TIAMUNA

"Future"

Tiamuna Community Needs and Readiness Assessment

ALASKA NATIVE HERITAGE CENTER

Alaska Native Heritage Center

Tiamuna Community Needs and Readiness Assessment

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EXECUTIVE SUMMARY

The focus of this Tiamuna Community Needs and Readiness Assessment is threefold. First, it documents the availability of culturally-reflective services and programs explicitly designed to improve the educational opportunities and achievement of Alaska Native and American Indian youth in the Anchorage area. Second, it documents barriers to accessing supplemental educational services and programs. Third, it identifies unmet interests and recommends priorities for new culturally-reflective services and programs.

Findings indicate a significant gap between the desires of Alaska Native and American Indian caregivers and their children for culturally-reflective supplemental educational services and programs outside of the school day and the quantity and selection of culturally-reflective educational services and programs available to youth living in the Anchorage area. Findings also identified a gap between the desires of Alaska Native and American Indian caregivers for their children to participate in other supplemental educational services and programs outside of the school day that are not culturally-specific and the accessibility of these services and programs in terms of cost and transportation.

To reach these conclusions we used three data collection methods: 1) internet search to identify current culturally-reflective educational services and programs; 2) Virtual Visits with 19 key informants, 11 caregivers, and seven youth; 3) an online survey that received responses from 1,024 caregivers about their children's experiences related to supplemental educational services and programs outside of the regular school day; and 4) a follow-up online survey to collect demographic data. Of the caregivers and youth who participated in the Virtual Visits, all identified themselves as Alaska Native. Of those who participated in a follow-up online survey (n=70), 81% of the respondents identified themselves as Alaska Native or American Indian and 91% identified their children as Alaska Native (Fig. 1).

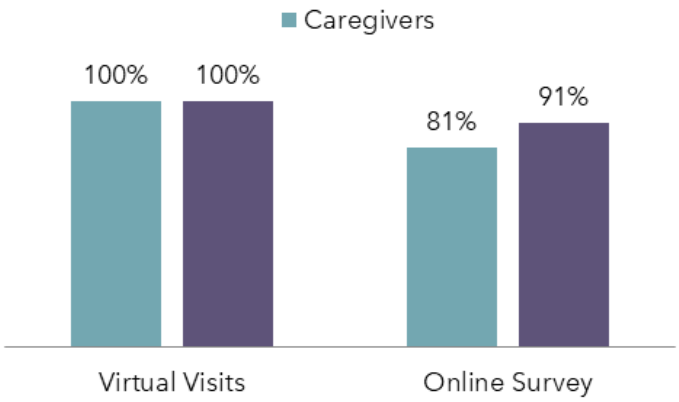

Figure 1: Percent of virtual visit and online survey respondents who identified themselves as Alaska Native or American Indian

Respondents and their children represented all but one Alaska Native ethnicity and all but two Alaska Native corporations. Even though most of the online survey respondents have lived in the Anchorage area for more than 10 years, they or their family came to Anchorage from 56 different home communities or villages.

Data collection focused on supplemental educational services and programs provided outside of the regular school day where youth can receive advanced academic instruction, get extra help with assignments, or discover new hobbies, interests, and activities. The definition of "educational services and programs" was framed broadly to reflect the goals of Anchorage Realizing Indigenous Student Excellence (ARISE), a six-year-old city-wide collective impact initiative led by Alaska Native families and organizations, policymakers, and educators, dedicated to measuring and strategically improving Alaska Native and American Indian students' academic achievement. Accordingly, "educational services and programs" are those that will empower and nurture Alaska Native and American Indian youth to 1) make successful academic transitions; 2) achieve emotional, social, and physical well-being; and 3) know who they are, their heritage and culture, and their role in the community (http://arisepartnership.org/approach/goals/).

Further, we grouped educational services and programs into seven broad categories: those with a direct academic focus (e.g., Cook Inlet Tribal Council STEM Learning Labs); art programs, classes, and lessons (e.g., dance groups); camps (e.g., Urban Unangax Culture Camp); career and college preparation services and programs (e.g., Cook Inlet Region, Inc. C3 Experience, Alaska Native Science and Engineering Program Summer Bridge); services and programs focused on life skills (e.g., Elders and Youth Conference); sports and athletic programs (e.g., Native Youth Olympics); and wellness and prevention programs (e.g., Alaska Native Mentoring Initiative). We defined programs as culturally-reflective when they had a clear Alaska Native or American Indian cultural connection (e.g., Urban Unangax Culture Camp) or were provided by an Alaska Native or American Indian organization, such as the Alaska Native Heritage Center.

Table 1: Internet search identified 137 supplemental educational services and programs provided outside of the regular school day.

Category	Without Cultural Focus		With Cultural Focus		Total
Academic Focus	23	58%	16*	42%	38
Art Focus	22	92%	2	8%	24
Camps	3	38%	5	63%	8
Career/College Prep	2	17%	10	83%	12
Life Skills	5	71%	2	29%	7
Sports/Athletics	39	98%	1	3%	40
Wellness/Prevention	3	38%	5	63%	8
Total	96	71%	41	29%	137

***** Two of the school district programs are in-school opportunities, including the Alaska Native Cultural Charter School and the College Gate Yup'ik Immersion Program.

FINDINGS

The internet search found only 39 supplemental educational options provided outside of the regular school day with a clear Alaska Native or American Indian cultural focus. The educational opportunity types that had the greatest percent of services and programs with a cultural focus or provided by an Alaska Native organization were in three areas: camps, career/college preparation, and wellness/prevention.

The activities identified in Table 1 are provided by 103 different organizations in Anchorage. Cook Inlet Tribal Council provided the most with 12, followed by the Alaska Native Science and Engineering Program with eight, and the Anchorage School District with eight services and programs (Appendix A includes a complete list of providers by educational opportunity type). Two of the school district programs are in-school services and programs: the Alaska Native Cultural Charter School and the College Gate Yup'ik Immersion Program. Providers are equally divided between for-profit and non-profit organizations. Non-profit organizations provide more academic and career/college preparation activities and for-profit organizations provide more art and sports/athletics activities.

Caregivers identified a range of culturally-reflective educational services and programs, including Alaska Native history, laws, arts, culture, athletics, and subsistence activities, that they would like to see made available for their children or that they would like to see expanded to include additional children. Specific suggestions provided by caregivers are included in the following table.

A portion of the caregiver feedback about educational services and programs that they want to see for their children focused on the school system directly. These suggestions also inform supplemental educational services and programs. Following is a list of suggestions provided by caregivers through the Caregiver Survey or the Caregiver Visits:

- Focus on storytelling and trying to instill a lot of the traditional stories that are told around different regions
- Instill collaboration and teamwork and trying to get students to work together to understand the role of leadership and the meaning of leadership
- Schools for Indigenous people made by Indigenous people serving Indigenous youth
- More Alaska Native teachers
- Teach Native Youth Olympics in the schools as part of physical education classes
- Integrate culture into the curriculum using an Elders council
- Make our Yup'ik program a lot more interesting and viable to others around the community and provide open access to transportation
- Tribal school option in each community
- Equity in the system

The Community Needs and Readiness Assessment also identified a gap between the desires of Alaska Native and American Indian caregivers for their children to participate in other non-culturally specific supplemental educational services and programs outside of the school day, and the accessibility of these services and programs in terms of cost and

Table 2: Desired activities and topics (Source: Caregiver Survey and Virtual Visits)

Category	Desired activities and topics suggested by caregivers
Alaska Native history, laws, arts, culture, and athletics	• Alaska Native rights, laws and policies like Alaska Native Claims Settlement Act, Indian Child Welfare Act, traditional law, and politic • Alaska Native history • Culture camps • Alaska Native arts, crafts, dance groups, cooking • Field trips to museums and cultural programs • Culture clubs • Indigenous core values • A dedicated spaces for youth to participate in Native Youth Olympics • Culture boxes • Celebrations
Language instruction	• Registered apprenticeship for language teachers • Language school on Saturday mornings • K-3 immersion programs
Subsistence opportunities	• Hunting, fishing, gathering • Use traditional equipment like spears • Preserving foods • Provide subsistence equipment • Summer subsistence program for younger youth • Teach outdoor skills and basic survival skills • Identifying plants and animals
Connections with Elders	• Elder in the house who understands their own culture, and many of the other Alaska Native cultures in Alaska • Cultural groups with Elder leaders • Partner Elders with youth • Elders lead talking circles, or groups • Learning traditional activities alongside Elders
Youth leadership development	• Experiences, programs, and activities that allow Alaska Native youth to experience what it's like to have leadership opportunities using physical, spiritual, and educational activities and opportunities to guide others through projects and programs • Youth gatherings • Gather youth feedback and input into programs they want

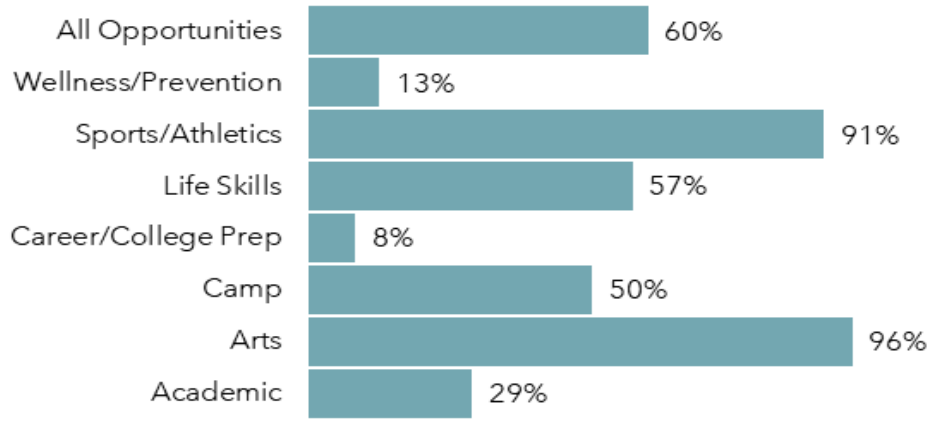

Figure 2: Percent of educational services and programs that have a cost to participate by category (Source: Internet Search)

and transportation. The cost of educational services and programs varied significantly by educational opportunity type (Fig. 2). Very few academic educational services and programs had an associated cost. In comparison, the majority of educational services and programs identified as arts or sports/athletics had an associated cost.

Analysis of barriers indicated that a proportion of Alaska Native and American Indian families may have cost of services as an unmet barrier, in which case their children will not be able to access most sports/athletics and arts educational services and programs.

- 16% of families have transportation as an unmet barrier
- 23% of families have cost of services as an unmet barrier

Finally, the Community Needs and Readiness Assessment indicated that the Alaska Native Heritage Center is already using outreach methods identified by caregivers: social media; school outreach through presentations, staff, and counselors; word of mouth; and TV/Radio. Continued use of these methods will ensure that Alaska Native and American Indian youth and their families know about Tiamuna and the educational services and programs available to them in Anchorage, and specifically those that reflect Alaska Native and American Indian cultures.

DISCUSSION

The focus of this Tiamuna Community Needs and Readiness Assessment is threefold. First, it documents the availability of culturally-reflective services and programs explicitly designed to improve the educational services and programs and achievement of Alaska Native and American Indian youth in the Anchorage area. Second, it documents barriers to accessing supplemental educational services and programs. Third, it identifies unmet interests and recommends priorities for new culturally-reflective services and programs.

Findings indicate limited **quantity** and **selection** of culturally-reflective services and programs explicitly designed for Alaska Native and American Indian youth. Without related funds to develop the supplemental educational programs and services that caregivers want for their children, it will be extremely challenging for Tiamuna to provide Alaska Native and American Indian youth and their families with meaningful access to the culturally-reflective educational options that they believe are best for their individual needs. Tiamuna's ability to provide children and families with **meaningful access to culturally reflective educational options** is further limited by the current capacity of existing programs, many of which are at or over capacity.

Findings also indicate a significant number of families in the Anchorage area have limited accessibility in terms of cost and transportation to educational options that do not have a specific cultural focus. Tiamuna will be able to facilitate greater access to these non-culturally-reflective programs, like sports and athletics, by providing scholarships and transportation to children and youth who need these supports. This facilitation will help children and youth to achieve some of the goals stated by ARISE as well as to partially meet Tiamuna's goal: "Alaska Native students achieve education outcomes that express their full potential and feel satisfied and culturally affirmed by their educational experiences." However, Tiamuna's inability to develop new programs, based on the U.S. Department of Education Office of Indian Education Accessing Choices in Education funding restrictions, will limit the program's impact on students' achievement of feeling culturally affirmed by their educational experiences.

We recommend that ANHC discuss the desires of caregivers for new programs with its U.S. Department of Education Office of Indian Education Accessing Choices in Education program officer to focus a portion of the Accessing Choices in Education Demonstration Grant for Indian Children on the development of services and programs identified by caregivers. Programs developed should focus on Alaska Native history and laws, arts, culture, and athletics; language instruction; subsistence opportunities; connecting youth and Elders; and youth leadership development. Programs should be implemented to reflect Alaska Native or American Indian values, use hands-on and experiential learning with significant outdoor time, and staff should be highly trained and supported to work effectively with Alaska Native and American Indian youth.

We also recommend that Tiamuna continue to use ANHC's outreach methods through partners and social media to ensure that Alaska Native and American Indian youth and their families know about Tiamuna and the educational options available to them in Anchorage, and specifically those that reflect Alaska Native cultures.

LIMITATIONS

This Community Needs and Readiness Assessment has several limitations. First, the online search was not exhaustive. More than likely we missed educational services and programs that could serve Alaska Native and American Indian youth. Second, the online survey used a convenience sample of individuals contacted through email or social media. Even though we received more than 1,000 responses, convenience samples are not generalizable to entire populations. In particular, we likely did not capture experiences of Alaska Native and American Indian caregivers who do not have internet access. Their opinions may have been very different than those with internet access. Third, the key informants and caregivers who participated in the Virtual Visits represent a small subsection of individuals involved in existing educational services and programs. We may have missed learning about other educational services and programs not represented by our key informants.

PROJECT BACKGROUND

> I do want to say that these types of questions are needed. These types of assessments are needed if we want change. But we can't stop at just doing the research and leaving it there. We have to really push for it. We have to advocate for it, even when we get in trouble for it. I think the work is important. Places like Native Student Services and the Heritage Center are starting to do the work to really show how resilient and intelligent Native people are. Our knowledge, our Indigenous knowledge is enough. We can use it in a lot of these places. But these places also have to be able to adapt to Indigenous knowledge as well. (Source: Key Informant 15)

Goldstream Group was contracted by the Alaska Native Heritage Center (ANHC) to conduct a community needs and readiness assessment as part of its Tiamuna project funded by the U.S. Department of Education Office of Indian Education Accessing Choices in Education (ACE). ACE-funded projects are tasked with expanding educational choice by enabling a tribe, or the grantee and its tribal partner, to select a project focus that meets the needs of their students, and enabling caregivers of Alaska Native and American Indian students, or the students, to choose educational services by selecting the specific service and provider desired (https://oese.ed.gov/offices/office-of-indian-education/demonstration-grants-for-indian-children/).

The main goals of Tiamuna are: for Alaska Native and American Indian students and their families to know the educational opportunities available to them in Anchorage, and specifically those that reflect Alaska Native and American Indian cultures; for Alaska Native and American Indian students and their families to have meaningful access to the culturally-reflective educational services and programs they believe are best for their individual needs; and for Alaska Native and American Indian students to achieve educational outcomes that express their full potential and feel satisfied and culturally affirmed by their educational experiences.

This report presents the Tiamuna Community Needs and Readiness Assessment findings. Section 1 includes a description of the data collection and analysis methods. Section 2 presents the findings. It is structured around the six questions used to guide this assessment. Findings from the internet search, Virtual Visits, and online Caregiver Survey are integrated as applicable. Section 3 includes a discussion of the findings and our recommendations. The appendices include detailed reports by data collection method.

METHODS

The focus of this needs assessment was to document the availability and accessibility of cultural learning and educational programs and opportunities in the Anchorage area to support and enrich the education of Alaska Native and American Indian youth, to identify barriers to access, and to identify unmet interests and recommend priorities for new learning opportunities.

Data collection focused on supplemental educational services and programs provided outside of the regular school day where youth can receive advanced academic instruction, get extra help with assignments, or discover new hobbies, interests, and activities. The definition of "educational services and programs" was framed broadly to reflect the goals of Anchorage Realizing Indigenous Student Excellence (ARISE), a six-year-old city-wide collective impact initiative led by Alaska Native families and organizations, policymakers, and educators, dedicated to measuring and strategically improving Alaska Native and American Indian students' academic achievement. Accordingly, "educational services and programs" are those that will empower and nurture Alaska Native and American Indian children to 1) make successful academic transitions; 2) achieve emotional, social, and physical well-being; and 3) know who they are, their heritage and culture, and their role in the community (http://arisepartnership.org/approach/goals/).

