

# Guidelines for Culturally-Responsive Reflective Practice in Birth – Five Settings

A Partnership Project between Cook Inlet Tribal Council/Clare Swan Early Learning Center and the University of Alaska Anchorage

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Version 1



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## Acknowledgements

This document utilized input from a variety of early childhood stakeholders, including educators, families, and administrators from around the state of Alaska (see more about the development process on page 4). The *Guide for Implementing the Alaska Cultural Standards for Educators* (2012) served as a starting point for this project and we acknowledge the extensive work of the authors, some of whom have provided valuable input and feedback.

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## Purpose

In an effort to improve culturally-responsive practices in early education settings in Alaska, the *Improving Childcare Outcomes Research (ICOR)*, a collaborative project between CITC and the University of Alaska Anchorage, developed this guide for early childhood educators and programs serving young children and their families. It is aimed at helping educators reflect on and improve their culturally-responsive practices within their local community. **The primary purpose of this document is to guide self-reflection of culturally-responsive practices in order to identify areas of strengths and areas for continuous improvement.** It is designed to **complement** other existing standards and competency guides within Alaska's early education system, including the Alaska System for Early Education and Development (SEED) *Early Care and Learning Core Knowledge and Competencies* (CKC; 2018), the revised *Alaska's Early Learning Guidelines* (DEED, 2020), the *Head Start Early Learning Outcomes Framework* (2015), and *Making It Work: A Guide for Implementing Cultural Learning Experiences in American Indian and Alaska Native Early Learning Settings* (National Center on Early Childhood Development, Teaching, and Learning [NCECDTL], 2017).

The practices in this guide are built on essential foundational practices for working with infants, toddlers, and preschoolers and their families that must be present and supported within the early education setting. These include relationship-based practices and a primary focus on child and family engagement (National Association for the Education of Young Children [NAEYC], 2019). This document guides reflection specific to culturally-responsive practices, in **which relationship-based, responsive caregiving is essential** and aligns with Alaska Native traditional knowledge and systems (Alaska SEED, 2019; Barnhardt & Kawagley, 2005; John, 2009).

**As important as it is to understand what the guidelines are, it is equally important to state what the guidelines are NOT. The guidelines are:**

- ◇ Not a curriculum, although it lays the groundwork for designing and implementing place-based culturally-responsive curriculum
- ◇ Not an assessment tool of children's learning which results in a normative score
- ◇ Not as assessment tool designed to evaluate teacher performance for high-stakes decision making or in place of a program or district's performance evaluation measures

## Process for Developing the Guidelines

These guidelines were developed through a comprehensive and collaborative process involving many voices and sources of information, expertise, and guidance. The process was guided by Drs. Hattie Harvey and Diane Hirshberg, two University faculty who have sought to take steps to ensure a credible, transferable, and dependable process to the best extent possible within the confines of the grant. It is also acknowledged that this is *Version 1* and additional reiterations and methodologies to build upon this framework are encouraged.

