FACULTY REFLECTIVE PRACTICE IN A POSTSECONDARY INTERPERSONAL COMMUNICATIONS COURSE WITH INDIGENOUS ALASKA NATIVE FIRST-GENERATION STUDENTS

Katie Archer Olson, EdD, Alaska Pacific University-Alaska Christian College

ABSTRACT

This paper provides a practical model of John Dewey's reflective practice to support post-secondary faculty in gaining insight into authentic applications for solving issues in collegiate classrooms. Issues are thoughtfully and thoroughly examined to clarify relevant aspects accurately and brought into focus. Perceived reasons for the problems are evaluated with the reality of professional boundaries in place. Reasons for the problems are explored. Supporting research reveals three significant barriers: content barriers, self-reflection techniques, and lack of knowledge of Indigenous ways of knowing. Decisions are made based on real-world experiences coupled with research. Considerations for the battle of academic Chronos time versus Indigenous Kairos time are addressed along with validation of reduction of assessments and culturally relevant pedagogy that honors indigenous instructional design to support Indigenous Alaska Native first-generation student success in a general education communications course. The paper provides a framework to reinforce post-secondary instructors' professional growth and maturity.

Keywords: *reflective practice, culturally relevant pedagogy, post-secondary, faculty, Indigenous ways of knowing*

STATEMENT OF PURPOSE

Defining purpose is the first step in solving issues arising in classrooms. Articulating problems provides focus and purpose. Understanding the conceptual framework and general approach to reflection gives root to how data collection might be navigated by evaluating and making final decisions to inform practice (Schildkamp et al., 2019).

Warranted assertions help transform course development to support the needs of Indigenous Alaska Native first-generation students through Dewey's conceptual lens. Reflection on practice allows practitioners to look more deeply at issues in the classroom using a theoretical lens to consider options backed by research for change (Lim & Ridgley, 2021). Five main areas build the reflective practice: development of the problem statement, defining the reasons for the problem, evaluation of the reasons, decisions, and reflective critique (Greenberger, 2020).

Scholar practitioners oscillate between theories and applications to make sense of struggles within their teaching practice. Melding peer-reviewed literature with personal experiences takes awareness and radical honesty. Often professional training is fragmented, thus not promoting stability in discerning foundational references to scaffold skills.

John Dewey broke away from the traditional pedagogical approaches of the early 1900s to pioneer transformational thoughts of constructivism

that have impacted educators for over a hundred years (Kolb, 2021). Instead of the traditional information transmission model, whereby students passively absorb knowledge, Dewey charged educators to embrace the freedom and autonomy of critical thinking within boundaries of accountability. In reflective practice, thinking is a step from one concept to another, which need not follow a linear path.

Kolb (2021) noted that problem-based, real-world experiences were the foundation of Dewey's reflective approach. Mezirow's transformational learning theory (1978), specifically with intentional critical reflection, was greatly influenced by Dewey's work. Mezirow's theory to guide inner reflective activities was based on Dewey's warranted assertions broken down into positional roles of the non-reflector, reflector, and critical reflector (Tsingos & Bosnic-Anticivech, 2014). Building from Dewey's foundation, transformative practices are desired to better solve problems in post-secondary course development.

PROBLEM STATEMENT

Indigenous Alaska Native first-generation students have a variety of challenges navigating post-secondary education. When researching college readiness at the University of Alaska, Hodara and Cox (2016) reported that Alaska Native students from village schools represented the highest student population in the English developmental courses. The problem is that an entry-level freshman interpersonal communication course is not designed well for Indigenous Alaska Native first-generation students. The interpersonal communication course is literacy heavy and complicated with professional and academic vocabulary. Umansky et al. (2021) pointed out over 24 distinct Alaska Native languages; hence Alaska Native English Learners (EL) have the lowest English proficiency rates among school-aged students compared to other groups.

Furthermore, when researchers followed Alaska Native EL in grade school, they found that compared to non-Alaska Native EL, Alaska Native EL was the least likely to be re-classified as English proficient in secondary grade levels. Umansky et al. (2021) linked poor quality culturally responsive instructional practices to the lack of re-classification of Alaska Native EL. Academic achievement is jeopardized when EL support is removed from students (Umansky et al., 2021). The lack of proper support systems continues in post-secondary coursework.

Although most institutions have many subject matter experts (SMEs), very few have specialized training in post-secondary pedagogy or culturally responsive teaching practices. English learner students will not have proper support systems if faculty and academic services (administration, advising, tutors, and student life) do not have the appropriate training or the expertise to facilitate better learning environments. Analyzing faculty experiences supporting Indigenous Alaska Native first-generation students will provide foundation data to direct the study further.

REASONS FOR THE PROBLEM

Many factors influence the problem with the interpersonal communication course. As an educator, I must first examine myself to identify how I might unconsciously contribute to difficulties. Second, an analysis of the content and the instructional design must be made. Third, I analyze the student population demographics and specialized cultural support systems. Finally, after examining the data, decisions based on an inquiry method are made, and the plan implemented.