Further, we grouped educational services and programs into seven broad categories: those with a direct academic focus (e.g., Cook Inlet Tribal Council STEM Learning Labs); art programs, classes, and lessons (e.g., dance groups); camps (e.g., Urban Unangax Culture Camp); career and college preparation services and programs (e.g., Cook Inlet Region, Inc. C3 Experience, Alaska Native Science and Engineering Program Summer Bridge); services

and programs focused on life skills (e.g., Elders and Youth Conference); sports and athletic programs (e.g., Native Youth Olympics); and wellness and prevention programs (e.g., Alaska Native Mentoring Initiative). We defined programs as culturally-reflective when they had a clear Alaska Native or American Indian cultural connection (e.g., Urban Unangax Culture Camp) or were provided by an Alaska Native or American Indian organization, such as the Alaska Native Heritage Center.

Six overarching questions guided the Tiamuna Community Needs and Readiness Assessment:

1. What kind of educational services and programs currently exist? To what extent do the educational services and programs reflect Alaska Native culture?
2. What kind of educational services and programs are youth currently participating in?
3. What do caregivers and their children like about current educational services and programs offered?
4. What are the barriers to accessing current educational supports?
5. What other educational services and programs would families/key informants like to see offered?
6. What are the best methods for outreach to families?

Data Collection Instruments: Three data collection instruments were used to answer the Tiamuna Community Needs and Readiness Assessment questions.

Internet Search: We conducted an internet search of supplemental educational services and programs in Anchorage starting with programs provided by the Tiamuna partners. From their websites we followed links to related sites, and from those websites we followed further links to other sites, and so on. In addition, we searched for supplemental educational services and programs by keywords, such as Alaska Native camps. When information was not readily available on a website we followed up by phone and email. Data was analyzed using Excel pivot tables to provide counts and percentages of the data collected. Appendix A includes a list of providers by educational service and program type. The internet search Excel file was provided to ANHC along with this report.

Key Informant, Caregiver, and Youth Virtual Visits: We conducted key informant interviews with individuals who are knowledgeable about the cultural learning and educational services and programs in Anchorage. ANHC assisted in recruiting a purposeful sample of key informants, youth, and caregivers for Virtual Visits, which resulted in Virtual Visits with 19 key informants, 11 caregivers, and seven youth. Visits were held using Zoom and recorded and transcribed for analysis. We used ATLAS.ti (qualitative data analysis software) to analyze visit data. We reviewed preliminary analysis results with ANHC. All of those who participated in the Virtual Visits received an opportunity to review their visit transcript and make clarifications to the content if they felt it was warranted. Four respondents made changes or clarifications to their transcript. For all quotes used in this document we received affirmative permission to use the quote from the speaker. All of those who participated in Virtual Visits received a $25 gift card. Detailed responses by visit question are included in Appendix B.

Caregiver Survey: To further assess community needs for supplemental educational services and programs we conducted an online survey of caregivers. We used a convenience sample of caregivers reached through partner outreach and the ANHC Facebook page. In total,

1,024 caregivers provided feedback about their children's experiences with supplemental educational services and programs in Anchorage. Caregivers who completed the survey were able to enter a drawing for one of three $200 gift cards.

The response represents approximately 3% of the adults who identified themselves as Alaska Native or American Indian on the 2020 Census. In 2020, 40,132 individuals living in the Municipality of Anchorage identified themselves as Alaska Native or American Indian alone or in combination with two or more races. Approximately 24% are under the age of 18. These individuals represent 14% of the Anchorage total population of 291,247 https://data.census.gov/cedsci/table?q=Anchorage%20municipality%20population&g=0400000US02&tid=DECENNIALPL2020.P1&hidePreview=false).

In addition, we used email addresses provided for the sweepstakes entry to follow-up with the survey responders to gather demographic data. Of the 900 respondents who provided their email, 70 completed the demographic data. We used descriptive statistics and content analysis to analyze the Caregiver Survey data. Detailed responses by survey question are included in Appendix B and D.

FINDINGS

The findings section is structured around the six questions used to guide this assessment. Findings from the internet search, Virtual Visits, and online Caregiver Survey are integrated as applicable. Please see the appendices section of the report for a comprehensive presentation of results by methodology.

Question 1. What kind of educational services and programs currently exist? To what extent do the educational services and programs reflect Alaska Native or American Indian culture?

The internet search identified 137 supplemental educational services or programs. Of the 137 services or programs identified, 29% (39 programs) had an Alaska Native or American Indian cultural focus and/or were provided by an Alaska Native organization. Camps, career and college prep, and wellness/prevention educational opportunity categories had the greatest percentage of programs with a cultural focus.

Key informant interviewees described a variety of ways that culture was reflected or integrated into the programs or activities, an indication of what they found important. As seen in Table 4, the primary way key informants described culture being integrated into educational services and programs was through cultural or traditional activities, such as subsistence activities (berry picking, fishing, etc.), dance, drumming, beading, and Native games. Some programs or activities fell under more than one category. Interestingly, while caregivers were not asked about family-specific activities, three caregivers shared about activities they or other family members do with their children, rather than through a program or organization.

Table 3: Count of services and programs identified between April and July 2021 for youth in the Anchorage area by category and by with a cultural focus and without a cultural focus (Source: Internet Search)

Category	Description	Without Cultural Focus		With Cultural Focus		Total
		Count	Percent	Count	Percent	
Academics	Programs that offer academic support, such as afterschool programs, credit recovery, and tutoring	23	58%	14	42%	37
Arts	Programs focused on art, dance, music, theater	22	92%	2	8%	24
Camp	Programs held over several consecutive days	3	38%	5	63%	8
Career/ College Prep	Programs focused on preparing youth for college or specific employment	2	17%	10	83%	12
Life Skills	Programs focused on developing skills for life, such as driving and leadership development	5	71%	2	29%	7
Sports/ Athletics	Programs focused on athletic endeavors or sports, such as archery, gymnastics, hockey, horseback riding, and Native Youth Olympics	39	98%	1	3%	40
Wellness/ Prevention	Programs focused on promoting youth wellness overall	3	38%	5	63%	8
Total		97	71%	39	29%	136

Table 4: Count and percent of ways that educational experiences, programs, or activities reflect Alaska Native or American Indian cultures, languages, or perspectives (Source: Key Informant, Caregiver, and Youth Virtual Visits)

Integration Theme	Description	Responses (n = 32)	
		Count	Percent
Cultural/Traditional Activities	Culture was reflected or integrated in the program through cultural or traditional activities	27	84%
Language	Culture was reflected or integrated in the program through Native language(s)	7	22%
Indigenous Values or Lens	Culture was reflected or integrated in the program through Indigenous values or Indigenous perspectives	7	22%
Connect with Other Native Students	Culture was reflected or integrated in the program through connections to other Native students	3	9%
History	Culture was reflected or integrated in the program through learning history	3	9%
Through Feedback	Culture was reflected or integrated in the program through feedback from the community, Elders, and cultural advisory committees	3	9%
Staff	Culture was reflected or integrated in the program through the staff's vision, knowledge, and work	3	9%

Around 30% of the supplemental educational services and programs identified included an online option. Supplemental educational services and programs were offered to youth from pre-K through high school, with the most services and programs offered for middle (11 to 13) and high (14 to 18) school aged youth. The greatest number of age groups are served in two categories: art services and programs, which serve an average of 3.29 age groups, and sports/athletics services and programs, which serve an average of 3.18 age groups. Career/college preparation and life skills services and programs primarily serve high school aged youth.

The cost of supplemental educational services and programs varies widely. Of the 137 activities, 41% provided free services and programs; 95% of the programs with a cultural focus provided free services and programs. Another 23% charged a fee for their services and

programs based on age, season, or sport. Most services and programs that charged a fee ranged between $50 and $100 for a one-day lesson or class, so if a youth were to participate in an art class, for example, for an entire semester (approximately 16 weeks), the semester cost would range between $800 and $1,600. Weekly programs that charged a fee, including camps, ranged between $200 and $599 per week. Club sports, such as volleyball and hockey, included registration fees, season fees, and special fees for travel. The costs ranged from $400 to $750, although exact fees were not provided. Driving programs cost about $1,000, including driving class and road exam.

Table 5: Count of services and programs with online options by category (Source: Internet Search)

Category	No Online Option	Online Option	Unknown
Academic	7	17	14
Arts	12	8	4
Camp	6	1	1
Career/College Prep	2	5	5
Life Skills	1	3	3
Sports/Athletics	34	5	1
Wellness/Prevention	1	2	5
Total	63	41	33

Table 6: Count of educational services and programs offered by category and age group (number of activities does not equal 137 as many organizations serve more than one age group) (Source: Internet Search)

Category	Pre-K (0 to 4)	Elementary (5 to 12)	Middle School (12 to 14)	High School (14 to 18)
Academic	8	22	30	24
Arts	11	22	23	23
Camp	3	7	7	6
Career/College Prep	1	1	3	12
Life Skills	0	0	1	7
Sports/Athletics	19	34	39	35
Wellness/Prevention	0	2	5	7
Total	42	88	108	114

Table 7: Count and percent of supplemental educational services and programs by cost and cultural focus (Source: Internet Search)

Cost	No Cultural Focus	Cultural Focus	Total	Percent of Total
No Cost	18	38	56	41%
$100 or less	17	1	18	13%
$101 to $200	10	0	10	7%
$201 to $300	3	0	3	2%
$301 to $400	7	1	8	6%
$401 to $500	5	0	5	4%
More than $500	7	0	7	5%
Varies or Unknown	29	1	30	22%
Total	96	41	137	

The cost of services and programs also varied significantly by educational service/program category. Very few academic services and programs had a related cost (29%). In comparison, the majority of educational services and programs identified as arts (96%) or sports/athletics (91%) had a related cost.

Most supplemental educational services and programs have an online registration process. A little more than nine percent of the services and programs require youth to be Alaska Native or American Indian to participate in their activities. Similarly, 69% of key informants indicated that youth enrolled in their programs through an application process. This percent aligns with the percent of services and programs that reported requiring a registration, both online and paper/in-person.

Supplemental educational services and programs were provided by 103 different organizations in Anchorage. Cook Inlet Tribal Council provided the most services and programs with 12, followed by the Alaska Native Science and Engineering Program with eight services and programs, and the Anchorage School District with eight services and programs. Providers

were equally divided between for-profit and non-profit organizations. Non-profit organizations provide more academic and career/college preparation activities and for-profit organizations provide more art and sports/athletics activities.

Table 8: Count of services and programs by category (Source: Internet Search)

Category	$0	$100 or less	$101 to $200	$201 to $300	$301 to $400	$401 to $500	More than $500	Varies or Unknown	Percent with cost
Academic	27	3	0	1	0	1	1	5	29%
Arts	1	5	4	0	5	1	1	7	96%
Camp	4	0	0	0	3	0	0	1	50%
Career/College Prep	11	0	0	1	0	0	0	0	8%
Life Skills	3	0	1	0	0	0	3	0	57%
Sports/Athletics	2	9	5	1	0	3	2	18*	91%
Wellness/ Prevention	7	1	0	0	0	0	0	0	13%
Grand Total	55	18	10	3	8	5	7	31	60%

*Costs noted here varied depending on length of season.

Table 9: Count and percent of services and programs by enrollment method (Source: Internet Search)

Enrollment Method	Count	Percent
Online Registration	66	48%
Paper/In-Person	35	26%
Through School	5	7%
Alaska Native Requirement	13	10%
Age	1	1%
Contact Specific Person	2	2%
Unknown	15	11%

Three for-profit organizations were identified as Alaska Native-owned and/or -operated: Cook Inlet Region, Inc. and Bristol Bay Native Corporation, two of the twelve land-based Alaska Native regional corporations created by the Alaska Native Claims Settlement Act of 1971, and Alaska Rural Professional Development, an Alaska Native women-owned and -operated training organization that provides resume and cover letter writing services as well as professional skills training to individuals and organizations throughout Alaska and beyond. Alaska Rural Professional Development works with clients who range from high school students to leadership executives, and who work in organizations such as corporations, tribal organizations, health corporations, and other non-profits and small businesses.

Twenty-five of the non-profit organizations providing education services for youth are Alaska Native owned and/or operated, such as Alaska Native Heritage Center, Aleutian Pribilof

Island's Association, Cook Inlet Tribal Center, Cook Inlet Native Head Start, First Alaskans Institute, Johnson-O'Malley Education, Native Movement, Organized Village of Kake, Qagan Tayagungin Tribe of Sand Point, and the Southcentral Foundation.

Table 10: Count of educational services and programs by category and by for-profit and non-profit providers (Source: Internet Search)

Category	For-profit	Non-profit	Total
Academic	9	28	37
Arts	21	3	24
Camp	2	6	8
Career/College Prep	1	11	12
Life Skills	3	4	7
Sports/Athletics	31	9	40
Wellness/Prevention	0	8	8
Total	67	69	136

Key informants indicated that youth and families are often included in developing educational services and programs. The primary ways identified were through a formal Caregiver or youth committee or advisory group (37% of key informants) and through formal data collection tools, like surveys and focus groups (37% of key informants). Some key informants used more than one method.

Table 11: Count and percent of ways that youth and families are involved in program design (n = 19) (Source: Virtual Visits)

Type of Involvement	Count	Percent
Formal Committee or Advisory Group	7	37%
Formal Data Collection Tools	7	37%
Informal Feedback/Involvement	6	32%
Youth Involvement in Strategic Planning	2	11%
Family Meeting Nights	2	11%

Two key informants felt like they were lacking caregiver/youth involvement (Table 11). Key informants described policies they had in place that address or support the educational needs of Alaska Native and American Indian youth. Almost half of key informants said they either didn't have any specific policies in place, were uncertain if they had any, or were unable to describe the policies. Those key informants who said they did have policies in place described a variety of policy types.

Of the key informants interviewed, 63% reported being over or at capacity, indicating a need for expanded programming (Table 12). Of those who described their program as being under capacity, 80% described COVID-19 as having an impact on their numbers.

Table 12: Count and percent of key informants by capacity level (n=19) (Source: Virtual Visits)

Capacity Level	Count	Percent
Over Capacity	4	21%
At Capacity	8	42%
Under Capacity	5	26%
Varies/Uncertain	2	11%

Question 2. What kind of educational services and programs are youth currently participating in?

Youth are involved in a range of organized culturally-reflective learning experiences, including programs offered through school and particularly those offered through Title VI, specific cultural activities outside of school, programs offered through Cook Inlet Tribal Council, and other educational programs such as the Alaska Native Science and Engineering Program. Following are specific activities identified by Caregivers.

- Culture Week at ANCCS. Children were immersed in hands-on activities lead by Elders or Culture Bearers. Groups were multi-generational. Food, language, and stories shared. (School activity identified by Caregiver Survey respondent.)
- Anchorage School District Title VI Summer Enrichment Program and evening school programs. My elementary aged children have really enjoyed the craft activities, learning languages, and the community environment. (Title VI activity identified by Caregiver Survey respondent.)
- Native Youth Olympics, because it gives my kids a chance to meet other Alaskan Natives and participate in the events. (Sports/athletic activity identified by Caregiver Survey respondent.)
- Basketball because they are used to playing at home events. (Sports/athletic activity identified by Caregiver Survey respondent.)
- When my eldest was in high school, she attended Alaska Native Heritage Center High School Afterschool program. It was awesome!! It was great because she got a ride there, she loves her Native culture and enjoyed the guest artists that came in. (Specific cultural activity identified by Caregiver Survey respondent.)
- Cook Inlet Tribal Council summer camp because it was a week of outdoor fishing and making nets using roots. (Specific cultural activity identified by Caregiver Survey respondent.)
- Alaska Native Science and Engineering Program - STEM connect. My child learned so many things I wouldn't be able to teach her and was challenged. She was exposed to so many career options, and she was excited every day about all of the things she was learning. The online class design allowed her to participate/socialize with other students and complete hands-on projects, which is how my child learns best, and it didn't require transportation or extra time from my schedule. I can't say enough good things about this program!! (Specific learning activity identified by Caregiver Survey respondent.)