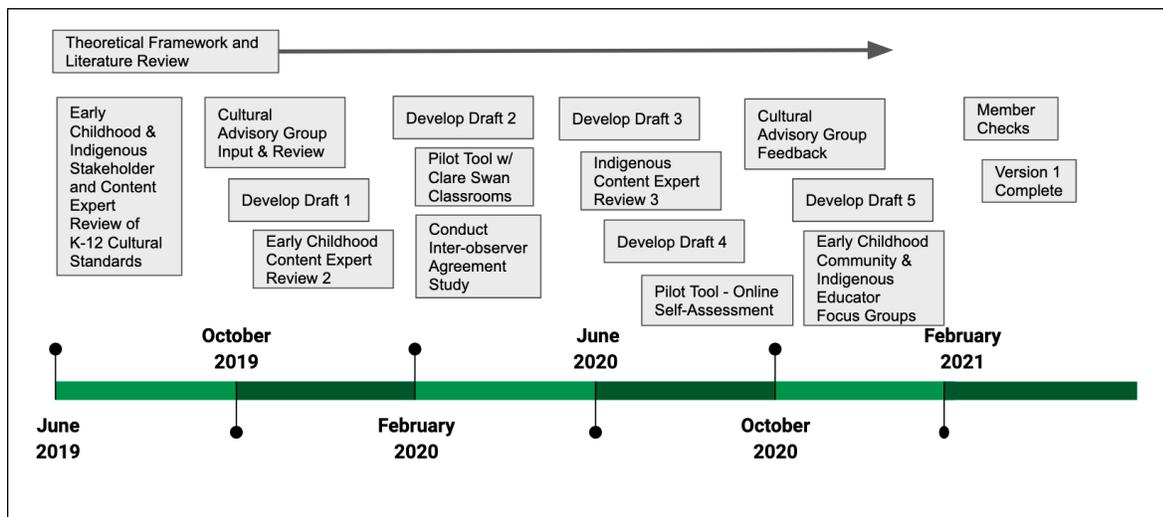
## History and Context of the Project

The *Improving Childcare Outcomes Research (ICOR)* project is funded U.S. Department of Health and Human Services (HHS), Administration for Children and Families (ACF), Office of Planning Research and Evaluation (OPRE) and was awarded to the Cook Inlet Tribal Council in collaboration with the University of Alaska Anchorage Institute for Social and Economic Development (ISER) in October 2018. Approval from the University of Alaska Anchorage Institutional Review Board was obtained in order to carry out all aspects of this project.

The development of **Version 1** began in July 2019 (see Table 1 below for the development timeline). An approach using key principles of community-based participatory research were utilized and focused primarily on the partnering community agency (Kral & Allen, 2016), *Cook Inlet Tribal Council's Clare Swan Early Head Start*. This partnership included the Clare Swan Cultural Advisory Group and the administrators and educators at Clare Swan Early Head Start. To begin to deepen the community participation, outreach to state-wide early childhood content experts, other Indigenous early childhood educators and administrators as well as representatives from other cultural groups and Head Start programs serving diverse children and families were invited to participate in focus groups. It is understood that participation can take many forms, and partnership can take place at different times and at different levels (Kral & Allen, 2016).

As part of the development process and theoretical framework, the content of this tool integrates (a) best practices and research in area of early childhood development (e.g., NAEYC 2018, 2019), (b) Indigenous Epistemologies and Transformative Research Paradigms (e.g., Barnhardt & Kawagley, 2005; Chilisa, 2019; Creswall & Poth, 2018; Kawagley, 2006; Rearden & Jacobsen, 2009; Tagalik, 2012), and (c) best practices in culturally-responsive teaching and learning (e.g., Bennett et al., 2018; DEED, 2020; Dombink-Green et al., 2015; Gay, 2010; NCECDL, 2017; Paris & Alim, 2017; Salinas-Gonzalez et al., 2018). For more on the research process see Harvey, Hirshberg, and Pierce (2021).

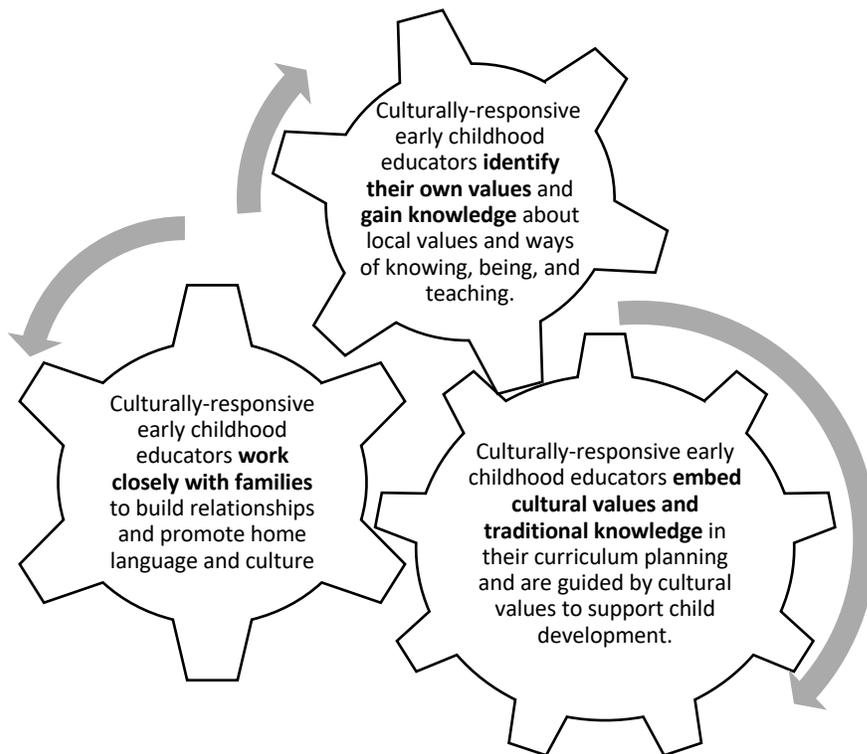
Table 1: Overview of Development Timeline for Version 1



