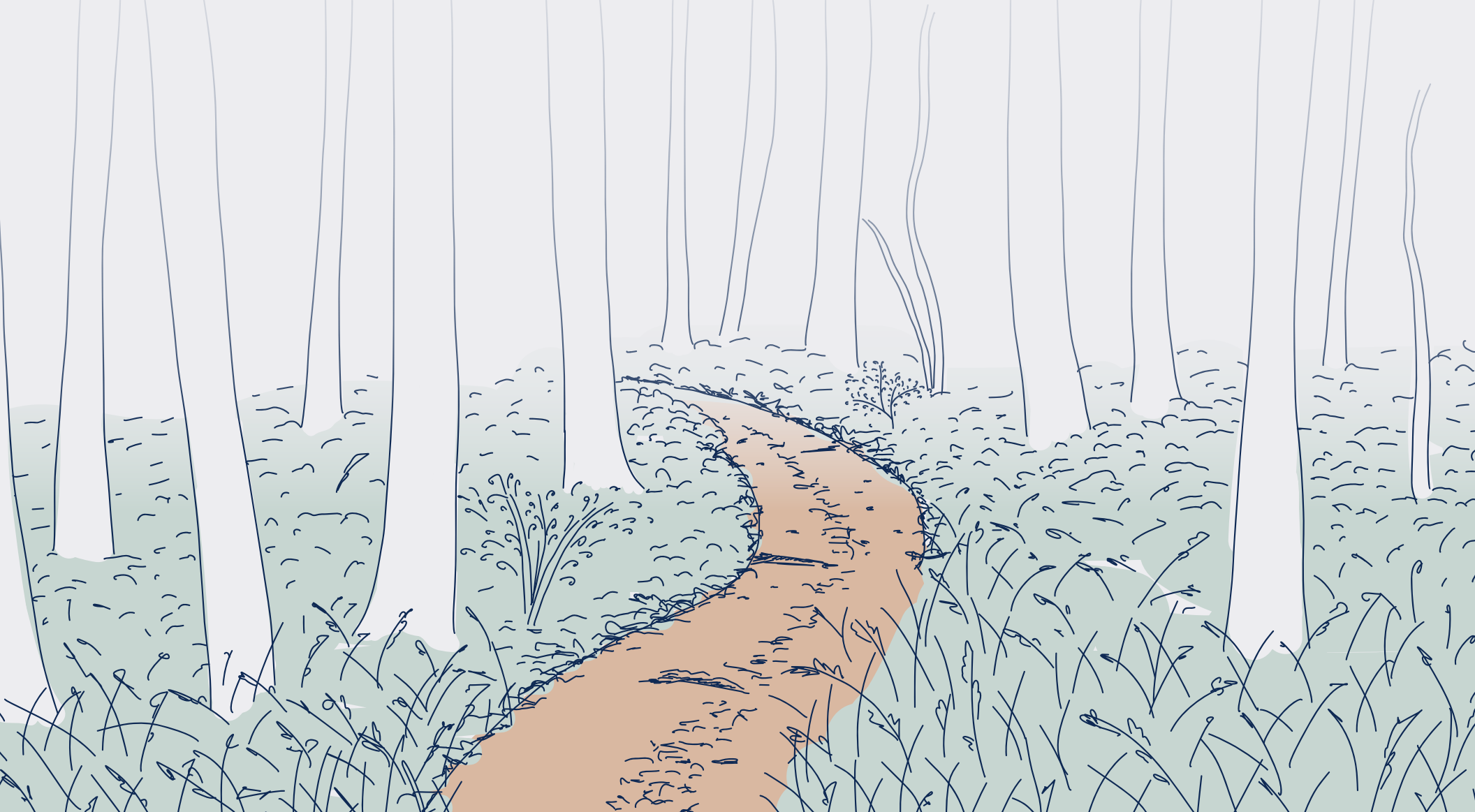


PULASARAQ

Reinforcing Strong Yup'ik Minds



PULASARAQ 2022 - UPDATED 2024

Developed by Yurrlaq Nita Rearden and Assiingaq Janet Johnson, 2022-2024

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PULASARAQ, a Yup'ik word meaning a well-traveled path through tangled willows, alder, or cotton wood made by Yup'ik people. Because people have high respect for the land, animals, and habitat they use PULASARAQ to get to places such as hunting, fishing, trapping, and camping grounds, and to other villages, without disrupting the surrounding habitat and animal grounds. The work of PULASARAQ takes US on a similar path. The metaphor of this is to have our struggling students to guide their difficult lives through the ancestral path in order to reach their safe environment and healthy well-being. Using the traditional teachings and values of our ancestors, PULASARAQ takes ahold of our youth and young adults' hand, and carefully in a loving instruction to guide them on a journey to reconnect Yup'ik language, values, and culture as a way of life to a healthier living. All educators and administrators can gain knowledge of the Yup'ik history through the values taught and student activities practiced while in school setting. The Fall and Spring Cultural Week Presentation is a unique opportunity for educators to develop a deeper and authentic understanding of the Yup'ik culture in Lower Yukon School District. The participants who are guests to the area can deepen their understanding and insights into the cultural activities drawing out Yup'ik values, ancestral knowledge, Yup'ik models of healthy, well-being that are embedded in them through Yup'ik cultural teaching practices. The Yup'ik values can be identified and practiced into teaching and classroom rules. Throughout the year teachers can gain ways of doing and learning best practices for teaching our indigenous students. The cohort of teachers will be able to strengthen student learning and integrate concepts of healthy Yup'ik well-being.

ACKNOWLEDGEMENTS

PULASARQA Committee members: We are thankful for the committee to give Janet Johnson and Nita Rearden guidance to go forth in writing the PULASARQA curriculum. It is with great gratitude PULASARQA has been developed for the CHSPs, Yup'ik Language Teachers, and Para-Professionals to teach. The committee agreed that it will make sense to be taught by our indigenous experts.

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From 2016 to 2021, the Association of Alaska School Boards (AASB) and LYSD partnered in an Investing in Innovation (i3) grant from the U.S. Department of Education for Culturally Responsive Embedded Social and Emotional Learning (CRESEL). The goal of the CRESEL partnership was focused on supporting district and school personnel to embed whole school approaches of social emotional learning in ways consistent with the community's culture. These practices impact student's school experience, relationships, and the skills they are building within the school. PULASARQA uplifts the work of CRESEL developed from indigenous point of view and vision for the students to gain Yup'ik knowledge as well as building self-esteem and identity in the healthy way of living.

Thank you to Agnew::Beck Consulting for design and illustration of PULASARQA.

The following resources were helpful in writing PULASARQA. Many hours of research and reading has helped to write PULASARQA. We express our deep gratitude for the work these resources have done to set the stage in helping our youth in the state of Alaska.

- *CRESEL VISION: CULTURALLY RESPONSIVE EMBEDDED SOCIAL AND EMOTIONAL LEARNING*, Lower Yukon School District
- *YUUYARQA HEALTH CURRICULUM*, Calista Cooperation
- *CALRICARQA, PROMOTING HEALTH AND WELLBEING*, Yukon-Kuskokwim Health Corporation
- *SOURCES OF STRENGTH*, A Field Guide for Sources of Strength Adult Advisors in Juneau, Alaska
- *STRONGER TOGETHER*, Association of Alaska School Boards
- *QUNGASVIK*, Center for Alaska Native Health Research
- *MENTAL HEALTH FIRST AID USA*, National Council for Behavioral Health
- *SELF-REGULATION*, Brad Chapin, M.S., LCP, LMLP
- *QANRUYUTEPUT IINRUUGUT/OUR TEACHINGS ARE MEDICINE*, Lucy Sparck, Alice Rearden, and Anna Jacobson
- *YUP'IK WORDS OF WISDOM*, Ann Fienup Riordan, Alice Rearden, Marie Mead
- *STORIES FOR FUTURE GENERATIONS/QULIRAT QANEMCIT-LLU*, Paul John, translated by Alice Rearden
- *CIULIRNERUNAK YUUYAQUNAK/DO NOT LIVE WITHOUT AN ELDER: THE SUBSISTENCE WAY OF LIFE*, Ann Fienup-Riordan
- *ANGUYIIM NALLIINI/TIME OF WARRING*, Ann Fienup-Riordan
- *AYAYULIYARARPUT/OUR WAY OF MAKING PRAYER*, Ann Fienup-Riordan
- *CIULIAMTA AKLUIT/THINGS OF OUR ANCESTORS*, Ann Fienup-Riordan
- *ARTISTS BEHIND THE WORK*, Ann Fienup-Riordan
- *PAITARKIUTENKA/MY LEGACY TO YOU*, Frank Andrew Sr.

PULASARAQ promotes the Yup'ik traditional skills and knowledge in thinking, ways of being, and awareness to self, others, animals, and nature. The philosophy of Yuuyaraq is the foundation of PULASARAQ. Our Elders' concern for our children included how much our children behaved differently in our world today because they are not instructed in Yup'ik values and beliefs daily. Students spend the majority of their time in the school system. When values are introduced in PULASARAQ, the values meet and exceed the SEL standards and indicators. Student worldview is the environment they live in, and examples we have in the PULASARAQ are true to the Yup'ik culture. Our Elders approve our ways of teaching, doing, engaging, modeling, and using honest examples to change the behavior of our children to become a real human being, Yup'ik.

CULTURALLY RESPONSIVE SEL APPROACHES

"Social and emotional learning (SEL) is the process through which children and adults acquire and effectively apply the knowledge, attitudes, and skills necessary to understand and manage emotions, set and achieve positive goals, feel and show empathy for others, establish and maintain positive relationships, and make responsible decisions. SEL programming is based on the understanding that the best learning emerges in the context of supportive relationships that make learning challenging, engaging, and meaningful." (Collaborative for Academic Social and Emotional Learning)

FRAMEWORK FOR CULTURALLY RESPONSIVE EMBEDDED SEL

Culturally Responsive SEL Demonstrates: (Alaska Standards for Culturally Responsive Schools)

I. CULTURALLY RESPONSIVE LEARNING ENVIRONMENT

- Reflects the local culture, so the environment is inviting, welcoming and readily accessible for students, families and the community to enter and utilize.
- Offers services based on an understanding of students' culture and Yup'ik language, based on environment.
- Supports positive, personalized relationships between adults and students.

II. CULTURALLY RESPONSIVE POLICIES

- Promote a culture of inclusiveness and acceptance.
- Reflect cultural knowledge in decision-making processes and communications.
- Support social skill development and competencies in adults, which enhance the ability to connect across cultures (explicit cultural values that are fostered in the Yup'ik life).

III. CULTURALLY RESPONSIVE CONTENT & PEDAGOGY

- Uses examples, metaphors, and analogies from students' everyday experiences for use in reinforcing and illustrating what they are learning in the classroom.
- Helps students make connections to the Yup'ik culture, language, and their personal experiences.
- Infuses Alaska Native themes around family, subsistence, Curukaq, and NYO infusing healthy way of living for the community tribe, environment and well-being.
- Utilizes indigenous teaching styles that reflect students' cultural behavioral norms.
- Embeds an understanding of the role of cultural identity in providing a strong foundation for all social, emotional, intellectual and spiritual development into their teaching.
- Prompts educators to learn from and about their students' cultures, languages, and history.
- Cultural knowledge is recognized as part of the living and constantly adapting system that is grounded in the past but continues to grow through the present and into the future.
- Local environment and community resources used on a regular basis to link what is taught to the everyday lives of the students.
- Students engaged in learning activities that are based on traditional ways of knowing and learning.
- Knowledge and skills of the local cultural community are a foundation from which to support personal and academic success throughout students' lives.

IV. CULTURALLY RESPONSIVE PARTNERSHIPS

- Engages CHSPs, Yup'ik Language teachers, Para-professional and Elders as respected partners in the teachings and learning process.
- Help staff/teachers develop the skills necessary to successfully navigate the school system with cultural knowledge and values.

V. CULTURALLY RESPONSIVE PROFESSIONAL DEVELOPMENT

- Develops collaborative skill building for administrators, educators, and school staff around best practices in culturally responsive pedagogy.
- Explores the influence of individual cultural identity and values on individual and systems practices.
- Identifies cultural dimensions of learning and the impact on student involvement and performance in academic and social curricula.
- Teachers learn and utilize the local cultural traditions and practices.

SOCIAL AND EMOTIONAL LEARNING COMPETENCY RATIONALE

Quyana to Anchorage School District, SEL Standards and Indicator samples that were acceptable to follow.

YUGTUN WAYS OF DOING

CELLANGLUNI – Self Awareness

Cellangluni/self-awareness is the moment we feel what is going on. In our Yup'ik way, it is noticed in a moment when a child stops suddenly from an activity and carefully looks at a person or their surrounding quietly and intently. That is when the child cellangarteq/ moment when they are aware of their surroundings. It is practiced to be well grounded in the environment and surroundings we live in to be aware at all times. Wherever you go, wherever you are, wherever you stand, sit, and watch, you are constantly aware/ cellangcarluten with yourself, who you are with, and with your surroundings at all times.

ELLUANGCARLUNI – Self Management

Elluangcarluni/self-management allows us to reassess our emotions and behaviors. It allows us to be conscientious, pursue self-corrections, reset goals, and preserve the teachings of the elders as our advisors and correction settings through their stories. The stories help to correct a behavior and make sense in our lives. A person can change self and behavior through this practice of listening to stories and self-assessment.

MURILKELLUNI – Social Awareness

Murilkelluni/social awareness is to understand the feelings of others and be able to take the role of personal actions. The advice and teachings from our elders are all positive and ways to handle, reflect, and do are all in the positive form. The negative parts are not carried on. Instead they are replaced with positive ways to speak in a loving, caring way and with compassion when emotions are corrected. The advice is to act our best in places we are guests to others and not bring in bad habits with us.

QINUUNANI – Social Management

Qinuunani/social management is a way of handling emotions in a quiet manner with deep concern in the relationships of others, building upon the healthy way of living and being, especially in a social setting where conflicts may occur, therefore seeking help from the elder experts who have had the experience. The best practices of a quiet, well-being are embedded in a person we recognize as the one who is loving and caring to others through their actions in speaking and their ways of doing. You can recognize the personnel characteristics of a well-behaved person through the actions. They live without getting involved with bad habits, arguments, or being part of a misbehaved crowds. They avoid consequences of bad behaviors and conflicts but live a life with nature and good people.

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PULASARAQ

Grade K-2

Family

Curukaq

Subsistence



K-2

Family

Unit 1 CELLANGLUNI – Self Awareness

Cellangluni is the moment we feel what is going on. In our Yup'ik way, we do this by being grounded in our environment/nature and surroundings/weather and aware at all times.

Unit 2 ELLUANGCARLUNI – Self Management

Elluangcarluni is when we reassess our emotions and behaviors. In our Yup'ik way we do this by remembering the teachings of our Elders and use those stories to help us reflect and self-correct to increase our ability to correct bad behaviors and reset goals.

ILAUCARAQ: *The process of learning to join in.*

Learning to join a crowd is usually hard for some children to do or even adults. When there is encouragement to join others, it is helpful to do so. When a friend is doing something like a story knife, it is good to join. When a child first dances, her friends can join. When there are games in the village, it is good to join. When there is cleaning time for the village, it is good to join. Joining takes place when it involves a large group and also a small group to do things together. Sometimes there is reluctance to join a group. We do not force a child to join if they do not feel like joining. Once they are ready, they will.

How to teach ilaucaraq:

There are lots of games to play at school that invite children to join. Sometimes, a child will not want to join due to health reasons or uncomfortable feelings. It is the duty of a teacher to help them become familiar, safe, and comfortable to join a game, reading groups, or any small groups that they are assigned. It usually works better when two are friends. Beginning with a small group, it helps to become comfortable. Sometimes, we know some children cannot be placed together with one another until they learn how to get along. Observations of the children are very important to be able to join anything new to them.

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Recognize and label emotions/feelings
- Describe their emotions and the situations that cause them (triggers)

Student Activity:

Introduce a traditional game that children can observe first, then join. The teacher does have to present it. For instance, hopscotch, two people jump rope, or yuraq to a family song. However, there are protocols of who joins the family dance, so it would be wise to teach these protocols. That way children learn to join when it is appropriate, not joining all the time when different songs are sung. Discuss how they feel in joining a game or a dance group. How do you behave when joining?

ELDER WISDOM

Kenka. Unconditional love should be taught with service roles and acts of kindness.

– *Calricaraq*, 2021

I am aware of my traits, know what I do well, and know what areas I can work on

- Identify their likes and dislikes
- Describe things they do well
- Describe an activity/task in which they may need help in order to be successful

Student Activity:

Play a board game in the classroom. Ask the children which board games they are very good at, which ones they do not like, and which ones they would like to learn. Then, choose one but this time they have to let someone who does not know how to play, join. If they know the game, tell them to teach the child who is new at the board game. Watch for good examples of helping out those who need to learn how to join.

I am aware of the supports I have around me

- Identify an adult they trust
- Explain situations in which they need to seek adult help (big problems/small problem)
- Understand how and where to get help in an emergency situation

Student Activity:

Invite parents to the classroom to do an art activity. Parents are to join them. It could be something like drawing or making flowers, or drawing a self-portrait after looking at themselves in a mirror. Discuss: How was it to work with parents? Would it help for them to ask their parents at home with their homework? Other things?

I am aware of and accept my responsibilities

- Understand that school-wide expectations and responsibilities promote a safe and productive environment
- Accept that there are positive and negative consequences for their choices and actions
- Acts responsibly when using other people's property

Student Activity:

Create a school club: boys and girls club or both groups. It could be an art club, sewing, game, or something that they come up with. Create rules for their club. Who will join their club? How are they to act in this club? Make a fun activity club.

NIICUGYARAQ: *The process of learning to listen, obedient, and carrying on.*

Listening practices are taught from the beginning when a child becomes aware. Each evening our parents and grandparents used to tell oral stories so that children gained listening skills. In those days, there were no televisions to interrupt listening. Children did not ask lots of questions as they listened nor did they play with an object or a toy. It was listening time. Usually it was at bedtime. Many children fell asleep listening to stories. Sometimes, stories were told during dinner time. Boys ate with their dad and after dinner when it was tea time, they told hunting stories. Girls ate with their mothers and at dinner time, mothers told child care or home making stories. Either way it was a family time.

How to teach niicugyaraq:

Children can be taught listening skills. It should not only be during teacher instruction time. It could be when teaching Total Physical Response time, teaching a language or English vocabularies. Skills in listening such as asking kids to use their ears to listen, eyes to pay attention, and mouths to stay still and be quiet do help as part of the introduction. Then, while instructing, rewarding those who listen helps others to try and listen too. Continued rewards by praising and addressing how good listener is expressed will help others who need to learn to listen. What other ways can you help children learn to be good listeners.

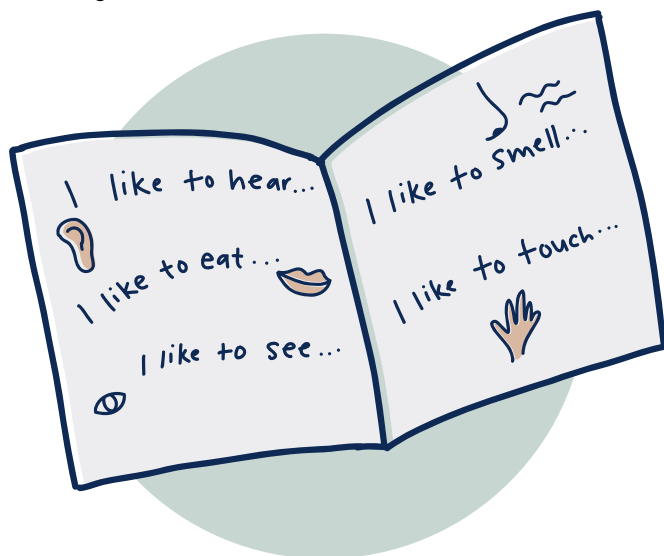
CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Recognize and label emotions/feelings
- Describe their emotions and the situations that cause them (triggers)

Student Activity:

Develop a 5 senses book: I like to hear..., I like to eat..., I like to see..., I like to smell..., and I like to feel. Each child could work on their own book. When completed, have them share. Watch for good listeners.



I am aware of my traits, know what I do well, and know what areas I can work on

- Identify their likes and dislikes
- Describe things they do well
- Describe an activity/task in which they may need help in order to be successful

Student Activity:

Develop another book but this time: I DON'T LIKE TO. I don't like to hear..., I don't like to eat..., I don't like to see..., I don't like to smell..., I don't like to feel. When completed have them share. Discuss what things they didn't like and why?

I am aware of the supports I have around me

- Identify an adult they trust
- Explain situations in which they need to seek adult help (big problems/small problem)
- Understand how and where to get help in an emergency situation

ELDER WISDOM

Niicugniituli. A person who listens well will advance and live a healthy way, a long time.

Student Activity:

Telling a story. Begin with story starters to help children tell stories. These include: Yesterday, I went for a walk with..., I remember when I went for a boat ride with..., When my mom and I went berry picking..., On the tundra I..., During winter I watched ice fishing I saw..., When I went on an airplane ride..., and so on. Have them choose one to tell their story. When completed, tell them to tell their story. Let children listen well without interruptions.

I am aware of and accept my responsibilities

- Understand that school-wide expectations and responsibilities promote a safe and productive environment
- Accept that there are positive and negative consequences for their choices and actions
- Acts responsibly when using other people's property

Student Activity:

Take their books home and share with their parents. When they come back, ask them how their parents reacted. Discuss with good pointers of how they make others feel.

PELLUGCECIYARAQ: *The act of forgiving.*

Parents are the first teachers. They teach how to forgive self and others. It is taught when the children become aware of one another during play, sharing time, and among siblings as well as with kinship relationships. It is a good thing to learn to say, "I am sorry" when things do not go right or fighting happens or when one accidentally hurts another. Forgiving helps to settle the feelings of wanting to dislike another person. Love returns when there is forgiving.

How to teach pellugceciyaraq:

Book: *Ayuqucinka Ayuqsiutut* by Angaassa'aq Sally Samson is a good book to read for students to understand emotions. Students can be introduced to the feelings and learn how to forgive. In reality, learning to forgive and forgiveness is a good way to get along with everyone. It is a way of showing love and care for each other. When children learn how to say, "I'm sorry" they will do it themselves when unforeseen things happen. Things like hurting one another by accident, taking things away from them, or not wanting to be friends with each other.

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Recognize and label emotions/feelings
- Describe their emotions and the situations that cause them (triggers)

Student Activity:

After reading the book, *Ayuqucinka Ayuqsiutut* discuss the many feelings that we go through. Or choose a different book about feelings that you have access to. Discuss each feeling we go through giving examples in the classroom or outside of the school. It could be at home or in the community. Concentrate on forgiving. It is a hard thing to forgive, but with practice, it becomes easier. Learn from experiences.

ELDER WISDOM

Qaruyun is a way of talking to young people in order to heal. It is with compassion, with love, with care, and with thankfulness.

I am aware of my traits, know what I do well, and know what areas I can work on

- Identify their likes and dislikes
- Describe things they do well
- Describe an activity/task in which they may need help in order to be successful

Student Activity:

Make a new book: I can forgive...Have children come up with lessons on forgiving. Things like, I forgive when my friend..., I forgive when I..., etc.

I am aware of the supports I have around me

- Identify an adult they trust
- Explain situations in which they need to seek adult help (big problems/small problem)
- Understand how and where to get help in an emergency situation

Student Activity:

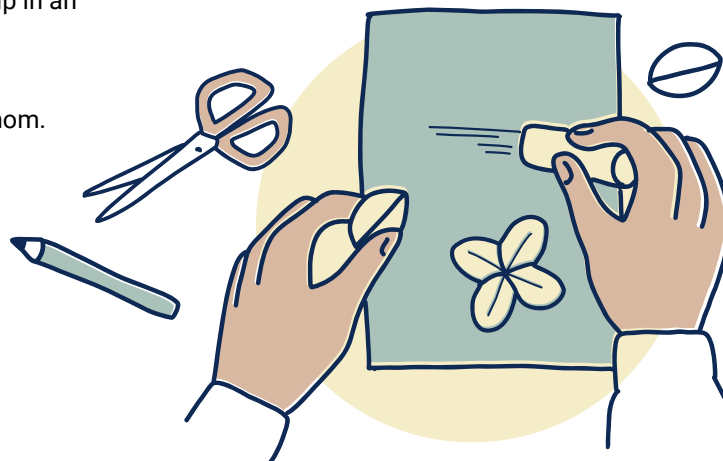
Have students draw a picture of their mom. When completed, have students write: My mom helps me to forgive my sister or brother when I...Or include a friend if they don't have a brother or sister.

I am aware of and accept my responsibilities

- Understand that school-wide expectations and responsibilities promote a safe and productive environment
- Accept that there are positive and negative consequences for their choices and actions
- Acts responsibly when using other people's property

Student Activity:

Make a poster of I will learn to forgive if this happens. You will have to discuss what things that they will learn to be responsible for in order to forgive. Let them choose. Make the poster a positive thing that the children can do when things do not go as expected.



CEÑIRCARAQ: *The process of learning to visit right.*

Traditionally in Yup'ik homes, when children visited they stood by the door after entering a home until they were told to come in and join the other children at play or come in and sit. Permission to visit was asked and if granted they were told to return at a certain time. Such behavior was practiced in all families. This is different today. Kids wander around the village and visit at all different hours. Entering homes without permission and oftentimes, parents look for their children calling others to help them find them. It would be good to follow the traditional procedures of how to be a visitor at others' homes.

How to teach ceñircaraq:

Schools are places to be visited as well as in others' homes. Discuss with children what the rules are for visiting homes not belonging to them. It may be to knock on the door first. Long ago, Yup'ik people just walked in without knocking because they did not want to disturb what was going on inside the homes. Then acknowledgement was addressed once the person was recognized as a visitor. Today, knocking on the door is accepted. People are adaptive to changes. We can re-adapt and restore our traditional ways of how to visit. When entering homes, we should learn to say, waqaa (hello) to address our presence. Then, stand there until we are told to come in and sit. Offer a cup of tea, water, or coffee to the visitor. Sit and talk. This could be taught again by practicing it in class.

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Recognize and label emotions/feelings
- Describe their emotions and the situations that cause them (triggers)

Student Activity:

Role play visiting. Set a table and chairs in a circle made out of tape. A visitor pretends to knock on the door. The kids inside a circle pretend to be doing something, and say, "come in." Once they see who is there, tell them to come in and offer them a seat. Offer something to drink. Sit and talk.

I am aware of my traits, know what I do well, and know what areas I can work on

- Identify their likes and dislikes
- Describe things they do well
- Describe an activity/task in which they may need help in order to be successful

Student Activity:

Talk about role playing visiting. What did they like and what did they dislike? Then, with another area or put up a tent for visiting practice. Practice the same scene again. Discuss how this was in a tent? What did they like and what did they dislike?

I am aware of the supports I have around me

- Identify an adult they trust
- Explain situations in which they need to seek adult help (big problems/small problem)
- Understand how and where to get help in an emergency situation

Student Activity:

Tell the children to try out the visiting way in another home in the village. Tell them to be honest and do it right. Or go on a field trip to visit an Elder in the village. First call the Elders and let them know what the students are learning. Go to their house and actually do the visiting rights. Talk with the Elder on how best to become visitors again.

I am aware of and accept my responsibilities

- Understand that school-wide expectations and responsibilities promote a safe and productive environment
- Accept that there are positive and negative consequences for their choices and actions
- Acts responsibly when using other people's property

Student Activity:

Discuss if visiting rights are for going to the hall or the gym to watch sports and yuraq. What are the rules for visiting these public places?

ELDER WISDOM

Elders say not to cinirteqtaaq (go constantly visiting). When it is done too much, they are worried about becoming liars and something wrong might happen.

– Yurrlig Nita Rearden

UKVERYARAQ: *The act of learning to believe.*

Staying connected with your family, helping with subsistence activities and believing to learn how to do things will help one to succeed in life. Success is taught through the efforts of doing, thinking, trying, and being aware of your strength and skills. It comes with hard work and not giving up. Once we help children start setting goals, we will see how they will grow toward bigger things to accomplish. One of the ways is through the stories our parents told to keep the children safe. These included such stories as, not to play out when it gets dark, not to visit late at night, what happens when you don't obey, and what happens if you insist on wanting to go home after you requested to sleepover at your grandparents' home. The stories were to help correct and build strength for children to be obedient. To believe was to correct one's own behavior.

How to teach ukveryaraq:

Understanding our ancestral way of life in believing is helpful to become successful in today's world. Foundation in self-worth through the eyes of a true Elder helps our children succeed. Believing in their stories of what to do and not to do is of utmost importance to do what is best for every one of our children. Through their stories we can learn how we can succeed too. Yuraq is a form of believing in the stories told of a person's success. We learn of their characters and personalities that helped them succeed. Children will learn of their namesake, who they are, what they were successful for, and how they handled things in their lives. Namesakes helps the child to behave in a good manner. Becoming aware of their namesake and their cooing names are what helps to bring up children. Family stories were to help the child be raised in believing the values taught in stories.

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Recognize and label emotions/feelings
- Describe their emotions and the situations that cause them (triggers)

Student Activity:

Find a ghost story from Yup'ik Lore Book: Tell this story. Discuss what makes them afraid?

ELDER WISDOM

Tell me, show me, and include me. Wise words of Elder to practice for learning as the child is growing up.

– Calricaraq, 2021.

I am aware of my traits, know what I do well, and know what areas I can work on

- Identify their likes and dislikes
- Describe things they do well
- Describe an activity/task in which they may need help in order to be successful

Student Activity:

Short stories or sayings such as, when you come home late at night, you might fall into a pit or a hole inside the porch, if you play hide and seek late at night, big person may hide you for good, if you go skating late at night, there might be an unknown person joining you that may keep you out late, and so on. These sayings were to make you believe in order for you to obey. Do you believe this or not? Discuss how to behave and believe what ifs and what nots.

I am aware of the supports I have around me

- Identify an adult they trust
- Explain situations in which they need to seek adult help (big problems/small problem)
- Understand how and where to get help in an emergency situation

Student Activity:

A good storyteller can help you to believe in their stories. Read *Hungry Giant of the Tundra*. Compare this story to another story, *Jack and the Bean Stalk*. How are the stories alike or different?

I am aware of and accept my responsibilities

- Understand that school-wide expectations and responsibilities promote a safe and productive environment
- Accept that there are positive and negative consequences for their choices and actions
- Acts responsibly when using other people's property

Student Activity:

Do legends help you to focus on believing your behavior? Whether we believe or not, stories do help teach a lesson. Read *How the Crane Got Its Blue Eyes*. Discuss why Crane did not want to believe his eyes? Then, create eyes of their choice to mimic the story. What color eyes would help you to believe?

KEVGIURYARAQ: *The process of learning to be a helper.*

Learning to help starts early in the young ages. There are small chores children learn at home during subsistence seasons. One is by carrying fish from the boat to the fish cutting area. At home children can learn to put the gifts to be given away for first dancers into tubs or boxes. Letting them be involved in all we do to prepare for curukaq as well as doing chores at home and in the community will help children learn to help. It used to be that they carried water to the house, picked berries in cups, brought bowls of food to a neighbor or a relative working late, and took the trash out. There are many ways to teach the process of learning to be a helper.

How to teach kevgiuryaraq:

Classrooms usually have a helper chart. These charts are one way to have children learn about being a helper. Most children can't wait to be leaders in line and help their teachers. It would be great to assign as many children to do the work of the day so that they are not waiting too long to help. Sometimes, when a child has to wait week to be a helper, it becomes so long before they take their turn they often lose interest. We are told by Elders to immediately let a child help whenever they ask instead of waiting.

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Recognize and label emotions/feelings
- Describe their emotions and the situations that cause them (triggers)

Student Activity:

Find photos of local children helping at home doing chores, helping at subsistence, and helping around the village. You can download pictures from the internet and print them. Include children helping Elders, parents, or community members. Discuss how they feel when helping. Helping can make you feel happy, joyful, enjoyable, caring, and makes you feel good. Then, talk about what can trigger their thoughts if something goes wrong. It might be because of jealousy, not getting a turn, lazy, only helping when there is a reward. How can one work without being paid? These things need to be understood that in our Yuuyaraq way, we do it for the love (kenka).

I am aware of my traits, know what I do well, and know what areas I can work on

- Identify their likes and dislikes
- Describe things they do well
- Describe an activity/task in which they may need help in order to be successful

Student Activity:

From the previous activity, talk about what chores they like to do and the other chores they don't like to do. Discuss what things they are good at, what things they need to improve. Then make a poster of how they are going to learn the other chores that they don't like to do. Everyone has to learn whether we like it or not. It is something that needs to be done to take care of our needs whether we like it or not. A poster is something that they are going to work on to improve how to do chores that are needed to be done.

I am aware of the supports I have around me

- Identify an adult they trust
- Explain situations in which they need to seek adult help (big problems/small problem)
- Understand how and where to get help in an emergency situation

Student Activity:

Play web game: Take a rolled yarn in a ball. Have students sit in a circle on the floor. Teacher starts with mentioning a name of someone who helps her such as an Elder or a community member. Then, she passes it on to the person across from her. Each child does the same with a new name each time. They can mention teachers, anyone who works at the school, churches, clinics, stores, or tribal offices as well as the community members. Try to get them to mention

as many as they can. From this experience, children will learn that the web can help them to know they have many supporters for them to get help from.

I am aware of and accept my responsibilities

- Understand that school-wide expectations and responsibilities promote a safe and productive environment
- Accept that there are positive and negative consequences for their choices and actions
- Acts responsibly when using other people's property

Student Activity:

Art: Have students create an art of the chores around the school. Then, when done, hang them in the hallway. Ask which chores they would like to do when they grow up: janitor, maintenance, cook, cook's helper, lunch room cleaner, teacher's aide, line leaders, etc.

ELDER WISDOM

Elitarkaci amllerpiartut. What you have to learn are many.

QIGCIKIYARAQ: *The act of learning to respect.*

Learning to respect has to be demonstrated so that the children will learn and know what it really means. When we tell the kids, “you need to respect”, it has no meaning. Elders tell us when we speak to them in a kind and gentle voice, then they understand we are respecting them. We show it, we demonstrate it, and we do it. When we go out on the tundra and pick berries, we show them how to pick clean berries without pulling the plant up from the tundra. We show them, we demonstrate it, and we do it. They will follow our examples. When we eat, we bury the bones under the tundra. When we leave we take our trash with us, leaving the tundra clean. We tell them to look for trash and help pick up. We show them, we demonstrate, and we do it. Everything we do, we do it respectfully. Practice takes time but it is the best way of teaching the respect/qigcikiyaraq.

How to teach qigcikiyaraq:

Show respect/qigcikiyaraq in the ways of doing it without yelling or talking loud. Children will listen to a quiet voices and most gentle way. Speaking to them in a loving way with compassion may be the hardest thing to do because teachers like to act in authoritative ways to let children know they are the boss. A very good boss can speak in a kind and caring voice. Practice takes time but can be acquired. Change is good. In the classroom, qigcikiyaraq can be demonstrated by doing and in return, it will come back to you. Children will follow your examples.

ELLUANGCARLUNI (Self Management)

I can manage my emotions in a way that is constructive and appropriate

- Identify ways to calm themselves
- Demonstrate constructive ways to deal with upsetting emotions
- Walk away/remove themselves from a triggering event

Student Activity:

Demonstrate what hitting is, throwing a paper at, coloring wildly pressing your crayons, moving a chair harshly, and so on, in front of the children. Ask them if this is the way we are supposed to behave? How did you feel when teacher did this? What is the best way to behave? How do we make changes?

I can act in an honest manner

- Distinguish between a truth and a lie
- Analyze the consequences of lying and/or breaking classroom/school rules
- Understand the importance of telling the truth

Student Activity:

Likes and dislikes: Tripping a person, shutting the door on them, skipping a line, pulling their hair, yelling at someone, passing papers quietly, gently pushing the chair in place, asking politely for a drink of water, raising your hands to speak, etc. Discuss what they like and why, what they dislike and why.

I can make good decisions

- Describe ways to promote the safety of themselves and others
- Recognize that they have choices in how to respond to situations
- Implement stop, think, and act strategies in solving problems

Student Activity:

Have students identify what things are not allowed in the schools, who do they go to? List the people in many places in the school who are responsible for their behavior: janitors, lunchroom, classrooms, library, gym, hallways, offices, student store, etc. Who should they turn to when they need help?

I can set and achieve goals that will help me to be successful

- Identify a goal (wish, dream)
- Identify the steps needed to perform a routine task or accomplish a goal
- Describe something they have accomplished

Student Activity:

Draw a picture of how I learned to respect people, river, tundra, my next-door neighbor, my cousin, my teacher, my mom, my dad, my siblings, when I go to church, when I go to the post office, store, or to the hall for community activities. Display the pictures after discussing.

ELDER WISDOM

Ca tamarmi ellpengqertut. Everything around us has a feeling.

IKAYURYARAQ: *The process of learning to help others.*

Students come to school already knowing how to help their siblings. They can help them carry lunch boxes, tie their shoelaces, zip their coats, or hold their hands when they are afraid. Traditionally Yup'ik children learn to help their cousins before helping others. Extended families were utmost important to raise a child. In school, children learn to help others that are not related to them.

How to teach ikayuryaraq:

Model how to help others. Making a chart paper to partner with each other might be a good way to learn to help someone you don't know. By observing who can do things, you can pair up with ones who can't do something else without being helped. Helping chart should take a week or two to make it work at this age. Then, change names at the end of each or second week. In this way, children will get to know who they are helping. Record on the chart what things you want them to learn on helping. It could be as simple as reminding them to check their cubbies for papers to take home, making sure they walk in the hallway, assisting them to the bathroom, eating lunch with each other, school work, and so on.

ELLUANGCARLUNI (Self Management)

I can manage my emotions in a way that is constructive and appropriate

- Identify ways to calm themselves
- Demonstrate constructive ways to deal with upsetting emotions
- Walk away/remove themselves from a triggering event

Student Activity:

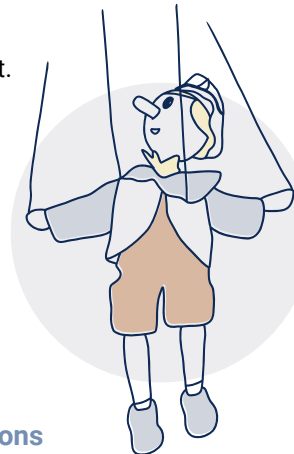
Students at times will not want to help another child because of the behaviors they bring with them to school. It is a good time when you can find a good book on helping other children with similar behavior problems that need help. After reading a book that may suggest how best to help others who might have a disability or struggling with mental health issues, discuss with them how they will learn to stay calm and deal with upsetting emotions. Show them how. Modeling is the best way for children to remember.

I can act in an honest manner

- Distinguish between a truth and a lie
- Analyze the consequences of lying and/or breaking classroom/school rules
- Understand the importance of telling the truth

Student Activity:

Create a Pinocchio puppet. Use this to show what happens to Pinocchio when he tells a lie. Then, discuss how lying can lead to other things. Learning to tell the truth is better than lying. Talk about the consequences when people lie.



I can make good decisions

- Describe ways to promote the safety of themselves and others
- Recognize that they have choices in how to respond to situations
- Implement stop, think, and act strategies in solving problems

Student Activity:

Discuss what are your rules at home for bedtime? What are rules on the playground during recess? Then, develop rules for the classroom. Demonstrate what it means to not hit for hitting, no running for running, and so on. Make sure they understand all of the suggestions. When they understand what it means to hit, run, and so on, what are positive things that will help them remember their class rules?

I can set and achieve goals that will help me to be successful

- Identify a goal (wish, dream)
- Identify the steps needed to perform a routine task or accomplish a goal
- Describe something they have accomplished

Student Activity:

"I want to be a (____) helper when I grow up." Discuss a wish or a goal for when they grow up in learning how to help others. There are many helpers who are doctors, nurses, firemen, teachers, janitors, fisherman, berry picker, wood chopper, water carrier, etc. that make others happy. Let them think about it and come up with one. What makes a wish helper? Draw a picture of it or find one in a magazine to cut and paste for their future helper wish.

ELDER WISDOM

Ikayutulria yuumaciikuq. One who helps a lot will live a long time.

ILANGCI- : *The act of leaving it alone, to ignore.*

When children learn to play with their siblings, cousins, and friends they are taught how to leave things alone that do not belong to them or to ignore another child who mistreats them. It is not easy to learn the act of leaving it alone or to ignore a bad behavior when it does not hurt them. Such behaviors are using body language, such as hand pretending to hit, facial expressions, (eyes squinting for anger, nose up-lifting, mouth opening) for disliking each other. These do not hurt the person physically but hurts their feelings at times. Once they are ignored, the child doing it will stop. But, when it comes to actual hitting, kicking, punching, pulling hair, etc. to hurt a person, that's when action is taken. Consequences are given.

How to teach ilangci- :

Children like to touch everything they see or get close to, to learn about them. It is with respect to teach them not to touch all the time because it can get them into trouble especially when items do not belong to them. Keeping hands to themselves is one to be taught. When someone says something or uses unacceptable body language, then ignoring is what needs to be taught. Pretending not to see nor observe is hard because kids are full of tattletales. They are used to telling adults right away when little things happen. Learning to ignore unnecessary things can lead to controlling their own behavior. Ilangci- is a good word to learn to use when we want them to leave it along or ignore it. Explaining the meaning will help make them responsible for their own behavior.

ELLUANGCARLUNI (Self Management)

I can manage my emotions in a way that is constructive and appropriate

- Identify ways to calm themselves
- Demonstrate constructive ways to deal with upsetting emotions
- Walk away/remove themselves from a triggering event

Student Activity:

Bring an awesome toy to class that the children will want to touch and play with immediately when they see it. Introduce the word, ilangci-. Use TPR method to demonstrate the meaning of ilangci-. Repeat the gestures until the children learn the term. Demonstrate by placing the awesome toy on the table/desk and repeat the word, ilangci-. Ask at the end, how do they feel when they are told to leave it alone. Let them know when it will become available for them to play with.

I can act in an honest manner

- Distinguish between a truth and a lie
- Analyze the consequences of lying and/or breaking classroom/school rules
- Understand the importance of telling the truth

Student Activity:

Teach the children the types of body language that can cause behavioral problems when used. (cangurtaa=making a face, qigcigaa=looking at out of the corner of the eye, and more) When these happen, it is for us to ignore/ilangci- the body language because they do not hurt our bodies but maybe our minds if we let them. Ignoring/ilangci- will discard the bad feeling because it is not you doing it. We don't like these things to happen but they do. Discuss how to ignore/ilangci-.

I can make good decisions

- Describe ways to promote the safety of themselves and others
- Recognize that they have choices in how to respond to situations
- Implement stop, think, and act strategies in solving problems

Student Activity:

Invite an Elder in to talk about the terms that are not mentioned to teach to the children of the body language behaviors. Learn what they may be and what it means to ilangci-. Discuss stories of bad behaviors.

I can set and achieve goals that will help me to be successful

- Identify a goal (wish, dream)
- Identify the steps needed to perform a routine task or accomplish a goal
- Describe something they have accomplished

Student Activity:

Find a good video of what happens when children ignore/ilangci- the behaviors of children who make fun of them. Or if none, discuss how best to behave when you have choices and make changes of good behavior, create a list. Discuss what are good behaviors to change the bad behaviors.

ELDER WISDOM

Tell me, show me, and include me. Wise words of Elder to practice for learning as the child is growing up.

– Calricaraq, 2021.

UKVERYARAQ: *The act of learning to believe.*

Staying connected with your family, helping with subsistence activities and believing to learn how to do things will help one to succeed in life. Success is taught through the efforts of doing, thinking, trying, and being aware of your strength and skills. It comes with hard work and not giving up. Once we help children start setting goals, we will see how they will grow toward bigger things to accomplish. Another way to help children is to speak to them with kindness, with compassion, and with gentleness when negative behaviors happen unexpectedly. We should not judge them nor blame them for they are just learning about how kind and caring they can become in human life. We do need to model our actions to make the changes. It is not easy, it is hard, but it can be done.

How to teach ukveryaraq:

Understanding our ancestral way of life in believing is helpful to become successful in today's world. Foundation in self-worth through the eyes of a true Elder helps our children succeed. Our ancestral Elders had the most patient, caring, unconditional love, and gentleness on how to talk to our children. There was no yelling nor anything to start an argument with young people. Their advice was with compassion, with sympathy and empathy, with consideration, and often times provoked humor. Humor was used to heal the aching heart and mind. It can make a child feel good again. That is why elluangcarluni is important in the process of managing self.

