prescriptive tests. For example, a teacher that did a home visit learned about a Mexican family making traditional candy. After the visit, teachers brainstormed and asked the family and student questions to collaborate in a writing project about the process of making candy which led to student academic success.

In Alaska, the inclusion of FOK involves contextualizing learning based on real-life activities aligned to a variety of standards from the local district, State, and Alaska Cultural Standards. This connects the community with the school which has potential to

improve motivation and engagement (Banks & Banks, 2007; Gay, 2010; Saifer et al., 2011; Wlodkowski & Ginsberg, 2009). The framework provided through FOK meets Alaska Cultural Standard A and provides resources for Alaska's culturally responsive educators to bring local knowledge into the classroom. Teachers from different disciplines can work together on a single concept by integrating curriculum content. For example, they can build the climate of the classroom based on students' background. This approach is possible if it is approached with the assumption that "positive self-concepts, knowledge of and pride in one's ethnic identity, and improved academic achievement are interactional" (Gay, 2010, p. 32). This pedagogy can strengthen learning as students are helped to investigate, understand, and determine how people's thoughts can influence knowledge (Banks & Banks, 2007).

Following are examples of FOK studies. First, Moll et al. (1992) research led to the theoretical basis for FOK. University researchers wanted to look into how the teachers, students and parents exchange of knowledge about family or school matters. A teacher teamed up with an anthropologist for home visits and developed learning modules where students gathered knowledge from their households. They analyzed the modules and found their local knowledge was of their social history, origins and development, and they learned how the knowledge was accumulated for the use of the household. The examples of the modules were about students' home events such as farming and managing animals. They included learning about agriculture and mining as well as incorporating household material and scientific knowledge that comes with their day to day life. Examples of FOK include medicine, economics, religion, mining, and repairing their household items. The teachers' home visits established rapport with the families and

invited them to open up and share about the students, family and their own FOK, which could then be integrated into the curriculum. The knowledge collected was "natural" and unforced. The result involved lessons that were more responsive and sensitive to the students as "whole" people. The study's conclusion was that social networks were adaptive and flexible, provided contexts in which learning could happen, and that "teachers" knew the child (student) as a person overall rather than only a student in the classroom.

Two Alaska examples of FOK studies are by Coles-Ritchie and Charles (2011) and Webster, Wiles, Civil, and Clark (2005). Both examples used FOK by implementing ecological contextual Indigenous knowledge to work together and develop meaningful curriculum for their students. Coles-Ritchie and Charles (2011) and Webster et al. (2005) adapted authentic assessments by combining traditional Yup'ik understanding and knowledge with technology. Coles-Ritchie and Charles developed meaningful authentic assessments with their Indigenous graduate students by implementing FOK. They adapted assessments for *Yugtun* language learners by integrating values, symbols and practices from their communities. An example was that a couple of teachers adapted a rubric originally based on the visual of a hamburger to being based on a drum, an important cultural artifact in Yup'ik culture. A participant in the study explained it in the following way: "I am trying to make it culturally relevant for my students. Unlike rubrics that are made of images like hamburgers or ice cream cones, drum represents celebration for us" (Coles-Ritchie & Charles, 2011, p. 116).

Webster et al. (2005) used FOK by creating a third space to access math concepts through the students' home knowledge. Third space is used by the authors as a space

between the Western knowledge and schooling and ways of knowing of the Indigenous people. The third space used Yup'ik ways of hands-on learning and active problem solving by creating a safe place and relationships between the students and the teacher to enhance their knowledge in math and students' performance using an inquiry approach to the instruction and assessment. The class then built fish racks outdoors, which taught students about both geometry and the cultural knowledge. The elders taught the students approaches on building a fish rack. The students also had to be aware of the environment, historical and current practices of the community. This was combined with a student centered approach and ownership of the co-constructed knowledge. The combination of cultural component as well as math,

helped to create a third space in which a dialogue between academic content knowledge and indigenous knowledge could take place in a learning community that brought together the students' knowledge and cultural backgrounds and that of a teacher/outsider, educated in progressive schools based in an inquiry approach to instruction and assessment. (p. 27)

Investigating their students' FOK allows culturally responsive educators to integrate students' household practices in the school. This also generates opportunities to create a community in the school, which is built on reciprocal learning for both students and teachers. Students become able to live a well-rounded and full life with the community by navigating through contradictions and by respecting the community's social practices (Marble, 2012). Therefore, Marble suggested that newcomer educators to a rural community, "must learn how to navigate the contradictions between working as a

change agent and respecting the social practices together to compose a culture” (Marble, 2012, p. 51). These few examples show implementing FOK could help a culturally responsive teacher meet Standard A of the Alaska Cultural Standards by including local ways of knowledge and learning in the classroom, and will facilitate integration into community life to empower students and make school more culturally relevant.

2.4.2 Place-based Education

PBE is on-the-ground learning. Like FOK, PBE relates to local knowledge. McInerney, Smyth, and Down (2011) described PBE as “community-oriented schooling” (p. 5). Takano, Higgins and McLaughlin (2009) defined PBE through its “connection with place” (p. 343). Learning locally engages students, builds social capital, reconnects the students to the natural world, and builds leaders (Smith & Sobel, 2010). PBE supported Alaska cultural standard B for Alaska’s culturally responsive educators as it focuses on using the local knowledge and environment. It is basically going local with learning (Smith, 2002). Barnhardt and Kawagley (2005) described

a synergistic relationship such that the two previously disparate systems join to form a more comprehensive holistic system that can better serve all students, although at the same time preserving the essential integrity of each component of the larger overlapping (school) system. (p. 16)

Work in neighborhoods, through community services and culture makes work and school meaningful locally. PBE encourages teachers and students to learn to work together as partners and connect learning to relevant knowledge and experiences unique to the characteristics of the students’ particular places (Smith, 2002; Smith & Sobel, 2010). Like FOK, PBE guides the students in learning from the real world environment with

which they are familiar. Yet similar to the application of FOK, in the process of including real world environment and integration of ways of knowing and teaching local knowledge, PBE promotes civic engagement and involves democratic practices, and ethical relationship building with people and environment while fostering values in approaches to school which are mostly individualistic and utilitarian (McInerney et al., 2011).

PBE uses five contexts that may be incorporated into schooling specific to locations: local history courses, environmental studies, local service learning, outdoor education, and work-related programs. PBE allows students to “begin to make sense of themselves and their surroundings. It is where they form relationships and social networks, develop a sense of community and learn to live with others,” (McInerney et al., 2011, p. 5). The students learn to examine the community needs and respond to them as they gain an understanding of the function and social relationships within the community’s institutions. It also supports revitalization of the community and strengthens connections between schools and communities. PBE not only addresses the physical problems and challenges (Smith & Sobel, 2010), but also takes into account the ecological and social well-being of communities.

Takano et al. (2009) reported on implementing of subsistence activities into academic studies at Russian Mission School. Russian Mission, is a Yup’ik community located in rural Alaska on the Yukon River. The authors implemented PBE by integrating subsistence activities into the curriculum to build a bond between the land and the young people. The school reconnected the 6-12 grade students to their land through subsistence activities ranging from a day of a specific subsistence event, like ice fishing for a day, to

a camping trip lasting several days. Local Indigenous knowledge such as fishing and hunting were learned through the school activities. As a result, students made connections to the land and Indigenous worldviews of their culture, and gained self-esteem as they learned more about their Yup'ik identity. Similarly, in addition to engaging students and themselves in local subsistence activities, teachers made connections to the academic content standards. For example, berry picking was integrated with reading, writing and science. The students returned from berry picking and teacher matched the activities to their school standards. The students read and researched about the scientific connection of local resources and wrote about the experience and how it affected their lives. Through implementing PBE, parents felt their children were gaining back their culture through the integration of subsistence activities. In addition, they met a cultural value of sharing by giving their berries with elders. The goals to connect students to their culture and identity and academic improvement were met through PBE by the inclusion of place, gaining local knowledge and writing about subsistence and continuing the Indigenous values. As the teachers participated in PBE, they clearly understood the importance of learning from local expert educators and developed recommendations of how the community and school could work together to empower students toward making real-life improvement about the environment and their community (Takano et al., 2009).

2.4.3 Indigenous Knowledge Systems

IKS is defined as teaching and learning through values and spirituality as core curriculum. The knowledge learned in this way is deep, especially because some ways of learning have spiritual, societal or personal gain that are not immediately apparent (Barnhardt & Kawagley, 2005). IKS share some practical, holistic, and methodological

parallels to FOK and PBE; however, there are difference between these frameworks and IKS. Specifically, the ontological stance of IKS is deeply rooted in spirituality or cosmology. Ancestral knowledge about the *qanruyutet* (wise words/instructions) that is passed down by elders is considered truth and provides essential moral codes toward living a good, productive life (Fienup-Riordan & Rearden, 2012). Brayboy and Maughan (2009) suggested that IKS is made up of “all these ways of knowing, being, valuing, and doing” (p. 4) where all is essential for a person’s wellbeing and cultural survival. Therefore, a persons’ worldview and awareness become vital in learning to be able to use all senses in relation to humans, nature and non-humans (Kawagley, 2006). IKS then includes an authentic way of assessing success, which is measured through a lifelong process of how one has remained aware of his or her character and how he or she has provided service for others as a way of determining success within the community (Villegas, 2009).

IKS are critical due to the intertwined connection between natural, human, and spiritual worldviews (Kawagley, 2006.) as they closely link to large families and to their communities. According to IKS, politics, economics, transportation, music, art, astronomy, leadership, humor, stories, are interconnected and intertwined in community values. IKS are intertwined with Indigenous language and culture that continues to regenerate as people work and learn together (Suina, 2008) and are vital in CRT & L as it requires relating self to holistic ways of working with others and the world (Dei, 2011). This way of learning supports the need for implementing CRT & L to provide for different sensory activities and activities for varied learning styles such as auditory, visual, or tactile (Gay, 2010).

IKS parallel Dr. Chief Kangrilnguq's teaching framework as they are built on an oral foundation of learning to live properly (Andrew, 2008; John, 2009; Kawagley, 2006; Rearden & Jacobsen, 2009). It provides an education where stories and advice are told through themes relating to land, sea, sky and spirit (Barnhardt, 2000; Brayboy, 2008; Brayboy & Maughan, 2009; Fienup-Riordan & Rearden, 2012; John, 2009; Kawagley, 2006; Rearden & Jacobson, 2009). Dr. Chief Kangrilnguq also recognizes language as part of the IKS. He believes that *Yup'ik* (Indigenous) people must maintain and pass down their language and culture for survival in the dominant culture.

IKS curriculum is composed of all knowledge pertaining to a particular people and its territory, as well as to the nature or use of the territory, which has been transmitted from generation to generation (Battiste, 2002, p. 8). IKS teaching and learning are cumulative through experiences where each learning opportunity is a guidepost for the individual and the community over time and through the IKS process, learning and engagement connect individuals and the world (Brayboy & Maughan, 2009). Dr. Chief Kangrilnguq understood how IKS connects with Yupiit and how it can bring academic success and connection to the students' well-being.

Educators need to teach pre-service teachers about diverse worldviews to better serve their students (Banks et al., 2005; Barnhardt, 2005; Brayboy, 2008; Flynn, Kemp, & Perez, 2010; Meichtry & Smith, 2007; Smith & Sobel, 2010; Takano et al., 2009; Villegas & Lucas, 2007). Integrating IKS in schools is a promising method that will develop a strong sense of culture in Indigenous and other diverse students and communities through a holistic approach (Barnhardt, 2000; Brayboy & Castagno, 2009; Gonzales, Moll, & Amanti, 2005; Pewewardy & Hammer, 2003). Alaska Cultural

Standards C, D and E are aligned with IKS. Standard C includes being part of the community. Alaska Cultural Standards D and E emphasize academic improvements in collaboration with parents and high expectations.

As an example of including IKS, Webster and Yanez (2007) cited a project working with Yup'ik elders to create Indigenous knowledge based math related reading material in Yugtun. One of these stories was about how the designs of fur parkas came to be. The knowledge of the Elder story was authentic and unique to the Togiak region. The story that was translated and transcribed taught the students about the Yup'ik language. It was an authentic story relevant both to the local culture, and to learning literacy and math content. As complex as Yup'ik knowledge systems are, the authors found that through the implementation of Yup'ik language into these lessons/materials improved the self-efficacy of students to utilize Yup'ik. This demonstrates that the inclusion of cultural knowledge in the form of traditional stories into subject areas can support language preservation and provide students of different academic and language proficiency with support for the development of academic skills in math, science, and language arts.

My mother, Anguyaluk John, shared that the Indigenous way of learning was through observing parents, so children could learn about *yuungnaqsaraq* (survival). IKS learning is first through observation and reflection, and its purpose is to always get ready for the future. The process seems simple when observing a proficient adult. For example, when one observes a proficient seamstress, her work seems to take no effort; once one actually sews, however, one finds out the process is much more complicated. Through trial, error, and redoing the sewing, the learner improves by reflecting what do the next

time. Anguyaluk emphasized the importance of doing (hands on) to gain proficiency. In her conclusion, she reminded me that learning is a life-long process.

My experience of practicing Indigenous knowledge helped me to Indigenize my way of teaching. As a teacher and a principal at Ayaprun Elitnaurvik Yup'ik Immersion Charter School, I worked with teachers, staff, parents, community members, and supporters to integrate *Yuungaqpiallerput piciryaraput-llu atungnaqluki* (survival through way of life). Values and *qanruyutet inerquutet-llu* (moral values) were taught first thing in the morning and carried throughout the day as a way for all to remain aware of their character. The overall rule at the school indicated that students were expected to respect themselves, others, and the environment. Teachers were responsible for meeting the district and state academic standards while simultaneously embedding the *yuyyaraq* (way of life) into their lessons. Yup'ik ways of teaching and learning were part of the holistic learning at the school. Examples of student expectations were to complete chores to learn about family responsibility. Traditional oral stories were passed down to practice listening, especially when elders were present. Yup'ik ways of teaching and learning were implemented from learning to listen, observe, and practice through hands-on learning. Discipline included lecturing and giving advice. Most importantly, when the school received subsistence food, the whole school took part in preparing the food while integrating Yup'ik protocols and ways of teaching and learning that met district and state academic standards. Through these practices the students gained both holistic Western and Indigenous knowledge. The educators and staff members took on the roles of Elders as they pass down their Indigenous knowledge to the younger generation.

2.5 Teacher Education for Social Justice

Social Justice is “the overall fairness of a society in its divisions and distributions of rewards and burdens” (Zajda, Majhanovich, & Rust, 2006, p. 13). Social justice is also concerned with power differentials that lead to inequality. Social justice efforts focus on overcoming this inequality. Zajda et al. (2006) noted three methodological and conceptual issues with social justice. The issues are individuals focusing on monoculture and linear focus. The lack of diversity narrows the view of what social justice looks like. The other issue is social justice viewed as attainable in any society or at any time when implemented. Without equity and social justice in the schools, the achievement gap between Western and Othered population will remain. This is particularly relevant in Alaskan schools, which are considered the most linguistically and culturally diverse in the nation (Anchorage School District, 2016).

One of the effects of colonization is that many teachers have come and gone for many years and this unfortunately has had a negative effect in many communities (Banks et al., 2005; Barnhardt & Kawagley, 2005; Brayboy, 2008), especially in rural Alaska. As with any change, some resistance to CRT & L on the part of pre-service teachers should be expected, challenged, and understood. The literature suggests, however, that culturally responsive pre-service teacher education programs can change an orientation toward deficit thinking through social justice teacher education programs (Jester & Fickel, 2013). CRT & L can help students analyze inequity, practice zero tolerance, and learn that their becoming change agents is needed to promote justice, equality, and balance among the different ethnic groups (Gay, 2010). Social justice, equity and diversity are compatible with democratic ideals in the United States and this kind of teaching is valid and viable

when it's used explicitly to connect the community with the classroom (Garmon, 2005; Gay, 2013). This focus is similar to Dr. Chief Kangrilnguq's teaching of *pugtatekluta* (being of equals).

Teacher education for social justice means that pre-service teachers need to be better prepared to serve diverse populations (Fitchett, Starker, & Salyers, 2012; Gay & Kirkland, 2003; Kidd, Sanchez, & Thorp, 2008; Lynn & Smith-Maddox, 2007; McDonald, 2005; Mills & Ballantyne, 2009; Pewewardy, 2005). Sleeter (2009) suggested,

Teacher education can be conceptualized as being comprised of three strands: 1) Supporting access for all students to high-quality, intellectually rich teaching that builds on their cultural and linguistic backgrounds; 2) preparing teachers to foster democratic engagement among young people; and 3) preparing teachers to advocate for children and youth by situating inequities within a systematic sociopolitical analysis. (p. 611)

Sleeter focused on recruitment and admission, professional coursework, and guided fieldwork to meet the themes. Cochran-Smith, Shakman, Terrell, Barnatt, and McQuillan (2009) also suggested five similar themes to provide good and just teaching: Promote social justice, construct knowledge, inquiry into practice, affirm diversity, and collaborate with each other. Jester and Fickel (2013) also posited that a successful culturally responsive teacher education program needs to include the development of the pre-service teachers' concept of a culturally responsive framework, a critical consciousness of sociocultural backgrounds, and promote the inclusion of culturally relevant knowledge and epistemologies. Unfortunately, many pre-service teacher education programs

continue to focus on standards and testing lacking a context for critical reflection (Cochran-Smith et al., 2009).

2.5.1 Self-reflection

A social justice orientation requires pre-service teachers to critically reflect about inquiry about school and community patterns of inequity and to put effort on changing their own biases (Garmon, 2005; Jester & Fickel, 2013; Sleeter, 2009). Self-reflection can support transformation as individuals evaluate and re-evaluate their pedagogy through the analysis of their attitudes and beliefs; and to develop, monitor, evaluate and review their way of teaching (Pewewardy & Hammer, 2003; Robins et al., 2006; Saifer et al., 2011). Garmon (2005) suggested teacher attitudes and beliefs can support transformation through multicultural teacher education courses by including self-awareness/self-reflection and by implanting topics about diversity. Garmon (2005) explained that dispositions are most likely to change for those who are accepting and for those who recognize the influence of their prior experiences or dispositions. Affectful dispositional changes occur more for individuals who are open and willing to be critical of themselves.

Lindsey, Roberts, and Campbell Jones (2005) explained transformation occurs by “engaging participants in progressively deeper and more robust reflection” (p.146). Examples of three focus questions to work toward transformation are how one wants to be different, how educators will need to be different, and what indicators would show transformation. Self-reflection is a natural place to become aware of obstacles by facing challenges specific to racial, ethnic, and cultural diversity to change thoughts, behaviors and beliefs related to them (Gay & Kirland, 2003).

2.5.2 Cultural Respect

Pre-service (and inservice) teacher education must include opportunities for significant growth in what Jester and Fickel (2013) term sociocultural consciousness. The authors acknowledge that “sociocultural consciousness includes both an individual perspective; that is one’s awareness of self and others as cultural beings; and a structural orientation that accounts for the sociopolitical/cultural context of schools” (p. 195). Garmon (2005) suggested a factor to changing teacher attitudes and beliefs about diversity includes intercultural interactions. To be transformative one has to respect the culture of the students.

Social justice pedagogy includes teaching content and skills, but also integrates students’ cultural resources, by better preparing pre-service teachers. I plan to include different demographics in our class discussion and readings. I hope the co-construction will help pre-service teachers learn more about the community culture and become more involved with the communities to better serve the students and community.

2.5.3 Critiquing Discourses of Power/Inequality

Social justice focused teacher education programs are not neutral, but include political and moral and ethical values of diverse populations. Topics include classroom practices that provide opportunity for rich learning for all students, and discussions and questioning of barriers that constrain chances of individuals or groups to succeed (Cochran-Smith et al., 2009). Co-construction empowers pre-service teacher voices through discussion and reflection about best practices with a goal of utilizing CRT & L through critical reflection and critiquing discourses of power.

Reciprocal learning also allows for pre-service teachers to gain respect and care for Othered populations as they co-construct and learn about each other. The goal is to transform teacher attitudes through self-reflection, critical thinking, and studying through dialogue to become more aware and appreciative of diverse populations (Bandura, 1977; Banks, 2007; Gay, 2010; Ladson-Billings, 2014; Saifer et al., 2011, Villegas & Lucas, 2007). Students' knowledge needs to be included in pre-service teacher education to co-construct CRT & L as they learn more about themselves and their own students through interaction and reciprocal relationship (Hynds et al., 2011). Cajete and Pueblo (2010) emphasized that building relationships is key to gaining knowledge of students in Alaska as relationships are built in the classroom.

Garmon (2005) suggested changing teacher attitudes by creating safe and supportive educational experiences for intentional self-reflection for pre-service teachers who have deep concern about equity and equality for everyone. More exposure to intercultural experiences is also suggested as being most affectful for dispositional change through positive interactions with different cultures. Zajda et al. (2006) also argued that greater variety of social inequality makes reaching social justice to address oppression and differences more difficult. They also argue that action will be needed in teacher education programs. Rather than simply talking about inequalities between very diverse populations such as very poor and rich demographics, reform will require radical and ideological changes in policy with a focus on transformative teaching and learning. A change requires dialogues and debate on social inequalities in the unequal distribution of social, economic, and political capitalism in the global culture. Discussion topics for the need of radical and ideological change of social injustice could include the status of

Othered children who may experience racism, poverty, many forms of abuse, social changes, language, and culture loss to name a few (Zajda et al., 2006).

Hynds et al. (2011) conducted a case study of social justice teacher education with secondary teachers in New Zealand who taught Maori students. Their professional development attempted to reposition the teachers' practices toward reciprocal pedagogy by co-constructing knowledge with other teachers to enhance student outcomes. The PD began with conversations about deficit thinking. Subsequently, the teachers observed each other, gave feedback, problem-solved collaboratively, and received coaching on best practices for teaching Maori students. Reciprocal pedagogy helped to change their deficit thinking to teaching and learning with the students. The interviews with the pre-service teachers revealed that students gained voice as the teachers, in turn, learned about their Maori students' way of learning and knowledge.

2.5.4 Building Relationships

Teacher education programs based on social justice provide pre-service teachers with opportunities to reflect on changes in their own expectations and to interact with others to build relationships in their classrooms and to learn with each other (Hynds et al., 2011). Garmon (2005) concluded whether pre-service teachers are ready or not, they should be challenged and confronted deliberately if they are to change their beliefs and attitudes, especially toward diverse populations. As social justice stimulates awareness, reciprocal pedagogy parallels Dr. Chief Kangrilinguq's teaching framework *navenrilkan* (if one does not destroy him/herself). This affirms it is up to an educator to implement CRT & L as she or he learns, or not. If a pre-service teacher learns to build relationship they will be able to meet Dr. Chief Kangrilinguq's term of *tangerqengiaraucaq*. This idea

is aligned with building relationships as pre-service teachers learn to be open to varied perspectives through observing, listening, and participating with other learners.

2.6 Self-efficacy

Self-efficacy is defined by Bandura (1977) as, “beliefs in one’s capabilities to organize or execute the courses of action required to produce given attainments” (p .3). A person is able to make a personal judgment of whether or not she or he is capable of completing a task. Self-efficacy is an individual’s confidence in a certain performance (Fitchett et al., 2012; Siwatu, 2007). Self-efficacy is a teacher’s ability to engage students, be willing to encounter a challenging environment, and be open to self-assess his or her instructional practice (Fitchett et al., 2012). The construct of Self-efficacy that focuses on a person’s ability aligns with Dr. Chief Kangrilnguq teaching framework of *elpemun atauq* (it is your choice), this translates into being aware as a key to teaching and learning. Alaska is one on the most diverse states; therefore, cultural proficiency is a vital tool that could help pre-service teachers critically examine their mindset toward addressing and responding to diversity.

Bandura (1977) suggested four main sources of information that develop self-efficacy: Enactive mastery, vicarious experience, verbal persuasion, physiological and affective states. Labone (2004) described four similar sources that support CRT & L as follows: enactive mastery allows for a person to gain confidence from her or his performance in doing a particular task. Vicarious experience is learning from modeling, which includes self-modeling. Verbal persuasion is when one receives positive feedback from performing a particular task and subsequently talks about one’s capabilities. He further explains that physiological and affective states are when a person gains

confidence from his or her emotive and physiological reactions to a particular task. For example, when sharing about how to prepare and cut salmon fish to dry using an *uluq* (cutting women's knife), I have to think and reflect on my successful experience. I then verbalize the process. The fish has to be washed first. Then the fish is gutted and head removed. Next step is to fillet the meat off the bones. When the fish is filleted, the tail should not be cut off as the tail is need to be able hang the slabs. After the salmon is filleted, you then hold the meat by its tail and cut a 45 degree slits without cutting through the skin on both slabs. The slits should be cut about an inch or inch and a half apart. Once the slits are completed, you take your *uluq* and stretch each side of skin to make space between each slit. The fish is then hung to dry.

Bandura (1977) also suggested that of the four sources, enactive mastery has the most powerful effect on self-efficacy. He explained that enactive mastery determines if one's performance increases or decrease efficacy. Individuals who see themselves as efficacious are more successful in their instruction and management (Fitchett et al., 2012). Labone (2004) argued that for an educator to grow, it requires self-awareness during a performance and is not necessarily based on the perception of success or proficiency afterwards. Explicit feedback and support challenge pre-existing efficacy; therefore, the use of positive experience and feedback is needed to foster growth as it is more effective than negative experience and feedback. Labone's examples of enactive mastery suggest participatory action to include (a) successful experience, (b) memory/recollection sharing of both failure and success, (c) sharing of a successful management of a difficult task, (d) given explicit feedback from an evaluation that challenges preexisting efficacy beliefs, (e) doing observations and interactions with

colleagues, and (f) appropriate self-monitoring that develops toward positive experiences. Keeping the process positive on efficacy information will result in continuous improvements even with some setbacks. Labone (2004) suggested this can be accomplished by keeping a reflective journal of one's experiences. In this study, I integrate inquiry journals, writing a reflective paper, and sharing of pre-service teacher experiences in our classes and monitor how it affects the self-efficacy of the pre-service teachers.

Vicarious experience provides examples of modeling under certain conditions. Most influential growth of efficacy occurs when the person has limited prior experience to base their current beliefs on. When a person talks about self-modeling mastery levels are replayed. Positive beliefs of self-efficacy, replaying successful modeling of a task, verbalizing a positive belief by recognizing mastery are when pre-service teachers are encouraged to be aware of learning how to serve diverse populations in their field placements. I will monitor and summarize verbally what the students learned from their mentors or from their successful modeling to support their self-efficacy toward CRT & L through providing positive feedback. I also will provide positive feedback when they share in class and through their written assignments.

Verbal persuasion would be feedback on performance focusing on positive gains, being verbally considered an expert or given credits for a skill, or receiving persuasive appraisal and support for adequacy in skill. This also could be storytelling of positive events (Labone, 2004), which agrees with Dr. Chief Kangrilnguq's teaching framework. The participant needs a frame that allows for feedback on performance, which can focus

on positive gains. I investigated how giving credit and acknowledgement of the pre-service teachers increased expertise affects their self-efficacy.

Labone (2004) explained the fourth source as related to the pre-service teacher's reaction toward the three previous sources. To be instructive with self-efficacy, cognitive processing is needed to select, weigh, and integrate into self-efficacy beliefs and judgment. Three of the main sources are addressed as relevant as self-efficacy information supporting change.

Ambe's (2006) study of a teacher education program that implemented CRT & L led to higher levels of teachers' self-efficacy ratings, which in turn lead to higher academic achievement for the students. The author links this development to the pre-service teachers' knowing more about self and others. Ambe (2006) examined self-efficacy through self-reflection, critical thinking and willingness to study "the other" for curricular transformation in a teacher pre-service program through the lens of Critical Race Theory. This study looked critically at what the curriculum teaches, how it teaches, and how learning is evaluated through topics of justice and equity. Ambe also examined how the use of the material from academic disciplines encouraged understanding global and local issues and facilitated teacher transformation. In the conclusion, Ambe stated the need for educational leadership that understands the need for, and believes in, multicultural education if teacher education programs are to be transformational.

In this study, I discussed with pre-service teacher the importance of being aware of how they taught in their classrooms particularly with Othered populations. I asked them to observe their current level of self-efficacy and held intentional conversations about specific successful or challenged interactions with Othered populations. The pre-

service teachers were encouraged to follow up these vicarious experiences with positive comments and suggestions of what they did when they were faced with situations. They followed up with inquiry journals which allowed them to self-reflect.

Gay (2010) suggested the process becoming a culturally responsive educator starts with one's own understanding, values, and feelings of others to help adapt, change, and face challenges and entitlements without affecting self-worth. This requires reflection, time, decisions, and change. The process could be an important step to focusing on becoming aware of one's being as an individual or as an organization as well as of those that are different through critical reflection, co-construction, and awareness. Pre-service teachers may be able to develop their understanding and the skills to achieve desirable school goals "to challenge existing social orders and power structures to be taught in schools" (Gay, 2010) as they work toward CRT & L. Gay (2013) suggests once the pre-service educators get to know themselves they then could improve academic achievement of their students.

Self-efficacy focuses on positive gains, beliefs, and results. This aligns with Dr. Chief Kangrilnguq's teaching framework which reminds educators to, "Speak to them in an inviting and nice way... If they are constantly given guidance by someone in a gentle and welcoming way... they will begin to reform their thinking" (John & Fienup-Riordan, 2003, p. lxx). Dr. Chief Kangrilnguq as an *ellalirturta* avoids talking harshly to a person knowing it blocks the receptiveness and prevents learning of his mentees.

2.7 Conclusion

The examination of the literature review and research introduces Dr. Chief Kangrilnguq's teaching framework and is paralleled into CRT & L, teacher education for

social justice, and self-efficacy. The focus on social justice in teacher education supports the transformation of teacher's self-efficacy toward being culturally responsive as they develop to become critical thinkers. Thousands of years of IKS hinge of the premise of becoming aware and understanding. By including this knowledge in teacher preparation efforts, pre-service teachers will become aware of how cultural background strengthens their ability to better understand other cultures. The continued examination of their own cultural proficiency is a life-long process that entails reflecting on their own way of teaching through teaching and learning about and through culture. Being aware of one's own self-efficacy toward culturally responsiveness helps the pre-service teachers to better understand how to teach culturally and linguistically diverse students in Alaska schools. Integrating personal experiences and stories with University pre-service teachers from predominantly White backgrounds could be an improvement for schools that traditionally and consistently have failed at meeting the cultural, linguistic, and academic needs of marginalized students. The literature review advocates for connecting classrooms to the community, within a larger social justice orientation. In truly seeking to teach diverse populations effectively, we must invest and prepare culturally responsive teachers to be better prepared and equipped by providing necessary tools to foster student success in support of educational equity for all.

By exploring pre-service teachers' self-efficacy, I hope to better understand how to support transformation through class discussions and critical reflection about social justice issues. I hope to better understand how implementing and modeling CRT & L can create reciprocal relationships through critical reflection. By including Dr. Chief Kangrilnguq's teaching framework, personal stories, and CRT & L in teacher preparation

efforts, I hope to help support the transformation of pre-service teachers' self-efficacy. This effort will prepare teachers for Alaska's diverse schools both in rural and urban communities.

Chapter 3

Methodology

3.1 Introduction

The goal of my research was to understand the teaching and learning relationship between myself as an Alaska university professor and largely non-Native pre-service teachers in a distance delivered course focusing on CRT & L. To accomplish this, I followed a qualitative research methodology that incorporated an action research (AR) approach. In conducting participatory action research (PAR), I observed, recorded, and adjusted my lesson plans to meet the needs of my students as they worked toward becoming more culturally responsive educators. I examined teachers' attitudes and behaviors toward becoming culturally responsive educators through classroom observations and student artifacts. In this chapter, I will describe the research design, setting, participants, positionalities, research procedures, and analytical framework.

3.2 Research Design

This research was based on a qualitative design that utilized AR and PAR. Qualitative research involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meanings people bring to them (Denzin & Lincoln, 2005, p. 3). Bogdan and Biklen (2007) characterized qualitative research as naturalistic, descriptive, process based, inductive, and meaningful for both the researcher and participants. Through data gathering and analysis in an uncontrived setting, researchers can capture participant perspectives and describe participants' experiences of the social world. Qualitative research creates the space for ethical,

positive, inquiry change; it can orient the work of practitioners new to their field toward a deeper desire to make relevant change (Denzin, Lincoln, & Giardina, 2006). Data can include recordings and transcriptions of interactions, interviews, and observations (Bogdan & Biklen, 2007).

3.2.1 Action Research

Action Research (AR) varies depending on the goal or purpose of the study. Herr and Anderson (2014) suggested AR historically started from business administration as well as anti-capitalist and grassroots effort movements. In AR, some studies focus on groups whereas some are individual oriented. Some studies are done right at the site of the study or are conducted by change agents who are not part of the organization. As all research focus on their specific goals, some AR make transformation for their practice, participants, organization or in some studies, their society. Each AR will vary, therefore a researcher should be able to use a tradition and approach that is congruent to their own sets of values beliefs and goals.

In the later 20th century, AR's business model from statistical control and elimination did not make so much sense for research in education, healing patients, or solving community issues and problems. In the 1940s, Kurt Lewin was the first to develop the AR Theory in social sciences for knowledge to be created from real-life situations through problem solving. Lewin's research focused on problems around factory production and discrimination against minority (Othered) groups (Herr & Anderson, 2014). The effort of Lewin's AR work broke barriers of AR from focusing on business competition to more of organizational change. So Lewin's AR theory focused more on human relations and development of organizations of research which were more

on the effect of humans, organizational development dynamics, and social change. Today's AR contain local perspectives that bring to provide local knowledge and feedback that is transferable to other settings.

Johnson (2012) described AR as a recursive process. The research necessitates repeated data collection and analysis, which are interwoven throughout the process (see Figure 1). AR helps make improvements to practice through an iterative research cycle of planning, action, observation, and reflection. The cyclical AR model allows for continuous participant feedback and interaction; this in turn encourages “action researchers to be creative and spontaneous” (Burns, 2010, p. 8). It brings critically informed ideas and insights into the researcher's practice.

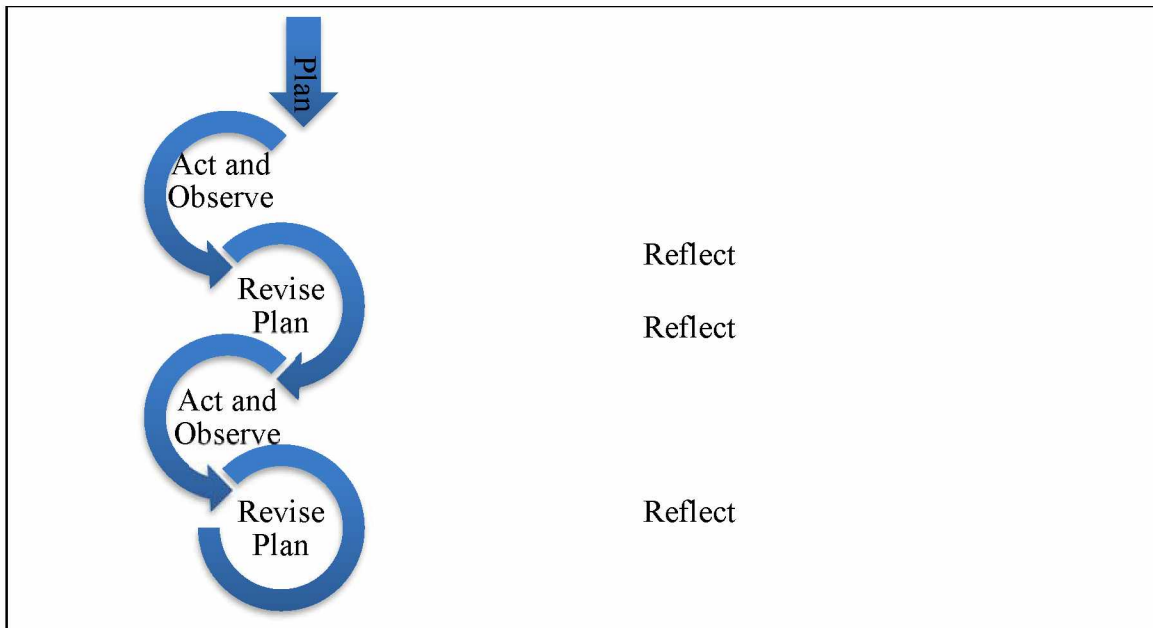


Figure 1. Action research cycle.

AR requires continuous planning, acting, observing, and reflecting. In planning, a researcher identifies a problem in teaching and follow through with investigating the problem. Action helps to try new and alternative ways of teaching and learning in the

classroom. Observation helps to see how actions effect the system and at the same time document the results from the context, action, and what thoughts are from the results.

Reflection allows for time to try to make sense and understand the results through continuous reflection, evaluation, and description of how the actions affected the results.

Table 2 illustrates some underlying principles of how the AR process parallels CRT & L.

Table 2

Comparison of Action Research and Culturally Responsive Teaching and Learning

Action Research (Burns, 2010)	Conceptual Framework of Culturally Responsive Teaching and Learning (Gay, 2013)
<p>Planning:</p> <ul style="list-style-type: none"> Develop a plan of action from identified problem Investigate within teaching 	<p>Planning:</p> <ul style="list-style-type: none"> Establish pedagogical connections Find solutions to achievement disparities to accomplish academic mastery
<p>Action:</p> <ul style="list-style-type: none"> New and alternative ways of doing things 	<p>Action:</p> <ul style="list-style-type: none"> Confront resistance to CRT & L and talk about differences between students of color
<p>Observation:</p> <ul style="list-style-type: none"> Observe systematically the effects of action and document the context, action and opinions 	<p>Observation:</p> <ul style="list-style-type: none"> Understand the reason behind the importance of CRT & L Use best practices (teaching strategies) to bridge the gap Investigate how and why difference and culture are essential foundations and ideologies
<p>Reflection:</p> <ul style="list-style-type: none"> Reflect, evaluate and describe the effects of the action to make sense and to understand clearer 	<p>Reflection:</p> <ul style="list-style-type: none"> Reflect and critique on teacher attitude and behavior

Like AR, “Culturally responsive teaching [CRT] is a technique for improving the performance of underachieving ethnically and racially diverse students” (Gay, 2013, p.

67). Teaching through a CRT & L approach “helps all students acquire more knowledge about cultural diversity, and uses the cultural heritages, experiences and perspectives of ethnically diverse students as instructional resources to improve their learning opportunities and outcomes” (p. 67). CRT & L has the power to shift teacher perceptions of students of color, so their teaching techniques focus not on weaknesses, pathologies, and problems but instead on strengths, possibilities, and promises. “A key mandate of CRT & L is to access this internal strength of ethnically diverse students and communities to improve their personal agency and their academic achievements” (Gay, 2013, p. 68).