## Overview of the Guide

This guide is intended to help early childhood educators utilize and be guided by culturally-responsive practices in their early learning environments in both their interactions with children, and families, and in their program planning. The guide does not tell educators or programs how or what to teach. Rather, its primary purpose is to guide self-reflection around culturally-responsive practices in order to identify areas of strength and areas for improvement. It may also be used to help inform professional development needs in early education programs.

This guide is organized around three primary components (A-C) which describe a continuum of development and are interconnected, work in unison, and designed to enhance skills, inquisitiveness, and openness. Terminology used in these guidelines and indicators reflect common language used in early childhood education (e.g., *children* rather than *students*, *families* rather than *parents*; use of *integrated curriculum*, *thematic curriculum*, or *developmental domains* rather than *academic content areas*). **It is designed to encourage a reflective practice for continuous improvement, rather than an evaluative process.**



For each of these components, there are indicators and a rating scale to help each early childhood educator identify his or her level of awareness and implementation of culturally-responsive teaching practices. Although the ratings use a scale, it is emphasized that this is a continuous learning process, one in which does not end with an exemplary rating.

**Emerging:** at a starting place, little opportunity to develop or learn

**Developing:** emerging understanding with limited development or partial implementation

**Proficient:** functional and operational level of development and implementation

**Exemplary:** fully and fluently engaged in implementing, mentoring, collaborating, and learning

## Description of Components and Indicators

Component A: Culturally-responsive early childhood educators identify their own values and gain knowledge about local values and ways of knowing, being, and teaching.

**Purpose:** Component A addresses the educator's identification of and reflection on their own family and cultural values, biases and perceptions and their process of learning about those with whom they work. Educators should strive to become aware of their own values and implicit biases and learn about family and cultural values that may be similar or different from their own in order to develop respectful and reciprocal family partnerships and support healthy child development (NAEYC, 2018).

*Culturally-responsive Early Childhood Educators:*

- A1. Identify their own family and cultural values and biases.
- A2. Learn about cultural values and traditional knowledge systems of the families they serve.

Component B: Culturally-responsive early childhood educators work closely with families to build relationships and promote home/heritage language and culture.

**Purpose:** Component B addresses the educator's ability to build relationships, learn about, and partner with families. Educators should strive to develop reciprocal and respectful partnerships with families, and invite families to share their unique knowledge and skills through active participation. Educators can promote home language(s) and culture(s) in order to promote optimal learning and development within the context of their family and community (NAEYC, 2018).

*Culturally-responsive Early Childhood Educators:*

- B1. Build responsive, respectful relationships with families.
- B2. Learn about the children and families' cultural background, traditional values, and heritage language(s) and integrate into the curriculum.

Component C: Culturally-responsive early childhood educators embed cultural values and traditional knowledge in their curriculum planning (i.e., environment, assessment, curriculum) and are guided by cultural values to support child development.

**Purpose:** Component C addresses the educator's ability to integrate cultural knowledge about the children and families with whom they work into their teaching practice. Educators should strive to understand and authentically incorporate traditions and history of program participants into a culturally-rich curriculum and one which reflects *cultural appropriateness*, an important dimension of developmentally appropriate practice (NAEYC, 2018).

*Culturally-responsive Early Childhood Educators:*

- C1. Utilize Elders' and Cultural Bearers' expertise in multiple ways in their teaching.
- C2. Use cultural values and traditional knowledge to plan their classroom environment.
- C3. Implement curriculum based on traditional knowledge and organized around relevant place-based themes.

## Using the Rubrics

Recommendations for how to use the rubrics are outlined in the flow chart below. This tool may be used by educators, program administrators, coaches, or peer mentors.

Individuals or programs may choose to focus on only one component or on certain indicators within a component(s).

