



Retreat Synopsis, September 13-15, 2023

Tasuglugu Iḷisimmatikput

Reclaim our Ways of Knowing



Facilitators: Pausauraq Harcharek & Naḡinaaq Edwardson

Putaġivlugu Iᓵuusiġput – Our Way of Life as the Basis

For the Iᓵupiaġ Nation, education is a concept that has always been an integral part of everyday life. As colonization gradually took hold through increasing contact with explorers, whalers, traders and missionaries the models associated with learning and the acquisition of knowledge were disrupted and became fragmented. Assimilationist tactics notwithstanding, the Iᓵupiat have continued to maintain connections with ancestral ways quite often with and through adaptation. As an adaptive people, we continue to carry and practice our traditions in all that we do. This is evidenced in numerous ways and in particular, by the importance that our forebears and continuing generations have placed on “formal” education. The inherent desire and need to drive what education consists of originates from those that came before. In addition, part of the response to the impacts our people face resulting from the drastic measures that were used to acculturate and assimilate our people is in the exercise of self-determination. Taking a stand on education resulted in the creation of the North Slope Borough School District and subsequently, what is now known as Iᓵisaġvik College. While these institutions are based on conventional mainstream constructs, the intent, clearly, has always been to decide for ourselves the ways in which contemporary educational practices, policies, and structures are derived and implemented. We know that honoring our heritage, our language and culture, grounding ourselves in who we are as a people, thinking communally, and restoring traditional ways of learning, being and doing are essential and integral to this process.

Iᓵisaġviᓄmi Tunġaniġput Paisaptinnun – Iᓵisaġvik’s Ties to Our Heritage

The Board of Trustees (BOT) approved the most recent version of the Strategic Plan for Iᓵisaġvik College in June of 2023. Of the six priorities detailed in the plan, the first states, “Indigenize the Institution.” Having not had a BOT retreat since the onset of Covid, it was decided by them that time was due and that the focus should be on this first priority - Indigenize Iᓵisaġvik College. An initial conversation between the facilitators and Chairperson Debby Edwardson and President Justina Wilhelm revealed that their hope for the gathering was multiple-fold. Of paramount concern was the need to address the priority to indigenize the institution and begin laying out the parameters surrounding the enormous task from a policy and praxis-oriented perspective. At the board level, they felt it was important for the BOT as a group to affirm that Iᓵisaġvik College is a tribal college where the majority of students are of Iᓵupiaġ descent while recognizing that the institution also serves a diverse student body; develop a plan of action wherein they affirm they are in a position of authority to direct how indigenization of the institution is to occur and take ownership in the process; and to reflect on how to articulate the strategic plan in a way that effectuates institutional reform that originates from, honors and promulgates Iᓵupiaġ epistemologies.

In planning for the retreat, the facilitators had the opportunity to have initial one-on-one conversations with individual BOT members. These conversations gave the BOT members the opportunity to meet with, get to know and ask questions of the facilitators and likewise, gave

the facilitators the opportunity to ascertain individual BOT members' advice, leadership and guidance in relation to the work at Iḷisaḡvik and determine what the focal points of the retreat should be. Specifically, we discussed the following:

- Introductions and discussion of purpose.
- What do you hope to get out of the two days?
- What are two big issues that are most important to you?
- What does “Indigenizing Iḷisaḡvik College” mean to you?
- What do you want us as facilitators to know before we proceed with the retreat?
- Is there anything else you would like to share before we proceed?

The discussions provided the facilitators with an outline of work the BOT wanted to develop as a group both during the retreat and potentially, in the future. Following is a summary of findings and expectations from the BOT:

- Build strong working relationships
- Develop a collective, tangible working definition of “Indigenizing”
- Discuss BOT support for efforts to the “Indigenize the Institution”
- Get grounded in our history and heritage
- Look at the strategic plan and policies
- Enhance board relationships with the administration, faculty, staff, students and communities
- Recognize importance of new campus
- Heighten teacher certification programs
- Amplify language learning program
- Address workforce development
- Embed language and culture across curriculum and programs
- Analyze external relationships
- Improve onboarding and continuing development for new Board members, administration, faculty and staff
- Enhance recruiting especially in the villages
- Examine student recruitment and retention, reasons for attrition and possible solutions

Iḡlauviksraq Nalunaigḷugu - Developing the Flow for the Two Days

With the priorities gathered from the President and BOT the facilitators then designed the retreat agenda accordingly. In designing the retreat, the facilitators were careful to construct responsive processes that reflected an Iḡupiaq way of starting and holding discussions. Laying this foundation under the retreat processes allowed the group to work through the conversations with an “Indigenizing” lens, while working to further clarify what “Indigenizing at Iḷisaḡvik College” means. Specifically, this meant the work the group did over the two days first started with bringing our “whole” selves, grounding in our ancestry, and

looking closely at the broad history and contextual factors which inform our work and our institution today. With this beginning we could extend our view to hear stories of what “Indigenizing” looked like for people who have done this work in in other places and begin to create a working outline of what the BOT vision for “Indigenizing at Iḷisaḡvik” should look like.