Personal reflection targets lack of content training, development of cultural competency skills that transfer to instructional design for Alaska Native Indigenous students, and inexperience in teaching the course. My only communication experience was during my undergraduate training over 30 years ago. At my institution's request, I have become proficient in covering this general education course requirement. Teaching a general education course allows students outside my program expertise to know me as an instructor and person. Through these efforts, recruitment efforts are strengthened for my program. Even after eight years of teaching at my college, there is still much to learn regarding authentic learning that genuinely connects to Indigenous ways of life that need to be implemented in the course design.

Maturity, experience, and confidence refine course development. I grow in this skill each term, but I am far from an expert. However, with any course, the instructor's quality of content and self-assurance will increase when content can be taught for more than one semester. Hence the first

semester, I kept the course content precisely as the previous faculty taught it; subsequently, I added components to support universal design for learning and cultural relevance. I feel obligated to cover all 15 topics and assign the expected homework previously outlined by the faculty, even though it is not required.

Analysis of the content revealed areas in need of revision. Our college's course content guide (CCG) is predetermined by the general education faculty chair, who formulates the content. The current CCG contained relevant outcomes but needed minor adjustments since it was last revised in 2003. One outcome requires students to keep a journal of communication which may be culturally biased. Alaska Native students are oral language people, and specific assessment tools outlined in the CCG limit authentic means of reflection (Umansky et al., 2021).

A creative commons license offers many benefits to accessing online open educational resources (OERs). Accessibility is a cornerstone of OERs, allowing content editing to fit the institution's target student population and mission to be more culturally responsive. Another aspect of accessibility for our English Learners (EL) is that the content can be voice recorded for our oral language learners. Volunteers record select passages assigned for students to listen to as they read the text. The OERs are accessible online, avoiding lost books, which proved especially beneficial during COVID-19 strengthening instructional design.

Instructional design has evolved from a teacher-centered lecture-based instruction with few resources on the learning management system (LMS) to a robust blended method with online instructional materials (Logli, 2020). Examples are targeted vocabulary, word work, OERs, voice recordings of OERS, supporting resource videos, and personalized homework choices with attached rubrics. In order to reinforce topics, face-to-face meeting times are used as student-centered experiential interactions. Accessing the LMS and OERs takes substantial long-term overt training. There must be an institution-wide effort maintained throughout the semester because, today, these efforts are fragmented at best. Students are adaptable when met with disequilibrium; therefore, mentorship and diversified academic support are crucial. Students need to be made aware of resources well beyond orientation.

Indigenous Alaska Native students offer unique perspectives on learning experiences while having similarities with their developmental-aged peers. Young adults ready for their first years at college often come to campus with mixed feelings of anxiety and optimism. For the first time, they will be away from familial support and left to balance schedules, nourish their bodies, exercise self-discipline skills, and navigate new systems by themselves.

A disconnect exists between authentic learning and academia. The language, culture, and food are different, along with unknown expectations for navigating post-secondary education. As the semester begins in the fall, most students on our campus have been busy preparing winter reserves at fish and berry camps. Missing moose hunts due to departure for college adds emotional strain because their families rely on them to help provide subsistence and make it through the harsh season ahead. Authentic learning is essential to survival; it is not derived from lecture-based, rote memorization of meaningless vocabulary and content but from learning with a purpose. Instruction is mentored over a lifetime and passed down as a sacred rite of passage from the elder to the next generation. Western academia does not model this way of knowledge transfer (Barnhardt & Kawagley, 2005).

Upon reflection, the interpersonal communication course had six areas of concern. These can interfere with the academic goals of Indigenous Alaska Native first-generation students. They are:

1. Perceived expectations limit the course design.
2. The course design is not culturally responsive.
3. Too many assignments set English learners (EL) up for failure.
4. The course content guide must be updated, and culturally biased expectations should be deleted.
5. Students can be enrolled in General Interpersonal Communications (GEN162) before completing their developmental English coursework, creating a disadvantage in course credit.
6. Students identify as English learners (EL) and do not receive appropriate instructional resources to support them, as indicated by

Umansky et al. (2021). These resources are as follows: connection to Native language, identification and cultural activities to support learning; and quality culturally responsive instructional practices.

Addressing the above points can help ensure academic goals.

EVALUATION OF REASONS FOR THE PROBLEM

The problem is that an entry-level freshman interpersonal communication course is not designed well for Indigenous Alaska Native first-generation students. The faculty's underdeveloped reflective practices may include knowing how to improve course offerings and identifying contributions to student lack of engagement, indicating that a change is necessary (Schildkamp et al., 2019). From my experience as a credentialed Montessori Directress and early childhood educator, I have learned that problem-solving is grounded in evaluating all contributing factors to any given situation, including oneself (Damore & Rieckhof, 2021). It would be arrogant to assume that the educator is not an obstacle to learning.

Understanding the degree of power an instructor has over outcomes, texts, and assignments is different at each university; however, from my experience, professors have more influence than educators at other levels of teaching. Post-secondary instructors need to know the limits of these boundaries. Student diversity is a significant factor when looking at problem-solving. Educators cannot be experts in all cultures; however, once faculty are placed within a specific institution, they can begin self-directed professional development, helping them with culturally relevant practices concerning their curriculum.