- ◇ **Recommended Guide for Individual Self-Reflection:**
  - Read through the ratings and examples provided and reflect on your cumulative practice over, at minimum, 6 months. Use your self-ratings to determine areas of strength and areas for growth. It is recommended to discuss these with a program administrator or include in your Professional Action Plan.
  
- ◇ **For administrators, coaches, or peers use:**
  - Collaborate with the early childhood educator to gather examples of evidence through a combination of classroom observations, conversations with the educator, and artifact documentation (e.g., lesson plans).

**Making the Rating (for ALL):** It is recommended that in order to demonstrate a **Proficient level** an educator must demonstrate at least three performance examples (can use examples provided or their own examples). To demonstrate an **Exemplary level**, it is presumed that the Proficient level is met. The observer and educator may use professional judgement to determine one's rating.

*It is important to recognize that **exemplary** does not mean one is done learning and growing. Reflection and growth is a life-long continuous process.*

**Indicator Examples:** A checklist of Indicator examples is provided for each component. Use this to guide your decision making. It is important to note that although the authors provide examples for the indicators, these are by no means exhaustive and observers and educators are encouraged to identify their own examples.

**Educator Interview:** A guided interview is provided in Appendix B. It is recommended to use this to guide your reflection and decision making.

**Note:** Each indicator is tagged with either an **O** (Observation) or **T** (Teacher Report) or both (**O/T**) to guide how the information may be gathered.

## Rating Guides

Component A: Culturally-responsive early childhood educators identify their own values and gain knowledge about local values and ways of knowing, being, and teaching.				
Early childhood educators:	Emerging/ Not Yet Observed	Developing	Proficient	Exemplary <sup>1</sup>
<b>A1. Identify their own family and cultural values and biases.</b>	Educator <b>has not yet</b> described their own values and biases.	Educator <b>begins to describe</b> their own values and biases. (T)	Educator <b>describes</b> their own values and biases and <b>identifies</b> how these influence their perceptions of others' (T)	Educator <b>regularly (i.e., daily) reflects</b> on their own values, biases, and perceptions; engages in community conversations about biases, and mentors others in self-reflection. (T)
<b>A2. Learn about local cultural values and traditional knowledge systems.</b>	Educator <b>has not yet</b> had the opportunity to engage in learning experiences about local cultural values and traditional knowledge systems (T)	Educator <b>begins to describe</b> some local cultural values and traditional knowledge systems (T)	Educator <b>describes and participates</b> in learning opportunities about cultural values and traditional knowledge systems (T)	Educator <b>compares/contrasts</b> similarities and differences between their own values and local cultural values and <b>routinely participates</b> in learning opportunities. Mentors or models this for other educators (T)

<sup>1</sup> Exemplary is considered a continuous process and cycle of learning.

Component B: Culturally-responsive early childhood educators work closely with families to build relationships and promote home/heritage language and culture.

Early Childhood Educators:	Emerging/ Not Yet Observed	Developing	Proficient	Exemplary <sup>2</sup>
<b>B1. Build responsive, respectful relationships with families.</b>	Educator <b>has not yet</b> demonstrated or had the opportunity to build relationships with families (T)	Educator establishes positive communication with some families served (T/O)	Educator supports ongoing positive communication with most or all families and fosters collaborative relationships to support their child's learning (T/O)	Educator routinely integrates multiple opportunities to engage families as part of curricular planning and mentors other colleagues (T/O)
<b>B2. Learn about the children and families' cultural background, traditional values, and heritage language(s) and integrate into the curriculum.</b>	Educator <b>has not yet</b> or has not had the opportunity to learn about families' cultural backgrounds, values, and home language(s) (T/O)	Educator learns about some families' cultural backgrounds, values, and home language(s) (T/O)	Educator learns about most or all families' cultural backgrounds, values, and home language(s) and shows evidence of integration into the curriculum (T/O)	Educator integrates knowledge gained from families evidenced throughout the curriculum and models this for other teachers (T/O)

<sup>2</sup> Exemplary is considered a continuous process and cycle of learning.

