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Elitnauristet Yuutllu Calillgutkut Elitnaurluki Elitnaurat: Yup'ik Peoples and Public-School Principals in Southwestern Alaska, A Quantitative Survey of Cultural Values

Anthony Graham
University of Missouri-St. Louis, amgr53@mail.umsl.edu

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Anthony Graham
M.A. Educational Studies, Educational Leadership and Policy, University of Michigan, 2015
M.A.T. Elementary Education, Oakland University, 2015
B.A. Anthropology, Southern Illinois University- Carbondale, 2012

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Advisory Committee

Laura M. Westhoff, Ph.D.
Chairperson
Marvin Berkowitz, Ph.D.
Shea Kerkhoff, Ph.D.
Kathleen T. Fink, Ph.D.

Abstract

This dissertation explores the alignment between local school principals' values and ideas about what should be taught in their public schools and the values of the local Yup'ik communities in which those principals serve. A review of scholarly literature served as a basis for identifying Yup'ik values and a survey which measured principals' beliefs about the importance and priority of those values was used to collect a variety of data. Findings showed both differences and similarities between principals' priorities and Yup'ik values and was clear that the similarities and differences were predominantly related to the number of years of a principal's service rather than any other factor, including principal's professional training. Future studies might focus on recruitment of administrators that are willing to stay long-term in rural Alaska by providing support and incentives to combat the hardships of rural Alaskan life, since longevity of principals' tenure is key in terms of alignment to Yup'ik values, retention is vital, and on effective professional training to ensure administrators gain knowledge of Yup'ik culture.

Key words: Yup'ik, values, indigenous knowledge, Alaska, native, school principal

Dedication

This dissertation is dedicated to my family and all first-generation college students. With the love and support of your family, coupled with drive and determination, anything is possible.

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Dr. Laura Westhoff stuck with me through several project changes and many life events, and for that, I am eternally grateful. Over the past five years, Dr. Westhoff has become an incredible mentor. Her guidance and support during my time at UMSL is greatly appreciated as I would not have finished the program if it were not for her encouragement and support.

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Thank you to all my friends and colleagues in Alaska for your thoughtful conversation, guidance, and friendship. While living and working in a Yup’ik community, I learned a lot about myself. I grew not only as an educator but also as a person. This dissertation was inspired by all of you. Quyana!

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Chapter 1: Introduction

Statement of Purpose

The purpose of this dissertation is to explore how local school principals' values and ideas about what should be taught in Alaskan public schools align with local Yup'ik values of the local Yup'ik communities in which they serve.

Alaska is a unique and diverse state with breathtaking landscapes, a wide range of wildlife, and distinctive cultural groups: topography, flora and fauna, and business and leisure reflect rich diversity. The field of education is no different in its diversity. During the 2019-2020 school year, there were 128,589 students enrolled in Alaskan school districts. The student population was was 47% white, 21% Alaska Native, 12% two or more races; 7% Hispanic, 6% Asian; 3% Native Hawaiian/Pacific Islander; 2.5% Black, and 0.7% American Indian (Alaska Department of Education and Early Development, n.d.). Approximately two-thirds of all new educators hired in Alaska each year arrive from outside the state (Alaska Department of Education & Early Development, 2019; Hill & Hirshberg, 2013), a rate far higher than that of other states (Vazquez Cano et al., 2019). Educators who move to Alaska obtain jobs at strategically placed career fairs organized by Alaska Teacher Placement (ATP) in Anchorage and other major cities across the United States. ATP was established in 1978, and still functions today as a popular medium for educators who are actively open to the possibility of working for the state's education system.

The ATP website (n.d.) noted, "for over 38 years ATP has matched teachers and administrators seeking positions with the districts who need them. Over this time, ATP has successfully evolved to become the primary recruiting service center for teachers and

school administrators in Alaska" (Alaska Teacher Placement, n.d.). Because Alaska participates in the National Association of State Directors of Teacher Education and Certification's Interstate Agreement, candidates from the lower forty-eight states are eligible for an initial Alaska educator certificate. To upgrade a certificate, educators must meet additional requirements as outlined in the later sections of this chapter. With the promise of educator certification, a job, and additional perks (e.g., free and reduced housing, sign-on bonuses, free airfare), some educators consider Alaska to be a land of opportunity (Petersen, 2019).

Yet, despite the many perks that Alaskan life offers to its educators, rural schools still struggle with a shortage and retention of teachers (Cross, 2017; Dee & Goldhaber, 2017; Sutcher, Darling-Hammond, & Carver-Thomas, 2016; Vazquez Cano et al., 2019). According to existing studies, factors contributing to a substantially higher turnover rate in rural Alaskan schools include: (i) harsh environmental conditions, (ii) cultural differences between students, parents and community members and staff members experiencing rural Alaska for the first time, (iii) school leadership that may or may not be in line with local native culture, and (iv) large workload (DeFeo et al., 2017; Firestone, 1991; Hirshberg, Hill, & Kasemodel, 2014; Kaden, Patterson, Healy, & Adams, 2016; Vazquez Cano et al., 2019). Furthermore, Alaskan schools, particularly rural schools, face high drop-out rates, a lack of educational attainment and a failure to meet the learning needs of minority students (Patterson & Butler-Barnes, 2015). An effort to train and recruit native Alaskans to education positions is underway, but a challenging cycle of teacher and administrator recruitment and retention persists; Alaskan school districts continue to recruit from the forty-eight states in the continental United States, offering

incentives such as low healthcare costs, highly competitive salaries, district-provided affordable housing, moving stipends, and more, only to see recruits leave after a short tenure.

Studies of the impact of out of state educators raise questions about who benefits from such recruitment practices. Two key questions emerge for this study. First, is the broad question of whether recruiting out of state educators actually benefits school districts. Turnover rates cost districts across Alaska about $20 million annually (DeFeo et al., 2017). Because of the aforementioned difficulties of rural Alaskan life, recruiting is more difficult (Dee & Goldhaber, 2017; Cross, 2017; Sutcher, Darling-Hammond, & Carver-Thomas, 2016; Vazquez Cano et al., 2019), often resulting in hires of less qualified candidates (Hirshberg et al., 2014). The constant turnover from all levels of educators--teachers, principals and district office leadership—creates deficiencies in teaching and leadership effectiveness which eventually trickle down to students (Coelli & Green, 2012; Henry, Bastian, & Fortner, 2011; Miller, 2013; Snodgrass & Rangel, 2018). Vazquez Cano et al. (2019) found that recruiting efforts geared towards out of state candidates were not helpful to school districts because teachers and principals who were educated outside of Alaska were more likely to turn over the following year.

Second, given that educators from outside Alaska bring assumptions, experiences, and culture that are so different from those of local native communities, educators in the state must consider whether widespread recruiting efforts outside of Alaska benefit native children. Out of state educators have a much higher turnover rate than local Alaskan educators (Hill & Hirshberg, 2013). Furthermore, new educators transition through a period of acclimation in order to adjust to the “newness” of Alaska, a new work

environment, and a completely different cultural atmosphere. Educators who are new to rural Alaska thus often need additional support and that support does not always exist (Olson-Stewart, 2015).

I have first-hand experience relevant to these two questions. In 2019, I was hired as a district office administrator in a rural Southwestern Alaskan village. As I quickly began to see and experience elements of native Yup'ik culture, I also encountered disturbing attitudes among educators who were new to the village and who sometimes degraded Yup'ik culture. Comments such as, "the culture has to change," "People here are lazy," and "People are rude because they never talk" left me curious about how new principals effectively transition into a culture so different from their own and how the values of school principals aligned with local culture. Perhaps out-of-state educator comments reflected a sense of cultural superiority arising from a long history of colonization of local native culture. Perhaps they reflected my well-meaning colleagues' blind spots, or a blatant disregard for the local culture, or a lack of training in cultural competency. In exploring what I perceived as my colleagues' disrespect for local culture, I found that research literature is scarce regarding principals' values and their relation to the Yup'ik culture. Studies in educational leadership demonstrate principals usually have a limited understanding of cultures that differ from their own in terms of race, gender norms, ethnicity, and other aspects of culture (Brown, Benkovitz, Muttillo & Urban, 2011; McCray & Beachum, 2010 and 2011). Having worked in schools for more than ten years where I was a cultural, and sometimes a racial, minority, I have observed challenges in educational leadership across cultural differences. My curiosity and regard for other cultures, and for my own growth in cultural competence, has been consistent

across my education and career. With an undergraduate degree in anthropology, extensive international travel experiences, professional experiences as a teacher and leader in schools where I was a minority, and now firsthand knowledge of living in a Yup'ik community, I have encountered the challenges of learning cultural competence. Still, I was struck by the quick judgments and attitudes of seeming cultural superiority toward the Yup'ik that I encountered among my fellow educators from outside the native community.

My own impressions of first encounters with Yup'ik culture were somewhat different than that of my colleagues. When I moved to Alaska, I found that Yup'ik life is slower paced than what I was used to in the city. In a village with no Target stores, Taco Bell restaurants, movie theaters, or paved roads, I could just enjoy "being." The Yupiit also had a different relationship with nature than I was used to. Yup'ik people thrive in the outdoors and live off the land as much as possible. Native Alaskan foods, building materials, fuel for homes, and the best recreation are made possible through the great Alaskan outdoors.

I learned that once I was accepted by a Yup'ik person, their reserved outward demeanor shifted, and they injected more humor into conversation. They joked and made quirky remarks during interactions with me. They invited me to learn their subsistence way of life by allowing me to tag along to pick berries, hunt and fish with them, and even hunt for mouse food, a root from tundra plants. I went on fishing trips where I caught, cleaned and cooked salmon straight from the Tuluksak River, picked fresh blueberries from the tundra to make blueberry pancakes, and even slipped and fell on the ice a time

or two. These activities are common in rural Alaskan life and many native Alaskan cultures across the state; it was an honor to share them with the Yup'ik peoples.

Throughout my time in the Yukon-Kuskokwim Delta, I learned that while challenges exist, including environmental changes that impact subsistence practices (Reo et al., 2019) and historical trauma and rapid culture change (Rivkin et al., 2019), Yup'ik people are not lazy or rude and they do not need to change to adhere to another person's or culture's idea of what they should be. I learned that their culture is rich and fascinating, full of value in its own right. I learned that the Yup'ik people are some of the most genuine and hardworking people I have encountered in my travels across fifteen countries. In fact, the word "Yup'ik" is derived from *yuk-* and *-pik* which mean "person" and "real or genuine" in the Yup'ik language.

My experiences in living and working alongside the Yup'ik people and the lack of cultural sensitivity I noted among educators informed the research questions for this study. In her research about the Yup'ik people, Fienup-Riordan observed that "Contemporary elders' view of the world differs markedly from that of their Kass'aq (non-Native) neighbors" (p. 43). The purpose of this dissertation is to explore how the local school principals' values and ideas about what should be taught in Alaskan public schools align with the local Yup'ik values of the local Yup'ik communities in which they serve.

As someone who is not Yup'ik, but trained as a culturally competent school administrator, I recognize potential that I could look at practices, beliefs, and values through my own lens, thereby creating a lack of cultural sensitivity. To reduce the impact this bias has on the study, I examine all experiences, whether similar or different than my

experiences, through the lens of a Yup'ik perspective. Furthermore, I draw upon my undergraduate study in anthropology and experience as a school administrator working with cultures different than my own.

Research Questions

This study was guided by the following research questions:

1. What values do principals serving Yup'ik communities believe should be taught in schools?
2. Do those values align with Yup'ik values?
3. Do their views depend on the number of years principals have worked in Yup'ik communities?
4. Do the values principals believe should be taught in school more closely align with the values of the local Yup'ik communities in which they serve, after they have been certified in Alaska for longer than two years? After they participated in cultural training?

Significance of the Study

Research focusing on educational leadership in Yup'ik dominant schools is scarce; and even fewer studies explore the intersection between Yup'ik culture and non-Yup'ik school leadership in predominantly Yup'ik local schools. My study addresses this particular gap, with an expectation that advancing such knowledge will ultimately improve educational outcomes for students in rural Alaskan communities. Indeed, research elsewhere shows that culturally responsive school leadership can impact

educational outcomes for students (Banks & McGee-Banks, 2004, Bustamante, Nelson & Onwuegbuzie, 2009; Smith, 2005); thus, this study seeks to lay a foundation for future studies of strategies to foster culturally responsive leadership in native Alaskan schooling, especially in remote areas of the state where significant decolonization of education is needed. School principals will be essential to this process; therefore, it is important to explore ways that the values they believe are essential to teach in their schools align with those of the native communities in which they serve.

The findings this study yields may be a resource for the State of Alaska's Department of Education and Early Development, as well as local school district administrators, as they seek to enhance professional development and cultural training for school principals new to the southwestern Alaskan region. This training has the potential to enhance existing relationships between non-natives and native Alaskans in an educational context.

Chapter 2: Background

Introduction

There are some studies on Yup'ik education in a western context (Darnell & Hoem, 1996; Cost, 2015) and how the Yup'ik people have experienced education over the past few decades (Barnhardt, 2001; Johnson, 2008; Krauss, 1980; Fienup-Riordan, 2005; Napoleon, 1996). This chapter provides an overview of the largely remote and rural area of Southwestern Alaska along with the Yup'ik people's extensive and unique history. It describes the geography and wildlife, modern-day villages, and the Yup'ik people who have lived for centuries in the area as hunters and gatherers. It explores Yup'ik culture- family structures and ancestral knowledge, values and teachings- including what the Yup'ik identify as the rules for right living: compassion, gratitude, restraint, respect, love, friendliness, envy, suffering, and peacefulness. Though these rules are not directly taught, they are instilled across a lifetime and are central to Yup'ik individual and group identity. The chapter outlines similarities between Yup'ik culture and American culture, along with recent changes to the region and cultural practice. The chapter further explores the relationship between the Yup'ik peoples and the emergence of U.S. educational systems in the region of native cultures, and others. Unique aspects of the Alaska Department of Education and Early Development are also identified and discussed.

Southwestern Alaska and History of the Yup'ik People

The southwestern region of Alaska has been the home of the Yup'ik people for 3,000 years. The area is only accessible by aircraft or boat, as mountains and a vast

tundra separate rural Yup'ik villages from cities on the road system (see *Figure 1*). Seventy villages, with populations ranging from a few hundred to a thousand residents, and totaling over 30,000 Yup'ik, are spread across an area equal to the area of Minnesota and Kansas combined (see *Figure 2*) (Fienup-Riordan, 2005).

Two hub cities, Bethel and Dillingham, provide some of the modern amenities one could find in larger cities like Anchorage and Fairbanks—grocery stores, hospitals, cultural centers, larger airports; but the majority of Yup'ik still maintain a rural lifestyle. Each village typically has a school, a post office, an airstrip, and a small store that is often owned by the village corporation—a native association developed after the passage of the Alaska Native Claims Settlement Act (1971)—responsible for local native village government functions.

The Yup'ik territory is bound to the west by the Bering Sea and two national wildlife refuges, the Yukon Delta National Wildlife Refuge and the Togiak National Wildlife Refuge, which comprise much of the land. Principles of subsistence lie at the heart of Yup'ik values (Wolsko et al., 2006). Thus, the wildlife refuges and the Bering Sea coast are used for hunting and gathering. Seals, walrus, beluga whales, moose, caribou, bears, porcupines, rabbits, beavers, geese, ducks, ptarmigan, grouse, and various species of salmon, pike, and whitefish are the main sources of protein for Yup'ik people. Berries, such as blueberries and salmon berries, and various greens and roots provide plant-based nutrients and are also used in traditional medicine. Since animal species hunted for protein are migratory, Yup'ik people were historically nomadic. Today Yup'ik villages are permanent, and hunters and gatherers will travel outside of the village when the hunting or gathering season dictates. They will often set up fishing camps, trapping

cabins, or a home away from home in order to harvest valuable resources in preparation for long and cold winter months. The demands of living in the Alaskan natural environment, as I describe below, have played a key role in shaping Yupiit peoples' community values and the ways they are practiced.

Anthropologists Ann Fienup-Riordan and Theresa Arevgaq John are noted scholars of contemporary Yup'ik culture and language whose research has garnered respect among the Yup'ik people themselves. I draw from their work in my discussions of Yup'ik values and language. Fineup-Riordan, an anthropologist, has been working with the Yupiit since 1976. She has authored several books and given many presentations across several Yup'ik communities over the past forty-four years. John, a Yup'ik native, completed her Ph.D. at the University of Alaska- Fairbanks with dissertation research centered around Yup'ik dance. She is also an Associate Professor in Indigenous Studies and the Department of Cross-Cultural Studies at the University of Alaska- Fairbanks and is a well-respected researcher within Yup'ik culture. We see in the work of Fienup-Riordan, John and that of other scholars, that family and ancestral knowledge are central to Yup'ik culture (Ayunerak, et al., 2014). Knowledge is passed down from generation to generation through observation, practice and oral traditions. Fienup-Riordan (2005) notes that elders explain the "rules for right living" using a variety of terms including *qanruyun* or *qanruyutet*--words of wisdom they learned as children (p. 14). While the terms *qanruyun* or *qanruyutet* are commonly used, many other words also describe Yup'ik values and teachings, suggesting the complexity of language regarding such values.

To help illustrate values in Yup'ik culture, Tables 1 and 2, located in the Appendix, identify key terms. These tables were constructed from reading Fienup-

Riordan (2005) and John (2010). Their work demonstrates that the use of any word denoting Yu'pik cultural values depends on the context and topic of the conversation. Oral tradition is thus an important means of educating the younger generation within Yup'ik culture. *Qulirat,* oral traditional stories of ancestors' accounts of events and activities, and *Qanemcit,* oral traditional stories of personal accounts of events and activities, are two concepts outlined in Table 2 that are crucial to traditional Yup'ik knowledge.

