

MIND THE GAP...MIND THE CHASM: EXPLORING INCLUSION AND EQUITY IN ALASKA'S EDUCATION SYSTEM

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INTRODUCTION

Alaska is a place of gaps, challenges, and contradictions, as well as opportunities and successes. Geographically, it is the only U.S. state located in the Arctic, and is both noncontiguous with and the largest state in the union. It includes rural and remote communities, some of which are entirely Indigenous, as well as urban areas that reflect the diversity of the entire nation. The characteristics of the state, in terms of geography and population, create significant barriers to providing access, equity, and inclusion for students across the education spectrum, yet also offer unique opportunities to try new and innovative approaches to teaching and learning.

Given Alaska's diversity, a key challenge is the differing attitudes and perceptions of inclusion, which result in a gap in *mindset* and a perpetuation of an education system challenged by segregation and instability. The United Nations Education, Scientific, and Cultural Organization (UNESCO, 2009) states that inclusive education

is a *process* of strengthening the capacity of the education system to reach out to all learners, and must be conceived more broadly than simply the inclusion of children with disabilities in the classroom. The National Association for the Education of Young Children (NAEYC) notes that inclusion [should] “...embody the values, policies, and practices that support the right of every [individual] to participate as full members of families, communities, and society...and includes a sense of belonging and membership, positive social relationships and friendships, and development and learning to reach [one’s] full potential” (Division for Early Childhood/NAEYC, 2009, p. 2).

In Alaska, it is essential that approaches to inclusion recognize and embody Alaska Native cultures, languages, and pedagogies. The Alaska Cultural Standards for Educators attempt to accomplish this (Alaska Native Knowledge Network, 1998), calling for schools and communities to critically examine the extent to which they recognize and respond to the cultural and linguistic diversity of their students and families. These standards represent a shift from teaching and learning about culture and heritage to learning and teaching *through* culture as a foundation for education. Yet there remains a disconnect between this cultural framework and that of an inclusive framework based on state educational policy.

In addition to the disconnect *or gap* in both cultural inclusion and inclusion as a mindset, we also want to acknowledge the gap in the authorship here, as four non-Indigenous, white, university professors. We recognize the missing voices, but write as allies and advocates. In addition, while we focus much of this chapter on issues affecting Alaska Native students in particular, our schools serve students from many linguistic and cultural backgrounds, especially in our population centers, and attention needs to be paid to all students’ experiences and needs so that all existing gaps are identified and addressed.

In this chapter, we first explore current gaps for students in accessing, and educators in practicing, an inclusive, cultural framework within Alaska, as well as the related historical contexts in which they are rooted. We provide examples that demonstrate how the state is moving toward being more inclusive and yet perpetuating institutional, Western-imposed schooling. Next, we address specific efforts at reducing the barriers by transforming teacher preparation and using Indigenous content and pedagogies. Finally, we summarize inclusion

within a global framework and provide a call for action aimed at moving it forward in Alaska.

THE ALASKA CONTEXT

Policy context matters because the institutions and ideas surrounding education directly affect how problems in education are defined (Stone, 2012). In the United States, education is primarily a state and local responsibility where states, communities, and various organizations establish schools, develop curricula, and determine requirements for enrollment and graduation. Education is not mentioned in the U.S. Constitution, and nationally only a small portion of K-12 funding (about 8%) comes from federal sources (U.S. Department of Education, n.d.). Thus, Alaska has great autonomy in determining its schooling practices. The Alaska Constitution defines the state's obligation to provide education: "The legislature shall by general law establish and maintain a system of public schools open to all children of the state..." (Article VII, Section I, Alaska Constitution).

In the 2017-2018 school year, there were just under 130,000 students in just over 500 public primary and secondary (K-12) schools. Almost all children, whether in remote villages or urban communities, are educated in public schools that are largely state funded, though about 10% of students are homeschooled (McKittrick, 2016). The composition of students in schools varies enormously by geography: Alaska's Indigenous students comprise about 80% of student enrollment in the state's rural schools, while non-native students mostly attend school in the "urban" or on-the-road school districts. This geographic segregation in a settler state signals one barrier to inclusive education.