Table 13: Activities in which youth have participated (Source: Caregiver and Youth Visits)

Category	Activity Description
Academic	• Alaska Wildlife Conservation Center • Alaska Zoo • ANHC After-School Program • Alaska Native Science and Engineering Program • Cook Inlet Native Head Start • Culturally-Based Math & Science Lessons • Grad Tracks • King Tech Classes • Language Classes • Making and Testing Airplanes • STEM Programming • Title VI Programming
Arts	• Alaska Native Dance Groups • Alaska Native Heritage Center • Anchorage Museum • Ballet • Band • Drum-Making
Sports/Athletics	• Baseball • Basketball • Downhill Skiing • Football • Gymnastics • Soccer • Swimming
Specifically Cultural Activities	• Berry Picking • Culture Camps • Fishing • Harvesting Greens • Hunting • Potlatches • School Culture Club
Wellness/Prevention	• Denali Family Services • Facing Foster Care in Alaska • Family Mentor

Question 3. What do caregivers and their children like about current educational services and programs offered?

Caregivers and youth liked programs that focused on cultural activities and those with positive staff. They also appreciated methods that were challenging, hands-on, and provided experiential learning and opportunities to participate with other Alaska Native youth.

Table 14: Aspects of programs caregivers and youth reported liking (Source: Virtual Visits)

Aspects of programs liked	Examples
Specific Activities	• Picking berries • Making dance fans, singing, and dancing • Learning about cultures
Specific Content	• Learning about planes
Methods	• Attending Culture Camp • Daily cultural activities • Activities were educational and cultural • The challenges • Experiential learning • Exposure to the middle school setting
Attending with other AN family/friends	• Seeing family members who also attend • Being with other Alaska Native youth
Staff	• Supportive staff • Friendly staff

I've got 115 kids on my roster and 50 of them, while they qualify, they don't have a 506 form, or their parents don't have CIB forms, or their child in transition, or in foster care, and their guardians don't have access to those paperwork. So, it makes it hard to track down that kind of stuff for kids. So, while I believe it's good making sure that people are who they say they are, I think it might get in the way of some families being able to appreciate them and utilize those opportunities for them. Because I know a lot of my students have been adopted by family members and they're estranged, and they can't go back and find that information. And so, it's a trip down to the Bureau of Indian Education. And Indian Affairs, trying to figure out if we can find paperwork for them. Sometimes it's hard. (Source: Key Informant Visit)

Key informants interviewed further reported that the following programs are ones that every Alaska Native and American Indian family should know about.

Table 15: List of programs key informants suggested every Alaska Native and American Indian family should know about (Source: Virtual Visits)

Alaska Native Cultural Charter School	Equine Assisted Services
Alaska Native Heritage Center	Food Distribution Sites
Alaska Native Justice Center	Johnson O'Malley Program
Alaska Pacific University	Junior Achievement
Alaska Teen Media Institute	Language Immersion Programs
Alaska Native Science and Engineering Program	Midnight Sun Volleyball
Big Brothers Big Sisters of Alaska	Migrant Education Program
Child in Transition Program	Native Youth Olympics
Cook Inlet Tribal Council 477 Youth Services	Nine Star
Cook Inlet Tribal Council Fab Lab	Planned Parenthood
Cook Inlet Tribal Council Grad Tracks	Pop Warner Football
Cook Inlet Tribal Council Schoolyard Program	Regional Corporation Educational Programs
Cook Inlet Tribal Council Tribal PREP	Supplemental Nutritional Assistance Program
Cook Inlet Tribal Council Youth Employment Program Internship	Southcentral Foundation
Clare Swan Early Learning Center	Spirit of Youth
Cook Inlet Native Head Start	Summer Camps
Covenant House	Summer Food Distribution
Culture Camps	The Anchorage Museum
Della Keats Health Sciences Summer Program	Title VI
Department of Fish and Game Classes	

Question 4. What are the barriers to accessing current educational supports?

Key informants and caregivers who participated in a virtual visit indicated that the following barriers limited their child's access to supplemental educational services and programs: transportation (34%), schedule (29%), stereotypes/trauma/stigma/cultural shame (26%), enrollment process/eligibility requirements (21%), technology (13%), and cost (5%). Caregiver survey respondents were provided with a list of possible common barriers, and asked to indicate which barriers limited their child's access to supplemental educational services and programs. Cost was the most frequently identified barrier, followed by schedule, location, transportation, and technology.

Table 16: Count and percent of respondents who reported barriers by barrier type (Source: Caregiver Survey) (n=941)

Barriers	Count	Percent
Cost	337	36%
Schedule	333	35%
Location	330	35%
Transportation	322	34%
Technology	296	32%

Table 17: Count and percent of number of barriers reported by Caregiver Survey respondents (Source: Caregiver Survey)

Number of Barriers	Count	Percent
1	254	27%
2	608	65%
3	21	2%
4	12	1%

Table 18: Count and percent of number of access supports reported by Caregiver Survey respondents (Source: Caregiver Survey)

	Count	Percent
Transportation	433	46%
Scholarships	335	36%
Technology	353	38%
Parent Navigator	307	33%
No Supports	82	9%

Table 19: Count and percent of number of supports reported by Caregiver Survey respondents (Source: Caregiver Survey)

	Caregiver Survey Respondents	
Count of Supports	Count	Percent
0	88	9%
1	279	29%
2	573	60%
3	0	0%
4	1	0%

What are the Supports Offered and Received? The Caregiver Survey asked respondents to indicate whether they received transportation, scholarship, technology, or parent navigator support. Fewer than half of the survey respondents indicated that they received these supports. Transportation was the support that most survey respondents reported receiving. Just over 60% of survey respondents indicated they received two or more supports.

Most survey respondents identified two or more barriers. There was not a strong relationship between the barriers; caregivers who selected one barrier did not consistently select any other barrier. For example, we might assume that caregivers who selected transportation as a barrier might also select location or schedule. This pattern did not occur in the survey data. We can assume then that the barriers are all equally important whether a survey respondent selected one or more barriers to their child's access.

How Many Families Need Supports and are not Receiving Them? A crosstabs analysis was used to analyze the relationship between the barriers caregivers identified as barriers to their child's access to supplemental educational services and programs, and the supports caregivers identified that they received. Our survey included three matched barriers and support questions related to transportation, cost, and technology. The analysis indicated that approximately 16% of families (153) have unmet transportation need; 23% of families (218) have an unmet cost need; and 19% of families (175) have an unmet technology need.

Table 20: Crosstabulation results of reported barriers to support received (Source: Caregiver Survey)

	Transportation[1]		Cost[1]		Technology[1]	
	Not Received	Received	Not Received	Received	Not Received	Received
Not a Barrier	38%	28%	41%	23%	43%	25%
Barrier	16%	18%	23%	12%	18%	13%

[1]The Caregiver Survey included three matched barriers and support questions related to transportation, cost, and technology. It did not have comparable questions between location and schedule barriers to location and schedule supports received.

Table 21: Count and percent of respondents to the Caregiver Survey who suggested more program types (n = 942) (Source: Caregiver Survey)

Program Interests	Count	Percent
Educational enrichment opportunities	407	43%
Cultural activities	366	39%
Physical activities	348	37%
Educational review opportunities	324	34%

Question 5. What other educational services and programs would caregivers/key informants like to see offered?

Educational enrichment activities and cultural activities were identified most often by respondents to the Caregiver Survey as program types they wished were available to their children.

Key informant, caregiver, and youth Virtual Visit respondents described the cultural activities they would like to see implemented to enrich their children's lives from a holistic perspective. Many of the activities described are experiential and hands-on.

Table 22: Desired activities and topics (Source: Virtual Visits)

Category	Desired activities and topics suggested
Alaska Native history and laws, arts, culture, and athletics	• Alaska Native rights, laws and policies like ANCSA, ICWA, traditional law, and politics • Alaska Native history • Culture camps • Alaska Native arts, crafts, dance groups, cooking • Field trips to museums and cultural programs • Culture clubs • Indigenous core values • A dedicated spaces for youth to participate in Native Youth Olympics • Culture boxes • Celebrations
Language instruction	• Registered apprenticeship for language teachers • Language school on Saturday mornings • K-3 immersion program
Subsistence opportunities	• Hunting, fishing, gathering • Use traditional equipment like spears • Preserving foods • Provide subsistence equipment • Summer subsistence program for younger youth • Teach outdoor skills and basic survival skills • Identifying plants and animals
Connections with Elders	• Elder in the house who understands their own culture, and many of the other Alaska Native cultures in Alaska • Cultural groups with Elder leaders • Partner Elders with youth • Elders lead talking circles, or groups • Learning traditional activities alongside Elders
Youth leadership development	• Experiences, programs, and activities that allow Alaska Native youth to experience what it's like to have leadership opportunities using physical, spiritual, and educational activities and opportunities to guide others through projects and programs • Youth gatherings • Gather youth feedback and input into programs they want

Key informants, caregivers, and youth also provided suggestions they would like to see implemented to enrich their children's lives from a holistic perspective that did not have a specific cultural component. These examples are described in the following table.

Table 23: Examples of other activities key informants, caregivers, and youth would like to see implemented (Source: Virtual Visits)

Activities	Examples
List of services/programs available to Alaska Native families and youth	• Resource where everybody knows what the options are, and can get to them, and can afford them • Increase communication about the services that are already available
Wellness/Prevention	• Wraparound services for youth • Youth counselors
Transportation	• Transportation from school to activities • More activities offered on the south side of Anchorage • Public transportation
Caregiver involvement	• Establish an Alaska Native parent teacher organization
Life skills	• Employment opportunities for 14- and 15-year-olds; they do need additional support to understand what's acceptable or not acceptable

So I think one of the best things that I have personally participated in and seen firsthand is the Native Youth Olympics that we facilitate. And not just because it's promoting a positive view of the Alaska Native culture and it's promoting healthy lifestyles, but it also is something where we invite not just Native youth to these opportunities, but the whole community. And it's really bringing the whole community together. And it's kind of minimizing that segregation and it's helping people be more aware of other cultures out there. I think opportunities like that are very, very important and very beneficial. And I have seen a lot of the different culture camps and the activities that you do with food security and subsistence, and maybe expanding those from what they're currently at. I know those opportunities are very limited, but what better way to experience the culture than to really actively participate in it. And I think expanding those opportunities outside of just Alaska Native youth, but also to other youth, creates change. (Source: Caregiver Visit 2)

Question 6. Best Methods for Outreach/Advertising

Social media, school outreach and presentations, staff outreach, word of mouth, and TV/Radio are the most effective methods for informing caregivers about educational programs. "Learned at school" was particularly important for youth. Below are the four top outreach/advertising methods listed in order of preference.

- Social media (56% of virtual visit respondents and 45% of survey respondents)
- School outreach through presentations, staff, and counselors (50% of virtual visit respondents and 42% of survey respondents)
- Word of mouth (50% of virtual visit respondents and 42% of survey respondents
- TV/Radio (22% of virtual visit respondents and 31% of survey respondents)

ANHC will want to continue developing relationships with school partners to be sure that youth are aware of the programs and activities that will become available through Tiamuna.

DISCUSSION AND RECOMMENDATIONS

The focus of this Tiamuna Community Needs and Readiness Assessment is threefold. First, it documents the availability of cultural learning and educational programs and opportunities in the Anchorage area available to support and enrich the holistic education of Alaska Native and American Indian youth. Second, it documents barriers to accessing cultural learning and educational programs and opportunities. Third, it identifies unmet interests and recommends priorities for new learning opportunities.

Findings indicate limited quantity and selection of culturally-reflective educational services and programs available to youth living in the Anchorage area. Without related funds to develop the supplemental educational programs that caregivers want for their children, it will be extremely challenging for Tiamuna to provide Alaska Native and American Indian youth and their families with meaningful access to the culturally reflective educational options that they believe are best for their individual needs. Tiamuna's ability to provide children and families with meaningful access to culturally reflective educational options is further limited by the current capacity of existing programs, many of which are at or over capacity.

Findings also indicate limited accessibility in terms of cost and transportation to educational options that do not have a specific cultural focus for a significant number of families in the Anchorage area. Tiamuna will be able to facilitate greater access to these non-culturally reflective programs, like sports and athletics, by providing scholarships and transportation to students who need these supports. This facilitation will help students to achieve some of the goals stated by ARISE as well as to partially meet Tiamuna's goal: "Alaska Native students achieve education outcomes that express their full potential and feel satisfied and culturally affirmed by their educational experiences." However, Tiamuna's inability to develop new programs, per the U.S. Department of Education Office of Indian Education Accessing Choices in Education funding restrictions, will limit the program's impact on students' achievement and feeling culturally affirmed by their educational experiences.

We recommend that ANHC discuss the desires of caregivers for new programs with its U.S. Department of Education Office of Indian Education Accessing Choices in Education program officer to focus a portion of the Accessing Choices in Education Demonstration Grant for Indian Children on the development of programs identified by caregivers. Programs developed should focus on Alaska Native history and laws, arts, culture, and athletics; language instruction; subsistence opportunities; connecting youth and Elders; and youth leadership development. Programs should be implemented to reflect Alaska Native or American Indian values, use

hands-on and experiential learning with significant outdoor time, and staff should be highly trained and supported to work effectively with Alaska Native and American Indian youth.

We also recommend that Tiamuna continue to use ANHC's outreach methods through partners and social media to ensure that Alaska Native and American Indian youth and their families know about Tiamuna and the educational services and programs available to them in Anchorage, and specifically those that reflect Alaska Native cultures.

LIMITATIONS

This Community Needs and Readiness Assessment has several limitations. First, the online search was not exhaustive. More than likely we missed educational services and programs that could serve Alaska Native and American Indian youth. Second, the online survey used a convenience sample of individuals contacted through email or social media. Even though we received more than 1,000 responses, convenience samples are not generalizable to entire populations. In particular, we likely did not capture experiences of Alaska Native and American Indian caregivers who do not have internet access. Their opinions may have been very different from those caregivers who have internet access. Third, the key informants and caregivers who participated in the Virtual Visits represent a small subsection of individuals involved in existing educational services and programs. We may have missed learning about other educational services and programs not represented by our key informants.

APPENDIX A: PROVIDERS BY EDUCATIONAL BY OPPORTUNITY TYPE

Academic

- Alaska Military Youth Academy
- Anchorage Museum
- Anchorage School District
- Alaska Native Science and Engineering Program
- Best Beginnings
- Blue Sky Reading
- Boys & Girls Clubs
- Brainly
- Camp Fire
- Cook Inlet Tribal Council
- Cook Inlet Native Head Start
- Frontier Tutoring
- Johnson-O'Malley Education
- Khan Academy
- Northern Lights Preschool and Child Care
- Problem Solved Tutoring
- Reading Write Alaska
- Starfall
- Sylvan Learning
- Turning Leaf Literacy Center
- Tutor Doctor
- Tutor.com
- United Way of Anchorage

Arts

- Alaska Dance Promotions
- Alaska Dance Theatre
- Alaska Moving Arts Center
- Alaska Native Heritage Center
- Alaska School of Music
- Alaska Theatre of Youth
- Anaya Latin Dance
- Anchorage Classical Ballet Academy
- Anchorage Music & Dance
- Blaines Art

Color Me Mine
Design Kids Studio
Irish Dance Academy of Alaska
Joann Fabrics and Crafts
Laura Modeling & Talent Agency
Muse School of Music
Sonia's Art Studio
TBA Theatre
The Art House
The Music Machine
The Music Man
The Stranded Starfish
The Tap Studio
Underground Dance Company

Camps

Aleutian Pribilof Island's Association
Bristol Bay Native Corporation
Camp Fire
Johnson-O'Malley Education
Organized Village of Kake
Qagan Tayagungin Tribe of Sand Point
Trailside Camps

Career/College Prep

Alaska Native Heritage Center
Alaska Rural Professional Development
Alaska Native Science and Engineering Program
Cook Inlet Tribal Council
Cook Inlet Region, Inc
Native Movement
Southcentral Foundation
Spirit of Youth

Life Skills

Alaska Center Education Fund
Alaska Humanities Forum
Alaska Safe Driver Academy
Be Smart Driving Academy
Cook Inlet Tribal Council
Driver's Educational School, Inc
First Alaskans Institute

Sports/Athletics

Alaska All Stars Hockey Association
Alaska Association of Figure Skaters
Alaska Swim America
Alaska Winter Stars

Alyeska Resort
Anchorage Brazilian Jiu-Jitsu
Anchorage Golf Course
Anchorage Gymnastics Association
Anchorage Hockey Association
Anchorage Sports Association
Anchorage Youth Soccer
Arctic Gymnastics Center
Aurora Kids
Boy Scouts
Center Bowl
Champ Martial Arts
Cook Inlet Tribal Council
Club Sports Alaska
Cook Inlet Soccer Club
Diamond H Ranch Alaska
Eaton Equestrian Centre
Full Curl Archery
Girl Scouts
Girls on the Run
Hilltop Ski Area
Midnight Sun Volleyball
Northern Lights Swim Club
Okamoto's Karate
Pacific Rim Athletics
Rockin' B Riding Club
Skiku
South Anchorage Hockey Association
Tanaka's Martial Arts Academy
The Alaska Club
The Alaska Running Academy
YMCA of Alaska

Wellness/Prevention

Alaska Native Heritage Center
Anchorage Public Library
Anchorage School District
Anchorage Youth Court
Big Brothers Big Sisters of Alaska
Cook Inlet Tribal Council
Identity

APPENDIX B: CAREGIVER SURVEY FINDINGS

Caregiver Survey Sample: 1,024 caregivers provided feedback on their children's experience with educational programs and supports. The distribution of caregivers by how long they've lived in Anchorage is shown in Table 24.