3.2.2 Participatory Action Research

Herr and Anderson (2014) described PAR in business to pose and solve problems to raise production. Other researchers, like in education emphasize posing and solving problems to transform consciousness and ultimately, the society; however, PAR is more emancipatory with an emphasis on equity, self-reliance, and recognizing oppressive problems. PAR focuses more on humanizing and resisting from above (higher ups) which include school change efforts, and problem solving to develop and implement programs (Herr & Anderson, 2014). Participatory Action Research allows for the researcher to be involved at a macro-level. The research combines theory with practice which in turn applies to produce critical knowledge aiming toward social transformation through examining dialogue, research, knowledge, identity, agency, and practice. Brydon-Miller and Maguire (2009) described the use of PAR as a means to study “culture, political and economic realities, and social issues of the time and place in which it was developed as well as the personal experiences of the individuals who lead the movements in these

locations” (p. 81). The purpose of this method is to foster enactment of one of three types of potential change: to develop or expand the critical consciousness of partner researchers, including community-, university-, or agency-based researchers; to orient participants or people involved toward improvement or change; and to transform essential social structures toward a more critical stance (Brydon-Miller & Maguire, 2009).

Herr and Anderson (2005) listed the following characteristics of PAR:

- The point of departure from participatory research is a vision of social events as contextualized by macro-level social forces;
- Social process and structures are understood within historical context;
- Theory and practice are integrated;
- The subset-object relationship is transformed into a subject-subject relationship through dialogue;
- Research and action become a single process;
- The community and researcher together produce critical knowledge aimed at social transformation;
- The results of research are immediately applied to concrete situations.

(p.16)

PAR provides a framework for stakeholders to have critical discussions about their projects. Stakeholders can deepen their understanding of theory and practice through collaborative, productive, knowledge-generating conversations. This in turn opens space for social change (Brydon-Miller & Maguire, 2009, p. 80). This allows PAR to be more appropriate to build on local perspective knowledge to possibly become public

knowledge for continual improvement and solving problems toward consciousness transformation and even within society (Herr & Anderson, 2014). Teacher education is moving toward more reflective models; these models affect teacher preparation by legitimizing possibilities for empowerment and reform movements in school restructuring (Herr & Anderson, 2005).

3.3 Positionalities

Many researchers have multiple positions “that intersect and may bring us into conflicting allegiances or alliances within our research sites” (Herr & Anderson, 2014, p. 55). As a participatory action researcher, knowing and defining one’s multiple positions as an insider-outsider is necessary for validity, trustworthiness, and ethicality. Herr and Anderson (2014) suggested researcher positionalities “determine how they frame epistemological, methodological, and ethical issues in the dissertation” (p. 39).

Herr and Anderson (2014) referenced four ways to view multiple positionalities:

1. Insider/outsider positionality vis-à-vis the setting under study
2. Hierarchical position or level of informal power within the organization/community
3. Position vis-à-vis dominant groups in society-class, race, ethnicity, gender, sexual orientation, age, ability/disability, religion, and so forth
4. Position within colonial relations within and between nation states. (p. 54)

My position as a researcher in my study placed me as an insider as a resident of an urban community like most of the study participants. Like my students, as a professor, I also am an insider as I am also familiar with distance delivery classes. Traditionally, the

majority of education students are female just as I am. I also placed myself as an insider as a student at a university. As practitioner and participant researcher, I reflected on and observed my own practices to generate ideas, problem solve, and grow for my own professional development along with my participants.

I am positioned as outsider in a variety of ways. As a member of the Othered population, I am a marginalized member of the university and faculty society. I am also an outsider as a Yup'ik person who grew up and went to high school in a rural community that predominantly speaks *Yugtun* and live the Yup'ik *piciryarat* (way of life). Today, as an urban community member, I continue to live mostly by Indigenous ways (subsistence, values, Yup'ik dancing and *Yugtun* language). I am also an outsider because I have children and grandchildren who also come from Othered backgrounds, Yup'ik and Black. Although my husband is a non-Native, he supports our daily Yup'ik lifestyle, unlike my participants who do not live with majority Indigenous people.

As minority faculty teaching to predominantly White students, I was positioned as an outsider. Traditionally, Universities have a majority of White instructors. As a Yup'ik person, I am from an Othered race who was the instructor for a class consisting of predominantly White students. As the course instructor, my perceived power was greater than the students'. In addition, there was a hierarchical difference in degree level between myself and the participants. Participants were in a master's program while I am working on my doctorate. Finally, age was an additional factor, which had positional relevance; I was older than my students.

My varied insider/outsider positionalities influenced my research, teaching, interaction, and co-construction through the real-life successes and challenges,

experiences, and stories. As an outsider, I shared with my research participants, my real-life successes and challenges stories as a Yup'ik, mother, grandmother, and an Indigenous faculty as majority of them may not have experienced coming from majority White background or from their minimal exposure to diverse backgrounds. I found sharing my successes and challenges as the Othered population in traditional school settings as possibly helpful for the participants to getting some understanding of what their Othered students possibly may experience in their classrooms. As an insider, I understood the challenges of balancing school and internship as a university student and how life in an urban community is. As a researcher who has transitioned and experienced rural, urban, and diverse backgrounds, I also learned how to be more aware of supporting transformation toward CRT & L from their questions and discussions in the classroom and from their assignments.

3.4 Setting

Alaska is the largest state in the United States based on land area at 570,380 square miles (Geography of Alaska, n.d.). It is over twice as large as the state of Texas. Alaska is the only state with a capital, Juneau that is inaccessible except by air or ship because no roads connect the capital to the rest of the state. There are 380 Native villages and hubs in the state, with Anchorage, Fairbanks, and Juneau considered larger cities and the most populated areas of Alaska.

Based on the 2010 Census (Department of Labor and Workforce Development, 2010), Anchorage has a population of 291,826. The student population in Anchorage schools totals 48,229 students, of whom 9% are Alaska Native (Anchorage School District, 2016). Lower Kuskokwim School District has an Alaska Native/American

Indian (AN/AI) population of 91% out of 4,261 students (Lower Kuskokwim School District Administrative Office, personal communication, December 15, 2013). The K-12 statewide population is 22% Alaska Native according to FY14 statewide enrollment (Alaska Department of Education and Early Development, 2014).

Master's program had an enrollment of 26 for the 2014-2015 cohort. The study class, EDSY 630, Language, Culture and Teaching in Secondary Schools, was taught through the University of Alaska Anchorage, and is required for the MAT secondary education degree. It is a graduate level course taught distance delivery via Blackboard Collaborate. The course examined elements of multicultural education, including the importance of culturally responsive pedagogy as an integral component of the learning environment, and framed culturally responsive pedagogy as the responsibility of all educators. The class is one in the degree program where students explored specific elements of language, culture, and teaching as a group to consider ways they became more aware of their multicultural student population during their internship.

3.5 Participants

Participants were enrolled in the Master of Arts in Teaching (MAT) program at the University of Alaska Anchorage (UAA) in Anchorage, Alaska, the largest city in Alaska. Five of the seven pre-service candidates taking the class agreed to participate. The five participants received bachelor's degree in the following: Two in music, two language arts, and one in science. Four out of five were females and all in their 20s. Out of the five participants two language arts majors were practicum and two Music majors in internship in Anchorage-area schools. Music and PE major participate in a year-long internship to receive a k-12 teaching endorsement. The participant profiles were derived

from what they chose to share during our first class meeting introductions and further self-introduction during their values presentation (see Table 3).

Table 3

Participant Profiles

Name	Age	Gender	School Status	Bachelor's Degree	Length of Master's program
Becky	20s	Female	Practicum	English	2-year
Frances	20s	Female	Internship in Music	Music (emphasis in Education, Minor in Psychology)	1-year
Lisa	20s	Female	Practicum	English	2-year
Loras	20s	Male	Internship in Music	Music	1-year
Samantha	20s	Female	Just entered program	Science	2-year

Becky was in her practicum in the 2-year Master's program. She is part Columbian and Caucasian (from Indiana). She got her undergraduate degree in English and continued right into the teaching program at University of Alaska Anchorage. She was interested in teaching in the rural areas. She attended her elementary to 12 schooling in Seward, Alaska and also lived in Barrow in the 80s. She loved Alaska outdoors as well as arts and craft." She liked "crafting, sewing and knitting, being outdoors, rock climbing, hiking, berry picking, anything outside."

Frances took master's level courses over the summer and began the 1-year Master's program with internship. Her concentration was Music with an emphasis in

Education and a minor in Psychology. She student taught in a rural community. She came from “a large blended family and cultural background” and grew up in on a homestead near Sutton, Alaska. She described her cultural background as Greek, Irish and Scottish with extended family including adapted siblings and some half siblings being Yup’ik as well. She also was known by her colleagues as “a recycler, thrifter.”

Lisa was in her practicum in the 2-year Master’s program. She got her undergraduate degree in English and continued right into the teaching program at University of Alaska Anchorage. She expressed her interest in teaching in the urban communities, but had a “really cool experience” visiting a rural school during the fall semester. She stated in her introduction as a “Korean and American. Sometimes I feel more Korean than I am American. Sometimes I feel more American than Korean. I find myself acting differently around Korean people.” She has two sisters and a brother and grew up all her life in Anchorage, Alaska. She enjoyed traveling outside of Alaska and loved the outdoor events in Alaska. “I love the winter sports in Alaska. I like to hike in the summer, rock climbing in the gym. I love to bake and I love netting at the Kenai.”

Loras was in practicum in the 1-year Master’s program. He moved to Alaska in 2011 and got his degree in Music. He and his wife planned to stay in Alaska and teach in the more urban communities. He grew up in “a small town in Montana.” His family was mostly Blackfeet Indian. He also “grew up in a very cowboy culture on a ranch on a reservation.” He stated in his introduction where he realized his background. “I got to school and I met other kids in my class who were more Blackfeet Indian than I was. I was not in touch with that side of my heritage.”

Samantha was enrolled in the 2-year Master’s program and just started this past summer. She received her Bachelors in Biology from University of Iowa. She currently was not in practicum or internship. Samantha’s goal was “to eventually teach middle or high school science.” She moved up to Alaska from Iowa three years ago. She is Caucasian. She introduced her family as “three brothers and many aunts and uncles.50 relatives.” She liked the outdoors events in Alaska, such as “hiking, biking, snowboarding, and loving to do outdoor things.”

3.6 Procedure

IRB approval letter and extensions for the research are in Appendix A. The data collection took place over a 12-week period, in a 2-credit distance-delivery course (ESDY 630) that met via Blackboard Collaborate. See Figure 2 for a detailed timeline.

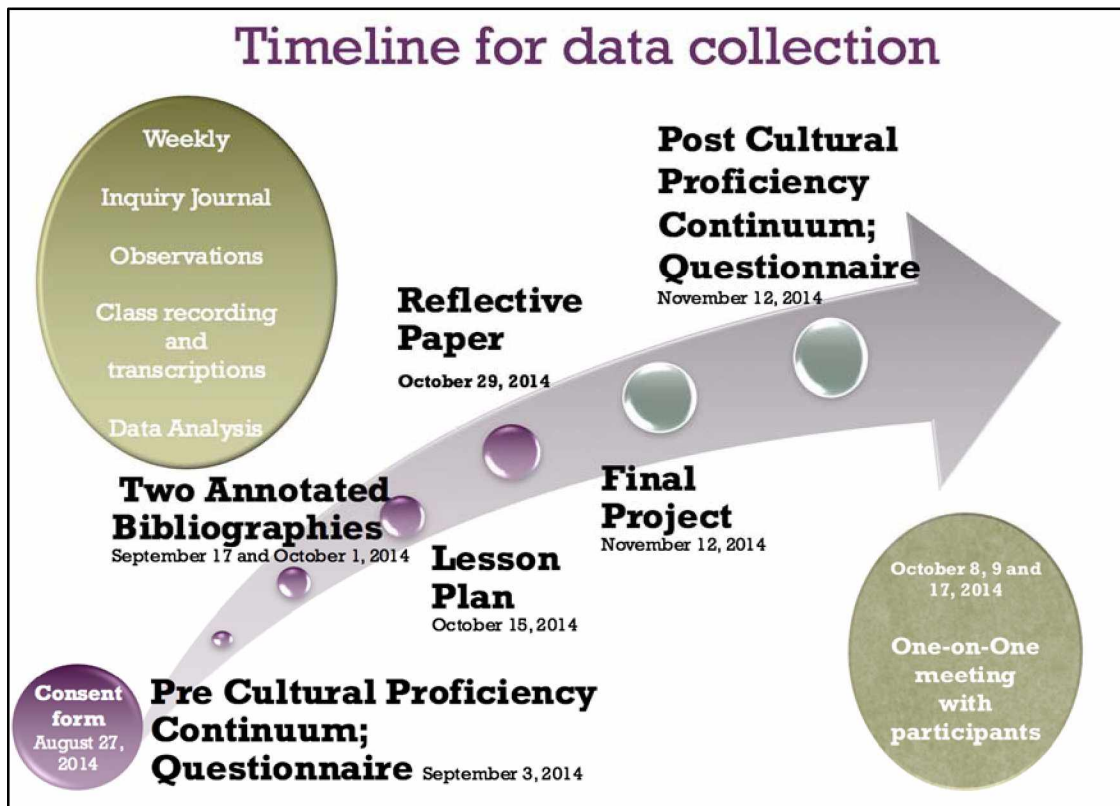


Figure 2. Data collection timeline.

The data included pre-course and post-course cultural proficiency continuum self-assessments, pre-course and post-course questionnaires, inquiry journaling discussion board entries, annotated bibliographies, lesson planning, reflective papers, class recordings and transcriptions, observations, final projects, and one-on-one meetings.

Table 4 summarizes the research questions, data, and analysis methods.

Table 4

Overall Research Procedures

Research Questions	Data	Analysis
What are the attitudes of the teachers in ESDY 630: Language, Culture and Teaching in Secondary Schools class on culturally responsive teaching and learning?	Pre- and Post-Cultural Proficiency Continuum Pre- and Post-Questionnaire Inquiry Question Journal One-on-One Informal Interviews	Coding/Themes
How does participating in ESDY 630: Language, Culture and Teaching in Secondary Schools class affect attitudes of the educators?	5 students Annotated Bibliography In-depth Journaling Reflective Paper Class Recording	Coding/Themes Transcription
How does educators co-construct the relationship between standards and cultural responsive?	Lesson Plan Final Project	Coding/Themes Rubric

3.7 Measures

As noted above, data collection instruments included cultural proficiency continuum self-assessments, questionnaires, inquiry journals, annotated bibliographies, lesson plans, reflective papers, final projects, and one-on-one meetings. Table 5 explains

in detail the instruments that were used in this study. See Appendix B, C, and D for the class information, values presenters, and class syllabus.

Table 5

Brief Descriptions of the Procedure

Instrument	Description
Cultural Proficiency Continuum Self-Assessment Due: Pre: September 3, 2014 Post: November 12, 2014	The cultural proficiency continuum supports individuals or businesses evaluating their level of cultural proficiency with a six-point scale ranging from destructiveness to proficiency.
Questionnaire Due: Pre: September 3, 2014 Post: November 12, 2014	The 28-question Cultural Diversity Awareness Inventory questionnaire measures individual attitudes, beliefs, and behavior for general awareness of the culture of students they work with.
Inquiry Journal Due: Weekly Response	Weekly critical questions were provided to participants to respond to as part of their individual, confidential inquiry between the researcher and the participant.
Two Annotated Bibliographies Due: September 17 and October 1, 2014	Students reflected on self-selected peer reviewed research articles to broaden understanding of how culturally responsive teaching and learning has been implemented in their area of interest.
Lesson Plan Due: October 15, 2014	Students wrote a detailed lesson plan using several guides to adapt plans specifically for one of their minority student populations.
Reflective Paper Due: October 29, 2014	Students reflected on three topics from class that affected their learning and what led them toward becoming a more culturally responsive educator.
Final Project Due: November 12, 2014	Each student created a brochure or newsletter on a particular race/group for a school resource.
One-on-One meeting Due: Ongoing	The instructor held informal one-on-one meetings with the participants to have an informal conversation about how the participants were doing in class.
Researcher Journal Due: Ongoing	A journal was kept of the overall research experiences with planning, observing, reflecting and revisions as needed throughout the research.

3.7.1 Cultural Proficiency Continuum Self-assessment

The cultural proficiency continuum self-assessment (Robins et al., 2006) is an inside-out perspective and transformational approach for describing both unproductive and healthy policies, practices, and behaviors of an individual or organization on a six-point scale ranging from destructiveness to proficiency. Destructiveness is defined as denying and suppressing people's culture; proficiency is defined as the acknowledgment and elevation of all cultures involved. Culturally proficient behaviors and school practices are acknowledged to meet the needs of the students and communities they serve. The continuum helps teachers evaluate their level in working with different cultural groups. To be culturally proficient, teachers have to know the cultural, social, political, and language background of their students to better understand where their students come from (Banks, 2005; Barnhardt & Kawagley, 2005; Robins et al., 2006). For this study, this continuum activity provided participants with a self-assessment to start observing their attitude toward how they see themselves and others in how they work with diverse populations.

Each of the students read Chapter 6 from Robins et al. (2006). The chapter was discussed in our first class to give them a better understanding the continuum. After the first day of class, participants placed themselves on the continuum and wrote a paragraph explaining where they believe they are on the continuum. For example, a teacher may have justified his or her level self-designation based on previous exposure to different cultures and any experience she or he had with diverse student populations.

After the last class, participants were asked to re-assess themselves on the same continuum and compare their pre-self-assessment to where they currently belief they now

are, and explaining why they believe they are at their current level after completing the class. This writing was used to measure their growth or transformation from taking the 2-credit course (see Appendix C).

3.7.2 Cultural Diversity Awareness Inventory

The 28-question Cultural Diversity Awareness Inventory (CDAI) questionnaire was created by G. Henry (Larke, 1990) and has been used by other scholars to “measure an individual’s attitudes, beliefs and behavior toward children of culturally diverse backgrounds” (p. 24). The categories were used for general awareness of the culture of students they worked with. The questionnaire has a disagree/agree 5-point Likert scale about beliefs toward cultural awareness, diverse families, communication skills with different cultures, assessment, and about teaching in multicultural classrooms.

These data provided group information about the growth participants had from taking the class. This information helped me to see if the pre-service teachers became aware of their own growth. The questionnaire itself could have motivated the pre-service teachers to change their attitudes toward becoming more culturally responsive teachers (see Appendix D). Student completion of the questionnaire also helped me to see how I could better structure my class to effectively support them toward transformation becoming culturally responsive.

3.7.3 Inquiry Journal

Inquiry journals were included in this study to assist further transformation in teacher attitude and behavior. Discussions in class were connected to the readings, assignments, questions, vignettes, and scenarios followed by individual, confidential inquiry questions. Weekly journals were assigned to encourage critical thinking; they

served as a dialogue between the teacher and the participants. Journals were a good way for pre-service teachers and myself to communicate with one another and to guide one another to adapt the class for individual student needs and interests. I wanted to co-construct cultural responsive teaching and learning with my participants and support them in transforming their beliefs and attitudes toward becoming culturally responsive before they became teachers in Alaska schools (for those applied or got hired).

Inquiry journals were vital for transformation. Lindsey et al. (2005) argued that transformation occurs by “engaging participants in progressively deeper and more robust reflection” (p. 146). They suggested three questions related to the transforming focus on how one wants to be different, how one will need to be different, and what indicators would show transformation. For an individual to transform, “it requires an individual to go beyond improving her behavior and reframing her thinking to shifting her perceptions about who she is and what the point of her practice is” (p. 148-9). Transformation is a personal choice; we choose to question, make changes in our attitude, and redirect our purpose, to go through personal transformation. Finally, the journals were a great way to foster uncomfortable but necessary conversations on teacher strategies, social justice, and diversity in a safe, low-stakes space (see Table 6 for pages written in their inquiry journals).

Table 6

Total Number of Pages Written in Inquiry Journals

Participant	Length of Inquiry Journal
Becky	14 pages
Frances	11 pages
Lisa	14 pages
Loras	12 pages
Samantha	16 pages

3.7.4 Annotated Bibliography

This assignment supported transformation through reflecting on self-selected peer reviewed research articles that broadened each student's understanding of how CRT & L was implemented in her or his area of interest. This assignment helped participants to research and gain knowledge of culturally responsive teaching strategies by reviewing and summarizing articles. Transformational change occurred in their behavior and attitude toward becoming culturally sensitive and aware of teaching praxis. Participants selected two research articles about an ESL topic of interest. For the annotation, they provided a brief description of each article and conclude with a short summary of how the new information changed the way they taught.

3.7.5 Lesson Plan

Students created a detailed lesson plan using a cultural responsive wheel (see Appendix E), Alaska Cultural standards (see http://www.eed.state.ak.us/standards/pdf/cultural_standards.pdf), SIOP lesson plan template (see Appendix F), and local academic standards for English Language Learners (see website: <http://wida.us/standards/eld.aspx>). This created an opportunity for teachers to think critically about their student populations' needs and ways to be more culturally aware of their students. This assignment showed how integrating community events is possible through engaging their students in a local activity.

The example of thematic integration was an effective way to show how integrating community events was possible while still meeting required standards (Parker-Webster & John, 2013). A lesson on clouds was used to show the connections between weather prediction, telling traditional stories, and shapes of the clouds. Weather,

land, sea, and sky are connected to, and are an integral part of, everyday life, and thus serve as a frame of reference of many Native students. I gave an example of inviting experts from the community during this portion of the class to show how community members who have a lot of knowledge can be a resource for the culturally responsive teacher.

3.7.6 Reflective Paper

As a part of the transformational process, reflection gave participants a chance to think more deeply on what they learned from their reading, discussions, assignments, and experiences to confront issues they did not normally think about. The goal of reflection was to trigger a change in behavior and attitude to become more culturally sensitive and aware in teaching and learning (praxis). Reflection was important for participants to practice to force themselves to think more from their inner self to allow for growth and for transformation to occur as they went through their practicum, internship, and work.

The reflective paper assignment entailed thinking about three areas that affected their learning from the class, and how the lessons led them toward becoming culturally responsive educators. Their reflections were connected to discussions, readings, experiences at school, encounters, research, teaching strategies, etc. The activity helped them become more culturally responsive to the students they served.

3.7.7 Final Project

The students prepared a final project of their choice: either a brochure or newsletter to share to with their colleagues, mentor teachers, parents and community. They also prepared a PowerPoint and presented their project in our distance delivery course. They were expected to focus on a particular minority group to create a resource

for enhancing that group's success in the school and community. For example, On November 12, 2014, Becky presented on Yup'iks and how non-verbal communication differs from that of mainstream society. For educators working with Indigenous students, non-verbal communication unique to a group was shown to be an important skill to learn. For example, raising the eyebrows means yes, and avoidance of eye contact shows respect for a person. Shrugging shoulders means that they do not know. Being quiet is okay. Local people or veteran teachers gave some input of how to integrate and adjust to the unique communication styles of the community.

3.7.8 One-on-One Informal Meeting

The researcher had one-on-one informal meetings with each participant. The meetings were informal conversations to see how the participants were doing in class. The purpose was to field any individual questions, comments, or concerns either the participant or researcher had about the class. Table 7 provides a summary of the one-on-one meetings.

Table 7

Summary of One-on-one Meetings

Date of Meeting	Participant	Length of Meeting	Meeting Location
October 9, 2014	Samantha	0:47:21	Researcher's Office
October 9, 2014	Frances	0:44:26	Researcher's Office
October 10, 2014	Becky	0:33:02	Researcher's Office
October 10, 2014	Lisa	1:15:57	Researcher's Office
October 17, 2014	Loras	1:02:04	Researcher's Office

3.7.9 Researcher Journal and Observation

The researcher as a participant observed and recorded the class. The researcher kept a journal for planning, observing, reflecting, and revising as needed throughout the research (see Table 8 to review journal data).

Table 8

Summary of Researcher Journal

Date	Length of Researcher Journals	Topic
August 27, 2014	1 page	Class Summary
September 3, 2014	1 page	Class Summary
September 10, 2014	1 page	Class Summary
September 17, 2014	2 pages	Class Summary
September 24, 2014	1 page	Class Summary
September 27, 2014	1 page	Transcription Notes
October 1, 2014	2 pages	Class Summary
October 8, 2014	2 pages	Class Summary
October 15, 2014	1 page	Class Summary
October 17, 2014	2 pages	Face-to-face informal meeting
October 17, 2014	1 page	Lesson plan summary
October 22, 2014	1 page	Class Summary
October 27, 2014	1 page	Annotated Bibliography
October 29, 2014	1 page	Class Summary
November 5, 2014	1 page	Class Summary
November 12, 2014	1 page	Class Summary
Nov. 17, 2014	1 page	Final Grading Summary

3.8 Analytical Framework

I used Constructivist Grounded Theory for my analytical framework (see Figure 3). Constructivist Grounded theory is “a systematic, yet flexible [set of] guidelines for collecting and analyzing qualitative data to construct theories from the data themselves” (Charmaz, 2014, p. 1). Constructivist Grounded Theory is based on the premise that knowledge is constructed (Charmaz, 2014). Data is compared to stay interactive with the data. Following the sequence of events and telling about the meaning is flexible and

focused. The process helps you stay interested and involved with your data until you are finished. It helps you to see to continually see fresh ways to explore your ideas as you write and analyze your data. You are able construct your original finding from your analysis. The process demystifies and enhances as foundational assumptions shape the study. Different data points help to develop the theoretical analysis which informs policies and practices. As AR, Constructivist Grounded Theory is an iterative process of collection, managing and analyzing qualitative data. Constructivist Grounded Theory research follows these strategies:

1. Conduct data collection and analysis simultaneously in an iterative process
2. Analyze actions and processes rather than themes and structure
3. Use comparative methods
4. Draw on data (e.g., narratives and descriptions) in service of developing new conceptual categories
5. Develop inductive abstract analytic categories through systematic data analysis. (Charmaz, 2014, p. 15)

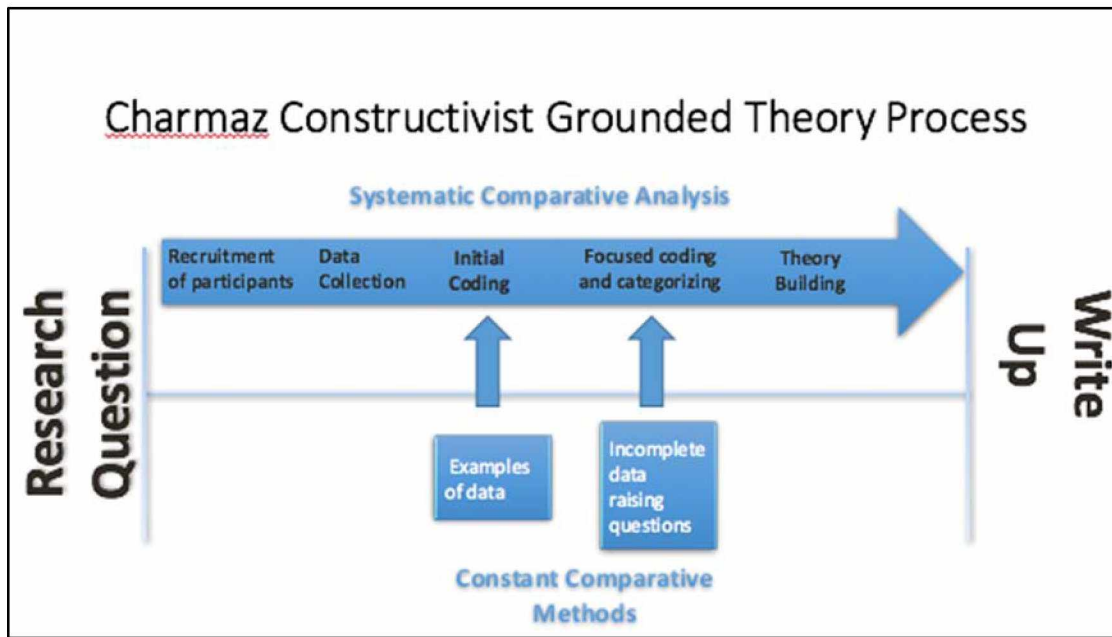


Figure 3. Charmaz's Constructivist Grounded Theory Process.

This set of guidelines “enables researchers to focus their data collection and to build inductive middle-range theories through successive levels of data analysis and conceptual development.” (Charmaz, 2005, p. 507). Following a cyclical process, the data analysis for this study was conducted in an iterative fashion. As I collected data, data were repeatedly reviewed, recorded, and transcribed. After collecting data, I started the initial coding focusing on gerunds (actions) as I wrote my memos. Through the comparative method to the data, I developed new ways to understand CRT & L in pre-service teacher education (Charmaz, 2005). I separated, sorted, and synthesized my data. Through line by line coding, I collected samples to develop the categories as I started making sense of my data (Charmaz, 2014). Drawing from the initial codes, I then organized my data by categories. After narrowing my coding, I started constructing emerging theory as the codes crystalized through continual memo write ups.

3.9 Conclusion

The purpose of my research was to understand how an Alaska Native instructor and non-Native pre-service teachers engaged in conversation about CRT & L. This chapter described the research design AR, PAR, PR, and the analytical framework (Constructivist Grounded Theory). I participated, observed and recorded as I taught the class. I adjusted my plans as we explored and discussed the practices of culturally responsive educators. Teacher attitudes and behaviors were analyzed through classroom observations and student artifacts. The next chapter presents the themes that emerged during my analysis.

Chapter 4

Nataqellret (Findings)

4.1 Introduction

This chapter presents my analysis of classroom observations and student artifacts. Through iterative cycles of coding, four themes emerged (see Table 9). This chapter is organized around these themes. Each section starts with an introduction of the theme explained from the *Yugtun* perspective. Each theme is presented through the voice of three participants. Each of the selected participants' brief background is provided the first time he or she appears. Each analysis is written chronologically from the beginning of the recorded classes to the end, including the assignments as completed throughout the course. Quotes from the participants and myself are included to in the data triangulating between class discussions and assignments.

The class is a multicultural requirement for in a secondary Master's program at the University of Alaska Anchorage. There were five participants in the study. I reviewed their teacher attitudes toward supporting their transformation toward CRT & L as they participate in their practicum, internship, and work at their assigned classrooms.

Each class is structured as follows:

1. A selected quote from the book *Qanruyuteput iinruugut/Our teaching are medicine* (Rearden & Jacobsen, 2009) is shared.
2. Each participant presents an Alaskan Native value they select from a list of 12 provided. The students are assigned to prepare a five-minute presentation to share their worldview and experience of the given value from a personal or professional perspective.

3. Class reading materials are discussed in whole groups and small groups. Stories are shared by the instructor from both personal and professional experience relevant to the topic for the week. Questions are included for discussion or reflection.
4. The class concludes with class feedback, inquiry journal question, and assignments for the following week.

The following table introduces the four emerging themes and selected participants for each theme (see Table 9). Each class discussion was transcribed. Both class discussions and class assignments were coded and triangulated. I used gerunds (action words) to code and continually review data as I wrote memos of my findings. I later narrowed similar codes into these four emerging themes.

Table 9

Selected Participants for the Themes

Emerging Theme	Selected participants		
<i>Ellangengluni</i> (Starting to Become Aware)	Frances	Loras	Becky
<i>Kituucingluni</i> (Knowing Self and Others)	Becky	Loras	Samantha
<i>Kitukanirluni</i> (Adapting)	Loras	Samantha	Lisa
<i>Taringulluteng</i> (Building Relationship)	Samantha	Frances	Loras

4.2 *Ellangengluni* (Starting to Become Aware)

The first theme from my data analysis is *ellangengluni* (starting to become aware). *Ellangengluni* is a moment when a person starts becoming aware of or realizes something significant that allows him or her to understand or learn from an event or incident. This is a moment when one starts realizing or noticing more of what one did not

pay attention to before. A person starts becoming aware of their actions or learn from other people's actions that allows for one to learn about their own behavior or learn from other people's behavior. For example, when one starts noticing their accomplishments, a realization of the effect, or a connection to their life. In this particular theme, the excerpts of *ellangenghuni* are of their realization about how their actions affect themselves, others, their ways of teaching and learning, their way of adapting to for others or their teaching, connections, or for how they are not being culturally responsive.

The base word of *ellangenghuni* is *ella*, which is very significant to Yup'ik epistemology. *Ella* could mean the weather, the universe, outside, our conscience/awareness, and the world (John, 2009). In our Yup'ik belief everything with *ella* has a consciousness and all its relationships with everything else encountered are intertwined and co-exist. John (2009) defines *ellaka* as sense of speaking of a one's awareness in first person as, "my awareness or consciousness." *Ellangcaq* is described as asking someone to acquire knowledge or awareness or to be instructed toward becoming aware. *Ellangcaartua* is putting effort to become aware. *Ellangengiinartua* is a gradual process toward becoming aware from a first person perspective. *Ellangumauq* is a description of who is already aware of self and the effect their actions have on others. *Ellangenritua* is one who recognizes when she or he is not being aware. As people learn and grow, people reach different levels of awareness. In the Yup'ik way, John (2009) further uses examples of how awareness could expand more through *qanemcit*, *qulirat*, and *qanruyutet* (different genre of stories). Like stories in a book, oral stories can deepen a person's understanding as people learn from further reading or hearing stories.

The term *ella*, therefore, encompasses many concepts. For me, the term I find relevant for my data is *ellangengluni* (starting to become aware). As an educator, my goal is to first understand my own *ella* to have a better relationship with the people I serve. *Ellangengluni* starts in the womb. This is where the Yup'ik belief the caretaker or other mentors start talking to the baby inside the womb because it is believed that some *ellangengiinarluni* begins even in the womb where the fetus starts recognizing voices (Rearden & Jacobsen, 2009). Learning and teaching continues throughout encounters with other people and as one experiences life's journey. *Ellangengluni* is an important aspect of learning and is the integral part of guiding a person throughout his or her character building. When one is described as *ellangengluni*, it is a sign they have experienced a transformation toward a higher level of knowledge. This awareness builds and helps shape character through life experiences and teachings as one evaluates and reflects from listening to *tegganret* (elders) and *ellalirturta* (mentors). In Chapter 1 I used learning about my relationship and love from my *Marilkaq* (one the special terms of my many grandmothers) whom I had to interact with several times to eventually becoming aware of her relation and love she had for me.

Data from Frances, Loras, and Becky were selected as *ellangengluni* examples as they had more significant examples of from my excerpts of becoming aware from our class discussions and some class assignments.

4.2.1 Frances

Frances is a White female and grew up with two diverse families. She is in a year-long music internship in a non-diverse school. Frances's first assignment is to self-assess her cultural proficiency level (Robins et al., 2006) with an instrument where the levels

vary from culturally destructiveness to cultural proficiency. Refer to Chapter 3 and Appendix C to see the cultural proficiency continuum. Frances rates herself at the cultural pre-competence level. Precompetent level is described as leading with increasing awareness in diverse settings of what the person or school does not know about. This level of development of the person or school can either move toward a positive, constructive direction or falter, stop or even possibly regress in their level:

When looking at my Pre-Cultural Proficiency Continuum I believe I would fall into the Cultural Precompetence spectrum. This category suggests that I am working in an environment with the awareness that I, and the school I am working in, are aware of cultural diversity and are working toward a more inclusive learning environment. I believe the first step to moving into higher stages of competency would be a more consistent and rousing form of awareness. (Frances, Pre-cultural Proficiency Continuum, September 3, 2014)

Frances describes herself her work place as being aware of diversity and inclusiveness, “[w]ith the awareness that I, and the school I am working in, are aware of cultural diversity and are working toward a more inclusive learning environment.” Frances describes her work place to be diverse and appears confident about her own self-awareness. She also seems encouraged by her own growing awareness of the school’s effort of toward an inclusive environment based on her observations and self-assessment on the continuum. Frances also emphasizes in describing her own awareness that her goal toward higher competency would take conscious *ellangengluni* efforts, “I believe the first step to moving into higher stages of competency would be a more consistent and rousing

form of awareness.” Becoming consciously aware of differences and adapting to diversity could lead toward cultural competence or proficiency as described in Robins et al. (2006). Individuals can learn to see differences and respond as he or she learns about different cultural groups as the cultural proficiency continuum suggests in Robins et al. (2006). Frances’ personal choice and goal is to transform herself toward cultural proficiency. Therefore, she acknowledges her need to pay closer attention to her process of being more focused and more aware.

The expectation of the course for students is to share a little about themselves before they present their selected value. My rationale for values presentations and knowing self can possibly lead to better understanding themselves and others. Frances signed up to present her selected value on *ellatuyaraq* awareness for our third class.

Frances connects awareness to knowing who you are:

Basically, I see awareness having a domino effect. Recognizing who you are, whether those are people, nature, or whatever may be, that we are part of the larger picture. We need to have the ability to recognize and make connections. I really liked the quote we started out class with about treating someone like something fragile and easy to break. I think that awareness is such an integral part of being a connected teacher and being influential teacher in a multicultural environment. With other cultures, it's all connected and we're are on the same playing field. (Frances, Class Recording, September 10, 2014)

The connection between a person’s *ellangengluni* of self, others, and the environment can affect whoever is around them, “Basically, I see awareness having a

domino effect. Recognizing who you are, whether those are people or you know, nature, or whatever, may be that we are part of the larger picture.” Frances’s explanation of a domino effect is consistent with the Indigenous concept of *ellangengluni* as a holistic and lifelong journey, and with how people or the environment affects one’s worldview or behavior. She seems to see the effect people and other things affect a person as a whole. This is consistent with the Yup’ik concept of a holistic way of learning and that all things in a person’s life are intertwined. Frances’ comment about nature seems to directly refer to the learning environment. In that case, *ellangengiinarluni* is affected by people and things around an individual in a school setting. Frances seems to conceptualize everything holistically, which is similar to the Yup’ik way of thinking.

Frances seems to understand that observation and awareness of a teacher’s worldview affects students’ education, “I think that awareness is such an integral part of being a connected teacher and being influential teacher in a multicultural environment.” She says, “I think,” indicating her own *ellangengluni*. She appears to be connecting her own self-awareness and exposure as vital in being a teacher in a diverse population. She also seems to relate her own awareness to her growing exposure to diversity.

In the later discussion on cultural proficiency, I refer to *Culturally proficient instruction: A guide for people who teach* by Robins et al. (2006) emphasizing the journey as an inside-out approach and how knowledge can affect individual behavior. I introduce and summarize what the book says about the culturally proficiency process:

Getting to know ourselves is an inside-out approach... It is something that has to grow 24/7. It’s a transformation of behavior that leads toward cultural proficiency, but it is up to you as a human being. I can’t make the

decision of becoming culturally proficient for you. You have to make that decision as a future educator. That is going to be our focus in this class as we also focus on language, culture, and schooling. We will have deeper conversations and discussions to help us grow even further in this class.