As we embarked on this journey with intention, we tell our story by sharing what transpired over the course of the retreat.



DAY ONE

Kisuutilaaqput – Who We Are

In beginning our work on Indigenizing Iḷisaḡvik, it is important to Indigenize *the way we are working* by incorporating Iñupiaq ways of doing and being. In modern day mainstream or professional settings we often start our meetings by introducing ourselves by our names and positions. In traditional Iñupiaq settings we start by sharing our Iñupiaq names, our heritage, our family and community connections, and often discussing core beliefs or our core purpose in relation to the work we are doing. In our work at this retreat the facilitators designed the beginning of the gathering to reflect Iñupiaq ways of beginning serious dialogue.

Our belief system includes how and why we name our babies in the way we do. Sharing, not only what our names are, but most importantly, who we were named after, affirms this belief. Board members and key personnel that included a small number of faculty and staff, disclosed this intimate part of who they are with each other and brought to center how important it is to know after whom they were named. This exercise brought to the forefront the value of Iḷagiññiq, translated into English as “Kinship,” and served as a way to renew time-honored ways of acknowledging each other and practice it in the “boardroom.” Almost immediately, the group noted to each other their relationships to one another as namesakes and how they are related as kin. What was readily apparent was the seemingly instant camaraderie that arose between namesakes and iḷagiit (people related to each other), a social attribute expected in Iñupiaq society. Those in the room who didn’t have an Iñupiaq namesake shared their ancestry and heritage that was important in the forming of their unique identity.

The BOT, administration, faculty, and staff also took the time to think about and share with each other who they personally look up to for inspiration. Sometimes it was an Elder; a grandparent; an uncle or aunt, husband; who influenced them as they grew up. “I’ll never forget my three uncles. They taught me how important it was for me to relearn my language.” – Ida Angasan. Talking about the significant people in our lives was an acknowledgement of and served to remind us about the connections we continue to have with the people who were or are important in our lives. As leaders in the work to Indigenize the college, bringing important people who the BOT look up to was a way by which we could remember the teachings they held close.

Some of the lessons shared by the group regarding people they looked up to became touch points carried throughout during the sessions. They included the list below.

What we still carry with us (resistance and strengths):

- Grit
- Resilience
- Proactive
- Adaptive
- Creative
- Unconditional love
- Loving
- Happy, go lucky

- Integrity
- Real good
- Responsibility
- Unrelenting
- Advocating
- Strength
- Humor
- Optimism
- Sincerity
- Determined
- Qilamik! (fast, as in to work on the core task before the weather changes, the meat spoils, the opportunity passes, etc.)
- Spirituality
- Tulak – to come ashore
- Balanced

Starting with our namesakes, our heritage, our personal stories, and the lessons from the people who we looked up to provided the group with a chance to start our work over the retreat in a way that was conducive to ensuring that the BOT felt grounded, heard, validated and comfortable to share nuanced conversations and complex discussions. This gave the group a foundation to be able to do productive in-depth work as they laid the foundation for Indigenizing at Iḷisaḡvik.

Sivulliivut – Our Ancestors

In preparing for the retreat we were reminded of our innate indigeneity by Board of Trustee Doreen Ayaḷhuq Leavitt who exclaimed, “We gotta have niqipiaq (traditional food). We can’t be talking about indigenizing without niqipiaq!” Thus, the venture into the exploration of our history started with lunch comprised of traditional foods that various participants brought. We nourished our bodies, souls and spirits with foods we love and fed our minds with thoughts of our ancestral ties. We strengthened our bonds by bringing into the workspace our ways of sharing food that go back for generations and affirmed how we give and participate in community. It was the finest of ways to transition our focus into our history.

To delve into our history and launch the timeline exercise we asked, “Where do we come from?” and the BOT documented the knowledge they had about the history of Iḷisaḡvik as an institution. Members of the BOT talked and the room was a buzz as the bits and pieces of the history of the college were uncovered and shared. Events marking milestones including the attainment of tribal status; formation of the foundation; dates of accreditation; who past presidents were; prior names of the institution; who past leaders were who were involved in organizing the college; and the initiation of various programs were recollected and written on a timeline placed on the wall.