Table 24: Count of respondents by time in Anchorage (n = 1,016)

Time in Anchorage	Count	Percentage
10+ years	884	87%
5-9 years	62	6%
1-4 years	51	5%
Less than 1 year	19	2%

Number of Children and Schools: Caregivers were asked how many children they had in the following categories: Preschool Age, Elementary, Middle School, and High School. The majority of survey respondents (83%) reported that they had one child in elementary school and none in middle school (85%) or high school (85%). Almost half of respondents reported that they had a child in preschool (46%). Note: 74 caregivers answered the Caregiver/Student data questions but did not answer any of the other survey questions.

Table 25: Count of respondents' preschool age children (n = 1,016)

Preschool Children	Count	Percentage
1	465	46%
2	397	39%
None	153	15%
3 or more	1	<1%

Table 26: Count of respondents' elementary children (n = 1,007)

Elementary School	Count	Percentage
1	838	83%
None	99	10%
2	56	6%
3 or more	14	1%

Table 27: Count of respondents' middle school children (n = 992)

Middle School	Count	Percentage
None	839	85%
1	123	12%
2	28	3%
3 or more	2	<1%

Table 28: Count of respondents' high school children (n = 984)

High School	Count	Percentage
None	846	85%
1	105	11%
2	29	3%
3 or more	4	<1%

Respondents with children in elementary school, middle school, and high school were also asked which school(s) their children attended. Respondents reported a wide variety of schools. No elementary school made up more than 3% of the total. Approximately 1 in 10 middle school students attend Clark (11%) and Central (10%). The largest number of high school students attend Dimond (14%).

Table 29: Elementary schools respondents children attend (n = 910)

Elementary School	Count	Percentage
Baxter Elementary	28	3%
Bear Valley Elementary	28	3%
Abbott Loop Elementary	27	3%
Alpenglow Elementary	27	3%
Bayshore Elementary	25	3%
Denali Montessori	22	2%
Family Partnership Charter School	22	2%
Aurora Elementary	21	2%
Girdwood Pre K-8	20	2%
PAIDEIA Cooperative School	20	2%
Private School (non-Anchorage School District)	20	2%
College Gate Elementary	19	2%
Kincaid Elementary	19	2%
Rabbit Creek Elementary	17	2%
Fairview Elementary	16	2%
Frontier Charter School	16	2%
Homestead Elementary	16	2%
Lake Hood Elementary	16	2%

Elementary School	Count	Percentage
Turnagain Elementary	16	2%
Airport Heights Elementary	15	2%
Birchwood ABC Elementary	15	2%
Chinook Elementary	15	2%
Gladys Wood Elementary	15	2%
Spring Hill Elementary	15	2%
Taku Elementary	15	2%
Government Hill Elementary	14	2%
Northern Lights ABC School	14	2%
Northwood Elementary	14	2%
Ptarmigan Elementary	14	2%
Rogers Park Elementary	14	2%
Sand Lake Elementary	14	2%
Scenic Park Elementary	14	2%
Chugiak Elementary	13	1%
Eagle River Elementary	13	1%
Inlet View Elementary	13	1%
Mountain View Elementary	13	1%
North Star Elementary	13	1%
O'Malley Elementary	13	1%
Ocean View Elementary	13	1%
Russian Jack Elementary	13	1%
Alaska Native Cultural Charter School	12	1%
Bowman Elementary	12	1%
Fire Lake Elementary	12	1%
Huffman Elementary	12	1%
Klatt Elementary	12	1%
Nunaka Valley Elementary	12	1%
Polaris K-12	12	1%
Susitna Elementary	12	1%
Chester Valley Elementary	11	1%
Kasuun Elementary	11	1%
Muldoon Elementary	11	1%
Orion Elementary	11	1%
Campbell STEM Elementary	10	1%
Chugach Optional Elementary	10	1%
Creekside Park Elementary	10	1%
Lake Otis Elementary	10	1%
Homeschool (non-Anchorage School District)	9	1%
Ravenwood Elementary	8	<1%
Trailside Elementary	6	<1%

Elementary School	Count	Percentage
Tudor Elementary	6	<1%
Wonder Park Elementary	5	<1%
Rilke Schule German Charter School	3	<1%
Willow Crest Elementary	3	<1%
Aquarian Charter School	1	<1%
Ursa Major Elementary	1	<1%
Ursa Minor Elementary	1	<1%

Table 30: Middle schools respondents children attend (n = 153)

Middle School	Count	Percentage
Clark Middle School	16	11%
Central Middle School	15	10%
Family Partnership Charter School	14	9%
Anchorage STrEaM Academy	13	9%
Frontier Charter School	12	8%
Romig Middle School	12	8%
Begich Middle School	9	6%
Girdwood Pre K-8	9	6%
Mears Middle School	9	6%
Homeschool (non-Anchorage School District)	8	5%
Gruening Middle School	7	5%
Wendler Middle School	6	4%
Alaska Native Cultural Charter School	4	3%
Goldenview Middle School	4	3%
Hanshew Middle School	4	3%
Private School (non-Anchorage School District)	4	3%
Mirror Lake Middle School	2	1%
PAIDEIA Cooperative School	2	1%
Rilke Schule German Charter School	2	1%
Polaris K-12	1	<1%

Table 31: High schools respondents children attend (n = 140)

High School	Count	Percentage
Dimond High	20	14%
Bettye Davis East Anchorage High	16	11%

Bartlett High	13	9%
Eagle River High	13	9%
Chugiak High	12	9%
Service High	11	8%
Alaska Middle College School	10	7%
Family Partnership Charter School	9	6%
Benny Benson Alternative High	7	5%
Frontier Charter School	7	5%
South High	6	4%
West High	6	4%
Homeschool (non-Anchorage School District)	5	4%
Highland Academy Charter School	2	1%
SAVE High	1	<1%
ACE/ACT Program	1	<1%
Alaska Native Science and Engineering Program	1	<1%

Open-Ended Questions: Open-ended response questions allowed respondents to provide feedback without parameters. All open-ended responses are provided below. Common themes for each question are summarized, and themes are provided in a table format. Some responses fit into more than one theme and/or code. As such, total responses equal more than 100%.

What is the best program or activity your child(ren) have attended and why?

Respondents were provided an opportunity to answer the question "What is the best program or activity your child(ren) have attended and why?" Themes from open-ended responses indicate that the majority of caregivers (81%) did not identify a program.

Table 32: Programs reported as "best" by survey respondents (n = 941)

Best Programs	Count	Percentage
No program was identified	763	81%
School Activities (Not Title VI)	46	5%
Other	33	4%
Sports (general or not basketball)	29	3%
Cultural Activities Outside of School	17	2%
Title VI	15	2%
Cook Inlet Tribal Council	13	1%
Basketball	11	1%
Alaska Native Science and Engineering Program	11	1%
Summer Camps, Music, Internships	7	<1%

School Activities (Not Title VI)

- Migrant Education events, because they are engaging and provide free enrichment materials.
- Migrant Education. They offer so many useful resources and programs for my child. And supplies, books, support, books, and counselors. I really appreciate them.
- Attending the school ceremony received much praise.
- Culture Week at Alaska Native Cultural Charter School. Children were immersed in hands-on activities lead my Elders or Culture Bearers. Groups were multi-generational. Food, language, and stories shared.
- The Highly Gifted program for the youngest because approaches education in a way that meets her needs.
- The school organized a children's performance.

Other

- Manual Exhibition.
- Art because it works.
- Won the first place in the street dance contest.
- Computer competition.
- Girl Scouts - it's low cost, high reward, teaches values, social skills, entrepreneurship, money management, leadership, and it is fun for the kids.
- Eagle River Nature Center Animal Tracks program. Program was interactive, hands-on, multidisciplinary. The program instructor was dynamic, engaging, explained activities thoroughly & established expectations early on.

Sports (general or not basketball):

- Sports to be healthy/exercise, sportsmanship, and have fun.
- Soccer or sports. They love to be active.
- Kids running through skinny raven - learning lifelong skills, safety, fitness, community, has supportive adults encouraging him. Learns to be prepared and on time.
- My current middle schooler enjoys afterschool sports activities particularly soccer and skiing.

Cultural Activities (outside of school)

- Native Youth Olympics, because it gives my kids a chance to meet other Alaskan Natives and participate in the events.

- Native Youth Olympics. To learn the history of games and to be strong. Also, the button blanket kit you sent out. She also enjoys skin sewing.
- She is...part of two Native dance groups.
- When my eldest was in high school, she attended Alaska Native Heritage Center High School Afterschool program. It was awesome!! It was great because she got a ride there, she loves her Native culture and enjoyed the guest artists that came in.

Title VI

- Anchorage School District Title VI Summer Enrichment Program and evening school programs. My elementary aged children have really enjoyed the craft activities, learning languages, and the community environment.
- Anchorage School District Title VI Indian education to learn about his culture with their programs.
- Indian education summer camp. They always enjoy what they are being taught. All three of my children said it's the best summer camp they have gone to. This past year they enjoyed learning so much about Alaska. It's very education, my kids always say they want it to be longer.
- Summer enrichment program with Indian Education at Anchorage School District for the oldest, because she is connecting more with cultural practices, learning about traditional knowledge, and making friends with kids like her.

Cook Inlet Tribal Council

- Cook Inlet Tribal Council fablab camps. Because you can learn fun and awesome things in the camps and on the 3d printers, and crafts. The middle school camp 2021 was the best.
- Cook Inlet Tribal Council camps- get culture, fab/stem, and learning plus getting outside
- Cook Inlet Tribal Council summer camp because it was a week of outdoor fishing and making nets using roots.
- Cook Inlet Tribal Council internship.

Basketball

- Basketball because they are used to playing at home.
- Basketball skill building -building confidence in sport new at.
- They play basketball for YMCA and Boys and Girls Club. It builds character and helps build lifelong friendships.

Alaska Native Science and Engineering Program

- 2021 Residential Alaska Native Science and Engineering Program Acceleration Academy (Summer)
- Alaska Native Science and Engineering Program to promote science and math
- Alaska Native Science and Engineering Program- STEM Connect. My child learned

so many things I wouldn't be able to teach her and was challenged. She was exposed to so many career options, and she was excited every day about all of the things she was learning. The online class design allowed her to participate/socialize with other students and complete hands-on projects, which is how my child learns best, and it didn't require transportation or extra time from my schedule. I can't say enough good things about this program!!

Summer Camps

- I loved Trailside discovery camp for the outdoor activities and environmental education. They did not love the social aspect of it.
- Camps are great programs as it keeps them busy in summer.
- Cultural summer camps but due to COVID-19 didn't apply for summer camps like previous years. None this summer. Freedom for my daughter and making new friends and experiences to learn new things.

Music

- Private piano lessons have contributed to my daughter's skill in a variety of music, math and artistic projects.
- Violin lessons for musical enrichment.
- Drumming school to learn about music.

Internship/Leadership Activities

- Internship
- Cook Inlet Tribal Council and Alaska Native Tribal Health Center internships
- Knik Tribal Council SFP Middle School Leadership

What is the worst program or activity your child(ren) have attended and why?

Respondents were provided an opportunity to answer the question "What is the worst program or activity your child(ren) have attended and why?" Similar to the question about best programs, the majority of caregivers (93%) did not identify a worst program.

Table 33: Programs reported as "worst" by survey respondents (n = 941)

Worst Programs	Count	Percentage
No program identified	877	93%
School-Related	33	4%
Other	27	3%
Camps	6	<1%
Sports	6	<1%

School activities

- Title V summer camp because it was almost like school
- Most Anchorage School District schools because there is such a high amount of bullying and the schools don't address it. Also, the curriculum and activities are not culturally relevant or appropriate to Alaska Native people. An example of this is celebrating Christopher Columbus Day rather than Indigenous Peoples Day and celebrating Thanksgiving Day with false narratives about what actually happened.
- Junior Reserve Officers' Training Corps was the worst because the instructor told my daughter that she would "never succeed" just because she no longer wanted to be in that class.
- A couple years ago, my middle schooler attended a week-long migrant education summer session. He was not thrilled as the session leaders were not friendly and the activities didn't stimulate him

Other

- Any program that is discouraging or is negative mannered towards children. Not treating children as individuals. Making sure it is age appropriate.
- YMCA childcare, untrained supervision, lack of supervision.
- Cook Inlet Tribal Council, the school supply program (pens, pencils,) run by [Staff Member's Name]. She is completely unprofessional and rude. She lied to me on many occasions in 2019 and 2018 and my daughter is very uncomfortable around her still.
- Not many programs available for middle school kids.

Camps

- Prefer not to identify but it was a summer culture camp in Anchorage. Program did not have enough staff to fulfill activities & have adequate supervision. Children were bullied by other children and behaviors were not addressed. Children did not want to return.
- Trailside Discovery Camp in Anchorage camps have been disappointing to us. They are advertised as learning a certain activity or skill but then when the kids went, they didn't really learn much or do much of the activity that was advertised. If they are spending the day there, it should be a valuable learning experience, it seemed more like a fun babysitting service.
- Camp where they had kids just watching movies and not being physically active or using their brains.

Sports

- It was a soccer program. We had to pay a large amount; my kids were taught by parents who didn't have any knowledge of soccer. Totally bad experience.
- Cheerleading, as it is challenging due to organization.
- Nordic skiing because it was so expensive!

Barriers and Supports

Barriers: Caregivers were asked if they experienced any barriers or challenges accessing programs for their children. Responses were relatively evenly distributed across cost, schedule, location, transportation, and technology. Only 4% of respondents reported experiencing no barriers or challenges at all.

Table 34: Barriers reported by survey respondents (n = 942)

Barriers	Count	Percentage
Cost	337	36%
Schedule	333	35%
Location	330	35%
Transportation	323	34%
Technology	296	31%
NA, no barriers or challenges.	41	4%
Other (Please specify)	16	2%

Table 35: Other barriers identified by survey respondents

Other Barriers List
Anchorage doesn't have programs like Youth 360 and Cook Inlet Tribal Council requires my child(ren) be Alaska Native or American Indian to attend their programs. COVID.
Cook Inlet Tribal Council staff [name redacted] should be fired.
Class size, stressful environment, lack of concern for individual needs and preferences.
COVID
Daughters are twins. One has special needs and some behavioral issues at home. Our biggest challenge currently is getting them out of the house and engaged.
Lack of communication for sure.
Lack of curriculum, no Indian Education at granddaughter's school.
Lack of Native culture.
Limit of students able to join.
My son has an IEP and this limits his access to programs, as many programs are too centered around ableism, capitalism, and supporting white culture.
Never feeling welcomed.
Not being notified or informed of activities offered.
Not many programs available for middle school students.
Not many programs for young adults with autism.
Place where kids 7-12 can attend same camp at same time.
Some of the camps pre-COVID required staying at the UAA dorms. My daughter was not ready for that.

Access Supports: Caregivers were asked if the programs provided them with any support to help their child access the program. Fewer than 1 in 10 caregivers reported not receiving any access supports (9%). The access support provided most often was Transportation (46%).

Table 36: Access supports reported by survey respondents (n = 942)

Access Support	Count	Percentage
Transportation	433	46%
Technology	354	38%
Scholarships	335	36%
Caregiver Navigator	307	33%
No	84	9%
Other (please specify)	14	2%

Table 37: Other access supports identified by survey respondents

Other Access Supports List
Alaska Native Science and Engineering Program provided all supplies needed for projects.
Brief email was caught by myself which allowed us to have kids attend. We were 15 mins delayed.
Cook Inlet Tribal Council programs are free and work around work schedules.
Generally, if we can't afford it, we don't do it. Sometimes that is the lesson in itself. Scheduling issues have to do with adult work schedules and we try to work around that the best we can.
Only when I asked for help.
Provided materials by Alaska Native Science and Engineering Program.
School Counselor changed courses during COVID. He had too many Advanced Placement classes during Zoom.
Sent culture boxes to us to complete at home during pandemic.
The Internships and Raven do.
They did, I did not need help.
Tuition reduction for more kids.