(Agatha, Class Recording, September 10, 2014)

The attempt is to open students up to conscious reflection about their actions and decisions, “It’s a transformation of behavior that leads toward cultural proficiency, but it is up to you as a human being.” I state my belief that cultural proficiency is an inside-out process. I encourage the students to look from within at the start. The goal of the course is to have the participants look at themselves first to better understand people they will be interacting with in the schools as self-efficacy by Bandura (1977) challenges their looking into themselves to become more aware of their behavior. In stating, “it is up to you,” I appear to give them the responsibility of observing their own behavior. To me, this indicates we all will work on our cultural proficiency together, “We will have deeper conversations and discussions to help us grow even further in this class.” In other words, I am inviting them to become part of the group as a class. The goal for the students is to complete the course more aware of their own CRT & L for the diverse population in Alaska. I continually emphasize that transformation starts with awareness of one’s behavior. Frances appears to become more aware about how growing up in a diverse family has made her aware of people of different backgrounds, ages, and so on:

I come from a blended family from all from a walks of life... To be aware of this is a powerful thing when I live with that many different backgrounds, ages, and people. Just trying to maintain that sense of the

awareness of that and of those differences or the similarities is such a powerful thing to develop a deeper connection and a better understanding of not only the people around me, and of my family members, but of myself as well, and how I fit into that context. (Frances, Class Recording, September 10, 2014)

This illustrates *ellangengluni* in how Frances realizes coming from a diverse family is a powerful advantage to her, “To be aware of this is a powerful thing when I live with that many different backgrounds, ages, and people.” She seems to be more aware as she refers to having a diverse family as a “powerful thing” and learning from the family’s similarities and differences. She refers to having the aspects of deeper connection and understanding of herself and others, “[t]hose differences or the similarities is such a powerful thing to develop a deeper connection.” To me, she sees her family’s different dynamics as a benefit to her connecting with students of different backgrounds. Frances also refers to the importance of knowing self and the people around her, “and a better understanding of not only the people around me, and of my family members, but of myself as well, and how I fit into that context.” Frances seems to become deeper in her awareness as she talks about her background. She refers to her diverse family in her self-assessment and acknowledges that her diverse family helps her toward a deeper understanding of becoming a responsive teacher. To me this is an example of Frances applying the inside-out process to grow in her own cultural proficiency.

Frances later in class includes her professional view. The assigned reading on *Differentiated instruction* by Corley (2005) and *Culturally proficient instruction: A guide*

for people who teach by Robins et al. (2006) mentioned how a responsive teacher should be engaging and reach his or her students' interest. Frances uses "I think" when she seems to become aware about a visible element to being a culturally responsive teacher:

How this translates to the classroom, I think, is pretty apparent. We need to have awareness of different cultures and languages and learning styles and backgrounds. We also need to have awareness of different students' weaknesses and strengths or passions as well as our awareness of ourselves, our delivery, and our demeanor. They are such strong and powerful tools to use to effectively engage students and to interest them in our subject matters and our content areas. Like I said before, this is a powerful tool like the quote about treating people like they're fragile and easy to break. If we aren't leaving those doors open, then we aren't allowing ourselves to be aware of ourselves and our surroundings. We, then, are missing a lot of opportunities to connect with students and understand them. (Frances, Class Recording, September 10, 2014)

Her translation from her own experience and awareness seems to connect awareness from being exposed to diverse people with teachers' being successful. She seems to understand the domino effect of to how we act or behave with others to their actions or behavior. She repeatedly connects her exposure to diverse backgrounds as a "strong and powerful" element to her better understanding of others and herself, as well as her growth toward being more culturally proficient: "[o]ur awareness of ourselves, our delivery, and our demeanor. They are such strong and powerful tools to use to effectively engage students and to interest them in our subject matters and our content areas." She

seems to be aware that her demeanor and how she instructs play powerful roles in her ability to be culturally proficient. To illustrate her connection to and learning about being culturally proficiency in teaching and learning, she notes that her development requires her awareness of her own behavior and attitude. Using terms such as “engage” and “interest,” Frances extends from the reading assignments as she explains how these powerful tools justify working toward becoming a culturally responsive teacher. Being open exemplifies awareness of self and others as teachers, “If we aren’t leaving those doors open then we aren’t allowing ourselves to be aware of ourselves and our surroundings.” She seems to understand the importance of being open to be engaged and interested. Frances provides evidence that she is becoming more attuned to her own self-awareness as she shares and reflects on her thoughts and understanding with the class.

Frances’s explanation expands on what she has learned and seems to show deeper *ellangengiinarluni* of how teacher action can affect the students:

We might see someone who acts out as a troublemaker... We might form these immediate reactions and opinions, but with a deeper sense of awareness or greater sense of awareness, we might be able to look beyond that initial reaction and we might be able to scratch under the surface. We can find out that, in fact, there is a lot of fragility there. It will affect the way we react to them, those children, those students, or situations.

(Frances, Class Recording, September 10, 2014)

Frances in her opening sentence about treating a troublemaker as something easy to break, she explains the value of the awareness she described and further clarifies, “We might see someone who acts out as a troublemaker.” She appears to notice the issue when

she speaks about people making assumptions from a person's appearance. She recognizes as a problem what many people do from their first encounter with uncooperative people, which most likely is to label them as troublemakers. Frances goes on to connect her value of looking deeper than a person's outer behavior to knowing others more, "[w]ith a deeper sense of awareness or greater sense of awareness, we might be able to look beyond that initial reaction and we might be able to scratch under the surface." She connects treating people with care by digging deeper to looking beyond the surface and being more culturally responsive. She seems to use the word "might" as a hopeful gesture to go beyond the first impression or assumption and learn more about the students.

In response to her comment, I take part in the discussion by encouraging the class to keep questioning and look further into their students' background:

This is a great example for going back to that question of how we evaluate students' cultural needs and figure what they need. You can do the same thing with your students and listen to your students like Frances did. You can find out what their strengths and weaknesses are. (Agatha, Class Recording, September 10, 2014)

I use Frances' example and input to focus on continuous inquiry of looking into students from different backgrounds, "This is a great example for going back to that question of how we evaluate students' cultural needs and figure what they need." This is an important point that encourages others to be aware of their students' needs and that leads toward CRT & L. My effort as their instructor is to try to encourage participants and myself to learn from one another through co-construction and critical inquiry. By acknowledging Frances's *ellangenghuni* example, I seek to encourage others to learn

more about their students. As the Indigenous way of teaching and learning, this exemplifies the concept of modeling, giving examples, and encouraging all to learn from experience.

As part of my teaching practice, I carefully select assignments that are reflective to possibly support transformation and curiosity. One of the requirements for students is to submit couple of annotated bibliographies of two peer reviewed articles that are self-selected to summarize and reflect on. The articles are required to focus on culturally responsive teaching strategies specific to a population of their interest that is either culturally or linguistically specific.

Frances selected the article *General music and children living in poverty* by McAnally, (2013) for her second annotated bibliography. Her summary seems to validate her previous class presentation on awareness in regards to the importance of self-awareness and not judging people by their appearances, background, culture, religion, and so on:

I believe the best thing to take away from this article is self-awareness. Often times we think to ourselves, “I do not judge people based on their looks, culture, religion, background, etc.” However, the honest truth is that most people create snap judgments based on the information they are presented with (we are hardwired this way)...we must develop habits that force us to stop and not only recognize, but reassess our initial feelings.

(Frances, Annotated Bibliography 2, October 8, 2014)

Frances seems to become more aware of her own desire to be non-judgmental with her own initial first impression, “I do not judge people based on their looks, culture,

religion, background, etc.” Her self-diagnosis seems to start off as non-judgmental person; however, her reflection appears to help her think more deeply about her own need for a more in depth inventory of her own thoughts of others. Her deeper reflection apparently extends to what she sees in others who judge from first initial reactions. “However, the honest truth is that most people create snap judgments based on the information they are presented with how we are hardwired this way.” Frances reflects on what she sees as the reality of where people really stand during their first encounters with others. As she continues to reflect, Frances generalizes to society and expresses the need to make an effort to transform ourselves and realistically assess the effect of our first initial thoughts. “...we must develop habits that force us to stop and not only recognize, but reassess our initial feelings.” She implies the importance of looking past first impressions to becoming open and deepening our ability to learn about our students.

Frances gives evidence that she is deepening her awareness that she must make a continuous conscious effort to find the good in students:

In the classroom this may be done by providing the student and yourself, the opportunity to share experiences. Not only does this give the educator a chance to get to know the student aside from initial impressions, but it will most likely contradict or squash any negative judgments that were made. This also gives students the opportunity to have a voice, and to blend the lines between learning and real life. (Frances, Annotated Bibliography Two, October 8, 2014)

To me, she is confirming the belief in the importance of looking beyond her first impressions by getting to know people’s deeper qualities, “it will most likely contradict

or squash any negative judgments that were made.” Her reading seems to continue to encourage her to look beyond a first initial reaction to students. To me, this illustrates her deepening reflections on furthering her own self-awareness through her experiences.

Frances concludes by emphasizing the importance of encouraging students to give voice through interacting with their real lives, “This also gives students the opportunity to have a voice, and to blend the lines between learning and real life.” In reflecting on her assignment, Frances recognizes that this experience has affected her positively toward giving students more voice. She expresses a desire to find proactive ways of working with students. The reading of culturally responsive teaching strategies in her specific field seems to help Frances get an idea of how being positive can positively affect student voices in her classroom.

Another assignment apparently helped her with deeper awareness, is the reflection paper. The requirement for this assignment was to think of three areas that affect the students’ learning from the class. Frances mentions that her heightened awareness of her own bias and cultural identification is her take away from the overall class. Frances shares that she *ellangenginarluni* about her biases, cultural identification, and her own level of cultural proficiency, and that she is more aware of the people she is exposed to as an educator:

I have also come to realize the importance of being honest about and aware of myself in regards to cultural proficiency, bias, and personal cultural identification ... I must become more aware and sensitive to the similarities and (more importantly) the differences between my own cultural identity and practices in accordance with others. I must become

aware of my own culture and the habits that have developed out of that culture so that when I communicate with others I am aware of how I am received. . . . This heightened state of awareness and evaluation of cultural proficiency is helping me to see myself in ways that I may not have considered before, and is helping me to see myself within a larger context (community, state, global, etc.). (Frances, Reflective Paper, October 29, 2014)

Frances states that she needs to become more aware about herself, “I must become more aware and sensitive to the similarities and (more importantly) the differences between my own cultural identity and practices in accordance with others.” Frances continues to *ellangengluni* of the importance of knowing self and understanding others that she interacts with whether they are different or similar to her. She appears to be recognizing the differences and similarities in other people around her. She seems to be putting more effort in being more conscious and open with people who are different in some way.

Frances also appears to *ellangengluni* that knowing herself does prepare her to become more able to learn about her surroundings, “This heightened state of awareness and evaluation of cultural proficiency is helping me to see myself in ways that I may not have considered before, and is helping me to see myself within a larger context (community, state, global, etc.).” This illustrates that Frances is really working to open her worldview by considering things she was not aware of before. She is clearly more willing to look at the larger picture and to be extra aware of the people she will be serving as a teacher. She understands that she can achieve her aim of being a culturally

responsive teacher by being more aware of herself and her level of cultural proficiency. Through my comments to her, I remind her how her “cultural proficiency is a lifelong process,” and I encourage her “Keep working toward growing yourself more and more and getting to know yourself at a deeper level.”

4.2.2 Loras

Loras is a White and Blackfeet Indian male who grew up mostly around the two races. He recently moved to Alaska and is currently in a year-long internship where he is experiencing diversity in a Title I elementary school.

In our second class, we talked about what cultural proficiency is and what we are learning about P-12 students. Loras appears to have the advantage of interning in a diverse school where he implements what he learns in class. Loras expresses feelings of being a little overwhelmed about learning from his diverse school exposure:

Even though the students come from different backgrounds, they identify with dominant or pop culture. As different they can be, they are united by pop culture more often than not. And for myself, I realized how much I don't know, I guess, about diversity. I grew up in a place where people were mainly Caucasian or Native American. Here, in Anchorage, you cannot begin to try to figure out what culture they come from... I am trying to be aware, but I don't think I can properly identify which culture my students come from. (Loras, Class Recording, September 3, 2014)

Loras seems to *ellangengiinarluni* as he speaks about his new exposure to a variety of races at a diverse school, “And for myself, I realized how much I don't know, I guess, about diversity.” To me, he seems to recognize his lack of knowledge and

unpreparedness for working with diverse population. He uses, “I guess” that seems to show his moment of becoming more aware of his lack of diverse exposure because he grew up in an environment with two main races, White and Native American. He apparently recognizes that his exposure to diversity among the many different races in Anchorage schools is a moment for him to grow. The new environment he is now exposed to illuminates for him his lack of awareness of the different demographics within the school population, “I am trying to be aware, but I don't think I can properly identify which culture my students come from.” To me, this demonstrates his experience of his unpreparedness and prompts him to doubt and question his own ability. He expresses willingness to transition to being more open and willing to learn from his new exposure to diversity. He appears to recognize his lack of knowledge and is overwhelmed by the many cultures he is exposed to in his internship.

As his facilitator, I try to guide and encourage him to learn about the all the new cultures he is exposed to, “Being involved as new participant can be scary. I applaud you...It's good to be aware and work toward that.” I encourage him by recognizing his overwhelmed feeling and give him positive support in his awareness of his challenge. As the class discusses ways to be culturally responsive, I attempt to encourage Loras to keep on challenging himself toward seeking interactions with students from many different backgrounds and keep working toward becoming culturally responsive.

In our fourth class, the topic about social and cultural processes brought the conversation to a consideration of the interdependence of academic, language and cognitive factors (Ovando & Combs, 2006). We reviewed how Alaska has the most diverse student population in the nation. Loras seems to *ellangenhuni* when he and

another participant, Lisa, comment about the language and cultural factors that affect a child's learning. Prior to talking with Loras, Lisa who is from an Othered population, seems to become more aware of how some teachers and students marginalize a certain group, "I think in school settings, students who come from an Othered culture can be marginalized socially and academically by educators or students." Loras infers that Lisa was thinking like he is, "I was going to say was what Lisa said." He uses an example from music perspective:

I've seen students who are fairly new to English learning in the music room at my host school. They don't know American or typical children songs. Other students in the class do not single them out. You can tell that they feel unsure 'cause the other kids know a nursery rhyme and these new students have no clue. (Loras, Class Recording, August 27, 2014)

Another example of Loras' growing awareness is his statement that he can identify with newcomers to America who are at a disadvantage because of their cultural background: "You can tell that they feel unsure cause the other kids know a nursery rhyme and these new students have no clue." Loras notices how Othered students seem to feel out of place when they are not familiar with American nursery rhymes. He sees that new students from other countries are not familiar with songs that are common to students who are exposed to them as children in America. As an intern music teacher, Loras generalizes from this observation to a theory that newcomers are not familiar with music common to those who reside in America and therefore Othered students who do not have a similar worldview would not know the songs. He notices how different

cultural factors and background knowledge can affect students' ability to perform in class.

For class five, Loras the value he chose was humility. For his presentation he expanded his understanding by relating being culturally responsive to cultural humility:

I actually found more about cultural humility in my research. Cultural humility is a lot like cultural responsiveness.... I think it is easy enough to see how humility transfers to culture.... You need to be open-minded and recognize that there are countless cultures that are just as valid and just as important as yours. (Loras, Class Recording, September 24, 2014)

This associates humility to his own *ellangenghuni* and to being responsive to other cultures, "Cultural humility is a lot like cultural responsiveness." In applying his extra research Loras makes the connection that being humble is very similar to being responsive to different cultures. He describes dominant culture as being narrow minded by referring to it as the opposite of being open-minded. Loras also states his understanding from his own research that all cultures are just as valuable as the dominant culture, "You need to be open-minded and recognize that there are countless cultures that are just as valid and just as important as yours." This conclusion makes him put extra effort into wanting to learn about the different cultures in his class, just as a culturally responsive teacher would.

For the seventh class, my students read the article *Changing our perception: Using critical literacy to empower the marginalized* (Pinhasi-Vittorio, 2011). Discussion covered disenfranchised students who are not really involved in the classroom. I invited input to discuss who they believe are the marginalized in the article, "Who are considered

the marginalized population in literacy? How does this article want us to change our perception?”

Loras refers to his own larger awareness relating the students’ exposure and experience to his students’ literacy levels, “Depending on their culture or social background, students have different literacy strengths other than what we provide as an avenue before in school.” To me, this indicates Loras is *ellangiinaarluni* about the important concept that the students’ life exposure and what they learn at home does affect their literacy level. He appears to link increased growth of students’ literacy levels and to experiences outside school rather than they are only learning literacy at school.

The participants requested an adaptation of the schedule to allot class time to talk about complicated and sensitive situations of teaching. In our seventh class, therefore, Loras shared from his internship experience with his 5th grade students about an unexpected incident that appeared to affect his feelings:

We had an interesting morning with a 5th grade class. Four students are willfully disobedient. Three of those students walked out of class. I tried to talk to one of them and he told me, "I don't have to talk to people like you." Which then, he did not want to talk to me because of my White background. And that kind of hurt. I did not say anything about it to my mentor teacher. The teacher then brought two of them to apologize.... I tried to address the conflict, but they were all hot headed. They would not listen so we just stood there. I was like a deer in a headlight. I did not know what to do. It was just crazy. I was not prepared for it. (Loras, Class Recording, October 8, 2014)

Loras seems to have a big *ellangengluni* moment when a student reacted negatively to him as his teacher due to his race, “Which then, he did not want to talk to me because of my White background.” To me, Loras appears to be shocked with the student’s negative reaction based on the color of his skin. Loras, as a Caucasian and Blackfeet Indian teacher, describes feeling hurt for being discriminated based on his White race, “And that kind of hurt.” This indicates that the negative experience was a hurtful moment for Loras because he apparently had never experienced a negative situation based on his race. The interaction helped him understand more what Othered students may experience when they are categorized by their race. This may affect his awareness of where he is on the Cultural Proficiency Continuum and motivate him to be more culturally responsive as a teacher.

Loras further explains he got caught off guard, “I was like a deer in a headlight. I did not know what to do,” which demonstrates how uncomfortable *ellangengluni* experiences can be for an unexpected situation or experience. Loras’ firsthand experience brings to light the challenge a teacher could face when interacting for the first time with Othered students who have different perspectives and reactions based on their own worldview. Loras’ being hurt as a White teacher implies he did not expect this to happen to him.

Loras appears to be caught off guard with the Othered student’s comment, “I was not prepared for it.” The unpreparedness for a negative response or worldview from a student prompted Loras to reflect on and evaluate the situation. This put him in a place to learn and grow from it if he chooses to. As his instructor and a former administrator, I responded to him with a perspective on many different possible reasons for the encounter,

including what the uniqueness of Alaska schools could bring to a busy October month. “I always used to tell the teachers that October is a very busy month of challenging issues and paperwork requirements. Counseling classes I took mentioned October is difficult month due to seasonal changes and adapting to changes.” I speak from my experience as an administrator about October challenges such as student count for the state funding, first quarter grades, payout of Alaska permanent fund dividends, fall weather change, etc.

Loras describes how he and his mentor continue to look for ways to help all students:

My mentor and I have been trying to make connections with some of these kids. We’re making progress with some of them and they’re actually giving us a chance to get to know them. But other ones just shut us out and no progress is being made, but we have not stopped. (Loras, Class Recording, October 8, 2014)

Loras shows how they as students, progress at times, but are not successful with all students, “But other ones just shut us out and no progress is being made, but we have not stopped.” To me, this indicates he works closely with his mentor teacher to find solutions, and they do not give up on students they struggle with. This appears to be a positive way to become more aware about his own CRT & L. As their instructor, I attempt to emphasize how season changes can affect how people feel, especially when the season changes from summer to fall. Again, speaking from my experience, I observe, “Majority of students that come from homes that cannot really afford much are hungry in some cases. Some students who are separated from their parents are wanting to be with their parents. From some of these reasons, Title I schools [low income schools] can be

challenging. I've been there.” I am attempting to give the students real-life experiences and a give them an idea of what they could experience in the future to encourage their reflection for deeper thinking about other possible challenges unique to Alaska schools. I am also trying to get the students to reflect and to prepare for sensitive situations because I hope they will be encouraged to become even more aware of diverse student populations.

After my comment, Loras typed in the chat box, “I wouldn't trade it though; this is where differences are made!” Loras appears to be referring to his experience at a Title I school. He seems to be grateful for the experience of being challenged at a Title I school, which may help him to learn more about a variety of students. Samantha also followed up with Loras’s comment illustrating agreement, “Title I schools are very eye-opening, but you learn a lot!” Samantha is working at a Title I School, so she seems to agree with Loras’s eye-opening experience. Frances followed up on Loras post with typing what seems like wishful thinking, “I am hoping to get more experience with Title I students...in a way, Loras, you really are kind of lucky to be getting the experience you are. It is difficult, but what a learning experience.” At the same time, Frances seems to show his appreciation to Loras for taking on a difficult but enlightening journey in a diverse school. The class and I acknowledge that Loras’s difficult placement for his internship and express admiration for his willingness to take on the challenge.

I continue to remind the class that it is up to them as individuals to make the effort to transform toward their own *ellangengiinarluni* by seeking out experiences:

A diverse school is a place where you learn so much due to so many different cultural backgrounds. It is best to be part of a diverse school to

experience various difficult situations to support triggering your awareness to make behavior and attitude changes. Ask other teachers when you can.

Every situation is different. Be open and show that you care. There may be similar situations, but they will not be the same. (Agatha, Class Recording, October 8, 2014)

I encourage the students to keep aware of themselves and others, and to reflect on possible attitude and behavior changes they need to make, “It is best to be part of a diverse school to experience various difficult situations to support triggering your awareness to make behavior and attitude changes.” These are our times of discussion and reflection when I share my past experiences. This illustrates my way of supporting their journey toward transformation.

In our ninth class talking about school and community, Loras seems to *ellangengluni* about how different schools with different people involved determine the makeup of the school. He talks specifically about the special education students:

I am at a Title I school... I don't know if it creates a better place of compassion and understanding. Our school mission is strong focused on inclusive classrooms... The special education students get a lot of opportunities... It goes beyond just like learning. They actually seem to understand something that student can't really help. There's compassion there and a lot of times the inclusive classrooms, students actively seek out treating them just like they're always part of the classroom. I think, a lot of times, it comes with the type of community. You can have a tight community just like that saying there are two types of fences to keep

people in and keep out. You could say there's two type of strong communities. Those that people who embrace or keep people as is. I don't think it can be that generalized, but perhaps on a spectrum it could be. Community could be considered like that. (Loras, Class Recording, October 22, 2014)

Loras has become more aware that each school has a different population and varied relationships. He sees that the makeup of the school population can create the various types of relationships within the school community: “I am at a Title I school...I don't know if it creates a better place of compassion and understanding. Our school mission is strong focused on inclusive classrooms.” Loras is not quite sure how to describe the diverse school's inclusive environment just yet. To me this indicates he is trying to understand where the inclusiveness and compassionate attitude is coming from in a diverse school. He advocates for and understands that the challenges of the Title I school can make it an imperfect environment that is still compassionate and inclusive. He notices that, in his school students from different backgrounds are more willing to work together: “students actively seek out treating them just like they're always part of the classroom.” Loras' comments are those of someone who has become aware of how people are more accepting of different populations at the Title I school.

He also notices the choices people have about their interactions with diverse populations. He describes two types of people, “Those that people who embrace or keep people as is.” Loras demonstrates *ellangengluni* of choices different groups make in creating their communities. He sees that people have choices to embrace different groups or remain with the status quo. To me this indicates he understands that sometimes a

school must recognize the need to change for a certain population to build a relationship that works with diverse populations.

As the instructor, I agree with Loras that the people involved determine the makeup of a community by their actions, “It all depends on your approach.” In other words, people involved either choose to be inclusive or continue on with the required teaching even students do not connect or understand. Again, I imply how it all depends on each individual’s own behavior and attitude in working with different people, “It goes back to your attitude and your behavior.”

In our final class, I ask about the students’ journey toward becoming culturally proficient, “What is good or challenging of this process?” I illustrate this concept by examining how Loras seemed successful:

Learn to navigate new cultures... You are the role models. The example I think about is Loras' Samoan student who he helped by connecting through football. Loras, you were was like a role model in that situation... You went further to navigate to get a new understanding between the two of you. You put effort to be that effective instructor to help the learner. You tried hard instead of leaving it alone. (Agatha, Class Recording, November 5, 2014)

I start by using Loras’s example of his success with a Samoan student, “You went further to navigate to get a new understanding between the two of you. You put effort to be that effective instructor to help the learner.” I emphasize that Loras’s change in his behavior brought about positive change with his Samoan student. I am empowering Loras for his navigating through different lenses to find the Samoan student’s interest and to

reach him, “You tried hard instead of leaving it alone.” I use this example to encourage the students to try what Loras did.

When he shares his success, Loras in turn sounds appreciative:

Just the fact keeps you humble. You can never claim to be an expert in cultural awareness. You can be really good and sensitive, but there will always be something you did not know. A good teacher never stops learning, same idea. Any process that is an ongoing, never ending process will do this. It is challenging, but a good challenge that you have to meet.

(Loras, Class Recording, November 5, 2014)

Loras seems to *ellangengiinarluni* that teaching is an ongoing learning experience, “You can be really good and sensitive, but there will always be something you did not know.” Loras is clearly aware that that learning is an ongoing process. Loras understands that his own growth in cultural awareness and proficiency is a life-time process, “Any process that is an ongoing, never ending process will do this.” Loras, at the end of the course, realizes he will continue to learn even after this class is over. To me, this demonstrates a successful transformation into CRT & L. He suggests cultural proficiency a never-ending process, a life-long process.

4.2.3 Becky

Becky is a White female who grew up in a mostly White community. She was exposed to diverse populations starting in college. She is currently in a practicum.

Language was the topic in our fourth class. I initiate the conversation by asking a question about language factors in school, “What could the factors be to consider for your students?” Becky expresses interest in including Othered languages in schools, “I think

it's important to think about the students' home language.” Her interest appears to grow out of her thinking about diverse school populations and home languages. Loras comments about the need to include culture in classrooms. His response to the question about factors in school resonates with Becky’s enhanced awareness:

I have not really thought of that. I hadn't thought about bringing in other cultures into the classrooms to try to be supportive... So going back and allowing students to learn about those references is definitely important. I have not really thought about it like in music classrooms and remembering that they don't have that knowledge or those references to draw on.

(Becky, Class Recording, September 17, 2014)

Becky provides evidence of her growing realization that culture could be integrated into the classroom as support, “I hadn't thought about bringing in other cultures into the classrooms to try to be supportive.” Her comments indicate that using Othered populations cultures as resources to support students is a new idea for her. She implies this is because she grew up in mostly White populated school and was not exposed to diversity until she attended college. She is just beginning her internship in a non-diverse school and, prompted by the class discussion, Becky has become aware that her students may not be supported as their languages and cultures are not brought to their classroom experiences. “I have not really thought about it ... that they don't have that knowledge or those references to draw on.” She describes a moment when she is becoming aware of how challenging schools can be for Othered students, whose family background is not that of the dominant culture. She illustrates her unawareness of other reference books or curriculum resources besides those provided by the district where she

attended school. To me, this demonstrates she does not have lot of exposure to resources that are culturally responsive she sees in the classroom aside from those offered as required curriculum. As she participates in our discussion, she's able to compare her background with one that is more likely to allow for her transformation as a culturally responsive teacher and learner.

For our fifth class we talk about culture. Becky's comments indicate she realizes how a community can encourage an open relationship even within a non-diverse setting:

Pier School is not very diverse... They still fit in well with the community. Even Pier School is not super diverse the school is really open to diversity... Their devotion to diversity and being culturally proficient and being aware is really cool to see in a school setting that is not so diverse.... All the students seem to be open to diversity and I have not seen bullying or cultural insensitivity. They put effort into the school and community. Parents work to make it a culturally proficient environment.
(Becky, Class Recording, September 24, 2014)

Becky is coming to understand how one could be open to diversity even in if he or she is in a non-diverse setting: "Even Pier School is not super diverse the school is really open to diversity." This illustrates that any community open to and aware of the world outside its population can be culturally responsive. Not having been raised in a diverse community, Becky nevertheless has become aware of the possibilities for building relationships if she is open to the diverse world beyond her White background, "They put effort into the school and community." To me, this indicates that Becky is able to gain confidence toward opening more of her awareness and connecting to diverse populations.

Her realization that her being open and accepting of Othered populations, even in a non-diverse school, seems to reassure her that she can be culturally responsive even though she was not raised in a diverse community.

I remind Becky that culture does not only consist of race, but is defined by the people in the community, “As it was mentioned, culture doesn't necessarily have to be about race... Every school population is different.” Becky’s response indicates she is broadening her knowledge about the diversity of the school and community population. This illustrates the importance of my conversation with the students about understanding of what CRT & L looks like in Alaska.

In a conversation about the marginalized students, Becky gives evidence of more *ellangengluni* about who can be included in the Othered population:

It's not just the people from socioeconomic background are marginalized. Marginalized group that jumped out for me also is the apartment segregation. I guess being marginalized develops of certain area of the town. It's that you are grouped into certain housing development or certain part of town, like the Title I category. People with certain backgrounds do better than others that all the students in one school that are already at a disadvantage. It's not helping the students. (Becky, Class Recording, September 24, 2014)

Becky’s response indicates a clearer understanding about another demographic of diverse populations, those who come from low income situations: “It’s that you are grouped into certain housing development or certain part of town, like the Title I category.” She is recognizing how sections of the community can determine how a school

located there will be labeled. Our class has mentioned Title I schools; Loras has discussed his placement at a Title I school. Becky clearly understands the correlation between a school's being Title I and its situation in a low-income area. This illustrates Becky's *ellangengiinarluni* of how inequality of certain areas in communities can be strongly correlated to school zoning. Her comments express empathy for the school population, who can be more disadvantaged than students in other parts of town by this as much or more than by their backgrounds, "People with certain backgrounds do better than others that all the students in one school that are already at a disadvantage." Becky provides evidence that she is continuing to develop a deeper understanding of factors that can affect diversity in schools besides race. In the beginning of this course, a majority of the students saw culture as defined only by race and ethnicity. Becky clearly has come to realize that socioeconomics can be another category in the demographics of a school. To me, this indicates she *ellangenghuni* of whom the marginalized group could include.

As their instructor I remind the class of the changing population and pose a question to encourage their further reflection on becoming culturally responsive:

We never know where our students come from, especially with such diverse populations. We don't know what background they come from. Their values, beliefs, expectations, and way of life can be different, People are intermingling... What are you going to do to prepare when your future diverse classroom? (Agatha, Class Recording, September 24, 2014)

This prompt and question demonstrate an invitation to further reflect on and grow toward opening the students' awareness of how important their getting to know their students will be: "We never know where our students come from, especially with such

diverse populations.” The conversation reminds them that while educators must accept a lot of responsibility for meeting western schooling standards expectations, more importantly they need to understand where their students come from if they hope to be more responsive to their needs. As an effort to affect the students’ attitude and behavior toward becoming more culturally responsive, I ask them a question designed to encourage reflection: “What are you going to do to prepare when your future diverse classroom?” Given today’s increasingly diverse society, I encourage the students to put a conscious effort into to being more open to an ever-changing population.

For the eighth class, the last question I ask seems to prompt the students to reflect on culturally responsive practices, “What have you found changing?” Becky responds with her self-assessment of being more self-conscious:

I was pre-competent in the beginning of the course on the continuum. I feel like I was more culturally blind in the beginning. Now, I feel like I am culturally competent, because I am more conscious and it is a little bit scary; however, the next step to being more culturally competent is also making me feel inadequate as well. But, like I am not as conscious right now. (laughter) (Becky, Class Recording, October 15, 2014)

She seems to *ellangengiinarhuni* even more from her continuous reflection, experience and discussion. She sees she has a long journey toward being more culturally responsive: “Now, I feel like I am culturally competent, because I am more conscious and it is a little bit scary; however, the next step to being more culturally competent is also making me feel inadequate as well.” Her comment suggests she feels unprepared as the end of the course comes near. Although she has clearly become more aware of what it

takes to be a culturally responsive teacher and learner in the classroom, at the same time she is also more aware of how teaching in a culturally responsive manner takes a lot more preparation. She is also more aware of herself and of people around her which makes her feel inadequate toward the end.

As her instructor, I encourage Becky to learn more about herself and to keep growing and becoming more aware:

The more you learn about yourself, the more you feel like you less know.

It is important to keep learning and growing as an English teacher. That is part of growing and being aware. You have to know yourself and believe in yourself. (Agatha, Class Recording, October 22, 2014)

I emphasize that one has to know of oneself to be able to help others. To me, this indicates teachers need to know their students to become better able to serve them. I further share from my own experience the belief that curious beings tend to want to know more the more they learn. As part of my reassurance to encourage Becky, I remind her: “The more you learn about yourself, the more you feel like you less know. It is important to keep learning and growing toward toward becoming culturally responsive.” As we have a conversation about behavior and attitude toward CRT & L, I reassure and encourage participants when we encounter situations that can make us feel inadequate. I try to encourage the students toward becoming aware in spite of these challenges by increasing interest and curiosity. To me, this demonstrates that teaching and learning is a life-long process similar to our cultural proficiency journey.

In class nine we cover school and community. I ask about the status of the languages the community uses in school, “What language do the students speak? Are

they pushed? Are they accepted? What about the others? Why aren't they speaking their language?" I share my own experience and perspective when I visit schools as a Yup'ik person, "I look for my language. When I don't see my language, I kind of feel sad. It's important to include their language if you want to connect with your students." I share my own history to help them understand how I as a person from the Othered population feel when I enter schools. It also illustrates how this can motivate a student's wanting to fit into the school community.

Becky recalled her deeper reflection from the previous week about becoming more aware of her own unawareness:

The biggest issue that I became aware of is being cultural blind... Like, I'm becoming more aware that I'm unaware. Maybe I was not appreciating all my students' differences or even realizing that. It's an issue of not being insensitive on purpose or not doing things that are necessarily making children feel like that your singling them out, but just like lack of awareness. (Becky, Class Recording, October 22, 2014)

She describes her *ellangengiinarluni* of unintentionally not serving her students as well as she can. This becoming-more-aware experience appears to happen during our class discussion, "Like, I'm becoming more aware that I'm unaware." To me, this demonstrates that she is transitioning from being culturally blind to being able to see and understand more. She explains a little further that her unawareness and ignorance of the Othered population prior to this was not on purpose. "It's an issue of not being insensitive on purpose or not doing things that are necessarily making children feel like that your singling them out, but just like lack of awareness." Becky's explanation of how she is

self-assessing her awareness is that she wants to help other participants understand her journey. She connects how her unawareness, her cultural blindness, has singled students. She illustrates how unawareness of our actions often causes us to leave others out. To me, this seems to be Becky's big *ellangengluni* experience, one that is clearly very helpful for her own self-growth. It may also inspire other students to reflect more as they may also go through this same process. Her journey from being a person lacking diversity exposure who nevertheless becomes more culturally competent may encourage her classmates to transform themselves as well.

Becky's self-assessment at the end explains her *ellangengluni* about herself:

Cultural blindness is not totally unaware or unconscious of cultural ideas, but for me there was more of a lack of understanding of the big picture... I have found that this complex issue of cultural awareness is the most important facet for me to face in my journey to becoming a confident culturally responsive teacher... The important tools I want to bring into my first classrooms begin at their core my continued effort at cultural awareness and not falling into a base of cultural blindness. (Becky, Reflective Paper, October 29, 2014)

Becky's reflective assignment obviously helps her as she reevaluates why she feels she was in a state of cultural blindness in the beginning, "but for me there was more of a lack of understanding of the big picture." She now seems to be more open to seeing more of what makes up our society. She appears to *ellangengiinarluni* about what direction she needs to go if she wants to be a culturally responsive teacher, "I have found that this complex issue of cultural awareness is the most important facet for me to face in

my journey to becoming a confident culturally responsive teacher.” Becky’s responses indicate she is very willing to continue on with her journey toward becoming even more aware, and toward becoming a culturally responsive educator. In my response to Becky, I remind her how important her learning more about herself and becoming more aware will be: “This is an important step to finding yourself and to grow from this level of understanding yourself.” I guide the students by sharing my conviction that reflection of self can help them to know more of their abilities. To me, this demonstrates our discussion on the ongoing process to improve ourselves toward successful CRT & L.

Becky continually moves to *ellangenhuni* deeper and also includes students in her reflection:

I think understanding diversity and creating an open environment in the classroom is to be aware of where your students are coming from and how to promote that conversation, I think. If you understand, you can help your students understand. If you are unaware, you won't understand what's happening between your students. (Becky, Class Recording, November 5, 2014)

Her comments indicate Becky has become more aware of ways to incorporate students into her cultural proficiency reflection, “Be aware of where your students are coming from and how to promote that conversation, I think.” She clearly is getting deeper into her awareness away from her previous understanding of what diverse groups include. She describes this journey as a process that will continue even after our class is over. I comment back that awareness is important and helpful, “When we are not aware, we cannot see what is going on in our surroundings ... things can be so chaotic.” I continue

to encourage my students by sharing what I have seen from my past experiences and using it as a way to show them how to work toward being more open to their surroundings.

Becky responds to my question, “What have you found changing?”

I feel more self-conscious. I was pre-competent in the beginning on the continuum. I feel like I was more culturally blind in the beginning. Now I feel like I am culturally competent, because I am more conscious and it is a little bit scary, but the next step to being more culturally competent.

(Becky, Class Recording, November 5, 2014)

Becky continues toward deeper reflection as she shares her feeling and describing her cultural proficiency, “Now I feel like I am culturally competent, because I am more conscious and it is a little bit scary.” She finds her *ellangengiinarluni* to be a scary experience. As she opens up, Becky now sees her role as bigger than she originally thought. To me, this broader awareness contrasts with her description of herself when she first started the class. She demonstrates that she has become more aware of the larger society she needs to serve to be more culturally responsive. This illustrates how new teachers who are more aware can feel when they see the population they will be serving.

In her final project of possible school resources for Yup’ik students, Becky includes a quote from Dr. Chief Kangrilnguq Paul John about awareness as her opening quote:

Tua-i tamarmeng cat elpengqertut. Taringumaluku yuullruluteng augkut.

All things certainly have awareness and sense. Our ancestors understood

that very well. --Paul John, Toksook Bay (Becky, Final Project, November 5, 2014)

Becky connects this to a quote from Paul John: “All things certainly have awareness and sense.” As she writes her final project about Yup’ik people, she notes the importance of how *ellangenhuni* is part of Yup’ik values. To me, this illustrates she is becoming more open, and is connecting to her own self-awareness to the Yup’ik people’s beliefs of awareness as an important part of life. This illustrates Becky has understood that awareness of Yup’ik people and that it should be included in her final project brochure for schools.

As a final conclusion to the class, I remind the students that their choice will be to continue to reflect, learn, change, or maintain the status quo at the end of class:

I want to remind all of you, you can grow to become good teachers. You got to make yourself remember that. There is always room for improvement to become better.... We got to remember to do reflections to become better. Learn from the mistakes and keep going.... Stay status quo or make changes. You can stick to the standards because the government and state requires for us to do so, or you can make changes to your teaching to be responsive. The achievement gap continues to remain between all the demographics, not just race.... I hope these questions and discussions we've been having will make an effect for you based on your own attitudes to become a more responsive educator that you will be serving in the future. Thank you for taking the journey with me. (Agatha, Class Recording, November 5, 2014)

As their instructor, I think this class was a good way to have them share and reflect, and what they learned has helped them prepare to face their own challenges and successes. I remind the students how reflecting, getting to know themselves and others, adapting, and being aware can be transformational. I appear to repeat that it is their choice to change or not for the students they will serve by getting to know them or not: “Stay status quo or make changes.” I encourage the students to remember that the teacher ultimately determines the effect of what happens in the classroom. My final message, therefore, is to emphasize the crucial role of their awareness that change is up to their own attitudes and behaviors, “I hope these questions and discussions we've been having will make an effect for you based on your own attitudes to become a more responsive educator that you will be serving in the future.” I conclude by encouraging the students to keep reflecting and learning even after the class is over. I remind them once more that *elpemun atauq* (it is your choice) to become culturally responsive or not.

