

**LIST**

**OF**

**FILES**

THEME-BASED EDUCATION TASK FORCE, 2011-2012 (SCOMM 171)

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MEMBERS:

REPRESENTATIVE ALAN DICK, CHAIR  
REPRESENTATIVE BILL STOLTZE  
SENATOR KEVIN MEYER  
REPRESENTATIVE MARK NEUMAN, ALTERNATE  
SENATOR JOE THOMAS, ALTERNATE

Established by ch. 14 SLA 2011 (SB 1)

Contents: The Theme-Based Education Task Force final report, meeting agendas, presentations, and background information, much of which are in the following files, are currently on the Theme-Based Education Task Force website at <http://housemajority.org/coms/index.php?c=114>

LIST OF FILES (PAGE 1)

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10/05/11 Background and Preparatory Documents  
10/05/11 Testimony  
12/8-9/11 Planning for Barrow Meeting  
12/8-9/11 Barrow Meeting  
12/30/11 Meeting by Teleconference  
01/19/12 Transmittal Letter, Final Report and Recommendations

10/05/11  
Background  
and  
Prepara-  
tory  
Documents

<TARGET><BILL></BILL><SUBJECT>10-05-11 Background and  
Preparatory Documents</SUBJECT><COMM>JTBE27</COMM></TARGET>

Joint Legislative Task Force on  
Theme-Based Education  
Agenda  
October 5, 2011  
8 a.m.  
Anchorage LIO Room 220

Representative Alan Dick, Chairman  
Senator Kevin Meyer, Member  
Representative Bill Stoltze, Member  
Senator Joe Thomas, Alternate  
Representative Mark Neuman, Alternate

- I. Purpose and Importance of Theme-Based Task Force - Rep. Alan Dick (5-7 mins.)
- II. Education Terms and Definitions - Keisha Edwards/Education Northwest (10-15 mins.)
- III. Testimony
  - a. North Slope Borough (Superintendent Peggy Cowan, Assistant Superintendent Lisa Parady) (video)
  - b. Joe Page, Executive Director and Erin Aulman, Board President - Northern Susitna Institute
  - c. Research Results – Keisha Edwards (15 mins.)
  - d. Palmer 4-H Lee Hecimovich
  - e. Iditarod Area School District- Superintendent Karen Ladegard (*testifying via teleconference w/ video*)
  - f. Rebecca Fisher - Build a Plane (10 mins.)
  - g. Alaska Native Knowledge Network-- Dr. Ray Barnhardt/UA (*testifying via teleconference w/ powerpoint presentation*)
  - h. Terry Schneider-Teacher/Kodiak (*testifying via teleconference*)
  - i. Jon Ross, President and Principal Consultant/Tsiltan and former CEO/Alaska Native Heritage Center
- IV. Research Results – Keisha Edwards (20 mins.)
- V. Closing Comments



# Legislative Teleconference Network

SPONSOR: Jt. Legislative Task Force on Theme-Based Education

SUBJECT: THEME-BASED EDUCATION

Date: 10/5/11

Please Print

NAME	CITY OF RESIDENCE	REPRESENTING	TESTIFY (Y or N)	BILL NO.
✓ Jay Johnson	Palmer	FedEx Express	N	
✓ Michael Johnson	Glennallen	Copper River School District	N	
✓ Jeremy Wallis	Wasilla	Home Depot	N	
✓ CHRIS CHRISTENSEN	ANCHORAGE	UNIVERSITY OF ALASKA	N	
Marty Howard	Anchorage	Wal-Mart	N	
✓ Kate Williams	ANC	AOGA	N	
✓ Lee Heimaich	Palmer	4-H	N	
Carmen Davis	Anchorage	SERRC	N	
✓ M. Ke Healey	Juneau	DEED	N	
✓ Pam St John	Palmer	Home Depot	N	
✓ John Conwell	Unalaska	Unalaska City School Dist.	N	
✓ Peggy Lavan	Barron	NSBSO	Y	

# ALASKA STATE LEGISLATURE

## REPRESENTATIVE ALAN DICK



HOUSE DISTRICT 6

Alaska State Capitol  
Juneau, Alaska 99801  
Representative\_Alán\_Dick@legis.state.ak.us

(907) 465-4527  
1-800-491-4527  
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"STRONG VALUES IN UNCERTAIN TIMES"

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Tyonek  
Venetie  
Wiseman

### MEDIA RELEASE

October 3, 2011

The Joint Legislative Task Force on Theme-Based Education will hear exceptional presentations on how theme-based education can have a positive impact on student engagement, learning and achievement.

WHO: Joint Legislative Task Force on Theme-Based Education  
WHAT: Presentation on Theme-Based Education  
WHEN: Wednesday, October 5, 2011 8 a.m. to noon  
WHERE: Anchorage LIO, Room 220

Well-known author and researcher Keisha Edwards will present research to the Joint Legislative Task Force on Theme-Based Education. The meeting will begin by defining theme-based education. The Task Force will see and hear examples from Alaskans involved in delivering education using this approach. All materials will be posted on the Task Force Web Page at: <http://housemajority.org/coms/index.php?c=114>

Please join us to hear Ms. Edwards' presentation, see short video examples of theme-based education and hear how we can work together to produce increased levels of career readiness.

Members of the Task Force are:  
Representative Alan Dick, Chairman, Senator Kevin Meyer and Representative Bill Stoltze

Senator Joe Thomas and Representative Mark Neuman serve as alternates.

For questions, contact Annette Kreitzer, Chief of Staff, Representative Alan Dick 1-800-491-4527.



# LAWS OF ALASKA

2011

**Source**  
HCS CSSB 1(RLS)

**Chapter No.**  
\_\_\_\_\_

## AN ACT

Requiring the state Board of Education and Early Development to provide an annual report to the legislature; and establishing a joint legislative task force on theme-based education.

---

**BE IT ENACTED BY THE LEGISLATURE OF THE STATE OF ALASKA:**

THE ACT FOLLOWS ON PAGE 1

AN ACT

1 Requiring the state Board of Education and Early Development to provide an annual report to  
2 the legislature; and establishing a joint legislative task force on theme-based education.

3

4 \* **Section 1.** AS 14.07 is amended by adding a new section to read:

5           **Sec. 14.07.168. Report to the legislature.** Not later than the 30th legislative  
6 day of each regular session of the legislature, the board shall prepare and present in  
7 person to the legislative committees having jurisdiction over education an annual  
8 report that describes the efforts of the board to develop, maintain, and continuously  
9 improve a comprehensive quality public education system, as provided for under the  
10 bylaws of the board. The report must include

11                   (1) a summary of the resolves and rationales provided in support of  
12 policy decisions made under AS 14.03.015;

13                   (2) program and curriculum changes made, discussed, or

1 recommended in meetings held under AS 14.07.125;

2 (3) additional information relevant to efforts made to improve and  
3 maintain the public education system.

4 \* **Sec. 2.** The uncodified law of the State of Alaska is amended by adding a new section to  
5 read:

6 JOINT LEGISLATIVE TASK FORCE ON THEME-BASED EDUCATION. (a) An  
7 advisory task force on theme-based education is established as a legislative task force for the  
8 purpose of compiling data and advising the legislature on matters pertaining to curriculum in  
9 public schools in the state.

10 (b) The task force established under this section consists of one member of the senate  
11 appointed by the president of the senate, one member of the house of representatives  
12 appointed by the speaker of the house of representatives, and the chair of the house committee  
13 having jurisdiction over education.

14 (c) Members of the task force serve without compensation but are entitled to per diem  
15 and travel expenses authorized for boards and commissions under AS 39.20.180. The staff of  
16 the legislative members of the task force shall serve as staff for the task force.

17 (d) The task force shall meet at the call of the chair not less than once every three  
18 months. The chair of the house committee having jurisdiction over education or the chair's  
19 designee shall call the first meeting of the task force not later than 30 days after the effective  
20 date of this Act and shall serve as chair of the task force.

21 (e) The task force shall

22 (1) compile research conducted in the state and nationally on theme-based  
23 education;

24 (2) explore new approaches that may be effective in producing increased  
25 levels of career readiness;

26 (3) prepare for the legislature a set of written recommendations to improve  
27 curriculum in the state.

28 (f) The task force shall submit the findings and recommendations developed under (e)  
29 of this section in a report to the legislature not later than January 1, 2012.

30 (g) The task force terminates January 1, 2012.

(LIMITED RUN SHOWING ALL ADDITIONAL SPONSORSHIPS)

**HOUSE CS FOR CS FOR SENATE BILL NO. 1(RLS)**

**IN THE LEGISLATURE OF THE STATE OF ALASKA**

**TWENTY-SEVENTH LEGISLATURE - FIRST SESSION**

**BY THE HOUSE RULES COMMITTEE**

**Offered: 4/15/11**

**Referred: Today's Calendar**

**Sponsor(s): SENATOR DAVIS**

**REPRESENTATIVES Kawasaki, Costello**

**A BILL**

**FOR AN ACT ENTITLED**

1 **"An Act requiring the state Board of Education and Early Development to provide an**  
2 **annual report to the legislature; and establishing a joint legislative task force on theme-**  
3 **based education."**

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Gakona  
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Grayling  
Gulkana  
Healy Lake  
Holy Cross  
Hughes

August 2, 2011

Representative Mark Neuman  
600 E. Railroad Ave., Suite 1  
Wasilla, AK 99654

Dear Representative Neuman:

Thank you for your willingness to serve as an alternate on the Joint Legislative Task Force on Theme-Based Education. The timing must be right. Since the Task Force was authorized by Senate Bill 1, we have become a magnet of interest from within Alaska and national efforts.

I anticipate we will have three meetings to:

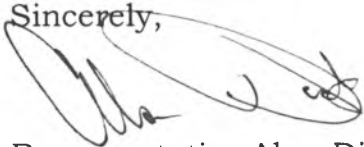
1. Define Theme-Based Education and clarify other related terms in order to frame our discussions. We will hear contextually, through expert testimony and materials, state and national research and experiences with Theme-Based education - where and why it is improving student learning and where and why it is not.
2. Have at least one in-state site visit; and
3. Explore new approaches that may be effective in producing increased levels of college preparation as well as career readiness; and prepare our recommendations to the Legislature.

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My staff will support the administration of Task Force workings through dissemination of information, announcement of meetings, etc.

Again, thank you for your interest in providing education alternatives and in making a difference in the lives of students by making their school years more relevant to their future choices.

Sincerely,

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Representative Alan Dick

Chairman, Jt. Legislative Task Force on Theme-Based Education

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August 2, 2011

Senator Joe Thomas  
1292 Sadler Way, Suite 314  
Fairbanks, AK 99701

Dear Senator Thomas:

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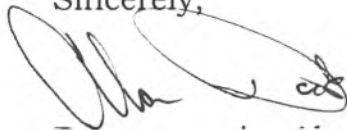
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Representative Alan Dick

Chairman, Jt. Legislative Task Force on Theme-Based Education

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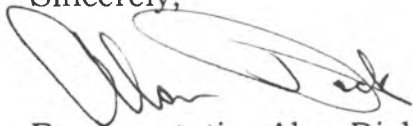
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Representative Alan Dick

Chairman, Jt. Legislative Task Force on Theme-Based Education

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600 E. Railroad Ave.

Wasilla, AK 98567

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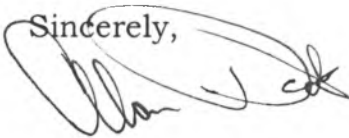
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Chairman, Jt. Legislative Task Force on Theme-Based Education

## Annette Kreitzer

---

**From:** Annette Kreitzer  
**Sent:** Monday, September 19, 2011 3:27 PM  
**To:** Bruce Johnson (bjohnson@alaskaacsa.org)  
**Subject:** Jt. Legislative Task Force Invitation Oct 5  
**Attachments:** DOC.PDF

Bruce:

Unfortunately, we can't do a personalized letter to each Superintendent. But, thank you for forwarding the invitation on to all Superintendents. Some might catch the background information that the Anchorage Daily News printed at the bottom of the Education Reform article - Representative Dick represents Interior Villages, not just Aniak. Not sure why they changed that in what we provided them.

Again, thanks - let me know if you think there will be problems sending the invitation in this manner.  
ak

-----Original Message-----

**From:** [postmaster@legis.state.ak.us](mailto:postmaster@legis.state.ak.us) [<mailto:postmaster@legis.state.ak.us>]  
**Sent:** Tuesday, September 20, 2011 4:15 AM  
**To:** Annette Kreitzer  
**Subject:** Scan from Capitol 1st Floor Xerox WorkCentre

Please open the attached document. It was scanned and sent to you using a Xerox WorkCentre on Capitol 1st Floor.

Attachment File Type: PDF

WorkCentre Location: Elevator  
Device Name: Capitol1stFloorCopier

For more information on Xerox products and solutions, please visit <http://www.xerox.com>

# ALASKA STATE LEGISLATURE

## REPRESENTATIVE ALAN DICK

HOUSE DISTRICT 6

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Juneau, Alaska 99801  
Representative\_Alán\_Dick@legis.state.ak.us



(907) 465-4527  
1-800-491-4527  
(907) 465-2197 Fax

"STRONG VALUES IN UNCERTAIN TIMES"

Alatna  
Allakaket  
Alcan  
Aniak  
Anvik  
Arctic Village  
Beaver  
Beluga  
Bettles  
Birch Creek  
Boundary  
Central  
Chalkyitsik  
Chandalar  
Chandalar Lake  
Chicken  
Chistochina  
Chitina  
Chuathbaluk  
Circle  
Coldfoot Camp  
Copper Center  
Crooked Creek  
Deltana  
Dot Lake  
Dry Creek  
Eagle  
Eagle Village  
Evansville  
Flat  
Fort Greely  
Fort Yukon  
Fortuna Ledge  
Gakona  
Galena  
Georgetown  
Grayling  
Gulkana  
Healy Lake  
Holy Cross  
Hughes

September 20, 2011

Dear Superintendent:

You are invited to hear an exceptional presentation on how theme-based education can have a positive impact on student engagement, learning and achievement.

Well-known author and researcher Keisha Edwards will present research to the Joint Legislative Task Force on Theme-Based Education. This presentation will be the basis on which the Task Force makes recommendations to the Legislature to improve curriculum in the state.

Please join us and invited members of industry to hear Ms. Edwards presentation, see short video examples of theme-based education and hear how we can work together to produce increased levels of career readiness.

**WHO:** Joint Legislative Task Force on Theme-Based Education  
**WHAT:** Presentation on Theme-Based, Culturally-Relevant Education  
**WHEN:** Wednesday, October 5, 2011 8 a.m. to noon  
**WHERE:** Anchorage LIO, Room 210 (716 W. 4<sup>th</sup> Ave.)

I have taken the liberty of attaching an article recently published by the Anchorage Daily News with my views on culturally relevant education and State standards.

I hope you'll be able to slip away from the Alaska Association of School Administrators' meeting to join us even for a short time. Thank you for your commitment to education in Alaska.

Sincerely,

Handwritten signature of Alan Dick.

Representative Alan Dick  
Chairman  
Joint Legislative Task Force on Theme-Based Education

Enclosure

Huslia  
Kaltag  
Kennicott  
Kenny Lake  
Koyukuk  
Lake Minchumina  
Lime Village  
Livengood  
Manley Hot Springs  
Marshall  
McCarthy  
McGrath  
Medfra  
Mentasta Lake  
Minto  
Nabesna  
Nenana  
Nikolai  
Northway  
Nulato  
Ophir  
Rampart  
Red Devil  
Ruby  
Russian Mission  
Shageluk  
Slana  
Sleetmute  
Stevens Village  
Stony River  
Takotna  
Tanacross  
Tanana  
Tazlina  
Telida  
Tetlin  
Tok  
Tonsina  
Tyonek  
Venetie  
Wiseman

**Realign educational standards to reality****COMPASS: Other points of view**

By REP. ALAN DICK

(08/30/11 20:59:49)

The arena of educational reform is littered with exhausted participants.

Articulate, well-meaning and dedicated folks have devoted years of their lives to improve our situation, yet the most common descriptor is "broken."

Parents, teachers, school boards, administrators, departments, legislatures and foundations are among the warriors in the reform effort.

While intentions are almost identical (create intelligent, productive, positive members of society), methodology and priorities are often at cross-purposes, to the exhaustion of all.

School districts have the freedom to teach HOW they want. They get most of the credit and/or blame for the outcomes. Local school boards have considerable influence, as it should be.

The Department of Education determines WHAT is taught, measures development, and coaches schools in best practices.

The Legislature decides how much money they both have to accomplish these goals.

For centuries, people have been training youths to be successful members of society. We have taken a very natural function and made it exceedingly complex.

Relevance. When we teach only that which is relevant a natural shift will occur. Parents will buy in, student engagement will automatically escalate, teacher gratification inevitably will increase, and math, reading and writing skills will most certainly improve.

We currently have a fragment-based educational system. We pour 12 years of seemingly unrelated fragments into young minds. For them to put these fragments together into something valuable in their lives requires a set of skills that we do not model or teach (analysis, synthesis, evaluation, and problem solving.) Successful people figure it out for themselves. All others become collateral damage.

If a UFO landed, and we wanted to construct one, we would reverse engineer it ... an obvious strategy. Apply the analogy. What do we want? We want young people to become positive, productive members of our society. Why not go to the successful people of all branches of our society and reverse engineer them? Find out what academic skills they really need to achieve success, and let those be our academic standards. Successful people are more available than UFOs anyway.

Educators alone designed our state standards. I was among them. Each committee spent scores of hours writing state and No Child Left Behind standards and grade level expectations.

Therein lies the flaw in the system. Educators know HOW to deliver knowledge. They do not always know WHAT knowledge is necessary, as they do not operate in the arena and professions where most students will function.

If a teacher were to say to students, "We did our homework. We sent scouts ahead to where you are going, and 'this' is what they say you'll need to be successful when you arrive. Let us help you get there," student involvement would naturally soar.

Teachers would then facilitate travel toward perceived success rather than impose standards that are a painful blend of boring and irrelevant. We have spent millions of dollars on aligning our curriculum to the standards, and barely a dime aligning the standards to the reality that students perceive they will enter.

The variable we have overlooked in education reform is the "T-Rex in the room" -- the state standards, which haven't changed much since I was in first grade 60 years ago.

That which should have been fluid has been treated as sacred, untouchable and concrete. While our future constantly changes, the standards paradigm retains its cold, unrelenting structure. The cure demands that representatives from all meaningful career paths together with parents (those with ultimate responsibility for the children) and some teachers sit at the standards table and bring us to modern relevance and reality.

The arena of educational reform is littered with weary participants. I would stop trying if I could stop caring.

But I can't.

---

Rep. Alan Dick, R-Aniak, is chairman of the House Education Committee. He has taught in some of Alaska's most remote villages, developed health, science and math curricula and was voc-ed coordinator for the Iditarod Area School District. He has run science/culture camps and science fairs with the Alaska Rural Systemic Initiative, written several books and published hours of instructional video to promote locally relevant curricula.

Contact Numbers

✓ Keisha Edwards/Education Northwest: 503-621-8434

Flight Info: Arrives in ANC at 8:43 p.m. Tues., Oct 4 on AS#137  
(Portland to ANC) *Departs ANC TH Oct 6 at 5:10 p.m.*

Diane Frederick/Iditarod Area School District - 524-3033 X 226  
Karen Ladegard/IASD - 524-3033 X 228

✓ Rebecca Fisher/"Build a Plane" - 301-3173  
Larry Rivers 733-2471

Terry Schneider/Kodiak Middle School - 481-2200 or 481-2247 (12:32 -  
1:22pm)

Lisa Parady, Assistant Supt., 907-852-9508 (Direct) 907-903-1689 (Cell)  
Peggy Cowan, Superintendent - North Slope Borough 852-9530

✓ Joe Page, Exec. Director, Erin Aulman, Board President - Northern Sunitna  
Institute - 907-733-7111

Dr. Ray Barnhardt/AK Native Knowledge Network - (907) 474-5897, or e-mail  
to fncst@aurora.alaska.edu

6431

~~John Ross~~

John Ross, former CEO of AK Heritage Center  
Cultural relevance

Dialup

855-463-5009

## Annette Kreitzer

---

**From:** Annette Kreitzer  
**Sent:** Tuesday, August 16, 2011 11:11 AM  
**To:** 'Lisa Parady'  
**Subject:** RE: in-service videos/presentations

Sorry for the late response – I was in and out of the office due to family visiting and traveling in the district over the last 10 days. We'd love the video when we can get it, so thank you so much for your work! If you are mailing it, the address is:

Representative Alan Dick  
Alaska State Capital Building  
Room 106  
Juneau, AK 99801

My phone number is the main line – 465-4527 or 1-800-491-4527 should you ever need to call.

ak

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**From:** Lisa Parady [<mailto:lisa.parady@nsbsd.org>]  
**Sent:** Friday, August 12, 2011 2:49 PM  
**To:** Annette Kreitzer  
**Subject:** Re: in-service videos/presentations

Hi Annette,

It was really nice to meet you at the AASA meeting recently. It sounds like Representative Dick is very lucky to have you working with him.

Thank you for your follow up. We are finishing the curriculum alignment, integration and mapping work tomorrow. It has involved 70 of our veteran teachers from across the North Slope.

I have been videoing all week and will be editing next week. At that point I will get you the video. Will that work?

We are so appreciative of Representative Dick's support. I look forward to hearing from you and please let me know if you need anything else.

Best regards,

Lisa

*Elizabeth Skiles Parady, JD, ABD  
Assistant Superintendent  
North Slope Borough School District  
P.O. Box 169  
Barrow, AK 99723-0169  
907-852-9508 (Direct)*

907-903-1689 (Cell)

On 8/12/11 1:16 PM, "Annette Kreitzer" <[Annette\\_Kreitzer@legis.state.ak.us](mailto:Annette_Kreitzer@legis.state.ak.us)> wrote:

Ms. Parady:

Representative Alan Dick is very interested in the North Slope Borough School District's cultural-based education. Do you have any new videos from your most recent inservice? I see that your website has a lot of information. Representative Dick was unable to travel to your District's Inservice, and wants to keep up with your successes. Thanks for any information you can provide.

Annette Kreitzer  
Chief of Staff  
Representative Alan Dick  
Chairman, House Education Committee

## Annette Kreitzer

---

**From:** Angie.Slingluff@faa.gov  
**Sent:** Monday, October 03, 2011 2:32 PM  
**To:** Annette Kreitzer  
**Subject:** Re: Jt. Legis Task Force

Your link appears to be broken, Annette.

Angie Slingluff  
Aviation and Space Education Coordinator FAA Alaska Region AAL-30  
907 271-5228

[www.faa.gov/education](http://www.faa.gov/education)

From:  
Annette Kreitzer <[Annette\\_Kreitzer@legis.state.ak.us](mailto:Annette_Kreitzer@legis.state.ak.us)>

To:  
'Lisa Parady' <[lisa.parady@nsbsd.org](mailto:lisa.parady@nsbsd.org)>,  
"Erin.Aulman@northernsusitnainstitute.org"  
<[Erin.Aulman@northernsusitnainstitute.org](mailto:Erin.Aulman@northernsusitnainstitute.org)>,  
"Joe.Page@northernsusitnainstitute.org"  
<[Joe.Page@northernsusitnainstitute.org](mailto:Joe.Page@northernsusitnainstitute.org)>, "keisha edwards ([interchangeconsult@gmail.com](mailto:interchangeconsult@gmail.com))"  
<[interchangeconsult@gmail.com](mailto:interchangeconsult@gmail.com)>, "[rebfisher@gmail.com](mailto:rebfisher@gmail.com)" <[rebfisher@gmail.com](mailto:rebfisher@gmail.com)>, "[rjbarnhardt@alaska.edu](mailto:rjbarnhardt@alaska.edu)"  
<[rjbarnhardt@alaska.edu](mailto:rjbarnhardt@alaska.edu)>, Angie Slingluff/AAL/FAA@FAA, "[mhakala@jedc.org](mailto:mhakala@jedc.org)" <[mhakala@jedc.org](mailto:mhakala@jedc.org)>,  
"dahecimovich@alaska.edu"  
<[dahecimovich@alaska.edu](mailto:dahecimovich@alaska.edu)>, "[ttschneider01@kibsd.org](mailto:ttschneider01@kibsd.org)"  
<[ttschneider01@kibsd.org](mailto:ttschneider01@kibsd.org)>

Date:  
10/03/2011 12:48 PM  
Subject:  
Jt. Legis Task Force

Hello All:

This is the link to the Jt. Legislative Task Force on Theme-Based Education web page where all of the materials for the meetings will be posted. There's not much on here since we don't have the agenda or materials yet loaded. I will be sending you the Agenda shortly. This is a test to ensure I have your correct email addresses. As a reminder, the Task Force meeting will be video recorded and streamed on the Legislature's Web TV link if you know of folks who might want to listen in, but who can't be at the meeting. The video will be uploaded to the Task Force web page after the meeting.

<http://housemajority.org/coms/index.php?c=114>

ak

## Annette Kreitzer

---

**From:** Annette Kreitzer  
**Sent:** Wednesday, September 21, 2011 3:37 PM  
**To:** 'Angie.Slingluff@faa.gov'  
**Subject:** RE: Jt. Legislative Task Force

First, absolutely it is a public meeting and we would love for you to attend. There may be opportunity for testimony following our invited testimony. Thank you for your materials, how exciting for these students! I will add you to the list of people to email an agenda to as soon as it is finalized. The goal of the Task Force is to define theme-based education, and make recommendations to the Legislature for curriculum changes. The Task Force will have three meetings - the Oct. 5 meeting a meeting in late October or early November in the Iditarod Area School District and a final meeting in Fairbanks to adopt recommendations to present to the Legislature.

ak

-----Original Message-----

**From:** [Angie.Slingluff@faa.gov](mailto:Angie.Slingluff@faa.gov) [<mailto:Angie.Slingluff@faa.gov>]  
**Sent:** Wednesday, September 21, 2011 1:48 PM  
**To:** Annette Kreitzer  
**Subject:** Jt. Legislative Task Force

Rebecca Fisher shared with me the e-mail you sent her containing the letter that Rep. Dick sent out to School Superintendents, regarding a session to be held in Anchorage on October 5. Is this meeting open to the public? May I attend?

Rep. Dick may also be interested in learning about the Real World Design Challenge Competition in which Alaska is a participating state. Last year we have four high schools enter the competition. I am attaching a resolution from the Aerospace States Association and a one page information sheet on the Real World Design Challenge.

I am the FAA Alaskan Region Aviation and Space Education (AVSED) Coordinator. I offer assistance to schools and teachers, encouraging them to use aviation and aviation examples as a means to teach the STEM subjects (science, technology, engineering and math). I also coordinate FAA cosponsored ACE (Aviation Career Education) Academies. For more information about our AVSED programs, please visit [www.faa.gov/education](http://www.faa.gov/education).

Angie Slingluff  
Aviation and Space Education Coordinator FAA Alaska Region AAL-30  
907 271-5228

[www.faa.gov/education](http://www.faa.gov/education)

## Annette Kreitzer

---

**From:** Annette Kreitzer  
**Sent:** Friday, September 16, 2011 1:19 PM  
**To:** 'Lisa Parady'  
**Subject:** RE: in-service videos/presentations

Lisa:

Sounds like you had a lot of work cut out for you on this project. As we are preparing for our Oct. 5 Jt. Legislative Task Force on Theme-Based Education, I am wondering if the video is finished? Thanks.

ak

---

**From:** Lisa Parady [<mailto:lisa.parady@nsbsd.org>]  
**Sent:** Friday, August 12, 2011 2:49 PM  
**To:** Annette Kreitzer  
**Subject:** Re: in-service videos/presentations

Hi Annette,

It was really nice to meet you at the AASA meeting recently. It sounds like Representative Dick is very lucky to have you working with him.

Thank you for your follow up. We are finishing the curriculum alignment, integration and mapping work tomorrow. It has involved 70 of our veteran teachers from across the North Slope.

I have been videoing all week and will be editing next week. At that point I will get you the video. Will that work?

We are so appreciative of Representative Dick's support. I look forward to hearing from you and please let me know if you need anything else.

Best regards,

Lisa

*Elizabeth Skiles Parady, JD, ABD  
Assistant Superintendent  
North Slope Borough School District  
P.O. Box 169  
Barrow, AK 99723-0169  
907-852-9508 (Direct)  
907-903-1689 (Cell)*

On 8/12/11 1:16 PM, "Annette Kreitzer" <[Annette\\_Kreitzer@legis.state.ak.us](mailto:Annette_Kreitzer@legis.state.ak.us)> wrote:

Ms. Parady:

Representative Alan Dick is very interested in the North Slope Borough School District's cultural-based education. Do you have any new videos from your most recent inservice? I see that your website has a lot of information. Representative Dick was unable to travel to your District's Inservice, and wants to keep up with your successes. Thanks for any information you can provide.

Annette Kreitzer

Chief of Staff

Representative Alan Dick

Chairman, House Education Committee

Dear Industry Leader:

You are invited to hear an exceptional presentation on how theme-based education can have a positive impact on student engagement, learning and achievement. The Anchorage Daily News recently published an article where I laid out the case for “reverse-engineering” our academic standards. I have attached a copy for your reference.

Well-known author and researcher Keisha Edwards will present research to the Joint Legislative Task Force on Theme-Based Education. This presentation will be the basis on which the Task Force makes recommendations to the 2012 Legislature to improve curriculum in the state.

Please join us and invited Alaska superintendents to hear Ms. Edwards presentation, see short video examples of theme-based education and hear how we can work together to produce increased levels of career readiness.

WHO: Joint Legislative Task Force on Theme-Based Education

WHAT: Presentation on Theme-Based, Culturally-Relevant Education

WHEN: Wednesday, October 5, 2011 8 a.m. to noon

WHERE: Anchorage LIO, Room 220

I hope you will be able to join us even for a short time. Your experience and awareness of the knowledge necessary for our State standards to be based on are critical. When educators alone define the educational standards for the skills you need in a workforce, that is a disjointed plan. Thank you for your commitment to education in Alaska.

Sincerely,

Representative Alan Dick

Chairman

Joint Legislative Task Force on Theme-Based Education

Alaska's 100 Largest  
Private Sector Employers in 2010  
(July 2011 Alaska Economic Trends)

Rank <sup>1</sup>	Firm Name	Average Monthly Employment in 2010 <sup>2</sup>
1	Providence Health & Services	4,000+
2	Walmart/Sam's Club	3,000 to 3,249
3	Carrs/Safeway	2,750 to 2,999
4	Fred Meyer	2,500 to 2,749
5	ASRC Energy Services	"
6	Trident Seafoods	2,250 to 2,499
7	BP Exploration Alaska	2,000 to 2,249
8	CH2M HILL	1,750 to 1,999
9	NANA Management Services	"
10	Alaska Native Tribal Health Consortium (ANTHC) <sup>3</sup>	1,500 to 1,749
11	Alaska Airlines	"
12	GCI Communications	1,250 to 1,499
13	Banner Health (includes Fairbanks Memorial Hospital)	"
14	Southcentral Foundation <sup>4</sup>	"
15	Yukon-Kuskokwim Health Corporation	1,000 to 1,249
16	FedEx	"
17	ConocoPhillips Alaska	"
18	Alaska USA Federal Credit Union	"
19	UPS (United Parcel Service)	"
20	McDonald's Restaurants of Alaska	750 to 999
21	Wells Fargo	"
22	Doyon Universal Services	"
23	Home Depot	"
24	Alaska Regional Hospital	"
25	The Alaska Club	"
26	Icicle Seafoods	"
27	Southeast Alaska Regional Health Consortium (SEARHC)	"

28	Hope Community Resources	"
29	UniSea	"
30	Alaska Commercial Company	"
31	Costco	"
32	Spenard Builders Supply	"
33	Lowe's	"
34	Alyeska Pipeline Service Company	"
35	Alaska Communication Systems (ACS)	500 to 749
36	First National Bank Alaska	"
37	Central Peninsula Hospital	"
38	First Student	"
39	Westward Seafood	"
40	Mat-Su Regional Medical Center	"
41	Alaska Consumer Direct Personal Care	"
42	Tanana Chiefs Conference	"
43	PeterPan Seafoods	"
44	Udelhoven Oilfield System Services	"
45	Job Ready (ReadyCare)	"
46	Schlumberger Technologies	"
47	Maniilaq Association	"
48	Alaska Hotel Properties (Princess Hotels)	"
49	Alyeska Resort (includes O'Malley's on the Green)	"
50	Ocean Beauty Seafoods	250 to 499
51	ASRC Energy Services—Houston Contracting	"
52	PenAir	"
53	Fairbanks Gold Mining (Fort Knox)	"
54	Carlile Enterprises	"
55	Nabors Alaska Drilling	"
56	Teck Cominco Alaska (Red Dog Mine)	"
57	Royal Highway Tours	"
58	Horizon Lines of Alaska	"
59	Norton Sound Health Corporation	"
60	Peak Oilfield Services Company	"
61	Target	"
62	Assets	"
63	Colaska (QAP, SECON, and Exclusive Paving)	"
64	SMG of Alaska (Sullivan Arena)	"
65	Rural Alaska Community Action Program	"
66	North Pacific Seafoods	"
67	Denali Foods (Taco Bell)	"
68	Ketchikan General Hospital	"
69	Doyon/ARAMARK Joint Venture	"
70	Odom Corporation (Anchorage Cold Storage)	"
71	Sears	"
72	North Star Behavioral Health System	"
73	C Care Services	"
74	Bristol Bay Area Health Corporation	"

75	Crowley Marine	"
76	Era Aviation	"
77	Halliburton Energy Services	"
78	Hageland Aviation Services	"
79	Access Alaska	"
80	Nordstrom	"
81	Greens Creek-Hecla Mining Company	"
82	Hickel Investment Company (Hotel Captain Cook)	"
83	Tesoro Northstore Company	"
84	Lithia Motors	"
85	Holiday Stationstores	"
86	Chugach Electric Association	"
87	Westmark Hotels	"
88	Columbia Sussex (Anchorage Marriott, Hilton Anchorage)	"
89	Chevron	"
90	Frontier Community Services	"
91	NORCON	"
92	Doyon Drilling	"
93	Matanuska Telephone Association	"
94	Pizza Hut	"
95	AT&T Alascom	"
96	Pogo Mine	"
97	Best Buy	"
98	Salvation Army Alaska Division	"
99	The Arc of Anchorage	"
100	International Seafoods (Kodiak Seafood)	"

This list is published in the [Trends 100 article](#) on pages 5-6.

Footnotes:

1/ When two or more employers had the same number of employees, they were ranked by unrounded employment.

2/ These are ranges that a company's or organization's specific employment number falls into: the ranking is based on the specific employment number.

3/ This count excludes approximately 293 of ANTHC's federal employees.

4/ This count excludes approximately 130 of Southcentral Foundation's federal employees.

**Why employment is in ranges:**

Trends 100, the list of companies and organizations in Alaska with the highest average monthly employment, was first published as the top 50 employers in Trends' July 1987 issue.

Since then, confidentiality restrictions have tightened, and it's prohibited to release a firm's actual employment numbers without consent.

Because of the time it would take to obtain each company's permission, the Trends 100 gives a range for each company's employment rather than a specific number. However, the ranking system is still based on the specific unpublished employment number.

## Annette Kreitzer

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**From:** Paul Verhagen <pkverhagen@gmail.com>  
**Sent:** Wednesday, October 05, 2011 12:14 PM  
**To:** Annette Kreitzer  
**Cc:** Rep. Alan Dick  
**Subject:** Email List of Invitees to the Joint Legislative Educational Task Force Meeting 20111005

Hi Annette,

Here are the email addresses of most of the people I invited so we want to use them again for the next meetings without having to reassemble them. A couple of them came back as undeliverable but I checked on them and they are correct so I suspect that there was trouble with the internet that prevented delivery.


[ankeb@uaa.alaska.edu,](mailto:ankeb@uaa.alaska.edu)

 [millian.ruedrich@bannerhealth.com,](mailto:millian.ruedrich@bannerhealth.com)

 [Kathleen.Lum@providence.org,](mailto:Kathleen.Lum@providence.org)

 [auri\\_o'brien@ykhc.org,](mailto:auri_o'brien@ykhc.org)

 [fnvmf@uaf.edu,](mailto:fnvmf@uaf.edu)


 [cmhowar.s02071.us@wal-mart.com,](mailto:cmhowar.s02071.us@wal-mart.com)


 [kira.debus@safeway.com,](mailto:kira.debus@safeway.com)

 [gina.watkins@fredmeyer.com,](mailto:gina.watkins@fredmeyer.com)

 [sam.hill@asrcenergy.com,](mailto:sam.hill@asrcenergy.com)

 [ldonegan@tridentseafoods.com,](mailto:ldonegan@tridentseafoods.com)

 [paul.quenel@bp.com,](mailto:paul.quenel@bp.com)


 [crocket@aoga.org,](mailto:crocket@aoga.org)

 [rlogan@alaskaalliance.com,](mailto:rlogan@alaskaalliance.com)


 [lawrence.sullivan@nana.com,](mailto:lawrence.sullivan@nana.com)

 [julie.drinen@alaskaair.com,](mailto:julie.drinen@alaskaair.com)

 [schriss@gci.com,](mailto:schriss@gci.com)

 [clover.tiffany@bannerhealth.com,](mailto:clover.tiffany@bannerhealth.com)

 [carla\\_romero-erlanson@ykhc.org,](mailto:carla_romero-erlanson@ykhc.org)

 [nay.johnson@fedex.com,](mailto:nay.johnson@fedex.com)

-  [employment@akusa.org](mailto:employment@akusa.org).
-  [jeremy\\_d\\_wallis@homedepot.com](mailto:jeremy_d_wallis@homedepot.com).
-  [dsullivan@thealaskaclub.com](mailto:dsullivan@thealaskaclub.com).
-  [mmoody@hopealaska.org](mailto:mmoody@hopealaska.org).
-  Paul Verhagen <[pkverhagen@gmail.com](mailto:pkverhagen@gmail.com)>

Paul

## Annette Kreitzer

---

**From:** Annette Kreitzer  
**Sent:** Wednesday, September 21, 2011 11:00 AM  
**To:** 'rebfisher@gmail.com'  
**Subject:** Jt. Legislative Task Force Oct 5 meeting

Rebecca:

I hope your travels to Seattle are/were smooth.

Here is the relevant text of Senate Bill 1, which created the Jt. Legislative Task Force on Theme-Based Education (this is the title I will always use within emails, etc. to refer to this task force):

### JOINT LEGISLATIVE TASK FORCE ON THEME-BASED EDUCATION.

(a) An advisory task force on theme-based education is established as a legislative task force **for the purpose of compiling data and advising the legislature on matters pertaining to curriculum in public schools in the state.**

#### (e) **The task force shall**

(1) compile research conducted in the state and nationally on theme-based education;

(2) explore new approaches that may be effective in producing increased levels of career readiness;

(3) prepare for the legislature a set of written recommendations to improve curriculum in the state.

(f) The task force shall submit the findings and recommendations developed under (e) of this section in a report to the legislature not later than January 1, 2012.

**Although the agenda is still being finalized, essentially:**

**Rep. Dick will open the meeting with comments as to how the meeting will flow,**

**Keisha Edwards of Education Northwest will present research defining theme-based education**

**There will be several short presentations verbal, video, powerpoint, whatever medium presenters choose – it's during this time period that Rep. Dick would like you to present for 10 mins. on "Build a Plane".**

**There will be additional research presented emphasizing the relevance of theme-based programs in the U.S. on student engagement, learning and/or achievement; and the connections between culturally relevant standards based education and the Alaska Standards for Culturally Responsive Schools.**

The goal of this first meeting is to define theme-based education, present models of it in practice, hear research focused on the positive and negative impacts of the implementation of theme-based education on student learning/achievement.

Here is the text of the invitation letter that went to Superintendents (I'm not attaching the referenced article in this email):

September 15, 2011

Dear Superintendent:

You are invited to hear an exceptional presentation on how theme-based education can have a positive impact on student engagement, learning and achievement.

Well-known author and researcher Keisha Edwards will present research to the Joint Legislative Task Force on Theme-Based Education. This presentation will be the basis on which the Task Force makes recommendations to the Legislature to improve curriculum in the state.

Please join us and invited members of industry to hear Ms. Edwards presentation, see short video examples of theme-based education and hear how we can work together to produce increased levels of career readiness.

WHO: Joint Legislative Task Force on Theme-Based Education  
WHAT: Presentation on Theme-Based, Culturally-Relevant Education  
WHEN: Wednesday, October 5, 2011 8 a.m. to noon  
WHERE: Anchorage LIO, Room 220

I have taken the liberty of attaching an article recently published by the Anchorage Daily News with my views on culturally relevant education and State standards.

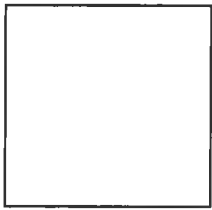
I hope you'll be able to slip away from the Alaska Association of School Administrators' meeting to join us even for a short time. Thank you for your commitment to education in Alaska.

Sincerely,

Representative Alan Dick  
Chairman  
Joint Legislative Task Force on Theme-Based Education

I hope this information gives you more context of what Rep. Dick is trying to achieve in this first meeting of the Task Force. Let me know if you need more clarity.

Annette Kreitzer  
Chief of Staff  
Representative Alan Dick  
1-800-491-4527



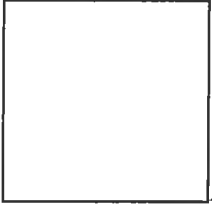
Alaska Airlines 137

Portland, OR (PDX)  
**5:55 pm** Tue, Oct 4

Anchorage (ANC)  
**8:43 pm** Tue, Oct 4

[Coach](#) | [Nonstop](#) | [Details](#)

Total: 1,538 mi | 3 h 48 m

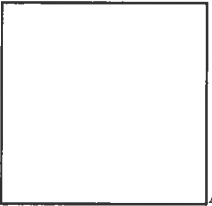


Alaska Airlines 98

Anchorage (ANC)  
**5:10 pm** Thu, Oct 6

Seattle, WA (SEA)  
**9:33 pm** Thu, Oct 6

[Coach](#) | [Nonstop](#) | [Details](#)



Alaska Airlines 2175

Seattle, WA (SEA)  
**11:00 pm** Thu, Oct 6

Portland, OR (PDX)  
**11:46 pm** Thu, Oct 6

Operated by Horizon Air

[Coach](#) | [Nonstop](#) | [Details](#)

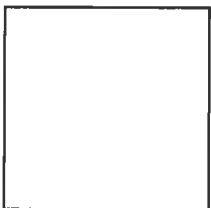
Total: 1,573 mi | 5 h 36 m

**Total Price for 1 Traveler**

\$534.00 including taxes & fees

Price Breakdown

Shop again using your [Discount Code](#).



Fare and Baggage Rules

**Annette Kreitzer**

---

**From:** keisha edwards <interchangeconsult@gmail.com>  
**Sent:** Monday, September 19, 2011 1:36 PM  
**To:** Annette Kreitzer  
**Subject:** Re: FW: Travel for Research presenter Jt. Legislative Ed Task Force

Hi Annette, Just: Keisha Edwards and my date of birth: 3-28-1968  
Thanks! :-}

On Mon, Sep 19, 2011 at 2:14 PM, Annette Kreitzer <Annette\_Kreitzer@legis.state.ak.us> wrote:

Need your DOB to do the reservation. And is Keisha M. Edwards how your name appears on your ID that you show at the airport? Thx.

ak

**From:** keisha edwards [mailto:interchangeconsult@gmail.com]  
**Sent:** Sunday, September 18, 2011 5:44 PM  
**To:** Annette Kreitzer  
**Subject:** Re: FW: Travel for Research presenter Jt. Legislative Ed Task Force

Hi Annette- Found really great flight prices! I found this on Alaska Airlines.com. If you book these specific flights, that would be great. And I need hotel for the nights of the 4th & 5th. If you could arrange that as well, that would be really awesome. Let me know if these specific flights work out. (And if not, please feel free to book similar flights for me.) Here's all my info, just in case you need it:

Keisha M. Edwards  
3321 SE 54th Ave  
Portland, Or 97206  
503-621-8434

*Hotel Captain Cook*

I look forward to hearing from you soon! Thanks, Keisha

## **Cart: Itinerary and Price Summary**

### **Flights**

REMOVE FLIGHTS CHANGE FLIGHTS

**Flight**

**Departs**

**Arrives**

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**From:** Joel Lounsbury  
**Sent:** Monday, September 12, 2011 10:39 AM  
**To:** Annette Kreitzer  
**Cc:** Jessica Geary; Wen Ibesate; Tom Wright  
**Subject:** RE: Travel for Research presenter Jt. Legislative Ed Task Force

The travel requested is approved.

Jessica, Speaker Chenault has authorized up to \$8,000.00 for this hearing.

Thanks

Joel

---

**From:** Annette Kreitzer  
**Sent:** Thursday, September 08, 2011 10:14 AM  
**To:** Joel Lounsbury  
**Cc:** Jessica Geary; Wen Ibesate; Tom Wright  
**Subject:** Travel for Research presenter Jt. Legislative Ed Task Force

Joel:

LAA is preparing the contract for theme-based education research Speaker Chenault has previously approved. That contract is with Dr. Steffen Saifer. The presenter of the research to the Task Force will be Keisha Edwards. She will travel to Anchorage from Portland, OR to make the presentation October 5. (She may need to travel Oct. 4 in order to be available for the 8 a.m. meeting on 8/5). Please approve travel costs not to exceed \$900 for: RT Coach airfare and per diem. If you would like me to fill out a separate TA for this travel, I would be happy to follow up with that.

ak

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*"The only way to discover the limits of the possible is to go beyond them into the impossible." (Arthur C. Clarke)*

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*"The only way to discover the limits of the possible is to go beyond them into the impossible." (Arthur C. Clarke)*

## Annette Kreitzer

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**Cc:** Jessica Geary; Wen Ibesate; Tom Wright  
**Subject:** RE: Travel for Research presenter Jt. Legislative Ed Task Force

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Joel

---

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**Sent:** Thursday, September 08, 2011 10:14 AM  
**To:** Joel Lounsbury  
**Cc:** Jessica Geary; Wen Ibesate; Tom Wright  
**Subject:** Travel for Research presenter Jt. Legislative Ed Task Force

Joel:

LAA is preparing the contract for theme-based education research Speaker Chenault has previously approved. That contract is with Dr. Steffen Saifer. The presenter of the research to the Task Force will be Keisha Edwards. She will travel to Anchorage from Portland, OR to make the presentation October 5. (She may need to travel Oct. 4 in order to be available for the 8 a.m. meeting on 8/5). Please approve travel costs not to exceed \$900 for: RT Coach airfare and per diem. If you would like me to fill out a separate TA for this travel, I would be happy to follow up with that.

ak

## Annette Kreitzer

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**From:** Annette Kreitzer  
**Sent:** Wednesday, September 21, 2011 10:51 AM  
**To:** 'rwhicker@asb.org'  
**Cc:** keisha edwards (interchangeconsult@gmail.com)  
**Subject:** St. Mary's video

Bob:

I just spoke with Representative Dick. Keisha Edwards with Education Northwest is doing some contract research for the Jt. Legislative Task Force on Theme-Based Education and Rep Dick would like her to have a copy of the St. Mary's video. Could you coordinate with her to get it to her? She is traveling to Anchorage for a site visit at Mat-Su tomorrow and Friday, as I understand it. Her phone number is: 503-621-8434.

Keisha:

Bob's numbers are:

Office: 907-463-1660

Cell: 425-358-1433

He has the video on a DVD and will keep it with him so he can meet you at the airport or anywhere else to give you the video.

Also, Bob, the email address we were talking about re: the iPad Project is:

[pkverhagen@gmail.com](mailto:pkverhagen@gmail.com)

Thanks and thanks for dropping the thumb drive and DVD at the Captain Cook for me to p/u on 9/27.

ak

# Alaska State Legislature

## Legislative Affairs Agency

Office of the Executive Director

Terry Miller Legislative Office Building, Room 217

Mailing Address: State Capitol, Rm. 3 Juneau, Alaska 99801-1182 Phone (907) 465-3800 Fax (907) 465-3234


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### MEMORANDUM

TO: Annette Kreitzer, Legislative Assistant  
Rep. Alan Dick  
Project Director

Rep. Mike Chenault  
Speaker of the House  
Procurement Officer

FROM: Wen Ibesate   
Executive Director's Office

DATE: January 24, 2012

SUBJECT: Evaluation Form

The Legislative Affairs Agency contract procedure requires a written evaluation of the contract by the **Project Director and the Procurement Officer**. Attached is the Evaluation Form for the Project Director to complete and approve. After it has been completed, please forward the Evaluation Form to Speaker Chenault for his signature and approval. A copy of the contract is enclosed for your information.

Please return the Evaluation form to me at LAA, Attn: Wen Ibesate for the contract files.

Thank you.

Enclosure

# LEGISLATIVE AFFAIRS AGENCY

Pamela A. Varni  
Executive Director



Office of the Executive Director  
State Capitol  
Juneau, Alaska 99801  
Phone 465-3850 or Fax 465-3234

## CONTRACTOR EVALUATION FORM

**NAME OF CONTRACTOR:** DR. STEFFEN SAIFER, DBA  
SAIFER EDUCATIONAL CONSULTING

**PURPOSE OF CONTRACT:** The Consultant is to provide specialized education research  
for the Speaker of the Alaska State House of Representatives.

**SERVICES PERFORMED FOR:** Speaker of the Alaska State House of Representatives  
(Committee Name)

### CONTRACT PERFORMANCE

The Contractor:

	<b>YES</b>	<b>NO</b>
Performed all the requested services?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Produced a satisfactory product?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Performed the services in a timely manner?	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Met the terms and conditions of the contract?	<input checked="" type="checkbox"/>	<input type="checkbox"/>

**OTHER COMMENTS:**

X Annette Kreitzer  
Annette Kreitzer, Legislative Assistant  
Office of Rep. Alan Dick  
Project Director

X \_\_\_\_\_  
Rep. Mike Chenault  
Speaker of the House  
Procurement Officer

PROFESSIONAL SERVICES CONTRACT BETWEEN  
SPEAKER OF THE ALASKA STATE HOUSE OF REPRESENTATIVES

AND

DR. STEFFEN SAIFER, DBA  
SAIFER EDUCATIONAL CONSULTING  
2490 SW SCENIC DRIVE  
PORTLAND, OR 97225

CONTRACT AMOUNT: \$7,000.00

The parties to this contract, made and entered into the date the Legislative Affairs Agency Executive Director or her designee signs the contract, are the Speaker of the Alaska State House of Representatives, whose address is 120 4<sup>th</sup> Street, State Capitol, Room 3, Juneau, Alaska 99801-1182, hereinafter referred to as the "Agency", and Dr. Steffen Saifer, a sole proprietorship, dba Saifer Educational Consulting, whose address is 2490 SW Scenic Drive, Portland, OR 97225, hereinafter referred to as the "Consultant".

**THE PURPOSE OF THIS CONTRACT IS TO PROVIDE** specialized education research for the Agency.

**IT IS THEREFORE MUTUALLY AGREED THAT:**

**CLAUSE I - STATEMENT OF WORK**

The Consultant shall:

- A. Provide a definition of theme-based education which includes differentiating between theme-based and, (1) discipline-based education (e.g., math, science, etc.), as well as, (2) place-based education (i.e., a school focusing on arts). A description of education programs that emphasize relevance, even if not theme-based;
- B. research theme-based education and programs that emphasize relevance, including the evidence of negative or positive impacts of the implementation of such programs in the U.S. on student engagement, learning, and/or achievement;
- C. research the connections between culturally-responsive standards based education, theme-based education (including programs that emphasize relevance), and The Alaska Standards for Culturally Responsive Schools;

- D. produce a report that includes the findings from the research described above including examples of best and/or promising practices; an explanation of how theme-based education can be used when picking a theme and finding activities within that theme to teach content (e.g., math, science, social studies, etc.); and recommendations for implementation in Alaska schools; and
- E. submit the report electronically before 5:00 P.M. on Monday September 26, 2011 to the Project Director.

**CLAUSE II - PERIOD AND DATES OF PERFORMANCE AND TERMINATION**

- (A) The work under this contract shall begin September 16, 2011 and terminate with oral presentation to the Agency on October 5, 2011.
- (B) This contract may be terminated by the Agency upon delivery of written notice to the Consultant. If this contract is so terminated and the termination is not based on a breach by the Consultant, the Consultant shall be compensated for services provided under the terms of this contract to the date of termination if the Consultant provides the Agency with a written report containing a description of the services performed, a statement of the results or conclusions formed based upon any research or analysis performed, and a copy of the written material produced during the contract.

**CLAUSE III - COMPENSATION AND METHOD OF PAYMENT**

- (A) For the work specified in this contract the Consultant shall be compensated \$7,000.
- (B) Payment shall be based on proper billing provided by the Consultant.
- (C) The Project Director must approve a billing before it may be paid.
- (D) If a payment is not made within 90 days after the Agency has received a proper billing, the Agency shall pay interest on the unpaid balance of the billing at the rate of 1.5 percent per month from, and including, the 91st day through the date payment is made. A payment is considered made on the date it is mailed or personally delivered to the Consultant.
- (E) Total payments under this contract, including reimbursement for expenses, may not exceed Seven Thousand and No/100 Dollars (\$7,000.00).

#### **CLAUSE IV - PROJECT DIRECTOR**

The Project Director is Annette Kreitzer, Legislative Assistant for the Office of Representative Alan Dick. The Project Director is authorized to oversee and direct the activities of the Consultant under this contract.

#### **CLAUSE V - COVERAGE UNDER THE ETHICS LAW**

The Consultant may be subject to the provisions of AS 24.60 (Legislative Ethics) as a legislative employee unless excluded from the definition of "legislative employee" under AS 24.60.990(a)(11). Select Committee on Legislative Ethics Advisory Opinion 99-01 concludes that "any contractors who are paid through the state payroll system, contractors (or those designated within a contracting firm or company) with the Ethics Committee and those services or professional services contractors with legislative contracts over \$5,000, who will incur more than incidental use of state resources or who either contract for legislative policy related services or who are designated to represent the Legislature in a policy-related capacity, fall within the legislative employee definition and are therefore subject to the legislative ethics code."

#### **CLAUSE VI - EXPENSES AND DUPLICATION**

- (A) Except as may be otherwise provided by Clause III, the office space, equipment, supplies, clerical support and other expenses that are necessary for the Consultant to carry out the Consultant's obligations under this contract shall be supplied and paid for by the Consultant at no cost to the Agency.
- (B) Duplicates of any material or other item produced under this contract may be produced by the Agency; the office space, equipment, supplies, clerical support and other expenses required for the duplication shall be supplied by the Agency.

#### **CLAUSE VII - RECORDS, DOCUMENTS, AUDIT**

The Consultant shall accurately maintain those records, including detailed time records, that are required by the Project Director. The records are subject to inspection by the Agency or the Project Director at all reasonable times. Except for items licensed under this clause, all documents, reports, material, and other items generated as a consequence of work done under this contract are the property of the Agency. To the extent they are works of authorship, they are deemed to be "works made for hire" under the copyright laws of the United States and will be and remain the sole and exclusive property of the Agency. If an item is not eligible under U.S. copyright laws to be a "work made for hire," the Consultant assigns to the Agency a perpetual license to use the items in the Agency's operations. Upon completion of the work or the termination of this contract, the items shall be delivered to the Project Director.

### **CLAUSE VIII - INDEMNIFICATION**

The Consultant shall indemnify, save harmless, and defend the Agency, and the Agency's officers, agents, and employees from liability for any claim, including, but not limited to, any damages, costs, and attorney fees arising from the claim, arising from Consultant's negligence or intentional misconduct in the performance of Consultant's obligations under this contract.

### **CLAUSE IX - VENUE**

In the event that the parties to this contract find it necessary to litigate the terms of the contract, venue shall be the State of Alaska, First Judicial District at Juneau, and the contract shall be interpreted according to the laws of Alaska.

### **CLAUSE X - ASSIGNMENT**

This contract may not be assigned to another party unless approved in writing by the Project Director.

### **CLAUSE XI - WORKERS' COMPENSATION**

During the life of this contract, the Consultant shall, in accordance with AS 23.30.045(d), provide and maintain workers' compensation insurance. The Consultant shall require any subcontractor to provide and maintain workers' compensation insurance for the subcontractor's employees. Consultant shall provide the Agency, upon request, with written proof of the coverage required by this clause.

### **CLAUSE XII - CERTIFICATION**

Execution of this contract by the Legislative Affairs Agency Executive Director or her designee hereby constitutes a certification that funds are available in an appropriation to pay for work performed through October 5, 2011. If, in the judgement of the Executive Director of the Legislative Affairs Agency, sufficient funds are not appropriated for the appropriate fiscal year, the contract will be terminated under Clause II (B) or amended.

### **CLAUSE XIII - MODIFICATION AND PREVIOUS AGREEMENTS**

This document contains all terms and conditions agreed upon by the parties. No other understandings, oral or otherwise, regarding the subject matter of this contract shall be deemed to exist or to bind either of the parties to this contract.

This contract may not be modified unless in writing and signed by the parties to this contract.



Saifer Educational Consulting  
Steffen Saifer, Ed.D.

Invoice

Invoice No. 0111005

Bill To:

Customer Speaker of the Alaska State House of  
Representatives, Legislative Affairs Agency  
Att: Annette Kreitzer

Alaska State Legislature  
Legislative Affairs Agency  
Terry Miller Legislative Office Building, Rm. 217  
Juneau, AK 99801-1182

Date	ID	Terms
October 6, 2011	057-42-9771	Net 15 Days -- Payable to: Steffen Saifer, 2490 SW Scenic Dr., Portland, OR 97225

Item	Description	Unit Price	Total
Consulting fee	Research Report and Presentation on Theme-Based Education	\$7,000.00	\$7,000.00

Thank you,



Steffen Saifer

Please pay this invoice  
for work done under  
contract for Jt. Legislative  
Task Force on Theme-Based  
Education. This is total due.  
Annette Kreitzer 10/12/11

2490 SW Scenic Dr., Portland, OR 97225

Phone: 503-307-2593

E-Mail: saifer@comcast.net

PROFESSIONAL SERVICES CONTRACT BETWEEN  
Speaker Mike Chenault's office

AND

Steffen Saifer and subcontractor Keisha Edwards

CONTRACT AMOUNT: \$7,000 Including reimbursement for expenses

The parties to this contract, made and entered into the date the Legislative Affairs Agency Executive Director or her designee signs the contract, are the \_\_\_\_\_, whose address is State Capitol, Juneau, Alaska 99801-1182, hereinafter referred to as the "Agency", and Steffen Saifer whose address is 2490 SW Scenic Drive, Portland, OR 97225, hereinafter referred to as the "Consultant".

**THE PURPOSE OF THIS CONTRACT IS TO PROVIDE specialized education research**

**IT IS THEREFORE MUTUALLY AGREED THAT:**

**CLAUSE I - STATEMENT OF WORK**

Services To Be Rendered By the Contractor:

1. Provide a definition of theme-based education which includes differentiating between theme-based and a) discipline-based education (e.g., math, science, etc.), as well as b) place-based education (i.e., a school focusing on arts). Describe education programs that emphasize relevance, even if not theme-based.
2. Conduct research on theme-based education and on programs that emphasize relevance, including the evidence of negative or positive impacts of the implementation such programs in the U.S. on student engagement, learning, and/or achievement.
3. Conduct research on the connections between culturally-responsive standards based education, theme-based education (including programs that emphasize relevance), and The Alaska Standards for Culturally Responsive Schools.
4. Produce a report that includes the findings on the research described above including examples of best and/ or promising practices; an explanation of how theme-based education can be used when picking a theme and finding activities within that theme to teach content (e.g., math, science, social studies, etc.); and recommendations for implementation in Alaska schools.
5. The report will be submitted electronically no later than 5:00 P.M. on Monday September 26, 2011.

**CLAUSE II - PERIOD AND DATES OF PERFORMANCE AND TERMINATION**

(A) The work under this contract shall begin 9/16/2011 and terminate with oral presentation to Task Force 10/5/2011.

(B) This contract may be terminated by the Agency upon delivery of written notice to the Consultant. If this contract is so terminated and the termination is not based on a breach by the Consultant, the Consultant shall be compensated for services provided under the terms of this contract to the date of termination if the Consultant provides the Agency with a written report containing a description of the services performed, a statement of the results or conclusions formed based upon any research or analysis performed, and a copy of the written material produced during the contract.

**CLAUSE III - COMPENSATION AND METHOD OF PAYMENT**

- (A) For the work specified in this contract the Consultant shall be compensated \$7,000.
- (B) Payment shall be based on proper billing provided by the Consultant.
- (C) The Project Director must approve a billing before it may be paid.
- (D) If a payment is not made within 90 days after the Agency has received a proper billing, the Agency shall pay interest on the unpaid balance of the billing at the rate of 1.5 percent per month from, and including, the 91st day through the date payment is made. A payment is considered made on the date it is mailed or personally delivered to the Consultant.