The state currently funds schools in any community with at least 10 students, a requirement which, while seemingly low, has resulted in the closure of over a dozen schools in small remote communities in the past decade (Hanlon, 2017). Students in communities with fewer than 10 students can opt for home schooling, participate in a public correspondence school program, or attend one of three secondary public boarding schools in the state, such as Mt. Edgecumbe in Sitka. Unlike other states with large Indigenous populations, the federal Bureau of Indian Education (BIE) does not operate schools in Alaska or fund any tribally operated public schools.

THE BARRIERS TO INCLUSIVE EDUCATION

In this section, we discuss four primary barriers to inclusive education in Alaska, and the historic contexts that resulted in both a *mindset* and *process* related to education: 1) colonization and assimilation, 2) geographic isolation, 3) the educator workforce, and 4) state policy and funding.

COLONIZATION AND ASSIMILATION

The legacy of colonization in Alaska leaves fingerprints all over the current education system, in terms of its structure and outcomes for Indigenous students and students of color. While non-Native student achievement mirrors or even exceeds national averages, Alaska Native student achievement lags behind, and the gap between Alaska Native and non-Native students in Alaska is wide. For example, in 2016–17, Alaska Natives made up 22.4% of students in grades 7–12, but 38.1% of the dropouts from those grades. They had a dropout rate of 5.9%, compared with 3.5% for all students in those grades (AK EED, 2017). The four-year high-school graduation rate for all Alaska students in 2016–17 was 78.2%, but for Alaska Native and American Indian students it was 68.9%, the lowest rate of all ethnic subgroups.

The question of why there are such differences in educational attainments is answered through the legacy of colonization and the ongoing approach of a settler state (Johnson, 2008). As in many places across the circumpolar north, the institution of schooling was initially imposed on Indigenous peoples in Alaska by outside governments and colonizers. The first schools, initiated by Russian Orthodox priests who learned Native languages, created alphabets, and developed texts in these languages, were focused on religion (Krauss, 1980). The focus changed after Russia sold Alaska to the United States in 1867, when the focus of schooling for Alaska's Indigenous peoples became assimilation in order to accommodate the economic and cultural needs of the dominant Western society (Darnell & Hoem, 1996). Native students in more populous areas were kept in separate schools for decades, and children in rural communities without secondary schools were sent away to boarding schools and homes, some thousands of miles away, until the 1970s, when a class action lawsuit titled *Hootch v. Alaska State-Operated School System* was filed on behalf of Alaska Native children in villages lacking secondary schools. The Alaska Supreme Court remanded the case for trial on the claim that the state's failure to provide local high schools in Native villages constituted a pattern and

practice of racial discrimination. With new revenue from the oil pipeline arriving, the state and plaintiffs reached an out-of-court settlement and in 1976, the State of Alaska agreed to build a system of village high schools serving any community with eight or more students of high-school age (that was later changed to 10 or more)(Cotton, 1984; Hirshberg, 2005).

While there are now schools in most communities across the state, the education model in most is still very Western, even where the majority of students are Indigenous (Cost, 2015). In Spring 2012, the Alaska Board of Education adopted new guidelines for implementing the “Alaska Cultural Standards for Educators” (AK EED, 2012). Intended to recognize and promote Alaska Native ways of knowing, these guidelines have yet to result in widespread change in educational practices around the state. Indeed in most classrooms, educators generally use Western ways of teaching, which do not value or build upon the strengths of the Indigenous population. This problematic practice is exacerbated by other aspects of the schooling context: State curriculum standards do not explicitly reference Alaska Native cultures or ways of teaching and learning; there are high teacher turnover rates at rural schools; many non-Native teachers, who comprise the majority of educators, do not recognize Indigenous parents as partners in their children’s educational experience; districts rely on curriculum packages developed outside Alaska; and there is little community involvement in most schools. Additionally, schools operate based on the traditional school calendar (August–May), which allows for easy participation in summer subsistence activities, but clashes with spring and fall hunting and whaling.