Learning the Yup'ik way of life and values is a lifelong pursuit. Yup'ik understanding and practices of concepts such as compassion, gratitude, restraint, respect, love, friendliness, envy, suffering, and peacefulness, are all embedded in daily life and oral tradition, and taught over time through demonstration and observation, practice and oral tradition (Fienup-Riordan, 2005b). The values discussed in this study have been passed down generation after generation for thousands of years. The Yukon-Kuskokwim Health Corporation's guidebook, *Promoting Health & Wellbeing Celebrating Traditional Values*, identifies values used in this study combined with the values identified within Fienup-Riordan (2005b). Table 3, located in the Appendix, lists the Yup'ik values informing this study.

A Yup'ik person is expected to embrace elder wisdom and ancestral knowledge passed down by the *qanruyutet*. Furthermore, shared values emphasizing collaboration and community over individualism are central to what it means to be Yup'ik; Yup'ik people are expected always to follow the *qanruyutet's* emphasis on community instead of following their own individual ideas and preferences. These values are engrained in all

practices of culture and daily life from traditional forms of dance to modern subsistence practices.

Naklekun, or compassion, is an essential concept. Sharing food from a subsistence hunt, taking firewood to an elder, helping others with chores are all common ways of showing compassion--and gratitude for what the elders have made possible--in a culture that depends on hunting and gathering in a rugged rural landscape. Indeed, compassion and gratitude go hand in hand for Yup'ik people. Fienup-Riordan, 2005b points out that the "Yupiit believed that compassionate acts produced tangible results through the gratitude they evoked" (p. 59). Gratitude can be expressed in a number of ways in the Yup'ik language and offered for a variety of reasons, including receiving an invitation, enjoying safe travels, and more. The word base *quya-* means to be thankful or grateful for (Fienup-Riordan, 2005b). Living a subsistence lifestyle can be tough, especially when one cannot hunt and gather for themselves. Younger members of the village often provide their first harvest to elders of the village. They also purchase and deliver groceries from the local store when needed. Similarly, many schools in the region provide a free meal at breakfast and lunch time to elders of the village, illustrating that compassion and gratitude are at the forefront of Yup'ik culture and built into children's daily lives.

When faced with a difficult situation, children are often taught restraint and gentleness in order to avoid conflict and impulsive acts; they are discouraged from confronting problems directly. Similarly, when parents get angry, they are expected to avoid using hurtful words, harsh tones, or a loud volume and to sometimes avoid the situation altogether. "Elders noted that while all people got angry, those who followed the *qanruyutet* would not act on their anger" (Fienup-Riordan, 2005b, p. 63). I have observed

students in dominantly Yup'ik schools stare at the floor, shift their bodies back and forth, and even hide under desks to avoid the direct manner in which a school staff member is disciplining.

Respect for the environment and community members, particularly elders, is of great importance (Wolsko et al. 2006). Respect within Yup'ik tradition stems from the idea that respect can come from and/or cause intimidation or fear. Respecting someone so much that one is intimidated in their presence is common when it comes to being in close proximity to an elder (Fienup-Riordan, 2005b, p. 63). In Yup'ik culture it is an adult's responsibility to demonstrate and expect respect in everyday life from children as they grow up.

Friendliness and love are also valued within Yup'ik culture. There are several words, *ilaliunqegg-*, *yugnirqe-*, *and yugnikek'ngaq*, which mean being friendly (Fienup-Riordan, 2005b, p. 67), and *kenke-*, which is a frequent word used for "to love" (Fienup-Riordan, 2005b, p. 68). Teaching about love and friendliness are important concepts passed down by generations of Yup'ik peoples through the *qanruyutet*. The concepts of friendliness and love also extend outside of the family and community. The Yuuyaraq calls for Yup'ik people to be friendly and loving to all. Nallunairteqelria, a Yup'ik word that describes, "Someone who reveals their whole disposition to others," (Fienup-Riordan, 2005b, p. 68) is often used in the context of friendliness and love. When someone is willing to open up and show themselves to others, it reveals an openness and affection which the Yupiit see as friendly and loving.

Envy is a complicated value in Yup'ik culture. Envy is conveyed through the use of, *cucu-*, *cuyu-*, *cikna-*, or *ayuqniar-* (Fienup-Riordan, 2005b, p. 69). Within the culture,

neither showing envy nor being envied by others is considered particularly good. In Yup'ik culture it is not appropriate to flaunt wealth. Furthermore, Yup'ik people are expected to provide for their families and not to be envious of someone else's work to provide for their family. Fienup-Riordan, 2005b notes an interview from Yup'ik native Nicholai Berlin in which he states, "A person who fished in the summer and stored them for winter use was considered wealthy. That type of person did not envy others and did not beg for food from his relatives. These people lived quiet, unaggregated lives" (p. 69). Individuals that are envious of someone who put in the work to have fish all winter long likely did not prepare adequately themselves. Individuals flaunting their wealth are considered to be bragging, which is unacceptable in Yup'ik culture. Going one step further on the notion of envy, Paul John spoke about elders who would only share their knowledge with their own children. He stated that these individuals were thought to be envious and selfish because they only wanted their own children to succeed and were jealous that another might take the knowledge and turn it into success (Fienup-Riordan, 2005b, p. 70).

The notion of suffering is so important in Yup'ik culture that the language has more than fifteen verb bases and post bases (Fienup-Riordan, 2005b) for suffering. Suffering is discussed in terms of both mental and physical status. Suffering comes from such things as: not following guidelines set by elders and parents; environmental hardships associated with living a subsistence life; lack of compassion and concern for others; elders who are derelict in teaching young people values, for example. The elders also describe a more recent type of suffering related to contemporary youth: younger generations departing from the historical ways of life and Yuuyaraq causing a variety of

hardships for Yup'ik people including a lack of food, alcohol abuse, lost language and cultural identity.

Peacefulness is another value prized by Yup'ik peoples. Fienup-Riordan, 2005b points out that, "If a person lived according to the rules and acted with compassion and restraint, the result would be a peaceful life" (p. 73). *Nepaitnaq*, meaning, "to be silent or quiet," is commonly used for people who do not make noise, and avoid commotion or conflict. Yup'ik people who are not arrogant, keep to themselves, help others and avoid gossip are considered to live a peaceful life (Fienup-Riordan, 2005b).

Although there are many parallels between U.S. mainstream and Yup'ik cultural values, there are also many differences. The Yupiit do not place an emphasis on material wealth and status. They celebrate their rich history and the uniqueness of their culture. When looking at Yup'ik culture through the lens of mainstream U.S. culture, differences in customs and culture are visible in the subsistence food and drink, traditional clothing, oral tradition, and ceremonies where dance and drumming are at the forefront of Yup'ik expression. Yup'ik and mainstream U.S. communication style differ to the extent that the Yupiit utilize greater nonverbal and implicit communication to convey ideas.

The Yupiit have undergone cultural shifts in their history; most recently, climate shifts and colonization have brought environmental and social changes. Wolsko, et al. (2006) describe many of these changes: "from mobile hunting and fishing camps to permanent villages; from subsistence to a wage economy; from a rich oral tradition to the writing and arithmetic of institutionalized education; from human power to gasoline power; from a model of natural healing to a model of biomedicine" (Wolsko, et al. 2006). Despite shifts in cultural practice, the values passed down from generation to generation

remain largely intact. Fienup-Riordan (2005b) discusses native efforts to "make the past present." She suggests that the contemporary emphasis on long-standing values reflects unprecedented ethnonationalism and political activism among Alaska Natives in general and Yup'ik Eskimos in particular (p.xxxv)."

The political agenda to revive historical tradition and reignite traditional values was part of a larger post-colonial historical reaction in the 1960s and 70s. In Alaska that activism was in response to a 100 year history that decimated the population and culture of native peoples. In the late 1800s, Christian missionaries settled in Yup'ik areas and the native population saw a rapid rise in disease and decline in population. (Fienup-Riordan, 2005; Napoleon, 1996). The few schools in the area were either established by the federal government or missionary groups. Both were limited in the curricula they offered and required assimilation into European culture. English was the only language spoken at school; patriotic citizenship and basic academic skills were taught (Barnhardt, 2001). Thus, Alaska natives suffered harsh treatment, especially cultural whitewashing, once missionaries and other settlers came to Yup'ik lands. Yup'ik communities are addressing this whitewashing; one example is by combining historical and cultural tradition with modern technology. Yugtun, an app created by the Southwest Region School District and Bristol Bay Campus, helps people learn the Yup'ik langauge. The app boasts culture and history lessons, quizzes, and more.

In 1971, the Alaska Native Claims Settlement Act (ANCSA) affected rural villages by expanding for-profit corporations owned by Alaskan natives; local communities took more control of money and land resources in their regions. (Huhndorf & Huhndorf, 2011). As the corporations grew, employment and economic opportunities

for Alaska natives within their own villages grew. Alaska natives now had the opportunity to build systems of wealth within their own village, to aid in preserving native culture. The Act also led to the development of the Trans-Alaska Pipeline which brought an influx of capital from oil profits. This influx allowed villages to develop schools, city utilities such as power and water services, local stores owned by the corporation, and more. Hub cities like Bethel and Dillingham built larger airports and community resources which are similar to those found in larger Alaskan cities and "lower 48" states (Fienup-Riordan, 2005).

After the ANCSA passed, the educational landscape began to change. The state's Department of Education established a special division to address educational needs in rural Alaska. In 1975 this special division was disbanded, and, in its place, Regional Educational Attendance Areas were established and funded by the Alaska state legislature. There were twenty-one, and each elected a school board and superintendent to govern the local rural district. These schools primarily served younger students. The attendance areas established more local control over culturally appropriate education and were free to make educational choices based on native culture (Barnhardt, 2001). If a student wanted to attend high school, they typically had to attend a boarding school in hub cities outside their village.

That began to change after Molly Hootch and Anna Tobeluk, two teenagers of Yup'ik descent, sued the state of Alaska in *Hootch v. Alaska State Operated School System (1976)* to gain a fair and equitable education in their home village. In *Hootch v. Alaska State Operated School System,* the Alaska Supreme Court found in the plaintiffs' favor, paving the way for many publicly-funded schools to open across rural Alaskan

villages. This case created a pathway for educational reform in rural Alaskan villages, resulting in the system that exists through today (Fienup-Riordan, 2005b). By the 1990s, numerous policy shifts began with the goal to ensure more resources and respect for the educational needs of native Alaskan children, including maintaining local indigenous cultures. Such changes were endorsed by the Alaska Federation of Natives, guided by regional Associations of Alaska Native Educators, and supported by funding from the National Science Foundation and the Annenberg Rural Challenge (Barnhardt, 2001, p. 26). The creation of cultural standards articulated by native educators, curriculum resources representative of the distinct Alaskan native cultures, investments in native Alaskan educators, and an emphasis on elder knowledge in K-12 educational practices all rounded out native education reform in the 1990s (Barnhardt, 2001).

Yet challenges remain. Suggesting the importance of historical and cultural knowledge in educators' preparation, Barnhardt (2001) notes, "Native American education, and Alaska Native education, have histories that are complex and tightly interwoven. A comprehensive knowledge of these histories is essential for understanding the educational institutions, programs and policies that have evolved to serve Alaska Native people" (p. 25). Kushman and Barnhardt (1999) point out that some schools either do not make proper efforts or attempt to alleviate issues related to cultural competency with quick fixes. Some school districts put in place reform efforts that are temporary, such as recruiting educators from outside Alaska. They noted that "communities need to develop their own talent from within," and implement a shared model of leadership with the local community. Recruiting teachers from within the community and implementing a shared model of leadership is an effort to further

decolonize education for Alaskan natives. And as noted in subsequent chapters of this dissertation, school principals should be trained as culturally competent to aid in addressing the challenges that still exist with colonized education.

The Alaska Department of Education and Early Development

During the 2018-2019 school year there were 132,554 students in grades pre-kindergarten through 12th grade across the entire state of Alaska. Of that number about 23% or 30,177 identified as Alaskan Native or American Indian. (Alaska Department of Education and Early Development, n.d.). The Alaskan Department of Education and Early Development (DEED) employs several measures to ensure students of native descent receive equitable resources and a culturally appropriate education. Statewide cultural standards complement standards in core academic subjects, providing "guidance on how to engage students in learning through the local culture" (Alaska Department of Education and Early Development, n.d. b). The standards are general and flexible so they may be adapted to apply to any Alaskan native tradition, and they require that local school districts tailor their standards to the culture in the communities they serve.

The DEED also requires that all educators, including school principals, take two courses to ensure they have knowledge of native Alaskan traditions and the impact of culture on education. Both courses must be completed before a school-based administrator can transition from an initial administrative certificate. The first course is an Alaska Studies course. The course is three-credit hours and can be taken at one of five Alaskan post-secondary institutions. According to the DEED website the course includes information about Alaska native traditions, the history of Alaska and laws that impact

Alaskans (Alaska Department of Education and Early Development, n.d. c). The second course is also a three-credit hour course that can be taken at the same five post-secondary institutions. This multicultural education/cross-cultural communications course, according to the Alaska DEED website, explores the definition of culture and how culture impacts education of culturally diverse student populations in Alaska (Alaska Department of Education and Early Development, n.d. d). The course also has a cross-cultural communications component which discusses language and literacy as related to Alaska native children (Alaska Department of Education and Early Development, n.d. d).

Although the Alaska Department of Education and Early Development requires that educators take coursework to understand the cultural history and educational challenges they present, school principals can wait until their third year to take the courses. Vazquez Cano et al. (2019) note that from the 2012-2013 school year to the 2017-2018 school year, the statewide turnover rate for principals ranged from 23-33 percent. The study goes on to point out that, “Most of the teachers, principals, and superintendents who turned over were leavers, meaning they left the state or remained in the state but were no longer educators” (p.i). With the high educator turnover rates, Alaska schools could employ principals over a series of years that never take the required courses; and, since most come from outside Alaska, they will lack contextual understanding of the communities and students they serve.

Chapter 3: Literature Review

Several key themes emerge from a review of research on effective school leadership: 1) school principals have multi-faceted, complex roles which demand a wide range of knowledge and competencies, including cultural competency; 2) school principals are often underprepared to lead in schools which vary from their own culture; 3) research and theory suggest school principals and their priorities can have an influence on the growth and development of children; 4) more training is needed for principals surrounding cultural competency. This chapter presents both theoretical perspectives and research surrounding these four themes to illustrate why it is important to evaluate the values and beliefs which principals bring into communities they serve.

Not surprisingly for any leadership role, that of school principal is complex and demands a wide range of competencies and knowledge. The Wallace Foundation's work on school leadership suggests that a principal serves in five key capacities: 1) shaping a vision of academic success based on high standards for all students; 2) creating a climate hospitable to education in order that safety, a cooperative spirit, and other foundations of fruitful interaction prevail; 3) cultivating leadership in others so that teachers and other adults assume their parts in realizing school vision; 4) improving instruction to enable teachers to teach at their best and students to learn to their utmost; and 5) managing people, data and processes to foster school improvement. (The Wallace Foundation, 2013). The second point, creating a climate hospitable to education, is especially relevant to this study, and both theory and research suggest that, as a school leader, a principal must be culturally competent to improve educational outcomes (Banks & McGee-Banks, 2004, Bustamante, Nelson & Onwuegbuzie, 2009; Smith, 2005).

Cultural competence for school principals manifests in numerous ways across their various responsibilities. The term "cultural competence" was coined by James Green in 1982 and is defined as "the ability to conduct professional work in a way that is consistent with the expectations which members of a distinctive culture regard as appropriate among themselves" (Boyle & Springer, 2001; Green, 1982). Lynch and Hanson (2004) built upon this definition, adding that cultural competence also encompasses the ability to think, feel, and act in an effort to support culture and linguistic diversity. Khalifa *et al*. (2016) found that school leaders must engage in four distinct behaviors in order to show cultural competence: critical self-reflection; supporting and developing teachers and classroom curricula that are culturally responsive; promoting culturally responsive and inclusive school environments; and engaging students, parents, and indigenous contexts in the school community.

One component of culturally competent leadership is supporting culturally relevant teaching. I draw upon research conclusions from Gay (2010) and Aceves and Orosco (2014) to drive thinking for this dissertation regarding the necessity for principals to support culturally competent teaching. Gay (2010) states that culturally relevant teaching encompasses "using the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them" (Gay, 2010, p. 31). Similarly, Aceves and Orosco (2014) identify six relevant themes of culturally responsive teaching, including instructional engagement; culture, language and racial identity; multicultural awareness; high expectations; critical thinking; and social justice (p. 9).

Implementing more culturally relevant instruction within a curriculum invites students to see themselves in the lessons they are learning at school, which in turn increases their investment in school and education. Along with rigor and relationships, relevance has emerged as an important factor in education. Davis (2003) discusses the importance of the way in which schools structure opportunities for students to learn, and how this may impact students in the future. Inequalities in school may have lasting impacts, with Davis (2003) focusing on black males, highlighting potential effects inequalities may have on educational attainment, future employment, and relations within the family. When students feel their lessons are meaningful and invest in them, they tend to perform better on assessments, which demonstrates academic achievement (Davis 2003). In relating Davis' (2003) research to this dissertation, addressing inequalities is an important step towards reducing barriers students face. It is important for principals to be aware of cultural values in the communities they serve in order to help reduce inequalities and create measures are put into place that are culturally relevant.