Component C: Culturally-responsive early childhood educators embed cultural values and traditional knowledge in their curriculum planning (i.e., environment, assessment, curriculum) and are guided by cultural values to support child development

Early Childhood Educators:	Emerging/ Not Yet Observed	Developing	Proficient	Exemplary <sup>3</sup>
<b>C1. Utilize Elders’ or Cultural Bearers expertise in multiple ways in their teaching.</b>	Educator <b>has not yet</b> demonstrated or had the opportunity to utilize Elders or Cultural Bearers in their teaching (T)	Educator recognizes the value and expertise of Elders or Cultural Bearers as guest speakers/visitors in the classroom (T/O)	Educator facilitates opportunities for children to <i>interact with</i> and <i>participate with</i> Elders or Cultural Bearers in the classroom (T/O)	Educator collaborates with Elders or Cultural Bearers to develop curriculum and routinely mentors other colleagues (T)
<b>C2. Use cultural values and traditional knowledge to plan their classroom environment.</b>	Educator <b>has not yet</b> demonstrated or had the opportunity to use cultural values and traditional knowledge in their classroom environment. (T/O)	Educator <b>integrates some</b> books, materials, or displays to integrate cultural values and/or traditional knowledge into their environment (O)	Educator <b>integrates</b> cultural values and traditional knowledge across all areas of the classroom environment (i.e., books, materials, displays, interactions) <b>on a daily basis.</b> (O)	Educator <b>uses and connects</b> environment reflecting cultural values and traditional knowledge of children and families represented in the classroom <b>and</b> mentors other colleagues. (O)
<b>C3. Provide an integrated curriculum based on traditional knowledge and organized around relevant place-based themes.</b>	Educator <b>has not yet</b> demonstrated or had the opportunity to implement curriculum based on traditional knowledge or around relevant place-based themes	Educator <b>begins</b> to use seasonal or relevant place-based themes to plan units of study and includes some representative materials. (T/O)	Educator uses seasonal or relevant place-based themes to plan units of study and uses a variety of hands-on materials for children to learn about traditional knowledge <b>on a daily basis.</b> (T/O)	Educator implements an integrated curriculum based on cultural values and traditional knowledge or develops new curriculum, and mentors other colleagues in implementation. (T/O)

<sup>3</sup> Exemplary is considered a continuous process and cycle of learning.

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## Appendix A

Use this to guide your decision making on your rating. It is recommended that at least three examples be provided in order to “meet” **Proficient level**. To meet **Exemplary**, it is presumed that the Proficient level is met.

These examples are not exhaustive. It is recommended to add your own examples from your experience and setting reflecting what is considered locally relevant, and to use your professional judgement as an observer and an educator. Some of the examples used here mirror similar examples found in the Alaska SEED Core Knowledge and Competencies (2018) and in the revised Alaska Early Learning Guidelines (2020) and again, are considered complimentary.

**Table 1. Examples Behaviors for Each Indicator**

Indicator	Developing	Proficient	Exemplary
A1 Identifies their own family and cultural values and biases.	<ul style="list-style-type: none"> <li>○ Begins to identify family value (e.g., feeding and mealtime practices, beliefs on co-sleeping, encouraging independence, social or religious beliefs) and shares with a colleague or program administrator</li> </ul>	<ul style="list-style-type: none"> <li>○ Describes their own family values across a range of topics and beliefs</li> <li>○ Participates in an implicit bias training (e.g., Pyramid Model Implicit Bias webinar)</li> <li>○ Describes own beliefs and values about social-emotional guidance</li> </ul>	<ul style="list-style-type: none"> <li>○ Includes <i>Proficient</i> criteria</li> <li>○ Participates in advanced implicit bias trainings or community of practice</li> <li>○ Researches and reads about other cultural parental beliefs and practices</li> <li>○ Leads a community of practice and/or training for colleagues/peers/programs</li> </ul>
A1 <i>Add Your own examples</i>			
A2 Learns about local cultural values and traditional knowledge systems.	<ul style="list-style-type: none"> <li>○ Begins to observe or participate in local cultural events or activities (e.g., attends a potluck or dance performance, takes a Kuspuk sewing class, engages in cooking a traditional food)</li> <li>○ Names local cultural festivals celebrated in the surrounding environment OR of cultural regions</li> </ul>	<ul style="list-style-type: none"> <li>○ Learns about cultural values, local culture(s) and traditional knowledge system by attending local cultural events and activities (i.e., berry picking, dances, family story-telling, attending a cultural storytelling event at the local library, cooking etc)</li> <li>○ Describes cultural values of a particular region</li> </ul>	<ul style="list-style-type: none"> <li>○ Includes <i>Proficient</i> criteria</li> <li>○ Uses a cultural competence self-assessment to guide action planning for professional growth</li> <li>○ Mentors/guides other colleagues self-reflection on cultural competence (e.g., leads PD session for program, has regular mentorship meetings); observer “sees/hears” this</li> </ul>