ELLUANGCARLUNI (Self Management)

I can manage my emotions in a way that is constructive and appropriate

- Identify ways to calm themselves
- Demonstrate constructive ways to deal with upsetting emotions
- Walk away/remove themselves from a triggering event

Student Activity:

Find photos of feelings such as love, helping others, anger, hitting other kids, fighting, sadness, happiness, laughing, etc. Ask what do you do to correct yourself when these feelings occur? If there are no answers, provide solutions by demonstrating the behaviors either good, bad, or something that they need to learn about. You can use Yup'ik words too: kenka, assika, niicuilnguq, qenerteq, calluk, ikayuq, takaqluku, etc.

I can act in an honest manner

- Distinguish between a truth and a lie
- Analyze the consequences of lying and/or breaking classroom/school rules
- Understand the importance of telling the truth

Student Activity:

Ask: what is it that you like to do which makes your friends feel good about themselves? Make a list of their answers. If they don't have answers to the question, give examples of what they do as little children that are noticeable. Discuss how these things can be helpful throughout the school if they are to behave in what was discussed. Things they do well in school is a good thing.

I can make good decisions

- Describe ways to promote the safety of themselves and others
- Recognize that they have choices in how to respond to situations
- Implement stop, think, and act strategies in solving problems

Student Activity:

Art: Draw a picture of someone in the community they know who helps them. Later, have them present their drawing to the class to learn about their support group. Write a sentence explaining why they chose this person.

I can set and achieve goals that will help me to be successful

- Identify a goal (wish, dream)
- Identify the steps needed to perform a routine task or accomplish a goal
- Describe something they have accomplished

Student Activity:

How do you take care of one another when there are no adults around you if a problem comes up? Make a list of how to best take care of each other without being a tattletale. Being responsible for our own behaviors is something we need to take care of.

ELDER WISDOM

Tell me, show me, and include me. Wise words of Elder to practice for learning as the child is growing up.

– Calricaraq, 2021.

KEVGIURYARAQ: *The process of learning to be a helper.*

Learning to help starts early in the young ages. There are small chores children learn at home. Children learn to do dishes, sweep the floors, take out the trash, pick up toys, fold socks, stack wood, set the table, bring food to the Elders, and carry small buckets of water plus more. Once berry picking season is on, they can pick berries in cups, bring a bowl of food to a neighbor or a relative working late, or to an elder. There are many ways to teach the process of learning to be a helper. Bringing positive thoughts while they are doing it will enhance their ability to help. It should carry on with learning to be loving, caring, compassionate, gentle, kind, and giving when sharing is taught to be a servant to those in need without pay. Let the children learn that gratitude comes in many different ways especially when an Elder is so thankful for being helped.

How to teach kevgiuryaraq:

Giving and sharing is a way of helping those in need. When we help, it should be with learning to care for others without thinking that we will receive a gift or pay for doing. It should be taught to do things for others for the love and kindness. Kindness needs to be taught with appreciation without pay. It helps you to feel good about yourself and those around you.

ELLUANGCARLUNI (Self Management)

I can manage my emotions in a way that is constructive and appropriate

- Identify ways to calm themselves
- Demonstrate constructive ways to deal with upsetting emotions
- Walk away/remove themselves from a triggering event

Student Activity:

How do you help your mothers at home? Write the children's answers on chart paper. Have them tell stories of how they help their mothers at home. Put a star or a special mark for being a helper. Do these same things happen in class or school? Why or why not.

ELDER WISDOM

Tell me, show me, and include me. Wise words of Elder to practice for learning as the child is growing up.

– Calricaraq, 2021.

I can act in an honest manner

- Distinguish between a truth and a lie
- Analyze the consequences of lying and/or breaking classroom/school rules
- Understand the importance of telling the truth

Student Activity:

Ask children what are they good at doing? It could be holding a younger sibling's hand and helping them to walk, pouring water into a cup or glass and bringing it to an adult or an Elder, it could be carrying groceries for their mom or grandmother, etc. Write their answers and let them know these are appropriate ways to help others. Talk about how they feel when they do good things for others.

I can make good decisions

- Describe ways to promote the safety of themselves and others
- Recognize that they have choices in how to respond to situations
- Implement stop, think, and act strategies in solving problems

Student Activity:

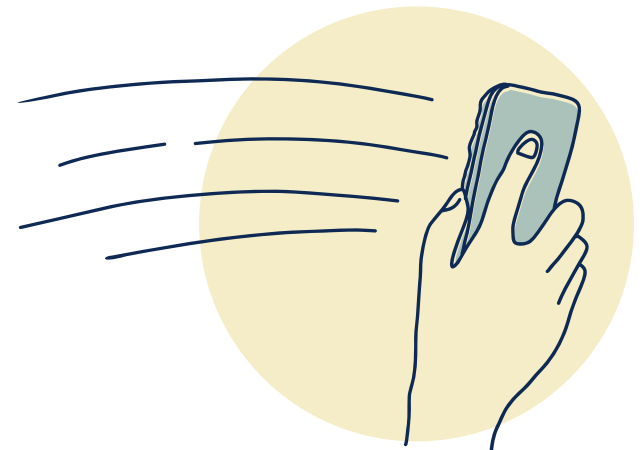
Ask children if they know where to go if there happened to be a big flood in the village. Who would they go to? Discuss the places that are safe for them to go to in case there is an emergency. Talk about how emergency plans are developed.

I can set and achieve goals that will help me to be successful

- Identify a goal (wish, dream)
- Identify the steps needed to perform a routine task or accomplish a goal
- Describe something they have accomplished

Student Activity:

How can the children help the teachers when they are teaching? Have the children come up with solutions of how to help the teachers in their school. Then, have them make posters that say, "I help my teacher by...." These can be things like, listening, paying attention, raising my hand, following directions, doing my homework, passing papers out, erasing the blackboard, being a line leader, picking up trash, etc. lots of things to list.



Curukaq

Unit 1 MURILKELLUNI – Social Awareness

Murilkelluni is to understand the feelings and perspectives of others. In our Yup'ik way we do this by learning from our Elders and show care in a positive way. We speak to others in a loving, caring way and with compassion.

Unit 2 QINUUNANI – Social Management

Qinuunani is a way of handling our emotions in social settings in a quiet manner with deep concern for the relationships we have with others. In our Yup'ik way we do this by building upon the healthy way of living and being, seeking help from Elders to handle conflict in a caring way and seeking support from those who show examples of living a quiet peaceful life.

CIKIRYARAQ: *The process of learning to share and give.*

Culturally, learning to give and share is taught as early as in the infant and childhood years. Babies are taught how to give by handing them a gift and to hand out to another person. This continues on to give to others through their namesakes, related to them. They remember their birthdays, anniversaries, feast days, holidays, and the special day of their departure from earth. All gifts are not necessarily materials but can be food or small things, helping out with the house or outdoor chores, or bringing them their first catch such as sharing of birds, moose meat or fish.

How to teach cikiryaraq:

The process of giving is taught early and it helps avoid becoming stingy or selfish. Explain to the children how potlatches use gifts that are relevant to give to strangers for boys and girls. Boy's gifts include a shovel to indicate they are ready to shovel the snow on the path to the qasgiq. An axe is given away to let the audience know that the boy is ready to chop wood for others, and then, a galvanized bucket to pack water for the elderly. For the girl, it is a broom and dust pan identifying she can sweep the qasgiq where men worked. A basin, cloth and soap, are given to indicate use of it in the maqi or to clean the home. A miisskaa/pan indicates she can make akutaq to give to the hungry and she can feed many. Water goes with it for the singers at the potlatch to show respect for them. Other gifts are also included such as spears, fabric, and animal skins and much, much more depending on a family group or first catches.

MURILKELLUNI (Social Awareness)

I care about the feelings and viewpoints of others

- Predict how others are feeling based on their facial expressions and body language
- Recognize words and actions that hurt others

Student Activity:

Bring items to class: shovel, axe, bucket, basin, pan, soap, broom, and dust pan. Demonstrate how to safely use a shovel and an axe. How to safely sweep and pick up dust. Then, have the children demonstrate to you. Do a survey of who knows how to use the items used to give away for the first dancers. Let children know that the chores using these items are significant and important to our culture. It means to become helpers for the Elders in the community.

ELDER WISDOM

When you follow directions, you gain how to do things and you will not forget it.

I care about others and do my part to make my community better

- Recognize and name how others within their school, home, and greater community help them
- Identify how they help others (e.g. feed the dog, share, clean up when asked)
- Express how they feel about helping others

Student Activity:

Discuss what they need to learn before their first dance. Chores that they need to do in the community. Discuss how they feel? Also, add to the list of other chores (picking up trash) for the betterment of the community.

I care about and respect the individual differences of others

- Describe ways that people are similar and different
- Name positive human qualities in others that cross all cultures and groups

Student Activity:

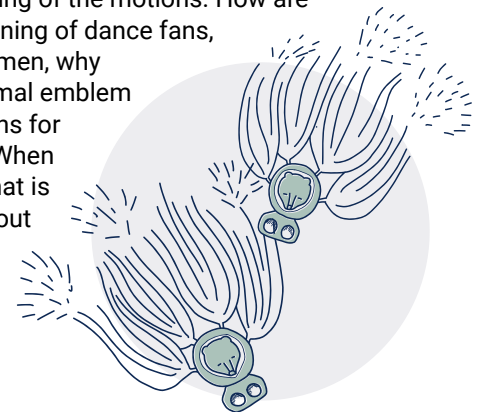
Discuss what the social skills are when your village has guests come for the potlatch. What are the protocols for behavior in the gym? During yuraq? During passing of the gifts? When water is passed around to guests? How are guests treated?

I care about how I perceive others and how they perceive me

- Understand the importance of respecting personal space
- Appropriately engage in play with others (i.e. introduce self, ask permission, join in, and invite others to join in)
- Wait their turn, observe the situation, and how when it's appropriate to respond

Student Activity:

Discuss the meaning of yuraq. Men kneel. Women stand. Why? Use of headdresses, belts for woman. (Beauty and to keep unforeseen evils away). Ancestors songs handed down. Family songs. How to behave when yuraq. Who can be silly? Facial expressions. Meaning of the motions. How are stories made? Meaning of dance fans, why 5 feathers for men, why decorative and animal emblem for women? Reasons for wearing gaspeqs. When people perform, what is the reason? (All about cikiryaraq.)



QUYAYARAQ: *The process of learning to be thankful.*

Normally parents teach children to say “quyana/thank you” in the presence of others beginning from the infant stages. This practice is demonstrated after helping out in the house with small chores, bringing in wood, or giving items to one another as well as learning to help others outside of the home. Children learn to quyaq/thank you for the food we eat when addressing a way to quyaq before meals, before going to bed, and even during family gatherings such as birthday parties, feasts, and subsistence gatherings. Always being quyaq/thankful is a great practice for everything we receive and being able to do besides being alive. Quayayaraq increases as we live.

How to teach quayayaraq:

Tell this story: Once there was an old Yup'ik maurluq who went black berry picking with her granddaughter on the tundra. She had a wooden bucket. They picked a long time. Granddaughter got hungry and asked to quit picking. Grandmother said, “imiuteraglunek/after we fill our bucket.” Finally, the bucket was full. Grandmother placed it on the tundra and pulled out a tablecloth from her backpack. She set the food on the cloth. Then said, first we quyaq. She stood up and yuraq/making motions toward the sky in thanksgiving for filling her bucket. They ate a good meal and went home. That is the way of being thankful in the Yup'ik style.

MURILKELLUNI (Social Awareness)

I care about the feelings and viewpoints of others

- Predict how others are feeling based on their facial expressions and body language
- Recognize words and actions that hurt others

Student Activity:

Collect different items in a bag, items should include such things as kitchen tools, books, toys, candy or different foods, clothing, or school supplies. Make sure you have an equal number of items to the number of children you have in class. Have the children sit in a circle. Tell them you are going to give each child an item and that you will discuss what they are. Watch carefully their facial expressions. You will discuss the feelings you observed of each child. This is a good time to discuss how gifts at times don't make children happy. Learn how to be thankful no matter what the item is.

I care about others and do my part to make my community better

- Recognize and name how others within their school, home, and greater community help them
- Identify how they help others (e.g. feed the dog, share, clean up when asked)
- Express how they feel about helping others

Student Activity:

Tell a story of when they attend curukaq at the hall that they are to say, “quyana” when they receive gifts. Help them to practice before they really attend by role modeling it in the class. Use objects to learn how to be thankful even if the gift is not what they wanted.

I care about and respect the individual differences of others

- Describe ways that people are similar and different
- Name positive human qualities in others that cross all cultures and groups

Student Activity:

Art activity: Have children discuss what they have received at Curukaq. Then, have them look in magazines for the same item. Cut it out and paste it on a paper. Help them to write: quyana for this _____. Talk about where it may be found in other stores or homemade. If homemade, they can draw a picture of it.

I care about how I perceive others and how they perceive me

- Understand the importance of respecting personal space
- Appropriately engage in play with others (i.e. introduce self, ask permission, join in, and invite others to join in)
- Wait their turn, observe the situation, and how when it's appropriate to respond

Student Activity:

Discuss how to sit with families at the Curukaq when guests arrive for dancing. How do we behave at these events? Make a list of how to behave on a chart. First include anything they say. Then, next, go over the list. Ask is this right or wrong. If right, keep, if wrong, delete. Then, make a new list of how to behave well using the list children created. Can this list be the same for classroom rules? Discuss.

ELDER WISDOM

Civuliamta quyallrit ang'ut, kayuluteng-llu. Kitak kina civilian uqisqirluku kuyavkaqu payuggluku wallu uqiskirluku. Nunuliutemeng umyugarturpegnang payugciniartuten. Our ancestors' use of thankfulness is very huge and strong. Please provide Elders by sharing with them something you can.

ATERPAGTAA: *The process of being able to mention their Yup'ik name.*

When a child is born, parents and grandparents or another relative gives the child a Yup'ik name of someone who has passed on, related to them. Sometimes, names are gained when the child wants to get sick. Some children receive one name while others may have several names. The names received are either of a male or female. There is no gender in the Yup'ik names. Names become the important element of raising a child. Parents and other relatives recognize the characteristics and personality when a child acts or does something that reminds them of their namesake. Parents show their love by cooing to the child. It is showing love. Sometimes, cooing is used by the deceased's characteristics or personalities.

How to teach aterpagtaa:

Make sure students are recognized by their Yup'ik names. Ask the parents who they were named after. Learn the deceased characteristics and how their personalities were. Did they like to go hunting, berry picking, sew, or yuraq? Find out what things were enjoyed by their namesake. Then, when you correct the children, you mention them by their Yup'ik names and say, "I don't think (___) did that." This should make the child think of how their namesake behaved.

MURILKELLUNI (Social Awareness)

I care about the feelings and viewpoints of others

- Predict how others are feeling based on their facial expressions and body language
- Recognize words and actions that hurt others

Student Activity:

Divide the class into two teams. Have two sets of Yup'ik names for each team. Say a name, then have the first in line go up to the pile and try to find the name. First child who finds it wins for their team. Make sure each child gets a turn to find other children's names. A good way to learn about the beginning sounds of the names in Yup'ik. When a child has difficulty knowing the beginning sounds, have their teammates help them out. Learn to care about other kid's feelings.

I care about others and do my part to make my community better

- Recognize and name how others within their school, home, and greater community help them
- Identify how they help others (e.g. feed the dog, share, clean up when asked)
- Express how they feel about helping others

Student Activity:

Yup'ik names are harder to pronounce and spell. Do art activity with names: Write their Yup'ik names, dotting them on a large paper. Students will trace their names and decorate them with pieces of yarn or sand. Cut out different colored yarn or you can use sand. First have them dot glue on the dotted lines. Then, put yarn or sand on the glue. Continue until all letters are covered. Let it dry. Use this paper to trace with fingers to learn to spell their Yup'ik names by pronouncing the sounds. Children can help each other.

I care about and respect the individual differences of others

- Describe ways that people are similar and different
- Name positive human qualities in others that cross all cultures and groups

Student Activity:

Get the information of the student's namesake. Write one characteristic of their namesake under their sand/yarn decorated name. Use this to show how important they are by whom they are named after. Use positive words to keep them behaved.

I care about how I perceive others and how they perceive me

- Understand the importance of respecting personal space
- Appropriately engage in play with others (i.e. introduce self, ask permission, join in, and invite others to join in)
- Wait their turn, observe the situation, and how when it's appropriate to respond

Student Activity:

Using their Yup'ik names, play a game that invites students to join circles, triangles, and squares placed on the floor with tape. Have leaders in each shape. Let them choose their teams using their Yup'ik names. If you speak Yup'ik language, do it to ask them to join you. If in English, use "please".

ELDER WISDOM

Elders told us if a child is misbehaving, we ask that child "Did Culupak do that?" Meaning that did his/her name sake Culupak did that? That would make a child think about their actions.

TAKAQIYARAQ: *The process of learning to respect others by honoring.*

RESPECT is a universal value. But in the Yup'ik Yuuyaraq, it is actually doing, not just mentioning it. It is an action word. When you respect Elders, you show it by saying "waqaa". You sit quietly next to them and offer them water or food. When you respect others, you don't make fun of them. When you respect nature, you don't put trash on the ground. You keep quiet when you go to the hall at curukaq time. You sit with your family.

How to teach takaqiyaraq:

Practice how to give to an Elder, not just once, but all the time. When you help with taking trash out, you do not expect to get candy or a reward. You do it for the love of them. When you go to their house, there are dishes to be done, you do it without being asked. You sweep the floor if it needs it. You are showing how respectful you are. When you have visitors at the school, you show them where to go, give them a chair to sit, and water to drink. When older students come to your class, you thank them for coming down to see you. At the hall you welcome your guests.

MURILKELLUNI (Social Awareness)

I care about the feelings and viewpoints of others

- Predict how others are feeling based on their facial expressions and body language
- Recognize words and actions that hurt others

Student Activity:

Show examples of feelings to the students. Discuss what makes you sad, happy, angry, loving, envy, etc. during curukaq time when you have other guests from different villages. You can start off with their own siblings of who makes you sad and why? What do you do to not to be sad?

I care about others and do my part to make my community better

- Recognize and name how others within their school, home, and greater community help them
- Identify how they help others (e.g. feed the dog, share, clean up when asked)
- Express how they feel about helping others

Student Activity:

At curukaq, when you sit by your parents, do you stay with them the whole time or do you go with your friends? Tell a story of how it used to be during the qasgiq/community house days before the halls. Or invite an Elder to tell stories of the qasgiq days when they danced inside the qasgiq. One good video to watch is: Emmonak's last dance in the qasgiq. Winter Drumming?

I care about and respect the individual differences of others

- Describe ways that people are similar and different
- Name positive human qualities in others that cross all cultures and groups

Student Activity:

Watch a good curukaq/dance festival video. Afterwards, discuss how respect/takaqiyaraq is recognized in the video. Make sure you take notes while watching the video. Teach children how to recognize how our own people behave at the hall. Enjoying one another at the same time being respectful.

I care about how I perceive others and how they perceive me

- Understand the importance of respecting personal space
- Appropriately engage in play with others (i.e. introduce self, ask permission, join in, and invite others to join in)
- Wait their turn, observe the situation, and how when it's appropriate to respond

Student Activity:

Make a special dessert for class. Choose children to serve on plates. Watch who gets the first couple servings. Children might choose their special friend first. Some might raise their hands up to be served first. When all of the dessert is served, talk about what you observed. Write on chart to talk about it. Now you can talk about how it is done at the hall? When the first dancers' parents or relatives serve akutaq, who gets it first? (Usually the drummers). Discuss why it is them first. Talk about how equally it is served to the guests only first. Tell them why? All of this is a good example of takaqiyaraq/respecting the guests first to serve them. It should be the same in class.



ELDER WISDOM

Ca tamarmi takamarqut. Everything around us is to be respected. It is how we learn to do it well.

ANGLANIYARAQ: *The act of having fun, enjoy, to watch.*

At home subsistence activities and chores are taught with enjoyment, having fun. When children are laughing, we know they are doing well. When yuraq/dances are practiced, they are also done with enjoyment and fun. Gestures to the dance motions depict the stories of our lives. We laugh together because of our gestures. The stories of the yuraq makes it interesting and enjoyable. When songs are made for a first dancer humor can be added. Each child or their namesake are observed for the things they like to do or have done in the past. Children at this stage are pretty sensitive so with caution they are introduced to the humor without embarrassing them. It is with invite and letting them know when audience laughs, it is with love and likeness of what they do.

How to teach anglaniyaraq:

Yup'ik yuraq/dance and learning songs can be carried on by the bilingual teachers. Boys are taught to become drummers and girls will dance behind the boy/men dancer in front. The protocols of yuraq/dance should be taught well. Girls need to wear qaspeq and gloves for practice. Boys will wear their qaspeq too and some will drum. When a song and dance is enjoyed, "pamyua" is shouted out in order to repeat the song and dance. The song and dance continue until there is no more encore shouted out. Sometimes there is humor. Children should be taught that humor is part of being a Yup'ik. They need to learn to take it well by their participation without being hurt but by enjoyment with laughter. It is us.

MURILKELLUNI (Social Awareness)

I care about the feelings and viewpoints of others

- Predict how others are feeling based on their facial expressions and body language
- Recognize words and actions that hurt others

Student Activity:

This is a good time to know and learn how to be silly to make others laugh. When you are laughed at, you are not to get angry. It is to make others laugh. In other places, there are clowns who make others laugh. We have our own humor that makes others laugh to help them to heal. Laughter heals. Explain or tell stories of these events so that children will learn that it is to help others heal.

I care about others and do my part to make my community better

- Recognize and name how others within their school, home, and greater community help them
- Identify how they help others (e.g. feed the dog, share, clean up when asked)
- Express how they feel about helping others

Student Activity:

Ask if they enjoy feeding their pets? When they help others, how do they feel? When they make others laugh, how do they feel? Have them create a cartoon that may make others laugh. It could be by tearing paper off, and pasting to make a funny picture. Have them try it out to make a funny picture. Tell them to make it as funny as they can.

I care about and respect the individual differences of others

- Describe ways that people are similar and different
- Name positive human qualities in others that cross all cultures and groups

Student Activity:

Art: Have cut out construction scraps that were saved from other projects. Tell the children they are going to make a funny mask. Let them create a funny mask. Have them make eyes that they can see through. When they complete them, tie a string to wear it. Tell them they are going to practice yuraq with them on.

I care about how I perceive others and how they perceive me

- Understand the importance of respecting personal space
- Appropriately engage in play with others (i.e. introduce self, ask permission, join in, and invite others to join in)
- Wait their turn, observe the situation, and how when it's appropriate to respond

Student Activity:

Wearing their masks that they created, practice yuraq/dance. If they are ready using their masks on, go to another class to perform. In this dance/yuraq they can act as silly as they want to. It is to make others laugh especially those who may be sad. Tell them it's a good practice to make others laugh to heal. They are the helpers.

ELDER WISDOM

Quyurniicetaa canrituq. It is fine to make others smile or try to make them smile.

UKVERYARAQ: *The act of learning to believe.*

Staying connected with your family, helping with subsistence activities and believing to learn how to do things will help one to succeed in life. Success is taught through the efforts of doing, thinking, trying, and being aware of your strength and skills. It comes with hard work and not giving up. Once we help children start setting goals, we will see how they will grow toward bigger things to accomplish. Yuraq/dance helps the children to begin that process. It is through this process we introduce the children to the yuraq/festival to be successful in life in whatever they do. It certainly builds their self-esteem and identity of who they are. It helps them enjoy life and stay healthy.

How to teach ukveryaraq:

Understanding our ancestral way of life in believing is helpful to become successful in today's world. Foundation in self-worth through the eyes of a true Elder helps our children succeed. Believing in their stories of what to do and not to do is of utmost importance to do what is best for every one of our children. Through their stories we can learn how we can succeed too. Yuraq is a form of believing in the stories told of a person's success. We learn of their characters and personalities that helped them succeed. Children will learn of their namesake, who they are, what they were successful for, and how they handled things in their lives. Namesakes helps the child to behave in a good manner. Becoming aware of their namesake and their cooing names are what helps to bring up children.

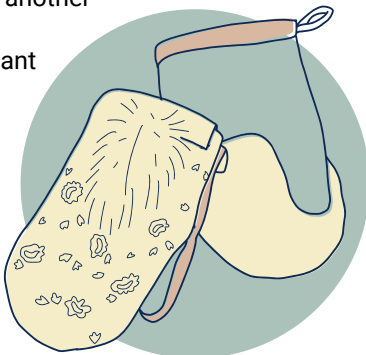
MURILKELLUNI (Social Awareness)

I care about the feelings and viewpoints of others

- Predict how others are feeling based on their facial expressions and body language
- Recognize words and actions that hurt others

Student Activity:

Begin with who the children were named after. It could be from a namesake or from other names the parents chose. Not all children have Yup'ik names. Take their photos to print for this project. Have the students take home a worksheet about their name to ask their family: How did you name me? Who am I named after? What does my name mean? If I was named after someone, what did they like to do? If I wasn't name after another person, what are the characteristics you want me to become of?



I care about others and do my part to make my community better

- Recognize and name how others within their school, home, and greater community help them
- Identify how they help others (e.g. feed the dog, share, clean up when asked)
- Express how they feel about helping others

Student Activity:

How can I become a community helper at this age? Discuss with students that if they believe in making their community a good place to be, that they need to take part. Make a poster of how I want to help my community. Post it in public.

I care about and respect the individual differences of others

- Describe ways that people are similar and different
- Name positive human qualities in others that cross all cultures and groups

Student Activity:

Art: Make a mitten art out of construction paper. Use a fur mitten pattern that you can get from home or from one of the sewers. Inside this mitten will be things that I will learn to respect others. They could be written or drawn on a paper. Keep them inside the mitten until the child actually does them.

I care about how I perceive others and how they perceive me

- Understand the importance of respecting personal space
- Appropriately engage in play with others (i.e. introduce self, ask permission, join in, and invite others to join in)
- Wait their turn, observe the situation, and how when it's appropriate to respond

Student Activity:

Play a game: Group children into two teams. Get gunny sacks or tie their ankles together to race from one end to the other where you have marked the end. Keep score of who wins until everyone in the class had a chance to race. Then, change partners and race again. Keep notes of how well the students respect each other's space or who they would like to race with. Discuss in class what needs to change the next time around.

ELDER WISDOM

Inqun names are cooing names that children grow up with. Ask Elders how to start the process of cooing again. It is a good raising children style. Believe you me.

KEVGIURYARAQ: *The process of learning to be a helper.*

Learning to help starts early in the young ages. There are small chores children learn at home during subsistence seasons. One is by carrying fish from the boat to the fish cutting area. At home children can learn to put the gifts to be given away for first dancers into tubs or boxes. Letting them be involved in all we do to prepare for curuqaq as well as doing chores at home and in the community will help children learn to help. It used to be that they carried water to the house, picked berries in cups, brought bowls of food to a neighbor or a relative working late, and took the trash out. There are many ways to teach the process of learning to be a helper.

How to teach kevgiuryaraq:

Classrooms usually have a helper chart. These charts are one way to have children learn about being a helper. Most children can't wait to be leaders in line and help their teachers. It would be great to assign as many children to do the work of the day so that they are not waiting too long to help. Sometimes, when a child has to wait week to be a helper, it becomes so long before they take their turn they often lose interest. We are told by Elders to immediately let a child help whenever they ask instead of waiting.

MURILKELLUNI (Social Awareness)

I care about the feelings and viewpoints of others

- Predict how others are feeling based on their facial expressions and body language
- Recognize words and actions that hurt others

Student Activity:

When assigning students to the helper's chart, watch their feelings. It is important to assign then, instead of waiting time. In this way, when we ask them to help, they will learn to jump into it immediately. We encourage helping immediately not next week. This is something that has conflict in schools when we have those who wish to help, wait. Discuss how they feel when they have to wait for another week to be a helper. Talk with them what solutions can they come up with.

I care about others and do my part to make my community better

- Recognize and name how others within their school, home, and greater community help them
- Identify how they help others (e.g. feed the dog, share, clean up when asked)
- Express how they feel about helping others

Student Activity:

Have children make posters of how they will help others or their community. First discuss what are the ways to help the community. It could be keeping the streets clean and making sure there are safe places to play. How about at the clinic, community hall, post office, tribal office, and other places? Post the posters in those areas that will show how to help others.

I care about and respect the individual differences of others

- Describe ways that people are similar and different
- Name positive human qualities in others that cross all cultures and groups

Student Activity:

Art: Create a mural poster for the hall when guests come to yuraq/dance festival. What are positive ways that will help keep the hall clean. Something like, I help by picking up trash, sitting down quietly, listening to speakers, watching dancers, passing gifts, giving water, passing out cups, etc. Then end it with "quyana" for helping us too.

I care about how I perceive others and how they perceive me

- Understand the importance of respecting personal space
- Appropriately engage in play with others (i.e. introduce self, ask permission, join in, and invite others to join in)
- Wait their turn, observe the situation, and how when it's appropriate to respond

Student Activity:

Discuss the observations students made at the hall after they made the mural pictures. How did everyone do? Did they find someone who read the mural? Did they see others follow the rules they created? Let the kids know they were the leaders. If things didn't happen, what are they going to do next time? This is a good way to teach children how to be helpers in the community hall as well as doing it themselves.

ELDER WISDOM

When you follow directions, you gain how to do things and you will not forget it.

YURARYARAQ: *The process of learning Yup'ik dance.*

Parents bring their children to Yuraq (Eskimo dance practice), so the children can learn how to dance. This is done at the Practice place. At the practice, children are asked to sit quietly and observe first. Then, when it is their turn to yuraq, they are asked to kneel in front if they are boys/men. Girls stand behind the boy/man. The dance teacher sits or stands in front of the new dancers facing them. Children mimic the leader who is teaching the motions or gestures to the song. Children learn the motions along with bouncing their knees if they are girls and boys bounce their bodies. Practice is continued until the song ends or the drummers stop.

How to teach yuraryaraq:

Read the book *Nasaurloom Yurallra* by Rosalie Lincoln. In each page, do a picture walk by explaining what is happening and asking questions. Then, read aloud. When done, help students create art by drawing a picture of one of the following; dance fans, head dress, gaspaq, belt, or necklace. Discuss with them what dancers use when they perform for the audience and discuss what to wear for practice. Later, have students tell a story of their experience. They can dictate what they want to say and the teacher or teacher aid helps by writing down their story.

QINUUNANI (Social Management)

I will interact well with others

- Pay attention to others when they are speaking
- Demonstrate the use of verbal etiquette (use please, thank you, excuse me, etc.)
- Take turns and share with others

Student Activity:

During practice observe how well your students pay attention to the drummers when they are singing. How well are the students following the motions to the song? Teach them how to bounce their knees. Keep practicing until they acquire the motion of both knees and arms simultaneously. Explain what the motions are; maybe unaniryuq/happy, sun, listen, look, wave, thank you, etc. Practice these motions to learn and remember. Do TPR (Total Physical Response) lessons.

ELDER WISDOM

Piingssak (To clown around or make funny faces).
"You chose to dance and in doing so, you need to make funny faces or let people laugh at us because you learned how to dance."

I will work on having constructive relationships

- Identify relationships they have with others
- List traits of a good friend
- Design a plan for making friends

Student Activity:

During practice, watch how well students get along with each other. Those who developed friendship will stand next to each other on their own. But, if you want your students to learn to gain other friends, you will stand them next to someone who needs help or one who does not have friends. Tell them what it means to be a friend, how to gain one, etc.

I will deal with interpersonal conflicts constructively

- Identify interpersonal problems they need adult help to resolve
- Recognize there are many ways to solve conflicts and practice solving problems using a menu of choices

Student Activity:

At practice, it is a good time to learn how to solve problems that may occur such as not wanting to yuraq, not wanting to stand or sit next to someone, and saying negative words. This is the best time to use how beautiful they look when they yuraq. How they make the audience smile because they show them they learned how to dance.

What "pamyua" means is because the audience enjoyed them and want to see them dance again. Tell them they are loved, cared for, and they are becoming expert dancers!



MUNARCAQ: *The process of learning to become skillful.*

Parents teach a child to be observant when one is making something. The process of munarcaq is learned as a child observes a parent making something, for instance, a palag'ai/malagai'aq/fur hat. The mother explains each step as she sews including why one should not hurry. She demonstrates how to sew well with even stitching. Children will remember the process of how to sew as well as how tiny and evenly the stitching might be. The work the parents do in front of a child is a self-evaluation to finish a job in an excellent position. The skillfulness is shown at the same time demonstrated.

How to teach munarcaq:

Demonstrate in front of the students any skill. Be it drawing a picture of a duck or any bird in a hurry and drawing another one slowly explaining the process. Show the drawings to the kids and let them vote on which one is made nicely? Discuss why? They can also look a gaspeq/kuspak that is well done and one that worn out with holes on it. Pretend it was just made. Discuss which they would wear for yuraq. In order to be a part of curukaq, it is important to wear a nice gaspeq especially if they are to perform for the audience. Explain that the first dancers wear all new gaspeqs. It is to honor the Ellam Yua for the thankfulness of who we are, where we are, what things we have, and things we give away. Everything we do and say, we do it well.

QINUUNANI (Social Management)

I will interact well with others

- Pay attention to others when they are speaking
- Demonstrate the use of verbal etiquette (use please, thank you, excuse me, etc.)
- Take turns and share with others

Student Activity:

Ask students if they ever observed a new dancer? Discuss how elegantly they danced in front of a large group. If not, find a video of the first dancer and watch it with students. Have them watch how children acted in the video. Discuss this observation. Did they take turns, was sharing going on, did children pay attention to the speakers, when the kids received gifts did they say thank you? and so on. Talk about how they are to behave in the community hall. Practice in class to make sure students understood how to behave.

I will work on having constructive relationships

- Identify relationships they have with others
- List traits of a good friend
- Design a plan for making friends

Student Activity:

Art: Have students make welcoming cards for the guests coming to the curukaq. It can say something like: Qu yana Tailuci/thank you for coming. They can add construction paper of flowers, birds, dancers, headdresses, or dance fans. When completed, have students make envelopes to enclose their cards. Tell them they will give it to other children who arrive as their guests at the hall. Do your best to make your card look very nice to practice munarcaraq.

I will deal with interpersonal conflicts constructively

- Identify interpersonal problems they need adult help to resolve
- Recognize there are many ways to solve conflicts and practice solving problems using a menu of choices

Student Activity:

Make another card but this time include a beaded necklace to give to the person they do not know at the curukaq. It could be someone new to them or someone they don't get along with. In this way, they will show they are forgiven for something that may have happened to them. It is a great way to restart friendships or make new friends. The item could be given to the person in their own village to gain friendship. Discuss with students it is a time of loving and caring for other people. That is the purpose of why we have yuraq or yurarpaq/curukaq/potlatches to help one another.



ELDER WISDOM

Our Elders used to say to take care of the catch with care; land and sea animals. You would not want to use a torn item to make clothing with.

TAKAQIYARAQ: *The process of learning to respect other people.*

RESPECT is a universal value. But in the Yup'ik Yuuyaraq, it is actually doing, not just mentioning it. It is an action word. When you respect Elders, you show it by saying "waqaa". You sit quietly next to them and offer them water or food. When you respect others, you don't make fun of them. When you respect nature, you don't put trash on the ground. You keep quiet when you go to the hall at curukaq time. You sit with your family. You listen to speakers and drummers. You watch dancers quietly.

How to teach takaqiyaraq:

Practice how to give to an Elder, not just once, but all the time. When you help with taking trash out, you do not expect to get candy or a reward. You do it for the love of them. When you go to their house, you ask to do dishes, pick up things off the floor and sweep, and fold clothes. When you have visitors at the school, you show them where to go, give them a chair to sit, and water to drink. When older students come to your class, you thank them for coming down to see you. At the hall you welcome your guests by nodding your head without a word. You smile at them. You sit quietly next to your family and watch the dancers. You listen to the drummers singing and try to recognize the songs. Watch the gestures and try to make some meaning out of them.

QINUUNANI (Social Management)

I will interact well with others

- Pay attention to others when they are speaking
- Demonstrate the use of verbal etiquette (use please, thank you, excuse me, etc.)
- Take turns and share with others

Student Activity:

Play a game: Gather Elder clothing, qaspeq, shirts, blouses, small pants, and hats. Make sure you have two sets of women's and men's clothing for 2 teams. Divide class into two teams. On the go word, first students in front will run up to a pile of clothes and put on either the man's or women's clothing: hat, shirt or qaspeq, pants or skirt or dress, and run back to their team to take them off. The next in line will put them on to run back to the pile to take them off again. Continue this until one team wins.



Kids will be laughing and possibly making fun. After the game is over, discuss feelings of being silly. Share how best to behave when these kinds of games are played, how to take turns and respect each other.

I will work on having constructive relationships

- Identify relationships they have with others
- List traits of a good friend
- Design a plan for making friends

Student Activity:

At curukaq, when you sit by your parents, do you stay with them the whole time or do you go to your friends to be with them? Talk about the reasons why they choose which persons to sit with? Then, discuss what is a friend? A friend is one who respects you by not touching, not taking your things, and by staying quietly next to you. Make a nice card to give to your new friend. Saying, "You are my friend because..."

I will deal with interpersonal conflicts constructively

- Identify interpersonal problems they need adult help to resolve
- Recognize there are many ways to solve conflicts and practice solving problems using a menu of choices

Student Activity:

Is the sitting arrangement at the hall for curukaq, a conflict? Or are students who go freely back and forth into the hall during the festival a problem for those who are watching the dancers and your visitors? How are you to behave when you have visitors? Discuss either of these questions with the students. Then, have the students make posters of how to behave at the hall. Students can work together to make a nice poster. Show things like, sitting together with parents, sitting with grandparents, or with a friend. How about a picture of passing of gifts, water, or dancing? Think of something positive that students can practice to make the hall a better place to be. It could also be about the safety of kids at the hall.

ELDER WISDOM

Staying with your parents is the safest place to be when you are in a gathering place. Listening is a virtual act.

ANGLANIYARAQ: *The act of having fun, enjoy, to watch.*

At home subsistence activities and chores are taught with enjoyment, having fun. When children are laughing, we know they are doing well. When yuraq/dances are practiced, they are also done with enjoyment and fun. Gestures to the dance motions depict the stories of our lives. We laugh together because of our gestures. The stories of the yuraq makes it interesting and enjoyable. When songs are made for a first dancer humor can be added. Each child or their namesake are observed for the things they like to do or have done in the past. Children at this stage are pretty sensitive so with caution they are introduced to the humor without embarrassing them. It is with invite and letting them know when audience laughs, it is with love and likeness of what they do.

How to teach anglaniyaraq:

Yup'ik yuraq/dance and learning songs can be carried on by the bilingual teachers. Boys are taught to become drummers and girls will dance behind the boy/men dancer in front. The protocols of yuraq/dance should be taught well. Girls need to wear qaspeq and gloves for practice. Boys will wear their qaspeq too and some will drum. When a song and dance is enjoyed, "pamyua" is shouted out in order to repeat the song and dance. The song and dance continue until there is no more encore shouted out. Sometimes there is humor. Children should be taught that humor is part of being a Yup'ik. They need to learn to take it well by their participation without being hurt but by enjoyment with laughter. It is us.

QINUUNANI (Social Management)

I will interact well with others

- Pay attention to others when they are speaking
- Demonstrate the use of verbal etiquette (use please, thank you, excuse me, etc.)
- Take turns and share with others

Student Activity:

This is a good time to know and learn how to be silly to make others laugh. When you are laughed at, you are not to get angry. It is to make others laugh. In other places, there are clowns who make others laugh. We have our own humor that makes others laugh to help them to heal. Laughter heals. Explain or tell stories of these events so that children will learn that it is to help others heal.

ELDER WISDOM

Quyurniicetaa canrituq. It is fine to make others smile or try to make them smile.

I will work on having constructive relationships

- Identify relationships they have with others
- List traits of a good friend
- Design a plan for making friends

Student Activity:

Ask if they enjoy feeding their pets? When they help others, how do they feel? When they make others laugh, how do they feel? Have them create a cartoon that may make others laugh. It could be by tearing paper off, and pasting to make a funny picture. Have them try it out to make a funny picture. Tell them to make it as funny as they can.

I will deal with interpersonal conflicts constructively

- Identify interpersonal problems they need adult help to resolve
- Recognize there are many ways to solve conflicts and practice solving problems using a menu of choices

Student Activity:

Art: Have cut out construction scraps that were saved from other projects. Tell the children they are going to make a funny mask. Let them create a funny mask. Have them make eyes that they can see through. When they complete them, tie a string to wear it. Tell them they are going to practice yuraq with them on.



UKVERYARAQ: *The act of learning to believe.*

Staying connected with your family, helping with subsistence activities and believing to learn how to do things will help one to succeed in life. Success is taught through the efforts of doing, thinking, trying, and being aware of your strength and skills. It comes with hard work and not giving up. Once we help children start setting goals, we will see how they will grow toward bigger things to accomplish. Yuraq/dance helps the children to begin that process. It is through this process we introduce the children to the yuraq/festival to be successful in life in whatever they do. It certainly builds their self-esteem and identity of who they are. It helps them enjoy life and stay healthy.

How to teach ukveryaraq:

Understanding our ancestral way of life in believing is helpful to become successful in today's world. Foundation in self-worth through the eyes of a true Elder helps our children succeed. Believing in their stories of what to do and not to do is of utmost importance to do what is best for every one of our children. Through their stories we can learn how we can succeed too. Yuraq is a form of believing in the stories told of a person's success. We learn of their characters and personalities that helped them succeed. Children will learn of their namesake, who they are, what they were successful for, and how they handled things in their lives. Namesakes helps the child to behave in a good manner. Becoming aware of their namesake and their cooing names are what helps to bring up children.

QINUUNANI (Social Management)

I will interact well with others

- Pay attention to others when they are speaking
- Demonstrate the use of verbal etiquette (use please, thank you, excuse me, etc.)
- Take turns and share with others

Student Activity:

Telling stories is a good way to correct the behavior of children. Read *Eye of the Needle* by Betty Hoffman. In this story, a tutgaraq is asked to go hunt food for the grandmother. Before reading, ask these questions: How hungry will the boy be? How big do you think he'll get? Will he save enough food for his grandmother? Will he obey? Then read the story. What happened at the end? Was there enough food for his grandmother, him, and who else? When you give all this food away, do you believe that there will be more for those who are hungry? Discuss the value of giving and believing in getting more the next time.

I will work on having constructive relationships

- Identify relationships they have with others
- List traits of a good friend
- Design a plan for making friends

Student Activity:

Another good story to read is *Hungry Giant of the Tundra* by Terri Sloat. Yukon Story is *Kaugucuungaq* by Nita Rearden. In these stories, the children are to obey their parents. What would happen if they did not obey their parents? Talk about how stories help us to be aware of others and ourselves so that we become better listeners.

I will deal with interpersonal conflicts constructively

- Identify interpersonal problems they need adult help to resolve
- Recognize there are many ways to solve conflicts and practice solving problems using a menu of choices

Student Activity:

Compare the stories that you have read to real life in Curukaq/Ceremonial dance festival. On the next day of the yuraq/dance, usually the food is given to the guests at the community hall. Usually the locals who are parents or related to the dancer go to the hall and the guests. They are the only ones to distribute the subsistence food and some other store items. Discuss the purpose of this activity. Yupiit give away as much as they can because they believe that they will receive more the next subsisting season. Tell stories of the successful giving and receiving so that children will learn to believe in this process. It is in gratitude we do what we do.

ELDER WISDOM

Everything has a replacement. When we conserve food, it can come back more. When we give off our food too or share with others, it will come back too.

– Yurliq Nita Rearden

KEVGIURYARAQ: *The process of learning to be a helper.*

Learning to help starts early in the young ages. There are small chores children learn at home during subsistence seasons. One is by carrying fish from the boat to the fish cutting area. At home children can learn to put the gifts to be given away for first dancers into tubs or boxes. Letting them be involved in all we do to prepare for curukaq as well as doing chores at home and in the community will help children learn to help. It used to be that they carried water to the house, picked berries in cups, brought bowls of food to a neighbor or a relative working late, and took the trash out. There are many ways to teach the process of learning to be a helper.

How to teach kevgiuryaraq:

Classrooms usually have a helper chart. These charts are one way to have children learn about being a helper. Most children can't wait to be leaders in line and help their teachers. It would be great to assign as many children to do the work of the day so that they are not waiting too long to help. Sometimes, when a child has to wait week to be a helper, it becomes so long before they take their turn they often lose interest. We are told by Elders to immediately let a child help whenever they ask instead of waiting.