**REMINDER: If the Consultant requires to travel, then this Paragraph should be added: "The Agency shall reimburse the Consultant for reasonable expenses that are incurred by the Consultant in the performance of this contract and that are approved for reimbursement by the Project Director. With regard to travel expenses, if the Project Director requires the Consultant to travel outside of the Consultant's home base of the \_\_\_\_\_, the Consultant will be reimbursed for reasonable travel expenses that are supported by receipts and that are approved by the Project Director".**

- (E) Total payments under this contract, excluding reimbursement for expenses, may not exceed \$7,000.

**CLAUSE IV - PROJECT DIRECTOR**

The Project Director is Annette Kreitzer for Representative Alan Dick. The Project Director is authorized to oversee and direct the activities of the Consultant under this contract.

**CLAUSE V - COVERAGE UNDER THE ETHICS LAW**

The Consultant may be subject to the provisions of AS 24.60 (Legislative Ethics) as a legislative employee unless excluded from the definition of "legislative employee" under AS 24.60.990(a)(11). Select Committee on Legislative Ethics Advisory Opinion 99-01 concludes that "any contractors who are paid through the state payroll system, contractors (or those designated within a contracting firm or company) with the Ethics Committee and those services or professional services contractors with legislative contracts over \$5,000, who will incur more than incidental use of state resources or who either contract for legislative policy related services or who are designated to represent the Legislature in a policy-related capacity, fall within the legislative employee definition and are therefore subject to the legislative ethics code."

**CLAUSE VI - EXPENSES AND DUPLICATION**

- (A) Except as may be otherwise provided by Clause III, the office space, equipment, supplies, clerical support and other expenses that are necessary for the Consultant to carry out the Consultant's obligations under this contract shall be supplied and paid for by the Consultant at no cost to the Agency.
- (B) Duplicates of any material or other item produced under this contract may be produced by the Agency; the office space, equipment, supplies, clerical support and other expenses required for the duplication shall be supplied by the Agency.

**CLAUSE VII - RECORDS, DOCUMENTS, AUDIT**

The Consultant shall accurately maintain those records, including detailed time records, that are required by the Project Director. The records are subject to inspection by the Agency or the Project Director at all reasonable times. Except for items licensed under this clause, all documents, reports, material, and other items generated as a consequence of work done under this contract are the property of the Agency. To the extent they are works of authorship, they are deemed to be "works made for hire" under the copyright laws of the United States and will be and remain the sole and exclusive property of the Agency. If an item is not eligible under U.S. copyright laws to be a "work made for hire," the Consultant assigns to the Agency a perpetual license to use the items in the Agency's operations. Upon completion of the work or the termination of this contract, the items shall be delivered to the Project Director.

**CLAUSE VIII - INDEMNIFICATION**

The Consultant shall indemnify, save harmless, and defend the Agency, and the Agency's officers, agents, and employees from liability for any claim, including, but not limited to, costs and attorney fees arising from the claim, arising from Consultant's negligence in the performance of Consultant's obligations under this contract.

**CLAUSE IX - VENUE**

In the event that the parties to this contract find it necessary to litigate the terms of the contract, venue shall be the State of Alaska, First Judicial District at Juneau, and the contract shall be interpreted according to the laws of Alaska.

**CLAUSE X - ASSIGNMENT**

This contract may not be assigned to another party unless in accordance with sec. 160 of the Procurement Procedures of the Alaska State Legislature. **Use this sentence if the**

contract is less than or up to \$25,000 "This contract may not be assigned to another party unless approved in writing by the Project Director".

**CLAUSE XI - WORKERS' COMPENSATION**

During the life of this contract, the Consultant shall, in accordance with AS 23.30.045(d), provide and maintain workers' compensation insurance. The Consultant shall require any subcontractor to provide and maintain workers' compensation insurance for the subcontractor's employees. Consultant shall provide the Agency, upon request, with written proof of the coverage required by this clause.

**CLAUSE XII - AUTHORIZATION AND CERTIFICATION.**

Execution of this contract was authorized by a majority of the members of the Alaska Legislative Council at a meeting on \_\_\_\_\_.

Execution of this contract by the Legislative Affairs Agency Executive Director or her designee hereby constitutes a certification that funds are available in an appropriation to pay for work performed through June 30, 200\_\_. Availability of funds to pay for work performed from July 1, 200\_\_ through June 30, 200\_\_ is contingent upon appropriation of funds for the next fiscal year. If, in the judgement of the Executive Director of the Legislative Affairs Agency, sufficient funds are not appropriated for the appropriate fiscal year, the contract will be terminated under Clause II (B) or amended.

**CLAUSE XIII - MODIFICATION AND PREVIOUS AGREEMENTS**

This document contains all terms and conditions agreed upon by the parties. No other understandings, oral or otherwise, regarding the subject matter of this contract shall be deemed to exist or to bind either of the parties to this contract.

This contract may not be modified unless in writing and signed by the parties to this contract.

**IN WITNESS WHEREOF**, the parties have executed this contract on the dates indicated below.

CONSULTANT AGENCY

Name: \_\_\_\_\_ Date \_\_\_\_\_

Title: \_\_\_\_\_

SSN #: \_\_\_\_\_ or

Tax ID #: \_\_\_\_\_

ACCEPTED: CERTIFYING AUTHORITY:

---

\_\_\_\_\_ Date Pamela A. Varni Date  
Project Director Executive Director  
Legislative Affairs Agency  
APPROVED AS TO FORM:

---

Legal Counsel Date  
5

PROFESSIONAL SERVICES CONTRACT BETWEEN  
Speaker Mike Chenault's office

AND

Keisha Edwards

CONTRACT AMOUNT: \$900 travel only

The parties to this contract, made and entered into the date the Legislative Affairs Agency Executive Director or her designee signs the contract, are the \_\_\_\_\_, whose address is State Capitol, Juneau, Alaska 99801-1182, hereinafter referred to as the "Agency", and Keisha Edwards whose address is Education Northwest, 101 SW Main St, Ste 500, Portland, OR 97204-3213, hereinafter referred to as the "Consultant".

**THE PURPOSE OF THIS CONTRACT IS TO PROVIDE transportation for research consultant under (another contract)**

**IT IS THEREFORE MUTUALLY AGREED THAT:**

**CLAUSE I - STATEMENT OF WORK**

Services To Be Rendered By the Contractor:

1. Present report on theme-based education at October 5, 2011 meeting of Jt. Legislative Task Force on Theme-Based Education

**CLAUSE II - PERIOD AND DATES OF PERFORMANCE AND TERMINATION**

(A) The work under this contract shall begin October 4, 2011 and end no later than October 6, 2011.

(B) This contract may be terminated by the Agency upon delivery of written notice to the Consultant. If this contract is so terminated and the termination is not based on a breach by the Consultant, the Consultant shall be compensated for services provided under the terms of this contract to the date of termination if the Consultant provides the Agency with a written report containing a description of the services performed, a statement of the results or conclusions formed based upon any research or analysis performed, and a copy of the written material produced during the contract.

### **CLAUSE III - COMPENSATION AND METHOD OF PAYMENT**

- (A) For the work specified in this contract the Consultant shall be compensated \_\_\_\$900\_\_.
- (B) Payment shall be based on proper billing provided by the Consultant.
- (C) The Project Director must approve a billing before it may be paid.
- (D) If a payment is not made within 90 days after the Agency has received a proper billing, the Agency shall pay interest on the unpaid balance of the billing at the rate of 1.5 percent per month from, and including, the 91st day through the date payment is made. A payment is considered made on the date it is mailed or personally delivered to the Consultant.

**REMINDER:** If the Consultant requires to travel, then this Paragraph should be added: "The Agency shall reimburse the Consultant for reasonable expenses that are incurred by the Consultant in the performance of this contract and that are approved for reimbursement by the Project Director. With regard to travel expenses, if the Project Director requires the Consultant to travel outside of the Consultant's home base of the Portland, OR, the Consultant will be reimbursed for reasonable travel expenses that are supported by receipts and that are approved by the Project Director".

- (E) Total payments under this contract, excluding reimbursement for expenses, may not exceed \_\$900.

### **CLAUSE IV - PROJECT DIRECTOR**

The Project Director is Annette Kreitzer for Representative Alan Dick. The Project Director is authorized to oversee and direct the activities of the Consultant under this contract.

### **CLAUSE V - COVERAGE UNDER THE ETHICS LAW**

The Consultant may be subject to the provisions of AS 24.60 (Legislative Ethics) as a legislative employee unless excluded from the definition of "legislative employee" under AS 24.60.990(a)(11). Select Committee on Legislative Ethics Advisory Opinion 99-01 concludes that "any contractors who are paid through the state payroll system, contractors (or those designated within a contracting firm or company) with the Ethics Committee and those services or professional services contractors with legislative contracts over \$5,000, who will incur more than incidental use of state resources or who either contract for legislative policy related services or who are designated to represent the Legislature in a policy-related capacity, fall within the legislative employee definition and are therefore subject to the legislative ethics code."

#### **CLAUSE VI - EXPENSES AND DUPLICATION**

- (A) Except as may be otherwise provided by Clause III, the office space, equipment, supplies, clerical support and other expenses that are necessary for the Consultant to carry out the Consultant's obligations under this contract shall be supplied and paid for by the Consultant at no cost to the Agency.
- (B) Duplicates of any material or other item produced under this contract may be produced by the Agency; the office space, equipment, supplies, clerical support and other expenses required for the duplication shall be supplied by the Agency.

#### **CLAUSE VII - RECORDS, DOCUMENTS, AUDIT**

The Consultant shall accurately maintain those records, including detailed time records, that are required by the Project Director. The records are subject to inspection by the Agency or the Project Director at all reasonable times. Except for items licensed under this clause, all documents, reports, material, and other items generated as a consequence of work done under this contract are the property of the Agency. To the extent they are works of authorship, they are deemed to be "works made for hire" under the copyright laws of the United States and will be and remain the sole and exclusive property of the Agency. If an item is not eligible under U.S. copyright laws to be a "work made for hire," the Consultant assigns to the Agency a perpetual license to use the items in the Agency's operations. Upon completion of the work or the termination of this contract, the items shall be delivered to the Project Director.

#### **CLAUSE VIII - INDEMNIFICATION**

The Consultant shall indemnify, save harmless, and defend the Agency, and the Agency's officers, agents, and employees from liability for any claim, including, but not limited to, costs and attorney fees arising from the claim, arising from Consultant's negligence in the performance of Consultant's obligations under this contract.

#### **CLAUSE IX - VENUE**

In the event that the parties to this contract find it necessary to litigate the terms of the contract, venue shall be the State of Alaska, First Judicial District at Juneau, and the contract shall be interpreted according to the laws of Alaska.

#### **CLAUSE X - ASSIGNMENT**

This contract may not be assigned to another party unless in accordance with sec. 160 of the Procurement Procedures of the Alaska State Legislature. **Use this sentence if the**

contract is less than or up to \$25,000 "This contract may not be assigned to another party unless approved in writing by the Project Director".

**CLAUSE XI - WORKERS' COMPENSATION**

During the life of this contract, the Consultant shall, in accordance with AS 23.30.045(d), provide and maintain workers' compensation insurance. The Consultant shall require any subcontractor to provide and maintain workers' compensation insurance for the subcontractor's employees. Consultant shall provide the Agency, upon request, with written proof of the coverage required by this clause.

**CLAUSE XII - AUTHORIZATION AND CERTIFICATION.**

Execution of this contract was authorized by a majority of the members of the Alaska Legislative Council at a meeting on \_\_\_\_\_.

Execution of this contract by the Legislative Affairs Agency Executive Director or her designee hereby constitutes a certification that funds are available in an appropriation to pay for work performed through June 30, 200\_\_. Availability of funds to pay for work performed from July 1, 200\_\_ through June 30, 200\_\_ is contingent upon appropriation of funds for the next fiscal year. If, in the judgement of the Executive Director of the Legislative Affairs Agency, sufficient funds are not appropriated for the appropriate fiscal year, the contract will be terminated under Clause II (B) or amended.

**CLAUSE XIII - MODIFICATION AND PREVIOUS AGREEMENTS**

This document contains all terms and conditions agreed upon by the parties. No other understandings, oral or otherwise, regarding the subject matter of this contract shall be deemed to exist or to bind either of the parties to this contract.

This contract may not be modified unless in writing and signed by the parties to this contract.

**IN WITNESS WHEREOF**, the parties have executed this contract on the dates indicated below.

CONSULTANT AGENCY

\_\_\_\_\_  
Name: \_\_\_\_\_ Date \_\_\_\_\_  
Title: \_\_\_\_\_  
SSN #: \_\_\_\_\_ or  
Tax ID #: \_\_\_\_\_

ACCEPTED: CERTIFYING AUTHORITY:

---

\_\_\_\_\_ Date Pamela A. Varni Date  
Project Director Executive Director  
Legislative Affairs Agency  
APPROVED AS TO FORM:

---

Legal Counsel Date  
5

PROFESSIONAL SERVICES CONTRACT BETWEEN

Speaker Mike Chenault's Office

AND

~~Keisha Edwards~~ Steffen Saifer  
w/ Education Northwest

CONTRACT AMOUNT: \$ 7,000  
(excluding/including reimbursement for expenses)

The parties to this contract, made and entered into the date the Legislative Affairs Agency Executive Director or her designee signs the contract, are the \_\_\_\_\_, whose address is State Capitol, Juneau, Alaska 99801-1182, hereinafter referred to as the "Agency", and Steffen Saifer, whose address is 2490 SW Science Dr. hereinafter referred to as the "Consultant".  
Portland, OR 97225

THE PURPOSE OF THIS CONTRACT IS TO PROVIDE Specialized Research.

IT IS THEREFORE MUTUALLY AGREED THAT:

**CLAUSE I - STATEMENT OF WORK**

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**CLAUSE II - PERIOD AND DATES OF PERFORMANCE AND TERMINATION**

- (A) The work under this contract shall begin 9/16 and terminate with oral presentation Oct, 2011.
- (B) This contract may be terminated by the Agency upon delivery of written notice to the Consultant. If this contract is so terminated and the termination is not based on a breach by the Consultant, the Consultant shall be compensated for services provided under the terms of this contract to the date of termination if the Consultant provides the Agency with a written report containing a description of the services performed, a statement of the results or conclusions formed based upon any research or analysis performed, and a copy of the written material produced during the contract.

**CLAUSE III - COMPENSATION AND METHOD OF PAYMENT**

- (A) For the work specified in this contract the Consultant shall be compensated 7,000.
- (B) Payment shall be based on proper billing provided by the Consultant.
- (C) The Project Director must approve a billing before it may be paid.
- (D) If a payment is not made within 90 days after the Agency has received a proper billing, the Agency shall pay interest on the unpaid balance of the billing at the rate of 1.5 percent per month from, and including, the 91st day through the date payment is made. A payment is considered made on the date it is mailed or personally delivered to the Consultant.

**REMINDER: If the Consultant requires to travel, then this Paragraph should be added: "The Agency shall reimburse the Consultant for reasonable expenses that are incurred by the Consultant in the performance of this contract and that are approved for reimbursement by the Project Director. With regard to travel expenses, if the Project Director requires the Consultant to travel outside of the Consultant's home base of the \_\_\_\_\_, the Consultant will be reimbursed for reasonable travel expenses that are supported by receipts and that are approved by the Project Director".**

- (E) Total payments under this contract, excluding reimbursement for expenses, may not exceed 7,000.

**CLAUSE IV - PROJECT DIRECTOR**

The Project Director is Annette Kreitzer for Rep. Dick. The Project Director is authorized to oversee and direct the activities of the Consultant under this contract.

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The Consultant may be subject to the provisions of AS 24.60 (Legislative Ethics) as a legislative employee unless excluded from the definition of "legislative employee" under AS 24.60.990(a)(11). Select Committee on Legislative Ethics Advisory Opinion 99-01 concludes that "any contractors who are paid through the state payroll system, contractors (or those designated within a contracting firm or company) with the Ethics Committee and those services or professional services contractors with legislative contracts over \$5,000, who will incur more than incidental use of state resources or who either contract for legislative policy related services or who are designated to represent the Legislature in a policy-related capacity, fall within the legislative employee definition and are therefore subject to the legislative ethics code."

#### **CLAUSE VI - EXPENSES AND DUPLICATION**

- (A) Except as may be otherwise provided by Clause III, the office space, equipment, supplies, clerical support and other expenses that are necessary for the Consultant to carry out the Consultant's obligations under this contract shall be supplied and paid for by the Consultant at no cost to the Agency.
- (B) Duplicates of any material or other item produced under this contract may be produced by the Agency; the office space, equipment, supplies, clerical support and other expenses required for the duplication shall be supplied by the Agency.

#### **CLAUSE VII - RECORDS, DOCUMENTS, AUDIT**

The Consultant shall accurately maintain those records, including detailed time records, that are required by the Project Director. The records are subject to inspection by the Agency or the Project Director at all reasonable times. Except for items licensed under this clause, all documents, reports, material, and other items generated as a consequence of work done under this contract are the property of the Agency. To the extent they are works of authorship, they are deemed to be "works made for hire" under the copyright laws of the United States and will be and remain the sole and exclusive property of the Agency. If an item is not eligible under U.S. copyright laws to be a "work made for hire," the Consultant assigns to the Agency a perpetual license to use the items in the Agency's operations. Upon completion of the work or the termination of this contract, the items shall be delivered to the Project Director.

#### **CLAUSE VIII - INDEMNIFICATION**

The Consultant shall indemnify, save harmless, and defend the Agency, and the Agency's officers, agents, and employees from liability for any claim, including, but not limited to, costs and attorney fees arising from the claim, arising from Consultant's negligence in the performance of Consultant's obligations under this contract.

#### **CLAUSE IX - VENUE**

In the event that the parties to this contract find it necessary to litigate the terms of the contract, venue shall be the State of Alaska, First Judicial District at Juneau, and the contract shall be interpreted according to the laws of Alaska.

#### **CLAUSE X - ASSIGNMENT**

This contract may not be assigned to another party unless in accordance with sec. 160 of the Procurement Procedures of the Alaska State Legislature. **Use this sentence if the**

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During the life of this contract, the Consultant shall, in accordance with AS 23.30.045(d), provide and maintain workers' compensation insurance. The Consultant shall require any subcontractor to provide and maintain workers' compensation insurance for the subcontractor's employees. Consultant shall provide the Agency, upon request, with written proof of the coverage required by this clause.

**CLAUSE XII - AUTHORIZATION AND CERTIFICATION.**

Execution of this contract was authorized by a majority of the members of the Alaska Legislative Council at a meeting on \_\_\_\_\_.

Execution of this contract by the Legislative Affairs Agency Executive Director or her designee hereby constitutes a certification that funds are available in an appropriation to pay for work performed through June 30, 200\_\_. Availability of funds to pay for work performed from July 1, 200\_\_ through June 30, 200\_\_ is contingent upon appropriation of funds for the next fiscal year. If, in the judgement of the Executive Director of the Legislative Affairs Agency, sufficient funds are not appropriated for the appropriate fiscal year, the contract will be terminated under Clause II (B) or amended.

**CLAUSE XIII - MODIFICATION AND PREVIOUS AGREEMENTS**

This document contains all terms and conditions agreed upon by the parties. No other understandings, oral or otherwise, regarding the subject matter of this contract shall be deemed to exist or to bind either of the parties to this contract.

This contract may not be modified unless in writing and signed by the parties to this contract.

**IN WITNESS WHEREOF**, the parties have executed this contract on the dates indicated below.

CONSULTANT

AGENCY

\_\_\_\_\_  
Name: \_\_\_\_\_ Date \_\_\_\_\_  
Title: \_\_\_\_\_  
SSN #: \_\_\_\_\_ or  
Tax ID #: \_\_\_\_\_

\_\_\_\_\_  
Date \_\_\_\_\_

ACCEPTED:

\_\_\_\_\_  
Project Director Date

CERTIFYING AUTHORITY:

\_\_\_\_\_  
Pamela A. Varni Date  
Executive Director  
Legislative Affairs Agency

APPROVED AS TO FORM:

\_\_\_\_\_  
Legal Counsel Date

*Steffen Saifer, Ed.D.*  
*Saifer Education Consulting*  
*2490 SW Scenic Dr., Portland, OR 97225*  
*503-307-2593*  
*saifer@comcast.net*

## **Contract for Services Rendered**

This is a contract entered into by **Steffen Saifer** and his subcontractor, **Keisha Edwards** (hereinafter referred to as "the Contractor") and **The Office of Representative Alan Dick, District 6, Alaska** (hereinafter referred to as "the Client") on this date, **August 25, 2011**. The Contractor's place of business is **2490 SW Scenic Drive, Portland, OR 97225** and the Client's place of business is **State Capitol, Room 104. Juneau, AK 99801-1182**

The Client hereby engages the Contractor to provide services described herein under "Scope and Manner of Services." The Contractor hereby agrees to provide the Client with such services in exchange for consideration described herein under "Payment for Services Rendered."

### **Scope and Manner of Services**

Services To Be Rendered By the Contractor:

1. Provide a definition of theme-based education which includes differentiating between theme-based and a) discipline-based education (e.g., math, science, etc.), as well as b) place-based education (i.e., a school focusing on arts). Describe education programs that emphasize relevance, even if not theme-based.
2. Conduct research on theme-based education and on programs that emphasize relevance, including the evidence of negative or positive impacts of the implementation such programs in the U.S. on student engagement, learning, and/or achievement.
3. Conduct research on the connections between culturally-responsive standards based education, theme-based education (including programs that emphasize relevance), and The Alaska Standards for Culturally Responsive Schools.
4. Produce a report that includes the findings on the research described above including examples of best and/ or promising practices; an explanation of how theme-based education can be used when picking a theme and finding activities within that theme to teach content (e.g., math, science, social studies, etc.); and recommendations for implementation in Alaska schools.
5. The report will be submitted electronically no later than 5:00 P.M. on Monday September 26, 2011.

**Payment for Services Rendered**

The Client shall pay the Contractor \$7,000.00 for services rendered based on \$700.00 per day for 10 days of work (five by Dr. Saifer and five by Ms. Edwards.) Payment shall be paid by the Client within **15** calendar days of the submission of the report. An invoice will be provided by the Contractor if requested by the Client.

**Applicable Law**

This contract shall be governed by the laws of the County of Washington in the State of Oregon and the County of Juneau in the State of Alaska and any applicable Federal law.

**Signatures**

In witness of their agreement to the terms above, the parties or their authorized agents hereby affix their signatures:

\_\_\_\_\_

(Printed Name of Client or agent)

Steffen Saifer \_\_\_\_\_

(Printed Name of Contractor)

\_\_\_\_\_

(Signature of Client or agent) (Date)

*Steffen Saifer* August 29, 2011

(Signature of Contractor or agent)

## Annette Kreitzer

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**From:** Annette Kreitzer  
**Sent:** Monday, August 29, 2011 11:38 AM  
**To:** 'keisha edwards'  
**Cc:** saifer@comcast.net  
**Subject:** RE: Proposal for theme-based education report (from Keisha Edwards)

Could you produce a new version of a contract with language that reflects the additional items listed below to be covered? Thanks. Once I have that, I will provide it to Rep. Dick and our legal folks. Do you have a fax number where I can send a copy of the State's boilerplate contract so you and Dr. Saifer can review it in the meantime? Since I'll have to fit your contract language into the State's contract, you can then let me know if there are any problems with the language in our contract. If you need me to scan the State's Professional Services Contract to you, I can do that.  
ak

In addition to or incorporated within these services:

### Services To Be Rendered By Contractor:

1. Conduct research on theme-based education including the evidence of negative or positive impacts of the implementation of theme based education in the U.S. on student engagement, learning, and/or achievement.
2. Conduct research on the connections between culturally-responsive standards based education, theme-based education, and The Alaska Standards for Culturally Responsive Schools.
3. Produce a report of findings on the research described above including examples of best and/or promising practices and recommendations for implementation in Alaska schools.
4. The report will be submitted electronically no later than 5:00 P.M. on Monday September 26, 2011.

Please also include:

- 1) A definition of theme-based education which includes differentiating between theme-based and:
  - a. Discipline based education (math, science, etc.)
  - b. Place-based (a school focusing on arts)
- 2) How theme-based education can be used when picking a theme and finding activities within that them that speak to math, science, social studies, etc.
- 3) Include programs that emphasize relevance even if not theme based

**From:** keisha edwards [<mailto:interchangeconsult@gmail.com>]  
**Sent:** Monday, August 29, 2011 4:36 AM  
**To:** Annette Kreitzer  
**Cc:** [saifer@comcast.net](mailto:saifer@comcast.net)  
**Subject:** Proposal for theme-based education report (from Keisha Edwards)

Hi Annette, I hope this email finds you well! Attached is the proposal/ contract for the theme-based education report that you requested. I will be working with Dr. Steffen Saifer on the project. He co-authored the

*Culturally Responsive-Standards Based Teaching* book with me. Unfortunately, I just found out that he was laid off from Education Northwest; however, we will be available to do the project under his consulting business. Please review the scope of work and contract to make sure all is amenable. Let me know if you have any thoughts or questions. I am excited to partner with Representative Dick on this important work! Talk soon,  
Keisha

Keisha Edwards  
Leadership for Educational Equity  
503-621-8434

--  
*"The only way to discover the limits of the possible is to go beyond them into the impossible." (Arthur C. Clarke)*

## Annette Kreitzer

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**From:** Keisha Edwards <interchangeconsult@gmail.com>  
**Sent:** Monday, August 29, 2011 6:36 AM  
**To:** Annette Kreitzer  
**Subject:** Re: Proposal for theme-based education report (from Keisha Edwards)

Hi Annette, I will be in Anchorage Sept 22-23, and then again in early November. I will get you the exact dates of my November trip as soon as I confirm them with the Mat-Su school district. I will need the October meeting on a separate contract if possible, as this piece of work should not go through Steffen's consulting company. Sorry for the complexity of the contracting- I would love to talk through this via phone. I am getting ready to board a plane, but I will be to my destination in a couple of hours & can touch based with you then. Warmly, Keisha

Sent from my iPhone

On Aug 29, 2011, at 7:19 AM, Annette Kreitzer <[Annette\\_Kreitzer@legis.state.ak.us](mailto:Annette_Kreitzer@legis.state.ak.us)> wrote:

> The Oct. 5 date looks like it needs to be changed for the meeting. Rep. Dick said you already had planned to come to Alaska - when is that trip planned? I will get this put into the contract and get a copy back to you today or tomorrow. Thanks much.

> ak

>

> From: keisha edwards [interchangeconsult@gmail.com]

> Sent: Monday, August 29, 2011 4:35 AM

> To: Annette Kreitzer

> Cc: [saifer@comcast.net](mailto:saifer@comcast.net)

> Subject: Proposal for theme-based education report (from Keisha Edwards)

>

> Hi Annette, I hope this email finds you well! Attached is the proposal/ contract for the theme-based education report that you requested. I will be working with Dr. Steffen Saifer on the project. He co-authored the Culturally Responsive- Standards Based Teaching book with me. Unfortunately, I just found out that he was laid off from Education Northwest; however, we will be available to do the project under his consulting business. Please review the scope of work and contract to make sure all is amenable. Let me know if you have any thoughts or questions. I am excited to partner with Representative Dick on this important work! Talk soon, Keisha

>

> Keisha Edwards

> Leadership for Educational Equity

> 503-621-8434

>

> --

> "The only way to discover the limits of the possible is to go beyond them into the impossible." (Arthur C. Clarke)

## Annette Kreitzer

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**From:** keisha edwards <interchangeconsult@gmail.com>  
**Sent:** Monday, August 29, 2011 4:36 AM  
**To:** Annette Kreitzer  
**Cc:** saifer@comcast.net  
**Subject:** Proposal for theme-based education report (from Keisha Edwards)  
**Attachments:** Contract\_For\_Services\_Resolved steffen saifers ak education task force aug 2011.doc

Hi Annette, I hope this email finds you well! Attached is the proposal/ contract for the theme-based education report that you requested. I will be working with Dr. Steffen Saifer on the project. He co-authored the *Culturally Responsive-Standards Based Teaching* book with me. Unfortunately, I just found out that he was laid off from Education Northwest; however, we will be available to do the project under his consulting business. Please review the scope of work and contract to make sure all is amenable. Let me know if you have any thoughts or questions. I am excited to partner with Representative Dick on this important work! Talk soon, Keisha

Keisha Edwards  
Leadership for Educational Equity  
503-621-8434

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*"The only way to discover the limits of the possible is to go beyond them into the impossible." (Arthur C. Clarke)*

## Annette Kreitzer

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**From:** Annette Kreitzer  
**Sent:** Monday, August 01, 2011 1:12 PM  
**To:** keisha.edwards@educationnorthwest.org  
**Subject:** Jt. Legislative Task Force on Theme-Based Education

Keisha:

It was a pleasure speaking with you earlier today. Here is the relevant text of SB 1, which created the **Jt. Legislative Task Force on Theme-Based Education** (this is the title I will always use within emails, etc. to refer to this task force):

### JOINT LEGISLATIVE TASK FORCE ON THEME-BASED EDUCATION.

- (a) An advisory task force on theme-based education is established as a legislative task force for the purpose of compiling data and advising the legislature on matters pertaining to curriculum in public schools in the state.
- (b) The task force established under this section consists of one member of the senate appointed by the president of the senate, one member of the house of representatives appointed by the speaker of the house of representatives, and the chair of the house committee having jurisdiction over education.
- (c) Members of the task force serve without compensation but are entitled to per diem and travel expenses authorized for boards and commissions under AS 39.20.180. The staff of the legislative members of the task force shall serve as staff for the task force.
- (d) The task force shall meet at the call of the chair not less than once every three months. The chair of the house committee having jurisdiction over education or the chair's designee shall call the first meeting of the task force not later than 30 days after the effective date of this Act and shall serve as chair of the task force.
- (e) The task force shall
- (1) compile research conducted in the state and nationally on theme-based education;
  - (2) explore new approaches that may be effective in producing increased levels of career readiness;
  - (3) prepare for the legislature a set of written recommendations to improve curriculum in the state.
- (f) The task force shall submit the findings and recommendations developed under (e) of this section in a report to the legislature not later than January 1, 2012.
- (g) The task force terminates January 1, 2012.

You said that you and Representative Dick have thoroughly discussed theme-based education. What he is looking for is:

- 1) All evidence of theme-based education in the U.S.
- 2) Any evidence of it producing positive or negative ~~results~~ *outcomes*

We will likely have just three meetings:

- 1) The first meeting would be to introduce and define what theme-based education is; using your research and several relevant testifiers who can speak to their experiences and why they chose to continue, refine or abandon the effort.
- 2) The second meeting would be a site visit, most likely to the Iditarod School District and as you suggested incorporating National Standards of Best Practices in the evaluation of Iditarod's use of theme-based education.
- 3) The final meeting would be to define the written recommendations for the Legislature (working from a draft document).

You talked about incorporating cultural standards with theme-based education and I expect we'll see that laid out in the proposal you will be drafting.

In the meantime, Rep. Dick will work to achieve the \$5,000 to \$8,000 for a contract for the work. I understand you will be unable to accomplish the budget or other work until around August 17, I believe you said.

Please clarify anything that is inconsistent with our conversation. Again, it was a pleasure talking with you.

Annette Kreitzer  
Chief of Staff  
Representative Alan Dick  
District 6  
1-800-491-4527

## Annette Kreitzer

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**From:** Annette Kreitzer  
**Sent:** Thursday, September 08, 2011 10:14 AM  
**To:** Joel Lounsbury  
**Cc:** Jessica Geary; Wen Ibesate; Tom Wright  
**Subject:** Travel for Research presenter Jt. Legislative Ed Task Force

Joel:

LAA is preparing the contract for theme-based education research Speaker Chenault has previously approved. That contract is with Dr. Steffen Saifer. The presenter of the research to the Task Force will be Keisha Edwards. She will travel to Anchorage from Portland, OR to make the presentation October 5. (She may need to travel Oct. 4 in order to be available for the 8 a.m. meeting on 8/5). Please approve travel costs not to exceed \$900 for: RT Coach airfare and per diem. If you would like me to fill out a separate TA for this travel, I would be happy to follow up with that.  
ak

## Annette Kreitzer

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**From:** Annette Kreitzer  
**Sent:** Tuesday, September 06, 2011 1:54 PM  
**To:** Wen Ibesate  
**Subject:** Jt. Legislative Task Force on Theme-Based Education contracts  
**Attachments:** Jt. Legis Theme-Based TF Contract 090611.docx; Jt. Legis Theme-Based TF Travel Contract 090611.docx

Wen:

Please review these contracts for sufficiency and correctness – sorry about the formatting. Need two contracts as the travel component will go through Education Northwest and the actual research will be done under Steffen Saifer's consulting company. He was just laid off from Education Northwest in the last month, so these have to be split out.

Let me know what else you need. They will begin work on 9/15, so would like to have the contract to them for signature by 9/12.

ak

Joel Karsken  
Wen.  
MOU -

Coach RT  
per d.em

CC: Jessica Geary.

\$7,000

**From:** Kelly Burnett  
**Sent:** Friday, March 25, 2011 4:59 PM  
**To:** Sheila Peterson  
**Subject:** Margie Brown Testimony

Hi Sheila,

I had a few interruptions and had to work hard to track down those testimonies from this morning, but as promised, here you are. I included two renditions. The second is her initial statement verbatim, so you can compare what I did to make it a bit more readable. You get full editorial rein, however. So you can mark this up now or when you receive the full set.

Have a great weekend,  
Kelly

P.S. I wrote around it, but she mentioned, in one response, and Rep. Pruitt mentioned twice in his penultimate comment, about a call for "see, or sea, or "C" change", and I have to confess I have no idea what they are talking about. If you could listen into that comment by Rep. Pruitt and give me your take, I would be grateful for the insight.

MARGIE BROWN, President and CEO, Cook Inlet Region Incorporated (CIRI) Alaska Native Corporation, described the Native corporation, which she represents, and said:

I am not a professional in the education business. ... I am a product in part of the state of Alaska, and its education system in earlier years. But I am very interested in this issue in particular, and I note that the materials that I sent to the chairmen actually have been distributed to you. These are my views about the time and the need, urgent I believe, ... to address how students are educated, particularly in rural Alaska. I'm involved with several advisory boards and committees at the University of Alaska in Anchorage, and have been alarmed by the statistics that show that 70 percent of the students that arrive at that university campus require some form, sometimes even several years, of remedial education before they can begin their college level classes. ... I think that is ominous and it should send alarm signals in all of our brains, that we are producing a generation of students that appear to come to the university system ... unprepared for university level classes; ... what is the issue, particularly in rural Alaska. ... I am a believer, that we now, 39 years past the monumental Molly Hootch lawsuit, and the Tobeluk decision that followed that established schools in small villages throughout Alaska, that it's time for us to think, look back, [and] analyze

what it is that is very good about those lawsuits, ... the following legal actions, ... the action by the State of Alaska to comply, and what is it that is not working ... well. I am from Takotna, ... from a family who chose to leave the village because there was no school opportunity for me and my siblings. I was going into the third grade and, when the school closed for lack of school population, this of course [being] territorial days and long before the Molly Hootch decision. So I know that sacrifice that my family made, to pick us up from the life that they loved and move us to where we could get an education. ... To the extent that the litigations, ... the states actions, and the establishment of schools in small villages for grade school children, and even middle school children, has come about, I think ... is a good thing; ... grade school children need to be with their parents. ... The opportunity to [attend school] and stay in your village ... is very important. ... We need to look more carefully when children get older and get to the high school age. I know we have this issue about what happens when students go to residential schools and what happens to their villages, and what happens to their school in their villages, and I think that's because we are trying to do both. ... I'm not certain that we can do [both] and not, as you suggest Chairman Dick, harm the students that stay back in the village. ... I'm just now becoming familiar with this particular piece of legislation, and I think the dialogue around having [these] two years to look very carefully at how we organize our school system is totally appropriate, and to the extent that this gives these three schools better breathing room; I'm all for that. But I am mostly for this dialogue. I sit atop a corporation that is doing a lot of tremendously exciting things in the state, and I would like to look out to the people who were raised and educated in Alaska, and look to a gainfully employable work force of shareholders, of people who live in urban centers, of people who come from rural Alaska. ... I think this idea that we must now look at some systemic change is totally appropriate, and I encourage the dialogue. I would welcome, I would be happy to participate if you would like me to do so. I do think that this is not about changing the formula, [or] arguing about the formula, this is really has to be about systemic change, and we do, as you suggest, need to get about [change]. ... I fear we are going to leave a whole generation of young people behind because they exit our school system undereducated.

9:27:12 AM

REPRESENTATIVE FEIGE asked if the CIRI Native Corporation has considered starting a private high school for its shareholders.

MS. BROWN reported that the Cook Inlet Tribal Council, a CIRI affiliated non-profit organization, is working to establish a residential facility in Anchorage, for 40 high school students, located near Bartlett High

School. She said this may also serve to address another issue, which is the population of young homeless students from villages who need a safe educational environment. Bartlett High School currently affords the tribal council space for a school within a school program, and it would be incorporated into the residential plan. Thus, in the Anchorage area, a particular population of Native students is receiving attention from CIRI.

9:28:42 AM

REPRESENTATIVE FEIGE queried whether other Native corporations are considering similar action.

MS. BROWN stated that the day's agenda includes a meeting with the presidents and CEO's of the twelve regional corporations, and a meeting with the governor. She said education reform, and the concepts she has mentioned, will be on the agenda. Two years ago, at a similar CEO meeting, this concern was expressed. A call was made for change in how education is delivered in the state, and a unified belief was stated that it is a systemic issue and not about arguing over formula and funding. She said:

We all recognize, and we've been using this term 'boarding school' ... in this hearing, and I'm trying to move away from that term, because we know, as Alaska Native leaders that there has been a lot of harm fostered on people in past years through the boarding school concept; where the desire was to actually remove people from their Alaska Native culture. We recognize that, I acknowledge it. I know in putting this paper out [speaker raised an article titled, "Alaska must improve education options" reprinted from the January 2011 issue of "Raven's Circle"] that there is some risk that people will be offended. However, I do believe our conditions are such, that we have a different kind of society now ... and ... we can find a way to have these schools and actually empower, and encourage, and nurture Native culture, as opposed to trying to damage it. I believe the other CEO's are there too; they said that two years ago, and I think they'll say it again today to the governor. We know it has to be a careful dialogue where you engage the local community. This is not something that can be forced down on people. ... You ... are truly going to have to have buy-in, and you are going to have to engage the Alaska Native community in a very, very heartfelt and sincere way. But I believe if we do that, we can get there, because everybody wants their children to have the best opportunity, and that is good for the state, ... [the] communities, and that's what parents want throughout the state.

9:31:40 AM

REPRESENTATIVE P. WILSON asked if there is a possibility that a funding partnership with the corporations could be formed to help with the effort.

MS. BROWN offered that tribal and Native organizations have access to private funding sources. However, she opined, whether regional corporations can step up and do the work of the state is a question. A cooperative effort is in everyone's interest, in order to educate employable people.

9:34:04 AM

REPRESENTATIVE CISSNA encouraged the conversation to continue over the interim and build better communication regarding the basic necessities.

9:36:12 AM

MS. BROWN stressed that this could be a highly charged issue due to the subject matter, children's education, and the social impacts that the villages will experience. She concurred that for this to succeed the local elders, and the children to be served, need to buy-in to the idea and feel ownership. She provided an anecdote to illustrate her point, of how a school janitor enlisted the help of students to turn a frequently, graffiti marred wall into a mural; which they prized and protected. She continued, stating:

You really do not want to create a system of haves and have not's. I like the idea of going to school year around, I like the idea of perhaps two or three weeks in your residential regional center, and maybe a week back home; but for that you go year around with some time off for subsistence activities. Obviously we want children to understand and value their subsistence activities. But I think these are all part of the dialogue, where you can keep kids engaged with their village, ... and with their parents. Maybe it's not for the full four years; maybe it's for the last two. ... There are so many options that need to be considered, that we ought to be able, with all of our collective thoughts ..., to figure out a program that doesn't diminish the villages ... and yet provides ... rich opportunities for students. ... You have to have a student body of some size to really deliver a high school experience, and that doesn't happen when you have ... 72 schools with less than 10 students in high school; that just doesn't happen. I think there are a lot of formulas that could be looked at, and a lot of different ways you could organize school, including year around school, that would allow time back in the village and also to participate in a regional experience.

9:40:02 AM

REPRESENTATIVE FEIGE opined that the system is too dispersed to provide a meaningful education, and said the Native Corporations are in a good position to help with this effort; in the bully pulpit. He acknowledged the cultural stripping that occurred at one time, and stressed the importance for the Native corporations to understand their role for affecting educational change.

9:42:34 AM

REPRESENTATIVE SEATON noted that a number of districts are successful, and are highly regarded/rated. He cited the St. Mary's school district, which has a 90 percent graduation rate, with 87 percent of postsecondary students requiring no remedial classes. The legislature is not able to impose specific aspects, on particular districts, which would result in the reformation of state operated schools. Trying to make a one-size fits all education plan is difficult, and would affect the already successful schools; even within districts. The time frame of working with the legislature, and changes that occur on the legislative committees is also a challenge. He asked:

How do you see the relationship of delaying the conversation for two years in the legislature. And 'effective rural schools versus non effective rural schools,' ... is it ... that debate more than 'we should have boarding schools.' ... How do we change the whole system for the ineffective [schools], with a statewide model.

9:46:47 AM

MS. BROWN responded that the conversation should occur within the next two years and not be delayed. She suggested that the legislature use its own bully pulpit to instigate the conversation and implement change. The state must scrutinize the entire system to ensure consistency and opportunity in education. She stated her belief that quality education is not achievable when schools have fewer than 10 students, and encouraged the committee to take the reins.

9:50:04 AM

REPRESENTATIVE CISSNA suggested that prior to the end of school a video/teleconference be scheduled for May to get the ball rolling, and stressed the importance of timing.

9:51:13 AM

REPRESENTATIVE PRUITT commented that the Native corporations and the state are acknowledging the need for change, and he underscored the importance, and possible long term effectiveness, of that unity.

9:52:29 AM

REPRESENTATIVE SEATON noted that the time frame may be difficult to work within, given the legislative calendar and turnover. He explained that by spanning two interims and bringing the topic to a new legislature, there could be change in committee leadership, and membership, and the knowledge base, and continuity, may become dispersed. A request should be made through the governor's office, to compel action with the sitting legislature, he suggested.

9:53:46 AM

CHAIR DICK said, "I think this is a ... magical moment here." He announced that public testimony would be held open.

9:20:35 AM

MARGIE BROWN, President and CEO, Cook Inlet Region Incorporated (CIRI) Alaska Native Corporation, described the Native corporation, which she represents, and said:

I am not a professional in the education business. I have, I am a product in part of the state of Alaska, and its education system in earlier years. But I am very interested in this issue in particular, and I note that the materials that I sent to the chairmen actually have been distributed to you. These are my views about the time and the need, urgent I believe, Representative Cissna, as you said, urgent need, to address how students are educated, particularly in rural Alaska. I'm involved with several advisory boards and committees at the University of Alaska in Anchorage, and have been alarmed by the statistics that show that 70 percent of the students that arrive at that university campus require some form, sometimes even several years, of remedial education before they can begin their college level classes. And I think that is ominous and it should send alarm signals in all of our brains, that we are producing a generation of students that appear to come to the university system, those that choose to go to the university system, unprepared for university level classes. So what is the issue, particularly in rural Alaska. And I am a believer, that we now, 39 years past the monumental Molly Hootch lawsuit, and the Tobeluk decision that followed that established schools in small villages throughout Alaska, that it's time for us to think, look back, analyze what it is that is very good about those lawsuits and the following legal actions and the action by the State of Alaska to comply, and what is it that is not working so awfully well. I am from Takotna, very close to Stony River, and of course even closer to McGrath. I am from a family who chose to leave the village because there was no school

## Annette Kreitzer

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**From:** Sheila Peterson  
**Sent:** Thursday, June 09, 2011 9:16 AM  
**To:** Jennifer Klump  
**Cc:** Rep. Alan Dick; Paul Verhagen  
**Subject:** RE: ASKAREL and theme based education

Hi Jennifer,

I'm glad that you and Rep. Dick had opportunity to talk. Yes, thanks for finding out what models are already in place. That is exactly what is needed.

The timeline is fairly flexible. It would be helpful to have the information within a month's time or so.

Thanks again for your help and interest.

Sheila

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**From:** Jennifer Klump [mailto:Jennifer.Klump@educationnorthwest.org]  
**Sent:** Thursday, June 09, 2011 9:12 AM  
**To:** Sheila Peterson  
**Cc:** Paul Verhagen; Rep. Alan Dick  
**Subject:** RE: ASKAREL and theme based education

Hi there Sheila, I spoke with Representative Dick just an hour ago, so now I have a better idea of what he is looking for. In the research I am finding, it sounds like elements of thematic curriculum, integrated curriculum and place-based. I found a few documents talking about such programs in Hawaii, so I was going to connect with the Kamehameha Schools to see if they have the kind of theme-based curriculum and career themes for high school that Representative Dick was telling me about on the phone. I will also continue to search the literature for such models, but since you are looking for programs and models already in place so you don't have to reinvent the wheel, I thought it a good idea to see what schools with Native students might be doing already.

I forgot to ask, do you have a deadline for receiving all this information? I am working on it today, but I was just wondering what your timeline is.

Regards,

Jennifer Klump  
Ask A REL Reference Desk  
Education Northwest  
101 SW Main St, Suite 500  
Portland, OR 97204  
503.275.0454 or 800.547.6339  
[Jennifer.Klump@educationnorthwest.org](mailto:Jennifer.Klump@educationnorthwest.org)  
<http://educationnorthwest.org>

Need help finding evidence-based answers to questions about education practices, policies, or programs? Take advantage of our **free reference desk service** offered by our **REL Northwest** project. Submit your request to <http://askarel.org/northwest> or contact me by phone for prompt, authoritative, and customized answers to your questions.

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**From:** Sheila Peterson [mailto:Sheila\_Peterson@legis.state.ak.us]  
**Sent:** Thursday, June 09, 2011 10:03 AM  
**To:** Jennifer Klump

**Cc:** Paul Verhagen; Rep. Alan Dick  
**Subject:** FW: ASKAREL and theme based education

Jennifer,

I talked to Rep. Dick yesterday and he indicated that he would like to talk to you directly. He appreciates your willingness to help him and his task force distill the research on theme-based education. If Rep. Dick hasn't call you, he will in the near future.

I am forwarding this information to Paul Verhagen, another staff person who works for Rep Dick, as he also has a keen interest in education.

Thanks again for your help. Enjoy your day.

Sheila

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**From:** Jennifer Klump [mailto:Jennifer.Klump@educationnorthwest.org]  
**Sent:** Tuesday, June 07, 2011 11:24 AM  
**To:** Sheila Peterson  
**Cc:** Richard Smiley  
**Subject:** RE: ASKAREL and theme based education

Dear Sheila, I have spent some time researching theme-based schooling or education and have found that the research uses various related terms such as place-based, experiential, situated learning, community-based, so there are many ways to approach a search on this topic. The term "theme-based" didn't yield me very much in the actual research literature, but there is a lot on place based and project-based schooling. Later in my search, I also found mention of "theme-based schools" rather than just a curriculum—I am not sure if you are interested in theme-based schools, but let me know if you are. I spent a lot of time looking at first in educational research databases and wasn't finding too much, so I broadened the search to the Internet.

Your task force may be in the initial stages of formulating your model or approach to theme-based schooling, but if you have more particulars that would help me narrow down the vast number of resources on this topic, forward that to me when you get to it. Let me know if you are looking specific models in schools, or research about it. I have both types of resources listed below.

In the meantime, I found some things you can look at. I also found a chapter in a book that is about theme based learning so I can copy and scan that for you later.

### **Place-based Education**

Place-based Education in the Standards-based Reform Era  
[http://wiki.bssd.org/images\\_up/4/4f/112103.web.pdf](http://wiki.bssd.org/images_up/4/4f/112103.web.pdf)

Libby Montana: Appreciating Local History through Place-Based Learning  
<http://www.edutopia.org/appreciating-local-history-through-place-based-learning>

What Does Place-Based Learning Look Like?

*Examples of Place-Based Learning Portfolios* <http://portfolio.ruraledu.org/index.htm>

*Place-Based Learning* is rooted in the unique history, culture, environment and economy of a particular place. The community provides a context for learning, student work focuses on community needs and interests, and community members serve as resources and partners in every aspect of teaching and learning. The local focus has the power to engage students academically, pairing relevance with rigor, while opening windows to the world and promoting genuine citizenship.

Promise of Place

<http://www.promiseofplace.org/>

The Star with My Name: The Alaska Rural Systemic Initiative and the Impact of Place-Based Education on Native Student Achievement

<http://www.eric.ed.gov/PDFS/ED484828.pdf>

Place-based Education Evaluation Cooperative

<http://peecworks.org>

Evaluation of Four Place-Based Education Programs

[http://peer.learningnetworks.com/Pages/PEER\\_products/Docs/Powers\\_IEE\\_article.pdf](http://peer.learningnetworks.com/Pages/PEER_products/Docs/Powers_IEE_article.pdf)

Benefits of Place-Based Education

[http://www.peecworks.org/PEEC/Benefits\\_of\\_PBE-PEEC\\_2008\\_web.pdf](http://www.peecworks.org/PEEC/Benefits_of_PBE-PEEC_2008_web.pdf)

Project-based learning article from Educational Leadership magazine

[http://www.ascd.org/publications/educational\\_leadership/feb08/vol65/num05/Project-Based\\_Learning.aspx](http://www.ascd.org/publications/educational_leadership/feb08/vol65/num05/Project-Based_Learning.aspx)

Edutopia site for project based learning

<http://www.edutopia.org/project-based-learning>

Integrating Problem Solving with Theme Based Learning in the "Key Learning Community"

<http://www.eric.ed.gov/PDFS/ED472968.pdf>

Theme-schools in New Jersey

[http://www.northjersey.com/news/85453167\\_Plan\\_splits\\_Eastside\\_into\\_three\\_theme\\_schools.html](http://www.northjersey.com/news/85453167_Plan_splits_Eastside_into_three_theme_schools.html)

**Book: Place and Community Based Education in Schools**

[http://www.amazon.com/Community-Based-Education-Sociocultural-Political-Historical/dp/0415875196/ref=pd\\_sim\\_b\\_1](http://www.amazon.com/Community-Based-Education-Sociocultural-Political-Historical/dp/0415875196/ref=pd_sim_b_1)

Let me know what you think and how I could refine the search for you. I understand you may be on summer holiday, so I'll await your return if so.

Regards,

Jennifer Klump

Ask A REL Reference Desk

Education Northwest

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Portland, OR 97204

503.275.0454 or 800.547.6339

[Jennifer.Klump@educationnorthwest.org](mailto:Jennifer.Klump@educationnorthwest.org)

<http://educationnorthwest.org>

Need help finding evidence-based answers to questions about education practices, policies, or programs? Take advantage of our **free reference desk service** offered by our **REL Northwest** project. Submit your request to

<http://askarel.org/northwest> or contact me by phone for prompt, authoritative, and customized answers to your questions.

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**From:** Richard Smiley  
**Sent:** Friday, June 03, 2011 1:32 PM  
**To:** sheila\_peterson@legis.state.ak.us  
**Cc:** Jennifer Klump  
**Subject:** ASKAREL and theme based education

Sheila:

Jennifer Klump is our resource for information about education practices, policies, and programs. This message is to put you in touch with Jennifer so the information doesn't have to go through me. I shared a copy of the bill you gave me with Jennifer and she may have some questions.

Sheila, this is Jennifer. Jennifer this is Sheila.

Cheers,

Richard

Need help finding evidence-based answers to questions about education practices, policies, or programs? Take advantage of our **free reference desk service** offered by our **REL Northwest** project. Contact Jennifer Klump at <http://askarel.org/northwest> for prompt, authoritative, and customized answers to your questions.



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10/05/11

Testimony

<TARGET><BILL></BILL><SUBJECT>10-05-11  
Testimony</SUBJECT><COMM>JTBE27</COMM></TARGET>

Joint Legislative Task Force on  
Theme-Based Education  
Agenda

October 5, 2011

8 a.m.

Anchorage LIO Room 220

Representative Alan Dick, Chairman  
Senator Kevin Meyer, Member  
Representative Bill Stoltze, Member  
Senator Joe Thomas, Alternate  
Representative Mark Neuman, Alternate

- I. Purpose and Importance of Theme-Based Task Force - Rep. Alan Dick (5-7 mins.)
- II. Education Terms and Definitions - Keisha Edwards/Education Northwest (10-15 mins.)
- III. Testimony
  - a. North Slope Borough (Superintendent Peggy Cowan, Assistant Superintendent Lisa Parady) (video)
  - b. Joe Page, Executive Director and Erin Aulman, Board President - Northern Susitna Institute
  - c. Research Results – Keisha Edwards (15 mins.)
  - d. Palmer 4-H Lee Hecimovich
  - e. Iditarod Area School District- Superintendent Karen Ladegard (*testifying via teleconference w/ video*)
  - f. Rebecca Fisher - Build a Plane (10 mins.)
  - g. Alaska Native Knowledge Network-- Dr. Ray Barnhardt/UA (*testifying via teleconference w/ powerpoint presentation*)
  - h. Terry Schneider-Teacher/Kodiak (*testifying via teleconference*)
  - i. Jon Ross, President and Principal Consultant/Tsiltan and former CEO/Alaska Native Heritage Center
- IV. Research Results – Keisha Edwards (20 mins.)
- V. Closing Comments

**Theme-Based Education and Beyond**  
**Community Culture as the Key to Engaging**  
**Students and Promoting Achievement**

**Submitted to Representative Alan Dick**

**October 2011**

Prepared by:

Steffen Saifer, Ed.D  
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503-621-8434

## **Theme-Based Education and Beyond Community Culture as the Key to Engaging Students and Promoting Achievement**

There is little disagreement that the current way we educate low-income, minority youth – particularly Native Alaskan students – is not working. Dropout rates are too high. Achievement as a measure of learning is too low. Many families are not supportive or involved in the school. Students are not engaged learners and some are cynical and angry, creating attendance and discipline problems that distract school staff from their jobs as educators. Even in higher-performing schools and in schools that serve students from middle and upper class families, a significant number of students are disengaged because they find school irrelevant and not challenging. Decades of expensive school reform efforts have failed to make a significant, lasting impact.

We intend to make the case in this report that the reason that past reforms have not worked, is that educators have looked outside for solutions when the solution resides within the students, families and communities themselves. There are many variations on this approach and a variety of terms used to describe it. In this paper we will clarify these variations and terms, describe the main educational approaches that draw on students' lives and the local community to create academic excellence, explain the strengths and weakness of each, give successful examples from schools throughout the U.S. (including Alaska) that serve students from across the socio-economic spectrum, provide relevant research findings, and recommend an approach for Alaska that draws on the best of what we know.

We will focus on three main approaches: Theme-Based, Place-Based, and Culturally Responsive Education. Ultimately we will describe and recommend an approach that synthesizes the best of all three and fills in the gaps of each; we have coined this pedagogy *Community Culture Education*. All approaches can be implemented at various levels – in the classroom, collaboratively among two or more teachers, school-wide, district-wide or even statewide. One can find strong and weak examples of any of these approaches as their effectiveness is contingent on strong, committed educators. These issues are discussed further in the section on implementation.

**Theme-Based Education** is a term used to mean several things. However, the most common definition in educational literature is a school-wide approach, typically found among magnet or charter schools, that gives a school a particular focus. Theme-Based schools integrate the discipline areas under a broader concept such as global studies or technology. More recently, schools are appearing with narrowly focused themes such as the recording arts or aeronautics. The distinction between Discipline-Based and Theme-Based approaches is not clear-cut, as themes tend fall into discipline categories (for example Bronx Science or Fiorello LaGuardia High School of Music & Art and Performing Arts, both in New York). An aeronautics theme-based school will emphasize science more than the arts while the reverse is true of a recording arts themed school. The central idea behind Theme-Based schools is that students will be more engaged if learning is made relevant to them by putting it in context and connecting it to real work. For example, math formulas are taught so that students can use them to design wings for jets with a CAD software program. Or writing skills are honed in order to submit a critical review of Jay Z's new album for publication.

Themes are also used at the classroom level and among grade-level and discipline-level teams (e.g. the math teachers in a school) or even among groups of teachers across

disciplines. A wonderful example of this is the annual “Roller-Coaster Project” at O’Leary Junior High in Twin Falls, ID. A math, English, and physics teacher collaborate to work with teams of students on an integrated technology-based project to design a roller coaster and create multimedia publicity materials to promote it. This project cleverly taps into a keen interest of young teens providing the motivation to sustain their efforts over several months of work. More information about this project can be found at: <http://www.netc.org/classrooms@work/classrooms/middleteam/learning/>

Researchers do not distinguish between Theme-Based schools and Discipline-Based schools in their studies. Research on these schools that compares the longitudinal achievement trends of students within districts who win the lotteries into such schools with students who do not, the positive effects of these schools on student achievement are statistically significant. However in broad studies across many districts, impacts tend to be minimal and dependent on the quality of the school rather than its type or category (Ballou, 2009; Berends et al., 2010). Theme-based schools can be biased against low-income and minority students if they have selective enrollment policies. Some schools mitigate this bias by establishing a lottery system for enrollment and/or by serving neighborhood children. (Finch, Frantz, Mooney, Norbert, 1997; Vopat, 2011).

Examples of theme-based schools include the High School for the Recording Arts in St. Paul, MN; New Tech High School in Sacramento, CA; the International School of Beaverton in Oregon, and the Memphis Academy of Health Sciences in Tennessee. Theme-based schools can have community connections as well. For example in Houston, TX, home of NASA, there is the High School for Meteorology & Space Science, and across the road from the Garlough Environmental Magnet School in St. Paul, MN is their close partner, the Dodge Nature Center.

Theme-Based Education, as defined above, is essentially curriculum- or content-driven. This approach attracts students to a particular school because the school’s offerings match their needs, interests, and proclivities. Such schools can theoretically exist anywhere as long as they can attract enough students. The next approach we discuss, Place-Based Education, is primarily community-driven, while the third approach, Culturally Responsive Education, is primarily student-driven. Unlike Theme-Based Education, these approaches involve creating curriculum that is responsive to the extant study body and communities they serve.

**Place-Based Education**, also called **Community-Based Education**, draws heavily on the surrounding community for its curriculum. It usually has strong environmental and service learning components and tends to focus more on the physical, geographical, and natural elements of the community than the culture and people.

Some of these schools also take on the role of a **Community School**. Community Schools are both physical places and a set of partnerships between the school and other community resources. They integrate academics, health and social services, and youth and community development. They are centers of the community and are often open to everyone – all day, every day, evenings and weekends providing any array of programmed, supervised, and loosely structured services. Many provide classes for adults in the community ranging from crafts, to computer literacy, to job training.

Place-Based Education can be defined by four common essential elements. It involves planned activities *with* the community, *in* the community, *about* the community, and *for* the community (Dér, 2001).

The following is a list of characteristics of place-based learning:

- Relevant to students' daily life;
- Both the community and the school benefit from the cooperation;
- Participatory through multi-stakeholder engagement;
- Planned and implemented by both teachers and non-teacher community members;
- Local priorities are addressed within the framework of global issues;
- A goal and objective;
- A multi-year process;
- Action oriented with an emphasis on cooperation skills;
- Offers students the opportunity to take local action and see the impact and consequences of their actions;
- Interdisciplinary;
- Intergenerational;
- Takes place both/either at school and/or after school;
- Uses interactive learning methods;
- and Makes sure all students have the opportunity to learn in their preferred learning styles

One example is the City and Country School, is a private school in Manhattan founded in 1914 that serves students preschool through middle school. "At the core of our curriculum, one which uniquely and successfully integrates the arts, academics and ethics, is a belief in the fundamental importance of direct experiences, many of which bring children outside the classroom to serve the larger school community or visit the surrounding neighborhoods. Trips and jobs are viewed as essential hands-on learning tools. From the earliest ages, research in all forms is encouraged as a natural response to everyday experiences and inquiries. As the children's world enlarges and their quest for information and understanding becomes increasingly based on written communication, they are taught the necessary academic skills" (City and Country School Web Site).

Another example comes from Burlington, VT where a second and third grade teacher at Barnes Elementary school collaborated on a year-long investigation with their students of the question: "How do we care for the world and how does the world care for us"? The immediate neighborhood became the focus of the search and a point of comparison and contrast to other neighborhoods near and far. They engaged in numerous projects integrating field trips, photography, literacy, mapping, interviews with community members, service learning, and more. They created a guide to their neighborhood and presented copies to newly arrived immigrants in partnership with the Vermont Refugee Resettlement Center. They drew on the substantial resources of Shelburne Farms, a 1400 acre working farm, national historic site, and environmental center, and their Sustainable Schools Initiative for support with the project.

A research study involving six rural Place-Based programs and over 100 schools (Place-Based Education Evaluation Collaborative, 2008) found that it fosters students' connection to place and creates strong partnerships between schools and communities. It also boosts student achievement and improves environmental, social, and economic vitality in the community.

**Culturally Responsive Education** uses the cultural of the students, their families, and their community to create curriculum, as well as alter existing curricular activities to make them more relevant to students.