INDIGENOUS WAYS OF KNOWING

Since European contact, scholars have carried the legacy of Western practices within academia. Western barriers disrupt academic goals, even though Indigenous people have a rich source of knowledge that could benefit all instructional practices (Barnhardt & Kawagley, 2005). Cross-cultural training, an important focus worldwide, anchors what Baranova (2018) described as "the third culture"—a culture that seeks, blends, embraces, and learns Indigenous ways of knowing and works more effectively as a group.

While my teacher credentialing program required an Alaska Native education course, it was taught from a historical perspective which is an incomplete story and thus resulted in inadequate training for a college professor. As a Puerto Rican American, my previous personal experience growing up in the South was learning to code-switch to avoid discrimination. Gerungan et al. (2021) described code-switching as intentionally modifying language and behavior when interacting in foreign settings to accommodate the acceptance of cultural norms. My struggles as a first-generation student did not provide enough background to support the various challenges of my Indigenous Alaska Native learners; therefore, I dropped my scholarly cloak to connect with my students authentically. Subsequently, my understanding of Indigenous ways of knowing began.

A stark difference exists between academia and Indigenous cultures. As a researcher, I looked to literature to fortify my culturally responsive instructional strategies. While there is a paucity of scholarly research on Alaska Native peoples, Canadian and South Pacific researchers have conducted extensive studies.

The Canadian Ojibwe First Nations people use several cultural tools when building relationships with non-Indigenous partners to transition from *niinwi*, "we but not you," and *kiinwa*, "you all but not us," to *kiinwi*, "you and us (together)" (Morcom & Freeman, 2018, p. 809). The goal is to integrate Indigenous ways of knowing with Western ways of accessing and demonstrating knowledge. Breaking long-rooted practices in traditional post-secondary classrooms is often viewed as radical, thus creating anxiety and disequilibrium for post-secondary faculty, administrators, and students (Bruchac, 2014; Shepard, 2021). However, when grounded by research validation, this transition is accepted easier.

Bruchac (2014) reported that professionals across disciplines historically lacked the desire to acknowledge the validity of Indigenous peoples, seeing them as having inferior methods of maintaining knowledge systems. The validity of these ways of knowing will gain advocacy and adoption as more Indigenous students successfully navigate post-secondary institutions, increasing global social reform. Understanding how to integrate Indigenous ways of knowing within academics contributes to a more respectful global society

paving the way for equality balanced with humility, vulnerability, and respect. New South Wales Department of Education (n.d.) established eight ways of considering Aboriginal pedagogy. These eight tenants include storytelling, visualization of knowledge, validating non-verbal communication, archiving knowledge through art and objects, the land and nature providing lessons, construction of knowledge transforms through experiences, empirical observation and interaction, and appreciation of new knowledge to contribute to the community (New South Wales Department of Education, n.d., para. 1). The tenants can be used and modified for other Indigenous classrooms informing how Aboriginal people learn.

Weiterman Barton (2013) of the Stockbridge-Munsee Band of the Mohican Nation developed the Standard Model of Indigenous Learning (SMIL) for Native Americans. The model comprises five central threads that can be integrated into Indigenous and non-Indigenous classrooms. The "storytelling" thread transmits conversations and relays lessons learned and passed from one generation to another, while the "place" thread acknowledges the realms of physical, spiritual, and emotional states. In addition, "interconnectedness" heightens the awareness that we are intimately connected to all things seen and unseen. Fourth, "intergenerational learning" provides wisdom to be transmitted amongst all age levels as opportunities for generational knowledge and wisdom. Finally, "experiences" provide personal knowledge of interactive opportunities to make deep, authentic connections. All threads help ensure the preservation of ancestral knowledge (Weiterman Barton, 2013). Although Alaska Native cultural values lay the foundation of essential virtues, educators need tested methods of implementing these in the classroom, as noted by other Indigenous and non-Indigenous people (Barnhardt & Kawagley, 2005, 2010; Carney et al., 2019; de Saxe & Trotter-Simons, 2021; Garcia-Olp et al., 2020; Logli, 2020; McCarthy, 2017; Weiterman Barton, 2013).

Initially, an instructor may be overwhelmed by the imagined difficulties of integrating new practices within a collegiate course as they feel the heavy burden of accountability for course outcomes, time involved, and assessment of student learning. As a master's level student, my peers and I would frequently complain about the limitations we felt were imposed on us as educators. One day a guest lecturer asked, "What can you do?" This provocation shifted my outlook from deficits and barriers to how to be autonomous and innovative within the boundaries. My memory now brings forth this new mindset when issues arise.

SELF-REFLECTION

Self-reflection by educators leads to transformative practices in the classroom when explicit models are available to guide reflection (Mocinic & Tatkovic, 2021). According to Dewey's reflective cycle, the first step after encountering a disturbance and defining the problems is analyzing the contributing factors and investigating important primary influences (Greenberger & Or, 2022). Learning does not end after a prescribed course or degree but is built over a lifetime of experiences and interactions, creating a new sense of knowing to make solid andragogical choices.

My training in Montessori and early childhood education were quality experiences, but I needed to reframe my reflective practices to fit the needs of young adult learners. Most post-secondary professors are content experts, and few have andragogical or guided reflection training. While content knowledge is essential, critically questioning oneself and understanding what we truly know, how we learn, and what we need to unlearn is the key to strengthening instructional practices and designing curricula for our learners. Attard (2017) said instructors must "learn to learn" (p. 47).