QINUUNANI (Social Management)

I will interact well with others

- Pay attention to others when they are speaking
- Demonstrate the use of verbal etiquette (use please, thank you, excuse me, etc.)
- Take turns and share with others

Student Activity:

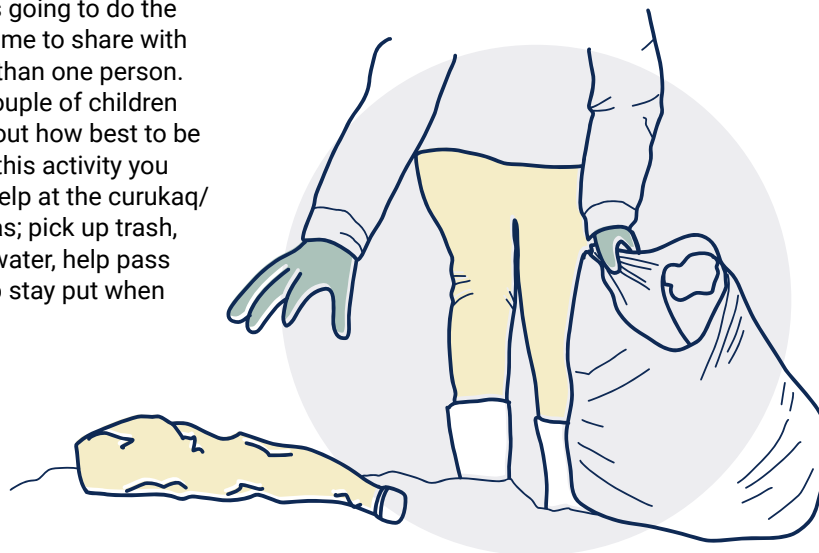
Discuss in class what are ways that the students can help. Write their responses on the chart. When it is full, let the children vote on what things they will help with. On another chart, write the ones they voted to do. Then, ask, who is going to do the helping and who is going to take time to share with others. Does anything need more than one person. Make a list of those that need a couple of children to do the chores together. Talk about how best to be buddies in doing these chores. In this activity you are to come up with how best to help at the curukaq/ dance festival. Here are a few ideas; pick up trash, throw away trash for others, give water, help pass out gifts, address other children to stay put when dancers dance, and many others.

I will work on having constructive relationships

- Identify relationships they have with others
- List traits of a good friend
- Design a plan for making friends

Student Activity:

Have children observe dance festival. It could be a video or the real activity of going to the dance festival at the hall. Ask, how did the adults help one another? When they come back to class, have them tell stories of how the adults helped each other. Make a poster of what I will do when I grow up in helping my community.



I will deal with interpersonal conflicts constructively

- Identify interpersonal problems they need adult help to resolve
- Recognize there are many ways to solve conflicts and practice solving problems using a menu of choices

Student Activity:

Write a classroom book of How to Help at Curukaq. Each page should be different. Have them draw the pictures and teachers can help write the sentences of how to be a helper at the hall. When done, tell this story to one another. Then, have leaders tell it to other classrooms or to their parents when they come in for parent conference or open house.

ELDER WISDOM

Quyana for being a helper! Elders have a huge gratitude when someone helps them in any way possible. Sometimes, they reward someone in a special way.

Subsistence

Unit 1 CELLANGLUNI – Self Awareness

Cellangluni is the moment we feel what is going on. In our Yup'ik way, we do this by being grounded in our environment/nature and surroundings/weather and aware at all times.

Unit 2 ELLUANGCARLUNI – Self Management

Elluangcarluni is when we reassess our emotions and behaviors. In our Yup'ik way we do this by remembering the teachings of our Elders and use those stories to help us reflect and self-correct to increase our ability to correct bad behaviors and reset goals.

AGAYUYARAQ: *The process of learning to be thankful.*

Learning to be thankful in a spiritual way is gratifying to all Elders and adults. An Elder once mentioned that the young child's thankfulness in a spiritual way is very powerful. Even just by expressing, "thank you" to nature, water, plants, tundra, wilderness, and anywhere else, it is with appreciation that they learn to say, "thank you." All they need to do is raise their hands upward and say, "quyana" silently without saying it out loud. It is with gestures our ancestors did it in nature.

How to teach agayuarag:

Some students express their thankfulness by nodding their heads without a word. We need to watch out for the body language that students bring to the classroom. These are acceptable answers. They can use their eye-brows with up and down motions for thanking or for answering "yes." They can use their hand gestures for "thankfulness" or by raising their arms up too. Silent languages are a nice way to express self. It is important to show acknowledgment in ways to accept, approve, and show kindness. A quiet gesture is a mindful way to express self in gratitude. Quayana.

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Recognize and label emotions/feelings
- Describe their emotions and the situations that cause them (triggers)

Student Activity:

Find posters or cards with these words on them: kind, care, love, helpful, thankful, patient, gratitude, being nice, respect, and giving. Discuss each picture or word, what do they mean? How do we take action for each one? Tell a story of how to be kind including each of the cards or find books that will help the children understand what each word means. Make sure you do a picture walk with each page.

ELDER WISDOM

Assircarluten unuamek yuqina. Be kind today.

– Yurliq Nita Rearden

I am aware of my traits, know what I do well, and know what areas I can work on

- Identify their likes and dislikes
- Describe things they do well
- Describe an activity/task in which they may need help in order to be successful

Student Activity:

Teach the children the gestures for how to be thankful, approval of when you receive something, and to say, "quyana" politely. Give stickers to those who do the gestures correctly or something small for learning how to quietly respond without words. You may also play a circle game, passing an item, when each child receives an item, they express gratitude by saying "quyana" politely or with a gesture. Make note of those who do it right. Correct those who need more practice.

I am aware of the supports I have around me

- Identify an adult they trust
- Explain situations in which they need to seek adult help (big problems/small problem)
- Understand how and where to get help in an emergency situation

Student Activity:

Ask the children who are their buddies who can help them become kind, loving, caring, etc. A buddy support system is a good practice of helping each other to remember what is being taught. Or if they are not buddies, create this system to help each other become a better person.

I am aware of and accept my responsibilities

- Understand that school-wide expectations and responsibilities promote a safe and productive environment
- Accept that there are positive and negative consequences for their choices and actions
- Acts responsibly when using other people's property

Student Activity:

Discuss what happens when kindness is gone, being nice, respect, etc.? What would the community or school look like if there is no caring and patience? Have them draw a picture of their stories.



TAKAQIYARAQ: *The process of learning to respect the animals.*

Learning to respect animals is a must in every culture especially in the Yup'ik way of life. We are told, animals have ears to hear our conversations when we show disrespect. When one goes out snaring, trapping, or hunting, and when they come home without a game, then, there must have been something that went wrong. It is a belief when we respect the animals, they will come to us to provide us with food. When the hunter or provider of the family is out hunting, children are supposed to learn to help their mothers take care of the home and be quiet as possible as they can be, without arguments and fighting. They are to prepare their homes to welcome the new game. If children have pets at home, it is care they show to their pets too.

How to teach takaqiyaraq:

Doing the right things by taking care of things at home even in class would help the child understand how to respect self in preparation of respecting the animals and their own pets. Respect does need to be shown how, not preached. Children learn best by doing, with the guidance of an adult, Elder or caregiver.

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Recognize and label emotions/feelings
- Describe their emotions and the situations that cause them (triggers)

Student Activity:

Have children bring a stuffed animal to class. Tell them that they are going to pretend it's their pet and take good care of their pet. Discuss and make a list of the best ways to handle their pets, how to care for, and what to do if they leave their pets in the class. Emphasize how best to respect them.

I am aware of my traits, know what I do well, and know what areas I can work on

- Identify their likes and dislikes
- Describe things they do well
- Describe an activity/task in which they may need help in order to be successful

ELDER WISDOM

Takarnarqut ungunssiiit. Animals are intimidating.
– Yurliq Nita Rearden

Student Activity:

Observe how well they took care of their stuffed animal. Identify which were well taken care of either by being dressed, given food, or placed well somewhere in the room. Did the children talk to them when they entered the room? Did they change their clothing? Did they wash their food trays or bowls and give them new food? What did they like about taking care of their pets? Discuss. What do they need to improve on?

I am aware of the supports I have around me

- Identify an adult they trust
- Explain situations in which they need to seek adult help (big problems/small problem)
- Understand how and where to get help in an emergency situation

Student Activity:

Have the children learn to introduce their pet to someone. In this case have them practice first with their buddies. They will need help with how to introduce their pets to someone else. Name, what they are, what they like to do or don't like to do, who they can turn to when they are hungry, types of food they eat, and things they like to do. Have them create a good story about their pets. Then, let them introduce their pet to an adult.

I am aware of and accept my responsibilities

- Understand that school-wide expectations and responsibilities promote a safe and productive environment
- Accept that there are positive and negative consequences for their choices and actions
- Acts responsibly when using other people's property

Student Activity:

Ask this question to children: From the experience of taking care of your stuffed animal, did you learn how to care for your own pets at home? Or do you now know how to respect other animals? If not, what else do we need to do?



PINGNATUUYARAQ: *The process of learning to try hard.*

During subsistence days or time, working hard to accomplish what is needed can be expressed in gathering food. We were advised not to stay idle because without working together and without hard work, there would be no food especially during the winter. During winter, food sources were not collected and were scarce. Our ancestors learned to gather during the spring and all summer long until fall. The stories they told about going hungry during the famine days are very scary that one would not want to experience it again. These were the days when there was no spring or summer. In today's world, climate change may have effect on our food source. Elder's say that famine can be repeated.

How to teach pingnatuuyaraq:

Because the stories the Elders told are true, we should teach how to become a hard worker in everything we do. It is not only heavy duty work one endures by doing physical work to gather food. It can be in other areas such as learning to think things over to make changes, (thinking hard), improving listening skills, becoming a lot more aware of self in doing, making decisions, choices, and processing ways of helping out. Working to the best of our abilities is the key to becoming a hard worker. When it is accomplished you can succeed.

CELLANGLUNI (Self Awareness)

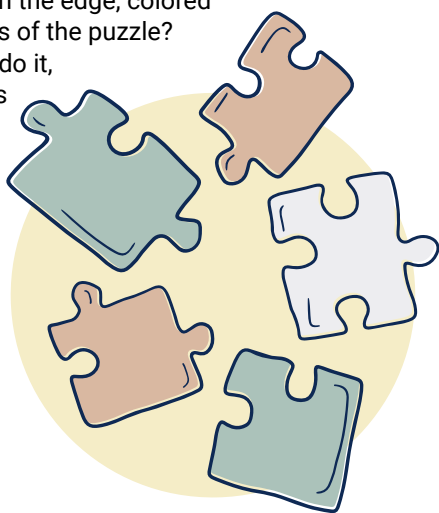
I am aware of what I am feeling

- Recognize and label emotions/feelings
- Describe their emotions and the situations that cause them (triggers)

Student Activity:

There are puzzles at different age groups that we do. Try an activity that is challenging to the students of this grade level. Maybe an adult puzzle. Have the students try to figure out putting the pieces together. Do they start with the edge, colored pieces, or shapes of the puzzle?

When they can't do it, discuss the ways to solve where to begin. How did they feel when it was challenging?



I am aware of my traits, know what I do well, and know what areas I can work on

- Identify their likes and dislikes
- Describe things they do well
- Describe an activity/task in which they may need help in order to be successful

Student Activity:

How about another challenging project? Building blocks or Legos that are challenging for them to do. What did they like about this project? What did they not like about this project? Are they understanding that hard work is challenging to do? How do you accomplish hard work at home, in the community, and now in school?

I am aware of the supports I have around me

- Identify an adult they trust
- Explain situations in which they need to seek adult help (big problems/small problem)
- Understand how and where to get help in an emergency situation

ELDER WISDOM

Pingatuulleq piurcugngauk. When trying your best and do hard work, you can succeed.

– Yurliq Nita Rearden

Student Activity:

Who do they go to when something new is put in front of them to do? How do they ask for help? When they get frustrated, do they get help from an adult or a buddy? Who is important in your community to ask for help when things don't go well? Discuss and make those things recognizable for them to ask and make sure it is safe.

I am aware of and accept my responsibilities

- Understand that school-wide expectations and responsibilities promote a safe and productive environment
- Accept that there are positive and negative consequences for their choices and actions
- Acts responsibly when using other people's property

Student Activity:

Ask students to bring something from home to share in class. Something difficult to do that they need help with. If none, bring in a cultural project like a beaded item, sewed boots, carved spear or harpoon, etc. to teach the kids how parents worked hard on making the item. Teach them to appreciate what they have that is homemade.

KEVGIURYARAQ: *The process of learning to be a helper.*

Learning to help starts early in the young ages. There are small chores children learn at home during subsistence seasons. One is by carrying fish from the boat to the fish cutting area. They learn to carry the finished cut fish that is ready to hang to the person hanging them on racks. They learn to wash the fish in the tubs which they love to do because it's in the water. Children love to play with water so they also, learn to wash the tables, scrub the tables, and poles for dry fish. They learn to carry water from the river to the fish washing tub. They learn to stack sticks or wood for the smokehouse. They can also learn to start a fire with adult supervision. When we stack and press the dry fish into the buckets, children like to stomp the fish too. It is with fun that they learn to do the work with their mothers. They also learn to cut fish at an early age, learning how handle an uluaq the correct way. They can put pieces of dry fish in freezer bags or vacuum bags. All of this is with adult guidance. They can do the same things for putting meat away too. There are many ways to teach the process of learning to be a helper.

How to teach kevgiuryaraq:

Classrooms usually have a helper chart. These charts are one way to have children learn about being a helper. Most children can't wait to be leaders in line and help their teachers. It would be great to assign as many children to do the work of the day so that they are not waiting too long to help. Sometimes, when a child has to wait week to be a helper, it becomes so long before they take their turn they often lose interest. We are told by Elders to immediately let a child help whenever they ask instead of waiting. Create helper cards for the school.

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Recognize and label emotions/feelings
- Describe their emotions and the situations that cause them (triggers)

Student Activity:

When learning to help in the classroom, what are the ways that a child can help joyfully? List on a chart while discussing the ideas with the children. Making a list helps the child to remember and learn to read what was discussed. If you can, assign a job for each child. Let them know they will trade jobs every couple weeks or whatever time you allow them to do the job. Make sure everyone has a job. How do they feel having a job?

I am aware of my traits, know what I do well, and know what areas I can work on

- Identify their likes and dislikes
- Describe things they do well
- Describe an activity/task in which they may need help in order to be successful

Student Activity:

This is a good time to discuss what chores they like to do at home and at school. Include what they don't like to do, why or why not?

I am aware of the supports I have around me

- Identify an adult they trust
- Explain situations in which they need to seek adult help (big problems/small problem)
- Understand how and where to get help in an emergency situation

Student Activity:

Who else can you help in the community and in the school? Make a list of how to help people who do other jobs: janitor, cooks, Elders, single parents, etc. How about creating a card for the workers letting them know children like to help. Be creative. Each child should give their card to the person they chose.

I am aware of and accept my responsibilities

- Understand that school-wide expectations and responsibilities promote a safe and productive environment
- Accept that there are positive and negative consequences for their choices and actions
- Acts responsibly when using other people's property

Student Activity:

Dream idea: Find magazines of people who do different jobs that the children can visually recognize. You can make a list of them on the board. Then, have children choose what jobs they want to do when they grow up. Discuss how and what they need to get these jobs when they grow up. What are the responsibilities of each job? What are the responsibilities of the children to get there?

ELDER WISDOM

Angliquvet camek calianyusit? When you grow up what job do you want to hold?

– Yurliq Nita Rearden

AGAYUYARAQ: *The process of learning to be thankful.*

Learning to be thankful in a spiritual way is gratifying to all Elders and adults. An Elder once mentioned that the young child's thankfulness in a spiritual way is very powerful. Even just by expressing, "thank you" to nature, water, plants, tundra, wilderness, and anywhere else, it is with appreciation that they learn to say, "thank you." All they need to do is raise their hands upward and say, "quyana" silently without saying it out loud. It is with gestures our ancestors did it in nature.

How to teach agayuarag:

Some students express their thankfulness by nodding their heads without a word. We need to watch out for the body language that students bring to the classroom. These are acceptable answers. They can use their eye-brows with up and down motions for thanking or for answering "yes." They can use their hand gestures for "thankfulness" or by raising their arms up too. Silent languages are a nice way to express self. It is important to show acknowledgment in ways to accept, approve, and show kindness. A quiet gesture is a mindful way to express self in gratitude. Quayana.

ELLUANGCARLUNI (Self Management)

I can manage my emotions in a way that is constructive and appropriate

- Identify ways to calm themselves
- Demonstrate constructive ways to deal with upsetting emotions
- Walk away/remove themselves from a triggering event

Student Activity:

Discuss ways to say thank-you or quyana when someone helps you with homework or when you get hurt. How do you express your thankfulness if you do not say the words? Discuss and introduce the body language that is acceptable for being thankful. Practice the body language that they are able to recognize someone using them when they cannot say the word, quyana. What does it mean when you use the body language or words?

ELDER WISDOM

Angliquet camek calianyusit? When you grow up what job do you want to hold?

– Yurliq Nita Rearden

I can act in an honest manner

- Distinguish between a truth and a lie
- Analyze the consequences of lying and/or breaking classroom/school rules
- Understand the importance of telling the truth

Student Activity:

When someone tells the truth, have you ever thanked them for being honest? If not, would you like to make a thank you card for the person that told the truth. Think of a person that you know who told the truth. It could be someone in your class, your sibling, or someone else in another class or an adult. Make a pretty card with flowers and words to express your thankfulness or being quyaq.

I can make good decisions

- Describe ways to promote the safety of themselves and others
- Recognize that they have choices in how to respond to situations
- Implement stop, think, and act strategies in solving problems

Student Activity:

Have you thanked your mother for teaching you to make good choices? If not, make another beautiful card to give to her. Or watch your mom in the things she does for you at home. Create a scene of her helping you. Then add the words, "quyana" for helping me in making good choices. I want to become a better person. When you are ready, give the card to her. It will mean a lot to her and to you also.

I can set and achieve goals that will help me to be successful

- Identify a goal (wish, dream)
- Identify the steps needed to perform a routine task or accomplish a goal
- Describe something they have accomplished

Student Activity:

Journal: Write about what you will improve on learning how to say quyana or thank you for. Make sure you practice them.

TAKAQIYARAQ: *The process of learning to respect nature.*

Learning to respect nature is developed through the Yup'ik teachings of Elders and their examples. Traditionally, respect for nature was devoted to how well it was taken care of. For example, when families went on a trip such as berry picking or an outing in nature, and when they ate, had picnics, and built fires, they took all the trash back home, made sure fire pits were out and ashes spread but charcoal was discarded in the water. The fish bones were thrown back to the water because they lived there and land animal bones were buried under the ground. Nature was left as it was. No paper was on the ground. All used items were buried or taken home in a trash bag. Nature provided food for us and that was the reason it needed to be respected.

How to teach takaqiyaraq:

Doing the right thing by taking care of our surroundings at home and in class will help the child understand how respect for nature can be done. Students can learn to throw their trash in the right places, clean their area, and put things away in the right places. Everything we have either at home or school has a place to be. Then, at home practicing what goes back to the water and land will help the students learn what they will actually do when they are in nature. Repetition of doing the right thing is the key to make our nature well-respected.

ELLUANGCARLUNI (Self Management)

I can manage my emotions in a way that is constructive and appropriate

- Identify ways to calm themselves
- Demonstrate constructive ways to deal with upsetting emotions
- Walk away/remove themselves from a triggering event

Student Activity:

How do you feel when you see plastic bags blowing all over the community? What is it that you need to do? Make a poster of what needs to be done. You can write a note on them: it makes me sad when..., or it makes me happy when...

I can act in an honest manner

- Distinguish between a truth and a lie
- Analyze the consequences of lying and/or breaking classroom/school rules
- Understand the importance of telling the truth

ELDER WISDOM

Takarnarqut yuilquq. Nature is intimidating.
– Yurliq Nita Rearde

Student Activity:

Observe how well they took care of their classroom. Identify how well taken care of the class is by being self-aware of picking up trash even in the other areas of the school building. Go on a building field trip and look for trash that is not picked up. Note where it is. Then, back in the classroom, make a poster of what areas need to be cleaned and stay cleaned. Hang the poster in the area that needs to be cleaned.

I can make good decisions

- Describe ways to promote the safety of themselves and others
- Recognize that they have choices in how to respond to situations
- Implement stop, think, and act strategies in solving problems

Student Activity:

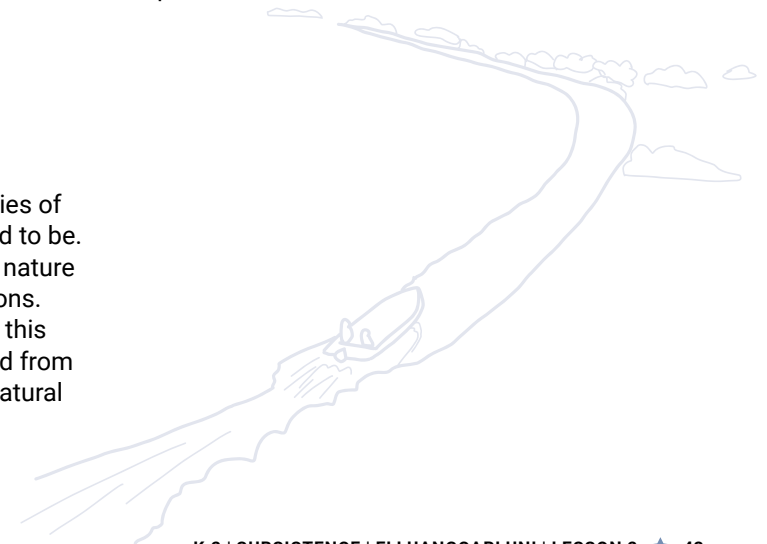
Invite an Elder from the community to tell stories of how the village and areas of berry picking used to be. What is it that they learned for how to respect nature in their times? These stories are learning lessons. Ask the Elder how to take care of Nature? Ask this question to children: What is it that you learned from the Elder's stories of how to take care of the natural environment?

I can set and achieve goals that will help me to be successful

- Identify a goal (wish, dream)
- Identify the steps needed to perform a routine task or accomplish a goal
- Describe something they have accomplished

Student Activity:

Do an art: Make a picture of nature with tundra, mountains, trees or grass, river or lake, and people enjoying a river trip or picnic and show how clean and clear their message is and how well nature is respected.



PINGNATUUYARAQ: *The process of learning to try hard.*

During subsistence days or time, working hard to accomplish what is needed can be expressed in gathering food. We were advised not to stay idle because without working together and without hard work, there would be no food especially during the winter. During winter, food sources were not collected and were scarce. Our ancestors learned to gather during the spring and all summer long until fall. The stories they told about going hungry during the famine days are very scary that one would not want to experience it again. These were the days when there was no spring or summer. In today's world, climate change may have effect on our food source. Elder's say that famine can be repeated.

How to teach pingnatuuyaraq:

Because the stories the Elders told are true, we should teach how to become a hard worker in everything we do. It is not only heavy duty work one endures by doing physical work to gather food. It can be in other areas such as learning to think things over to make changes, (thinking hard), improving listening skills, becoming a lot more aware of self-management in doing, making decisions, choices, and processing ways of helping out. Working to the best of our abilities is the key to becoming a hard worker. When it is accomplished you can succeed.

ELLUANGCARLUNI (Self Management)

I can manage my emotions in a way that is constructive and appropriate

- Identify ways to calm themselves
- Demonstrate constructive ways to deal with upsetting emotions
- Walk away/remove themselves from a triggering event

Student Activity:

Discuss how you manage when someone takes away a toy from you? Do you get upset easily? How do you manage this feeling? You can create a pretend play of this scene and act it out. Then, practice how to walk away from it without causing any problems. What other things do you walk away from?

I can act in an honest manner

- Distinguish between a truth and a lie
- Analyze the consequences of lying and/or breaking classroom/school rules
- Understand the importance of telling the truth

Student Activity:

Discuss how to tell the truth. You need facts. No made-up stories. What happens when someone lies? Think of playing out on the playground and you happen to see a couple of kids fighting. What are the true facts you can pick up from two kids fighting?

I can make good decisions

- Describe ways to promote the safety of themselves and others
- Recognize that they have choices in how to respond to situations
- Implement stop, think, and act strategies in solving problems

Student Activity:

When your teacher assigns you homework, when do you do it? Immediately when you get home, after dinner, or when? What is a good decision to get your homework done? Do you keep up to the plan? How about if your friend wants you to go play out or have you come to their house to play and you have homework to do? What is your choice?

ELDER WISDOM

Angliquvet camek calianyusit? When you grow up what job do you want to hold?

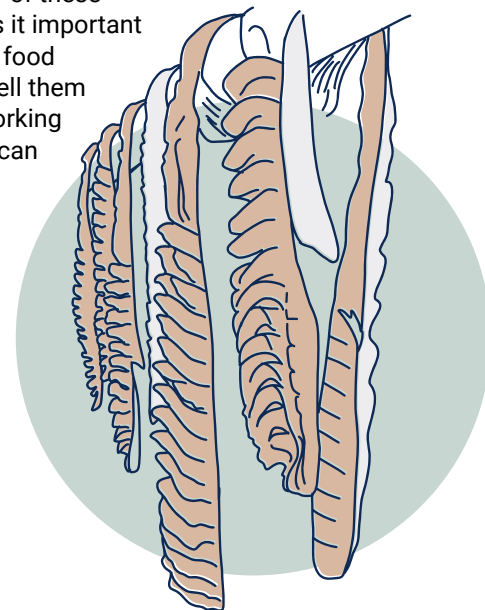
– Yurliq Nita Rearden

I can set and achieve goals that will help me to be successful

- Identify a goal (wish, dream)
- Identify the steps needed to perform a routine task or accomplish a goal
- Describe something they have accomplished

Student Activity:

What are good things you have done to help your family during subsistence time? Cutting fish, plucking a duck, or helping with putting moose meat away? Have you done any of these chores at home? Is it important to help with family food gathering? Why? Tell them to tell stories of working hard at home that can relate to school work too.



KEVGIURYARAQ: *The process of learning to be a helper.*

Learning to help starts early in the young ages. There are small chores children learn at home during subsistence seasons. One is by carrying fish from the boat to the fish cutting area. They learn to carry the finished cut fish that is ready to hang to the person hanging them on racks. They learn to wash the fish in the tubs which they love to do because it's in the water. Children love to play with water so they also, learn to wash the tables, scrub the tables, and poles for dry fish. They learn to carry water from the river to the fish washing tub. They learn to stack sticks or wood for the smokehouse. They can also learn to start a fire with adult supervision. When we stack and press the dry fish into the buckets, children like to stomp the fish too. It is with fun that they learn to do the work with their mothers. They also learn to cut fish at an early age, learning how handle an uluaq the correct way. They can put pieces of dry fish in freezer bags or vacuum bags. All of this is with adult guidance. They can do the same things for putting meat away too. There are many ways to teach the process of learning to be a helper.

How to teach kevgiuryaraq:

Classrooms usually have a helper chart. These charts are one way to have children learn about being a helper. Most children can't wait to be leaders in line and help their teachers. It would be great to assign as many children to do the work of the day so that they are not waiting too long to help. Sometimes, when a child has to wait week to be a helper, it becomes so long before they take their turn they often lose interest. We are told by Elders to immediately let a child help whenever they ask instead of waiting. Create helper cards for the school.

ELLUANGCARLUNI (Self Management)

I can manage my emotions in a way that is constructive and appropriate

- Identify ways to calm themselves
- Demonstrate constructive ways to deal with upsetting emotions
- Walk away/remove themselves from a triggering event

Student Activity:

Children easily can get jealous of their friends who do a job that they want to do in the class or in any area of the school. Discuss how to deal with jealous feelings to practice not to have this feeling. Give examples of what can happen when one lets it continue, causing other problems to grow. What are the solutions to take care of jealousy?

I can act in an honest manner

- Distinguish between a truth and a lie
- Analyze the consequences of lying and/or breaking classroom/school rules
- Understand the importance of telling the truth

Student Activity:

Play the game of 2 lies and a truth: You make up two lies in a sentence and a true one. Be as serious as you can be. Write them down on the board or just say the sentences. Ask the students, which one is the true sentence. Keep a tally on what each child thinks. Then, at the end, tell the truth one. Let the children try. How do they know if it is a lie?

ELDER WISDOM

Angliquet camek calianyusit? When you grow up what job do you want to hold?

– Yurliq Nita Rearden

I can make good decisions

- Describe ways to promote the safety of themselves and others
- Recognize that they have choices in how to respond to situations
- Implement stop, think, and act strategies in solving problems

Student Activity:

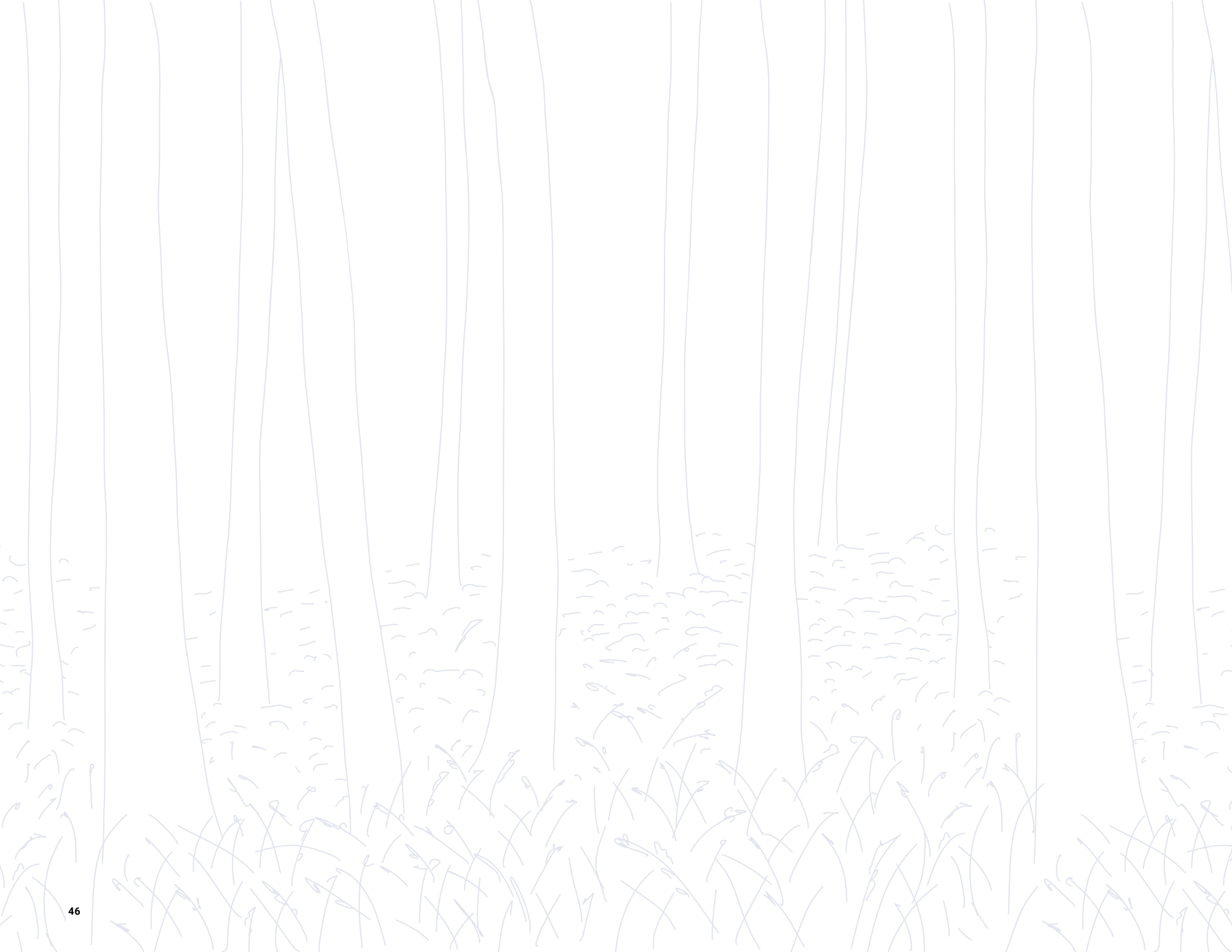
When working with your siblings or friends, how do you know when you should make a good decision if one of you chooses not to do any chores at home? Discuss how to best make choices.

I can set and achieve goals that will help me to be successful

- Identify a goal (wish, dream)
- Identify the steps needed to perform a routine task or accomplish a goal
- Describe something they have accomplished

Student Activity:

What is your wish of what you want to become when you grow up and why? Does it involve helping others? Draw a picture of your make a wish idea. Then, share what it is and why.



PULASARAQ

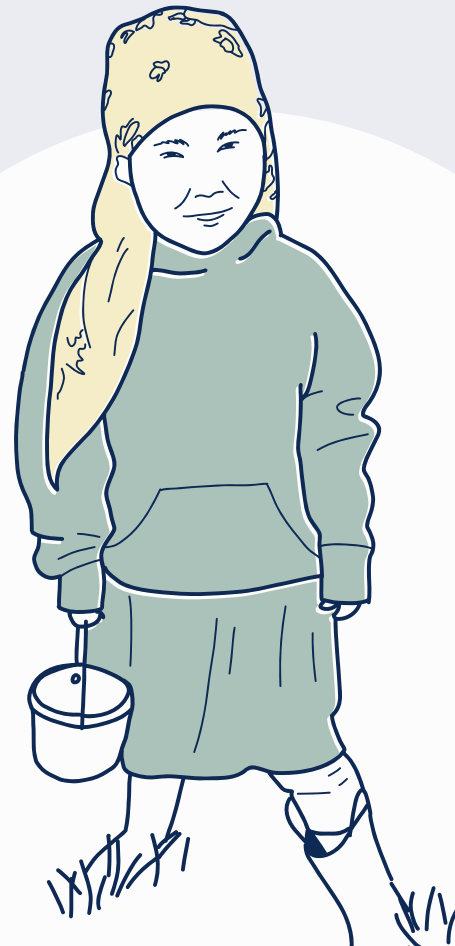
Grade 3-5

Family

Curukaq

Subsistence

Native Youth Olympics





Family

Unit 1 CELLANGLUNI – Self Awareness

Cellangluni is the moment we feel what is going on. In our Yup'ik way, we do this by being grounded in our environment/nature and surroundings/weather and aware at all times.

Unit 2 ELLUANGCARLUNI – Self Management

Elluangcarluni is when we reassess our emotions and behaviors. In our Yup'ik way we do this by remembering the teachings of our Elders and use those stories to help us reflect and self-correct to increase our ability to correct bad behaviors and reset goals.

CEÑIRCARAQ: *The process of learning to visit adequately.*

Traditionally in Yup'ik culture, children were taught to respect the home when they visit someone's home. When entering a home, one was to wait to be addressed to be invited to come in and sit or play with the other children. Another respectful thing to do was to take their coats or shoes off when entering the home. And again, it was wise to use indoor voices, speak only on what you are doing at the moment instead of gossiping. And then, staying for an hour or less was enough time so that the home is not being interrupted of their plans or what they are doing. Visiting protocols were learned to respectfully do things when visiting. Sometimes, you get invited to stay for lunch or dinner, then, permission from the parents is needed before sitting down to eat.

How to teach ceñircaraq:

Role playing will be the best way to teach the proper way of visiting. Before you tell them how to do it, have the children come up with their own play. They can get into groups of 4 to discuss and write out their event of how to visit a friend. Have each group present. Take notes of what was the right thing to do. Take the mistakes for further discussion at another time.

CELLANGLUNI (*Self Awareness*)

I am aware of what I am feeling

- Distinguish among intensity levels of their emotions
- Describe how they physically respond to emotion
- Recognize and label emotions and discuss how they linked to behavior

Student Activity:

Sometimes we visit a friend, relative, or someone we are close to when there is a death. What emotions do you experience at this time? How do you deal with your own emotions when this happens? Do you ever get advice from your parents or someone you know? How are you to behave when this happens?

I am aware of my traits, know what I do well, and know what areas I can work on

- Describe the personal qualities they possess that make them successful members of their school community
- Describe and prioritize personal skills and interests that they want to develop

Student Activity:

Learning to visit has personal qualities that need to be taught continually. Make a list of the qualities we have in our culture. Discuss with students, are these good Yup'ik qualities? How will we learn to practice them to make ourselves well respected by others when we behave well?

I am aware of the supports I have around me

- Recognize qualities of positive role models
- Identify positive adults in various facets of their lives
- Identify peer, home, and school resources they can access to help solve problems

Student Activity:

Identify what Nukalpiaq is: Make a list of the qualities he/she needs to have. What are the roles you can gain from a nukalpiaq and follow through as you are learning how to be a successful hunter? Identify skills of a qaspeq/atkuq maker: what are the skills you need to practice in order to meet and learn to be a skilled sewer or a successful artist?

ELDER WISDOM

Mikelnguq assilriatun aklutun ayuquq. A child is like a valued possession.

– Frank Andrew, Yupiit Qanruyutait, *Yup'ik Words of Wisdom*

I am aware of and accept my responsibilities

- Choose to do school work/chores without being reminded
- Define what it means to be responsible and can identify things for which they are responsible
- Explain the benefits of being responsible

Student Activity:

School work: What is your responsibility in order to access knowledge from books? Discuss why reading is important and how you can make it your responsibility to learn from books. What do you need to do daily?



ILAKUYUUCARAQ: *The process of learning to be a friend, relative, and a community member.*

Traditionally in Yup'ik culture, children were advised daily, "*Ilaten kitek assiqurluki ernerpaq pikiinga* - Today as you go along, be kind to your friends." Hearing this daily in the morning was to remind us that we are to be kind, helpful, and treat our friends and siblings with respect. It stayed with us throughout the day when this was advised to us because at the end of the day, before bedtime, we were asked, "how was your day?" We learned to tell honestly what kind of a day we had. It included how well we played together, who we were with, when we visited aunts, uncles, or cousins how we behaved, and even when we went to places or homes of another person, we were advised to stay kind the whole day. We were not allowed to say anything to hurt others nor do any harmful activities to be hated by others.

How to teach ilakuyuucaraq:

Stories from the Elders on how to get along well with others will enhance how children are to get along with one another. *The Hungry Giant*, by Teri Sloat, is a story to correct the behavior of the children for disobeying parents. This would be a good start. Read the story and discuss why the children got into trouble. How can you rewrite the story to make it right.

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Distinguish among intensity levels of their emotions
- Describe how they physically respond to emotion
- Recognize and label emotions and discuss how they linked to behavior

Student Activity:

Discuss the feelings of the children in the story of *The Hungry Giant*. Happiness, fear, sadness, and others using the picture cues. What could have happened if children obeyed their parents? What happens to you when you disobey your parents?

I am aware of my traits, know what I do well, and know what areas I can work on

- Describe the personal qualities they possess that make them successful members of their school community
- Describe and prioritize personal skills and interests that they want to develop

Student Activity:

What if Activity: Reread the story with a different purpose. This time pay attention to the chickadee and the crane and their reactions to help the children. What if they were one of the birds. What other ways would they have helped the children? Make up a story of other ways to help that can be successful for the children.

I am aware of the supports I have around me

- Recognize qualities of positive role models
- Identify positive adults in various facets of their lives
- Identify peer, home, and school resources they can access to help solve problems

Student Activity:

What does it mean to be a positive role model? Discuss this term and come up with a list that identifies the characteristics of a role model. Talk about these characteristics what each means. Then, ask who would like to follow and learn about being a role model. What do you need to do?

I am aware of and accept my responsibilities

- Choose to do school work/chores without being reminded
- Define what it means to be responsible and can identify things for which they are responsible
- Explain the benefits of being responsible

Student Activity:

What can you do to be a responsible person in your school, just like the crane and the chickadee? Make a comparative list but this time concentrate how to be a responsible person at the school.

ELDER WISDOM

Qaneryaurpailegmi mikelnguq murilkengtuuq. A child is alert and able to grasp information before being able to speak.

– Frank Andrew, p. 116, *Wise Words of the Yup'ik People*.

PELLUGCECIYARAQ: *The process of learning to forgive.*

Culturally and traditionally, asking for forgiveness was addressed to someone who was watching over you and to each other. Our ancestors recognized and knew when they did something wrong. For instance, nukalpiaq/hunters/trappers knew something happened and knew they did something wrong when they were not catching. It could be because they did not properly build a fish trap, or snares were not aired out long enough to clear the human scent. Or it could be that their wife did not properly take care of the home or their catch. They corrected the wrong doings by following the rules of the Yupiit values. At times, it took a long time to correct the right thing. Once corrected, it was not repeated because they knew they were forgiven.

How to teach pellugceciyaraq:

Children are taught to say, "I'm sorry when they are recognized for doing something wrong to a friend, siblings, or others." There is immediate forgiveness or not a word said. Let us think a moment of what makes sense to them or mean anything? Do they know once you forgive someone, you do NOT repeat the action again? Once forgiven, it is not to be repeated or it needs to be avoided in order for it to not repeat. How can this be taught? It should be taught by modeling, explaining, role playing, and learning to recognize that forgiveness is the best thing to do. It is not easy to do so but it can work.

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Distinguish among intensity levels of their emotions
- Describe how they physically respond to emotion
- Recognize and label emotions and discuss how they linked to behavior

Student Activity:

Play the game, Simon Says. Have students stand in a row up front. Teacher will say, "Simon says, take 2 baby steps forward" etc. Children are to follow the exact directions. If they make a mistake, they are to say, "I'm sorry." Teacher forgives, then repeats directions. Feel what emotions begin to evolve when constant "I'm sorry" is said, and you try to forgive each time. Talk with children how hard it is to always forgive and what needs to change to make the forgiving only done once.

ELDER WISDOM

"Do not say anything you want to a person without considering his feelings during your short life. A tongue hurts even though it's small."

– Paul John, Yup'ik Words of Wisdom.

I am aware of my traits, know what I do well, and know what areas I can work on

- Describe the personal qualities they possess that make them successful members of their school community
- Describe and prioritize personal skills and interests that they want to develop

Student Activity:

Discuss with students what it means to forgive someone and why it is important not to repeat. Make a list of what needs to improve in school to learn how not to repeat wrong doings.

I am aware of the supports I have around me

- Recognize qualities of positive role models
- Identify positive adults in various facets of their lives
- Identify peer, home, and school resources they can access to help solve problems

Student Activity:

Answer these questions:

1. Who taught you to say, "I'm sorry?" Discuss.
2. Who taught you how to "forgive?"

3. What does it mean to forgive someone who did wrong?
4. What consequences do you face when you do something wrong? Why?
5. Do you think animals can hear you if you need to forgive them if by chance, you mistreat them? Why or why not?
6. What traditional stories have you heard that relates to how our ancestors "forgave" one another?

I am aware of and accept my responsibilities

- Choose to do school work/chores without being reminded
- Define what it means to be responsible and can identify things for which they are responsible
- Explain the benefits of being responsible

Student Activity:

How responsible are you for your actions? Draw a picture of the things you are responsible for either in school or at home. Share with the class or your group. Make it positive and how do you continue this action.

UKVERYARAQ: *The act of learning to believe.*

Staying connected with your family, helping with subsistence activities and believing to learn how to do things will help you succeed in life. Success is taught through the efforts of doing, thinking, trying, and being aware of your strength and skills to acquire. It comes with hard work and not giving up. Our ancestral world deeply respected the land, water and air including the weather. Each of them enjoyed life by staying healthy. What Elders say to us and the stories they tell are real. They are told from time immemorial, being authentic with historical events. If we believe what we hear from them, it makes it right for us.

How to teach ukveryaraq:

Stories from the Elders of how well to get along will enhance how children are to get along with one another. Stories help us learn about the values. The values include how to be thankful for the animals, fish, and birds. Being thankful for what we have and sharing it with family and those who are less fortunate in our communities. Oftentimes, a student's culture is not appreciated nor do they hear how beautiful of people they are and how their culture is so important to where they live. Their identity, self-esteem and who they are should be accepted in believing in themselves to succeed in the world.

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Distinguish among intensity levels of their emotions
- Describe how they physically respond to emotion
- Recognize and label emotions and discuss how they linked to behavior

Student Activity:

Discuss the emotions of the children in the story, *The Hungry Giant*. Ask the students if they ever have the same feelings while in school, at home, or in the community when things do not go as they wish? Which emotions can help them make good choices?

