

TERMS OF ENGAGEMENT: ALASKA NATIVES AND WESTERN INSTITUTIONAL STRUCTURES

Level 0 - **DISREGARD** (Assimilation)

Historical posture of schools/university

Level 1 - **TOKEN RECOGNITION** (Co-optation)

Native employees as window dressing

Position without authority

Political response without commitment

Rhetoric without action (lip service)

Level 2 - **NON-NATIVE AS EXPERT**

Non-Natives serve as “experts” on Native issues

Translator of Native views to Non-Native audience

Expert witness

Level 3 - **ADVISORY ROLE**

Task forces/committees provide significant input (voices heeded)

Local school/rural campus advisory councils

Level 4 - **NATIVE PARTICIPATION IN NON-NATIVE SYSTEM**

ANCSA Regional Corporations

Native faculty

REAA school boards

Elders-in-Residence

Native culture as subject matter (teach about culture)

Level 5 - **CO-EXISTENCE** (Side-by-Side)

Tribal Colleges (Ilisagvik, IATC)
Ya ne da nah School (Chickaloon)
Native Educator Associations
Co-management structures
Traditional medicine in hospital setting
Alaska Native Science Commission
Eskimo Whaling/Walrus Commissions

Level 6 - **INTEGRATED SYSTEMS** (Reconciliation)

ANCSA Village Corporations
Alaska Rural Systemic Initiative
Sentencing Circles in court system
Inupiat Ilitqusiatic/NANA Regional Strategy
Cross-Cultural Education Development Program
Inupiaq Numeracy

Level 7 – **NATIVE-BASED SYSTEMS** (Independent/Sui generis)

Yup'ik Nation/Self-determination
Indian Country/Sovereignty
Spirit/Cultural Camps (Old Minto, Gaalee'ya)
Alaska Native Reawakening Project
Teaching with/in/through the culture