GEOGRAPHIC ISOLATION

The challenge of providing an inclusive and high-quality education to all students in Alaska is compounded by the sheer size and geography of the state. Alaska is the largest state in the United States at over 663,000 square miles (1,717,000 square kilometers). The state is divided into 19 “organized boroughs” covering about 45% of the state’s land, within which almost 90% of the population resides. Much of the remaining population, almost 76,000 people, lives in an “unorganized borough,” and a small portion of the population lives in one of the cities outside a borough. All organized boroughs and cities in the unorganized borough with over 400 residents are required to operate school districts. In areas without boroughs or larger cities, Regional Educational Attendance Areas (REAs) operate schools. REAs vary

considerably in size from one school/one community sites to large districts like the Lower Kuskokwim School District, which has 27 schools in 23 villages spread out over 22,000 square miles (57,000 square kilometers), connected only by air or water. As of Fall 2017, there were 115 K–12 schools with fewer than 100 students, and over a quarter of those (31) had 15 or fewer students enrolled. Two fell below the 10–student minimum in Fall 2018, and were closed (Wall, 2018).

Small district and school sizes create challenges to providing a well-rounded, comprehensive education. Each district pays for its own curriculum, technology, administrators, special educators, and so on, which can be quite costly. Also, there may only be a couple of educators in a school or district. Consequently, students in these communities may have the same teacher multiple years in a row, who, if he or she is substandard, leaves the student lacking, which is especially devastating for special needs students who require very specific supports. Second, in remote districts the working conditions can be difficult, ranging from a lack of amenities like stores to significant cultural and linguistic differences between educators and community members. And in some places, there is a lack of adequate teacher housing; some even lack plumbing or running water. This makes it hard to entice teachers to take jobs and stay long term, contributing to high teacher turnover rates, which are strongly correlated with lower student performance (Hill & Hirshberg, 2013). Third, the sheer isolation of some communities means students often have less access to multiple perspectives and fewer opportunities to travel inexpensively to broaden their experiences, meet diverse populations, or gain access to specific resources (including educational and medical specialists).

EDUCATOR WORKFORCE CHALLENGES

Barriers to inclusion and equity are perpetuated through challenges in the educator workforce. These include gaps in the recruitment and preparation of Indigenous teacher candidates and in the use of Indigenous ways of teaching and learning (Tetpon et al., 2015) and the difficulty of preparing non-Indigenous (and/or non-Alaskan) educators for the particular challenges of teaching and living in rural, mainly Indigenous communities. Additionally, a constant cycle of new administrative leadership perpetuates this gap in practice and growth in programs; high educator turnover includes school administrators and leaders of university teacher education programs.

High educator turnover is also compounded by the fact that while the student population in rural Alaska is primarily Indigenous, the educators in rural schools are overwhelmingly non-Native—less than 5% of certificated teachers are Indigenous and fewer still are administrators. Most are also from outside Alaska; between 2008 and 2012, less than 15% of the teachers hired by districts each year came from the University of Alaska system. Average teacher turnover rates in rural school districts vary tremendously, ranging from a low of 7% to a high of 52%; 10 out of 53 have turnover rates over 30%, and as a whole rural districts average a 20% turnover per year (Hill & Hirshberg, 2013).

STATE AND LOCAL POLICY AND GOVERNANCE

As noted above, states have primary responsibility for funding and operating public school systems in the United States, and Alaska is no different. The Alaska legislature and governor determine school funding levels, and the appointed Alaska State Board of Education and Early Development sets broad policy, such as on accountability and curriculum standards. Responsibility for the daily operation of schools is delegated to either local or REAA school boards, whose members are publicly elected. These boards make policy decisions for local schools within the confines of general state laws and regulations.

Enacting truly local school governance can be difficult and exacerbated in some places by large geographic distances and the costs of travel. Curriculum and hiring decisions are made at the district or school level. In each village within an REAA, there are local school advisory councils, but they lack real decision-making authority, and for the most part can only advise the REAA school board. This means that in many villages there is not, in fact, local decision-making on key educational issues, including what is taught, how it is taught, and when it is taught. In some cases, school districts or REAAs serve communities with one tribe, but in other cases they encompass multiple tribes, with multiple cultures and languages, and that complexity makes exercising tribal voice through local school boards challenging.

Another barrier is school funding, a contentious issue in Alaska. Each year, the legislature sets the level of the “base student allocation,” the per-pupil funding level that determines how much money overall will be spent on schools. The total amount spent and the distribution of funds is determined by the School Foundation

Formula, which takes into account factors such as school size (with adjustments for small schools), special education needs, intensive needs students, and the geographic cost differential. This last item is particularly controversial; it hasn't been updated since 2005, and other research indicates that the funding distribution may be out of balance in terms of the varying costs associated with running schools in rural areas (per a recent study of teacher salary issues by Hirshberg, DeFeo, Berman, & Hill, 2015). Overall, Alaska's level of investment in education has dropped vis-à-vis other states. Alaska used to pay the highest average teacher salaries in the nation, but now ranks seventh (NEA Research, 2018). Given Alaska's economic downturn due to the recent drop in oil prices, we are not likely to see this situation remedied in the near future.