Canadian efforts to provide culturally relevant school experiences to meet the needs of a wide range of cultures and value systems for First Nations students inform the work I have done in Southwestern Alaska. Much like schools in rural Alaska, schools serving First Nations students in Canada face a high drop-out rate, a lack of educational attainment and school failure to meet the learning needs of minority students (Saunders and Hill, 2007). Saunders and Hill (2007) note that "Respect for each other and nature, the understanding of community, and the need for authenticity or authentic voice are common values held among North American and other Indigenous peoples" (p. 1019). In their study, Saunders and Hill (2007) present the Redwing Saunders (2004) Curriculum

Model, which integrates education, culture and practice to meet the academic and social needs of First Nations students (p. 1029). The model combines what they call the *Four Domains of Curriculum* (lifelong learning, holism, (co) authorship and community involvement), the *Haudenosaunee Triad* (Mind, Body, and Spirit) and the *3Rs* (respect, relevance and reciprocative learning). These authors call for "equitous education" for native students. This type of education, as Saunders and Hill (2007) note, refers to "Closing gaps between both Native and Canadian opportunity and attainment to succeed in all facets of society" (p. 1017).

As these studies suggest, culturally competent leadership, with its commitment to culturally relevant curriculum, is essential to create environments that counter minority young people's experiences with oppression in their schools. A 2002 study from Canada regarding Aboriginal education in Winnipeg Inner City High School, where one in three Aboriginal students said racism existed in schools, helps to illustrate this point. When faced with addressing the issue of racism in schools, Silver and Mallett (2002) surveyed Aboriginal students who had left school, finding that six out of ten students said they experienced racism. Former students identified leadership failures to address taunts and racial slurs, and widespread use of curricular resources that degraded Aboriginal students as factors that created an experience of institutional racism. Upon examining the curriculum, Silver and Mallett (2002) found that "A textbook might say that 'we' settled the West in the late 19th century, thus making Aboriginal students the 'other'" (p. 50). One way to address this issue that Silver and Mallett discuss is by "Fully integrating Aboriginal novelists, dramatists, and poets into the English literature curriculum" (Silver & Mallett, 2002). They made the recommendation to revamp the curriculum by adding

more instances of Aboriginal perspectives into the curriculum. Similarly, Nielsen (2010) conducted a five-year study combining "a curriculum firmly grounded in Indigenous culture and tradition, and a pedagogical approach of engaging all students" (p. 414) aimed at improving First Nations students' educational experiences. As part of the study, educators were trained to include First Nations history and culture in the curriculum they were using. The study found that "creating a community of shared intent adds value" (p. 430) to a student's experience during their education.

The examples from Silver and Mallett (2002) and Nielsen (2010) illustrate that ensuring curriculum that is culturally relevant and affirms personal identity is part of a student's educational experience. Smith (2016) points out that "even though a school administrator may not necessarily be empathetic to cultures that are not of their own, he or she must at a bare minimum be cognizant, sympathetic and display compassion toward student populations in cultures that have historically not been affirmed" (p. 18-19). These studies and recommendations show that school leaders must lead with cultural competence, which in southwestern Alaskan schools includes an understanding of, and respect for, Yup'ik values.

With that in mind, studies on cultural competence in principal training and preparation indicate there is much room for improvement. Khalifa *et al*. (2016) suggests that culturally responsive school leadership (CRSL) is "undertheorized and under researched," and leadership preparation programs should "prioritize CRSL as much as, if not more than, other forms of leadership" (p. 1297). Indeed, school principals are often underprepared to lead in schools with cultures that differ from their own (Johnston & Young, 2019; Vazquez Cano, et. al., 2019). In their 2010 article, Young, Madsen, and

Young also showed that principals were underprepared to lead meaningful conversations surrounding diverse topics. In addition, Bustamante, Nelson and Onwuegbuzie (2009) conducted a mixed-methods study to assess the Schoolwide Cultural Competence Observation Checklist (SCCOC), a 33-item instrument which aims to determine the extent to which a school accommodates diverse groups' needs. This instrument includes both open-ended and closed-ended items, and the researchers identified four emergent themes, namely policy as a paradox, programs as instrumental in culturally competent practice, school culture and climate as integral to schoolwide cultural competence, and numerous barriers to cultural competence. The results showed that there was confusion among school leaders with respect to which individual(s) were responsible for the promotion of cultural competence at the school. Additional barriers to promoting cultural competence included resource constraints, lack of knowledge of research-based, culturally responsive instructional practices, and personal bias.

Culturally competent leadership—or lack thereof--can impact achievement for minority students. Smith (2005) found that when school leaders do not accept and respect cultural diversity and create a shared community of intent to support students of color, underachievement can result. That study proposed several reasons for this, including teachers' differing treatment of students of color, the reduced support those students receive, persistent stereotypes, stereotype threat and devaluation. Smith suggests that leaders who are culturally competent "develop and enact a vision of schooling (p. 28) aimed to account for all students' needs." Smith (2005) asserts student outcomes can improve when school leaders undergo professional development that incorporates diversity and cultural diversity training.

In addition to culturally competent leadership, studies show that culturally relevant curriculum is important in supporting racial and indigenous minorities. Kisker *et al*. (2012) noted that a "culturally based curriculum has the potential to narrow the academic performance gap between indigenous students and their mainstream counterparts and can improve the performance of mainstream students, too" (p. 102). Yet the study noted that when a curriculum is not culturally sensitive, it may have the opposite effect, damaging the connection between the school and the home culture. Kisker *et al*. (2012). The authors described the symbolism embedded in a typical interaction at the school site--a young indigenous student was instructed to wipe her feet at the school door before entering. The authors suggest that the western notion of wiping one's feet on a mat before entering a door was symbolic of an ethnocentric view of schooling, "wiping out her culture and language, and leaving behind much of her knowledge and identity" (p. 75). The metaphor echoes other findings. In the missionary schools they studied, Yup'ik children were not allowed to speak their native language, eat their native foods, or participate in traditional cultural activities, because native culture was seen as primitive. One recommendation of Kisker *et al.*'s study was the creation of a curriculum that integrated Yup'ik culture and required state mathematics content.

Just as Kiskar, *et al* and other researchers found that leaders in missionary schools can influence a Yup'ik students' sense of self by demeaning or supporting native culture, Lev Vygotsky's sociocultural theory (Vygotsky, 1978) and Urie Bronfenbrenner's ecological systems theory (Bronfenbrenner, 1979) show that school principals and their priorities can have an influence on the growth and development of children. Both theories are crucial to this study because, taken together, they reinforce the role that principals'

values and beliefs and their alignment with local culture, play in creating supportive learning environments for Yup'ik children.

Vygotsky's *zone of proximal development* concept suggests that students need help from someone more experienced to fully master difficult topics (Vygotsky, 1978). Observation, practice, and oral tradition are particularly beneficial when aiming to convey cultural values and norms. Vygotsky (1978) also found that cognitive development rates are highly dependent on culture. Bronfenbrenner (1979) suggests that there are five environmental systems in which a child's life is impacted: the microsystem (family, friends, teachers, principals, neighbors, etc.); the mesosystem (relationships the child has with individuals in the microsystem); the exosystem (the relationship between active and passive mesosystems); the macrosystem (the socioeconomics of the culture); and the chronosystem (historical contexts and transitions within the child's lifespan).

While Vygotsky's work suggests that social interaction drives cognitive development, Bronfenbrenner's work suggests that students grow and develop as a result of influences from multiple environments. Given both theories, it is essential to take into consideration a student's multiple, overlapping, and competing environments, their zones of proximal development, and the key role that educators play in the growth and development of a child. Taken together, these theories suggest that the interactions and potential conflicts among individuals within a school system; the discipline system; the socioeconomic makeup of the school; and the beliefs, values, and mission of the school, combined with factors related to the students' home environment (i.e. the language spoken in the home and other cultural practices) profoundly affect how well children will learn and develop. Indeed, other researchers note that when the two theories are taken

together, they provide insight into the importance of culturally competent leaders. Minkos, Sassu, Gregory, Patwa, Theodore, and Femc-Bagwell (2017) argue that combining both theories is essential for learning success: “Effective communication among and between systems will yield improved outcomes for students” (p. 1262). Such a theoretical backdrop informs this study, suggesting that in order for school principals to ensure effective outcomes for the students they serve, they must be able to work alongside and integrate local Yup’ik culture into daily school life. Thus, using sociocultural theory and ecological systems theory as a lens, this study considers the alignment between the values that school principals believe are important and the values promoted in Yup’ik culture.

Just as the theory suggests, research on school leadership has demonstrated the impact a school principal and their priorities can have on the growth and development of children (Davis, Gooden & Micheaux, 2015; Drago-Severson & Blum-DeStefano, 2014; Le Fevre & Robinson, 2015; Wahlstrom, Louis, Leithwood, & Anderson, 2010; Waters, Marzano, & McNulty, 2003). For example, if a principal strongly supports Yup’ik values and works with staff to teach Yup’ik culture across the curriculum, students are able to develop a deeper connection and appreciation for their culture. On the contrary, if a principal eliminates classes in which students participate in traditional cultural activities such as drum making or Yup’ik dancing, the results can be devastating to the students’ sense of self. When considering the personal values and beliefs of a principal as well as any specialized training they have received in Yup’ik culture, the school priorities a principal promotes during their tenure can influence the growth and development of children.

What do studies find regarding programs designed to prepare principals to work in cross-cultural contexts? In a literature review conducted by Berkowitz and Bier (2007), professional development was identified as crucial to effective character education initiatives, including values-based education. Further research supports the notion that professional development is crucial to informing values education and the development of the whole child (Berkowitz & Bier, 2005; Darling-Hammond, 2002; Lickona & Davidson, 2005).

Although literature reviews indicate that professional development is crucial to values-based education, social-emotional learning and character education, less is known about principal preparation in relation to the effective development of values-based education, social-emotional learning and character education. Furthermore, concerns have been raised about the lack of preparation in general for school-based principals emerging from state-sanctioned certification programs (Backor & Gordon, 2015; Donmoyer, Yennie-Donmoyer, & Galloway, 2012; Hess & Kelly, 2007; Levine, 2005). Over 500 universities across the United States offer principal preparation programs (Young & Brewer, 2008). Each program is bound by its own state department of education guidelines (Dodson, 2015). When educators transition from state to state, they may be ill-prepared for leading initiatives in states where they encounter unfamiliar cultures, such as Alaska. Hess and Kelly (2005) point out that the overwhelming majority of principals do not feel adequately prepared to lead directly after completion of a state-sanctioned principal certification program. The same study notes that principals cited other colleagues as more helpful in their success as a principal than the programs from which they graduated.

Furthermore, such trainings do not devote much time to preparation in terms of establishing norms and values. Hess and Kelly's (2005) study gathered 210 course syllabi from 31 principal preparation programs. They found that the most frequently addressed topics were managing for results (accounting for 16% of the total course weeks), managing personnel (15% of the total course weeks) and norms and values (12% of the total course weeks). Norms and values introduced principal candidates to "philosophies of education and pedagogy...debates about the nature and purpose of public schooling...[and] the racial, ethnic, and socioeconomic context of education" (par. 19). The study found that the "words diversity and diverse, multiculturalism and multicultural, appear only about 3 percent of the time across all course weeks" (par 21). Such scholarship suggests the need for more principal preparation in the area of diversity (Dantley & Tillman, 2006; McKenzie, et al., 2008).

Because principals' own values, beliefs and culture, as well as their training, affect their leadership style and their interaction with others (Khalifa, 2012; Kraft, Papay, Johnson, Charner-Laird, Ng & Reinhorn, 2015; Theoharis & O'Toole, 2011) the Alaska DEED seeks to ensure that principals are prepared to lead in schools from which they differ culturally. As previously noted, a principal is required to complete professional development before their third year as a certified Alaskan administrator. Specialized multicultural training is needed in order to prepare school principals for the principalship; furthermore, it is crucial that this training is put into practice (Green, 2015; Growe, Schmersahl, Perry & Henry, 2002; Young, Madsen, & Young, 2010).

In sum, although there is no research on school principals' beliefs and values in relationship to Yup'ik culture specifically, existing studies demonstrate the importance of

cultural competence among school leaders and show that principals are often underprepared in this area. More research on Yup'ik schools and school leadership must inform strategies for hiring, preparing, and retaining principals in remote areas of the state if the Alaska DEED and local communities wish to decolonize and improve educational experiences for all youth. Research presented in this chapter suggests that leaders working within a culture different from their own must not only appreciate but also actively work to immerse themselves in the culture to gain knowledge and improve educational outcomes for students.

Chapter 4: Methodology

Design

The study applied a quantitative survey methodology, employing an online confidential survey (located in Appendix C) using Qualtrics software to collect demographic data and responses that address the study's research questions. The instrument employed Likert-scale questions with a seven-point scale response, and multiple-choice questions. The researcher used quantitative methodology to assess the values school administrators believe should be taught in relation to the communities in which they serve. This study paves the way for future studies using this and other methodolgies.

Demographic questions (questions 1-11) allowed the researcher to eliminate participants that did not fit the sample selection criteria of an Alaska school principal working within a Yup'ik community. The first eleven questions also allowed the researcher to compare responses among participants using demographic data. Question one asked if the participant is a principal in a Yup'ik community. This question was used for the purposes of screening and to help ensure that data gathered and used in the analysis portion of the study was from the target population. Question two gave the researcher insight into the number of years the principal has served in a Yup'ik community. Questions three and four both asked about training in the Central Yup'ik culture. The researcher used these data juxtaposed with subsequent questions to determine if cultural trainings are associated with the principal's ideas of what values should be taught and other variables of interest. Question five states, "I believe that my values more closely align with the values of the local Yup'ik communities in which I

serve after taking the course(s) or participating in training." Questions six through nine allowed the researcher to gather information about the participant's ethnicity. This helped to account for differences in the data that might arise if the principal is Yup'ik and has a very strong understanding of Yup'ik values or other native cultural traditions. Questions ten and eleven asked about the post-secondary degree attainment and the age of the participant. These additional pieces of demographic data allowed the researcher to see if there are any correlations among participant age groups and educational background regarding responses to questions 12-24.

To garner responses related to the research questions, three different seven-point Likert scales, a multiple-choice option, were used. A seven-point scale provides the most accuracy in survey research when conducting data analysis. Finstad (2010) concludes that a seven-point Likert scale appears to be more suited to electronic distribution of usability inventories and are "sensitive enough to record a more accurate evaluation of an interface while remaining relatively compact" (p. 109).

Questions twelve, thirteen, fourteen and fifteen established whether respondents believe that constituent groups, including community members, elders, parents, staff members, district and state administrators, want specific values to be taught in school. This information helped the researcher to justify the project's research.

Question sixteen asked respondents to rate on a seven-point scale if they "believe that the direct teaching of values is a responsibility of Alaskan public schools." This question helped the researcher to understand if principals believe teaching values is a responsibility of the schools in which they serve. More specifically, responses to this question helped the researcher determine whether the Alaska Department of Education

and Early Development might need to expand its professional development and coursework for principals.

The survey then sought to probe respondents' self-perceptions of their Yup'ik cultural knowledge and the extent to which that knowledge informs their leadership. These questions asked about their knowledge of Yup'ik values, whether those were embedded in the core curriculum, and whether they understood their own priorities in school values education aligned with those of the community. Question seventeen states, "I know several Yup'ik values without looking them up." If principals do not know what several values are, it would be difficult for them to consciously work towards ensuring that the values permeate the school culture. Question eighteen states, "Yup'ik values are embedded in our core curriculum at the school in which I serve." This question offered the researcher insight into the teaching of values at the school. If values are embedded in the core curriculum, the teachers, school leadership and students could have a basic understanding of the values.

Question nineteen, "Indicate the degree to which the values listed below are a priority in your school curricula," lists several English translations of the Yup'ik words in Table 3, which are derived from the Yukon-Kuskokwim Health Corporation's guidebook, *Promoting Health & Wellbeing Celebrating Traditional Values*. There are also values added from Fienup-Riordan (2005b). This question gave the researcher insight into whether Yup'ik values are a priority in school curricula. Question twenty uses the same list of values, but instead asks, "Indicate the degree to which the values listed below are important to your school community." Data gathered here shed light on how to help principals work within Yup'ik culture in a more effective manner. Question twenty-one

included a researcher-developed list of fifty-three values, which includes the values listed in the previous two questions, and a space for the participant to write in values. The question asks participants to "Choose the values which you believe your school should actively teach to students." The researcher used this question to determine what values principals think should be taught in their school. The researcher included all values listed in questions nineteen and twenty to cross check and determine if the principal believes that Yup'ik values should be taught in schools. Question twenty-two asked participants using a seven-point Likert scale if, "The values of school principals who teach in Yup'ik communities should be the exact same as Yup'ik values." This helped the researcher gain an understanding of whether principals believe their individual values should be a priority in a Yup'ik community school. Question twenty-three states, "It is problematic if the values of school principals differ vastly from the values of Yup'ik culture." This question helped the researcher gather information about participants' viewpoints when the values of principals and Yup'ik vastly differ. Additionally, it helped the researcher regarding recommendations for future studies and professional development for principals. Question twenty-four asked participants to include their email address if they would like to be entered into a gift card incentive drawing.

Participants, Recruitment, and Data Collection

The survey was sent to all principals (68 total) in the southwestern region of Alaska in Yup'ik majority serving schools. Though there are more than sixty-eight schools in Yup'ik communities, principals will often serve multiple smaller schools at once. The informed consent agreement (Appendix D) outlined terms for participation in

the study. All participants were over 18 years old and were school principals at the time of the study. Using Raosoft's sample-size calculator it was determined that for the size of the participant pool (N=68), the researcher would like to see 45 responses, or a 66% response rate, which would produce an 8.56% margin of error at a 95% confidence level for data analysis. The researcher searched school district websites located in Yup'ik communities and the Alaska Department of Education and Early Development's website to obtain email addresses for all principals serving in Yup'ik communities. After IRB approval, the researcher sent out the initial survey letter and survey. The researcher offered participants the opportunity to enter a random drawing for a $60 Amazon gift card for their participation.