Moving backwards in time, the exercise was expanded to include knowledge participants carried with them about the history of the North Slope in general. Many events were posted including the founding of the North Slope Borough (NSB) and the North Slope Borough School District and the establishment of the Arctic Slope Regional Corporation. There was mention of the “discovery” of oil in 1968, the founding of the Tundra Times, the creation of Iḷupiat Paitot

and the resurgence of Kivgiq. The Boarding School Era was also listed in addition to a reference made to a speech addressing education given by founding NSB Mayor Eben Hopson in 1975.

In reflecting on these parts of our history, the group discussed what led up to the events on the timeline, and in particular, how we responded to impacts from various acts of colonization. While the conversations and critical awareness of our own history and context will be a continuing discussion and piece of work as the college moves forward with Indigenizing the institution, some key points arose and these were:

- Economic shift, subsistence to cash economy versus bartering, living off of dividends
- Board school era broke connections
- Pedagogical differences
- Generational trauma
- Cellars, walk in freezers, global warming
- Lack of in-person hands-on learning
- Lack of modeling, have to learn different model
- Westernized schedule versus seasonal
- Globalization, diminishing discrete cultures
- Industrialization (homogenized and business)
- Less communal
- Fewer disparate responsibilities (in the past)]
- Taught that Iñupiaq ways are inferior (effects of colonization)
- Individualized pace of learning versus now formulaic
- External pressures creating feelings of inadequacy
- Systems of inadequacy (taught western education, etc.)
- Drugs and alcohol
- Loss of identity
- Outside forces trying to dictate
- Loss of knowledge
- Two worlds one spirit
- Shame
- A shift in where we place priorities

The group also looked at the responses to these events and periods of history. As we started to tie the pieces together, we began to comprehend more and more how a line of resistance has always been held by our leaders and the protection of Iñupiat lands, ways of being, knowing and doing were the core focus. We also looked briefly at the actions of our past leaders, the sacrifices they made, and the amount of energy they put into resisting the impact and domination of outside colonial forces. The evidence is clear. The push for self-determination is indisputable and the creation of Iḷisaḡvik College as a key example of this self-determination.

Next, we looked intentionally at the ways we organized ourselves prior to the incursion of foreigners. We started by reading an excerpt from **Social Life in Northwest Alaska, the Structure of Iñupiaq Nations** by Ernest S. Burch, Jr., specifically the section on Iñupiaq Education. With this description of life prior to colonizing forces we dug into our own knowledge and understanding of Iñupiaq ways of being, knowing and doing. This discussion gave us the content for our timeline's section prior to colonization and we began to see how these ways of being, knowing and doing are still within us, despite the unrelenting attempts at assimilation. These understandings led to realizations about how and why our ways of being, knowing and doing are, all too often, not present in the institutions that were created in the declaration of self-determination. Specifically, there was a lingering question of why these ways have not been carried intentionally into the ways in which Iḷisaḡvik College functions and operates.

To wrap up the end of day one, the group participated in an exercise known as the **Seven Generations Activity** (designed by a Six Nations Leader in Canada, shared with Evon Peter from Arctic Village) to gain an understanding of the relationship between the seven generations. Going generation by generation the facilitator brings the participants through the timeline and history physically connecting them to each other in two lines. As the broad and nuanced story of our communities' history is told, participants have the opportunity to both reflect on their placement in that history and in the broader social and political factors influencing their ancestry, and in turn, their situation and positionality today. This exercise was a powerful way to understand the strength that informs us, the context that impacts us and the power we have to transform what our future generations might experience as a result of our actions today. It served as a powerful reminder that our work today influences the generations that come after.



DAY TWO

Qiniᑭlugit Iᑭavut Iᑭitchisa - Learning from Our Relations' Experiences

Consistent with the pedagogical concept that we learn by watching and doing, the BOT either watched or read examples of work done by Indigenous people from across the globe to reclaim Indigeneity and recognize Indigenous knowledges. These included:

- Video from Dr. Marie Battiste (<https://www.youtube.com/watch?v=Evxpt0u4tOU>);
- Video from Dr. Jo-Ann Archibald (<https://www.youtube.com/watch?v=bYpSiCCdocM>);
- The seminal work of Professor Graham Hingangaroa Smith titled, **Indigenous Struggle for the Transformation of Education and Schooling**
https://www.researchgate.net/publication/242692019_Indigenous_Struggle_for_the_Transformation_of_Education_and_Schooling

In the example from Dr. Marie Battiste we were reminded that we come from place, that college is a place of knowledge and that we have to think about whose knowledge is being validated and be conscious of whose knowledge we are using. Her question about how it is we give equal weight to indigenous knowledge and mainstream knowledge was quite thought provoking, as was her point about reclaiming, restoring, regenerating, re-indigenizing culture, and recentering our thinking and our worldview. Dr. Battiste recognized that we need to be a part of the activist movement to restore, renew and regenerate our knowledges and relationships with each other, the land and animals so our children have access to these knowledges. She recognized that despite the fact that our knowledges became diminished and threatened by assimilation, education and globalization not by choice, but by force, we have to critique our education systems in order to reclaim, restore and renew the very core of our being in order to give our future hope and rebuild from within our place.