4.2.4 Summary of Ellangengluni (Starting to Become Aware)

Frances’s journey: She discusses the importance of knowing herself to get to know her students and the environment if she is to be a culturally responsive educator. She is becoming more aware that her exposure to diversity has benefited her so far, but she wants to learn beyond the experiences of her race to be responsive as a teacher. Frances is willing to continue to learn to better serve her students throughout her internship and as she completes her pre-service teacher education program.

Loras’ being in an internship at a very diverse school environment describes this as helping him become more aware of how unprepared and overwhelmed he felt with teaching a diverse population. He recognizes he is going through a learning experience,

and he acknowledges that he is learning from his mentor. Loras has come to appreciate that his experiences are helping him see it takes a lot to work and preparation to be culturally responsive. He clearly realizes learning is a lifelong process.

Becky has become aware of how unaware she is, the more she learns about herself and about diversity. She expresses willingness to learn more of what a diverse population looks like, and she sees the need to prepare herself if she is to be a responsive teacher for diverse groups.

4.3 *Kituucingluni* (Knowing Self and Others)

Another emerging theme from my data analysis is *kituucingluni* (Knowing Who One Is). I will use several *Yugtun* words that require different postbases to fit the proper descriptors. For this context, getting to know self in *Yugtun* is referred to as *kituucingluni*. *Kinkuuciak* is dual and *kinkuuciit* is three or more people. Another term used when referring to getting to know others more would be *kituucingqanirluku* (singular), *kituucingqanirlukek* (dual), and *kituucingqanirluki* (three or more subjects).

Holistic interrelationships among human, nature, spirit, and non-human, like becoming aware, are also an important part of knowing self and others. Knowing self and others is important as it also has consequences for how individuals are between interactions (John & Fienup-Riordan, 2003). The importance of knowing self and others is connected to becoming aware that one's survival can depend on knowing how to treat oneself and others. The actions of people can have both good and bad consequences (Rearden & Jacobsen, 2009). In the Yup'ik perspective, knowing yourself and others also requires for you to know your name, where your name comes from, as well as how your name relates to other people's. You not only represent yourself, but you represent your

family name, community, and the people you associate with. *Kituucingluni* has many interconnections with knowing your values, beliefs, and assumptions (Robins et al., 2006).

I will use the *Yugtun* terms above depending on how the theme *Kituucingluni* emerges in relation to who or what the selected participant refers to in their quote. I selected Becky, Loras, and Samantha for analyzing the *Kituucingluni* theme to share how they progressed in the class.

4.3.1 Becky

In our very first class, everyone introduces themselves and are encouraged to share their personal and professional passion:

My personal passions are crafting, sewing and knitting, being outdoors, rock climbing, hiking, berry picking, and anything to do with being outside. Professionally, I want to be a good teacher. I want to bridge diversity, bring in diversity, and bring out personal voices. (Becky, Class Recording, August 27, 2014)

Becky starts the class aware of wanting to become the culturally responsive teacher of a diverse student population, “Professionally, I want to be a good teacher. I want to bridge diversity, bring in diversity, and bring out personal voices.” She appears to have a plan in her practicum to reach many different cultures in the school. She mentions terms such as “bridge” and “bring” in when she discusses her goals in regards to diversity. Becky correctly uses terms that describe what culturally responsive teachers do to work successfully with diverse group and bring students’ voices into the classroom. She illustrates her awareness that Alaska schools are diverse.

Becky completed her first self-assessment on the Cultural Proficiency Continuum. It illustrates her lack of exposure to diversity as well as her interest in learning about diverse teaching:

I do not necessarily have much experience working in diverse settings. I do have an awareness of diversity and am familiar with some of the challenges in working in diverse classrooms as well as on a one-to-one level with students from diverse backgrounds. I have been building a base knowledge of how to approach diversity best in my classroom as well as strategies to create a culturally inclusive space. I have limited experience in multicultural setting. (Becky, Pre-cultural Proficiency Continuum, September, 3, 2014)

Becky is aware of her knowledge about diversity, “I do have an awareness of diversity,” She attributes the quality of her awareness to her limited exposure to diverse populations before she went to college. She also describes a challenging experience with diverse students while working one on one with Othered students, “[a]nd a familiar with some of the challenges in working in diverse classrooms as well as on a one-to-one level with students from diverse backgrounds.” To me, this illustrates that her brief experience with the Othered population has helped her to *kituucinghuki* and also has elicited her awareness of differences and possibly similarities. It appears her experiences have not been too positive, but have been challenging. Becky acknowledges that she has not had much exposure around diverse populations, “I have limited experience in multicultural setting.” She uses her introduction of growing up in a mostly White population to validate her limited exposure to multicultural setting.

In the fourth class, our language discussion covers resources available in the schools. Becky responds to Lisa's and Loras's comment about some Othered population's not fitting into the schools:

Just going off of what Loras said, I hadn't thought about bringing in other cultures into the classrooms to try to be supportive. I also have not thought about having to go back to go over things in the language arts classroom... we just know culturally from growing up, going back and allowing students to learn about those references is definitely important. I have not really thought about, like in music classrooms, to remember that the students don't have that knowledge or those references to draw on.

(Becky, Class Recording, September 17, 2014)

Becky understands the need for her to make an effort to become familiar with the education resources for the Othered population. She relates that her knowledge of others originates from her background as a member of the dominant culture and describes her educational resource as those which would be familiar to her worldview, "[w]e just know culturally from growing up." Because the school curriculum is usually derived from the dominant culture, Becky cites her White background in reference to the cultural knowledge she acquired as she was growing up. She identifies herself with what is familiar to students in most school cultures (predominantly White), which for her is the culture both at home and at school. Like in Loras' example of his growing awareness of being able to identify newcomers to America who are disadvantaged for not being familiar with nursery rhymes. Becky also concluded her comment by referring to immigrants' identity which she had not thought of until now, "I have not really thought

about, like in music classrooms, to remember that the students don't have that knowledge or those references to draw on.” To me, this demonstrates her getting to know her need to learn more of the Othered population’s needs in the classroom.

As their instructor, I ask my students to meet face to face to have an informal conversation. I observe Becky learning more about herself as she shares with me:

I graduated with 30 students, so I'm not used to the really large Anchorage schools. Here in this next quarter we will go to a middle school. I am just nervous...I have not encountered no more than two different cultural groups. It makes me nervous and excited.... I want a place smaller than Barrow. (Becky, Face-to-face Informal Interview, October 9, 2014)

Becky’s comments indicate she is coming to understand herself more, “I'm not used to the really large Anchorage schools. Here in this next quarter we will go to a middle school. I am just nervous.” She appears uncomfortable with bigger schools, which seems to make her nervous. This may be due to her lack of knowledge and exposure to the wide diversity in Anchorage schools, “I have not encountered no more than two different groups.” While Becky is confirming her lack of exposure to a diverse population, she is also stating her willingness to learn, “It make me nervous and excited.” Her comments indicate she is attempting to prepare herself to learn at a diverse school. On the other hand, Becky indicates she would prefer to find her comfort level by teaching at a smaller and more familiar placement in the future, “I want a place smaller than Barrow.” To me, many pre-service teachers seem to have plans to teach in more familiar places. The unknown for many educators seems to be scary, but also can be exciting.

I attempt to assure Becky that having the knowledge of her subject to build her confidence during her practicum is a positive place to start: “You know what you are doing. Knowing your subject area can ground you and you will just need to get to know your students.” I remind her about the need to be aware of herself to learn of *kinkuuciit* (know others) to connect with diverse students, “Having an open behavior and attitude toward becoming culturally responsive will make a big difference.” I want to continually remind the students to be aware that their attitudes and behaviors to make be able to make a difference.

For our ninth class we discuss school and community. I ask the class several questions as an attempt to spark a discussion about specific Othered populations they may be noticing, “What is the history of one of the cultural groups? What you know of a certain population? Language groups? What have been your observations?” Becky’s knowledge of Alaska Native issues becomes more noticeable in her own growth and connection:

I think this might be hard. I don't know much the history of Alaska. I just know of the treatment of Alaska Native students in the state. [Another native instructor] talked about traumatic history generationally. We have this generational gap between school and community in Alaska even though policies largely have been changed. Largely, teachers are trying to integrate culture back into the classroom. There still might be a gap between the school and the community in a lot of places in Alaska.

(Becky, Class Recording, October 22, 2014)

Compared to her beginning comments, Becky is reflecting more on what she had learned in other classes about Alaska Natives, “I don't know much the history of Alaska. I just know of the treatment of Alaska Native students in the state. [A native instructor] talked about traumatic history generationally.” She also makes connections to what she learned about Alaska Natives from our previous conversations about the historical trauma of Alaska Natives. Becky’s comments give evidence that she is learning and reflecting more about the what, in her view, teachers are trying to do., “Largely, teachers are trying to integrate culture back into the classroom. There still might be a gap between the school and the community in a lot of places in Alaska.” To me, this illustrates she is starting to understand what culturally responsive teachers look like. She is also seeing that more effort is needed to include culture in the classrooms. Becky’s reflections include what she has been learning from her mentor teachers, our conversations, and reading assignments about ways to bring more culture in the classrooms. She clearly is transforming more as she reaches out more to herself and to others around her.

In the same class, I change the conversation to considering issues in schools, “What are the current issues in schools?”

The biggest issue that I felt is kind of being cultural blind, like mispronouncing names. I feel the schools are not representing all our students. Being unaware like that. Like, I'm becoming more aware that I'm unaware. Maybe, it is not appreciating all my students' differences or even realizing that. It's an issue of not being insensitive on purpose or not doing things that are necessarily making children feel like that you're singling

them out, but just like lack of awareness. (Becky, Class Recording, October 22, 2014)

Becky's understanding of herself is getting clearer for her, "It's an issue of not being insensitive on purpose or not doing things that are necessarily making children feel like that you're singling them out." She is learning more of how her own flaws may possibly affect how others feel. Her sharing appears to be help her to learn more about the *kinkuucit* of how she could possibly affect her students by being culturally blind. She understands her own limitations at the moment, "but just like lack of awareness." To me, this illustrates Becky's reflection and sharing are helping her *kituucinghuni*, which in turn helps her to see it more into others. Becky's reflective paper continues:

My own narrow scope of diversity and what it means to be diverse is not adequate to assess or understand the issues surrounding culturally responsive teaching without first acknowledging my own deficiencies of experience... Today I see my position on this scale as pre-competent; and looking back critically at where I was before, I can realistically place myself at a level of cultural blindness ... was more of a lack of understanding of the big picture.... I thought that I was already going to be a culturally responsive teacher simply because I wanted to be. I now realize that good will and intent does not equal the importance that knowledge and awareness provides a teacher in a diverse classroom... Part of moving from being culturally blind to becoming culturally proficient is admitting that I do not have all the answers. (Becky, Reflective Paper, October 29, 2014)

This assignment helps Becky *kituucinghuni*. Becky's self-assessment indicates she has learned from our conversations and reflections since the beginning of class. "I can realistically place myself at a level of cultural blindness." Her reevaluation of her own self-awareness illustrates her reflection back to the beginning of class to place herself where she believed she really was then. She obviously has understood that she must take self-reflection seriously to better understand what she must do to become good teacher, "I now realize that good will and intent does not equal the importance that knowledge and awareness provides a teacher in a diverse classroom." Becky sees how action is a vital element in her view of what a good teacher is. She illustrates that knowledge and thought alone cannot make one a good teacher. She understands that good teaching takes extra work and effort, which is unlike what she first thought good teaching was.

In our final class we covered the topic of institutionalized cultural knowledge. Becky connected her comment from the previous week about putting good teaching to action with my way of teaching:

You speak from your own experience. I learn more when there is sharing.

I identify with this class, because you use your own personal experience.

Your openness and sharing your own experiences helps to bring relevance and trust for you. (Becky, Class Recording, November 5, 2014)

To Becky, I model what I hope for my students to use in their own classrooms or learning environment. She observes that my way of teaching including my culture to the class builds trust for her, "Your openness and sharing your own experiences helps to bring relevance and trust for you." Becky feels that sharing about myself helps her to build trust and she plans to encourage her students' trust through encouraging openness

in her own classroom. She seems to see how sharing about true experiences in the classrooms and schools does build trust. She relates my way of teaching as an example of how sharing of my culture gave her an example as a way to connect students. Becky understands more of herself and what helped her to open up and trust in the class.

Becky's last assignment was her post self-assessment using the Cultural Proficiency Continuum completed on November 5, 2014. She mentions she is learning about strategies in working with diverse populations, "I have been building a base knowledge of how to approach diversity best in my classroom as well as strategies to create a culturally inclusive space." Becky has become more solidly in tune with herself, more confident with accepting where she is currently in her journey. She acknowledges that her limited exposure to diversity left her lacking in experience, but she is now building up resources that she hopes to use as tools while working with diverse populations.

4.3.2 Loras

Loras volunteered to share about himself in our first class:

My family is all in a small town ... mostly Blackfeet Indian, actually. I am just a descendent myself, but my family owns a cattle ranch on the reservation.... My professional passion, I guess would just be to help people realize their inherent musical nature. And I would like to be there when they realize how musical they are themselves, especially when its people who just assume that they're not musical. That is something that really makes my day. (Loras, Class Recording, August 27, 2014)

Loras talks about his race and the home he grew up in, “My family is all in a small town...mostly Blackfeet Indian, actually.” Sharing his race connects him to me as his Indigenous instructor by acknowledging our similarities. Previous to this I had given the students my background and described where I grew up. Loras shares his family’s connection to the reservation, “I am just a descendent myself, but my family owns a cattle ranch on the reservation.” He identifies with my upbringing in a Native, rural community by comparing it to his family’s coming from a Native American reservation. Knowing his background strengthens his connection with me through our similarities.

As the class continues, Loras shares more about himself and seems to get a better grasp on our commonalities through getting to know others’ *kinkuuciiit*:

Grew up in a very cowboy culture on a ranch. When I got to school I met other kids in my class who were more Blackfeet Indian than I was. I was not in touch with that side of my heritage. I started to get more in touch with that through them and their families. And it shaped a lot of my views on who I was and how I saw my community, especially in a school. It kind of made me more open to more cultures. At the same time, besides Native American culture when I was in Montana, I did not even experience any other culture until I was 13. So I still have a lot of learning to do. (Loras, Class Recording, August 27, 2014)

Loras has clearly learned more about the *kinkuuciiit* of the Blackfeet Indians, which in turn helps him learn more about his own *kituucinghuni* as well as opening his awareness of other cultures, “And it shaped a lot of my views on who I was and how I saw my community, especially in a school. It kind of made me more open to more

cultures.” His exposure to and knowledge of the *kinkuuciit* of other people around him enables him to look further than his own *kituucingluni*. He is able to use his deeper understanding of his own background as a window to see further out to different cultures around him.

In the first class, Loras also shares his experience of learning more of himself from being exposed to diverse schools:

Now that I am in Anchorage, I have been going through a huge adjustment, 'cause every culture imaginable is here. And, so especially in the school that I'm at, it's like a very, very, very diverse school. I feel like my culture, my understanding of culture and who I am is changing now, especially with what I am experiencing now at this time. (Loras, Class Recording, August 27, 2014)

His learning about himself and others' *kinkuuciit* is a growing experience for him, “I feel like my culture, my understanding of culture and who I am is changing now, especially with what I am experiencing now at this time.” He recognizes how overwhelming a new exposure to diverse environment can be and that it could change a person's awareness of self. He notices that his way of being is changing from his being exposed to different cultures. Loras' openness about his experience illustrates that it is helping him to change his attitude about his diverse students to what seems to be working toward his becoming more culturally responsive.

Completing the pre-Cultural Proficiency Continuum self-assessment also seems to help Loras confirm his understanding of his *kituucingluni*:

I would say that I am Culturally Precompetent because I have an awareness of the vast cultural differences in Anchorage School District but I lack the know-how of how to accommodate so many different students and acknowledge their cultures in genuine and meaningful way. In terms of some cultures such as Caucasian and Native American/Alaska Native, I feel like I am more culturally competent because I have had more time focusing on those demographic groups and their cultures; however, there are countless other groups that have significant representation in the Anchorage School District and I have knowledge of their cultures, but not how to better instruct them. (Loras, Pre-cultural Proficiency Continuum, September 3, 2014)

Loras acknowledges the diverse population in the district and knows his *kituucinghuni* enough to recognize his limitations when he is interacting with his students, “I have an awareness of the vast cultural differences in the Anchorage School District but I lack the know-how of how to accommodate so many different students and acknowledge their cultures in genuine and meaningful way.” Whereas he recognizes the diverse population, Loras doubts that he knows teaching strategies he could use to accommodate for his diverse students. He appears overwhelmed by the large number of cultures in his classroom. To me, this suggests that he would like learn to become culturally responsive for more of the Othered populations besides Caucasian and Native students, “there are countless other groups that have significant representation in the Anchorage School District and I have knowledge of their cultures, but not how to better instruct them.”

In the second class, Loras continues to share the *kinkuuciiit* of his students:

So, Salmon elementary is a very, very diverse school. These kids all respond the same to the lessons in the music room even though they come the different background. They identify with the dominant or pop culture. As different they can be, they are united by pop culture more often than not. And myself, I realized how much I don't know, I guess, about diversity. (Loras, Class Recording, September 3, 2014)

Loras' comments indicate he feels overwhelmed by the sheer number of different races in the school; however, he also sees the connection of the diverse population to the dominant culture's music, "They identify with the dominant or pop culture." He understands the *kinkuuciiit* of the diverse group in his music class by seeing the similarities between the groups. Referring back to himself, Loras again validates his lack of knowledge about the diverse groups, "And myself, I realized how much I don't know, I guess, about diversity." It appears our class conversations help him reflect and self-assess his need to learn more about the diverse population he serves. To me, this indicates he is aware of his lack of know-how, but however is encouraging him to learn more about the *kinkuuciiit* of the diverse student population who are at his school.

Loras follows up with own *kituucinghuni*:

I realized how much I don't know. I guess about diversity. You can't, I mean, I grew up in a place that were Caucasian or they were Native American. Here you cannot begin to try. I would not say it out loud. I am trying to be aware, but I don't think I can properly identify which culture my students come from. (Loras, Class Recording, September 3, 2014)

He recognizes his effort to know more about his students' culture but admits to his inability to tell apart the different cultures he is exposed to for the first time, "I am trying to be aware, but I don't think I can properly identify which culture my students come from." Loras is fairly well-grounded in himself but appears to be struggling with his new exposure to cultures. To me, this indicates that he understands his own desire to know his students' *kinkuuciit* and illustrates his determination to learn more about them.

His first annotated bibliography on the article *Toward a more culturally responsive general music classroom* by Abril (2013) seems to encourage him as he searches for his own development toward preparing to be a culturally responsive teacher:

I like what he has to say. I have often struggled with the notion of having too many cultures present in the classroom and too little time to explore them all on a meaningful level. In my experience with music education, I have seen the music teacher become the bearer of all things cultural, which exoticized and cheapened the material for everyone just as Abril argued it would. I really like his idea that being culturally responsive doesn't mean that all cultural music must be covered, but instead that a couple cultures can be explored and made relevant to the cultures and experiences of all, as long as the music teacher is successful in making meaningful individual connections with the students and their self-conception. (Loras, Annotated Bibliography 1, September 17, 2014)

Loras expresses agreement with the author's view of ways to be culturally responsive, "I really like his idea that being culturally responsive doesn't mean that all cultural music must be covered," He is reassured that his not knowing all the cultures of

his students will not keep him from being culturally responsive. He mentioned his concern about not knowing all cultures in the beginning, but now he can recognize increased confidence in his growth toward his goal to be a culturally responsive teacher. Loras' comments also illustrate that he has added to the teaching tools he could use, “[b]ut instead that a couple cultures can be explored and made relevant to the cultures and experiences of all.” By using the author’s ideas for reaching a diverse student population, Loras has found he can gain ideas of how to reach all his students. To me, this demonstrates he is making a change in his attitude, “[a]s long as the music teacher is successful in making meaningful individual connections with the students and their self-conception.” Loras is making a connection between gaining tools to reach his diverse students and his added knowledge of how to teach in his class.

In our fourth class, Loras shares about himself before his values presentation:

I can relate to the low population we associated with in the village life. We weren't secluded. ... And culture is different there. We had our culture, a cowboy Western, farming culture.... We have about 250 black Angus cows, every year.... We take them across the plains. My family farm is on the Blackfeet Reservation. My whole family is Blackfeet Native American ...My culture is based on the small community feeling along with the hard work and simple life of being agriculture based person. (Loras, Class Recording, September 24, 2014)

Loras identifies himself as coming from a cowboy culture of people who farm: “We had our culture, a cowboy Western, farming culture.” He is able to relate to being Blackfeet and Caucasian, as well as to the farming and cowboy lifestyle he grew up with.

He is able to recall how life was in his small hometown, “My culture is based on the small community feeling along with the hard work and simple life of being agriculture based person.” He continues to identify himself with Montana as his way of connecting to his family back home.

Loras is trying to understand his students as they attempt to fit in:

It's, you know, we don't really have any of these issues or we don't have situations that arise with anyone other than these fifth grade students. I think it's because fifth grade is right at that cusp. Some of these kids are more teenager than they are a child already. They know they are going into middle school, so there at this point they don't know if they could identify with not just their culture, but like their age. A lot of these kids don't want to do what it is we are teaching because it is too childish for them. And it is really nice at the elementary setting, it's very open in how we do things like I can go to any of the classrooms, go to homeroom teacher and say can I pull out little Johnny for a second. (Loras, Class Recording, October 8, 2014)

He follows up by describing one aspect of his attempts to learn about his fifth grade students, their age. Loras understands how the students’ age at this time might be a factor in his challenges, “They know they are going into middle school, so there at this point they don't know if they could identify with not just their culture, but like their age.” He reflects on what may be causing their challenges in school as fifth graders. He appears to understand why the fifth graders may not be feeling like they fit in the elementary school’s way of teaching, “A lot of these kids don't want to do what it is we are teaching

because it is too childish for them.” To me, this illustrates Loras’ understanding that fifth grade students are typically at a stage of mentally transitioning between elementary and preparing for junior high. He appears to care and wants to better understand where their challenge is coming from.

Loras continues his effort to learn about his fifth grade students as he talks about them with me:

More of the 5th graders are walking out of class. The music teacher takes them to learn music rather than roaming in the hall. She is reaching out to homeroom to get them to do work. (Loras, Face-to-face Meeting, October 10, 2014)

Loras is evidently learning from his reflection and experience with his mentor toward ways to find his own knowledge toward becoming a culturally responsive teacher like his mentor, “She is reaching out to homeroom to get them to do work.” He continues his reflection on ways to better work with diverse student population. He sees the continued struggle with the fifth graders and provides evidence that he wants to continue learning more about them with his efforts to find ways of working better with them. To me, this illustrates Loras is challenging himself to fill his toolbox with ways to reach his diverse students.

For our eighth class, Loras responds to my question about issues schools have:

Standardized testing in general, I think is an issue in school. We've given it so much weight and control over how school operates. Everyone has a different twist to it. Most of us in this cohort expressed we don't like it. I think it's an issue in school. Teacher effort, in general, not in just being

blind is an issue. Those are the big ones for me. (Loras, Class Recording, October 15, 2014)

As Loras works on himself as a future teacher, he describes himself as bOthered by what he terms culturally blind teachers, “Teacher effort, in general, not in just being blind is an issue.” He appears frustrated by both standardized tests and teachers who are not sensitive to different student needs. To me, these comments about tests and culturally blind teachers demonstrate that he cares about becoming a more culturally responsive teacher. He appears to be reflecting continuously and noticing others around him as he works on himself as a future teacher.

For Loras’s annotated bibliography article he reflects on *The influence of informal music education in teacher formation: An autoethnography* by Nethsinghe (2012):

This article helped me to realize that if I want to be a culturally responsive teacher, I need take time to consider some personal things before I can really reach my full potential. First of all, I need to understand who I am as a musician and person before I can hope to know where I am going with my education and where I want to take my students musically.

Second..., I need to push my musical-cultural boundaries.... Third, I need to take the time to reflect on how I learned music and the role that it played in my life, because I will inadvertently provide opportunities for learning music to my students in the same way that I learned. (Loras,

Annotated Bibliography 2, October 15, 2014)

Loras recognizes his limits as he reflects: “I need to understand who I am as a musician and person before I can hope to know where I am going with my education and

where I want to take my students musically.” He appears to understand he needs to *kituucingluni* before he is able to know where he wants to take students in music. He understands what he needs to work on to be able to understand his students’ *kinkuuciit*. From this article reflection, Loras expresses his need to really understand himself to be able to teach a variety of music. He sees the connection of how his knowledge of music can affect his future students: “[r]eflect on how I learned music and the role that it played in my life, because I will inadvertently provide opportunities for learning music to my students in the same way that I learned.” To me, this illustrates that Loras understands his need to know himself if he is to better serve his students.

As his instructor I respond with encouragement for him to keep going, “Recognizing your needs and desires are first steps to improving ... the challenge will be to actually do it. Keep growing and learning. I know you can do it!” I encourage him to keep working on getting to know more about himself and to actually follow through with acting on what he has learned. This illustrates my encouraging him to self-evaluate and hopefully continue developing a culturally responsive attitude and behavior as a teacher.

In the ninth class, Loras brings up the *kinkuuciit* of students with special needs as we talk about possible populations within schools and communities:

We've made a movement from seeing a kid not sitting still in class as being disrespecting and inattentive to something that they cannot necessarily control and something that they need to work on. And on top of that, special education in general has made movement in history toward being more accepted and inclusive as part of general education rather than being separated and on its own. Special education students have gone from

being isolated or swept under the rug to being incorporated and attended to much better. (Loras, Class Recording, October 22, 2014)

Loras' reflection connects his historical knowledge to the change our society has made in their attitude toward special needs populations: “[s]pecial education in general has made movement in history toward being more accepted and inclusive as part of general education rather than being separated and on its own.” Loras makes connections between a growing understanding of diverse populations and how people involved in the schools have changed their attitudes toward the *kinkuucit* of special education students. To me, this is an example of some schools being aware of their student population and transforming to meet more diverse needs. As he discusses his efforts find tools to becoming culturally responsive, Loras also notes what has changed from his past observation. This provides evidence of successful transformation for Loras as he is able to make a positive observation about schools making attitude change for their students.

Loras' comments indicate that he better understands his need as an intern to get to know his students' *kinkuucit* to better serve them:

It took time for me to realize to just try to figure out someone's culture and apply their culture to them in the classroom. And just try cultural practices to attempt to reach them through their culture without getting to know them first is not good. I found that it is more authentic for me to get to know the students first how they view themselves before I try to make a cultural approach. I just have to decipher somehow and deliver the correct way. It's a give and take. You have to figure out what it is that the students

see in themselves and that helping the change about me. (Loras, Class Recording, October 29, 2014)

His realization occurs after reading his second annotated bibliography assignment and reflecting as he applies it in the classroom. He comments on how, when he's getting to know the students' cultural backgrounds, he needs to meet each student's unique background: "I found that it is more authentic for me to get to know the students first how they view themselves before I try to make a cultural approach." He clearly expresses his desire to know more about his students' *kinkuucit* as he works toward his transformation to become a more culturally responsive teacher.

In our tenth class, the question referred to those who may be oppressors in the classroom. Loras' comments indicate he feels he can relate to or identify with the oppressors in his class:

Who can overpower are the ones who you could identify with or feel the most empowerment. It's more likely to give the students more opportunities just because you see yourself in them.... The people who you identify with the most.... I guess I would be the oppressor, because I am making the decision and making the favor more to one side than to the other.... The students that are oppressed are the ones that are not engaged.... The other example I have are students that always over power my class are the bright ones are the ones that know music very well and that are very eager to learn. (Loras, Class Recording, October 29, 2014)

Loras is realizing he gives attention to the ones who are more like him, "It's more likely to give the students more opportunities just because you see yourself in them." He

appears to notice he is paying attention to ones that look and act like him. He recognizes himself at the moment as one kind of teacher and illustrates his recognition of what he would need to improve if he is to be a culturally responsive teacher. He acknowledges that he can be an oppressor at times, “I guess I would be the oppressor, because I am making the decision and making the favor more to one side than to the other.” Loras has clearly connected the control he has as a teacher based on decisions through his planning with his behavior that can at times oppress certain people in the classroom that he does not know well.

He notices that interested participants can drive topics and discussions based on their interests and questions. At the same time, Loras recognizes that the bright, interested students can also be oppressors, “The other example I have are students that always overpower my class are the bright ones are the ones that know music very well and that are very eager to learn.” These bright and interested students also get more attention to answer their question or feed their interest as students who want to know. Loras recognizes in himself a teacher who can oppress by focusing on ones that are interested, bright as well as ones that he recognizes based on who he can relate to.

The class moves on to discuss institutionalizing cultural knowledge: changing for differences. Throughout our class, Loras has been having challenges working cooperatively with a Samoan student in his 5th grade class. At this time, I remind the class of Loras’ Samoan student he shared having challenges with:

There are required standards that have to be followed.... As an upcoming teacher, you are learning to navigate new cultures.... You are the role models. I want to think back on Loras' Samoan student who he connected

with through football and was a role model to him in that situation.... You [Loras] went further to navigate to get a new understanding between the two of you. You worked hard to be that effective instructor to connect with the learner. You tried hard to connect with him instead of giving up on him. (Agatha, Class Recording, October 29, 2014)

I share from my experience how difficult teaching is and how standards can drive instruction. I also focus on what a culturally responsive teacher looks like. I remind the students about their choice of actions as educators. I then refer to Loras' anecdote as an example of a successful connection with a student, "You [Loras] went further to navigate to get a new understanding between the two of you. You worked hard to be that effective instructor to connect with the learner. You tried hard to connect with him instead of giving up on him." Loras took the time to understand the Samoan student and understand his frustration in the class. To me, this illustrates the extra step of understanding himself to see what would best help him successfully connect with that student as a culturally responsive teacher.

As we discuss our understanding of CRT & L, I remind the students to continue to work on themselves:

The cultural proficiency journey is own process. I can't make you change. It's your lifelong journey. You are going to learn about your organization and of yourself if you choose to do so. Each organization has values which are unwritten rules. Some organizations are not as responsive, but are about power and oppression.... You learn about your own power and oppression as well as your organization's power.... As you think about

this, you can choose to work on yourself. Think of good things and challenges that comes from this process as you are working to become a culturally responsive teacher. (Agatha, Class Recording, October 29, 2014)

I remind the students about the inside-out process: “You learn about your own power and oppression as well as your organization’s power.” As teachers, they should have control. I encourage the students to look at themselves as teachers and consider what power they have to make changes in their classrooms through their decision-making. I encourage them to reflect on the teacher’s power to oppress in the classroom or in school and to find this power in themselves, “As you think about this, you can choose to work on yourself.” To me, this action demonstrates my encouraging them to self-reflect about cultural proficiency.

For the tenth class, the topic covered Native language and culture, student achievement, and White teachers in the Native population. I ask questions that review ways of teaching and reaching Native students, “What were the need of Native students? What methods were used? What were the findings? What did you find that was interesting? What did you learn? Let’s think and rethink about how culturally based education works.” Loras is able to connect these questions to himself because he read and reflected on the article *White teachers, Native students; Rethinking culture-based education* by Hermes (2005):

I really liked the article, because it made me feel like I was not alone. It makes me feel like I'm remotely qualified to teach. If I was in rural Alaska. I would not feel qualified to teach Alaska Native culture or how to

work it. Two of the examples said the two teachers saw the community people as experts and they were there for support. That what I thought I would do. It made me feel better because I don't feel comfortable. It's just something I feel I can't do well. (Loras, Class Recording, October 29, 2014)

Earlier in the course, Loras was concerned about not being able to reach his diverse students because of his not knowing their *kinkuucit*. After reading the article, Loras comments that he is reassured by finding there is a deeper knowledge of himself as a future teacher by his gaining another tool to become more culturally responsive. As the article suggests, an added teaching tool for Alaska Natives is through teachers gaining community support for Alaska Natives: “Two of the examples said the two teachers saw the community people as experts and they were there for support.” Loras, as a White and a Native American teacher, recognizes that he has now gained a tool toward cultural based teaching. This demonstrates his continued commitment to being open and willing to learn to become a better teacher for diverse students.

As their instructor I remind the students of possible challenges in connection with the historical and generational trauma some Alaska Native may have faced:

Coming into a community and first question they ask is, “When are you [the teacher] leaving?” Teachers do not stay very long in the rural areas. Teachers are like revolving doors especially in the rural communities.... There are people that don't understand generational trauma. They do not know where the frustration or where the pain comes from toward the teachers or whatever happened to their parents or their grandparents. Like

any relationship, forgiveness is part of healing. We have difficult jobs as educators. (Agatha, Class Recording, October 29, 2014)

I inform my students the historical issue of high teacher turnover in Alaska. I want the students to understand the challenges of high teachers encounter that affect trauma with some of the Alaska Native population, “Teachers are like a revolving door especially in the rural communities.” My purpose is to prepare them through my past experience and observations about what some Alaska Natives experience with teachers. I hope to give the students some knowledge of the *kinkuuciit* of some Alaska Native populations’ behavior or attitude that they may encounter as new teachers arriving in a rural community. My goal is to help them gain another tool for having more culturally responsive interactions with some Alaska Natives, who may not have had positive experience with the school system. In other words, their knowing the *kinkuuciit* of their students could help teachers connect to their students and succeed academically with them.

Loras’ reflective paper indicates he is learning more about himself as he prepares to be a culturally responsive teacher:

I have realized that what I thought was genuine was more of an idealistic fantasy. Furthermore, I realized that the process of “how” in my previous idea was almost nonexistent. Now, I realize that culturally responsive teaching isn’t just a magical happening that comes with overall “good” teaching – it’s based on knowledge, structure, effort and implementation just like any other aspect of education.... As I have gone through my internship experience, I have realized that many things in teaching come

naturally and get better with time, but being culturally responsive is not so organic. A teacher can definitely gain more experience and understanding of cultures over time but being culturally responsive is not so organic. I was guilty of just assuming cultural responsiveness would just happen over the course of a lesson, but it is like a lesson within a lesson, and it needs genuine thought and a plan for implementation and application just like any other topic.... Before this class, I would not have viewed cultural responsive teaching in the way that I do now, and I am grateful for the things I have learned through the combination of discussion in class, inquiry through assignments, and application in my student teaching experience. (Loras, Reflective Paper, October 29, 2014)

Loras reflects back to the beginning of the course and acknowledges he has more work to do in becoming a culturally responsive teacher, “Now I realize that culturally responsive teaching isn’t just a magical happening that comes with overall “good” teaching – it’s based on knowledge, structure, effort and implementation just like any other aspect of education.” He has come to understand from taking this course that being a culturally responsive teacher is more than just reading and writing about it. He sees that it requires awareness and work to be a culturally responsive teacher. Loras describes his growth by noting that he originally thought it would just come with teaching experience, but now he realizes it takes awareness and effort: “but being culturally responsive is not so organic.” He illustrates what a person who transform experiences: “but it is like a lesson within a lesson, and it needs genuine thought and a plan for implementation and application just like any other topic.” In my analysis, this is a successful example of

transformation from his looking at himself along with others' *kinkuuciit* to making adaptations in his teaching to meet the Othered students' ways of learning. As his instructor, I remind him that the change is up to him as an educator: "Remember this is only the beginning and it is all in our attitude and behavior as teachers to be or not to be the culturally responsive teacher."

As he expresses in our final class, Loras has come to a deeper understanding of himself:

[M]y changing is not directly related to culture. I found myself changing as I am not as passive, I guess is the word. I have to be a lot more assertive and authoritative. Also the biggest changes for me is that, I realize now, is to just try to figure out someone's culture and apply it to them....

[W]ithout getting to know them first is not good. I found that it is more authentic for me to get to know the students first how they view themselves before I try to make a cultural approach. This something I would not have thought about which I thought was all on me to just decipher somehow and deliver the correct way. It's a give and take. You have to figure out what it is that the students see in themselves and that is helping the change about me. (Loras, Class Recording, November 5, 2014)

Loras' perspective of himself as an intern has changed from being so passive to interacting in a more assertive and authoritative manner: "I have to a lot more assertive and authoritative," He is gaining confidence by learning to walk the talk as a teacher who will be leading and directing once he gets his own classroom. His comments indicate he understands the importance of getting to know his students' *kinkuuciit* to be able to

include culture successfully: “I found that it is more authentic for me to get to know the students first how they view themselves before I try to make a cultural approach.” To me, this indicates that Loras has succeeded in connecting how *kituucingluni* and *kinkuuciiit* work interchangeably to transform him toward becoming a culturally responsive teacher: “You have to figure out what it is that the students see in themselves and that is helping the change about me.”

Following Loras’ example of his own growth, I share from my past experience about how difficult teaching is and how standards, at times, can drive our teaching. I emphasize that it is up to one’s actions as educators to affect students for the better. I refer to Loras’ success with a troubled student:

Just the fact, it keeps you humble. You can never claim to be an expert in cultural awareness. You can be really good and sensitive, but there will always be something you did not know. A good teacher never stops learning, same idea. Any process that is an ongoing a never any process will do this. It is challenging, but a good challenge that you have to meet.
(Loras, Class Recording, November 5, 2014)

Loras mentions how humbling the process is and that learning is ongoing. “A good teacher never stops learning...It is challenging, but a good challenge that you have to meet.” Loras’ experience has transformed him to one who understands teaching is a life-long process. To me, this indicates Loras grasps that he constantly will need to learn to work toward being aware of all cultures in his classrooms.

Loras’ comments at the end of the course give evidence that he is more confident about knowing himself:

After this class, I would say that I am Culturally Competent, because I now have a heightened awareness of the potential number of cultures present in my class, and I have learned ways of appropriately acknowledging these cultures while also teaching to students in ways that will benefit their cultural ways of learning. This is an improvement from where I started the semester, and it is primarily due to the conversations had in class about using culture as the teaching mechanism rather than the topic and through my assigned and voluntary readings on the subject. Although I still cannot claim to know all of the cultural groups in the Anchorage School District, I at least have a better sense of how to approach, honor, and reach students from these groups even if I am not entirely familiar with them. (Loras, Post-cultural Proficiency Continuum, November 5, 2014)

Loras has clearly reached his goal of finding tools to connect with his Othered students, “I now have a heightened awareness of the potential number of cultures present in my class, and I have learned ways of appropriately acknowledging these cultures while also teaching to students in ways that will benefit their cultural ways of learning.” He expresses confidence in his ability to reach more of the diverse student population where he is doing his internship. He provides evidence of his knowledge gained from working on both himself and the others and his growing confidence that he will be able to succeed as a beginning culturally responsive teacher, “I at least have a better sense of how to approach, honor, and reach students from these groups even if I am not entirely familiar with them.” To me, this demonstrates a successful beginning transformation from being

aware of strength and weaknesses to expressing his goal of finding ways to teach diverse students. Loras also describes himself as feeling comfortable with that he has ended with tools to reach diverse students even though he doesn't really know them all. As a final comment, I encourage him to keep growing to improve his own teaching and learning: "Keep talking and thinking about ways to improve. I am proud of you."