Before delving deeper into this teaching methodology, we feel it is important to note that Culturally Responsive Education is not just effective for reaching students from ethnic or racial subgroups or rural communities—it is effective for *all* students, including students from the White dominant culture. For some people, the word culture equates to race or ethnicity; but, in-fact, culture is much broader than that. The Merriam-Webster Dictionary defines culture as:

- The integrated pattern of human knowledge, belief, and behavior that depends upon the capacity for learning and transmitting knowledge to succeeding generations;
- The customary beliefs, social forms, and material traits of a racial, religious, or social group; *and* the characteristic features of everyday existence shared by people in a place or time
- The set of shared attitudes, values, goals, and practices that characterizes an institution or organization

In a nutshell, our culture can be defined as our way of life, especially as it relates to the socially transmitted habits, customs, traditions, and beliefs that characterize a particular group of people at a particular time. It includes the behaviors, actions, practices, attitudes, norms, values, communication styles, language, etiquette, spirituality, concepts of health and healing, beliefs, and institutions *any* racial, ethnic, religious, or social group.

In order to understand the powerful impact of Culturally Responsive Education, one must first have some understandings about culture in general. Each of the following “**key rememberings about culture**” relates to educators, students, families, and the community that surrounds the school:

- *Culture is complex. It is about more than race or ethnicity. In order to truly understand culture, we must embrace and approach culture with the complexity that it presents itself.*
- *Everyone has a culture, though most of the time our own culture is invisible to us. It is frequently thought of as “the way things are.” Dominant culture teaches that culture and diversity is about and for minorities or people-of-color. However, White people have culture too—and in order to understand culture and diversity in its fullest, White people must begin to see themselves as cultural beings. This on-going process is known as “cultural self-assessment.”*
- *Before we can understand someone else’s culture, we must first understand our own. It is essential for all individuals to be able to identify their cultural lens because it is the context within which we operate and make sense of the world. Writer Anias Nin, captures this notion well in her quotation: “We see the world not as it is, but as we are.”*

- *Culture is dynamic and ever changing. As example, youth culture changes from generation to generation. As do definitions of things like family, careers, and technology. Culture is never static, and there is always something new to learn.*
- *When different cultures interact (as in a workplace or community) it creates a vibrant and dynamic “cross-cultural zone.” Key elements/emotions in the cross cultural zone include language, dress, traditions, values, beliefs, assumptions, stereotypes, identity development, acculturation, acculturation stress, cultural privilege, historical mistrust, historical guilt, fear, anger, learning, curiosity, etc.*
- *Our ability to negotiate the dynamic in the cross-cultural zone can make or break relationships...and help or hinder learning.*
- *Our culture (our values, beliefs, people, places, histories, stories, traditions, etc.) is what moves & motivates every single human being. It's what “makes us tick.” Our culture is central to learning: it is the prior knowledge we bring to the classroom, it influences how we process learning, how we solve problems, and how we teach.*

The following reflection brings the “**key rememberings about culture**” to life. It was written by a physical education teacher from a middle school on the Fort Peck Reservation in Poplar, Montana. Her reflection describes her struggle to understand the concept of culture, how her culture influences her work, and how her own culture relates to that of her students.

### **AN EYE-OPENING JOURNEY TOWARDS CULTURAL AWARENESS**

*By Libi Susag*

Culture is a difficult concept ... one that has been tough for me to grasp. My difficulty in defining my own personal culture has been a struggle, even a source of contention with family members as I began probing into the *whys* and *how comes* of my unknowing.

My best attempt at a definition for culture is this: Culture is the smoke that hangs over a fire. You know it's there, you can actually see it. Too much of it affects you in various ways, and yet you still cannot reach out and grab a hold of it. From that struggling point of view I have journeyed forward to explore others' cultures, in hope of discovering a better understanding of my own.

One of my biggest 'ahas!' came during a drive to a rodeo. My driving companion (a fellow teacher and rodeo companion), although old enough to be my mother, was raised in a very similar way to me. As she talked about her family, she shared about her grandmother's attitude toward her grandfather—always very negative and quite obvious she felt she had married beneath her. Her grandmother had always hoped of traveling, but she wasn't able because of her family's financial situation (during the Depression). Her grandmother had a high school diploma, which was many more years of formal education than her husband who only completed the third grade. She married him knowing he would prove to be a good provider and a kind man.

As she continued to share about her family, her story began to flicker an 'aha!' light for me. I asked if her grandmother was a German immigrant. My friend said yes, and also shared that 'immigrant' was her grandmother's favorite put-down. If someone was dirty, grubby, or poorly clothed, her grandmother would scoff at them and say, 'Clean yourself up, you look like an

immigrant.' I began to realize I had perceived culture as something everyone proudly wore on his or her sleeve, but that is not always so. I began to remember my own grandparents and parents talking about the Depression and war eras, and how they were taught to hide who they were and where they came from, for fear of mistreatment. To be known as an immigrant or to display your differences could be a very negative experience. I have come to realize that for some, an entirely new value system and culture of assimilation has developed in this melting pot country. Some people don't proudly show their origins and heritage and instead shroud them in layers of history and avoidance.

This new 'aha' has helped me immensely in my teaching. I teach on an Indian reservation, where one would assume that people are surrounded by culture, and the students would be extremely aware of their own culture and heritage. Surprisingly enough, I have found that my students know very little of their backgrounds. Many students know they are Indian but cannot tell you from which tribe they are enrolled members. Elders say that the Native Americans are losing their heritage. They are very correct, and have a variety of reasons to be concerned. In my students I see their lack of interest in cultural history, yet they are consumed with 'gangish' fashions, rap music, and Doritos-eating/Mountain Dew-chugging social values.

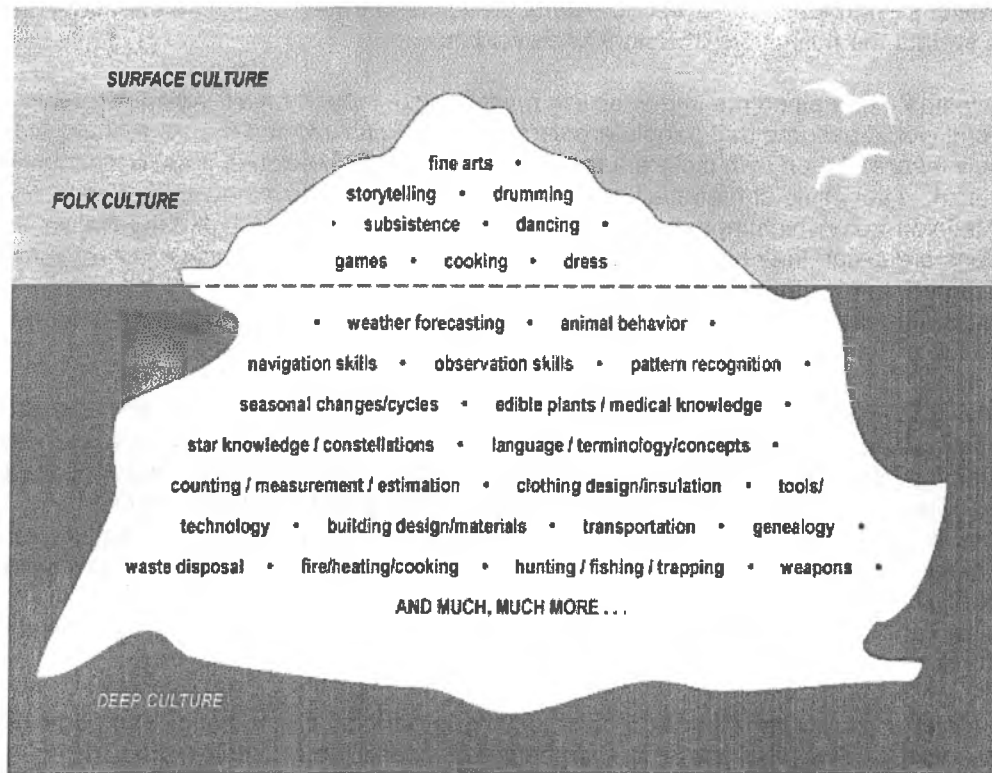
While trying to implement culturally responsive teaching, I have been amazed at how much I have begun to notice cultural things in my school surroundings and in areas that I have never paid attention to like television and media advertisements. Currently the educational push in my school is to include Native American culture in every subject area. I have been challenged about how to accomplish this in my physical education and health classrooms. While attending an education conference, I learned about teaching Native games to children. I thought it was a good fit for me and I also thought it might help my students begin to understand and value their culture, and give them a connection to something larger that they might have never known existed.

So I made arrangements for our school to host the International Traditional Games Society. The society spent two days teaching and sharing games with our middle school students. Preparing the students for this Native Game unit was a step-by-step process. I discussed culture with my students as it applied to our health classes, surveyed my students to learn more about their backgrounds, and made connections between our Floor Hockey unit and the game called Shinny they would eventually play. (For more about the Native Games unit, see the snapshot on page 81.) The unit was highly successful. The students increased their own awareness of culture, even if it took some digging to get them to realize that connection. This reflection started on a journey (to the rodeo).

Now in conclusion, I can say my journey is not over. Many questions still have not been answered for me. However, because I have completed a few milestones on my journey, the path that lies ahead is a little bit easier for me to follow.

(Excerpted from: *Culturally-Responsive Standards Based Teaching: Classroom to Community & Back*—Corwin Publishing 2011)

Culturally Responsive Education strives to uncover and utilize culture very broadly in the school and classroom. The Cultural Iceberg (below) is an effective tool to visualize all the aspects of students' lives that could engage and motivate them to learn and to do their best work, including—but not limited to—family culture, community culture, youth culture, and pop culture.



Culturally Responsive Education is more commonly found within classrooms rather than school-wide. However, Cherry Valley Elementary School in Poison Montana, located on the Flathead Indian Reservation, is an example of school that has embraced the community culture and infused it throughout everything the school does – from the Indian Education Parent Committee to puppet shows of traditional Native American stories. Under the caring leadership of Principal Elaine Meeks, who has led the school for decades, students consistently outperform the state average on benchmark tests.

One effective classroom-level example involves a high school English teacher who works with students on a project that inspires them to do their best work: a document for an authentic audience that adheres to demanding publishing parameters. Students research, write, publish, and sell a book about a much-loved tradition in their rural community—the Thanksgiving Day football games between two rival high schools. They interview family and community members who graduated from both high schools between 1906 and 1973 about their days as a player, cheerleader, or fan. In all, the students collect 120 oral histories and supplement them with articles and photographs from old annuals and newspapers. Together, students create a valuable historical document and build community support and enthusiasm for the school. Sales are brisk for these books and the profits are used for paying for the publication costs of the next book.

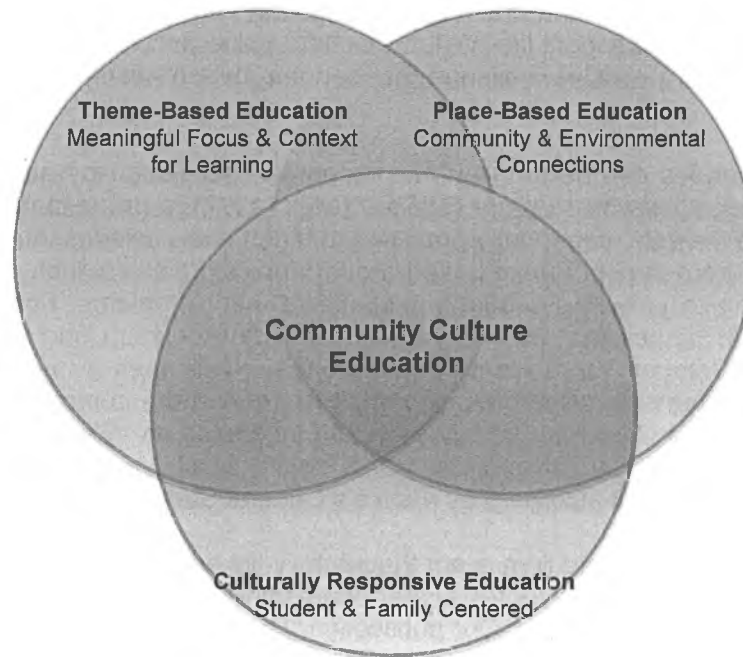
Culturally Responsive Education values students' culture, draws on that culture as a strength in their education, and challenges them with rigorous, relevant curriculum. It also succeeds, in part, because it fosters deeper, stronger school-family-community partnerships, which have been shown to improve academic achievement (Henderson & Mapp, 2002; Boethel, 2003). Culturally Responsive teaching strategies foster such partnerships because they bring family and community culture into the classroom and school in meaningful ways. When curriculum content and methods incorporate local norms, behaviors, objects, and practices, students and families feel there is a direct link between home life and school life. When teachers value and use the strengths of local cultures, they send a positive message that can improve the school's relationships with family members.

Numerous examples can be found in the resources developed by and for the Alaska Native Knowledge Network. *Village Science* (Dick, 1997) is one example using typical Alaskan Native (remote) community practices to teach basic science, and some math as well. It ranges from in-depth units based around topics/practices such as cutting/drying fish and logging to providing culturally responsive math problems. For example: "Nick has 7 dogs. He figures that he needs 1 fish per day for each dog from freezeup to breakup, from October 1 through May 7. How many fish does he need to dry for the winter? (He can feed them fresh fish from his net during the summer.)" *The Culturally Responsive Science Curriculum* (Stephens, 2000) expands on *Village Science* to include many more topics, such as medicinal and edible plants, weather, river dynamics, seasons, and tides and it incorporates Alaska's Cultural Standards.

If culturally responsive curriculum is not thoughtfully linked to high academic standards – a rigorous curriculum that promotes higher-order thinking - it can be ineffective or even inappropriate to a school setting. Our publication, *Cultural Responsive Standards-Based Teaching* (Saifer et al., 2011) provides many strategies for assuring that culturally responsive curriculum is also academically challenging. Some of these are discussed in the section of this report on implementation.

In a review of the research on culturally responsive teaching, Geneva Gay found that when a curriculum had even minimal cultural content it resulted in "... improved student achievement, according to a variety of indicators, across ethnic groups, grade levels, and subject or skill areas. The multiple achievement effects include higher scores on standardized tests, higher grade point averages, improved student self-concepts and self-confidence, and greater varieties and levels of student engagement with subject matter" (Gay, 2010, p. 146).

**Community Culture Education** Incorporates the focus provided by Theme-Based Education, the strong ties to the environment and the community found in Place-Based Education, and the all-important cultural connections to students' lives that Culturally Responsive Education embraces.



The staff of Tulalip Elementary School in Marysville, WA collaborated with the Tulalip Tribal Cultural Resources Department to develop materials and strategies for infusing the local culture and language throughout the school, whose student body is 78% Tulalip. The following excerpt adapted from *Culturally Responsive Standards-Based Teaching* (Saifer et al., 2011) provides an in-depth description of this exciting Community Culture School.

#### Tulalip Elementary

Creating a Tulalip-Based classroom in the fourth grade was one of the first steps that Tulalip Elementary took in its journey to create a Community Culture School. The classroom curriculum uses Tulalip language, literature, and culture to connect children with their culture and to satisfy all state standards. This was a major outcome of a working document produced by a committee of tribal and school district staff who worked together for two years. Based on the premise that Native American children who feel

positive about their culture perform better in school, the committee's vision was that schools in the Marysville School District would include more Tulalip language and culture in their curriculum.

Tulalip Elementary teacher David Cort worked with tribal language teacher Michele Balagot to develop the curriculum and teach the class in its first year. As Cort points out, it is a model that could be adapted for use with other languages, such as Spanish. The curriculum includes Tulalip content, such as Tulalip literature and the Lushootseed language, as well as Tulalip cultural knowledge and ways of thinking, such as traditional storytelling and methods of Tulalip measurement.

Study is student-centered in that it focuses on students' local environment and community, making learning relevant for them and building on their existing knowledge of the world. Traditional practices and beliefs are explored against the realities of current life. For example, a science unit focusing on the local saltwater ecosystem includes a study of local fishermen and their families.

The reading curriculum in the Tulalip-Based Classroom uses traditional Tulalip stories as its basis. Before a story is used, Cort talks with elders in the community to make sure the school has permission to use the story. Selected stories were made into books written in both Lushootseed and English. Students created the illustrations, modeled after the traditional Tulalip way of drawing or carving, which is realistic and natural compared to the stylized art that is commonly associated with Northwest Native art.

After seeing the success of the Tulalip-Based Classroom, the school began to include Tulalip language and culture in all grade levels. Teachers from the Tribal Cultural Resources Department now teach daily 30- to 60-minute Lushootseed lessons in most classrooms. In Cheryl Moll's first- and second-grade class, tribal leader Natosha Gobin culminated a three-month study of the naming ceremony with a mock ceremony in which students were given animal nicknames. Each child was responsible for a certain part of the ceremony, such as being floor managers or witnesses who tell Lushootseed sayings. In preparing for the ceremony, several of Gobin's co-workers visited the class to talk about ceremonies. Gobin also told traditional stories in Lushootseed about animal names.

Moll invites Gobin to attend other class activities, and the teachers meet regularly to plan and coordinate their lessons. Both teachers taught a unit on sea life at the same time, with Gobin teaching Lushootseed names for the animals and plants students were learning about in Moll's class.

Gobin has also worked with the school's music teacher, Sara O'Conner. O'Conner asked Gobin if she could use music class time for students to practice the Lushootseed songs Gobin was teaching them. O'Conner subsequently had students sing Lushootseed songs at the school's winter concert and summer barbecue.

While this effort was underway, the school secured funding for a technology coordinator and moved Cort into the position. Cort continues to integrate Tulalip culture into student projects in the weekly classes he teaches to all students in the school.

One such project is the CD-ROM "talking books" of Tulalip stories that students create. Using Macromedia Flash MX, a widely used Web page design tool, the project helps

students develop and apply complex thinking skills in literacy, technology, art, language, and culture. One CD-ROM tells a traditional story in both English and Lushootseed, with information about the storyteller and an audio recording of the storyteller from the 1960s. Another CD-ROM focuses on a canoe story and includes students' written and oral essays on their personal experiences with the canoe culture. Students' enthusiasm for the project is apparent as they show visitors the witty animation and sounds they have created for these talking books.

When describing the changes he has seen in children since the new curriculum was implemented, Cort states enthusiastically, "Kids love learning about their culture. They feel pride; they see themselves as leaders. Culture motivates them to learn and to teach other kids."

Other teachers mention specific students whose behavior and grades improved after their culture became part of the curriculum. Sheryl Fryberg, Marysville School District Indian Education coordinator, comments, "We found that attendance improved. Students were working harder; they were excited to work on their projects since they were working on a real project in the real world. Test scores improved."

Lines of communication between teachers and families have opened as children show their families what they are learning at school. "Some parents are really getting involved in this, and they ask questions about the language to teachers at school or when they see them in the community," says Gobin.

Cort concurs that parents are very enthusiastic, and they enjoy seeing their kids learn the Lushootseed language. He comments, "The community wants their kids to do well in school, and it values its language and culture. We have a responsibility to give that to them, especially here at Tulalip, because we are a part of this history where education has been used to take away culture and language. It's extra work, but it can be done and it should be done."

Several lesson plans, including how lessons are aligned with state academic standards in reading, math, science, history, geography, music, health, and physical education, are described on the school's extensive Web site ([www.msvl.k12.wa.us/elementary/tulalip/home.asp](http://www.msvl.k12.wa.us/elementary/tulalip/home.asp)).

Another example of Community Culture Education is the Alaskan Native Charter School in Anchorage, founded in 2007. Their approach includes these elements, which are steeped in local community values and practices.

- Teaching methods are based in Native ways of instruction and learning
- Active, inquiry/project based learning strategies are used
- The curriculum foundation is based in Native knowledge of the world
- Alaska Native Elders are involved
- There is a Central Yup'ik immersion pull-out program for K-3 students and other Alaska Native languages are offered
- Individualized tutoring is provided
- The curriculum is aligned with Alaska State/ASD grade level expectations

Community Culture Education is an appropriate approach for any school. There is a rich, unlimited source for curriculum inside every school and just outside the front door. Every

school has a student body that lives in a community with a deep and interesting culture - actually many cultures. It has a history and citizens who are heroes and who hold great knowledge, talent, and wisdom to share. Some of these people are the students themselves. The community has complex political, economic, geographic, and social issues that it grapples with daily, which are impacted by larger forces like the current global economic and climate crises. It has a future that students have a stake in assuring is sustainable and continues to be good place to live in now and a better place to live in tomorrow.

Teachers find more satisfaction in their jobs when they are given more autonomy and can be creative and responsive. Teacher burnout is often due more to a lack of control and the stress of trying to motivate students to engage with a lifeless curriculum than to being overworked.

Although **Community Culture Education** or **Community Culture Schools** is not a commonly used descriptor now, we believe that it will be in the near future. It best captures and describes all the elements that are found in exemplary schools and that should be found in many more schools. It brings together the key, successful elements of Theme-based, Place-based, and Cultural Responsive educational approaches.

### **Additional Research**

An assumption behind Community Culture Education is that low school performance and student disaffection is in part due to the lack of congruence between the cultures of the families and communities and the cultural norms embedded in the expectations, policies, procedures, and practices of schools. Examples of this are well documented in the literature from the perspectives of many different cultural groups and on many different aspects of schooling, including the early identification of learning problems, student attendance, test scores, homework completion, and engagement in learning (Bensman, 1999; Bowman & Stott, 1994; Cummins, 1986; Delpit, 1995; Entwistle, 1995; Ladson-Billings, 1995).

How do we understand the reasons students do poorly? School staff members name behavior issues within the classroom as one of the primary reasons for low achievement. Teachers usually turn to behavior management strategies get their students to comply, often overlooking the link between students' behavior problems and lack of engagement in learning. Teachers can affect change by using community-based education as a way to create a meaningful curriculum that engages students and motivates them to learn and participate, thus promoting high achievement and reducing negative behaviors.

There is evidence to indicate that high motivation and engagement in learning have consistently been linked to reduced dropout rates and increased levels of student success (Blank, 1997; Dev, 1997). Engaged students make a psychological investment in learning; they are motivated to learn from a desire for competence, understanding, or simply a love of learning, rather than a desire for good grades, teacher's approval, or acceptance to a good college. Engagement also promotes a higher quality of learning, not just rote learning but greater creativity and cognitive flexibility (Voke, 2002). Engagement is an essential prerequisite for the development of understanding—an understanding of the material in a way that allows students to incorporate and internalize it into their lives.

Students are most likely to be engaged in learning when they are active and given some choice and control over the learning process—and when the curriculum is individualized, authentic, and related to their interests. Authentic, challenging, intellectual learning—as opposed to basic skill learning—has been shown to improve student scores on conventional standardized tests. Unfortunately, the reality is that many classroom practices and much instruction emphasize student passivity, rote learning, and isolated skill training (Goodlad, 1984; Newmann, Bryk, & Nagaoka, 2001; Yair, 2000). Some research also tells us that the teachers who are most successful in engaging students develop activities with students' basic psychological and intellectual needs in mind. Students need work that develops their sense of competency, allows them to develop connections with others, gives them some degree of autonomy, and provides for originality and self-expression (Ames, 1992; Anderman & Midgley, 1998; Strong, Silver, & Robinson, 1995).

“Doing well in school requires the belief that school achievement can be a promising basis of self-esteem, and that belief needs constant reaffirmation, even for advantaged students,” writes Steele (1992). Creating schools that help children foster a positive self-image is even more critical for children from racial or cultural groups that may suffer from low expectations, prejudice, and discrimination. Dawn Smith, principal of Warm Springs Elementary School on the Warm Springs Indian Reservation in Central Oregon, credits the inclusion of language and culture with improving students' self-esteem. “In the past several years, we've seen how the more the kids believe in themselves and their abilities, the more they feel comfortable with themselves, the easier it is to engage them in learning,” she observes (Briggs & Carter, 2001).

Reaching out to the experiences of students, which includes their families and communities in every aspect of the educational process is a very deep and effective form of family involvement. Educators and researchers confirm that families and community members play a vital role in ensuring student success. Regardless of the economic, racial, or cultural background of the family, when parents are partners in their children's education, the results are improved student achievement, better school attendance, reduced dropout rates, and decreased delinquency (Clark, 1993; Comer & Haynes, 1992; Epstein, 1991; Griffith, 1996; Henderson & Berla, 1994; Thorkildsen & Stein, 1998). There is ample evidence that creating comprehensive school, family, and community partnerships is achievable and results in significant gains in student learning (Braxton, 1999; Cummins, 1986; Epstein, 1995; Ladson-Billings, 1995; Osborne, 1996; Snow, Burns, & Griffin, 1998; Tabors & Snow, 1994; Valdes, 1996). The benefits include better parent-child relations, more funds coming into schools, more effective community services, and lower dropout rates (Comer, 1993; Cummins, 1986; Epstein, 1995; Fruchter, Galletta, & White, 1992; Ballen & Moles, 1994).

### **Implementation**

The success of any curricular approach is contingent on effective implementation. Implementation encompasses issues of **managing change** (starting and sustaining a new and different approach to education), the use of effective **teaching strategies** that align with the curricular approach (curriculum implementation), and adhering to **high academic standards** to assure intellectual rigor.

**Change Management** in education has a wide body of literature that is beyond the scope this paper to discuss in any detail (Fullan, 2011; Levin, 2008; Wagner et al. 2010). However, one key point in the literature is the need to individualize and allow teachers to

move at their own pace. People will not move too far outside of their “comfort levels” without putting up great resistance. While some teachers will be ready, willing, and able to implement a new way of teaching quickly and well, others will need to start slowly, making only small, incremental changes.

We have developed a continuum for our work on culturally responsive, standards-based teaching to help individualize implementation (see the graphic on the following page). It is not intended to be a timeline, although it follows a common growth pattern of moving from simple to complex change. The continuum is more like a map showing the various options and opportunities for implementing a new approach to teaching and learning. The entry point can be anywhere along the continuum depending on the readiness of the individual, the school, and the district.

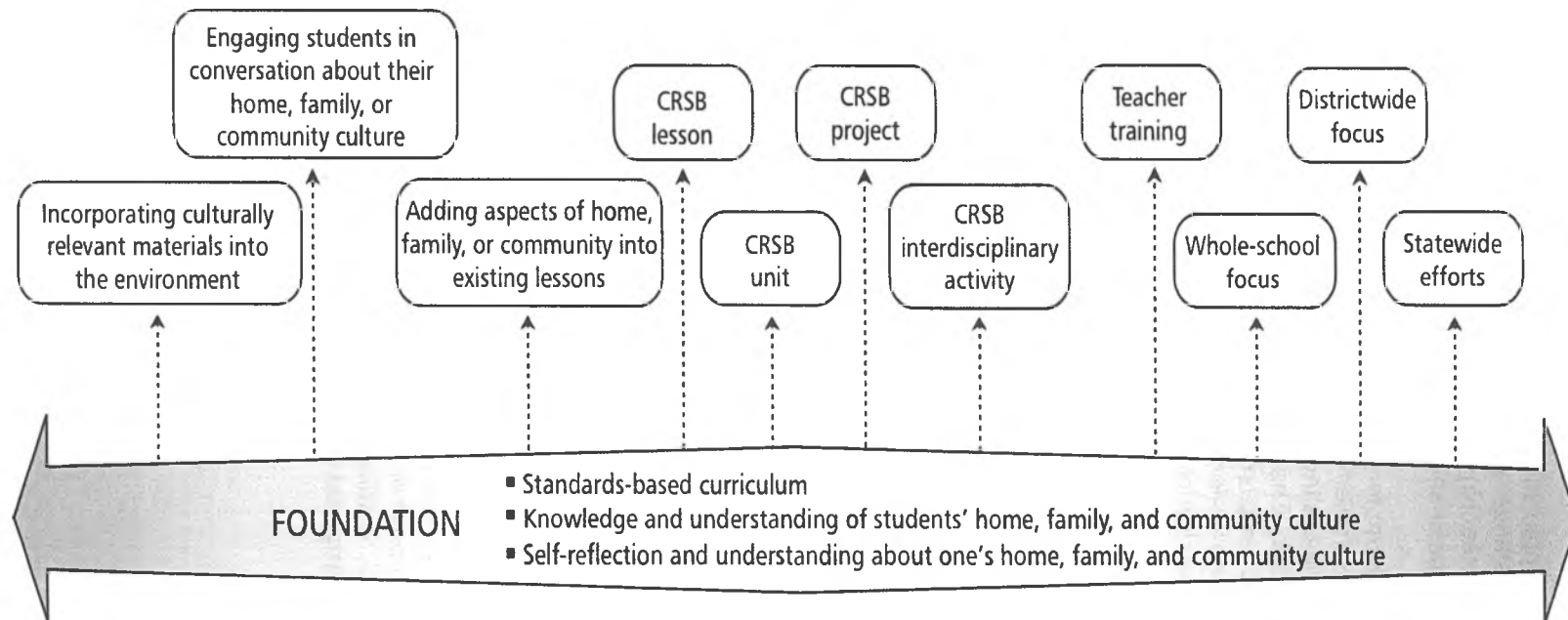
Any curriculum is only as good as the teachers who teach it, so good management practices and supervision are necessary. Strong Principal, District, and State support is essential for success, which needs to be there over the long haul as it takes a great deal of time for a school to fully implement a Community Culture approach.

**Teaching Strategies** that have shown to be effective and that align with a community culture approach include the following:

**Project-Based Learning** involves authentic learning activities that are sustained over time. Projects are designed to answer a question or solve a problem and generally reflect the types of learning and work people do in the everyday world outside the classroom ([pbl-online.org](http://pbl-online.org)). Ideas for projects may come from teachers, current events, books or articles, families, or the community. Content area learning is integrated throughout the project. While projects can be done individually, they usually involve groups of students. A number of studies have shown that students learn and retain more from project-based learning than traditional methods (David, 2008; Finkelstein et al., 2010).

**Inquiry-Based Learning** (also called problem-based learning) is a subset of project-based learning. Students investigate questions that are compelling to them; it is student-centered but teacher-facilitated. Projects that use inquiry-based learning strategies have students doing background research and analyzing and synthesizing information. They then develop and defend propositions, plan solutions, and design and create materials. Inquiry-based projects tend to follow protocols that emulate the scientific method. Research reveals that, as compared to traditional instruction, students gain more skills.

# Continuum of Options and Opportunities for CRSB Teaching



## Less Complex

- Single activity, but still connected to larger goals or outcomes
- Can be done in a short period of time
- Engages students in critical thinking and reflection
- Rigorous learning is occurring

## More Complex

- Takes place over an extended period of time
- Multiple opportunities for connections: to students, family, community, and standards
- Active, interactive, and collaborative
- Critical thinking, reflection, and rigorous learning is occurring
- Culminates in demonstration of what staff and students have learned

Although they gain slightly less knowledge, they remember more of the knowledge that they do acquire and they remember it longer. (Dochy, Segers, Van den Bossche, & Gijbels, 2003; Strobel, van Barneveld, 2009).

**Cooperative Learning** is a general strategy that can be used with nearly any curricular approach. It entails something much more than group work. Cooperative learning engages students in a sustained endeavor in which working well together is integral to a successful outcome. Research shows positive effects for knowledge, social skills, and self-concept, particularly for low-income and minority students (Ginzberg-Block, Rohrbeck, & Fantuzzo, 2006). In an extensive meta-analysis across hundreds of studies, Barkley and colleagues (2005) found that cooperative arrangements were superior to either competitive or individualistic structures on a variety of outcome measures. Generally, students show higher achievement, higher-level reasoning, more frequent generation of new ideas and solutions, and greater transfer of what is learned from one situation to another.

**Multiple Intelligences** is a theory of human functioning developed by Howard Gardner that has great implications for teaching and learning. He posits that there are eight types of intelligence but schools tend to value and teach to only two: linguistic and logical-mathematical. In a 2003 updated introduction to his book, *Frames of Mind* (1983), Gardner reflects on 30 years since its initial publication. He states that, in terms of educational implications, schools need to both individualize and pluralize much more than most currently do. That is, instruction should be individualized to be responsive to the child who may have a strong musical intelligence or interpersonal intelligence, and pluralized so that lessons are taught to assure that the full array of intelligences (which exists among the students in any given classroom) are addressed. Although impacts on student achievement are inconclusive, research has found a positive impact on student engagement and motivation and a positive impact on students' second language learning (Haley, 2001, 2004).

### **High Academic Standards**

The primary drive behind the standards movement is to provide all students with the opportunity for rigorous, high-level learning. Federal requirements demand—and all educators expect—that students will achieve to their full potential. Community Culture Education should always be grounded in state and local standards and the student achievement goals of the school and students. By standards, we mean academic standards that are explicit learning expectations, usually written by the district or state. These are also referred to as content standards, performance standards, or benchmarks. The current movement towards creating national core standards for states to adopt in common provides additional resources for teachers and administrative. Teachers must be knowledgeable of the standards in their disciplines and grade-levels and keep them in mind when conducting a lesson. This will assure that a responsive, flexible curriculum will also be rigorous.

### **Recommendations**

- We recommend that Alaska education stakeholders adopt the model of Community Culture Education (and use this term to create a shared language and understanding) to the fullest extent possible. This approach is applicable and

appropriate to schools in any community from downtown Anchorage to Little Diomed.

- We recommend supporting this type of education by funding professional development that includes support for Alaska educators to develop their own effective Community Culture Education practices. An initial step in this process is to create a tool that will help to identify exemplary Community Culture Education practices in Alaska. Once they are identified, they can be models for others and become part of an array of resources to help scale-up the effort.
- We also recommend that this work have strong ties to other existing initiatives that support this type of work such as the Alaska Native Knowledge Network (ANKN) and the State's System of Supports for Schools that are in school improvement status. Provide training to the team of school improvement coaches on Community Culture Education and develop an additional team of coaches specifically to help districts and schools to become Community Culture Schools.

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# Mapkuqput Iñuuniagnigmi

## Iñupiaq Learning Framework

NORTH SLOPE BOROUGH SCHOOL DISTRICT



**Our philosophy**

**Our history**

**Our language**

**Interconnectedness  
with all living things**

# How Change is Strengthening Us

As Iñupiat we have unique knowledge systems deeply rooted in understandings that are specific to our worldview and way of life. Spanning the last five generations, we have witnessed great change. It is especially within the last fifty years that change has been more pronounced and intense. Subsistence patterns, physical, emotional, spiritual and intellectual health, education and language use, modes of storytelling, family relations, mores, our social fabric and economic structures have been disrupted and undergone drastic changes.

As an adaptable people we have accommodated these changes while remaining strong and resilient in our fundamental value systems as Iñupiat. Today, more than ever, our ancestral knowledge is critical to our contemporary survival in the Arctic. It has long been our Elders' dream for our children to utilize our collective knowledge, and it is through collaborative efforts with various local entities that we can make this a reality.

It is our birthright to have equal opportunity to understand and practice *iñua* – our philosophies, history, language and interconnectedness with all living things – guided by our vision for the future. Our vision is to continue to see our generations flourish, to live the lives our ancestors prayed for us to live and to ensure we provide the same for our ancestors to come. Above all, it is urgent that we guarantee the vibrancy of *iñua* for our future generations.

As a people we have the strength and determination to consistently effectuate change forthwith in our schools to make the education system meaningful and culturally responsive, resulting in greater academic success for our students.

# Environmental

Our surroundings provide for the life we are able to live. The tools and technology that are crafted from the land and from the animals of our land and waters reflect a long-standing relationship we have maintained over countless generations. We are dependent on our environment and as such must engender an understanding of and respect for this vital relationship in our descendants.





## Community

“It takes a village to raise a child.” This proverb has applied to the Iñupiat since time immemorial. Our people have practiced ancient rites of passage and have intricate rituals and ceremonies. Our society has a complex web of relations from which teachings about life emanate. Living in harmony requires mutual respect, understanding and communication. These community practices are essential for our children’s emotional, intellectual, physical and spiritual wellbeing.



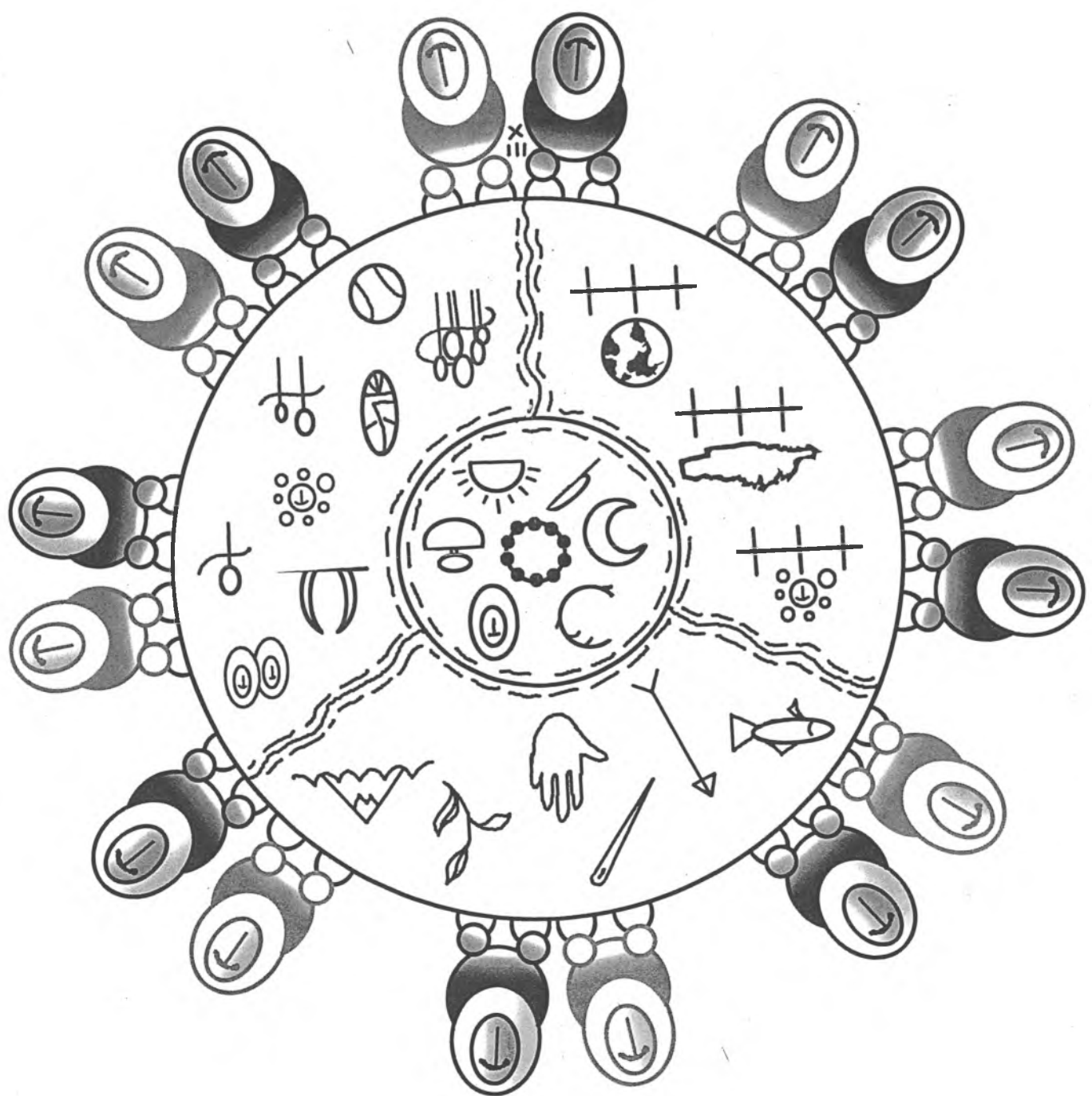
## Historical

In the time continuum of the Iñupiat, we are one generation held accountable to the next. It is our responsibility to keep our knowledge alive, just as those who came before us took it upon themselves to learn the stories and pass them on. The stories we tell and our own understandings will one day become legends and our descendants will speak of us as we speak of those who came before us. For our children to have an Iñupiaq identity, it is essential for us to ground them in this way. We must provide them with a broad historical scope, exceptionally rich in detail.

# Individual

As Iñupiat we are lifelong learners. We all have roles in our families and communities. Some individuals are born hunters, dancers or seamstresses. Some have the gift of song or storytelling. Others dedicate their lives to history, being a good parent or perhaps they find they do well in business or the arts. We must prepare our future generations for whatever paths they choose to walk in their lifetimes.





## Instructional Focus in the Schools

All students will reach their intellectual potential and achieve academic success through integrating Iñupiaq knowledge systems into the core content areas.

This framework shall be the foundation from which coherent Iñupiaq-based academic curricula and assessment processes will emanate.

North Slope Borough School District (NSBSD) will map and develop instructional programs and practices in accordance with the Iñupiaq Learning Framework consistent with the district curriculum alignment effort. This development marks the first step toward achieving this goal.

## Community and Family Engagement

We will actively engage parents, Elders, businesses and the community as partners in our children's education.

Maintaining this framework is not a single event, it is cyclic and will need to be nurtured, edited, added to and constantly revised.

Further detailing of the framework will require the continued involvement of Iñiñniagnikun Apqusiutit and the support and engagement of our communities - elders, parents, leaders, business and government partners, teachers and students.

It is imperative as we move forward with this work that we recognize experts with Iñupiaq knowledge and the expertise we have in our people. Those who are learned people in traditional lifeways are fundamental to this process. The Iñupiat who are learned in the professional realm also need to be engaged and work in collaboration with the elders who carry the wisdom and knowledge of the Iñupiat.

## Educators, Staff and Board Development

We will continually strengthen the recruitment, retention and professional development of highly effective staff.

As we create content for our academic, civic and social learning, it is imperative that we clearly define these interconnected realms and provide our educators with opportunities to develop and apply their knowledge of these understandings.

As an institution, the NSBSD must provide for training that facilitates making these connections.

As we implement the Iñupiaq Learning Framework, we shall simultaneously train educators to serve the unique educational needs of our people. We anticipate that meeting these needs will have the long-term effect of increasing the number of local teachers and having the added effect of increasing teacher retention.

## Organizational and Financial Stewardship

We will effectively employ our financial and operational resources to support our strategic goals.

Foundational to the Iñupiaq Learning Framework is the belief – supported by research – that curricula developed from the perspective of Iñupiat will have long-term positive outcomes for increased academic performance, local teacher hire and retention.

Through community ownership of education and investment in new educational practices now, we increase the relevance and viability of the teaching profession from the perspective of students.

This investment is projected to increase the number of local, permanent residents teaching in our classrooms, improve the quality of education delivered, and drastically reduce the amount of time and financial resources allocated each year to recruit and train new teachers.

# Iliññiagnikun Apqusiqtit

Community members from across the North Slope gathered on four occasions in Barrow to forge a new trail for education. This Iñupiaq Learning Framework is a result of these gatherings. The framework was created through reflection and dialogue and forms the ongoing curriculum development effort.

## **FACILITATED BY**

Pausauraq – Jana Harcharek

## **SUPPORTED BY**

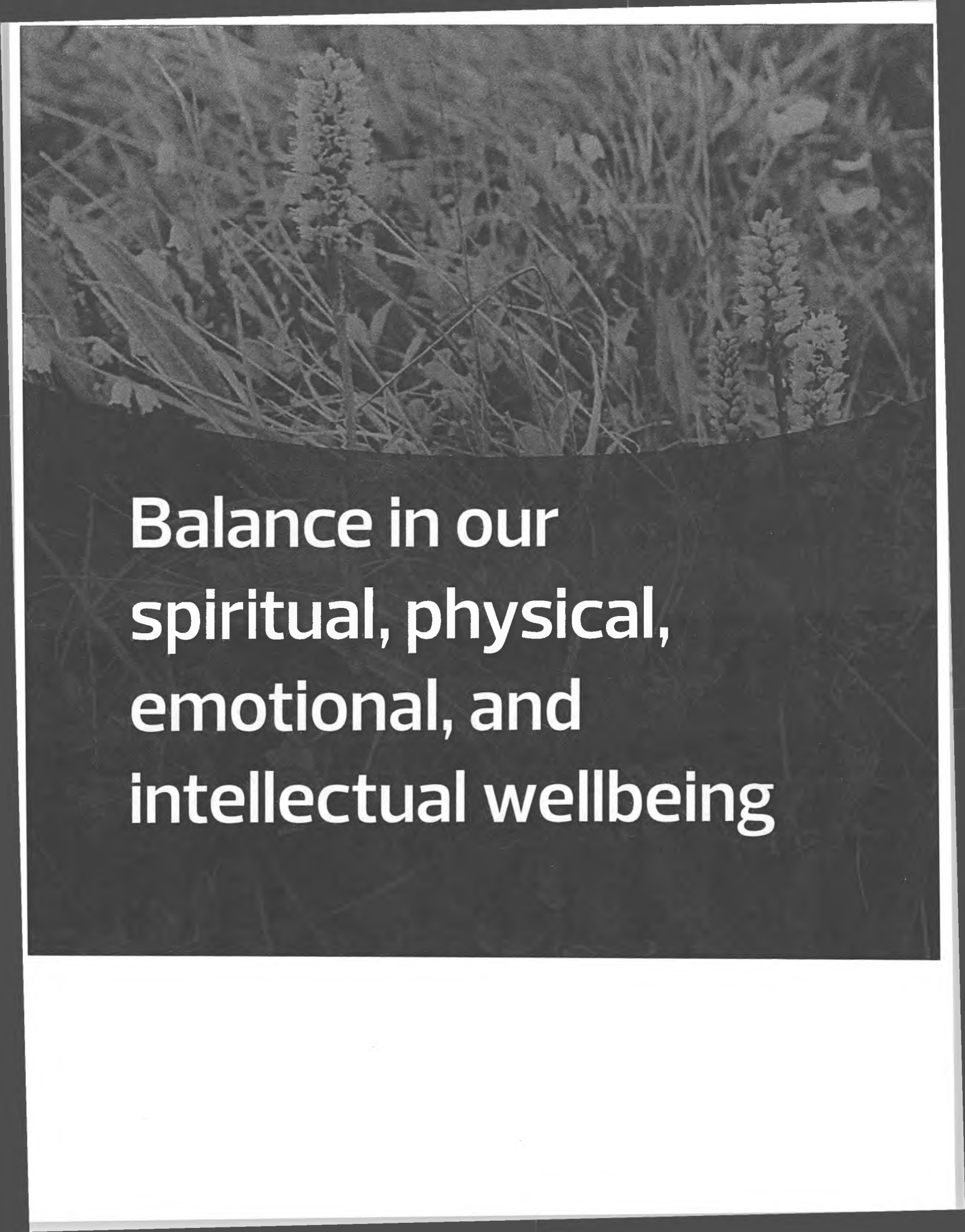
Kuutuuq – Fannie Akpik  
Pat Partnow  
Peggy Cowan

## **QUYANAQPAK TO THE MEMBERS OF THE COMMUNITY**

Aanauraq – Lillian Lane Johnson  
Añutuqsana – Rex Okakok  
Iyaaq – Rossman Peetook  
Kakianaaq – Molly Pederson  
Kisautaq – Leona Okakok  
Napaaqtuq – Mario Gamboa  
Qaiyaan Harcharek  
Sisualik – Rachel Riley  
Tagnak – Cathy Rexford  
Ugiaqtaq – Wesley Aiken

**“People who break the trail for learning”**

Photo Credits: Norman & Martha Leavitt Collection, NSB Iñupiat History, Language & Culture Commission, and Pausauraq – Jana Harcharek.



**Balance in our  
spiritual, physical,  
emotional, and  
intellectual wellbeing**



***It's time to make an investment in the Northern Susitna Valley!***

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***Northern Susitna Institute***

***"Real Learning in the Real World"***

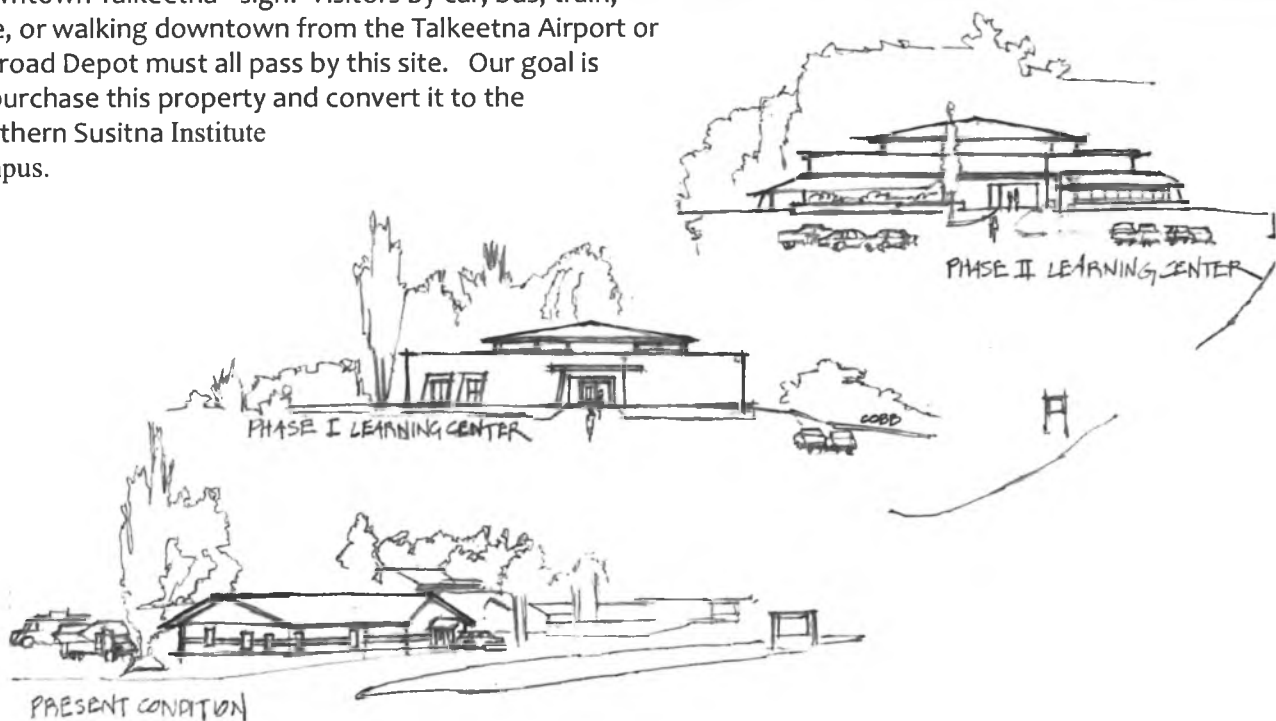


## What is Northern Susitna Institute?

Northern Susitna Institute is a federally tax-exempt 501 (c)(3) nonprofit organization dedicated to helping meet the educational needs of people of all ages in Alaska's Northern Susitna Valley. As an umbrella organization NSI is home to four distinct education programs: **Classroom with a View, CEAL Academy, Talkeetna Build-A-Plane, and Alaska Folk School**. While the broad mission is education, within that framework NSI is most interested in advancing community-based education.

## What does NSI plan to do?

In July 2011, NSI signed a lease/option to buy contract with the Church on the Rock that will provide NSI an opportunity to develop the approximately 3-acre property into a campus for "Real Learning in the Real World". Situated on the property is a 3700 sq. ft. main building that includes a 1400 sq. ft meeting hall, a small kitchen, a lobby, four classroom/office spaces, two restrooms, and several storage areas. There is an additional outbuilding (approximately 750 sq ft) on the back of the property that could be modified for use as a shop or storage. The 3-acres sits at the "crossroads of Talkeetna" across from the junction leading over the railroad tracks to "East Talkeetna" and one block from the "Welcome to Beautiful Downtown Talkeetna" sign. Visitors by car, bus, train, bike, or walking downtown from the Talkeetna Airport or Railroad Depot must all pass by this site. Our goal is to purchase this property and convert it to the Northern Susitna Institute campus.



Northern Susitna Institute  
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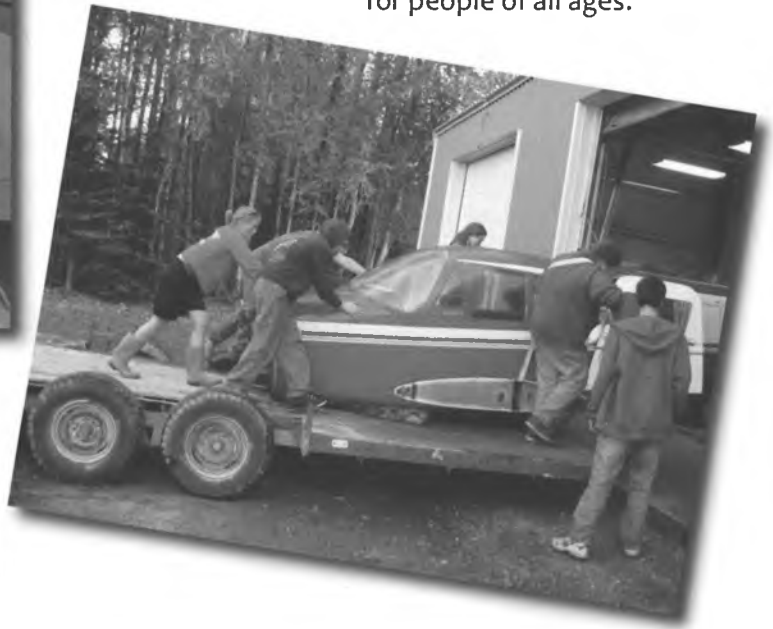
<http://northernsusitnainstitute.org>

## President's Message



Northern Susitna Institute is the result of years of discussions about ways we can benefit by working together to create a community-owned education center. Our mission is to provide real learning in the real world, an idea exemplified by our four programs. We hope to blur the line between teacher and learner and show that a community of learners helps

each of us build respect for our own personal talents and the talents of others. We hope to create a model of how small communities can offer outstanding hands-on learning opportunities for people of all ages.



## Community Support

"We're excited about developing a long-term partnership with Northern Susitna Institute, especially about the educational opportunities that will come to fruition. Our overlapping missions provide lots of opportunities for collaboration." **Jeff Lebeque, Denali Arts Council Board President**

"In which room do we get to put our office?" **Robert Ambrose, President, Jessica Stevens Community Foundation**

"A good idea for a Folk School class would be 'Introduction to Living in Alaska'. You know, everything from winterizing your house, dealing with mosquitoes, the best ways to catch and preserve salmon, how to stack your woodpile..." **Howard Carbone, Talkeetna Community Council board member**

"I think it's going to change the dynamics of the community in a great way. People will come to Talkeetna for a real reason and be part of the community." **Trisha Costello, President, Talkeetna Chamber of Commerce**

"We hope to create the environment where kids can see opportunities and discover career pathways to become airport mechanics, chefs, engineers, radio managers, schoolteachers, business owners, entrepreneurs of all kinds, but especially those that stay and commit to the vitality of our community."

**Jim Graupmann, Airline pilot**

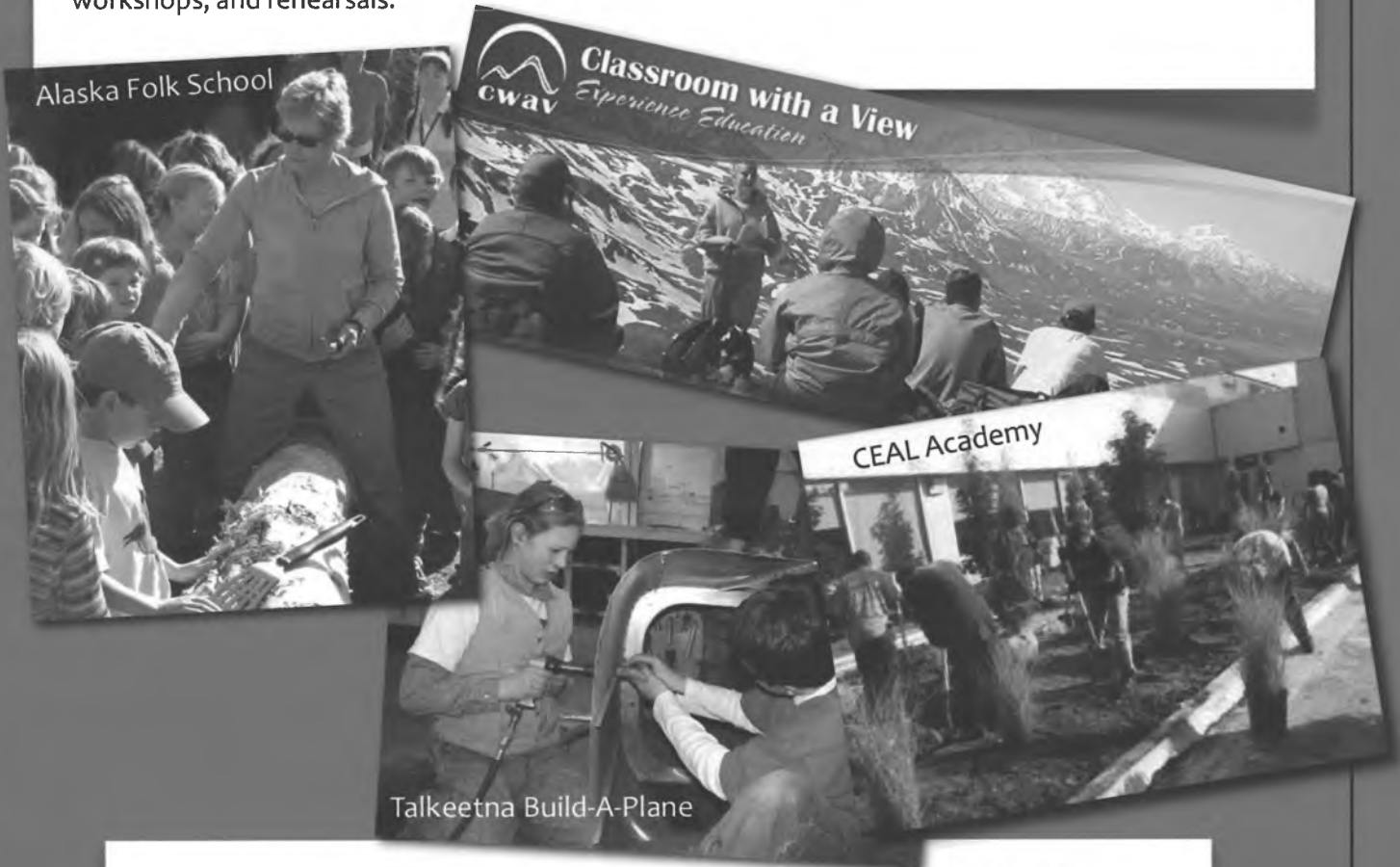
"I'm very proud of what our little town has done to support these kids. Aviation is a big part of who we are here in Talkeetna and I think people see this Build A Plane project as an opportunity to give back to the community." **Rebecca Fisher, TBAP program director**

"...one of the best things that I have ever done in my life..." **CWAV Student**



**The work of Northern Susitna Institute is predicated on several clearly identifiable needs of Northern Susitna communities.**

- There is a need to share and pass on the accumulated knowledge, skills, and talents of people living in the Northern Susitna Valley.
- There is a need to bring in outside experts and professionals as catalysts for the exchange of ideas, the development of skills and crafts, and to promote cultural exchange.
- There is a need to expand educational opportunities and experiences for Susitna Valley High School and area home school students, and a lack of career development pathways like those found in urban areas or larger high schools.
- People in the Northern Susitna Valley need better access to post secondary educational opportunities.
- There is a shortage of community gathering places for use as meetings, conferences, classrooms, workshops, and rehearsals.



**NSI Fundraising Goal:**

**\$450,000**

Property Acquisition	\$350,000
Facility Operation Costs FY12	\$ 20,000
Facility Upgrade/Modifications	\$ 30,000
NSI programming support	\$ 50,000
<b>Total Fundraising Goal</b>	<b>\$450,000</b>
*Rent applied to purchase	\$ 5,000

**Fundraising Balance**

**\$445,000**

Northern Susitna Institute  
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# Northern Susitna Institute

*Real Learning in the Real World*

**It's time to make an investment in Alaska's Northern Susitna Valley!** Yes, the economy is sour, nobody has any disposable income, and you probably had to cancel a magazine subscription. Fortunately, our community has created a solid visitor-related infrastructure that will sustain us economically. But our community is more than that. In case you haven't noticed, we live in a place that challenges convention. We eat moose and salmon, we know how to wax skis, we cut firewood in spring before the sap flows, we know how to start cars at 30 below, we know boreal chickadees and ravens, we can sharpen chain saws and repair snow machines and weave beautiful baskets and rugs. We've got people who can teach you how to rebuild airplanes. We've got people who can guide you through the Alaska backcountry or introduce you to the culture of foreign lands. And we've got people who are trying to figure out how to live sustainably in this crazy modern world, especially in the context of our northern climate.

That's what Northern Susitna Institute is all about. A group of us are in the midst of building a place for hands-on education. Let me give you a couple examples:

#1 Jim Graupmann-- The Folk School part of this project is mainly his **Fault!** His energy and enthusiasm and sense of humor has sustained most of us through the conceptual phase of the project. He and Billy FitzGerald (another board member) just returned from Palmer with a trailer load of tables and desks and file cabinets and storage units and printers and chairs and stools (all generously donated by Dr. Mike Moser). The day before that he tarped the shop so the roof wouldn't leak any more. The day before that, he flew from Anchorage to Miami to San Diego to Bangkok and we could hardly wait until he got home so he could drive his tractor into town and mow the grounds again.