One day after the initial email was sent, the researcher sent an email to superintendents in five school districts asking them to forward the survey to their principals. Ten participants submitted a completed survey after the first round of recruitment. Five days after the initial email was sent, the first of two follow-up emails was sent directly to school principals who had not completed the survey (outlined in Table 4). Participants again had the opportunity to enter a random drawing for a $60 Amazon gift card for their participation. This helped to gain three more completed surveys bringing the total to thirteen. As a follow up, three days later, participants who had not finished the survey were sent a reminder email which set a deadline for responses as eight days from the third email. Compensation was increased for taking the survey. Each participant received a $10 Amazon gift card if they chose to include their email details in question twenty-four. This helped the researcher to collect six more responses bringing the total to nineteen. The last reminder email was sent to unfinished surveys six

days after the third emailed reminder was sent which helped to gain six more completed surveys. One day before the survey closed, the researcher sent each principal that had not completed the survey a personal email asking for their input. This helped to receive one more response bringing the total to twenty-six responses. The recruitment emails are included in Appendix E.

All survey respondents were assigned a number based on the order in which they submitted their survey. At the conclusion of data collection, the researcher utilized an online number generator, Random.org, to select the winner of the gift card. The participant was emailed to notify them of being randomly selected to receive the gift card and the gift card was mailed electronically to the participant. Each participant that listed their email address in question twenty-four was sent a $10 gift card.

Data Analysis

SPSS software was used for the data analysis portion of this study. To begin, descriptive statistics tests were run which describe the dataset and the respondents included in this study. This consisted of frequency tables being developed for all categorical variables. Several inferential statistical tests were also developed and reported with each of this study's research questions. As none of the measures included in the proposed survey instrument are continuous, no measures of central tendency or variability, such as the mean, median, standard deviation, range, etc. were calculated or reported. Following these initial statistics, a series of inferential statistical tests were conducted and reported in the results section of this dissertation.

Questions seventeen through nineteen were coded as seven-point Likert-scale items. For question seventeen, the data are first presented descriptively, by creating a frequency table listing the sample sizes and percentages of response associated with each category of response for this measure, with the response options consisting of the following: Strongly Agree, Agree, Somewhat Agree, Neither Agree nor Disagree, Somewhat Disagree, Disagree, Strongly Disagree. Then, a one-sample Wilcoxon signed-rank test was conducted to make the determination of whether the median response is significantly different from that of "Neither Agree nor Disagree" (Lewis, 2010). This helped to determine whether respondents are significantly more likely to agree, or to disagree, as compared with a neutral response (Lewis, 2010). A one-sample Wilcoxon signed-rank test was used for use here as this test is non-parametric, and does not require the assumption of normality, an appropriate choice as the measure in question is ordinal and not continuous (Lewis, 2010).

Additionally, Spearman correlations were computated between each item of response to question nineteen (Indicate the degree to which the values listed below are a priority in your school curricula) and question twenty (Indicate the degree to which the values listed below are important to your school community). These analyses determine the degree of rank order correlation between the values that are important to the school community, and the extent to which these same values are a priority in the school curricula. Spearman correlations was selected for use here as both response sets are ordinal, and with Spearman correlation is non-parametric, and does not assume normality or linearity with respect to the relationship between the variables in question (Turner, 2014).

Spearman correlations analysis was conducted to decide whether there is a significant association between the number of years the principal has served in a Yup'ik community and all other quantitative survey items, which encompass questions twelve through twenty-three. With respect to this set of analyses, significant correlations can indicate that principals' views do depend on the number of years they have worked in Yup'ik communities. Once again, Spearman correlation was selected for analytical purposes because questions twelve through twenty-three are ordinal, and with Spearman's correlation being an appropriate choice when the variables in question are ordinal and not normally distributed (Turner, 2014).

Questions sixteen, seventeen, eighteen, twenty-two, and twenty-three will employ a seven-point Likert-scale, with the following possible responses: Strongly Agree, Agree, Somewhat Agree, Neither Agree nor Disagree, Somewhat Disagree, Disagree, Strongly Disagree. The Mann-Whitney *U* test, a nonparametric alternative to the independent-samples *t*-test, tests whether the median of some outcome differs between two independent groups (Corder & Foreman, 2014). This test was used in order to conclude if the median response to questions sixteen, seventeen, eighteen, twenty-two and twenty-three differ significantly on whether principals have been certified for longer than two years in Alaska, and on the basis of whether principals have participated in cultural training.

In addition, the correspondence between responses to questions nineteen and twenty were examined in relation to whether principals have been certified for longer than two years in Alaska, and on the basis of whether principals have participated in cultural training. The Spearman's correlations between the associated responses to these

two questions were run separately on the basis of whether or not principals have been certified for longer than two years in Alaska, and on the basis of whether or not principals have participated in cultural training. These pairs of correlations were then analyzed using *z*-tests in order to determine whether the strength of these correlations differ on the basis of certification time and cultural training (Chalmer, 1986).

Questions nineteen, twenty, and twenty-one were analyzed with the responses to these three questions summarized using frequency tables. A descriptive review of the responses to these two research questions addresses research questions in the results section of the final dissertation.

Validity

Various types of validity exist, with only some of them relevant to this study. Outlined in this section is an overview of validity related to this study. First, construct validity relates to the extent to which an instrument measures what it is intended to measure (Salkind, 2010). Construct validity can be attained through the development of the instrument on the basis of a comprehensive literature review, while carefully considering the relevant previous literature and theory during the process of development (Salkind, 2010). These steps were taken in this study, and the survey instrument developed on this basis. For example, research from Fienup-Riordan (2005, 2005b) informed the basis for questions related to values (18-20). Furthermore, research was used to establish the bias for the remaining questions based on the challenges written about in literature outlined in the literature review section (Cross, 2017; Dee & Goldhaber, 2017; Sutcher, Darling-Hammond, & Carver-Thomas, 2016; Vazquez Cano

et al., 2019). For this reason, it was felt that construct validity was present with respect to the present study.

Next, content validity is present when an instrument fully measures all components of the area studied (Salkind, 2010). While more questions could have been developed for use in this survey, one aim was to not produce a survey that was so long that the percentage of missing data or attrition would substantially increase. For this reason, highly targeted questions are proposed which aim to answer the research questions included in this study. However, overall, this survey instrument and its associated questions provide a fairly comprehensive examination of the area under study, and for this reason, content validity is present in the study. In addition, face validity relates to an informal assessment of whether the survey instrument appears to adequately assess what it intends to assess. A careful review of the survey items on the part of the researcher found there to be face validity with respect to these survey items.

In addition, this study contains statistical conclusion validity. García-Pérez (2012) suggests this type of validity is achieved when an adequate sample size is used, and proper analysis of the data is conducted. The research instrument will be sent to the entire population of principals serving Yup'ik communities and it is the researcher's goal to obtain a 66% response rate. Furthermore, running both descriptive and inferential statistics including frequency tables, Spearman correlations, the Mann-Whitney *U* test, etc. will ensure the research data present the researcher with the ability to make accurate inferences from the data.

Finally, external validity is also relevant to the present study. External validity relates to generalizability, or the extent to which the results can be generalized to a larger

population (Salkind, 2010). Since the population being generalized is only principals serving in Yup'ik schools, external validity is strong.

The researcher employed cognitive interviews with two principals as they took the survey. Research demonstrates that cognitive interviewing has the potential to increase data validity (Groves et al., 2009; Willis, 2005). The two participants were selected using purposeful sampling. This type of sampling was done to ensure participants are trusted and represent both experts in the local culture and the audience intended for participation in the survey. Initial cognitive interviews were done to ensure the questions and responses were clear and interpreted as intended by the researcher.

Willis' (2005) protocol was used when conducting the cognitive interviews. As such, the researcher employed use of the following probes:

- Can you repeat the question in your own words?
- What, to you, is [term]?
- How sure are you of your answer?
- What did you think about when you heard this question?
- Was it difficult to answer this question?

At the conclusion of the cognitive interviews, the researcher adjusted questions based on data gleaned from the interviewees.

The language in question one was changed from, "Are you a principal in a school where Yup'ik is the dominant local culture?" to, "Are you a school principal in a Yup'ik community?" with a yes or no response. The change provides a more concise question leaving minimal room for misinterpretation.

In question four, the researcher chose to omit the term "(3 credits)" for both choice "a" and "b." This was done because one of the interviewees mentioned they were taking a course that covered both classes that was greater than three credits. Additionally, based on feedback from the cognitive interviews that the list of responses was too restrictive in question ten, the researcher added a fourth option to choose from "Other (please list)."

In questions twelve and thirteen, the researcher chose to bold the terms, "community members, elders, and parents" and "staff members at your school" respectively to highlight the differences in the questions because the wording was similar.

The cognitive interview participants raised an important concern in question fourteen, "There are identifiable values that district and state level administrators want your school to teach directly to students." Both respondents suggested splitting the question into two questions. One question would specifically ask about district administrators and the other would ask about the State of Alaska's Department of Education and Early Development. As such the researcher split the one question into the following two: 14) There are identifiable values that district administrators want your school to teach directly to students; 15) There are identifiable values that the State of Alaska- Department of Education and Early Development wants your school to teach directly to students. The phrases "district administrators" and "State of Alaska- Department of Education and Early Development" were bolded to distinguish the questions from each other.

Similarly, in questions nineteen and twenty, two questions with similar wording, the terms “school curricula” and “school community” were underlined and italicized in the survey respectively.

Finally in question twenty-one the researcher, wanting to be mindful of survey fatigue, with feedback from the cognitive interview participants, shortened the response list by twenty-one responses omitting the following answer choices: authority, balance, beauty, challenge, competency, contribution, fame, happiness, humility, influence, kindship, pleasure, poise, popularity, religion, reputation, security, spirituality, success, status, and wealth. The researcher chose to keep the “other (please list)” answer choice so that survey participants could list any values that were not answer choices.

The cognitive interviews doubled as a way in which the researcher could also check the skip logic and formatting built into the survey. The researcher was able to confirm that all formatting and skip logic was working as intended.

Reliability

The study’s reliability was tested using Cronbach’s alpha. The goal was to measure internal consistency among the survey items. This form of reliability testing is commonly used for surveys with Likert scale items. The researcher was seeking to achieve a minimum Cronbach’s alpha value of 0.70. Lavrakas (2008) states that scores above a 0.70 allow the researcher to “be confident that the scale is reliable,” because “50% or more of the variance is shared among the items being considered to be scaled together” (p. 169).

Researcher's Role

The researcher's role in this study was to identify schools in Yup'ik communities and collect confidential survey data from the principal of the school. The researcher also analyzed and interpreted the survey data collected.

The researcher has served as an administrator in one of the school districts within southwestern Alaska since July 2019. Due to this unique position, the researcher was aware of bias and limitations outlined in the subsequent sections of this proposal.

Confidentiality

This research collected demographic data: As such, the researcher employed several protocols to ensure participant confidentiality. First, data were collected using Qualtrics software.

Second, all electronic data were stored on password protected Qualtrics software, on a password protected computer and/or password protected cloud. Data were only available to members of the prescribed research team. When data were transferred electronically, it was both password-protected and encrypted to ensure all data are kept secure.

Third, identifiers were kept separately from any collected research data. For example, if the respondent chose to participate in any incentives offered by the researcher, their email address could be included alongside data from the survey questions. Should the participant's name or email address appear in the data set, the subject's name and email address was replaced with a code. Coded data were kept

separate from the research data in a password protected file. When all documents containing identifying data are no longer needed for the study, they will be destroyed.

Limitations

The small size of this study and the fact that the researcher will only be examining a small set of schools is a limitation. Without multiple samples or a larger sample to work with, the sample size for data analysis will be much smaller. The researcher would like to have at minimum a 66% response rate to the survey. In order to combat this limitation, the researcher will utilize their professional knowledge of Alaska-based education to research and send the initial survey email to all principals in all Yup'ik communities. The researcher will also offer compensation for survey participants.

Another limitation is the validity of this survey. Since validity could only be established minimally as described in the validity section, this becomes a limitation as well.

Bias

As a school administrator in the southwestern region of Alaska, the researcher's role as a non-Alaskan native employee and researcher requires the researcher to be particularly aware of how culture bias may impact the study. As someone that is not Yup'ik, there is potential that the researcher could look at practices, beliefs, and values through their own lens, creating a lack of cultural relativism or an increase in ethnocentrism. To reduce the potential impact of this bias on the study, the researcher examined all experiences, whether similar or different from his experiences, with the

understanding that the experiences must be looked at through the lens of a Yup'ik perspective. The researcher also gave participants an opportunity to correct survey answers prior to the data submission.

Ethics

Prior to conducting any research, the project received IRB approval. Due to the fact that this project will survey adults, it qualified for an exempt review from the committee. A list of survey questions is contained in Appendix C.

Safety of the participants involved was of high importance. Confidentiality was taken seriously, and efforts were made to ensure strong ethical foundations.

To minimize the risk further, participants took the survey confidentially. The researcher intended to keep the project associated with schools in the southwestern region of Alaska, and thus did not change or conceal the location. Even with the use of a confidential survey, it is still possible that participants may be identified with their data. During the consent process the researcher minimized the risk associated with identification in three ways: 1) Participants were informed of this potential vulnerability; 2) Participants had the choice of participating or not. Participants had the opportunity to change their choice at any time during the research process by contacting the researcher; 3) Participants were informed about the ways in which data could be shared (e.g., direct quotations in research materials, conference presentations, research reports).

All survey data were stored in a locked cabinet on the school district property in which the researcher is employed, on a password-protected computer, or on a secure internet cloud. These items will be destroyed three years beyond the end of the project.

All data remained and will continue to remain confidential and accessible only to the project team, as specified by the UMSL IRB.

Chapter 5: Survey Results

The purpose of this study is to explore how the local school principals' values and ideas about what should be taught in traditional public schools align with the local Yup'ik values of the local Yup'ik communities in which they served. Spearman correlations, Wilcoxon signed rank test, and the Mann-Whitney U tests were utilized with SPSS software to assess relationships and differences between the study variables. The subsequent sections outline a description of the study sample and provide frequencies and percentages of categorical data as well as means and standard deviations of the continuous variables in the study. This will be followed by the results of inferential testing, which will include Spearman's correlations, Wilcoxon signed rank test, and the Mann-Whitney U tests.

Description of the sample

There were a total of $n = 26$ respondents to the survey administered through Qualtrics. All participants were principals working in Yup'ik communities. The largest number of participants were between 55-64 years old, $n = 12$ (46.2%). This was followed by 35-44, $n = 8$ (30.8%); 45-54, $n = 4$ (15.4%); and 25-34, $n = 1$ (3.8%). One participant did not provide this information (see Table 5).

Table 5

Age

	Frequency	Percent
25-34 years old	1	3.8
35-44 years old	8	30.8
45-54 years old	4	15.4
55-64 years old	12	46.2
Total	25	96.2
No response	1	3.8
	26	100.0

Regarding ethnicity, most participants were Caucasian, n = 22 (84.6%), one participant identified as African-American, and one participant identified as two or more ethnicities (see Table 6).

Table 6

Ethnicity

	Frequency	Percent
Caucasian	22	84.6
African-American	1	3.8
Two or More	1	3.8
Total	24	92.3
No response	2	7.7
Total	26	100.0

The highest level of education was primarily a Master's degree, n = 23 (88.5%). One person had a Doctorate's (3.8%) and one had a Bachelor degree (3.8%). Table 7 provides this information.

Table 7

Education Level

	Frequency	Percent
Bachelor's Degree	1	3.8
Master's Degree	23	88.5
Doctorate Degree	1	3.8
Total	25	96.2
No response	1	3.8
Total	26	100.0

Most respondents received Yup'ik culture training, *n* = 22 (84.6%). Only two individuals did not receive Yup'ik culture training, (7.7%). Table 8 provides this information.

Table 8

Central Yup'ik Culture Training Received

	Frequency	Percent
Yes	22	84.6
No	2	7.7
Total	24	92.3
No response	2	7.7
Total	26	100.0

Regarding the number of years served as principal in a Yup'ik community, the mode was 1-2 years, *n* = 10 (38.5%). This was followed by 3 – 4 years, *n* = 8 (30.8%); 7 + years, *n* = 5 (19.2%); and 5 – 6 years, *n* = 2 (7.7%). One respondent did not provide a response (Table 9).

Table 9

Number of Years Served as Principal in a Yup'ik Community

	Frequency	Percent
1-2 years	10	38.5
3-4 years	8	30.8
5-6 years	2	7.7
7+ years	5	19.2
Total	25	96.2
No response	1	3.8
Total	26	100.0

Study Variables

Table 10 depicts the level of participants' perceptions of constituent groups including community members, elders, parents, staff members, district and state administrators. Responses range from 1 to 7: *Strongly Agree, Agree, Somewhat Agree, Neither Agree nor Disagree, Somewhat Disagree, Disagree, Strongly Disagree*. Higher responses corresponded to more disagreement.

Table 10

*Value Belief Perceptions of Respondents**

	N	Min	Max	*M*	*Median*	*SD*
There are identifiable values that community members, elders, and parents want your school to teach directly to students.	23	1	3	1.83	2.00	.650
There are identifiable values that staff members at your school believe should be directly taught to students.	23	1	5	1.96	2.00	.825
There are identifiable values that district administrators want your school to teach directly to students	23	1	3	1.87	2.00	.694
I know several Yup'ik values without looking them up	23	1	3	1.65	2.00	.647

	N	Min	Max	*M*	*Median*	*SD*
Yup'ik values are intentionally embedded in our core curriculum at the school in which I serve.	23	1	6	2.35	2.00	1.369

The most agreement was with the statement "There are identifiable values that community members, elders, and parents want your school to teach directly to students" (*M* = 1.83, *SD* = 0.65). The least agreement was in responses to "Yup'ik values are intentionally embedded in our core curriculum at the school in which I serve." (*M* = 2.35, *SD* = 1.37). Additionally, significant Shapiro-Wilk's tests indicated that the responses were not normally distributed (Table 11). Figures three through seven provide histograms of these scores that further indicated non-normality.