4.3.3 Samantha

Samantha is a White female who grew up in mostly White populations until she moved up to Alaska. She is not in either practicum or internship, but is currently working as an aide in a Title I school.

Samantha, at the beginning of the class, gives a brief introduction:

I am actually not enrolled in a practicum right now.... I'm doing mine next year, because I am in the two-year program, so ... I guess my goal is to eventually teach middle or high school science. And I'm from Iowa, born and raised. I moved up here about three years ago and I am located in Anchorage.... I just started the Master's program this summer. (Samantha, Class Recording, August 27, 2014)

Prior to the introductions, I inform the students that they all were to be in practicum or internship. Samantha expresses doubt that she is in the right class, "I am actually not enrolled in a practicum right now." She presents herself as someone new to Alaska, having just recently moved up: "I moved up here about three years ago." She has just entered the Master's program. Her comments indicate that it feels like she does not belong in the class.

Based on her self-assessment, Samantha comes from a non-diverse background:

I believe I fall in the Cultural Precompetence level on the continuum. I think I was somewhat disconnected with culture and cultural values when I moved to Alaska. My family is your typical all American, Caucasian family that doesn't put much focus on culture. (Samantha, Pre-cultural Proficiency Continuum, September 3, 2014)

Samantha sees herself as unprepared and a long way from being culturally aware, "I think I was somewhat disconnected with culture and cultural values when I moved to Alaska." Samantha hints that she is beginning to know more about her culture and values by using the past tense "was," suggesting she is experiencing some growth in her awareness or disconnect to her culture and values. She also seems to define herself as a typical White who nevertheless often perceives herself as not having any significant connection to or difference with the background in America, "My family is your typical all American, White family that doesn't put much focus on culture." She comments on American Caucasians as lacking a culture that she is able to recognize as unique to herself.

As we looked at students in the schools for our second class, Samantha expresses an interest in being culturally responsive:

Moving to Alaska helps to learn more about students. It's really opened my eyes about their backgrounds. I want to be a culturally responsive teacher, I guess, so that I can learn from other kids as well. I want them to feel comfortable in my presence and I want to learn about their cultures and their values so I can kind of take that and put that, I guess, put that

into my own life. I think that is going to be really cool to see and I want to make a difference by allowing them to express what they want and to be open in my classroom. (Samantha, Class Recording, September 3, 2014)

Samantha's comments indicate she is already learning more about herself and is encouraged to learn of the students' *kinkuuciit* as she works on becoming culturally responsive, "It's really opened my eyes about their backgrounds. I want to be a culturally responsive teacher, I guess, so that I can like learn from other kids as well." She does not seem quite sure yet about what becoming culturally responsive will require. To me, she demonstrates that she is already opening up to see that her beginning must be an understanding her own *kituucingluni* as well as *kinkuuciit*. She connects being excited to learn and grow to being responsive for her future classroom, "I think that is going to be really cool to see and I want to make a difference by allowing them to express what they want and to be open in my classroom." She shows she is ready and willing to learn with the class. She seems that her goal is to be open to giving her future students a space where they can express themselves in their own voices.

For our third class, we discuss Chapter 3 on *Teaching* from Ovando and Combs (2006) and the Corley (2005) article about *Differentiated instruction: Adjusting to the needs of all learners*. Samantha makes some connections:

I am excited about getting into teaching, but I am a little bit nervous. I don't want to do basically what I was taught. . . . I thought this chapter helped or both of the chapters really helped me to see that learning is a lot different now. You know, a lot more cooperative and kind of letting all the kids be a part of the learning as well. Everyone is interacting and getting

to know each other in a better way than I was taught. I'm kind of little bit more excited I guess about teaching after the last two readings. (Samantha, Class Recording, September 10, 2014)

Samantha notices how different teaching and learning is now compared to how she was taught, "You know, a lot more cooperative and kind of letting all the kids be a part of the learning as well." This illustrates that she recognizes that the way she was taught is different compared to her current experience in school. Samantha expresses excitement about the different ways of teaching that she will be able to learn about. Samantha imagines how her knowledge of what her teaching should look like could change as she learns from the class, "I'm kind of little bit more excited I guess about teaching after the last two readings." To me, this indicates that Samantha is already open to transformation after only two classes. She seems willing to explore and prepare to be culturally responsive.

In our seventh class, Samantha expresses her new awareness of what a marginalized population could consist of:

I thought marginalized was only about different races, but it could be different people from different sexual orientation or people who have been incarcerated. It just kind of feel they [the incarcerated] are left out from the literacy world. It kind of apply it to outside of the classroom as well. Just like the way we talk to people and interact. It makes you not want to marginalize just any group of people based on where they came from or what they have gone through. It makes you really open your eyes and think creatively or involve anybody in your conversation and not leave

them out until you know what they have been through and not marginalize them, I guess. (Samantha, Class Recording, October 8, 2014)

Samantha's comments give evidence that she is already exploring as she opens her worldview of who can fit the category as marginalized, "[I]t could be different people from different sexual orientation or people who have been incarcerated. It just kind of feel they [the incarcerated] are left out from the literacy world." She recognizes that possible groups who could be marginalized can include those who may not have easy access to literacy, including those in jail who possibly would not have access to literacy material because they are in a closed and controlled environment. She is also beginning to recognize *kinkuuciiit* from different sexual orientations as one group that could be marginalized. To me, she is listening to the group and discussing as the class discusses who might be viewed as a marginalized group aside from those of a race other than Caucasian.

Samantha's reflections about herself indicate that she understands how important broadening her awareness of other's *kinkuuciiit*, "It makes you really open your eyes and think creatively or involve anybody in your conversation and not leave them out until you know what they have been through and not marginalize them, I guess." To me, this demonstrates true reflection and transition as the class discuss our understanding of who can be considered marginalized. Samantha sees the importance of being open to deepening her knowledge of all cultures in a diverse group.

Samantha meets with me for an informal face-to-face meeting and really opens up and connects with me as her instructor:

I really like this class so far. I mean, I guess, like the cultural proficiency. After reading the chapter, I definitely thought I scored myself too high. There is definitely a lot of things that you don't really realize that I am not aware of, but I think being at Berry really helps me to realize there are little things that probably in my head, I prejudge people. It really opened my eyes. I need to be open to everybody or any culture, any race, and anything, because there are so many, especially up here. Like I said, I am from Iowa. I just am not used to it. (Samantha, Face-to-face Interview, October 9, 2014)

Samantha is clearly reflecting and looking into herself as she works at a Title I school: "I think being at Berry really helps me to realize there are little things that probably in my head, I prejudge people," She is also working on looking past her first impressions of the diverse population she works with. She appears to be more aware of herself and working hard to get to know more of the people instead of going with her assumptions, "I need to be open to everybody or any culture, any race, and anything," To me, this demonstrates she is making an effort to broaden her worldview and get to know their *kinkuucit*. Samantha provides evidence that she is putting conscious effort into becoming more aware and transforming her cultural proficiency.

To connect with Samantha, I share that I, myself was very narrow-minded, "[b]ecause I was very, very, very narrow minded, too." In response, she continues reflecting:

Yeah, it's hard not to be. Cause it's the way we get raised, you know. You have one mentality and your like, oh, there's like these other people. I

love, like, it's cool to see. . . . How do you even, you know, plan a lesson to incorporate all the different needs and also be multicultural and all that? I am a little nervous about that. . . . It's so hard to be away from home. My family is very close. It's rough being far away. I wish all the things we have in Alaska was down there. (Samantha, Face-to-face Interview, October 9, 2014)

Samantha is able to see herself grow as she reflects through the conversation as well as from the taking the course, "I love, like, it's cool to see." She appears to think it is impressive to see how she is transforming. At the same time, she wonders about and feels both nervous and overwhelmed by not knowing the unknown as she prepares to become a culturally responsive teacher, "How do you even, you know, plan a lesson to incorporate all the different needs and also be multicultural and all that? I am a little nervous about that." She is thinking more broadly about how to be able to reach all her students in a diverse classroom. To me, this illustrates her openness, which allows her to transform as she learns more about the diverse students she is interacting with.

Samantha shares her own self-observation:

When reflecting on this course so far, I almost get emotional because I feel like this class has really allowed me to open my life to others and changed my view on what it means to be culturally proficient. The idea of being culturally proficient isn't something I had really thought of before this class. I considered myself almost "cultureless" because I'm a White girl from Iowa who was raised where there was little diversity around me. . . . This class has really taught me how to embrace and learn from all

the different cultures surrounding me, in and out of the school setting.... I want my students to know who I am and where I came from, so they feel comfortable sharing their culture with me.... It seems like the more the school and teachers take an interest in each student's culture and home life, the more the students will take an interest in the teachers and school.... I have only been working there a month this year, but I already feel this class has helped me to connect to the students.... At first, I wasn't sure how to deal with this, but I have applied what I've learned in this class and have started asking questions about where they are from, what they did during the weekend, or what they are interested in. I have found that the students have started to really open up to me and trust me and it's amazing! ... I am grateful for this class because I have already experienced some amazing transformations in my relationships with students and peers and this only makes me want to strive to become more culturally proficient, in and out of the classroom. (Samantha, Reflective Paper, October 29, 2014)

Samantha's comments indicate she feels overwhelmed as she reflects about herself opening up during this class, "I almost get emotional because I feel like this class has really allowed me to open my life to others and changed my view on what it means to be culturally proficient." She believes she understands what it takes to become culturally proficient after starting off not really sure if she belonged in this class.

Samantha notices a big change occurring in her worldview, "I considered myself almost "cultureless" because I'm a White girl from Iowa who was raised where there was

little diversity around me.” She describes herself as going through a huge transformation from seeing herself as cultureless to having a culture. She saw herself as hopeless in the beginning but now can refer to that as her past self. She is now able to share more about her own *kituucingluni* with culture to her future students to connect with them, “I want my students to know who I am and where I came from, so they feel comfortable sharing their culture with me.” To me, this demonstrates her learning from her experience in class and her becoming more willing to share about herself as she learns of others. She understands that she has culture to share in comparison to the beginning.

Samantha acknowledges that she has acquired strategies to get to know her students’ *kinkuuciiit* from what she learned from the class, “I have only been working there a month this year, but I already feel this class has helped me to connect to the students.” She is more confident and feeling good about where she is with her students. To me, this indicates another transformation from her beginning the course with no culture to being able to successfully implement CRT & L within a month of working with diverse students, “I am grateful for this class because I have already experienced some amazing transformations in my relationships with students and peers and this only makes me want to strive to become more culturally proficient, in and out of the classroom.” She is really opening herself up to making a huge transformation within a few months as she implements new strategies to learn the *kinkuuciiit* of the diverse student population she is serving.

My response as her instructor is to be very impressed with her huge growth in knowledge of her own *kituucingluni* as well as that of her students:

I can only say “Wow!” as I read your reflection. I am so proud of how much you have taken this in from the class and your own implementation into your work with students. It makes me feel honored to have you and that you took the time to believe and do. It starts with you as a teacher. It’s the little that you do that will and can make an effect. I cannot wait to see what you will grow to be. It is all in the attitude and behavior. You can make it happen! (Agatha, Reflective Paper, November 5, 2014)

I encourage my students to keep them motivated toward changing their attitude toward cultural proficiency and awareness, “I am so proud of how much you have taken this in from the class and your own implementation into your work with students.” This illustrates the effect the class had on Samantha’s knowledge of herself. To me, this demonstrates that she has moved toward a transformation by successfully implementing CRT & L with her diverse students and by opening her self-awareness enough to become able to understand others.

Samantha provides evidence that she can appreciate and learn even more about herself as she completes her final self-reflection:

After moving to Alaska and doing some volunteering in the school system, it has really opened my eyes to the cultural values of others. I think it’s very interesting to learn where people came from and when we look into their culture, it helps explain more about why they do things certain ways or why they value certain traits or behaviors.... My eyes have been opened to new cultures and I’m very interested in learning more about the values that come with that, but I also feel like I could learn much more and grow

to a more culturally competent level. I'm excited about this class and looking forward to it helping me progress to another level. (Samantha, Post-cultural Proficiency Continuum, November 5, 2014)

Samantha expresses her new worldview with a thoughtful and even somewhat emotional statement about her current competency: "My eyes have been opened to new cultures and I'm very interested in learning more about the values that come with that, but I also feel like I could learn much more and grow to a more culturally competent level." She understands her own level, but she is obviously aware that she needs a lot more growth to know her future students in the diverse school environment in Alaska. To me, this demonstrates Samantha's understanding that her staying aware of her attitude and behavior is a life-long process toward cultural proficiency. Samantha indicates she is willing to continue with her cultural proficiency journey even when this class is over.

4.3.4 Summary of Kituucingluni (Knowing Self and Others)

As Becky stated on her self-assessment using the Cultural Proficiency Continuum, she felt she was at the culturally blind level and became culturally precompetent at the end of the course. With her practicum ending at a diverse school, Becky was able to learn more about who is considered to be in the diverse group. She understands she can learn more of others through including culture in the classroom and this will enable her to become better prepared to work with diverse populations. She obviously wants to be open and relevant as a teacher.

Loras acknowledges his background and that he is changing as he learns more about himself and his students as he interacts with them. Although he is aware of diverse groups, he realizes he needs guidance in how to teach and reach them. He understands his

need to keep growing more toward becoming an expert in being culturally responsive. Loras sees that culture is important in knowing self and others.

Samantha came from a (self-described) non-diverse background, but in just the few weeks of class, she grew a lot through learning about her own lack of diversity knowledge. This journey of discovery has in turn excited her as she follows her growing curiosity and willingness to learn more about diverse students. She clearly wants to learn more about her students and become more open to the variety of worldviews they bring to the classroom. She is excited about her growth and wants to learn more.

4.4 *Kitukanirluni* (Adapting)

The *Yugtun* word that best parallels the third emerging theme is *kitukanirluni*. *Kitukanirluni* means to fix something, to make an improvement. I selected *kitukanirluni* for the theme related to adapting as a teacher or way of teaching or working with people. *Kitugisciiganani* is defined as unable to be fixed. *Kitugihuni* would be to get something fixed. Again this term, depending on the postbase, changes in its meaning. The Indigenous meaning perspective of *kitukanirluni* is defined by John Phillip as responding to whatever context they are in where humans are held accountable for their actions (Fienup-Riordan, 2007). Whatever adaptations made by one's actions, affects one's surroundings to make improvements. For example, people adapt to different people around them. When elders arrive, younger ones are expected to assist them to make them comfortable. A role of an uncle or an aunt is to guide nieces and nephews toward being good people. So, depending on who is in a place, roles are adapted for different people. Here, the term *elpemun atauq* (It is up to you) becomes important in terms of making choices as individuals to change or maintain something one is trying to improve.

Navenrilkan (If one does not destroy him/herself) also is an important term as one makes choices. It gives the ownership to the person whose choices affect the outcome when one knows the outcome between good and bad choices.

This theme covers participants talking about their reason behind their way of teaching or working with people. I selected Samantha, Lisa, and Loras for this theme.

4.4.1 Samantha

Samantha adapts her ways of teaching after getting ideas from completing her annotated bibliography of the article *Learning to teach in a diverse setting: A case study of a multicultural science education enthusiast* by Loft, Bragg, and Peters (1999):

Her students showed an interest in science because they could see it around themselves everyday...I want to apply Jill's teaching methods to my own classroom by encouraging student participation and planning lessons that focus on what surrounds these kids every day. If the lesson is about plants, we will go outside and look at the plants around their school. If the lesson is about insects, we will observe the ones in their habitat. I want to use as many resources around me as possible, so the students can connect science to everything around them. Once they can apply science to their own life, I believe they will be comfortable to express themselves in and out of my class, which is my ultimate goal. (Samantha, Annotated Bibliography 1, September 17, 2014)

Samantha gains teaching ideas from her reflecting on the article, "I want to use as many resources around me as possible, so the students can connect science to everything around them. Once they can apply science to their own life, I believe they will be

comfortable to express themselves in and out of my class, which is my ultimate goal.” She wants to find ways to connect with her class by relating lessons to the students’ real life. In her reflection, she illustrates gaining ideas for ways to use the resources around her. She expresses a desire for her class to be relevant, which is an example of how to be culturally responsive. In my response, I try to encourage her to keep up with her ideas. “I hope you keep this in your willingness to be the best teacher you can be. You can do it!” I encourage the students to keep them willing to learn more.

In our eighth class after discussion on the reading *Cultural responsive standard-based teaching* by Saifer et al. (2011), the students agree that the cultural wheel is a good resource:

I agree. I thought it was cool to include Alaska cultural standards. I like how they talk about the planner wheel that helped with the lesson plan. They really talk about how you need to make curriculum be culturally responsive. The biggest take away I got was about getting to know your students and modify lessons to make them more meaningful to them and kind of relate to culture. Seems like you can change lesson up to make each lesson different and speak to your student population, which I thought was cool. Yes, just basically making lessons meaningful for the students will really help engage them. (Samantha, Class Recording, October 15, 2014)

Samantha connects the goal of the cultural wheel to finding adaptations for her students in her way of teaching for a specific population, “The biggest take away I got was about getting to know your students and modify lessons to make them more

meaningful to them and kind of relate to culture.” Samantha sees how the Alaska cultural standards can be a resource to relate to Alaska’s student population. Samantha is finding this relevant to what she is looking for as a resource. She illustrates that making a connection by *kitukanirluni* her lessons for different populations, “Seems like you can change lesson up to make each lesson different and speak to your student population, which I thought was cool.” Samantha is clearly gaining ideas as the class discusses how lessons can adapt for a particular group. To me, this demonstrates transformation for Samantha toward becoming culturally responsive by adding resources to her ways of reaching diverse students.

Samantha also gains ways of teaching Natives from the article *Effective practices for creating transformative informal science education programs grounded in Native ways of knowing* by Mack et al. (2012):

I really enjoyed this article because it discusses the idea of native knowledge, which is something I am new to, but will really apply to my teaching career in Alaska. I think this idea of informal science education including Native ways of knowing is an excellent idea. Not only does the research show that it helps Native youth better succeed in advanced schooling or the job market, but I think it has the potential to help all students be better prepared for the real world while giving them a sense of their surrounding culture or cultures. The concept of including Native knowledge in the curriculum could easily be implemented in my future science class. As a culturally proficient teacher, I would try to take this concept a step further by trying to incorporate many different cultures and

Native knowledge in my science lessons.... I hope to use this program to include guest speakers, museums, local plants, and other resources in my science lessons. This will help my students get a better understanding of where they came from and how science surrounds them in their local environment. (Samantha, Annotated Bibliography 2, October 15, 2014)

She illustrates one *kitukanirluni* of her ways of teaching Native students: “I think this idea of informal science education including Native ways of knowing is an excellent idea.” As she connects her teaching practice to the ideas she is gaining from her reflection, Samantha shows how researching teacher researchers’ work can help willing educators learn from their findings. This can then better prepare other teachers to succeed. Samantha expresses excitement for her new-found resource toward preparing to become a more culturally responsive teacher. “As a culturally proficient teacher, I would try to take this concept a step further by trying to incorporate many different cultures and Native knowledge in my science lessons.” She is already reflecting further ahead into her preparation as if she is in a diverse classroom. My response as her instructor is to express appreciation for her findings from her assignment reflection, “I like the ideas you plan to incorporate for Alaska Natives and other students. Great way to think ahead and refer to ‘my students’. I love it! Keep learning and researching more and more!” To me, this illustrates Samantha’s willingness to learn is helping her transform through completing her assignment as she thinks of her future students. She seems ready and willing to take in as many resources and is already think ahead about how to her adapt her teaching practice toward becoming a successful teacher.

Our tenth class topic covered the role of language and culture in school as discussed in the article *The Role of native languages and cultures in American Indian, Alaska Native, and Native Hawaiian student achievement* by McCarty (2011). Samantha notes that she has learned about another resource to work with Native students:

I thought it was really neat to actually see the evidence from the immersion programs. The students who had support were excelling the most... That was really neat to see. I thought it was interesting... The instructor wasn't well informed about the Hawaiian language and culture was teaching any old way. That was one of my concerns. Teaching in a Native school, you can't assume you know everything. You just have to use your resources and use outside knowledge help so that you are not using incorrect knowledge or culture to these students. I thought that was really interesting. (Samantha, Class Recording, October 29, 2014)

Samantha has gained some understanding from discussing with her classmates the importance of having the right information and knowledge when teaching Native students. She recognizes the importance of knowing how to work with the Native population and using resources to be successful, "You just have to use your resources and use outside knowledge help so that you are not using incorrect knowledge or culture to these students. I thought that was really interesting." She understands a teacher could be unsuccessful if she or he has the wrong information students.

In the same class, Samantha brings her work environment into the conversation:

So I work at Flower elementary. There are multiple populations of cultures and languages there. There are 20 different languages. What I've seen, I

don't think is a norm. How would you even incorporate their language?

There are so many different languages being spoken. I don't even see their languages being used in the classroom at all. I have even heard a couple of teachers saying one of them tried it...I think Alaska is such a multicultural place. It surprised me. The teachers do try to bring the cultures, but I don't hear any language used other than English. I don't see encouraging it either. (Samantha, Class Recording, October 29, 2014)

During her brief exposure in the diverse school, Samantha has identified 20 Alaska Native languages that are not implemented in the classes. "I don't even see their languages being used in the classroom at all." Samantha recognizes that the school's focus is on the dominant language since she started working at a school. She has become aware of school environment that is not as culturally responsive. Her observation describes the complete lack of the use of other languages other than English: "I think Alaska is such a multicultural place. It surprised me. The teachers do try to bring the cultures, but I don't hear any language used other than English. I don't see encouraging it either." To me, she recognizes the lack of cultural responsiveness for Alaska's diverse population in the dominant culture focused schools. Samantha understands this lack of *kitukanirluni* of integrating use of other languages in the classroom impedes any growth toward being culturally responsive.

I respond to her observation of the lack of Othered language used in the schools:

Like I mentioned before, it is all up to you as the teacher. It is your behavior and attitude in how far you want to go. For me when I brainstorm, I brainstorm in *Yugtun*, my native thinking. I feel

comfortable... If I see the welcoming of another language, I would have a lot of respect for the teacher. I encourage you to let your students know that they could use their language. You base how you teach on your student population. (Agatha, Class Recording, October 29, 2014)

I remind the students that the decision to *kitukanirluni* is up to them as individual teachers, “It is your behavior and attitude in how far you want to go.” As a way of giving the responsibility back to them, I remind them *elpenun atauq* (it is up to you). I comment from my personal experience in adapting for students, “You base how you teach on your student population.” To me, this demonstrates discussion between what the students see and what I have experienced I am putting effort into encouraging them indirectly by showing what I have done in the classroom. This enhances our discussions of becoming aware of the students they have and *kitukaniriluni* for them.

Samantha connects ideas of *kitukanirluni* with what she learned from class:

[w]hat “culture” is and how I can implement it in the classroom... active, inquiry-based learning. From the readings, I have found that this active type of learning brings the student’s home, community, and culture to the classroom, making the lessons more relevant to their lives. When the lesson is relevant to the students’ lives, it allows them to really be engaged socially, emotionally, and intellectually... An important concept in active learning is that both teacher and students share a vision and are actively participating in each lesson... Next, another important teaching strategy is cooperative learning... When students work together in a group, they can rely on each other as resources... I think cooperative learning in an active

learning environment is going to be extremely important in my class.

(Samantha, Reflective Paper, October 29, 2014)

When class began, Samantha shared that teaching and learning in the classroom today is different compared to how classrooms were for her. Samantha illustrates that she is coming to understand active learning from her reading assignments: “An important concept in active learning is that both teacher and students share a vision and are actively participating in each lesson” Samantha appears to like the adaptation to have more student participation and a shared vision between the teachers and students. This illustrates a different way of learning compared to how Samantha was taught, and she appreciates this as a way to *kitukaniriluni* to a different way of learning. She also is more knowledgeable about cooperative learning as another active way of learning, “I think cooperative learning in an active learning environment is going to be extremely important in my class.” To me, this demonstrates that Samantha is learning new teaching strategies from her reading and discussions in class. The discussion is helping her learn ways to adapt in her future classroom. I remind her that it is her behavior and attitude that will make the difference and to keep going, “It falls on you as the teacher to make that little change to make a huge connection. I am so proud of you! Keep going.” To me, this demonstrates positive encouragement for students to transform toward CRT & L.

4.4.2 Lisa

Lisa is Korean female who grew up in a diverse, urban community. She is currently in practicum in a non-diverse charter school. Lisa reflects on what she now sees was missing from the classroom when she was in high school:

I think that an English classroom is really important to use multicultural literature just to touch on the different cultures within the classroom. I think, in Alaska, they have those cultural standards to bring in Alaska culture in their classroom. I think it's essential. When I was in school a lot of times Alaska culture wasn't brought into school when I was in high school, except for my Alaska Studies classes. It was an Alaska class, but Alaska culture was not there. I did not see anything of the Asian culture either in my classes. It was just mainly American culture and the history from only literature texts. I feel like especially for ELL students, it would be difficult for them to engage and kind of connect with the academics without have anything to connect with. (Lisa, Class Recording, September 17, 2014)

Lisa understands the importance of adapting classrooms to include Alaska Native cultural standards: "I think, in Alaska, they have those cultural standards to bring in Alaska culture in their classroom. I think it's essential." Lisa recognizes that the culture from her own Asian background was missing in classes from her past. From her own experience, Lisa can empathize with how ELL students must feel in the classrooms where they are not able to relate to the topic or literature, "I feel like especially for ELL students, it would be difficult for them to engage and kind of connect with the academics without having anything to connect with." To me, this illustrates Lisa's understanding of a typical dominant-culture focused classroom in which many of the Othered population are not able to connect what what is being presented.

For her first annotated bibliography reflection on *Learning “America”: Hmong American high school students* by Lee (2002) Lisa finds ideas to introduce culture into her future classroom:

I found this article very insightful because of my current placement at Pier School K-12 where majority of students come from a privileged White background.... Through this article, I realize how critical it is to be culturally responsive to those of different cultures in both social and academic settings. Even though a student may not seem affected by the dominant culture, it is still imperative to be aware of their identity.... I am aware the article above is specific for Hmong Americans; yet, no matter what cultures end up in my classroom, I hope to be culturally sensitive of the students and to select multiple cultural texts to appeal dynamically by including everyone in the conversation. (Lisa, Annotated Bibliography 1, September 17, 2014)

Lisa’s reflection on the article makes it clear that even in a predominantly White school, Othered students’ identity should be part of all students’ education, “Even though a student may not seem affected by the dominant culture, it is still imperative to be aware of their identity.” She suggests that the identity of every student should be part of the teacher’s adapting in the classroom. As she reflects on the article, Lisa provides evidence that she is aware how important identity is. She is validating the importance of cultures being recognized in the classroom, no matter what background a student has come from, “I hope to be culturally sensitive of the students and to select multiple cultural texts to appeal dynamically by including everyone in the conversation.” To me, this illustrates

that she learned from the assignment that including a student's identity in the classroom is culturally responsive.

For Lisa's second annotated bibliography reflection on *Secondary English learners: Strengthening their literacy skills through culturally responsive teaching* by Ramirez and Jimenez-Silva (2002), she also finds more teaching ideas for her literature class:

This article is very interesting as it directly pertains to my field as an English teacher...I admire and acquiesce what the authors mention to first build a rapport with the students...On the first day of class, I made an effort to get to know everyone's name and hobby, and later, I would converse with them about it. I could see this built a rapport, allowing students to know that I genuinely care about them also making them feel comfortable to ask for help without hesitation. My favorite part of this article was reading about how poetry can be a powerful medium for communicating to all students...they are more open to express themselves through it. I definitely plan to use this in my future classroom because it opens the doors for students to critically think and apply their writing skills in a meaningful way. (Lisa, Annotated Bibliography 2, October 1, 2014)

Lisa is clearly gaining culturally responsive teaching ideas from the annotated bibliography assignment, "I could see this built a rapport, allowing students to know that I genuinely care about them also making them feel comfortable to ask for help without hesitation." She is finding ways to adapt her professional practice to build rapport with

her future students and also build in poetry for teaching literature. In her reflections, she includes her own personal experience as an Othered student to deeper understand how the Othered population students may feel in her future classroom. To me, this demonstrates her transformation through her plans and ways to *kitukanirluni* for her future lesson planning, “I definitely plan to use this in my future classroom because it opens the doors for students to critically think and apply their writing skills in a meaningful way.”

In the school and community discussion Lisa is thinking of ways to bring students’ community knowledge into the classroom:

In a normal classroom, knowledge comes from the teacher, but I think also asking the students to bring their knowledge out of them will allow for them to contribute and talk about their community. This will make their voice matter within the classroom and in the community. I think that would be culturally responsive to do that. (Lisa, Class Recording, October 22, 2014)

Lisa is thinking about ways of adapting her curriculum and teaching through FOK, “I think also asking the students to bring their knowledge out of them will allow for them to contribute and talk about their community.” Lisa reflects on how to bring the student voices out through including their knowledge from home as her example of *kitukanirluni* and planning to include community into her classroom plans.

In class nine, I ask about what interactive language activities they could come up with that can be helpful extensions as a way to adapt in class. Lisa responds with an activity she thought would be fun:

Students can put a picture up on the board. You can put a picture on the board and have students tear up and play a guessing game. You can have a student explain it and practice it themselves. It could be fun if they predict.

(Lisa, Class Recording, October 22, 2014)

Lisa picks specific teaching strategies that she may have found fun herself, “You can put a picture on the board and have students tear up and play a guessing game. You can have a student explain it and practice it themselves.” Lisa describes a language related activity that may increase vocabulary by having students come up with words as part of predicting what a picture shows. To me, this demonstrates that Lisa has ideas that could help her become culturally responsive by adapting her language lessons. Lisa also illustrates she has some teaching strategies she could use as a future teacher that could reach students who may need help with language.

The last reflective assignment Lisa completes shows her growth in *kitukanirihuni*:

Before learning about cultural responsive teaching, my concept of such teaching was obscure in the sense that I limitedly defined it as being open to all students. ...I pondered on my identity... The funds of knowledge, empowerment through literacy, and community involvement were just a few facets that deeply affected me by shedding light on how to culturally respond when teaching... I was able to change my perception of literacy to be more flexible of including and accepting all students in the conversation even if the ideas may not fit my opinions or sophistication of literacy. In deeper reflection, my growth toward being a culturally responsive teacher will not end here. I am still developing my thoughts

and learning about various ways to connect with students. ... importance of community involvement...parent involvement can change their entire outlook of education...I realize approaching and teaching with cultural sensitivity is key, and I hope to learn more as begin teaching at my new placement. (Lisa, Reflective Paper, October 29, 2014)

Lisa's reflection shows her growth toward culturally responsive teaching from the three insights she got from class, "The funds of knowledge, empowerment through literacy, and community involvement were just a few facets that deeply affected me by shedding light on how to culturally respond when teaching." Lisa's statements indicate she feels she has gained a lot from our reading, discussion, and her own research. To me, she illustrates that the class discussion in class helps students gain knowledge about adapting toward CRT & L. In my response to her paper, I encourage Lisa to keep learning by searching for what she could adapt as she works toward becoming culturally proficient, "You keep searching for yourself and you will find how you can be proficient...I believe you will be fine. Keep learning and growing."

Lisa provides evidence that she understands that learning is a continual process that will continue even after our course is over, "I realize approaching and teaching with cultural sensitivity is key, and I hope to learn more as begin teaching at my new placement." She expresses hope about learning once she starts teaching. I comment that she needs to keep learning and adapting, basing the changes on her specific student population "As I mentioned, be open. You will find the connection that way no matter where you go. Your connection will vary depending on the student and school culture that is there."

Lisa shares what she learned about adapting during her observation of a Math teacher:

I observed an experienced teacher in Flat Harbor be responsive to the community. A math teacher connected to their real life in Math. I learned watching how our learners react to us and to make that adaptation. We've got to watch how the learners react to us. (Lisa, Class Recording, November 5, 2014)

Lisa describes learning different teaching strategies from her practicum. For example, from her observation of an experienced teacher, she learned about being aware of students' reactions as a basis for adapting lessons, "I learned watching how our learners react to us and to make that adaptation." She is also aware enough of herself to notice how students' reactions should determine her need to *kitukanirluni*, "We've got to watch how the learners react to us." To me, this illustrates that she is aware of when adaptation should happen. That is, she is open to others enough to think of ways of adapt lessons to meet their needs.

I ask the whole class for any final input:

I think it is challenging...I continually have to be aware of myself and what I am doing. I think there are times after teaching a class I would reflect, 'I should have not done that. I should have done it this way or I could approach it differently.' I continually learn from my mistakes and I just haunts me like, 'Why did I say that?' and things like that and being aware of yourself. I reflect on how I was taught and I also dig into those memories as well and how I interact with other cultures. There are so

many things I have to think about. I find that a challenging process. (Lisa, Class Recording, November 5, 2014)

Lisa sees the challenge of having many responsibilities as a teacher, “I reflect on how I was taught and I also dig into those memories as well and how I interact with other cultures. There are so many things I have to think about.” Lisa goes on to validate her learning about adapting. She is realizing how everything has to be interconnected and that a culturally responsive teacher needs to look deeper to find ways of observing various cultures in the classroom. She is becoming aware that her past experience as a student and thinking of her current students requires critical thinking to understand the interconnectedness as she grows toward becoming a culturally responsive teacher.

In Lisa’s final self-assessment, she shows that she has become more observant of the needs of the Othered students:

As I observed an English class at Wright High School for two semesters, I was able to experience students from different cultures who each had their own norms and beliefs. It wasn’t until later that I realized that for some students, the learning material was going against their culture and perhaps even harming their identity. I could see how important it was in choosing the class’ texts because it needed to appeal to a range of cultures to promote diversity. Since I am still learning how to best teach in diverse settings, I believe that my work with the school will be a team effort in which I hope we progress toward a positive result. (Lisa, Post-cultural Proficiency Continuum, November 5, 2014)

Lisa is clearly becoming more aware of the need to adapt texts used in the classrooms, “I could see how important it was in choosing the class’ texts because it needed to appeal to a range of cultures to promote diversity.” She is thinking of the Othered population in her future classrooms and ways she can make sure they find themselves in her classroom. She now has many resources she can adapt.

4.4.3 Loras

Loras shares what he has learned from the article *Toward a more culturally responsive general music classroom* by Abril (2013) that he summarized for his first annotated bibliography assignment:

The annotated bibliography article talked about successful multicultural education in music without having to do the blanket approach where you cover every subject. The jist of it was that you do a meaningful presentation of a specific culture going in depth to make it successful for other cultures. You need to spend time allowing self-discovery to build identity. That way, you make a cultural connection than trying to create different things to apply to everyone. (Loras, Class Recording, September 17, 2014)

Loras indicates that he is getting ideas for adapting from his reflective assignment, “[Y]ou do a meaningful presentation of a specific culture going in depth to make it successful for other cultures. You need to spend time allowing self-discovery to build identity.” Loras, who is in an internship, finds associations between his diverse class and what he is reading in his own coursework, and these are helping him find ways of adapting to connect with his students. He illustrates how research can provide more

ideas to meet the needs of his students. He sees that he needs to include culture in class to better reach his diverse students. To me, this demonstrates he understands that he must make the effort to be culturally responsive using culture and exploring their identity.

I follow up with Loras and the other participants' discussion about being careful as a teacher in training and to also keep in mind the efforts to adapt for their diverse student population:

We can't disregard the diverse student population and say they do not exist... You can do the best you can as a new teacher. You will not be able to tackle everything and anything that comes to you that you come across as a teacher. You just have to keep doing your best and keep in mind that all of your students are not going to come all at the same grade level... I am not saying it's easy, but listening to the discussions, we have keep putting in the effort to do the best we can. (Agatha, Class Recording, September 17, 2014)

I use my experience from school to encourage the participants. I also remind them that some students do not come to school with the same abilities, "You just have to keep doing your best and keep in mind that all of your students are not going to come all at the same grade level." This illustrates that our discussions of real experiences lead to the discussion of what they should possibly expect. I try to build the students' understanding to be prepared for any possible issue or experience. Loras contributes to this by commenting on the extra duties a teacher may have to put forth to be culturally responsive, "I definitely get what you are saying about adding extra stuff on top of what teachers are already are doing."

In Loras' first annotated bibliographies on *Toward a more culturally responsive general music classroom* by Abril (2013), he shares his growing awareness of the need to adapt to include culture as part of the overall class:

I have often struggled with the notion of having too many cultures present in the classroom and too little time to explore them all on a meaningful level...I really like his idea that being culturally responsive doesn't mean that all cultural music must be covered, but instead that a couple cultures can be explored and made relevant to the cultures and experiences of all, as long as the music teacher is successful in making meaningful individual connections with the students and their self-conception...culture can't be treated as a category or unit in the classroom, but rather it needs to be ever present and part of the learning process. ...I plan on using what I've read here in my classroom so as to further my students' sense of identity as a member of multiple cultures while also being a supporter and learner of those cultures unfamiliar to them. (Loras, Annotated Bibliography 1, September 17, 2014)

Loras expresses a deeper understanding of adapting as not requiring inclusion of all cultures in the lessons but making individual connections to students that reach their identity, "I plan on using what I've read here in my classroom so as to further my students' sense of identity as a member of multiple cultures while also being a supporter and learner of those cultures unfamiliar to them." As he has learned about ways to adapt lessons, Loras has come to understand that focusing well on two cultures should help other cultures establish individual connections. His reflection on the article seems

encouraging for him because he was very overwhelmed in the beginning about not reaching all the cultures in his class. This reflection assignment illustrates Loras' transformation toward culturally responsiveness as he gains ways to adapt his lesson strategies in a diverse classroom.

In the tenth class, Loras notices that adapting by integrating culture leads to interdisciplinary lessons:

It's still related to the lesson. I just found when I incorporate culture into my lesson it becomes an interdisciplinary lesson. The interdisciplinary lesson just happens. When I go integrate cultural things earlier this week. I introduced my culture through a slide where I took things that are important to Blackfeet culture... I had a buffalo jump... It was something they have never seen before. They ate it up. It turned more into a social studies lesson than a music lesson, but I really don't have a problem with that. I could just see learning was taking place and a connection was made... And it just kind of organically happened when you bring in exploration of culture into any subject area. You open it up to any interdisciplinary lesson and you don't have to try super hard when you think about it. (Loras, Class Recording, October 22, 2014)

Loras is transforming as he experiences successful adaptation experiences, "I just found when I incorporate culture into my lesson it becomes an interdisciplinary lesson. The interdisciplinary lesson just happens." Loras notices how things naturally fall into place in class when he includes culture. Loras realizes that adding culture into his adaption brings more interest for the students. This illustrates how lessons that are

culturally connected to the students in the class can lead to an interdisciplinary class: “And it just kind of organically happened when you bring in exploration of culture into any subject area.” To me, this illustrates Loras is successfully connecting with his students by adapting his lessons; his lesson flows into different subject areas in his music class.