Program Awareness: Caregivers were asked how they learn about programs for their children. Responses varied. The method selected by the most respondents was social media (45%).

Table 38: Way that survey respondents reported becoming aware of programs (n = 933)

Program Awareness	Count	Percentage
Social Media	424	45%
School staff	391	42%
Word of Mouth	387	42%
Counselors	335	36%
Newspaper	327	35%
TV	293	31%
Other (please specify)	30	3%

Table 39: Other ways that survey respondents reported becoming aware of programs

Other Program Awareness List
Area of interest.
Anchorage School District email.
Cook Inlet Tribal Council (2)
Direct emails (8)
Email from Migrant Education program.
Event apps.
Facebook.
Flyer sent home.
Homeschooling organizations.
I keep an eye out for programs and apply for her. Make calls normally in Feb to April have May to August booked for camps.
Museum and Heritage Center.
Newsletters, emails.
Caregiver advisor at Cook Inlet Tribal Council.
Personal phone calls from the program.
School Announcements.
Sometimes if teacher sends it home.
Staff never are open to opportunities available.
This is another area of concern - I have not heard of programs that would be available to homeschool students.
Web search.

Desired Programs: Caregivers were asked what other programs they wished were available for their children. Responses varied. The method selected by the most respondents was more educational enrichment services and programs (43%).

Table 40: Additional program types desired by survey respondents (n = 942)

Program Wishes	Count	Percentage
More educational enrichment opportunities	407	43%
More cultural activities	366	39%
More physical activities	348	37%
More educational review opportunities	324	34%
More spiritual activities	309	33%
Other (please specify)	12	1%

Table 41: Other program types desired by survey respondents

Other Program Wishes List
Age appropriate spiritual and cultural activities and opportunities, not baby stuff.
Alaska Native curriculum.
Comprehensive program to teach Native youth their own history.
I intend to enroll my child to any and all cultural activities.
I was happy with the varied options available.
I would love educational activities that they don't realize are educational! Art, animals, and technology may hide the educational benefits!
More after school options for 6th,7th, 8th.
More art opportunities.
More frequent.
More opportunities to earn non electives through nontraditional means: i.e., algebra taught alongside carpentry or real-life ways to apply it.
SEL focused activities that are COVID safer.
Trips to encourage hands on learning and experiences.

Community Support

Community Leaders: Caregivers were asked how leaders in the community support and promote educational programs for Indigenous youth. Responses were relatively evenly distributed across the four support/promote options, with responses ranging from 41% to 46%. Only 4% of caregivers reported that community leaders don't support and promote educational programs for Indigenous youth.

Table 42: Ways that survey respondents felt community leaders show support for Alaska Native and American Indian education (n = 942)

Community Leaders	Count	Percentage
Publicly speaking out on these issues.	429	46%
Participating on related committees.	402	43%
Attending related events.	395	42%
Sharing about it on social media.	384	41%
NA, they don't support and promote educational programs for Indigenous youth.	39	4%
Other (please specify)	18	2%

Table 43: Other ways that survey respondents felt community leaders show support for Alaska Native and American Indian education (n = 18)

Other Community Leaders List
Advocating for any and all ideas that reduce or remove barriers and advocating for Indigenous Spaces for Indigenous People.
Advocating for programs and funding for enrichment.
Being present at local events.
Don't know if they do.
[Name of Staff] in Anchorage School District is awesome.
I feel like they need to be speaking out more and not just target the ones who look like they obviously belong.
Inviting others to join activities.
My philosophy has always been that our home is the primary responsibility for my children's needs, cultural and spirituality and the educational system is secondary. I love to support all education.
That's all they support. Leaving any other ethnic group outlasted. White kids in the Anchorage School District know they don't matter to you.
There isn't much for high school students.
They should encourage the youth to learn/ teach /LEAD themselves like in other Indigenous communities.
Very rarely have I've seen support.
We have identities as humans always.

Community Members: Caregivers were asked how the community supports the educational needs of Indigenous youth. Responses were relatively evenly distributed across the four support options, with responses ranging from 40% to 44%. Only 5% of caregivers reported that community leaders don't support educational programs for Indigenous youth.

Table 44: Ways that survey respondents felt the community shows support for Alaska Native and American Indian education (n = 942)

Other Community Support List	Count	Percentage
Sharing about it on social media.	416	44%
Providing meeting spaces	392	42%
Volunteering time	388	41%
Making financial donations	378	40%
NA, they don't support the educational needs of Indigenous youth	48	5%
Other (please specify)	12	1%

Table 45: Other ways that survey respondents felt the community shows support for Alaska Native and American Indian education (n = 12)

Other Community Support
Depending upon what organization or program yes, some help and do lots but if you encounter issues with one then less opportunity for child.
Don't know that they do unless it's a business like Cook Inlet Tribal Council or a Native corporation.
I don't feel the community is supporting.
Inclusively discussing amongst group for a social injustice occurring every day. Advocating for the systematic racism narratives to be viewed differently each day and making the small changes at the individual level.
Inform the community. Become more EDUCATED about our values and beliefs and customs.
They put it off on Anchorage School District Indian Education or the Alaska Native Heritage Center to do.

APPENDIX C: VIRTUAL VISITS FINDINGS

Virtual Visit Participants: Nineteen key informants, eleven caregivers, and seven youth provided feedback on educational programs and supports in Anchorage. Note: one caregiver from Fairbanks also provided feedback. Visits were conducted virtually, via Zoom. Key informants came from a variety of organizations. The majority of caregivers (82%) interviewed have lived in Anchorage for ten or more years and have a relatively even distribution of children across ages/grades. The youth interviewed attend a variety of schools. All caregivers and their children reported being of Alaska Native descent.

Table 46: Count of Virtual Visit key informants by organization (19 key informants)

Organization	Count
All	19
Cook Inlet Tribal Council	4
Alaska Native Heritage Center	3
Alaska Native Cultural Charter School	1
Alaska Native Justice Center	1
Alaska Native Science & Engineering Program	1
Alaska Pacific University	1
Anchorage School District - World Languages	1
Cook Inlet Native Head Start	1
Native Student Services - UAA	1
Food Bank of Alaska	1
Native Youth Olympics	1
Southcentral Foundation	1
Anchorage School District - Title VI	1

Table 47: Count of caregivers who participated in a Virtual Visit by time in Anchorage (11 caregivers)

Time	Count	Percentage
10+ Years	9	82%
5-9 Years	2	18%

Table 48: Count of children of caregivers who participated in a Virtual Visit by grade (11 caregivers)

Grade/Age	Count	Percentage
Infant/Toddler to Preschooler	7	23%
Elementary School	7	23%
High School	7	23%
Middle School	5	16%
Adult	5	16%

Table 49: Count of youth who participated in a Virtual Visit by school (7 youth)

School	Count	Percentage
Dimond High	3	43%
Benny Benson High	1	14%
Highland Academy Charter	1	14%
Clark Middle	1	14%
College Gate Elementary	1	14%

Activity Participation: Caregivers and youth reported a variety of answers when asked what educational and/or cultural learning experiences, programs, or activities they or their youth have participated in.

Table 50: Youth activities reported during Virtual Visits (11 caregivers and 7 youth)

Activity		
• Facing Foster Care in Alaska • Ballet • Swimming • Downhill Skiing • Gymnastics • Baseball • Basketball • Football • Soccer • Community Events • Denali Family Services • Title VI Programming • Culture Camps • Potlatches	• School Culture Club • Alaska Native Heritage Center After-School Program • Grad Tracks • King Tech Classes • Language Classes • Cook Inlet Native Head Start • Band • Alaska Zoo • Alaska Wildlife Conservation Center • Making and Testing Airplanes • STEM Programming	• Culturally-Based Math & Science Lessons • Alaska Native Science and Engineering Program • Berry Picking • Harvesting Greens • Hunting • Fishing • Family Mentor • Alaska Native Dance Groups • Drum-Making • Alaska Native Heritage Center • Anchorage Museum

Likes and Dislikes: Caregivers and youth reported a variety of answers when asked what they liked or disliked about the programs the youth have participated in.

Table 51: Program likes and dislikes reported during Virtual Visits (11 caregivers and 7 youth)

Likes	Dislikes
• The challenges • Activities were educational and cultural • Supportive staff • Attending Culture Camp • Learning about cultures • Friendly staff • Seeing family members who also attend • Something to do in the summer • Exposure to the middle school setting • Being with other Alaska Native youth • Daily cultural activities • Learning about planes • Picking berries • Experiential learning • Making dance fans, singing, and dancing	• Soccer and band • Staff not remembering key information • Curriculum that isn't culturally reflective • It's a little disjointed • Adding one more thing to the schedule • Focus on program over participant • Inability to participate fully due to physical limitations • Dropping berries, you've picked

Table 52: Programs everyone should know (19 key informants)

Program		
• Alaska Native Cultural Charter School • Alaska Native Heritage Center • Alaska Native Justice Center • Alaska Pacific University • Alaska Teen Media Institute • Alaska Native Science and Engineering Program • Big Brothers Big Sisters of Alaska • Child in Transition Program • Cook Inlet Tribal Council 477 Youth Services • Cook Inlet Tribal Council Fab Lab • Cook Inlet Tribal Council Grad Tracks	• Cook Inlet Native Head Start • Covenant House • Culture Camps • Della Keats Health Sciences Summer Program • Department of Fish and Game Classes • Equine Assisted Services • Food Distribution Sites • Johnson O'Malley Program • Junior Achievement • Language Immersion Programs • Midnight Sun Volleyball • Migrant Ed Program • Native Youth Olympics • Nine Star • Planned Parenthood	• Pop Warner Football • Regional Corporation Educational Programs • Supplemental Nutrition Assistance Program • Southcentral Foundation • Spirit of Youth • Summer Camps • Summer Food Distribution • The Anchorage Museum • Title VI • Cook Inlet Tribal Council Schoolyard Program • Cook Inlet Tribal Council Tribal PREP • Cook Inlet Tribal Council Youth Employment Program Internship • Clare Swan Early Learning Center

Program Descriptions: Key informants described a variety of programs or activities that their organizations provide. Some programs fell under more than one category. The majority of programs (68%) fell under the category of support services.

Table 53: Count of open-ended themes for the question "What educational and/or cultural learning experiences, programs, or activities does your organization provide?" (19 key informants)

Type	Count	Percentage
Support Services	13	68%
Cultural	9	47%
Academic	8	42%
Leadership or Career Readiness	3	16%

- **Cultural**: *We've done things like making baskets. We've done arts and crafts. They do Fry Bread Friday sometimes. They are really trying to connect with our Alaska Native students, trying to make them feel more comfortable in our school and get in touch with their culture.* (Key Informant)
- **Academic:** *But we do have an early honors program, which is a dual enrollment program, it's been around for over 20 years...It is generally for mostly seniors, sometimes juniors, sometimes 10th graders. They come and they can take a full year of courses here, and there are certain courses that they have that are core courses that are required. A writing course and a critical thinking course, but then they can take whatever other college courses they want.* (Key Informant)
- **Support Services:** *We have an education side, and we have a family services side. Both are united and work together, but family services has the advocate who work specifically with the parents. And it could be working with the parents on family goals or finding a job or finding housing even, things like that.* (Key Informant)
- **Leadership/Career Readiness:** *We also offer an internship program. Incorporated into all of those is a life skills program that the youth can participate in. So, it's life skills classes focused on budgeting, sometimes cooking classes and nutrition classes, interviewing skills, resume writing, career assessments, just basic skills like that.* (Key Informant)

Cultural Integration: Interviewees described a variety of ways that culture was reflected or integrated into the programs or activities. The primary way for all three groups was through cultural or traditional activities, including: subsistence activities (berry picking, fishing, etc.), dance, drumming, beading, and Native games. Three of the 10 caregivers talked about activities they or other family members do with their kids, rather than through a program or organization. All three of the youth mentioned cultural/traditional activities. Some programs or activities fell under more than one category.

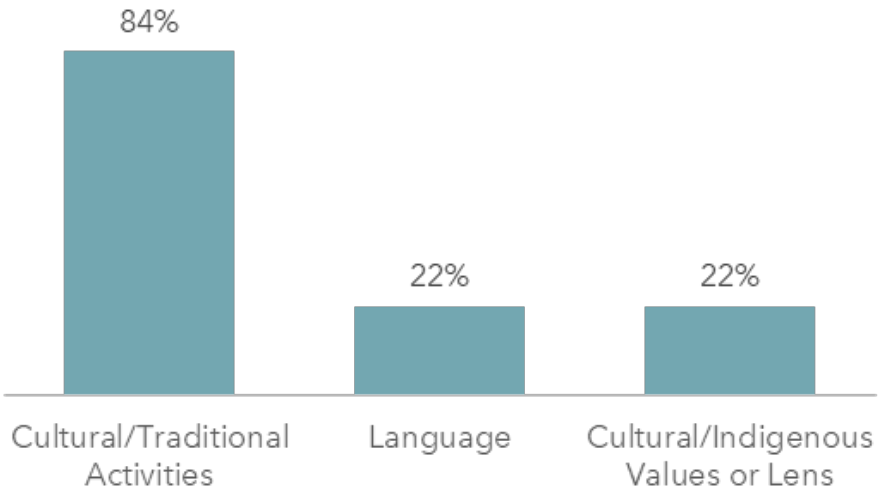

Figure 3: Responses to: "How do these experiences, programs, or activities reflect Alaska Native and American Indian cultures, languages, or perspectives?" (19 key informants, 10 caregivers, 3 youth)

- **Cultural/Traditional Activities:** *Somebody said last week, out of context, they said, "Well you're taking him out of school. School's not done yet." And I said, "What he is learning in the next five weeks at home in Nome is just as important, if not more, to practice." and he got his first ugaruk, bearded seal, on Saturday. He's participated in those hunts before but it's a rite of passage on top of learning how to work with the meat and to prepare the hides and I was able to participate in that with him so it was generational also...From that perspective, he's learning, he's at school, I believe it's our Inupiaq school.* (Caregiver)

- **Language:** *They would pick a different language every year, so one year they did Athabascan, one year they did Yup'ik I believe. So, I mean just some minor, I mean compared to an immersion program which one of my daughters is in it doesn't compete. But it's good for them to hear some of the sounds and some of the words. I don't know that they recall any of them, even though some of the Athabascan words we may have talked about a little bit more since we're Athabascan.* (Caregiver)

- **Cultural/Indigenous Lens or Values:** *So, we have Indigenous curriculum in place. And that's for all component areas of our curriculum as well as physical activity. Our children, we contract Native Youth Olympics coaches to work with our children in Native Youth Olympics. Our whole program, even our meals we've tried to make them as Indigenous as we possibly can with store-bought foods.* (Key Informant)

- **Cultural/Indigenous Lens or Values:** *Every day we talk about our Native values. And so, that's something that is a really big focus for us is looking at our Native values.* (Key Informant)

Youth/Family Involvement: Interviewees described a variety of ways that youth or families were involved in designing their programs. The primary ways were through a formal caregiver or youth committee or advisory group and through formal data collection tools, like surveys and focus groups. Some programs used more than one method. Two programs felt like they were lacking caregiver and youth involvement.

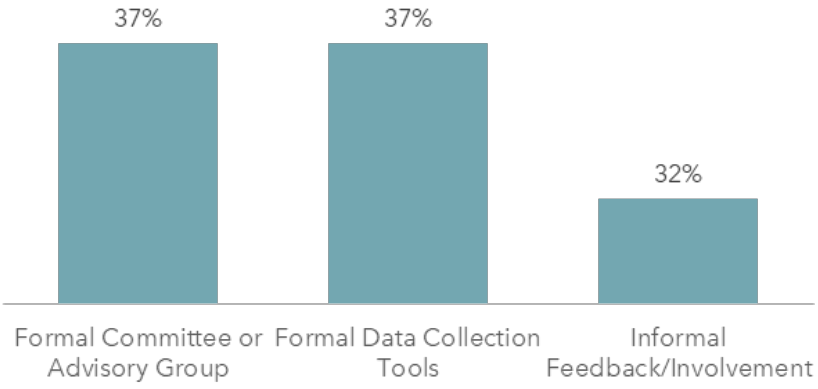

Figure 4: To what extent were youth/family members involved in designing your programs? (19 key informants)

Target Population: Interviewees primarily spoke in terms of varying age groups or grade levels, in regards to their target population. Several specifically mentioned targeting Alaska Native and American Indian youth. Six interviewees didn't specify Alaska Native and American Indian youth when describing their target population, but based on the rest of their interview one would make this assumption.