Table 11

Shapiro-Wilk Tests of Normality

	Shapiro-Wilk		
	Statistic	*df*	*p*
Q12_18_1	.788	23	.000
Q12_18_2	.639	23	.000
Q12_18_3	.804	23	.000
Q12_18_6	.768	23	.000
Q12_18_7	.850	23	.003

Figure 3.
Frequency distribution of value question Q12_18_1

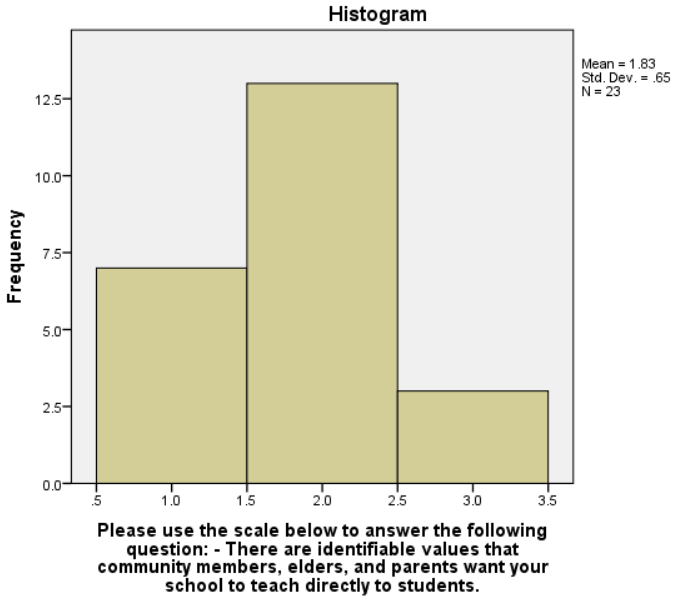


Figure 4
Frequency distribution of value question Q12_18_2

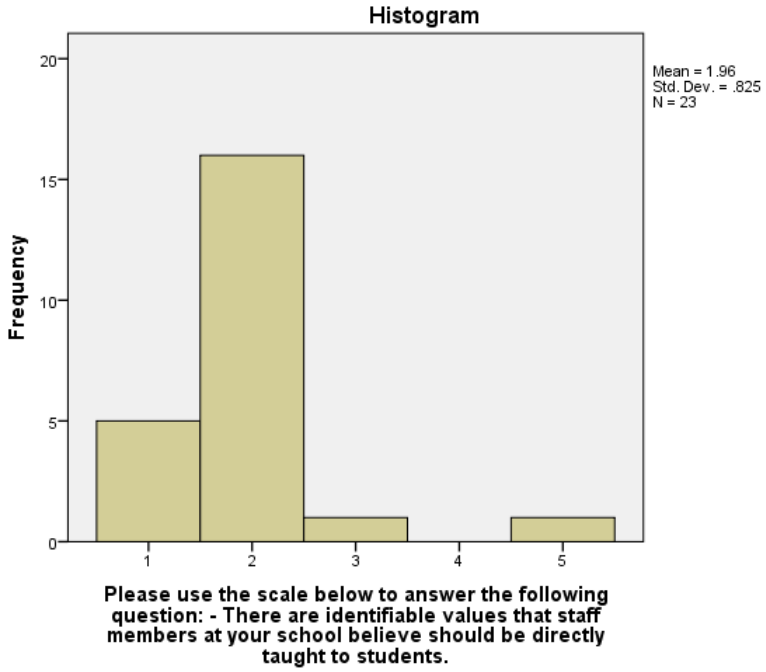


Figure 5
Frequency distribution of value question Q12_18_3

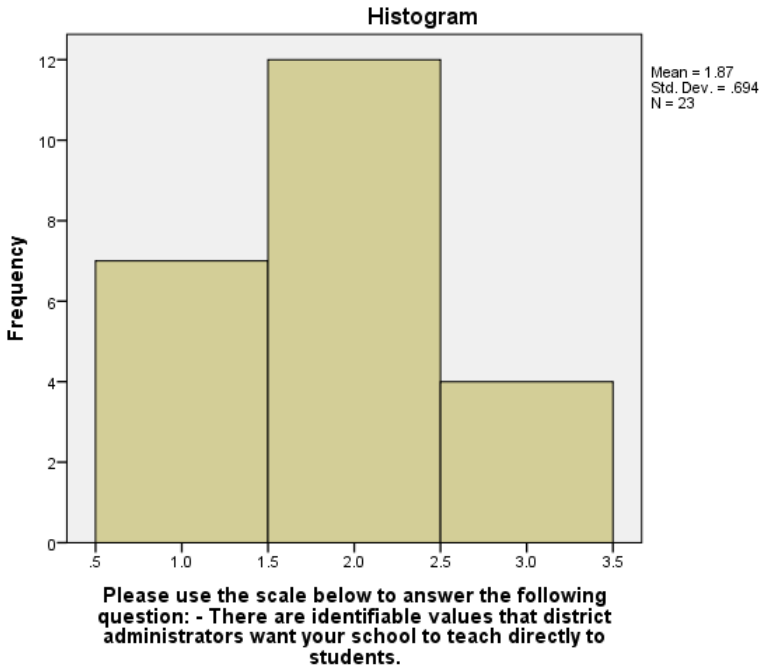


Figure 6
Frequency distribution of value question Q12_18_6

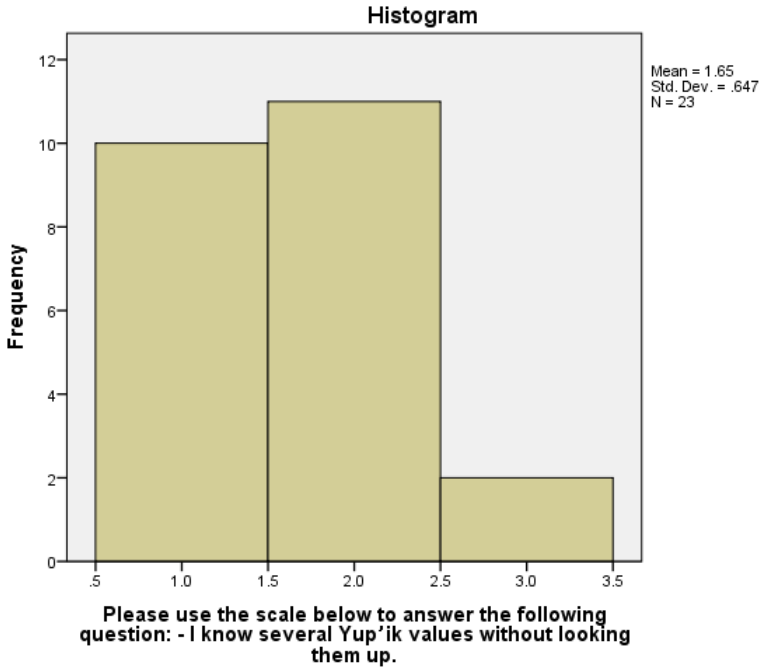
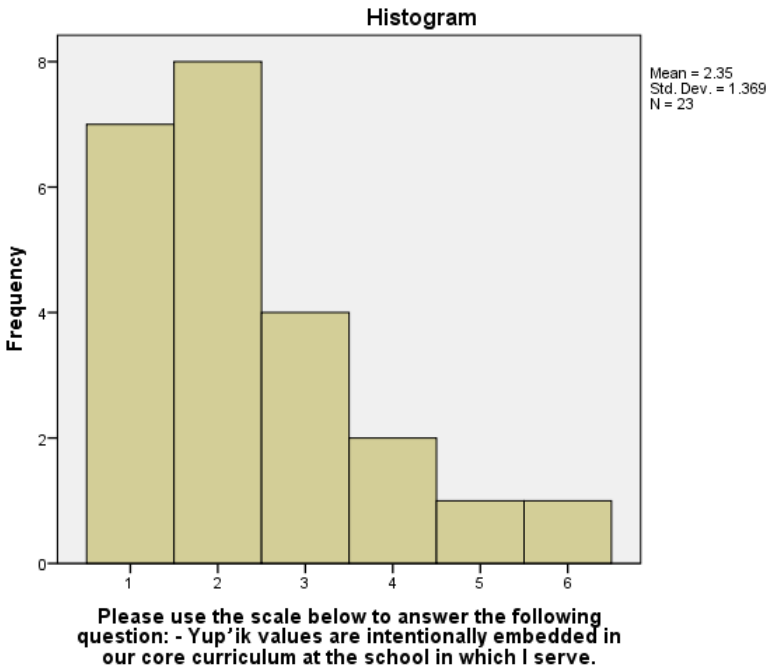


Figure 7
Frequency distribution of value question Q12_18_7



The priority and importance of various values were measured, and descriptive statistics are provided in Table 7. The range of possible responses was on a 7-point Likert scale ranging from *Essential, High, Moderate, Neutral, Somewhat, Low*, to *No Priority/Importance*. Question 19 asked respondents to prioritize 20 values and Question 20 rated their importance.

Table 12

*Priority (Q19) and Importance (Q20) of Specific Values**

	Min	Max	*M*	*Median*	*SD*
Q19:					
Respect for Elders	1	4	1.43	1	0.788
Listening	1	4	1.83	2	0.834
Working and Trying Constantly	1	4	1.87	2	0.815
Respect for Others	1	5	1.91	2	1.041
Respect and Love for Children	1	5	1.96	2	1.224
Cooperation	1	4	2	2	0.739
To be thankful or grateful for	1	4	2.04	2	0.976
Sharing & Teaching	1	5	2.09	2	1.083
Compassion	1	5	2.22	2	1.043
Heritage/Family/Kinship	1	4	2.26	2	0.864
Yup'ik Language	1	7	2.26	2	1.789
Respect for Nature	1	5	2.26	2	1.137
Yup'ik Traditions	1	6	2.3	2	1.363
Friendliness	1	5	2.43	2	1.037
To love	1	5	2.57	2	1.161
Humility/Humbleness	1	7	2.74	2	1.389
Humor	1	7	3.13	3	1.29
Spirituality	1	7	3.39	3	1.305
To be silent or quiet	2	7	4.78	4	1.678
To envy	2	7	6.3	7	1.295
Q20:					
Respect for Elders	1	2	1.17	1	0.388
Listening	1	3	1.57	2	0.59
Respect and Love for Children	1	5	1.74	1	1.054
Yup'ik Traditions	1	6	1.87	1	1.325
Respect for Nature	1	3	1.96	2	0.706
Yup'ik Language	1	7	2	1	1.537
Heritage/Family/Kinship	1	6	2.04	2	1.022
Respect for Others	1	6	2.04	2	1.43
Cooperation	1	5	2.04	2	1.107
Working and Trying Constantly	1	5	2.04	2	1.107
To be thankful or grateful for	1	5	2.09	2	0.996
Sharing & Teaching	1	6	2.17	2	1.193
Compassion	1	5	2.26	2	1.054
To love	1	5	2.3	2	1.063
Humility/Humbleness	1	7	2.35	2	1.369
Friendliness	1	5	2.41	2	1.141
Humor	1	6	2.91	3	1.411
Spirituality	1	7	3.17	3	1.669
To be silent or quiet	1	7	4.27	4	1.856
Envy	2	7	6.09	7	1.649

* Responses range from 1 – 7: Essential, High, Moderate, Neutral, Somewhat, Low, No priority/importance

Respect for elders was the highest priority (*M* = 2.236, Median = 1.00, *SD* = 0.788). This was followed by Listening (*M* = 1.83, *SD* = 0.83); Working and trying constantly (*M* = 1.87, *SD* = 0.82); and Respect for others (*M* = 1.96, *SD* = 1.04). The bottom five lowest in priority was "to envy" (*M* = 6.30, Median = 7.00, *SD* = 1.29). This was followed by to be silent/quiet (*M* = 4.78, *SD* = 1.68); Spirituality (*M* = 3.39, *SD* = 1.31); Humor (*M* = 3.13, *SD* = 1.29); and To love (M = 2.57, *SD* = 1.39). Respect for elders was also regarded as the highest importance (*M* = 1.17, Median = 1.00, *SD* = 0.388). This was followed by Listening *(M* = 1.57, *SD* = 0.59); Respect and love for children (*M* = 1.74, *SD* = 1.05); Yup'ik traditions (*M* = 1.87, *SD* = 1.33); and Heritage/Family/Kinship (*M* = 2.04, *SD* = 1.02). The lowest five in importance were envy (*M* = 6.09, Median = 7.00, *SD* = 1.64), followed by To be silent or quiet (*M* = 4.27, *SD* = 1.86); Spirituality (*M* = 3.17, *SD* = 1.67); Humor (*M* = 2.91, *SD* = 1.41); and Friendliness (*M* = 2.42, *SD* = 1.41) Additionally, there was a violation of the assumption of normality as indicated by a significant Shapiro-Wilk's test of normality ($p < .05$) for most items. Table 13 provides this information.

Table 13
Shapiro-Wilk Tests of Normality

	Statistic	df	*p*
Q19_1	.817	21	.001
Q19_2	.720	21	.000
Q19_3	.832	21	.002
Q19_4	.866	21	.008
Q19_5	.646	21	.000
Q19_6	.773	21	.000
Q19_7	.793	21	.001
Q19_8	.772	21	.000
Q19_9	.867	21	.008
Q19_10	.762	21	.000
Q19_11	.832	21	.002
Q19_12	.861	21	.007
Q19_13	.875	21	.012
Q19_14	.809	21	.001
Q19_15	.877	21	.013
Q19_16	.871	21	.010
Q19_17	.889	21	.021
Q19_18	.889	21	.022
Q19_19	.606	21	.000
Q19_20	.874	21	.011
Q20_1	.625	21	.000
Q20_2	.710	21	.000
Q20_3	.739	21	.000
Q20_4	.731	21	.000
Q20_5	.484	21	.000
Q20_6	.672	21	.000
Q20_7	.678	21	.000
Q20_8	.812	21	.001
Q20_9	.642	21	.000
Q20_10	.746	21	.000
Q20_11	.699	21	.000
Q20_12	.903	21	.039
Q20_13	.862	21	.007
Q20_14	.694	21	.000
Q20_15	.851	21	.004
Q20_16	.802	21	.001
Q20_17	.846	21	.004
Q20_18	.815	21	.001
Q20_19	.640	21	.000
Q20_20	.922	21	.095

Table 14 depicts the values that respondents thought should be taught in school. The top 10 values were self-respect, citizenship, honesty, cooperation, respect, responsibility, working together, compassion, leadership, and trustworthiness. The bottom ten values respondents thought should be taught were autonomy, humbleness, loyalty, adventure, love, boldness, recognition, faith, inner harmony, and quietness.

Table 14

*Values Respondents Stated Should be Taught**

	Responses		Percent of Cases
	N	Percent	
Self-Respect	22	3.1%	95.7%
Citizenship	21	2.9%	91.3%
Honesty	21	2.9%	91.3%
Cooperation	20	2.8%	87.0%
Respect	20	2.8%	87.0%
Responsibility	20	2.8%	87.0%
Working Together	20	2.8%	87.0%
Compassion	19	2.7%	82.6%
Leadership	19	2.7%	82.6%
Trustworthiness	19	2.7%	82.6%
Community	19	2.7%	82.6%
Yup'ik Traditions	18	2.5%	78.3%
Curiosity	17	2.4%	73.9%
Growth	17	2.4%	73.9%
Kindness	17	2.4%	73.9%
Language Understanding (Yup'ik)	17	2.4%	73.9%
Listening	17	2.4%	73.9%
Creativity	17	2.4%	73.9%
Meaningful Work	17	2.4%	73.9%
Compassion	13	1.8%	56.5%
Family	16	2.2%	69.6%
Learning	16	2.2%	69.6%
Thankfulness	16	2.2%	69.6%
Knowledge	15	2.1%	65.2%
Heritage	14	2.0%	60.9%
Justice	14	2.0%	60.9%
Service	14	2.0%	60.9%
Authenticity	11	1.5%	47.8%

Table 14

*Values Respondents Stated Should be Taught**

	Responses		Percent of Cases
	N	Percent	
Fairness	13	1.8%	56.5%
Gratefulness	13	1.8%	56.5%
Humor	13	1.8%	56.5%
Sharing	13	1.8%	56.5%
Achievement	13	1.8%	56.5%
Friendships	12	1.7%	52.2%
Fun	12	1.7%	52.2%
Peace	12	1.7%	52.2%
Wisdom	12	1.7%	52.2%
Determination	16	2.2%	69.6%
Friendliness	11	1.5%	47.8%
Optimism	11	1.5%	47.8%
Openness	10	1.4%	43.5%
Stability	9	1.3%	39.1%
Autonomy	8	1.1%	34.8%
Humbleness	7	1.0%	30.4%
Loyalty	7	1.0%	30.4%
Adventure	6	0.8%	26.1%
Love	6	0.8%	26.1%
Boldness	5	0.7%	21.7%
Recognition	5	0.7%	21.7%
Faith	4	0.6%	17.4%
Inner Harmony	4	0.6%	17.4%
Quietness	4	0.6%	17.4%

* Percentages and frequencies represent multiple response items, thus percentages will exceed 100%.