Reflective practice prompts ownership over self-generated professional development opportunities that are meaningful to the work of creating authentic experiences in the classroom (Attard, 2017). Intercultural instruction begins with self-reflection and self-actualization (Shugurova, 2021). This learning process is invaluable when shifting to unfamiliar content and developing a culturally responsive experience.

Bezard and Shaw (2017) noted that critical self-reflection is key to progressive, vibrant, inclusive environments supported by the transformative learning theory. Mezirow (1978) created the transformative learning theory composed of the following ten steps:

1. Disorienting dilemmas occur when experiences do not make sense.
2. Self-examination prompts unguided self-

reflection of personal contributions to disequilibrium.

3. Critical assessment analyzing professional skills, the integrity of application, and character.
4. Recognition and acceptance of critical assessment.
5. Exploration is driven by humility and backed by current, peer-reviewed research.
6. Planning a course of action.
7. Acquiring new knowledge.
8. Provisional roles are tested while fine-tuning the new applications.
9. Practitioners build competence with repetition and reflection by cycling through the previous steps.
10. The establishment of self-confidence and reintegration (Bezard & Shaw, 2017).

When a disorienting dilemma arises, educators are responsible for responding and sparking the beginning of innovative ideas that will nurture social growth. This process can be transferred to students to understand their perspectives backed by facts to give power to their voices in the academic arena. Establishing clear expectations that align with Indigenous ways of knowing is one way to foster collegiate discourse that could create positive change to problems real or perceived in the curriculum.

COURSE CONTRIBUTION TO BARRIERS

Waltz (2018) stated that few faculty discuss course materials and course content guides (CCG) amongst themselves, consequently limiting creative solutions through transdisciplinary thinking. When instructors are given a faculty handbook, a CCG, and a syllabus template, they have the academic freedom to fulfill the expectations of their contract. Waltz (2018) substantiates my experience as an entry-level faculty; I was trying to cling to the proposed text and resources. Once familiarity and confidence were acquired, autonomy empowered contemporary changes such as using open sources and self-curated content.

I found personalized professional development opportunities to develop skills effectively under a more experienced instructor. Bloom's taxonomy was integrated into the revised learning outcomes and alignment matrices to provide accountability in assessment measures when these resources are unavailable on campus (Bloom et al., 1956). Often there are additional hurdles to adopting and approving these modified learning outcomes when proposed suggestions for a course change are outside the instructor's specialized content expertise. Instructors have highly effective courses when courses are aligned to meet the expectations of the CCG, curriculum committee, and institution mission (Waltz, 2018). Consequently, faculty must collaborate to build understanding and trust in these efforts.

Dewsbury and Brame (2019) noted that to create a more inclusive classroom; faculty must collaborate. In addition, relationships and dialogue must be fostered in the classroom using experts within the community to diversify perspectives. These efforts support self-efficacy and create a sense of belonging. I have found it difficult, if not impossible, to create didactic communication within a course unless a great deal of time is focused on nurturing trusting, authentic relationships with my students. The burden is the perceived expectation of covering 15 weeks of content and providing enough assessments to provide evidence of competency for administration.

Riestra et al. (2019) suggested that removing barriers, such as an overburden of assessments in lieu of building relationships for diverse learners, helps strengthen diverse students' persistence and retention efforts. There is great disequilibrium when instructors know best practices but feel burdened with perceived expectations. When a research-based risk is taken within a course, it helps to intersect learners' identities and celebrate diverse values impacting all students (Riestra et al., 2019).

Archer Olson (2020) advocated using open educational resources (OERs) to further support retention and cultural diversity by providing accessibility to literacy barriers often found in collegiate classrooms. The creative commons license of open resources allows for curriculum to be modified by faculty from a broader perspective to represent institutional and diverse populations while having an oral recording available to assist with scaffolding concepts. OERs foster academic mobility for students of diverse backgrounds (Mengual-Andrés & Payá-Rico, 2018). One problem with using open