Dr. Jo-Ann Archibald emphatically shared her thoughts about how we must do the hard work first. Despite how difficult and emotionally draining it is and in order to move forward, the hard work includes learning about colonial history. That hard work also included hearing the stories from Elders where she experienced hope and where she learned about Indigenous resilience and resistance to colonialism. Her work to transform the university through Indigenous knowledge approaches through Indigenous knowledges, values, teachings, language and pedagogies led to systemic reform that resulted in the revision and development of Indigenous education courses; having Indigenous people teaching courses that have a safe learning environment where students felt safe; helping them walk through colonial impact; learning more about their own histories and develop their own sense of Indigeneity; and ensuring that courses, program structure, hiring policies, admissions requirements and student services results in good quality education. She encouraged developing critical awareness; conducting an examination of policies and practices building on the strength of indigenous knowledge to make decision making processes. Finally, she noted that respectful, responsive and ethical approaches that centers on Indigeneity is key.

Professor Smith outlined the core principles of “Indigenizing” that were informative in the growth of the New Zealand Māori educational system. Key to this transformation was the desire by the community to have increased control over one’s own life and cultural well-being. Underlining this was a shift away from “waiting for things to be done to them,” to “doing things for themselves;” a shift away from an emphasis on reactive politics to and an emphasis on being more proactive; and a shift from negative motivation to positive motivation. This facilitated a reawakening of the Māori imagination that had been stifled and diminished by colonialistic processes. The process of freeing the Indigenous mind from the grip of dominant hegemony facilitated the potential to bring about the transformation of undesirable circumstances and develop an approach for change that was guided and led by people who reflected our communities’ preferences. Key to Professor Smith’s outline of the Māori efforts to transform their education system was the concept of transformational praxis - the idea that this change is a continual process rather than a destination. He stressed that at any given point all of us are somewhere along the lines of the Conscientization-Resistance-Transformative action praxis cycle and there is no beginning or ending.

Puktallaktillugu Iñuuniḡnikun Puktaaḡput - Affirming Our Cultural Puktaat

Dr. Battiste reminds us that we all come from place and our knowledge comes from that place. As we begin to think about the way we are – how we think, how we do things, what we value, we need to ask what is important? When looking at the process of Indigenizing, the most common starting point people go to is the “visible culture,” those things we can see - song, dance, clothing, food, language, celebrations, etc. This makes sense when you look at the history of colonial processes. Visible culture is the easiest to oppress. For many decades mainstream authorities in Iñupiaq country forbade the speaking of language and frowned heavily on the practice of Iñupiaq song and dance to the point where Kivgiq became dormant. So, when we begin to reclaim our identities and free ourselves and our spaces from the harmful attitudes of the past, we must bring our visible culture to back to the forefront.

As we progress on the journey of Indigenizing we begin to notice that the efforts to Indigenize our spaces, while powerful and beautiful, do not often have the bigger impacts we are looking for. When we are focused only on the visible elements of culture, we continue to run up against immovable institutional barriers. It is only when we bring in our deeper understanding of culture or ways of being, knowing and doing that Indigenizing can become a process of empowering transformation and the barriers we previously faced shrink, while our collective effort increases in strength.

With that in mind, the group participated in an exercise of looking at the deeper elements of Iñupiaq culture that are relevant to Indigenizing the institution. The participants broke into two groups to create their own puktaat, or cultural icebergs – graphic images that capture elements of our way of life that are both visible and not so visible.



As we looked at the way our “cultural” puuktaat took shape, the BOT began to notice a few things. Firstly, many aspects of our ways of being, knowing, and doing belong both in the visible and non-visible aspects of culture, blurring the line between the two. Secondly, the connections across the puktaat were many and complex, bringing to light the fact that all the “surface” culture pieces actually were rooted in the bottom. For example, cooking traditional foods could be considered surface culture. However, when you look wholistically at the entire process of knowing where and when to hunt tuttu, then catching tuttu, then taking care of it requires a whole host of knowledge that is not necessarily visible. Thirdly, our understanding of “culture” was expansive and included the visible - music, arts, clothing, language, food, etc., but also included ways of growing and teaching, economic structures, spiritual grounding, ways of relating to land and each other, and so on. Although the group recognized that we could not capture the entirety of Iñupiaq culture and ways of being, knowing and doing given it is so expansive, there were many aspects that were captured. These have the potential to formulate principles from which the college can continue to Indigenize processes and policies. In wrapping up this exercise the group looked at the profound connections between Indigenizing and Iñupiaq ways of being, knowing, and doing and acknowledged that what was becoming palpable was the desire to “flip the iceberg,” or, in other words, bring into the college the foundations of Iñupiaq ways of knowing, being and doing.