Results of Inferential Statistics

A one-sample Wilcoxon signed-rank test was conducted to make the determination of whether the median response was significantly different from that of

"Neither Agree nor Disagree" (Lewis, 2010). This indicates whether respondents were significantly more likely to agree or disagree, as compared with having made a neutral response (Lewis, 2010). A one-sample Wilcoxon signed-rank test was selected for use here as this test is non-parametric and does not incorporate the assumption of normality; and, this is an appropriate choice as the measure in question is ordinal and not continuous (Lewis, 2010). The results of the Wilcoxon signed-rank tests are reported in Table 15 below. The results indicate that the median response of each of the questions is significantly different from “Neither Agree nor Disagree" (response = 3). The median responses for the value questions depicted in Table 15 are 2.00 for each question. This suggests that respondents overall agree with each statement regarding the constituent groups (including community members, elders, parents, staff members, district and state administrators) wanting specific values to be taught in school

Table 15
Results of A one-sample Wilcoxon signed-rank test

Question	Null Hypothesis	P-value	Decision
There are identifiable values that community members, elders, and parents want your school to teach directly to students.	The median response to the question is “Neither Agree nor Disagree”	< .001	Reject Null hypothesis
There are identifiable values that staff members at your school believe should be directly taught to students.	The median response to the question is “Neither Agree nor Disagree”	< .001	Reject Null hypothesis
There are identifiable values that district administrators want your school to teach directly to students.	The median response to the question is “Neither Agree nor Disagree”	< .001	Reject Null hypothesis
I know several Yup’ik values without looking them up.	The median response to the question is “Neither Agree nor Disagree”	< .001	Reject Null hypothesis

Yup'ik values are intentionally embedded in our core curriculum at the school in which I serve.	The median response to the question is "Neither Agree nor Disagree	.037	Reject Null hypothesis

A one-sample Wilcoxon signed-rank test was conducted to make the determination of whether the median response was significantly different from that of "Neutral" in response to the priority and importance of certain values. The results indicate that most median responses to each question are significantly different from "Neutral" (response = 4). All median responses with the exception of being quiet or silent were significantly different from a neutral response ($p < .05$). Items that received a moderate to essential priority/importance were, *Heritage/Family/Kinship, Yup'ik Language, Listening, Humility/Humbleness, Respect for Elders, Respect and Love for Children, Respect for Others, Respect for Nature, Sharing & Teaching, Cooperation, Working and Trying Constantly, Humor, Spirituality, Yup'ik Traditions, Compassion, To be thankful or grateful for, Friendliness*, and *To love*. The only value that was viewed as least priority/importance was *envy*. *Being quiet or silent* was not significantly different from a neutral response ($p = .388$).

Spearman correlations were calculated to determine whether there is a significant association between the number of years the principal has served in a Yup'ik community and their beliefs that constituent groups including community members, elders, parents, staff members, district and state administrators want specific values to be taught in school. There was a significant correlation between number of years the principal has served in a Yup'ik community and response to the question "I know several Yup'ik values without looking them up." ($\rho = -.459$, $p = .028$). Increasing number of years served as principal corresponds to a decrease in this Likert response, indicating increased

agreement with the statement. No other correlations with number of years served as principal and specific beliefs were found ($p > .05$). Table 16 depicts this information.

Table 16

Spearman Rho Correlations for Value

		Q1	Q2	Q3	Q4	Q5	Q6
How long have you been a principal in a Yup'ik community? (Q1)	*r*	1.000	.310	-.002	-.013	-.459*	-.121
	p	.	.150	.994	.954	.028	.584
	N	25	23	23	23	23	23
There are identifiable values that community members, elders, and parents want your school to teach directly to students. (Q2)	*r*	.310	1.000	.536**	.578**	.027	.112
	p	.150	.	.008	.004	.902	.611
	N	23	23	23	23	23	23
There are identifiable values that staff members at your school believe should be directly taught to students. (Q3)	*r*	-.002	.536**	1.000	.303	.034	.131
	p	.994	.008	.	.160	.879	.550
	N	23	23	23	23	23	23
There are identifiable values that district administrators want your school to teach directly to students. (Q4)	*r*	-.013	.578**	.303	1.000	.065	.181
	p	.954	.004	.160	.	.769	.409
	N	23	23	23	23	23	23
I know several Yup'ik values without looking them up. (Q5)	*r*	-.459*	.027	.034	.065	1.000	.444*
	p	.028	.902	.879	.769	.	.034
	N	23	23	23	23	23	23
Yup'ik values are intentionally	*r*	-.121	.112	.131	.181	.444*	1.000
	p	.584	.611	.550	.409	.034	.

		Q1	Q2	Q3	Q4	Q5	Q6
embedded in our core curriculum at the school in which I serve. (Q6)	*N*	23	23	23	23	23	23

Spearman correlations were calculated to determine whether there is a significant association between the number of years the principal has served in a Yup'ik community and their beliefs about the priority and importance of specific values. There was a significant positive correlation between years served and importance of Heritage/Family/Kinship ($\rho = .442$, $p = .035$). This positive association suggests that with increasing number of years served as principal, there is a decrease in the importance of Heritage/Family/Kinship (recall that the highest score, 7, corresponds to no priority/importance). There was a significant negative correlation between age and importance of Humor ($\rho = -.564$, $p = .005$). This negative association suggests that with increasing number of years served as principal, there is an increase in the importance of humor. There was a significant negative correlation between number of years served as principal and importance of envy ($\rho = -.456$, $p = .029$). This negative association suggests that with increasing number of years served as principal, there is an increase in the importance of envy. No other correlations were statistically significant (Table 17).

Table 17

Spearman Rho Correlations for Priority and Importance of Values

Item		Q2
Q2 (1)	r	1.000
	p	.
Q19_1 (2)	r	.172
	p	.434
Q19_2	r	-.140
	p	.526

Table 17

Spearman Rho Correlations for Priority and Importance of Values

Item		Q2
Q19_3 (4)	r	.051
	p	.819
Q19_4 (5)	r	-.327
	p	.128
Q19_5 (6)	r	-.279
	p	.198
Q19_6 (7)	r	-.340
	p	.112
Q19_7 (7)	r	-.298
	p	.167
Q19_8 (8)	r	-.054
	p	.805
Q19_9 (9)	r	-.274
	p	.206
Q19_10 (10)	r	-.060
	p	.786
Q19_11 (11)	r	-.191
	p	.382
Q19_12 (12)	r	-.239
	p	.273
Q19_13 (13)	r	-.222
	p	.308
Q19_14 (14)	r	-.049
	p	.825
Q19_15 (15)	r	-.294
	p	.173
Q19_16 (16)	r	-.150
	p	.494
Q19_17 (17)	r	-.020
	p	.927
Q19_18 (18)	r	-.067
	p	.763
Q19_19 (19)	r	-.209
	p	.339
Q19_20 (20)	r	-.251
	p	.247
Q20_1 (21)	r	.442
	p	.035
Q20_2	r	.017
	p	.938
Q20_3	r	.070

Table 17

Spearman Rho Correlations for Priority and Importance of Values

Item		Q2
	p	.750
Q20_4	r	-.410
	p	.052
Q20_5	r	.385
	p	.070
Q20_6	r	-.223
	p	.307
Q20_7	r	-.264
	p	.224
Q20_8	r	-.034
	p	.878
Q20_9	r	-.360
	p	.092
Q20_10	r	-.343
	p	.109
Q20_11	r	-.366
	p	.086
Q20_12	r	-.564
	p	.005
Q20_13	r	-.322
	p	.134
Q20_14	r	-.096
	p	.663
Q20_15	r	-.324
	p	.132
Q20_16	r	-.347
	p	.104
Q20_17	r	-.112
	p	.619
Q20_18	r	-.099
	p	.654
Q20_19	r	-.456
	p	.029
Q20_20	r	.058
	p	.799

The Mann-Whitney U test was used to test the median response differs significantly depending on whether principals have participated in cultural training. The results indicate that there were no significant differences in median agreement of each

statement regarding the constituent groups including community members, elders, parents, staff members, district and state administrators wanting specific values to be taught in school ($p > 05$).

The Mann-Whitney U test was used to test whether the median response to the importance and priority of certain values differs significantly depending on whether principals have participated in cultural training. The results indicate that there were no significant differences in median priority/importance.

Summary of Results by Research Question

This first research question, "*What values do principals serving Yup'ik communities believe should be taught in schools"* was analyzed through descriptive statistics. Table 14 depicts the values that respondents thought should be taught in school. The top ten values were self-respect, citizenship, honesty, cooperation, respect, responsibility, working together, compassion, leadership, and trustworthiness. The bottom ten values were autonomy, humbleness, loyalty, adventure, love, boldness, recognition, faith, inner harmony, and quietness.

The second research question, "*Do those values align with Yup'ik values?"* was answered by conducting one-sample Wilcoxon signed-rank tests. The results indicated that the median response to each question was significantly different from "Neither Agree nor Disagree". Results suggested that respondents overall agreed with each statement in questions one through four regarding the constituent groups including community members, elders, parents, staff members, district and state administrators wanting specific values to be taught in school.

On the priority and importance of specific values, a one-sample Wilcoxon signed-rank test was computated to determine whether the median response was significantly different from "Neutral". The results indicated that most median responses to each question are significantly different from “Neutral" (response = 4). All median responses with the exception of being quiet or silent were significantly different from a neutral response ($p < .05$). Items that received a moderate to essential priority/importance were *Heritage/Family/Kinship,Yup’ik Language, Listening, Humility/Humbleness, Respect for Elders, Respect and Love for Children, Respect for Others, Respect for Nature, Sharing & Teaching, Cooperation, Working and Trying Constantly, Humor, Spirituality, Yup’ik Traditions, Compassion, To be thankful or grateful for, Friendliness*, and *To love*. The only value that was viewed as least priority/importance was envy. Being quiet or silent was not significantly different from a neutral response ($p = .388$). Figure 9 reports these results.

Spearman correlations were computed to address the third research question, “*Do their views depend on the number of years these principals have worked in Yup’ik communities.”* There was a significant correlation between number of years the principal has served in a Yup’ik community and response to the question “I know several Yup’ik values without looking them up.” ($\rho = -.459$, $p = .028$). As number of years served as principal increases, this corresponds to a decrease in this Likert response, which indicates increased agreement with the statement. No other correlations with number of years served as principal and specific beliefs were statistically significant ($p > .05$).

There was a significant positive correlation between number of years the principal has served and importance of Heritage/Family/Kinship ($\rho = .442$, $p = .035$). This suggests

that with increasing number of years served as principal, there is a decrease in the importance of Heritage/Family/Kinship. There was a significant negative correlation between number of years the principal has served and importance of Humor ($\rho = -.564$, $p = .005$). This suggests that with increasing number of years served as principal, there is an increase in the importance of humor. There was significant negative correlation between number of years served as principal and importance of envy ($\rho = -.456$, $p = .029$). This suggests that with increasing number of years served as principal, there is an increase in the importance of envy. No other correlations were statistically significant (Table 16).

Wilcoxon rank-sum tests were conducted to address the fourth research question, "*Do the values principals believe should be taught in school more closely align with the values of the local Yup'ik communities in which they serve after having been certified in Alaska for longer than two years, or after participating in cultural training?"*

The Mann-Whitney U test was used to assess whether the median response differed significantly as to whether principals have participated in cultural training. The results indicate that there were no significant differences in median agreement of each statement regarding the constituent groups including community members, elders, parents, staff members, district and state administrators wanting specific values to be taught in school.

The Mann-Whitney U test was used to determine whether the median response to the importance and priority of certain values differs significantly for principals who have participated in cultural training. The results indicate that there were no significant differences in median priority/importance.

Chapter 6: Discussion, Implications and Recommendations

The purpose of this research study was to explore how local school principals' values and ideas about what should be taught in their public schools aligned with the values of the local Yup'ik communities in which they serve. Few Alaska natives choose careers in education, and thus the state hires approximately two-thirds of new educators each year from outside the state (Alaska Department of Education & Early Development, 2019; Hill & Hirshberg, 2013), a higher rate compared to other states. Yet rural schools still struggle with the shortage and retention of their educators (Cross, 2017; Dee & Goldhaber, 2017; Sutcher, Darling-Hammond, & Carver-Thomas, 2016; Vazquez Cano et al., 2019). Factors that contribute to the problem include (1) harsh environmental conditions, (2) cultural differences between students, parents and community members and the "imported" staff members experiencing rural Alaska for the first time, (3) school leadership that may or may not be in line with local native culture, and (4) a large workload (DeFeo et al., 2017; Firestone, 1991; Hirshberg, Hill, & Kasemodel, 2014; Kaden, Patterson, Healy, & Adams, 2016; Vazquez Cano et al., 2019). The lack of research literature regarding the intersection of principals' values and their alignment with local Yup'ik culture propelled this research effort. The study involved a survey of public-school principals, who were primarily raised and educated outside of Alaska, in order to determine how their perspectives on what values should be taught in school compared to values within Yup'ik culture.

To collect data for the study, a confidential online survey, containing demographic questions, questions that had Likert seven-point scale responses, and

multiple-choice questions, was employed to obtain a variety of data. The study examined principals' demographic information to determine if correlations exist between demographic subgroups of school principals and principals' values and ideas about what should be taught in traditional public schools, and whether these values and ideas align with the values of the local Yup'ik communities.

The findings showed that the various constituent groups believed there are specific values which should be taught to students. Principals identified ten values as priorities. These included: self-respect, citizenship, honesty, cooperation, respect, responsibility, working together, compassion, leadership, and trustworthiness. Most of these values are universal across many cultures around the world; yet, living a subsistence lifestyle in a geographically remote areas of Alaska requires heightened levels of cooperation for survival to this day. For the Yup'ik peoples, values such as working together, respect, and cooperation take on significant meaning and are very important. Furthermore, respect for land, elders, and others is crucial to Yup'ik culture. The correlation to determine statistical significance in the association between the number of years a principal served in a Yup'ik community and their belief that constituent groups, including community members, elders, parents, staff members, district and state administrators, wanted specific values to be taught in school revealed that the greater the number of years a principal served in a Yup'ik community, the more they became aware of the Yup'ik community values.

Furthermore, there was a significant positive correlation between the number of years the principal has served in a Yup'ik community and the importance of Heritage/Family/Kinship. This meant that as the number of years a principal served

increased, the importance of Heritage/Family/Kinship decreased. There was also a positive correlation showing that as there was an increase in the years of service for principals, there was also an increase in their appreciation for some of the positive values of the community, such as humor. The results revealed that there was no significant statistical difference in the importance and priority of specific values between principals who had received cultural training and those that had not.

Implications for Practice from this research and review of literature

The results of this study show that principals' ideas of what values that should be taught largely align with Yup'ik values as administrators gain experience. The researcher suggests that it is essential for school districts to focus on principal retention. This is important because of the significance of community in Yup'ik culture and the fact that longevity is key to ensuring alignment to community values.

To improve upon principal retention, school districts must begin with their recruiting process. Principal recruits must be aware and prepared for the challenges rural Alaska brings. They should also be prepared to work with a group of peoples that have differing worldviews. As Vazquez Cano et al., 2019 points out, "Providing principals with professional learning opportunities, matching them with mentors, distributing responsibilities among district and school-based personnel, increasing autonomy, providing manageable workloads, and raising salaries" are all steps to improve retention (p. 28).

This study did not show cultural training as a significant factor in developing a principal's understanding of Yup'ik communities; yet extensive research on educators' cultural training suggests it can be effective (Averill, Anderson, Drake, 2015; Paris, 2012;

Whitinui, Rodrigues, McIvor, 2018). Thus, another implication of this study is the insight that the current cultural training may need revision and change to ensure more effective training for principals working in Yup'ik communities. Research in culturally relevant leadership suggests effective training aligns with specific local practices and must be conducted in a manner conducive to adult learning. Khalifa et al. (2016) claimed in their study that there were several key behaviors of culturally responsive school leaders in indigenous communities including: supporting and developing culturally responsive teachers, self-reflection, promoting culturally responsive and inclusive environments and engaging parents, students, and specific indigenous contexts.

Though not a direct implication of the survey findings, the review of literature illustrates that culturally competent school principals can bridge gaps between students or the community, and there are other possible approaches to help principals build such bridges. In addition to exploring more effective ways to retain and prepare culturally competent educators, Alaska Department of Education might draw from Lipka (1998). Lipka suggests preparing Yup'ik leaders and teachers to act as "cultural brokers" to connect cultures between the western school system and indigenous Yup'ik communities. He noted that Alaskan native teachers and students daily experience conflicts between a school culture and an indigenous culture that do not positively reinforce each other. In order to break cultural barriers, Lipka recommended training native leaders and teachers to become cultural brokers, who are "willing to face the deep social conflicts initiated by colonizing instructions and reconstruct the culture of school" (p.27). Principals and teachers would have another resource as they learn to put Yup'ik culture as the starting point for curriculum and find ways to involve the larger Yup'ik community members into the education process. In another variation of this approach, Noordhoff and Kleinfeld's

(1993) study of the *Teachers for Alaska Program*, found that teachers learned how to become informed from their diverse students and communities, after they became more involved in local community activities and events. The teachers gained knowledge by making connections from their own and students' experiences. Such approaches may help round out mandatory cultural courses for Alaska educator certification, which are general, do not directly align to Yup'ik culture, and, at least in this study, did not seem to impact leaders. Rather than learning from non-natives, the researcher suggests training be done in tandem with local cultural activities which take place throughout rural villages during the year. Training activities could be developed surrounding these events for educators to develop more of an understanding and meaning behind Yup'ik life.

Moreover, research demonstrates the importance of hiring candidates who have the same cultural background as those of the learners whom they will serve. Such similarity is associated with increased levels of cultural competence and appreciation (Browne-Ferrigno and Muth, 2004; Darling-Hammond, LaPointe, Meyerson, & Orr 2007; Vazquez Cano, Bel Hadj Amor, & Pierson, 2019). Similarly, Sanchez, Thornton and Usinger (2008) discuss the need to recruit underrepresented minority students into education leadership programs, and Figueiredo-Brown, Ringler and James (2015) discuss the ways one university integrated diversity topics as a crucial component in the internship portion of the principal certification program; such programs may serve as a model of for recruitment and professional training in Alaska. To address this, one method is to build programs to support local Yup'ik tribal members in obtaining teaching and administrative credentials. Another method is to recruit and hire culturally competent leaders.