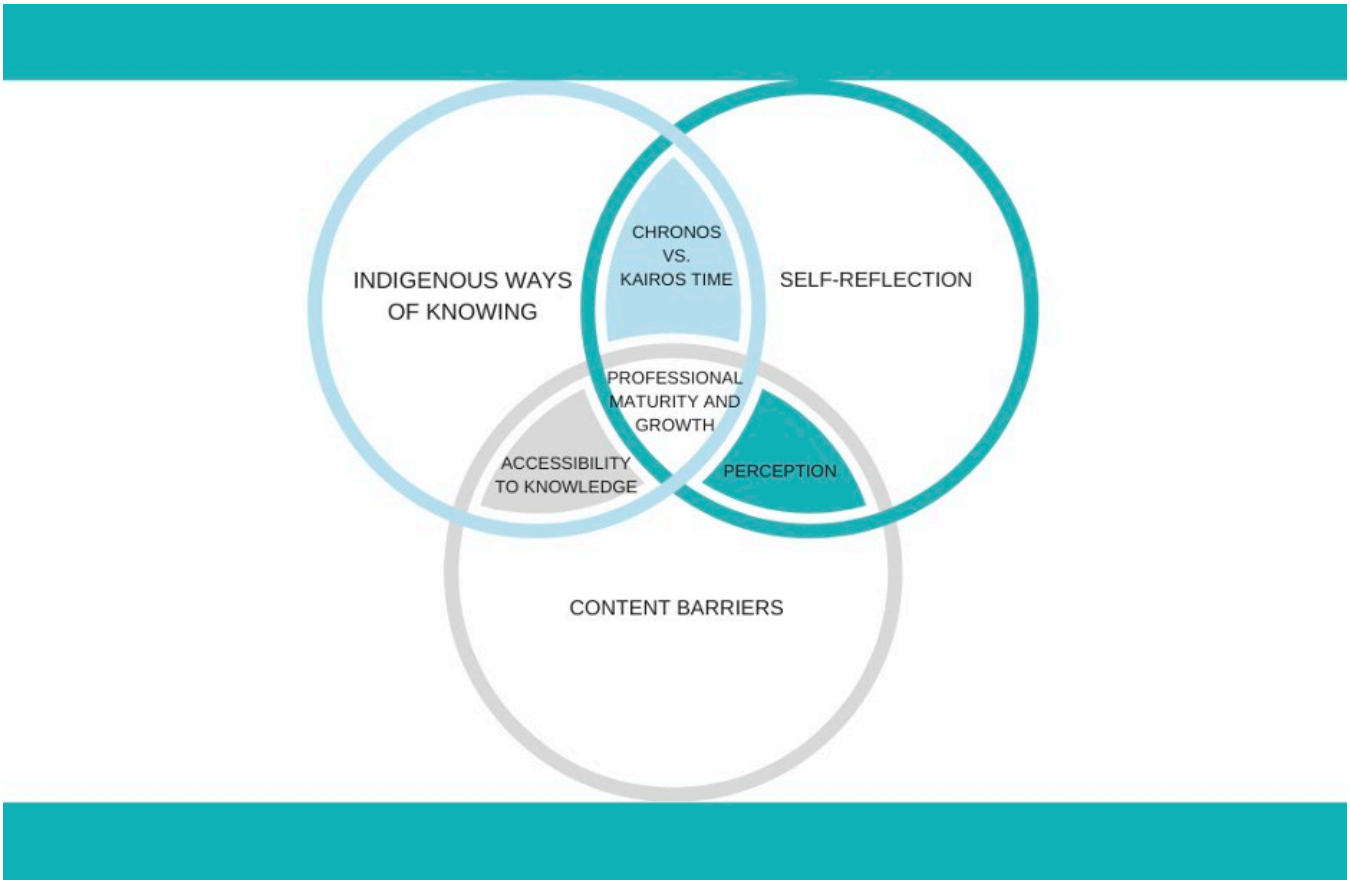
sources is that some faculty and institutions unfamiliar with them will question their validity. Generally, OERs are an underutilized resource due to institutional unfamiliarity (Marín et al., 2022).

DECISION

My initial perception of the reasons for problems that contributed to the interpersonal communication course was the lack of content training, the absence of culturally relevant pedagogy, and maturity as a professor. A graphic representation was created to visualize the multidimensional contributions at play (see Figure 1). After evaluating the individual reasons, factors have illuminated the limitations in self-reflection contributed to the overall issue—lack of awareness regarding accessibility to Indigenous ways of knowing disrupted culturally responsive practices from being applied. In tandem, the problems of shared responsibility led to interpersonal communication not being designed well for Indigenous Alaska Native students.

According to the Postsecondary National Policy Institute (2020), faculty should ponder why less than 1% of all post-secondary students are Alaska Native/American Indian. Are we part of the problem? As faculty grow in their self-efficacy skills through maturity, self-curated professional development opportunities provide frameworks for course reconsiderations (Attard, 2017). Understanding personal and professional weaknesses emphasize areas to merge personal experiences with research-based professional development. The confidence gained by the instructor expands bold academic freedom measures to push the boundaries of constructs within traditional Western institutional guidelines for expectations and instructional practices to represent better Indigenous ways of knowing. Over the years, research-grounded risk-taking has allowed my courses to attempt alternative Western instruction and assessment methods to prevent learners from plateauing, stagnating, or disengaging.

Figure 1. Visualization of Perceived Reasons for the Problem:



Note: This figure illustrates the reflective process and various dimensions influencing the problem. Copyright 2021 by K. Archer Olson. Unpublished figure. Reprinted with permission.

It can be difficult in academia to have a critical self-reflective lens. Subject matter experts perpetuate outdated instructional practices from their personal experiences in schooling without the scope of needing to change. Moreover, as Kirkness and Barnhardt (2001) identified, poor academic success in Indigenous Alaska Native students is not always the students; it is the ability of faculty to comprehend an alternative but a valid way of merging Indigenous learning experiences.

Respect, reciprocity, and rethinking measures of proficiency for Indigenous Alaska Native first-generation students break away from deep-rooted Western academic approaches that create barriers (Kirkness & Barnhardt, 2001). McCarthy (2017) highlights the importance of cultural sustainability in which Indigenous ways of knowing, interacting, and interconnectedness help empower Alaska Native students by increasing pride in the culture and inclusivity in higher education. Faculty are obligated to prove the proficiency of student outcomes unless the institution dictates the number of assignments required. Assessment measures can be innovative in design to support shifts in pedagogy (Bruchac, 2014; Shepard, 2021).