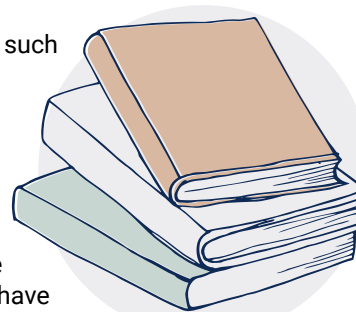
I am aware of my traits, know what I do well, and know what areas I can work on

- Describe the personal qualities they possess that make them successful members of their school community
- Describe and prioritize personal skills and interests that they want to develop

Student Activity:

Choose another book such as *The Berry Magic*, *Eye of the Needle*, or *How the Crane Got His Blue Eyes*. What are the values taught in each book? Create a play from one of the books where you will have a scenario of telling the truth.

You can have a beginning, middle, and end of a story created by the children. When practiced well, perform for another class.



I am aware of the supports I have around me

- Recognize qualities of positive role models
- Identify positive adults in various facets of their lives
- Identify peer, home, and school resources they can access to help solve problems

ELDER WISDOM

Qaneryaurpailegmi mikelnguq murilkengtuuq. A child is alert and able to grasp information before being able to speak.

– Frank Andrew, *Wise Words of the Yup'ik People*.

Student Activity:

What does it mean to be a positive role model? Discuss this term and come up with a list that identifies the characteristics of a role model. Does the role model share food, tell stories, or help with correcting wrong behaviors? Talk about these characteristics and what each means. Then, ask who would you like to follow and learn about being a role model. What do you need to do?

I am aware of and accept my responsibilities

- Choose to do school work/chores without being reminded
- Define what it means to be responsible and can identify things for which they are responsible
- Explain the benefits of being responsible

Student Activity:

What kinds of things can you do to be a responsible person in your school, a principal, teacher, nurse, pilot, mail carrier, or who? Make a comparative list but this time concentrate how to be a responsible person at the school.

ILALIURYARAQ: *The process of being a kind, friendly, and social person.*

Traditionally in Yup'ik culture, children were instructed each morning before they left the home to be kind to their cousins, friends, and visitors. It was a good reminder each morning to hear our mothers or grandmothers repeatedly say, "ernerpaq kita ilaten assiiqurluki pikiinga," "today be kind to all whom you will interact with." It was soothing to hear this first thing in the morning before leaving the house. And when a child came to any confrontation, they corrected themselves to be friendly and get along with others. This was instilled in every child; kindness and friendliness in the villages. The kindness and friendliness to visitors broke when students started traveling to big cities. Many experienced the advice to not to be friendly to strangers. It was to avoid crime from others. Our world has changed.

How to teach ilaliuryaraq:

Today we face problems with violence, crime, hatred, bullying, and insane words in the schools. The term, ilaliuryaraq, in the Yup'ik value can be retaught how best to treat other children making choices of words that will help kids to say, understand, and behave in the manners we want children to be. How to be kind in our culture needs to be taught again and again in order for our students to learn to become a real human being.

ELLUANGCARLUNI (Self Management)

I can manage my emotions in a way that is constructive and appropriate

- As an adult, model self-talk, and then discuss how you are using it
- Students write a story showing positive choices. Be sure the story shows the characters' thoughts as they are making the choices
- Use fill-in-the-black "I messages" as a practice tool

Student Activity:

Discuss what it means to be; "a real human being" in the Yup'ik culture. Ancestors were kind, friendly, helpful, and thought before replying to any questions that were asked. They learned not to talk back, to listen carefully when someone was talking and not to interrupt. They used thought processes on things they heard, meaning they let it set in their minds and went through it like a story picture. Tell a cultural story that includes; kindness, friendliness, or helping. Then, have the students think it over in their minds like a story. Lastly, have the students draw a picture of each section. Have them retell the story they heard using their pictures. Are they accurate? Do they need to make changes, add, delete, or start over?

I can act in an honest manner

- Students role-play scenarios where telling the truth would be hard and discuss strategies and reasons why they would want to tell the truth anyway
- Identify historical characters whose integrity improved a situation

Student Activity:

First define bullying. Then when it is clear, discuss with children if they have been bullied in the classroom, on school grounds, at home, or in the community? Talk about it, then, discuss how honest they need to be if they are going to report when witnessing bullying. Dishonesties can lead to trouble. Why or why not? Discuss.

I can make good decisions

- Read the 'Choose your own Ending' books as a class and brainstorm the possible endings
- Practice win-win problem solving strategies (i.e. RCCP)
- Assign group work and ensure that all students are active participants (see *Kagan's Cooperative Learning Strategies*)

ELDER WISDOM

"I speak of things that I know, and I do not speak of things that I made up."

– Hilary Kairaiuak, Chefornak, *Wise Words of the Yup'ik People*

Student Activity:

Discuss what fighting is? Ask have you seen someone get into fight? What did you do? Do you join them? Do you stop them? If you were to talk to them, what are you going to say? Will you correct them to be kind to one another? What does kind mean? Do you practice being kind? Discuss with students the answers you give to find out the truth.

I can set and achieve goals that will help me to be successful

- Students write a dialogue between a teacher and a reluctant student, explaining why school is important
- At the end of a project, students think of one thing they could have done differently to make the project even more successful
- Chart daily and weekly goals

Student Activity:

In your eyes, who is successful in the village? Why do you think so? Is kindness part of it? What does success mean? What things do you need to do in order to become a successful student? Choose anyone of the questions to talk about how to be kind in your success stories.

UMYUANGCARYARAQ: *The process of being mindful, thinking it over, and fixing your thoughts.*

Culturally, thinking things over before speaking or before acting upon the thought is encouraged by Elders. Keep a positive mind. Traditional parenting was based on a story or facts of life to correct a negative behavior. For instance, here is a story about a little girl playing with her sister outside her home, making mud pies using old cans. A younger brother bothered them by taking away the cans. The little girl pulled and scratched his arm. He cried seeing his blood pouring out of his arm and ran into the house. Dad was nearby watching. He came over and sat next to the little girl. The little girl started crying, and dad calmly explained how human scratch can infect a person. This gave the little girl to think about her behavior. She wasn't scolded but given a fact. She corrected her own behavior thinking it over and never again scratched another person in her life. True story.

How to teach umyuangcaryaraq:

Encourage students to keep a positive mind. Think before speaking. Traditionally, there is a time when a question is asked. A bilingual person will think before answering any question. In their minds, they think it over to come up with an answer. Sometimes, an answer may not arrive until the next day or in a week. When there are no answers, they say, "I don't know." Today, monolingual speakers answer any questions in a matter of time. Reminding the students to think about their question before answering would be a good practice. Give a couple of minutes to answer.

ELLUANGCARLUNI (Self Management)

I can manage my emotions in a way that is constructive and appropriate

- As an adult, model self-talk, and then discuss how you are using it
- Students write a story showing positive choices. Be sure the story shows the characters' thoughts as they are making the choices
- Use fill-in-the-black "I messages" as a practice tool

Student Activity:

Play a game of "I Spy." You ask questions and students have to think and search for answers. Use questions like: what is round and flat in the room? Make more questions observing your room. Make sure students take turns by raising their hands to answer. Ask did you think about the question before answering or did you look right away? Discuss.

I can act in an honest manner

- Students role-play scenarios where telling the truth would be hard and discuss strategies and reasons why they would want to tell the truth anyway
- Identify historical characters whose integrity improved a situation

Student Activity:

Invite a guest speaker to a topic of listening. Have them speak for 5-10 minutes. Tell the students they are to listen without interruptions. Observe how long they can actually sit and listen. When the guest speaker leaves, discuss the difficulty of listening or not.

I can make good decisions

- Read the 'Choose your own Ending' books as a class and brainstorm the possible endings
- Practice win-win problem solving strategies (i.e. RCCP)
- Assign group work and ensure that all students are active participants (see *Kagan's Cooperative Learning Strategies*)

Student Activity:

Discuss with students how to be a good listener when visitors or guests come to your class. Have them decide what is the best way to ask, behave in front of a guest, and how to respect the guest.

ELDER WISDOM

"I speak of things that I know, and I do not speak of things that I made up."

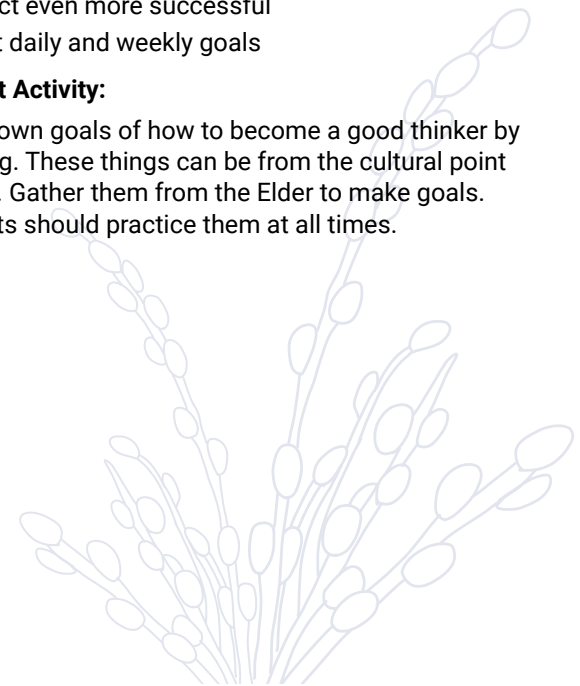
– Hilary Kairaiuak, Chefornak, *Wise Words of the Yup'ik People*

I can set and achieve goals that will help me to be successful

- Students write a dialogue between a teacher and a reluctant student, explaining why school is important
- At the end of a project, students think of one thing they could have done differently to make the project even more successful
- Chart daily and weekly goals

Student Activity:

Write down goals of how to become a good thinker by listening. These things can be from the cultural point of view. Gather them from the Elder to make goals. Students should practice them at all times.



IKAYUUCARAQ: *The process of learning to be helpful.*

Traditionally learning to become a helpful person was practiced from the early stages up to adulthood. It is an acquired skill to learn to be helpful to those in need. In the village, it starts with things like helping pull the boats up to the land in the fall before freeze up and helping to take the boats down to the river after break-up. When a seal or moose is caught, not only family members help for themselves but others were welcome to help with butchering the catch. Most of the learning to be a helpful person started with the community doing something together so that it becomes easy to do, so when you are alone with another person who needs help such as getting ice water for the elderly, chopping wood, and taking the trash out to the dump, without expecting payment from them. When it comes to payment, helpfulness is not acquired but doing a job for pay.

How to teach ikayuucaraq:

Class projects are one way to teach ikayuucaraq. When someone needs assistance there should be another student to help the one that can learn the skill of helping out. Projects such as learning a craft, art, play, or preparing for certain events where there are things to take care of, can be places where help is taught. It should be done without complaints or nagging who does what, and doing it with the thought of I am helping.

ELLUANGCARLUNI (Self Management)

I can manage my emotions in a way that is constructive and appropriate

- As an adult, model self-talk, and then discuss how you are using it
- Students write a story showing positive choices. Be sure the story shows the characters' thoughts as they are making the choices
- Use fill-in-the-black "I messages" as a practice tool

Student Activity:

How does it make you feel when you help an Elder? How about when you help your parents? What do you gain helping older people? Is Elder's or parent's gratitude bigger than you're helping them? What does this mean? Discuss or tell a story about it explaining how gratitude can be received not by money but in a different way.

I can act in an honest manner

- Students role-play scenarios where telling the truth would be hard and discuss strategies and reasons why they would want to tell the truth anyway
- Identify historical characters whose integrity improved a situation

Student Activity:

When did you learn about telling a lie? When you did, if there are those who are not afraid to tell, how did you feel? Why is it important to tell the truth? What are your ground rules for telling the truth? Talk about these questions as you're talking points.

I can make good decisions

- Read the 'Choose your own Ending' books as a class and brainstorm the possible endings
- Practice win-win problem solving strategies (i.e. RCCP)
- Assign group work and ensure that all students are active participants (see *Kagan's Cooperative Learning Strategies*)

Student Activity:

Tell stories of helping others. Listen to their ending story. Have them create other ways to end a story they told. Now, retell the story they created. What did you think?

ELDER WISDOM

Cat tamarmi nunuliutengqellratuq. Everything in life has a reward.

– Yuuyaraq Poster, 1997

UKVERYARAQ: *The act of learning to believe.*

Staying connected with your family, helping with subsistence activities and believing to learn how to do things will help you succeed in life. Success is taught through the efforts of doing, thinking, trying, and being aware of your strength and skills to acquire. It comes with hard work and not giving up. Once we help children start setting goals, we will see how they will grow toward bigger things to accomplish. Enjoy life, and stay healthy. Being honest with real life experiences will help make them believe in things that work as a Yup'ik person. What Elders say and of our past stories are real, told from time immemorial, authentic, and true. If we believe what we hear from them, it makes it right for us.

How to teach ukveryaraq:

Reading or telling stories of our ancestors' ways of life is one way to learn to believe the true values they carried on with. For example, learning about the characteristics of your namesake can help to correct the behavior of the child. Because when we say, "that is not how your namesake would behave at your age" is true. It will help the child to correct their own behavior. Finding books to read about the values such as *The Berry Magic*, *Eye of the Needle*, *Hungry Giant*, and *How the Crane Got Its Blue Eyes* will help the students. What value is taught in each book?

ELLUANGCARLUNI (Self Management)

I can manage my emotions in a way that is constructive and appropriate

- As an adult, model self-talk, and then discuss how you are using it
- Students write a story showing positive choices. Be sure the story shows the characters' thoughts as they are making the choices
- Use fill-in-the-black "I messages" as a practice tool

Student Activity:

Discuss the emotions of the children in the story, *Hungry Giant*. Ask the students if they have ever had the same feelings while in school, at home, or in the community when things do not go as they wish? Come up with emotions that can help them make good choices.

I can act in an honest manner

- Students role-play scenarios where telling the truth would be hard and discuss strategies and reasons why they would want to tell the truth anyway
- Identify historical characters whose integrity improved a situation

Student Activity:

Choose one of the books you have read and create a play with the children where you will have scenarios of telling the truth. You can have a beginning, middle, and end of a story created by the children. In each section, tell a truth about the story. When they are ready, perform for another class. Make it fun and enjoyable.

I can make good decisions

- Read the 'Choose your own Ending' books as a class and brainstorm the possible endings
- Practice win-win problem solving strategies (i.e. RCCP)
- Assign group work and ensure that all students are active participants (see *Kagan's Cooperative Learning Strategies*)

Student Activity:

From one of the books you read or the play the class created, how would you change the ending. Discuss possible endings, and list on a chart. Choose one that the children can practice. Why did the children choose this instead of the others? If done individually, have them write which ending they would pick and why. Later, have them present their own written reasons.

I can set and achieve goals that will help me to be successful

- Students write a dialogue between a teacher and a reluctant student, explaining why school is important
- At the end of a project, students think of one thing they could have done differently to make the project even more successful
- Chart daily and weekly goals

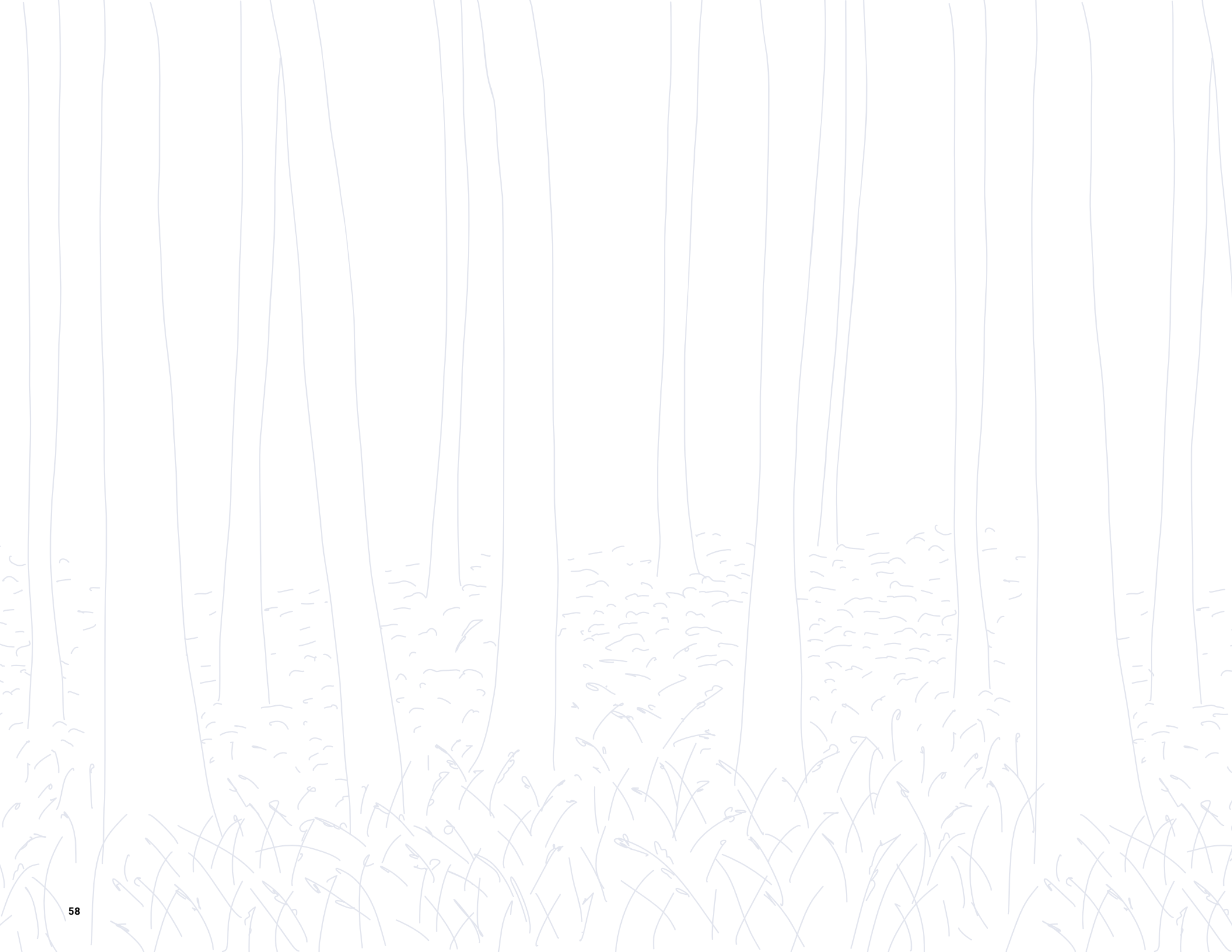
Student Activity:

Why is school important? Have a debate in the class why they think school is important or not? Then, if it's a good debate, have students do a report to the Tribal office or another class.

ELDER WISDOM

Ukvertarluta anglituukut qanruytnek. We believe in our way of life as we grew up.

– Yuuyaraq Poster, 1997



Curukaq

Unit 1 MURILKELLUNI – Social Awareness

Murilkelluni is to understand the feelings and perspectives of others. In our Yup'ik way we do this by learning from our Elders and show care in a positive way. We speak to others in a loving, caring way and with compassion.

Unit 2 QINUUNANI – Social Management

Qinuunani is a way of handling our emotions in social settings in a quiet manner with deep concern for the relationships we have with others. In our Yup'ik way we do this by building upon the healthy way of living and being, seeking help from Elders to handle conflict in a caring way and seeking support from those who show examples of living a quiet peaceful life.

CIKIRYARAQ: *The process of learning to share and give.*

Culturally, learning to give and share is taught as early as in the infant and childhood years. Babies are taught how to give by handing them a gift and to hand out to another person. This continues on to give to others through their namesakes, related to them. They remember their birthdays, anniversaries, feast days, holidays, and the special day of their departure from earth. All gifts are not necessarily materials but can be food or small things, helping out with the house or outdoor chores, or bringing them their first catch such as sharing of birds, moose meat or fish.

How to teach cikiryaraq:

The process of giving is taught early and it helps avoid becoming stingy or selfish. Explain to the children how potlatches use gifts that are relevant to give to strangers for boys and girls. Boy's gifts include a shovel to indicate they are ready to shovel the snow on the path to the qasgiq. An axe is given away to let the audience know that the boy is ready to chop wood for others, and then, a galvanized bucket to pack water for the elderly. For the girl, it is a broom and dust pan identifying she can sweep the qasgiq where men worked. A basin, cloth and soap, are given to indicate use of it in the maqi or to clean the home. A miisskaa/pan indicates she can make akutaq to give to the hungry and she can feed many. Water goes with it for the singers at the potlatch to show respect for them. Other gifts are also included such as spears, fabric, and animal skins and much, much more depending on a family group or first catches.

MURILKELLUNI (Social Awareness)

I care about the feelings and viewpoints of others

- Predict how their own behavior affects the emotions of others
- Define the terms perspective/point of view
- Use listening skills to identify the feelings/perspectives of others

Student Activity:

Bring items to class: shovel, axe, bucket, basin, pan, soap, broom, and dust pan. Demonstrate how to safely use a shovel and an axe. How to safely sweep and pick up dust. Then, have the children demonstrate to you. Do a survey of who knows how to use the items used to give away for the first dancers. Let children know that the chores using these items are significant and important to our culture. It means to become helpers for the Elders in the community.

ELDER WISDOM

Yuraq pirpaqaput. Eskimo dance is very important to us.

– Yurliq Nita Rearden

I care about others and do my part to make my community better

- Describe what they learned about themselves in helping out others
- Identify roles they have that contribute to their school, home, and neighboring community
- Work together with peers to address a need

Student Activity:

Discuss what they need to learn before their first dance. Chores that they need to do in the community. Discuss how they feel? Also, add to the list of other chores (picking up trash) for the betterment of the community.

I care about and respect the individual differences of others

- Identify contributions of various social and cultural groups
- Recognize that people from different cultural and social groups share many things in common
- Define stereotyping, discrimination, and prejudice

Student Activity:

Discuss what the social skills are when your village has guests come for the potlatch. What are the protocols for behavior in the gym? During yuraq? During passing of the gifts? When water is passed around to guests? How are guests treated?

I care about how I perceive others and how they perceive me

- Describe tone and how it is used to communicate to others
- Describe the impact of body language and facial expressions in communication
- Develop awareness that social cues may be different among various groups

Student Activity:

Discuss the meaning of yuraq. Men kneel. Women stand. Why? Use of headdresses, belts for woman. (Beauty and to keep unforeseen evils away). Ancestors songs handed down. Family songs. How to behave when yuraq. Who can be silly? Facial expressions. Meaning of the motions. How are stories made? Meaning of dance fans, why 5 feathers for men, why decorative and animal emblem for women? Reasons for wearing qaspeqs. When people perform, what is the reason? (All about cikiryaraq.)

QANEMCI- : *The process of learning to tell a story.*

Culturally, our Yup'ik yuraq/dance tells stories. Usually when a song is prepared to be composed, yuaruciyaesta, one who creates the song and dance, will think of a moment or event a child or person did. It could be traveling, fishing, hunting, berry picking, taking a maqi, riding a sled, snow machine, kayak, driving a motor, setting traps or snares, watching birds flying or walking on the tundra, sewing, eating, looking around, etc. including emotions of happiness, gratitude, and what is happening in our lives in the modern days. Land, air, and water descriptions are included. All of these tell a motion story in a song.

How to teach qanemci- :

Storytelling is a skill. Our ancestors were skilled in telling a story with locality descriptive words, quotations from characters, humor, imagery, point of view and style. When you listen, you can follow the story just like you are watching a movie and are able to visualize the scenery and characters in your mind. Yuraq has motions that tell stories. It is a great way to learn how to tell a story. It is interesting to figure out the motions that depict the character of the person in the yuraq. In writing you would come up with complete sentences from a yuraq a person is performing. There are many other ways to learn how to tell a story.

MURILKELLUNI (Social Awareness)

I care about the feelings and viewpoints of others

- Predict how their own behavior affects the emotions of others
- Define the terms perspective/point of view
- Use listening skills to identify the feelings/perspectives of others

Student Activity:

Watch a video of a yuraq/dance group. Pay special attention to the facial expressions and motions of the dancers. How do you know when they express happiness? How do you know the meaning of the motions? Or have students tell stories of their first dances if they have.

I care about others and do my part to make my community better

- Describe what they learned about themselves in helping out others
- Identify roles they have that contribute to their school, home, and neighboring community
- Work together with peers to address a need

Student Activity:

Listen to a Yup'ik yuraq song on a tape or video. Only listen, no pictures. How do you feel when you listen to a Yup'ik dance song? What parts make you happy? What parts make you want to dance? How does community help you dance? What is your role in a yuraq?

I care about and respect the individual differences of others

- Identify contributions of various social and cultural groups
- Recognize that people from different cultural and social groups share many things in common
- Define stereotyping, discrimination, and prejudice

Student Activity:

Learn a Yup'ik song and dance. Or use the first dancer's song. What things were included to make your yuraq a happy one, humorous one, or something about it that told a story of you. Did your first dance help you to correct your new behavior? What are new things you do now? Leader, care of others, helpfulness, etc?

I care about how I perceive others and how they perceive me

- Describe tone and how it is used to communicate to others
- Describe the impact of body language and facial expressions in communication
- Develop awareness that social cues may be different among various groups

Student Activity:

Traditionally, yuraq corrected a person's misbehavior. One way was to tease and embarrass the person in public through the dance. Teasing wasn't to hurt the person, it was a healthy tease. It wasn't time to pay back, be angry, or continue to act. When a person corrected themselves, they were praised, accepted back to the community, and loved. Create a song and dance to correct a behavior of a child. Teach them how to accept this song and dance even if they are teased. Discuss how to learn from it.

ELDER WISDOM

Mikelnguq assilriatun aklutun ayuquq. A child is like a valued possession.

– Frank Andrew, Yupiit Qanruytait, *Yup'ik Words of Wisdom*

ATERPAGCARAQ: *The process of learning how to use Yugtun namesake.*

Traditionally Yup'ik children are named after someone who has passed on, particularly a relative or a close friend and often times to they are names to regain a name from years of our ancestral naming system. It is special to be named after someone who knew about their characters and their lifestyle. Then, when someone wants to gain a Yup'ik name, they are carefully watched. The things they like to do, say, and how they present themselves. Often times, a child can gain another name when they want to be ill after someone had passed on. Or when they ask for it. Often times to a non-Yup'ik person, names don't mean anything.

How to teach aterpagcaraq:

Regaining the use of the Yup'ik names in the classrooms is a very important way of teaching a child how they are respected and identified by who they really are. When Yup'ik names are used, it is with utmost respect to the deceased person we call them by. Children in return learn to respect you when they hear their Yup'ik name. It is one way of correcting their behavior if something is not the right thing to do. Children learn to honor who they are named after and understand that they do not behave wrongly because of who they are. When they misbehave, it is not respectful to the ancestral name. Using their Yup'ik names helps us to speak to them with compassion, care, and love.

MURILKELLUNI (Social Awareness)

I care about the feelings and viewpoints of others

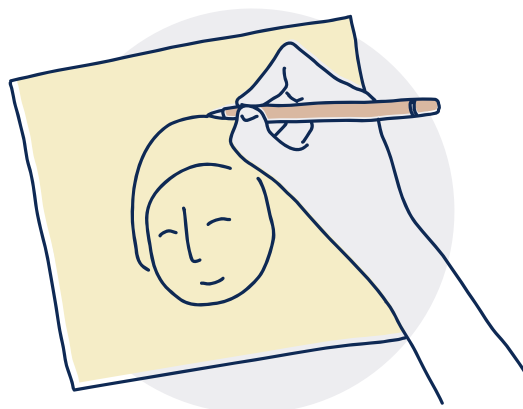
- Predict how their own behavior affects the emotions of others
- Define the terms perspective/point of view
- Use listening skills to identify the feelings/perspectives of others

Student Activity:

When you respect self by your Yup'ik name, what does that mean? Discuss. Do a role play of how to respect yourself and others. Teach children how to truly respect their namesakes and practice the respect of others when they call them by their Yup'ik names.

I care about others and do my part to make my community better

- Describe what they learned about themselves in helping out others
- Identify roles they have that contribute to their school, home, and neighboring community
- Work together with peers to address a need



Student Activity:

Art lesson: Create a self-portrait using their Yup'ik name. Have them find out from their parent or other relatives what their namesake used to do when they were alive. Then, have them write a short story about their namesakes. Display in the school to show how they can help one another.

I care about and respect the individual differences of others

- Identify contributions of various social and cultural groups
- Recognize that people from different cultural and social groups share many things in common
- Define stereotyping, discrimination, and prejudice

Student Activity:

Write a poem of I WILL HELP BY. Then, have students post this to their self-portrait. Encourage nice handwriting as well as adding rhyming words. Read their finished product.

I care about how I perceive others and how they perceive me

- Describe tone and how it is used to communicate to others
- Describe the impact of body language and facial expressions in communication
- Develop awareness that social cues may be different among various groups

Student Activity:

Act silly day! Have children take turns making their funniest faces in front of the class. Have them choose who is the funniest person with their facial expressions. Present that person with reward. Discuss when it is okay to make funny faces and when it is not appropriate.

ELDER WISDOM

Mikelnguq assilriatun aklutun ayuquq. A child is like a valued possession.

– Frank Andrew, Yupiit Qanruytait, *Yup'ik Words of Wisdom*

IKAYUUCARAQ: *The process of learning be helpful.*

Culturally, learning to get help begins at home from mom or dad with house chores simple enough for a child to do. This could include picking up items off the floor, throwing trash into the garbage can, putting items on the shelf. The parents model how to do these for the children. These are practiced until they are embedded in their brain to act when someone needs help. You learn to do it without being asked. Other ways children learn to be helpful is when they are cleaning homes, taking care of pets, and gift giving. Often times, working with a buddy or a sibling is helpful to do the job well.

How to teach ikayuucaraq:

Children can learn to help one another in many ways in the schools. Some teachers have helping charts so that students are reminded about the chores they are supposed to be doing in class. But, the ideal part is to learn how to help voluntarily when they see someone in need. Children need to learn how to recognize what that means. One way is telling them to bring a chair for the Elder visiting the school, giving them tea or water, and walking with them, holding their hand or arm in the hallway to the exit door. Children can also do this with other adults or younger children in the building. Practice makes it real.

MURILKELLUNI (Social Awareness)

I care about the feelings and viewpoints of others

- Predict how their own behavior affects the emotions of others
- Define the terms perspective/point of view
- Use listening skills to identify the feelings/perspectives of others

Student Activity:

How does it feel not to get help when you fall down and get hurt? Discuss. What ways can you learn to help others? Make a list of ways to help others in this manner.

I care about others and do my part to make my community better

- Describe what they learned about themselves in helping out others
- Identify roles they have that contribute to their school, home, and neighboring community
- Work together with peers to address a need

Student Activity:

Make a poster of community helpers. Use crayons or create a collage from magazines on the ways of helping the community. It could be picking up garbage, cleaning walkways, or bringing food to an Elder. Think of other ways and include those.

I care about and respect the individual differences of others

- Identify contributions of various social and cultural groups
- Recognize that people from different cultural and social groups share many things in common
- Define stereotyping, discrimination, and prejudice

Student Activity:

When curukaq/potlatch is near or in session, what are ways to offer help to the guests to welcome them to your village? Discuss ways to help and practice healthy ways of helping so that they will feel comfortable in your village.

I care about how I perceive others and how they perceive me

- Describe tone and how it is used to communicate to others
- Describe the impact of body language and facial expressions in communication
- Develop awareness that social cues may be different among various groups

Student Activity:

Create a small card on what will I do help if the guest needs help? You may want to present this to a guest when they arrive. Like, "I can help you carry your gifts to the house you are staying at." "I can get you some water." "Ask me to help you when you need it," and so on.

ELDER WISDOM

Mikelnguq assilriatun aklutun ayuquq. A child is like a valued possession.

– Frank Andrew, Yupiit Qanruyutait, *Yup'ik Words of Wisdom*

UKVERYARAQ: *The act of learning to believe.*

Culturally, we truly believe our yuraq song and dance makes us who we are. We are fortunate that our songs and dances are alive for our enjoyment and to present ourselves carrying our traditional ancestors' ways of doing. We are faithful to our ancestors care through the dances and songs they created, left us with, and continue the practices they embedded into our brains but most of all, what we call "paitaq," inheritance of the song made by the family groups. They truly tell stories of our ancestral ways of life.

How to teach ukveryaraq:

Listening to the yuraq songs helps us know who we were. Watching the motions helps us understand the lives they lived. One way to teach this is to study the traditional song and motions created to a yuraq. The attire we wear are from our ancestral creations. We believe in keeping them alive and wear them faithfully to let others know who we are. Believing in creativity, to communicate, to honor, and to faithfully keep our tradition is of utmost importance for students to learn.

MURILKELLUNI (Social Awareness)

I care about the feelings and viewpoints of others

- Predict how their own behavior affects the emotions of others
- Define the terms perspective/point of view
- Use listening skills to identify the feelings/perspectives of others

Student Activity:

Watch a video of a yuraq from a long time ago. Find out who the song was made for. Who is the family song of? What are the motions? And what story did you get out of the yuraq? What parts of the song and motions did you understand? What type of life did they live?

ELDER WISDOM

Mikelnguq assilriatun aklutun ayuquq. A child is like a valued possession.

– Frank Andrew, Yupiit Qanruyutait, *Yup'ik Words of Wisdom*

I care about others and do my part to make my community better

- Describe what they learned about themselves in helping out others
- Identify roles they have that contribute to their school, home, and neighboring community
- Work together with peers to address a need

Student Activity:

Rewatch the same video of yuraq. This time watch what the community members did. Is this time during the qasgiq time or community hall? What types of clothing did they wear? Are they happy? Do they look like they are having fun? Discuss.

I care about and respect the individual differences of others

- Identify contributions of various social and cultural groups
- Recognize that people from different cultural and social groups share many things in common
- Define stereotyping, discrimination, and prejudice

Student Activity:

Compare the video with modern day Yuraq. What is the same today as the dance groups from the video? What is different today from the video? Discuss how the culture stays alive. Is this important or not? Have children discuss what would happen if practices are not kept? What do they need to do to keep yuraq alive?

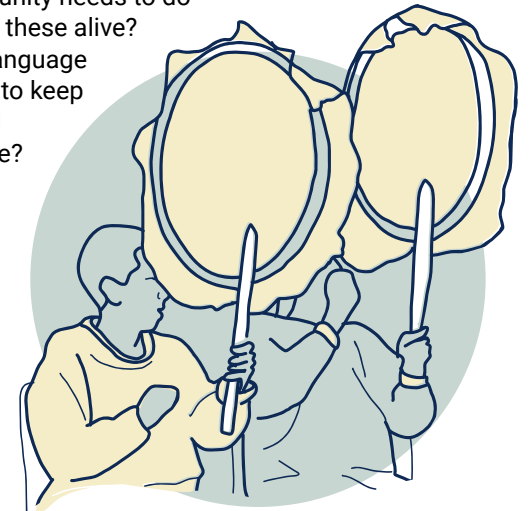
I care about how I perceive others and how they perceive me

- Describe tone and how it is used to communicate to others
- Describe the impact of body language and facial expressions in communication
- Develop awareness that social cues may be different among various groups

Student Activity:

Do you believe in the importance of keeping the Yup'ik traditions alive? Why or why not? How important is our dance attire? How will you keep up in the arts of making dance fans, drums, qaspeqs, headdresses, and making mukluks? What is it that the community needs to do to keep all these alive?

Is Yup'ik language important to keep songs and dance alive?



ANGLANIYARAQ: *The act of having fun, enjoy, to watch.*

Traditionally, we were taught that whatever we do in our culture we were to do it with enjoyment, to be thankful for the gifts given, accept every consequence we face. If we make a mistake, we learn from it and make it better the next time. We were taught to appreciate our environment; land, water, and everything from the air. It included everything we received from subsistence activities to natural resources such as driftwood, trees, willows, grass, tundra, rain, snow, ocean and river animals, swamps, moss, lakes, plants, tundra berries, edible and medicinal plants, ice, mud, dirt, and much, much more because our whole world was given to us and we were to respect it with spirituality involved in how we took care of it. It is true!

How to teach anglaniyaraq:

Laziness was never expressed in things we did and what we needed to do in our cultural life. Cultural arts come from every resource we encountered in our life. We have fun gathering them, designing and making them, and doing what is to be done. If we can duplicate learning as a fun thing to do in school, it would be beneficial to students. What a great idea!

MURILKELLUNI (Social Awareness)

I care about the feelings and viewpoints of others

- Predict how their own behavior affects the emotions of others
- Define the terms perspective/point of view
- Use listening skills to identify the feelings/perspectives of others

Student Activity:

How can you incorporate reading, writing, math, science, social studies, and other subject areas into a fun way of learning? Can they be taught through games, arts, cultural based or placed based learning environments. Think of one way to help students enjoy learning. How did they feel?

I care about others and do my part to make my community better

- Describe what they learned about themselves in helping out others
- Identify roles they have that contribute to their school, home, and neighboring community
- Work together with peers to address a need

Student Activity:

Curukaq time is a fun time to practice how to safely have fun. Discuss what they enjoy about potlatches? Make a list to remember and learn from them.

I care about and respect the individual differences of others

- Identify contributions of various social and cultural groups
- Recognize that people from different cultural and social groups share many things in common
- Define stereotyping, discrimination, and prejudice

Student Activity:

When people from other villages come to potlatch they come to enjoy. What do they enjoy during the potlatches? Make a list so that the students understand that these are healthy ways of doing things in Yup'ik culture.

I care about how I perceive others and how they perceive me

- Describe tone and how it is used to communicate to others
- Describe the impact of body language and facial expressions in communication
- Develop awareness that social cues may be different among various groups

Student Activity:

Create a dance competition by classes. It can be yuraq or a dance to modern songs or rap. Have children dance to be silly and have fun doing it. It is a good time to act silly only when you are directed. Talk about when it is fun to be silly. Do masks make them sillier when you wear them? Discuss.

ELDER WISDOM

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QUYAYARAQ: *The process of learning to be thankful.*

Traditionally in our Yup'ik culture, because we don't know what our future holds, Elders continually advised us to be thankful for what we have, for the day, for reaching this day, and for giving us wisdom to continue faithfully in life with love, kindness, and compassion. Subsistence brought to the family and community was most appreciated in thankfulness and to be shared with the guests at the potlatch. Our ways of sharing were most appreciated for how we gave our food away to the guests. It was traditionally thing to do of giving what we have.

How to teach quyayaraq:

Rituals of being thankful should be practiced in schools to learn how to save, not waste. Children who are taught to be thankful for school lunches will learn not to waste. Children who learn to conserve supplies used at school will learn to appreciate them, not waste. Learning to be thankful for everything should be practiced as it is how Elders show deep appreciation and thankfulness to being taken care of. Learn from them to practice the value of quyayaraq/thankfulness.

QINUUNANI (Social Management)

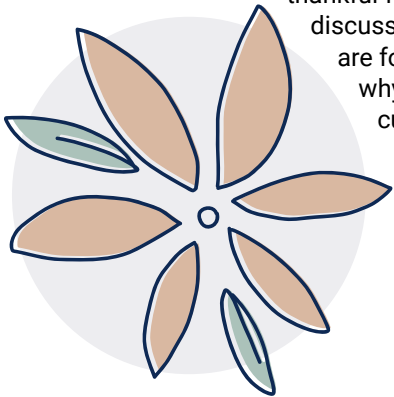
I will interact well with others

- Give and receive compliments in a genuine manner
- Use attentive listening skills to foster better communication
- Demonstrate good sportsmanship
- Demonstrate cooperative behaviors in a group (e.g. listen, encourage, acknowledge opinions, compromise, reach consensus)

Student Activity:

Make flower petals ahead of time. Give one to each child. Have them think of things they are thankful for. Write them down and create a wall with a gigantic flower that is growing with things that they are thankful for. Create the theme during curuqaq, we are

thankful for. When this is done, discuss what the connections are for the curuqaq and why it is important in our culture to continue to be thankful during this special season.



I will work on having constructive relationships

- Recognize the difference between positive and negative relationships
- Understand the difference between safe and risky behaviors in a relationship
- Identify a problem in a relationship and seek appropriate assistance

Student Activity:

Negativism is easily practiced. For instance, words used such as, "I don't like you!", "you are stupid.", "you're not my friend.", "how ugly that is.", "shut up!", "I hate you!", "Idiot!", "you always...", "you never...", and so on. Write these on the wall and discuss how these make others feel when we hear them from kids. Then discuss how to change these negative words to positive words. In Yup'ik way, we have kind words: kenkamken, assikamken, assikaqa, quyakamken, nunanikvaa, anglanaqvaa, assirpaa, nutaan atam, cool-arpaa, kumegnaqvaa, angniqvaa, etc. These can be practiced to make each other happy and feel respected by learning to use them to complement one another. Learn with the Yup'ik teachers what each of the Yup'ik words mean. Fill the school hallway with Yup'ik words of wisdom.

I will deal with interpersonal conflicts constructively

- Show an understanding of conflict as a natural part of life
- Describe causes and effects of conflicts
- Distinguish between destructive and constructive ways of dealing with conflict
- Activate the steps of a conflict resolution process (listen, express feelings, discuss solutions, make amends, etc.)

Student Activity:

Discuss what is meant by conflict? Discuss the conflicts in school that the children have recognized. How do you handle these conflicts before they become huge problems? What is the best way to deal with conflict when you see it? You can create a drama for children to help them understand what is meant by conflict. Find out how Yup'ik people deal with conflicts. What needs to change to make us a better group of people?

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YURAQERRAALRIA : *The act of the first dance.*

Culturally, we enjoy when someone has their first dance. It comes at any age. The first dancers are honored for their first catches, first fish cutting or berry picking filling up their buckets, and/or honoring the name that they were named after. Sometimes in adults, it is through the story that they are honored for the wishes of the first dance after being absent for a while. They come back to be part of the community. It is a time from being absent, then coming home to be a community helper, leader, and to carry on serving the community. What a great honor of being able to be accepted in the community.

How to teach yuraqerraalria:

Listen to stories of the Elders of honoring a first dancer. Why was this person picked to do their first dance? What things did they do to prepare them? What did the first dancer accomplish in order to be honored for the dance? What are the duties of the first dancer? These questions can be used to interview their own parents to gain the stories to tell in the classroom. It is a healthy way of learning about the first dancers. There is a purpose for the first dance. How long did they prepare for it?

QINUUNANI (Social Management)

I will interact well with others

- Give and receive compliments in a genuine manner
- Use attentive listening skills to foster better communication
- Demonstrate good sportsmanship
- Demonstrate cooperative behaviors in a group (e.g. listen, encourage, acknowledge opinions, compromise, reach consensus)

Student Activity:

First dance is a genuine manner in our culture. When the children tell their stories from their parents of their first dances, listen with keen listening skills to learn about what the first dance means. Encourage the children to ask questions, especially those who have not had their first dances. Learn from one another what can be done to help others who have not had their first dance. Can the school sponsor an event?

I will work on having constructive relationships

- Recognize the difference between positive and negative relationships
- Understand the difference between safe and risky behaviors in a relationship
- Identify a problem in a relationship and seek appropriate assistance

Student Activity:

This time might be a good time to discuss with the children how they felt if they had not been introduced in a first dance due to many circumstances. What are the negative feelings they developed? (jealous, hatefulness, anger, feelings of not part of a family, community member?) Once feelings are collected and understood, think of ways to solve this issue. Children can create a first dance event of their own peer group. It will take planning, participating, working hard, practice, making items, getting support from adults, Elders and community too. Plan together to make a positive event.

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Student Activity:

Discuss the conflicts you faced in planning the first dance for those who have not danced before? How did you resolve them with your students to make things work well? What an awesome way to talk about the conflicts we face in our own language and culture and how we can develop good leaders out of our own students. We have to become good problem solvers and learn to resolve conflict to be great leaders for our communities.

MUNANGNAQSARAQ: *The process of learning a new skill and to be skillful.*

Culturally, when learning the cultural arts, we are taught to work with accurate measurements using our eyes, precise fittings, and carefully combining materials together gaining skillful and dexterous hands. A person is recognized of their skillfulness by how well their carvings are on finished products such as wooden boats, sleds, fish traps, spears, snowshoes, mending nets, kayaks, harpoons, atlatl, stitches in sewing parkas, mukluks, and all types of animal skin sewing including beading, crafts and making jewelry. An Elder can predict in a child how well they will become skilled workers by looking at their small hands and fingers. A young girl will be watched on how well she can perform duties of subsistence activities and house chores. We call them “munartaq,” a skilled person as soon as they complete a task. Munarta is a learned process.

How to teach munangnaqsaraq:

Learning to become a munartaq is practiced in the skills being offered or used with direction. Children can be taught accuracy, precision, and creativity in what they do in cultural arts as well as in other arts that can be taught in school. All the hands-on learning helps to build skills that are needed for small and large coordination which helps know how to do things in life. Usually, children are taught at their skill level with materials that may be consumable so that once they accomplish the skills in remembering how to do it, we can use natural resources. Nothing is wasted but used productively.