Yet preparing young Yup'ik students to become educators remains challenging. One barrier is the cost of college. Many students cannot afford to move outside of their villages, away from their families, and meet the costs of post-secondary studies. Geographical barriers to access compound the problem of cost, as there are only four state-approved educator preparation programs in Alaska. One of the state-approved programs, offered by the University of Alaska Anchorage, lost accreditation in 2019, making it even more difficult for Alaskan educators to become certified. Vazquez Cano, Bel Hadj Amor, and Pierson (2019) note that the number of candidates graduating from Alaskan educator preparation programs has been declining in recent years. The study goes on to suggest that "Alaska may want to review legislation adopted to support and fund career pathways, teacher preparation, and licensure reform" (p. 25). Furthermore, students from rural Alaska are entering college underprepared, and as a result, drop out at alarming rates (Lampman, 2019). This contributes to the lack of qualified native candidates for educator positions, creating the demand for teachers from the lower 48 states. Such conditions require state action.

Limitations

According to Linton (2020), generalizability is the objective of scientists, both natural and social, and it is more problematic in social sciences. Indeed, that is the case with this study. The experiment may be internally valid to the population of the local school principals' in Yup'ik areas; however, the outcomes of the study cannot be generalizable beyond this case. Considering that the sample of the selected population was small and not randomly selected, the research thus lacks overall generalizability.

Second, trustworthiness plays a critical role in quantitative research since it provides examinations with an overview of the methods, interpretation, and degree of confidence used to ensure the quality of the study. The research used reliability and external and internal validity to establish trustworthiness in the study. The integrity of the self-reported surveys is limited by the fact that they can hardly be verified independently. Because the researcher offered incentives to the participants in the form of Amazon gift cards, it might be argued that the incentive served as a potential source of bias, thus further limiting the study. The small sample size severely limited the data underlying the study. Finally, as a non-Alaskan native, the researcher may not have adequately perceived the values, beliefs, and practices through a Yup'ik lens.

Recommendations for Further Research

Future research should consider exploring a larger survey size to increase the scope of generalizability. Randomly selecting participants for the study sample will increase the validity and reliability of the research study. There is a risk of self-selection bias within the research and extending the outcomes of the current study to other study populations should be done so cautiously.

More importantly, the trustworthiness of study findings can further be improved by conducting a mixed-method research design, which can allow for data triangulation. Future research should focus on avoiding research bias and acknowledge the possibility of any biases to determine possible ways that can be taken to avoid this bias.

Building upon this research, future studies could explore how school leaders from outside Alaska impact student success across indigenous communities. Because this

study showed that the duration a principal has served in a particular community plays a significant role in their assumptions about the values and culture-based practices that should be upheld, studies could build upon that finding by exploring student success in communities where principals have served longer durations as compared to schools with newly installed principals. This could potentially isolate differences between new administrators and seasoned administrators in an effort to guide the experience of a new administrator and help them to integrate into the community with more ease.

The intersection between western culture and Yup'ik culture could be a topic for additional exploration. Namely, studies could seek to understand Yup'ik values that are taught in schools and how they are impacted by western pedagogy. Taking this idea one step further, studies might explore how high school curriculum and educational experiences prepare graduates of Yup'ik schools for post-secondary opportunities.

Conclusion

The study focused on how the local school principals' values and ideas about what should be taught in traditional public schools aligned with the local Yup'ik values of Yup'ik communities in which they served. The study makes use of a confidential survey to collect and analyze data. The methodology implemented is efficient and allows for the researcher to maintain confidentiality. The survey made use of different surveying techniques to gather data. The theoretical framework for this project is grounded in Lev Vygotsky's sociocultural theory and Urie Bronfenbrenner's ecological systems theory. These theories provide critical information concerning the need for students to acquire education and training from a more experienced person within society. Given both

theories, it is essential to take into consideration a student's complete environment, the zones of proximal development, and how educators play a vital role in the growth and development of a child. The research makes use of Spearman's correlations, the Wilcoxon signed-rank test, and the Mann-Whitney U tests utilized with SPSS software to analyze the collected data. The researcher was able to determine the findings of the research study that helped with drawing the results and recommendations of the study. It provides recommendations for future research, including ways to achieve better results in future studies.

In summary, a deeper understanding of the interconnection of cultural values and school leadership, which is embedded in tradition and change, can inform community interventions, building on the guidance of the principals and the extension of existing community values. This interconnection is important for preparing school principals with techniques to work within minority communities such as the Yupiit.

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Appendix A

Figures

Figure 1:

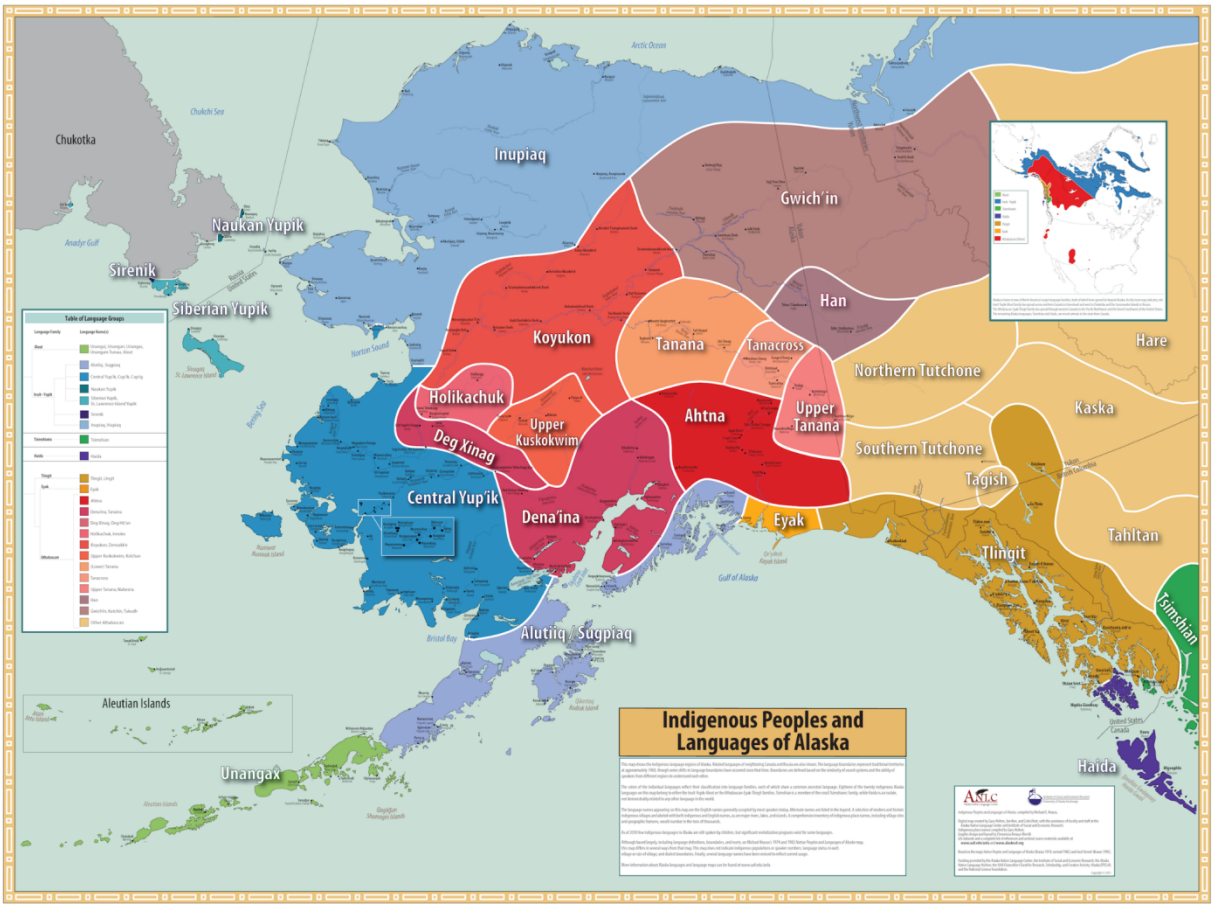

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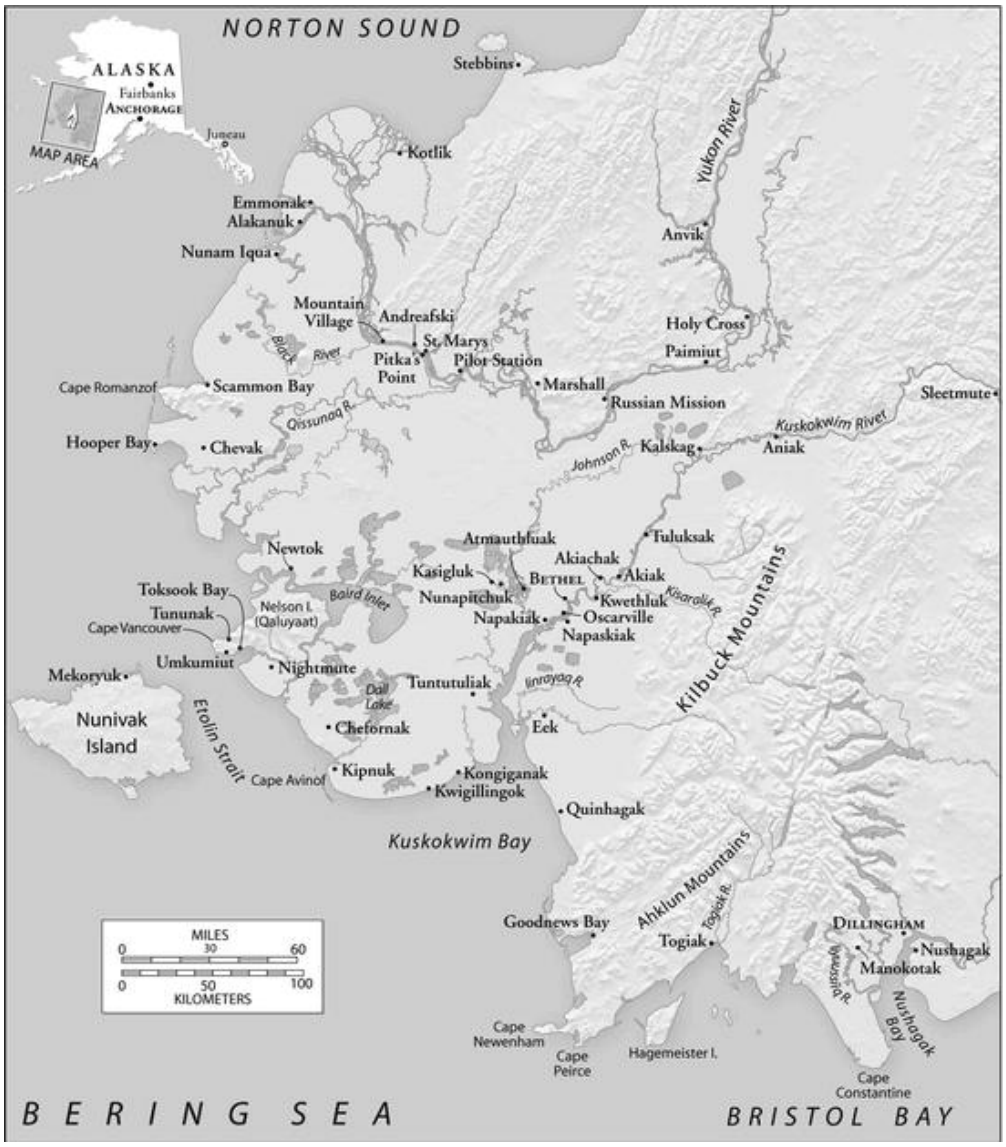
Figure 2:



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Appendix B

Tables

Table 1

Qanruyutet, Qulirat and Qanemcit

Yup'ik Word	English Translation	Meaning
Qanruyutet	Advice	Words of wisdom that inscribe proper ways of living including: • Qaneryarat • Ayuqucirtuutet • Alerquutet • Inerquutet • Elucirtuutet • Piciryarat • Yagyarat or Eyagyarat (see Table 2)
Qulirat	Oral traditional stories of ancestors' accounts of events and activities	Instruction on the Traditional Knowledge System
Qanemcit	Oral traditional stories of personal accounts of events and activities	Instruction on the Traditional Knowledge System

(Fienup-Riordan, 2005, p. xiv) and (John, 2010, p. 38)

Table 2
List of Qanruyutet

Yup'ik Word	English Translation	Meaning
Qaneryarat	Spoken words of advice	Instructional terminologies used in giving advice
Ayuqucirtuutet	To instruct	Instructions or directions, way of being
Alerquutet	Laws or instructions	Instructions and advice about proper ways of living
Inerquutet	Admonishments or prohibitions	Warnings about improper ways of living
Elucirtuutet	Directions	Directions, ways of behaving
Piciryarat	Manners, customs, traditions	Ways of performing critical social practices: • Ukvertaryarat: ways of believing • Niisngayarat: ways of following directions and words of advice Pingnatugyarat: ways of surviving by constant hard work
Yagyarat or Eyagyarat	Traditional abstinence practices	Examples concerning childbirth and illness and some other conditions: Avoid mixing of human scents between female and male, specifically during puberty: A girl's menstrual cycle cannot mix with hunting equipment, land and spirits Death: families cannot use sharp objects (uluaq, axe, needles) while spirit journeys home for a few days

(Fienup-Riordan, 2005, p. xiv) and (John, 2010, p. 38)

Table 3
List of Piciryaraput

Yup'ik Value	**English Translation**	**Meaning**
Ilakucaraput or Nallunritlerkaitilat	Heritage/Family/Kinship	Family is very important. Knowing who we are and where we came from.
Qaneryaraput	Language	Keeping our Yup'ik language alive by passing it on to our next generation.
Niicugniyaraq	Listening	Learning from our elders through attentive listening.
Tunrikucaraq	Humility/Humbleness	Express Love and kindness in all you do. Think of others first rather than self and without boasting. Avoid Conflict, forgive, accept and make peace.
Tegganret Takaqluki	Respect for Elders	These are our teachers. They carry knowledge, wisdom, discipline and obedience to the traditions of our Ancestors.
Irniaput Kenkutkun Takaqluki	Respect and Love for Children	They are gifts to us. Help by raising them with Love, kindness, respect and tenderness. Doing so, they will become our future leaders.
Allat Yuut Takaqluki	Respect for Others	Treat all people with love, care and kindness as you would want to be treated. Don't be quick to judge others. Each person is gifted with skills & abilities from the Creator.
Nunamta Cikiutai Takaqluki	Respect for Nature	We are taught by our ancestors to be responsible stewards of the sky, land and sea. They provide subsistence for our people.
Cikiqucaraq Elitnaurluku	Sharing & Teaching	Teach our children to share by tasking them to bring subsistence to Elders, Widows, Widowers and people who cannot provide for themselves.

Ikayuqucaraq	Cooperation	We learned from our ancestors to work together for the benefit of all our cultural ways of life.
Cumiggluta Caliuralleq Pingnatugluta	Working and Trying Constantly	Our holistic way of life in all aspects requires constant hard work in order to succeed and survive.
Anglaniyaraq	Humor	Laughter and happiness are the best medicines of our culture. This helps keep the balance in the hard-working lives of our people.
Ukveryaraq	Spirituality	Our people and way of life is holistically very connected to all aspects of our being.
Wangkuta Piciryaraput	Traditions	Our cultural way of life and being.
Naklekun	Compassion	
Quya-	To be thankful or grateful for	
Ilaliunqegg-	Friendly	
Yugnirqe- Y*ugnikek'ngaq*		
Kenke	To love	
Cucu-	Evny	
Cuyu-		
Cikna-		
Ayuqniar-		
Nepaitnaq	to be silent or quiet	

(Yukon-Kuskokwim Health Corporation, n.d.) (Fienup-Riordan, 2005b).