Kumagai and Naidu (2020) addressed the constant battle of Chronos vs. Kairos in professional practices. The Greek word Chronos gives root to the chronological time of seat hours and the number of weeks in a semester. Kairos time is soulful, connected, and purposeful time without the restraints of Chronos. Educators battle to avoid superficial learning that normally does not take root yet feel obligated to fill every Chronos minute with content or assessment (Beckelhimer, 2020). Beckelhimer (2020) suggested that Kairos allow teaching built on focused concepts, reinforcing critical thinking skills and guarding periods of silence for students to think and formulate questions from authoritative viewpoints. It is my experience that Indigenous Alaska Native students in my courses live in Kairos time. As a faculty member, I need to shift for the benefit of my students. Deep learning, provocations, and critical questioning happen in Kairos, but I feel torn between these two dimensions as a faculty member.

REFLECTIVE CRITIQUE

The methodology used in this reflective practice began with developing the problem statement, reasons for the problem, the course description, evaluation of the reasons behind the problem, decisions, critique, and, finally, the statement of purpose and abstract. It articulates the narrative through journaling thoughts and punctuated fractures that lead to introspective humility. Reflection was not an everyday occurrence but intrusive in my conscious thought and habits; it was as if someone had turned on a bright light to shock my pupils.

When teaching in siloed instructional practices, it feels as if I am often working in the dark. It is challenging to gain alternative perceptions for problem-solving. Kazemier et al. (2021) call for faculty development to be transformative in preparation and planning. As in my self-directed professional development experience, Kazemier et al. (2021) stated that this priming enhances the perception and embraces complex issues while creating agency. Diversity, inclusion, and equity are not concepts to be independently studied but boldly embraced and implemented with constant reflection and flexibility in mind (Lewis & Steinert, 2020).

We cannot be imprisoned by fear of failure or personal discomfort. We must reconstruct the curriculum to represent Indigenous ways of knowing that align with our students' cultures. Cultural relevance is not parallel; it intersects and interweaves throughout every part of the course design. Relevant curriculum honors cultural instructional practices using solid frameworks from Indigenous leaders worldwide.

The act of reflective practice transformed the interpersonal communications course to create a new image. Instead of covering 15 topics over 15 weeks, the course now focuses on six student outcomes, spending multiple weeks on each competency area to provide more time. Using Kairos brings depth, richness, and relationship to each topic. Four assignment groups have collective support systems in place to scaffold expectations. It was not easy to shift away from weekly assessments. I feel the need to have concrete data imported into the learning management system to give proof of my engagement. As an educator, I need to measure growth through these artifacts. Students are offered a choice of how they submit assignments by written reflection, video recording, voice recording, or visual graphic arts display attached to the LMS. Rubrics guide explicit expectations (see Figure 2).

Figure 2. Rubric for International Intercultural Communication Partnership:

Criteria	Levels		Weight
Content Concentrate on rich conversations	**100% - 51%** Distinguished Learner Answers Prompt with depth connected to content and real-life experiences AND responds to at least one member of the group.	**50% - 0%** Beginning Learner Does not Answer Prompt with Depth connected to content and real-life experiences AND does not respond to at least one member of the group.	50%
Delivery Select ONE choice from the options provided:	**100% - 51%** Distinguished Learner Assignment submitted by a video or voice recording (less than 2 minutes-using 2 vocabularies or 2 concepts from this week), written text (2-4 sentences, using 2 vocabulary or 2 concepts from this week), or visual graphic (illustration using 2 concepts/vocabulary))	**50% - 0%** Beginning Learner Assignment submitted by a video or voice recording (less than 1 minutes-using 1 vocabulary or 1 concept from this week), written text (less than 2 sentences, using 1 vocabulary or 1 concept from this week), or visual graphic (illustration using 1 concept/vocabulary))	50%
Add criterion	Edit criteria weights **Total**		**100%**

Note: I designed this rubric to provide objective, measurable assessment choices giving evidence of competency. Traditional ways of communication are offered as a mode of expression.

The course has been strengthened but will evolve as new insights and experiences develop.

Future work of interest may include qualitative research utilizing portraiture, phenomenological, ethnography, narrative, or case study, and listening to the voices of Indigenous Alaska Native instructional practices to provide post-secondary faculty with rich examples to bridge academia with culturally relevant pedagogy. Optimal designs refrain from implementing deficit models and promote the co-construction of narratives best representing the authentic voice within the experiences. Continued research on reflective practices, recording the transformation of Western instruction to represent diverse populations, provides concrete examples of application, struggles, and celebrations. The awareness of others aids efforts to improve course and self-development.

References

Archer Olson, K. (2020). Utilizing OERs as a socio-educational tool to support first-generation students and the disenfranchised in higher education. In T. Bastiaens & G. Marks (Eds.), *Proceedings of Innovate Learning Summit 2020*. (pp. 467–470). Association for the Advancement of Computing in Education (AACE). https://www.learntechlib.org/p/218837

Archer Olson, K. (2021). *Visualization of Perceived Reasons for the Problem.* Unpublished figure. Alaska Christian College.