QINUUNANI (Social Management)

I will interact well with others

- Give and receive compliments in a genuine manner
- Use attentive listening skills to foster better communication
- Demonstrate good sportsmanship
- Demonstrate cooperative behaviors in a group (e.g. listen, encourage, acknowledge opinions, compromise, reach consensus)

Student Activity:

When children's arts are introduced in a group, it is a good time to learn how to complement one another on the skills they are practicing. You may want to begin arts using the cultural art kits in your school such as beading, doll making, grass art, mask making, craving, yo-yo making, and weaving. Choose one to begin with following the instructions. You will need materials for the art kits. You can either ask the homes to donate to your class or order some. These artful skills are to help you understand how munartaq your children can be.

I will work on having constructive relationships

- Recognize the difference between positive and negative relationships
- Understand the difference between safe and risky behaviors in a relationship
- Identify a problem in a relationship and seek appropriate assistance

Student Activity:

When working with a large group of kids in arts, it is a good time to teach and mention positive encouragements. These should include: assirpaa, nutaan atam, calituliniuten, pilikegtaaraan, etc. Praises like, “you are doing it right, I like how you work well, I enjoy watching you make your item, I am pleased when you help your neighbor,” etc. Be careful not to over-praise them. It is not our culture to over praise anyone because we set the stage to embarrass them. Small praises are better.

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Student Activity:

What a great time to discuss what makes us feel good about our culture, what makes us feel uncomfortable when someone overpraises us, and how we can deal with accepting the beauty of our cultural arts. Talk about how important it is to keep the arts alive. When will you give away the first item you made and to whom?



QUNUICARAQ: *The process of learning to share and not be stingy.*

It is awesome that our Yup'ik culture teaches and trains our brain to learn to be giving and sharing we catch with our people. It is also our way to invite others to eat with us when our seasons first catches animals that come back to our land. There are first seals in the season, moose hunting time, birds when they arrive, ptarmigan and rabbits in the spring for fresh meat and so on. Our activities help us learn how not to be stingy. We embed the idea of a life to share, give, be observant of those in need and to help them out. In the modern world because of diverse groups and history of stopping our dances, learning to become stingy is in our lives. We can overcome this again.

How to teach qunuicaraq:

It is our cultural duty to undo the idea of becoming stingy of our animals and food. It was taught to us from our ancestors, "if you are stingy, these animals will disappear. If you do NOT have any use of the animals given to you, they will disappear." These wise words from our elders are so true in our world today. Think of how salmon has diminished. What is happening to our own world? It's time to teach not only science but the behavior of the people. There are many lessons to teach from and learn of. We can do it by not being stingy of our culture.

QINUUNANI (Social Management)

I will interact well with others

- Give and receive compliments in a genuine manner
- Use attentive listening skills to foster better communication
- Demonstrate good sportsmanship
- Demonstrate cooperative behaviors in a group (e.g. listen, encourage, acknowledge opinions, compromise, reach consensus)

Student Activity:

Gather stories from Elders, what happens when you share your food, catch, and what you make for gift giving during potlatch. Also, look for books to read about what it means to share what you have. Discuss to clarify the meaning of not being stingy but learning to share. Encourage the children to write their stories they shared from home or Elders. Pick all the learning elements they provided. Make a list and hang in the room as a reminder of the stories that you have learned.

I will work on having constructive relationships

- Recognize the difference between positive and negative relationships
- Understand the difference between safe and risky behaviors in a relationship
- Identify a problem in a relationship and seek appropriate assistance

Student Activity:

What is the constructive relationship you are going to practice and build upon? It could be sharing snacks brought from home, share crayons they have in school, share extra pencils or art supplies they may have, share a good story, and so on especially to the ones who don't have much at home to share with. Learn to become observant of each other in order to learn to care for those who are less fortunate than you.

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Student Activity:

Sometimes a child will be advised from home, not to share their lunch box or items brought to school from home. Is this a conflict? How does it make the child feel when this happens? What is the cause and effect of what instructions you get from home verses what you are learning in the class? Do you need to write a letter home to let your parents know what you are learning in this class especially for the Yup'ik culture knowledge? Then, if this is going to help with it, write that letter to the parent how children made the decision to change the rule. You might talk about solutions of what can be shared with others, little bit of things. What a great way to deal with the conflict.

UKVERYARAQ: *The process of believing in what you do right.*

Culturally, we truly believe our yuraq song and dance makes us who we are. We are fortunate that our songs and dances are alive for our enjoyment and to present ourselves carrying our traditional ancestors' ways of doing. We are faithful to our ancestors care through the dances and songs they created, left us with, and continue the practices they embedded into our brains but most of all, what we call "paitaq," inheritance of the song made by the family groups. They truly tell stories of our ancestral ways of life. Most of the songs and dances have values that teach us how to behave and enjoy who we are.

How to teach ukveryaraq:

Listening to the yuraq songs helps us know who we were. Watching the motions helps us understand the lives they lived. One way to teach this is to study the traditional song and motions created to a yuraq. Each song and dance tell the story of a person. By watching the motions, we can begin to understand the lives they lived. We can recognize the era of different transportation uses, weather, and new modern life by watching the story. Sometimes, they mimic the animals that are in their lives. It's interesting how the motions can help you learn about a person, place, or environment.

QINUUNANI (Social Management)

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- Give and receive compliments in a genuine manner
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- Demonstrate good sportsmanship
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Student Activity:

Demonstrate a yuraq in the classroom. Have students learn how to compliment a good dancer. For example, they can follow the beat of the drum. They move well with the drum. When they dance, their arms are flowing and making the motions recognizable. They keep their eyes on the floor. Ladies stand well behind the boys. Boys follow the beat and bounce in unison. They look like they are enjoying themselves. They smile at the appropriate time. And so on.

I will work on having constructive relationships

- Recognize the difference between positive and negative relationships
- Understand the difference between safe and risky behaviors in a relationship
- Identify a problem in a relationship and seek appropriate assistance

Student Activity:

If the students have some negative comments of the guests let them voice them out. Or ask, what are negative comments they have heard before in the gym or community hall about the guests. Discuss and correct what positive relationships are supposed to take place? Make a list of positive comments that they can practice when guests arrive for the yuraq or curukaq. It takes some practice to make our guests feel good in our villages.

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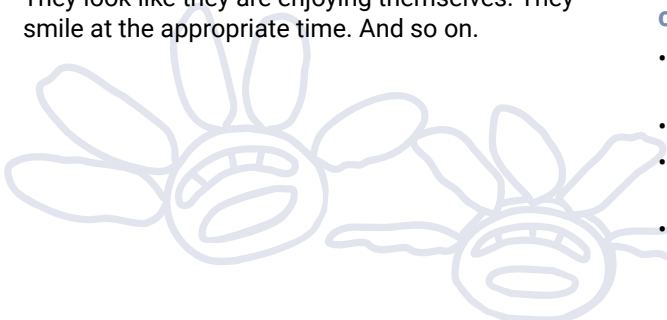
Student Activity:

Have students observe in the community hall when a dance festival is taking place. Did anyone notice any conflicts? Define what is conflict first and have them become observers in the hall. How about the drummers? Dancers? Who is supposed to yuraq behind whom and why? These types of discussions are great to help solve issues in the hall especially during yuraq time. Usually family members are grouped, wives dance behind their husbands, brothers, or uncles. Daughters stand behind their dads, brothers, or close relatives. There are protocols to yuraq close to your relative. You don't need to dance every song. You dance with your relatives. Men and boys usually kneel on the floor. Other relatives from different villages are able to join in, to support the families as close as they can get to either stand or kneel. The biggest thing to remember is to have fun and enjoy dancing to make others enjoy you.

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- Give and receive compliments in a genuine manner
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- Demonstrate good sportsmanship
- Demonstrate cooperative behaviors in a group (e.g. listen, encourage, acknowledge opinions, compromise, reach consensus)

Student Activity:

Bring an item made from wood such as a spear, harpoon, fish trap, spear thrower, wooden berry bucket, dance fans, headdress, or a drum. Ask the children what is it made out of? Then, talk about whoever made it, do they think the person who made it enjoyed making it? If yes, how do you know? (well made, perfect) If no, why? (sloppily made, crooked, or something wrong with it) Tell a story of how our ancestors made things to use for hunting and so on, that they were made with kindness, care, and that they saw beauty and enjoyed making them. We should follow their good examples.

I will work on having constructive relationships

- Recognize the difference between positive and negative relationships
- Understand the difference between safe and risky behaviors in a relationship
- Identify a problem in a relationship and seek appropriate assistance

Student Activity:

Art class. Give the students a piece of drift wood, choosing pieces that are as small as it can be or just the right size for kids. Let the children create an art form from it. It could be painted to create an animal. How well did the students paint? Have them talk about if they enjoyed making it just as well as their ancestors did. Display the finished products to do an art show case. Other ideas for the wood art is to create a hanging art piece like a mobile or a dream catcher.

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Student Activity:

After the art-show, discuss what conflicts they may have faced. Was it hard for them to comment on other students' pieces? Have them write a short note with compliments for each piece they looked at for the artists to read later. Each student should write one word or a sentence for each wood work. Later, have them read them out loud. How do compliments from others make you feel? Was this a fun activity?

Subsistence

Unit 1 CELLANGLUNI – Self Awareness

Cellangluni is the moment we feel what is going on. In our Yup'ik way, we do this by being grounded in our environment/nature and surroundings/weather and aware at all times.

Unit 2 ELLUANGCARLUNI – Self Management

Elluangcarluni is when we reassess our emotions and behaviors. In our Yup'ik way we do this by remembering the teachings of our Elders and use those stories to help us reflect and self-correct to increase our ability to correct bad behaviors and reset goals.

Unit 3 MURILKELLUNI – Social Awareness

Murilkelluni is to understand the feelings and perspectives of others. In our Yup'ik way we do this by learning from our Elders and show care in a positive way. We speak to others in a loving, caring way and with compassion.

Unit 4 QINUUNANI – Social Management

Qinuunani is a way of handling our emotions in social settings in a quiet manner with deep concern for the relationships we have with others. In our Yup'ik way we do this by building upon the healthy way of living and being, seeking help from Elders to handle conflict in a caring way and seeking support from those who show examples of living a quiet peaceful life.

TAKAQIYARAQ: *The process of learning to respect animals.*

In Yup'ik culture all animals are respected. Traditionally, when a hunter caught their sea mammals, they were given a cup of water to show thankfulness and for welcoming them. Once a seal or whale came home the wife would clean her home before they enter into the house to show their appreciation of coming in. Then, the process of preparing to cut, distribute, and save some took place. All skins were taken care of, skinned and dressed to dry with respect. Subsistence and sewing animals were never wasted to show gratitude for receiving them. All hunting equipment was taken well care and stored in a safe place so that no children could handle them. Animal skins were tanned and stored for later use. Birds were plucked before freezing. Then, plucked birds were shared with Elders, ready to cook. All other edible animals were prepared to freeze and ready for cooking. If given to Elders, they were made ready to cook. Large animals are shared in bigger chunks especially if it is the first catch or first catch of a season. First catches are given away in honor of the animal.

How to teach takaqiyaraq:

Learning to respect animals is of utmost important. Children can be taught how to best respect song birds when they arrive. They can also be taught how to care for their pet dogs with respect. Modeling is the best way. Obviously, there are too many dogs in the villages that are loose and dangerous. What can villages do to help this problem? Aside from that, bringing a first catch to the school and learning how to butcher an animal, which parts goes to whom, and how to distribute meat can be taught well.

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Distinguish among intensity levels of their emotions
- Describe how they physically respond to emotion
- Recognize and label emotions and discuss how they linked to behavior

Student Activity:

Discuss how to best take care of a pet and show them respect. This could include giving it a good home, feeding, petting, brushing its fur, giving it exercise, making it a bed, and talking to it with loving words and teaching them to come when called, to sit, stay, and maybe other small tricks. How does it feel to take care of a pet when you properly do it? What happens to dogs that are not well taken care of?

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I am aware of my traits, know what I do well, and know what areas I can work on

- Describe the personal qualities they possess that make them successful members of their school community
- Describe and prioritize personal skills and interests that they want to develop

Student Activity:

Bring in a first catch fish or some meat to learn about how best to distribute to Elders. Listen to stories from Elders about how they were taught to distribute the meat and what part of the meat goes to whom. This is an important lesson to learn about which parts of the meat are given away, such as the arms, hind legs, ribs, back bone, meaty areas, and so on depending on what type of animals. Learn this process.

I am aware of the supports I have around me

- Recognize qualities of positive role models
- Identify positive adults in various facets of their lives
- Identify peer, home, and school resources they can access to help solve problems

Student Activity:

When an animal comes to your home, discuss what your responsibilities are before the animal enters your home. Once the subsistence animal enters home, what is supposed to take place. How are you involved? Work on how to respect the catch.

I am aware of and accept my responsibilities

- Choose to do school work/chores without being reminded
- Define what it means to be responsible and can identify things for which they are responsible
- Explain the benefits of being responsible

Student Activity:

Responsibility of who distributes what part of the meat to Elders. When you give to an Elder, what are you supposed to do? Elders are aged people who appreciate food coming in when they are ready to be cooked. Maybe at this time, cut up meat to cook, or pluck a duck, ptarmigan, or geese, and even learn how they are cut. Then, bring it to an Elder. Watch the Elder's reaction. Write a story about it.

PINGNATUUYARAQ: *The process of learning to try hard.*

Traditionally in Yup'ik we were taught to continually try hard no matter how difficult it is to complete a project. Encouragement from an Elder was very gratifying for all of us. Hard work was referred to learning to do chores at home, help with subsistence activities, and learning cultural arts, perfecting to make them usable. As children, we would get tired with back aches during berry picking but once we sat down to have lunch with our parents and all the buckets are poured into the wooden barrels, our parents would praise us in a most loving way for our accomplishments. Then, they would let us rest and eat a good meal. Play a little, then encourage us to fill our buckets one more time in the afternoon. We did because they too, modeled how hard work was done. It also went to fish cutting and other subsistence activities, modeled and end with a good steam bath to relax the muscles. Parents and grandparents modeled what it meant to work hard.

How to teach pingnatuuyaraq:

Learning to work hard needs to be modeled in the classroom as well. One way to do it, is not to sit on a teacher's desk when students are present. Get involved with the students when you teach, show them how to work on an art project, or do their homework while you work with them. Too many times, teachers like to sit behind their desks working on the computers when they need to model what it means to work hard in the classroom. It may be why our students lack some hard-working skills because modeling is not performed. Modeling all of hard work is the most effective teaching skill.

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Distinguish among intensity levels of their emotions
- Describe how they physically respond to emotion
- Recognize and label emotions and discuss how they linked to behavior

Student Activity:

Children are very good observers of their surroundings and the teachers. Discuss what it means to work hard. Do their teachers work hard in their presence? What do teachers do to model how to work hard in the classroom? Do you feel you need models of hard-working people? How does it show in your subsistence activities?

I am aware of my traits, know what I do well, and know what areas I can work on

- Describe the personal qualities they possess that make them successful members of their school community
- Describe and prioritize personal skills and interests that they want to develop

Student Activity:

Bring in salmon and have someone knowledgeable cut up the salmon as you would do at fish camp. Head and cut, wash, cut into dry fish, separate bones and head but cut without waste, and hang to dry. If you have to cut a lot, why do you have to work hard to complete your whole catch? These are reasons why we work hard. Show and tell.

I am aware of the supports I have around me

- Recognize qualities of positive role models
- Identify positive adults in various facets of their lives
- Identify peer, home, and school resources they can access to help solve problems

Student Activity:

When families work together, they are modeling how to work hard during subsistence time. Talk about when you catch seals or birds in the spring. What do you need to do to save your catch? Dry for what? Can these same hard-working examples apply in the school too? Find solutions of how.

I am aware of and accept my responsibilities

- Choose to do school work/chores without being reminded
- Define what it means to be responsible and can identify things for which they are responsible
- Explain the benefits of being responsible

Student Activity:

What are your responsibilities to show hard work at school or in your classroom? How do you lead others to become hard working students to move onto the next grade or to the graduation level? Discuss and make a list of what you need to do. Then, have a guest speaker of those who are going to college. What made them get ahead in that field?

ELDER WISDOM

Mikelnguq assilriatun aklutun ayuquq. A child is like a valued possession.

– Frank Andrew, Yupiit Qanruytait, *Yup'ik Words of Wisdom*

TAKAQIYARAQ: *The process of learning to respect nature.*

Culturally we respected our nature, land, and wherever we went even to the next village. We were advised to take home our trash bags, bury land animal bones under the ground, and fish bones went back to the rivers. The tundra was kept clean. Animal trails were used as our trails being careful of what types of animals. People made pulasaraq (trails) through the willows and alders for dog teams and snow machines. All different weather was accepted and not a negative word about them. Drift wood was carefully gathered for fire. When you ran into wood half way under the ground, you lift it up and turned it over to dry. The wind in the fall was watched carefully especially which direction when the snow arrived. Advice was to dig under the snow to know which direction the grass laid if you got caught in a storm. You would know which direction was home. We were taught to pick the right kind of grass for usage; boots, homes, doghouses. We were taught to recognize different types of driftwood and what they would be used for in arts such as kayak building, spears and harpoons from birch tree, cotton wood for ipuun and carving items, alder for dyes, and willow roots to use as decorations in wooden buckets.

How to teach takaqiyaraq:

Learning to respect nature can be taught carefully with meaningful stories. Today, our trash dumping places are full and needs to be buried. Going out in nature or on the tundra in a four-wheeler can cause trail marks on the ground. Recognizing how much damage on the beautiful tundra can help to avoid berry picking areas and others. Talking about how best to take care of the land can assist in respecting our land.

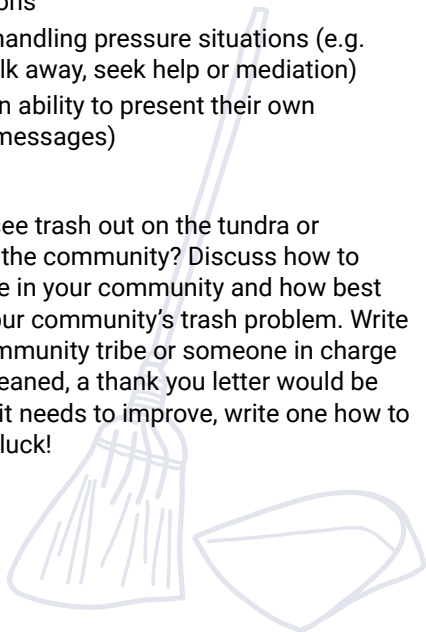
ELLUANGCARLUNI (Self Management)

I can manage my emotions in a way that is constructive and appropriate

- Use self-monitoring strategies (self-talk) to regulate emotions
- Show skills in handling pressure situations (e.g. calm down, walk away, seek help or mediation)
- Demonstrate an ability to present their own perspective (I-messages)

Student Activity:

How sad is it to see trash out on the tundra or anywhere else in the community? Discuss how to make a difference in your community and how best to take care of your community's trash problem. Write a letter to the community tribe or someone in charge of the dump, if cleaned, a thank you letter would be appreciated or if it needs to improve, write one how to improve it. Good luck!



I can act in an honest manner

- Show willingness to tell the truth in a difficult situation, while honoring personal boundaries
- Identify reasons why honesty is a valued trait
- Analyze the outcomes of dishonesty

Student Activity:

Have you contributed to the trash outside by throwing your pop can, candy wrappers, or any trash out of your pocket? If so, are you the guilty one too for donating trash to the land? Discuss and be truthful about this. What happens when you tell the truth? What is needed to follow through?

I can make good decisions

- Describe the steps of a decision-making model
- Generate alternative solutions to problems and predict possible outcomes
- Effectively participate in group decision-making processes

Student Activity:

What is it that you are going to do and what decisions will you make about the problem of trash all over the land and around the community? How can you contribute to the community?

I can set and achieve goals that will help me to be successful

- Describe why participating in their education is important in helping them achieve personal goals
- Describe the steps in setting and working toward goal achievement
- Evaluate what they might have done differently to achieve greater success on a recent goal
- Distinguish between long term and short-term goals

Student Activity:

When your village is in good shape, how successful were you to convince others to help out with the trash picking, not throwing trash on the ground, and what else you need to do. How about making posters for the community of how to take care of our own village/community. Quyana!

ELDER WISDOM

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– Frank Andrew, Yupiit Qanruyutait, *Yup'ik Words of Wisdom*

KEVGIURYARAQ: *The process of learning to help, aid, and give.*

In Yup'ik culture kevgiuryaraq is introduced early in childhood by asking a child to bring an item to the neighbor, someone in the village, or to a guest. Kids were taught to obediently do what is being asked without complaining, being lazy, or having excuses. Obedience was taught well for the sake of children to learn without talking back. Using the Yup'ik language was the strength of teaching children how to be obedient. All that was taught made sense in the Yup'ik language. Yugtun touches the heart, deep thinking, and it makes more sense than in English. Something about the Yup'ik language that touches every sense in our bodies. Our Yup'ik language describes deeply to make us think right, obey, and do what is being told. Our Yup'ik language is a gift. We are so connected to the land, air and water through our language. That is why we are "real people" translation of Yupiit.

How to teach kevgiuryaraq:

Learning about the meaning of the Yup'ik word will help the students understand who they really are. Yup'ik means a genuine, real person. Yup'ik identifies who the people are relying on the land, environment, lakes, rivers, oceans, and the air to live on. Our subsistence life is all of that and it teaches us to be respectful to everything we have collected, for our food, medicinal plants, driftwood, trees, grass, rocks, mountains, and animals in the wilderness. When these are taught in our language and in school, they are to be taught with great respect. When farm animals are taught it is different because we do not see them in our area. That is why our seasonal and way of teaching needs to be in the school to make connections to the children in teaching the values. Teach Kevgiuryaraq in the cultural context. It is important.

ELLUANGCARLUNI (Self Management)

I can manage my emotions in a way that is constructive and appropriate

- Use self-monitoring strategies (self-talk) to regulate emotions
- Show skills in handling pressure situations (e.g. calm down, walk away, seek help or mediation)
- Demonstrate an ability to present their own perspective (I-messages)

Student Activity:

Identify what it means to be a Yup'ik. What does it mean to be a genuine, real person? (You behave well, obey, live in a loving way, are considerate of others, respect and model how to be respectful person).

ELDER WISDOM

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– Frank Andrew, Yupiit Qanruytait, *Yup'ik Words of Wisdom*

I can act in an honest manner

- Show willingness to tell the truth in a difficult situation, while honoring personal boundaries
- Identify reasons why honesty is a valued trait
- Analyze the outcomes of dishonesty

Student Activity:

As a Yup'ik person, honesty is truly one of our values. What does honesty mean in our Yup'ik ways of life? What happens to us when we don't tell the truth? Discuss how difficult it is to be an honest Yup'ik and consequences our Elders tell us. Invite an Elder to tell stories of honesty verses dishonesty.

I can make good decisions

- Describe the steps of a decision-making model
- Generate alternative solutions to problems and predict possible outcomes
- Effectively participate in group decision-making processes

Student Activity:

What are our Yup'ik ways of decision making? If unknown please contact your Elders to discuss this. (One person does not make the decisions, but two people are helpful). How important is it for you as a

Yup'ik person to be engaged in the decisions of how the Yup'ik language is to be taught in school? Discuss why? Write a letter to your Superintendent.

I can set and achieve goals that will help me to be successful

- Describe why participating in their education is important in helping them achieve personal goals
- Describe the steps in setting and working toward goal achievement
- Evaluate what they might have done differently to achieve greater success on a recent goal
- Distinguish between long term and short-term goals

Student Activity:

Remember you are beginning to be a helper for your own self, your family, and for your community members. Discuss what things can you do differently in the Yup'ik language? Would being immersed in the language help you become a better speaker? What is your goal as a Yup'ik descendent for the future generations? What if the Yup'ik language dies, would it mean you've lost your goals? Discuss these matters as they are important for you as a Yup'ik person.

QIGCIKIYARAQ: *The act of learning to respect.*

Culturally learning to respect is practiced through the modeling of a person as a Yup'ik person. Watching an Elder in the community often lets us know how well they show respectfulness to one another. They show how well they communicate with each other when they greet one another in the village. They hug, give a smack on their cheeks, and acknowledge the person. They take good care of their subsistence food, clothing, nature, and areas that they travel from. Often times, they watch the weather and know the signs of changes without complaint of the results. They tell us to wait and see or wait until weather improves. Learning from the Elders on how to respect others is a good practice. They are always thankful for what they have.

How to teach qigcikiyaraq:

Learning about how well Yup'ik people show respect for others should be noted well. Many outsiders need to learn how to respect others in the ways our Elders show us. Elders are our expert teachers and advisors. Many schools have not learned how to teach respect except to tell students, "respect one another!" Often times, students do not understand what is meant by respect when told to do because our students are visual learners and we should respect how we learn. Lecturing doesn't do it but by showing how, it does.

MURILKELLUNI (Social Awareness)

I care about the feelings and viewpoints of others

- Protect how their own behavior affects the emotions of others
- Define the terms perspective/point of view
- Use listening skills to identify the feelings/perspectives of others

Student Activity:

Often times viewpoints are not understood by others unless stated by an Elder. Define "viewpoint." What is your way of thinking about your own behavior in respecting others? Stick to respect of how you would view others in respecting those that are not Yup'ik? How do you do that?

ELDER WISDOM

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– Frank Andrew, Yupiit Qanruytait, *Yup'ik Words of Wisdom*

I care about others and do my part to make my community better

- Describe what they learned about themselves in helping out others
- Identify roles they have that contribute to their school, home, and neighboring community
- Work together with peers to address a need

Student Activity:

Discuss ways to respect a child, a student, parents, grandparents, and a guest. What are the ways to show respect to different age levels? What do you do? Draw a picture of you respecting a child. Draw a picture of you respecting your friend. Draw a picture of you respecting your parents. Draw a picture of you respecting your grandparents. Lastly, draw a picture of you respecting a guest in your village.

I care about and respect the individual differences of others

- Identify contributions of various social and cultural groups
- Recognize that people from different cultural and social groups share many things in common
- Define stereotyping, discrimination, and prejudice

Student Activity:

Think of other cultures that are not Yup'ik. It could be your new teachers from different countries. Then have student draw a picture of how to respect those people who are not Yup'ik. We do have to treat everyone the same.

I care about how I perceive others and how they perceive me

- Describe tone and how it is used to communicate to others
- Describe the impact of body language and facial expressions in communication
- Develop awareness that social cues may be different among various groups

Student Activity:

Discuss body language that we use in Yup'ik culture. This can include eyebrow raising, shoulders going up and down, and squinting with your eyes when you don't know a question. How do you feel when you use your body language and someone new to you does not understand you? Talk about how to tell them that you answered their question if any. How healthy is it to know each other's body language?

KEVGIURYARAQ: *The process of learning to help, aid, and give.*

In Yup'ik culture kevgiuryaraq is introduced early in childhood by asking a child to bring an item to the neighbor, someone in the village, or to a guest. Kids were taught to obediently do what is being asked without complaining, being lazy, or having excuses. Obedience was taught well for the sake of children to learn without talking back. Using the Yup'ik language was the strength of teaching children how to be obedient. All that was taught made sense in the Yup'ik language. Yugtun touches the heart, deep thinking, and it makes more sense than in English. Something about the Yup'ik language that touches every sense in our bodies. Our Yup'ik language describes deeply to make us think right, obey, and do what is being told. Our Yup'ik language is a gift. We are so connected to the land, air and water through our language. That is why we are "real people" translation of Yupiit.

How to teach kevgiuryaraq:

Learning about the meaning of the Yup'ik word will help the students understand who they really are. Yup'ik means a genuine, real person. Yup'ik identifies who the people are relying on the land, environment, lakes, rivers, oceans, and the air to live on. Our subsistence life is all of that and it teaches us to be respectful to everything we have collected, for our food, medicinal plants, driftwood, trees, grass, rocks, mountains, and animals in the wilderness. When these are taught in our language and in school, they are to be taught with great respect. When farm animals are taught it is different because we do not see them in our area. That is why our seasonal and way of teaching needs to be in the school to make connections to the children in teaching the values. Teach Kevgiuryaraq in the cultural context. It is important.

MURILKELLUNI (Social Awareness)

I care about the feelings and viewpoints of others

- Protect how their own behavior affects the emotions of others
- Define the terms perspective/point of view
- Use listening skills to identify the feelings/perspectives of others

Student Activity:

Culturally helping others is different in a village life. You learn to become observant in order to help someone without being told nor having it advertised as in some cases, when one needs help, it is asked in a different form. What are the ways to ask kindly for help when one needs help? Discuss how to ask kindly without hurting other people's feelings.

I care about others and do my part to make my community better

- Describe what they learned about themselves in helping out others
- Identify roles they have that contribute to their school, home, and neighboring community
- Work together with peers to address a need

Student Activity:

In pairs of two, let each pair discuss who they would like to help in the community. Have them plan what it is that they are going to do to help that person in the community. You might want to make a list of who is living alone in the village and assign students to make their plan of how to help that person. Then, do what is planned.

I care about and respect the individual differences of others

- Identify contributions of various social and cultural groups
- Recognize that people from different cultural and social groups share many things in common
- Define stereotyping, discrimination, and prejudice

Student Activity:

Find those who are in the village that are not from your village. Make another plan maybe making cookies, bring a subsist food, or something they may need. Bring that item to the person and let them know you can help them when they need you. Make that new person feel welcome in your village.

I care about how I perceive others and how they perceive me

- Describe tone and how it is used to communicate to others
- Describe the impact of body language and facial expressions in communication
- Develop awareness that social cues may be different among various groups

Student Activity:

What are the things you can do when visitors or guests arrive to your village? Make a list and practice them when you have new visitors. How did it feel when you help new person?

ELDER WISDOM

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ANGLANIYARAQ: *The act of having fun, enjoy, to watch with joy.*

Culturally, everything in our Yup'ik life we do in honor of our ancestors who are knowledgeable. When respect is truly taught through our cultural ways such as subsistence, ceremonies, building relationships with one another in our kinship knowledge, and through storytelling, we do them with purpose. We are land and nature people and it makes us who we are. We were raised to enjoy our environment and share it with one another. Everything we do we do with enjoyment, joyful ways of learning, and be grateful with what we have.

How to teach anglaniyaraq:

Learning to appreciate what is given to us can be taught without complaining. We learned how to complain about the weather from others who are not of our land. We've heard such things as, "it is an ugly rain", "darn fog", "cloudy weather makes me upset", and so on without appreciating what comes to you. Teach the children no matter what the weather brings, you appreciate it, and make your day a joyful day in what you do. You may teach them to plan on what to do on that day (crafts, writing, reading, etc) as well as what to do outside on sunny days. Taking advantage and learning to plan a day is the best teaching method to make our lives easier and acceptable without complaints.

QINUUNANI (Social Management)

I will interact well with others

- Give and receive compliments in a genuine manner
- Use attentive listening skills to foster better communication
- Demonstrate good sportsmanship
- Demonstrate cooperative behaviors in a group (e.g. listen, encourage, acknowledge opinions, compromise, reach consensus)

Student Activity:

Discuss weather. How does a cloudy day make you feel? How does a sunny day make you feel? What are things you can do on a cloudy or rainy-day versus on sunny, calm or windy days? Listen well to the things that make you feel angry when the weather changes or happy when the weather meets your feelings. This might be planning a trip or doing something with family. How about subsistence activities? Teach how to appreciate what the weather brings to you daily. Learn to compliment the weather and be thankful for what you have.

I will work on having constructive relationships

- Recognize the difference between positive and negative relationships
- Understand the difference between safe and risky behaviors in a relationship
- Identify a problem in a relationship and seek appropriate assistance

Student Activity:

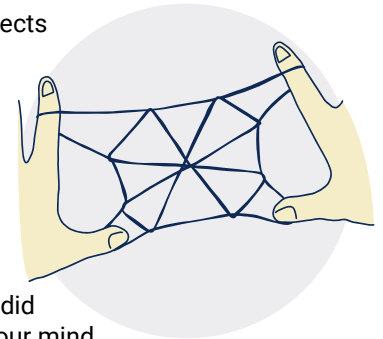
Whether it is a sunny day or not, learn to appreciate and make plans to do what you can to complete work. Learning to be positive will help you get where you need to go. Talk about what will you plan on a cloudy day and what things you can do on a sunny day. Make a list and practice them. How did you feel when you completed your plans?

I will deal with interpersonal conflicts constructively

- Show an understanding of conflict as a natural part of life
- Describe causes and effects of conflicts
- Distinguish between destructive and constructive ways of dealing with conflict
- Activate the steps of a conflict resolution process (listen, express feelings, discuss solutions, make amends, etc.)

Student Activity:

It is hard to enjoy projects in the home on a cloudy day. But, when you learn to plan it, knitting, crocheting, sewing, craving, beading, or making a fish trap, practice doing them with enjoyment. How did it make you change your mind or feelings when you work on a project? Did it solve your inner feelings when you do it with enjoyment? Whenever we do cultural or outdoor activities learn to do them with joyful feelings and know we are land people. Everything comes from the land. Once you learn to deal with appreciation, then, dealing with conflicts will be easier to deal with too. You can practice working with your hands and while doing, discuss conflicts at school. Sometimes, it is helpful while working, when you discuss things that are conflicts. Working with objects helps you stay calm.



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QINUUNANI (Social Management)

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- Use attentive listening skills to foster better communication
- Demonstrate good sportsmanship
- Demonstrate cooperative behaviors in a group (e.g. listen, encourage, acknowledge opinions, compromise, reach consensus)

Student Activity:

Invite an Elder to come to the class and tell a story of how kevgiuryaraq was presented to them when they were young from their Yup'ik speaking parents. It is important to learn from them how it was taught in a Yup'ik home. Then, tell the children it is a need for this value to come back to them so that they will practice the right Yup'ik way of being a helpful person. Make a list in the class what those may be. Ask for volunteers to conduct and practice becoming a helpful person. Give genuine compliments in yugtun: quyanavvaa, nutaan atam, assirpaa, ciunerkan taqllikanirtuq, pingurtuten, niicugniuten, etc. Ask elders for other comments to use.

I will work on having constructive relationships

- Recognize the difference between positive and negative relationships
- Understand the difference between safe and risky behaviors in a relationship
- Identify a problem in a relationship and seek appropriate assistance

Student Activity:

Discuss in class what does not work in school in obtaining how to become a helpful person and why these relationships make them not work. Then, discuss how to ask for assistance in bettering your need.

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- Show an understanding of conflict as a natural part of life
- Describe causes and effects of conflicts
- Distinguish between destructive and constructive ways of dealing with conflict
- Activate the steps of a conflict resolution process (listen, express feelings, discuss solutions, make amends, etc.)

Student Activity:

What are the causes of being jealous of another person who helps more than others?

Discuss what conflicts you run into and how you can resolve this problem. Make a list to practice in the school, community, and home. It's not easy to learn not to be a jealous child. How do you get over it? You may also want to read a book about what happens when these feelings are present.

Native Youth Olympics

Unit 1 CELLANGLUNI – Self Awareness

Cellangluni is the moment we feel what is going on. In our Yup'ik way, we do this by being grounded in our environment/nature and surroundings/weather and aware at all times.

Unit 2 ELLUANGCARLUNI – Self Management

Elluangcarluni is when we reassess our emotions and behaviors. In our Yup'ik way we do this by remembering the teachings of our Elders and use those stories to help us reflect and self-correct to increase our ability to correct bad behaviors and reset goals.

Unit 3 MURILKELLUNI – Social Awareness

Murilkelluni is to understand the feelings and perspectives of others. In our Yup'ik way we do this by learning from our Elders and show care in a positive way. We speak to others in a loving, caring way and with compassion.

Unit 4 QINUUNANI – Social Management

Qinuunani is a way of handling our emotions in social settings in a quiet manner with deep concern for the relationships we have with others. In our Yup'ik way we do this by building upon the healthy way of living and being, seeking help from Elders to handle conflict in a caring way and seeking support from those who show examples of living a quiet peaceful life.

PINGNATUUYARAQ: *The process of learning to try hard.*

Traditionally in Yup'ik culture we were raised to continually keep trying our best and to work hard no matter the outcome. As you kept moving forward you did your best to improve your skills following the examples of those who are experts. Eventually there is success in keeping the effort going without giving up. This value was practiced to keep on doing until you succeeded. Once the goal was reached, you were to pass on the knowledge you gained. In this way, the culture and values were passed on to the next generation. Our culture is beautiful and genuine in this way. Our way of life provided us with resources to continue building upon the skills passed onto us.

How to teach pingnatuuyaraq:

Learning to succeed and pass on skills can be taught to help reach goals. Once the goals are reached, it doesn't mean you quit. It means you gain as much knowledge on the skills that you continually practice and make them better and easier for you to do on your own. Then, when you feel ready, you pass on the knowledge you have received and gained. Once you know how to do it well, what other things you can create with, and how to use it to make it work for you, you pass it on. Think of how you can practice in NYO, from it being difficult at first, to learning how, and eventually succeeding in the games. NYO is the best example of teaching how to be pingnatuuyaraq. You can build the skills that our ancestral hunters had to do to mimic the animals they were going to hunt and even for searching for them.

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Distinguish among intensity levels of their emotions
- Describe how they physically respond to emotion
- Recognize and label emotions and discuss how they linked to behavior

Student Activity:

Becoming aware of your needs is the key to the success in NYO or in any areas where there is a need to improve. Everyone needs improvement no matter what age. How do you feel when you try NYO or another sport or game when it is your first time? Tell stories about how you felt. Label the emotions you went through and discuss.

I am aware of my traits, know what I do well, and know what areas I can work on

- Describe the personal qualities they possess that make them successful members of their school community
- Describe and prioritize personal skills and interests that they want to develop

Student Activity:

Watch a video from the NYO State games. Afterwards, discuss what skills they recognize that they would like to practice from those who are excellent examples of successes. What do they think the athletes did to win or go to the State NYO? How about the students in this class? What is it they need to do to reach the goals of those they saw on the video?

I am aware of the supports I have around me

- Recognize qualities of positive role models
- Identify positive adults in various facets of their lives
- Identify peer, home, and school resources they can access to help solve problems

ELDER WISDOM

Mikelnguq assilriatun aklutun ayuquq. A child is like a valued possession.

– Frank Andrew, Yupiit Qanruytait, *Yup'ik Words of Wisdom*

Student Activity:

Who are your support groups in your school for NYO? And who can be your support group from the community?

I am aware of and accept my responsibilities

- Choose to do school work/chores without being reminded
- Define what it means to be responsible and can identify things for which they are responsible
- Explain the benefits of being responsible

Student Activity:

Discuss how much commitment you need to make when you join any sport, event, game, activity, or when doing school work? How much responsibility do you have, 100%, 50%, or 0%? It could be different in each area but what percent becomes your responsibility and why?

ILUNGYARAQ: *The process of having sudden enthusiasm to do the best you can in order to gain a good feeling.*

Culturally, when we see a boat full of families and they bring in more than one 5 gallon bucket of berries, we know that the family has picked ilungluten, for the winter. When a family hang salmon to dry and their drying racks are full to the max, we know they fished, gutted, and cut to hang, they have done so ilungluten. It is a good feeling to complete the hard work in preparation for the winter. Another one we notice is when families gather driftwood and come home with a raft, we know they are prepared for the winter. They worked hard ilungluten. The idea of learning to ilunguq also helps in the game's children play. Children learn to work hard to become better performers and build upon their skills. When families have done so in the subsistence and gathering times, the same idea will follow through into the activities at school.

How to teach ilungyaraq:

The process of learning to ilunguq, can be taught in the games of Native Youth Olympics. NYO has hard games to acquire and build upon the skills of trying hard and succeeding. It is individualized. Learning to gain a good feeling through NYO can help a person succeed. When students start their choice of games to compete, you can stress how to ilunguq, do the best you can do to succeed.

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Distinguish among intensity levels of their emotions
- Describe how they physically respond to emotion
- Recognize and label emotions and discuss how they linked to behavior

Student Activity:

Children at times will do things without trying their best. How do they feel when this happens? What things make them not feel good about themselves when it comes to sports but especially NYO? Have they heard of someone saying to them, you are cheap? They are laughed at? Why? How can you stop this behavior?

ELDER WISDOM

Mikelnguq assilriatun aklutun ayuquq. A child is like a valued possession.
– Frank Andrew, Yupiit Qanruyutait, *Yup'ik Words of Wisdom*

I am aware of my traits, know what I do well, and know what areas I can work on

- Describe the personal qualities they possess that make them successful members of their school community
- Describe and prioritize personal skills and interests that they want to develop

Student Activity:

Discuss how the families who work together in subsistence gathering assists in the behavior of learning to work hard, to do their best, (ilungluten), to succeed in the sports. How is this cultural activity the same in Native Youth Olympics? Encourage students that our cultural ways help them succeed in school in many ways.

I am aware of the supports I have around me

- Recognize qualities of positive role models
- Identify positive adults in various facets of their lives
- Identify peer, home, and school resources they can access to help solve problems

Student Activity:

Who can you turn to when you need help learning how to do your best if you do not have guidance at home? Who is your support person that you can learn from to do your best? Turn to them to help you out.

I am aware of and accept my responsibilities

- Choose to do school work/chores without being reminded
- Define what it means to be responsible and can identify things for which they are responsible
- Explain the benefits of being responsible

Student Activity:

How much responsibility is needed to learn to do your best in NYO? How can you increase your responsibility to succeed? Learn the word, ilungluten, ilunguq, how best to be.



PINGNATUUYARAQ: *The process of learning to try hard.*

Traditionally in Yup'ik culture we were raised to continually keep trying our best and to work hard no matter the outcome. As you kept moving forward you did your best to improve your skills following the examples of those who are experts. Eventually there is success in keeping the effort going without giving up. This value was practiced to keep on doing until you succeeded. Once the goal was reached, you were to pass on the knowledge you gained. In this way, the culture and values were passed on to the next generation. Our culture is beautiful and genuine in this way. Our way of life provided us with resources to continue building upon the skills passed onto us.

How to teach pingnatuuyaraq:

Learning to succeed and pass on skills can be taught to help reach goals. Once the goals are reached, it doesn't mean you quit. It means you gain as much knowledge on the skills that you continually practice and make them better and easier for you to do on your own. Then, when you feel ready, you pass on the knowledge you have received and gained. Once you know how to do it well, what other things you can create with, and how to use it to make it work for you, you pass it on. Think of how you can practice in NYO, from it being difficult at first, to learning how, and eventually succeeding in the games. NYO is the best example of teaching how to be pingnatuuyaraq. You can build the skills that our ancestral hunters had to do to mimic the animals they were going to hunt and even for searching for them.

ELLUANGCARLUNI (Self Management)

I can manage my emotions in a way that is constructive and appropriate

- Use self-monitoring strategies (self-talk) to regulate emotions
- Show skills in handling pressure situations (e.g. calm down, walk away, seek help or mediation)
- Demonstrate an ability to present their own perspective (I-messages)

Student Activity:

When children first try out a new game, it is difficult to do. But in due time, skills are learned. Discuss with children which NYO game that they would like to try. Encourage the most difficult game. Talk about what their feelings were when they tried. Let them know that if they continually practice, pingnatuuyaraq, they will eventually succeed. Talk about how long will it take them to do so. Watch out for not wanting to continue but should. Tell them reasons why.

I can act in an honest manner

- Show willingness to tell the truth in a difficult situation, while honoring personal boundaries
- Identify reasons why honesty is a valued trait
- Analyze the outcomes of dishonesty

Student Activity:

As children practice for NYO, make sure they learn to talk about their practice honestly. It is a good time to let others know why honesty is important to benefit their future. Keep practicing without giving up. What are the skills they need to practice to get better? Is it aiming, timing, getting ready, or stationing to begin. These things can be practiced first without hurrying to do the action.

I can make good decisions

- Describe the steps of a decision-making model
- Generate alternative solutions to problems and predict possible outcomes
- Effectively participate in group decision-making processes

Student Activity:

Discuss how best to help a friend or someone to become a better NYO participant. Group everyone in pairs. Then, have them learn to help one another practice the skills they need to learn. Make sure the partners observe well before actual doing the game, what is it that they need to learn first?

I can set and achieve goals that will help me to be successful

- Describe why participating in their education is important in helping them achieve personal goals
- Describe the steps in setting and working toward goal achievement
- Evaluate what they might have done differently to achieve greater success on a recent goal
- Distinguish between long term and short-term goals

Student Activity:

Once children learn the skills in any of the NYO games, have them choose which game they are better at it, and have them learn it well. Once it is learned well, have them teach another class or younger student. Also have them watch the older students to see how well they have gained the knowledge. Or watch a video of NYO games and discuss who does it right and well. They should be able to compare themselves to others who are successful. Have them start their ideas on how to be as successful as those who do it well. Make it their goal. Practice more.