- **Formal Committee or Advisory Group:** *So, we are advised by the Native Advisory Committee, which is our Indian parent committee for Title VI Indian education. And that is composed of six parent members, three student members and two AEA teacher/counselor members and any tribal member who would like to represent one of the four tribes, which is the Eklutna, Chickaloon, Tebughna, and Knik Tribal Council. So, we often invite those members as well. (*Key Informant)
- **Formal Data Collection Tools:** *We do a lot of follow-up surveys, focus groups, we have an evaluator, so we really are always trying to make sure we're providing the best services that are the most well-received and the most beneficial to our participants.* (Key Informant)
- **Informal Feedback/Involvement:** *So, I think part of that is getting to know our kids and what they're interested in. And what draws them a little bit. It's a little bit like an inquiry-based. They're being excited about different things. And then reading your kids and adjusting your lessons for them.* (Key Informant)

Policies: key informants were asked to describe any policies they had in place that address or support the educational needs of AN/AI youth. 23% of interviewees said they either didn't have any specific policies in place or they were uncertain if they had any. Those interviewees who said they did have policies in place described a variety of policy types. Additionally, 29% described what could be more accurately termed as services they provided rather than formal policies.

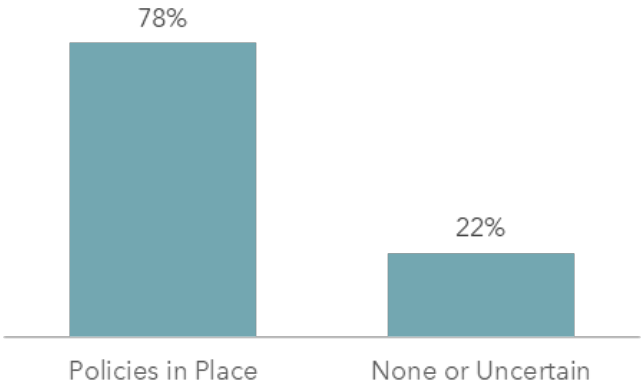

Figure 5: Please describe any policies that are in place in your program that address or support the educational needs of Alaska Native and American Indian youth. (18 key informants)

Target Population: Interviewees primarily spoke in terms of varying age groups or grade levels, in regards to their target population. Several specifically mentioned targeting Alaska Native and American Indian youth. Six interviewees didn't specify Alaska Native and American Indian youth when describing their target population, but based on the rest of their interview one would make this assumption.

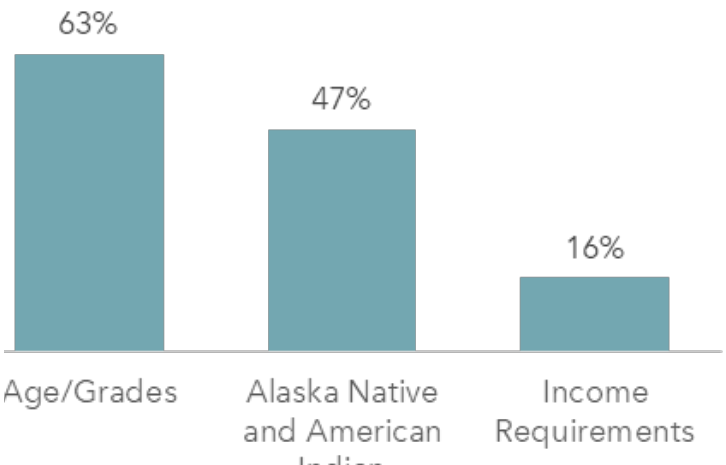

Figure 6: How would you describe the target population for your program(s)? (19 key informants)

- **Age/Grades:** *So, for my programs it's typically 12 and up, we've recently expanded and I'm trying to hire a youth and parent navigator and so then we'll expand to less than 12 years old.* (Key Informant)
- **Alaska Native and American Indian Youth:** *I would describe the target population of the program is youth from six to 19 years of age, Alaska Native and American Indian, those who have hard time dealing with academics, and also behavior, and mental illness and cultural connection.* (Key Informant)

Capacity: Interviewees were asked to describe the capacity of their programs. More than 40% described their programs as being at capacity, whereas only 21% described their programs as being over capacity. Of those who described their program as being under capacity, 80% described COVID-19 as having an impact on their numbers.

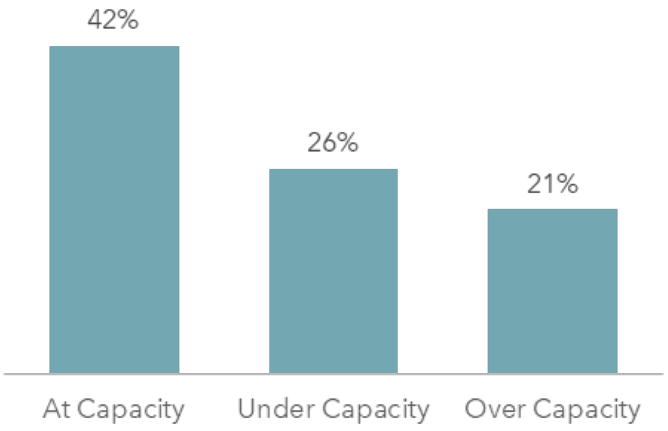

Figure 7: How would you describe your program(s)' capacity? (19 key informants)

- **At Capacity:** *I would say we're at capacity...Our youth case managers have I think they're averaging 30 to 40 folks on their cases right now and that feels doable but very busy.* (Key Informant)
- **Under Capacity:** *COVID has really... It's been a challenge. We got our funding to start this program and just that first year when you're a brand-new program and nobody knows who you are or what you're doing, that part of it's hard. And then just as we started to get momentum, we were hit with COVID. So that's made things really difficult. We haven't really been able to get the numbers that we had hoped to see. And we have partnerships with other substance use programs in the area, and they're also experiencing really low numbers too, so I think a lot of our referrals come from the school district and from the Department of Juvenile Justice. And because of COVID, nobody was in school and a lot of probation officers were not going to people's homes and checking in quite as much. So, we really had low numbers, but we really try to adapt.* (Key Informant)
- **Over Capacity:** *The number of staff is definitely an issue, especially with the number of students that they want us to do outreach with. Right now, I'm really the only one that does outreach. There's only so much one person can do with that number of students.* (Key Informant)

Awareness/Advertising: Key informants were asked to describe youth and/or families learned about their programs and how they advertised them. The most common answers were through partners and social media. The second most common answers were outreach through schools and word of mouth.

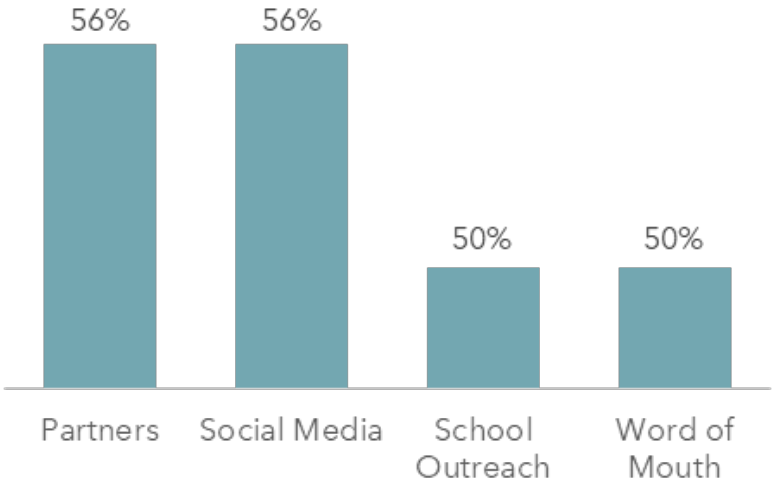

Figure 8: Key informants: How do youth and/or families learn about your program(s)? How do you advertise your program(s)? (18 key informants)

- **Partners:** *We work with Anchorage School District and other partners to get the information out. (*Key Informant)

- **Social Media:** *We're also big in social media, we have Twitter, Instagram, and Facebook, so we post all of our information quite frequently on all those locations.* (Key Informant)
- **School Outreach:** *We advertise and recruit in the schools. As part, we're always out in the local schools anyway recruiting, and early honors is part of that. We do virtual open houses; we just did a virtual open house this week actually for early honors.* (Key Informant)
- **Word of Mouth:** *A lot of programs, a lot of opportunity are spread by a word of mouth, so a snowballing effect. Either through the vessels of social media or flyers or going to the hospital and hearing from providers, hearing from the receptionist staff, the day-to-day staff, or even just by gatherings themselves. Saying, "I've been through this program," or, "I saw this program, I went to it. You should go, too."* (Key Informant)

Caregivers and youth were asked how they learned about programs. The most common answers from caregivers were through school and word of mouth. Word of mouth was also the most common answer given by youth. Caregivers and youth were less likely to specifically use the phrase "word of mouth," but gave answers that could be categorized as such, for example learning about it from their friends.

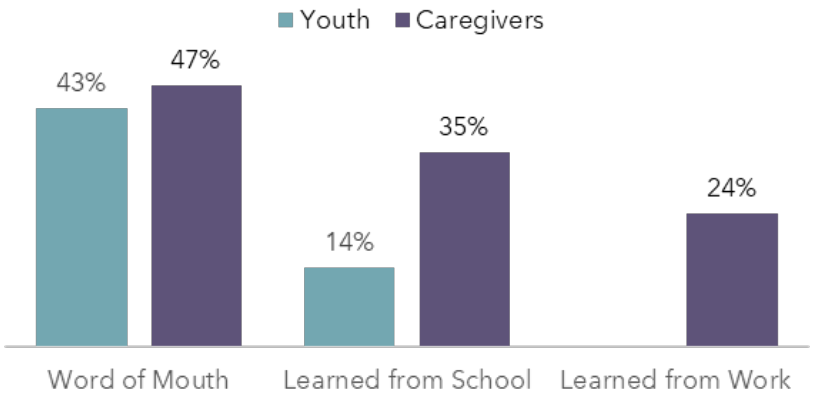

Figure 9: How did you learn about these program(s)? (10 caregivers, 5 youth)

- **School:** *Off and on we'll just hear from the Native Counselors from the school, they'll just invite us to certain events, which is helpful because sometimes we're just, especially the past year, we've just kind of been cooped up in the apartment and not really knowing what's going on out there. So, if we hear from them via email, then my girls will get interested.* (Caregiver)
- **Word of Mouth:** *Some of my Alaskan friends told me and they introduced me to it.* (Youth)

Data Availability: Interviewees were asked about the enrollment process. The vast majority of programs required an application as part of their enrollment process.

Table 54: Key informants: How do youth enroll in your program(s)? Are there any special requirements? Youth/Caregivers: How did you/your child enroll in these programs? Were there any special requirements? (17 key informants, 5 caregivers, 4 youth) Note: some interviewees spoke about multiple programs.

Enrollment Process	Count
Application	18
Application Plus	2
Survey	1
No Application Required	1
In-Person	1
Interview	1

Interviewees were also asked about special requirements for enrollment. Note: some programs had multiple requirements. A variety of requirements were mentioned. Most programs required that either the youth or their family member be tribally enrolled.

Table 55: Key informants: Are there any special enrollment requirements? (17 Key informants)

Enrollment Requirement	Count
Tribal Enrollment	13
Income Eligibilities	3
Anchorage School District Student	2
No special requirements	2
Specific Ages/Grades	2
Enrolled in School	1
Financially and Medically Eligible	1
Transportation	1
References	1
School Information	1
Note: some interviewees spoke about multiple programs.	

Access Supports: Key informants were asked to describe any access supports they provide. The top two access supports provided were transportation support (gas cards, bus passes, direct transportation) and staff support, like family advocates or case managers. The other supports provided were varied.

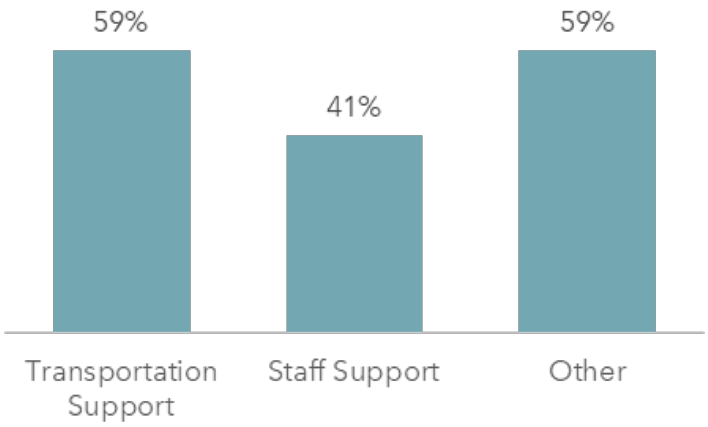

Figure 10: Key informants: What access supports, like transportation, does your organization provide to facilitate access to your programs or activities? (17 key informants)

- **Transportation Support:** *We do have a driver, it's a limited capacity right now, but we do have transportation assistance once we enroll you in our programs. We do supportive services to try to remove some of those barriers to employment with youth, we provide bus passes. In certain circumstances, we'll do other types of transportation, but typically, it's either gas cards, bus passes.* (Key Informant)
- **Staff Support:** *We subcontracted with Cook Inlet Tribal Council and we had a family advocate that we funded, but was an employee of Cook Inlet Tribal Council. And that person went out and went to various social events, went to community events, went to different organizations and entities, talked to different tribes, just really to boost enrollment and increase and actually even would meet one-on-one with people with her laptop and help them actually complete the lottery application.* (Key Informant)
- **Other:** *Then also a project we've been doing...we're just translating materials into other languages for people and we're going to work on doing that for this year.* (Key Informant)

Of the caregivers, 88% said that the program(s) provided them with some type of access support. The access supports provided were varied, with transportation support (either direct transportation or gas cards) being the most common.

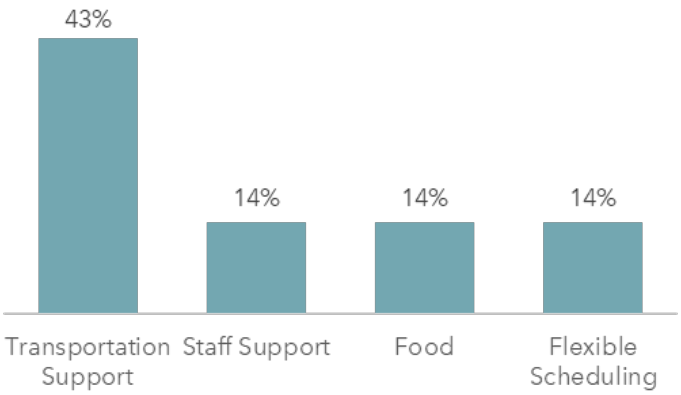

Figure 11: Caregivers/youth: Did the program(s) provide any support to help your child/you access the program, like transportation? (10 caregivers)

- **Transportation:** *They gave us a ride there in a van or a bus sort of, and then after we were done over there, we would be dropped off by them. (*Youth)
- **Staff Support:** *The girls' youth counselor, [name of counselor], I like her. She's really gone above and beyond just getting my girls through a lot of paper stuff. Some of them, yeah, I guess I could find it challenging and my girls too, but [name of counselor] really helped us with each one so that we're not missing any documents...making sure that we get all the required verification forms. And so, I did come across some challenges, but I think with [name of counselor] being there for us, we managed to come through.* (Caregiver)
- **Food:** *They'll provide a meal for the kids or a snack for the kids, so that it's easier for families after work to come and join them, in case it's during dinner time.* (Caregiver)
- **Flexible Scheduling:** *Some of the programs at Cook Inlet Tribal Council are really flexible in when you can drop off and pickup.* (Caregiver)

Barriers: Several barriers were identified during the Tiamuna Needs and Readiness Assessment, including transportation, schedule/time, funding, and enrollment process.