REDUCING THE BARRIERS

While barriers to inclusive education include the history of colonization and assimilation, geographic isolation, weaknesses in attracting the educator workforce, and problems in state policies, there are also efforts underway to close the gaps. These include initiatives to transform teacher preparation programs and develop Indigenous content and pedagogies in schools.

TRANSFORMING TEACHER PREPARATION

Educator preparation programs in Alaska explicitly seek to help new teachers address inclusion and diversity, including issues around racially, ethnic, and linguistically diverse learners. There are three universities under the umbrella of the University of Alaska offering teacher education: The University of Alaska Southeast (UAS) in Juneau includes the Alaska College of Education, while the University of Alaska Anchorage (UAA) and the University of Alaska Fairbanks (UAF) each have a School of Education. These programs address issues of inclusion, Alaska's special needs, and access in a variety of ways. UAA's program has core values that include inclusion and equity, stating that "professional educators create and advocate for learning communities that advance knowledge and ensure the development, support, and inclusion of people's abilities, values, ideas, languages, and expressions," as well as targeted coursework for education majors, such as

courses titled *Young Children in Inclusive Settings and Inclusive Classrooms*. UAF's mission also addresses the wider perspective on inclusion: "The UAF SOE is dedicated to culturally responsive, place-based teaching, counseling, research, and service for Alaska's diverse communities." In addition to specific degree programs constructed around equity and inclusion, such as the Cross Cultural Education master's program, all three universities offer endorsement options in K-12 special education. Several other components that help ensure teachers are well prepared to embrace inclusion and diversity include a statewide mandate that all teachers complete an approved Alaska Studies course (e.g., UAS's *Alaska Literature for Young People*) and an approved multicultural course (e.g., UAF's *Communication in Cross-Cultural Classrooms*); the adoption of the Alaska Cultural Standards for Educators (Southeast Regional Resource Center, 2015); and a K-12 Outreach program aimed at supporting educators and place-based education through early career programs like Educators Rising, statewide mentoring, grant-funded, place-based curriculum projects (e.g., REACH), and the Alaska Teacher Placement program, which works directly with school districts to fill teaching vacancies. While there is no "magic bullet," there are many approaches being used to address issues around equity and inclusion.

A persistent call to actively and intentionally prepare preservice teachers to meet the challenges of public school classrooms, with particular attention devoted to teaching heterogeneous groups, is not a new phenomenon (Darling-Hammond, Holtzman, Gatlin, & Heilig, 2005). Universal Design for Learning (UDL) has been highlighted as an effective framework to improve teaching and learning based on recent developments in the cognitive, neurological, and learning sciences with the intention of providing greater equitability for diverse learners (CAST, n.d.; Courey, Tappe, Siker, & LePage, 2012) and is recommended as an integral component of teacher preparation programs (Burgstahler, 2015; Moore, Smith, Hollingshead, & Wojcik, 2017). The Higher Education Act of 2008 also noted the use of UDL as a scientifically valid framework for guiding educational practice (Moore et al., 2017). Yet despite recommended practices for higher education teacher preparation programs (and UDL is just one of many examples), the barriers to consistent, systematic, institutionalized efforts remain evident across our three teacher preparation programs in Alaska, and for many, inclusion is still viewed as a "special education" initiative.

INDIGENIZING CONTENT AND PEDAGOGIES IN SCHOOLS

In many schools across Alaska, there are efforts to transform what is being taught and how, both to improve Indigenous student outcomes and to create a system that better reflects the cultures, places, and environments of the state. These include language immersion programs as well as culture-focused efforts. In the Ayaprun Elitnaurvik Yup'ik Immersion School in Bethel, an elementary school, students learn in Yupik, the primary Indigenous language of the region, in grades K–2 and are then introduced to English starting in grade three. Pedagogical approaches mix traditional Yupik ways of teaching and learning with more Western styles. Students in the school generally outperform district averages on standardized tests, and graduates have gone on to be valedictorians in their high school classes. The Anchorage School District (ASD), the state's largest, started its first Indigenous language immersion program in Fall 2018, opening a Yupik immersion option for kindergarten students within an existing school. The district plans to add a grade each year until there is a full K–6 Yupik immersion program, mirroring the structure of World Languages immersion programs in other district schools.