ELDER WISDOM

Mikelnguq assilriatun aklutun ayuquq. A child is like a valued possession. – Frank Andrew, Yupiit Qanruyutait, Yup'ik Words of Wisdom

ILUKEGCIYARAQ: *The process of including happiness in whatever you do.*

Culturally Ilukegciq is included in all activities we do in our Yup'ik way of life. Elders continually advised us to enjoy our life, make it better, do exactly what we were taught, and use the knowledge to continue. One thing I remember as good advice from an Elder is when you become lonely, left out, or alone, is to continually use your hands to work on crafts, sew, knit, crochet, do all kinds of projects, in order to keep busy and certainly it avoids feeling of loneliness. How true this advice is when someone you are close to passes away and leaves you. It is healing to keep happiness in what we do. When you keep busy you do it with enjoyment, happy feelings, and knowing you can use the process as a healing time. It is very mindful.

How to teach ilukegciyaraq:

Learning to become mindful in what you do is what makes you feel comfortable, happy feelings, and discard the unhappy feelings that tend to make you go in wrong directions. So, as we teach our children to do homework, projects, or activities they need to learn how best to do them with care and understanding that they can help heal your problems in behavior or thoughts of hurting others or yourself. Practicing work with ilukegtaaramek, will aid to change your thoughts, actions, and behavior. Soon, children will want to do more of what you ask them to do.

MURILKELLUNI (Social Awareness)

I care about the feelings and viewpoints of others

- Protect how their own behavior affects the emotions of others
- Define the terms perspective/point of view
- Use listening skills to identify the feelings/perspectives of others

Student Activity:

Often times when we see a child being sad, they are asked, "what is wrong?" Instead, how about changing it to, "what happened or what made you sad?" When someone is sad, we tend to be sad with them. You might invite the child to do something with you like, "let's go for a walk", "I have an art that I want to share with you", "Come help me learn to tell a story using a story knife." Anything to engage a child in what you do will aid in helping them get out of sadness.

ELDER WISDOM

Mikelnguq assilriatun aklutun ayuquq. A child is like a valued possession.
– Frank Andrew, Yupiit Qanruyutait, *Yup'ik Words of Wisdom*

I care about others and do my part to make my community better

- Describe what they learned about themselves in helping out others
- Identify roles they have that contribute to their school, home, and neighboring community
- Work together with peers to address a need

Student Activity:

Discuss what makes you happy to help others. Make a two-page book: I help a sad person to get happy by...Use illustrations to convey the message.

I care about and respect the individual differences of others

- Identify contributions of various social and cultural groups
- Recognize that people from different cultural and social groups share many things in common
- Define stereotyping, discrimination, and prejudice

Student Activity:

Watch another video of NYO. Did you notice anyone helping each other that are not from the same village? How does that happen when they go to the State games? What do you think of helping those who may be sad to lose their game? What can you do?

I care about how I perceive others and how they perceive me

- Describe tone and how it is used to communicate to others
- Describe the impact of body language and facial expressions in communication
- Develop awareness that social cues may be different among various groups

Student Activity:

Discuss how to help other students at NYO or other games. Make a list to remind yourself and discuss how you can improve in helping others. What do you see in others who are helpful?



ANGLANIYARAQ: *The act of having fun, enjoy, to watch.*

Culturally everything in our Yup'ik life we do in honor of our ancestors. Play is an act of having fun for children. Play should be encouraged in early ages since it does help with skills that kids need. It could be learning small or large hand coordination, balancing, team play, cooperation, and becoming agile. The play can transfer to NYO skills, jumping, kicking, hopping, and so on. In the villages, play is encouraged to enhance having a good time. When we watch children at play we can learn how agile their bodies are, strength they build into, and how much coordination they have. All of these activities help to produce the body a healthy living situation.

How to teach anglaniyaraq:

Learning to appreciate what we have helps to gain the knowledge of anglaniyaraq. Many villages have school playgrounds now. In those days, play was creative play in the grass, near the banks of the river, on the mud, through the willow or alder trees, and on the tundra. Children also had homemade games to play with such as a paddle with a string and a stick tied to it attached to the paddle. Object of this was to try to put the stick into a hole on the paddle. There were also two buttons strung onto a long string tied together. You wind them up until the string is tied to create a noise when you pull them together and keep it going. There are other homemade games that our children played with and had fun with.

QINUUNANI (Social Management)

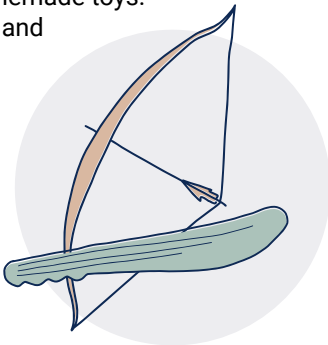
I will interact well with others

- Give and receive compliments in a genuine manner
- Use attentive listening skills to foster better communication
- Demonstrate good sportsmanship
- Demonstrate cooperative behaviors in a group (e.g. listen, encourage, acknowledge opinions, compromise, reach consensus)

Student Activity:

Interview Elders about the kinds of fun games they played with when they were kids. It could be learning to use a slingshot, bow and arrow, hopscotch, jump rope, jacks, storytelling using story knife, learning to throw spears at a bundled grass tied with a string to resemble a seal, or homemade toys.

These games were fun and enjoyable. Think about creating one of them or many of them to learn to enjoy playing a game.



I will work on having constructive relationships

- Recognize the difference between positive and negative relationships
- Understand the difference between safe and risky behaviors in a relationship
- Identify a problem in a relationship and seek appropriate assistance

Student Activity:

Learning to play with traditional toys or games can help in learning to enjoy one another again. Ask Elders about making these to increase fun, anglaniyaraq. It doesn't need to be video games or electronic games all the time. How about learning to throw a spear with nukaq. Twirling tops use to be favorites of everyone. Jacks were also a favorite. All of them are useful in building coordination before NYO.

I will deal with interpersonal conflicts constructively

- Show an understanding of conflict as a natural part of life
- Describe causes and effects of conflicts
- Distinguish between destructive and constructive ways of dealing with conflict
- Activate the steps of a conflict resolution process (listen, express feelings, discuss solutions, make amends, etc.)

Student Activity:

Is there conflict between traditional toys and electronic games? Discuss how times have changed the lives of games. What are some of the benefits of the traditional games and toys verses video games children are attracted to nowadays? How can you balance the traditional way of doing to have fun verses modern games introduced to us? Knowing and learning about the games and toys is also beneficial to our children. Sometimes, even better to build the body's muscles and coordination. What other games are useful to the body to help us build strength and more?

ELDER WISDOM

Mikelnguq assilriatun aklutun ayuquq. A child is like a valued possession.

– Frank Andrew, Yupiit Qanruytait, *Yup'ik Words of Wisdom*

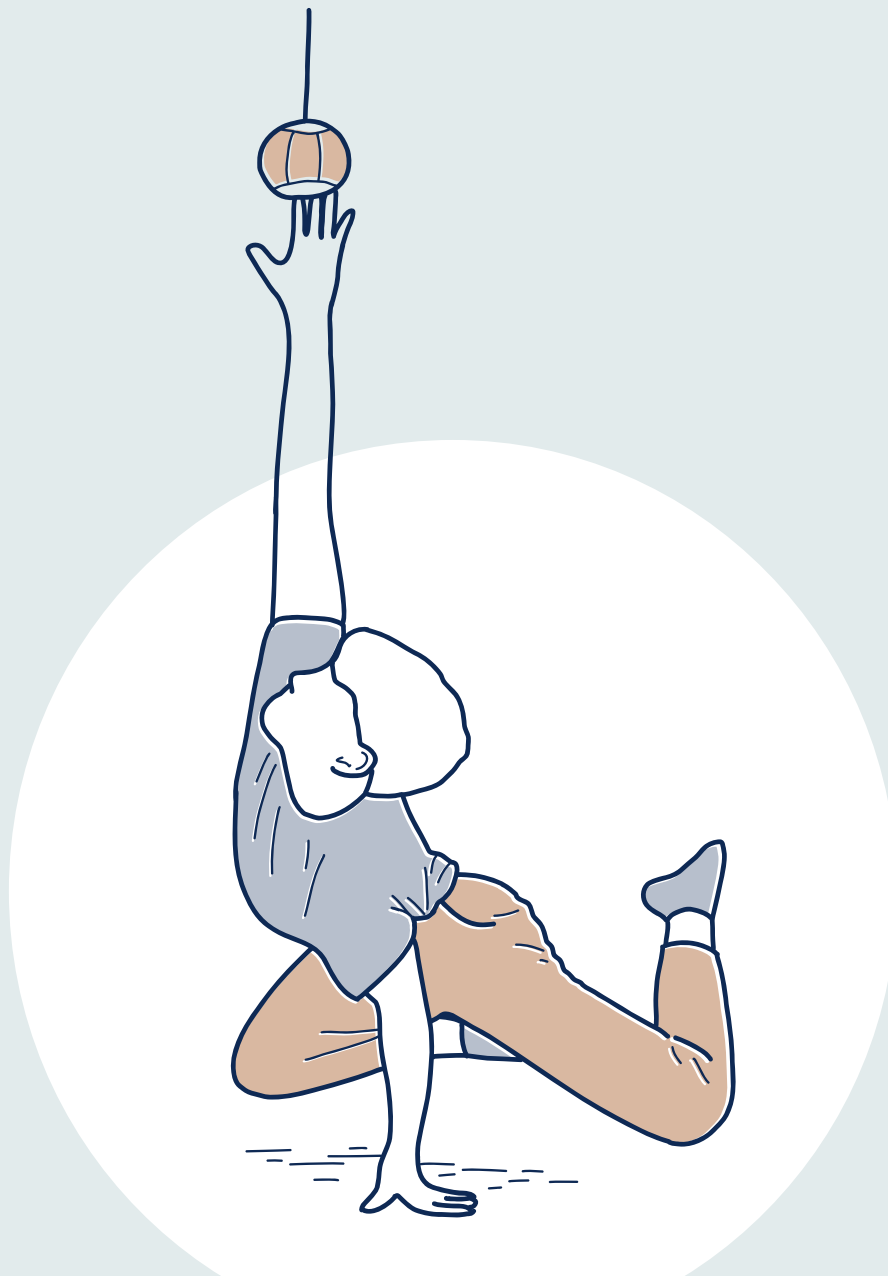
PULASARAQ
Grade 6-8

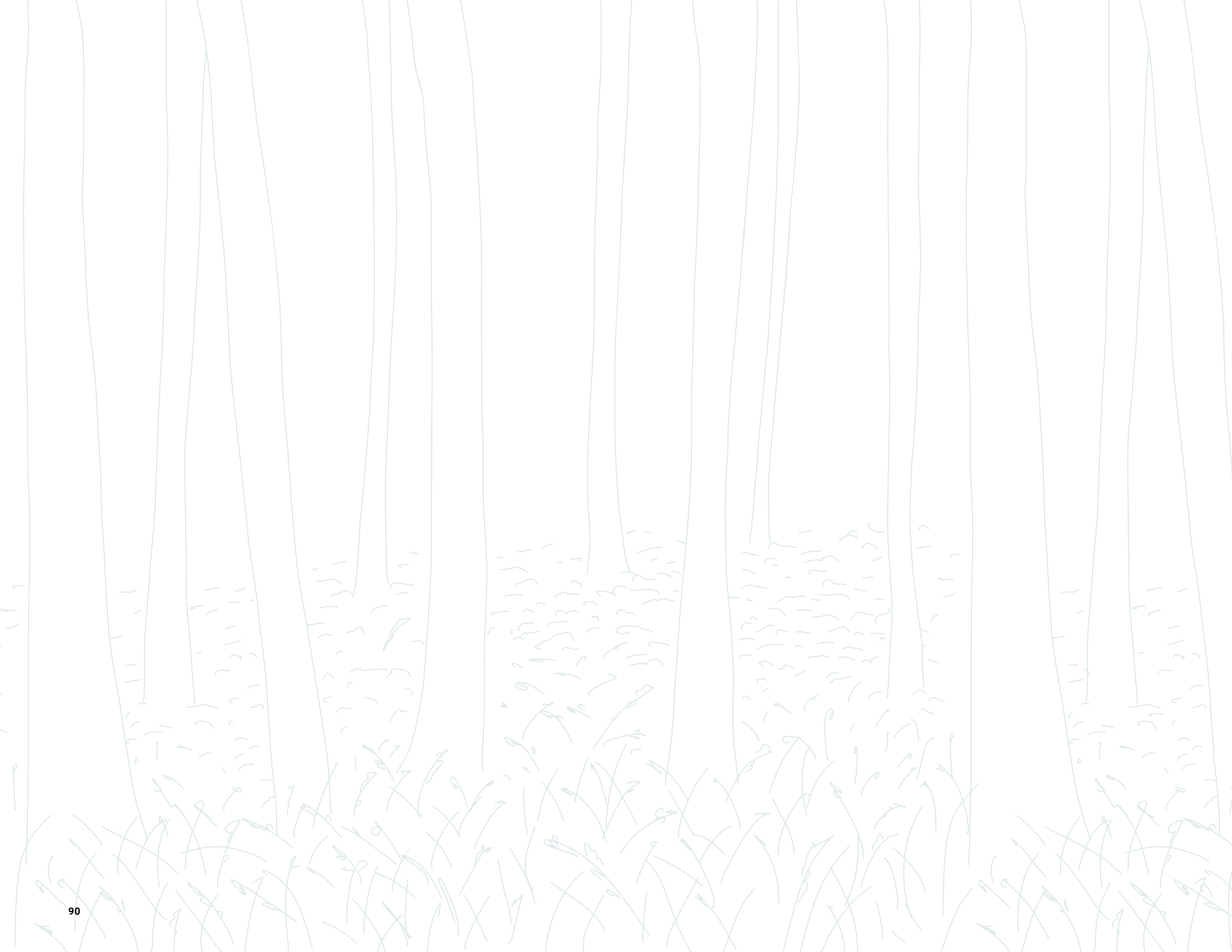
Family

Subsistence

Native Youth Olympics

Curukaq





Family

Unit 1 CELLANGLUNI – Self Awareness

Cellangluni is the moment we feel what is going on. In our Yup'ik way, we do this by being grounded in our environment/nature and surroundings/weather and aware at all times.

Unit 2 ELLUANGCARLUNI – Self Management

Elluangcarluni is when we reassess our emotions and behaviors. In our Yup'ik way we do this by remembering the teachings of our Elders and use those stories to help us reflect and self-correct to increase our ability to correct bad behaviors and reset goals.

Unit 3 MURILKELLUNI – Social Awareness

Murilkelluni is to understand the feelings and perspectives of others. In our Yup'ik way we do this by learning from our Elders and show care in a positive way. We speak to others in a loving, caring way and with compassion.

Unit 4 QINUUNANI – Social Management

Qinuunani is a way of handling our emotions in social settings in a quiet manner with deep concern for the relationships we have with others. In our Yup'ik way we do this by building upon the healthy way of living and being, seeking help from Elders to handle conflict in a caring way and seeking support from those who show examples of living a quiet peaceful life.

KENKUCARAQ: *The process of learning to love a thing, animal, or a person.*

Traditionally for this age group kenkucaraq was taught through respect by learning to show compassion and care, practiced by saying kind words and helping others by serving them, and doing special things for everyone. The love practiced was not an intimate kind of love yet. Showing kindness to others preceded intimate love we get when we are getting ready for a companion in life. When kids learn how to be respectful and kind to others, later on, intimate love in preparation for marriage was a serious situation for life. Our ancestors knew how best to teach every value we lived by. It was a beautiful and thoughtful way.

How to teach kenkucaraq:

Children in our cultural ways were taught the steps of love in many ways. It makes sense when you love someone you would do special things for them, be respectful, be kind, be helpful, be a servant, be honest, be patient, be gentle, be quiet, be observant of needs, be thoughtful, be a good listener, be genuine, be a doer, be a watcher, be a good Yup'ik, be a human being, etc. When all these are practiced then you know a young boy or girl was ready for adult life in loving. When you love nature, animals, and people you will have all these special skills to build confidence.

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Recognize negative emotions as indicators of situations in need of attention
- Analyze emotions states that contribute to or detract from their ability to problem solve
- Explain the possible outcomes associated with the different forms of communicating emotions

Student Activity:

Read *We Talk to You because We Love You* (7th & 8th Grade Yuuyaraq p. 87-88). Discuss how the Elders showed love? What is unconditional love? What are some things Elders share with you because they love you?

I am aware of my traits, know what I do well, and know what areas I can work on

- Analyze how personal qualities and temperaments influence choices and successes
- Apply self-reflection techniques to recognize their strengths, weaknesses, and potential
- Implement a plan to build on strengths, meet a need, or address a challenge

Student Activity:

Being a good listener is one way of showing love to your family and community. List ways you can be a good listener to your family and community.

I am aware of the supports I have around me

- Have awareness of where to go or support when in need
- Evaluate the benefits of participating in extracurricular activities
- Recognize outside influences on the development of personal characteristics and discern whether those influences are supportive or non-supportive

Student Activity:

Obedying your parents is one way of showing your love. What are examples of ways you obey your parents? Obeying a rule is a way of being disciplined. What is one rule you obey? Explain why?

ELDER WISDOM

"Do not say anything you want to a person without considering his feelings during your short life. A tongue hurts even though it's small."

– Paul John, Yup'ik Words of Wisdom.

I am aware of and accept my responsibilities

- Identify the areas of school and life that are within their control
- Analyze the short- and long-term outcomes of safe, risky, and harmful behaviors
- Define their responsibility for the outcomes involved in safe, risky, and harmful behaviors

Student Activity:

Translate valentine cards into Yugtun words. Ask the Yup'ik teacher to help. Create Yup'ik Valentine cards and share them with others.

How honest are you with your words? What word choice did you have?



QUNUICARAQ: *The process of learning to be generous, to be not possessive.*

Culturally and traditionally we were taught to give what we have when we know the person asking lacks food or items. The process of not possessing what we have dates way back when our people experienced hunger. Before special ceremonies, servants went to the villages to ask for items or food to bring with them at the invitation of the dance ceremony. This time was the lessons the people learned of others how generous they were when giving up anything that was asked for and added more to provide the needy with food or items to survive. It was also a lesson to provide own family as well as the others from the experiences they saw. Modeling of sharing and being generous was followed by many who learned from it. This process was stopped when missionaries arrived.

How to teach qunuicaraq:

Students at this age can learn from the history of our ancestors of how generosity can be obtained for helping the needy people or families in their community. How will we support those who are in need in our communities? Studying our own Yup'ik history may provide solutions to what we are experiencing today.

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Recognize negative emotions as indicators of situations in need of attention
- Analyze emotions states that contribute to or detract from their ability to problem solve
- Explain the possible outcomes associated with the different forms of communicating emotions

Student Activity:

When we help others, we are helping ourselves. Bake cookies, prepare a basket of food, and/or gather toiletries and take them to families in need. Write an appreciation card for being part of the community.

I am aware of my traits, know what I do well, and know what areas I can work on

- Analyze how personal qualities and temperaments influence choices and successes
- Apply self-reflection techniques to recognize their strengths, weaknesses, and potential
- Implement a plan to build on strengths, meet a need, or address a challenge

Student Activity:

Do a "spring cleaning" activity of your stuff. Are there things you do not need? Gather items you don't need and donate them to a local shelter or to families who can use them. This will allow you to build on your strengths to be more generous.

I am aware of the supports I have around me

- Have awareness of where to go or support when in need
- Evaluate the benefits of participating in extracurricular activities
- Recognize outside influences on the development of personal characteristics and discern whether those influences are supportive or non-supportive

Student Activity:

Create a support group. Identify peers who are natural helpers and are able to provide a helping hand or a shoulder to lean on, a listening ear, or a safe place to go. Come up with agreements to build trust, honesty, and safety among the members. Ask a school staff and Elder to sponsor your group and provide guidance and set up regular meetings to meet the needs of your group. Advertise your support group to the rest of the school and begin supporting others.

I am aware of and accept my responsibilities

- Identify the areas of school and life that are within their control
- Analyze the short- and long-term outcomes of safe, risky, and harmful behaviors
- Define their responsibility for the outcomes involved in safe, risky, and harmful behaviors

Student Activity:

Qunuicaraq also teaches responsibility. Being responsible for knowing who is in need in the community and helping them. This activity allows one to practice working together for the health and wellbeing of others. Play "Fish and Fishermen". Divide the group into two. Select one group to be fishermen and other group fish. The fishermen hold hands to form a circle. This circle is the net. The fish stand outside the circle. Fishermen decide on a number without letting the fish know. They raise their hands and begin counting. When they reach their number, they immediately put their hands down. While the fishermen are counting, the fish go in and out of the circle. When the circle is closed, fish stuck in the circle are caught and brought to a place. Then switch roles. Check and see which team caught the most fish.

ELDER WISDOM

"Do not say anything you want to a person without considering his feelings during your short life. A tongue hurts even though it's small."

– Paul John, Yup'ik Words of Wisdom.

IKAYURIYARAQ: *The process of learning to be helpful or servant to the community.*

Culturally and traditionally once a young person accomplished their first large animal catch, (for boys) first bucket of dried fish or a bucket of berries (for girls) it was donated or given away to Elder relatives either in the same village or from another community. They were advised they are now adults and that they are ready to be leaders and servants in their community. They are responsible to carry on the traditional style of leading others. I find this very gratifying to be engaged in the community given privileges to lead in other duties such as becoming a drummer, singer, serve at the potlatches, pass out gifts, and serve the Elders whenever Elders need help. It could be water or wood for their homes. The process of becoming helpful leads to other duties later in life such as becoming a mayor, manager, or church leader.

How to teach ikayuriyaraq:

Students can learn how to become a good leader in their community by studying how Elders taught the way of becoming a servant without pay and a leader with guidance in the cultural ways. A good book to study might be *Wise Words of Wisdom* or stories in the Health curriculum. Look for other books on teaching the best way to help one another, become helpers, and leaders.

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Recognize negative emotions as indicators of situations in need of attention
- Analyze emotions states that contribute to or detract from their ability to problem solve
- Explain the possible outcomes associated with the different forms of communicating emotions

Student Activity:

Have you ever helped out at Curuqaq (potlatch) such as handing out water, mopping the floor, keeping the bathrooms cleaned, collecting trash, etc.? How did this make you feel? Elders and adults are very observant. Although they may not say this to you, they are beginning to identify young leaders by those who first begin helping in the community. Keep it up!

ELDER WISDOM

"Do not say anything you want to a person without considering his feelings during your short life. A tongue hurts even though it's small."

– Paul John, *Yup'ik Words of Wisdom*.

I am aware of my traits, know what I do well, and know what areas I can work on

- Analyze how personal qualities and temperaments influence choices and successes
- Apply self-reflection techniques to recognize their strengths, weaknesses, and potential
- Implement a plan to build on strengths, meet a need, or address a challenge

Student Activity:

Tell of a time when your parents helped with giving your first catch to the community. What were the emotions that came from this? Elders say by doing this, you are now responsible for helping out in the community. What are some ways you can help in the community?

I am aware of the supports I have around me

- Have awareness of where to go or support when in need
- Evaluate the benefits of participating in extracurricular activities
- Recognize outside influences on the development of personal characteristics and discern whether those influences are supportive or non-supportive

Student Activity:

What would happen if we did not practice helping in the community? How would this affect the strength

of the community? Of families? Discuss ways to become a leader.

I am aware of and accept my responsibilities

- Identify the areas of school and life that are within their control
- Analyze the short- and long-term outcomes of safe, risky, and harmful behaviors
- Define their responsibility for the outcomes involved in safe, risky, and harmful behaviors

Student Activity:

Identify the leaders in your community. Select one and list the characteristics he/she has. Report out to the class.



TAKARYUGYARAQ: *The process of learning to be shy and be respectful to people.*

Culturally and traditionally every child was taught to be shy in public. It is a Yup'ik value. It is a way of showing respect to others. When our families went to church we sat together and sometimes, children would sit in front and stayed quiet. When we went to yuraq/dance ceremonies, we were to sit with our mothers and grandmothers or be near them while watching the dancers and adults enjoying the event. Children were taken care of. Shyness was not accepted in the western education. In fact, being shy was considered a failure, and graded in the kindergarten report cards. Training them not to be shy may cause children to become rude and unkind. We need to take back how to be shy again in due respect for others.

How to teach takaryugyaraq:

Children can learn how to be shy again in a respectful way. Since our Yup'ik way of doing was hindered by the Western education, we do need to decolonize our own students to re-live the beautiful Yup'ik way of life. Students can learn to be shy in a way by keeping quiet unless given permission to speak. Learning the right times of when to speak are very tough for kids but with practice they will learn. Consider this as a leadership training in what we are teaching them.

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Recognize negative emotions as indicators of situations in need of attention
- Analyze emotions states that contribute to or detract from their ability to problem solve
- Explain the possible outcomes associated with the different forms of communicating emotions

Student Activity:

Create a chart of what respect towards your own emotions look like. Draw a picture or create a list. Hang this chart in the classroom. Show what shy means?

ELDER WISDOM

"Do not say anything you want to a person without considering his feelings during your short life. A tongue hurts even though it's small."

– Paul John, Yup'ik Words of Wisdom.

I am aware of my traits, know what I do well, and know what areas I can work on

- Analyze how personal qualities and temperaments influence choices and successes
- Apply self-reflection techniques to recognize their strengths, weaknesses, and potential
- Implement a plan to build on strengths, meet a need, or address a challenge

Student Activity:

Discuss examples of how we respect our physical bodies. Create a chart of what respect towards your physical body look like. Draw a picture or create a list. Hang this chart in the classroom.

I am aware of the supports I have around me

- Have awareness of where to go or support when in need
- Evaluate the benefits of participating in extracurricular activities
- Recognize outside influences on the development of personal characteristics and discern whether those influences are supportive or non-supportive

Student Activity:

Discuss how can we respect our emotions including shy. Create a chart of what respect towards your family looks like. Draw a picture or create a list. Hang this chart in the classroom.

I am aware of and accept my responsibilities

- Identify the areas of school and life that are within their control
- Analyze the short- and long-term outcomes of safe, risky, and harmful behaviors
- Define their responsibility for the outcomes involved in safe, risky, and harmful behaviors

Student Activity:

Discuss ways we respect others. Create a chart of what respect towards others looks like. Draw a picture or create a list. Hang this chart in the classroom.

CIMIRYARAQ: *The process of learning how to change, self-reflection.*

Culturally and traditionally Elders informed young people that making changes is a good choice for the benefit of becoming a good human being. The choices that they recommended were to reflect on the behavior you need to change as a youngster. The advice to them was: “if you continue to behave in the way you do, your life would be cut short. But, if you change your bad behaviors, then you would extend your life.” This important saying said in Yup’ik made real sense when you reflected on how long you preferred to live. In their words, they let you know how much you are worth and told stories of the ones they knew.

How to teach cimiryaraq:

Children need to hear the stories from and advices of the Elders, they are true. The words of the Elders from the book: *Wise Words of Elders* could be read and discussed in the classroom in order to reflect on for their own good. There is no need to point to any children for their bad behaviors but learn from the past. It will touch the heart of many students, learning from the experiences of the Elders that changing their behavior is for the benefit of them. Let them know they are loved, cared, and worthwhile to become leaders of our Yup’ik people.

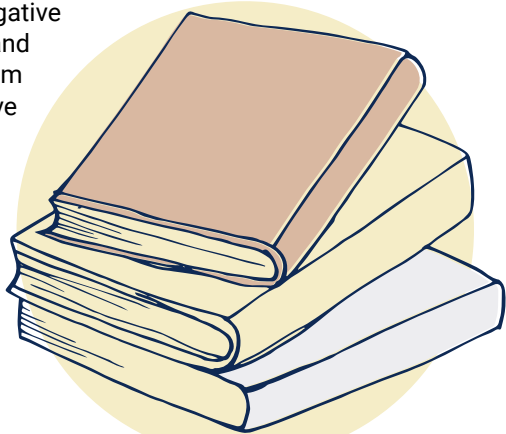
CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Recognize negative emotions as indicators of situations in need of attention
- Analyze emotions states that contribute to or detract from their ability to problem solve
- Explain the possible outcomes associated with the different forms of communicating emotions

Student Activity:

Do the “Thought Stopping” activity (*Qungasvik Toolbox* binder, Appendix 20-B). This activity teaches about how to remove negative emotions and replace them with positive thoughts.



I am aware of my traits, know what I do well, and know what areas I can work on

- Analyze how personal qualities and temperaments influence choices and successes
- Apply self-reflection techniques to recognize their strengths, weaknesses, and potential
- Implement a plan to build on strengths, meet a need, or address a challenge

Student Activity:

Read “*The Parable of the Talents*” (*Qungasvik Toolbox* binder, Appendix 33-A). How can the lesson apply to your life?

I am aware of the supports I have around me

- Have awareness of where to go or support when in need
- Evaluate the benefits of participating in extracurricular activities
- Recognize outside influences on the development of personal characteristics and discern whether those influences are supportive or non-supportive

Student Activity:

Play the activity “The Webs We Weave” (*Qungasvik Toolbox* binder, Appendix 26-A). to explain how we are all connected between people and to identify the supports we all have.

I am aware of and accept my responsibilities

- Identify the areas of school and life that are within their control
- Analyze the short- and long-term outcomes of safe, risky, and harmful behaviors
- Define their responsibility for the outcomes involved in safe, risky, and harmful behaviors

Student Activity:

Role play “Making Good Decisions: Listening to the Voices of Our Elders” (*Qungasvik Toolbox* binder, Appendix 28-A).

ELDER WISDOM

“Do not say anything you want to a person without considering his feelings during your short life. A tongue hurts even though it’s small.”

– Paul John, Yup’ik Words of Wisdom.

NAKUKINRICARQAQ: *The process of learning how NOT to pick on someone, torment, or to fight.*

Culturally children were taught not to pick on each other because of the bad things that may happen. For instance, how the war started is told in the book, *ANGUYIIM NALLIINI: TIME OF WARRING*. From this story after the war, children were carefully advised not to play games to offend one another nor tease in a bad manner. The advice the Elders continually told the children were to get along well for the joyfulness and for best behaviors to occur and that everything has reward. There is a gratitude for all things on earth. Children were continually advised respectfully. Following rules had rewards. The rewards were not something that they saw as materialistic things right away but in due time, it would come unexpectedly. It could be when things come their way when they lacked them or were very lucky in hunting and gaining needed items or others. It is understood all living and non-living used appropriately will have unending rewards.

How to teach nakukinricaraq:

Learning about the consequences would benefit the students of how things happened in our Yup'ik history. One story to begin with is: *Two Playing Kalackiiq* by Frances Usugan on page 122 from *TIME OF WARRING*. Discussing what happened in the story will help us not react to things we hear, see, and do. The best way is not to nakukuteq with one another. You may choose other stories that relate to this word and why the consequences occur on account of it happening.

ELLUANGCARLUNI (Self Management)

I can manage my emotions in a way that is constructive and appropriate

- Apply strategies to manage stress and to motivate successful performance
- Reflect on possible consequences, both positive and negative, before expressing an emotion
- Generate ways to develop positive attitudes (optimism)

Student Activity:

We do not have any control of consequences in life. We can only try our best in making good choices and doing things in life that will bring us rewarding consequences. List 5 things you can do that will bring good consequences. What are the possible consequences that may happen? List them. Now, list 5 things that may bring in bad consequences. What are the possible consequences that may happen?

I can act in an honest manner

- Activate personal integrity as a tool to resist negative peer pressure
- Evaluate how honesty contributes to lifelong success and relationship building

Student Activity:

Read the story *Pupitukaar* by Sophie Sheild, Illustrated by George Smart or a similar story. Have students talk about the lessons learned in the story about how not to pick on someone.

I can make good decisions

- Identify and apply the steps of systematic decision-making
- Evaluate strategies for avoiding risky behavior

Student Activity:

Talk about a time when you were in a situation where there was fighting, bullying, or tormenting going on. What decisions were made to avoid making the situation bigger? How can you avoid these situations?

I can set and achieve goals that will help me to be successful

- Apply goal-setting skills to promote academic success
- Set a positive social interaction goal
- Demonstrate goal-setting skills relating to potential career paths

Student Activity:

No matter where we are in life, being a good human being is what our Elders advise us to be. This brings peace, calmness, and constructive progress in our lives. Set a positive social interaction goal.

ELDER WISDOM

Cat tamarmi nunuliutengqellartuq. Everything in life has a reward.

– Yuuyaraq Poster, 1997

TUPAGYARAARYARAQ: *The process of learning to wake up early in order to accomplish what needs to be done.*

Waking up early has many benefits. This practice begins with young children. They are advised to go outdoors as soon as they wake up and check the weather. This teaches a child to begin learning weather patterns and predict upcoming weather. A person who wakes up early gets many chores done before being out in the community. People who wake up early are usually on time. It is advised not to sleep too long or listen to your sleepiness. This may lead a person to become lazy or be prone to sicknesses.

How to teach tupagyaraaryaraq:

Encourage students to go to bed early to wake up early. Interview parents, grandparents, and Elders on how and why they were taught to wake up early. Students can keep a daily journal of the weather first thing in the morning.

ELLUANGCARLUNI (Self Management)

I can manage my emotions in a way that is constructive and appropriate

- Apply strategies to manage stress and to motivate successful performance
- Reflect on possible consequences, both positive and negative, before expressing an emotion
- Generate ways to develop positive attitudes (optimism)

Student Activity:

Go outside and take a few moments to do breathing exercises. List the benefits of breathing fresh air. How does waking up early, going outside, and breathing fresh air help your whole being?

I can act in an honest manner

- Activate personal integrity as a tool to resist negative peer pressure
- Evaluate how honesty contributes to lifelong success and relationship building

Student Activity:

Select a local successful hunter and provider. Identify the characteristics that reflect their success. How can these characteristics lead to resisting negative peer pressure? Write about why it is important to give honest and accurate weather reports when traveling by boat, snowmachine, or plane.

I can make good decisions

- Identify and apply the steps of systematic decision-making
- Evaluate strategies for avoiding risky behavior

Student Activity:

Many of the subsistence activities require effective decision-making skills. Analyze your ability to make good decisions. Give an example of a time when you made choices that benefited you, your group, your family, and community.

I can set and achieve goals that will help me to be successful

- Apply goal-setting skills to promote academic success
- Set a positive social interaction goal
- Demonstrate goal-setting skills relating to potential career paths

Student Activity:

Following the subsistence seasonal calendar, what do you need to do to prepare for the summer activities? Create a list of things that you need to gather. Practice reflecting on the day's work. What went well? What needs to improve?



ELDER WISDOM

Now, if a person persistently works and isn't lazy and doesn't sleep excessively, one day he will stumble on something he needs to survive. Our ancestors encouraged us to continually try to run into fish or game by not being lazy or oversleeping.

– Paul John, Toksook Bay, Yuuyaraq

KANGIRCIRIYARAQ: *The process of learning how to understand what is being told, taught, and shown.*

Traditionally Yup'ik Elders tell us to teach from a positive point of view, not be so harsh in our disciplinary methods, be mindful with our words when talking to children and young adults, and do it with unconditional love so that they can learn to understand us with kindness and unforgettable lessons. Many lessons taught are from experiences through the stories that have many values. Many of the Yup'ik stories have lessons that the students do not understand today. We have to explain and retell the stories for them in order to understand concepts and meanings of the story. Things we do in our culture need to be explained in order for understanding to take place. The Yup'ik way are true and it did happen. It is genuine from time immemorial, it is not make-believe. Yup'ik history needs to be taught.

How to teach kangirciriyaraq:

Students should be taught how the villages started. The stories can help them understand the Yup'ik history. In the Yup'ik history the names of the rivers, lakes, villages, and places should be included because these areas or regions were occupied by the Yup'ik people not explorers or people who moved into our area. The traditional transportation, qasgiq times, hunting tools and equipment to catch animals, trapping, snaring, winter camping, moving through six seasonal seasons throughout the years, and cultural arts should all be included in learning to understand the way of our people. How important it is to know and learn of how our own people lived, survived, and continued to survive are things we need to teach.

ELLUANGCARLUNI (Self Management)

I can manage my emotions in a way that is constructive and appropriate

- Apply strategies to manage stress and to motivate successful performance
- Reflect on possible consequences, both positive and negative, before expressing an emotion
- Generate ways to develop positive attitudes (optimism)

Student Activity:

Select a river near your village. What is the Yup'ik name? How did it get its Yup'ik name? Ask an Elder these questions.

I can act in an honest manner

- Activate personal integrity as a tool to resist negative peer pressure

ELDER WISDOM

Cat tamarmi nunuliutengqellartuq. Everything in life has a reward.

– Yuuyaraq Poster, 1997

- Evaluate how honesty contributes to lifelong success and relationship building

Student Activity:

Research how people long ago made kayaks, built homes, made raincoats, etc. What did it take to be able to make those things? Choose one traditional tool and write a paragraph about how it was made.

I can make good decisions

- Identify and apply the steps of systematic decision-making
- Evaluate strategies for avoiding risky behavior

Student Activity:

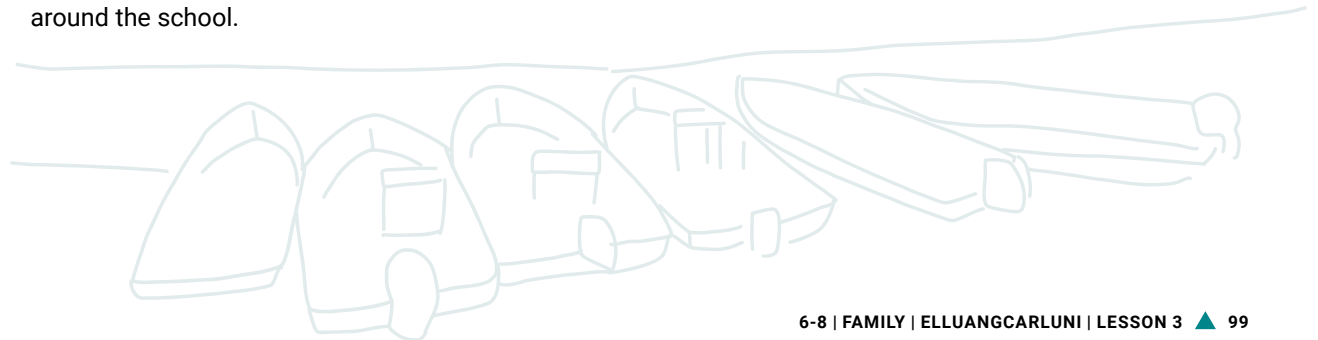
To make wise decisions, Yup'ik people have to have a clear mind. What are some of the traditional practices of mindfulness? How have our ancestors practiced mindfulness? Share out. Create posters to hang around the school.

I can set and achieve goals that will help me to be successful

- Apply goal-setting skills to promote academic success
- Set a positive social interaction goal
- Demonstrate goal-setting skills relating to potential career paths

Student Activity:

Every success story begins with a thought or a need. Imagine an ancestor needing a kayak. What are the steps he would need to start the process? Would he need help from others? What are the reasons for accomplishing this goal? How is this process similar to your goals in life? Do you share in the same ways to accomplish your goals in life?



CIMIRYARAQ / UMYUALINQIGCARAQ: *The process of learning how to change and self-reflect.*

Traditionally our ancestors told us, “yuk cimiryugngauq yucimiinek.” “A person can change to better their lives.” Elders visited those that they recognized were in need of making their lives worthwhile and to be a better provider to all things. Nurturing the mind and spirit through the Yup’ik journey of life is a healthy way to change the behavior of the students especially those who are in extra need. Following the rules of the alerquutet/values in our teaching can address how best to behave in the world we live that is confusing and that shows too many bad leaders. Teaching about the climate change, reasons for them, and the behaviors of the people in the world can address the changes of our lives in our Yup’ik worldview. These are important from the ancestors’ words of advice, teachings, and warnings.

How to teach cimiryaraq / umyualinqigcaraq:

Consider what is taught for the boys’ and girls’ roles from Calricaraq. At this age, it would be good to teach the students a woman’s role to the girls and a man’s role to the boys. Students can learn their gender roles and what is expected of them in this age. What are interchangeable roles that they need to learn? What can help them to change in their puberty age?

ELLUANGCARLUNI (Self Management)

I can manage my emotions in a way that is constructive and appropriate

- Apply strategies to manage stress and to motivate successful performance
- Reflect on possible consequences, both positive and negative, before expressing an emotion
- Generate ways to develop positive attitudes (optimism)

Student Activity:

The weather is a good example of having emotions and respecting them. For example, a storm is like being angry and sunny is like being happy. Calm weather is like being at peace and windy is like being anxious. How can we accept our emotions for what they are and respect them as we respect the weather?



I can act in an honest manner

- Activate personal integrity as a tool to resist negative peer pressure
- Evaluate how honesty contributes to lifelong success and relationship building

Student Activity:

Play the game “No Laughing!” Students sit in a circle. A person is selected to be it. He/she must act silly to make others laugh while they are trying not to. The first person who laughs is the next “it” person. Discuss how this activity can change the emotion of those who are feeling sad.

I can make good decisions

- Identify and apply the steps of systematic decision-making
- Evaluate strategies for avoiding risky behavior

Student Activity:

When we give wrap-around support to those who need it with unconditional love, it provides an opportunity for the person to make changes in their behavior. List ways and activities a class or a group of friends can provide wrap-around support to someone for the purpose of changing their ways for the better without any judgements.

I can set and achieve goals that will help me to be successful

- Apply goal-setting skills to promote academic success
- Set a positive social interaction goal
- Demonstrate goal-setting skills relating to potential career paths

Student Activity:

Play the game of “Line Up, Spot the Change.” The purpose of this activity is to help students identify changes in someone’s behavior. Have students turn around. One person, (it), makes a move, then stay stationed or draw on the board of an animal. When the kids turn around, let them notice how a person is or the drawing is. Let them turn back to place. Make changes. Have them guess what that may be when you turn them to look.

ELDER WISDOM

Cat tamarmi nunuliutengqellartuq. Everything in life has a reward.

– Yuuyaraq Poster, 1997

ILAKUCARAQ: *The act of being friends, relatives, and part of the community.*

Culturally, Yup'ik families used to know each other gracefully through the family system. All part of being related to each other was taught with harmony, peacefulness, practices through spirituality and subsistence, closely modeling and calling each other by kinship names instead of the names they gained in the church or the Yup'ik name given to them at birth. Naming system was practiced to learn to respect and to learn to behave well around relatives. Yup'ik names are important part of us to identify who we really are. Our namesakes help us live a life that makes us gain the characteristics and connectedness to who the person is through our genuine Yup'ik names. Teasing system through our Yup'ik names is healthy and brings closeness.

How to teach ilakucaraq:

Learn each other's Yup'ik names, who they are named after, and what are the characteristics of the person they are named after. Have the students explore who they are. Then, teach the kinship relationships so that they are learning about their cousins and how closely they are related to each other. Include other relatives from different villages. This might be a great time to learn how to do a family tree. Students can research the relatives through the family tree. How fun to do! Learn how to become aware of the related families and friends.

MURILKELLUNI (*Social Awareness*)

I care about the feelings and viewpoints of others

- Analyze ways their behavior may affect the feelings of others and adjust accordingly
- Provide support and encouragement to others in need
- Show respect for other people's perspectives

Student Activity:

Create a family tree using only Yup'ik names. If you do not know your Yup'ik name or the Yup'ik names of your family, do research and find out. Ask Elders, family members, extended family, and your Yup'ik teachers to guide you through this process.

I care about others and do my part to make my community better

- Explain how their decisions and behaviors affect the well-being of their school and community
- Explore a community or global need and generate possible solutions

Student Activity:

Create a family tree of your Yup'ik namesake. This will help you identify the family of your namesake. This is important to know because it will help strengthen your identity.

I care about and respect the individual differences of others

- Analyze how people of different groups can help one another and enjoy each other's company
- Explain how individual, social, and cultural differences may increase vulnerability to stereotyping and identify way to address this

Student Activity:

Learn the protocols about cross cousins and rules about teasing cousins. Why is it important to have that in our lives? What is the purpose of this?

I care about how I perceive others and how they perceive me

- Analyze social situation and appropriate responses to those situations (e.g. school dance, peer pressure situations, cliques, public speaking)
- Recognize the personal boundaries of themselves and others (friends, family, members, teachers)

Student Activity:

Create a "We Belong" poster. Divide the poster into 3 parts. Write: I know I belong to myself when..., I know I belong to my family when..., and I know I belong to my community when.... Then have students write or draw pictures to complete the statements. Write several responses under each title.