Loras is validating his transformation through his adapting experience. His reflection paper reflects on his growth from the class:

Before I took this class, I thought I had a genuine idea of how culture would be incorporated into my class; however, now that I have spent several weeks discussing culturally responsive teaching with my professors and peers, I have realized that what I thought was genuine was more of an idealistic fantasy. Furthermore, I realized that the process of “how” in my previous idea was almost nonexistent. Now I realize that culturally responsive teaching isn’t just a magical happening that comes with overall “good” teaching – it’s based on knowledge, structure, effort and implementation just like any other aspect of education... This became aware to me when I wrote my culturally responsive standards based (CRSB) lesson plan for this class. Before I started the *CRSB* lesson, I filled out the cultural curriculum wheel as my professor instructed. I realized as I pondered the questions that there is so much more intent and purpose behind implementing cultural values than I thought there was. In that assignment, I realized that culturally responsive teaching cannot truly happen without conscious effort, and that genuine thought and careful

planning needs to be put into it. When I teach lessons now, I take the time to look at them and seriously think about how I can incorporate other cultural views and ways of knowing into the curriculum. Before this class, I would not have viewed cultural responsive teaching in the way that I do now, and I am grateful for the things I have learned through the combination of discussion in class, inquiry through assignments, and application in my student teaching experience. (Loras, Reflective Paper, October 29, 2014)

Loras' reflection paper relates his growing awareness to his experience during his internship, "I realized that culturally responsive teaching cannot truly happen without conscious effort, and that genuine thought and careful planning needs to be put into it." Loras understands that one has to put effort and care into adapting lessons to be culturally responsive. His experience has shown that Loras thinking of quality lessons for diverse students takes time. To me, this illustrates that Loras is working to become a culturally responsive teacher, "When I teach lessons now, I take the time to look at them and seriously think about how I can incorporate other cultural views and ways of knowing into the curriculum." When he first began, he just wanted to learn ways of teaching and adding into his lessons. He now sees that planning for a culturally responsive lesson for diverse students takes more than just putting words on paper. He recognizes that different aspects of teaching do require much thinking and reflecting to create productive lessons that positively affect his students.

For the final class, I ask the students what they learned from class. Loras shares about adapting for his special needs student:

I adapt my lessons to make it work with different people. I have a student with a specific learning disability, he tries hard to answer stuff...I had to take the time to slow down and pick apart what he was saying with all the references. I learned what I was saying was the way I was hoping for him to expect to learn from it...but it was not how his thought process worked.

(Loras, Class Recording, November 5, 2014)

Loras adapts for his special needs student by researching how he specifically communicates, “I learned what I was saying was the way I was hoping for him to expect to learn from it...but it was not how his thought process worked.” In other words, he looked into what he had to adapt to make sense of what his student was communicating to him. He clearly put effort into learning his student’s way of communicating so he would be able to understand his student’s story. To me, this demonstrates Loras’ way of adapting specifically is to meet the needs of his special needs student rather than expecting his student to communicate like everyone else in class. He has become aware of his need to adapt to understand his students’ needs depending on their skill level.

Loras, as his final comment, summarizes his learning, “I found that it is more authentic for me to get to know the students first how they view themselves before I try to make a cultural approach.” Loras has transformed from a teacher who was worried about reaching diverse students in the beginning of class to someone who has the idea that he must know the students’ cultures before making adaptations in his class. His comments show him to be more confident about having his own diverse classroom. To me, this illustrates a student who has understood what it takes to adapt to reach his students.

4.4.4 Summary for Kitukanirluni (Adapting)

Samantha started the class worrying about not knowing how to adapt for diverse students. Through her experience of work with diverse students and discussing in class what adaptation may be needed, Samantha has come to realize culture needs to be included in adapting. She has noticed schools lack Alaska Native resources.

Lisa also has noticed the lack of inclusion of the Alaska Cultural standards as well as other cultures. To adapt successfully, she recognizes the need to include FOK, be open, and make materials meaningful with diverse texts. She values mentors as resources.

Loras recognizes that the students' culture has to be included for the class to be meaningful. Supporting students' sense of identity through culture and organic adaptation appears to be important to him. Through research, class discussions, and experience in a diverse school Loras has gained knowledge. He understands that time is needed to adapt lessons.

4.5 Taringulluteng (Building Relationships)

The last emerging theme is *Taringulluteng* (Building Relationships). I combined several emerging themes into this one category from the following: mutual understanding, connecting, and being heard. The *Yugtun* term parallel to the theme is *taringulluteng*, which literally means to understand one another. *Taringluni* would be when it comes down to one person connecting for understanding. The other *Yugtun* term between two people is *taringullutek* (to have an understanding with each other and making a connection). *Taringulluteng* would be when three or more come to a mutual understanding. In the Yup'ik way, relationships are intertwined between humans, non-humans, nature and the spiritual realm (Kawagley, 1996). Having a respectful

relationship requires one to follow the *qanruyutet* (cultural epistemic principles and values) and the *inerquutet* (warnings or the do nots) of living peacefully with the world around one. Part of building a relationship is understanding how one's actions have predictable consequences that are good or bad depending on how one treated another (Fienup-Riordan, 2007). Relationships can relate to everything and, like the other themes, emphasize that the way one relates to people affects others. So the relevance of relationships in teaching can be as broad as it is holistic.

I will use excerpts that talk about connecting and being heard as it takes someone to hear one to be understood. The examples of being heard will either be through using individual or group voice as or through a person's action. All of these encompass building relationship(s). I select Loras, Samantha, and Frances for this analysis. As I was growing up, elders used to tell us we would understand when we get there which meant from our experiences we will understand what we are told when we reach our teachings. In this theme there are different ways and examples of how individuals built relationships as they understood more of each other.

4.5.1 Loras

In our second class, the topic covered students. Loras notices students who do not like to be heard individually but in a group:

A lot of the kids participate in a singing roll call... And a lot of them are so quiet. You can see their mouth moving, but nothing else... It just depends on the kid. Sometimes the mentor will try to encourage them to talk out, but with others ones, it's just part of who they are and they don't want to be heard... But there are other times, with kids like that, she tries to find a

way they will express themselves. A lot of times, the really quiet ones will like dance or they will sing in a group. They will sing their hearts out in a group, but once they sing by themselves, they do not want to be seen or heard at all. (Loras, Class Recording, September 3, 2014)

In observing his mentor teacher's way of relating to students, Loras understands more clearly how to build relationships: "A lot of times, the really quiet ones will like dance or they will sing in a group. They will sing their hearts out in a group, but once they sing by themselves, they do not want to be seen or heard at all." As he puts effort into learning how his mentor works with the Othered population in class, Loras becomes more aware of his students. The quiet ones in his diverse classroom have voices that build as they develop a closer relationship with the teacher. He is also looking into the different ways students communicate to be heard. In this particular example, the students would rather be heard in a small group rather than as an individual. The teacher understands that culturally responsive teaching involves seeing the different ways students communicate rather than labeling the students as non-responsive or refusing authority. This also means she or he must understand the individual student's preference to be heard.

In our eighth class, we discuss *Culturally responsive standards-based teaching* by Saifer et al. (2011) and Loras gives an example of a successful lesson that builds relationship:

I was examining musical texture through Native American music. We were comparing Athabascan song with a flute...When I started the class, I identified with the Blackfeet culture and said I'd love to hear what cultures they identify with. I have never seen so many beaming faces in my 5th

grade class and everyone wanted to share, because they want their voice to be heard. They wanted their classmates to know who they are. They wanted me to know and I had more students open up today than I have ever before. It was great. (Loras, Class Recording, October 15, 2014)

Loras describes successful moments of building relationships with his 5th grade students through an invitation to share their backgrounds, “When I started the class, I identified with the Blackfeet culture and said I'd love to hear what cultures they identify with. I have never seen so many beaming faces in my 5th grade class and everyone wanted to share, because they want their voice to be heard.” Loras uses being candid about his own race to connect with his diverse 5th grade classroom. Sharing his non-White upbringing invites all of his students to identify with an Othered background by connecting through their similarities. He tries to empower non-dominant groups and bring out their voices by encouraging them to relate with one another through sharing their backgrounds. Loras connects with more students just by giving them a chance to share their uniqueness. By using their own personal backgrounds to connect to the other students in their class, Loras encourages them to become even more willing to share and interact.

My response to him acknowledges his courage to use his own background in his effort to build relationships:

I applaud you for trying something different. For you to I recognize yourself as Blackfeet opened the door for people who are Othered in the classroom. That made them want to be like their teacher. Loras said that he was different from the dominant culture.... It makes me have

goosebumps. Thank you so much for doing that. (Agatha, Class Recording, October 8, 2014)

I explain why I see his example as culturally responsive, “For you to recognize yourself as Blackfeet opened the door for people who are Othered in the classroom. That made them want to be like their teacher.” I point out his connection to his students as being culturally responsive.

In class nine, Loras shares his success in connecting with the Samoan student he was struggling to reach:

Last week I talked about my frustrating class, because I had a student tell me that he didn't have to listen to White people. And that same student today was a very positive note for today.... He actually came at me the first time and tried to intimidate me and asked, 'What are you going to do about it?...And his mom gave us the contact info for his football coach... but then that ended up being a dead end cause football season was over. And then, a little while later...he apologized to me after I talked to him about football. I so happen to have a picture in my pick up of my senior night of football...I showed it to him and then we discussed football. That actually turned everything around, because I took the time to make a personal connection and he told me ... he was Samoan. Talking about the Haaka...he actually did a full performance of it for me and my mentor which was amazing. We have not seen him do anything musical all year. And then we talked football some more. And then he actually reached out to shake my hand and he looked me directly in the eye and said he was

very sorry. And it was like very gratifying... I felt he was very sincere and I don't know. He apologized twice. It is very not like him and so I am hoping that it sticks. I am taking it as a personal win for today. (Loras, Class Recording, October 15, 2014)

Loras has a moment of positive experience in building relationship with a student who had used Loras' race as a reason not to listen to him a week prior, "I showed it to him and then we discussed football. That actually turned everything around, because I took the time to make a personal connection." Loras reflects on his learning more about ways to meet this challenge with the Samoan student. Loras attempts to use their similar interest in football as a way to establish a connection. To me, this illustrates growth from a level of disconnection to finding what he needed to successfully reach his challenging student, "[h]e actually reached out to shake my hand and he looked me directly in the eye and said he was very sorry ... I felt he was very sincere." Loras also uses his feeling to validate his successful connection with the student as they experienced *taringullutek*.

In my response, I acknowledge his success and at the same time give him guidance taken from my personal experience with challenging students:

The connection you gave to him brought the level of respect he had for you, because he now knows you understand something about him... Just from my experience, even though some have connected with me, there were underlying issues that weren't related to the school that retriggered their anger. When something like that happens, the connection and that reminder will be important for you. You may be that mentor that just tells him, 'It's okay,' by your presence and encouragement. Keep that in mind.

If he breaks down, that respect will still be there. Other issues may cause that person to act up, so don't take it personally. Just keep going. Keep proactively trying to connect to him. (Agatha, Class Recording, October 15, 2014)

In my response, I emphasize that his success was an example of his being culturally responsive, “The connection you gave to him brought the level of respect he had for you, because he now knows you understand something about him.” I am trying to encourage others to understand how building relationships can transform the class culture to one where respect is earned. I emphasize that the positive effect of achieving successful connections is a gain toward becoming culturally responsive. Furthermore, I share what can be understood about situations like this when connections through building relationships happen between a student and a teacher, “You may be that mentor that just basically tells him, ‘It’s okay,’ by your presence and encouragement.”

In our tenth class we discuss ways of supporting students. Loras shares his perceptions of the relationship building he sees at his school:

We always have two or three kids where they'll just fall asleep sitting up... A lot of kids come from really rough situations and so we take the time with students who come in late and get to finish breakfast. Or we have students that come in like carrying a bag of McDonalds and they get a chance to eat it, because they need that. The teachers at my school are more concerned with children having full stomach and to have rested than students being in the classrooms. It's not a big deal to see kids get dismissed from class to go take a nap in the nurse's office. Whereas, when

we were going to school, if I were tired, it was your own fault. That was something people had a problem with, because I did not come from the same neighborhood as these kids. I find that we spend a lot of our time with life skills, coping skills, and things like that with our students. I think it's very valuable, because it's as important as I think music education to them. There are times when giving them a life lesson or talking about what is going through right then is much more important. (Loras, Class Recording, October 29, 2014)

Loras appreciates and agrees with how the school and students have an understanding about student needs, “The teachers at my school are more concerned with children having full stomach and to have rested than students being in the classrooms. It's not a big deal to see kids get dismissed from class to go take a nap in the nurse's office.” Loras, who has been learning about ways of reaching students, agrees with meeting the physical needs of certain needy students so they can function in class. He sees the dynamics of home and school and how the school adapts for the diverse students whose physical needs become a priority. Loras clearly understands that allowing students to eat and rest enables them to continue performing successfully in the classrooms. To me, this demonstrates how a school builds a relationship with students and adapts to meet the needs of the community it serves. The school adapts its ways to make that environment a win-win situation for everyone. Loras also sees that sometimes a relationship must be built by the teacher using moments to meet the student's needs, “There are times when giving the students a life lesson or talking about what is going through right then is much

more important.” Loras appears to feel confident in his ability to adopt the CRT & L that is modeled at his particular school.

I share with the students my agreement with the importance of using values to build relationships:

What I find with students where I was a principal at, we did values presentations every morning... The values presentation brought the school together and made us feel like a family. It made the kids feel all the teachers are working together as a whole family.... And we used values to build their character. We talked about values, fairness, always getting ready, respect, compassion, etc. You can utilize all these values in your classroom or the school to help you learn how to interact with one another. For Indigenous populations, we all come from values based backgrounds. In sharing the values, it connects you with your students as native and non-native. It also motivates them and challenges them to remain positive in the school. Because our society is changing so much we need to find a common ground with diverse population. I really believe values is the way of us to connect with one another to motivate myself to connect with you. And I challenge you to implement the values into your topic as well as how to work with your student population. as part of being culturally responsive to your student population and to be able to connect with them and work with them. (Agatha, Class Recording, October 29, 2014)

Drawing on my past successful experience, I advocate implementing Alaska Native values as a way to build character: “[w]e used values to build their character.” I

also offer the use of values as an example of being culturally responsive for Alaska Native students. I elaborate more on how values work with other populations as well, “In sharing the values, it connects you with your students as native and non-native.” Using Native values, then, is helpful in connecting with all students: “Because our society is changing so much, and for us to find a common ground with diverse population, I really believe values is the way of us to connect with one another to motivate myself to connect with you.” To me, this demonstrates my effort to discuss and grow with the participants through reflection a connection with their future students both Indigenous and from all the other cultural backgrounds.

As Loras’ final comment on building relationship, he acknowledges that being silent can be part of connecting:

I am allowing time for internal thought and preparation. Sometimes good discussions come from awkward silence, because the students are putting their thoughts together. (Loras, Class Recording, November 5, 2014)

Loras’ reflection overall demonstrates that he is aware of what it takes to understand: “Sometimes good discussions come from awkward silence, because the students are putting their thoughts together.” To me, this demonstrates his understanding that silence can be a way of communicating and that building a relationship needs to include making time for understanding to develop. Loras has made the connection that people can be heard if they’re sitting in silence. Through his reflections on building relationships through different ways of communicating, Loras is growing toward becoming a culturally responsive teacher.

4.5.2 Samantha

In our second class, I ask students, “What particular diverse needs do the students have, and how can teachers be sensitive to all of their variations in social, economics, politics, language, ethnic, national origin, learning competence, personality, religion, special skills and talents?” Samantha describes wanting the students in her class to use introductions to get to know each other:

I think a lot of students need to be known and heard where they came from. What they believe in also needs to be known if that is really instilled in them as important to them. They want other kids to know. It is important for the teacher to know and for the teacher to have an open classroom. Maybe do autobiographies or have the kids share with each other where they came from to bring out their skills and want to heard and acknowledged. It is really important to instill that in them and make them feel open enough to share with everybody, so they don't feel different in a negative way. It's like something special that they could bring out to everybody. (Samantha, Class Recording, September 3, 2014)

Samantha starts right off wanting an open classroom for students, and she obviously wants to get to know everyone herself: “It is really important to instill that in them and make them feel open enough to share with everybody, so they don't feel different in a negative way. It's like something special that they could bring out to everybody.” Samantha emphasizes that the process must be respectful among the students. She imagines everyone sharing respectfully without students showing ignorance

or bias for their differences. She is also hopeful that her effort to build relationships would be special and done with an openness to learning about each other.

Later on, I also ask, “What difference do you want to make?” Samantha has plans for her future classroom:

I kind of feel sheltered. Being Caucasian, I don't have much knowledge to other cultures and diversity. Moving to Alaska helps to help students. It's really opened my eyes to other things, but I want to be a culturally responsive teacher and learn from other kids as well. I want them to feel comfortable in my presences and I want to learn about their cultures and their values so I can take that and put that into my own life. I think that is going to be really cool to see and I want to make a difference by allowing them to express what they want and to be open in my classroom.

(Samantha, Class Recording, September 3, 2014)

Samantha is describing a congenial classroom where her students are able to be open with one another, “I think that is going to be really cool to see and I want to make a difference by allowing them to express what they want and to be open in my classroom.” She is expressing a goal of being successful in her teaching and seems excited about using the students’ culture as a way to have them learn about one another. As she reflects on her future classroom, Samantha clearly desires to be culturally responsive.

Samantha’s comments indicate she was inspired by the article *Learning to teach in a diverse setting: A cases study of a multicultural science education enthusiast* by Loft (1997). Specifically, she finds “Jill” a model of the kind of teacher she wants to be as she works toward building relationships with her students:

Like Jill, I want to be a middle or high school science teacher and came from an almost all White-American cultural background. Jill has the drive and desire to connect with people on a deeper cultural and personal level. This is the type of teacher I inspire to be. ... Her drive to make a difference kept her going against the resistance of her students and colleagues. Jill helped me look deeper into the “complexity of learning to teach in diverse settings,” but offered ways to “advocate a multicultural focus” (Loft, 1997, p. 11). (Samantha, Annotated Bibliography 1, September 17, 2014)

Because she desires to be successful with diverse students, Samantha is inspired by a White teacher who was successful in a diverse school, “Jill has the drive and desire to connect with people on a deeper cultural and personal level. This is the type of teacher I inspire to be.” Samantha is clearly gaining knowledge from her assignments in the class and the opportunities to reflect about ways to be a teacher who is able to reach her students as they *taringulluteng* more of each other. My response to her efforts is to be encouraging, “Like you, Loft worked on her frustration and reflected for the sake of her students’ learning and engagement to change from being disconnected. I hope you keep this in your willingness to be the best teacher you can be. You can do it!” I am encouraging her to keep reflecting as a way to learn more about her students and be better able to build relationships in her future classroom.

In the tenth class, I ask the participants what they will do to help students, “What are you going to do to motivate and challenge the students in your school? How are you going to get their identity and how will you intervene?”

At the school, seems like every day, one student will have their head down and I say, 'I am so tired, I barely slept last night.' Who knows what goes on in their home life? I just say for them to take a break. Rest for today during reading, because they're probably exhausted. It is important to take it easy on some stuff if they need it and know that they need a break and just really relaying to them that they are motivated and interested in what you are teaching. (Samantha, Class Recording, October 29, 2014)

Samantha's comments indicate she is gaining experience from her work with struggling students. She describes these experiences and that they are even causing a lack of sleep. Samantha's reflections, however, indicate she is becoming aware of how to make adaptations for her struggling students. She is connecting with them and building relationships as a way for them to help each other succeed in school, "I just say for them to take a break. Rest for today during reading, because they're probably exhausted." Samantha and her students now have the understanding of the need to rest, but still know that school and reading is important: "[t]ake it easy on some stuff if they need it and know that they need a break." Samantha understands that some students come to school without adequate sleep due to whatever is going on at home.

Samantha's reflection paper shows a significant transformation over her one month of hands on experience with students. She clearly understands the importance building relationships with and knowledge of her struggling students:

I am working as an interventionist at Flower Elementary and I honestly didn't expect to be affected by the students so soon.... I have only been working there a month this year, but I already feel this class has helped me

to connect to the students. For part of the day, I work with third and fourth graders and they tend to have more behavioral issues than the younger students. At first, I wasn't sure how to deal with this, but I have applied what I've learned in this class and have started asking questions about where they are from, what they did during the weekend, or what they are interested in. I have found that the students have started to really open up to me and trust me and it's amazing! As soon as they realized that I was interested in their lives and where they come from, they became more active in their learning and less disruptive. For the younger students, I have found they get distracted easily and have shorter attention spans.... I try to adapt the lesson to use words that interest them. The younger students get so excited when I ask them to choose the theme, letter, or words that relate to their lives. It's really neat to see how much they open and become active in their learning when it connects to them. When comparing this last month with my volunteer work last year, I can see a huge difference already. By involving the culture of my students in the curriculum, it has allowed them to really shine academically and connect with me socially and emotionally in ways I didn't expect to see.

(Samantha, Reflective Paper, November 5, 2014)

Samantha is surprised but also encouraged by her successful experience with her students: "As soon as they realized that I was interested in their lives and where they come from, they became more active in their learning and less disruptive." She is becoming more aware that her adapting and being open is helping her to build better

relationships with her students. Samantha has learned that as a culturally responsive teacher, she must get to know her students and learn what works for them. She is finding that making an effort to adapt to their needs is helping her be successful with her students, “By involving the culture of my students in the curriculum, it has allowed them to really shine academically and connect with me socially and emotionally in ways I didn’t expect to see.” To me, this demonstrates Samantha’s willingness to be open with her students. Also, she is finding that implementing what she learned earlier in this class has helped her succeed with her students. When Samantha comments on her success with learning the students’ culture and using it as a way to get to know them better and help them to academically achieve, I respond with a brief explanation and encouragement to keep going, “It falls on you as the teacher to make that little change to make a huge connection. I am so proud of you! Keep going. I know you can do it. Keep caring!”

4.5.3 Frances

In our conversation about students, Frances comments about her noticing a connection between what occurred during her observation and Samantha’s prior comment in class:

They need to be heard and need to be seen and feel as though they are seen. I'm seeing in the classroom that I am in right now where, in the minute they sit down, almost everyone has their hands up. They might not have much to say, but when the teacher calls on they just want to be heard, understood, and accepted. I definitely agree with what Samantha said about acceptance and that understanding and that awareness of them as

people and as individuals and human beings is very important. (Frances, Class Recording, September 3, 2014)

Frances notices her students needing recognition as individuals, “I definitely agree with what Samantha said about acceptance and that understanding and that awareness of them as people and as individuals and human beings is very important.” Frances is aware of her students’ needing to be seen in her class. She already recognizes the need to have relationships with each individual to be culturally responsive.

Frances continues to reflect on the variables in the students’ environment and their effect on building relationships:

Students feel comfortable in their environment, they share. That's going to vary from student to student. There are many variables that effect that... One thing that has been a big value in the classroom is trying to new things and to come outside of your shell. Also to come out of that level of comfortability, so that they can experience new things. They can learn and they can grow. When you are considering different cultures and different backgrounds, like everyone said so far, that awareness of where people are coming from and what their level of comfortability is can help you cater to that. (Frances, Class Recording, September 3, 2014)

Frances understands that knowing herself and her diverse students is necessary if they are to be comfortable with one another. She is aware that if she wants to successfully get them to work in class, she must put effort into building relationships: “When you are considering different cultures and different backgrounds, like everyone said so far, that awareness of where people are coming from and what their level of comfortability is can

help you cater to that.” Frances is reflecting as she is speaking about ways to connect with students. She understands that her students need to know one another, but they also must have a level of comfort to be able to build relationships. To me, this demonstrates how our our discussions and their sharing of their experiences help the students become able to reach their students at the schools.

During our time of sharing in our fourth class, Frances shares an observation of a moment of building relationships in the classroom:

The other day, we were doing a song out of a book that has a collection of different cultures. My mentor teacher was flipping through a book and she randomly opens up to a page. It actually happened to be a Yup'ik book... The Yup'ik student never really spoken up in class before, but she immediately did as soon as she saw that page. Her eyes lit up. Her hand went up into the air. She was saying, "Me! Me!" and she was pointing to the book.... Oh, my gosh! Talking about it right now gives me goose bumps. When you talk about those moments that makes it all worth it. It was really amazing. It is getting me all worked up just talking about it.

(Frances, Class Recording, September 17, 2014)

Frances is excited about observing a quiet student making a connection to a resource in class, “It actually happened to be a Yup'ik book... The Yup'ik student never really spoken up in class before, but she immediately did as soon as she saw that page. Her eyes lit up. Her hand went up into the air. She was saying, "Me! Me!" and she was pointing to the book.” Frances watches the student connect to a resource from seeing someone who looks like her in a book. Her mentor apparently brought books that

represented Othered cultures to class. Frances watched a quiet, Yup'ik girl get excited because she experienced a rare moment of finding Yup'ik people in school materials that typically have mostly people from the dominant culture. Frances describes that moment of a student connecting to a book to be overwhelming: "When you talk about those moments makes it all worth it." To me, this illustrates a mentor teacher who is culturally responsive to her diverse students. Frances is clearly learning from a good mentor who can teach her ideas to connect with her students.

Frances is gaining from her reflection assignment on building relationships:

In the classroom we fall into the habit of having students sit quietly and keep their eyes on the front and only allow them to interject with things that are strictly related to the lesson in question. In my internship I see how badly students just want to be heard. They will raise their hands and when I call on them oftentimes they simply want to tell a story or share how the lesson connects to them in one way or another (i.e. "My brother sings that song!"). They get very excited when they can see aspects of themselves within a particular lesson, which is exciting for me as an educator. It is good to remember that it is in our nature to find ourselves in the world around us. Like you said in class, when we look at a picture we always look for ourselves first. If I can find more opportunities to create these connections for students then I will not only facilitate stronger and more successful lessons, but I will develop a stronger connection with my students as they will hopefully feel that they have a voice in my classroom. (Frances, Reflective Paper, October 29, 2014)

Frances seems to be recognizing how building relationships through connecting can bring out the students' voices: "If I can find more opportunities to create these connections for students then I will not only facilitate stronger and more successful lessons, but I will develop a stronger connection with my students as they will hopefully feel that they have a voice in my classroom." Frances has apparently learned from our discussion about the readings assignments, experience, and discussions. This illustrates that through reflection one can gain knowledge and prepare to be a culturally responsive teacher by adding to one's resources of ideas. Frances is looking forward to making connections with her future students to bring out their voices in her classroom. I follow up and reassure and encourage her, "It will take practice, error, more professional development. Keep working toward *CRP* (Culturally Responsive Pedagogy) for the sake of the students you will have in the future. Go! Make an effect! You can do it! I am looking forward for you to blossom and grow to be the best teacher you can be." I put effort into encouraging the participants to urge them to be more aware of all students in their future classrooms.

Frances shares what she has learned about building relationships with herself in our last class:

Anybody that knows me, knows that I am a talker and I will try to dominate the conversation. I've been trying to change that the in the past week or two.... It is a good practice for me to start the balance. One thing that I have learned is how important it is to listen and to take the time to listen, especially if I am prepared to go out to Pikani in January.... It's just to take the time to listen and to pay attention to others more so than myself

and my own contributions and my ideas. (Frances, Class Recording, November 5, 2014)

Frances has learned more about herself and about making adaptations with the class as part of building relationships with her classmates. She is transforming as she prepares to go to a village for internship, “It's just to take the time to listen and to pay attention to others more so than myself and my own contributions and my ideas.” She is reflecting deeply about where she is going and is preparing to transition to a new place. Since the beginning of our class and from our discussions of Alaska Native villages, Frances is putting effort into adapting and preparing to be culturally responsive by practicing how to listen rather than talk so much. She is transforming to become a better listener and to be present. To me, this demonstrates her willingness to adapt, to prepare, and to connect with the people she will be serving.

4.5.4 Summary from Taringulluteng (Building Relationships)

Loras' comments indicate that he felt overwhelmed in the beginning; however, he now understands that building relationships and reaching his students takes having connections, being open, and adapting to their needs. He is aware that he needs culturally responsive teaching strategies to build relationships with the students.

Samantha is aware that relationships are built through cultural sensitivity by being open, connecting through culture, and adapting to the students' needs in class. She sees that involving culture in the curriculum also can help.

Frances understands that developing relationships requires acceptance and understanding. This is supported by her guiding students to be comfortable. Another way

she can help build connections and relationships is by adapting lessons and giving students opportunities to see themselves in class.

Chapter 5

Ungun (Conclusion)

This qualitative research examined pre-service teachers' attitudes toward CRT & L. Chapter 4 presented my interpretation of their journey toward becoming more culturally responsive through stories, discussions, and reflective assignments. This chapter will review and summarize the findings using the *qasgiq* as an interpretative framework of the research. As discussed in Chapter 2, a *qasgiq* was an educational space for men, but also functioned to entertain, clean, heal, and pray in social and ceremonial events. The space was where moral foundations were taught and a place where men were prepared for proper living through instructions that helped mold them for their future as hunters and providers. Respected elders were the educators and *ellalirturta* (mentors). Becoming aware was the overarching focus in all their teachings.

5.1 *Qasgiq (Indigenous Community Center)*

The structure of a *qasgiq* operates holistically and not in isolation from the person who occupies it. When one first reaches the *qasgiq*, its good foundation and sturdy frames keep the occupants safe and protected. Walls protect the occupants from the weather throughout the year. The door provides an entryway and also allows for air to be exchanged to renew the air between the indoors and outside. The floor provides space for the necessities of the household and a fire pit to keep the occupants warm and comfortable. The windows also provide lighting and let the smoke out when the fire pit is in use. Each part of the *qasgiq* has certain functions, but if any part were eliminated, this would disrupt the holistic operation and affect the safety and the trust by its occupants. For example, without the frame, there would be no place for the window on the top,

which would affect activities within. The absence of the window would remove the light, nor could the fire be safely lit. All parts of the *qasgiq* have a purpose and operate as a whole and not in isolation. The *qasgiq* metaphor illustrates how interconnected a community of learners is. I will use seven parts of the *qasgiq* to help visualize the holistic and intertwined process of CRT & L, my findings, and *tangqerqengiaraucaraq* (being present) as a bridge to the current school setting (see Figure 4). I will conclude with suggestions for future research and implications for teacher education.

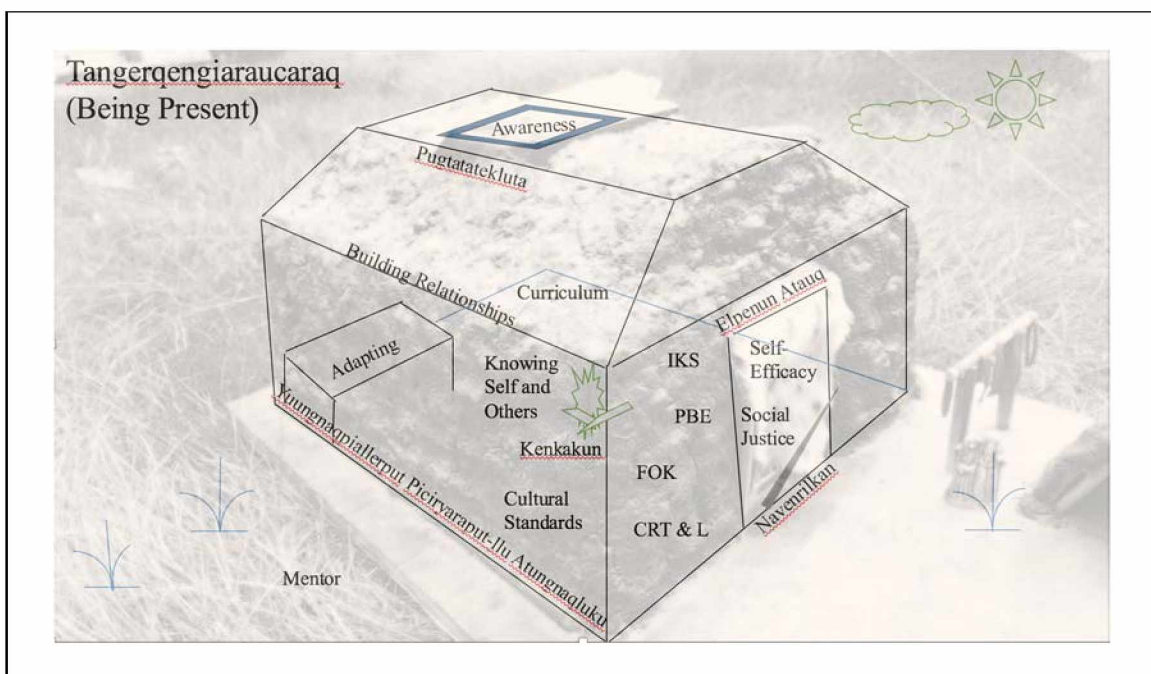


Figure 4. Illustration of the *qasgiq* (Indigenous Community Center). The English words in the illustration represent a combination of the theoretical framework from my literature review and my emerging themes from my data. The Yugtun words represent Dr. Chief Kangrilnguq’s teaching framework. The translation of the Yugtun words and additional illustrations are also explained in this chapter.

5.2 *Nuna* (Foundation)

A *qasgiq* required *nuna* (foundation; see Figure 5) that was firm and dry for occupants to feel safe and comfortable. *Nuna* was the most important part of the structure that kept the *qasgiq* stable. The occupants had to make sure the *nuna* was on strong, firm,

and even land to be able to withhold any type of weather in an unpredictable, cold, harsh environment. The stronger the *muna*, the more stable the building would be. A *muna* that was firm and dry kept its occupants safe without having to worry about their location and the structural integrity of the building. My late maternal grandmother, *Angayiq Anna Qungurkaq*, used to share through her many stories that *muna* was believed to be one of the connectors for Indigenous people to the spirit world. The *muna* connected humans, non-humans, and natural realms in the Indigenous holistic worldview where blessings, prayers, and communication occurred (John, 2009; Kawagley, 2006). A bad *muna*, one that was uneven, wet, soft, sinking, and brought a lot of uncertainties, worries, and maintenance needs.

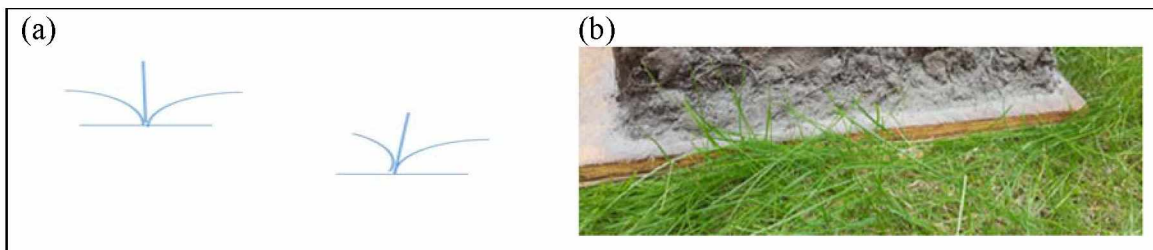


Figure 5. Illustration and photo of *muna* (foundation). Panel (a) is an illustration of *muna* (a foundation) which imitates grass, and Panel (b) is a photo of *muna* (foundation), which is a photo of grass that surrounds the *qasgiq*.

Similarly, Gay (2013) argued, that a strong and stable learning space allows for openness and trust for mentees to learn and grow with the guidance of their mentor. The findings of my research support Dr. Chief Kangrilnguq, Gay, and Ladson-Billing's advocacy to teach to and through culture to open the classroom for safe conversations and to build trust in the learning environment. On November 5, 2014, Becky noted in class, "I identify with this class because you use your own personal experience. You use experiences and so we trust you. Being open and relevant". The learning environment in

our class provided a safe space to model and guide the pre-service teachers toward CRT & L through my stories that include my culture. Just as my data supports, intentional planning has to occur to create a safe space that allows for constructive conversations. Mentors in their internship were noted to be important in the transformation process toward CRT & L. My data supports Gay's (2013) suggestion that mentors are important in supporting pre-service educators toward CRT & L as they guide

Like the *nuna, ellalirturta* (mentor) has to be stable to be able to give educators guidance and suggest ways to connect to their students in their classrooms, especially for the newer educators. A *ellalirturta* that implements CRT & L in the classroom can create a safe and comfortable space for both the educator and students in a classroom. On September 17, 2014, during our class discussion, Frances shared how she learned from her mentor modeling CRT & L through integrating books including Alaskan Natives characters, "It actually happened to be a Yup'ik book.... She [a Yup'ik student in her class] never really spoke up in class before, but she immediately spoke as soon as she saw that page. Her eyes lit up. Her hand went up into the air. She was saying, 'Me! Me!' and she was pointing to the book." This connected a Yup'ik student to the book that had a character who looked like her. On October 8, 2014, Loras also shared how he is working with his mentor to find ways to successfully connect with their diverse students, "My mentor and I, we've been trying to make connections with some of these kids... We're making progress and they're actually like giving us a chance to get to know them." He shared how discussions with his mentor continued to help with his own self-efficacy, as my own practice toward CRT & L was guided by Dr. Chief Kangrilnguq's teachings.

The learning environment in our class provided a safe space to model and guide the students in class toward CRT & L through stories that include my culture. My data supports Gay's (2013), which suggested mentors as important in supporting pre-service educators toward CRT & L as they guide mentees as they model and hold conversations to reflect on their teaching and learning. Just like *muna* has to be carefully selected and prepared, intentional planning has to occur to create a safe space that allows for constructive conversations. I believe being a teacher and *ellalirturta* are similar, as both are models as well as guides toward learning through asking questions or giving advice. The pre-service teachers had myself and their mentor in the selected schools for their advanced practicum and internship.

5.3 *Qerrarutet* (Frame)

The *qerratarutet* (frame; see Figure 6) of the *qasgiq* held the structure together. The *qerratarutet* connected and held the *qasgiq* firmly together and kept the *qasgiq* stable. The firm connection of the *qerratarutet* kept the *qasgiq* from falling apart. Without it, the building would be unstable and dangerous to occupy. Like the *qerratarutet* of a building, a classroom that has strong connections and relationships makes the teacher and students more comfortable and makes building relationships easier. An educator who implements CRT & L has to keep finding ways to connect with their students to keep them heard in the classroom. Each person/culture requires a unique way to build relationships through various ways of communication both verbally or nonverbally (Saifer et al., 2011). Building relationships and making connections requires one to be aware of self and others to progress in their cultural proficiency (Robins et al., 2006) and self-efficacy (Bandura, 1977).