Attard, K. (2017). Personally driven professional development: Reflective self-study as a way for teachers to take control of their own professional development. *Teacher Development, 21*(1), 40–56. https://doi.org/10.1080/13664530.2016.1218363

Baranova, L. (2018). International educational trends in cross-cultural training. *Comparative Professional Pedagogy, 8*(2), 148–152.

Barnhardt, R., & Kawagley, A. (2005). Indigenous knowledge systems and Alaska Native ways of knowing. *Anthropology & Education Quarterly, 36*(1), 8–23. http://www.jstor.org/stable/3651306

Barnhardt, R., & Kawagley, A. O. (2010). *Alaska Native education: Views from within*. Alaska Native Knowledge Network, Center for Cross-Cultural Studies: University of Alaska.

Beckelhimer, L. (2020). Teaching in the moment: Applying *Kairos* to instruction. *Ohio Journal of English Language Arts, 59*(2), 33–35. https://octela.s3-accelerate.amazonaws.com/2021/04/OJELA59.2WEB.pdf

Bezard, C., & Shaw, S. A. (2017). Developing multicultural self-awareness through a transformative learning experience. *Journal of Research in Technical Careers, 1*(2), 36–46. https://doi.org/10.9741/2578-2118.1011

Bloom, B. S., Engelhart, M. D., Furst, E. J., Hill, W. H., & Krathwohl, D. R. (1956). *Taxonomy of educational objectives: The classification of educational goals; handbook I, cognitive domain.* New York: David McKay.

Bruchac, M. (2014). Indigenous knowledge and traditional knowledge. In C. Smith (Ed.), *Encyclopedia of Global Archaeology* (pp. 3814–3824). Springer. https://repository.upenn.edu/anthro_papers/171/

Carney, P. A., Taylor, C., Frutos, R., & Brodt, E. (2019). Indigenizing academics through leadership, awareness, and healing: The impact of a Native American health seminar series for health professionals, students, and community. *Journal of Community Health, 44*(6), 1027–1036. https://doi.org/10.1007/s10900-019-00669-y

Damore, S., & Rieckhof, B. (2021). Leading reflective practices in Montessori schools. J*ournal of Montessori Research, 7*(1), 51–65. https://files.eric.ed.gov/fulltext/EJ1310643.pdf

de Saxe, J. G., & Trotter-Simons, B. (2021). Intersectionality, decolonization, and educating for critical consciousness: Rethinking praxis and resistance in education. *Journal of Thought, 55*(1), 3–20. https://www.thefreelibrary.com/Intersectionality%2c+Decolonization%2c+and+Educating+for+Critical...-a0668006341

Dewsbury, B., & Brame, C. (2019). *Inclusive teaching.* CBE-Life Sciences Education. https://www.lifescied.org/doi/10.1187/cbe.19-01-0021

Garcia-Olp, M., Nelson, C., Hinzo, A., & Young, D. A. (2020). Indigenous epistemologies: Implementing indigenous practices and perceptions to the area of STEM. *Curriculum & Teaching Dialogue, 22*(1-2), 197–215.

Gerungan, F. N., Olii, S. T., & Andries, F. (2021). An analysis of code switching used in classroom. *Journal of English Language and Literature Teaching, 5*(1), 61–86.

Greenberger, S. W. (2020). Creating a guide for reflective practice: Applying Dewey's reflective thinking to document faculty scholarly engagement. *Reflective Practice, 21*(4), 458–472. https://doi.org/10.1080/14623943.2020.1773422

Greenberger, S. W., & Or, J. (2022). Cultivating faculty readiness to reflect: Reconstructing Dewey's attitudes for reflection as character strengths. *Reflective Practice, 23*(3), 291–304. https://doi.org/10.1080/14623943.2021.2015685

Hodara, M., & Cox, M. (2016). *Developmental education and college readiness at the University of Alaska* (Report No. 2016-123). Regional Educational Laboratory Northwest. https://ies.ed.gov/ncee/edlabs/regions/northwest/pdf/REL_2016123.pdf

Kazemier, E. M., Damhof, L., Gulmans, J., & Cremers, H. M. (2021). Mastering futures literacy in higher education: An evaluation of learning outcomes and instructional design of a faculty development program. *Futures*, 132(2021/102814). https://doi.org/10.1016/j.futures.2021.102814

Kirkness, V. J., & Barnhardt, R. (2001). First Nations and higher education: The four R's—respect, relevance, reciprocity, responsibility. In R. Hayoe & J. Pan (Eds.), *Knowledge across cultures: A contribution to dialogue among civilizations.* Comparative Education Research Centre, The University of Hong Kong. https://uaf.edu/ankn/publications/collective-works-of-ray-b/Four-Rs-2nd-Ed.pdf

Kolb, L. (2021). From 1916 to 2021: What would John Dewey say about remote learning? *Teacher Librarian, 48*(5), 26–29. https://link.gale.com/apps/doc/A672909150/AONE?u=googlescholar&sid=googleScholar&xid=98e42ede

Kumagai, A. K., & Naidu, T. (2020). On-time and tea bags: *Chronos, Kairos*, and teaching for humanistic practice. *Academic Medicine: Journal of the Association of American Medical Colleges, 95*(4), 512–517. https://doi.org/10.1097/ACM.0000000000003083