The North Slope Borough School District in Alaska begins its mission statement by saying, "Learning in our schools is rooted in the values, history and language of the Iñupiat." The district has developed the Iñupiaq Learning Framework, based on extensive work with elders, educators, and community members across all borough villages, to determine what children should know when they graduate, rooted in Iñupiaq culture, values, and beliefs rather than in the system imposed by external Western education policymakers. They are developing curriculum and pedagogical approaches to support an Iñupiaq education system based on local epistemologies but also on preparing students to succeed in the Western system.

Schools based on cultural immersion have been operating for a few years in two of the largest school districts, Anchorage and the Fairbanks North Star Borough. The Alaska Native Cultural Charter School in Anchorage is a K–8 school that for over a decade has used Alaska Native values as the basis for academic teaching and a focus on social and emotional learning, and the school has had considerable success in improving the achievement of its students. The Effie Kokrine Early College Charter School in Fairbanks is a grade 7–12 school grounded in Alaska Native cultural beliefs and values.

All of the programs described only enroll a small portion of the students in the state, and face challenges in serving a largely marginalized portion of the population. That said, they also provide multiple models to meet the needs of diverse learners.

A CALL TO CHANGE

Alaska is a “young state,” having only joined the Union in 1959. In Alaska, the economics of “boom and bust” from relying on resource extractive industries impact schools’ budgetary resources (McBeath, 1994). Currently, Alaska is experiencing high unemployment and low budget reserves due to years of relatively low prices for oil. Between 2013 and 2017, with the precipitous drop in the value of oil, the state cut its total budget by 44%, and the Department of Education and Early Development budget was reduced by 18% (Fisher & Pitney, 2017). Prior to this crisis, the most recent National Center Education for Education Statistics (2013) showed Alaska spending more money per pupil than most states. But Alaska is one of nine states with less than 20% of its educational revenue coming from property taxes and local governments (Martinson, 2016). In short, Alaska school systems do not have a dependable source of revenue based on direct citizen investment through taxation. Moreover, when oil revenue was significant, the state outspent its peers, but failed to address adequately the barriers we described earlier. We need to enact more thoughtful and wise targeting of limited resources, more local control and even self-determination for Indigenous communities in the area of education, and improvement in student outcomes on both local and global objectives and standards. The key is policy “fit.” Drawing from global cues and following the U.S. educational mandates, the state of Alaska has an opportunity to innovate so that its rules and regulations better match—better “fit”—the needs on the ground. We offer three recommendations to achieve this goal.

First, align local and statewide priorities to include Indigenous Knowledge and linguistic and cultural continuity programs (where viable) throughout. Part of the costs for rural schools has reflected the mismatch between local schools, the needs of the small communities they serve, and Alaska Department of Education and Early Development priorities. For example, in rural Alaska, we need different ways for students to fulfill Western education mandates along with learning place-based cultural and linguistic skill sets. This reduces stress on students and families; a

young person can learn to craft sleds or participate in hunting and still complete high school. In turn, non-Indigenous students in these regions can have similar options (Cost, 2017). We must reconcile and address the cultural and linguistic gaps that Alaska Native peoples experience between their community and the public school, and increase the relevance of schooling to place while increasing the intellectual challenge provided all students. Schools must better engage students in a process of identity and cultural development and definition that better fits the fabric of their home and community lives.

Second, remove the emphasis on the “transaction” focus of education and shift it to one of relationships. Students who are prepared through innovative education to be powerful local contributors to cultural and community sustainability are likely to continue their education after public schooling at either a university or vocational education training institution. Bridges are often metaphors for overcoming barriers, so we suggest thinking of redesigned educational pathways not as toll roads but as community and statewide public goods that are resources for job creation, policy leadership, and healthy communities. In addition, bridges are two-way. By improving schooling in K-12, it is more likely that well-prepared students who leave for post-secondary training or a job will come back because they know they are included in what it means to be an Alaska citizen. This also relates to educating teachers who will go into the K-12 system by better preparing them to enter school circumstances that are supported by communities, particularly in remote rural locations. They can become interpersonal bridges rather than being perceived and internalized as barriers.

