Reading summary

Alaskan Native Knowledge Network (1999). Guidelines for preparing culturally responsive teachers for Alaska's schools. Retrieved from the ANKN website: http://ankn. uaf. edu/Publications/Teachers. html.

The *Alaska Native Knowledge Network's guidelines for preparing culturally responsive teachers* outlines essential ideas for preparing culturally responsive teachers for Alaska's diverse educational landscape. Using the Alaska Teacher Standards as a framework, these guidelines provide specific indicators for determining the knowledge and skills that culturally responsive teachers need beyond the performance indicators stipulated by the State. There are eight standards and this document provides dot points to address each of them in turn.

1. Philosophy

Culturally responsive teachers develop an educational philosophy that accommodates multiple worldviews, incorporates local cultural values, and gains firsthand experience in alternative ways of knowing, particularly those rooted in Alaska Native traditions.

2. Learning theory and practice

Teachers align their curriculum with the Alaska Standards for Culturally Responsive Schools, ensuring it reflects local cultural and environmental experiences, honours cultural and intellectual property rights, and actively engages all students.

3. Diversity

Educators incorporate alternative ways of knowing and teaching into their practices, include local Indigenous-led programs, understanding the significance of local contexts and incorporating different cultural perspectives and languages.

4. Content

Culturally responsive teachers pursue relevant interdisciplinary studies, apply knowledge to local problem-solving, and incorporate Indigenous systems. They recognise diverse cultural contributions, develop local-based curricula, and respect cultural property rights in resources. They guide students using contextual, real-world applications.

5. Instruction and Assessment

Culturally responsive teachers use diverse strategies flexibly, incorporating local values. They employ community-based teaching methods, utilise varied assessment tools including Elder involvement, understand cultural implications and problematics of standardised tests, recognise multiple intelligences, and use technology to enhance learning while respecting cultural rights.

6. Learning Environment

Educators create inclusive learning environments that model natural community learning, utilise local resources, and implement seasonal learning experiences that connect students to their cultural and ecological contexts.

7. Family and Community Involvement

Culturally responsive teachers utilise community resources, develop partnerships with parents and Elders, understand the school's community role. They recognise local expertise, involve community members in teaching, and take seriously their contributions to students' education and community well-being.

8. Professional Growth

Culturally responsive teachers utilise Native Educator Associations and other resources for growth, engage in self-assessment, maintain professional portfolios, contribute to collegial environments, and participate in community events.

General recommendations:

The *General Recommendations* section emphasises the integration of the Alaska Standards for Culturally Responsive Schools into teacher and administrator preparation programs. It advocates for in-depth cultural experiences for teacher candidates, cross-cultural orientations for new teachers, and extended internships in rural settings. Additionally, it encourages school districts to provide career ladder incentives for professional development, ensuring that all educators are equipped to meet the diverse cultural needs of their students and foster an inclusive educational environment.

Discussion questions:

How do we balance maintaining cultural authenticity in our teaching while meeting standardised curriculum requirements? What tensions arise in this process and how might we address them?

When we think about 'multiple ways of knowing' in education, how does this translate into our daily classroom practices? What might we need to unlearn or reframe in our own teaching approaches?