Lewis, L. D., & Steinert, Y. (2020). How culture is understood in faculty development in the health professions: a scoping review. *Academic Medicine, 95*(2), 310–319. https://doi.org/10.1097/

ACM.0000000000003024

Lim, J. S. J., & Ridgley, R. (2021). Reflection on practice: Pre-service teachers' reflection and intentional planning to enhance toddlers' engagement during free play. *International Journal of the Whole Child, 6*(1), 9–25. https://libjournals.mtsu.edu/index.php/ijwc/article/view/2042/1234

Logli, C. (2020). Culturally responsive assessment 2.0: Revisiting the quest for equity and quality in student learning. *Research and Practice in Assessment, 14*, 19–21. https://www.rpajournal.com/culturally-responsive-assessment-2-0-revisiting-the-quest-for-equity-and-quality-in-student-learning/

Marín, V.,I., Zawacki-Richter, O., Aydin, C. H., Svenja, B., Bond, M., Aras, B., Conrad, D., Insung, J., Yasar, K., Prinsloo, P., Roberts, J., George, V., Junhong, X., & Zhang, J. (2022). Faculty perceptions, awareness and use of open educational resources for teaching and learning in higher education: a cross-comparative analysis. *Research and Practice in Technology Enhanced Learning, 17*(1). https://doi.org/10.1186/s41039-022-00185-z

McCarthy, K. W. (2017). *Full circle: A portraiture study of three successful Indigenous educators and community leaders who experience personal renewal in their practice of cultural restoration* [Doctoral dissertation, Lesley University]. Digital Commons. https://digitalcommons.lesley.edu/education_dissertations/125

Mengual-Andrés, S., & Payá-Rico, A. (2018). Open educational resources' impact and outcomes: The essence of open knowledge and its social contribution. *Education Policy Analysis Archives, 26*(2018), 119. https://doi.org/10.14507/epaa.26.3667

Mezirow, J. (1978). Perspective transformation. *Adult Education, 28*(2), 100–110. https://doi.org/10.1177/074171367802800202

Mocinic, S., & Tatkovic, S. (2021). Using Kolb's learning model in structured types of professional education and training for teachers. *Journal of Elementary Education / Revija Za Elementarno Izobraževanje, 14*(4), 409–433. https://doi.org/10.18690/rei.14.4.409-433.2021

Morcom, L., & Freeman, K. (2018). Niinwi - Kiinwa - Kiinwi: Building non-Indigenous allies in education through Indigenous pedagogy. *Canadian Journal of Education, 41*(3), 808–833. https://journals.sfu.ca/cje/index.php/cje-rce/article/view/3344/

New South Wales Department of Education. (n.d.). 8 ways: *Aboriginal pedagogy.* NSW Department of Education. https://www.8ways.online/

Postsecondary National Policy Institute. (2020). *Native American students in higher education.* https://pnpi.org/native-american-students/

Riestra, A., Morales, A., & Mercer, F. (2019). Targeting the achievement gap: Strategies toward removing inequities in undergraduate immunology education. *Frontiers in Immunology, 10*(2019/2906). https://doi.org/10.3389/fimmu.2019.02906

Schildkamp, K., Smit, M., & Blossing, U. (2019). Professional development in the use of data: From data to knowledge in data teams. *Scandinavian Journal of Educational Research, 63*(3), 393–411. https://doi.org/10.1080/00313831.2017.1376350

Shepard, L. A. (2021). Ambitious teaching and equitable assessment: A vision for prioritizing learning, not testing. *American Educator, 45*(3), 28–38. https://files.eric.ed.gov/fulltext/EJ1321974.pdf

Shugurova, O. (2021). Transformative, intercultural learning from the Indigenous teaching circle: Creative autoethnographic reflections on dialogic, holistic education with place. *Journal of Unschooling & Alternative Learning, 15*(29), 1–35. https://www.researchgate.net/publication/349142759_Transformative_Intercultural_Learning_from_the_Indigenous_Teaching_Circle_Creative_autoethnographic_reflections_on_dialogic_holistic_education_with_place

Tsingos, S., & Bosnic-Anticivech, L. (2014). Reflective practice and its implications for pharmacy education. *American Journal of Pharmaceutical Education, 78*(1/18). https://doi.org/10.5688/ajpe78118

Umansky, I., Porter, L., Moreno, E., & Pierson, A. (2021). *Alaska Native students as English learner students: Examining patterns in identification, classification, service provision, and re-classification* (Report No. 2021-088). Institute of Education Sciences (IES) and U.S. Department of Education. https://ies.ed.gov/ncee/rel/regions/northwest/pdf/REL_2021088.pdf

Waltz, A. (2018). *Affordability to transformative pedagogy: Course material decisions and factors: Unpacking the opaque box.* In A. Wesolek, J. Lashley, & A. Langley (Eds.), OER: A field guide for academic librarians (pp. 125–150). Pacific University Press. https://commons.pacificu.edu/pup/3

Weiterman Barton, S. D. (2013). *Web walkers a phenomenological study of adult native American distance learning experiences: Toward a standard model of indigenous learning* (Publication No. 1551196861). [Doctoral dissertation, Southern Illinois University at Carbondale]. ProQuest Dissertations & Theses Global.