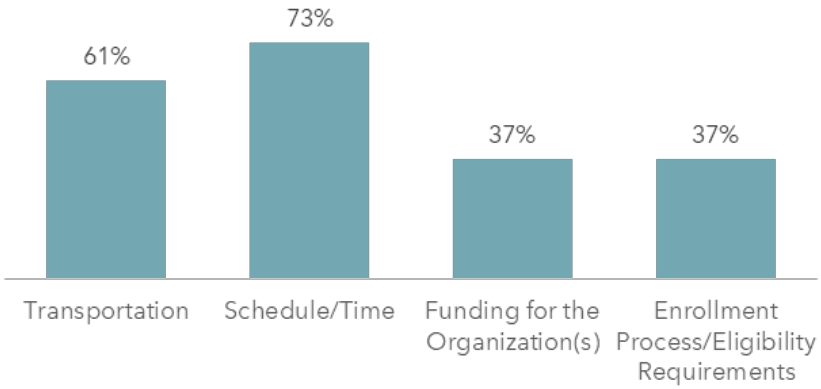

Figure 12: What barriers do youth face in accessing educational programs? (19 key informant, 11 caregivers, 7 youth)

- **Transportation:** *For families in my neighborhood, transportation always is a big issue. So, when the heritage center started doing craft kits, I think some of it that you could pick up or some of it that could be sent out, that makes a big difference.* (Caregiver)
- **Schedule/Time:** *I think one thing that I found challenging for [name of child] was that particularly in high school there are so many programs that she wants to be a part of, so she played sports but she also was interested in maintaining her culture, but then also developing her identity in other ways, not just through culture. And so, I think there was a challenge with her balancing that all out and figuring out what was most important to her.* (Caregiver)
- **Funding for the Organization:** *I would probably say in itself, not having enough funding overall is a barrier for our people. Because we have a lot of work and extra supports that are necessary to have equitable education. And so, we try to optimize our use of our funding and we try to optimize and maximize what we can.* (Key Informant)
- **Enrollment Process/Eligibility Requirements:** *I've got 115 kids on my roster and 50 of them, while they qualify, they don't have a 506 form, or their parents don't have CIB forms, or their child in transition, or in foster care, and their guardians don't have access to those paperwork. So, it makes it hard to track down that kind of stuff for kids. So, while I believe it's good making sure that people are who they say they are, I think it might get in the way of some families being able to appreciate them and utilize those opportunities for them. Because I know a lot of my students have been adopted by family members and they're estranged, and they can't go back and find that information. And so it's a trip down to the Bureau of Indian Education. And Indian Affairs, trying to figure out if we can find paperwork for them. Sometimes it's hard.* (Key Informant)

Evaluation: Key informants were asked to describe whether they evaluated their programs. 63% said that they do, whereas only one Key Informant said that they don't currently get feedback from their participants.

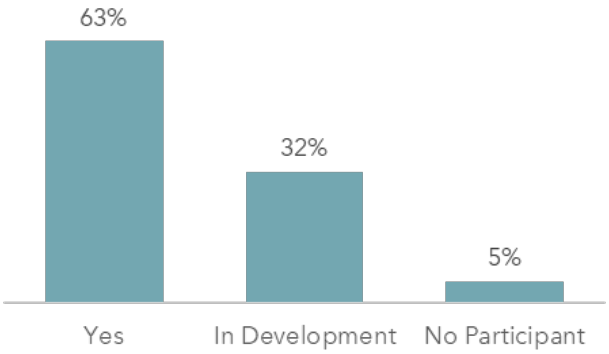

Figure 13: Do you evaluate your programs? If yes, what do participants say about your program(s)? (19 key informants)

- **Yes:** *We do in a variety of different ways. Surveying partners and again, I think the partners are doing probably the evaluation with the clients...We have a client satisfaction form that we ask all clients to fill out and ask how the assistance was, what we could do better. We follow up with them to see if they got connected with their benefits.* (Key Informant)
- **In Development:** *We are going through that right now. We have to have everything turned in by the 31st. We're going to be looking at the data on the students that we had in contact with and who are continuing on to next fall. Then we're also going to be looking at ... continue looking at the numbers of all Native students, and what barriers there are as to why they are not returning back to school. A lot of it has to do with the financial barriers that I'm finding. Evaluations are definitely going to be a yearly if not something that we start evaluating every couple of months...It might be a different type of evaluating. I know most academia likes stats and numbers, and all those things. But we also have to do the data recording in an Indigenous way, talking to students, Indigenous research. This is how this cohort was built, is by talking to students and finding out where the problems lie, what's working for them and what isn't working for them. That is also going to be somewhat of a challenge for those in academia to say, "This is not the data that we want." But we are an Indigenous space. It is important for us to have talking circles and individual sessions with students and asking them these questions so that we can make our program the best for those students.* (Key Informant)
- **No Participant Feedback:** *I don't know that they're evaluated. I mean, I know that we self-evaluate, but I don't know if there's a process of that. But I think when we feel like something's not successful, we will try to tweak it a little bit to make it better next time. Or if it was really bad, then we'll try from scratch and start over.* (Key Informant)

Key informants were asked to describe what participants say about their program(s). Most shared that the feedback they received was primarily positive. The remaining key informant responses varied, with some key informants not being privy to the information and others sharing that participants made suggestions that led additions to their programming.

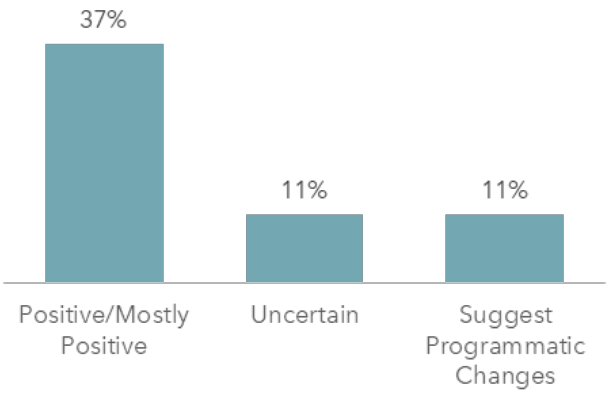

Figure 14: What do participants say about your program? (12 key informants)

- **Positive/Mostly Positive:** *To be honest with you, most of the feedback we have received has been very, very positive. Again, we're still a very new young program, but the vast majority of the comments that came out the first time around were, "Finally, thank you for having this program available. Finally, it's long overdue and we're so appreciative." That's really been the impetus of most of the feedback.* (Key Informant)
- **Uncertain:** *And we typically don't see those. So once those are filled out, we don't see those, only management I think sees it.* (Key Informant)
- **Suggest Programmatic Changes:** *What do they want to see? What kind of programs do they want to participate in? So that's how come we even offered some of the health sciences area, we didn't used to cover all of them. Same with, for example, the computer sciences, that's also another growing industry. So, we've worked on that and we encourage feedback because we want to hear from the groups of students to see what they want to participate in. So, we're working on some of the other ones, for example, I think there's a group of students that are interested in, not just STEM, but incorporating the soft sciences, and then thinking about business. So, we're starting to expand in those directions as well, so that we can encourage students so that there's other educational options other than STEM.* (Key Informant)

Cultural Connection & Wellness - Key Informants: Key informants were asked if they measured participants' feelings of cultural connection and wellness. More than 76% said that they did.

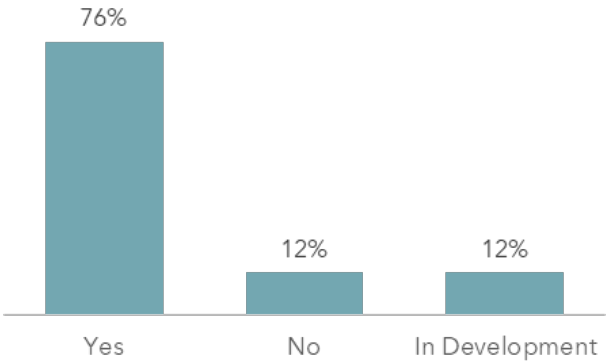

Figure 15: Do you measure participants' feelings of cultural connection and wellness? If so, how, and what have you found? (17 key informants)

Of those that measured feelings of cultural connection and wellness, 46% didn't know what had been found. Of those that did, responses varied.

- *Well, they were relatively positive. Nothing too alarming or anything, but again, I hate to continue to use COVID as an excuse, but our data is just all over the place because of the virtual learning and the lack of physical connection with people. And it's been a huge challenge. That's a barrier, COVID's the barrier.* (Key Informant)
- *Some of the mental health things that we'll hear about, and that we've actually had to address are some of the extreme. For example, some that they didn't feel safe in their environment, and they actually were able to disclose whether it was assault or sexual assault incidences, because they were actually in a trusted environment where they can relay that...Another one is that they talk about finding students that are like them and, and talking about how that improved their disposition basically. Whether it's depression or whether it's their ability to cope with not being around people like them, who are motivated. You can see a lot of that come out in some of the surveys that we've done, like pre and post, and seeing that level of mental health being displayed.* (Key Informant)
- *We've got a lot of real positive from parents. They love the culture. They love the language. A lot of them are really surprised at our menus, because we got rid of all the processed chicken, dinosaur bites...And they're getting fresh salads, fresh fruits, like I said, reindeer, fish. They're getting good food here. So, we get a lot of positives from our parents.* (Key Informant)

Cultural Connection & Wellness - Caregivers & Youth: Ninety three percent of caregivers and youth said yes when asked if the program(s) increased their child's sense of cultural connection and wellness, or helped them feel connected with being of Alaska Native and American Indian descent.

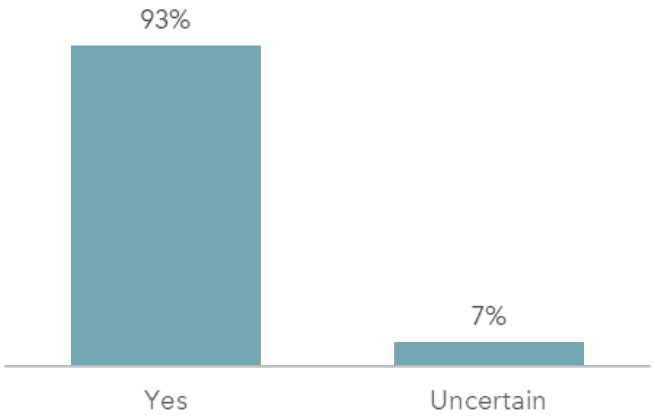

Figure 16: Caregivers: Did the programs increase your child/children's sense of cultural connection and wellness? If so, how? Youth: Did they help you feel more connected with being Alaska Native and American Indian? If so, how? (10 caregivers, 4 youth)

Respondents gave a variety of answers when asked how the programs accomplished this. The top 2 explanations were having Alaska Native staff members and incorporating traditional activities.

- **Native Staff Members:** *I felt so deeply fortunate when [Youth's Name] started because it was the second year of the program that had started. There were three amazing, beautiful teachers. They're all Yup'ik women. They're all soft-spoken, very, very, very calming and gentle. And that was his first experience in school, and that was how he started in Yup'ik. And, oh my God, I could not have asked for a better situation.* (Caregiver)
- **Traditional Activities:** *They helped me feel more connected with my... What would you call it, culture, because it's literally just seven days out there doing essential Alaskan culture things? Fishing, picking berries, I actually helped cut up salmon to smoke.* (Youth)

COVID-19 Impacts: Key informants were asked to describe how their programs were impacted by COVID-19. The most common answers were that 1) they shifted to virtual programs or services and 2) their enrollment or capacity dropped.

Table 56: Key informants: How were your programs impacted by COVID-19? (19 key informants)

Key informants COVID-19 Impacts	Count
Programs/Services Went Virtual	12
Enrollment/Capacity Impact	11
Changed Processes	7
Other Impacts	7
Cut Services, Programs, or Events	6
Delayed/Impacted Implementation of New Programs/Processes	4
Virtual Programming Expanded Reach	4
Sent Materials Home	3
Youth Less Engaged Virtually	3

- **Programs/Services Went Virtual:** *Last March, right after spring break, we moved to all distance, mostly distance delivery. We had a few lab classes that continued on campus, and a few field-based classes that continued, but for the most part, we've been distance delivery all year. It's been a long year, and we've been telecommuting, but the college has been open. The programs have continued to happen. It just happened virtually.* (Key Informant)
- **Enrollment/Capacity Impact:** *We've already begun doing some of that in person, we just have to restrict the number of people that are able to do that. And so, for things that absolutely have to be done in person, we're just doing them in shifts. So, we'll have 12 people come in at a time, put them in two different rooms so they can be six feet apart. And then we just do it all day instead of being able to have 24 people in at a time. So, it's very time consuming for my staff because they have to do it that way.* (Key Informant)
- **Changed Processes:** *There was definitely some growing pains there, a lot of lessons learned, but I think those were all good lessons. As the different program directors, we were looking at really what went well, what didn't go well, and how did this impact how we do business? And we can't ignore the fact that it will change how we do business moving forward and embracing that in areas where we've seen actually something better...But we also saw a lot of struggles and we had to really adapt to the needs of the participants. Instead of doing food cards, we're doing grocery delivery and things when people are quarantining and staff are quarantining and so it was a very good learning experience, but what I love about it is we really took that time to reflect back on what happened and what didn't go well and what went well and how we can make sure that we keep that knowledge so that we can keep growing as an organization as we move forward.* (Key Informant)
- **Cut Services, Programs, or Events:** *Out of the two and a half years that we've been in existence, COVID has been in the middle of it, all of this. And so, a lot of those face-to-face cultural events were just really put aside.* (Key Informant)

Youth and caregivers were asked how the program(s) they or their child participated in were impacted by COVID-19. The most common answer given was that the program(s) shifted to virtual delivery.

Table 57: Caregivers/youth: How were the programs your child/you participated in impacted by COVID-19? (11 caregivers, 6 youth)

Caregivers/Youth COVID-19 Impact	Count
Shifted to Virtual	9
Program(s) Canceled	5
Materials sent home	4
Opted out for safety	3
Socially distanced, masks	2
No Change	1
Transportation no longer provided	1

- **Shifted to Virtual:** *She got into Alaska Native Science and Engineering Program, so that was kind of like a blessing and a curse. You know what I mean? It was the best situation knowing that it should be online all year. So, she didn't really get to take part in her senior year helping to recruit more students at Dimond's, the Native club, and helping that kind of move forward. But I think that Alaska Native Science and Engineering Program do the best they can via Zoom to maintain the cultural components, which I think is great.* (Caregiver)
- **Program(s) Canceled:** *All of them were canceled except the Cook Inlet Tribal Council program. The Cook Inlet Tribal Council program continued and ran socially distanced, they all wore masks.* (Caregiver)
- **Materials sent home:** *[Youth's Name] has been sent home with bags of activities.* (Caregiver)

Community Leaders: Interviewees were asked how leaders in the community support and promote educational programs for Alaska Native and American Indian youth. Forty one percent of key informants and 25% of caregivers said that Alaska Native leaders do this, but not necessarily non-Native leaders in the community. Thirty five percent of key informants felt that leaders in the community could do more to support and promote educational needs. Interviewees listed the following ways that community leaders promote and support educational needs. An asterisk indicates that it is a suggested method, and not an observed one.

- Social Media
- Word of Mouth
- Emails
- Websites
- Connecting with their Network*
- Attend Coalition Meetings
- Mentor
- Ensure Equity in Education*

Community Attitude: Interviewees were asked about the community's attitude toward the educational needs of Alaska Native and American Indian youth. The top response from both groups was that the community is either not aware of the educational needs, or doesn't understand them. In particular, people noted a lack of understanding of the existing disparities or systemic issues.

- **Caregiver:** *I think that those people that I do know that are not connected with the Native community aren't really super aware of what goes on and wouldn't know. I think one issue is that...you can spend, I don't know about Anchorage but when I first came to Alaska, I became aware very quickly that you could spend your whole life in Fairbanks for example, and not ever be involved with any Native community or be aware.*
- **Key Informant:** *I think the community and speaking Anchorage, specifically, still has that mentality that Native people are just continuing to be whiny and wanting free things. I say that because I've heard it. I don't think there is a real big push to change things because the majority of people here are not Native. If it's not benefiting their students, why do I need to pay attention to another set of students that I don't know anything about or really care about? It's harsh. But it's the reality when you really look into things in the way that they've operated and we continue to let them operate today. We need to change the system. That includes people in the system.*

Data Availability: Key informants were asked about the availability of local data on the educational needs of Alaska Native and American Indian youth available in the community. A full 82% were aware of some local data. The two most common data sources were the Anchorage School District and the Anchorage Realizing Indigenous Student Excellence partnership.

Of the key informants, nine were asked how evaluation data is being used to develop new programs and services. Key informants from only two organizations, Alaska Native Heritage Center and Native Youth Olympics, provided specific examples of how their program uses data to develop new programs. No key informants spoke to other organizations.

Proposals/Grants/Action Plans: Key informants were asked whether they were aware of any proposals, grants, or action plans written to support the educational needs of Alaska Native or American Indian youth. Sixty one percent were aware of some, but 75% of them were only aware of their own program or organization's proposals, grants, or action plans.