In response to the need to best utilize the expertise held by faculty and staff present it was decided at this point that the participants would be separated into two distinct groups, one comprised of BOT members along with President Wilhelm. The BOT would continue with their agenda as had been planned and the faculty and staff would be tasked with taking the discussions and results thus far and begin mulling over and preparing for their next steps.

The faculty and staff began by reflecting on the work of the BOT in the last day and a half and what thoughts came up for them. They were asked to document the next three steps they would take individually in relation to the work of indigenizing the institution and list what they would need to take those next steps. They were also asked to think about their staff and or what their departmental needs would be and write what next steps they would like to take with their staff and identify what they would need in order to do that.

In reporting to the full group the faculty/staff group shared a list of what is currently being done in relation to Indigenizing the college. These included: Unapologetically Iñupiaq core group; mandatory training i.e. performance evaluations; implementing cultural competency programs; requiring three credits for every program degree; Indigenous classes continue to grow; funding for more faculty in Iñupiaq Studies; expanding on delivery of Iñupiaq classes; resources at Tuzzy Library; sharing cultural experiences; culturally relevant orientation activities; and niqipiaq nights on campus. They concluded their presentation with a list of their next steps and these included:

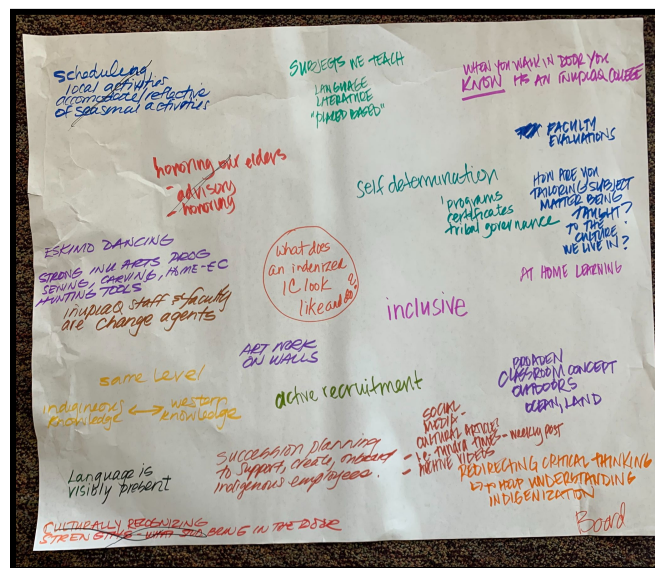
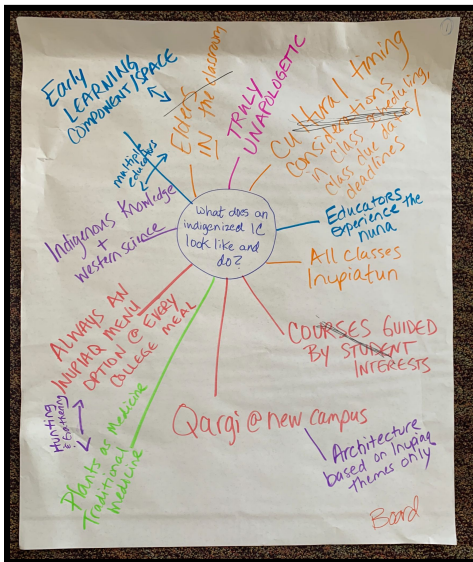
- Resources need to be more accessible at Tuzzy Library i.e. share out on meta...etc.
- Work on policies, indigenization
- More cultural training for staff, faculty, adjunct
- Cultural training, modular training like previously done i.e. orientation, training
- Continuing to develop relationship, partnership with other orgs, businesses, partners
- Academic Affairs – indigenization in work, working culture, language into work
- Revisit hiring practices and ensure people are local and/or Alaska Native

Isumalaagniq Qanuq Inniaqtilaangagun – Pondering What It Looks Like

The BOT continued their work by looking at how they want the ancestry of our ways of being, knowing and doing embedded in Iḷisaḡvik College going forward. It is appropriate to quote Professor Graham Hingangaroa Smith who said, “Thus a critical element in the ‘revolution’ has to be the struggle for our minds – the freeing of the indigenous mind from the grip of dominant hegemony.” To outline what Indigenizing at Iḷisaḡvik College means, the BOT in two groups commenced by imagining what Indigenizing at Iḷisaḡvik College should look like and do. Giving ourselves permission to free our minds and being courageous enough to prioritize Iñupiaq ways is not easy given the history of oppression. Doing the “hard work” to initiate transformation means digging deep into our roots, affirming who we are, acknowledging the impacts of colonization and oppression, and recentering our ideologies as Iñupiat.