	<ul style="list-style-type: none"> <li>○ Aware of seasonal harvesting and gathering in cultural regions</li> </ul>	<ul style="list-style-type: none"> <li>○ Performs song/dance from cultural region(s)</li> <li>○ Completes the <i>Self-Assessment Checklist for Personnel Serving EI/ECSE</i> or another cultural competence self-assessment</li> <li>○ Attends professional development training on working with families of diverse cultural and linguistic backgrounds</li> </ul>	<ul style="list-style-type: none"> <li>○ Provides professional development to other educators about integrating cultural values and the traditional knowledge systems into curriculum and teaching</li> <li>○ Regularly participates in cultural community events</li> <li>○ Describes multiple regions' and cultural values and identifies links to curriculum planning</li> </ul>
A2 <i>Add Your own examples</i>			
B1 Builds responsive, respectful relationships with families.	<ul style="list-style-type: none"> <li>○ Greets some families in the morning and/or afternoon</li> <li>○ Establishes regular monthly communication (e.g., cultural newsletter, welcome board, individual child notes sent home)</li> <li>○ Informs families about activities and events in the program (e.g., family nights)</li> <li>○ Knows some families first names but not all</li> </ul>	<ul style="list-style-type: none"> <li>○ Regularly greets most families by name in morning and/or afternoon</li> <li>○ Refers families to appropriate community resources or assists families in making requests for services</li> <li>○ Engages in conversation and dialogue to build collaborative relationships and foster involvement of families (e.g., family meetings, family open forums, use of suggestion boxes)</li> <li>○ Attends family and community activities (e.g., family nights)</li> <li>○ Collaborates with family to set goals and make decisions about their child that is responsive to family concerns and priorities</li> <li>○ Gathers information from families to inform assessment data and shares assessment data with</li> </ul>	<ul style="list-style-type: none"> <li>○ Includes <i>Proficient</i> criteria</li> <li>○ Plans or contributes to family engagement night planning</li> <li>○ Monitors relationships with families and selects strategies that ensure feedback, evaluation, and involvement</li> <li>○ Actively participates in teams that are coordinating services for children and families (e.g., early intervention) per family request</li> <li>○ Reflects on own personal beliefs, values, biases influencing the relationship with the family</li> <li>○ Mentors other colleagues on strategies for building family partnerships (give examples)</li> </ul>

		<p>families</p> <ul style="list-style-type: none"> <li>○ Plans and conducts family conferences</li> <li>○ Makes home visits to establish relationship with families</li> </ul>	
B1 <i>Add Your own examples</i>			
B2 Learns about the children and families' cultural background, traditional values, and heritage language(s) and integrates into the curriculum.	<ul style="list-style-type: none"> <li>○ Engages with family in conversation about their cultural background, values, etc (e.g., asks about family cultural background)</li> <li>○ Uses a information gathering form (e.g., "get to know my child")</li> <li>○ Displays pictures of families in the classroom</li> <li>○ Names the home language(s) represented by the children and families in the classroom</li> <li>○ Displays vocabulary from the home language(s) throughout the early learning environment</li> </ul>	<ul style="list-style-type: none"> <li>○ Asks families if their child has a name in their heritage language and if he/she would like to be addressed by that, and if so, uses it</li> <li>○ Meets with families to collaborate in planning classroom lessons or activities</li> <li>○ Articulates cultural and family beliefs about child-rearing and may adjust teaching style/responses for individual children</li> <li>○ Incorporates common expressions and behaviors from home language(s) and cultural knowledge in daily routines and lesson plans</li> <li>○ Integrates home language(s) into everyday routines</li> <li>○ Incorporates mealtime routines or rituals reflecting family culture(s)</li> </ul>	<ul style="list-style-type: none"> <li>○ Includes <i>Proficient</i> criteria</li> <li>○ Routinely incorporates family members as educators in the early learning setting (e.g., including in weekly lesson plans/unit plan)</li> <li>○ Educator models and supports other colleagues in practices to learn about and integrate cultural background and knowledge into the curriculum</li> <li>○ Regularly attends community cultural events with families</li> <li>○ Educator integrates families members in the implementation of educational programs in the early learning setting</li> </ul>
B2 <i>Add Your own examples</i>			
C1 Utilizes Elder's, Cultural Bearer's expertise in multiple	<ul style="list-style-type: none"> <li>○ Invites Elders or other local experts to share their cultural expertise (e.g., invites Elders to drum/dance or sing/storytelling)</li> </ul>	<ul style="list-style-type: none"> <li>○ Finds or creates opportunities to collaborates with Elders or local experts to share traditional knowledge or artifacts, including sensory</li> </ul>	<ul style="list-style-type: none"> <li>○ Includes <i>Proficient</i> criteria</li> <li>○ Confers with and involves Elders or Culture Bearers when developing and implementing lessons in all</li> </ul>