#2 Erin Aulman-- Erin is the NSI board president. She's the retired principal of Talkeetna Elementary School who forgot that when you retire, you're supposed to take it easy and forget about *REAL LEARNING IN THE REAL WORLD*. So it's her **Fault** too! She didn't have to write a comprehensive *Student Internship Handbook* lining out how young adults can work with local mentors to learn how restaurants and air taxis and radio stations and grocery stores and small engine repair shops operate. But she did because it's something that's been missing around here and because it's the way a lot of young people learn best; that is, using their hands as well as their minds.

#3 Richard Cobb-- Richard is new to Talkeetna (he's only been around here 7 years). An architect and engineer by profession, Richard is envisioning what NSI might look like ten years from now. (Be sure to toss ideas for this campus his way.) Did I mention that he wants to work with young people and introduce them to the world of architecture and engineering? So you can blame him as well.



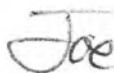
#4 Mike Sloan-- Mike is pastor of the Church on the Rock north campus. Having lived with his family in Nepal for 4 years, Mike speaks Nepalese and travels with young people and adults to distant places and introduces them to ways people live in other parts of the world. He's been incredibly supportive of our endeavor and has worked with Church elders to help us be successful in negotiating purchase of the former Talkeetna Christian Center property for our new Northern Susitna Institute campus.

#5 Rebecca Fisher-- In her real life, Rebecca is a pilot for Alaska Airlines and Talkeetna area air taxis. Her other passion is providing opportunities for young people to explore the world of aviation. That's why she launched *Talkeetna Build A Plane*, a wildly successful program based out of the MEA Building (thanks MEA) near the Talkeetna airport. To date, she's raised over \$40,000 in cash, and in-kind contributions worth nearly \$100,000 (thanks Larry, Dallas, Drew, Jerry, and all the others). Her goal this year is another \$50,000 because that's what it'll take to get the Cherokee 6 airborne. So it's **her fault** too!

These are but a few of the people who've supported community-based education with their time, money, and energy. If you drop by the office or give us a call, we can ramble off the names of the long list of other people who've helped us get to this point.

But now, we need your help! We're talking the purchase of three acres in a prime location at the entrance to downtown Talkeetna. There's room for timber framing, a pottery studio, a greenhouse, a bocce court, a blacksmith shop, a woodworking shop, not to mention all the things that can happen in classrooms under the roof of the main building. We feel this site will help make our programs more visible and accessible to all people. We need your energy because there's plenty to do, but right now we mostly need your donation of \$50 or \$1000 or \$25,000 to help us raise \$100,000 by January 1<sup>st</sup>. Yep. We know that's a lot, but that's what we need to show that we're committed to purchasing this property and to ensure the sustainability of NSI. Speaking of sustainability, we've written a business plan (you can find it on our website at [NorthernSusitnaInstitute.org](http://NorthernSusitnaInstitute.org)). Additionally, North House Folk School in Grand Marais, Minnesota has generously provided valuable advice for establishing our new NSI program, the Alaska Folk School. North House also shared their "Economic Impact Study" describing how their programming annually adds over \$6 million in economic activity to their rural community in northern Minnesota.

So please, get out your checkbook, or visit our website and click the *Donate* button (if you'd like, we can arrange monthly donations instead of a lump sum). We've enclosed a donor form so you can let us know if and how you'd like to be recognized. Thanks for your help! We look forward to your involvement with community-based education at NSI.



Joe Page, Executive Director  
Northern Susitna Institute



# Northern Susitna Institute

*Real Learning in the Real World*

## DONOR FORM

I would like to donate the following amount: \$ \_\_\_\_\_

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Card Holder's Signature \_\_\_\_\_

### **Check all that apply:**

\_\_\_\_\_ I would like my donation divided into twelve (12) monthly charges to my credit card.

\_\_\_\_\_ I would like my donation to be a one-time charge to my credit card.

\_\_\_\_\_ Please keep my donation confidential

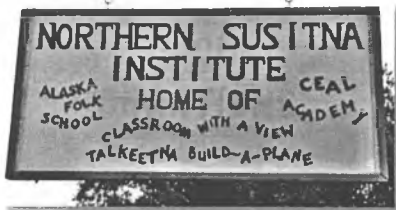
NSI is a 501c3 Non-Profit, EIN #20-4297821

## How You Can Help

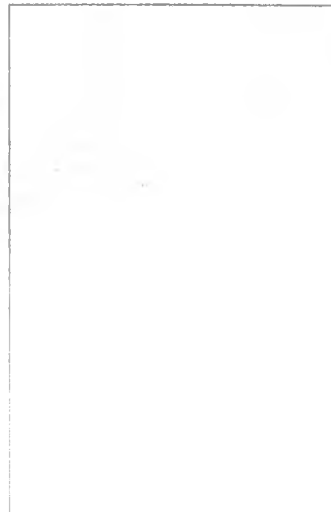


There are lots of projects that need attention so we can always find some way to put you to work, but right now, our primary need is for your donation of \$50, \$1000, or what the heck \$10,000. Please take a few moments to fill out the enclosed donor form and show your support for community-based education.

*Thanks!*



Northern Susitna Institute  
PO Box 46  
Talkeetna, Alaska 99676



# NSI

## “Real Learning in the Real World”

Northern Susitna Institute  
PO Box 46  
Talkeetna, Alaska 99676  
907-733-7111



Email:  
[info@northernsusitnainstitute.org](mailto:info@northernsusitnainstitute.org)

Web:  
<http://northernsusitnainstitute.org>

## What We Are Doing

Northern Susitna Institute, a federally recognized non-profit based in Talkeetna, Alaska, is taking steps to acquire and develop the property formerly known as the “Talkeetna Christian Center” to expand community-based educational opportunities in the Northern Susitna Valley. This strategically located property currently contains three facilities: a 3732 sq. ft. church building, a 768 sq. ft. “garage-type” warehouse building, and a 400 sq. ft. “Free Box” facility.



With this property NSI will be able to continue to develop our own wide-ranging programs and course offerings while at the same time, provide opportunities for collaboration with area businesses, schools, agencies, and non-profits to develop real learning in the real world for people of all ages.

## Classroom with a View



Since 2001 Classroom with a View has created and led an array of experience-based courses designed to immerse high school students in engaging environments from Mexico to Alaska. CWAV's mission is to strengthen leadership skills, inspire interest in active life-long learning, build self-confidence, and promote place-based understanding through travel and cultural exchange. The experience-based courses offered by CWAV all contain preparatory coursework leading up to the culminating expedition and offer the option of earning high school credits.

## Talkeetna Build-A-Plane

Talkeetna Build-A-Plane is a hands-on program designed for students to work with professional pilots and Talkeetna airport mechanics in rebuilding donated airplanes. The program uses aircraft construction projects to teach science, technology, engineering and mathematics, and encourages students to learn more about pursuing careers in commercial aviation, aerospace engineering, aircraft maintenance, airport management, and air traffic control. Students are in the process of returning a 1973 six-seat Cherokee PA 32-300 to airworthy condition with the intention of selling it and using the proceeds to fund the next project for the next group of students.



# NSI Programs

*"Real Learning in the Real World"*



## CEAL Academy

*Career Exploration and Applied Learning*



CEAL Academy has collaborated with a team of area residents, school personnel, tradespeople, and business owners to create a comprehensive program of job shadow, internship and service learning opportunities. This program is designed to engage students in real life experiences and help them understand the issues and challenges of different careers, while earning academic credit.

## Alaska Folk School

The Alaska Folk School will tap into local, statewide, national, and international resources to promote creative, and sustainable programs for individuals and families. Instructors will lead classes and workshops for residents and visitors covering topics such as sustainable agriculture, log building, health and fitness, fabric arts, natural history, masonry heater construction, visual and performing arts. The Alaska Folk School will provide a place where people of all ages can share skills and expertise with each others and with visitors who are attracted to the course offerings.



## Donated Airplanes, Kids, Fun!

### What is Build A Plane?

Build A Plane is a nonprofit organization dedicated to promoting aviation and aerospace by giving young people the opportunity to build real airplanes. Aircraft construction and restoration is not only exciting, but also provides a real-world application for learning science, technology, engineering and math.

Build A Plane works in formal partnership with the Federal Aviation Administration and the Thomas W. Wathen Foundation which operates the National Center for Aviation Education in Riverside, California. Dozens of Build A Plane projects are underway across the United States and in several other countries around the world. Education, aerospace and aviation organizations across America have now joined Build A Plane in developing state-of-the-art aviation-themed curricula for dissemination to grades K-14.

For more information, visit  
[www.BuildAPlane.org](http://www.BuildAPlane.org)



*FAA Administrator, Marion Blakey, signs a formal partnership agreement with Build A Plane*



Build A Plane  
Thomas Wathen Foundation  
Flabob Airport  
4130 Mennes Avenue  
Riverside, CA. 92509  
Phone: 920.279.3714  
Fax: 804.843.3331  
Email: [info@BuildAPlane.org](mailto:info@BuildAPlane.org)

[www.BuildAPlane.org](http://www.BuildAPlane.org)



**BuildA**



*Learning*

SCIENCE

TECHNOLOGY

ENGINEERING

MATH

*By Building Real Airplanes*

# Become Involved in Aviation's Future with Build A Plane

## How Does Build A Plane Work?

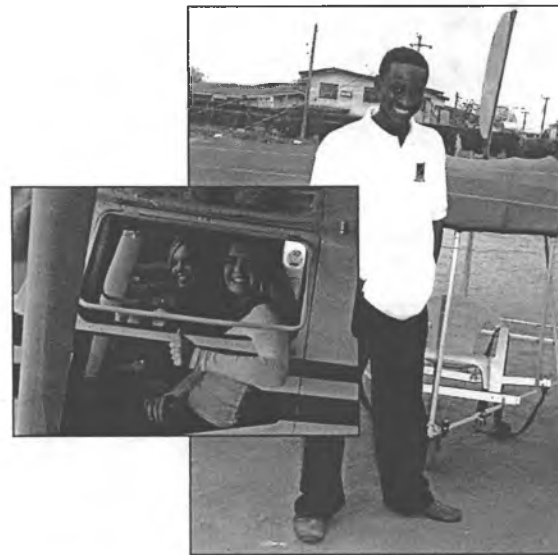
Build A Plane is a 501 (c)(3) nonprofit organization that solicits aircraft donations, then redirects those airplanes to high schools and youth groups across the country.

There is no charge for these aircraft, and the project plane becomes the property of the individual Build A Plane group. Build A Plane partners with a number of aviation, aerospace and educational organizations which can provide each Build A Plane group with access to additional programs to enhance your group's aviation education experience, including:

- Up to \$900,000 worth of Computer Assisted Design software at no charge compliments of the Parametric Technology Corporation.
- Access to a National Design Challenge sponsored by the U.S. Department of Energy. Includes online collaboration with scientists and engineers from all 17 DoE labs across the country, as well as scientists from the Oakridge National Laboratory.
- Up to 6 hours of college credit for online high school aviation programs developed by the EAA, Utah Valley State College and the Thomas W. Wathen Foundation.
- Direct access to the growing number of aviation and space education programs developed by the FAA and NASA.
- To make Build A Plane attractive and accessible to groups everywhere, there are no fees of any kind to join the Build A Plane program. For more, visit the website, [www.BuildAPlane.org](http://www.BuildAPlane.org).



*Real Kids. Real Airplanes. Real Cool!*



## How Can I Participate in Build A Plane?

It all starts at [www.BuildAPlane.org](http://www.BuildAPlane.org)

Log on and:

- Fill out an application to begin a Build A Plane project for your high school or youth group.
- Donate an airplane and get a tax deductible receipt for your gift.
- Make a financial donation to Build A Plane, and instantly receive a receipt for a tax deduction.
- See other Build A Plane projects.
- Learn more about a number of exciting new Build A Plane programs and partnerships.
- See Build A Plane's Advisory Board and industry supporters.

**BuildAPlane** 

[www.BuildAPlane.org](http://www.BuildAPlane.org)



# Alaska Standards for Culturally Responsive Schools

University of Alaska Fairbanks  
Alaska Native Knowledge Network  
PO Box 756730  
Fairbanks AK 99775-6730  
ankn@uaf.edu

RETURN SERVICE REQUESTED

Cover: "Cache" at Minto Flats. Photo courtesy of  
the Old Minto Mapping Project, Minto School.



*Cultural Standards for:*

Students  
Educators  
Schools  
Curriculum  
Communities

Nonprofit Organization  
U.S. Postage Paid  
Fairbanks AK  
Permit No. 2

# Alaska Standards for Culturally-Responsive Schools

adopted by the

Assembly of Alaska Native Educators  
Anchorage, Alaska  
February 3, 1998



Published by the Alaska Native Knowledge Network, 1998  
Reprinted in 2010

Alaska Standards for Culturally-Responsive Schools are endorsed by:

Alaska Federation of Natives	Association of Northwest Native Educators
Alaska Rural Systemic Initiative	Alaska Native Education Student Association
Alaska Rural Challenge	Alutiiq Native Educator Association
Alaska Native Knowledge Network	Unangan Educator Association
Ciulistet Research Association	Alaska Native Education Council
Association of Interior Native Educators	Alaska Native Teachers for Excellence/Anchorage
Southeast Native Educators Association	Consortium for Alaska Native Higher Education
North Slope Inupiaq Educators Association	Alaska First Nations Research Network
Association of Native Educators of the Lower Kuskokwim	Center For Cross-Cultural Studies
	Alaska State Board of Education



# Preface

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

For several years, Alaska has been developing “content standards” to define what students should know and be able to do as they go through school. In addition, “performance standards” are being developed for teachers and administrators, and a set of “quality school standards” have been put forward by the Alaska Department of Education to serve as a basis for accrediting schools in Alaska. To the extent that these state standards are written for general use throughout Alaska, they don't always address some of the special issues that are of critical importance to schools in rural Alaska, particularly those serving Alaska Native communities and students.

Through a series of regional and statewide meetings associated with the Alaska Rural Systemic Initiative (with funding provided by the National Science Foundation and the Annenberg Rural Challenge, and administrative support from the Alaska Federation of Natives in collaboration with the University of Alaska), Alaska Native educators have developed the following “Alaska Standards for Culturally-Responsive Schools” for consideration by educators serving Native students around the state. Though the emphasis is on rural schools serving Native communities, many of the standards are applicable to all students and communities because they focus curricular attention on in-depth study

of the surrounding physical and cultural environment in which the school is situated, while recognizing the unique contribution that indigenous people can make to such study as long-term inhabitants who have accumulated extensive specialized knowledge related to that environment.

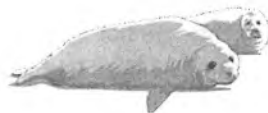
Standards have been drawn up in five areas, including those for students, educators, curriculum, schools, and communities. These “cultural standards” provide guidelines or touchstones against which schools and communities can examine what they are doing to attend to the cultural well-being of the young people they are responsible for nurturing to adulthood. The standards included here serve as a complement to, not as a replacement for, those adopted by the State of Alaska. While the state standards stipulate what students should know and be able to do, the cultural standards are oriented more toward providing guidance on how to get them there in such a way that they become responsible, capable and whole human beings in the process. The emphasis is on fostering a strong connection between what students experience in school and their lives out of school by providing opportunities for students to engage in in-depth experiential learning in real-world contexts. By shifting the focus in the curriculum from teaching/learning *about* cultural heritage as another subject to teaching/learning *through* the local culture as a foundation for all education, it is intended that all forms of knowledge, ways of knowing and world views be recognized as equally valid, adaptable and complementary to one another in mutually beneficial ways.

The cultural standards outlined in this document are not intended to be inclusive, exclusive or conclusive, and thus should be reviewed and adapted to fit local needs. Each school, community and related organization should consider which of these standards are appropriate and which are not, and when necessary, develop additional cultural standards to accommodate local circumstances. Terms should be interpreted to fit local conventions, especially with reference to meanings associated with the definition of Elder, tradition, spirituality, or anything relating to the use of the local language. Where differences of interpretation exist, they should be respected and accommodated to the maximum extent possible. The cultural standards are not intended to produce standardization, but rather to encourage schools to nurture and build upon the rich and varied cultural traditions that continue to be practiced in communities throughout Alaska.

Some of the multiple uses to which these cultural standards may be put are as follows:

1. They may be used as a basis for reviewing school or district-level goals, policies and practices with regard to the curriculum and pedagogy being implemented in each community or cultural area.
2. They may be used by a local community to examine the kind of home/family environment and parenting support systems that are provided for the upbringing of its children.
3. They may be used to devise locally appropriate ways to review student and teacher performance as it relates to nurturing and practicing culturally-healthy behavior, including serving as potential graduation requirements for students.
4. They may be used to strengthen the commitment to revitalizing the local language and culture and fostering the involvement of Elders as an educational resource.
5. They may be used to help teachers identify teaching practices that are adaptable to the cultural context in which they are teaching.
6. They may be used to guide the preparation and orientation of teachers in ways that help them attend to the cultural well-being of their students.
7. They may serve as criteria against which to evaluate educational programs intended to address the cultural needs of students.
8. They may be used to guide the formation of state-level policies and regulations and the allocation of resources in support of equal educational opportunities for all children in Alaska.

Curriculum resources and technical support to implement the kind of learning experiences encouraged by the enclosed cultural standards may be found through the Alaska Native Knowledge Network web site located at <http://ankn.uaf.edu>, or call (907) 474-5897.



## Cultural Standards for



# Students

**A.** Culturally-knowledgeable students are well grounded in the cultural heritage and traditions of their community.

Students who meet this cultural standard are able to:

1. assume responsibility for their role in relation to the well-being of the cultural community and their life-long obligations as a community member;
2. recount their own genealogy and family history;
3. acquire and pass on the traditions of their community through oral and written history;
4. practice their traditional responsibilities to the surrounding environment;
5. reflect through their own actions the critical role that the local heritage language plays in fostering a sense of who they are and how they understand the world around them;
6. live a life in accordance with the cultural values and traditions of the local community and integrate them into their everyday behavior.
7. determine the place of their cultural community in the regional, state, national and international political and economic systems;

**B.** Culturally-knowledgeable students are able to build on the knowledge and skills of the local cultural community as a foundation from which to achieve personal and academic success throughout life.

Students who meet this cultural standard are able to:

1. acquire insights from other cultures without diminishing the integrity of their own;
2. make effective use of the knowledge, skills and ways of knowing from their own cultural traditions to learn about the larger world in which they live;
3. make appropriate choices regarding the long-term consequences of their actions;
4. identify appropriate forms of technology and anticipate the consequences of their use for improving the quality of life in the community.

**C.** Culturally-knowledgeable students are able to actively participate in various cultural environments.

Students who meet this cultural standard are able to:

1. perform subsistence activities in ways that are appropriate to local cultural traditions;
2. make constructive contributions to the governance of their community and the well-being of their family;
3. attain a healthy lifestyle through which they are able to maintain their own social, emotional, physical, intellectual and spiritual well-being;
4. enter into and function effectively in a variety of cultural settings.

**D.** Culturally-knowledgeable students are able to engage effectively in learning activities that are based on traditional ways of knowing and learning.

Students who meet this cultural standard are able to:

1. acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders;
2. participate in and make constructive contributions to the learning activities associated with a traditional camp environment;
3. interact with Elders in a loving and respectful way that demonstrates an appreciation of their role as culture-bearers and educators in the community;
4. gather oral and written history information from the local community and provide an appropriate interpretation of its cultural meaning and significance;
5. identify and utilize appropriate sources of cultural knowledge to find solutions to everyday problems;
6. engage in a realistic self-assessment to identify strengths and needs and make appropriate decisions to enhance life skills.



**E.** Culturally-knowledgeable students demonstrate an awareness and appreciation of the relationships and processes of interaction of all elements in the world around them.

Students who meet this cultural standard are able to:

1. recognize and build upon the inter-relationships that exist among the spiritual, natural and human realms in the world around them, as reflected in their own cultural traditions and beliefs as well as those of others;
2. understand the ecology and geography of the bioregion they inhabit;
3. demonstrate an understanding of the relationship between world view and the way knowledge is formed and used;
4. determine how ideas and concepts from one knowledge system relate to those derived from other knowledge systems;
5. recognize how and why cultures change over time;
6. anticipate the changes that occur when different cultural systems come in contact with one another;
7. determine how cultural values and beliefs influence the interaction of people from different cultural backgrounds;
8. identify and appreciate who they are and their place in the world.



Cultural Standards for



# Educators

**A.** Culturally-responsive educators incorporate local ways of knowing and teaching in their work.

Educators who meet this cultural standard:

1. recognize the validity and integrity of the traditional knowledge system;
2. utilize Elders' expertise in multiple ways in their teaching;
3. provide opportunities and time for students to learn in settings where local cultural knowledge and skills are naturally relevant;
4. provide opportunities for students to learn through observation and hands-on demonstration of cultural knowledge and skills;
5. adhere to the cultural and intellectual property rights that pertain to all aspects of the local knowledge they are addressing;
6. continually involve themselves in learning about the local culture.

**B.** Culturally-responsive educators use the local environment and community resources on a regular basis to link what they are teaching to the everyday lives of the students.

Educators who meet this cultural standard:

1. regularly engage students in appropriate projects and experiential learning activities in the surrounding environment;
2. utilize traditional settings such as camps as learning environments for transmitting both cultural and academic knowledge and skills;
3. provide integrated learning activities organized around themes of local significance and across subject areas;
4. are knowledgeable in all the areas of local history and cultural tradition that may have bearing on their work as a teacher, including the appropriate times for certain knowledge to be taught;
5. seek to ground all teaching in a constructive process built on a local cultural foundation.

**C.** Culturally-responsive educators participate in community events and activities in an appropriate and supportive way.

Educators who meet this cultural standard:

1. become active members of the community in which they teach and make positive and culturally-appropriate contributions to the well being of that community;

2. exercise professional responsibilities in the context of local cultural traditions and expectations;
3. maintain a close working relationship with and make appropriate use of the cultural and professional expertise of their co-workers from the local community.

**D.** Culturally-responsive educators work closely with parents to achieve a high level of complementary educational expectations between home and school.

Educators who meet this cultural standard:

1. promote extensive community and parental interaction and involvement in their children's education;
2. involve Elders, parents and local leaders in all aspects of instructional planning and implementation;
3. seek to continually learn about and build upon the cultural knowledge that students bring with them from their homes and community;
4. seek to learn the local heritage language and promote its use in their teaching.



# E.

Culturally-responsive educators recognize the full educational potential of each student and provide the challenges necessary for them to achieve that potential.

Educators who meet this cultural standard:

1. recognize cultural differences as positive attributes around which to build appropriate educational experiences;
2. provide learning opportunities that help students recognize the integrity of the knowledge they bring with them and use that knowledge as a springboard to new understandings;
3. reinforce the student's sense of cultural identity and place in the world;
4. acquaint students with the world beyond their home community in ways that expand their horizons while strengthening their own identities;
5. recognize the need for all people to understand the importance of learning about other cultures and appreciating what each has to offer.



## Cultural Standards for



# Curriculum

## A.

A culturally-responsive curriculum reinforces the integrity of the cultural knowledge that students bring with them.

A curriculum that meets this cultural standard:

1. recognizes that all knowledge is imbedded in a larger system of cultural beliefs, values and practices, each with its own integrity and interconnectedness;
2. insures that students acquire not only the surface knowledge of their culture, but are also well grounded in the deeper aspects of the associated beliefs and practices;
3. incorporates contemporary adaptations along with the historical and traditional aspects of the local culture;
4. respects and validates knowledge that has been derived from a variety of cultural traditions;
5. provides opportunities for students to study all subjects starting from a base in the local knowledge system.

A culturally-responsive curriculum situates local

**B.** A culturally-responsive curriculum recognizes cultural knowledge as part of a living and constantly adapting system that is grounded in the past, but continues to grow through the present and into the future.

A curriculum that meets this cultural standard:

1. recognizes the contemporary validity of much of the traditional cultural knowledge, values and beliefs, and grounds students learning in the principles and practices associated with that knowledge;
2. provides students with an understanding of the dynamics of cultural systems as they change over time, and as they are impacted by external forces;
3. incorporates the in-depth study of unique elements of contemporary life in Native communities in Alaska, such as the Alaska Native Claims Settlement Act, subsistence, sovereignty and self-determination.

**C.** A culturally-responsive curriculum uses the local language and cultural knowledge as a foundation for the rest of the curriculum.

A curriculum that meets this cultural standard:

1. utilizes the local language as a base from which to learn the deeper meanings of the local cultural knowledge, values, beliefs and practices;
2. recognizes the depth of knowledge that is associated with the long inhabitation of a particular place and utilizes the study of "place" as a basis for the comparative analysis of contemporary social, political and economic systems;

3. incorporates language and cultural immersion experiences wherever in-depth cultural understanding is necessary;
4. views all community members as potential teachers and all events in the community as potential learning opportunities;
5. treats local cultural knowledge as a means to acquire the conventional curriculum content as outlined in state standards, as well as an end in itself;
6. makes appropriate use of modern tools and technology to help document and transmit traditional cultural knowledge;
7. is sensitive to traditional cultural protocol, including role of spirituality, as it relates to appropriate uses of local knowledge.

**D.** A culturally-responsive curriculum fosters a complementary relationship across knowledge derived from diverse knowledge systems.

A curriculum that meets this cultural standard:

1. draws parallels between knowledge derived from oral tradition and that derived from books;
2. engages students in the construction of new knowledge and understandings that contribute to an ever-expanding view of the world.

**E.** knowledge and actions in a global context.

A curriculum that meets this cultural standard:

1. encourages students to consider the inter-relationship between their local circumstances and the global community;
2. conveys to students that every culture and community contributes to, at the same time that it receives from the global knowledge base;
3. prepares students to "think globally, act locally."



Cultural Standards for



# Schools

**A** A culturally-responsive school fosters the on-going participation of Elders in all aspects of the schooling process.

A school that meets this cultural standard:

1. maintains multiple avenues for Elders to interact formally and informally with students at all times;
2. provides opportunities for students to regularly engage in the documenting of Elders' cultural knowledge and produce appropriate print and multimedia materials that share this knowledge with others;
3. includes explicit statements regarding the cultural values that are fostered in the community and integrates those values in all aspects of the school program and operation;
4. utilizes educational models that are grounded in the traditional world view and ways of knowing associated with the cultural knowledge system reflected in the community.

**B.**

A culturally-responsive school provides multiple avenues for students to access the learning that is offered, as well as multiple forms of assessment for students to demonstrate what they have learned.

A school that meets this cultural standard:

1. utilizes a broad range of culturally-appropriate performance standards to assess student knowledge and skills;
2. encourages and supports experientially oriented approaches to education that makes extensive use of community-based resources and expertise;
3. provides cultural and language immersion programs in which student acquire in-depth understanding of the culture of which they are members;
4. helps students develop the capacity to assess their own strengths and weaknesses and make appropriate decisions based on such a self-assessment.

**C.**

A culturally-responsive school provides opportunities for students to learn in and/or about their heritage language.

A school that meets this cultural standard:

1. provides language immersion opportunities for students who wish to learn in their heritage language;
2. offers courses that acquaint all students with the heritage language of the local community;
3. makes available reading materials and courses through which students can acquire literacy in the heritage language;

4. provides opportunities for teachers to gain familiarity with the heritage language of the students they teach through summer immersion experiences.

**D.**

A culturally-responsive school has a high level of involvement of professional staff who are of the same cultural background as the students with whom they are working.

A school that meets this cultural standard:

1. encourages and supports the professional development of local personnel to assume teaching and administrative roles in the school;
2. recruits and hires teachers whose background is similar to that of the students they will be teaching;
3. provides a cultural orientation camp and mentoring program for new teachers to learn about and adjust to the cultural expectations and practices of the community and school;
4. fosters and supports opportunities for teachers to participate in professional activities and associations that help them expand their repertoire of cultural knowledge and pedagogical skills.

**E.**

A culturally-responsive school consists of facilities that are compatible with the community environment in which they are situated.

A school that meets this cultural standard:

1. provides a physical environment that is inviting and readily accessible for local people to enter and utilize;

2. makes use of facilities throughout the community to demonstrate that education is a community-wide process involving everyone as teachers;
3. utilizes local expertise, including students, to provide culturally-appropriate displays of arts, crafts and other forms of decoration and space design.

## F.

A culturally-responsive school fosters extensive on-going participation, communication and interaction between school and community personnel.

A school that meets this cultural standard:

1. holds regular formal and informal events bringing together students, parents, teachers and other school and community personnel to review, evaluate and plan the educational program that is being offered;
2. provides regular opportunities for local and regional board deliberations and decision-making on policy, program and personnel issues related to the school;
3. sponsors on-going activities and events in the school and community that celebrate and provide opportunities for students to put into practice and display their knowledge of local cultural traditions.



## Cultural Standards for



# Communities

## A.

A culturally-supportive community incorporates the practice of local cultural traditions in its everyday affairs.

A community that meets this cultural standard:

1. provides respected Elders with a place of honor in community functions;
2. models culturally-appropriate behavior in the day-to-day life of the community;
3. utilizes traditional child-rearing and parenting practices that reinforce a sense of identity and belonging;
4. organizes and encourages participation of members from all ages in regular community-wide, family-oriented events;
5. incorporates and reinforces traditional cultural values and beliefs in all formal and informal community functions.

## B.

A culturally-supportive community nurtures the use of the local heritage language.

A community that meets this cultural standard:

1. recognizes the role that language plays in conveying the deeper aspects of cultural knowledge and traditions;

2. sponsors local heritage language immersion opportunities for young children when they are at the critical age for language learning;
3. encourages the use of the local heritage language whenever possible in the everyday affairs of the community, including meetings, cultural events, print materials and broadcast media;
4. assists in the preparation of curriculum resource material in the local heritage language for use in the school;
5. provides simultaneous translation services for public meetings where persons unfamiliar with the local heritage language are participants.

**C.** A culturally-supportive community takes an active role in the education of all its members.

A community that meets this cultural standard:

1. encourages broad-based participation of parents in all aspects of their children's education, both in and out of school;
2. insures active participation by community members in reviewing all local, regional and state initiatives that have bearing on the education of their children;
3. encourages and supports members of the local community who wish to pursue further education to assume teaching and administrative roles in the school;
4. engages in subsistence activities, sponsors cultural camps and hosts community events that provide an opportunity for children to actively participate in and learn appropriate cultural values and behavior;

5. provides opportunities for all community members to acquire and practice the appropriate knowledge and skills associated with local cultural traditions.

**D.** A culturally-supportive community nurtures family responsibility, sense of belonging and cultural identity.

A community that meets this cultural standard:

1. fosters cross-generational sharing of parenting and child-rearing practices;
2. creates a supportive environment for youth to participate in local affairs and acquire the skills to be contributing members of the community;
3. adopts the adage, "It takes the whole village to raise a child."

**E.** A culturally-supportive community assists teachers in learning and utilizing local cultural traditions and practices.

A community that meets this cultural standard:

1. sponsors a cultural orientation camp and community mentoring program for new teachers to learn about and adjust to the cultural expectations and practices of the community;
2. encourages teachers to make use of facilities and expertise in the community to demonstrate that education is a community-wide process involving everyone as teachers;

3. sponsors regular community/school potlucks to celebrate the work of students and teachers and to promote on-going interaction and communication between teachers and parents;
4. attempts to articulate the cultural knowledge, values and beliefs that it wishes teachers to incorporate into the school curriculum;
5. establishes a program to insure the availability of Elders' expertise in all aspects of the educational program in the school.

## F.

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A culturally-supportive community contributes to all aspects of curriculum design and implementation in the local school.

A community that meets this cultural standard:

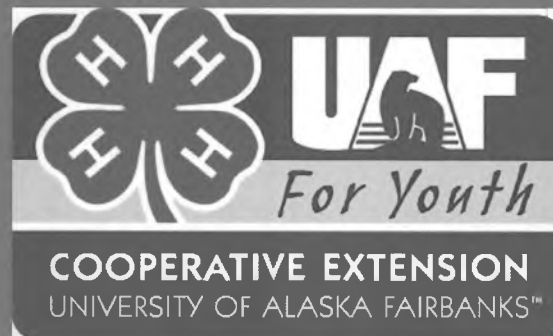
1. takes an active part in the development of the mission, goals and content of the local educational program;
2. promotes the active involvement of students with Elders in the documentation and preservation of traditional knowledge through a variety of print and multimedia formats;
3. facilitates teacher involvement in community activities and encourages the use of the local environment as a curricular resource;
4. promotes parental involvement in all aspects of their children's educational experience.



# 4-H & Theme Based Education

Report to Alaska Joint Legislative Task Force  
October 2011

Lee Hecimovich, UAF Associate Professor of  
Extension, 4-H & Youth Development



# The 4-H Program

- ✿ Started in 1902 as outreach from land grant universities
- ✿ Part of USDA/NIFA-National Institute of Food & Agriculture) through Cooperative Extension Service
- ✿ Research based, yet flexible to needs
- ✿ In all states, many countries, Alaska 1930
- ✿ 12+ districts, communities across Alaska



## 4-H Positive Youth Development

✿ Resources to develop  
vs problems to manage

✿ Life skills (4 “H”s)

✿ Emphasize Belonging,  
Generosity, Mastery,  
Independence

✿ Mission Mandates :  
Science  
Citizenship  
Healthy Living

4-H is a community of  
young people  
across America who are learning  
leadership, citizenship and  
life skills.

# 4-H Pledge

*I pledge  
my head to  
clearer thinking,  
my heart to  
greater loyalty,  
my hands to  
larger service,  
and  
my health to  
better living  
for my club,  
my  
community,  
my  
country  
and  
world.*



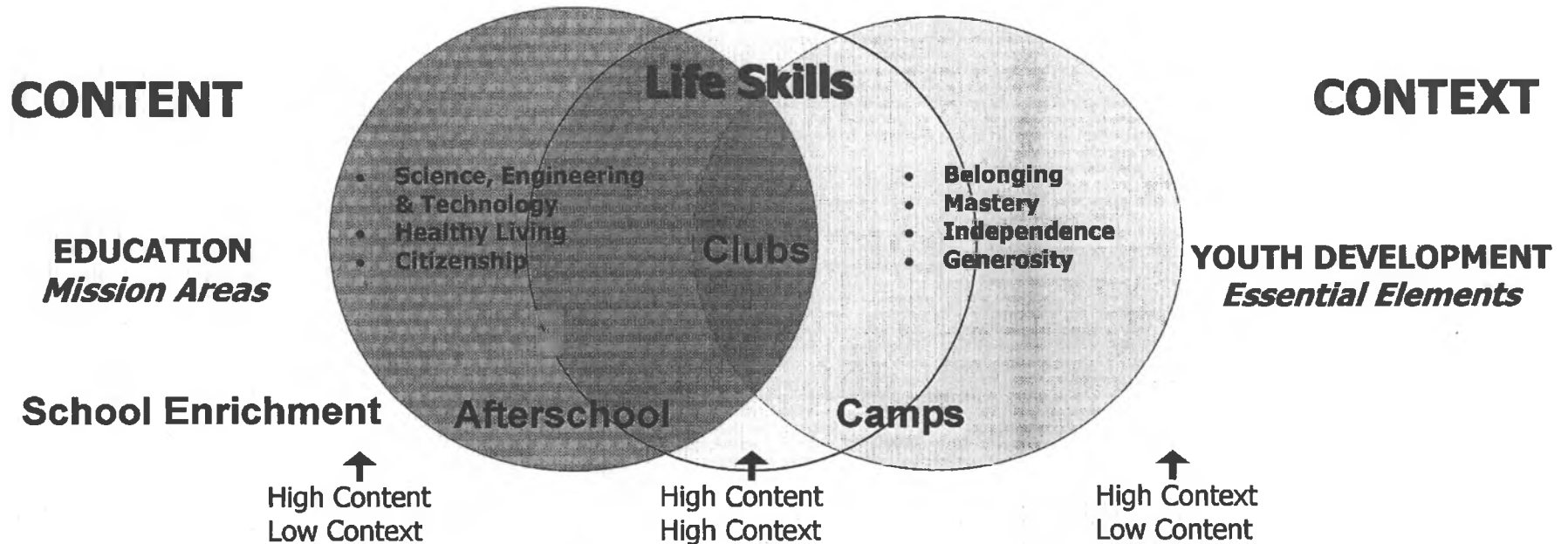
*Florida 4-H*

# What does 4-H offer?

- ✿ Standards based Curriculum
- ✿ University research connection
- ✿ Workshops, classes, competitions, camps
- ✿ Scholarship, travel, award opportunities
- ✿ Sense of “Belonging” connection to others
- ✿ Service learning opportunities
- ✿ Training, assistance in organizing clubs, activities
- ✿ Networking with other leaders, instructors, agencies



# 4-H Youth Development Approaches



Developed by Cathann A. Kress, Ph.D., Director, Youth Development, Cooperative State Research, Education and Extension Service and National 4-H Headquarters. For more information, visit <http://www.national4-hheadquarters.gov/>

# Themes/Project Areas

## Science

- ✿ ANIMAL
- ✿ CONSUMER & FAMILY
- ✿ BIOLOGICAL
- ✿ TECHNOLOGY, ENGINEERING, PHYSICAL
- ✿ ENVIRONMENTAL EARTH
- ✿ PLANT

## Healthy Living

- ✿ FOODS & NUTRITION
- ✿ HEALTH & SAFETY



## Citizenship

- ✿ SERVICE
- ✿ PERSONAL DEVELOPMENT
- ✿ COMMUNICATIONS
- ✿ EXPRESSIVE ARTS



## **Science**

- ✿ *ANIMAL*
- ✿ *CONSUMER & FAMILY*
- ✿ *BIOLOGICAL*
- ✿ *TECHNOLOGY, ENGINEERING, PHYSICAL*
- ✿ *ENVIRONMENTAL, EARTH*
- ✿ *PLANT*



## **Healthy Living**

- ✿ *FOODS & NUTRITION*
- ✿ *HEALTH & SAFETY*

## **Citizenship**

- ✿ *SERVICE*
- ✿ *PERSONAL DEVELOPMENT*
- ✿ *COMMUNICATIONS*
- ✿ *EXPRESSIVE ARTS*

## **Science**

- ❁ *Horse, vet science*
- ❁ *Training*
- ❁ *Anatomy*
- ❁ *Manure management*
- ❁ *Water quality*
- ❁ *Trail mapping (GIS)*
- ❁ *Hay & Pasture*
- ❁ *Reproduction*



## **Healthy Living**

- ❁ *Horse & human nutrition*
- ❁ *Riding & horse safety*

## **Citizenship**

- ❁ *Equine therapy*
- ❁ *Parades*
- ❁ *Horse legislation*
- ❁ *Arts & Crafts*
- ❁ *Reports, Creative Writing, Drama*
- ❁ *Photography*

# Theme Based Benefits



- ✿ Youth more enthusiastic, motivated
- ✿ Themes often more relevant, realistic
- ✿ Can involve problem solving, inquiry, issues
- ✿ Learner oriented, multiple learning styles
- ✿ Multi-disciplinary
- ✿ Multicultural friendly
- ✿ Increased life skill development

*Can be more time and labor intensive to administer*

# Results

- ✿ Western Region Study found that 4-H members reported higher grades, are less likely to participate in risky behaviors, communicate more with parents, are more likely to hold leadership positions, help others, are more self-confident.
- ✿ **2009: 4-H Science has a positive impact on youth interest and engagement in STEM-related programs, higher educational aspirations, 80%+ intend to finish college or pursue post-baccalaureate education.**
- ✿ 4-H Positive Youth Development Study, 4-H'ers – regardless of their background, socio-economic status, race, and gender – thrive through the health/safety education and experiences they receive through 4-H programming. They are:
  - Less likely to have sexual intercourse by Grade 10*
  - 56% more likely to spend more hours exercising or being physically active,*
  - Shown to have had significantly lower drug, alcohol and cigarette use than their peers.*
- ✿ **The 4-H Study of Positive Youth Development is a longitudinal study that began in 2002, and continues today, surveying more than 7,000 adolescents from diverse backgrounds across 44 U.S. states. The study is made possible by the contributions of our nation's land-grant universities and National 4-H Council, finds that, when compared to other youth, young people involved in 4-H:**
  - Have higher educational achievement and motivation for future education*
  - Are more civically active and make more civic contributions to their communities*
- ✿ Young people in 4-H:
  - Report better grades, higher levels of academic competence, and an elevated level of engagement at school*
  - Are nearly two times more likely to plan to go to college*
  - Are more likely to pursue future courses or a career in science, engineering, or computer technology.*
- ✿ **A notable trend of the study indicates that grade 11 4-H youth are 3.3 times more likely to actively contribute to their communities when compared with youth who do not participate in 4-H.**

# 4-H in Alaska

✿ 2011 Report: 23, 481 youth participated in 4-H activities

4246 club members

4591 afterschool

8205 school enrichment

Also camps, special activities, events

✿ 14, 818 Science related activities

✿ 11, 599 Healthy living related activities

✿ 5122 Citizenship related activities



# Alaska 4-H

## School Enrichment Highlights

### **Southeast**

- ✿ Juneau-school community gardening, Hunter Education
- ✿ Angoon, Sitka-afterschool outdoor skills
- ✿ Douglas-afterschool club

### **Kenai**

- ✿ Afterschool programs
- ✿ Ag in the Classroom
- ✿ Archery in the School
- ✿ Teens on Target

### **Nome**

- ✿ Early childhood education (high school)

## **Rural Alaska**

- ✿ Classroom Salmon incubation (70 schools)

## **Gambell**

- ✿ Afterschool karate

## **Bethel**

- ✿ Afterschool
- ✿ Gardening in classrooms

## **Kodiak**

- ✿ “Wired for Wind” in 4 schools



## **Anchorage**

- ✿ Health Rocks at 21<sup>st</sup> Century Learning Centers (4 schools)
- ✿ Staff training
- ✿ Service learning sewing
- ✿ Outdoor education, mentoring, career exploration at Campbell Creek Science Center

## **Mat Su/Copper River**

- ✿ Afterschool activities
- ✿ School enrichment
- ✿ Ag in the Classroom
- ✿ Nutrition education
- ✿ Healthy living classes
- ✿ Career exploration
- ✿ Entrepreneurship
- ✿ ATV safety (Kenny Lake)

# Fairbanks Area



## **In school Nutrition Education**

### **North Pole**

- ✿ 5 afterschool programs

### **Eagle**

- ✿ 4-H Fridays

### **Tok**

- ✿ Summer School activities

### **Military Bases**

- ✿ Afterschool clubs at all five bases
- ✿ Health Rocks & ROTC

# New Opportunities

- Barrow
- Aleutians
- Hoonah
- Other areas
- Partnerships
- Collaborations
- Grants
- Distance Ed



# For more information....

- ✿ Contact your local Cooperative Extension Office
- ✿ Website: [www.uaf.edu/ces/4h](http://www.uaf.edu/ces/4h)
- ✿ National 4-H at [www.4-H.org](http://www.4-H.org)



# Theme-based Education in Alaska



Testimony before Joint Legislative Task Force on  
Theme-based Education

October 5, 2011

Ray Barnhardt, University of Alaska Fairbanks



**National Research Council criticism of  
U.S. education:**

**“School curriculum is a mile wide but an  
inch deep”**

**Thematic approach provides depth and  
breadth of understanding**



# Theme-based Schools and Curricula in Alaska

- ◆ Charter/Magnet Schools
- ◆ Culturally-based
- ◆ Place-based
- ◆ Language-based
- ◆ STEM-based
- ◆ Project-based
- ◆ Career-based



# Culturally-based Theme

- ◆ Alaska Cultural Standards
- ◆ Alaska Cultural Charter School
- ◆ Effie Kokrine Charter School
- ◆ Ayaprun Elitnaurvik School
- ◆ Nikaitchuat Ilisagvait Tribal School
- ◆ North Slope Inupiaq Learning Framework

*Alaska Standards for*  
**Culturally  
Responsive  
Schools**



*Cultural Standards for*

Students  
Educators  
Schools  
Curriculum  
Communities



# SOUTHEAST TRADITIONAL TRIBAL VALUES

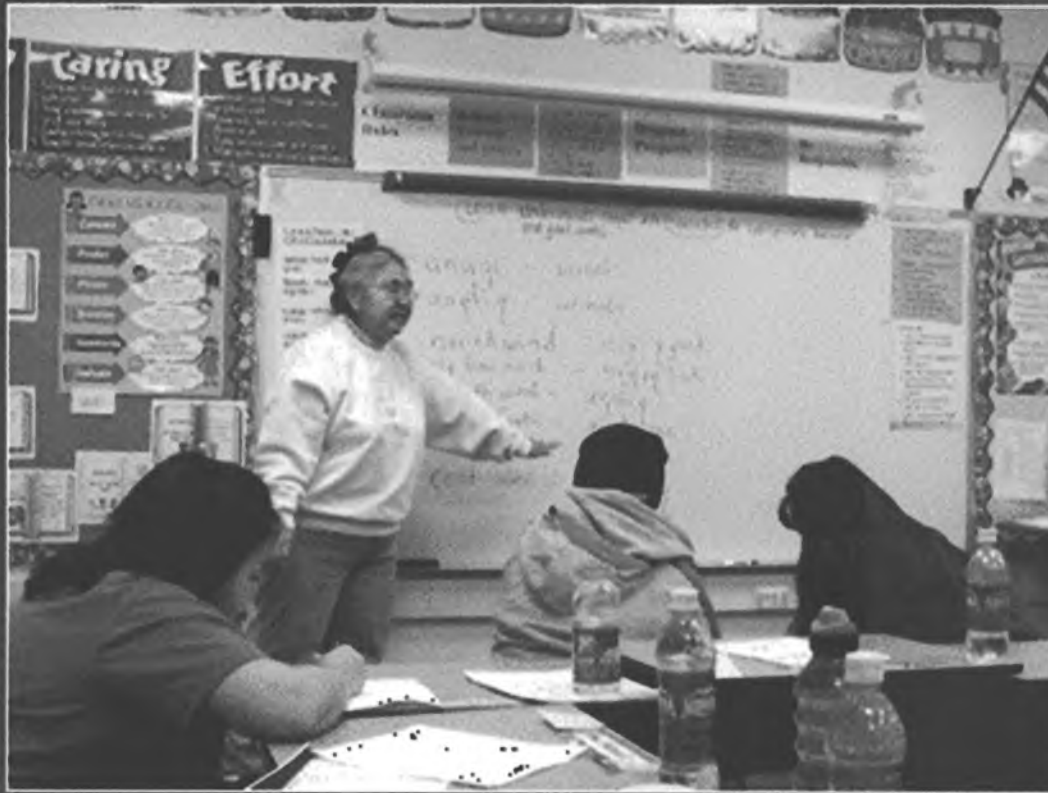
## “OUR WAY OF LIFE”

- Discipline and Obedience to the Traditions of our Ancestors
- Respect for Self, Elders and Others
- Respect for Nature and Property
- Patience
- Pride in Family, Clan and Traditions is found in Love, Loyalty and Generosity
- Be Strong in Mind, Body and Spirit
- Humor
- Hold Each Other Up
- Listen Well and with Respect
- Speak with Care
- We are Stewards of the Air, Land and Sea
- Reverence for Our Creator
- Live in Peace and Harmony
- Be Strong and Have Courage

Developed, Adapted, and Approved at the 2004 Elders Forum on Traditional Values  
Sponsored by Central Council Tlingit and Haida Indian Tribes of Alaska, Circles of Care, SAVHSA Substance Abuse Planning Project, Elderly Nutrition Program, Johnson O'Malley Program and Alaska Rural Systemic Initiative, Alaska Association of School Boards

Tribal Family and Youth Services • Central Council of Tlingit and Haida Indian Tribes of Alaska

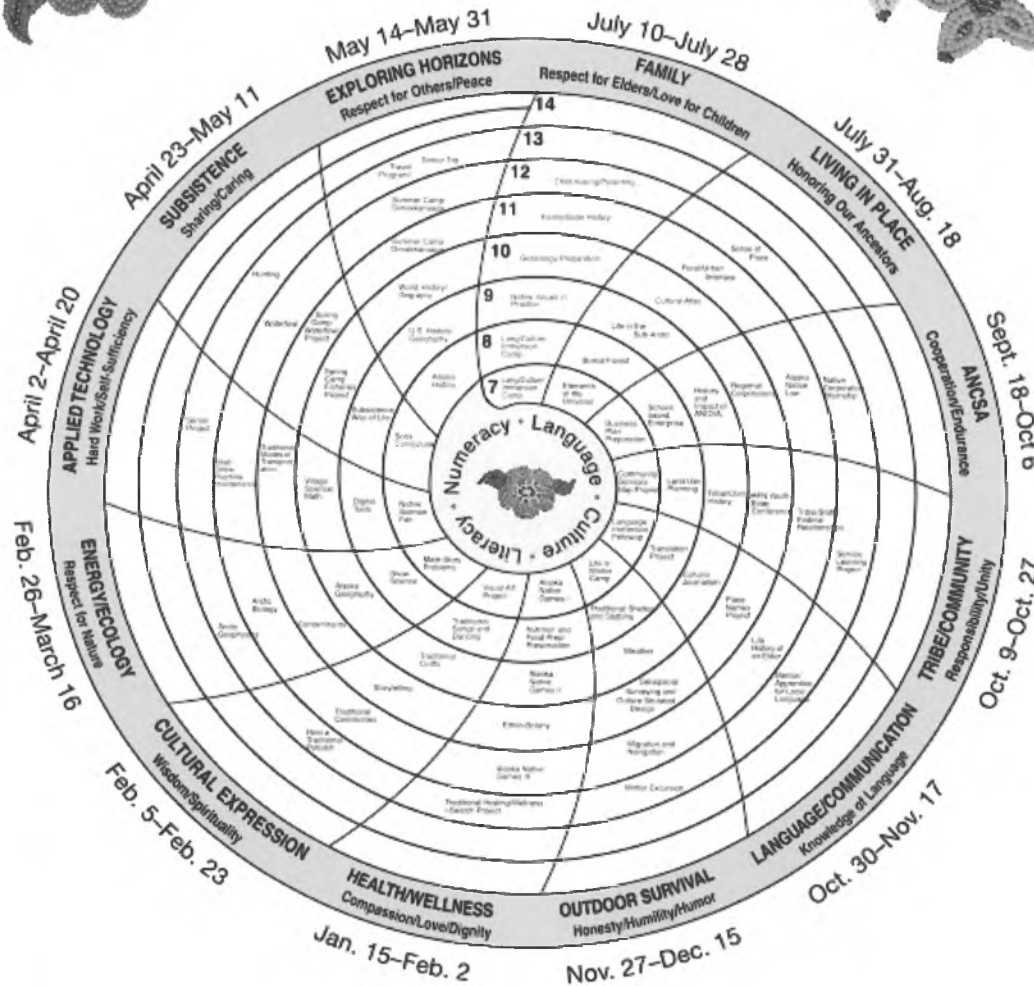
# Native Ways of Knowing



Students are taught both from the modern perspective used by University of Alaska researchers and from the traditional Native cultural perspective used for centuries by Alaska Native Elders.

# Effie Kokrine Charter School Thematic Curriculum

2006-2007



Outer Ring = Themes (Values)  
Spiral = Annual Cycle of Learning



# Place-based Theme

- ◆ Russian Mission School
  - ◆ Watershed School
- 

*The  
Watershed School*

**Fairbanks, Alaska**

*Using the outdoors as a classroom*



**A New Public K-8  
Charter School  
Opening Fall, 2009**

# Integrating Culturally-Responsive School Standards in Education

Related winter activities include trapping, hunting, dog sledding, Native dancing and potluck celebrations, storytelling, sewing parkas, mukluks, mittens, slippers, ruffs and carving with Ivory, wood or baleen. Sports-related activities include basketball, volleyball and wrestling. Native games include the World Eskimo Indian Olympics games such as the High Kick and Finger Pull.

Related fall activities include Ivory carving, hunting, skin sewing, knitting, weaving grass baskets, ice fishing and preparing for the winter holidays. Some communities can practice Native dancing and children can do different sports related to the curriculum (Native games).



Related spring activities include bear hunting, hunting out in the sea ice, drying meat, making seal oil and preparing for summer fish camp. Many hours are spent preparing and putting away dried foods.

Related summer activities include fishing, going to fish camps to prepare dried salmon, picking various greens, picnics, put away dried fish and meat, store edible greens and seal oil, freeze berries for the winter. Communities have their own techniques to prepare salmon and greens—have students research that in their communities.



The logo for the Arctic Climate Modeling Program (ACMP) features the acronym "ACMP" in a large, bold, sans-serif font. To its right, the full name "Arctic Climate Modeling Program" is written in a smaller, italicized sans-serif font. The background of the logo is a black and white photograph of a vast, snow-covered mountain range under a clear sky.

# ACMP

*Arctic Climate Modeling Program*

Program Overview

Photo Albums

Science Observation  
Network

Classroom Lessons

Modeling Exercises

Mentor Lectures

Interactive DVD

ACMP Activities:

Event Calendar

Professional  
Development

Youth Camp

Ask a Scientist



[Home](#)

[Photos](#)

[SON](#)

[Lessons](#)

[Modeling](#)

[Mentors](#)

[Interactive DVD](#)

[ACMP Activities](#)

[Contact Us](#)



# Language-based Theme

- ◆ Language Immersion Schools
- ◆ Ayaprun Elitnaurvik School
- ◆ Nikaitchuat Ilisagvait Tribal School
- ◆ North Slope Inupiaq Learning Framework

*Guidelines for*

# Nurturing Culturally Healthy Youth





**INUPIAQ LEARNING FRAMEWORK**



**NORTH SLOPE BOROUGH SCHOOL DISTRICT**



# STEM-based Themes

- ◆ Highland Tech School
- ◆ Anvil Science Academy
- ◆ Center for Ocean Science Education
- ◆ Season-based Curricula

ANGAYUQAQ OSCAR KAWAGLEY

# A Yupíaq Worldview

A PATHWAY TO  
ECOLOGY AND SPIRIT

SECOND EDITION



# WGBH/ANKN/ASDN Teacher's Domain Lessons

[www.teachersdomain.org/special/ean](http://www.teachersdomain.org/special/ean)

## ALASKA NATIVE PERSPECTIVES ON EARTH AND CLIMATE

### TRADITIONAL WAYS OF KNOWING

Spirit

Air

Fire

Water

Earth



### EARTH AS A SYSTEM

Atmosphere

Biosphere

Cryosphere

Hydrosphere

Lithosphere

As the environmental, economic, and political consequences of climate change are felt in Alaska, the Arctic, and throughout the world, we have much to learn from both the traditional knowledge of Native peoples and ongoing scientific research. These two methods of observing nature and solving the challenges of survival can provide complementary perspectives on these issues. This collection looks at Alaska's unique geology and the impact of development and climate change using both of these tools, and features Alaska Native scientists who are working toward solutions.

# **COSEE** Center for Ocean Sciences Education Excellence



## **COSEE Science Fairs**

COSEE is hosting a unique science fair, simultaneous with the Alaska State Science Fair in Anchorage, March 27-29 2009.

COSEE will also help school districts organize local and regional science fairs related to oceans, watersheds and climate change.



# Project-based Theme

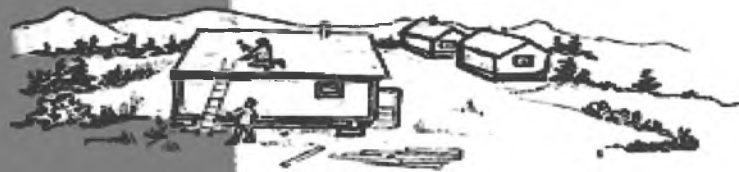
- ◆ Effie Kokrine Charter School
- ◆ Highland Tech School
- ◆ Village Science

# ALASKA SCIENCE



## Camps, Fairs & Experiments

by Alan Dick

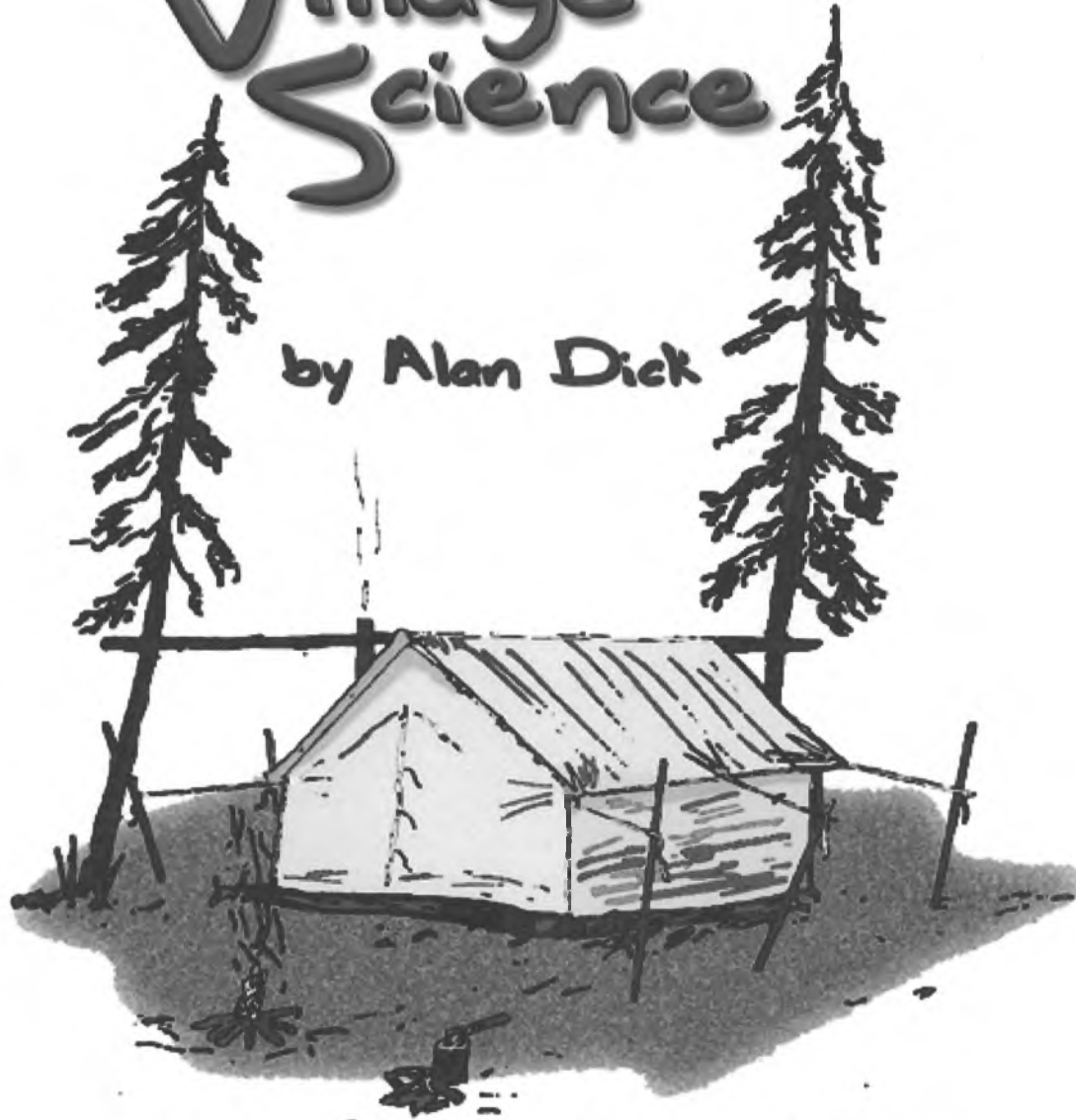


Published by the Alaska Native Knowledge Network



# Village Science

by Alan Dick



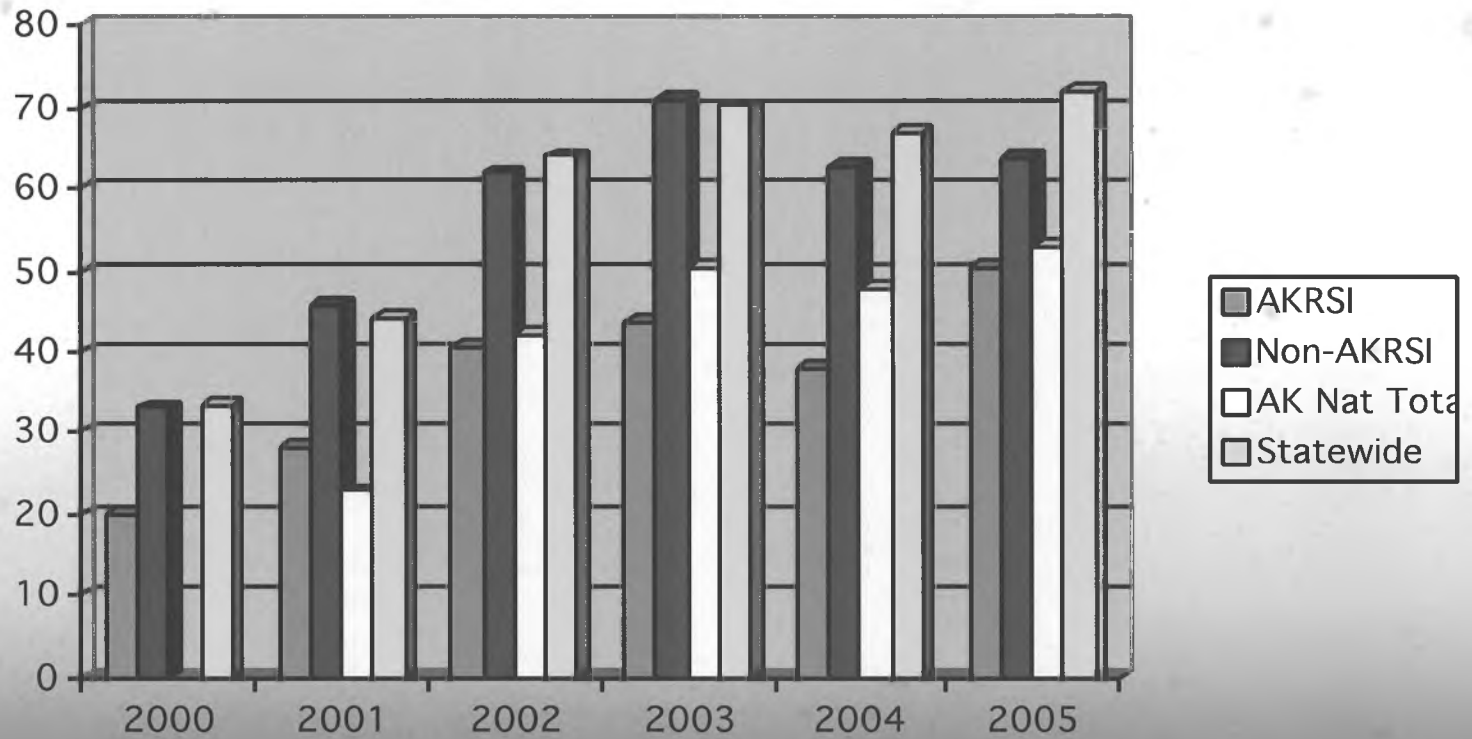
Alaska Native Knowledge Network



# Career-based Theme

- ◆ King Career Center, Anchorage
- ◆ Alaska Vocational-Technical Center, Seward
- ◆ Vocational Training and Resource Center, SE
- ◆ Yukon Flats Vocational Education Program
- ◆ Alaska Technical Center, Kotzebue

Tenth Grade Mathematics HSGQE  
2000/2001/2002/2003/2004/2005  
**% Rural Students as Advanced/Proficient**



# Alaska Native Science

A Curriculum Guide by Dolly Garza

Over the course of the past 15 years there has been a concerted effort by indigenous people around the world to reconcile the historical chasm that has existed between the knowledge systems they have developed to sustain themselves for millennia and the knowledge and ways of knowing that have emerged under the banner of Western science. Alaska Native people have taken an active part in documenting and articulating their worldviews, particularly as they bear upon the educational processes and ways of knowing by which their traditions are passed on from generation to generation. Numerous educational resources have been developed by educators and Elders in each cultural region of Alaska to bring the local knowledge systems to the forefront to be included side-by-side with the Western curriculum in the implementation of educational programs. This curriculum handbook and the accompanying CD from the *Common Knowledge* radio series introduces the reader to the creative potential of bringing multiple knowledge systems to bear in our understanding of the world around us.