Magic Wand: Interviewees were asked to describe programs that they would implement if they had a magic wand. Cultural activities, classes, camps, subsistence activities, connecting with Elders, and Indigenous schools or curricula were the top four choices. Key informants top wish was connecting with elders. Caregivers' top wish was cultural activities, classes, and camps. Youths' top wish was subsistence activities.

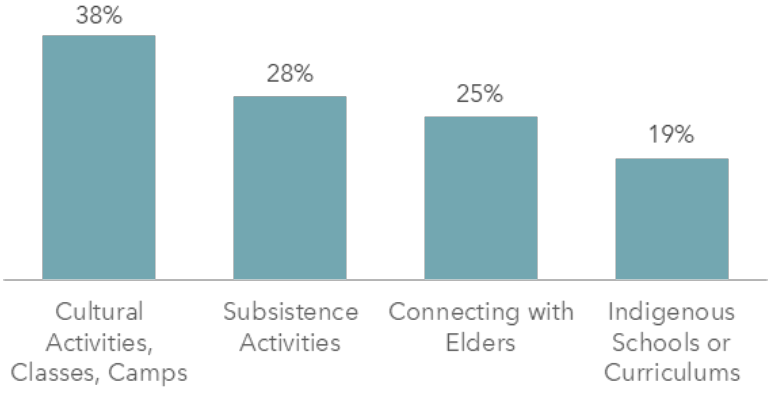

Figure 17: If you had a magic wand, what programs or services would you implement? (18 key informants, 9 caregivers, 6 youth)

- **Providing more cultural activities/classes/camps:** *So, when I was a kid, I had friends that would go to Hebrew school and I just used to have these fantasies of an Inupiaq school, so on Saturday morning Inupiaq youth in Anchorage could just come together with Inupiaq Elders and adults and learn language together and play games and be Inupiaq together.* {Caregiver)
- **Providing an opportunity to participate in Subsistence Activities:** *I've been thinking about this since I signed up to do this with you. I think that's a great place to start because they're going to learn Yup'ik words for these, or their traditional words for harvesting. What are fiddleheads called, what are hooligans called. What's a net called. And these are where songs come from, these types of activities. So, then you make a song and then you get to sing about it all winter. I would love to see that. I would absolutely love to see that and then being able to harvest the right way and always gift their first of everything to an elder. They're going to gain interaction with an elder. They're going to gain access to that elder knowledge. Because that's what the first, your first catch is for.* (Caregiver)
- **Opportunities for connection with Elders:** *I would love to see more programs that existed specifically to partner Elders with young folks. Whenever we have Elders that are available to come in and lead talking circles, or groups, or just to come and speak, there's always a really great response. And I think that just studies I've read, just talk about how enriching it is for Elders to be around younger kids and youth, and how enriching it is for youth to be around Elders. And I think that's such a huge source of wisdom and connection to culture that a lot of urban Native youth are lacking. We have a lot of kids that come into our program who have really minimal connection to their culture. Some of them may be even came from a village, and they have just chosen to walk away from all of that stuff. And so, I think having a person there that is a positive connection to your culture is really huge.* (Key Informant)
- **Indigenous Schools or Curriculums:** *If I had a magic wand all these corporations donate a huge amount of money so that we could have tribal option schools in each region, at least. And obviously, I think they should put elementary programs in all of the schools or fund them. But at least schools that teach so that parents can send their children to schools that teach us, teach our culture and teach the true history, for instance, of what's happened to our people. And, again, the magic wand would be to write new curriculum, new school programming that really benefits Indigenous children.* (Key Informant)

Anything Else: Interviewees were asked if they had anything else to share. None of youth provided any other information to this question. Key informants and caregivers had a wide variety of responses. Following are several examples.

- *And I think hearing that from kids, whether it's something that I've taught them or they've learned from somewhere else, hearing the pride of themselves and exactly who they are, that is one of the most beautiful and incredible things. And when their lives are enriched through an educational experience, through a cultural experience, my life is enriched, and I can't really ask for anything better than that.* (Caregiver)
- *Get religion out of our traditional spaces. It really pisses me off. Just so, I am one of the leaders of our Yup'ik dance group. And it's entirely run by women who are about my age, who have this belief, who have this vision of who we are. And our Yup'ik spirituality is so beautiful that to insert Christianity or any of the Abrahamic religions, is such a farce. It's just to me, it's stupid. Our definition of our universal energy is not the same as a God. I don't know where that came from. I mean, I know that it came from missionization...But I was raised by my grandparents. The same people that raised the boarding school Elders. So, I'm privy. I feel like I'm privy to this. But so we started a dance group and this is why we gather. And our Yup'ik society is a matriarchal society. So, knowing that, people will sit there and argue with me when I say that we're a matriarchal society. No, my mom had some really strong anaans who were her aunties, who were the leaders of our hometown. Her dad was a chief. He was the one that was the son of a chief. Grandson of a chief, great grandson of chief. And my mom was the oldest who was born. And, so she made certain I knew that. That's something that nobody can take away from me. That's something no one can take away from my family. We will forever know that.* (Caregiver)
- *I do want to say that these types of questions are needed. These types of assessments are needed if we want change. But we can't stop at just doing the research and leaving it there. We have to really push for it. We have to advocate for it, even when we get in trouble for it. I think the work is important. Places like Native Student Services and the Heritage Center are starting to do the work to really show how resilient and intelligent Native people are. Our knowledge, our Indigenous knowledge is enough. We can use it in a lot of these places. But these places also have to be able to adapt to Indigenous knowledge as well.* (Key Informant)
- *Native Youth Olympics isn't just about teaching traditional culture and history, and the reasons that they play these games. Through these games, a family is built, a community is built. And the support that you get from your community of Native Youth Olympics people, not just the athletes that you compete against, but the coaches, the officials, and the Elders that are involved in Native Youth Olympics, become a part of your family for the rest of your life. And even if you're in the games for one year, these games usually have a really big impact on your life in some form or fashion. And the leadership skills that are taught through the sportsmanship aspect of traditional Native games, it carries on through your lifetime. You learn to support one another. You learn to push yourself. You learn how to be patient. So, besides the physical aspect of the games, it really does provide a lot of support mentally to athletes, because everyone else is supporting them. And if they are down, they always know that one of their Native Youth Olympics family members will be there for them, to help them through whatever they need. And it could be a parent. It could be a teacher. It could be a former athlete from years ago. And there's a few people who come in, who are completely lost and finally found that this is where I need to be, and I've lived another day because of Native Youth Olympics. And I'm moving forward because of Native Youth Olympics and the community, and the support that it's provided.* (Key Informant)

APPENDIX D: CAREGIVER FOLLOW-UP SURVEY

The Caregiver survey did not include questions about the respondent's ethnicity or race. During preliminary review of the data, the Community Needs and Readiness Assessment team determined that the ethnicity of the respondents was an important missing piece of data. Accordingly, we developed a follow-up survey asking for respondents' and their children's race/ethnicity, their Alaska Native ethnicity, the village(s) they and/or their family are from, what tribe they belong to, and what regional corporation they hold shares in or descend from. We emailed a link to the online survey to the 900 Caregiver Survey respondents who provided their email to enter the Caregiver Survey sweepstakes for one of three $200 gift cards on October 19, 2021. We then emailed a reminder to those who didn't complete the survey weekly through November 15, 2021. Of those who received the emailed survey, 70 (8%) completed the follow-up survey. This appendix provides the findings.

Race and Ethnicity of Survey Respondents and their Children: Most of the respondents reported their race as Alaska Native (77%) or American Indian (4%) and their children's race as Alaska Native (83%) or American Indian (9%). Interestingly, twice as many respondents reported that their children are two or more races (50%) than reported that they were two or more races (23%).

Table 58: Race/ethnicity of Caregiver Follow-Up Survey respondents and their children

	Caregivers (n=70)		Children (n=70)	
	Count	Percent	Count	Percent
Alaska Native	54	77%	58	83%
American Indian	3	4%	6	9%
Asian	1	1%	1	1%
Black	3	4%	6	9%
Native Hawaiian/Pacific Islander	1	1%	2	3%
White	23	33%	33	47%
Hispanic or Latino	3	4%	7	10%
Write-in:	0	0%	2	3%
Two or more races	16	23%	35	50%

Table 59: Alaska Native ethnicity of Caregiver Follow-Up Survey respondents and their children

	Caregivers (n=54)		Children (n=58)	
	Count	**Percent**	**Count**	**Percent**
Unangax (Aleut)	9	17%	9	11%
Alutiiq	5	9%	6	7%
Athabascan	10	19%	12	14%
Haida	1	2%	2	2%
Inupiat	19	35%	21	25%
Siberian Yup'ik	2	4%	3	4%
Tsimshian	0	0%	0	0%
Yup'ik/Cup'ik	18	33%	24	28%
Tlingit	8	15%	11	13%
Eyak	0	0%	0	0%
Don't know	0	0%	0	0%

Table 60: Alaska Native Corporation of Caregiver Follow-Up Survey respondents and their children

	Caregivers (n=54)		Children (n=58)	
	Count	Percent	Count	Percent
Ahtna, Inc	0	0%	1	2%
The Aleut Corporation	5	9%	5	9%
Arctic Slope Regional Corporation	4	7%	6	10%
Bering Straits Native Corporation	11	20%	9	16%
Bristol Bay Native Corporation	9	17%	11	19%
Calista Corporation	10	19%	12	21%
Chugach Alaska Corporation	0	0%	0	0%
Cook Inlet Region, Inc	6	11%	6	10%
Doyon Limited	4	7%	4	7%
Koniag Incorporated	2	4%	2	3%
NANA regional Corporation	4	7%	6	10%
Sealaska Corporation	8	15%	10	17%

Home Communities/Villages of Survey Respondents and their Children: The survey respondents and their children represented communities across the state of Alaska.

Table 61: Home community reported by Caregiver Follow-Up Survey respondents (n = 54) (list represents the answers written by survey respondents)

Village	Count	Village	Count	Village	Count
Aleknagik	1	Kenai	2	Sand Point	1
Anchorage	2	King Cove	2	Savoonga	2
Aniak	1	Klawock	1	Scammon Bay	1
Barrow/Utqiagvik	3	Klukwan	1	Seldovia	1
Bering Straits	1	Kodiak	1	Shaktoolik	1
Bethel	3	Kotlik	1	Sitka	4
Chevak	2	Kotzebue	4	St. George Island	1
Chignik Lake	1	Manokotak	2	St. Mary's	2
Council	1	Mekoryuk	1	Telida	1
Deering	1	Nenana	1	Togiak	1
Dillingham	2	Noatak	1	Tuluksak	2
Eek	1	Nome	3	Tununak	1
Fort Yukon	1	Nondalton	3	Tyonek	2
Golovin	1	Noorvik	1	Unalakleet	2
Haines	1	Nunapitchuk	1	Village of Solomon	1
Holy Cross	1	Pedro Bay	1	White Mountain	1
Hoonah	2	Perryville	1	Wrangell	1
Hooper bay	1	Pilot Point	1	Yakutat	1
Kake	1	Point Hope	2		

Table 62: Home community of children reported by Caregiver Follow-Up Survey respondents (n = 58) (list represents the answers written by survey respondents)

Village	Count	Village	Count	Village	Count
Alakanuk	2	Hoonah	2	Noatak	1
Aleknagik	1	Kenai	1	Nome	2
Anchorage	12	Kiana	1	Nome	1
Angoon	1	King cove	2	Nondalton	3
Barrow/Utqiagvik	2	Kipnuk	1	None	1
Bethel	1	Klawock	1	Pedro bay	1
Chalkitsyk	1	Klukwan	1	Point Hope	1
Chefornak	1	Kodiak	1	Savoonga	1
Chevak	1	Kongignak	1	Scammon Bay	1
Chignik Lake	1	Kotzebue	3	Seldovia	1
Dillingham	2	Kwigillingok	1	St. Mary's	1

Village Corporations of Survey Respondents and the Children: There are 193 village corporations in Alaska (https://anvca.biz/anvca-members). The Survey respondents represented a broad range of these corporations.

Table 63: Village Corporations of Caregiver Follow-Up Survey respondents and their children (list represents the answers written by survey respondents)

Adult's Village Corporation	Count	Children's Village Corporation	Count
Agdaagux Tribe of King Cove	1	Agdaagux Tribe of King Cove	1
Arctic Slope Regional Corporation	3	Aleut	1
Bering Straits Native Corporation	2	Arctic Slope Regional Corporation	1
Bristol Bay Native Corporation	4	Bering Straits Native Corporation	2
Calista Corporation	3	Bristol Bay Native Corporation	1
Central Council Tlingit and Haida	1	Calista Corporation	2
Chignik River Limited	1	Central Council Tlingit and Haida	2
Chilkoot Indian Association	1	Chalkitsyk	1
Cook Inlet Region, Inc.	1	Chefornak	1
Doyon Limited	1	Chevak	1
Huna Totem Corporation	2	Chignik River Limited	1
Ingaliq	1	Chilkoot Indian association	1
Kijik Corporation	2	City of Kwig	1
Kikiktagruk Inupiat Corporation	1	Doyon	1
King Cove Corporation	1	Good News Bay	1
Klawock Heenya Corp	1	Huna Totem	2
Kotzebue	1	Kiana	1
Manokotak Natives Limited	1	Kijik Corporation	1
MTNT, Limited	1	Kikiktagruk Inupiat Corp.	1
Native Village of Savoonga	1	King Cove Corporation	1
Native Village of Tununak	1	Klawock Cooperative Association	1
Native Village of Unalakleet	1	Koniag	1
Nerklikmiut Native Corporation	1	Manokotak Native Limited	1

Table 64: Tribe of Caregiver Follow-Up Survey respondents and their children (list represents the answers written by survey respondents) (Next page)

Adult's Tribe	Count (n=54)	Children's Tribe	Count (n=58)
Agdaagux Tribe of King Cove	2	Agdaagux Tribe of King Cove	1
Aleknagik Traditional Council	1	Alakanuk	1
Aleut	1	Aleknagik Traditional Council	1
Athabaskan	1	Aleut	1
Bristol Bay Native Corporation	2	Arctic Slope Regional Corporation	1
Calista Corporation	2	Athabaskan	1
Central Council Tlingit and Haida	6	Bristol Bay Native Corporation	2
Chevak Quissunamiut Tribe	1	Calista Corporation	2
Cook Inlet Region, Inc.	2	Central Council Tlingit and Haida	7
Inupiat	1	Chevak Quissunamiut Tribe	1
Kenaitze Indian Tribe	1	Deering	1
Kijik Corporation	1	Doyon	1
Kotzebue IRA	2	Inupiat	1
Manokotak Village	2	Kenaitze Indian Tribe	1
Native Village of Barrow Inupiat Traditional Government	2	Kiana	1
Native Village of Elim	1	Kotzebue IRA	1
Native Village of Georgetown	1	Makah	1
Native Village of Kotzebue	1	Manokotak Council	1
Native Village of Pilot point	1	Native Village of Barrow Inupiat Traditional Government	2
Native Village of Point Hope	1	Native Village of Kotzebue	1
Native Village of Savoonga	1	Native Village of Point Hope	1
Native Village of Scammon Bay	1	Native Village of Savoonga	1
Native Village of Shaktoolik	1	Native Village of Scammon Bay	1
Native Village of Tyonek	1	Native Village of Shaktoolik	1
Native Village of Unalakleet	1	Native Village of Tyonek	1
Nome Eskimo Community	4	Native Village of Unalakleet	1
Noorvik Native Community	1	Nome Eskimo Community	4
Orutsararmiut Native Council	1	Orutsararmiut Native Council	1
Pedro Bay Village	1	Qagan Tayagungin Tribe of Sand Point	1
Qagan Tayagungin Tribe of Sand Point	1	Sitka Tribe of Alaska	3
Sitka Tribe of Alaska	2	Tanaq Torporation	1
Traditional Village of Togiak	1	Togiak	1
Tuluksak Native Community	2	Tuluksak Native Community	1
Unga Tribe	1	Tyonek Native Corp	1

Adult's Tribe	Count (n=54)	Children's Tribe	Count (n=58)
Village of Bill Moore's Slough	1	Unga Tribe	1
Village of Chefornak	1	Village of Bill Moore's Slough	1
Village of Solomon	1	Village of Solomon	1
Village of Solomon	1	Don't know, no tribe, none	6
Wyandotte Nation	1	No tribe name	1
Lac du Flambeau Band of Lake Superior Chippewa Indians	1		

TIAMUNA