<p>ways in their teaching</p> <p>(note that the term Elder is used in the examples, but could also be a Cultural Bearer or local expert)</p>	<ul style="list-style-type: none"> <li>○ Understands and adheres to local protocol for inviting Elders into the classroom</li> <li>○ Meets with Elder(s) prior to classroom visit to discuss topic, story, or sensory activity (e.g., fishing stories, dance, feeling fur)</li> <li>○ Asks Elders questions during their visit to the classroom to expand their own learning</li> </ul>	<ul style="list-style-type: none"> <li>○ Experiences (i.e., songs, dance, harvesting salmon skin, furs)</li> <li>○ Provides classroom opportunities for Elders to hold, sing, play with infants</li> <li>○ Encourages Elder(s) to engage in classroom activities (e.g., making drums, singing songs, telling stories, pretend play with dolls or animals)</li> <li>○ Invites Elders or local experts to share their cultural expertise and plans for children's interaction (e.g., not only watching dance performance but engages in learning dance/song, playing drums)</li> <li>○ Educator's lesson plans reflect collaboration with Elders (i.e., Elder is scheduled in lesson plans)</li> </ul>	<p>curricular areas</p> <ul style="list-style-type: none"> <li>○ Regular meets and plans curricula with Elders (e.g. documented in planning schedule)</li> <li>○ Models and supports other colleagues in connecting with Elders or Cultural Bearers</li> <li>○ Embeds curriculum designed by Elders, parents, and local leaders into daily lesson plans/units of study</li> <li>○ Shares what has been learned from Elder's experience and gives credit to those sources</li> </ul>
<p>C1</p> <p><i>Add Your own examples</i></p>			
<p>C2 Uses cultural values and traditional knowledge to plan their classroom environment.</p>	<ul style="list-style-type: none"> <li>○ Begins to link classroom expectations with cultural values (e.g., routines, greetings)</li> <li>○ Interactions with children and families reflect cultural values (i.e., listening,</li> <li>○ Environment includes <b>some</b> artifacts, materials, books representative of cultural regions and/or traditional knowledge (e.g., canoe, dance fans, kuspuks)</li> <li>○ Environment includes books with</li> </ul>	<ul style="list-style-type: none"> <li>○ Routinely links classroom expectations with cultural values on a daily basis (e.g.,...</li> <li>○ Environment includes <b>many</b> artifacts, materials, books representative of cultural regions and/or traditional knowledge (e.g., canoe, dance fans, kuspuks)</li> <li>○ Environment prominently reflects seasonal activities and displays cultural images, artifacts, and books representing cultural values and language of families and children in the classroom</li> <li>○ Greets and interacts with</li> </ul>	<ul style="list-style-type: none"> <li>○ Includes <i>Proficient</i> criteria</li> <li>○ Classroom environment aligns with seasonal lessons plans, thematic units and is visible to families and visitors</li> <li>○ Mentors colleagues in classroom environmental planning</li> <li>○ Provides staff development or trainings on environmental arrangement, planning, linking environment with curriculum, etc</li> </ul>