Alaska Native Knowledge Network  
Center for Cross Cultural Studies  
University of Alaska Fairbanks  
Fairbanks, Alaska  
[www.ankn.uaf.edu](http://www.ankn.uaf.edu)

# Alaska Native

A CURRICULUM GUIDE

# Science

by Dolly Garza

ALASKA NATIVE SCIENCE: A Curriculum Guide

AN

ALASKA NATIVE  
EDUCATION  
VIEWS FROM WITHIN

Edited by  
Ray Barnhardt  
Angayuqaq Oscar Kawagley

**ALASKA NATIVE PEOPLE** have a long history of addressing their educational needs with purposes and practices of their own making. Over the past 100 years however, with the influx of outsiders and the decimation of whole communities brought on by disease and epidemics, responsibility for education has shifted to the imported structure and mandates of schools. Having endured numerous variations in the form and substance of formal education, Native people continue to find the Western system of schooling wanting in meeting their educational needs. The authors of the essays contained in this volume seek to identify the limitations of the existing system of education and offer alternative views that point toward the reevaluation of local knowledge and ways of knowing, with an emphasis on blending old and new practices that address the contemporary needs of Alaska Native people, and in so doing, benefit all people.



BARNHARDT  
KAWAGLEY

ALASKA NATIVE EDUCATION  
VIEWS FROM WITHIN



ALASKA NATIVE  
EDUCATION

VIEWS FROM



WITHIN

Edited by  
Ray Barnhardt  
Angayuqaq Oscar Kawagley



Rural Systems Initiative  
July 23, 2000

hardt  
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## Sharing Our Pathways

**Native Perspectives on Education in Alaska**

Edited by Ray Barnhardt and Angayuqaq Oscar Kawagley



The essays contained in this compendium were assembled from a collection originally published in the *Sharing Our Pathways* newsletter, which was issued bi-monthly over a period of ten years (1996-2005) under the auspices of the Alaska Rural Systemic Initiative. The AKRSI was funded by the National Science Foundation and implemented by the Alaska Federation of Natives in collaboration with the University of Alaska Fairbanks. The purpose of the AKRSI was to implement a set of school reform initiatives that systematically documented the indigenous knowledge systems of Alaska Native people and developed pedagogical practices and school curricula that incorporated indigenous knowledge and ways of knowing into the formal education system. The essays contained in this volume were produced as an outgrowth of the many initiatives implemented by the staff and Elders associated with the AKRSI.

Sharing Our Pathways



# Sharing Our Pathways

**Native Perspectives on Education in Alaska**

Edited by

**Ray Barnhardt and Angayuqaq Oscar Kawagley**

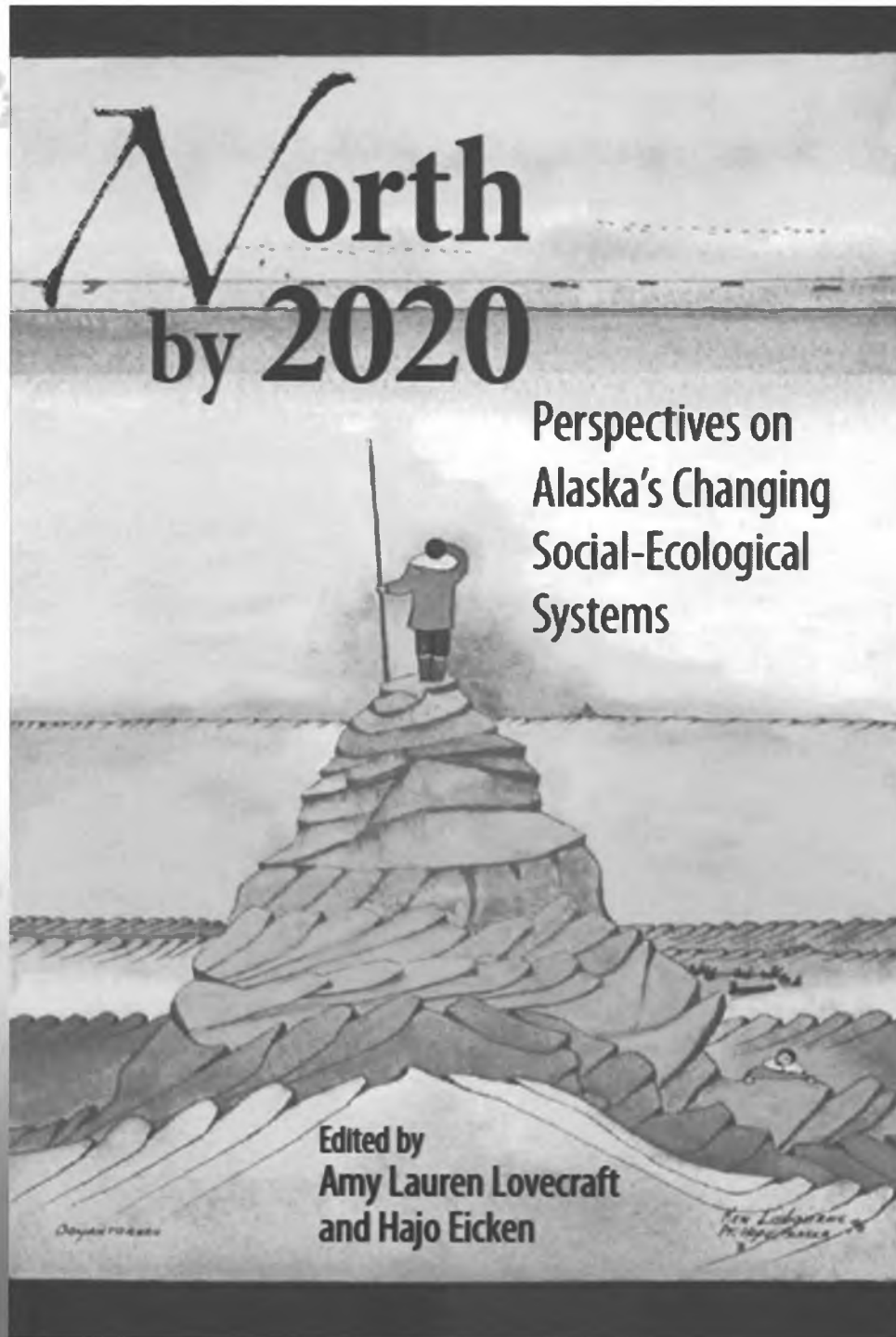


US \$20.00  
ISBN 978-1-877962-44-8  
52000

# North by 2020

Perspectives on  
Alaska's Changing  
Social-Ecological  
Systems

Edited by  
Amy Lauren Lovecraft  
and Hajo Eicken



# Alaska Native Knowledge Network

[www.ankn.uaf.edu](http://www.ankn.uaf.edu)



Ray Barnhardt

University of Alaska Fairbanks

[rjbarnhardt@alaska.edu](mailto:rjbarnhardt@alaska.edu)

**12/8-9/11  
Planning  
for  
Barrow  
Meeting**

<TARGET><BILL></BILL><SUBJECT>12-8-9-11 Planning for Barrow Meeting</SUBJECT><COMM>JTBE27</COMM></TARGET>

**Alaska State Legislature  
Jt. Legislative Task Force on  
Theme-Based Education**

**Juneau**

State Capitol Bldg., Rm. 104  
Juneau, AK 99801-1182  
Phone (907) 465-4527  
Fax (907) 465-2197



**Interim**

1292 Sadler Way, Ste 328  
Fairbanks, AK 99701  
Phone (907) 452-3434  
Fax (907) 452-3430

**Representative Alan Dick, Chairman**

Senator Kevin Meyer, Member  
Representative Bill Stoltze, Member

**M E M O R A N D U M**

TO: Ms. Suzi Lowell, Chief Clerk  
Alaska House of Representatives  
Ms. Kirsten Waid, Senate Secretary  
Alaska Senate

DATE: November 30, 2011

RE: Jt. Legislative Task Force Meeting Announcement

---

The Joint Legislative Task Force on Theme-Based Education is scheduled to meet in Barrow with the North Slope Borough School District on Thursday, December 8 (11 a.m. to 3 p.m.) and Friday December 9 (8 a.m. to 5 p.m.).

This second meeting is to meet with the Borough School District and community members who have defined what skills and knowledge a successful graduate of their School District will have. Once this was defined, the District deconstructed the successful graduate to ensure the elements for success are incorporated into the curriculum.

Task Force members and interested attendees from around the State, will hear a presentation on this process, undertake a sample lesson, observe theme-based learning in classrooms and hear next steps in the District's curriculum process.



# Rep. Alan Dick

**R-Stony River**

Email: [rep.alan.dick@legis.state.ak.us](mailto:rep.alan.dick@legis.state.ak.us) • Ph: 465-4527

[housemajority.org/dick](http://housemajority.org/dick)

[www.alandistrict6.com](http://www.alandistrict6.com)



## **MEDIA ADVISORY**

### **THEME-BASED EDUCATION TASK FORCE MEETING IN BARROW** ***Joint task force to hear from North Slope Borough School District & Community***

**Friday, December 2, 2011, Stony River, Alaska** – A legislative task force created to study changes to Alaska's educational system will meet in Barrow next week to hear about the North Slope Borough School District's process to produce successful high school graduates.

The Joint Legislative Task Force on Theme-based Education will receive a presentation from the NSBSD on its changes, and from members of the community about its impacts. Members will also participate in a sample lesson, observe theme-based learning in classrooms and hear proposed next steps from the NSBSD.

The hearing will run two days, Thursday, Dec. 8, and Friday, Dec. 9 at the Iñupiat History, Language and Culture Center.

Stony River Representative Alan Dick chairs the task force, which was created by passage of last year's Senate Bill 1. The group is to compile data and advise the legislature on the state's public education curriculum, presenting their findings and recommendations to their peers before Jan. 1, 2012.

- WHO:** Joint Legislative Task Force on Theme-Based Education  
N. Slope Borough School District  
Others
- WHAT:** Field Hearing
- WHEN:** Thursday, Dec. 8 – 11:00 a.m. to 3:00 p.m.  
Friday, Dec. 9 – 8:00 a.m. to 5:00 p.m.
- WHERE:** The Iñupiat History, Language and Culture Center  
5421 North Star Street, Barrow, AK

The task force met in October at the Anchorage LIO, with documents available at:  
[http://www.housemajority.org/coms/tbe/tbe\\_background\\_27.php](http://www.housemajority.org/coms/tbe/tbe_background_27.php).

Rep. Dick's opinion-editorial piece on theme-based and culturally-relevant education is available at:  
<http://www.housemajority.org/item.php?id=dick20110826-266>.

The meeting's agenda is attached. Senate Bill 1 can be viewed at:  
<http://www.legis.state.ak.us/PDF/27/Bills/SB0001Z.PDF>.

For more information contact Rep. Dick's Juneau office at 907-465-4527.

# # #



**NORTH SLOPE BOROUGH SCHOOL DISTRICT**  
P.O. Box 169 Barrow, Alaska 99723 (907) 852-5311

## **AGENDA**

**Joint Education Theme Based Education Task Force**

**December 8<sup>th</sup> and 9<sup>th</sup>, 2011**

**Barrow, Alaska**

### **Thursday, December 8<sup>th</sup>**

#### **Iñupiat History, Language and Culture Center, Barrow, Alaska**

- 11:00 a.m.
  - Welcome – Peggy Cowan, Superintendent
  - Overview - Lisa Skiles Parady, Assistant Superintendent
- ❖ 11:30 a.m. - Working Lunch
  - Iñupiaq Learning Framework – Jana Harcharek, Director Iñupiaq Education
  - Iñupiaq Based Unit Tour
  - Sample Unit using Understanding by Design – Dr. Cathy Anderegg, Director Curriculum and Instruction
- ❖ 2:30 p.m. – 3:00 p.m.
  - Kiita Learning Community, Bob Meade, Principal
  - Kiita Learning Community Classroom Lesson – Gary Boen, Math Trades
- ❖ 3:15 p.m.
  - Barrow Tour led by Jana Harcharek – North Slope Borough, Ilisagvik Tribal College, (BASC) Barrow Arctic Science Consortium, etc.
- ❖ 5:00 p.m.

- Dinner Reception and Fireside Chat with members of the community at Superintendent Cowan's home
- ❖ 7:00 p.m.
  - Hopson Middle School Band Concert (optional)

**Friday, December 9<sup>th</sup>**

**Barrow, Alaska**

- ❖ 7:15 a.m. Bus pick up
- ❖ 7:30 a.m. Breakfast with the Board at Hopson Middle School, Cafeteria
- ❖ 8:00 a.m. Classroom Observation Incorporating Curriculum Work:
  - 8:00 a.m. – 9:23 a.m. Eben Hopson Middle School, Classroom Science Lesson with Deb Greene
- ❖ 9:45 a.m. – NSBSD Board Panel/Discussion
- ❖ \*\*Possible meeting with Mayor Brower
- ❖ Lunch with students at Fred Ipalook Elementary School
- ❖ Classroom Observations Incorporating Curriculum Work:
  - 12: 15 p.m. – 1:15 p.m. Fred Ipalook Elementary School, Classroom Mathematics Lesson with Terri Voss
  - Meet bus – transfer to Barrow High School
  - 1:38 p.m. – 2:30p.m. Barrow High School, Classroom Mathematics Lesson with Robbin Stockton
- ❖ Next Steps in NSBSD Curriculum Process, Barrow High School Library
- ❖ Meeting Wrap Up
- ❖ 5:00 p.m. – Meeting Adjourns
- ❖ 6:00 p.m. – Dinner at Brower's Cafe
- ❖ 7:30 p.m. - Depart Barrow



## NORTH SLOPE BOROUGH SCHOOL DISTRICT

P.O. Box 169 Barrow, Alaska 99723 (907) 852-5311

### DRAFT AGENDA

#### Joint Education Theme Based Education Task Force

December 8<sup>th</sup> and 9<sup>th</sup>, 2011

Barrow, Alaska

#### Thursday, December 8<sup>th</sup>

#### Iñupiat History, Language and Culture Center, Barrow, Alaska

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- Overview - Lisa Skiles Parady, Assistant Superintendent

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Iñupiaq Education
- Iñupiaq Based Unit Tour
- Sample Lesson using Understanding by Design – Dr. Cathy  
Anderegg, Director Curriculum and Instruction

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- Kiita Learning Community, Bob Meade, Principal
- Kiita Learning Community Classroom Lesson – Gary Boen,  
Math Trades

❖ Barrow Tour led by Jana Harcharek – North Slope Borough, Ilisagvik  
Tribal College, (BASC) Barrow Arctic Science Consortium, etc.

❖ 6:00pm

- Dinner Reception with members of the community at  
Superintendent Cowan's home

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**Barrow, Alaska**

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- ❖ 9:45 a.m. – NSBSD Board Panel/Discussion
- ❖ \*\*Possible meeting with Mayor Brower
- ❖ Lunch with students at Fred Ipalook Elementary School
- ❖ Classroom Observations Incorporating Curriculum Work:
  - 12: 15 p.m. – 1:15 p.m. Fred Ipalook Elementary School, Classroom Lesson with Terri Voss
  - 1:15 p.m. – 2:15p.m. Barrow High School, Classroom Lesson with Robbin Stockton
- ❖ Next Steps in NSBSD Curriculum Process, Barrow High School Library
- ❖ Meeting Wrap Up
- ❖ 5:00 p.m. – Meeting Adjourns
- ❖ 7:00 p.m. - Depart Barrow

## Annette Kreitzer

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**From:** Annette Kreitzer  
**Sent:** Thursday, November 10, 2011 1:18 PM  
**To:** Annette Kreitzer  
**Cc:** lisa.parady@nsbsd.org; Paul Verhagen; phyllis.carlson@alaska.gov; Knuth, Dorothy K (EED) (dorothy.knuth@alaska.gov)  
**Subject:** Site Visit to Barrow  
**Attachments:** Jt. Legis Theme-Based TF Barrow Agenda 1208-0911.doc

You are receiving this email because you were initially invited to the first of three meetings of the Joint Legislative Task Force on Theme-Based Education, chaired by Representative Alan Dick. The first meeting of the Task Force was October 5 in Anchorage. Presentations, audio and video are available online [here](#).

This second meeting is a site visit to Barrow to meet with the North Slope Borough School District and its community members who have defined what skills and knowledge a successful graduate of the North Slope Borough School District will have. Once this was defined, the District deconstructed the successful graduate to ensure the elements for success are incorporated into the curriculum.

Superintendent Peggy Cowan and Assistant Superintendent Lisa Parady and their staff will be hosts once we arrive. We will participate in an exercise to understand the deconstruction process before observing how the elements are incorporated into elementary, middle school and high school classrooms.

Attached is a Draft Agenda which may yet undergo some additional, slight changes. Please review it and let me know if you will be attending the meeting along with your travel itinerary so that we can ensure your transportation from the airport to the hotel. All arrangements other than Barrow ground transportation will be up to you. There will be several food opportunities provided to our group including a Thursday working lunch and evening welcome reception at the home of Superintendent Peggy Cowan, Friday breakfast with the School Board and Friday lunch with students.

The NSBSD will pick up travelers at the airport/hotels for the meeting which will begin on December 8 following the arrival of AS#55 at 10:38 a.m.

The December 8 flight from ANC is AS#55 departing ANC at 6:05 a.m.  
This same flight stops in FBX and departs Fairbanks at 7:45 a.m.; arriving in Barrow at 10:38 a.m.  
The District has asked that we take AS #52 flight back on December 9.  
AS#52 leaves Barrow at 8:25 p.m.; arrives in FBX at 9:45 p.m. and  
Arrives in ANC at 11:27 p.m.

You must book your hotel accommodations and airline tickets. Let me know who is traveling and their itinerary so that I can provide that info to the Borough for pick-up at the airport and at the hotels. The hotels available are:

King Eider Inn 907-852-4700

Airport Inn 907-852-2525

Top of the World 907-852-3900

So far, most who are traveling are at the King Eider Inn.

The final Task Force meeting will likely be in Fairbanks within a few weeks of the Dec. 8-9 meeting as recommendations must be finalized and presented to the Legislature by January 1, 2012.

Let me know if I can answer any other questions. Flights are beginning to fill up even this early, so if you know you want to go, I would get your airline reservation soon.

Annette Kreitzer  
Chief of Staff  
Representative Alan Dick  
465-4527  
1-800-491-4527

## Annette Kreitzer

---

**From:** Rep. Alan Dick  
**Sent:** Saturday, November 12, 2011 7:32 PM  
**To:** lisa.parady@nsbsd.org  
**Cc:** Annette Kreitzer  
**Subject:** Fwd: Draft Agenda  
**Attachments:** 2011Dec. 89-LegisAgenda Draft.doc; ATT00001.htm

Lisa:  
sorry so late  
Looks good  
Lets talk about content next week  
We want to know about the process that led up to the decision to go this way  
The pain, the questions the resolve.

Thanks

Alan

Sent from my iPad

Begin forwarded message:

**From:** Annette Kreitzer <[Annette\\_Kreitzer@legis.state.ak.us](mailto:Annette_Kreitzer@legis.state.ak.us)>  
**Date:** November 9, 2011 5:35:06 PM AKST  
**To:** "Rep. Alan Dick" <[Representative Alan Dick@legis.state.ak.us](mailto:Representative_Alان_Dick@legis.state.ak.us)>  
**Subject:** FW: Draft Agenda

PLEASE COMMENT BEFORE NOON TOMORROW .

ak

---

**From:** Lisa Parady [<mailto:lisa.parady@nsbsd.org>]  
**Sent:** Wednesday, November 09, 2011 5:24 PM  
**To:** Annette Kreitzer  
**Subject:** Draft Agenda  
**Importance:** High

Hi Annette,

I have sent this to you a couple times but am not sure you have received it. Because of the weather we are having email difficulty. Can you please confirm you have received it?

Let's set a time to walk through this together.

## Annette Kreitzer

---

**From:** Annette Kreitzer  
**Sent:** Monday, November 07, 2011 1:49 PM  
**To:** Hanna Craig (hanna@mediationproject.org); lisa.parady@nsbsd.org  
**Cc:** Rep. Alan Dick  
**Subject:** FW: Barrow video

Hanna and Lisa:

I spoke with Representative Dick this morning and he wanted me to be certain that you both have each other's contact information. Also, he asked if Lisa could provide cues for Hanna to be able to write the script for the video. This is a bit out of my league, so I'll believe that you both understand how this goes:

Lisa provide cues to Hanna for the script

Hanna writes the script and works with Lisa on images that will then be added to the script from filming that will take place during the Jt. Task Force's visit to the North Slope Borough School District on Dec. 8-9.

I've copied Rep. Dick in the event my notes are incomplete on our conversation.

Below is contact information and of course, you now both have email addresses for each other. I understand Lisa will be sending me a draft agenda soon, as well to share with those who have committed to attending and to use as an invite to private sector employers interested in theme-based education.

Hanna Craig  
phone 917-843-2622

Elizabeth Skiles Parady, JD, ABD  
Assistant Superintendent  
North Slope Borough School District  
P.O. Box 169  
Barrow, AK 99723-0169  
Direct (907) 852-9508  
Cell (907) 903-1689  
Fax (907) 852-9530

ak  
1-800-491-4527

## Annette Kreitzer

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**From:** Hanna Craig <hanna@mediationproject.org>  
**Sent:** Wednesday, November 02, 2011 11:26 AM  
**To:** Annette Kreitzer  
**Cc:** Rep. Alan Dick; kladegard@iditarodsd.org  
**Subject:** Re: Barrow Trip

Hi Annette,

Thank you for the background information on the Jt. Legislative Task Force on Theme-Based Education, and for information on the meeting in Barrow. I will talk with Karen regarding arrangements, and email you asap when my itinerary is set. I'm looking forward to being involved through filming.

I glanced at the presentation from NSBSD from the first meeting, and will look at the videos more thoroughly to get a feel for the meeting/presentations. Looks like great work being done to address education in Alaska.

I will plan to call Representative Dick on the afternoon of November 4th, and look forward to hearing more about the type of video / final product you would like.

Looking forward to meeting you!

Hanna

On Wed, Nov 2, 2011 at 11:20 AM, Annette Kreitzer <[Annette\\_Kreitzer@legis.state.ak.us](mailto:Annette_Kreitzer@legis.state.ak.us)> wrote:

Hanna:

The Jt. Legislative Task Force on Theme-Based Education was created by statute and sunsets January 1, 2012. We are tasked with making recommendations to the Legislature regarding theme-based education. Our next meeting will be in Barrow December 8-9. This is the meeting which Representative Alan Dick is asking you to video. The Iditarod Area School District has funds to pay for your travel to Barrow to video the presentations by the School District. A little more background:

Our first meeting to define theme-based education resulted in a number of presentations to the task force and the release of research by the Task Force's consultant Keisha Edwards. That October 5 meeting is available online [here](#) just click on "Presentations and Background Information". You can get an idea of what the North Slope Borough School District has been doing by clicking on their presentation. It's a bit wonky (at least it has been on my computer), but if you listen you'll get the ideas. A number of private sector employers were invited and attended that meeting. Representative Dick believes the education system must involve the private sector, otherwise how will educators know what an 18-year old graduating from any given school in Alaska will need to know to be successful? We will also be inviting private sector employers to this meeting (at their own expense).

This meeting will focus on what the North Slope Borough School District has done to look at successful graduates of their schools and deconstruct what is required of the schools to enable that success. We will have a draft agenda for you by the

end of this week. Superintendent Peggy Cowan and Assistant Superintendent Lisa Parady and their staff will be hosts once we arrive.

Representative Dick and I are going to arrive in Barrow December 7 to ensure that committee prep goes well and to handle any contingencies. This might be the best time for you to arrive, so that we can all be on the same page before the meeting begins the next day. We are on AS#51 leaving Anchorage at 4:30 p.m. and arriving in Barrow at 7:40 p.m. The NSBSD will pick up travelers at the airport/hotels for the meeting which will begin on December 8 following the arrival of AS#55 at 10:38 a.m.

The December 8 flight from ANC is AS#55 departing ANC at 6:05 a.m.

This same flight stops in FBX and departs Fairbanks at 7:45 a.m.; arriving in Barrow at 10:38 a.m.

The District has asked that we take AS #52 flight back on December 9.

AS#52 leaves Barrow at 8:25 p.m.; arrives in FBX at 9:45 p.m. and

Arrives in ANC at 11:27 p.m. (Rep. Dick and I are on this flight)

I don't know how you want to work the finances with IASD/Karen Ladegard, but you will need to book your airfare and hotel reservations and let me know your itinerary so that I can provide that info to the Borough for pick-up at the airport and at the hotels. The hotels available are:

King Eider Inn 907-852-4700

Airport Inn 907-852-2525

Top of the World 907-852-3900

Rep. Dick and I have reserved rooms at the King Eider Inn.

The final Task Force meeting will likely be in Fairbanks within a few weeks of the Dec. 8-9 meeting as recommendations must be finalized and presented to the Legislature by January 1, 2012.

Representative Dick may add more in terms of the type of video recording he wants done. His cell number is 953-9800, it would be good for you to touch base with him sometime on Friday, 11/4 after noon (Alaska time). Let me know if I can answer any other questions. Flights are beginning to fill up even this early, so I would get your airline reservation soon.

Annette Kreitzer

Chief of Staff

Representative Alan Dick

465-4527

1-800-491-4527

**From:** Hanna Craig [mailto:[hanna@mediactionproject.org](mailto:hanna@mediactionproject.org)]

**Sent:** Wednesday, November 02, 2011 7:45 AM

**To:** Annette Kreitzer

**Subject:** Fwd: Barrow Trip

Hi Annette,

Karen gave me your email address and mentioned that there is an upcoming trip to Barrow that you would like documented. It would be great to learn more - feel free to contact me by email ([hanna@mediactionproject.org](mailto:hanna@mediactionproject.org)) or phone ([917-843-2622](tel:917-843-2622)). Look forward to hearing from you.

Best,

Hanna

----- Forwarded message -----

**From:** Karen Ladegard <[kladegard23@gmail.com](mailto:kladegard23@gmail.com)>

**Date:** Tue, Nov 1, 2011 at 8:38 PM

**Subject:** Barrow Trip

**To:** Hanna Craig <[hanna@mediactionproject.org](mailto:hanna@mediactionproject.org)>

**Cc:** [Annette Kreitzer@legis.state.ak.us](mailto:Annette_Kreitzer@legis.state.ak.us)

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Hi Hanna,

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Please email Annette Kreitzer,(email below) legislative aide to Representative Alan Dick. She is trying to get in touch with you about an upcoming trip to Barrow that he would like documented. She has been trying to contact you, but her emails are bouncing back.

Thank you.

Karen

[Annette\\_Kreitzer@legis.state.ak.us](mailto:Annette_Kreitzer@legis.state.ak.us)>

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Karen Ladegard, Superintendent

907-524-3033 ext. 221

kladegard@iditarodsd.org

**Annette Kreitzer**

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**From:** Lisa Parady <lisa.parady@nsbsd.org>  
**Sent:** Monday, November 07, 2011 7:17 PM  
**To:** Hanna Craig  
**Cc:** Annette Kreitzer  
**Subject:** Re: Barrow video

Hi Hanna,

Let's connect by phone tomorrow. I spoke with Representative Dick about this last week and look forward to working with you to create the script and frame the video. What time works for your schedule?

Thanks,

Lisa

On 11/7/11 4:15 PM, "Hanna Craig" <[hanna@mediationproject.org](mailto:hanna@mediationproject.org)> wrote:

Thanks for connecting us, Annette.

Hi Lisa - I will be filming the Jt. Task Force meeting in Barrow Dec. 8-9, and creating a video about the meeting / NSBSD's curriculum work. I watched the video that NSBSD presented at the October 5th Jt. Task Force Meeting, which was great to see. Representative Dick gave me a brief summary of what is needed regarding the video that I will be making surrounding the upcoming meeting, and recommended that we talk such that I can get a better feel for the meeting and your district's curriculum work.

Do you have availability to talk on the phone this week? I think it will be great to touch base - I would like to learn more about the meeting and your district's curriculum work, in order to be able to plan the final video and what footage (interviews/presentations) I will gather. Representative Dick also mentioned a poster with a blanket toss that could be used in the video, and still images that you may have available. We could discuss this on the phone as well.

I'm excited for the opportunity to support your district and theme based teaching through this video, and look forward to talking with you.

Best,

Hanna

Hanna Craig  
Media Director, Media Action

[www.mediationproject.org](http://www.mediationproject.org) <<http://www.mediationproject.org>>  
[hanna@mediationproject.org](mailto:hanna@mediationproject.org)  
917-843-2622 <<tel:917-843-2622>>

On Mon, Nov 7, 2011 at 2:48 PM, Annette Kreitzer <[Annette\\_Kreitzer@legis.state.ak.us](mailto:Annette_Kreitzer@legis.state.ak.us)> wrote:

Hanna and Lisa:

I spoke with Representative Dick this morning and he wanted me to be certain that you both have each other's contact information. Also, he asked if Lisa could provide cues for Hanna to be able to write the script for the video. This is a bit out of my league, so I'll believe that you both understand how this goes:

Lisa provide cues to Hanna for the script

Hanna writes the script and works with Lisa on images that will then be added to the script from filming that will take place during the Jt. Task Force's visit to the North Slope Borough School District on Dec. 8-9.

I've copied Rep. Dick in the event my notes are incomplete on our conversation.

Below is contact information and of course, you now both have email addresses for each other. I understand Lisa will be sending me a draft agenda soon, as well to share with those who have committed to attending and to use as an invite to private sector employers interested in theme-based education.

Hanna Craig  
phone 917-843-2622 <<tel:917-843-2622>>

Elizabeth Skiles Parady, JD, ABD  
Assistant Superintendent  
North Slope Borough School District  
P.O. Box 169  
Barrow, AK 99723-0169  
Direct (907) 852-9508 <<tel:%28907%29%20852-9508>>  
Cell (907) 903-1689 <<tel:%28907%29%20903-1689>>  
Fax (907) 852-9530 <<tel:%28907%29%20852-9530>>

ak  
1-800-491-4527 <<tel:1-800-491-4527>>

## Annette Kreitzer

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**From:** Annette Kreitzer  
**Sent:** Monday, November 07, 2011 1:49 PM  
**To:** Hanna Craig (hanna@mediationproject.org); lisa.parady@nsbsd.org  
**Cc:** Rep. Alan Dick  
**Subject:** FW: Barrow video

Hanna and Lisa:

I spoke with Representative Dick this morning and he wanted me to be certain that you both have each other's contact information. Also, he asked if Lisa could provide cues for Hanna to be able to write the script for the video. This is a bit out of my league, so I'll believe that you both understand how this goes:

Lisa provide cues to Hanna for the script

Hanna writes the script and works with Lisa on images that will then be added to the script from filming that will take place during the Jt. Task Force's visit to the North Slope Borough School District on Dec. 8-9.

I've copied Rep. Dick in the event my notes are incomplete on our conversation.

Below is contact information and of course, you now both have email addresses for each other. I understand Lisa will be sending me a draft agenda soon, as well to share with those who have committed to attending and to use as an invite to private sector employers interested in theme-based education.

Hanna Craig  
phone 917-843-2622

Elizabeth Skiles Parady, JD, ABD  
Assistant Superintendent  
North Slope Borough School District  
P.O. Box 169  
Barrow, AK 99723-0169  
Direct (907) 852-9508  
Cell (907) 903-1689  
Fax (907) 852-9530

ak  
1-800-491-4527

## Annette Kreitzer

---

**From:** Annette Kreitzer  
**Sent:** Tuesday, November 01, 2011 3:47 PM  
**To:** Grier Hopkins; Edra Morledge; Darrell Breese; Beth Schneider; Joshua Walton  
**Subject:** Jt. Legislative Task Force on Theme-Based Education Barrow trip Dec. 8-9

All:

Your legislator may be interested in attending the Jt. Legislative Task Force on Theme-Based Education meeting in Barrow December 8-9. Our first meeting to define theme-based education resulted in a number of presentations to the task force and the release of research by the Task Force's consultant Keisha Edwards. That October 5 meeting is available online [here](#). You can get an idea of what the North Slope Borough School District has been doing by clicking on their presentation. It's a bit wonky (at least it has been on my computer), but if you listen you'll get the ideas. A number of private sector employers were invited and attended that meeting. Representative Dick believes the education system must involve the private sector, otherwise how will educators know what an 18-year old graduating from any given school in Alaska will need to know to be successful? We will also be inviting private sector employers to this meeting (at their own expense).

This meeting will focus on what the North Slope Borough School District has done to look at successful graduates of their schools and deconstruct what is required of the schools to enable that success. We will have a draft agenda for you by the end of this week. Superintendent Peggy Cowan and Assistant Superintendent Lisa Parady and their staff will be hosts once we arrive.

Representative Dick and I are going to arrive in Barrow December 7 to ensure that committee prep goes well and to handle any contingencies you might have. The NSBSD will pick up travelers at the airport/hotels for the meeting which will begin on December 8 following the arrival of AS#55 at 10:38 a.m.

The December 8 flight from ANC is **AS#55** departing ANC at 6:05 a.m. This same flight stops in FBX and departs Fairbanks at 7:45 a.m.; arriving in Barrow at 10:38 a.m. The District has asked that we take AS #52 flight back on December 9. **AS#52** leaves Barrow at 8:25 p.m.; arrives in FBX at 9:45 p.m. and Arrives in ANC at 11:27 p.m. (Rep. Dick and I are on this flight)

You must book your hotel reservations and let me know your boss' itinerary so that I can provide that info to the Borough for pick-up at the airport and at the hotels. The hotels available are:

King Eider Inn 907-852-4700

Airport Inn 907-852-2525

Top of the World 907-852-3900

Rep. Dick and I have reserved rooms at the King Eider Inn. As you all know, you must go through your normal authorization process for travel.

The final Task Force meeting will likely be in Fairbanks within a few weeks of the Dec. 8-9 meeting as recommendations must be finalized and presented to the Legislature by January 1, 2012.

Let me know if I can answer any other questions. Flights are beginning to fill up even this early, so if you know you want to go, I would get your airline reservation soon.

Annette Kreitzer  
Chief of Staff  
Representative Alan Dick  
465-4527

**Annette Kreitzer**

**From:** Lisa Parady <lisa.parady@nsbsd.org>  
**Sent:** Monday, October 31, 2011 6:24 PM  
**To:** Annette Kreitzer  
**Subject:** Re: Task Force Visit in North Slope

12/7 12/9  
\$158 - (A/C) Conf. 30577  
12/7 12/9  
AD# 30578

Hi Annette:

King Eider Inn 907-852-4700 -- hold on

Airport Inn 907-852-2525

Top of the World 907-852-3900

We will pick you all up and provide whatever transportation needed. Please send me a list of the arrival times by person once you have it.

I will forward an agenda in the next couple days now that I have the timeframe. I fly to Anchorage tomorrow and we have a board meeting on Wednesday but I will try to get it to you shortly thereafter.

We are thrilled you are coming. Also, please plan for a dinner reception for all coming at Superintendent Cowan's home the night of the 8th.

Again, thanks and let me know what else you need.

Best,

Lisa

On 10/31/11 6:13 PM, "Annette Kreitzer" <Annette\_Kreitzer@legis.state.ak.us> wrote:

Yes, Rep. Stoltze arrives at 10:38 a.m. on the 8th and we all leave the evening flight on the 9th. I can look up all of the hotels, but if you have numbers handy, that would be great. Will the School District provide transportation or will the hotels (for anyone arriving on 12/7)? For those arriving on the morning of 12/8 - will the district provide transportation to the school or wherever the meeting will be taking place?

Thanks - and a draft agenda will ease the minds of those who are preparing to go. I know you've got a busy schedule with school underway and we appreciate what you're doing to accommodate us. Rep. Dick is trying to arrange for a videographer to attend as well to video the presentations.

ak

12/8

**From:** Lisa Parady [mailto:lisa.parady@nsbsd.org]  
**Sent:** Monday, October 31, 2011 6:07 PM  
**To:** Annette Kreitzer  
**Subject:** Re: Task Force Visit in North Slope

AS#55

Rep. AUC 6:05 am  
Alex BAR 10:35 am

12/9 AS#52

Rep. Barrow 8:25 am  
Acc AUC 11:27 p.m.

Hi Annette,

Great! In order - these are the nicest hotels, King Eider, Airport Inn, Top of the World. All are fine. Will the rest of the

committee be arriving on the morning flight the 8th? Do you plan to leave the evening flight on the 9th? Let me know what I can do to help.

Thank you,

Lisa

On 10/31/11 5:47 PM, "Annette Kreitzer" <[Annette\\_Kreitzer@legis.state.ak.us](mailto:Annette_Kreitzer@legis.state.ak.us)> wrote:

Rep. Dick and I are traveling up on AS #51 on Wed. 12/7 to ensure we have an opportunity to talk over the flow of the meeting with you and Supt. Cowan. Others will be arriving on 12/8. What about housing? Do I need to make reservations for the Task Force members at a hotel? Can you recommend a place? I have not been to Barrow, only to the oilfields at Prudhoe. There are several folks from the Kenai who are interested in attending (max. 3 from Kenaitze Tribe); and there may be a total of four legislators (Rep. Dick, Rep. Stoltze, Rep. Costello and Senator Joe Thomas). We have not yet sent out an invitation to the private sector, but will do that as soon as I have the draft agenda to share.  
ak

**From:** Lisa Parady [<mailto:lisa.parady@nsbsd.org>]

**Sent:** Wednesday, October 26, 2011 10:22 AM

**To:** Annette Kreitzer; [fnad@uaf.edu](mailto:fnad@uaf.edu)

**Cc:** Peggy Cowan

**Subject:** Re: Task Force Visit in North Slope

Hi Annette,

Yes, they talked briefly yesterday afternoon. It works great to not add creating the evaluation tool and we have a full program doing exactly what Rep. Dick describes.

Thanks,

Lisa

On 10/26/11 9:17 AM, "Annette Kreitzer" <[Annette\\_Kreitzer@legis.state.ak.us](mailto:Annette_Kreitzer@legis.state.ak.us)> wrote:

Lisa:

I was looking at Alaska Airlines and most seats on the morning flight from ANC to Barrow on Dec. 8 are already gone. It's really dictated by when we can get there. I didn't check any other airlines, and will do that today. Rep. Stoltze needs to fly up the afternoon of Dec. 8 and that might have to be when we all arrive. When I talked with Rep. Dick about the evaluation tool yesterday, he said he thought it would be more valuable for you all to walk the Task Force (and guests) through the process of how you deconstructed what a successful graduate of the NSB School District know. Did Superintendent Cowan have that conversation with Rep. Dick?  
ak

**From:** Lisa Parady [<mailto:lisa.parady@nsbsd.org>]

**Sent:** Tuesday, October 25, 2011 6:08 PM

**To:** [fnad@uaf.edu](mailto:fnad@uaf.edu); Annette Kreitzer

**Cc:** Peggy Cowan

**Subject:** FW: Task Force Visit in North Slope

**Importance:** High

Hi Annette,

Peggy and I had the chance to meet today. We are excited to host the task force in Barrow December 8th and 9th.

Can you please give us an idea of when they will arrive and depart? I have drafted a rough agenda that Peggy and I walked through today but we want to make sure our ideas fit the timeframe.

I look forward to hearing from you. Please let us know what you need us to do to support this visit on our end. I will be contacting Keisha to discuss an evaluation tool this week.

Thanks,

Lisa

Elizabeth Skiles Parady, JD, ABD  
Assistant Superintendent  
North Slope Borough School District  
P.O. Box 169  
Barrow, AK 99723-0169  
Direct (907) 852-9508  
Cell (907) 903-1689  
Fax (907) 852-9530

NSBSD Mission Statement:

Learning in our schools is rooted in the values, history and language of the Inupiat. Students develop the academic and cultural skills and knowledge to be:

- Critical and creative thinkers able to adapt in a changing environment and world;
- Active, responsible, contributing members of their communities; and
- Confident, healthy young adults, able to envision, plan and take control of their destiny.

The information contained in this E-mail is **confidential** and intended only for the designated recipient(s). If the reader of this E-mail page is not the intended recipient, you are hereby notified that the intended review, dissemination, distribution, or copying of this information is forbidden. If you have received this information in error, please notify the sender immediately and delete the message.

On 10/20/11 5:47 PM, "Rep. Alan Dick"

<[Representative Alan Dick@legis.state.ak.us](mailto:Representative Alan Dick@legis.state.ak.us)> wrote:

Superintendent Cowan:

It's Annette Kreitzer – it appears that to get all three members of the task force together, we would need to be in Barrow **December 8-9**. We would like to invite (at their own expense) private sector folks to be able to see what theme-based education looks like in a classroom setting. Are you ok with that? We want to get Keisha Edwards to assist you in coming up with an evaluation tool for the Task Force so they aren't just peering over the shoulders of students and teachers, but have some way of measuring what is being taught. This isn't my area of expertise, so I leave that to you and to Keisha. Let me know what you need from me.

ak

1-800-491-4527

**From:** Peggy Cowan [<mailto:peggy.cowan@nsbsd.org>]

**Sent:** Monday, October 03, 2011 4:24 PM

**To:** Rep. Alan Dick; [fnad@uaf.edu](mailto:fnad@uaf.edu)

**Cc:** Lisa Parady

**Subject:** Task Force Visit in North Slope

Hi Alan -

The best time for your Task Force to see Theme-based Education in action would be during the inservice on October 20 and 21.

Your choices on sites to visit are Barrow, Kaktovik or Point Hope. All three sites will have the same inservice going on at the time. Housing will be available in Barrow, other sites would be like Grayling on floors or couches:)

Let us know.

See you on Wednesday,  
Peggy

----- End of Forwarded Message

# 12/8-9/11 Barrow Meeting

<TARGET><BILL></BILL><SUBJECT>12-8-9-11 Barrow  
Meeting</SUBJECT><COMM>JTBE27</COMM></TARGET>

## Annette Kreitzer

---

**From:** Annette Kreitzer  
**Sent:** Tuesday, January 10, 2012 1:42 PM  
**To:** lisa.parady@nsbsd.org  
**Subject:** Jt. Legis TF on Theme-Based Education  
**Attachments:** Jt. Legis Theme-Based TF Lexicon 010912.docx

Lisa:

It's taken me awhile to dig out from under all the work here, but I still intend to get all the documents from the Barrow visit uploaded to our website:

[http://housemajority.org/coms/tbe/tbe\\_background\\_27.php](http://housemajority.org/coms/tbe/tbe_background_27.php)

Also, two follow-up questions from participants:

- 1) Jon Ross wanted a copy of the Eben Hopson slide used in the introduction our first day. He may have already contacted you directly for that. Actually, it would be good for me to have that as well, and I'll add it to our web page as part of the NSBSD presentation. If Supt. Cowan wants to provide her opening remarks, or you want to provide anything more than what I have below, just send it.
- 2) Edra Morledge from Sen. Meyer's office wanted the name of the woman who gave us the tour at the arctic science building. They have friends in common.

I've attached a "Lexicon" document that I'd like to you to look at before I put it up. It will be posted following the agenda on the web page, so the web page would look like it does now:

December 8-9, 2011 Meeting in Barrow:

- Meeting Agenda, December 8<sup>th</sup> & 9<sup>th</sup>, 2011
- Lexicon for Theme-Based Education Discussion

Then all of the documents in order of the presentations:

So, following the Agenda, I have:

FRIDAY, DECEMBER 8:

Overview – Lisa Skiles Parady, Assistant Superintendent

- North Slope Borough School District 2010-2015 Strategic Plan Summary
- North Slope Borough School District Curriculum Mapping and Alignment Framework 2010-2011
- A Five-Year District Curriculum Development Plan (Jay McTighe)

Inupiaq Learning Framework – Jana Harcharek, Director

- Inupiaq Learning Framework – Overarching Understandings & Essential Questions
- Performance Expectations for the Inupiaq Learning Framework – NSBSD Standards for Environmental Realm, All Themes

Sample Unit using Understanding by Design – Dr. Cathy Anderegg

- Sample Unit

Kiita Learning Community Classroom Lesson – Gary Boen

- Photos?

FRIDAY, DECEMBER 9:

Science Lesson with Deb Greene/Eben Hopson Middle School

- Science Lesson What role does density play in the arctic?+ photos

Mathematics Lesson with Terri Voss, Ipalook Elementary School

- Understanding by Design Pattern Unit Using Parka Trim to understand numbers, geometry concepts and colors + photos

Mathematics Lesson with Robbin Stockton, Barrow High School

- Quadratic Functions – Galileo and Whale Bombs + photos

If any of you have really good photos, please share, from what I've seen of mine – they're pretty terrible.

ak

## **Annette Kreitzer**

---

**From:** Annette Kreitzer  
**Sent:** Wednesday, January 11, 2012 4:34 PM  
**To:** lisa.parady@nsbsd.org  
**Subject:** Documents from Barrow meeting

Do you have digital versions of the documents for the Dec. 8-9 Jt. Legis. TF Meeting? If you do, could you please forward them? I'm trying to not have to scan all of them in.

ak



NORTH SLOPE BOROUGH SCHOOL DISTRICT  
P.O. Box 169 Barrow, Alaska 99723 (907) 852-5311

Send video link to:  
NSBSD  
Rep. Tammie Wilson  
@ all who attended  
Sara Day - ed center  
JW Wilson

## AGENDA

### Joint Education Theme Based Education Task Force

December 8<sup>th</sup> and 9<sup>th</sup>, 2011

Barrow, Alaska

#### Thursday, December 8<sup>th</sup>

#### Iñupiat History, Language and Culture Center, Barrow, Alaska

11:00 a.m.

- Welcome – Peggy Cowan, Superintendent
- Overview - Lisa Skiles Parady, Assistant Superintendent

❖ 11:30 a.m. - Working Lunch

- Iñupiaq Learning Framework – Jana Harcharek, Director (industry)  
Iñupiaq Education
- Iñupiaq Based Unit Tour
- Sample Unit using Understanding by Design – Dr. Cathy  
Anderegg, Director Curriculum and Instruction

Key to do  
the work

Continually went back to the  
community  
HU Char' OK  
Lene' Jains + ANSB.

❖ 2:30 p.m. – 3:00 p.m.

- Kiita Learning Community, Bob Meade, Principal
- Kiita Learning Community Classroom Lesson – Gary Boen,  
Math Trades

❖ 3:15 p.m.

- Barrow Tour led by Jana Harcharek – North Slope Borough,  
Ilisagvik Tribal College, (BASC) Barrow Arctic Science  
Consortium, etc.

❖ 5:00 p.m.

- Dinner Reception and Fireside Chat with members of the community at Superintendent Cowan's home
- ❖ 7:00 p.m.
  - Hopson Middle School Band Concert (optional)

**Friday, December 9<sup>th</sup>**

**Barrow, Alaska**

- ❖ 7:15 a.m. Bus pick up
- ❖ 7:30 a.m. Breakfast with the Board at Hopson Middle School, Cafeteria
- ❖ 8:00 a.m. Classroom Observation Incorporating Curriculum Work:
  - 8:00 a.m. – 9:23 a.m. Eben Hopson Middle School, Classroom Science Lesson with Deb Greene
- ❖ 9:45 a.m. – NSBSD Board Panel/Discussion
- ❖ \*\*Possible meeting with Mayor Brower
- ❖ Lunch with students at Fred Ipalook Elementary School
- ❖ Classroom Observations Incorporating Curriculum Work:
  - 12: 15 p.m. – 1:15 p.m. Fred Ipalook Elementary School, Classroom Mathematics Lesson with Terri Voss
  - Meet bus – transfer to Barrow High School
  - 1:38 p.m. – 2:30p.m. Barrow High School, Classroom *Honors Level* Mathematics Lesson with Robbin Stockton
- ❖ Next Steps in NSBSD Curriculum Process, Barrow High School Library
- ❖ Meeting Wrap Up
- ❖ 5:00 p.m. – Meeting Adjourns
- ❖ 6:00 p.m. – Dinner at Brower's Cafe
- ❖ 7:30 p.m. - Depart Barrow



## NORTH SLOPE BOROUGH SCHOOL DISTRICT

P.O. Box 169 Barrow, Alaska 99723 (907) 852-5311

### DRAFT AGENDA

#### Joint Education Theme Based Education Task Force

December 8<sup>th</sup> and 9<sup>th</sup>, 2011

Barrow, Alaska

#### Thursday, December 8<sup>th</sup>

#### Iñupiat History, Language and Culture Center, Barrow, Alaska

11:00 a.m.

- Welcome – Peggy Cowan, Superintendent
- Overview - Lisa Skiles Parady, Assistant Superintendent

❖ 11:30 a.m. - Working Lunch

- Iñupiaq Learning Framework – Jana Harcharek, Director Iñupiaq Education
- Iñupiaq Based Unit Tour
- Sample Lesson using Understanding by Design – Dr. Cathy Anderegg, Director Curriculum and Instruction

❖ 2:30 p.m. – 3:00 p.m.

- Kiita Learning Community, Bob Meade, Principal
- Kiita Learning Community Classroom Lesson – Gary Boen, Math Trades

❖ Barrow Tour led by Jana Harcharek – North Slope Borough, Ilisagvik Tribal College, (BASC) Barrow Arctic Science Consortium, etc.

❖ 6:00pm

- Dinner Reception with members of the community at Superintendent Cowan's home

**Friday, December 9<sup>th</sup>**

**Barrow, Alaska**

- ❖ 7:30 a.m. Breakfast with the Board at Hopson Middle School, Cafeteria
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- ❖ Next Steps in NSBSD Curriculum Process, Barrow High School Library
- ❖ Meeting Wrap Up
- ❖ 5:00 p.m. – Meeting Adjourns
- ❖ 7:00 p.m. - Depart Barrow

Jt. Legislative Task Force on  
Theme-Based Education  
Lexicon of Education Terms  
Used in Task Force Meetings  
2011

- NCLB – No Child Left Behind, federal act
- DEED – Alaska State Department of Education & Early Development
- AYP – Adequate Yearly Progress
- SBA – Standard Based Assessments
- GLE – Grade Level Expectations
- HSGQE – High School Graduation Qualifying Exam
- Authentic Assessment (what is this?)
- RTI – Response to Instruction
- ILF- Inupiaq Learning Framework
- UBD – Understanding by Design
- Bi-Lingual Education
- Language Immersion
- CORE – Consortium on Reading Excellence
- CDL – Center for Digital Learning
- Content Standards/Reformer Standards?
- AKLN – Alaska Learning Network
- Multi-Cultural
- Indigenous
- Culturally Relevant Curriculum
- Theme-Based Education
- Place-Based Education
- Performance Expectations
- OU – Overarching Understanding
- EQ – Essential Question
- PE – Performance Expectation
- Fable – Moral of the story
- Legend – Narrative to tell a story

# "Acronyms and terms for Discussion"

## Talking Points

- ⑤ ❖ SBA - Standard Base Assessment ✓
- ⑥ ❖ GLE - Grade Level Expectations ✓
- ⑩ ❖ Content Standards Reformer Standards ✓
- ⑦ ❖ HSGQE - High School Graduation Qualifying Exam ✓
- ⑬ ❖ AKLN - Alaska Learning Network ✓
- ① ❖ NCLB - No Child Left Behind ✓
- ② ❖ AYP - Adequate Yearly Process ✓
- ③ ❖ DEED - Department of Education and Early Development ✓
- ⑳ ❖ Theme Based Education ✓
- ㉑ ❖ Theme Based - NY & AK ✓
- ㉒ ❖ Place Based ✓
- ⑱ ❖ <sup>Culturally</sup> Cultural Relevant Curriculum ✓
- ⑲ ❖ Multi Cultural ✓
- ⑮ CDC ❖ Center for Digital Learning ✓

Performance & repetition

OU - Overarching Understanding

EQ - Essential Question

PE - Performance & repetition

Fable = moral of story

Legend = narrative to tell a story

④ ✓

Indigenous (sp.?)

⑧ Authentic Assessment

~~NCLB - No Child Left Behind~~

⑭ CORE - Consortium ~~ON~~ Reading Excellence ✓

⑬ Language Immersion ✓

⑫ Bi-lingual education ✓

~~Authentic Assessment~~

⑨ RTI - Response to Instruction ✓

⑩ ILF - Inupiaq Learning Framework ✓

⑪ UBD - Understanding by Design ✓

~~Language Immersion~~

~~Bilingual~~

# ILF - Inupiaq Learning Framework

## UbD - Understanding by Design

### Talking Points

- ❖ SBA - Standard Base Assessment
- ❖ GLE - Grade Level Expectations
- ❖ Content Standards Reformer Standards
- ❖ HSGQE - High School Graduation Qualifying Exam
- ❖ AKLN - Alaska Learning Network
- ❖ NCLB - No Child Left Behind
- ❖ AYP - Adequate Yearly Process
- ❖ DEED - Department of Education and Early Development
- ❖ Theme Based Education
- ❖ Theme Based - NY & AK
- ❖ Place Based
- ❖ Cultural Relevant Curriculum
- ❖ Multi Cultural
- ❖ <sup>CDL</sup> Center for Digital Learning

Language immersion  
bilingual  
authentic assessment

indigenous



# North Slope Borough School District

## 2010-2015 Strategic Plan Summary

Prepared by M3 Planning  
(2011-12 School Year)

### MISSION STATEMENT

Learning in our schools is rooted in the values, history and language of the Iñupiat. Students develop the academic and cultural skills and knowledge to be:

- Critical and creative thinkers able to adapt in a changing environment and world;
- Active, responsible, contributing members of their communities; and
- Confident, healthy young adults, able to envision, plan and take control of their destiny.

### VISION STATEMENT

**We envision...**

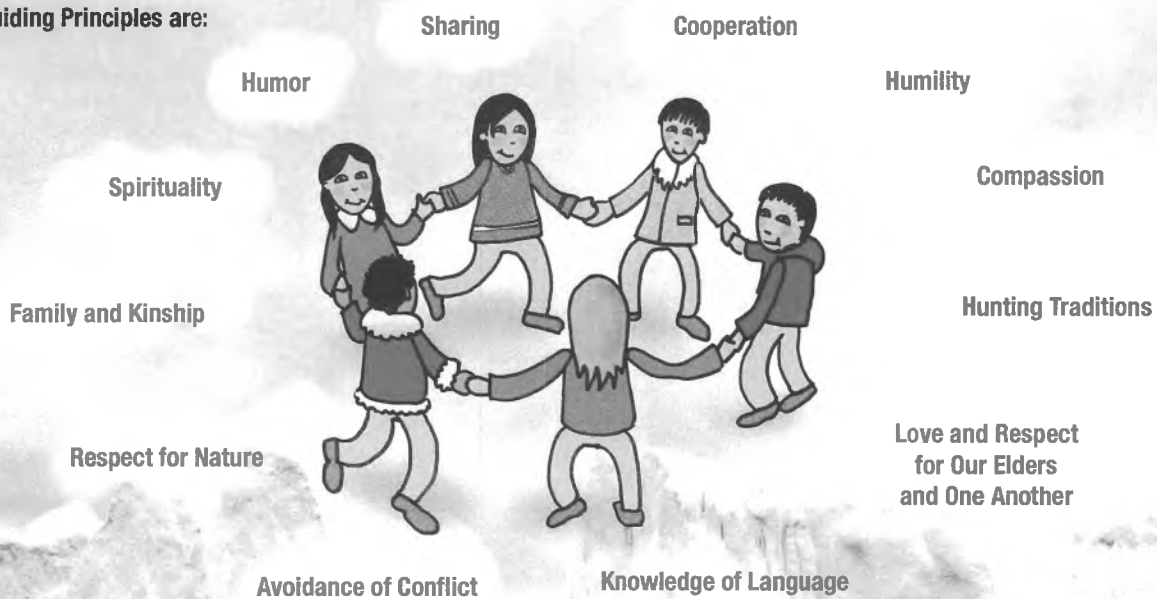
Our students graduate prepared and qualified to excel as productive citizens in the world, and able to integrate Iñupiat knowledge and values with Western ways. Our curriculum is culture-based, our attendance rate is above the state average, our parents and community members are committed to education and meaningfully engaged, more of our teachers are our own graduates and speak Iñupiaq, and our schools reflect who we are as people.

### STRATEGIC GOALS

- 1 All students will reach their intellectual potential and achieve academic success through integrating Iñupiaq knowledge systems into the core content areas.
- 2 We will actively engage parents, Elders, businesses and the community as partners in our children's education.
- 3 We will continually strengthen the recruitment, retention and professional development of highly effective staff.
- 4 We will effectively employ our financial and operational resources to support our strategic goals.