The two groups independent of each other undertook a mind mapping exercise utilizing all the work from the previous day to delve into what they imagine an Indigenized Iḷisaḡvik College looks like and does. They touched on many ideas including the way we are thinking about who is teaching and how we are teaching, the way we are grounding in Iñupiaq

governance processes, offering Iñupiaq focused courses and programs, as well as many others as can be seen in the images below:



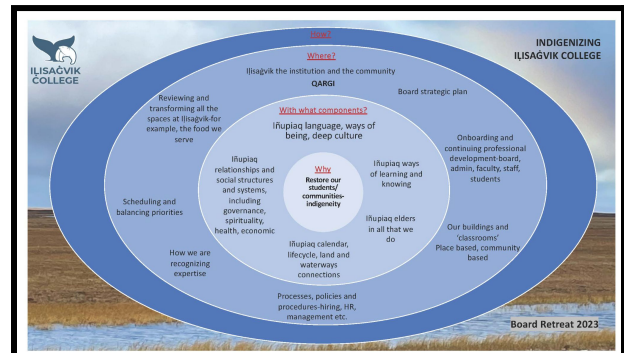
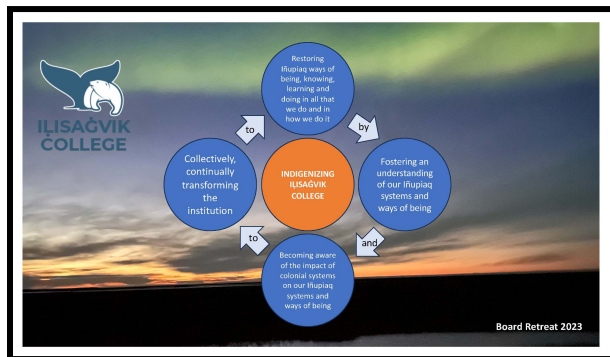
As the BOT shared their mind maps from one group to the other they mused over where there were similarities and where there were complementary concepts. The process of sharing the maps helped unearth what we should honor in relation to Iñupiaq ways of being, knowing and doing. Bringing together the two mind maps allowed the opportunity to bring to the surface the critical focus points the BOT felt were most pertinent and could serve as key foundational pieces for Indigenizing Iᓵisavik College. These included:

- Growing student Indigeneity
- Making Iñupiaq language integral
- Privileging Iñupiaq ways of knowing
- Honoring Iñupiaq seasonal priorities
- Restoring Iñupiaq ways of learning and teaching
- Defining Iñupiaq ways of recognizing expertise
- Honoring traditional knowledge
- Growing Indigenous mindsets and processes

Getting to this stage took careful consideration that required processing multiple epistemological concepts in a relatively short period of time. It was important for the group at this point to digest and reflect on the work they were doing. It was decided that additional time would be needed to continue the work the following day. In the interest of expediency, the facilitators offered to consolidate the work the BOT had done thus far and present it to them the following day.

Atautchimuglugit - Bringing It All Together

The facilitators took all pieces of work the BOT had done over the two days – the timeline, puktaat, lessons from Battiste, Archibald and Smith, the mind maps, and accompanying post it notes and began assembling the work. As facilitators, we examined the work the group had completed with the overarching question, “What does an Indigenized Iḷisaᖃvik College look like and do?” as the end in mind. This work was consolidated into two graphic depictions: one comprises the process of Indigenizing the institution and the second delineates the framing of this process including how, why, with what components, and where.



The images were shared and discussed with the Board and President Wilhelm. They encapsulate the work of 2023 retreat and are the first draft. As desired by the BOT, they are intended to become working tools and resources for the Iḷisaᖃvik to enhance and further the process of Indigenizing the institution. This framework can become a tool from which to base the implementation of priority one on the Strategic Plan - Indigenize the institution.