	<p>images/pictures representative of children's culture(s)</p> <ul style="list-style-type: none"> <li>○ Environment begins to reflect seasonal activities (e.g., baskets for gathering in dramatic play; pictures posted on walls)</li> <li>○ Dramatic play environment includes materials reflective of culture(s) (e.g., diverse dolls, toy fish in water table with fishing poles, Native drums, Alaskan animals, etc)</li> <li>○ Background music played includes songs from different languages, including home languages of children in the classroom</li> </ul>	<p>children in a similar manner as do parents and older community members</p> <ul style="list-style-type: none"> <li>○ Uses traditional practices as an integral part of the day (e.g., in morning meetings, traditional greetings, and departures)</li> <li>○ Environment includes multiple tactile, interactive open materials (e.g. sensory table for fishing, instruments, animal skins/furs,</li> <li>○ Cultural traditional foods and mealtime practices are incorporated (e.g., making/eating traditional foods)</li> <li>○ Weekly or monthly curriculum calendar is visible for families and visitors with evidence</li> </ul>	<ul style="list-style-type: none"> <li>○ Shares what has been learned from Cultural Bearers and experience and gives credit to those sources</li> </ul>
<p>C2 <i>Add Your own examples</i></p>			
<p>C3 Provides an integrated curriculum based on traditional knowledge and organized around themes of local significance.</p>	<ul style="list-style-type: none"> <li>○ Uses calendar reflecting themes of seasonal activities or of local significance</li> <li>○ Utilizes the seasonal activities timeline or local significant events to plan thematic units of study (e.g., harvesting)</li> <li>○ Provides some hands-on materials representative of cultural knowledge but does not yet facilitate the interaction with the materials (e.g., has kuspuks or drums in dramatic play but does not yet model use</li> </ul>	<ul style="list-style-type: none"> <li>○ Designs a unit on food and nutrition to include information about native plants, their uses, gathering location, and seasons (e.g., berry picking)</li> <li>○ Designs integrated lessons across the curriculum that reflect the seasonal activities (e.g., harvesting, traditional dance performances, etc.) or locally-relevant events</li> <li>○ Uses a thematic curriculum planning map on a regular basis (e.g., fall thematic map focused on hunting and</li> </ul>	<ul style="list-style-type: none"> <li>○ Includes <i>Proficient</i> criteria</li> <li>○ Integrates values into daily behavior, attitudes, teaching and lesson planning (e.g., uses Athabaskan value <i>Sharing and Caring</i> across curriculum planning and/or makes links to other cultural values)</li> <li>○ Educator makes link between curriculum map, lesson plans, and cultural values</li> <li>○ Creates and documents units of study with lesson plans and shares with other</li> </ul>

	<p>or integrate into curriculum planning)</p> <ul style="list-style-type: none"> <li>○ Provides isolated activity related to traditional values (e.g., use Cup'ik value of <i>Respect the animals you catch</i> to explore a caribou hides or antlers, read books about caribou migration, eat caribou meat, etc)</li> </ul>	<p>gathering) with explicit links to all areas of development</p> <ul style="list-style-type: none"> <li>○ Integrates multiple activities related to traditional values (e.g., use Cup'ik value of <i>Respect the animals you catch</i> to explore caribou hides, read books about caribou migration, eat caribou meat)</li> </ul>	<p>colleagues and educators (e.g., AAECY, program staff development)</p> <ul style="list-style-type: none"> <li>○ Develops place-based experiential learning in cooperation with Cultural Bearers (can references a variety of cultural regions representative of children in the classroom/program)</li> </ul>
<p>C3 <i>Add Your own examples</i></p>			

## Appendix B: Sample Educator Interview

1. What steps have you taken to reflect on your own biases and family values and how they might influence your interactions with children and families?
2. How do you learn about cultural values and traditional knowledge systems?
3. How do you build responsive, respectful relationships with the families?
4. How do you learn about the children and families cultural background(s)? Do you incorporate this knowledge into the curriculum and if so, how?
5. How do you utilize Elders' or Cultural Bearers' expertise in your classroom?
6. Do you incorporate heritage/home language into the curriculum in your classroom? If so, how?
7. Does your classroom environment reflect the culture of the children in your classroom? If so, how?
8. In what ways do you integrate traditional knowledge through hands on activities in the classroom? Can you provide some examples?