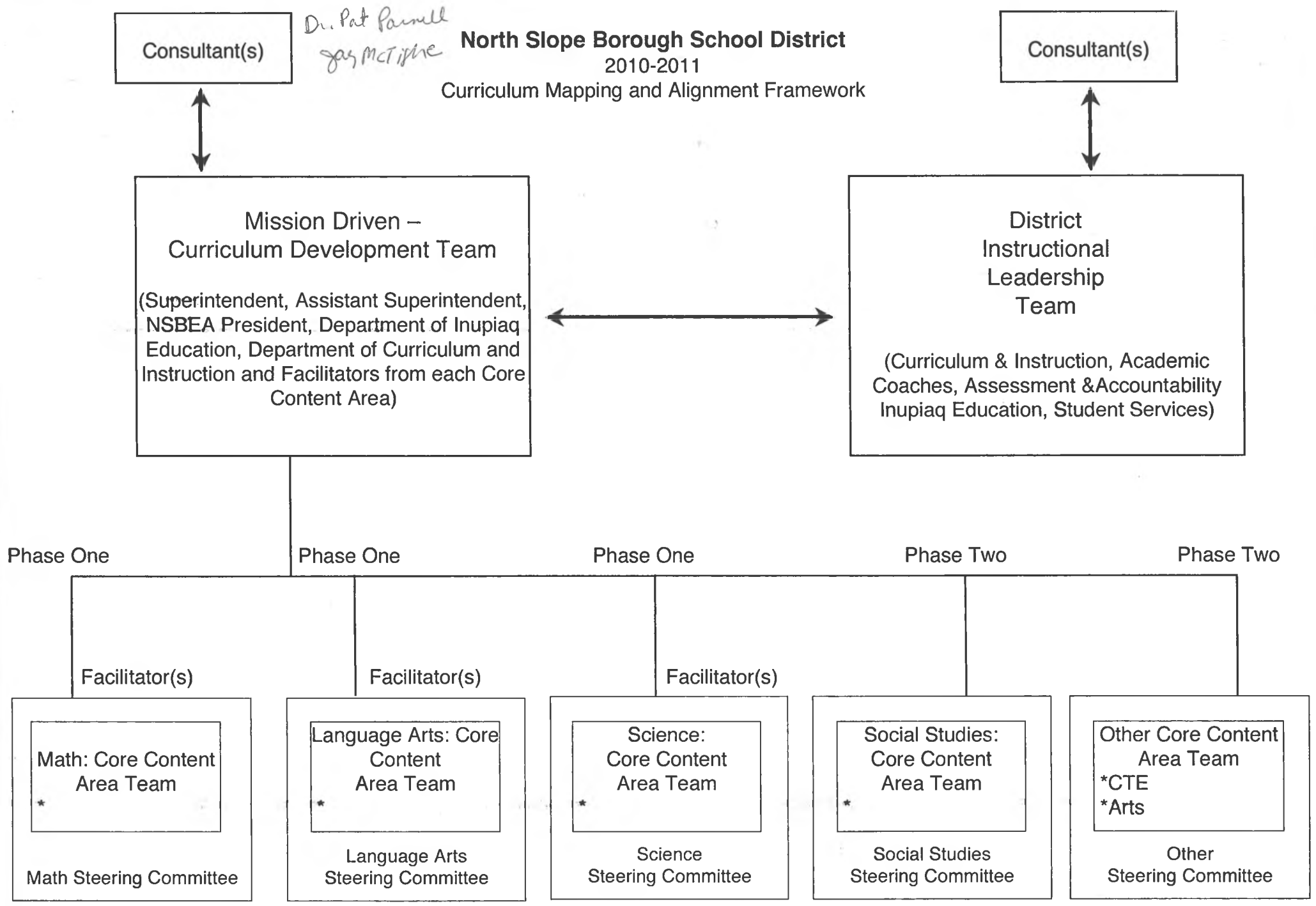
### CORE VALUES

Our Guiding Principles are:



*Dr. Pat Farrell  
Jay McTigue*

**North Slope Borough School District**  
2010-2011  
Curriculum Mapping and Alignment Framework



\* Representatives from the Department of Inupiaq Education and the Department of Student Services/Special Education

## A Five-Year District Curriculum Development Plan

Jay McTighe

NSBSD Curriculum Development Team and Core Content Area Teams

What is curriculum? The original meaning from Latin is “the course to be run.” In essence, the curriculum sets forth the best educational path for reaching a long-term outcome. Accordingly any curriculum is properly derived from prior decisions about the overall educational mission and particular discipline/program goals. The adopted Strategic Plan of the North Slope Borough School District (NSBSD) commits to the following Vision:

*Learning in our schools is rooted in the values, history and language of the Iñupiat... Our students graduate prepared and qualified to excel as productive citizens in the world, and able to integrate Iñupiaq knowledge and values with Western ways.*

In pursuit of its Vision, NSBSD has identified *Understanding by Design (UbD)* as a framework to use in constructing its district curriculum. In UbD, a primary educational aim is student understanding—the ability to make meaning of and transfer important learning, within and across subject areas. Accordingly, district curriculum in North Slope will be framed to highlight the “big ideas” and “essential questions” of the academic disciplines and Iñupiaq culture. Operationally, the curriculum will be developed “backward” from authentic performances (cornerstone assessments) that require transfer of learning based on the defined educational Mission:

*Students develop the academic and cultural skills and knowledge to be:*

- *Critical and creative thinkers able to adapt in a changing environment and world;*
- *Active, responsible, contributing members of their communities; and*
- *Confident, healthy young adults, able to envision, plan and take control of their destiny.*

The Iñupiaq Learning Framework will be the foundation of the district’s curriculum in concert with the Alaska Content and Performance Standards specifying the learning goals for academic subjects.

The North Slope Borough School District curriculum will be constructed around five key components:

1. Iñupiaq Learning Framework
2. Overarching Understanding and Essential Questions

3. Cornerstone Assessments, Rubrics, and Anchors
4. Course and Unit Curriculum Maps
5. Suggested learning activities, teaching strategies, and resources, including
  - adopted textbooks and software
  - pre- and diagnostic assessments
  - ideas for differentiation
  - trouble shooting guides

Figure 1 illustrates these components in the three-stage “backward design” process. Each stage is described below with an illustrative example.

**Figure 1. NSBSD Curriculum Components**

North Slope Borough School District Mission and Vision		
Stage 1 Desired Results	Stage 2 Appropriate Evidence	Stage 3 Key Learning Activities & Resources
<ul style="list-style-type: none"> <li>• <b>Subject-Area Mission &amp; Learning Principles</b> <i>Based on the Iñupiaq Learning Framework</i></li> <li>• <b>Overarching Understandings and Essential Questions</b> <i>for the Iñupiaq Learning Framework and Alaska Content and Performance Standards specifying the “big ideas” and “key questions” that will spiral through the curriculum</i></li> </ul>	<ul style="list-style-type: none"> <li>• <b>Culturally Relevant Cornerstone Assessments and Rubrics</b> <i>Recurring authentic tasks related to the district Mission, requiring transfer of learning in culturally relevant contexts; common rubrics for more consistent evaluation and feedback</i></li> <li>• <b>Anchors (Performance Tasks)</b> <i>Tangible examples of student work to illustrate various performance levels, with commentary</i></li> </ul>	<ul style="list-style-type: none"> <li>• <b>Suggested learning activities, teaching strategies, and resources</b> <i>(e.g. instructional materials, integration of technology)</i></li> <li>• <b>Diagnostic and formative assessments</b></li> </ul>
<b>Course and Unit Maps (12 – K3)</b>		

## **Key NSBSD Curriculum Components**

### **1. Subject-Area Mission & Learning Principles**

A mission articulates long-term outcomes, while Learning Principles describe beliefs about learning that will guide instructional actions to achieve the designated mission. Each subject area will articulate its mission and Learning Principles, aligned to the overall NSBSD Mission.

#### **Mission Statement Language Arts:**

The Iñupiaq Learning Framework will serve as the foundation of the NSBSD language arts instruction, which includes reading, writing, speaking and listening in both the English and Iñupiaq languages. The curriculum will be culturally responsive using instructional practices that validate and value students' ancestral languages and experiences, preparing students to achieve full participation in society through communication, self-discovery, knowledge acquisition, and the application of learning to new contexts.

#### **Mission Statement Mathematics:**

The mission of the NSBSD Mathematics Community is to ensure that all learners have the opportunity for meaningful, cultural, and global mathematical experiences. We will create a safe, culturally sensitive cooperative learning environment, engaging learners in mathematical inquiry with a variety of contexts, that include: logic, critical thinking, transference and connections, with high expectations for every member of the learning process.

#### **Mission Statement Science:**

Students on the North Slope shall engage in the application of science through inquiry. The nature of science encompasses basic values and beliefs that make up scientific worldviews and respects indigenous and traditional ways of knowing. Cultural, Western and placed-based scientific knowledge of the Arctic environment enriches science instruction.

### **2. NSBSD Learning Principles**

The NSBSD Learning Principles reflect Iñupiaq learning and ways of knowing.

1. Learning is the fluent and flexible transfer of knowledge and skills on authentic tasks in a variety of contexts.

2. Learning is an active process that engages learners in making meaning out of the learning experience.
3. Learning best takes place through collaboration among learners and through the embodiment of our history, language, and culture.
4. Learners need explicit goals and a clear understanding of how those goals are to be met in terms of work products and merit of excellence.
5. Learners gain understanding through regular reflection, self-assessment, and self-adjustment. They apply prior learning to new situations and tasks via activities and assessments that demand reflection and transfer.
6. Learners need consistent opportunities to see the value of what they are asked to learn and apply past knowledge to future learning.
7. Learners require risk-free environments and regular, timely, and user-appropriate feedback in order to understand goals and produce quality work.
8. Learning depends upon the right blend of challenge and comfort—knowing one is valued, success is attainable, and realizing persistent effort will pay off.
9. Learning takes place through questioning, exploring, experimenting, problem solving, and practical application.
10. Learning takes place when we make connections between an individual's frame of reference and new understandings.
11. Learning occurs in different ways and is influenced by the learner's abilities, learning styles and preferences, interests, and experiences.

### **3. *Overarching Understandings and Essential Questions***

The curriculum will be framed by the key ideas that are central to the core themes in the Inupiaq Learning Framework and to each academic content area. These “big” ideas are framed by provocative “essential questions” to help prioritize the content and focus teaching and learning. Then, the more specific facts, concepts, and skills are taught in the context of exploring and applying the larger ideas. In an education for understanding and transfer, the curriculum will spiral around recurring Essential Questions, in different forms, over the grades. Overarching questions such as, *What's the pattern? Whose "story" is this? What is the author trying to say? Are these results credible?* are revisited each year, applied to increasingly sophisticated levels of inquiry and performance.

**Figure 2. – Sample Overarching Understandings and Essential Questions—**Will be updated when ILF changes have been approved

<b>Iñupiaq Learning Framework Overarching Understandings (OUs) &amp; Essential Questions EQs)</b>		<b>Content Area Overarching Understandings (OUs) &amp; Essential Questions (EQs)</b>	
<b>Realm: Environmental Core Theme: Food Preparation and Care</b>		<b>Mathematics</b>	
OUs	EQs	OUs	EQs
Iñupiaq society is held together by the values, beliefs and traditions surrounding the sharing of the bounty.	How are the values, beliefs, and traditions made manifest through the sharing of the bounty?	Mathematical tools are useful and apply to my life.	How can cultural traditions help us understand mathematics?
<b>Realm: Historical Core Theme: Unipkaat, Quliaqtuat, Uqaluktuat</b>		<b>Language Arts</b>	
OUs	EQs	OUs	EQs
Oral traditions are passed down orally; the transmission itself is part of the message.	What is distinctive about the oral – as opposed to written – transmission of history?  How can we respect traditional	Oral literature is different from written stories stylistically, functionally, and socially.	What is distinctive about oral literature?

	storytelling methods in the modern era when writing is ascendant? When Elders who know the stories pass on, how can we keep their knowledge and wisdom alive between tellers and listeners?			
--	--	--	--	--

<b>Realm: Environment</b>		<b>Science</b>	
<b>Core Theme: Tools</b>			
<b>OU</b>	<b>EQ</b>	<b>OU</b>	<b>EQ</b>
A person needs to learn skills and technology that are appropriate to his or her environment that enhances his or her ability to explore and discover.	How does the Arctic environment affect the choice of skills and technology a person needs? What role do technological improvisation, adaptability, flexibility, and ingenuity play in survival in the Arctic?	Scientific knowledge evolves through trial and error, repeated observations, analysis of evidence, reflection, and historical perspectives.	How did people of the Arctic use scientific principles in their everyday lives?

#### 4. Cornerstone Assessments, Rubrics, and Anchors

Like a cornerstone provides a foundation for a building, cornerstone assessment tasks will anchor the NSBSD curriculum by focusing content instruction around important *recurring* performances tied to the mission, core themes, and content area Overarching Understandings. Cornerstone tasks will recur (i.e., spiral across the grades, in increasingly sophisticated forms). An example of recurring performances based on the Iñupiat Learning Framework and connected to the mathematics content area is shown in Figure 3.

**Figure 3. Cornerstone Tasks in Mathematics**

Grade Level	Numeration	Functions & Relationships	Geometry	Measurement	Estimation & Computation	Stats & Probability
12		Hunting				Career & Family
11			Packing & Containers		Subsistence Activity Prep	
10	Base Systems			Scale Maps & Routes		
9		Hunting				Career & Family
8			Packing & Containers		Subsistence Activity Prep	
7	Base Systems			Scale Maps & Routes		
6		Hunting				Career & Family
5			Packing & Containers		Subsistence Activity Prep	
4	Base Systems			Scale Maps & Routes		
3		Hunting				Career & Family
2			Packing & Containers		Subsistence Activity Prep	
1	Base Systems			Scale Maps & Routes		
K		Hunting				Career & Family

The curriculum will include analytic rubrics for the most important cornerstone performances. Using such rubrics across the grades and/or content areas yields two benefits: 1) learners have a stable target toward which to work, and 2) teacher evaluation of students becomes more consistent since their judgments are based on agreed-upon criteria and performance standards. The longitudinal rubrics will be used to profile proficiencies along a learning continuum (e.g., emerging—mastery). These common metrics will allow more accurate and descriptive reporting to parents. Such longitudinal proficiency scales also enable educators to highlight progress over time.

Once the cornerstone assessments are implemented, teachers will meet in Professional Learning Community (PLCs) teams periodically to examine and evaluate student work. As a part of this process, anchor work samples will be selected to provide tangible and specific illustrations of various levels of quality or degrees of proficiency based upon established criteria in the associated rubric(s). Anchors assist teachers in understanding and consistently applying the criteria and standards when judging student products or performances. They provide teachers and students with clear targets to motivate and guide their efforts, and they help students to better understand and apply the criteria for self- and peer assessment.

**Note: NSBSD examples will be inserted as they are developed.**

Examples of annotated anchors can be viewed at:

[http://www.exemplars.com/materials/samples/math\\_3-5.html#](http://www.exemplars.com/materials/samples/math_3-5.html#)

[http://www.exemplars.com/materials/samples/science\\_6-8.php](http://www.exemplars.com/materials/samples/science_6-8.php)

[http://www.exemplars.com/materials/samples/rwr\\_5-8.php](http://www.exemplars.com/materials/samples/rwr_5-8.php)

[Exemplars/WritingFromhttp://www.exemplars.com/materials/samples/developing\\_writing\\_grades\\_2\\_4.pdf](http://www.exemplars.com/materials/samples/developing_writing_grades_2_4.pdf)

Student work from the cornerstone assessments will be collected in digital portfolios, so that students can graduate with a *resume* of genuine accomplishments, not just a transcript of courses taken and a GPA.

## **5. Course and Unit Curriculum Maps**

The overarching understandings, essential questions and cornerstone assessments will provide the conceptual framework for the NSBSD Curriculum. Then, curriculum maps will be created for yearly courses/grade levels, showing the units and approximate time frames.

**Note: NSBSD examples will be inserted as they are developed.**

Examples of yearly curriculum maps for Science (K-12) can be viewed at:

**6. Suggested Learning Activities, Teaching Strategies, and Resources**

The NSBSD Curriculum will include suggested learning activities and companion resources that are most likely to enable learners to achieve success on the cornerstone assessment tasks and meet performance standards related to the mission, core themes, and content area goals. Over time, these resources will include pre- and diagnostics assessments, ideas for differentiation, and trouble-shooting guides targeted to persistent achievement problems.

Textbooks have traditionally been a mainstay of teachers. However, textbooks are not THE curriculum! Texts and related instructional resources (e.g., software) will be selected to *support* the curriculum. Accordingly, Curriculum Content Area Teams will develop and use selection criteria aligned to the district mission, Iñupiaq Learning Framework, content area Overarching Understandings, and NSBSD Learning Principles. Review of instructional resources will be ongoing. Figure 4 presents a sample of such criteria.

**Figure 4. Review Criteria for Instructional Resources**

On a scale of 1 to 5, with 5 being the highest, to what extent does this resource meet the district’s review criteria?	Rating 1-5
1. Respect knowledge of the Iñupiaq people (e.g., authentic voices, reinforcement of students’ cultural knowledge, acknowledgment of culture as dynamic and changing).	
2. Support the Iñupiaq Learning Framework Overarching Understandings?	
3. Support the content area Overarching Understandings?	
4. Support contextualized learning experiences (for example, frame learning with relevant questions, meaningful challenges, and authentic applications)?	
5. Identify a limited number of big ideas – concepts, principles, themes, issues – and/or include provocative essential questions around which knowledge is examined?	
6. Engage students in higher-order thinking (four levels of DOK)?	
7. Include opportunities for students to apply their learning in meaningful and culturally relevant contexts?	
8. Contain place-based and culturally relevant, effective and engaging activities to help students make connections and construct meaning?	

9. Include appropriate pre-assessments to help teachers check for prior knowledge and students' readiness for new learning?	
10. Include authentic post assessments that measure student understanding?	
11. Support collaborative and interactive learning?	
12. Develop self-directed learning?	
13. Assist development and deepening of student understanding and transferability?	
14. Support teachers in providing students with timely and culturally appropriate feedback along with the opportunity to use it to improve learning and performance?	
15. Are assessment tools associated with the resource culturally appropriate and therefore likely to provide valid feedback?	
16. Support teaching to students' varied cultural communication styles, learning styles, interests, and needs, and speak to the students' cognitive, affective, and kinesthetic domains?	
17. Reflect best practices for multicultural education?	
a. Visibility of people of all ethnicities	
b. Lack of stereotyping	
c. Balance of perspectives	
d. Reality-based portrayal of culture	
e. Integration of information of all ethnicities with Western perspective	
f. Accuracy (historical and cultural)	
g. Encouraging diversity	
h. Time-depth (past, present, and future)	
i. Is research-based	
Comments:	

**Curriculum Design Standards**

Just as educators hold student work up against standards, we will use curriculum design standards to specify the qualities that we strive for in our curriculum. Figure 5 presents a set of design standards to use in reviewing UbD units. These criteria have a dual purpose – 1) to guide self-assessment and reviews to identify design strengths and needed improvements; and 2) to provide a mechanism for quality control; i.e., a basis for validating curricular designs. Figure 5 shows an example of Design Standards. We will use a modified version of these standards,

incorporating the relevant aspects of the Iñupiaq Learning Framework, to review and refine the NSBSD curriculum.

---

**Figure 5. UbD Unit Design Standards (2.0)**

**STAGE 1**

1. The listed Transfer Goals specify desired long-term, genuine accomplishment. (TG)
2. The identified Enduring Understandings reflect important, transferable ideas. (EU)
3. The identified Enduring Understandings are stated as full-sentence generalizations. (EU)
4. Essential Questions are open-ended and thought provoking. (EQ)
5. The Iñupiaq Learning Framework, Alaska Content and Performance Standards (Grade Level Expectations), Mission and NSBSD discipline specific Enduring Understandings and Essential Questions are addressed explicitly in all three stages. (G)
6. The identified knowledge (K) and skills (S) are needed to address the established goals, achieve the targeted understandings(s) and support effective transfer.
7. All the elements – Transfer Goals - **TG**, Enduring Understandings - **EU**, Essential Questions - **EQ**, Goals - **G**, Knowledge - **K**, Skills - **S** – are aligned so Stage 1 is focused and coherent.

**STAGE 2**

8. The specified assessments provide valid evidence of all desired results; i.e., Stage 2 aligns with Stage 1.
9. The specified assessments include authentic transfer based on one or more of the six facets of understanding (explanation, interpretation, application, perspective, empathy, self-knowledge).
10. The specified assessments provide sufficient opportunities for students to reveal their attainment of the Stage 1 goals.
11. Evaluative criteria for each assessment are aligned to Desired Results.

**STAGE 3**

12. Appropriate learning events and instruction will help learners:
  - a. Acquire targeted knowledge and skills.
  - b. Make meaning of important ideas.
  - c. Transfer their learning to new situations.
  - d. Become well grounded, well educated young adults.

**OVERALL**

13. All 3 stages are coherent and in alignment.
14. The unit design is engaging, feasible and appropriate for this situation.
15. Become well-grounded, well-educated young adults.

### Curriculum Development Time Frame

The development of curriculum in NSBSD will occur over a 5-year time frame. Figure 6 presents a general schedule for science, mathematics and language arts. A time frame for additional content areas will be developed and added to this plan.

**Figure 6.** NSBSD Curriculum Development Time Frame for Language Arts, Mathematics, and Science.

	SY 2010-11	SY 2011-12	SY 2012-13	SY 2013-14	SY 2014-15
1. Mission and Learning Principles	*****\/////	*****	+++++	Is this right?	
2. Overarching Understandings (OUs) and Essential Questions (EQs)	*****\/////	+++++			
3. Cornerstone Assessments	*****	*****\/////	+++++		
4. Common Rubrics		*****\/////	+++++		
5. Anchors Examples <sup>1</sup>			*****	*****\/////	+++++
6. Curriculum Mapping – Course & Unit Level <sup>2</sup>		*****	*****\/////	+++++	
7. Instructional Resources & Strategies			*****	*****\/////	+++++
8. Pre- and Formative Assessments			*****	*****\/////	+++++
9. Ideas for Differentiation			*****	*****\/////	+++++
10. Trouble Shooting Guides				*****\/////	+++++

**KEY:**      Drafted \*\*\*\*\*      Reviewed \/////      Completed +++++

<sup>1</sup> The selection of Anchors and the development of Trouble Shooting Guides cannot begin until cornerstone assessments and rubrics are in place. Even then, Anchoring and Trouble Shooting will be an on-going process. Over time, performance improvements will require adjusting the anchor examples.

<sup>2</sup> Initial maps will outline the units for a course or grade level for recommended time frames. Over time, greater detail can be added (i.e., curriculum components 7, 8 and 9).



# Mapkuqput Iñuuniagnigmi

## Iñupiaq Learning Framework

NORTH SLOPE BOROUGH SCHOOL DISTRICT

**Our philosophy**

**Our history**

**Our language**

**Interconnectedness  
with all living things**

---

# How Change is Strengthening Us

As Iñupiat we have unique knowledge systems deeply rooted in understandings that are specific to our worldview and way of life. Spanning the last five generations, we have witnessed great change. It is especially within the last fifty years that change has been more pronounced and intense. Subsistence patterns, physical, emotional, spiritual and intellectual health, education and language use, modes of storytelling, family relations, mores, our social fabric and economic structures have been disrupted and undergone drastic changes.

As an adaptable people we have accommodated these changes while remaining strong and resilient in our fundamental value systems as Iñupiat. Today, more than ever, our ancestral knowledge is critical to our contemporary survival in the Arctic. It has long been our Elders' dream for our children to utilize our collective knowledge, and it is through collaborative efforts with various local entities that we can make this a reality.

It is our birthright to have equal opportunity to understand and practice *iñua* – our philosophies, history, language and interconnectedness with all living things – guided by our vision for the future. Our vision is to continue to see our generations flourish, to live the lives our ancestors prayed for us to live and to ensure we provide the same for our ancestors to come. Above all, it is urgent that we guarantee the vibrancy of *iñua* for our future generations.

As a people we have the strength and determination to consistently effectuate change forthwith in our schools to make the education system meaningful and culturally responsive, resulting in greater academic success for our students.

---

# Environmental

Our surroundings provide for the life we are able to live. The tools and technology that are crafted from the land and from the animals of our land and waters reflect a long-standing relationship we have maintained over countless generations. We are dependent on our environment and as such must engender an understanding of and respect for this vital relationship in our descendants.





## Community

“It takes a village to raise a child.” This proverb has applied to the Iñupiat since time immemorial. Our people have practiced ancient rites of passage and have intricate rituals and ceremonies. Our society has a complex web of relations from which teachings about life emanate. Living in harmony requires mutual respect, understanding and communication. These community practices are essential for our children’s emotional, intellectual, physical and spiritual wellbeing.



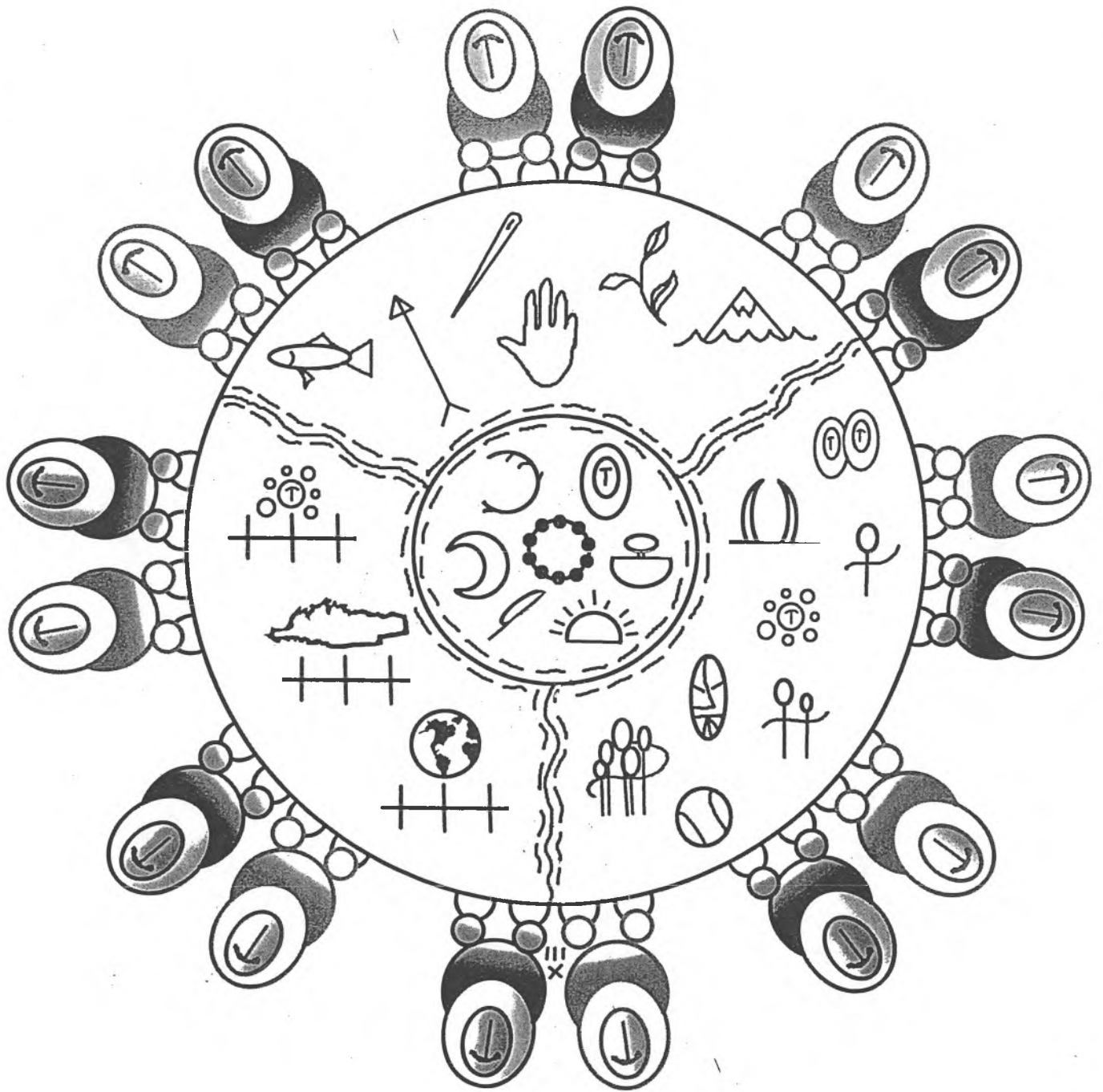
## Historical

In the time continuum of the Iñupiat, we are one generation held accountable to the next. It is our responsibility to keep our knowledge alive, just as those who came before us took it upon themselves to learn the stories and pass them on. The stories we tell and our own understandings will one day become legends and our descendants will speak of us as we speak of those who came before us. For our children to have an Iñupiaq identity, it is essential for us to ground them in this way. We must provide them with a broad historical scope, exceptionally rich in detail.

# Individual

As Iñupiat we are lifelong learners. We all have roles in our families and communities. Some individuals are born hunters, dancers or seamstresses. Some have the gift of song or storytelling. Others dedicate their lives to history, being a good parent or perhaps they find they do well in business or the arts. We must prepare our future generations for whatever paths they choose to walk in their lifetimes.





## Instructional Focus in the Schools

All students will reach their intellectual potential and achieve academic success through integrating Iñupiaq knowledge systems into the core content areas.

This framework shall be the foundation from which coherent Iñupiaq-based academic curricula and assessment processes will emanate.

North Slope Borough School District (NSBSD) will map and develop instructional programs and practices in accordance with the Iñupiaq Learning Framework consistent with the district curriculum alignment effort. This development marks the first step toward achieving this goal.

## Community and Family Engagement

We will actively engage parents, Elders, businesses and the community as partners in our children's education.

Maintaining this framework is not a single event, it is cyclic and will need to be nurtured, edited, added to and constantly revised.

Further detailing of the framework will require the continued involvement of Ijiniñniagnikun Apqusiutit and the support and engagement of our communities - elders, parents, leaders, business and government partners, teachers and students.

It is imperative as we move forward with this work that we recognize experts with Iñupiaq knowledge and the expertise we have in our people. Those who are learned people in traditional lifeways are fundamental to this process. The Iñupiat who are learned in the professional realm also need to be engaged and work in collaboration with the elders who carry the wisdom and knowledge of the Iñupiat.

## Educators, Staff and Board Development

We will continually strengthen the recruitment, retention and professional development of highly effective staff.

As we create content for our academic, civic and social learning, it is imperative that we clearly define these interconnected realms and provide our educators with opportunities to develop and apply their knowledge of these understandings.

As an institution, the NSBSD must provide for training that facilitates making these connections.

As we implement the Iñupiaq Learning Framework, we shall simultaneously train educators to serve the unique educational needs of our people. We anticipate that meeting these needs will have the long-term effect of increasing the number of local teachers and having the added effect of increasing teacher retention.

## Organizational and Financial Stewardship

We will effectively employ our financial and operational resources to support our strategic goals.

Foundational to the Iñupiaq Learning Framework is the belief – supported by research – that curricula developed from the perspective of Iñupiat will have long-term positive outcomes for increased academic performance, local teacher hire and retention.

Through community ownership of education and investment in new educational practices now, we increase the relevance and viability of the teaching profession from the perspective of students.

This investment is projected to increase the number of local, permanent residents teaching in our classrooms, improve the quality of education delivered, and drastically reduce the amount of time and financial resources allocated each year to recruit and train new teachers.

# Iḷiññiagnikun Apqusiqtit

Community members from across the North Slope gathered on four occasions in Barrow to forge a new trail for education. This Iñupiaq Learning Framework is a result of these gatherings. The framework was created through reflection and dialogue and forms the ongoing curriculum development effort.

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**“People who break the trail for learning”**

Photo Credits: Norman & Martha Leavitt Collection, NSB Iñupiat History, Language & Culture Commission, and Pausauraq – Jana Harcharek.



**Balance in our  
spiritual, physical,  
emotional, and  
intellectual wellbeing**



# Iñupiaq Learning Framework



## Overarching Understandings And Essential Questions

The **Core Themes** fall under one of four **Realms**: Environmental, Community, Historical and Individual. For example, **Food Preparation and Care** is a **Core Theme** under the **Environmental Realm**. **Overarching Understandings** (OU's) and correlating **Essential Questions** (EQ's) have been written for each Core Theme based on an initial set of overarching questions. These OU's will anchor course and unit development. The term *enduring* refers to the big ideas, or the important understandings that have lasting value beyond the classroom, that we want students to retain. The EQ's are doorways into the understandings – they are the guiding questions that students themselves ask as they begin the exploration of each Enduring Understanding.

### LANGUAGE AND SPIRITUALITY

As the element that ties and binds all of the concepts and qualities of the Iñupiaq Learning Framework together, the Iñupiaq language is embedded throughout the core themes. Interwoven throughout as well, is Spirituality and Faith - the connections that enable the Iñupiaq Learning Framework to stay strong and sturdy.

- Culture is embedded in language; different languages uniquely express cultural understandings and beliefs
- In the Iñupiaq worldview, the spiritual dimension is an integral part of and not separate from all aspects of a person's awareness.

### ENVIRONMENTAL REALM

#### **Food Preparation and Care**

- Culture is embedded in language; different languages uniquely express cultural understandings and beliefs. [E.fpc.1]
  - EQ: What understandings about the nature of food are clarified through the Iñupiaq language? [E.fpc.1.a]

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- In the Iñupiaq worldview, the spiritual dimension is an integral part of and not separate from all aspects of a person's awareness. [E.fpc.2]
  - EQ: How is spirituality embodied in the preparation and care of food? [E.fpc.2.a]
- Food preparation and sharing are universal ways of forging and maintaining family and community. [E.fpc.3]
  - EQ: How do societies forge and maintain family and community? [E.fpc.3.a]
  - EQ: How do societies use food – preparing, sharing, and consuming – to forge and maintain community? [E.fpc.3.b]
- Each society strives to feed its members nutritious food. [E.fpc.4]
  - EQ: What are the nutritional values of indigenous foods? [E.fpc.4.a]
- The foods a person grows up on provide more than nutritional sustenance; they are imbued with emotional, social, and symbolic importance as well. [E.fpc.5]
  - EQ: What emotional, social and symbolic meanings do your favorite foods hold for you? [E.fpc.5.a]
  - EQ: Why do we like some foods more than others? [E.fpc.5.b]
- Iñupiaq society is held together by the values, beliefs and traditions surrounding the sharing of the bounty. [E.fpc.6]
  - EQ: How are the values, beliefs, and traditions made manifest through the sharing of the bounty? [E.fpc.6.a]

### **Hunting and Survival**

- Culture is embedded in language; different languages uniquely express cultural understandings and beliefs. [E.hs.1]
  - EQ: What understandings about the nature of the food quest are clarified through the Iñupiaq language? [E.hs.1.a]
- In the Iñupiaq worldview, the spiritual dimension is an integral part of and not separate from all aspects of a person's awareness. [E.hs.2]
  - EQ: What beliefs and values are exemplified through the food quest? [E.hs.2.a]
  - EQ: What do respect for the environment and respect for animals entail? [E.hs.2.b]
- A person becomes a provider for his or her family through education and preparation. [E.hs.3]
  - EQ: What skills, understandings, beliefs, and values does a person need in order to be a good provider? [E.hs.3.a]
  -

### **Sewing**

- Culture is embedded in language; different languages uniquely express cultural understandings and beliefs. [E.s.1]
  - EQ: What understandings about the relationship of people and their clothing are clarified through the Iñupiaq language? [E.s.1.a]

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- In the Iñupiaq worldview, the spiritual dimension is an integral part of and not separate from all aspects of a person's awareness. [E.s.2]
  - EQ: How is clothing an expression of cultural beliefs and values? [E.s.2.a]
- Expertise in sewing can be a matter of life and death in the Arctic environment. [E.s.3]
  - EQ: How is appropriate clothing essential to life in the Arctic? [E.s.3.a]
- The process of providing clothing requires the efforts of many. [E.s.4]
  - EQ: What do you contribute toward the making or providing of clothing for yourself or your family? [E.s.4.a]
  - EQ: How does the act of providing clothing make a family stronger? [E.s.4.b]
- Traditional clothing is an integral part of survival in the Arctic. [E.s.5]
  - EQ: How is clothing related to survival? [E.s.5.a]

### Tools

- Culture is embedded in language; different languages uniquely express cultural understandings and beliefs. [E.t.1]
  - EQ: What does the Iñupiaq language reveal about Iñupiaq understandings and beliefs that pertain to technology and tools? [E.t.1.a]
- In the Iñupiaq worldview, the spiritual dimension is an integral part of and not separate from all aspects of a person's awareness. [E.t.2]
  - EQ: How do spiritual, physical, and technological readiness go hand in hand? [E.t.2.a]
- The Iñupiaq people developed an extremely complex and detailed technology that enabled them to live in the Arctic. [E.t.3]
  - EQ: How does an understanding of Iñupiaq technology help hunters and gatherers today? [E.t.3.a]
- A person needs to learn skills and technology that are appropriate to his or her environment that enhances his or her ability to explore and discover. [E.t.4]
  - EQ: How does the Arctic environment affect the choice of skills and technology a person needs? [E.t.4.a]
  - EQ: What roles do technological improvisation, adaptability, flexibility, and ingenuity play in survival in the Arctic? [E.t.4.b]

### Medicines and Healing

- Culture is embedded in language; different languages uniquely express cultural understandings and beliefs. [E.mh.1]
  - EQ: What does the Iñupiaq language reveal about understandings and beliefs that pertain to health and wellness? [E.mh.1.a]
- In the Iñupiaq worldview, the spiritual dimension is an integral part of and not separate from all aspects of a person's awareness. [E.mh.2]

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- EQ: How do traditional healing techniques, beliefs and practices enhance spiritual well-being? [E.mh.2.a]
- Good health includes physical, emotional, intellectual and social well-being. [E.mh.3]
  - EQ: What does it mean to be healthy? [E.mh.3.a]
  - EQ: How do traditional healing techniques, beliefs and practices and modern medicine enhance individual and community physical, emotional, intellectual, and social health and well-being? [E.mh.3.b]
- The Arctic environment provides natural medicines that have sustained the Iñupiat for millennia. [E.mh.4]
  - EQ: How have the Iñupiat remained healthy over the centuries? [E.mh.4.a]

### **Environment**

- Culture is embedded in language; different languages uniquely express cultural understandings and beliefs. [E.e.1]
  - EQ: How does the Iñupiaq language express the connections among people, plants, other animals, and the physical universe? [E.e.1.a]
  - EQ: What does the concept of “si a” entail? [E.e.1.b]
- In the Iñupiaq worldview, the spiritual dimension is an integral part of and not separate from all aspects of a person’s awareness. [E.e.2]
  - EQ: What does the concept of “iñua” entail? [E.e.2.a]
- Each society has a distinct understanding about the nature of the cosmos. This understanding underlies conceptions of the role of humans and animals and the physical and spiritual relationships between humans and the rest of creation. [E.e.3]
  - EQ: How is the Iñupiaq worldview unique? [E.e.3.a]
  - EQ: How is the Iñupiaq worldview like those of other cultures? [E.e.3.b]
- As members of the Arctic community, we have the responsibility to be a part of and interact with the environment in a way that honors the interconnectedness of people and the cosmos. [E.e.4]
  - EQ: What are appropriate ways of protecting and respecting the land, air, and sea and the living things that inhabit them? [E.e.4.a]

## **COMMUNITY REALM**

### **Elders**

- Culture is embedded in language; different languages uniquely express cultural understandings and beliefs. [C.e.1]
  - EQ: How do Elders’ knowledge and use of the Iñupiaq language enrich our understanding of the Iñupiaq way of life? [C.e.1.a]
- In the Iñupiaq worldview, the spiritual dimension is an integral part of and not separate from all aspects of a person’s awareness. [C.e.2]

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- EQ: What can our Elders teach us about the nature of the universe? [C.e.2.a]
- EQ: How can the human life cycle lead to reflections of the nature of the universe? [C.e.2.b]
- Elders are highly regarded for the specialized knowledge they have and share. [C.e.3]
  - EQ: What contributions do Elders make and what specialized knowledge do they have? [C.e.3.a]
  - EQ: What will you do to prepare yourself to become a valued Elder in your community? [C.e.3.b]
  - EQ: How can behavior toward others, including Elders, strengthen community? [C.e.3.c]

### **Celebrations and Ceremonies**

- Culture is embedded in language; different languages uniquely express cultural understandings and beliefs. [C.cc.1]
  - EQ: How does the special language or vocabulary associated with specific celebrations and ceremonies communicate their messages or meanings? [C.cc.1.a]
- In the Iñupiaq worldview, the spiritual dimension is an integral part of and not separate from all aspects of a person's awareness. [C.cc.2]
  - EQ: Why do people seek an understanding of the world beyond the visible and tangible? [C.cc.2.a]
- Celebrations and ceremonies reflect and foster social integration. [C.cc.3]
  - EQ: How do societies use celebrations and ceremonies to forge and maintain community? [C.cc.3.a]
- Celebrations and ceremonies embody an understanding of the cosmos and the human place in that cosmos. [C.cc.4]
  - EQ: What are the messages and meanings of various celebrations and ceremonies? [C.cc.4.a]

### **Singing and Dancing**

- Culture is embedded in language; different languages uniquely express cultural understandings and beliefs. [C.sd.1]
  - EQ: How is the language of song and dance different from the language of speech? [C.sd.1.a]
- In the Iñupiaq worldview, the spiritual dimension is an integral part of and not separate from all aspects of a person's awareness. [C.sd.2].
  - EQ: How do singing, drumming, and dancing contribute to our spiritual, emotional, social, and physical wellbeing? [C.sd.2.a]
- Song and dance are powerful expressions of our existence. [C.sd.3]
  - EQ: What is special about the communication of singing and dancing? [C.sd.3.a]
  - EQ: Why do people sing and dance? [C.sd.3.b]

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### Storytelling

- Culture is embedded in language; different languages uniquely express cultural understandings and beliefs. [C.s.1]
  - EQ: What is special about the language used in storytelling? [C.s.1.a]
- In the Iñupiaq worldview, the spiritual dimension is an integral part of and not separate from all aspects of a person's awareness. [C.s.2.]
  - EQ: What do stories tell us about the nature of the world? [C.s.2.a]
- Stories are a universal form of communication told through various genres and media and for a variety of reasons. [C.s.3]
  - EQ: Why do the Iñupiat tell stories? [C.s.3.a]
  - EQ: What difference does a story's medium of presentation make? [C.s.3.b]
- Stories are dynamic in the hearing and the telling; they reflect the cultural communities in which they are told, heard, and seen. [C.s.4]
  - EQ: What makes a good story? [C.s.4.a]
  - EQ: What makes a well-told story? [C.s.4.b]
  - EQ: How do oral traditions reflect differences in culture, language, time and space? [C.s.4.c]

### Arts

- Culture is embedded in language; different languages uniquely express cultural understandings and beliefs. [C.a.1]
  - EQ: How does the language used in describing works of art or artistic expression reveal underlying notions about art? [C.a.1.a]
- In the Iñupiaq worldview, the spiritual dimension is an integral part of and not separate from all aspects of a person's awareness. [C.a.2]
  - EQ: How are the arts integrated into all aspects of Iñupiaq life? [C.a.2.a]
  - EQ: How is the concept of "iñua" reflected and expressed through and in art? [C.a.2.b]
- Each society has its own aesthetics – i.e., what is considered beautiful – which determine the forms that art takes. [C.a.3]
  - EQ: How is the Iñupiaq aesthetic expressed through the arts? [C.a.3.a]
- All individuals can and should engage in some level of artistic expression. [C.a.4]
  - EQ: Why do people produce art? [C.a.4.a]

### Parenting

- Culture is embedded in language; different languages uniquely express cultural understandings and beliefs. [C.p.1]
  - EQ: What does the Iñupiaq language teach us about parenting? [C.p.1.a]
  - EQ: How does the special language between parents and their children foster a loving relationship? [C.p.1.b]

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- In the Iñupiaq worldview, the spiritual dimension is an integral part of and not separate from all aspects of a person's awareness. [C.p.2]
  - EQ: In what ways is parenting a sacred trust? [C.p.2.a]
  - EQ: How is being a good parent essential to the future of all societies? [C.p.2.b]
- Parents are the first and generally most important source of an individual's education. [C.p.3]
  - EQ: How do parenting skills and knowledge contribute to a child's growth and development in today's world? [C.p.3.a]
  - EQ: How does one learn to be a good parent? [C.p.3.b]
- Family and culture affect interpersonal relationships and foster responsible behaviors. [C.p.4]
  - EQ: Why do we need to learn about getting along with others? [C.p.4.a]
  - EQ: What are the roles of extended family and the community in child rearing? [C.p.4.b]

### Games

- Culture is embedded in language; different languages uniquely express cultural understandings and beliefs. [C.g.1]
  - EQ: How does terminology associated with games reflect the local worldview, history, and culture? [C.g.1.a]
- In the Iñupiaq worldview, the spiritual dimension is an integral part of and not separate from all aspects of a person's awareness. [C.g.2]
  - EQ: How do games promote spiritual, emotional, physical, and intellectual health? [C.g.2.a]
  - EQ: How do games lighten people's spirits? [C.g.2.b]
- All groups of people play games. [C.g.3]
  - EQ: Why do people play games? [C.g.3.a]
  - EQ: How can games involve both competition and cooperation? [C.g.3.b]
- Physical contests can be used to demonstrate and teach agility, endurance, concentration, and strength, which are necessary for survival. [C.g.4]
  - EQ: What skills can games teach? [C.g.4.a]
  - EQ: How might skill in games and improving one's performance transfer to other aspects of life? [C.g.4.b]

### Relationships

- Culture is embedded in language; different languages uniquely express cultural understandings and beliefs. [C.r.1]
  - EQ: How do kinship terms describe our relationships? [C.r.1.a]
- In the Iñupiaq worldview, the spiritual dimension is an integral part of and not separate from all aspects of a person's awareness. [C.r.2]
  - EQ: What relationships can people experience with the universe and elements within it? [C.r.2.a]

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- People form and join a variety of alliances and groups throughout their lives. [C.r.3]
  - EQ: What kinds of groups and alliances do people form or join? [C.r.3.a]
  - EQ: Why do people form or join groups? [C.r.3.b]
  - EQ: What makes a good friend? [C.r.3.c]
- Relationships with diverse individuals can enrich a person's life. [C.r.4]
  - EQ: What can we learn from those who are different from ourselves? [C.r.4.a]
  - EQ: What can we contribute to the lives of those who are different from ourselves? [C.r.4.b]

### **HISTORICAL REALM**

#### ***Unipkaat, Quliaqtuat, Uqaluktuat\****

- Culture is embedded in language; different languages uniquely express cultural understandings and beliefs. [H.uqu.1]
  - EQ: What do the definitions of *unipkaat*, *quliaqtuat*, and *uqaluktuat* tell about the Iñupiaq concept of history? [H.uqu.1.a]
  - EQ: What is gained by hearing the stories in the Iñupiaq language? [H.uqu.1.b]
- In the Iñupiaq worldview, the spiritual dimension is an integral part of and not separate from all aspects of a person's awareness. [H.uqu.2]
  - EQ: How is the spiritual dimension of life explored in *unipkaat*, *quliaqtuat*, and *uqaluktuat*? [H.uqu.2.a]
  - EQ: How do these stories reveal the meaning of existence and the human place in the cosmos in the Iñupiaq worldview? [H.uqu.2.b]
- Stories reveal the ways in which societies perceive their creation, origin and history and how the world and all in it is interpreted. [H.uqu.3]
  - EQ: What do *unipkaat*, *quliaqtuat*, and *uqaluktuat* teach us? [H.uqu.3.a]
- The acts of telling and hearing stories are integral to making meaning from the stories. [H.uqu.4]
  - EQ: What is distinctive about the oral – as opposed to written – transmission of history? [H.uqu.4.a]
  - EQ: How can we keep oral traditions and the art of storytelling alive? [H.uqu.4.b]

#### **North Slope History**

- Culture is embedded in language; different languages uniquely express cultural understandings and beliefs. [H.nsh.1]
  - EQ: Why do languages die? [H.nsh.1.a]
  - EQ: How can moribund languages be revitalized? [H.nsh.1.b]
  - EQ: How has the loss of facility in speaking Iñupiaq affected events and people on the North Slope? [H.nsh.1.c]

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- In the Iñupiaq worldview, the spiritual dimension is an integral part of and not separate from all aspects of a person's awareness. [H.nsh.2]
  - EQ: How have the practice and understanding of spirituality changed for indigenous peoples in the 20<sup>th</sup> and 21<sup>st</sup> centuries? [H.nsh.2.a]
  - EQ: In what ways have events in the development of the modern North Slope reflected traditional Iñupiaq spirituality? [H.nsh.2.b]
- Analyzing history allows us to learn about ourselves and make informed decisions that shape our future. [H.nsh.3]
  - EQ: How did the community decide on courses of action before the importation of modern democracy? [H.nsh.3.a]
  - EQ: How will knowing history help us make decisions for the future? [H.nsh.3.b]
  - EQ: How does self-knowledge relate to knowledge of the history of one's people? [H.nsh.3.c]

### **Modern History**

- Culture is embedded in language; different languages uniquely express cultural understandings and beliefs. [H.mh.1]
  - EQ: What place does the Iñupiaq language hold in the present and future world? [H.mh.1.a]
- In the Iñupiaq worldview, the spiritual dimension is an integral part of and not separate from all aspects of a person's awareness. [H.mh.2]
  - EQ: What are the spiritual ramifications of changes experienced in the colonization process? [H.mh.2.a]
- Indigenous peoples worldwide have been changed by contact with imperialistic forces. [H.mh.3]
  - EQ: What changes have indigenous peoples experienced as a result of contact with colonial powers? [H.mh.3.a]
  - EQ: What are the psychological, social, economic, and political ramifications of changes experienced in the colonization process? [H.mh.3.b]
  - EQ: What can Western cultures learn from indigenous cultures? [H.mh.3.c]
- Individuals and groups can bring about change with concerted effort. [H.mh.4]
  - EQ: What can I do to affect positive change? [H.mh.4.a]
  - EQ: What did my ancestors do to affect events in the past? [H.mh.4.b]
- All change has both immediate and long-term roots in the past, as well as branches into the future. [H.mh.5]
  - EQ: How can I learn the causes of contemporary problems? [H.mh.5.a]
  - EQ: How can I anticipate the future effects of today's actions and decisions? [H.mh.5.b]

### **INDIVIDUAL REALM**

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### **Creating Balance**

- Culture is embedded in language; different languages uniquely express cultural understandings and beliefs. [I.cb.1]
  - EQ: What challenges face today's youth who have not learned to speak Iñupiaq? [I.cb.1.a]
- In the Iñupiaq worldview, the spiritual dimension is an integral part of and not separate from all aspects of a person's awareness. [I.cb.2]
  - EQ: How does an individual maintain a spiritual mindset in today's world? [I.cb.2.a]
- Our continued existence hinges on our ability to effectively navigate cultural domains in an ever-changing world. [I.cb.3]
  - EQ: What constitutes balance among cultural domains? [I.cb.3.a]
  - EQ: What are the benefits of maintaining and dangers of losing this balance? [I.cb.3.b]

### **Leadership**

- Culture is embedded in language; different languages uniquely express cultural understandings and beliefs. [I.l.1]
  - EQ: How are various kinds of leaders and leadership expressed and recognized in the Iñupiaq language? [I.l.1.a]
- In the Iñupiaq worldview, the spiritual dimension is an integral part of and not separate from all aspects of a person's awareness. [I.l.2]
  - EQ: How do effective leaders embody spirituality? [I.l.2.a]
- Informed leaders define and research issues and problems, consider alternatives and use community-driven standards to make conclusions. [I.l.3]
  - EQ: What are the qualities and characteristics of effective leaders? [I.l.3.a]
  - EQ: What are my community's standards? [I.l.3.b]
- As members of a community, we have the capacity and responsibility to affect our own lives and those of others in our world. [I.l.4]
  - EQ: How do I choose standards by which to distinguish between worthy and unworthy leadership? [I.l.4.a]
  - EQ: What is my sphere of influence? [I.l.4.b]
  - EQ: What can I do to contribute to my community? [I.l.4.c]
  - EQ: How are conflicts resolved in our community? [I.l.4.d]

### **Women's Roles**

- Culture is embedded in language; different languages uniquely express cultural understandings and beliefs. [I.wr.1]
  - EQ: How are female roles reflected in language? [I.wr.1.a]
- In the Iñupiaq worldview, the spiritual dimension is an integral part of and not separate from all aspects of a person's awareness. [I.wr.2]
  - EQ: How have women's spiritual practices changed? [I.wr.2.a]
- A female's role in her family and society changes as she grows older and has new experiences. [I.wr.3]

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- EQ: What are the roles and duties of girls? [I.wr.3.a]
- EQ: What are the roles and duties of women? [I.wr.3.b]
- EQ: How does a girl learn to become a contributing woman in her family and community? [I.wr.3.c]
- EQ: How can I make wise decisions about my sexuality? [I.wr.3.d]
- As women in society we must make good decisions and take responsibility for our actions. [I.wr.4]
  - EQ: How are women's roles complementary to men's roles in society? [I.wr.4.a]
  - EQ: How do we make good decisions? [I.wr.4.b]
  - EQ: In what ways have traditional roles changed and adapted to today's world? [I.wr.4.c]

### Values and Beliefs

- Culture is embedded in language; different languages uniquely express cultural understandings and beliefs. [I.vb.1]
  - How does the linguistic expression of the Iñupiaq values reveal worldview? [I.vb.1.a]
- In the Iñupiaq worldview, the spiritual dimension is an integral part of and not separate from all aspects of a person's awareness. [I.vb.2]
  - EQ: What is *iñua* and how does it inform all our actions? [I.vb.2.a]
- Societies are held together by common values, beliefs and ideals. [I.vb.3]
  - EQ: What is a "good" human being? [I.vb.3.a]
  - EQ: How are societies held together by common values, beliefs, and ideals? [I.vb.3.b]
  - EQ: How do values, beliefs, and ideologies change? [I.vb.3.c]
  - EQ: How do I determine a code of conduct for myself, my family, and my community? [I.vb.3.d]

### Men's Roles

- Culture is embedded in language; different languages uniquely express cultural understandings and beliefs. [I.mr.1]
  - EQ: How are male roles reflected in language? [I.mr.1.a]
- In the Iñupiaq worldview, the spiritual dimension is an integral part of and not separate from all aspects of a person's awareness. [I.mr.2]
  - EQ: How have men's spiritual practices changed? [I.mr.2.a]
- A male's role in his family and society changes as he grows older and has new experiences. [I.mr.3]
  - EQ: What are the roles and duties of boys? [I.mr.3.a]
  - EQ: What are the roles and duties of men? [I.mr.3.b]
  - EQ: How does a boy learn to become a contributing man in his family and community? [I.mr.3.c]
  - EQ: How can I make wise decisions about my sexuality? [I.mr.3.d]

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- As men in society we must make good decisions and take responsibility for our actions, which includes being prepared for the consequences of our actions. [I.mr.4]
  - EQ: How are men's roles complementary to women's roles in society? [I.mr.4.a]
  - EQ: How do we make good decisions? [I.mr.4.b]
  - EQ: In what ways have traditional roles changed and adapted to today's world? [I.mr.4.c]

### **Naming**

- Culture is embedded in language; different languages uniquely express cultural understandings and beliefs. [I.n.1]
  - EQ: How do names affect the use of kinship terminology? [I.n.1.a]
  - EQ: How do Iñupiaq names convey information about individuals in space and time? [I.n.1.b]
- In the Iñupiaq worldview, the spiritual dimension is an integral part of and not separate from all aspects of a person's awareness. [I.n.2]
  - How is naming in Iñupiaq society imbued with beliefs and spiritual nuances? [I.n.2.a]
  - EQ: What are the relationships among namesakes? [I.n.2.b]
- Personal names are more than ways to refer to ourselves; names have power. [I.n.3]
  - EQ: How do our names affect our self-image and sense of identity? [I.n.3.a]
  - EQ: Why is naming important? [I.n.3.b]
  - EQ: What practices are followed in choosing names for people in different societies? [I.n.3.c]

### **Lifecycle**

- Culture is embedded in language; different languages uniquely express cultural understandings and beliefs. [I.lc.1]
  - EQ: What are the stages of life as described in the Iñupiaq language, and how do they affect our understanding of the meaning of becoming human? [I.lc.1.a]
- In the Iñupiaq worldview, the spiritual dimension is an integral part of and not separate from all aspects of a person's awareness. [I.lc.2]
  - EQ: How can I ensure that my understanding of the spiritual dimension of life deepens as I grow older? [I.lc.2.a]
- Education is a life-long process. [I.lc.3]
  - EQ: How can I continue to deepen my understanding and increase my wisdom throughout my life? [I.lc.3.a]
- As we move through life, we need to make decisions that ensure our physical, emotional, spiritual and intellectual wellbeing. [I.lc.4]
  - EQ: How can we reach our full potential as human beings? [I.lc.4.a]

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**\*Unipkaat, Quliaqtuat, Uqaluktuat definitions**

*Unipkaa*q - legend, old story, fable, myth; to tell a legend, old story, fable, myth.

*Quliaqtua*q - life experience, story; to tell (it=story, one's experience)

*Uqaluktua*q - true story, account of events that happened during the past two or three generations; to tell a true story.

## **Performance Expectations for the Iñupiaq Learning Framework**

### **NSBSD Standards for Environmental Realm, All Themes**

#### **A note about performance levels:**

This document contains three levels of performance expectations for each ILF Overarching Understanding. In addition to the three levels most often seen or expected in NSBSD schools, we note below two additional levels, one common in children before they enter school and one most often exhibited by people after leaving the system.

The levels are not tied to grades; rather, they are roughly correlated with ages at which the behavior or performance would be expected in traditional Iñupiaq culture. Because NSBSD students will encounter the ILF information at diverse ages and grades, they may find themselves in B, N, and P status at ages that are widely divergent from those traditionally expected. For instance, a high school student new to skin sewing, even though at the age when he or she would have been expected to be proficient, would nonetheless be at level B, Beginner.

The levels are:

[pre-B] From birth to about age 3, the time when children are gradually starting to become aware of themselves and their surroundings.

**[B] Beginner:** Roughly equivalent to ages 3 to 7, a new learner who is becoming aware of his or her surroundings and is exploring them.

**[N] Novice:** Roughly equivalent to ages 8 to 12, a learner who is deepening his or her abilities in the skill or concept but is still attempting new ways of expressing it.

**[P] Practitioner:** Roughly equivalent to ages 13 to 18, A learner who regularly practices the skill or exhibits the concept and serves as a model for younger children.

**[M] Master:** A person who has a deep knowledge and skill level and teaches the skill. We have not indicated performances for this level because an individual usually does not become a master until well into adulthood. It is not expected that everyone will become a master in every area of knowledge.

### Food Preparation and Care

- **Culture is embedded in language; different languages uniquely express cultural understandings and beliefs. [E.fpc.1]**
  - EQ: What understandings about the nature of food are clarified through the Iñupiaq language? [E.fpc.1.a]
- **In the Iñupiaq worldview, the spiritual dimension is an integral part of and not separate from all aspects of a person's awareness. [E.fpc.2]**
  - EQ: How is spirituality embodied in the preparation and care of food? [E.fpc.2.a]
- **Food preparation and sharing are universal ways of forging and maintaining family and community. [E.fpc.3]**
  - EQ: How do societies forge and maintain family and community? [E.fpc.3.a]
  - EQ: How do societies use food – preparing, sharing, and consuming – to forge and maintain community? [E.fpc.3.b]
- **Each society strives to feed its members nutritious food. [E.fpc.4]**
  - EQ: What are the nutritional values of indigenous foods? [E.fpc.4.a]
- **The foods a person grows up on provide more than nutritional sustenance; they are imbued with emotional, social, and symbolic importance as well. [E.fpc.5]**
  - EQ: What emotional, social and symbolic meanings do your favorite foods hold for you? [E.fpc.5.a]
  - EQ: Why do we like some foods more than others? [E.fpc.5.b]
- **Iñupiaq society is held together by the values, beliefs and traditions surrounding the sharing of the bounty. [E.fpc.6]**
  - EQ: How are the values, beliefs, and traditions made manifest through the sharing of the bounty? [E.fpc.6.a]

<b>Strand</b>	<b>Stem (Instructional Focus)</b>	<b>PE (Performance Expectation) Beginner</b>	<b>PE (Performance Expectation) Novice</b>	<b>PE (Performance Expectation) Practitioner</b>
Food, Culture and Language E.fpc.1	The student uses the Iñupiaq and English languages to ...	[B] E.fpc.1.1 Name traditional foods.	[N] E.fpc.1.1 Name and use phrases that include traditional foods and food-	[P] E.fpc.1.1 Use fluent language to discuss all aspects of food

			related verbs.	preparation and care.
		[B] E.fpc.1.2 Describe a traditional meal.	[N] E.fpc.1.2 Explain in phrases a traditional meal using nouns, verbs, and post-bases.	[P] E.fpc.1.2 Carry on a conversation around the dinner table.
		[B] E.fpc.1.3 Sing traditional songs related to foods.	[N] E.fpc.1.3 Compose songs related to foods and eating.	[P] E.fpc.1.3 Compose and perform songs and dances related to foods and eating.
		[B] E.fpc.1.4 Terms for eating utensils.	[N] E.fpc.1.4 Ask for or give commands using terms for eating utensils.	[P] E.fpc.1.4 Ask for and give commands using terms for cooking and eating utensils.
		[B] E.fpc.1.5 Name basic mammal, fish, and bird anatomy.	[N] E.fpc.1.5 When cutting up an animal, identify its major organs, bones, tendons, and body parts.	[P] E.fpc.1.5 Describe the processes of cutting up an animal and describe the uses of various animal parts.
Spiritual aspects of food E.fpc.2	The student uses knowledge of Iñupiaq culture to . . .	[B] E.fpc.2.1 Retell stories that describe a person's spiritual relationship with the food quest.	[N] E.fpc.2.1 Retell stories that describe a person's spiritual relationship with the food quest.	[P] E.fpc.2.1 Retell stories told to them by living hunters that express the spiritual aspects of the food quest.
		[B] E.fpc.2.2 Explain that each item of food comes from a specific living thing.	[N] E.fpc.2.2 Explain the reciprocal relationship between people and the animals that give themselves to people.	[P] E.fpc.2.2 Describe a hunt during which the relationship between people and animals that gave themselves was experienced.
		[B] E.fpc.2.3 Describe how	[N] E.fpc.2.3 Explain why	[P] E.fpc.2.3 Articulates

		to show respect for the plants and animals that are used for food.	various food animals are cared for in specific manners.	beliefs and practices surrounding the care and maintenance of the ice cellar.
		[B] E.fpc.2.4 Express gratitude to powers beyond him/herself for the bounty of the harvest.	[N] E.fpc.2.4 Express gratitude to powers beyond him/herself for the bounty of the harvest.	[P] E.fpc.2.4 Express gratitude to powers beyond him/herself for the bounty of the harvest.
Food Preparation, Storage, and Care E.fpc.3	The student uses traditional knowledge about food preparation to . ..	[B] E.fpc.3.1 Observe others preparing traditional dishes.	[N] E.fpc.3.1 Help others prepare traditional dishes.	[P] E.fpc.3.1 Prepare a wide variety of traditional dishes using a variety of preparation and cooking methods.
			[N] E.fpc.3.1.a Follow a recipe to prepare a traditional dish.	[P] E.fpc.3.1.a Research various ways that different people prepare traditional foods for eating.
		[B] E.fpc.3.2 Differentiate potable from non-potable water.	[N] E.fpc.3.2 Melt appropriate types of snow and ice for fresh drinking water.	[P] E.fpc.3.2 Find and use appropriate types of snow and ice for making fresh drinking water using a variety of methods; and identify good sources of drinking water.
		[B] E.fpc.3.3 List foods and beverages for a class or community celebration.	[N] E.fpc.3.3 Plan the menu for a community gathering, including estimating the amount of food needed.	[P] E.fpc.3.3 Plan a community feast and activities associated with the feast.