Sivuptinni – Moving Forward

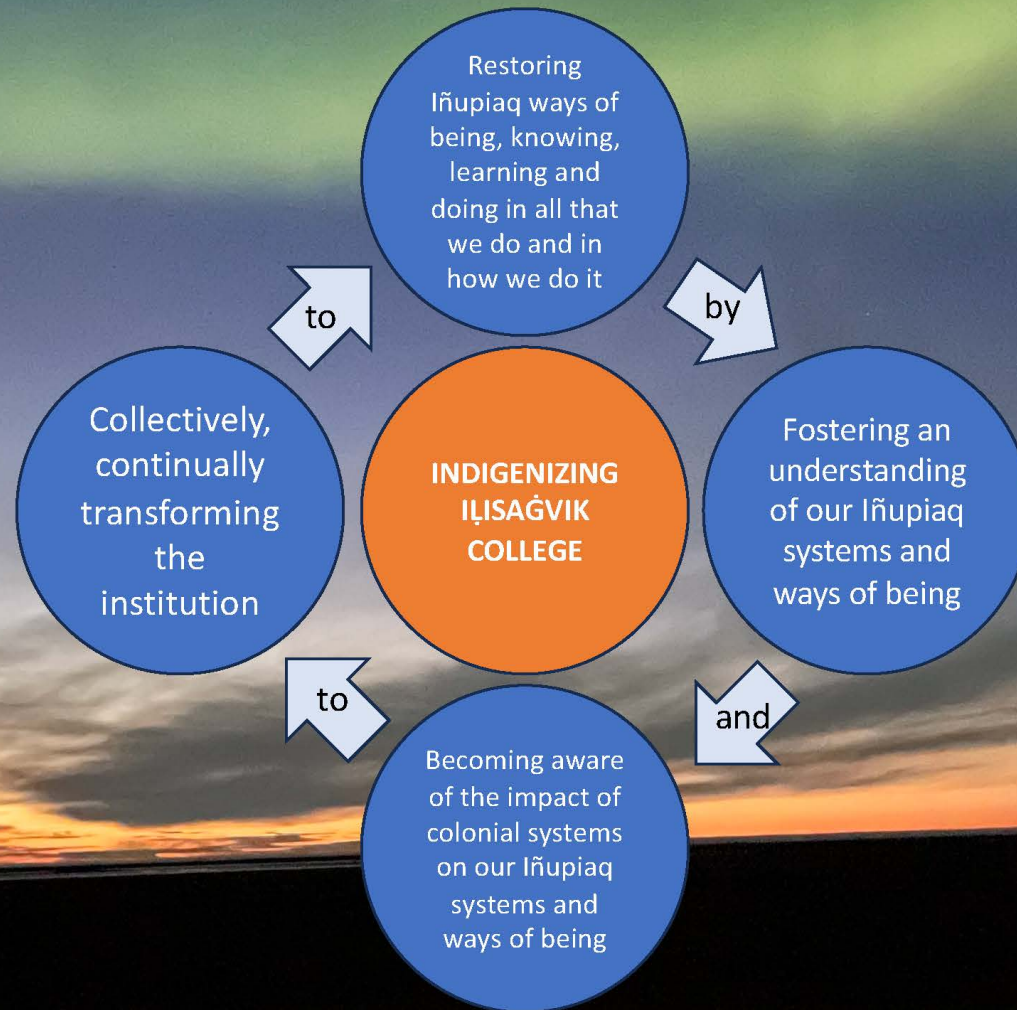
Time has been allotted at each of the Iḷisaᖃvik College BOT meetings for the next year to continue this work. The November 2023 meeting will include time for briefing BOT members unable to be at the retreat so as to bring them up to speed. This session will focus on understanding and refining the framework developed in the September retreat and on outlining a pathway for next steps.

Addenda:

1. Large images- Framework
2. Puktaat List
3. Evaluations



ILISAĠVIK
COLLEGE



Board Retreat 2023

How?

Where?

With what components?

Why

**Restore our
students/
communities-
indigeneity**

Ilisaġvik the institution and the community

QARGI

Board strategic plan

Reviewing and
transforming all the
spaces at Ilisaġvik-for
example, the food we
serve

Onboarding and
continuing professional
development-board,
admin, faculty, staff,
students

Scheduling and
balancing priorities

Iñupiaq ways
of learning and
knowing

Iñupiaq
relationships and
social structures
and systems,
including
governance,
spirituality,
health, economic

Iñupiaq elders
in all that we
do

How we are
recognizing
expertise

Our buildings and
'classrooms'
Place based, community
based

Iñupiaq calendar,
lifecycle, land and
waterways
connections

Processes, policies and
procedures-hiring, HR,
management etc.