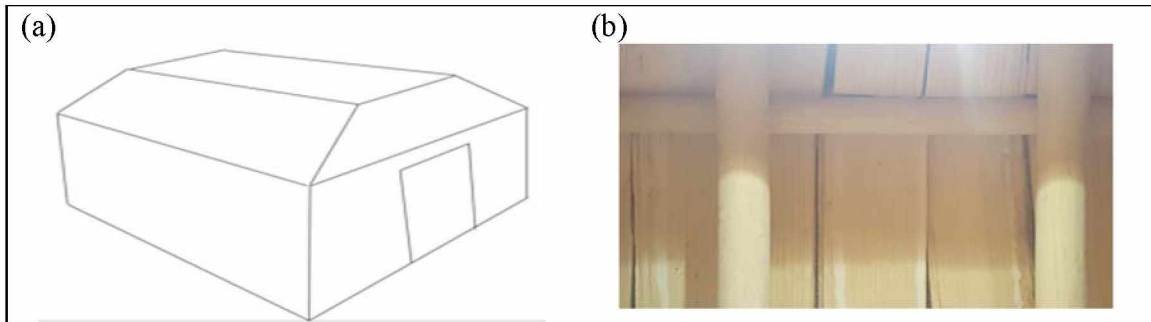


Figure 6. Illustration and photo of *oerrarutetet* (frame). Panel (a) is an illustration of *oerrarutetet* (a frame) which imitates the frame of the *qasgiq*, and Panel (b) is a photo of *oerrarutetet* (frame), which is a photo of a frame inside a *qasgiq* model.

Cajete and Pueblo (2010) and Gay (2010) suggested that educators need to make an effort to build relationships. In my study, several subthemes of building relationships emerged, namely: being heard through organizing students into small groups, finding identity in the classroom, and through learning to listen without talking too much. Gay (2013) also suggests that educators who implement CRT & L build different relationships with diverse populations. As an example, in our September 13, 2014 class, Loras learned about one of his students' strengths and weaknesses in music. Loras was able to understand that she only chose to sing in the group and never by herself. Loras recognized and adapted to that student as one who was too shy to sing individually, but who would sing with confidence when she sang with a group: "A lot of times, the really quiet ones will like dance or they will sing in a group, like they will sing their hearts out, but once they sing by themselves, they do not want to be seen or heard at all."

Another example Loras shared during our October 16, 2014 class was how his relationship with a Samoan student demonstrated *kenkakun* (through love). He successfully reached a struggling student by gaining his respect after having difficulty with him, "[h]e actually reached out to shake my hand, and he looked me directly in the

eye and said he was very sorry.... That actually turned everything around, because I took the time to make a personal connection.” Dr. Chief Kangrilnguq emphasized *kenkakun* (through love) as part of CRT & L as an encouragement to empower and give voice to those who may feel oppressed by the dominant institutions or standardization.

5.4 *Amiik* (Door)

The *amiik* (door; see Figure 7) was an entrance into the *qasgiq*. During men’s gatherings in the *qasgiq*, a *cigyak* (stick) was placed across the *amiik* (door) to symbolize someone was about to speak. At that moment, people were not allowed to enter or exit. The leaders or elders used the *cigyak* (stick) as a signal to the attendees that it was time to listen. The *cigyak* was a form of agency that symbolized that information was going to be given for the purpose of sharing voice and gaining knowledge. The choice made by the educator of who is welcomed through the *amiik* affects who or what is involved in the classroom. Therefore, the educators are the gatekeepers of their classroom *amiik*. Like the choice of who comes in and out of the *amiik*, the *amiik* represents a teacher’s self-efficacy (Bandura, 1977). The *cigyak* in relation to self-efficacy also represents social justice because of the choices educators make in empowering or oppressing students in their classroom. Even though there are many things teachers cannot change in the choice of curriculum and standards, there are many things they can do, such as building relationships, adapting assignments when possible, choosing teaching strategies, etc. There are things they have control over, but they do not have total control over everything happening in the school. So, it is the educator’s choice to recognize those things they can change and make that change. They have a choice to take action by implementing what empowers, gives voice to and at the same time allows them learn

more of Othered populations (Gay, 2014; Hynds et al., 2011; Sleeter, 2012). Educators most importantly make choices about what type of attitude and behavior they have in a classroom. They have a choice to stick to their own ways of teaching, only use required books as given, use standards strictly for English only, and restrict the classroom from those that want to take part or to new ideas. The other choice is to continue to adapt and change for their students by remaining open to grow and learn with their students and others.

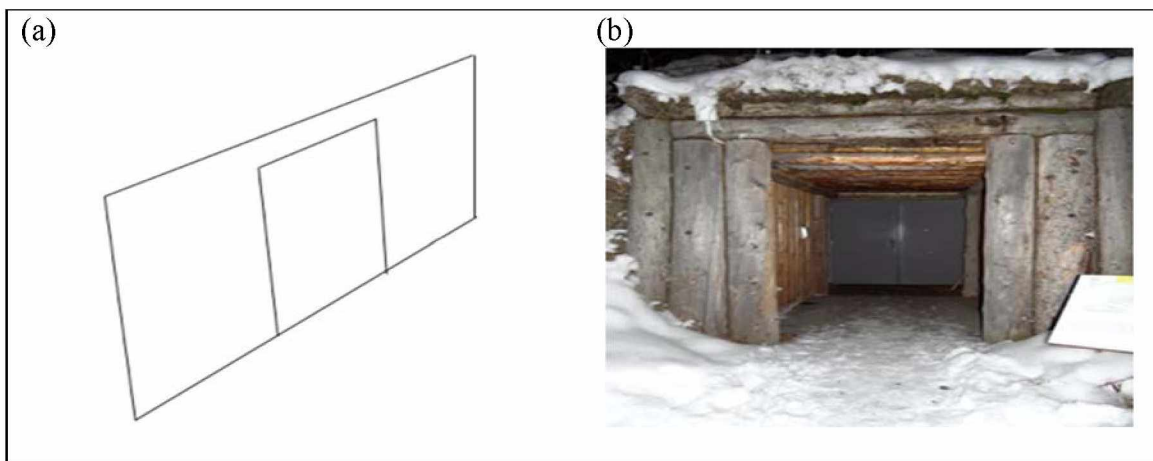


Figure 7. Illustration and photo of *amiik* (door). Panel (a) is an illustration of *amiik* (door) which imitates the door on one side of a *qasgiq*, and Panel (b) is a photo of *amiik* (door) of a *qasgiq* at the Alaska Native Heritage Center where Dr. Chief Kangrilnguq was a foreman when it was built.

In connection to self-efficacy and agency, Cajete and Pueblo (2010) argued for reciprocal relationships as a way to discuss and learn from one another to find ways to reach diverse student populations. Dr. Chief Kangrilnguq's quote of, "*Elpenun atauq*" (It is up to you) parallels agency and self-efficacy. The following examples shows Samantha's decision to grow and learn, rather than retaining the status quo with her own awareness of others. On November 5, 2014, Samantha wrote on her post cultural proficiency continuum self-evaluation about her choice to become more open to learn

about other cultures, “My eyes have been opened to new cultures and I’m very interested in learning more about the values.” On November 5, 2014, Frances also shared in her final reflection paper that she made a choice to become part of a bigger community: “This heightened state of awareness and evaluation of cultural proficiency is helping me to see myself in ways that I may not have considered before, and is helping me to see myself within a larger context (community, state, global, etc.)”

5.5 *Cautet* (Household Items)

Cautet (household items; see Figure 8) need space in the building. Depending on the occasion, *cautet* need to be adapted or shifted for those who will attend a certain event for a specific purpose. For example, when people come in for *yuraq* (dancing), the middle floor where the *kenilleq* (firepit) is has to be covered to provide floor space for *yuraq*. In addition, tools, furniture, and other items need to be moved to the side to make room for dancers. If there was going to be a steambath, the *kenilleq* (firepit) had to be opened to allow for men to sit around the *kenilleq*. As any material item, *cautet* also wear out, break or need to be replaced, mended, or remodeled to remain usable. Although there was not a lot of furniture in the *qasgiq*, the men were responsible for keeping the space clean and maintained.

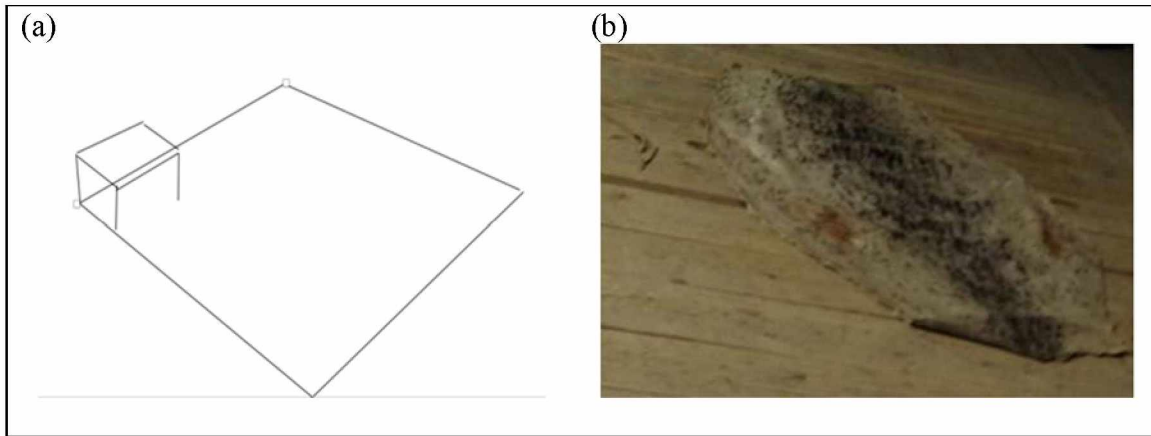


Figure 8. Illustration and photo of *causet* (household items). Panel (a) is an illustration of *causet* (household items) which imitates the floor and table of the *qasgiq*, and Panel (b) is a photo of *causet* (household items), a photo of seal skin inside a *qasgiq* at the Alaska Native Heritage Center.

Like any building, when *causet* are not set in a safe and proper place for an activity or event, the space is messy and chaotic. This also affects one's mental ability to stay focused on events. Like the *causet*, a classroom teacher needs to adapt their material and curriculum, but most importantly their way of working with their diverse student population to incorporate CRT & L. The curriculum and ways of teaching need to be adapted to meet the needs of the diverse population through CRT & L (Aronson & Laughter, 2015; Gay, 2010; Ladson-Billings, 2014, Saifer et al., 2011). Dr. Chief Kangrilnguq's teaching framework of *yuungnaqpiallerput piciryaraput-llu atungnaqluki* (survival through our ways of being) parallels CRT & L (John & Fienup-Riordan, 2003). An educator's role is to find resources that meet the needs of the diverse students they serve, both through materials and the way of teaching. The supporting theories of FOK (Gonzales, Moll, & Amanti, 2005), PBE (Smith, 2002), and IKS (Andrew, 2008; John, 2009; Kawagley, 2006; Rearden & Jacobsen, 2009) are valuable resources pre-service educators can collect and adapt for their classrooms. Another resource that can guide

toward CRT & L is the Alaska Cultural Standards for Teachers (Alaska Department of Education & Early Development, 2012; SERRC, 2015). Another adaptation is using different teaching strategies to meet the different ways of learning of diverse students who come with and from different cultural backgrounds.

Discussing Alaska Native and Othered populations' values, sharing personal experiences, engaging in reflection, sharing elder quotes, and both whole group and small group discussions were implemented in the class to add a variety of ways to support the development of the participants' self-efficacy. Lisa and Becky *ellangellruuk* (started becoming aware) of the need for and the lack of Alaska Native material and culture used in schools and at the university. They recognized the need to adapt the material for Alaska Native students in particular as an example of their growth and awareness toward CRT & L. On September 17, 2014, Lisa expressed, "I did not see anything of the Asian culture in my classes. It was just mainly American culture and kind of like the history from my literature texts." Lisa also stated her concern for ELLs, "I feel like especially for ELL students, it would be difficult for them to engage and kind of connect with the academics. It's like lessons, they don't have anything to connect with." On October 22, 2014, Becky, as a Caucasian student, who grew up in Alaska shared her lack of knowledge and the recognition of the gap as the product of Alaska schools, "I don't know much of the history of Alaska... teachers are trying to integrate culture back into the classroom." They both recognized the need to implement of CRT & L to teach to and through the culture to connect with their diverse Alaska students. This shows how vital it is for pre-service teachers to be exposed to diverse student populations to prepare for our diverse population in Alaska schools and for Alaska students to learn about Alaska's

Indigenous and Othered population as part of the curricula. The data shows how our discussions in class, annotated bibliography summary and reflection, final reflection paper, culturally responsive adapted lesson plan, and the pre and post cultural proficiency continuum were assignments that made the pre-service teachers aware of the lack of diversity in our Alaska curricula.

5.6 *Egaleq* (Window)

The *egaleq* (window; see Figure 9) was an entryway for light into the *qasgiq*. The amount of brightness in the *qasgiq* determined how much one was able to see inside. More light allowed greater ability to see, observe, learn, and understand the purpose of the people and the things around them. Less light affected the ability for one to see and process what was around them. Over time, when one became familiar with the space it became easier to navigate inside. Like the *egaleq*, the classroom needs light to allow for student to develop awareness of the world around them. In the *Yup'ik* way of learning, the goal of elder and the *ellalirturta* is to recognize the amount of person's awareness. The *Yup'ik*'s center to teaching and learning is to bring awareness of their behavior toward themselves, others, and the environment around them. Both Kawagley (2006) and John (2009) stated that the natural, spiritual and human realms intertwine and overlap. From the educator's perspective, both John and Kawagley also articulate the important role continuous reflection plays in the process toward a purposeful transformation through being aware. Like the light that enters through the *egaleq*, the amount of a person's awareness in a particular space varies depending on their worldview and exposure to the people they interact with. When one starts becoming aware of their surroundings, it broadens their ability to be aware of other people and the environment.

At the center, becoming aware depends on a person's willingness to see and learn to change or adapt for the people they interact with through self-evaluation, reflection and observation. Therefore, self-efficacy becomes vital for continual growth and learning. For example, when a teacher starts becoming more aware of the different ways in which diverse students learn, the ability to notice different worldviews and ways of learning and growing becomes evident; however, if the teacher does not recognize different ways of learning, the teachers will not be able to see or understand what is causing disconnect for the student. As teachers' awareness grows with time they will be able to better adapt their ways of teaching.

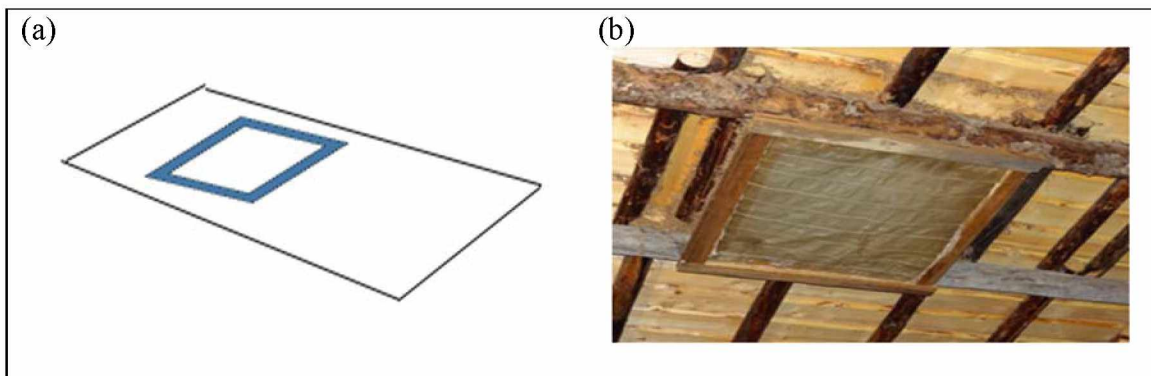


Figure 9. Illustration and photo of *egaleq* (window). Panel (a) is an illustration of *egaleq* (window) which imitates a window on the top of the *qasgiq*, and Panel (b) is a photo of *egaleq* (window), a photo of *egaleq* (window) of a *qasgiq* at the Alaska Native Heritage Center.

A person's level of awareness varies depending on his or her worldview and history (John, 2009; Kawagley, 2006). Kawagley's and John's models of a person's holistic awareness illustrate how intertwined ways of learning and worldviews are. The more people are exposed to diversity, the more they understand different worldviews. Therefore, the people's choices to be aware of what happens around them becomes key toward how much they grow in their awareness and self-efficacy. Each person's way of

teaching and learning is affected differently depending on their life experience, background and level of awareness. Dr. Chief Kangrilnguq and Robins et al. suggested the importance of becoming aware is part of the life-long process of learning toward becoming a better being and educator. Kawagley and John make the case that awareness guides continual growth and learning. Therefore, as educators, if they choose to be aware of becoming culturally responsive they will become able to notice different student abilities and adapt their way of teaching (Aronson & Laughter, 2015; Gay, 2010). In our ninth class, on October 24, 2014, Becky stated, “I’m becoming more aware that I’m unaware.” She worked on becoming aware throughout the class. Frances in our last class, on November 5, 2014, also shared how she became aware toward the end of class of how to listen more and be less talkative. Her awareness led her to prepare to be more open and a better listener as she prepared to be in a rural Alaska community, “It’s just to take the time to listen and to pay attention to others, more so than myself and my own contributions and my ideas.”

The term, *navenrikan* (if one does not destroy himself) in Dr. Chief Kangrilnguq’s teaching framework parallels the awareness educators gain of the diverse population they serve. In my study, educators were given tools and choices to implement CRT & L; however, their choice to use the tools was ultimately up to them. Our assignments varied in their effort to support transformation for those who are prepared or willing to transform toward becoming culturally responsive with the following reflective assignments: Weekly inquiry journals, varied group discussions, article reviews, cultural lesson plan, and a reflective paper. On September 3, 2014 class discussion, Samantha expressed her willing to become culturally responsive, “It’s really opened my eyes to

other things, but I want to be a culturally responsive teacher, I guess, so that I can like learn from other kids as well.” The following week on September 10, 2014, Samantha commented in class, “I’m kind of a little bit more excited I guess about teaching after the last two readings.” And then for her final reflective paper on October 29, 2014, Samantha commented, “I am grateful for this class because I have already experienced some amazing transformations in my relationships with students and peers and this only makes me want to strive to become more culturally proficient, in and out of the classroom.” The data shows how Samantha grew and learned from various reflection assignments, which helped her to be more aware of her actions and how they affect those around her. This reflects Samantha’s growth toward becoming culturally responsive.

Thinking back to my own upbringing, and to my teaching and learning experiences, I find myself reflecting back on how I learned. I think about my paternal grandmother, Angayiq Anna Qungurkaq, along with my father, Dr. Chief Kangrilnguq, as they are two people who supported and triggered my awareness toward my own growth or toward others. I was always given two choices to take which were either to follow given directions or to choose the opposite. For example, my grandmother used to tell me that if I keep listening and follow what the elders teach me I will have a prosperous life. But if I choose not to listen, I may have a short life or not have anything, and also that if I do not listen, people will wonder where my parents and grandparents are who should have taught me about how to be a good person. The idea of people talking about me, my parents and grandparents was embarrassing enough for me to listen, so I listened to the teachings. To this day, I am always reflecting on my own awareness and how my choices also affect others.

My researcher journals reflect my awareness of the different worldviews between myself and my non-Native students. I shared how I adapted, affected, and supported my students' effort toward CRT & L. I was aware from the start that I needed to share my journey to show examples and challenges of CRT & L from my experiences as a way to support and trigger their awareness through teaching to and through my culture. I had to also be aware of my own learning and what I needed to do to adapt as I learned with my students. The awareness process connected me to our Indigenous ancestors' way of teaching and learning by being aware of my students' awareness.

In my first few researcher journal reflections, I show my awareness of my teaching. I focused on my awareness of including my own stories, "I was trying hard to be aware of what I was saying to them and trying to remember to keep to my Indigenous experience as examples" (Researcher Journal, August 24, 2014). I wanted to support my students' self-efficacy toward CRT & L, "I want to deepen their behavior and attitude to reach as many students as they can...I want to challenge them to get into the field and experience and learn more of other groups. Anchorage is diverse and needs to become more friendly to diversity to service more than just to the academic requirements" (Researcher Journal, September 17, 2014). I remain aware of what I need to adapt with future classes to support their growth, "They want more real examples now that they are aware of being culturally responsive. I believe they are ready for that. I will change my class so they can experience more preparation examples of implementation and to prepare them more for the teaching" (Researcher Journal, September 24, 2014).

I noticed my students' shift toward becoming willing to share about their CRT & L experiences, "They want to find ways of integrating more of the resources that they

could find in the community” (Researcher Journal, October 1, 2014). I was aware of their need to be encouraged to implement CRT & L more into their classes, “I felt the need to give the students time to share their experiences to encourage more transformation and to discuss using examples of what they are going through. Co-constructing is important by using examples and talking about them in detail” (Researcher Journal, October 15, 2014). The encouragement reminded me of Dr. Chief Kangrilnguq’s way of teaching through stories. I was aware of the need to listen and encourage to empower the students.

It was also evident in my journaling on the lesson plans the need to focus more on CRT & L, “The effort is important for them to focus on a specific group to hopefully affect their learning from one group to become aware of others” (Researcher Journal, October, 19, 2014). I also saw that I needed to make connections to the past classes, “I try to emphasize their examples to what we have been covering and the points I have been making” (Researcher Journal, October 22, 2014). Grading their annotated bibliographies brought awareness of the effect of being exposed to diversity, “I noticed the more the students are in diverse environments, the more affected they are. The ones in internship are more affected. The ones in practicum are less affected, but still get a chance to see the importance of connection” (Researcher Journal, October 24, 2014).

Toward the end of the semester, I was more aware of their deeper and more specific discussions from their exposure to diverse populations, “I liked how there was deep discussion on teaching and Indigenous population. There was a lot of questions of what they would do in specific situations” (Researcher Journal, October 29, 2014). Again, “Their awareness during their actual interaction with students, parents and community has the most effect. That is why I wish all were in actual internships during

my study as expected” (Researcher Journal, November 4, 2014). For their last presentation of their final brochures my awareness of their need to know self and others confirmed ways to connect with their diverse students, “I hope they learned more about the importance of getting to know their students... It is important for students to be in internships to have greater effect.... Overall, getting to know themselves is a start for those that are in practicum” (Researcher Journal, November 13, 2014). I found awareness to be the common space of understanding (John, 2009; Kawagley, 2006) both in my personal journey as a teacher and researcher and in analyzing my data for this study. My analysis supports that a person’s awareness is vital in the holistic process of teaching and learning. When the theme emerged, I started making connections to how my way of teaching may parallel how our elders and ancestors taught.

As I continued to code I came to another awareness to bridge our ancestors’ learning center, the *qasgiq*, to today’s Western schools as a way to illustrate and connect different worldviews as a way of learning with my non-native students. I paralleled this to Dr. Chief Kangrilnguq’s emphasis on getting along with different races as way of learning from one another (John & Fienup-Riordan, 2003). Barnhardt and Kawagley (2005) also emphasized how crucial it is for non-native teachers to know about multiple worldviews and knowledge systems to better relate and understand diverse students with different perspectives. The fourth world context described by Barnhardt and Kawagley has commonalities to my study agreeing that Alaska’s diverse student population comes with diverse worldviews and knowledge. The common ground for educators is to connect students to their sense of place and the cultural practices and manifestation. Their holistic approach meets SERRC Alaska Cultural Standards A, B, D, and E.

5.7 Kenilleq (Firepit)

The *kenilleq* (firepit; see Figure 10) was an integral part of the *qasgiq* that provided heat and cleansing. The *kenilleq* was located in the center of the *qasgiq*, and whoever was asked to light the *kenilleq* was also responsible for maintaining the fire. The person in charge of the *kenilleq* had to know how to stoke the fire to keep the *qasgiq* at various temperature levels for different purposes. The *kenilleq* was used for cooking, to keeping warm, to make stronger heat for steambath, etc. Like the caretaker of the *kenilleq*, an educator has to know how to take care of the students as a whole and for specific activities. For an educator to have balance in the classroom requires them to know their disposition, philosophy, pedagogy, and most importantly understand how their diverse students learn best to keep everyone in the class learning and growing together.

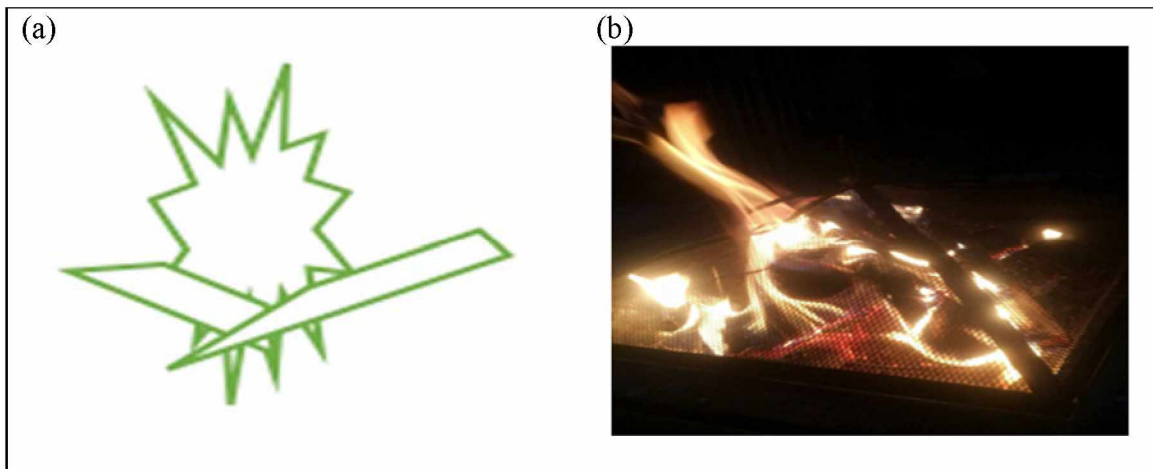


Figure 10. Illustration and photo of *kenilleq* (firepit). Panel (a) is an illustration of *kenilleq* (firepit) which imitates firewood and burning fire, and Panel (b) is a photo of *kenilleq* (firepit) outside.

To implement CRT & L, it is vital for educators to know themselves and to be able to learn from others (Cajete & Pueblo, 2010; Robins et al., 2006). Dr. Chief

Kangrilnguq's way of teaching emphasized *pugtatakluta* (as equals) especially due to coming from small Indigenous communities where working together allows for each to get to know one's own and others' strengths and weaknesses as a whole. The term *pugtatakluta* is important for teachers to be aware of, as they are responsible to educate all of their students. The term *pugtatakluta* is vital in getting to know everyone in class to create a classroom for empowerment and allowing students to find their voice. The classroom needs to be a place where teachers are not only in authoritative positions, but learn about each other's strengths and weaknesses and work together to become an effective educator (Robins et al., 2006; SERRC, 2015).

By getting to know the students' abilities, the educator can avoid being the oppressor, practice *pugtatakluta*, and build a respected relationship through implementing CRT & L. On September 3, 2014 during our class discussion, Loras shared about his own limits and confidence. He shared how he was starting to be uncomfortable because he recognized he did not know how to serve diverse students, "And myself, I realized how much I don't know, I guess, about diversity." Later on October 29, 2014, he felt that he changed his behavior toward his diverse students as he got more confident in implementing CRT & L, "You have to figure out what it is that the students see in themselves and that is helping the change about me." Samantha, starting from the second class, on September 3, 2014 shared, "I think that is going to be really cool to see, and I want to make a difference by allowing them to express what they want and to be open in my classroom." Toward the end of class, she got to know more about herself through answering inquiry journals, reflecting on reading assignments, and writing her reflective papers. In her final reflection paper, on October 29, 2014, she, in turn, said she wanted to

be at the *putatatekluta* level with her diverse students so they could get to know her to better share about themselves with her, “I want my students to know who I am and where I came from, so they feel comfortable sharing their culture with me.” In her last assignment, filling out her post cultural proficiency continuum, on November 4, 2014, she even felt more confident with her ability to be culturally responsive as she continues to become more aware and willing to find ways to work better with her diverse students, “My eyes have been opened to new cultures and I’m very interested in learning more about the values that come with that, but I also feel like I could learn much more and grow to a more competent cultural level.”

5.8 *Ella* (Weather)

Ella (weather; see Figure 11) cannot be controlled by people. The condition of *ella* brings itself as it is, and people have to prepare for the weather they are given. A characteristic of *ella* is its ability to change suddenly from being good to very bad within a matter of minutes and vice versa. Some days, *ella* can be very beautiful and peaceful. Other days it can remain marginal when it rains, snows, become blizzardy, windy, etc. Sometimes *ella* can also get tiring if it stays in the same condition for too long. Just like people cannot control *ella*, an educator has to work with whatever student body they have. In Alaska’s diverse student body, an educator cannot control who is in their given classroom, unless it is a program of choice. Every community has its given population in a rural, urban or hub community. The sociocultural make up and location creates its own diverse population among the students, parents, and community. Each family also has its own unique gifts, issues, and challenges that the students bring and that are out of the educator’s control. Educators necessarily do not pick and choose who takes part in their

classrooms. Depending on the choices of the district, state and federal government and even the local, district, and state school boards, the curriculum and expected standards also vary. Educators are required to follow federal state, district, and local mandates and requirements that at most do not match the diverse student population served (Aronson & Laughter, 2015; Gay, 2010).

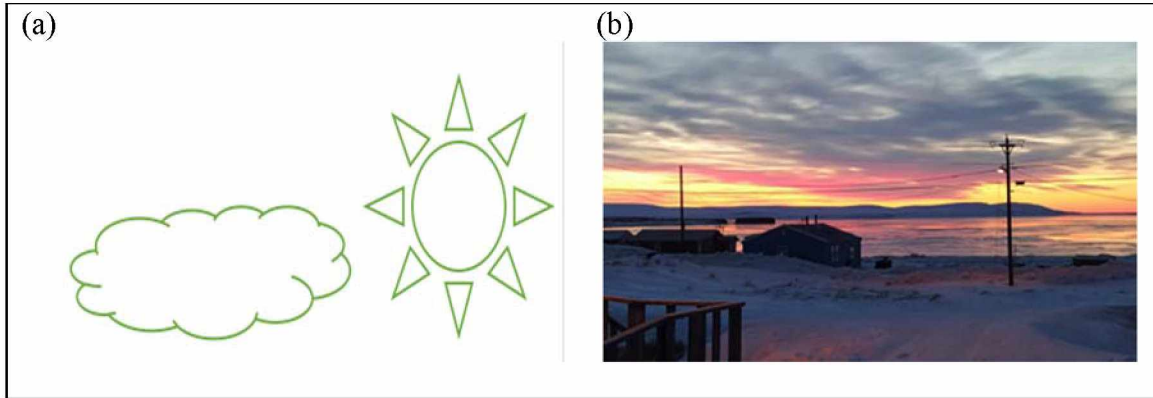


Figure 11. Illustration and photo of *ella* (weather). Panel (a) is an illustration of *ella* (weather) which is an imitation of a cloud and the sun, and Panel (b) is a photo of a morning sunrise in Toksook Bay, Alaska.

To implement CRT & L, an educator has to study the people they serve (just as the *ella* has to be studied and predicted to better prepare, understand, and adapt) to teach and learn with their particular student population. The data supports that educators need to know their own talents and students to best implement CRT & L as they get to know their students (Cajete & Pueblo, 2010; Robins et al., 2006, Saifer et al., 2011). Loras and Samantha were placed in a Title I school (low socioeconomic population) where they worked and learned about very diverse populations. Lisa and Becky were placed in a school of their choice. Frances, on the other hand, was in a more diverse, non-Title I school. Because of the diverse populations educators serve, my data provide further

support for Dr. Chief Kangrilnguq teachings that different beings have to learn how to get along to learn from one another.

5.9 *Tangerqengiaraucaraq* (Being Present)

Both Dr. Chief Kangrilnguq's teaching framework and Robins et al. (2006) cultural proficiency recognize awareness as an essential part of the inside-out learning process. "Cultural proficiency is an inside-out approach, which focuses first on those who are insiders to the school or organization, encouraging them to reflect on their own individual understands and values." (Robins et al., 2006, p. 5). They both start from a person's awareness and reach out to others involved.

Bridging Dr. Chief Kangrilnguq's teaching of *tangerqengiaraucaraq* complements my study of CRT & L. He encouraged people to become contributing members of a healthy community (John & Fienup-Riordan, 2003).

Tangerqengiaraucaraq is an important effort toward becoming aware as a person to learn and grow with a community. *Tangerqengiaraucaraq* builds relationships by being involved in healthy community activities even though one may not seem to make a difference. People, through time, will recognize a person's strength through participating and contributing their knowledge, strengths, and talents within a community.

Through following *tangerqengiaraucaraq*, an educator can start understanding how *yuungaqpiallerput piciryaraput-llu atungnaqluku* (surviving through our way of life) can be implemented in a classroom. Learning *yuyaraq* (local ways of living) and *qanemcit/qulirat* (stories) can be great agencies toward learning more about each other to find ways to adapt their ways of teaching and learning. Dr. Chief Kangrilnguq believed in

working together rather than fighting as an important practice to implement to become a contributing educator toward a better society.

I now understand what my dad, Dr. Chief Kangrilnguq, meant when he encouraged us, his children, to get our degrees/certificates/training. He used to tell us we will never lose our Yup'ik identity no matter how much we try to become Westernized. He said we would be able to teach to and through our culture to help our Yup'ik people. Although I unknowingly got colonized through my university experience, I have Indigenized myself to continue the expectation and hope of our dad. I not only have hope now, but I will continue to teach and learn with educators through the structure of the *qasgiq* to further support *tangerqengiaraucaraq* to bridge different worldviews through our awareness. I encourage all educators to teach to and through culture and become more involved within the community you serve to become the best educator you can be. This is a journey, I will continue to honor my father and our ancestors' expectations: passing on their love for all beings. *Kenkakun* (through love).

*Nutaan taringaqa unistemta cingumatellra kalikartangennaqlerkamta
tungiimun. Qanrut 'lallruakut ikayuryugngaciqniluki Yup 'ut
kalikartangllemteggun. Qanrut 'lallruakut-llu Yupiunrirngaitnihuta.
Waniwa taringaqa qanellra. Waniwa elitnaurilartua yuuyaraput aturluku
cunawam Yug 'unrilngurmun taringutngusqelluku yumtenek.
Elitnauriurciqua Yuuyaraput aturluku elitnaurillemni elitnauristekane
elitnauristenek-llu. Qasgiq tangerqengiaraucaraq-llu taringcauteklukek
aturciqagka elitnauristet ikayungnaqlemki. Aatama ciuliamta-llu man 'a
pisqutkait. Man 'a kenkudem ilakaa.*

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Appendix A

University of Alaska Fairbanks Institutional Review Board Approval and Extension

Letters



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Institutional Review Board

909 N Koyukuk Dr. Suite 212, P.O. Box 757270, Fairbanks, Alaska 99775-7270

May 2, 2014

To: Sabine Siekmann, PhD
Principal Investigator

From: University of Alaska Fairbanks IRB

Re: [585457-1] Creating culturally responsive educators: Sociocultural theory as a framework for the integration of Indigenous epistemology in cultural responsive teaching and learning

Thank you for submitting the New Project referenced below. The submission was handled by Expedited Review under the requirements of 45 CFR 46.110, which identifies the categories of research eligible for expedited review.

Title:	Creating culturally responsive educators: Sociocultural theory as a framework for the integration of Indigenous epistemology in cultural responsive teaching and learning
Received:	April 29, 2014
Expedited Category:	7
Action:	APPROVED
Effective Date:	May 2, 2014
Expiration Date:	May 2, 2015

This action is included on the May 7, 2014 IRB Agenda.

No changes may be made to this project without the prior review and approval of the IRB. This includes, but is not limited to, changes in research scope, research tools, consent documents, personnel, or record storage location.



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909 N Koyukuk Dr. Suite 212, P.O. Box 757270, Fairbanks, Alaska 99775-7270

April 30, 2015

To: Sabine Siekmann, PhD
Principal Investigator

From: University of Alaska Fairbanks IRB

Re: [585457-2] Creating culturally responsive educators: Sociocultural theory as a framework for the integration of Indigenous epistemology in cultural responsive teaching and learning

Thank you for submitting the Continuing Review/Progress Report referenced below. The submission was handled by Expedited Review under the requirements of 45 CFR 46.110, which identifies the categories of research eligible for expedited review.

Title:	Creating culturally responsive educators: Sociocultural theory as a framework for the integration of Indigenous epistemology in cultural responsive teaching and learning
Received:	April 24, 2015
Expedited Category:	7
Action:	APPROVED
Effective Date:	April 30, 2015
Expiration Date:	May 2, 2016

This action is included on the May 6, 2015 IRB Agenda.

No changes may be made to this project without the prior review and approval of the IRB. This includes, but is not limited to, changes in research scope, research tools, consent documents, personnel, or record storage location.



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909 N Koyukuk Dr. Suite 212, P.O. Box 757270, Fairbanks, Alaska 99775-7270

May 4, 2016

To: Sabine Siekmann, PhD
Principal Investigator

From: University of Alaska Fairbanks IRB

Re: [585457-3] Creating culturally responsive educators: Sociocultural theory as a framework for the integration of Indigenous epistemology in cultural responsive teaching and learning

Thank you for submitting the Continuing Review/Progress Report referenced below. The submission was handled by Expedited Review under the requirements of 45 CFR 46.110, which identifies the categories of research eligible for expedited review.

Title:	Creating culturally responsive educators: Sociocultural theory as a framework for the integration of Indigenous epistemology in cultural responsive teaching and learning
Received:	April 30, 2016
Expedited Category:	7
Action:	APPROVED
Effective Date:	May 4, 2016
Expiration Date:	May 2, 2017

This action is included on the June 8, 2016 IRB Agenda.

No changes may be made to this project without the prior review and approval of the IRB. This includes, but is not limited to, changes in research scope, research tools, consent documents, personnel, or record storage location.



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Institutional Review Board

909 N Koyukuk Dr. Suite 212, P.O. Box 757270, Fairbanks, Alaska 99775-7270

May 12, 2017

To: Sabine Siekmann, PhD
Principal Investigator

From: University of Alaska Fairbanks IRB

Re: [585457-8] Creating culturally responsive educators: Sociocultural theory as a framework for the integration of Indigenous epistemology in cultural responsive teaching and learning

Thank you for submitting the Continuing Review/Progress Report referenced below. The submission was handled by Expedited Review under the requirements of 45 CFR 46.110, which identifies the categories of research eligible for expedited review.

Title:	Creating culturally responsive educators: Sociocultural theory as a framework for the integration of Indigenous epistemology in cultural responsive teaching and learning
Received:	May 12, 2017
Expedited Category:	7
Action:	APPROVED
Effective Date:	May 12, 2017
Expiration Date:	May 2, 2018

This action is included on the June 7, 2017 IRB Agenda.

No changes may be made to this project without the prior review and approval of the IRB. This includes, but is not limited to, changes in research scope, research tools, consent documents, personnel, or record storage location.