ELDER WISDOM

Mikelnguq assilriatun aklutun ayuquq. A child is like a valued possession.

– Frank Andrew, Yupiit Qanruytait, *Yup'ik Words of Wisdom*

PICIRYARAQ: *The roles of boys and girls at this age level.*

Traditionally in Yup'ik culture, this age group was a time to teach boys and girls the roles of a family system. Boys were taught separately like in the qasgiq time with men. Girls were taught by women or their mothers in the home. The roles each group learned were of those becoming a man, husband, father, woman, wife, and mother. The responsibilities as such were taught to include emotions, thinking process, and behavior when you get to that point. The important part of learning the roles and responsibilities was to learn how to behave, contribute to keeping family safe, peaceful living, and keeping the household in harmony. It was not only taught but practiced beginning in this age. Boys learned to take care of their catch, girls learned how to butcher the catch. It is more than this. Lots more as a woman and man.

How to teach piciryaraq:

Learning to butcher an animal can be demonstrated in the school. How to cut it up, separate the parts of the animal and what part goes to the people in the village. Girls can learn who they can payugteq in a container along with an item such as canned milk, sugar, tissue, or paper towels. Another idea to teach is how to cut up a wolf or wolverine and learn what parts are women's and men's ruffs. It is with good lessons these roles are learned not by doing them without purpose or any old way. There are many other roles students can learn at this age of what they need to become the best seamstress, best hunter and harpoon or spear carver as well as nuqaq makers. Doing things was always with the best or completed well done.

MURILKELLUNI (Social Awareness)

I care about the feelings and viewpoints of others

- Analyze ways their behavior may affect the feelings of others and adjust accordingly
- Provide support and encouragement to others in need
- Show respect for other people's perspectives

Student Activity:

Invite Elders to come in to talk about roles of boys and girls. At this important time in life, Elder men will talk to boys and Elder women will talk to girls. This is the time where skills are taught about life, living in harmony in a family, and contributing to the community. It is a time to respect each other. It is a time to be proud of who you are and what you are able to do.

ELDER WISDOM

Mikelnguq assilriatun aklutun ayuquq. A child is like a valued possession.

– Frank Andrew, Yupiit Qanruytait, *Yup'ik Words of Wisdom*

I care about others and do my part to make my community better

- Explain how their decisions and behaviors affect the well-being of their school and community
- Explore a community or global need and generate possible solutions

Student Activity:

At this age, it is important for students to keep busy. List what students can do to keep busy. Discuss the pros and cons of keeping busy. The rule is those who stay busy will gain a lot in life and be healthier. This is why our Elders encourage us to stay busy.

I care about and respect the individual differences of others

- Analyze how people of different groups can help one another and enjoy each other's company
- Explain how individual, social, and cultural differences may increase vulnerability to stereotyping and identify way to address this

Student Activity:

Yup'ik people are skillful. What does it mean to be skillful? How does a skillful person contribute to the community? What skill would you like to acquire?

I care about how I perceive others and how they perceive me

- Analyze social situation and appropriate responses to those situations (e.g. school dance, peer pressure situations, cliques, public speaking)
- Recognize the personal boundaries of themselves and others (friends, family, members, teachers)

Student Activity:

Every Elder, grandparent, and parent wants what's good for their children. Discuss this saying: *"Uitaurlutun camek unangengaituten."* "You will not gain anything useful by being idle." Why is this important? Evaluate your daily activities after school. Where are you in this advice?

TANGENRILNGUARYARAQ: *The process of learning to ignore.*

Culturally, when awful things happen, such as a child or student saying something awful to you, you learned to ignore without saying a word. Elders advised us not to answer anyone who tends to start fights, arguments, or says things unacceptable to us. We were told to walk away, leave without a word, or ignore them completely. Eventually the person causing their own problem would hopefully stop before hurting others. It was culturally fine to ignore anyone who has the ability to hurt others.

How to teach tangenrilnguaryaraq:

Learning to ignore others is very hard. Kids tend to answer as quickly as they can when someone says something wrong to them. It is mostly recognized especially today because students do not speak in yugtun. I find the student who are speakers in yugtun tend to have values embedded in them more so than the English speaking ones. It seems like in English speaking ones, they hear you but it does not stick in their mind. I don't know why. It will be with practice to learn to ignore another person when they comment to hurt others. It can be learned.

MURILKELLUNI (Social Awareness)

I care about the feelings and viewpoints of others

- Analyze ways their behavior may affect the feelings of others and adjust accordingly
- Provide support and encouragement to others in need
- Show respect for other people's perspectives

Student Activity:

Share stories of how someone ignored a bully and the benefits of doing that.

I care about others and do my part to make my community better

- Explain how their decisions and behaviors affect the well-being of their school and community
- Explore a community or global need and generate possible solutions

Student Activity:

Elders advised us that rather than reacting to a bully, take out our anger by chopping wood, going for a walk, cleaning out your freezers, or talking to a dog about your strong feelings. What are other healthy ways to let out anger?

I care about and respect the individual differences of others

- Analyze how people of different groups can help one another and enjoy each other's company
- Explain how individual, social, and cultural differences may increase vulnerability to stereotyping and identify way to address this

Student Activity:

Learn to speak a phrase in Yup'ik about positive praises. For example, Kenkamken. Assirpaa! Nutaan atem! Assiikaqa! And use them with your peers and those who need to hear it.

I care about how I perceive others and how they perceive me

- Analyze social situation and appropriate responses to those situations (e.g. school dance, peer pressure situations, cliques, public speaking)
- Recognize the personal boundaries of themselves and others (friends, family, members, teachers)

Student Activity:

Practice doing something the first time your parents asks you to; something like take out the trash, feed the dog, spill the slop bucket, pack water, etc. Try doing this for a week. Notice how your parents react to this behavior. This may bring good balance in your family.

ELDER WISDOM

Mikelnguq assilriatun aklutun ayuquq. A child is like a valued possession.

– Frank Andrew, Yupiit Qanruytait, *Yup'ik Words of Wisdom*



TUVQAKIYARAQ: *The act of being generous.*

In our Yup'ik culture, teaching how to be generous is a lifelong healthy way of living. Ancestors practiced generosity through the practices of subsistence, gifting, and sharing the homemade items during the ceremony of yuraq/curuqaq. The rituals practiced were to learn how to respect animals, the land, and the people who are providers. When these are practiced you can recognize the people who do it without being reminded at each season. The gratitude of being generous is to gain more than you expected without lacking when the season arrives even it is by feeding a stranger or guests of your community. One lady from a village was told by her dad to continually feed the strangers when they arrive to her village. It was part of her "paitaq" inheritance from her dad. In doing so as she was instructed, she continually received food from the land and other people. It was always a gift to her as she recognized it.

How to teach tuvqakiyaraq:

Learning to teach tuvqakiyaraq would be beneficial to the students. Read through Calicaraq healthy living, section 5 to get some ideas on how to teach tuvqakiyaraq for social awareness practices. Great lessons to teach from and a great resource.

MURILKELLUNI (Social Awareness)

I care about the feelings and viewpoints of others

- Analyze ways their behavior may affect the feelings of others and adjust accordingly
- Provide support and encouragement to others in need
- Show respect for other people's perspectives

Student Activity:

Schedule a time to help Elders chop wood, pack water, get ice, wash their dishes, do their laundry, clean their yard, provide for their meals, sweep their floor, etc. Talk about their gratitude and how it makes you feel.

ELDER WISDOM

Mikelnguq assilriatun aklutun ayuquq. A child is like a valued possession.

– Frank Andrew, Yupiit Qanruytait, *Yup'ik Words of Wisdom*

I care about others and do my part to make my community better

- Explain how their decisions and behaviors affect the well-being of their school and community
- Explore a community or global need and generate possible solutions

Student Activity:

Roleplay how to give praises to those who are giving and sharing food. Think of different ways to praise others. "Quyana!, Nutaan!, I am filled with gratitude for your generosity. Thank you very much!" etc. One student will be obedient and bring a snack to other students. Each student must praise the giver by using different praises. Write the praises on a poster to hang in the classroom for future reference.

I care about and respect the individual differences of others

- Analyze how people of different groups can help one another and enjoy each other's company
- Explain how individual, social, and cultural differences may increase vulnerability to stereotyping and identify ways to address this

Student Activity:

Plan a community potluck at the school. Students will volunteer to bring a native food from home. They can either prepare it at home or at school. Put all the native foods on a table and invite Elders, widows, orphans, and families in need to come and enjoy each other's company around food. Maybe an Elder will share stories of gratitude and even sing.

I care about how I perceive others and how they perceive me

- Analyze social situation and appropriate responses to those situations (e.g. school dance, peer pressure situations, cliques, public speaking)
- Recognize the personal boundaries of themselves and others (friends, family, members, teachers)

Student Activity:

Adoption is a common practice in our communities. It is out of love that a child is given to grandparents, uncles, aunties, or those in need of having children. Have a parent who has an adopted child talk about what it's like to have an adopted child. Ask an Elder to share stories about parents and grandparents adopting children. What are the benefits of this?

QANEMCIYARAQ: *The process of learning to tell a story, yugtun, allat-llu.*

Traditionally in Yup'ik culture telling a story in yugtun took place in the evening before children fell asleep. A storyteller would begin with, "once there was...", "At one time...", "There lived a grandmother and her grandson...", "Ak'a tamaani...", and never with "Once upon a time..." because there is a truth about the stories. The stories teach lessons on subsistence, family roles, survival, social etiquette, family relationships and kinship, ceremonies, history, customs, and rituals. The knowledge was passed on. Many stories were retold over and over again because they became favorites. They are the original and often times passed down to next generations to continue in a story form. Telling a story is cultural knowledge and a skill. You can follow a good storyteller by visualizing the scene and the characters in your mind. You do not forget the story afterwards. It stays with you for very long time.

How to teach qanemciyaraq:

Learning to tell a story takes a great skill. Learning how to do it is something that can be learned. There are tools to use. You can use puppets, story knife, or note cards to help you remember a good story from a book or from someone who told one that teaches a lesson. Reading books such as *Hungry Giant*, *Eye of the Needle*, *Berry Magic*, *How the Crane Got His Blue Eyes*, or from the Yup'ik Lore book including other books available for the Yup'ik region can help teach how to tell a story well. Make sure details are included.

QINUUNANI (Social Management)

I will interact well with others

- Demonstrate an ability to both assume leadership and be a team player in achieving group goals
- Differentiate between passive, assertive, and aggressive responses
- Practice reflective listening

Student Activity:

Listen to the story by John Active: *Talk to me like we are in a qasgiq* (Youtube). Discuss the differences between a spruce tree and the willow tree as they relate to how we use what we learn. What is the lesson learned?

I will work on having constructive relationships

- Distinguish between positive and negative peer pressure and demonstrate strategies for resisting negative peer pressure
- Involve themselves in positive activities with their peer group
- Demonstrate ability to be true to personal values when choosing friendships

Student Activity:

Choose a Yup'ik story and read it. Who are the characters? What was the problem? How was it resolved? How did the story begin? How did it end?

I will deal with interpersonal conflicts constructively

- Identify the roles of individuals in conflict and understand their responsibility in reaching resolution
- Apply conflict resolution skills to de-escalate, defuse, and resolve differences
- Identify how all parties in conflict might get their needs met (win-win)

ELDER WISDOM

Mikelnguq assilriatun aklutun ayuquq. A child is like a valued possession.

– Frank Andrew, Yupiit Qanruytait, *Yup'ik Words of Wisdom*

Student Activity:

Act out a Yup'ik legend of a human changing into an animal. Select a narrator, actors, stage props, sound effects, and advertisers. Perform this story to younger students.



ILAKUCARAQ: *The act of being friends, relatives, and part of the community.*

Culturally, Yup'ik families used to know each other gracefully through the family system. All part of being related to each other was taught with harmony, peacefulness, practices through spirituality and subsistence, closely modeling and calling each other by kinship names instead of the names they gained in the church or the Yup'ik name given to them at birth. Naming system was practiced to learn to respect and to learn to behave well around relatives. Yup'ik names are important part of us to identify who we really are. Our namesakes help us live a life that makes us gain the characteristics and connectedness to who the person is through our genuine Yup'ik names. Teasing system through our Yup'ik names is healthy and brings closeness.

How to teach ilakucaraq:

Learning in depth of the Elder's roles, mother's roles, eldest sister's roles, eldest brother's roles, and grandparent's roles from *Calricaraq* would extend the family roles studied on section 7. There is quite a lot of information that could be taught in this class. Students can do research from their parents or grandparents on if these roles are continued or be adopted to continue given reasons why. Topics in these areas may have not been taught but it's time.

QINUUNANI (Social Management)

I will interact well with others

- Demonstrate an ability to both assume leadership and be a team player in achieving group goals
- Differentiate between passive, assertive, and aggressive responses
- Practice reflective listening

Student Activity:

Invite an Elder or a hunter to talk about leadership while hunting at different seasons. Who took the lead? Why were they chosen? What were the qualities?

I will work on having constructive relationships

- Distinguish between positive and negative peer pressure and demonstrate strategies for resisting negative peer pressure
- Involve themselves in positive activities with their peer group
- Demonstrate ability to be true to personal values when choosing friendships

Student Activity:

Play the game "Peer Leader Bingo" (*Sources of Strength Field Guide* book, page 55).

I will deal with interpersonal conflicts constructively

- Identify the roles of individuals in conflict and understand their responsibility in reaching resolution
- Apply conflict resolution skills to de-escalate, defuse, and resolve differences
- Identify how all parties in conflict might get their needs met (win-win)

ELDER WISDOM

Mikelnguq assilriatun aklutun ayuquq. A child is like a valued possession.

– Frank Andrew, Yupiit Qanrutyait, *Yup'ik Words of Wisdom*

Student Activity:

Invite an Elder to talk about how fish camp kept peace and harmony. What did each person have to do? What made people in camps have conflicts and how were they resolved? Is it true of the community as well?



TUVQAKIYARAQ: *The act of being generous.*

In our Yup'ik culture, teaching how to be generous is a lifelong healthy way of living. Ancestors practiced generosity through the practices of subsistence, gifting, and sharing the homemade items during the ceremony of yuraq/curukaq. The rituals practiced were to learn how to respect animals, the land, and the people who are providers. When these are practiced you can recognize the people who do it without being reminded at each season. The gratitude of being generous is to gain more than you expected without lacking when the season arrives even it is by feeding a stranger or guests of your community. One lady from a village was told by her dad to continually feed the strangers when they arrive to her village. It was part of her "paitaq" inheritance from her dad. In doing so as she was instructed, she continually received food from the land and other people. It was always a gift to her as she recognized it.

How to teach tuvqakiyaraq:

There are many lessons to use from Calricaraq, section 5 on tuvqakiyaraq that you can draw from for this section on social management skills. It is important to choose the lessons suggested for topics to discuss or use to teach. One that would be interesting is yugkiun: giving up a child for adoption. This used to be common in the Yup'ik way especially during the hunger and war time. What a great way to discuss this topic.

QINUUNANI (Social Management)

I will interact well with others

- Demonstrate an ability to both assume leadership and be a team player in achieving group goals
- Differentiate between passive, assertive, and aggressive responses
- Practice reflective listening

Student Activity:

Create a class quilt and give to those in need in the community. Bake goods to share out with Elders. Offer your services, such as chopping wood, washing dishes, going to the store to Elders at least once a month.

I will work on having constructive relationships

- Distinguish between positive and negative peer pressure and demonstrate strategies for resisting negative peer pressure
- Involve themselves in positive activities with their peer group
- Demonstrate ability to be true to personal values when choosing friendships

Student Activity:

Share a story of how giving food clothing, or items made you feel good inside. How does your story relate to this saying, "When we help others, we are helping ourselves"?

ELDER WISDOM

Mikelnguq assilriatun aklutun ayuquq. A child is like a valued possession.

– Frank Andrew, Yupiit Qanruyutait, *Yup'ik Words of Wisdom*

I will deal with interpersonal conflicts constructively

- Identify the roles of individuals in conflict and understand their responsibility in reaching resolution
- Apply conflict resolution skills to de-escalate, defuse, and resolve differences
- Identify how all parties in conflict might get their needs met (win-win)

Student Activity:

Share family strategies to help overcome hardships, challenges and issues. Create a class poster of strategies of overcoming hardships, challenges, and issues.

PICIRYARAQ: *The roles of boys and girls at this age level.*

Traditionally in Yup'ik culture, this age group was a time to teach boys and girls the roles of a family system. Boys were taught separately in the qasgiq/communal hall, certain times with men. Boys sleep with the men, ate with them, observed them working and listened to the stories of work and hunting but, also how to survive the land and water. Girls were taught by womaenn or their mothers in the home. Girls learned to cook, mend clothes and make fur skin parkas and muklaqs but also how to care for babies and siblings. The roles each group learned were of those becoming a man, husband, father, woman, wife, and mother. The responsibilities as such was taught to include emotions, thinking process, and behavior when you get to that point. The important part of learning the roles and responsibilities was to learn how to behave, contribute to keeping family safe, peaceful living, and keeping the household in harmony. It was not only taught but practiced beginning in this age. Boys learned to take care of their catch, girls learned how to butcher the catch. It is more than this. Lots more as a woman and man.

How to teach piciryaraq:

Learning about the roles is vital. Reading *Calricaraq*, section 6, will give some ideas of topics to use for this lesson. Why men are more comfortable outdoors is a good topic to discuss. And why women are more comfortable at home. Discuss how the roles in today's world are interchangeable. These topics will enhance the understanding of women's role and men's role in the world we live now. What great topics to talk about and understand the social management need in our world. Discussing the changes in roles today will be much more beneficial for the betterment of our world.

QINUUNANI (Social Management)

I will interact well with others

- Demonstrate an ability to both assume leadership and be a team player in achieving group goals
- Differentiate between passive, assertive, and aggressive responses
- Practice reflective listening



Student Activity:

What is your role as a student, son or daughter at home? Why is your role important for the health and well-being for your family? Your community?

I will work on having constructive relationships

- Distinguish between positive and negative peer pressure and demonstrate strategies for resisting negative peer pressure
- Involve themselves in positive activities with their peer group
- Demonstrate ability to be true to personal values when choosing friendships

Student Activity:

In small groups, think and discuss the lessons your parents and/or grandparents talked to you about being a boy or a girl. Why is it important to respect each gender? How has each gender helped in the community?

I will deal with interpersonal conflicts constructively

- Identify the roles of individuals in conflict and understand their responsibility in reaching resolution
- Apply conflict resolution skills to de-escalate, defuse, and resolve differences
- Identify how all parties in conflict might get their needs met (win-win)

Student Activity:

What skills have your parents taught you that helped you be a better person for your family? How has your skill(s) helped your community?

ELDER WISDOM

Mikelnguq assilriatun aklutun ayuquq. A child is like a valued possession.

– Frank Andrew, Yupiit Qanruytait, *Yup'ik Words of Wisdom*

CEÑINGQAYARAQ: *The process of learning how to stay visited.*

Culturally when we would visit our relatives, friends, or guests, we had a purpose for visiting. It may be to ask for advice or guidance, for getting information on a place, name, or actually doing or making a traditional item such as learning how to make a wooden boat, fish trap, snares, tool for digging for mouse food, making mangaq, spears, sewing parkas, mukluks, and learning how to use mellgar/crooked knife. Ancestrally, visiting was to learn and to work. Sometimes it was to invite an Elder to come over to eat or when you cook something delicious that is a traditional Yup'ik food you visited then. Once you visit you were told to stay calm, be respectful, not ask many questions, and listen to stories well.

How to teach ceñingqayaraq:

Learning to visit an Elder would be a nice field trip to practice on how to visit and stay visited. Discuss in class what the protocols are for visiting an Elder? What information do you want to learn from them? Do you gift them while visiting them too in exchange for the information you are looking for? After discussing how, take a field trip to someone's house to practice staying visited. Great lessons to learn from an Elder.

QINUUNANI (Social Management)

I will interact well with others

- Demonstrate an ability to both assume leadership and be a team player in achieving group goals
- Differentiate between passive, assertive, and aggressive responses
- Practice reflective listening

Student Activity:

Listen to Elders as they talk about the proper ways to visit someone. When they offer food to eat, it is out of respect for them to accept their invitation. Refusing their offer will create an unbalanced feeling and they may not want you to visit in the future. It is also important to stay by the door until the family invites you to sit down. It is important not to wander in the house or look around their belongings. You must stay focused on the conversation at hand and stay connected to the family. Role play how to visit others in their homes.

I will work on having constructive relationships

- Distinguish between positive and negative peer pressure and demonstrate strategies for resisting negative peer pressure
- Involve themselves in positive activities with their peer group
- Demonstrate ability to be true to personal values when choosing friendships

Student Activity:

It is also important not to ask too many questions about the family. It is okay to ask how they are doing. Stay focused on your reason for the visit. When you've accomplished what you intended to do during your visit, thank the family for allowing you to visit and leave respectfully.

ELDER WISDOM

Mikelnguq assilriatun aklutun ayuquq. A child is like a valued possession.

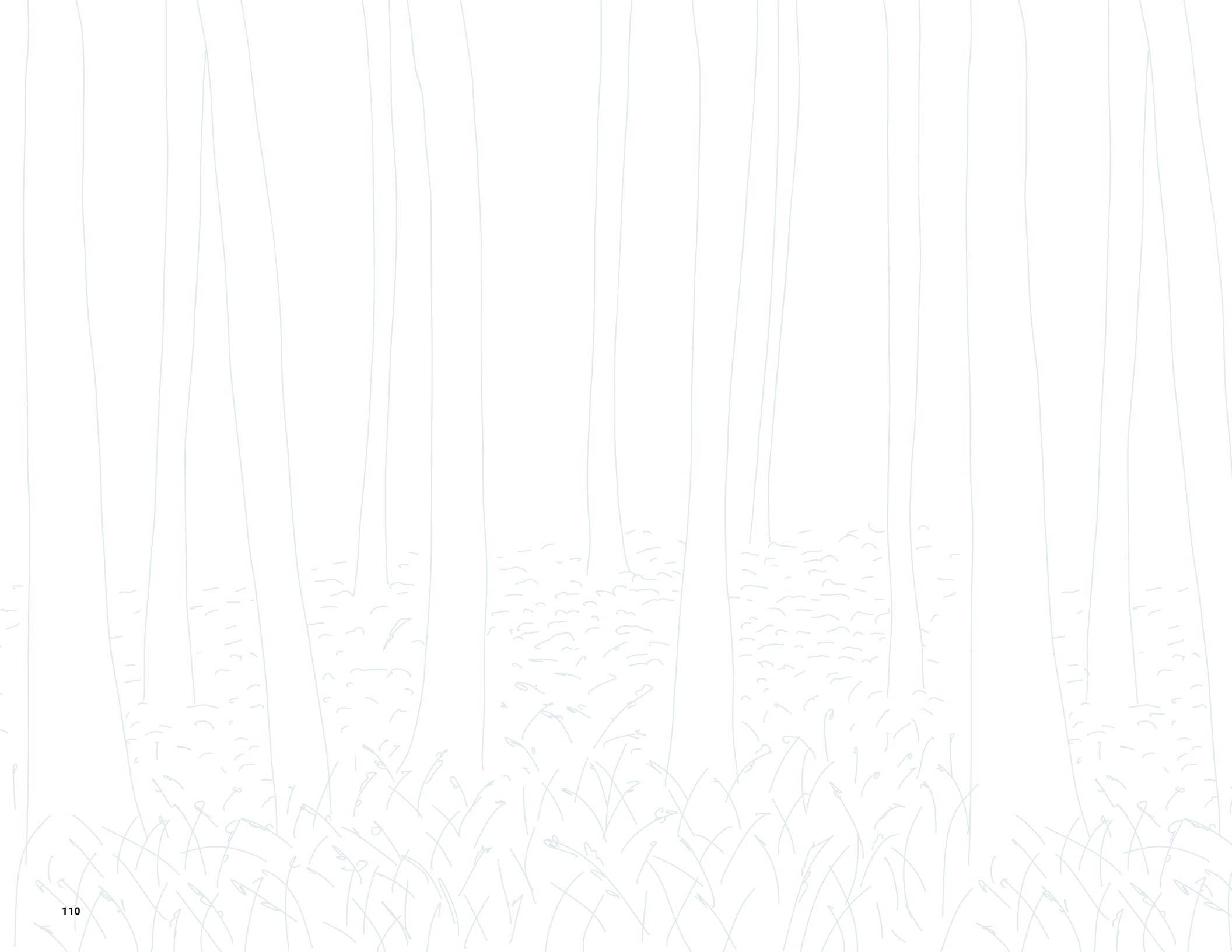
– Frank Andrew, Yupiit Qanruytait, *Yup'ik Words of Wisdom*

I will deal with interpersonal conflicts constructively

- Identify the roles of individuals in conflict and understand their responsibility in reaching resolution
- Apply conflict resolution skills to de-escalate, defuse, and resolve differences
- Identify how all parties in conflict might get their needs met (win-win)

Student Activity:

When you travel to a nearby village, it is important to connect with your relatives and extended family there by visiting them. Share good news about your family. This way your relatives will be filled with gratitude for seeing you. By doing so, this may bring good luck for you.



Subsistence

Unit 1 CELLANGLUNI – Self Awareness

Cellangluni is the moment we feel what is going on. In our Yup'ik way, we do this by being grounded in our environment/nature and surroundings/weather and aware at all times.

Unit 2 ELLUANGCARLUNI – Self Management

Elluangcarluni is when we reassess our emotions and behaviors. In our Yup'ik way we do this by remembering the teachings of our Elders and use those stories to help us reflect and self-correct to increase our ability to correct bad behaviors and reset goals.

Unit 3 MURILKELLUNI – Social Awareness

Murilkelluni is to understand the feelings and perspectives of others. In our Yup'ik way we do this by learning from our Elders and show care in a positive way. We speak to others in a loving, caring way and with compassion.

Unit 4 QINUUNANI – Social Management

Qinuunani is a way of handling our emotions in social settings in a quiet manner with deep concern for the relationships we have with others. In our Yup'ik way we do this by building upon the healthy way of living and being, seeking help from Elders to handle conflict in a caring way and seeking support from those who show examples of living a quiet peaceful life.

QANRUYUTETGUN ELITELLERKAQ: *The process of learning rules and teachings of Ancestors and Elders.*

Traditionally Yup'ik children were taught daily, weekly, monthly, and seasonally qanruyutet. There are many rules and values that the ancestral children were brought up with. Early morning advice was addressed in quiet and soft-spoken voices. Elders noted that morning was a special time to talk to children. They instilled rules such as, treat one another with love, show extra care to your brother or sister, go serve your aunt or uncle, and bring water or wood to your grandparents. These instructions were said only once in the morning and throughout the day, chores were done. Children were taught gratitude at the same time carrying on throughout the daily activities. Children learned caring and listening skills. Children knew by following qanruyutet, they would be rewarded with something, *someday*. It was a special reward, not money. Our ancestors were true Yup'ik people.

How to teach qanruyutetgun elitellerkaq:

Best way to teach the qanruyutet is to have Elders tell stories of the time they were growing up and what they were instructed with in the morning, how to follow instructions, and how they ended their day. Another way is to learn the meaning of each qanruyutet and model them by actually doing a lesson, or doing a drama theater show, discussions of how they feel doing them, and continuing to practice. Then, ask students to do some journaling of which qanruyun they like, don't like, prefer, and what they will improve on. In this way, they will improve their own responsibility.

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Recognize negative emotions as indicators of situations in need of attention
- Analyze emotions states that contribute to or detract from their ability to problem solve
- Explain the possible outcomes associated with the different forms of communicating emotions

Student Activity:

Have students select one traditional rule about their feelings they learned from a parent, grandparent, or Elder. How has this rule helped your life?

I am aware of my traits, know what I do well, and know what areas I can work on

- Analyze how personal qualities and temperaments influence choices and successes
- Apply self-reflection techniques to recognize their strengths, weaknesses, and potential
- Implement a plan to build on strengths, meet a need, or address a challenge

Student Activity:

Pair students together and have them share what they are good at and what they are weak at. Then students report to the class what their partners are good at and what they are weak at. After everyone shares, students can identify who they can get help from with those that have the strength.

I am aware of the supports I have around me

- Have awareness of where to go or support when in need
- Evaluate the benefits of participating in extracurricular activities
- Recognize outside influences on the development of personal characteristics and discern whether those influences are supportive or non-supportive

Student Activity:

Every village community has a healer, a talented skin sewer, a storyteller, a nukalpiaq, a leader, a caretaker, an advisor, etc. They work together to help the community when in need. Do a scavenger hunt to identify who these people are in the community.

I am aware of and accept my responsibilities

- Identify the areas of school and life that are within their control
- Analyze the short- and long-term outcomes of safe, risky, and harmful behaviors
- Define their responsibility for the outcomes involved in safe, risky, and harmful behaviors

Student Activity:

In your family, each one of you have a role to help out. What is your role in your family and how important it is. Explain.

ELDER WISDOM

"Do not say anything you want to a person without considering his feelings during your short life. A tongue hurts even though it's small."

– Paul John, Yup'ik Words of Wisdom.

PITALQEGCARAQ: *The process of fitting just right, appropriately fitting in respect, to even out, making it right.*

Traditionally, Elders designed their own clothing and made them fit perfectly. Elder men and women knew exactly the size of their own bodies. Individually, they knew all about their own body fitting and could make their own atkuq/parka, kamguuq/maklak boots, fur hats, mittens, qayaq/kayak, sled dogs, and boats made out of animal skins, driftwood or trees, and canvas. The men's hunting tools and equipment were made to be used by themselves fitting in their own hands and fingers. An atlatl/throwing spear handle is a good example for them to throw accurately aiming perfectly in order to hit a seal. What an awesome thing to know exactly their own size. Then, women who sew did the same but their skills were also interesting to learn. They can look at a person's body and measure with their eyes to cut and sew clothing for another person. It would fit perfectly. These are skills that are carried on still in this age from the sewers or artists. Items made are just right.

How to teach pitalqegcaraq:

Learning about our own body to fit into a homemade gaspeq without a pattern is something that can be taught. You would measure the length of your arm from elbow to fisted hand as your body width. Using your fingers to measure the neck and head would help to know how to make the gaspeq hood opening. The stretched-out arm length would be measured by imaging the length to the wrist. Of course, you would add cuffs to your finger knuckles. The length of your back to your seat would be how long you want to make your gaspeq. You can ask an Elder how this is done to demonstrate. A good demonstration how to measure your own body to make a clothing is a skill to learn.

ELLUANGCARLUNI (Self Management)

I can manage my emotions in a way that is constructive and appropriate

- Apply strategies to manage stress and to motivate successful performance
- Reflect on possible consequences, both positive and negative, before expressing an emotion
- Generate ways to develop positive attitudes (optimism)

Student Activity:

Make a traditional headdress worn at Potlatches. Put both of your middle fingers together and place your hands across your forehead with your thumbs as far back behind your ears to measure how long to make the head dress. Use the width of your palm to measure how wide. Ask an elder for help.

I can act in an honest manner

- Activate personal integrity as a tool to resist negative peer pressure
- Evaluate how honesty contributes to lifelong success and relationship building

Student Activity:

What an awesome skill to have in making garments and tools that fit your unique body. Try and make mittens for someone else using their body measurements to guide your work.

I can make good decisions

- Identify and apply the steps of systematic decision-making
- Evaluate strategies for avoiding risky behavior

Student Activity:

Draw a self-portrait. What comes from you is very special and unique. Take your time and trust in your abilities. Feel good about your work.

ELDER WISDOM

Cat tamarmi nunuliutengqellartuq. Everything in life has a reward.

— Yuuyaraq Poster, 1997

I can set and achieve goals that will help me to be successful

- Apply goal-setting skills to promote academic success
- Set a positive social interaction goal
- Demonstrate goal-setting skills relating to potential career paths

Student Activity:

Think of the seasons. What season is coming up? How can you plan and prepare for the subsistence activities that will be involved during that season in order to have a successful season?



AYUQCIRTURIYARAQ: *The process of learning to instruct, to show, to teach how.*

Traditionally, instruction was introduced before the event happened. For instance, in the spring nets were hung out on a rack, carefully checked to see if there are torn web to mend, or change the corks and lead-line if needed. During this time as fathers taught their sons or daughters to help with mending nets, they would tell stories of the weather, ice break ups, ice flow, wood gathering, and what will take place when the birds and fish arrive. Then, when the birds and fish do arrive, they were instructed to go hunt with them. Again, new information was taught. Teaching continued as the families put up fish camps and fish to take care of. Everything was done by modeling and showing how, trying, and retrying until the job was done. At the end of the job, thankfulness was added along with praise for their skills in learning and helping. This was a beautiful way to instruct and the best way to learn. Indigenous ways of teaching are practiced still because that is how instruction was taught. Beautiful ways of learning and doing.

How to teach ayuqcirturiyaraq:

Imagine learning to instruct in the same style as our elders in the classroom. You can do this with activities that you can come up with for this section. How would you teach emotions to manage like the story you just read on how elders instructed having something to do and tell stories at the same time? Figure it out and try it to see how it may be incorporated into school lessons. It may be the key way to teach.

ELLUANGCARLUNI (Self Management)

I can manage my emotions in a way that is constructive and appropriate

- Apply strategies to manage stress and to motivate successful performance
- Reflect on possible consequences, both positive and negative, before expressing an emotion
- Generate ways to develop positive attitudes (optimism)

Student Activity:

Have students stand in a circle. Have them act out something positive they have learned recently without saying anything. The rest of the class will guess what was learned. At the end of this activity, talk about their emotions as they went through the process of learning. How were they redirected when anger or frustration was felt?

ELDER WISDOM

Cat tamarmi nunuliutengqellartuq. Everything in life has a reward.

– Yuuyaraq Poster, 1997

I can act in an honest manner

- Activate personal integrity as a tool to resist negative peer pressure
- Evaluate how honesty contributes to lifelong success and relationship building

Student Activity:

Learning styles are different. Read the story, *The Hungry Giant* or a similar story. Discuss how the story teaches honesty and why it is important. Then write about a time when it would have been easy to lie, but they chose to be honest.

I can make good decisions

- Identify and apply the steps of systematic decision-making
- Evaluate strategies for avoiding risky behavior

Student Activity:

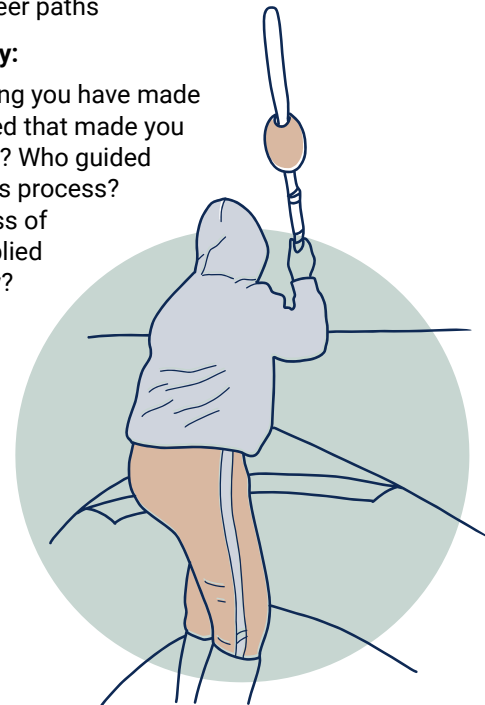
The Hungry Giant teaches about how children got into a situation where they got into trouble. What decisions were made that saved their lives? What emotions did the child have at the time the decision was made to solve their problem? Where and how did the children learn to problem solve?

I can set and achieve goals that will help me to be successful

- Apply goal-setting skills to promote academic success
- Set a positive social interaction goal
- Demonstrate goal-setting skills relating to potential career paths

Student Activity:

What is one thing you have made or accomplished that made you feel successful? Who guided you through this process? Can this process of learning be applied in school? How?



AKURTURIYARAQ: *The process of learning to accept, receive properly.*

The proper way of accepting a given item or food in Yup'ik is to trade in exchange with something small as long as you liked. It meant that you appreciated the gift of food or items given to you. It could be a piece of gum, washcloth, candy, or even a hand shake. Long time ago our ancestors traded items. Trading was a sign that you did not owe anything in return but a way of expressing a gratitude. You traded anything that was available to you. In this way, you did not owe something to the person that gave you. This was done in case something may happen in the future. You would leave the earth without owing anything to others. You would leave clean and did what was expected of you on earth. It is known that when a person dies, they go without all the materials they possessed. It was a way to have peace before departing.

How to teach akurturiyaraq:

Learn or practice how to trade with others that are your friends or relatives who like to give. Accepting a gift or item in a proper way can be practiced. Think about this. Many students who have birthday parties receive many gifts from others. In return mothers prepare small bags of goodies for those attending the party to take home. This is a great thing to do but imagine, when they are getting ready to leave, how about shaking hands to agree that you do not owe anything to each other. We have so many things in our homes these days. It is best to prepare giving them away early in your life to be ready. Elders tell us, "always be ready." Think on this statement and discuss what it really means.

MURILKELLUNI (Social Awareness)

I care about the feelings and viewpoints of others

- Analyze ways their behavior may affect the feelings of others and adjust accordingly
- Provide support and encouragement to others in need
- Show respect for other people's perspectives

Student Activity:

It is important to understand that when a person gives you a gift, you accept it with gratitude no matter how big or small, of great value or not. Play the "Gift giving" activity. Each student is to bring an item from home and wrap it up as a gift. This gift must be something that a boy or girl can have. Add recommendations like: Under \$5 or handmade, wrapped with no name, be respectful. Place the item under a Christmas tree or on a table. Write numbers on a piece of paper so that each student has a number. Have students draw a number. When everyone has a number, the person with the 1 selects a gift. Then person 2 can either select a gift from the table or choose the gift person 1 selected. If they choose the gift of person 1, person 1 can take the gift back or select another gift. Once they agree with their

choices, person 3 goes repeating the same process. This is a great activity to be respectful of accepting what you have, of others who choose your gift, and to receive properly. The activity ends with everyone having a gift.

I care about others and do my part to make my community better

- Explain how their decisions and behaviors affect the well-being of their school and community
- Explore a community or global need and generate possible solutions

Student Activity:

Play the game "Rock, Paper, Scissors". Pair students up. They play one round of rock, paper, and scissors. The one who wins finds another student who won their round. The person who loses becomes the cheerleader of their partner. Keep playing until there is one winner and everyone supports that person.

ELDER WISDOM

Mikelnguq assilriatun aklutun ayuquq. A child is like a valued possession.

– Frank Andrew, Yupiit Qanruyutait, *Yup'ik Words of Wisdom*

I care about and respect the individual differences of others

- Analyze how people of different groups can help one another and enjoy each other's company
- Explain how individual, social, and cultural differences may increase vulnerability to stereotyping and identify way to address this

Student Activity:

Play the activity "First Whole Pie Wins" (Sources of Strength Game) The more strengths we have in others, the stronger we are in life's ups and downs.

I care about how I perceive others and how they perceive me

- Analyze social situation and appropriate responses to those situations (e.g. school dance, peer pressure situations, cliques, public speaking)
- Recognize the personal boundaries of themselves and others (friends, family, members, teachers)

Student Activity:

Play the game "123 Look!" (Sources of Strength) This game teaches us to look for help or accept one's help when given.

PICIUYARAQ: *The process of learning to be correct, to be real, valid, and to be careful.*

Culturally, telling the truth was honored and taught well. What we saw and how we treated another person, we were advised to say and do the right thing. When the practice of telling the truth was acquired, it became easier to do. The instruction included if the truth was not said, then there would be a problem in the future that could cause a bigger and uglier thing to occur. There were consequences to be considered in not telling the truth. But, if the truth was used honestly, there can be less consequences. People learned it was disrespectful to not tell the truth. This advice made the people tell the truth because we were constantly watched over.

How to teach piciuyaraq:

Learning to tell the truth at first is hard. But, with practice it can become easy. In today's world we have a valid driver's license. Talk about what the consequences would be if there were no valid driver's license? How about fishing license? You can come up with other topics to make the word piciuyaraq a common thing for us to do.

MURILKELLUNI (Social Awareness)

I care about the feelings and viewpoints of others

- Analyze ways their behavior may affect the feelings of others and adjust accordingly
- Provide support and encouragement to others in need
- Show respect for other people's perspectives

Student Activity:

In a small group, talk about what you think the meaning of trust is? List them on a chart. Share out. Come up with a common meaning of trust. Then, think of a person who you trust the most in your life. What are the characteristics they have?

I care about others and do my part to make my community better

- Explain how their decisions and behaviors affect the well-being of their school and community
- Explore a community or global need and generate possible solutions

Student Activity:

Play the Spider Web activity. Students stand in a circle. One person holds a ball of string/yarn. He/she holds on to the end of the string as he/she hands the ball of string to another student to provide support. The student with the ball holds the string while handing the ball of string to another student to provide extra support. When the string is shared with 5 students, take a balloon and toss it in the air allowing it to fall on the circle of string. Ask, "Does the balloon have enough support to keep it from falling to the floor? If not, what do we need to do?" Create more supports for the string by passing the ball of string around creating a web. Once there are enough supports, toss a balloon again in the air allowing it to fall on the web. If it holds, success is made. This analogy teaches students that the more support they have in the community, the less likely they will "fall on the floor." The same is true when we lose someone in life, it affects the web of community and the web becomes weak.

ELDER WISDOM

Mikelnguq assilriatun aklutun ayuquq. A child is like a valued possession.

– Frank Andrew, Yupiit Qanruytait, *Yup'ik Words of Wisdom*

I care about and respect the individual differences of others

- Analyze how people of different groups can help one another and enjoy each other's company
- Explain how individual, social, and cultural differences may increase vulnerability to stereotyping and identify way to address this

Student Activity:

Prepare food from different cultures and share with the school community or parents.

I care about how I perceive others and how they perceive me

- Analyze social situation and appropriate responses to those situations (e.g. school dance, peer pressure situations, cliques, public speaking)
- Recognize the personal boundaries of themselves and others (friends, family, members, teachers)

Student Activity:

Play the activity "Two truths and a lie". Tell students to think about 3 facts about themselves and one of them has to be a lie. Share this with the group. Everyone has to guess which fact of the 3 is a lie. Debrief: Was it hard to come up with a lie? Was it easier to come up with truths about yourself?

NAKLEKIYARAQ: *The process of learning to feel compassion for*

In Yup'ik culture our Elders tell us, "kenekamken qanrutamken", "I tell you because I love you." What a beautiful way to start off a conversation when one is going to instruct or talk to someone. And when they speak, they don't raise their voices, nor do we see their arms going up to get attention from us. They talk in the same tone showing us that they care about us in their speech. By listening we show them we too, are respectful and accepting of their speech. It is with practice that they do this. It is a hard thing to learn how to do because we are so used to hearing speakers yell, wave their arms and move their hands as if they need our attention. Often times, it is distracting to us who are not used to being talked to in this manner. Showing compassion through speech is a gift and talent. Elders who have passed on who had this special skill are Justina Mike, Cecilia Beans, and Cecilia Mike. Who can you think of from your villages?

How to teach naklekiyaraq:

Learning how to make a speech in this type of tone takes some practice. How about starting with the sentence "kenekamken I am telling..." Find out how beginning with this sentence can help to remind the students that they are speaking in the tone with compassion. It may take some time to practice this style but it can be accomplished. There are many topics to make speeches on.

MURILKELLUNI (Social Awareness)

I care about the feelings and viewpoints of others

- Analyze ways their behavior may affect the feelings of others and adjust accordingly
- Provide support and encouragement to others in need
- Show respect for other people's perspectives

Student Activity:

Play the game "Raging River" (Sources of Strength) where teams work together to cross "a river" using a rope, construction paper, and other materials. Talk about how one must listen, observe how others respond, and think before acting. Is it better to work together as a team?

I care about others and do my part to make my community better

- Explain how their decisions and behaviors affect the well-being of their school and community
- Explore a community or global need and generate possible solutions

Student Activity:

Think of families in your community who may have lost a loved one, a widow, or families in need. Create a card of hope and encouragement or an invitation to a school activity.