		[B] E.fpc.3.4 Cut meat and plants into pieces.	[N] E.fpc.3.4 Observe and help butcher and quarter land and sea mammals.	[P] E.fpc.3.4 Butcher and quarter land and sea mammals.
			[N] E.fpc.3.4.a Clean fish.	[P] E.fpc.3.4.a Make <i>pivsi</i> from fish.
			[N] E.fpc.3.4.b Pluck and/or skin waterfowl.	[P] E.fpc.3.4.c Cut up and make a meal of waterfowl.
			[N] E.fpc.3.4.c Observe and help cut up different species of animals, depending on locally appropriate practices.	[P] E.fpc.3.4.c Exercise appropriate apportioning practices for a variety of species, according to local norms.
		[B] E.fpc.3.5 Retell a story that explains the importance of physical cleanliness and spiritual connectedness in dealing with harvested animals.	[N] E.fpc.3.5 Explain and practice proper treatment of harvested animals.	[P] E.fpc.3.5 Treat meat as an adult would – with respect for the animals that supplied it – and keep it clean throughout the process.
		[B] E.fpc.3.6 Describe the characteristics of properly cared for harvests.	[N] E.fpc.3.6 Explain and practice the proper care of harvested animals and plants.	[P] E.fpc.3.6 Properly cares for and keeps clean all the fruits of the harvest.
		[B] E.fpc.3.7 Describe the effects of weather and other environmental factors (e.g., insects) on meat, skins, and plant foods.	[N] E.fpc.3.7 Help protect harvested meat and plants from degradation by the elements.	[P] E.fpc.3.7 Explain when a catch might not be healthy to eat based on the appearance of organs or other signs.
	The student uses traditional	[B] E.fpc.3.8 Identify methods of storing food	[N] E.fpc.3.8 Help clean and maintain an ice cellar.	[P] E.fpc.3.8 Help construct an ice cellar (if

	knowledge about food storage to ...	and explain which methods are useful in which circumstances.		locally appropriate).
		[B] E.fpc.3.9 Divide food into portions for storage.	[N] E.fpc.3.9 Describe the proper methods for storing various plants and animals and help with storage.	[P] E.fpc.3.9 Store food in all seasons as appropriate, in various containers and locations.
	The student uses traditional knowledge about food care to ...	[B] E.fpc.3.10 Observe others taking care of animals as they are harvested.	[N] E.fpc.3.10 Help others follow the proper procedures for taking care of animals after they have been harvested.	[P] E.fpc.3.10 Teach younger people the proper procedures for taking care of animals after they have been harvested.
		[B] E.fpc.3.11 Describe the various aspects and activities involved in the food quest, including transportation, tools or weapons; specific plants or animals that are sought; seasonal food gathering activities; and which family members are generally involved in various food gathering activities.	[N] E.fpc.3.11 Assemble a flow chart for taking and using a specific food resource, from beginning to storage and consumption, including the resources and time needed for the activities.	[P] E.fpc.3.11 Plan and go hunting for a specific animal, including considerations for the preparation, care, storage, sharing, and consumption of the animal.
		[B] E.fpc.3.12 Identify the parts of animals that are usable and/or edible.	[N] E.fpc.3.12 Match the parts of an animal with the foods it is used to make.	[P] E.fpc.3.12 Use or share all edible and useful parts of animals.
Food: Nutrition	The student uses	[B] E.fpc.4.1 Differentiate	[N] E.fpc.4.1 Explain how	[P] E.fpc.4.1 Describe and

E.fpc.4	traditional knowledge about nutrition to . . .	between good and bad (spoiled) food.	you know if a food is bad and describe the effects of eating spoiled food.	teach younger people the danger signs that might indicate that an animal's meat is not good to eat.
		[B] E.fpc.4.2 Compare and contrast the relative nutritional merits of traditional and store-bought or restaurant foods.	[N] E.fpc.4.2 Compute nutritional values of various traditional and store-bought foods and compare/contrast them.	[P] E.fpc.4.2 Compose a balanced diet consisting of traditional foods for a community for a week.
		[B] E.fpc.4.3 Describe why food is important to good health.	[N] E.fpc.4.3 Determine the daily requirements a person has for macronutrients (protein, fat, fiber, carbohydrates)	[P] E.fpc.4.3 Plan a personal balanced diet that limits unhealthy fats and sugar.
			[N] E.fpc.4.4 Describe various cooking methods for a variety of foods.	[P] E.fpc.4.4 Explain how different cooking methods affect the nutritional values of foods.
Food: Cultural Significance E.fpc.5	The student demonstrates an understanding of the cultural significance of food by . . .	[B] E.fpc.5.1 Describing the difference between being lazy and being helpful, and the benefits of contributing to the food quest.	[N] E.fpc.5.1 Contributing to the food quest at various seasons.	[P] E.fpc.5.1 Being self-motivated to complete tasks, particularly as they relate to the food quest.
		[B] E.fpc.5.2 Contributing to the harvest through packing water, gathering wood, observing and helping elders, listening to	[N] E.fpc.5.2 Fishing, snaring and trapping small game, setting up camp, learning to shoot and hunt larger animals properly,	[P] E.fpc.5.2 Participating in whaling crews, hunting large land and sea mammals. [Note: See the Hunting and Survival

		advice and stories, etc.	participating in whaling crews as boyeurs and support people.	theme for related PEs.]
		[B] E.fpc.5.3 Describing their favorite foods.	[N] E.fpc.5.3 Explaining which foods are appropriate for which occasions.	[P] E.fpc.5.3 Helping put on a community feast with dishes appropriate to the occasion.
		[B] E.fpc.5.4 Explaining how their family and friends feel about the [specific - e.g., whale] harvest.	[N] E.fpc.5.4 Writing about an experience at a family or group feast.	[P] E.fpc.5.4 Tell a traditional or personal story ( <i>unipkaa</i> q or <i>quliaqtuaq</i> or <i>uqaluktuaq</i> ) about values attached to the sharing of the bounty within a family or community.
		[Note: See Celebrations and Ceremonies section for related PEs.]		
Food: Social Significance E.fpc.6	The student demonstrates an understanding of social aspects of food by ...	[B] E.fpc.6.1 Sharing food with others.	[N] E.fpc.6.1 Sharing first catch as appropriate.	[P] E.fpc.6.1 Helping younger children learn appropriate local norms about sharing.
		[B] E.fpc.6.2 Expressing gratitude and thanks to the hunters, gathers, and preparers of the food.	[N] E.fpc.6.2 Expressing gratitude and thanks to the hunters, gathers, and preparers of the food.	[P] E.fpc.6.2 Expressing gratitude and thanks to the hunters, gathers, and preparers of the food.
		[B] E.fpc.6.3 Serving elders first.	[N] E.fpc.6.3 Writing a guide explaining proper food etiquette in the	[P] E.fpc.6.3 Modeling proper food etiquette in the community.

			community.	
			[N] E.fpc.6.4 Explaining how feasts build community.	[P] E.fpc.6.4 Planning a way to use a community feast to build unity.

**Hunting and Survival**

- **Culture is embedded in language; different languages uniquely express cultural understandings and beliefs. [E.hs.1]**
  - EQ: What understandings about the nature of the food quest are clarified through the Iñupiaq language? [E.hs.1.a]
- **In the Iñupiaq worldview, the spiritual dimension is an integral part of and not separate from all aspects of a person’s awareness. [E.hs.2]**
  - EQ: What beliefs and values are exemplified through the food quest? [E.hs.2.a]
  - EQ: What do respect for the environment and respect for animals entail? [E.hs.2.b]
- **A person becomes a provider for his or her family through education and preparation. [E.hs.3]**
  - EQ: What skills, understandings, beliefs, and values does a person need in order to be a good provider? [E.hs.3.a]

<b>Strand</b>	<b>Stem (Instructional Focus)</b>	<b>PE (Performance Expectation) Beginner</b>	<b>PE (Performance Expectation) Novice</b>	<b>PE (Performance Expectation) Practitioner</b>
Hunting: Language E.hs.1	The student demonstrates an understanding of the relationship between hunting and the Iñupiaq language by . ..	[B] E.hs.1.1 Saying the names of clothing and the animals they are made from.	[N] E.hs.1.1 Describing the sizes, colors, and textures of various animals using phrases and explaining which are preferred in hunting.	[P] E.hs.1.1 Identifying and names the various morphological forms within a variety of species (e.g., age, shape, sex)

		[B] E.hs.1.2 Identifying and pronouncing the names of animals of the land, sea, river, lake, and sky.	[N] E.hs.1.2 Using the names of various animals in phrases that consist of nouns, verbs, and post-bases.	[P] E.hs.1.2 Describing animals' characteristics and behaviors using phrases and sentences.
		[B] E.hs.1.3 Singing hunting songs.	[N] E.hs.1.3 Composing hunting songs.	[P] E.hs.1.4 Composing and performing hunting songs and dances.
		[B] E.hs.1.4 Following spatial directions (e.g., in front of, behind, on top of, underneath, beside).	[N] E.hs.1.4 Adding to their repertoire of demonstratives and case endings.	[P] E.hs.1.4 Issuing instructions and directions using demonstratives and case endings.
Hunting: Spirituality E.hs.2	The student uses knowledge of traditional Inupiaq culture to . . .	[B] E.hs.2.1 Listen to stories about the proper treatment of animals.	[N] E.hs.2.a Explore what happens in stories that describe the proper treatment of animals.	[P] E.hs.2.1 Tell or retell (or write) and explain stories about the proper treatment of animals.
		[B] E.hs.2.2 Describe and exhibit respectful behavior toward animals.	[N] E.hs.2.2 Articulate the meaning of respect as it relates to animals being hunted and describe behaviors that exhibit that respect.	[P] E.hs.2.2 Express and exhibit respect for animals and the consequences of not showing respect in an art form of his/her choosing.
		[B] E.hs.2.3 Listen to and discuss stories that describe the spiritual nature of animals and respectful ways people	[N] E.hs.2.3 Observe and note the manner in which adults talk about and treat the animals they depend on, and emulate that behavior.	[P] E.hs.2.3 Talk about and treat animals in respectful ways; e.g., since whales can hear and know about human

		have learned to treat the animals.		activities, they should not be talked about in a disrespectful way.
Hunter as provider E.hs.3	The student demonstrates an understanding of the skills that a person needs to be a good provider by ...	[B] E.hs.3.1 Observing others take care of animals as they are harvested.	[N] E.hs.3.1 Helping take care of the animals as they are harvested.	[P] E.hs.3.1 Describing to and teaching others how to care for animals when they are harvested.
		[B] E.hs.3.2 Practicing aim and accuracy with slingshots, BB guns, and games.	[N] E.hs.3.2 Being a proficient marksman with a smaller caliber rifle.	[P] E.hs.3.2 Successfully using small and high caliber rifles.
		[B] E.hs.3.3 Identifying contemporary and traditional types of land and sea transportation.	[N] E.hs.3.3 Identifying and naming constellations used in navigation.	[P] E.hs.3.3 Navigating using environmental markers and information (e.g., wind direction, snowdrift formation, direction of blown grass, landmarks)
		[B] E.hs.3.4 Identifying fishing, hunting, whaling, trapping and snaring techniques.	[N] E.hs.3.4 Hunting, trapping, snaring, or fishing with assistance.	[P] E.hs.3.4 Independently hunting for larger game.
		[B] E.hs.3.5 Watching, listening to, and identifying natural features, living things, and phenomena.	[N] E.hs.3.5 When on a day trip or hike, using five senses to find and identify various plants and animals.	[P] E.hs.3.5 Deducing where to find certain plants, and where certain species of animals are likely to be,

				based on prior observation and experience.
		[B] E.hs.3.6 Examining traditional hunting and trapping tools and comparing them with modern implements.	[N] E.hs.3.6 Making replicas of traditional trapping and hunting tools and describing how they were used.	[P] E.hs.3.6 Learning to use at least one traditional hunting or trapping implement; e.g., <i>manaq</i> or seal retriever.
	The student demonstrates an understanding of the values related to hunting and survival by ...	[B] E.hs.3.7 Not wasting what is harvested.	[N] E.hs.3.7 Describing how different parts of animals are used.	[P] E.hs.3.7 Taking responsibility for using, sharing, or distributing all parts of his/her catch and only hunting for and catching what is needed.
		[B] E.hs.3.8 Exhibiting awareness of their surroundings through conservation-oriented behaviors; e.g., carefully walking on the tundra so as not to trample berries.	[N] E.hs.3.8 Describing the physical effects of their actions on the environment and listing ways that their actions can show respect for the environment.	[P] E.hs.3.8 Telling others traditional or personal stories that express an awareness of the spiritual power of their surroundings.
		[B] E.hs.3.9 Describing how a good hunter helps the community.	[N] E.hs.3.9 Sharing first catches as locally appropriate.	[P] E.hs.3.9 Providing meat and plant foods to the community.
		[B] E.hs.3.10 Showing respectful behavior toward the harvest (e.g., gathering eggs, picking	[N] E.hs.3.10 Keeping a log of their own respectful behavior toward the environment and the living	[P] E.hs.3.10 Taking day trips or hikes with younger children during which they

		plants, leaving a gift for the lemming in exchange for <i>masu</i> ).	things they find within the environment.	demonstrate respectful behavior toward the environment and harvest.
		[B] E.hs.3.11 Being helpful to others when they are gathering food.	[N] E.hs.3.11 Anticipating the needs of others and volunteering to help without being asked.	[P] E.hs.3.11 Modeling consistent helpfulness to elders and others in need.
			[N] E.hs.3.12 Learning how to properly express future actions or aspirations about the hunt; i.e., not presuming success in a future hunt.	[P] E.hs.3.12 Properly expressing intention to "go hunting" rather than "get an animal."
	The student demonstrates knowledge of animals by ...	[B] E.hs.3.13 Producing the calls of various animals.	[N] E.hs.3.13 Increasing their repertoire of animal calls.	[P] E.hs.3.13 Consistently recognizing calls of birds and other animals while in the field.
		[B] E.hs.3.14 Identifying tracks of various animals in the snow or ground.	[N] E.hs.3.14 Finding and identifying tracks of various animals and determining the direction the animals are moving.	[P] E.hs.3.14 Describing the actions and behaviors of animals whose tracks they find.
		[B] E.hs.3.15 Describing the seasonal nature of animal behavior.	[N] E.hs.3.15 Writing or telling the "life story" of a given animal.	[P] E.hs.15 Making connections between hunting practices and cycles – life cycles and annual cycles – of various animal species.
			[N] E.hs.3.16 Identifying the	[P] E.hs.3.16 Explaining

			parts and species in various food webs.	how knowledge of a variety of food webs is important knowledge for a hunter.
	The student shows knowledge of living safely in the Arctic by ...	[B] E.hs.3.17 Dressing appropriately for the weather and conditions.	[N] E.hs.3.17 Knowing how to take shelter when materials are limited; with supervision, building an emergency shelter.	[P] E.hs.3.17 Building and staying in emergency shelters during various seasons and in various conditions using various available materials.
		[B] E.hs.3.18 Exhibiting safe behavior with toy or real weapons.	[N] E.hs.3.18 Exhibiting safe behavior with weapons and tools.	[P] E.hs.3.18 Exhibiting safe behavior with weapons and tools.
		[B] E.hs.3.19 Wearing flotation devices when in a boat and explaining why they are necessary.	[N] E.hs.3.19 Learning how to safely drive boats, 4-wheelers, and snowmachines.	[P] E.hs.3.19 Independently driving boats, cars, and snowmachines.
			[N] E.hs.3.20 Knowing what to do if lost while on a camping or hunting trip.	[P] E.hs.3.20 If necessary, taking part in a rescue mission to find a person missing on the tundra.

### Sewing

- **Culture is embedded in language; different languages uniquely express cultural understandings and beliefs.**

#### [E.s.1]

- EQ: What understandings about the relationship of people and their clothing are clarified through the Iñupiaq language? [E.s.1.a]

- **In the Iñupiaq worldview, the spiritual dimension is an integral part of and not separate from all aspects of a person's awareness. [E.s.2]**
  - EQ: How is clothing an expression of cultural beliefs and values? [E.s.2.a]
- **Expertise in sewing can be a matter of life and death in the Arctic environment. [E.s.3]**
  - EQ: How is appropriate clothing essential to life in the Arctic? [E.s.3.a]
- **The process of providing clothing requires the efforts of many. [E.s.4]**
  - EQ: What do you contribute toward the making or providing of clothing for yourself or your family? [E.s.4.a]
  - EQ: How does the act of providing clothing make a family stronger? [E.s.4.b]
- **Traditional clothing is an integral part of survival in the Arctic. [E.s.5]**
  - EQ: How is clothing related to survival? [E.s.5.a]

<b>Strand</b>	<b>Stem (Instructional Focus)</b>	<b>PE (Performance Expectation) Beginner</b>	<b>PE (Performance Expectation) Novice</b>	<b>PE (Performance Expectation) Practitioner</b>
Sewing and language E.s.1	The student demonstrates an understanding of the relationship between sewing and the Iñupiaq language by . ..	[B] E.s.1.1 Saying the names of clothing and the animals the items are made from.	[N] E.s.1.1 Providing a running commentary on the items being sewn.	[P] E.s.1.1 Articulating techniques for tanning and sewing various articles of clothing.
Sewing: Spirituality E. s.2	The student uses knowledge of traditional Iñupiaq culture to ...	[B] E.s.2.1 Retell stories that describe a person's spiritual relationship with the animals that provide clothing.	[N] E.s.2.1 Retell stories that describe a person's spiritual relationship with the animals that provide clothing.	[P] E.s.2.1 Retell stories that describe a person's spiritual relationship with the animals that provide clothing.
		[B] E.s.2.2 Explain that each	[N] E.s.2.2 Explain why	[P] E.s.2.2 Teach younger

		item of traditional clothing comes from a specific living thing.	it is important to remember the relationship between the animal and the article of clothing.	people (e.g., through a booklet) the appropriate respectful behavior and speech toward the various animals whose skins provide our clothing.
		[B] E.s.2.3 Describe how to show respect for the plants and animals that are used for clothing.	[N] E.s.2.3 Prepare written instructions about, or write a story that illustrates how to show respect to the animals whose skins are used in clothing or other items.	[P] E.s.2.3 Consistently modeling respectful behavior while hunting or working with skins of hunted animals.
		[B] E.s.2.4 Express gratitude to powers beyond him/herself for the animals whose furs are used in clothing.	[N] E.s.2.4 Express gratitude to powers beyond him/herself for the animals whose furs are used in clothing.	[P] E.s.2.4 Express gratitude to powers beyond him/herself for the animals whose furs are used in clothing.
Sewing expertise is essential E.s.3	The student demonstrates an understanding of sewing skills by ...	[B] E.s.3.1 Measuring various distances using the hand measurement from the tip of the thumb to the tip of the middle finger.	[N] E.s.3.1 Increasing their repertoire of measuring techniques.	[P] E.s.3.1 Using appropriate traditional and modern measuring techniques for particular projects.
		[B] E.s.3.2 Learning and using the whip and running stitches.	[N] E.s.3.2 Refining the uniformity of the whip and running stitches on a variety of materials.	[P] E.s.3.2 Using with ease the whip and running stitches on a variety of materials.
		[B] E.s.3.3 Tracing patterns	[N] E.s.3.3 Refining and	[P] E.s.3.3 Creating

		and making simple projects such as skin or cloth balls.	adjusting patterns for clothing and footwear.	patterns for clothing and footwear.
		[B] E.s.3.4 Observing others sew.	[N] E.s.3.4 Sewing with assistance.	[P] E.s.3.4 Sewing independently.
			[N] E.s.3.5 Using a sewing machine for basic stitching techniques – straight, hem and gathering stitches.	[P] E.s.3.5 Measuring, cutting and sewing an <i>atikluk</i> using a sewing machine.
		[B] E.s.3.6 Identifying furs that are appropriate for wearing in wet, very cold, and mild conditions.	[N] E.s.3.6 Observing seamstresses sewing furs for clothing that are appropriate for wearing in wet, very cold, and mild conditions, and describing what they learned from the observations.	[P] E.s.3.6 With assistance, making clothing with furs that are appropriate for wearing in wet, very cold, and mild conditions.
		[B] E.s.3.7 Drawing pictures of people wearing various types of traditional clothing.	[N] E.s.3.7 Identifying various types of traditional clothing and the materials out of which they are made.	[P] E.s.3.7 Discerning what types of traditional clothing are appropriate for various seasonal activities.
		[B] E.s.3.8 Learning to use scissors and threading needles.	[N] E.s.3.8 Making small projects (e.g., mittens, yoyos, socks) out of fur.	[P] E.s.3.8 Preparing skins using appropriate tools (e.g. skin scraper, small sewing ulu) and making articles of

				clothing out of fur.
		[B] E.s.3.9 Differentiating between prepared (ready to be sewn) and unprepared (not yet ready to make into clothing) skins.	[N] E.s.3.9 Demonstrating an understanding of animal skin preparation and care through verbal or written description.	[P] E.s.3.9 Practicing proper animal skin preparation and care.
Sewing as a community affair E.s.4	The student demonstrates an understanding of the contributions many people make to sewing by ...	[B] E.s.4.1 Observing others as they prepare and sew skins, and describing what they see.	[N] E.s.4.1 Tracing back and identifying all of the people involved in various stages of clothing creation, from gathering materials to finished product.	[P] E.s.4.1 Nurturing relationships and working with others on a continuing basis to complete sewn items.
		[B] E.s.4.2 Assembling a sewing kit (toy or real, depending on age).	[N] E.s.4.2. Identifying the necessary pieces that comprise appropriate home and traveling sewing kits, and assembling permanent sewing kits of their own.	[P] E.s.4.2 Maintaining and using personal home and traveling sewing kits.
		[B] E.s.4.3 Matching pictures of animals with clothing made from those animals.	[N] E.s.4.3 Mapping the places of origin (i.e., where the animal skins and other parts of the clothing were obtained) of various items of traditional clothing.	[P] E.s.4.3 Contributing to the procurement of materials from a variety of locations, producing sewn items from those materials, and acknowledging those who helped in the project.

		[B] E.s.4.4 Identifying clothing that is appropriate for a variety of occasions and functions.	[N] E.s.4.4 Helping with the making of their own personal ceremonial and celebratory regalia.	[P] E.s.4.4 Assembling and wearing a personal wardrobe for a variety of purposes.
		[B] E.s.4.5 Caring for, folding and putting away their clothing, choosing which clothes to wear on a daily basis.	[N] E.s.4.5 Taking care of own clothes, including washing, storing, keeping clean, simple mending (e.g., sewing buttons), choosing own clothes.	[P] E.s.4.5 Purchasing, choosing, or obtaining their own clothes within a budget.
Clothing for survival E.s.5	The student demonstrates an understanding of how integral clothing is to survival by . . .	[B] E.s.5.1 Predicting what would happen if a clothing malfunction occurred; e.g., their parka became torn or their shoes became wet in freezing weather.	[N] E.s.5.1 Assembling the appropriate clothing necessary for an outdoor expedition or fieldtrip and explaining the role of each item toward survival.	[P] E.s.5.1 Consistently wearing clothing suited for the elements and describing the function of each item of clothing as it relates to survival.
		[B] E.s.5.2 Role playing a solution to a clothing "accident".	[N] E.5.2 Mending torn clothing and improvising solutions to clothing accidents out-of-doors, when given a specific set of tools and repair materials to complete the task.	[P] E.s.5.2 Consistently dealing with ruined or damaged clothing while in the field (e.g., traveling with a sewing or repair kit, exhibiting mending skills).

## Tools

- **Culture is embedded in language; different languages uniquely express cultural understandings and beliefs. [E.t.1]**
  - EQ: What does the Iñupiaq language reveal about Iñupiaq understandings and beliefs that pertain to technology and tools? [E.t.1.a]
- **In the Iñupiaq worldview, the spiritual dimension is an integral part of and not separate from all aspects of a person's awareness. [E.t.2]**
  - EQ: How do spiritual, physical, and technological readiness go hand in hand? [E.t.2.a]
- **The Iñupiaq people developed an extremely complex and detailed technology that enabled them to live in the Arctic. [E.t.3]**
  - EQ: How does an understanding of Iñupiaq technology help hunters and gatherers today? [E.t.3.a]
- **A person needs to learn skills and technology that are appropriate to his or her environment that enhances his or her ability to explore and discover. [E.t.4]**
  - EQ: How does the Arctic environment affect the choice of skills and technology a person needs? [E.t.4.a]
  - EQ: What roles do technological improvisation, adaptability, flexibility, and ingenuity play in survival in the Arctic? [E.t.4.b]

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Tools and Language E.t.1	The student demonstrates an understanding of the relationship between tools and the Iñupiaq language by . . .	[B] E.t.1.1 Drawing and stating the name of simple household implements and tools used in building, sewing, preparing food, and eating.	[N] E.t.1.1 Increasing their repertoire of vocabulary for traditional and modern tools.	[P] E.t.1.1 Describing how and what tools are used and for what purposes.
		[B] E.t.1.2 Drawing, stating the name and use of school	[N] E.t.1.2 Increasing their repertoire of	[P] E.t.1.2 Instructing how to use school and

		implements.	vocabulary and phrases including names of school and business-based appliances and electronics.	business-based and electronic implements.
Tools: Spirituality E.t.2	The student uses knowledge of traditional Inupiaq culture to ...	[B] E.t.2.1 Demonstrate the respectful use of tools used in the harvest of plants and animals.	[N] E.t.2.1 Describe why it's important to treat tools and plants in specific respectful ways.	[P] E.t.2.1 Consistently model the respectful use of tools used in the harvest of plants and animals.
		[B] E.t.2.2 Describe appropriate ways of caring for tools used in the harvest of plants and animals.	[N] E.t.2.2 Describe why it's important to care for tools and plants in specific respectful ways.	[P] E.t.2.2 Consistently model the respectful care of tools used in the harvest of plants and animals.
		[B] E.t.2.3	[N] E.t.2.3 Understand the meaning of the word, "sacred" in different cultural contexts.	[P] E.t.2.3 Understand that some traditional items were not merely utilitarian, but sacred as well (e.g., for direct interaction with higher powers).
Complexity of Technology E.t.3	The student demonstrates an understanding of the complexity of the traditional Inupiaq toolkit by ...	[B] E.t.3.1 Identifying and describing the uses of traditional tools from pictures or by looking at the actual items.	[N] E.t.3.1 Making replicas of traditional tools and describing their uses.	[P] E.t.3.1 Learning to use a traditional tool and explaining how it was made and what it was traditionally made of.
		[B] E.t.3.2 Identifying and explaining the materials	[N] E.t.3.2 Making a small replica or diorama	[P] E.t.3.2 With assistance, making and staying in a

		that are used to make various types of traditional shelters.	of a traditional shelter.	traditional and/or emergency shelter.
		[B] E.t.3.3 Describing or drawing the types of traditional tools used by the characters in an <i>unipkaa</i> q.	[N] E.t.3.3 Writing a graphic novel version depicting the <i>unipkaa</i> q and how the tools are used by the characters in the story.	[P] E.t.3.3 Making fairly authentic replicas of traditional implements from an <i>unipkaa</i> q, then dramatizing the story using the tools as props.
		[B] E.t.3.4 Matching tools (traditional and contemporary) with the animals and plants they are used to harvest.	[N] E.t.3.4 Designing visual depictions showing the types of tools that are used to harvest particular species.	[P] E.t.3.4 Using tools appropriate to the purpose.
		[B] E.t.3.5 Describing what a museum is.	[N] E.t.3.5 Visiting a museum and describing what s/he learned about Iñupiaq tools from the visit.	[P] E.t.3.5 Creating a museum exhibit depicting Iñupiaq tools.
		[B] E.t.3.6 Matching a traditional tool with a contemporary tool used for the same purpose or function.	[N] E.t.3.6 Making a timeline or freeze-frame montage that shows changes in the form of or materials used in a traditional tool (e.g., changes in the form of a skin scraper from 1000 A.D. to the present).	[P] E.t.3.6 Tracing the history, including reasons for changes in form or material, of tools that are in use in the Arctic today.
		[B] E.t.3.7 Choosing and	[N] E.t.3.7 Making an	[P] E.t.3.7 Demonstrating

		explaining the use of one traditional tool that has not changed very much in form and is still used today.	inventory of contemporary tools that were invented long ago by Iñupiat or other indigenous people.	the use of tools that have been used in the Arctic for thousands of years and are still in use.
		[B] E.t.3.8 Describing why we live in houses, what things need to be in a house and comparing temporary shelters with permanent shelters.	[N] E.t.3.8 Comparing and contrasting traditional and contemporary houses of various types.	[P] E.t.3.8 Designing a shelter that combines both traditional and contemporary construction techniques.
Personal skills and technology E.t.4	The student demonstrates the ability to use a variety of tools for appropriate applications by ...	[B] E.t.4.1 Making and explaining the use of an original (simple) tool when given an assortment of objects.	[N] E.t.4.1 Choosing the appropriate tool from among an array of optional tools (traditional and contemporary) that performs a required function in a given situation.	[P] E.t.4.1 Improvising solutions to physical or mechanical problems using available resources.
		[B] E.t.4.2 Drawing a picture book that shows safe ways of working with tools.	[N] E.t.4.2 Writing instructions for working with tools safely and respectfully.	[P] E.t.4.2 Working with tools safely.
		[B] E.t.4.3 Using a computer to get information.	[N] E.t.4.3 Drawing a flowchart to show how information within a site is interconnected.	[P] E.t.4.3 Assessing and evaluating the validity and accuracy of information – contemporary and traditional.
		[B] E.t.4.4 Design and	[N] E.t.4.4 Using various	[P] E.t.4.4 Designing and

		upload a webpage about themselves and their communities with assistance.	electronic devices and applications to share information.	uploading their own instructional webpage.
		[B] E.t.4.5 Using classroom implements safely and appropriately.	[N] E.t.4.5 Using shop/carving tools safely.	[P] E.t.4.5 Using lab, shop and mechanical equipment safely.
		[B] E.t.4.6 Identifying and gathering appropriate tinder and kindling for making a fire.	[B] E.t.4.6 Making a fire (with supervision) by themselves.	[P] E.t.4.6 Making a fire without using matches.
		[B] E.t.4.7 Putting together a personal traveling kit for a trip (camping or airplane).	[N] E.t.4.7. Listing the items a family needs for camping.	[P] E.t.4.7. Describing how and why GPS works and using it proficiently.
		[B] E.t.4.8 Observing adults and older children use tools and describing what they use them for.	[N] E.t.4.8 Assembling a personal tool kit, devising a storage system, and maintaining and caring for the tools.	[P] E.t.4.8 Demonstrating proper care, storage, and repair of tools.

### Medicines and Healing

- **Culture is embedded in language; different languages uniquely express cultural understandings and beliefs. [E.mh.1]**
  - EQ: What does the Iñupiaq language reveal about understandings and beliefs that pertain to health and wellness? [E.mh.1.a]
- **In the Iñupiaq worldview, the spiritual dimension is an integral part of and not separate from all aspects of a person's awareness. [E.mh.2]**
  - EQ: How do traditional healing techniques, beliefs and practices enhance spiritual well-being? [E.mh.2.a]
- **Good health includes physical, emotional, intellectual and social well-being. [E.mh.3]**

- EQ: What does it mean to be healthy? [E.mh.3.a]
- EQ: How do traditional healing techniques, beliefs and practices and modern medicine enhance individual and community physical, emotional, intellectual, and social health and well-being? [E.mh.3.b]
- **The Arctic environment provides natural medicines that have sustained the Iñupiat for millennia. [E.mh.4]**
  - EQ: How have the Iñupiat remained healthy over the centuries? [E.mh.4.a]

<b>Strand</b>	<b>Stem (Instructional Focus)</b>	<b>PE (Performance Expectation) Beginner</b>	<b>PE (Performance Expectation) Novice</b>	<b>PE (Performance Expectation) Practitioner</b>
Medicines, healing, and language E.mh.1	The student demonstrates an understanding of the relationship between medicine, healing, and the Iñupiaq language by ...	[B] E.mh.1.1 Following simple commands using the five senses.	[N]E.mh.1.1 Identifying and describing the use of medicines including plants and foods.	[P]E.mh.1.1 Describing ways in which medicinal plants and foods are gathered, stored and used and for what purposes.
		[B] E.mh.1.2 Naming their external body parts.	[N]E.mh.1.2 Naming and distinguishing between external and internal body parts.	[P]E.mh.1.2 Explaining the major functions of the human body.
Medicines, healing, and Spirituality E.mh.2	The student uses knowledge of traditional Iñupiaq culture to ...	[B] E.mh.2.1 Describe how characters in an <i>unipkaa</i> q demonstrate healthy attitudes and bodies.	[N] E.mh.2.1 Define the qualities of a good person and identify times in their own lives when they achieve that standard.	[P] E.mh.2.1 Identify in their own lives how they renew their sense of spiritual well- being.
		[B] E.mh.2.2 Share with	[N] E.mh.2.2 Explaining	[P] E.mh.2.2 Recalling the

		others.	the Iñupiaq values of sharing, honesty, and respect for all living things.	Iñupiaq values and applying them to everyday life situations.
		[B] E.mh.2.3 Express happiness in the good health and good fortune of others.	[N] E.mh.2.3 Help others consistently.	[P] E.mh.2.3 Attain and maintain personal health and support others to do the same.
		[B] E.mh.2.4 Express gratitude for the help s/he receives from others.	[N] E.mh.2.4 Acknowledge consistently the assistance one receives spiritually from others.	[P] E.mh.2.4 Acknowledge and express gratitude for personal, spiritual, and physical gifts received from past generations as well as those currently in the student's life.
		[B]E.mh.2.5 Sing songs that express happiness.	[N]E.mh.2.5 Speak to the importance of a positive outlook on life.	[P]E.mh.2.5 Recognize that there is a connection between one's mindset and one's experience.
Good health is multifaceted E.mh.3	The student demonstrates an understanding of the importance of physical health by ...	[B] E.mh.3.1 Exercising (including playing) regularly and describing how exercise or play makes them feel.	[N] E.mh.3.1 Determining his or her body's need for specific types of exercise; working with other students to plan a class or group exercise program; and following the program.	[P] E.mh.3.1 Devising and following a program to increase strength, endurance, and physical skills and describing the physical benefits of each component of the program.
		[B] E.mh.3.2 Caring for his/her body (e.g.,	[N] E.mh.3.2 Regularly washing oneself and	[P] E.mh.3.2 Regularly washing oneself, one's food,

		cleanliness, ways to avoid becoming sick).	assisting one's teacher and family in keeping the environment (e.g., school, classroom, home) clean.	and clothes, and keeping one's personal environment (e.g., bedroom, desk, locker) clean; describing past practices of keeping oneself clean in the days before electricity, running water, and central heating; and maintaining cleanliness in a camping situation based on that knowledge.
		[B] E.mh.3.3 Differentiating between healthy and unhealthy foods and substances (e.g., spoiled food, high sugar, caffeine filled and fatty foods, poisonous plants, drugs and alcohol, household poisons).	[N] E.mh.3.3 Identifying the effects of ingesting unhealthy foods, beverages and substances.	[P] E.mh.3.3 Maintaining and modeling a drug-free and alcohol-free existence and helping peers to do the same.
		[B] E.mh.3.4 Describing the signs of illness and explaining what s/he should do upon becoming ill.	[N] E.mh.3.4 Telling an adult when one is ill and avoiding contaminating others by staying home when sick.	[P] E.mh.3.4 Undertaking preventative measures to avoid becoming ill, such as timely immunizations, proper diet, adequate rest, and proper clothing for the elements; asking others for help when ill and remaining in a safe place and resting

				until s/he is better.
		[Note: Refer to Food Preparation and Care theme for more expectations regarding healthy eating.]		
	The student demonstrates an understanding of the importance of emotional well-being by ...	[B] E.mh.3.5 Identifying emotions (happy, sad, angry, scared), and their causes and effects.	[N] E.mh.3.5 Identifying situations that cause various emotions (joy, anger, grief, fear); writing or discussing hypothetical situations and the emotions they are likely to engender.	[P] E.mh.3.5 Identifying one's emotions/feelings at any given moment; identifying the emotions of friends and family; practicing active listening; and adjusting based on emotional self-realization and self-monitoring
		[B] E.mh.3.6 Following times when s/he has been out of control, calmly discussing and identifying, with help from an adult, the causes of the emotional outburst.	[N] E.mh.3.6 During times of calm, planning and practicing ways to deal with emotional situations that might arise in the future; and exhibiting self control.	[P] E.mh.3.6 Demonstrating an understanding that there are differences in the ways various people express their emotions; and identifying one's sphere of emotional influence.
		[B] E.mh.3.7 Telling funny jokes or stories.	[N] E.mh.3.7 Practice "mitaagniq" and "tivsisaagniq" in various situations.	[P] E.mh.3.7 Undertake "mitaagniq" and "tivsisaagniq" effectively.
	The student demonstrates an understanding of the	[B] E.mh.3.8 Expressing joy in learning new things each day.	[N] E.mh.3.8 Determining the value that various life and	[P] E.mh.3.8 Exploring areas of personal interest at one's own behest through

	importance of intellectual well-being by ...		school educational opportunities have for his/her own personal growth and following through by taking advantage of those opportunities.	observing, reading, talking to others, and other research techniques; regularly completing school assignments; and seeing challenges as opportunities;
	The student demonstrates an understanding of the importance of social well-being by ...	[B] E.mh.3.9 Playing well with other children.	[N] E.mh.3.9 Empathizing with others, particularly other students who are not popular; and standing up for students who are being bullied.	[P] E.mh.3.9 Showing a strong team ethic in sports and life; going out of one's way to include students who are not part of the group.
		[B] E.mh.3.10 Sharing toys and food with other children.	[N] E.mh.3.10 Taking part in a food or toy drive for less fortunate children.	[P] E.mh.3.10 Contributing to group fund-raising efforts and sharing the proceeds of those efforts with the group.
		[B] E.mh.3.11 Contributing to the overall well-being and smooth-running of the class by doing his/her designated jobs.	[N] E.mh.3.11 Contributing to the overall well-being and smooth-running of the class by following class rules and volunteering to help when needed.	[P] E.mh.3.11 Serving as a class officer or otherwise becoming involved in student government or class projects.
		[B] E.mh.3.12 Contributing to the overall well-being and smooth-running of the family by obeying	[N] E.mh.3.12 Following family custom by doing chores as expected; and looking after younger siblings.	[P] E.mh.3.12 Learning how to run a household and stepping in as required when parents are unavailable; doing chores

		his/her parents and older siblings and doing assigned chores.		and tasks as expected without being told; maintaining open lines of communication with family members.
Natural Medicines and healing techniques E.mh.4	The student uses knowledge of natural medicines and traditional healing to ...	[B] E.mh.4.1 Recognize edible and medicinal plants as they grow.	[N] E.mh.4.1 Learn how to deal with cuts and bruises; observe elders or read research material about use of medicinal plants and keep a journal of what was used and for what purposes.	[P] E.mh.4.1 Under supervision of an expert, begin using medicinal plants and medicines to treat simple illnesses or injuries; know the rudiments of first aid.
		[B] E.mh.4.2 Identify natural medicines used in their homes or the homes of their friends.	[N] E.mh.4.2 Make a table describing symptoms and the natural medicines that can be found in the surroundings that treat those symptoms.	[P] E.mh.4.2 Under supervision of an expert, gather natural medicinal plants, prepare them, write instructions, and store them for future use.
		[B] E.mh.4.3 Describe safe behavior around water and ice (e.g., ice that is not yet solid; what to do if one falls in the water).	[N] E.mh.4.3 Describe what can happen to a person if s/he falls through thin ice; practice what to do if a friend falls through thin ice; recognize frostbite and hypothermia and if necessary, treat using	[P] E.mh.4.3 Model safe winter travel behavior; instruct younger siblings about the dangers of ice and water; locate <i>sikusui/at</i> in the local environment.

			traditional techniques; and describe traditional ways of traveling safely over ice.	
		[B] E.mh.4.4 Recognize the value and dangers of modern household medicines; know the difference between medicine, food, and candy.	[N] E.mh.4.4 Only take medicine under the supervision of an adult.	[P] E.mh.4.4 Use a thermometer to test for fever; treat simple burns; remove splinters; use household medicines under adult supervision.
		[Note: refer to the Sewing theme for more expectations for dressing properly for the conditions.]		

### Environment

- **Culture is embedded in language; different languages uniquely express cultural understandings and beliefs. [E.e.1]**
  - EQ: How does the Iñupiaq language express the connections among people, plants, other animals, and the physical universe? [E.e.1.a]
  - EQ: What does the concept of “si a” entail? [E.e.1.b]
- **In the Iñupiaq worldview, the spiritual dimension is an integral part of and not separate from all aspects of a person’s awareness. [E.e.2]**
  - EQ: What does the concept of “iñua” entail? [E.e.2.a]
- **Each society has a distinct understanding about the nature of the cosmos. This understanding underlies conceptions of the role of humans and animals and the physical and spiritual relationships between humans and the rest of creation. [E.e.3]**
  - EQ: How is the Iñupiaq worldview unique? [E.e.3.a]

- EQ: How is the Iñupiaq worldview like those of other cultures? [E.e.3.b]
- **As members of the Arctic community, we have the responsibility to be a part of and interact with the environment in a way that honors the interconnectedness of people and the cosmos. [E.e.4]**
  - EQ: What are appropriate ways of protecting and respecting the land, air, and sea and the living things that inhabit them? [E.e.4.a]

<b>Strand</b>	<b>Stem (Instructional Focus)</b>	<b>PE (Performance Expectation) Beginner</b>	<b>PE (Performance Expectation) Novice</b>	<b>PE (Performance Expectation) Practitioner</b>
Environment: Language E.e.1	The student demonstrates an understanding of the relationship between environment and the Iñupiaq language by . ..	[B] E.e.1.1 Knowing and saying the names of places in and around the home community.	[N] E.e.1.1 Identifying and naming landforms and traditional place names in the local area and other parts of the North Slope.	[P] E.e.1.1 Pointing out and telling stories of major place names in the local area.
		[B] E.e.1.2 Using basic demonstratives (e.g., ikka, pikka, kannu, uvva).	[N] E.e.1.2 Attaching case endings to demonstrative stems to further refine descriptors about the location of things.	[P] E.e.1.2 Using various demonstratives with ease.
		[B] E.e.1.3 Identifying and using basic weather terms.	[N] E.e.1.3 Describing a traditional method of predicting the weather.	[P] E.e.1.3 Predict the weather using a traditional method in Iñupiaq.
		[B] E.e.1.4 Describing the day's weather using	[N] E.e.1.4 Describing the day's weather with	[P] E.e.1.4 Embedding sentences about the

		single words.	complete thoughts.	weather in conversation or stories.
		[B] E.e.1.5 Identifying and naming objects in the sky.	[N] E.e.1.5 Identifying and naming the four most common constellations and telling their stories.	[P] E.e.1.5 Navigating by the stars.
		[B] E.e.1.6 Using names of rooms and buildings in the school and community.	[N] E.e.1.6 Labeling rooms in the school and using correct spelling.	[P] E.e.1.6 Teaching younger students the Iñupiaq names of the rooms and buildings in the school and community.
		[B] E.e.1.7 Using terms for water features.	[N] E.e.1.7 Identifying and labeling on a map local water features.	[P] E.e.1.7 Identifying and naming different water conditions (e.g., sea ice, currents, swells, etc.)
		[B] E.e.1.8 Using terms for the seasons.	[N] E.e.1.8 Describing seasonal weather in complete thoughts.	[P] E.e.1.8 Telling stories about doing activities during different seasons.
Environment: Spirituality E.e.2	The student uses knowledge of traditional Iñupiaq culture to ...	[B] E.e.2.1 Express awareness of the world that surrounds and encompasses them.	[N] E.e.2.1 Infer and explicate the concept of <i>iñua</i> from ancient and contemporary stories.	[P] E.e.2.1 Express understandings of <i>iñua</i> through any number of media - speech, writing, art, oratory, etc.
		[B] E.e.2.2 Observe carefully and describe the respectful ways others treat the environment and the	[N] E.e.2.2 Explore the ways that respect is and should be shown towards the environment and the animals and plants that	[P] E.e.2.2 Model respectful ways of treating the environment and the animals and plants that

		animals and plants that provide food, medicines, and furs.	provide food, medicines and furs through interviews with Elders and/or research.	provide food, medicines and furs.
		[B] E.e.2.3 Speak respectfully and appropriately about the weather and environment.	[N] E.e.2.3 Journal the ways in which one behaves and speaks about the weather and environment.	[P] E.e.2.3 Speak about and model respectful and appropriate behavior towards the weather and environment.
		[B] E.e.2.4 Listen to and retell stories about the repercussions of not behaving respectfully towards the environment.	[N] E.e.2.4 Describe the repercussions of not behaving respectfully towards the environment through an examination of ancient stories and scientific models.	[P] E.e.2.4 Examine ways that traditional beliefs about the environment intersect and relate to scientific explanations.
Nature of the Cosmos E.e.3	The student demonstrates an understanding of the Inupiaq worldview by ...	[B] E.e.3.1 Regifting unusable parts of the hunt to other animals in the environment.	[N] E.e.3.1 Reading stories about the interrelationships between animals and depict visually.	[P] E.e.3.1 Examining ways that traditional beliefs about the spiritual and physical interrelationships of all parts of the cosmos beyond the earth intersect.
		[B]E.e.3.2 Expressing consciousness of the state of the weather and environmental conditions.	[N] E.e.3.2 Reading a traditional coming-of-age story and dramatize the story and/or write a story of their own	[P] E.e.3.2 Taking responsibility for correct actions, intentions and personal integrity and the effects these have on

			imagining the ways in which they could express their spiritual and personal power.	<i>si/la.</i>
		[B] E.e.3.3 Journaling with drawings of animals that are caught during the year. Conclude with a celebration in which the class expresses gratitude to the animals who gave themselves.	[N] E.e.3.3 Explaining and showing how <i>unipkaat</i> , <i>quliaqtuat</i> and <i>uqaluktuat</i> (stories) illustrate the worldview of the Iñupiaq people in which animals and the environment are sentient and powerful beings.	[P] E.e.3.3 Expressing and modeling spiritual and physical cleanliness as related to <i>iñua</i> .
Responsibility toward environment E.e.4	The student protects the environment by ..	[B] E.e.4.1 Doing chores to help keep home and school clean.	[N] E.e.4.1 Keeping the surroundings (home, school, and camp) clean.	[P] E.e.4.1 Taking responsibility for keeping surroundings clean.
		[B] E.e.4.2 Exhibiting awareness of the surroundings through conservation-oriented behaviors; e.g., carefully walking on the tundra so as not to trample berries or not disturbing bird nests.	[N] E.e.4.2 Comparing and contrasting conservation-oriented behaviors as opposed to irresponsible conservation-oriented behaviors.	[P] E.e.4.2 Modeling and teaching awareness of the surroundings through conservation-oriented behaviors.
		[B] E.e.4.3 Observing and describing daily changes in inland and/or sea ice conditions.	[N] E.e.4.3 Recording and analyzing observations of daily changes in inland and/or sea ice conditions.	[P] E.e.4.3 Planning safe routes of travel over inland and/or sea ice conditions; and

				accurately predicting changes in the weather or conditions of inland and/or sea ice based on observations with adult supervision.
		Note: see Hunting and Survival theme for additional conservation-oriented expectations.		

Unit Designer (s): \_\_\_\_\_

Unit Title: \_\_\_\_\_

### Stage 1 Desired Results

**State Standards and GLEs**

**Language Arts Content Standard A: A student should be able to speak and write well for a variety of purposes and audiences.**

The student writes for a variety of purposes and audiences by  
**[5] 2.2.1** Writing an understandable story that incorporates setting, character, and basic plot

**Language Arts Content Standard B:**

**A student should be a competent and thoughtful reader, listener, and viewer of literature, technical materials, and a variety of other information.**

The student comprehends literal or inferred meaning from text by:

**[5] 2.2.4** Drawing conclusions based on information presented explicitly in the text (e.g., cause and effect, character motivation)\*

The student restates/summarizes information by:

**[5] 2.4.1** Restating and summarizing main ideas or events in correct sequence after reading a text (e.g., paraphrasing, constructing a topic outline, using graphic organizers) or identifying accurate restatements and summaries of main ideas or events or generalizations of a text.

The student demonstrates an understanding of main idea by:

**[5] 2.5.3** Identifying or describing related experiences and events to support understanding of a main idea (e.g., what event in history is similar to this one) (L)

The student analyzes content and structure of genres by

**[5] 2.7.2** Identifying or explaining the characteristics of fiction and nonfiction\*

**[5] 2.7.3** Identifying or explaining use of literary elements and devices (i.e., dialogue, rhyme, alliteration, **simile, or**

***ILF Overarching Understandings and Essential Questions***

**Environmental Realm—Storytelling**

- **OU: In the Iñupiaq worldview, the spiritual dimension is an integral part of and not separate from all aspects of a person’s awareness. [C.s.2.]**
  - EQ: What do stories tell us about the nature of the world? [C.s.2.a]
- **OU: Stories are dynamic in the hearing and the telling; they reflect the cultural communities in which they are told, heard, and seen. [C.s.4]**
  - EQ: What makes a good story? [C.s.4.a]
  - EQ: What makes a well-told story? [C.s.4.b]
    - The student uses knowledge of traditional Iñupiaq culture to
      - [N] C.s.2.1 Infer from stories what is important in the story and to the characters in the story, e.g. values and/or beliefs.
    - The student demonstrates an understanding of the role of storytelling and stories in communication by
      - [N] C.s.3.1 Inferring the storytellers purpose or reason for telling the story

**Community Realm—Celebrations and Ceremonies**

- **OU: Celebrations and ceremonies embody an understanding of the cosmos and the human place in that cosmos. [C.cc.4]**
  - EQ: What are the messages and meanings of various celebrations and ceremonies? [C.cc.4.a]
    - The student shows an understanding of the ways celebrations and ceremonies embody the nature of the cosmos by
      - [N] C.cc.4.2 Comparing and contrasting the messages, functions and meanings of celebrations in different cultures or the same celebration in the past and today.

**Historical Realm—Unipkaat, Quliaqtuat, Uqaluktuat and Worldview H.uqu.3**

- **OU: Stories reveal the ways in which societies perceive their creation, origin and history and how the world and ail in it is interpreted. [H.uqu.3]**
  - EQ: What do *unipkaat, quliaqtuat, and uqaluktuat* teach us? [H.uqu.3.a]
    - The student uses traditional knowledge about Unipkaat, Quliaqtuat, Uqaluktuat to
      - [B] H.uqu.3.1 Tell what s/he learns from a story after s/he listens to it.

<p><b>metaphor)</b></p> <p>The student analyzes literary elements and devices by: <b>[5]</b></p> <p><b>2.8.1</b> Identifying or describing in fiction</p> <ul style="list-style-type: none"> <li>• plot (e.g., main conflict or problem, sequence of events, resolution)</li> <li>• settings (e.g., how they affect the characters or plot)</li> <li>• characters (e.g., physical characteristics, personality traits, motivation)</li> <li>• point of view (who is telling the story)</li> </ul>		
<b>Content Unit -Meaning</b>		
<p><b>UNDERSTANDINGS</b>  <i>Students will understand that...</i>                  Legends are stories that reveal a culture's past.                  If we do not know our culture we may not know ourselves.</p>	<p><b>ESSENTIAL QUESTIONS (create)</b>                  What meaning(s) and messages are conveyed in legends?                  What lessons can we learn from legends?                  How do legends increase our understanding of ourselves, and our culture?</p>	
<b>Acquisition</b>		
<p>Students will know...(nouns)                  Metaphors, similes, personification                  Realistic v. unrealistic                  Cultural background and significance of some celebrations                  Elements to include in writing a legend                  Celebrations and feasts in other villages specific to hunting and whaling</p>	<p>Students will be skilled at...                  Drawing conclusions about text information                  Supporting conclusions with text evidence and personal experience                  Comparing two stories; identifying similarities and differences.                  Identifying story elements                  Summarizing a story</p>	
<b>Stage 2 - Evidence</b>		
<b>Evaluative Criteria</b>	<b>Assessment Evidence</b>	
use of similes, metaphors, personification inclusion of hero in legend culturally significant 6 Trait writing rubric	<p><b>TRANSFER TASK(S): (performance assessments)</b>                  Students will create a legend or fantasy that includes similes, metaphors, and personification.</p> <ul style="list-style-type: none"> <li>• Written and illustrated</li> <li>• Performance choices: oral telling, digital storytelling, podcast, performance/play</li> </ul>	

<p>Vocab words                  Completed, correct Story Elements map                  Completed chart with correct identification of Realistic v. Unrealistic chart                  Rubric (R3 in StoryTown)</p>	<p>OTHER EVIDENCE: (traditional assessments)                  KWL Chart                  Knuckle Book with vocabulary words illustrated.                  Report on village feasts/celebrations                  Story Elements Map [graphic organizer]                  Story Summary</p>
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**Stage 3 - Learning Events**

<p><b>Learning Events:</b>                  Teacher:                  Establish knowledge base/pre-assessment:  <b>Pose/discuss: What is a legend? Ask students what they want to know about legends. Fill in KWL chart.</b>                  Background info: [A legend is a narrative that people tell as a true story. The person telling the story usually does not claim to be an eyewitness to the events, but heard it from someone who knows someone who heard it from someone who was really there... Legends often contain a moral or a lesson and are told to uphold the values of the community. They often involve supernatural or religious elements.]</p> <p><b>Read: Whale and Caribou Legends</b></p> <p>Ask an elder to tell the story of the polar bear with 10 legs in Iñupiaq then in English. OR                  Read aloud "Iquiasuannayuk and the Ten Legged Polar Bear"</p> <p style="padding-left: 40px;">Pose and discuss these questions:                  Why did Iquiasuannayuk think the polar bear was a group of hunters?                  Did the people of Nuvuk admire Iquiasuannayuk? How do you know?                  What elements in this story make it a legend?                  Do you think Iquiasuannayuk is a hero?                  Why did the author write this story?</p> <p>Read aloud Kahasi and the Loon. Review and note story elements during reading. [C.s.4.a]</p> <p>Critique the two stories: Ka • ha • si and the Loon and Iquiasuannayuglu Qupqugiaglu                  Whole class discussion: Did you think it was a good story? Why?                  What behaviors did Iquiasuannayuk and Kahasi have in common?</p>	<p><b>Progress Monitoring:</b></p> <p>List student answers on chart paper with KWL columns. (What you <b>Know</b>, What you <b>Want</b> to know. What you <b>Learned</b>). Keep chart posted</p> <p>Students illustrate selections from the story (Iquiasuannayuk and the Ten Legged Polar Bear) to make a class book with illustrations.</p> <p>Write: Use your graphic organizer [PB 141] to list the story elements while it's being read. What story elements contribute to establishing the story as a legend? [C.s.4.b]</p>
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Storytown Activities:

**T230 Build Background**

Whale Hunting—Who participates, shares distributed, discuss Nalukataq. What hunting occurs in North Slope villages that can't hunt whale? Are the practices of sharing, feasts, distribution the same or different? What other community feasts are there? How did the practice start? Why?

Teacher: Ask an elder or community member to contribute background.

Support materials:

[Subsistence Hunting Activities and the Inupiat Eskimo | Cultural Survival.pdf](#)

**T 231 Grammar**—same activities (use words in question sentences; ask students the questions).

rumble	threaten
anchor	champion
disbelief	whirlpool
rejoice	

**T234 Genre Study**

Discuss legends.

Discuss why a story about animals who talk and giants would be a legend. What literary device is it when animals can talk? [personification] Discuss /break down personification. Have students create student-friendly definition. Ask students to identify stories they know in which animals talk.

**Monitor Comprehension:**

What happened to Kahasi's Aapa? P. 6

Why do you think Kahasi does what the Loon says?

[wants to see grandfather, wants to please grandfather] p. 8

What might be another name for Kahasi? [Iqiasuannayuk] p. 10

Why is "The People" written this way? P. 11

**T238 Identify realistic v. unrealistic elements in the story**

*Starting with p. 10 in Kahasi*

p. 10-13. What happens that is realistic? What is unrealistic? Fill in chart

**Monitor Comprehension**

Technology Integration:

Use email, chat, SKYPE, etc.: Students contact 5<sup>th</sup> grade students at all other villages (especially AKP) to ask how feasts and celebrations happen. Groups write a report on all other villages and their own. Present as slide show.

Class activity: Make knuckle book. Make a sentence for each word. Write sentence on bottom of paper. Illustrate sentence.

Make Chart with title: Personification. Write student-friendly definition on chart as students create it. List on chart paper stories students identify in which animals can talk.

Use graphic organizer to keep track of story elements (fill in as story is read)

Chart T238 realistic v. unrealistic

p. 14 "rumbling in their stomachs told them to try" What does this mean? Has your stomach ever rumbled? Why? What else rumbles? [list student responses]

p. 19-23. What happens that is realistic? What is unrealistic? Fill in chart

Explore Similes

What is a simile?

[A **simile** is a figure of speech that directly compares two different things, usually by employing the words "like", "as".

Display similes from chart. Explore commonalities. Have class come up with definition in their words. Have students complete chart.

Similes from the reading:

Is this a simile or a metaphor? How do you know?

tossed aside like a mosquito p.20

Is there another simile on this page?

[throw him away like an old bone p.20]

*T 239 Analyze writer's craft*

weapon missed its mark p.19

cast shame on people to refuse the challenge p.20

What words would you use to mean the same as these phrases?

Discuss how changes in vocabulary may have come about, and how the use of these particular language patterns contributes to the feeling of the story.

p. 24-30. What happens that is realistic? What is unrealistic? Fill in chart

Discuss metaphors. What is a metaphor?

Metaphor (comparison of two things that doesn't use like or as—extended metaphor

Display metaphors from chart. Explore commonalities. Have class come up with definition in their words. Have students complete chart.

What is happening here? "...great shaking of the Earth the mountains began moving toward the sea" p.25 Discuss metaphor.

What is happening here? Are the mountains really attacking the people? What literary device is this? simile or a metaphor? How do you know?

"It is the mountains. They are attacking your people" p. 26

Chart T238 realistic v. unrealistic

Metaphor and Similes Chart

Record some student examples on class chart to put on display.

Chart T238 realistic v. unrealistic

Metaphors and similes chart.

Record some student examples on class chart to put on display.

<p>What literary device is this? "The mountains continued their march to the sea" p. 26</p> <p><i>Monitor Comprehension</i></p> <p>What three things does Kahasi do to save "The People?" What gave him the ability to accomplish these things?</p> <p><i>T245 Analyze Author's Purpose—Class Discussion</i></p> <p>Remind students that authors have a purpose, or reason for writing. After students have finished reading, ask them:</p> <p>Why did the author write "Kahasi and the Loon"? Pair/Share answers. Share with class.</p> <p>Class discussion: What did you Learn about legends? What did you learn from the story? Complete KWL chart.</p> <p>Performance Assessment: Students will create a legend or fantasy that includes similes, metaphors, and personification.</p> <ul style="list-style-type: none"><li>• Written and illustrated</li><li>• Performance: oral telling, digital storytelling, podcast, performance/play</li></ul>	<p>T247 Write a Summary—refer to story map</p> <p>Use complete sentences</p> <p>Include title of the story</p> <p>Identify the characters and setting</p> <p>State the conflict</p> <p>Retell the most important plot event in sequence</p> <p>State the resolution</p>
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**Metaphors and Similes Chart**

Metaphors: write the definition in your own words

Similes: write the definition in your own words

a clean slate

**like an unrehearsed play**

a world turned upside down

**comfortable as a pair of old Maklaks**

dusted with new snow

**costumes as loud as their drums**

the rumble of the wheels

**Fill in the blanks with a partner:**

**moved like \_\_\_\_\_**

Work with a partner to come up with one of your own to share with class:

**like a great storm cloud over \_\_\_\_\_**

**tight as a \_\_\_\_\_**

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**Make up your own:**

- 1.
- 2.
- 3.
- 4.
- 5.