Appendix B

Class Dates, Length, and Topics

Week	Date of Class	Length of the Recording	Topics Covered
1	August 27, 2014	2 hours 3 minutes	Syllabus Overview What is Cultural Proficiency? Why is culture important? Required assignments Self-Identity-The Beginning of Your Journey
2	September 3, 2014	1 hour 53 minutes	Students Cultural Proficiency Praxis
3	September 10, 2014	1 hour 52 minutes	Teaching Culturally Responsive Standards Differentiated Instruction
4	September 17, 2014	1 hour 53 minutes	Language and Theories First and Second Language Acquisition The case for Cultural Proficiency
5	September 24, 2014	1 hour 55 minutes	Culture Education and Language History Barriers to Cultural Proficiency
6	October 1, 2014	1 hour 56 minutes	Area of interest Funds of Knowledge Valuing Diversity
7	October 8, 2014	2 hours 06 minutes	Changing Our Perception Cultural Proficiency Continuum Assessing your Culture
8	October 15, 2014	2 hours	Teachers Learning and Growing with Culturally Responsive Standards Based Teaching Managing the Dynamics of Differences Background research and theoretical base
9	October 22, 2014	1 hour 55 minutes	School and Community Adapting to Diversity The PACE model: A Story-Based Approach to Meaning and Form for Standards-Based Language Learning
10	October 29, 2014	2 hours 03 minutes	The Role of Native Language and Culture in Alaska Native Academic Achievement White Teachers, Native Students Teaching Methods Possibly In A Diverse Classroom
11	November 5, 2014	1 hour 52 minutes	Adapting to Diversity: Training About Differences Institutionalizing Cultural Knowledge: Changing for Differences
12	November 12, 2014	1 hour 56 minutes	Presentations

Appendix C

Values, Topics, and Presenters

Date	Value	Presenter
Aug. 27	Respect	Panigkaq
Sept. 3	Compassion	Samantha
Sept. 11	Awareness	Frances
Sept. 17	Knowing your language	X
Sept. 24	Humility	Loras
Oct. 1	Thinking of Others	X
Oct. 8	Always Getting Ready	Becky
Oct. 15	Working Hard	Frances
Oct. 22	Doing Your Best	Samantha
Oct. 29	Fairness	Loras
Nov. 5	Thankful	Lisa
Nov. 12	Helping Elders	Becky

Note: *X* denotes individuals who gave values presentation, but were not participants in the study.

Appendix D

Class Syllabus



**UAA College
of Education**
UNIVERSITY of ALASKA ANCHORAGE

3211 Providence Drive
Anchorage, Alaska 99508-8269

EDSY A630, Language, Culture, and Teaching in Secondary Schools, 2 credits
Fall 2014

CRN #: 73026

Instructor: Panigkaq Agatha John-Shields

Office Location: Brooks 306E, Fairbanks Campus Office Hours: 1-3 pm Mondays or
by appointment

Contact Information:

College of Education
University of Alaska Anchorage
3211 Providence Drive
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Course Meeting Information:

Location: Blackboard Collaborate Day(s) and Time(s): Wednesdays, 5-7 pm

Catalog Course Description: Examines multicultural education as the responsibility of all educators. Focuses on second language acquisition, and how culture influences language and literacy development. Discusses the cognitive academic language demands of content area classrooms. Emphasis is placed on integrating research-based teaching strategies for supporting all aspects of cognitive academic language development, including reading, oral language, writing, and visual literacy. Includes the importance of culturally responsive teaching as an integral component of the learning environment.

Click here to enter text. Descriptions found at:

<http://www.uaa.alaska.edu/records/catalogs/upload/Chapter-13-Course-Descriptions-2.pdf>

Course Prerequisite/Co-requisites:

EDFN A424 or EDFN 601, 602, and 603 Admission to the Master of Arts in Teaching Program Concurrent enrollment in internship required. EDFN A695A

Course Design:

Class meets weekly beginning the week of August 27, 2014 through the week of November 12, 2014. Specific times for the class are listed above and meeting dates are listed in your MAT Handbook. There will be 28 hours of classroom contact and approximately 56-60 hours of work expected outside of class. This course will be conducted using a variety of classroom teaching practices that could include: cooperative learning, group and individual presentations, lecture, and guest presentations. This course can be applied to meet the Department of Education Multicultural Studies requirement.

There are not lab or material fees.

Course Assignments:

1 –Class Participation	25
2-Inquiry Journals @ 5 points each	60
3-Pre and Post Questionnaire @ 10 points each	20
4-Pre and Post Cultural Proficiency Continuum @ 5 points each	10
5-Annotated Bibliography (25 points per each)	50
6- Design a Lesson Plan with Culturally Responsive Wheel	30
7 –Reflection Paper	50
8- Final project-cultural or linguistic community	80
TOTAL	325

Class participation (2 points per class) 25 points

Preparation and participation are central in determining the success of this course. You are expected to demonstrate professional behavior and contribute to discussions and activities. It is essential to have completed readings before each class session. Values presentation and discussion board interaction will also be included as part of your participation grade.

Pre and Post Questionnaire (10 points each) 20 points

The 38-question Cultural Diversity Awareness Inventory (CDAI) questionnaire will be used to measure the attitudes, beliefs and behavior toward culturally diverse backgrounds. The categories were used for general awareness of the students’/people’s culture you worked with. The questionnaire has a disagree/agree 4-point Likert scale about beliefs toward cultural awareness, diverse families, communication skills with different cultures, assessment, and about teaching in multicultural classrooms. The completion of the questionnaire will help in how I could better structure my class to more effectively guide toward transformation to become more culturally responsive as well as to measure the effect of the class.

Pre and Post Cultural Proficiency Continuum (5 points each) 10 points

Self-assess where you believe you are at on the continuum and write a paragraph why you believe you are at that level. The cultural proficiency continuum is an inside-out perspective and transformational approach in describing both unproductive and healthy policies, practices, and behaviors of an individual or organization on a six-point scale ranging from destructiveness to proficiency. Culturally proficient behaviors and school practices are acknowledged to meet the needs of the students and communities they serve. The continuum helps you evaluate your level in working with different cultural groups. To be culturally proficient, teachers have to know the cultural, social, political, and language background of their students to better understand where their students come from. This continuum activity will have you start observing your attitude toward how connected or disconnected you may be to yourself and others. After the first day of class, each participant will place him or herself on the continuum and write a paragraph explaining why they believe they are at that level on the continuum. After the last class is over, you will be asked to re-assess yourself on the same continuum and write a paragraph comparing their pre-self-assessment.

**Annotated Bibliography (25 points per each)
points**

50

Write a summary and reflection of your pursuit of useful resources, insights from the experience, potential leads from the two relevant peer reviewed and research based journal articles. This assignment is to encourage transformation through reflecting on self-selected peer reviewed research articles that could broaden your understanding of how culturally responsive pedagogy has been implemented in your area of interest. This assignment will help to research and gain knowledge of culturally responsive teaching strategies by reviewing and summarizing articles. You will make connections between the articles, class readings and discussions, and your class assignments. The summary will be single spaced, one page each in length and will be posted to the blackboard assignment page and bibliography sharing in discussion board. Wiki, newspaper articles or popular, general interest books are not appropriate. For your own sake do not tackle a dissertation for this project. Please check with me if you have any questions about the journal articles or text book you are going to review.

**Inquiry Journal (5 points per entry)
points**

60

Weekly journals will be assigned to encourage critical thinking; they will serve as a dialogue between the teacher and you. Journals are a good way to communicate with one another and also guide one another to adapt the class for individual student needs and interests. I want to assist with your transform in your beliefs and attitudes toward becoming culturally responsive in Alaska schools. Transformation is a personal choice; if one chooses to question, to make changes in attitude, and to redirect purpose, one will go through personal transformation. The journals will be a great way to foster uncomfortable but necessary conversations on teacher strategies, social justice, and diversity in a safe, low-stakes space.

Design a Lesson Plan with Culturally Responsive Wheel **30 points**

Write a detailed lesson plan of your content area to meet the need of ELLs and all your students and to also make your lesson culturally responsive. You will be given guides to follow for this assignment. You will be using a cultural wheel, Alaska Cultural standards, SIOP lesson plan template and local academic standards for English Language Learners (see website: <http://wida.us/standards/eld.aspx>). This is an opportunity for you to think critically about their student populations' needs and be more culturally aware of their students. This assignment will help you think of integrating community as well.

Reflection Paper (3-5 pages) **50 points**

As a part of the transformational process, reflection gives you a chance to think more deeply and reflect on what you learned from the readings, discussions, assignments, and experiences to confront issues you would not normally think about. The other option is to observe a community event of a minority group and write a reflection about your experience. The goal of reflection is to trigger a change in behavior and attitude to become culturally sensitive and aware in teaching and learning (praxis). Reflecting is important for you to practice to think more deeply from your inner self to allow for growth and transformation. The reflective paper assignment entails thinking about three areas that affected your learning and how these lessons are leading you toward becoming culturally responsive educators. Your reflection can be connected to discussions, readings, experiences at school, encounters, research, teaching strategies, etc.

Final Project of a cultural or linguistic community **80 points**

You will prepare a final project of your choice: You can prepare a brochure or newsletter to share to their colleagues, mentor teachers, parents and community. You will also prepare a PowerPoint, iMovie, Prezi, etc. to share your project in our distance delivery course as part of your final project. You will be expected to focus on a particular minority group to create a resource for enhancing that group's success in the school and community. For example, Indigenous communities utilize non-verbal communication that differs from that of mainstream society. For educators working with Indigenous students, non-verbal communication unique to group would be important skill to learn. For example, raising the eyebrows means yes, and avoidance of eye contact shows respect for a person. Shrugging shoulders means that they do not know. Being quiet is ok. Local people or veteran teachers can also give some input of how to integrate and adjust to the unique communication styles of the community.

Develop a useful brochure/newsletter for educators introducing key aspects of a linguistic or cultural community found within the school district in which you are participating.

Included in the material:

Who? Resources introducing key brief historical texts, population, and pertinent information.
Resources: Research of supporting agencies, organizations, social groups that might be of use for educators/parents/students/community to know about.

Contact: A useful translation of contact resources including those for a fill the blank of the educator to hand out to parents and community members in the appropriate language when possible. Useful contact telephone, website, organization lists for the group.
Translators – potential list or potential contact for developing such a list for opening school day, emergencies and special events. (extremely desirable – failing this note useful information on how this was pursued to date.
Imagine useful resources for educators and include them . Note why they are included.
Culturally Responsive teaching strategies that are relevant
Unique Characters that are unique for the specific population
References

Assessment of Learning and Grading Systems:

Your grade will be based on your performance on all of the activities, projects, and tests explained in the assignment section of the syllabus. You will be evaluated on the following:

Participation in class

Your preparation and participation are central in determining the success of this course. You are expected to demonstrate professional behavior and contribute to discussions and activities. It is essential to have completed readings before each class session.

Satisfactory completion of assignments on time

Assignments that are submitted on time contribute to a meaningful dialogue between student and instructor. You are expected to submit all assignments on the due dates at the beginning of the class session. Assignments turned in after the class session will be considered late unless prior arrangements are made. For every day an assignment is late, grades will be reduced by 1/2 a grade.

Grades will be determined based on the following:

A = 90-100%

B = 80-89%

C = 70-79%

D = 60-69%

F = Below 60%

Grades:

A: Indicates comprehensive mastery of all required work. This level of quality is reflected in a product that is clearly focused, highly analytical, engaging, complex, organized, well written, insightful, and creative. Work of this quality exceeds merely meeting the requirements or criteria of the assignment and indicates comprehensive, thorough understanding of the concepts and content.

B: Indicates high level of performance in meeting all course requirements. This level of quality is indicated in a product that meets basic criteria or requirements of the

assignment. The work is focused, analytical, engaging, organized, and well written with minimal errors. Work of this quality indicates basic understanding of key concepts and content.

C: Indicates satisfactory level of performance. This level of quality is indicated in a product that addresses basic criteria or requirements of the assignment. The work is focused, coherent, and demonstrates basic understanding of the concepts and content with evidence of gaps in understanding. Work may also contain errors.

D: This level of quality indicates minimal performance in a product that lacks central components or criteria of an assignment. The work is completed simplistically, shows poor organization, lacks clear focus, or is incoherent. The work demonstrates little evidence of conceptual understanding or knowledge utilization. Work may contain numerous errors.

F: Work is incomplete, lacks most of required components, randomly organized, unrelated to criteria/components, and contains numerous errors. May also indicate that work was not attempted or turned in on time.

NOTE: EDSY A630 is a required course in the MAT program. A student who does not earn a C in the course may be placed on probation and could jeopardize his or her progress toward meeting the requirements for an Institutional Recommendation for Teacher Certification.

Course Texts, Readings, Handouts, and Library Reserve:

Required Texts

Alaska Department of Education & Early Development. (2012). *Guide to implementing the*

Alaska cultural standards for educators. Juneau, AK: Author.

Ovando, C., & Collier, V. (2006). *Bilingual and ESL classrooms: Teaching in multicultural*

contexts (4th ed.). Boston, MA: McGraw Hill.

Robins, K. N., Linsdey, R. B., Lindsey, D. B., & Terrell, R. D. (2006). *Culturally proficient*

instruction: A guide for people who teach. (2nd Ed.). Thousand Oaks, CA: Corwin Press.

Required Readings

Additional required readings will be distributed in class, downloaded or have a URL addresses given.

Suggested Texts:

American Psychological Association. (2010). *Publication manual of the American Psychological*

Association (6th Ed.). Washington, DC: Author.

Echevarria, J., Vogt, M., & Short, D. J. (2010). *Making Content Comprehensible for Secondary English Learners: The SIOP Model* (3rd Ed.). Boston: Pearson.

Napoleon, H. (1999). *Yuuyaraq: The way of the human being*. Fairbanks, AK: Alaska Native Knowledge Network.

Peregoy, S., & Boyle, O. (2013). *Reading, writing and learning in ESL: A resource book for teaching K-12 English learners*. Boston, MA: Pearson.

Rearden, A., & Jacobson, A. (Eds.). (2009). **Qanruyuteput iinruugut: Our teachings are medicine**. Bethel, AK: Association of Village Council Presidents with University of Alaska Fairbanks.

Saifer, S., Edwards, K., Ellis, D., Ko, L., & Stuczynski, A. (2011). *Culturally responsive standards based teaching: Classroom community and back*. (2nd Ed.). Thousand Oaks, CA: Corwin Press.

Websites:

Alaska Native Knowledge Network www.ankn.uaf.edu

State of Alaska <http://education.alaska.gov/#>

Alaska History and Cultural Studies <http://akhistorycourse.org>

WIDA Standards 2012 <http://www.wida.us/standards/elp.aspx>

ASD curriculum and academic plans <http://www.asdk12.org/academicplans/>

Kenai Curriculum website <http://www.kpbsd.k12.ak.us/departments.aspx?id=36>

Student Outcomes, Assessment Procedures, Standards Addressed, and Core Values:

This course aligns with the College of Education's Vision, Mission and Conceptual Framework by providing a foundation for pre-service teachers to recognize the critical affect language and culture have in the process of learning. Candidates focus on diverse ways of knowing and viewing the world and are required to participate in experiences and dialogue focused on the meaningful integration of language and culture as part of their teaching practice. We have designed all of the readings, experiences, and discussions for this course around the core values of the college. Intellectual Vitality - Collaborative Spirit - Inclusiveness and Equity - Leadership

Your task will be to find the connections between the work of the course and these core values. It is our job to help you during your search. If at any time you don't understand what we are asking of you or why we are asking it, please contact either of us.

Instructional Goal 1.0 - Understand the foundation of multicultural education. Core Value(s) Addressed: Intellectual Vitality; Inclusiveness and Equity
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Student Outcomes	Assessment Measures	TaskStream Assignment	Standards
Reflect on values and beliefs toward multicultural education.	Blackboard discussion item and class discussion	No	AK-Beginning Teaching Standard 2 and 3
Instructional Goal 2.0 - Understand different linguistic theories and the structure of language. Core Value(s) Addressed: Intellectual Vitality; Inclusiveness and Equity			
Student Outcomes	Assessment Measures	TaskStream Assignment	Standards
Evaluate various theoretical perspectives in light of current research in the field.	Classroom discussion and final	No	AK-Beginning Teaching Standard 2 and 3
Instructional Goal 3.0 - Understand the nature of bilingualism and biliteracy in home and school contexts. Core Value(s) Addressed: Intellectual Vitality; Inclusiveness and Equity			
Student Outcomes	Assessment Measures	TaskStream Assignment	Standards
Identify and analyze the issues involved in developing cognitive academic literacy for students whose first language is not English, or students who are not literate in Standard American English.	Classroom discussion and final	No	AK-Beginning Teaching Standard 2 and 3
Instructional Goal 4.0 - Language in Home and School Contexts Core Value(s) Addressed: Intellectual Vitality; Inclusiveness and Equity			
Student Outcomes	Assessment Measures	TaskStream Assignment	Standards
Collect and analyze school and community resources for one of the diverse cultures from your classroom to build	Brochure/Newsletter	No	AK-Beginning Teaching Standard 2, 3, and 7

a base on the strengths the students bring to the school through language and culture.			
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COLLEGE OF EDUCATION CONCEPTUAL FRAMEWORK

Mission Statement

The mission of the College of Education is to prepare educators and support the lifelong learning of professionals to embrace diversity and to be intellectually and ethically strong, resilient, and passionate in their work with Alaska's learners, families, educators, and communities. Our 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 to provide learning across the life span. We are confident that this preparation will result in educators' significant contributions to society.

Core Values

The College of Education promotes the following core values: Intellectual Vitality; Collaborative Spirit; Inclusiveness and Equity; and Leadership.

Commitment to Diversity

Students enrolled in this course will develop **Knowledge** regarding historical and cultural traditions of Alaska's cultural and ethnic groups. Students will learn how to analyze quality of literature using culturally sensitive and responsive instructional and assessment practices.

Commitment to Technology

University of Alaska Anchorage College of Education students are expected to (a) demonstrate sound understanding of technology operations and concepts; (b) plan and design effective learning environments and experiences supported by technology; (c) implement curriculum plans that include technology applications in methods and strategies to maximize student learning; (d) facilitate a variety of effective assessment and evaluation strategies; (e) use technology to enhance productivity and professional practice; and (f) understand the social, ethical, and human issues surrounding use of technology in Pre-K-12 schools and apply those principles in practice.

Course Policies

1. Evaluation: Successful **completion** of all assignments. **Active** participation in class discussions and other process experiences.
2. Grading Policy: Students will receive a letter grade based on the cumulative points assigned to each assignment as listed above.
3. Attendance Policy: You are expected to **attend all classes** (including online and self-directed classes). Students are responsible for getting all class notes, handouts, and materials distributed in class. If you miss a class, you are

- responsible for obtaining class notes, handouts, etc. from another student. The instructor will not bring these to class.
4. Make-up Policy: Students are responsible for obtaining material covered in any class sessions. Make up work will be discussed between the student and faculty.
 5. College of Education Plagiarism Policy: Submission of work completed by someone else or work/assignments used in another class is prohibited. A grade of "F" may be assigned in such instances. Further, plagiarism may result in action to drop the student from class. Advice on avoiding plagiarism may be obtained at <http://owl.english.purdue.edu/owl/resource/589/01/>.
 6. Religious Holiday or Cultural Observance Policy: If a class meeting occurs on a religious holiday or cultural observance day and you are obligated to miss class for this event, you must notify the instructor in writing by the end of the second week of the semester.
 7. Written style requirements: The College of Education endorses the style of the American Psychological Association (APA) found in the *APA Publication Manual* (6th ed.). You can access information about the manual at the following website: <http://www.apastyle.org> or visit the campus bookstore. All written assignments should be completed using a computer. All grammar and spelling should be checked and corrected.
 8. Assignments and Grades: In addition to active class participation, students must complete the assignments listed above.

Academic Integrity

Academic integrity is a basic principle that requires that students only take credit for ideas and efforts that are their own. Cheating, plagiarism, and other forms of academic dishonesty are defined as the submission of materials in assignments, examinations, or other academic work that is based on sources prohibited by the faculty member. Substantial portions of academic work that a student has submitted for a course may not be resubmitted for credit in another course without the knowledge and advance permission of the instructor. For more information, refer to the *UAA Fact Finder/Student Handbook* at <http://www.uaa.alaska.edu/studentaffairs/fact-finder.cfm>.

Communications Via Email

UAA uses email to communicate with students on many important matters. The University automatically assigns each student an official UAA email account at the time of admission to the University for certificate/degree seeking students and at the time of registration for all other students. Students are responsible for knowing and, when appropriate, acting on the contents of all university communications sent to their official UAA email accounts. To receive University communication at a different email address, students may forward email from their assigned UAA accounts to any valid third party email address of their choice that accepts forwarded email. (*Some email service providers filter out forwarded email. Students should check with their service providers to ensure that forwarded emails are accepted.*) If forwarded email is accepted by your service provider, go to UAA's Identity Manager (<http://username.uaa.alaska.edu>), log in, and set your forwarding email address under the "Change Other Account Attributes" link. Contact the UAA IT Call Center by telephone at (907) 786-4646, Toll Free at (877) 633-3888, or by email at callcenter@uaa.alaska.edu if you need assistance.

ADA Policy

The provision of equal opportunities for students who experience disabilities is a campus-wide responsibility and commitment. Disabilities Support Services (DSS) is the designated UAA department responsible for coordinating academic support services for students who experience disabilities. To access support services, students must contact DSS (786-4530 or 786-4536 TTY) and provide current disability documentation that supports the requested services. Disability support services are mandated by Section 504 of the Rehabilitation Act of 1973 and the Americans with Disabilities Act (ADA) of 1990. Additional information may be accessed at the DSS Office in the Business Education Building (BEB 105) or online at www.uaa.alaska.edu/dss.

Incomplete Grades

In accordance with University policy, an incomplete grade (*I*) is assigned only at the discretion of the instructor. It is used to indicate that a student has made satisfactory progress in the majority of the work in a course, but for unavoidable absences or other conditions beyond the control of the student, has not been able to complete the course. For more information, refer to Chapter 7 Academic Standards and Regulations in the UAA catalog.

Safety on Campus

Safety is a priority at UAA. All members of the academic community are encouraged to take responsibility for their own safety by taking the time to locate the nearest exits and emergency telephones when they are in campus buildings. Safety concerns may be brought to the attention of UAA faculty or staff, or the University Police at (907) 786-1120 (V/TTY). For more safety information and the most recent campus crime report, visit www.uaa.alaska.edu/safety.

Safety in Online Environments

UAA will never send you an unsolicited email asking you for your password or other personal information. If you receive such a message, please delete it. If you have any concerns, contact the IT Call Center at (907) 786-4646, menu option 1, or via email at callcenter@uaa.alaska.edu. If you experience cyberbullying, cyberstalking, or other inappropriate conduct as part of your involvement in a UAA class, please notify your instructor immediately.

Student Code of Conduct

As with all members of the University community, the University requires students to conduct themselves honestly and responsibly, and to respect the rights of others. Conduct that unreasonably interferes with the learning environment or that violates the rights of others is prohibited by the standards and guidelines collectively described as the Student Code of Conduct. For more information, refer to the *UAA Fact Finder/Student Handbook* at <http://www.uaa.alaska.edu/studentaffairs/fact-finder.cfm>.

COLLEGE OF EDUCATION POLICIES

Criminal History Background Clearance

The College of Education requires compliance with specific background clearance policies and procedures for candidates participating in university-sponsored fieldwork. There are two types of background clearances required. In general, Alaska Public Safety Information Network (APSIN) clearance is required for lecture courses that include a fieldwork component as part of the course. Courses that are primarily field-based, such as practica or internships, require fingerprinting and a national (FBI) criminal history background check. Various agencies and centers may have additional requirements. In some cases, criminal history background clearance is required for admission to a department or program. Failure to comply with the College of Education background check requirements will result in denial of access to field placement settings. Failure to pass the criminal history background check will result in removal from the program. More information is located at <http://www.uaa.alaska.edu/coe/currentstudents/field-experiences/background-checks.cfm>.

Professional and Ethical Behavior

College of Education students are expected to abide by the *State of Alaska Code of Ethics of the Education Profession* and professional teaching standards as they concern students, the public, and the profession. The standards, adopted by the Professional Teaching Practices Commission (PTPC), govern all members of the teaching profession. A violation of the code of ethics and professional teaching standards is grounds for discipline by PTPC. For more information, refer to <http://www.eed.state.ak.us/ptpc/>.

Permissions

This course may have handouts posted on Blackboard. These are for your personal use only and may not be distributed.

This course may not be recorded (through video, audio, or photographs) without permission of the instructor.

Additional Information about Professional Organizations, Resources, Other:

Appendix E

Cultural Proficiency Continuum Self-assessment

• Where do you fall in the continuum?

Table 2.2 Leadership and the Cultural Proficiency Continuum

Cultural Destructiveness		Cultural Blindness		Cultural Competence
	Cultural Incapacity		Cultural Precompetence	Cultural Proficiency

- **Cultural Destructiveness**—Leading in a manner that you seek to eliminate the cultures of others in all aspects of the school and in relationship with the community served.
- **Cultural Incapacity**—Leading in a way that you trivialize other cultures and seek to make the culture of others appear to be wrong.
- **Cultural Blindness**—Leading where you don't see or acknowledge the culture of others and you choose to ignore the discrepant experiences of cultures within the school.
- **Cultural Precompetence**—Leading with an increasing awareness of what you and the school don't know about working in diverse settings. At this level of development you and the school can move in a positive, constructive direction or you can falter, stop, and possibly regress.
- **Cultural Competence**—Leading with your personal values and behaviors and the school's policies and practices being aligned in a manner that is inclusive with cultures that are new or different from you and the school.
- **Cultural Proficiency**—Leading as an advocate for life-long learning with the purpose of being increasingly effective in serving the educational needs of cultural groups. Holding the vision that you and the school are instruments for creating a socially just democracy.

From Terrell, R. D., & Lindsey, R. B. (2009). *Culturally proficient leadership: The personal journey begins within*. Thousand Oaks, CA: Corwin Press.

Appendix F

Cultural Diversity Awareness Inventory

1. Gender

- Male
- Female
- Transgender

2. Ethnicity/Race

- African American
- Asian
- Pacific Islander
- Alaska Native/American Indian
- Caucasian
- Hispanic/Latino American
- Biracial/Multi-racial (specify races below)

3. Specify your race/ethnicity if it is not listed above. If you also chose biracial/multi-racial, specify your races here.

4. What is your sexual orientation?

- Heterosexual
- Bisexual
- Gay
- Lesbian

5. Certification Area

- Art
- Music
- Science
- Language Arts
- Social Studies
- Math
- Physical Education
- Foreign Languages
- Special Education
- Other

6. What type of community were you mostly raised?

- Rural
- Urban
- Suburban

7. Select how many languages you speak fluently.

- One
- Two
- Three
- Four or more

8. I believe my culture to be different from some of the children I serve. 1-Strongly Agree, 2-Agree, 3-Disagree, 4-Strongly Disagree

1 2 3 4

Strongly Agree Strongly Disagree

9. I believe it is important to identify immediately the ethnic groups of the children I serve. 1-Strongly Agree, 2-Agree, 3-Disagree, 4-Strongly Disagree

1 2 3 4

Strongly Agree Strongly Disagree

10. I believe I would prefer to work with children and parents whose cultures are similar to mine. 1-Strongly Agree, 2-Agree, 3-Disagree, 4-Strongly Disagree

1 2 3 4

Strongly Agree Strongly Disagree

11. I believe I would be uncomfortable in settings with people who speak non-standard English. 1-Strongly Agree, 2-Agree, 3-Disagree, 4-Strongly Disagree

1 2 3 4

Strongly Agree Strongly Disagree

12. I believe I am uncomfortable in settings with people who exhibit values or beliefs different from my own. 1-Strongly Agree, 2-Agree, 3-Disagree, 4-Strongly Disagree

1 2 3 4

Strongly Agree Strongly Disagree

13. I believe I am sometimes surprised when members of certain ethnic groups contribute to particular school activities (e.g., bilingual students on the debate team or Black students in the orchestra). 1-Strongly Agree, 2-Agree, 3-Disagree, 4-Strongly Disagree

1 2 3 4

Strongly Agree Strongly Disagree

14. I believe other than the required school activities, my interactions with parents should include social events, meeting in public places (e.g. shopping centers), or telephone conversations. 1-Strongly Agree, 2-Agree, 3-Disagree, 4-Strongly Disagree

1 2 3 4

Strongly Agree Strongly Disagree

15. I believe the family's views of school and society should be included in the school's yearly programming planning. 1-Strongly Agree, 2-Agree, 3-Disagree, 4-Strongly Disagree

1 2 3 4

Strongly Agree Strongly Disagree

16. I believe it is necessary to include on-going parent input in program planning. 1-Strongly Agree, 2-Agree, 3-Disagree, 4-Strongly Disagree

1 2 3 4

Strongly Agree Strongly Disagree

17. I believe I sometimes experience frustration when conducting conferences with parents whose culture is different from my own. 1-Strongly Agree, 2-Agree, 3-Disagree, 4-Strongly Disagree

1 2 3 4

Strongly Agree Strongly Disagree

18. I believe the solution to communication problems of certain ethnic groups is the child's own responsibility. 1-Strongly Agree, 2-Agree, 3-Disagree, 4-Strongly Disagree

1 2 3 4

Strongly Agree Strongly Disagree

19. I believe English should be taught as a second language to non-English speaking children as a regular part of the school curriculum. 1-Strongly Agree, 2-Agree, 3-Disagree, 4-Strongly Disagree

1 2 3 4
Strongly Agree Strongly Disagree

20. I believe when correcting a child's spoken language, one should role model without any further explanation. 1-Strongly Agree, 2-Agree, 3-Disagree, 4-Strongly Disagree

1 2 3 4
Strongly Agree Strongly Disagree

21. I believe that there are times when the use of non-standard English should be ignored. 1-Strongly Agree, 2-Agree, 3-Disagree, 4-Strongly Disagree

1 2 3 4
Strongly Agree Strongly Disagree

22. I believe in asking families of diverse cultures how they wish to be referred to (e.g., Caucasian, White, Anglo) at the beginning of our interaction. 1-Strongly Agree, 2-Agree, 3-Disagree, 4-Strongly Disagree

1 2 3 4
Strongly Agree Strongly Disagree

23. I believe in a society with as many racial groups as the U.S.A., I would expect and accept the use of ethnic jokes or phrases by some children. 1-Strongly Agree, 2-Agree, 3-Disagree, 4-Strongly Disagree

1 2 3 4
Strongly Agree Strongly Disagree

24. I believe that there are times when racial statements should be ignored. 1-Strongly Agree, 2-Agree, 3-Disagree, 4-Strongly Disagree

1 2 3 4
Strongly Agree Strongly Disagree

25. I believe a child should be referred for testing if learning difficulties appear to be due to cultural differences or language. 1-Strongly Agree, 2-Agree, 3-Disagree, 4-Strongly Disagree

1 2 3 4
Strongly Agree Strongly Disagree

26. I believe adaptations in standardized assessments to be questionable since they alter reliability and validity. 1-Strongly Agree, 2-Agree, 3-Disagree, 4-Strongly Disagree

1 2 3 4
Strongly Agree Strongly Disagree

27. I believe translating a standardized achievement or intelligence test to the child's dominant language gives the child an added advantage and does not allow for peer comparison. 1-Strongly Agree, 2-Agree, 3-Disagree, 4-Strongly Disagree

1 2 3 4
Strongly Agree Strongly Disagree

28. I believe parents know little about assessing their own children. 1-Strongly Agree, 2-Agree, 3-Disagree, 4-Strongly Disagree

1 2 3 4
Strongly Agree Strongly Disagree

29. I believe that the teaching of ethnic customs and traditions is NOT the responsibility of public school programs or personnel. 1-Strongly Agree, 2-Agree, 3-Disagree, 4-Strongly Disagree

1 2 3 4
Strongly Agree Strongly Disagree

30. I believe it is my responsibility to provide opportunities for children to share cultural differences in foods, dress, family life or beliefs. 1-Strongly Agree, 2-Agree, 3-Disagree, 4-Strongly Disagree

1 2 3 4
Strongly Agree Strongly Disagree

31. I believe I make adaptations in programming to accommodate the different cultures as my enrollment changes. 1-Strongly Agree, 2-Agree, 3-Disagree, 4-Strongly Disagree

1 2 3 4

Strongly Agree Strongly Disagree

32. I believe Individualized Education Program meetings or program planning should be scheduled for the convenience of the parent. 1-Strongly Agree, 2-Agree, 3-Disagree, 4-Strongly Disagree

1 2 3 4

Strongly Agree Strongly Disagree

33. I believe the displays and frequently used materials within my setting show at least three different ethnic groups or customs. 1-Strongly Agree, 2-Agree, 3-Disagree, 4-Strongly Disagree

1 2 3 4

Strongly Agree Strongly Disagree

34. I believe in a regular rotating schedule for job assignments which includes each child within my setting. 1-Strongly Agree, 2-Agree, 3-Disagree, 4-Strongly Disagree

1 2 3 4

Strongly Agree Strongly Disagree

35. I believe one's knowledge of a particular culture should affect one's expectations of the children's performances. 1-Strongly Agree, 2-Agree, 3-Disagree, 4-Strongly Disagree

1 2 3 4

Strongly Agree Strongly Disagree

36. What is the level of familiarity with the following concepts and strategies below? 1-Very familiar, 2-familiar, 3-heard of it, 4-no idea

1 2 3 4

Very familiar No idea

37. Sheltered Instruction Observation Protocol (SIOP) 1-Very familiar, 2-familiar, 3-heard of it, 4-no idea

1 2 3 4

Very familiar No idea

38. Funds of Knowledge 1-Very familiar, 2-familiar, 3-heard of it, 4-no idea

1 2 3 4
Very familiar No idea

39. Alaska Cultural Standards1-Very familiar, 2-familiar, 3-heard of it, 4-no idea

1 2 3 4
Very familiar No idea

40. Culturally Responsive Standards Based Cultural Wheel1-Very familiar, 2-familiar, 3-heard of it, 4-no idea

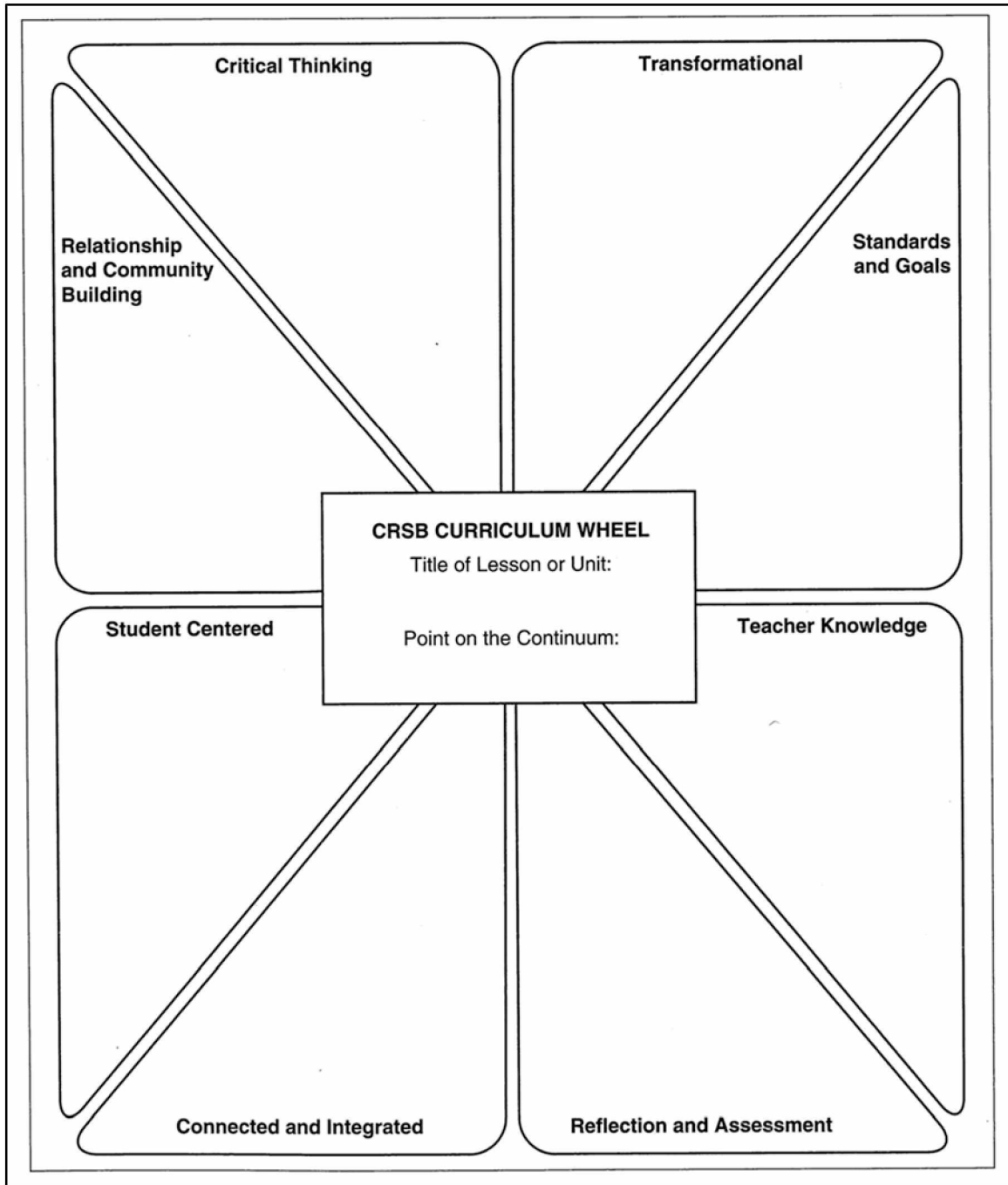
1 2 3 4
Very familiar No idea

41. Indigenous Worldviews1-Very familiar, 2-familiar, 3-heard of it, 4-no idea

1 2 3 4
Very Familiar No idea

Appendix G


Cultural Wheel



This culture wheel is from Saifer et al. (2011, p. 131).

Appendix H

Sheltered Instruction Observation Protocol Lesson Plan Template

SIOP[®] Lesson Plan Template 1		
Date:	Grade/Class/Subject:	
Unit/Theme:	Standards:	
Content Objective(s):		
Language Objective(s):		
Key Vocabulary	Supplementary Materials	
SIOP FEATURES		
Preparation <input type="checkbox"/> Adaptation of content <input type="checkbox"/> Links to background <input type="checkbox"/> Links to past learning <input type="checkbox"/> Strategies incorporated	Scaffolding <input type="checkbox"/> Modeling <input type="checkbox"/> Guided practice <input type="checkbox"/> Independent practice <input type="checkbox"/> Comprehensible Input	Group Options <input type="checkbox"/> Whole class <input type="checkbox"/> Small groups <input type="checkbox"/> Partners <input type="checkbox"/> Independent
Integration of Processes <input type="checkbox"/> Reading <input type="checkbox"/> Writing <input type="checkbox"/> Speaking <input type="checkbox"/> Listening	Application <input type="checkbox"/> Hands-on <input type="checkbox"/> Meaningful <input type="checkbox"/> Linked to objectives <input type="checkbox"/> Promotes engagement	Assessment <input type="checkbox"/> Individual <input type="checkbox"/> Group <input type="checkbox"/> Written <input type="checkbox"/> Oral
Lesson Sequence:		
Reflections:		
(Reproduction of this material is restricted to use with Echevarria, Vogt, and Short, 2008. <i>Making Content Comprehensible for English Learners: The SIOP[®] Model.</i>)		