Table 4
Data Collection Sites

School District	Villages	Schools
Lower Kuskokwim School District	Kasigluk	Akiuk Memorial School
		Akula Elitnaurvik
	Nightmute	Negtemiut Elitnaurviat School
	Atmautluak	Joann A. Alexie Memorial School
	Nunapitchuk	Anna Tobeluk Memorial School
	Bethel	Ayaprun Elitnaurvik
		Bethel Regional High School
		Gladys Jung Elementary School
		Kuskokwim Learning Academy
		Mikelnguut Elitnaurviat
	Kipnuk	Chief Paul Memorial School
	Oscarville	Qugcuun Memorial School
	Kongiganak	Ayagina'ar Elitnaurvik School
	Platinum	Arviq School
	Kwethluk	Ket'acik & Apaalluk Memorial School
	Quinhagak	Kuinerrarmiut Elitnaurviat School
	Kwigillingok	Kwigillingok School
	Toksook Bay	Nelson Island School
	Mekoryuk	Nuniwarmiut School
	Tuntutuliak	Lewis Angapak Memorial School
	Chefornak	Chaputnguak School & Amaqigciq School
	Napakiak	William N. Miller Memorial School
	Tununak	Paul T. Albert Memorial School
	Eek	Eek School
	Napaskiak	Zacharias John Williams Memorial School
	Goodnews Bay	Rocky Mountain School
	Newtok	Ayaprun School
Yupiit School District	Akiachak	Akiachak School
	Akiak	Akiak School
	Tuluksak	Tuluksak School
Southwest Region School District	Aleknagik	Aleknagik School

	Clarks Point	Claudia Pinto
	Ekwok	William "Sonny" Nelson School
	Koliganek	Koliganek School
	Manokotak	Manokotak "Nunaniq" School
	New Stuyahok	"Chief" Ivan Blunka School
	Togiak	Togiak School
	Twin Hills	Twin Hills School
Kuspuk School District	Kalskag	Joseph & Olinga Gregory Elementary School George Morgan Sr. High School
	Lower Kalskag	Zackar Levi Elementary School
	Aniak	Auntie Mary Nicoli Elementary School **Aniak Jr. Sr. High School**
	Chuathbaluk	Crow Village Sam School
	Red Devil	George Willis Sr. School
	Crooked Creek	Johnnie John Sr. School
	Sleetmute	Jack Egnaty Sr. School
	Stony River	Gusty Michael School
St. Mary's City School District	St. Mary's	St. Mary's School
Lower Yukon School District	Alakanuk	Alakanuk School
	Anchorage	Kusilvak Career Academy
	Marshall	Marshall School
	Russian Mission	Russian Mission School
	Emmonak	Emmonak School
	Mountain Village	Mountain Village School
	Scammon Bay	Scammon Bay School
	Hooper Bay	Hooper Bay School
	Pilot Station	Pilot Station School
	Nunam Iqua	Nunam Iqua School
	Kotlik	Kotlik School

Dillingham City School District	Dillingham	Correspondence School
		Dillingham Elementary
		Dillingham Middle/High School
Bering Strait School District	Elim	Aniguiin School
	Stebbins	Tukurngailnguq School
	St. Michael	Anthony A. Andrews School
Bristol Bay Borough School District	Naknek	Bristol Bay Correspondence
		Bristol Bay Middle/High School
		Naknek Elementary
Lake and Peninsula School District	Pilot Point	Pilot Point School
	Port Alsworth	Tanalian School
	Port Heiden	Meshik School
	Newhalen	Newhalen School
	Levelock	Levelock School
	Igiugig	Igiugig School
	Chignik Bay	Chignik Bay School
	Chignik Lagoon	Chignik Lagoon School
	Chignik Lake	Chignik Lake School

Appendix C

Survey Questions

Demographic Information

1. Are you a school principal in a Yup'ik community?
    a. Yes
    b. No
2. How long have you been a principal in a Yup'ik community?
    a. 1-2 Years
    b. 3-4 Years
    c. 5-6 Years
    d. 7+ years
3. Have you received any training in Central Yup'ik culture?
    a. Yes
    b. No
4. If yes, please select trainings participated in.
    a. Required Alaska studies class for Type B Administrative Certificate
    b. Required multicultural education/cross-cultural communications class for Type B Administrative Certificate
    c. Culture Camp
    d. Local school district professional development
    e. Other (please list)
5. I believe that my values more closely align with the values of the local Yup'ik communities in which I serve after taking the course(s) or participating in training. **LSa*
6. Do you identify as Native Alaskan?
    a. Yes
    b. No
7. If no, what is your ethnicity?
    a. Caucasian
    b. African-American
    c. Latino or Hispanic
    d. Asian
    e. Native American
    f. Native Hawaiian or Pacific Islander
    g. Two or More
    h. Other/Unknown
8. If yes, do you identify as Yup'ik?
    a. Yes
    b. No
9. If no, what Alaska Native tradition do you identify with?
    a. Eyak
    b. Tlingit
    c. Haida

   d. Tsimshian
   e. Inupiaq
   f. St. Lawrence Island Yupik
   g. Yup'ik
   h. Cup'ik
   i. Athabascan
   j. Alutiiq
   k. Unangax
   l. Other
10. What is the highest degree or level of education you have completed?
   a. Bachelor's Degree
   b. Master's Degree
   c. Doctorate Degree
   d. Other (please list)
11. What is your age?
   a. 18-24 years old
   b. 25-34 years old
   c. 35-44 years old
   d. 45-54 years old
   e. 55-64 years old
   f. 65-74 years old
   g. 75 years or older

Survey Questions:

12. There are identifiable values that **community members, elders, and parents** want your school to teach directly to students. **LSa*
13. There are identifiable values that **staff members at your school** believe should be directly taught to students. **LSa*
14. There are identifiable values that **district administrators** want your school to teach directly to students. **LSa*
15. There are identifiable values that **the State of Alaska- Department of Education and Early Development** wants your school to teach directly to students. **LSa*
16. I believe that the direct teaching of values is a responsibility of Alaskan public schools. **LSa*
17. I know several Yup'ik values without looking them up. **LSa*
18. Yup'ik values are embedded in our core curriculum at the school in which I serve. **LSa*
19. Indicate the degree to which the values listed below are a priority in your **school curricula**. **LSb*

   a. Heritage/Family/Kinship
   b. Yup'ik Language
   c. Listening
   d. Humility/Humbleness
   e. Respect for Elders
   f. Respect and Love for Children

g. Respect for Others
h. Respect for Nature
i. Sharing & Teaching
j. Cooperation
k. Working and Trying Constantly
l. Humor
m. Spirituality
n. Yup'ik Traditions
o. Compassion
p. To be thankful or grateful for
q. Friendly
r. To love
s. Envy
t. To be silent or quiet

20. Indicate the degree to which the values listed below important to your **school community**. **LSc*
    a. Heritage/Family/Kinship
    b. Yup'ik Language
    c. Listening
    d. Humility/Humbleness
    e. Respect for Elders
    f. Respect and Love for Children
    g. Respect for Others
    h. Respect for Nature
    i. Sharing & Teaching
    j. Cooperation
    k. Working and Trying Constantly
    l. Humor
    m. Spirituality
    n. Yup'ik Traditions
    o. Compassion
    p. To be thankful or grateful for
    q. Friendly
    r. To love
    s. Evny
    t. To be silent or quiet
21. Choose the values in which you believe your school should actively teach to students.
    a. Authenticity
    b. Achievement
    c. Adventure
    d. Autonomy
    e. Boldness
    f. Compassion
    g. Citizenship
    h. Community
    i. Compassion

j. Cooperation
k. Creativity
l. Curiosity
m. Determination
n. Envy
o. Fairness
p. Faith
q. Family
r. Friendliness
s. Friendships
t. Fun
u. Gratefulness
v. Growth
w. Heritage
x. Honesty
y. Humbleness
z. Humor
aa. Inner Harmony
bb. Justice
cc. Kindness
dd. Knowledge
ee. Language Understanding (Yup'ik)
ff. Leadership
gg. Learning
hh. Listening
ii. Love
jj. Loyalty
kk. Meaningful Work
ll. Openness
mm. Optimism
nn. Peace
oo. Quietness
pp. Recognition
qq. Respect
rr. Responsibility
ss. Self-Respect
tt. Service
uu. Sharing
vv. Stability
ww. Thankfulness
xx. Trustworthiness
yy. Wisdom
zz. Working Together
aaa. Yup'ik Traditions
bbb. Other (please list)

22. The values of school principals who teach in Yup'ik communities should be the exact same as Yup'ik values. **LSa*
23. It is problematic if the values of school principals differ vastly from the values of Yup'ik culture. **LSa*
24. If you would like to participate in incentive drawings from the researcher, please list your email address here.

Likert Scales that will be used:

**LSa*- 7 Point Likert Scale- Strongly Agree, Agree, Somewhat Agree, Neither Agree nor Disagree, Somewhat Disagree, Disagree, Strongly Disagree

**LSb*- 7 Point Likert Scale-Essential Priority, High Priority, Moderate Priority, Neutral, Somewhat Priority, Low Priority, Not a Priority

**LSc*- 7 Point Likert Scale- Extremely Important, Very Important, Moderately Important, Neutral, Slightly Important, Low Importance, Not at all Important

Appendix D

Informed Consent Agreement

College of Education

One University Boulevard
St. Louis, Missouri 63121-4499
Telephone: 314-516-4970
E-mail: amgr53@mail.umsl.edu

Informed Consent for Participation in Research Activities
Elitnauristet Yuutllu Calillgutkut Elitnaurluki Elitnaurat: Yup'ik Peoples and Public-School Principals in Southwestern Alaska, A Quantitative Survey of Cultural Values

Participant _____ HSC Approval Number **15828502**

Principal Investigator **Anthony Graham** PI's Phone Number **618-204-9646**

Summary of the Study

1. You are invited to participate in a research study conducted by Anthony Graham, UMSL doctoral candidate, and supervised by Dr. Laura Westhoff in the College of Education at the University of Missouri-St. Louis. The purpose of this dissertation is to explore how local school principals' values and ideas of what should be taught in traditional public school relate align to local Yup'ik values from the communities in which they serve.

The proposed study will be guided by the following research questions:

(1) What values do principals serving Yup'ik communities believe should be taught in schools?
(2) Do those values align with Yup'ik values?
(3) Do their views depend on the number of years principals have worked in Yup'ik communities?
(4)

2. Your participation will involve participation in a twenty-four-question survey. If you agree to participate, you will complete an online confidential survey.

3. There may be certain risks or discomforts associated with this research. Even though the survey is confidential, you may still be identifiable. Sometimes researchers change the names of institutions and cities to keep participants from being identified. In our study, although we will be not using the actual names of the participants or their schools, the southwestern region of Alaska will be identified as the geographical region of study.

4. The researcher will offer participants the opportunity to enter a random drawing for a $60 Amazon gift card for their participation. There is a maximum of a 1 in 68 chance of winning the drawing. There is a potential for future compensation as well. Your participation will help provide recommendations to the improve principal's experiences in Yup'ik serving schools.

5. Your participation is voluntary, and you may choose not to participate in this research study or to withdraw your consent at any time. You may choose not to answer any questions that you do not want to answer. You will NOT be penalized in any way should you choose not to participate or to withdraw.

6. By agreeing to participate, you understand and agree that your data may be shared with other researchers, educators, and community members in the form of presentations and/or publications. In all cases, your identity will not be revealed unless you give permission. In rare instances, a researcher's study must undergo an audit or program evaluation by an oversight agency (such as the Office for Human Research Protection). That agency would be required to maintain the confidentiality of your data. In addition, all data will be stored on a password-protected computer and/or in a locked office.

7. If you have any questions or concerns regarding this study, or if any problems arise, you may call the Investigator, Anthony Graham (618-204-9646) amgr53@mail.umsl.edu or Faculty Advisor, Laura Westhoff (314-516-5692) westhoffL@msx.umsl.edu. You may also ask questions or state concerns regarding your rights as a research participant to the Office of Research Administration, at 314-516-5897.

Your submission of the survey indicates that you are providing consent to participation in the research described above.

Appendix E

Recruitment Emails

Initial Email

Subject: Research Survey: Principals in Southwest Alaska- COMPENSATION OPPORTUNITY

Hello,

I am emailing to let you know about an opportunity to participate in a short 10-minute research study regarding principals in the southwestern region of Alaska and Yup'ik culture. This study is being conducted by myself, Anthony Graham, at the University of Missouri- St. Louis. **The study will explore how the values of principals in southwestern Alaska compare to local Yup'ik values passed down by elders.**

You are being asked to participate because your school serves Yup'ik constituents. The findings of this study will help determine what can be done to help principals prepare for serving in Yup'ik villages.

Principals who choose to participate in the study will participate in a short online confidential survey. Participants will have the opportunity to enter a random drawing for a $60 Amazon gift card for their participation. There is less than a 1 in 68 chance of winning!

If you would like additional information about this study, please email or call Anthony Graham at amgr53@mail.umsl.edu or 618-204-9646. Requesting more information does not obligate you to participate in any study. Thank you for considering this research opportunity.

Follow this link to the Survey:
${l://SurveyLink?d=Take the Survey}

Or copy and paste the URL below into your internet browser:
${l://SurveyURL}

Respectfully,

Anthony Graham, M.A.T., M.A.
University of Missouri- St. Louis

Follow the link to opt out of future emails:
${l://OptOutLink?d=Click here to unsubscribe}

Superintendent Email

Subject: Research and Compensation Opportunity for Principals in Southwest Alaska

Hello,

I am emailing to let you know about an opportunity for your district's principals to participate in a research study regarding principals in the southwestern region of Alaska and Yup'ik culture. This study is being conducted by Anthony Graham a doctoral student at the University of Missouri- St. Louis. The study will explore how the values of principals in southwestern Alaska compare to local Yup'ik values passed down by elders.

I am hoping that you would be willing to forward the survey to your principals serving Yup'ik students. The findings of this study will help determine what can be done to help principals prepare for serving in Yup'ik villages.

Principals who choose to participate will complete a short online confidential survey. Participants will have the opportunity to enter a random drawing for a $60 Amazon gift card for their participation.

If you would like additional information about this study, please email or call Anthony Graham at amgr53@mail.umsl.edu or 618-204-9646. Requesting more information does not obligate anyone to participate in any study. Thank you for considering this research opportunity.

Survey Linked Here

Alternatively, participants may copy and paste this link into their browser:
https://umsl.az1.qualtrics.com/jfe/form/SV_5am6DvlBXkgSxGB

Respectfully,

Anthony Graham
UMSL Doctoral Candidate

First Follow Up Email

Subject: Research Survey: Principals in Southwest Alaska- COMPENSATION OPPORTUNITY

Hello,

This email serves as a friendly reminder to participate in the survey linked below if you haven't already. The survey will only take about 10 minutes and will explore how the values of principals in southwestern Alaska compare to local Yup'ik values passed down by elders.

Principals who choose to participate in the study will participate in a short online confidential survey. Participants will have the opportunity to enter a random drawing for a $60 Amazon gift card for their participation. There is less than a 1 in 68 chance of winning!

If you would like additional information about this study, please email or call Anthony Graham at amgr53@mail.umsl.edu or 618-204-9646. Requesting more information does not obligate you to participate in any study. Thank you for considering this research opportunity.

Follow this link to the Survey:
${l://SurveyLink?d=Take the Survey}

Or copy and paste the URL below into your internet browser:
${l://SurveyURL}

Respectfully,

Anthony Graham, M.A.T., M.A.
University of Missouri- St. Louis

Follow the link to opt out of future emails:
${l://OptOutLink?d=Click here to unsubscribe}

Second Follow Up Email

Subject: Research Survey: Principals in Southwest Alaska- COMPENSATION OPPORTUNITY

Hello,

This email serves as a last reminder to participate in the survey linked below. The survey will only take about 10 minutes and will explore how the values of principals in southwestern Alaska compare to local Yup'ik values passed down by elders.

Principals who choose to participate in the study will participate in a short online confidential survey. Participants will have the opportunity to enter a random drawing for a $60 Amazon gift card for their participation. There is less than a 1 in 68 chance of winning!

If you would like additional information about this study, please email or call Anthony Graham at amgr53@mail.umsl.edu or 618-204-9646. Requesting more information does not obligate you to participate in any study. Thank you for considering this research opportunity.

Follow this link to the Survey:
${l://SurveyLink?d=Take the Survey}

Or copy and paste the URL below into your internet browser:
${l://SurveyURL}

Respectfully,

Anthony Graham, M.A.T., M.A.
University of Missouri- St. Louis

Follow the link to opt out of future emails:
${l://OptOutLink?d=Click here to unsubscribe}

Third Follow Up Email

Subject: INCREASED COMPENSATION: Research Survey: Principals in Southwest Alaska- Deadline 6/19/20

Hello,

This email serves as reminder to participate in the survey linked below. Compensation has been increased for taking the survey. **Each participant will receive a $10 Amazon gift card.** In addition, participants will have the opportunity to enter a random drawing for a $60 Amazon gift card for their participation. The deadline to participate is Friday, June 19th, 2020.

Principals who choose to participate in the study will participate in a short online confidential survey. *The survey will only take about 10 minutes* and will explore how the values of principals in southwestern Alaska compare to local Yup'ik values passed down by elders.

If you would like additional information about this study, please email or call Anthony Graham at amgr53@mail.umsl.edu or 618-204-9646. Requesting more information does not obligate you to participate in any study. Thank you for considering this research opportunity.

Follow this link to the Survey:
${l://SurveyLink?d=Take the Survey}

Or copy and paste the URL below into your internet browser:
${l://SurveyURL}

Follow the link to opt out of future emails:
${l://OptOutLink?d=Click here to unsubscribe}

Respectfully,

Anthony Graham, M.A.T., M.A.
University of Missouri- St. Louis

Final Follow Up Email

Subject: INCREASED COMPENSATION, Final Reminder: Research Survey: Principals in Southwest Alaska- Deadline 6/19/20

Hello,

This email serves a **final reminder** to participate in the survey linked below. Compensation has been increased for taking the survey. **Each participant will receive a $10 Amazon gift card.** In addition, participants will have the opportunity to enter a random drawing for a $60 Amazon gift card for their participation. The deadline to participate is Friday, June 19th, 2020.

Principals who choose to participate in the study will participate in a short online confidential survey. *The survey will only take about 10 minutes* and will explore how the values of principals in southwestern Alaska compare to local Yup'ik values passed down by elders.

If you would like additional information about this study, please email or call Anthony Graham at amgr53@mail.umsl.edu or 618-204-9646. Requesting more information does not obligate you to participate in any study. Thank you for considering this research opportunity.

Follow this link to the Survey:
${l://SurveyLink?d=Take the Survey}

Or copy and paste the URL below into your internet browser:
${l://SurveyURL}

Follow the link to opt out of future emails:
${l://OptOutLink?d=Click here to unsubscribe}

Respectfully,

Anthony Graham, M.A.T., M.A.
University of Missouri- St. Louis

Personal Email

Hello [Principal Name],

I sent a survey to you via email regarding Yup'ik culture and school Principals. I believe your input would be extremely valuable to the data and ultimately help to improve the principal experience for new administrators in Alaska. The survey closes at the end of the day tomorrow, Friday.

There is compensation for completing the survey- a $10 Amazon gift card. Completing the survey will also allow you an entry into the drawing for a $60 gift card as well.

Respectfully,

Anthony Graham,
Researcher