Third, Alaska, considered separately from the United States, has many characteristics of small nation-states (e.g., extractive wealth dependency, relatively large Indigenous population, distinct policies and problems). The global information on education can directly speak to many of its challenges in ways that studies of other U.S. states cannot. There needs to be a concerted effort to change the status quo in Alaska. Policies and practices that genuinely move us toward equity need to be developed and adopted. And in doing this, we look beyond definitions and efforts from the United States, which have only partially succeeded, to embrace the work of UNESCO and the NAEYC, cited in our introduction, as well as that of the United Nations International Children’s Emergency Fund (UNICEF), which provide broad, well-developed definitions of equity and inclusion that, if achieved, will make

a significant difference in the lives of Alaska's children. UNICEF (n.d.) defines equity as "all children have an opportunity to survive, develop, and reach their full potential, without discrimination, bias or favoritism." The goal, UNICEF states, is "... not to eliminate all differences so that everyone has the same level of income, health, and education. Rather, the goal is to eliminate the unfair and avoidable circumstances that deprive children of their rights."

CONCLUSION

It is imperative that all children have access to a quality, meaningful education. There is a critical need for an approach to education which embodies inclusion as a mindset, practice, and holistic approach. Landmark case law in the United States that originated in the 1970s, such as the Individuals with Disabilities Education Act (IDEA, Public Law 108-446) and the Indian Self-Determination and Education Assistance Act of 1975 (Public Law 93-638), provided the groundwork from which more inclusive educational policies have emerged; however, inclusion continues to take many different forms and implementation is variable among states, especially for Alaska. Indeed, due to Alaska's unique land settlement agreement, the Alaska Native Claims Settlement Act (43 USC 1601-1624) (ANCSA), Indigenous communities are treated differently and cannot take advantage of all of the pieces of PL 93-638 (Hirshberg & Hill, 2014). The lack of a shared definition of "inclusion" in the United States has contributed to misunderstandings about it. In addition to the diversity of approaches across the 50 states due to the federal structure of the country, an ongoing compartmentalized approach dominates in which children and families are served in various capacities with little coordination across educational areas. This is particularly true in Alaska, where in some districts, segregated classrooms for children with disabilities continue to exist, English language learners are still provided services using a pull-out model, and the narrow view of inclusion as simply comprising access for students with disabilities remains in place at the state level.

How can we create an education system that is a platform for innovative education models embracing cultural, linguistic, and local rootedness while balancing global preparation? How do we capitalize on the immense potential of Alaska's students by providing equitable and inclusive schooling for all? What collaborations and partnerships are necessary to bridge the gaps we see?

First, we propose an aligned educational framework that serves as a bridge to allow for local advantage and community-level self-determination, but that includes robust capabilities to augment local instructional capacity by offering college-prep, alternative, and non-mainstream coursework online. For longer-term programs like degrees or teacher licensure, we can supplement online instruction with short-term intensives either within the home community or at the instruction-providing institution. Technology is not the “fix,” but it is a valuable tool given the geography and remoteness of Alaska. We should capitalize on growing technology and online teaching expertise so that students may continue to learn, grow, and pursue jobs within their home communities.

Second, educators need ongoing development opportunities that match their needs. Regular, rigorous, intentional, and level-appropriate professional development for all teachers would certainly prove more worthwhile than the typical cycle, which focuses on supporting teachers in their first one to three years in the hopes of retaining them. Creating ongoing support opportunities could remove some of the isolation from the most remote positions and enable educators to revitalize their motivation, personal learning, curricula, and strategies. When teachers model their own learning, students come to understand how learning matters for a lifetime.

Finally, if the state of Alaska is to have a better prepared and more culturally well-rounded teacher workforce, it must create its own. However, due in part to budget cuts, teacher education programs in the universities are deeply stressed. They have the expertise and capacity to deliver the work we recommend, but it will require visionary and dynamic leadership to bring the UA campuses together with the public, other service-providing organizations, and tribal entities to improve student learning outcomes for all students. We need to change the *process* of the education system, both its inner workings and its all-important outputs, to increase its relevance for all Alaskans, span the gaps, and achieve real inclusion and equity.

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