Write metaphors from classmates:

### **A Caribou Legend**

The Iñupiat of the past have a legend that says when a caribou gets caught and dies, its head is severed from the body and the caribou's living being leaves and goes to the other caribou. Because the other caribou know of this death, they surround this living being and clothe it, making it a caribou once more. This leaves the first body for food for the people.

### **Whale Legends**

Another legend from the Iñupiat ancestors, those from whaling villages such as Barrow, Point Hope and St. Lawrence Island explains that the whales know where these villages are and purposely stop there during their travels, similar to a human's camping spot, thus allowing themselves to be killed. Some of them keep traveling until they reach a whaling village elsewhere such as Point Hope. They camp there and allow themselves to be killed. Others travel as far as Barrow to camp and die.

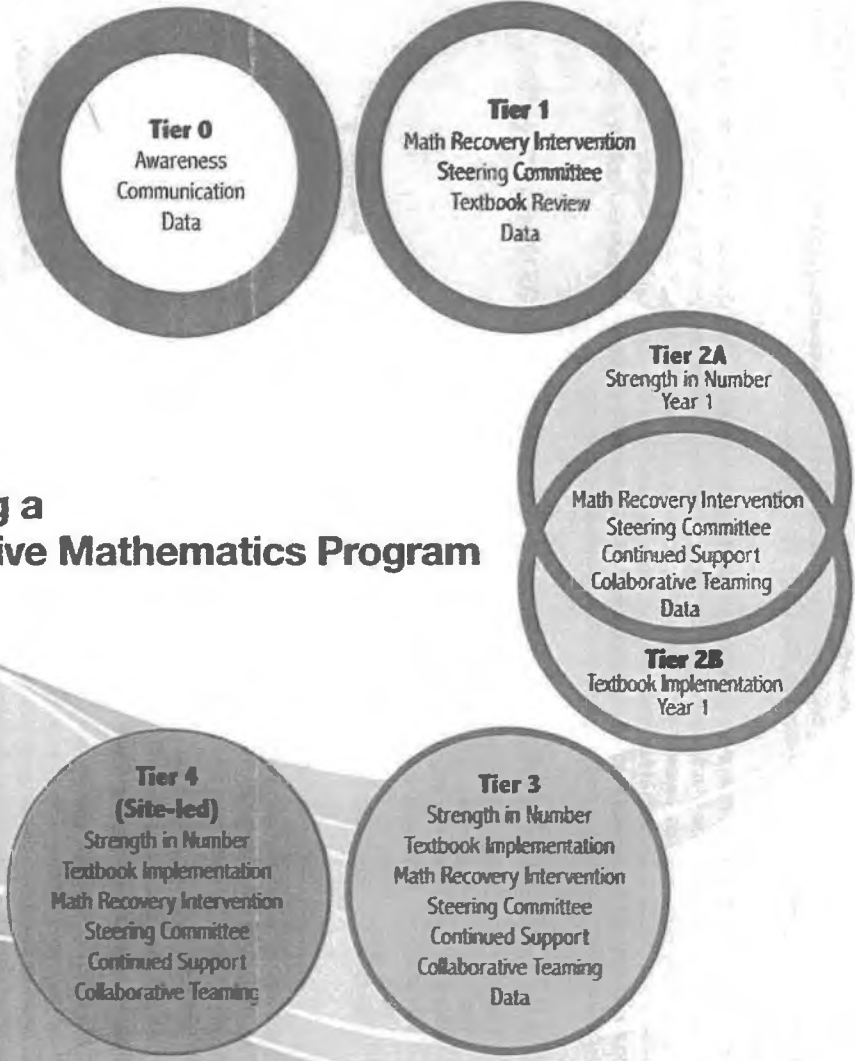
Another old legend explains that whales do not die. When the whale is caught, just the body dies, but the whole whale gives itself to all the people. The whale being or spirit goes into its bladder, and the whaler who catches the whale removes the bladder from the dead whale and brings it to his village. This is the story or legend that people of Point Hope have. Those whales who stop in each of the whaling villages, their whole being or spirit never dies. And when autumn comes to Point Hope, people have a holiday at the community center. They stop working and sit around watching the whalers begin work on the whale bladders. After they inflate the bladder, they hang it up from the main beam of the community center.

According to the calendar, it starts to freeze in our land in October. This is the time they work on the bladders and the whales return. These whales know of the one that decided to camp here, and when they get to the camp, the dead whale's spirit or being returns to the live whales. The returning whales listen to the whale that had been camping. He tells them that his hosts were good to him. Some of the whales tell the returning whales that their hosts did not treat them right.

The whale that had good hosts begins to wish and hope that it will camp there again the following year. The other whale that did not have good hosts says that it will not camp there ever again, but will go to a different whaling crew next year.



## Implementing a Comprehensive Mathematics Program



National American Indian, Alaskan & Hawaiian  
Educational Development Center

## Implementing a Comprehensive Mathematics Program

# Charting a New Future for our Nation's First Children

Achievement in early childhood and elementary education is often considered the most salient indicator of a student's success in later years and into adulthood.

## Mission

The National American Indian, Alaskan, and Hawaiian Educational Development Center (NAIAHEDC) provides state of the art professional development for elementary teachers of Native American children in mathematics and literacy with the targeted expectation that Native children will reach, over time, the achievement levels of the majority population.

## Grass Roots Program

NAIAHEDC pioneered an innovative model that encompasses exacting instructional strategies that are now used successfully with Native American children. This exemplary approach evolved as local educators realized the disparity in achievement between Native American students and the majority population.

## A Comprehensive Mathematics Program

NAIAHEDC's Comprehensive Mathematics Program is a systematic approach including vision and leadership, curriculum, accessibility, best practices, assessment, parents and community, and professional development. By ensuring that all stakeholders in a child's education are knowledgeable and actively involved, a working system is established to provide every child effective and meaningful mathematics instruction.

## Integral Professional Development Offerings

### Math Recovery Early Intervention

The US Math Recovery Council has partnered with NAIAHEDC to help schools establish powerful early intervention using Math Recovery. Math Recovery Intervention offers diagnostic assessments and instructional tools to accelerate children's mathematical learning through one-on-one teaching over a 10 – 15 week cycle.

### Strength in Number

Strength in Number aims to improve math achievement for all Native Americans. The purpose of Strength in Number is to put research-proven theory and practices of Math Recovery in the hands of classroom teachers. Strength in Number is an exciting synthesis of curriculum, assessment and teaching that supports, rather than replaces, the elementary mathematics curriculum. Strength in Number improves teachers' understanding of how children develop mathematically. Collegial teaming and the development of strong local leadership are integral elements. Strength in Number is not a one-time workshop, but rather a path that leads to further growth and change.

## NAIAHEDC Model for Implementing a Comprehensive Mathematics Program

- ▶ **Tier 0:** Establishing Communication
- ▶ **Tier 1:** Awareness and Capacity Building
- ▶ **Tier 2A:** Year 1 of Strength in Number
- ▶ **Tier 2B:** Textbook Implementation
- ▶ **Tier 3:** Year 2 of Strength in Number and Systemic Implementation
- ▶ **Tier 4:** Year 3 and beyond of Strength in Number with continued Systemic Implementation

**Tier 0** is a time to establish communications. The focus is on providing basic information from NAIAHEDC to the district and from the district to NAIAHEDC. This allows the district to make an informed decision to work with NAIAHEDC and allows NAIAHEDC to gather basic information needed to work in a respectful and appropriate manner with the district and community.

**Tier 1** is the Awareness and Capacity Building period to collect data, to begin **Math Recovery Intervention**, to take the first steps to establishing an on-site **Math Coordinator**, and to establish the local **Steering Committee**.

**Tier 2A** is year 1 of **Strength in Number** professional development and support. In year 2A all or part of the school's staff will participate in **Strength in Number** professional development and coaching while NAIAHEDC continues to collect, analyze, and report data; support and facilitate the **Steering Committee**; support the administration; support the intervention teachers; and provide professional development and support for local leadership.

**Tier 2B**, in some school locations, the first steps may be the implementation of core textbook resources. Tier 2B includes textbook implementation, professional development and support, while NAIAHEDC continues to collect, analyze, and report data; support and facilitate the **Steering Committee**; support the administration; support the intervention teachers; and provide leadership professional development and support for local leadership.

**Tier 3** is when the shift toward school-based leadership and self-sustained professional development and coaching begins to occur. While NAIAHEDC continues to provide some professional development and ongoing systemic support, the local **Math Coordinator** operates in an apprentice role with NAIAHEDC staff.

**Tier 4** begins a maintenance routine of on-going support, data collection, analysis and reporting, all within a regionalized model that works closely with the school-based **Math Coordinator** and administration.

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## Subsistence Hunting Activities and the Inupiat Eskimo

22.3 (Fall 1998) Crisis on the Last Frontier    Brower    Harry    Jr.; Hepa    Taqulik

The boundaries of the North Slope Borough (NSB) encompass 89,000 square miles, stretching from the foothills of Alaska's Brooks Range to the coastline of the Arctic Ocean. NSB is a subdivision of the state of Alaska and provides the local government structure (similar to a county in other states). There are eight communities in this region: Anaktuvuk Pass, Atkasuk, Barrow, Kaktovik, Nuiqsut, Point Hope, Point Lay, and Wainwright. The population of the North Slope is approximately 7,000-most of whom are Inupiat Eskimo. The Inupiat of the North Slope have a lifestyle that is heavily dependent on the subsistence harvest of marine mammals, land mammals, fish, and migratory birds. Our continued reliance on subsistence hunting is what gives the Inupiat culture strength, confidence, and meaning.

### Subsistence Harvest of Bowhead Whales

The bowhead whale is the most culturally significant resource harvested on the North Slope. The Inupiat have hunted the bowhead whale for thousands of years and knowledge of subsistence whaling continues to be taught to our children beginning at an early age. These skills include preparing the umiaq, or traditional skin boat, and coping with the dangers while traveling on sea ice to the whaling camps. Preparing the umiaq begins in summer with the harvest of bearded seals and caribou. The women spend much time preparing the bearded seal skins to be used to cover the boat's wooden frame. Caribou sinew are stripped and dried, then later made into thread, which is used to sew the seal skins to cover the umiaq. Passing on this and other knowledge helps to assure the continuation and survival of the Inupiat culture. It is important to teach the skills and knowledge needed so the younger generation is able to subsist and maintain our cultural existence. Subsistence whaling is a physical, emotional, and spiritual experience which gives our people self confidence and unites our communities.

### Caribou

We consider the caribou to be the single most important terrestrial subsistence resource. For all North Slope communities, caribou provide a source of fresh meat throughout the year. One community in particular, Anaktuvuk Pass, is heavily dependent on the subsistence harvest of caribou because it is the only community that does not harvest marine mammals. Anaktuvuk Pass is located in the central Brooks Range directly in the path of a caribou migration corridor. Migrations of caribou take place during the spring and fall and it is during these migrations that the hunters of Anaktuvuk Pass harvest the majority of their caribou. Following a traditional custom, the hunters allow the first groups of caribou to migrate through the pass with no disturbance. They believe this will assure that the rest of the caribou herd will follow. If the caribou from the first groups are frightened, the caribou behind will sense the danger and change the direction of the migration. When the elders feel enough caribou have gone by, the hunt begins. Ninety percent of their annual caribou harvests take place within 15 miles of the community. The caribou are shared throughout the community and across the North Slope.

### Sharing of Subsistence Resources

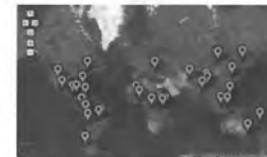
Sharing subsistence resources is an important tradition for the people of the North Slope. It is considered one of the most important values in our culture. One example of sharing is the distribution of the bowhead whale. The butchering and distribution of the harvested whale varies from village to village, according to traditional methods. In Barrow, the whale is divided into three main sections. From the front to rear these are the niniq (60% of the whale), tavsi (10% of the whale), and uati (30% of the whale). Bowhead whales are hunted by a crew of nine or ten people and led by a whaling captain. The uati and tavsi are given to the successful whaling captain and are distributed throughout the Inupiat community at



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various whaling festivals. The niniq is put aside for whaling crews that actively participate in the butchering. Each crew will divide their given share among their own members.

The day after the harvest, the captain hosts a feast at his home to feed the community. This is where fresh uunaalik (an Inupiat delicacy, boiled skin with some underlying blubber), as well as boiled meat, tongue, heart, kidney, and small intestine are served. When the whaling season comes to an end, each successful crew will host a whaling feast called an apugauti. This feast is held on the beach and is prepared by whalers' wives in order to welcome the returning hunters. An Inupiat delicacy called mikigaaq (fermented whale meat and maktak), as well as fresh eider duck and nigliq (white-fronted goose) soup are served at this feast.

In June, all successful whaling crews take part in the whaling festival, Nalukataq. Friends and relatives from across the North Slope and other regions of Alaska attend to get a share of whale and join in the traditional blanket toss and dancing that lasts throughout the night. The remainder of the whale is distributed at other festivals throughout the year, such as the Thanksgiving and Christmas feasts. The harvest of bowhead whales is a time of sharing and uniting in our communities.

#### The Importance of Continuing Subsistence

Subsistence cannot be defined by where you live or how much money you make. For all Native people across Alaska, subsistence is a way of life that is associated with our individual cultures. Some people who don't live in subsistence dependent areas have recently questioned why Natives should continue to harvest subsistence resources.

First, subsistence is a central part the Inupiat culture. Community activities revolve around the seasonal subsistence cycle which provides much needed food to residents. Regardless what the future may bring, the Inupiat will continue to live a subsistence way of life, which is the key to the survival of our culture.

Secondly, the cost of living in rural communities is extremely high and the availability of products cannot be taken for granted. Common items such as bread or milk may not be available in more remote villages for several weeks. When these items are available, bread may cost up to \$6 a loaf and a gallon of milk can cost up to \$14! In most villages, the cost of gasoline can be as much as \$4.50 a gallon. Furthermore, because most rural communities do not have banks, local businesses often take a percentage of paychecks in order to cash them.

#### Alaska Eskimo Whaling Commission

In 1977, the International Whaling Commission (IWC) banned the harvest of bowhead whales by Alaska Eskimos because of a report erroneously estimating the Bering Sea stock of bowheads to between 600 and 2,000 whales. The Eskimo hunters were notified of the ban in June 1977, which was the first they had heard of the IWC's concern. The whalers responded quickly and established the Alaska Eskimo Whaling Commission (AEWC) to fight the ban, organize the whaling communities, and manage the hunt themselves.

At a special meeting of the IWC in December 1977, the ban was replaced with a quota for 1978 of 18 whales struck or 12 landed, whichever was reached first (this quota was later raised to 20 struck and 14 landed). This compromise followed much work by the hunters who lobbied the U.S. government to recognize their right to whale. The whalers were also certain that the IWC population estimate was too low and called for scientific studies to more accurately determine the population level.

On March 26, 1981, the National Oceanic and Atmospheric Administration (NOAA, the federal agency responsible for managing whales) and the AEWC signed a cooperative agreement. NOAA delegated local management authority for the Eskimo whale harvest to the AEWC, allowing the AEWC to manage the hunt without the presence of federal agents in the whaling communities. The AEWC Management Plan governs the hunters and the AEWC reports the results of each spring and fall subsistence whaling season to the NOAA.

Since 1981, the AEWC has demonstrated the effectiveness of cooperative management. The subsistence whalers are proud of their sound management record, supplementary research, and improvements in the equipment used during the traditional whale hunt. Better methods for estimating the population have helped secure an increased quota closer to the whaling communities' actual need.

#### Scientific Research

The AEWEC strongly encourages and supports scientific research on the bowhead whale and its environment. NSB's Department of Wildlife Management, on behalf of the AEWEC, conducts a periodic census of the bowhead whale. The bowhead census consists of a shore-based visual count combined with passive acoustic monitoring using underwater hydrophones that track whales' sounds underwater or under the ice. A sophisticated statistical analysis combines the results of the visual and acoustic counts to produce an estimate of the bowhead population. The AEWEC and NSB's Department of Wildlife Management were the first to use acoustic technology as a major component in a whale census.

This cooperative work by the AEWEC and NSB's Department of Wildlife Management has produced a more precise estimate of the Bering Sea bowhead population, while helping to advance acoustic monitoring techniques and statistical models for the analysis of population data. The population estimates from the bowhead census are used by the AEWEC, NOAA, and the IWC.

Another area of cooperation between NSB and the AEWEC is the examination of harvested bowhead whales. Borough and AEWEC personnel travel to the site where a whale is landed to obtain body measurements and to collect whale tissues in order to learn more about bowhead anatomy, physiology, reproduction, food habits, and possible effects of an oil spill. Like the census, this has enhanced our understanding of the bowhead whale.

In addition to supporting scientists in their research, the AEWEC links the hunters and researchers to share information that is of mutual interest and benefit. Since the hunters spend a great deal of time observing whales and have passed on this knowledge from generation to generation, they can provide considerable information to complement the scientists' research. Such cooperation is a vital part of the AEWEC's work and is an example of the benefits of the cooperative management of a subsistence resource.

#### Acknowledgements

We would like to thank the Alaska Eskimo Whaling Commission, NSB Department of Wildlife Management Director Charles D.N. Brower and staff members Dr. Tom Albert, Craig George, Dr. Todd O'Hara, and Devin Bates for providing administrative support and guidance in developing this article. Special thanks go to Dan Bevington of NSB Planning Department Geographic Information system and Arctic Photo for producing illustrative materials.

#### Reference

Alaska Eskimo Whaling Commission. 1992. Alaska Eskimo Subsistence Whaling 1992 AEWEC. Barrow: Alaska Eskimo Whaling Commission.

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# Quadratic Functions



- |   |  |
|---|--|
| <p><b>3.1 Lots and Projectiles</b><br/>Introduction to Quadratic Functions ● p. 131</p> <p><b>3.2 Intercepts, Vertices, and Roots</b><br/>Quadratic Equations and Functions ● p. 137</p> <p><b>3.3 Quadratic Expressions</b><br/>Multiplying and Factoring ● p. 143</p> <p><b>3.4 More Factoring</b><br/>Special Products and Completing the Square ● p. 155</p> <p><b>3.5 Quadratic Formula</b><br/>Solving Quadratic Equations Using the Quadratic Formula ● p. 165</p> | <p><b>3.6 Graphing Quadratic Functions</b><br/>Properties of Parabolas ● p. 173</p> <p><b>3.7 Graphing Quadratic Functions</b><br/>Basic Functions and Transformations ● p. 181</p> <p><b>3.8 Three Points Determine a Parabola</b><br/>Deriving Quadratic Functions ● p. 193</p> <p><b>3.9 The Discriminant</b><br/>The Discriminant and the Nature of Roots/Vertex Form ● p. 199</p> |
|---|--|

## Introduction to Quadratic Equations

Content Objectives: The students will be able to...

- write quadratic functions.
- use quadratic functions to model vertical motion.
- explain the difference between linear and quadratic functions.

Language Objectives: The students will be able to describe the differences between contextual problems that model linear functions and contextual problems that model quadratic functions both orally and in writing.

State GLE's:

- [10]F&R-1 Describe or extend patterns up to the  $n$ th term, represented in tables, sequences, graphs or in problem situations.
- [10]F&R-2 Generalize equations and inequalities using a table of ordered pairs or a graph.
- [10]F&R-3 Describe in words how the change in one variable or a constant in an equation effects the outcome of the equation.
- [10]F&R-4 Use a calculator as a tool when describing, extending, representing, or graphing patterns, linear equations, or quadratic equations.
- [10]PS-1 Apply multi-step, integrated, mathematical problem-solving strategies.
- [10]PS-3 Represent mathematical problems numerically, graphically, and/or symbolically, communicating math ideas in writing; or use appropriate vocabulary, symbols, or technology to explain justify, and defend strategies, and solutions.
- [10]PS-5 Understand & apply mathematical skills & processes in real-world contexts such as global issues and careers.

ILF Environmental Realm:

- **A person becomes a provider for his or her family through education and preparation. [E.hs.3]**

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○ **EQ: What skills, understandings, beliefs, and values does a person need in order to be a good provider? [E.hs.3.a]**

- The Inupiaq people developed an extremely complex and detailed technology that enabled them to live in the Arctic. [E.t.3]

- EQ: How does an understanding of Inupiaq technology help hunters and gatherers today? [E.t.3.a]

Classroom Activities:

Do Now Journal-

Investigation *Galileo and Whale Bombs*

***Final Exam- Wednesday, December 14!!!***

Name:



## Introduction to Quadratics: Galileo and Whale Bombs



*Inupiat whalers have been using tools to hunt for over 1200 years (Reference: [www.highnorth.no/library/hunts/other/al-es-wh.htm](http://www.highnorth.no/library/hunts/other/al-es-wh.htm)). Since then, hunters have used traditional math and science to develop the most effective tools to date. You will learn to use a quadratic function to model the height of a launched or thrown object over time to study the path of some of these tools.*







1. For instance, while improving the design on a launcher, a whale bomb is test launched directly upward from the beach (sea level) with an initial velocity of 320 feet per second. The acceleration due to gravity is 32 feet per second squared. Use this information and Galileo's equation to model the height  $s$  of the whale bomb after  $t$  seconds.

2. How high will the whale bomb be after  
a. 2 seconds?

b. 10 seconds?

c. 3.1 seconds?

d. 20 seconds?



3. At what time(s) will the whale bomb be  
 a. 304 feet above the water level?

b. 576 feet above the water level?

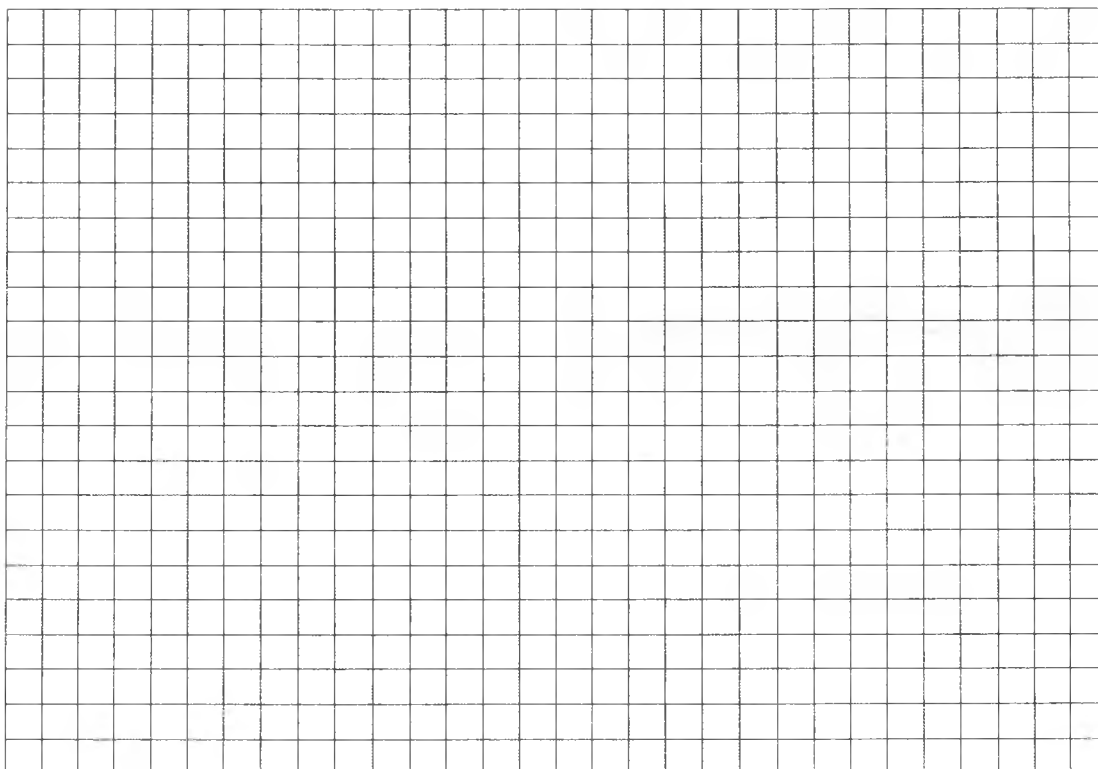
c. 2000 feet above the water level?

4. Using the information from question 3, complete the following table.  
 Then use the information in the table to graph the height of the whale  
 bomb versus time.

**Quantity Name**

**Unit**

**Expression**

5. Is this graph linear? Explain.

6. From the graph, can you tell the maximum height that the whale bomb attains? If so, what is this height and after how many seconds does the whale bomb reach it?

7. Does this graph make sense based on your own understanding of the path of a whale bomb? Explain.



Be prepared to share you work with another pair, group, or the entire class.

Stage 1 Desired Results	
<p><b>State Standards and GLEs</b> <span style="float: right;">Ⓞ</span></p> <p>[1] F&amp;R-1 identifying, naming (e.g., aabb, abab), and continuing a variety of patterns</p> <p>[1] F&amp;R-2 creating patterns involving number, shape, size, rhythm, or color</p> <p>[1] G-1 Identify the attributes of 2-dimensional shapes (e.g., a triangle has 3 sides).</p> <p>[1] G-2 Identify and classify 2-dimensional shapes through visual observations and properties, (e.g., which of these shapes is a triangle).</p> <p>[1] G-3 Relate real-world examples (e.g., a door is shaped like a rectangle) to the ideas and concepts of geometry.</p> <p>[1] G-6 Draw, copy, or describe a variety of shapes.</p> <p>[1] G-7 Identify geometric shapes in real-world objects</p> <p>[1] PS-3 Using everyday language to explain thinking about problems solving strategies and solutions to problems</p> <p>[1] PS-6 Using real world context (i.e., self, friends and family)</p>	<p style="text-align: center;"><i>ILF Understandings and Essential Questions</i></p> <ul style="list-style-type: none"> <li>● <b>In the Inūpīaq worldview, the spiritual dimension is an integral part of and not separate from all aspects of a person’s awareness. [E.s.2]</b> <ul style="list-style-type: none"> <li>○ EQ: How is clothing an expression of cultural beliefs and values? [E.s.2.a]</li> </ul> </li> <li>● <b>The process of providing clothing requires the efforts of many. [E.s.4]</b> <ul style="list-style-type: none"> <li>○ EQ: What do you contribute toward the making or providing of clothing for yourself or your family? [E.s.4.a]</li> <li>○ EQ: How does the act of providing clothing make a family stronger? [E.s.4.b]</li> </ul> </li> <li>● <b>Traditional clothing is an integral part of survival in the Arctic. [E.s.5]</b> <ul style="list-style-type: none"> <li>○ EQ: How is clothing related to survival? [E.s.5.a]</li> </ul> </li> </ul>
<b>Content Unit -Meaning</b>	
<p><b>UNDERSTANDINGS (create)</b> <span style="float: right;">Ⓚ</span></p> <p><i>Students will understand that...</i></p> <p>Organization of patterns and information shows mathematical relationships.</p> <p>Patterns are repeating sequences that can be created or occur naturally in our world.</p> <p>If I can find the pattern, I can predict what comes next and what comes after that.</p>	<p><b>ESSENTIAL QUESTIONS (create)</b> <span style="float: right;">Ⓞ</span></p> <p>How does math help me put some order in things, since this is human nature?</p> <p>What is a pattern?</p> <p>How confident are you that this comes next in the pattern?</p> <p>How does a pattern extend?</p> <p>How would my every day life be different without patterns?</p> <p>What comes next place in the pattern?</p>
<b>Acquisition</b>	
<p><i>Students will know...(nouns)</i> <span style="float: right;">Ⓚ</span></p> <p>What comes next in the pattern? (presented with a pattern)</p> <p>What rule does this pattern follow? (presented with a</p>	<p><i>Students will be skilled at...(verbs)</i> <span style="float: right;">Ⓞ</span></p> <p>Reproduce a given pattern</p> <p>Extend a pattern</p>

	<p>pattern)</p> <p>The difference between male/female parka trim</p> <p>Geometric vocabulary terms: (circle, square, triangle, etc)</p> <p>Inupiat words for: trim, jacket/parka, boy/girl, woman/man</p>	Create a pattern
--	---	------------------

### Stage 2 - Evidence

Evaluative Criteria	Assessment Evidence
<p>To make a pattern in correct sequence</p> <p>Explain pattern sequence</p>	<p>TRANSFER TASK(S): (performance assessments) <span style="float: right;">TT</span></p> <p>You are a seamstress. You have been asked to design parka trim for your family to use on new winter parkas. Your design should include an original repeating pattern with at least three attributes.</p>
<p>Expand geometric patterns correctly</p> <p>Explain and create a geometric design</p>	<p>OTHER EVIDENCE: (traditional assessments) <span style="float: right;">OE</span></p> <p>Correctly expands a pattern with geometric shapes</p> <p>Create and explain a self created geometric design</p>

### Stage 3 – Learning Plan

#### Summary of Key Learning Events and Instruction

##### Pre-Assessment:

Inupiat Language teacher will front load vocabulary words

Class discussion using KWL Chart:

What we *Know*

What we *Want* to know

What we *Learned*

##### Learning Events:

Guest Speaker: Discuss the importance of wearing proper clothing in cold weather esp. during a hunting trip.  
(Jeslie and Lillian Kaleak)

Guest Speak: Discuss the difference in male and female parka trim and the different styles for male and female.  
(Susan Hope)

Guest Speak: Discuss the difference in regional trims (Pt. Hope, Barrow) (Kate Kignak)

Guest Speaker: Discuss patterns and make a key chain with a repeating pattern (Dick Weyiouanna)

Copy a pattern from pattern blocks

Repeat a pattern using pattern blocks

Make a pattern using pattern blocks

Discuss pattern in everyday life.

Discuss patterns found in nature. (seeds/plants, animals)

Journal entry from each guest speaker telling at least one they learned from the presentation

Journal entry explaining the difference between male/female trim

Journal entry of Inupiaq vocabulary words

Journal entry of geometric vocabulary words (with picture illustrating words)

##### Progress Monitoring:

Observation of daily work with calendar

Observation of use at Work Places of Activity 2E in Bridges Math: Pattern Block Pattern Cards

<b>Teacher Name:</b> Deborah Greene	<b>Date:</b> December 9, 2011
<b>Course Name:</b> Science	<b>Friday</b>
<b>Inupiat Learning Framework:</b>	
<ul style="list-style-type: none"> <li>• <b>Environment-As members of the Arctic community, we have the responsibility to be a part of and interact with the environment in a way that honors the interconnectedness of people and the cosmos. [E.e.4]</b> <ul style="list-style-type: none"> <li>○ EQ: What are appropriate ways of protecting and respecting the land, air, and sea and the living things that inhabit them? [E.e.4.a]</li> </ul> </li> </ul>	
<b>Objective:</b> What role does density play in the arctic? How do properties of ice affect the marine environment?	
<b>Student Purpose:</b> I can explain what density is and can identify the role it plays with the oceans of the arctic.	
<b>Alaska State Standard and Grade Level Expectations (GLE's):</b>	
SB1.1 Use physical properties (i.e., density, boiling point, freezing point, conductivity) to differentiate among and/or separate materials	
SA3.1 Design and conduct a simple investigation about the local environment	
<b>Lesson Activities:</b>	
<b>Review Vocabulary/Concepts</b> - Density, mass, volume, review concepts from yesterday	
<b>Hook:</b> Students will find the relative density of agivik qaunaq and agivik unut.	
<b>Group discussion:</b> How does qanaq help the whale? Does it help the hunters during harvest?	
<b>Teach Vocabulary-</b> fresh water, sea water, solution, concentration	
<b>Student Writing: <u>Whole class discussion leading to Student Writing:</u></b>	
<ol style="list-style-type: none"> <li>a. Predict what will happen to a plastic container filled to the brim with fresh water and put in the freezer over night.</li> <li>b. Write your hypothesis in your science notebook: What will happen to 3 solutions (fresh water, salt water solution &lt; 8 grams NaCl in 250 mL water to simulate sea water&gt;, concentrated salt solution) if they are poured into ice trays and left overnight in the freezer?</li> </ol>	
<b><u>Guided Practice in Lab and Formative assessment:</u></b>	
<ol style="list-style-type: none"> <li>a. Experiment/Data collection- Examine the capped container of frozen water. What do you notice? (Write observations on board and in student notebooks). What does this tell us about one property of ice? (Water expands when it freezes). If I took a piece of ice and put it in a container of water, what would happen to it? (floats, less dense).</li> <li>b. <b><u>Re-enforce vocabulary:</u></b> expand, float, dense.</li> </ol>	
<b><u>Independent Practice and Assessment:</u></b>	
<ol style="list-style-type: none"> <li>c. Pass out ice, beakers, rulers. <ol style="list-style-type: none"> <li>i. Measure height of ice and calculate % submerged.</li> <li>ii. Compare fresh water ice to salt water and concentrated salt ice. Make initial observations. Does anything happen over time?</li> <li>iii. What are some real world connections? What does this mean about a property of ice? What implications does this have to do with life in a lake? Ocean?</li> </ol> </li> </ol>	
<b>2. <u>Whole Class Discussion:</u></b>	
<ol style="list-style-type: none"> <li>a. When salt water freezes the salt comes out of solution - older sea ice is essentially fresh water; newer sea ice contains channels filled with Brine- important for algae and animal life; the water underneath the sea ice will be saltier than regular sea water and so denser, causing sinking action - sets up important currents (tomorrow do salt water current concentration with food coloring) important for food distribution to deeper regions and contributes to larger ocean currents; sea ice dampens the ocean swell and reduces wave action.</li> </ol>	
<b>3. <u>Student Writing:</u></b>	
<ol style="list-style-type: none"> <li>a. Analysis: How would the Arctic be different if ice sank in water?</li> </ol>	
<b>Assessments:</b>	
Students will include completed assignment, data tables, and analysis in their notebooks.	
<b>Materials:</b>	
Water/Salt Ice   whale blubber/meat   Petri dishes   plastic cups   paper towels   rulers	

2 0 1 1 D E C E M B E R  
S C I E N C E  
N E W S L E T T E R

# SCIENCE *comes alive*

\*\*\*\*\*INQUIRY THROUGH ACTION\*\*\*\*\*

## GEO-FORCE Opportunity

*This is a reminder that 8th grade students who maintained a B average in math and science have been invited to participate in the GEO-FORCE program. YOUR APPLICATION IS DUE BEFORE CHRISTMAS BREAK!*



### Arctic Food Chains

*Students studied organisms of the arctic this past month. Faced with the dilemma of how organisms interact, students worked in groups devising workable food chains and food webs using animals they were familiar with.*

### Ocean Salinity

*Students studied ocean salinity and temperature. They modeled how arctic waters impact global ocean currents in an activity involving different temperatures of water. Next they examined as the interface between salt and freshwater. Students then related this new knowledge to the impact the Chip River have on the Arctic Ocean.*



### Students Investigate Physical Properties of Matter

*In the lab setting students explored properties of matter. Investigations focused on conductivity, contraction, expansion, color, shine, and density of particles. Next, students examined how these properties affect matter in Barrow.*





## *Best Beak Feeding Frenzy*

🗣️ *Does the size and shape of a bird's bill really matter?* Students had the opportunity to role play different birds using different instruments to mimic actual bird bills in the wild.

🗣️ *What happened when they had a short time to 'feed' themselves?* Chaos broke out as they dove for 'clams', 'worms', 'snails', and 'little fish'!

🗣️ *What was the end result?* Shape and size does matter! Students found out that certain bills could pick up specific food types while other bill types were better for other food sources.

🗣️ *How did students know?* Students recorded their data and calculated their results then shared their findings with their birds in the community.



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## *Stream Table and Deposition Investigations*

Students built and ran a working display of the water cycle. They modeled the impact of heavy rains eroding away a river channel as well as demonstrated delta and alluvial fan formation. Students also used sedimentation tubes to better understand the concept of deposition as a way to create landforms by water



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## *Adaptations Activities.....*

gave students insights to how animals in the arctic change or adapt to their environment. Some activities included students 'building' a seabird showing all of its adaptations. Another day students were plunging their hands into ice water before putting on a 'fat glove' to mimic the protective layer of fat in many marine mammals.



Fly  
Barrow

<b>Project Title:</b>	Traveling on the Tundra
<b>Project Designer:</b>	Gary Boen
<b>Grade Levels:</b>	9-12
<b>Content Areas:</b>	Mathematics

## Traveling on the tundra

### Abstract

In Barrow, Alaska, for most of the students, subsistence is a way of life. Whaling is a huge part of the native culture, and although navigational skill is necessary at sea, this unit is focused on inland travel. Immediate and extended families depend on caribou, ducks and fish caught inland to augment their yearly food supply. Because there are no mountains or landmarks on the relatively flat North Slope, navigation is extremely important. Students will learn how the elders traveled in the past, how to navigate using a compass and ruler on a topographical map, and finally charting a route with GPS technology. The more knowledge that a person has to navigate in harsh, arctic climate, the better equipped they will be for survival on the tundra.

Womade  
S?

ILF Environmental Realm - Core Theme: Tools

- The Iñupiaq people developed an extremely complex and detailed technology that enabled them to live in the Arctic. [E.t.3]
  - EQ: How does an understanding of Iñupiaq technology help hunters and gatherers today? [E.t.3.a]
- A person needs to learn skills and technology that are appropriate to his or her environment that enhance his or her ability to explore and discover. [E.t.4]
  - EQ: How does the Arctic environment affect the choice of skills and technology a person needs? [E.t.4.a]
  - EQ: What roles do technological improvisation, adaptability, flexibility, and ingenuity play in survival in the Arctic? [E.t.4.b]

### Stage 1: Desired Results

**Standards:  
Content and  
Technology**

Alaska Content Standard B:

A student should understand and be able to select and use a variety of problem-solving strategies.

A student who meets the content standard should:

1. Use computational methods and appropriate technology as problem-solving tools;
2. Use problem solving to investigate and understand mathematical content;
3. Formulate mathematical problems that arise from everyday situations;
4. Develop and apply strategies to solve a variety of problems;
5. Check the results against mathematical rules;
6. Use common sense to help interpret results;
7. Apply what was learned to new situations; and
8. Use mathematics with confidence.

Alaska Content standard D; A student should be able to use logic and reason to solve mathematical problems.

### ***Culminating Performance Task***

<b><i>Goal:</i></b>	To determine the location, distance and direction of a pre-determined inland caribou hunting spot.
<b><i>Role:</i></b>	You are a subsistence hunter getting caribou for the senior center.
<b><i>Audience:</i></b>	Presentation to other students in the classroom.
<b><i>Situation</i></b>	To learn different methods of navigation and then merge them together to find a determined location to hunt caribou.
<b><i>Production, Performance, Purpose</i></b>	You need to calculate the route, the distance you need to travel. Estimate the supplies that you will need to use based on the mileage. Prepare maps, compass as well as a GPS route. Then prepare a written proposal to present to an elder at the senior center for approval. Your proposal should include area maps, cabin maps, topographical maps and traditional routes. Also and estimated lists and costs of food, fuel, and supplies.
<b><i>Standards and</i></b>	Your freight sled checklist should have all the provisions for an extended stay
<b><i>Criteria for Success</i></b>	on the tundra. It should be packed tightly, easily accessible and safe to transport. You should have a list of the required amounts of food and fuel needed to make the required distance. Your maps, compass, and GPS route should be on your person either in a back pack or on a handlebar pack on your snow machine with the required distances/routes charted out. All the mathematical calculations, fuel, distance, weight limits and time of arrival must be listed and checked out.

A student who meets the content standard should:

1. Analyze situations;
2. Draw logical conclusions;
3. Use models, known facts, and relationships to explain the student's reasoning;
4. Use deductive reasoning to verify conclusions, judge the validity of arguments, construct valid arguments
5. Use inductive reasoning to recognize patterns and form mathematical propositions

Technology Standard

A. The student should be able to operate technology-based tools.

1. Use a computer to enter and retrieve information.

C. Student should be able to use technology including GPS, to explore ideas, solve problems and derive meaning.

3. Create new knowledge by evaluating, combining or extending information using multiple technologies.

**Enduring Understanding:**

\*Students should understand that learning mathematics is an ongoing-process bridging new knowledge from experience and prior knowledge.

\*Students will understand that math is about conceptual knowledge not just procedural knowledge and when both are applicable.

\*Students will understand that traditional knowledge can sometimes blend with modern technology.

**Essential Questions:**

\*How can you travel safely on the tundra without technology?

\*What information do you need to know to read and interpret a map?

\*How does analyzing data help us to make predictions?

**Essential Unit Questions**

\*How can you blend traditional knowledge with technology?

\*What can we learn from our elders that technology cannot teach us?

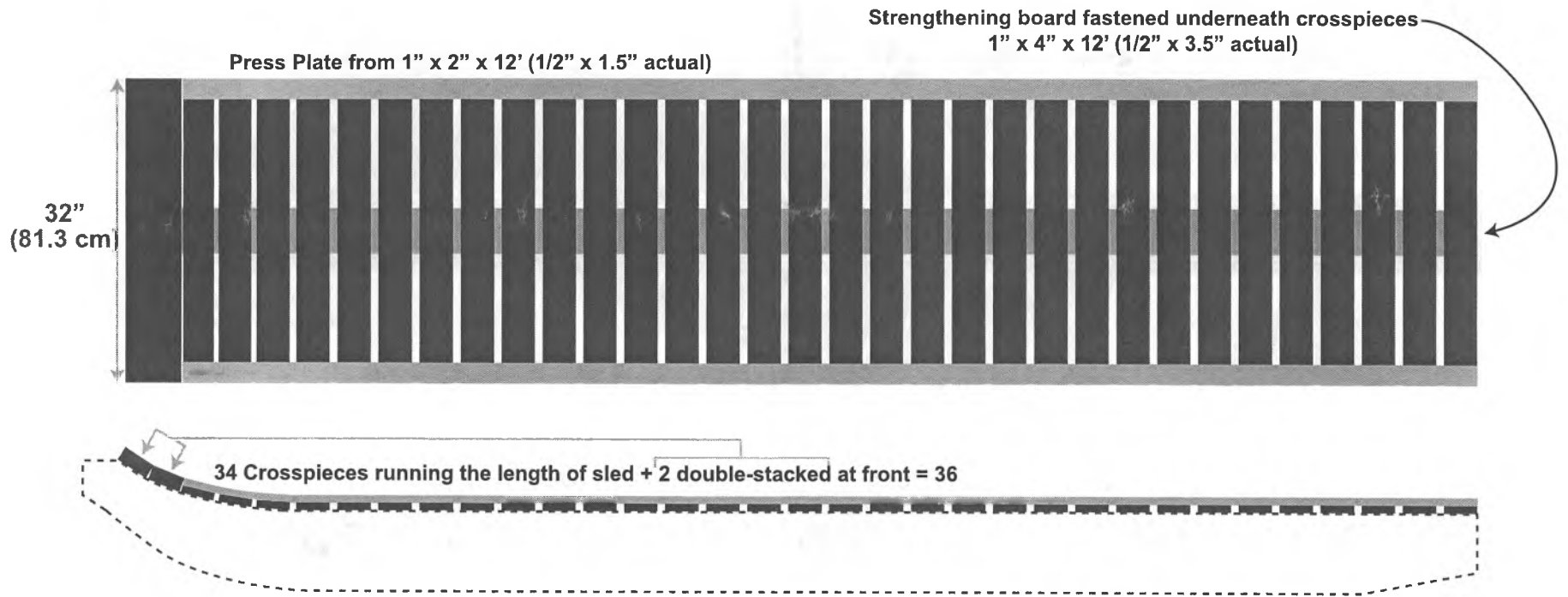
\*What things are needed to safely go out on the tundra?

# Arctic Freight Sled

Design by Percy Nusunginya

## *Iglaaq, Naqitaq, & Naviyaitkutaq*

(Crosspieces, Pressplates, & Strengthening Board)



Alaska Native Education Program

2008

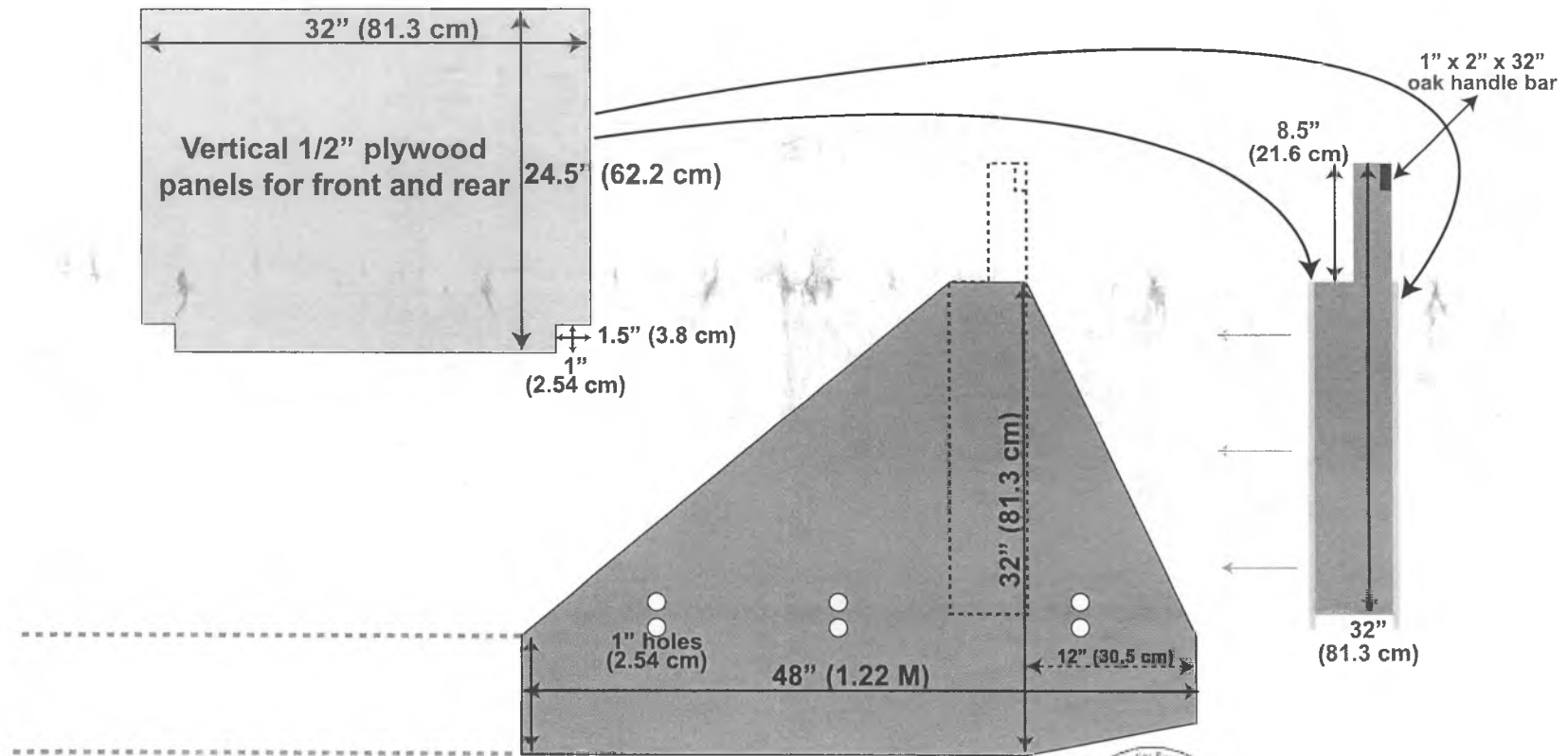


# Arctic Freight Sled

Design by Percy Nusunginya

## *Kiavluun*

(The Stanchion)



Alaska Native Education Program

2008



# Arctic Freight Sled

## Parts List

1 sled	Type	Material
1 ea	1/2" x 4'x8'	CDX Plywood
1 ea	1/4" x 4'x8'	ACX Plywood
2 ea	2"x8"x16"* ( No2x8x12)	lumber
1 ea	2"x6"x8'	lumber
14 ea	2"x4"x8'	lumber
2 ea	2"x4"x12'	lumber
1 pair	14'	Metal Runners
50 ft	3/8"	Poly Rope (tie down)
16 ft	3/4"	Poly Rope (towing)
1 bx	10	Wood Screws
1 bx	8	Wood Screws
3 lbs	10	Penny Nails
3 lbs	20	Penny Nails
3 lbs	16	Penny Nails
1 bx	1/4"x 2"	Carriage Bolts
2 ea	1/4"x6"	Carriage Bolts
1 bx	1/4"	Nuts
1 bx	1/4"	Washers
1 qt	Wood Glue	Wood Glue

# Arctic Freight Sled

## Recommended Tools & Safety Equipment

- Table saw
- Power saw
- Hand saw
- Hack saw
- Power drill
- Planer or scraper
- Sanding block
- Hammer
- Carpenter's pencil
- Right square
- Socket wrench set
- Drill bits
- C-clamps
- Tape measure
- Safety glasses
- Ear protectors

**12/30/11**  
**Meeting**  
**by**  
**Telecon-**  
**ference**

<TARGET><BILL></BILL><SUBJECT>12-30-11 Meeting by  
Teleconference</SUBJECT><COMM>JTBE27</COMM></TARGET>

**Alaska State Legislature  
Jt. Legislative Task Force on  
Theme-Based Education**

***Juneau***

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**Representative Alan Dick, Chairman**

Senator Kevin Meyer, Member  
Representative Bill Stoltze, Member

**MEMORANDUM**

TO: Ms. Suzi Lowell, Chief Clerk  
Alaska House of Representatives  
Ms. Kirsten Waid, Senate Secretary  
Alaska Senate

DATE: December 29, 2011

RE: Jt. Legislative Task Force Meeting Announcement

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The Joint Legislative Task Force on Theme-Based Education is scheduled to meet by teleconference Friday, December 30 at 10:00 a.m..

This third meeting is to adopt draft recommendations to submit to the Legislature. The proposed recommendations will be available on the Task Force website: [http://housemajority.org/coms/tbe/tbe\\_background\\_27.php](http://housemajority.org/coms/tbe/tbe_background_27.php) before Friday's teleconference.

# Alaska State Legislature Jt. Legislative Task Force on Theme-Based Education

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## **Representative Alan Dick, Chairman**

Senator Kevin Meyer, Member

Representative Bill Stoltze, Member

### Agenda

December 30, 2011

10 a.m.

Teleconference

- I. Call to Order – Representative Dick
- II. Presentation of Draft Recommendations
- III. Discussion/Task Force Member Comments
- IV. Closing Comments

# Alaska State Legislature Jt. Legislative Task Force on Theme-Based Education

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## Representative Alan Dick, Chairman

Senator Kevin Meyer, Member  
Representative Bill Stoltze, Member

### ACCOMPLISHMENTS

The Joint Legislative Task Force on Theme-Based Education held two meetings and will have its third and final meeting by audio conference.

Testimony was given by a broad variety of organizations and educational entities that have already incorporated "theme-based" teaching or some variation thereof, into learning experiences for young people.

The trip to Barrow to hear the North Slope Borough School District's process to define a successful student and to interact with students during lessons gave meaningful insight and credibility to all who participated.

### FINDINGS

- Terms must be defined. Theme-based education, place-based education, and culturally responsive education are different. Researcher Keisha Edwards recommended the term *Community Culture Education*. Confusion is easy and inevitable without clear definitions and distinctions.
- Research shows that materials that relate to a student's frame of reference engage the student's interest and increase student performance.
- THEME/PLACE-BASED education has been in the mix nationwide for some time. There are modifications and data from communities in the Lower 48.
- There is a strong will in some Alaskan communities to teach using materials relevant to students' frames of reference. Theme-based teaching is one method of accomplishing that.
- There are several organizations statewide that are doing theme/place-based education, like Future Farmers of America (FFA), Northern Susitna Institute and 4H, although not all in the classroom.
- While some themes, like whaling, are specific to some regions, others like salmon fishing have statewide appeal.

## CONCLUSION

- THEME/PLACE-BASED education seems to hold considerable promise as an alternative form of pedagogy for schools where traditional educational methods are not engaging student interest, and where communities have been insisting on locally relevant curricula for decades.
- The concept of THEME/PLACE-BASED is far from new in Alaska. However, new technology has made the model workable where it was overwhelmingly difficult in the past.
- The two districts that are now piloting different approaches, Iditarod Area School District and the North Slope Borough School District are very new in their implementation. As they are both pilot and early demonstration projects, they lack data about student attendance, engagement, and performance. It is difficult to prescribe a clear pathway to follow until data is available.
- There is hope that THEME/PLACE-BASED will provide districts with alternative curricula and pedagogy that will reach students who are not responding well to the current paradigm.
- It is very important to observe and assist, in any way possible, these THEME/PLACE-BASED efforts to see if they will produce a model that can be replicated in other locations in the state.
- It is the conclusion of those implementing the pilot projects that considerable professional development is required. This will require cooperation with the University system. THEME/PLACE-BASED teaching is not difficult, but requires a considerable shift in the teacher's thought process and approach.
- The final term to be used, whether *theme-based*, *culturally responsive*, *place-based*, or *community culture education* should be decided upon by the final stakeholders.

## LEGISLATIVE RESPONSE

The Legislature should be attentive to the success and needs of the existing pilot projects as they mature.

- Organizations in the state (like FFA, Northern Susitna Institute and 4H) are currently doing theme/place-based activities. If minigrants were made available to format their already existing lessons and projects into the working template, it would jumpstart THEME/PLACE-BASED education and produce a durable product that could be useful for schools in the state for many years to come. These templates could be made available on widely used web resource sites like the Alaska Native Knowledge Network or the Department of Education and Early Development's Digital Sandbox.
- Many school districts have a plethora of hard-copy materials that were developed over the past 30 years with THEME/PLACE-BASED education in mind. In order for those materials to be usable now, they must be digitized. Small mini-grants would make that process possible preparing for future efforts in THEME/PLACE-BASED education in that region. Literally thousands of hours have been spent developing those materials over past decades. Making those materials available to our current classrooms would be a huge step forward.

**Alaska State Legislature**  
**Jt. Legislative Task Force on**  
**Theme-Based Education**

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**Representative Alan Dick, Chairman**

Senator Kevin Meyer, Member  
Representative Bill Stoltze, Member

Agenda  
December 30, 2011  
10 a.m.  
Teleconference

- I. Call to Order – Representative Dick
  - a. ID those online (Senator Meyer, and if Rep. Stoltze is not, then James Armstrong is listening in for him.)
- II. Presentation of Draft Recommendations
  - a. Task Force members have the DRAFT recommendations.
  - b. Ask Senator Meyer to move the DRAFT recommendations for adoption
  - c. Second the motion
- III. Discussion/Task Force Member Comments
  - a. “DRAFT recommendations are before us for discussion/comment. Is there any discussion? Senator Meyer?”
  - b. If no further discussion, DRAFT recommendations are adopted.
  - c. Chairman intends to finalize the recommendations prior to the start of Session January 17.
- IV. Closing Comments
  - a. Senator Meyer – any closing comments?
  - b. Thank Senator Meyer, his staff Edra Morledge, Representative Stoltze for their work on the Task Force.
  - c. Chairman’s Closing Comments
  - d. There being no further business before the Task Force today, this meeting is adjourned.

01/19/12  
Transmittal  
Letter, Final  
Report and  
Recommendations

<TARGET><BILL></BILL><SUBJECT>01-19-12 Transmittal Letter,  
Final Report and  
Recommendations</SUBJECT><COMM>JTBE27</COMM></TARGET>

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**Representative Alan Dick, Chairman**

Senator Kevin Meyer, Member  
Representative Bill Stoltze, Member

January 19, 2012

The Honorable Gary Stevens  
President, Alaska State Senate  
The Honorable Mike Chenault  
Speaker of the Alaska House of  
Representatives  
Alaska State Capitol  
Juneau, AK 99801

Dear President Stevens and Speaker Chenault:

The Joint Legislative Task Force on Theme-Based Education created by Senate Bill 1 (CHAPTER 14 SLA 11) hereby transmits its recommendations in accordance with legislation. We request the recommendations be forwarded to the respective Education committees in each legislative body for further consideration and discussion as may be appropriate.

The Task Force laid the groundwork for understanding theme-based education in its first meeting in Anchorage in September. We were encouraged by the private sector representatives who showed interest in learning more about the topic.

Theme-based educational programs in Alaskan schools are just getting underway in a serious, meaningful fashion. Theme-based education breaks through the academic silo approach to education, allowing a student to understand vital concepts through referential experience. A dog sled could

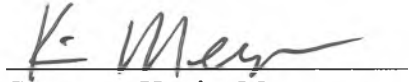
easily be turned into a simultaneous math, science, social studies and language lesson, while doing art and learning about Alaskan heritage.

The attached recommendations recognize that inculcating theme-based education isn't appropriate for every school, but where it is, the Department of Education and Early Development should support and nurture it.

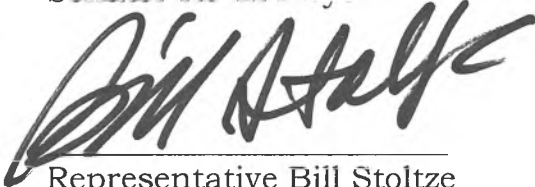
Sincerely,



Representative Alan Dick



Senator Kevin Meyer



Representative Bill Stoltze

Attachment: Joint Legislative Task Force Recommendations

# Alaska State Legislature Jt. Legislative Task Force on Theme-Based Education

## Juneau

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The Joint Legislative Task Force on Theme-Based Education held two meetings, one in Anchorage, another in Barrow, and had its third and final meeting by audio conference.

Testimony was given by a broad variety of organizations and educational entities that have already incorporated "theme-based" teaching or some variation thereof, into learning experiences for young people.

The trip to Barrow to hear the North Slope Borough School District's efforts gave meaningful insight and credibility to all who participated.

### FINDINGS

- Terms must be defined. *Theme-based education*, *place-based education*, and culturally responsive education are different. Researcher Keisha Edwards recommended the term *Community Culture Education*. Confusion is easy and inevitable without clear definitions and distinctions. However, *theme-based education* may be a term too deeply embedded in Alaska to change at this point.
- Research shows that materials that relate to a student's frame of reference engage the student's interest and increase student performance. *Theme-based education* is one mode of relating academics to the local referent.
- *Theme/place-based education* has been in the mix nationwide for some time. There are modifications and data from communities in the Lower 48.
- There is a strong will in many Alaskan communities to teach using materials relevant to students' frames of reference.
- There are several organizations statewide that are already doing theme/place-based education, like Future Farmers of America (FFA), Northern Susitna Institute and 4H, although not all in the classroom.
- While some themes, like whaling, are specific to some regions, other themes like salmon fishing, have statewide appeal.

## CONCLUSION

- *Theme/place-based education* seems to hold considerable promise as an alternative form of pedagogy for schools where traditional educational methods are not engaging student interest, and where communities have been insisting on locally relevant curricula for decades.
- The concept of *theme/place-based* is far from new in Alaska. However, new technology and software have made the model workable where it was overwhelmingly difficult in the past.
- The two districts that are now piloting different approaches, Iditarod Area School District and the North Slope Borough School District, are very new in their implementation. As they are both pilot and early demonstration projects, they are developing data regarding student attendance, engagement, and performance. It is difficult to prescribe a clear pathway until accurate data is available.
- There is hope that *theme/place-based education* will provide districts with alternative curricula and pedagogy that will reach students who are not responding well to the current paradigm.
- It is very important to observe and assist, in any way possible, these *theme/place-based* pilot projects to see if they will produce a model that can be replicated in other locations in the state.
- It is the conclusion of those implementing the current pilot projects that considerable professional development is required. This will require cooperation with the teacher training component of the University system. *Theme/place-based* teaching is not difficult, but requires a considerable shift in the teacher's thought process and approach.
- The final term to be used, whether *theme-based, culturally responsive, place-based, or community culture education* should be decided upon by the final stakeholders.

## LEGISLATIVE RESPONSE

The Legislature should be attentive to the success and needs of the existing pilot projects as they mature.

- Organizations in the state (like FFA, Northern Susitna Institute and 4H) are currently doing *theme/place-based* activities. If mini-grants were made available to format their already existing lessons and projects into the working template, it would jumpstart *theme/place-based* education and produce a durable product that could be useful for schools in the state for many years to come. These templates could be made available on widely used web resource sites like the Alaska Native Knowledge Network or the Department of Education and Early Development's Digital Sandbox.
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been spent developing those materials over past decades. Making those materials available to our current classrooms would be a huge step forward.

- The Alaska State Legislature should be attentive to any and all alternative efforts in education. There is a broad awareness that the current educational paradigm needs remodeling.