Board Retreat 2023

Renewing Our Cultural Puktaaq-List

Hunting and gathering
Learning included making mistakes
Community involved
Learning by watching and listening to multiple sources
Educators were parents, grandparents and family, parents are teachers
Toys were miniature versions of the real thing
Adult to kid ration equal
No spanking, corporal punishment
Family and children
Learning from Elders
Spirituality
Waiting to see child's interests are
When children are ready, not when someone decides they are ready (mainstream expectations)
We made space for children
Culturally nurturing environment from birth
Going to events is research
Unsuccessful not discussed, successful hunts were (pedagogy)
Indigenous knowledge
Preparation
Way of being, communication
Holistic
Collective responsibilities
Unspoken acknowledgement
Experiential learning
Botany/plant knowledge
Knowledge of country, land, landmarks, navigation
Learning skills through language, learning skills and language simultaneously
Economic system – trading, subsistence
Men's roles, Women's roles
Visual, learning by observing, learning by watching and mimicking
Modeling behavior

Storytelling, storytelling during winter, storytelling for pleasure and teaching
Dancing
Our foods
Resilience
Respect for Elders and valuing their knowledge, reverence and respect for Elders
Bartering
Use of time
Hunting, fishing
Traditional healing
Piqniq
Laughter, humor
Clothing
Survival
Community
Kinship
Camping
Connectivity
Sense of belonging and connect to culture
Identity
Observance of nature
Respect of/connection to animals
Selfless sharing
Art
Seasonal
Cutting and preparation of food
Values
Unity
Sewing
Gifting
Methods of sharing knowledge i.e. modeling, demonstration, stories
Intergenerational family supports
Stewardship of land
Being in tune with the land
Language

Retreat Evaluations

The most thought-provoking part of the retreat was

Looking at the past and using it as a foundation for work to come. The big picture of where we come from, how we got here and where to go.

The dialogue and discussion of today's college.

Thinking of all the trauma underlying and affecting our foundation and wondering how to address these things.

The iceberg/puktaaq exercise.

Being able to think of things in a different perspective. To be able to look at this as a positive light.

The timeline exercise, the iceberg conversations. The article's reflections.

The timeline

Learning from the board on ideas as to how to indigenize the college.

I've known before, but it truly resonated again with me as the Inupiaq people had it figured out. A college in the 70s and it was taken away, how powerless and no control. Another example of things taken away. How frustrating and trying to rebuild that and bring back your own culture.

How to indigenous are college. The thoughts of everything that was presented to us is still absorbing. Thoughts and more thoughts are going around in circles.

Learning the history of the college. We want to try our own long history to teach the young ones. Critical thinking is deep thoughts of knowing our way of surviving on the land. Knowledge comes from long ways, young to elders

Looking at the timelines, and how things are connected. Also, talking time to introduce ourselves and finding connections.

How everything really came full circle. Ideas we had were found in articles and other stories from people who have done the work already. It really confirmed for me that we have so much of the knowledge and shared ideas here and within us to do this work.

I want to learn more about...

How it can be tracked or measured?

How we might integrate the work we do.

What other indigenous peoples are doing in different parts of the world – site visits for staff?

Other systems models of indigenous education PhD programs.

Being inclusive of a new book language, culture, history and perspective.

More articles and books from the North Slope region ways to embed within faculty evaluations.

Indigenization.

The Iñupiaq studies program.

How I can do more to help indigenize the college. How I can get others to help and join the fight :-)

How can we expose this information to our children or students – never forget what we've done here at this retreat!

History of Ilisagvik Iñupiaq University in the 1970s what was their policy?

To talk, learn and hear more about the concept/reality that bloodline does it mean in a bit. It's a way of life and community and shared values!

Where other places have started from this point

If I were to do this again, I would...

Do more games and have more bonding outside.

Have more discussions and hear more from our village perspective.

More time! But it might have been too much. Also wish all the trustees had been here.

Keep doing what we did. I liked that it was free flowing and adaptable.

Give us a few more days to focus on areas and provide feedback.

Make more time for the board to hear their feedback and the breakout group debrief- hearing more.

I wouldn't change a thing about this retreat.

Make it longer :-) but also insist, I know we can't, but that those that didn't come – they missed so much they really don't know or realize what a great experience this was. Thank you both so much. It was an awesome experience!

Like a more quiet place, but I would like to see our students of high school middle school and especially our little people see this. This has to be taught in our schools on the north slope. This should be given to our students throughout the north slope ! Very well thought of work well done. Quyanapqak!

Not sure. Teach more without knowing that I have taught someone in the process.

Give the agenda and materials ahead of time so I would know what to expect going into it. More brain breaks. And more standing active stuff.

I like to have conversations with more groups of people. It's hard in larger groups, but I would have liked to shake the groups up a little bit more.