I care about and respect the individual differences of others

- Analyze how people of different groups can help one another and enjoy each other's company
- Explain how individual, social, and cultural differences may increase vulnerability to stereotyping and identify way to address this

Student Activity:

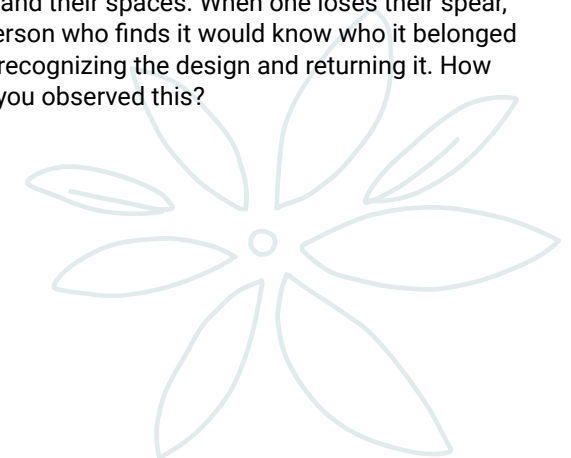
Play the game of "Two Extremes" (Sources of Strength). Have a list of situations and have students move to one end of the room or the other to indicate where they stand. For example, "go to this end of the room if you like chocolate ice cream and this end if you like strawberry. And if you like both, stay in the middle." Select different scenarios that will allow students to learn about each other's similarities and differences and appreciate them.

I care about how I perceive others and how they perceive me

- Analyze social situation and appropriate responses to those situations (e.g. school dance, peer pressure situations, cliques, public speaking)
- Recognize the personal boundaries of themselves and others (friends, family, members, teachers)

Student Activity:

Think about how each family has their own emblem to represent their family. For example, a design on a parka or qaspeq and the way fathers paint their spears. Think about where families pick berries or have their fish camps. Long ago, people respected these emblems and family places. They trusted each other and their spaces. When one loses their spear, the person who finds it would know who it belonged to by recognizing the design and returning it. How have you observed this?



ELDER WISDOM

Mikelnguq assilriatun aklutun ayuquq. A child is like a valued possession. – Frank Andrew, Yupiit Qanruytait, Yup'ik Words of Wisdom

KEVGIURYARAQ: *The process of learning to give, be a servant, or helper to other families and community.*

Culturally, when our boys caught their first animal (nukalpiaq), they were considered servants and leaders of the community. They were ready to experience leadership in the community by helping Elders, widows, widowers and others who lived alone. At community events, they served water to guests or any other chores our Elders asked them. For girls, it was when they first cut fish and filled a bucket of berries to give away. It was abundant to be given away to relatives, grandparents, or person from another village in need. They were ready to serve in the community events, food was distributed by them to guests. Gifts were given away by them too. Other duties included serving community Elders and others, participating in and singing and drumming at the yuraq.

How to teach kevgiuryaraq:

Learning to become a leader or a servant is a need to help our youngsters to learn to be leaders. Who knows someday they may become mayors or managers of the community or tribal offices. Why not teach them early on to become leaders if they had caught their first catch, first berries in a 5-gallon buckets, first fish cut, etc. Honor them as well as honoring them to be leaders in the community. What a great opportunity to train early.

QINUUNANI (Social Management)

I will interact well with others

- Demonstrate an ability to both assume leadership and be a team player in achieving group goals
- Differentiate between passive, assertive, and aggressive responses
- Practice reflective listening

Student Activity:

Role play a traditional fish camp scene. Delegate roles (Elders, parents, siblings, extended family) and demonstrate one activity that shows everyone working together. Discuss why it is important for everyone to work well together.

I will work on having constructive relationships

- Distinguish between positive and negative peer pressure and demonstrate strategies for resisting negative peer pressure
- Involve themselves in positive activities with their peer group
- Demonstrate ability to be true to personal values when choosing friendships

Student Activity:

Identify the peer leaders in your school. List characteristics of a peer leader. How can we encourage them as they lead students towards healthier and happier lives? Discuss how to become a Natural Helper. What are the roles to join Natural Helpers?

I will deal with interpersonal conflicts constructively

- Identify the roles of individuals in conflict and understand their responsibility in reaching resolution
- Apply conflict resolution skills to de-escalate, defuse, and resolve differences
- Identify how all parties in conflict might get their needs met (win-win)

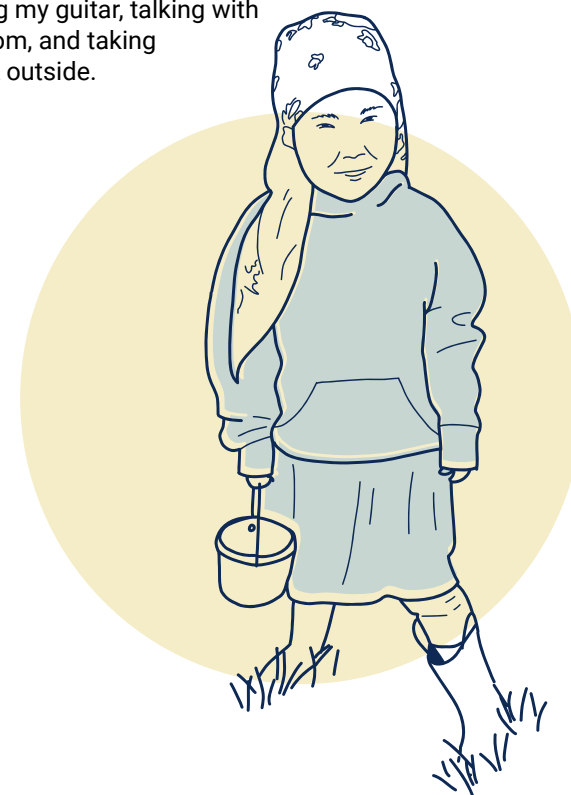
ELDER WISDOM

Mikelnguq assilriatun aklutun ayuquq. A child is like a valued possession.

– Frank Andrew, Yupiit Qanruytait, *Yup'ik Words of Wisdom*

Student Activity:

Make a “What Helps Me” video. Get as many peer leaders, paraprofessionals, teachers, and admin staff to say “What helps me with ___ (emotion) is ___ and ___ and _____. For example, what helps me when I get too anxious or worried is playing my guitar, talking with my mom, and taking a walk outside.



KENKIYARAQ: *The process of learning to respectfully love.*

Culturally, kenka/love is taught from the very beginning as a child. It grows with you when you learn to love your siblings as well as love yourself. At this age, it is hard to show love to those close to you. Imagine how love was taught many years ago. Boys and girls were taught to respectfully love one another. Adults learned about what love meant early on. An Elder once said, “you don’t know love until you become a grandparent. Love of your grandchildren is totally different. You feel it from the depth of your heart like a warmth coming out toward your skin.” Once you feel this, you will know what love means. This is so true of the story and true to the experienced grandparents who are close to their grandchildren.

How to teach kenkiyaraq:

Learning to teach what love means at this age is very difficult but by respecting them to show they are loved, it can mean something. Respecting is learning to love one another. Demonstrating respect is crucial but not to lecture it. Kids need to learn what we mean by respect of love. Show them how by your excellent examples. They, too, can learn to love in a respectful way.

QINUUNANI (Social Management)

I will interact well with others

- Demonstrate an ability to both assume leadership and be a team player in achieving group goals
- Differentiate between passive, assertive, and aggressive responses
- Practice reflective listening

Student Activity:

Saying kind words to others is one way to show your love. Write a list of kind words on a sticky note and place them randomly on students’ lockers. Use Yup’ik words to express your kind feelings towards others.

ELDER WISDOM

Mikelnguq assilriatun aklutun ayuquq. A child is like a valued possession.
– Frank Andrew, Yupiit Qanruyutait, *Yup’ik Words of Wisdom*

I will work on having constructive relationships

- Distinguish between positive and negative peer pressure and demonstrate strategies for resisting negative peer pressure
- Involve themselves in positive activities with their peer group
- Demonstrate ability to be true to personal values when choosing friendships

Student Activity:

Think of new ways you can show your love to your family and friends. Create a card or poster of this new way of loving and hang them around the school or at home.

I will deal with interpersonal conflicts constructively

- Identify the roles of individuals in conflict and understand their responsibility in reaching resolution
- Apply conflict resolution skills to de-escalate, defuse, and resolve differences
- Identify how all parties in conflict might get their needs met (win-win)

Student Activity:

Here is a story from an Elder who lived on the Yukon River. In a village, the Elder witnessed a young couple who had a baby. The mother and father both loved that baby. The Elder observed them and found that they were good parents. Both maternal and paternal grandparents loved that baby very much. Their lives revolved around that little girl. When she got older, the little girl lost all her grandparents and parents and became an orphan. She was placed in a home (unknown if it was her relatives or not) and was told to stay in her place behind the stove. She wasn’t even allowed to walk around in the home. Years passed. The little girl grew up and when she was on her own, was always grateful to the family who took her in. She would always buy something whether they needed it or not. Because she was unconditionally loved as a youngster, she had no anger over how her adoptive family treated her, she had no resentment, and instead her heart was always filled with gratitude. From infancy to 3 years old nothing but love, she was able to have no resentment throughout life. - Winnie Green (Calricaraq) How can this story help you deal with interpersonal conflicts constructively?

QEL'KIYARAQ: *The process of learning to take good care of what belongs to you.*

Culturally, the best way to teach how to take care of our things is making sure we placed them in a safe place. Many of us who grew up in the early days did not own many things. We learned to take good care of our belongings. As a child, when we first got Christmas gifts, we kept our things in a safe place, took them out only when we needed to find time to play with them and immediately put them away after play. Things lasted a long time. Toys were shared with younger siblings but they also learned how best to take good care of them. We became adults while our toys or special items given to us were still new. Nothing was wasted or thrown away. We used them until they wore out. This value was taught to us to appreciate and take good care of our things.

How to teach qel'kiyaraq:

Story to learn from: I first received a store-bought doll when I was about 5 or 6 years old. I kept this beautiful doll in the attic of my grandmother's house next door since I had many younger sisters. Previous to that, I had homemade dolls, but this gift was special to me because it was given to me from an uncle close to me. When I was in high school at St. Mary's, it was still in a safe place. One summer after berry picking season, I remembered it being up in the attic. I checked and it was gone. "Oh no!" One of my sisters took it to the berry camp and lost it on the tundra. It meant so much to me I was sad for the longest time. This doll was precious to me. From this story, teach how best to learn how to take good care of your things. (Nita Rearden)

QINUUNANI (Social Management)

I will interact well with others

- Demonstrate an ability to both assume leadership and be a team player in achieving group goals
- Differentiate between passive, assertive, and aggressive responses
- Practice reflective listening

Student Activity:

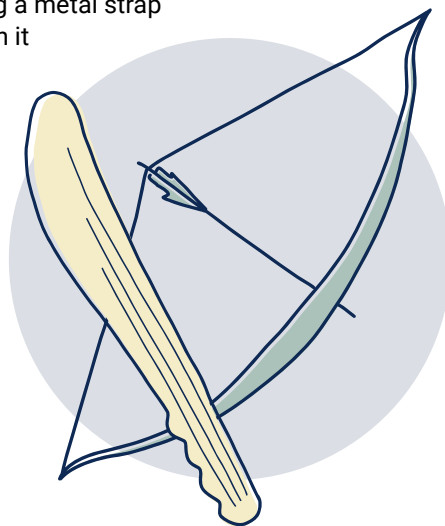
Have students bring in an item that is special to them. Talk about what their item is, where they got it from, why it is special, and how they take care of it.

I will work on having constructive relationships

- Distinguish between positive and negative peer pressure and demonstrate strategies for resisting negative peer pressure
- Involve themselves in positive activities with their peer group
- Demonstrate ability to be true to personal values when choosing friendships

Student Activity:

Story knife is a traditional activity where young people gather around on the mud, create clear slates on the mud to draw pictures of the story they share. This developed true friendships. Have students create a story knife using a metal strap and design it with their family emblem.



I will deal with interpersonal conflicts constructively

- Identify the roles of individuals in conflict and understand their responsibility in reaching resolution
- Apply conflict resolution skills to de-escalate, defuse, and resolve differences
- Identify how all parties in conflict might get their needs met (win-win)

Student Activity:

Play the activity "Human Knot". Students gather together in a huddle and randomly grab a hand. Once everyone has a hand, they work together to untangle the knot. How did you communicate your strategies? Was this hard to do?

ELDER WISDOM

Mikelnguq assilriatun aklutun ayuquq. A child is like a valued possession.

– Frank Andrew, Yup'ik Qanruytait, *Yup'ik Words of Wisdom*

Native Youth Olympics

Unit 1 CELLANGLUNI – Self Awareness

Cellangluni is the moment we feel what is going on. In our Yup'ik way, we do this by being grounded in our environment/nature and surroundings/weather and aware at all times.

Unit 2 ELLUANGCARLUNI – Self Management

Elluangcarluni is when we reassess our emotions and behaviors. In our Yup'ik way we do this by remembering the teachings of our Elders and use those stories to help us reflect and self-correct to increase our ability to correct bad behaviors and reset goals.

Unit 3 MURILKELLUNI – Social Awareness

Murilkelluni is to understand the feelings and perspectives of others. In our Yup'ik way we do this by learning from our Elders and show care in a positive way. We speak to others in a loving, caring way and with compassion.

Unit 4 QINUUNANI – Social Management

Qinuunani is a way of handling our emotions in social settings in a quiet manner with deep concern for the relationships we have with others. In our Yup'ik way we do this by building upon the healthy way of living and being, seeking help from Elders to handle conflict in a caring way and seeking support from those who show examples of living a quiet peaceful life.

PATAGAVKENANI: *The act of not rushing into decision making, taking one's own time.*

Patagavkenani is an advice to not rush into doing a project that may look sloppy or incomplete. It can refer to learning how to do things outdoors too. Taking your time to notice things around you and not rush into it. Watch the plants as they grow. Being aware at all times helps. Engaging in knowing your body to become healthy by being aware of the changes helps to make good choices. It helps to think things over and not rush into them before you decide. What a great way to think and do. When you are given a huge or small project to work on, you work diligently so that your work will look perfect, is done right, and do an excellent job. Elders can test our skills by looking at our stitches, carving, and how they were put together. They can tell when a project was done in a hurry versus well done. The object of working on a project was to work with your hands in a manner of thinking about it, doing it, and checking your work to complete your item.

How to teach patagavkenani:

Children can learn the best way of doing things when they are taught well. Those who take their time will show beautiful work versus those who are hurrying to get it done. Decision making is not to rush into things that may show something that will not work for you. The idea here is to think over something you are going to do, make plans, and then do it well so that it is done right the first time.

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Recognize negative emotions as indicators of situations in need of attention
- Analyze emotions states that contribute to or detract from their ability to problem solve
- Explain the possible outcomes associated with the different forms of communicating emotions

Student Activity:

Find an emotion/feelings chart and explain each of the feelings. Give examples of "I feel ___ when I am ___." Are you aware each day of how you feel? Explain without rushing. Patagavkenaq.

I am aware of my traits, know what I do well, and know what areas I can work on

- Analyze how personal qualities and temperaments influence choices and successes
- Apply self-reflection techniques to recognize their strengths, weaknesses, and potential
- Implement a plan to build on strengths, meet a need, or address a challenge

Student Activity:

Which game in NYO is your favorite? Why? Can it build strength for you? Which one is your weakest?

Would you practice your weakest or your best? You can try high kick, stick pull, broad jump, seal hop, wrist pull, and ear pull or others to learn about your strengths and weaknesses.

I am aware of the supports I have around me

- Have awareness of where to go or support when in need
- Evaluate the benefits of participating in extracurricular activities
- Recognize outside influences on the development of personal characteristics and discern whether those influences are supportive or non-supportive

Student Activity:

After students choose which NYO game they would to concentrate on, they should make posters to ask for support from community members. Use paint or crayons or markers to make nice posters for advertisements to support them.

ELDER WISDOM

"Do not say anything you want to a person without considering his feelings during your short life. A tongue hurts even though it's small."

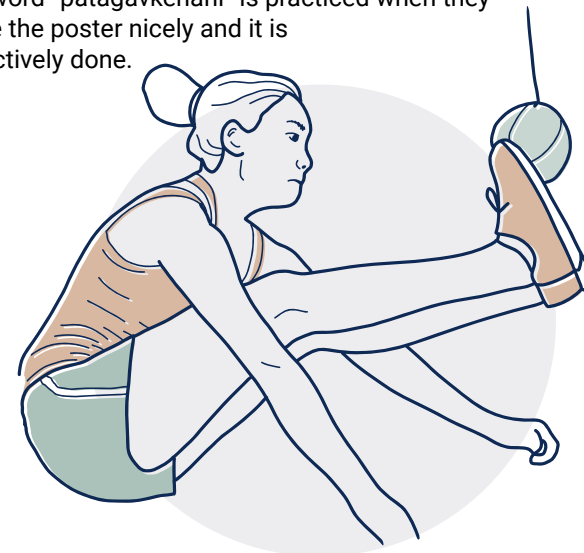
– Paul John, *Yup'ik Words of Wisdom*.

I am aware of and accept my responsibilities

- Identify the areas of school and life that are within their control
- Analyze the short- and long-term outcomes of safe, risky, and harmful behaviors
- Define their responsibility for the outcomes involved in safe, risky, and harmful behaviors

Student Activity:

Discuss how to be safe at NYO. Then, have individuals make new posters for ideas of how to be safe at the State NYO. Do not rush into making these posters. Talk about how well you want to complete this poster. The word "patagavkenani" is practiced when they make the poster nicely and it is attractively done.



PINGNATUUYARAQ: *The process of working hard, to keep trying.*

Culturally and traditionally Elders advice was to work hard at something you are not familiar with or new to doing the job. It didn't matter what it could be. Be it you are learning how to operate a motor boat, run the sled dogs, learn to skate, play ball, jump, walk on your knuckles, knitting, crocheting, carving, learning to read and write, and just about anything your heart is content to learn or you are going ahead in something new, getting higher education. They encouraged us to try hard even with mistakes, eventually you would make it or succeed to the next level. It was embedded in us that working hard and trying can help you to know what to expect of yourself when you learn how to do it. Success meant to work at it until you succeeded. Some people never complain about being tried at all. And it's those who know how to work hard.

How to teach pingnatuuyaraq:

Children can learn the process of working hard especially in the area of NYO. This is the greatest opportunity to learn how this was done with athletes or the hunters. Choosing one that is challenging to work on. With every effort and working hard at it, how much can they succeed like their ancestors have. It has to be embedded in their brain first, how to work hard without a complaint, and continuously try and keep on trying until they succeed. They don't have to win but the actual learning of how it is done to learn how hard to work is the skill to learn.

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Recognize negative emotions as indicators of situations in need of attention
- Analyze emotions states that contribute to or detract from their ability to problem solve
- Explain the possible outcomes associated with the different forms of communicating emotions

Student Activity:

Group Sharing: STRENGTHS, page 60, *Sources of Strength*. Have team leaders share in a circle.

- What strengths have improved or grown for you in the past year?
- What are the positive activities that help you during stressed times?
- What challenges have you overcome?
- Who is someone that has had a positive influence in your life?

I am aware of my traits, know what I do well, and know what areas I can work on

- Analyze how personal qualities and temperaments influence choices and successes
- Apply self-reflection techniques to recognize their strengths, weaknesses, and potential
- Implement a plan to build on strengths, meet a need, or address a challenge

Student Activity:

Group Sharing: STRENGTHS, PAGE 60, *Sources of Strength*. Add to this activity to meet the needs of the students. May express cultural things to do.

I am aware of the supports I have around me

- Have awareness of where to go or support when in need
- Evaluate the benefits of participating in extracurricular activities
- Recognize outside influences on the development of personal characteristics and discern whether those influences are supportive or non-supportive

Student Activity:

Read a story from the book *Time of Warring* especially with Giants such as *Apanuugpak*. Discuss for what supports he had? Who are your influences in your life that you can go to when you need help?

I am aware of and accept my responsibilities

- Identify the areas of school and life that are within their control
- Analyze the short- and long-term outcomes of safe, risky, and harmful behaviors
- Define their responsibility for the outcomes involved in safe, risky, and harmful behaviors

Student Activity:

Circle Talk: What are your responsibilities in a cultural life?

ELDER WISDOM

"Do not say anything you want to a person without considering his feelings during your short life. A tongue hurts even though it's small."

– Paul John, *Yup'ik Words of Wisdom*.

QIGCIKIYARAQ: *The act of learning to respect.*

In Yup'ik culture all things are respected. The land, animals, water, rivers, tundra, trees, grass, driftwood, birds, fish, people, families, homes, churches, new people arriving, and all the natural things we have and use. Showing respect meant to care for them, use them wisely, create items from them, be thankful for them, handle them with good thoughts, give them a place to stay, and always return unused things back to the place they belong, like the fish bones were returned to the water, and large bones buried. Any types of games played, respect was practiced. No one laughed at a loser and they greeted them with good thoughts for trying, encouraged them to keep trying, and often said something positive they noticed them doing. It was a delightful way to play games during the holidays.

How to teach qigcikiyaraq:

Consider learning how best to treat those who are in the Native Youth Olympics. NYO has the hardest games to play. That is the reason we need to put our efforts to support all those who play or try the games. If students know of someone, have them discuss how best to respect them when they enter the gym or when they participate.

ELLUANGCARLUNI (Self Management)

I can manage my emotions in a way that is constructive and appropriate

- Apply strategies to manage stress and to motivate successful performance
- Reflect on possible consequences, both positive and negative, before expressing an emotion
- Generate ways to develop positive attitudes (optimism)

Student Activity:

Talk about how to respect animals, birds, and nature. Write all of what is being said on a chart. You are collecting ways to respect animals, birds, and nature. Make sure you keep the chart. Teachers can add to this list.

I can act in an honest manner

- Activate personal integrity as a tool to resist negative peer pressure
- Evaluate how honesty contributes to lifelong success and relationship building

Student Activity:

Place magazine pictures on each student's back with tape. They could be animals, birds, and nature. No one should tell what they see on another student's back. Students will walk around with notecards or sticky pads and pencils or pens. Students will write something to do with respect to animals, birds, (what they learned in the first activity or from the chart) that is positive and give that to the student. The student will try to guess what it is on their back. Continue until guesses are right. Rule: Be as honest as you can.

I can make good decisions

- Identify and apply the steps of systematic decision-making
- Evaluate strategies for avoiding risky behavior

Student Activity:

Making a good decision to join NYO is great. How well do students show respect to players? Make posters for the players and hang the posters in the gym.

I can set and achieve goals that will help me to be successful

- Apply goal-setting skills to promote academic success
- Set a positive social interaction goal
- Demonstrate goal-setting skills relating to potential career paths

Student Activity:

Project: Make a stick pull that you can carry with you. Practice with this stick whenever you can. But, if you have school rule not to carry it, then, it will need to stay in your classroom. You need to use it to help you practice and with permission from your teacher. There may be some rules to follow. Think of goals you want to accomplish. On your stick write a one-word goal like read, homework, strength, respect, love, quiet, or something you want to improve. Add a star when you accomplish that goal. Make sure the stick is not used for any violent behavior. The stick is to be owned only for goals to accomplish.

ELDER WISDOM

Cat tamarmi nunuliutengqellartuq. Everything in life has a reward.

– Yuuyaraq Poster, 1997

UKVERYARAQ: *The process of believing in what they do is right.*

Traditionally, believing in everything we did was practiced to make it right. If you did not believe, you could not accomplish what was asked of you. If you believe you can accomplish you will be right. Believing in self is important. You don't have to brag that you are going to do it. For instance, hunters never said when they are going to catch or hunt as they left the home. They left quietly because if they say that they are going on a hunt, the belief is the animal will hear. They do hear! It was wise of them to go hunting quietly in hopes that they will return with a catch. Women never say that they are going to fill 5 gallons of berries. You don't say it, you just go in hopes you will and believe in it that you will find some. In any healthy living, if you believe you can make it right, it will eventually be something that you will accomplish, be it getting in shape or getting well. Believing is important.

How to teach ukveryaraq:

Consider how to teach believing in themselves to accomplish and make it right. What efforts do they need to make to believe that they can succeed in playing one of the games in NYO? Is high kick or seal hop one of their challenges? Who believes that they can do it? It is the hardest sport. One thing they can learn is not to brag about themselves for winning. It is not wise to do so.

ELLUANGCARLUNI (Self Management)

I can manage my emotions in a way that is constructive and appropriate

- Apply strategies to manage stress and to motivate successful performance
- Reflect on possible consequences, both positive and negative, before expressing an emotion
- Generate ways to develop positive attitudes (optimism)

Student Activity:

Think of a person you believe who helps you manage your stress and motivates you. It could be someone in your community, television, outside of your community, or someone you read about. What are the positive attitudes you learned from this person?

ELDER WISDOM

Cat tamarmi nunulitengqellartuq. Everything in life has a reward.

– Yuuyaraq Poster, 1997

I can act in an honest manner

- Activate personal integrity as a tool to resist negative peer pressure
- Evaluate how honesty contributes to lifelong success and relationship building

Student Activity:

Circle Talk: Honesty is important. Discuss why being honest is a value helps you versus being dishonest? What causes problems? Give examples through your stories of someone you know, without names mentioned, that you saw being dishonest. What is it that needed to improve?

I can make good decisions

- Identify and apply the steps of systematic decision-making
- Evaluate strategies for avoiding risky behavior

Student Activity:

Role Models: Nick Hanson and Bryon Nicholai. Talk about these two. What decisions they made, made them famous? What goals did they have to succeed? Look them up and watch their samples of tv shows or YouTube. Where did they grow up? Who are their parents? What school did they go to? Learn all about them. How did they start building what they believed to succeed? Was it small things that they did or big things that helped them?

I can set and achieve goals that will help me to be successful

- Apply goal-setting skills to promote academic success
- Set a positive social interaction goal
- Demonstrate goal-setting skills relating to potential career paths

Student Activity:

How about writing an invitation letter to either Nick Hanson or Bryon Nicholai. The class can vote who to invite to your school or to zoom with. Your letter needs to include why you want to invite them and what you would like to learn from them that makes them successful. Questions to consider: what did you do to start in what you wanted to do? What materials did you use to help you to promote success? If we want to succeed in anything, what would you recommend? Make sure you thank them for talking to you.

IKAYURIYARAQ: *The process of learning the rules of helpfulness.*

Culturally, when you reached the ages of 12-14, you were taught especially how to help your parents. You learned how to take care of a baby, knead dough and make bread without measurements, using only your hands to measure all of the ingredients, cooking for your parents, doing laundry, and getting water and chopping wood. You can go hunting by yourself and bring home food for the family. You became a trusted helper in the family especially if you do the things that are required of you in the family without being told. Then, you become a helper in the community when you catch a larger animal and become a “nukalpiaq.” Parents watched how well you can help others. It is a way of helping those in need by your own judgement. You were ready to take the responsibility of the rules of the ways to help.

How to teach ikayuriyaraq:

Learn the rules of how to help others first by interviewing the Elders. Questions may be when does a person learn the rules to become a helper? Have a good discussion on what are the skills that they need to learn to be considered a “helping hand.” Make sure you are using Yup’ik knowledge. When you graduate from high school to go onto a career on your own, are you going to know when and how to help others on your own?

MURILKELLUNI (Social Awareness)

I care about the feelings and viewpoints of others

- Analyze ways their behavior may affect the feelings of others and adjust accordingly
- Provide support and encouragement to others in need
- Show respect for other people’s perspectives

Student Activity:

Introduce NYO games that can be practiced. Make a rule that during these times, they will be able to learn to help one another because NYO is to gain skills in life. Tell them the history of NYO and reasons for each of the games. Tell stories of how hunters practiced these skills in order to connect to the animal they were hunting. It is important how respectful our ancestors were to the animals they hunted. They imitated the animals and that is why the games became popular. You can show a video of NYO games. Who would they choose to become better in themselves?

I care about others and do my part to make my community better

- Explain how their decisions and behaviors affect the well-being of their school and community
- Explore a community or global need and generate possible solutions

Student Activity:

Invite Elders to come and tell stories of how the nukalpiaq practiced being a seal before hunting. They popped their heads up and down while crawling toward the bank of the ocean or river. Have students practice crawling on the floor popping their heads up and down again like seals. Make sure they move like a seal. How do seals lay on rocks or banks? How do they swim? How do they watch for danger?

I care about and respect the individual differences of others

- Analyze how people of different groups can help one another and enjoy each other’s company
- Explain how individual, social, and cultural differences may increase vulnerability to stereotyping and identify way to address this

Student Activity:

Practice the seal hop. It will be hard for some and challenging. They can learn to respect the animals by doing the seal hop. After practicing these skills talk about how we take care of the seals that are caught for food. What part of seal’s body goes to who? How is the oil prepared for rendering? What parts are used for drying? What is their favorite part to eat? Practice again the seal hop. Did they do better with more information?

I care about how I perceive others and how they perceive me

- Analyze social situation and appropriate responses to those situations (e.g. school dance, peer pressure situations, cliques, public speaking)
- Recognize the personal boundaries of themselves and others (friends, family, members, teachers)

Student Activity:

While practicing the seal hop, did they make fun of others? Are they focused on learning the right way? How would you help others who need extra encouragement? Have you eaten seal flippers? How are seal flippers prepared? Watch out for botulism. What is botulism? Discuss how they need to help others understand when you prepare this type of aged food. It could be dangerous for others. Practice seal hop again. Practice makes perfect. How many times do they need to practice before feeling better about themselves.

ELDER WISDOM

Mikelnguq assilriatun aklutun ayuquq. A child is like a valued possession.

– Frank Andrew, Yupiit Qanruyutait, *Yup’ik Words of Wisdom*

TAKUMCUTARYARAQ: *The process of having pity and compassion towards others, giving help or aiding them.*

Culturally, our ancestors showed emotional ways of feeling sorry for those in need, not in public, but at home. They took the sad feelings out on the tundra or nature to get rid of it in order to face the situation. They kept their deep feelings of having a strong pity on someone who may have lost a relative, and witnessed going through trauma in their lives. They talk to the person who is going through the sadness and express their feelings of sorry. They build their strong resilience because it was part of their survival. It was a way to heal self, deal with the situation, and help others in great need. In this way, a strong mind was acquired because they had to deal with any kind of situation. Our Elders are the most caring people in any situation we deal with.

How to teach takumcutaryaraq:

Learning about how our Elders and ancestors deal with difficult situations is the right thing to do in the new world. They had the most experiences in it, more than anyone we know. Their ways of doing things are the right way for our own people. Students can integrate our culture into their learning. What a great way to be able to do things in both cultures but it has to make sense in our culture.

QINUUNANI (Social Management)

I will interact well with others

- Demonstrate an ability to both assume leadership and be a team player in achieving group goals
- Differentiate between passive, assertive, and aggressive responses
- Practice reflective listening

Student Activity:

Invite an Elder who has been a curuqaq leader. Ask questions like how do they choose a leader for the potlatches? What are the characteristics of a village leader? Write what you learn from them. Then, practice these skills in the school. Create a play with these characteristics. Show the play to younger kids.



I will work on having constructive relationships

- Distinguish between positive and negative peer pressure and demonstrate strategies for resisting negative peer pressure
- Involve themselves in positive activities with their peer group
- Demonstrate ability to be true to personal values when choosing friendships

Student Activity:

Make puppets out of old socks that represent a community leader, village health aide, postmaster, store manager, school principal, teacher, teacher's aide, cook, janitor, mother, father, and a child.

I will deal with interpersonal conflicts constructively

- Identify the roles of individuals in conflict and understand their responsibility in reaching resolution
- Apply conflict resolution skills to de-escalate, defuse, and resolve differences
- Identify how all parties in conflict might get their needs met (win-win)

Student Activity:

Create a play using puppets you made. This play will have a conflict, and how the conflict is resolved. The class will use the community puppets of their choice. You will include the stories of our traditional ways to solve problems. The value, takumcutaryaraq, will be used to create the play, and how to heal those in need. Students will practice the play until they are well rehearsed and knows their parts well. Then, with the school principal's permission, set a date to perform the play to the community. You will need to advertise through a letter or poster of the play. Invite as many community members as you can. Make the play real. Perform well to solve issues the community may have or students have at school. In this way, you are getting support from your own people. It is a working group to solve all our issues in the villages. Have fun doing this work.

ELDER WISDOM

Mikelnguq assilriatun aklutun ayuquq. A child is like a valued possession.

– Frank Andrew, Yupiit Qanruytait, *Yup'ik Words of Wisdom*

ANGLANIYARAQ: *The process of learning to have fun in a safe environment.*

Culturally, any place where there is no danger such as the environment (yuilquq) was considered a safe place to be unless you encounter wild large animals that dangerous to your life. Often times, when you are out on the tundra, you were out to get rid of unwanted feelings and replace them with good feelings to enjoy. Whatever you did was to do it with enjoyment. You would bring back the same feeling you experienced out in nature to your home and place of work. Even in school, parents often tell the children to go to school and enjoy being there. It is a skill to embed how best to enjoy anything we do without a complaining. Somehow, nature is always involved in the happiness we bring to ourselves and others.

How to teach anglaniyaraq:

Learning how to anglaniq can involve how nature (yuilquq) takes the control of how we feel in the joyfulness. That is why recesses or outdoor activities are important parts of schools. All kids love to be outside playing. The same feelings should transfer to the classroom. A field trip to any place is much healthier than sitting in the classroom all day. Think of ways to integrate cultural field trips, going out to the nature, and bringing back the same joy to the class. How often do classes need breaks?

QINUUNANI (Social Management)

I will interact well with others

- Demonstrate an ability to both assume leadership and be a team player in achieving group goals
- Differentiate between passive, assertive, and aggressive responses
- Practice reflective listening

Student Activity:

Game: Play a relay race with two teams. A gunny Sack race, tie two ankles of boys or girls together and race, dribble a basketball across the gym and make a basket and return, or any game you can invent that will be fun to play. Watch how well teams play to achieve the goal of winning. Cooperation is the key, cheering one another positively, encouraging others to keep moving and so on to make a team play well. These are games to help them be team player.

ELDER WISDOM

Mikelnguq assilriatun aklutun ayuquq. A child is like a valued possession.

– Frank Andrew, Yupiit Qanruyutait, *Yup'ik Words of Wisdom*

I will work on having constructive relationships

- Distinguish between positive and negative peer pressure and demonstrate strategies for resisting negative peer pressure
- Involve themselves in positive activities with their peer group
- Demonstrate ability to be true to personal values when choosing friendships

Student Activity:

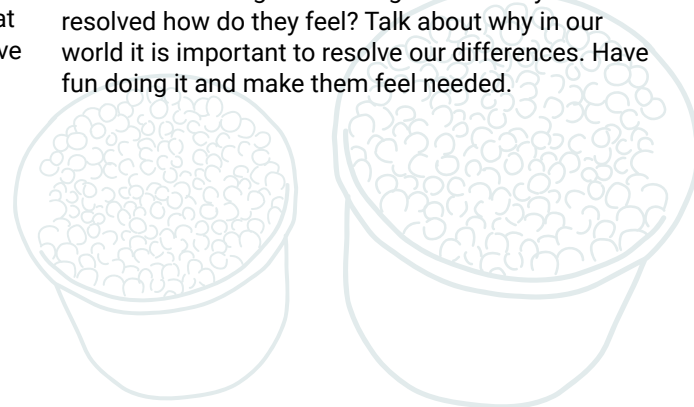
Have students get in groups of two. Watch who they like to group with. Then, tell them they are going outside to play a game. It could be to throw and catch a ball, jump rope, racing from one end to another, and walking to the tundra and finding certain plants. Assign them to find medicinal or edible plants and what kind. Partners have to work together. When they come back talk about how they felt working with a partner. Tell them in the Yup'ik world, we work in that sense. Good role models to help each other and have fun doing it. That is the way to be.

I will deal with interpersonal conflicts constructively

- Identify the roles of individuals in conflict and understand their responsibility in reaching resolution
- Apply conflict resolution skills to de-escalate, defuse, and resolve differences
- Identify how all parties in conflict might get their needs met (win-win)

Student Activity:

In any of the games the students play, what are some of the conflicts they encounter? We are not perfect. We get into trouble when we argue or disagree. Have them tell stories of what they have done that creates conflict. If they were not resolved, what happens or what can possibly happen? Discuss these negative feelings. When they are resolved how do they feel? Talk about why in our world it is important to resolve our differences. Have fun doing it and make them feel needed.



Curukaq

Unit 1 ELLUANGCARLUNI – Self Management

Elluangcarluni is when we reassess our emotions and behaviors. In our Yup'ik way we do this by remembering the teachings of our Elders and use those stories to help us reflect and self-correct to increase our ability to correct bad behaviors and reset goals.

Unit 2 MURILKELLUNI – Social Awareness

Murilkelluni is to understand the feelings and perspectives of others. In our Yup'ik way we do this by learning from our Elders and show care in a positive way. We speak to others in a loving, caring way and with compassion.

Unit 3 QINUUNANI – Social Management

Qinuunani is a way of handling our emotions in social settings in a quiet manner with deep concern for the relationships we have with others. In our Yup'ik way we do this by building upon the healthy way of living and being, seeking help from Elders to handle conflict in a caring way and seeking support from those who show examples of living a quiet peaceful life.

CIKIRYUNQEGCARAQ: *The process of learning to give generously.*

Traditionally in Yup'ik culture learning to give generously was embedded in our daily life. When guests arrive, you feed them without asking them if they are hungry. You also prepare them a "taquaq" (food box or provision of items/food to bring) without asking them if they need food or not. You can bring food with you when you are traveling. (Taquaq) Then, you share your food with close relatives during lunch or dinner time. It is called cikiryungeglia, one who loves to give. You want to become that person, one who loves to give. It is a gratifying act. A beautiful way to be. It doesn't have to be food. It can be an item you made or bought to give to someone you haven't seen for a long time. No need to wait for special occasions, birthdays, or anniversaries. You give what you see as a need for relatives, friends, and guests.

How to teach cikiryungeglia:

Consider learning how to be a "cikiryungeglia," one who loves to give. It is part of our value that helps us to be generous without being stingy. Stinginess is easily done. Generosity is a positive thing to do. Our ancestors were so generous. Sometimes during ceremonies such as curuqaq time, they would give away most of what they owned. It was stopped by missionaries because they thought it was a bad thing to do and be without nothing. Did they not know that what they had was replaceable? Our people were creative to make things from nature. Consider discussing this thought to change a person how to become a giver in other ways not just with food. It could be giving your time to help others in need, sharing your meal with someone or even a snack, giving a notebook or a pen to use, or some other thing that can help others when they lack it.

ELLUANGCARLUNI (Self Management)

I can manage my emotions in a way that is constructive and appropriate

- Apply strategies to manage stress and to motivate successful performance
- Reflect on possible consequences, both positive and negative, before expressing an emotion
- Generate ways to develop positive attitudes (optimism)

Student Activity:

Play a laughing game: Line up students in a row facing each other. One side will make faces to try to make the person in front of them, laugh. If you laugh, you are out. If you keep a straight face, you are a winner. This is a stress relief game.

I can act in an honest manner

- Activate personal integrity as a tool to resist negative peer pressure
- Evaluate how honesty contributes to lifelong success and relationship building

Student Activity:

Game: Play 2 truths and a lie. Make up 2 sentences that are true and one that a lie. So, you need 3 sentences. Tell all three and the students have to guess which one is a lie. Take turns doing this until everyone had a chance to participate. How many use the theme cikiryungeglia, I like to give?

I can make good decisions

- Identify and apply the steps of systematic decision-making
- Evaluate strategies for avoiding risky behavior

Student Activity:

Read this story of giving: At potlatch, curuqaq, a man and a woman gave most of their belongings to their guests at the yuraq. They lived in a hut house where they did not own many things in life but gave them away. What do you think was given away? If it was you, would you do the same? Why or why not? Would you give away your kayak, spears, harpoons, fur clothing, tools, wooden bowls, and what else?

I can set and achieve goals that will help me to be successful

- Apply goal-setting skills to promote academic success
- Set a positive social interaction goal
- Demonstrate goal-setting skills relating to potential career paths

Student Activity:

Create a planner: Now that you have learned what it means to be a "cikiryungeglia" generously giving, how will you improve yourself to learn to give your own time to your parents, relatives or others in the community. What do you need to do to set a goal in your life to improve ways to become a giving person? What is it that you need to do? Will you bring a food box to learn to share, or will you make something and carry with you to give to someone? What other ways can you learn to become a person who gives?

ELDER WISDOM

Cat tamarmi nunuliutengqellartuq. Everything in life has a reward.

– Yuuyaraq Poster, 1997

UPINGAURYARAQ: *The process of always being ready.*

In Yup'ik culture it is a value to always be prepared when new seasons are approaching, when a company or visitors are coming unexpectedly, when death comes unexpectedly, and when the world around us is changing. We were advised to always be observant of the changes in our environment and be prepared for them. How that was done is to have your basic needs to survive. It was not always material items that needed to be ready, Elders expressed of being ready for your own soul. Keeping it clean and not being involved with the wrong doings of what you observe in others. Keeping yourself safe from harm and keeping away from violence and trauma was one way of being ready. Elders encouraged us to continue to be mindful and help others especially those in need to stay away from harm or bad things that are going on in the villages.

How to teach upingauryaraq:

Learning to be prepared and always being prepared is a skill learned through thinking things over, planning, and actually doing the right thing. Recognizing the need to be prepared should always be thought of. Prepare food and store away, use subsistence well when it is available, avoid violence and other harmful substances, and think about how well you will prepare your soul for departure from the earth. These are good practices to learn how to become a good human being. These can be practiced through the process of learning when to prepare for curukaq. It takes a year to prepare for it. What are the things you need to do to prepare for the child's first dance?

MURILKELLUNI (Social Awareness)

I care about the feelings and viewpoints of others

- Analyze ways their behavior may affect the feelings of others and adjust accordingly
- Provide support and encouragement to others in need
- Show respect for other people's perspectives

Student Activity:

Get a ball of yarn. As you hold it, you will say, "When I have bad feelings, I prepare myself in this way ___ to avoid harm." You will mention what you do to avoid harm, then you pass it to someone else. It can be the person next to you, across from you, behind you, or near you. It does not need to be straight. Throw it gently to that person. They take the ball of yarn and repeat the sentence. This goes on until everyone has a turn. These feelings are connected to everyone and it shows. At the end, talk about how well you are related and connected to help one another with these feelings.

I care about others and do my part to make my community better

- Explain how their decisions and behaviors affect the well-being of their school and community
- Explore a community or global need and generate possible solutions

Student Activity:

Our community should prepare for climate change. Discuss what things need to be taken seriously especially after a big storm. What are the ways to prepare for a big storm?

I care about and respect the individual differences of others

- Analyze how people of different groups can help one another and enjoy each other's company
- Explain how individual, social, and cultural differences may increase vulnerability to stereotyping and identify way to address this

Student Activity:

Our schools are diverse. Play a game that will help each of you to understand how well we need to get along. What games will help you to enjoy each other or get to know one another. Find one that will help you all.

I care about how I perceive others and how they perceive me

- Analyze social situation and appropriate responses to those situations (e.g. school dance, peer pressure situations, cliques, public speaking)
- Recognize the personal boundaries of themselves and others (friends, family, members, teachers)

Student Activity:

At sport games, where does everyone sit? What is the protocol of a school to create where students sit and be safe too? Talk about this. Are you fine with it? Why or why not?

ELDER WISDOM

Mikelnguq assilriatun aklutun ayuquq. A child is like a valued possession.

– Frank Andrew, Yupiit Qanruytait, *Yup'ik Words of Wisdom*

QANERKIURYARAQ: *The process of learning to speak properly.*

Traditionally in Yup'ik culture learning to speak properly was done during gatherings. The opportunity for young people to be involved was with their Elders saying a few words or none at all but listen to how it was done. It takes a lot of listening skills in order to hear how our Elders speak. First, they recognize the opportunity to speak. Then, they would address those who have recently departed. It was a way of asking for their assistance in speaking to the community. Finally, the message or the topic was addressed to their audience. They ended with an encouragement of how to be, live, or acknowledged the guests and continuation of having enjoyment together. This style of speech was always very gratifying to listen to especially if it was delivered in Yup'ik.

How to teach qanerkiuryaraq:

Learning to speak to address the community members is an honor to those who have departed but also to the community members. Those listening especially the Elders would be so proud of carrying on the tradition. Traditional ways of doing things is not wrong but certainly our way of doing and learning to accept and learn other ways. It would be beneficial to learn many ways of making a speech. Make the roads a two-way street instead of one way. Have fun doing them too. Opportunity to practice is during curukaq time. Sync into what the community does during the seasons and do them in school too.

MURILKELLUNI (Social Awareness)

I care about the feelings and viewpoints of others

- Analyze ways their behavior may affect the feelings of others and adjust accordingly
- Provide support and encouragement to others in need
- Show respect for other people's perspectives

Student Activity:

Invite an Elder to your classroom. Ask them to speak on a topic you choose. It could be what it was like long ago when curukaq was done compared to today. Listen with keen listening skills. What are things you noticed are different and alike? How did you show respect to the Elder? What are the feelings of your class when you learned about the old ways of doing verses the ways that are presented today? Do you care to keep the tradition alive? Tell why or why not.

ELDER WISDOM

Mikelnguq assilriatun aklutun ayuquq. A child is like a valued possession.

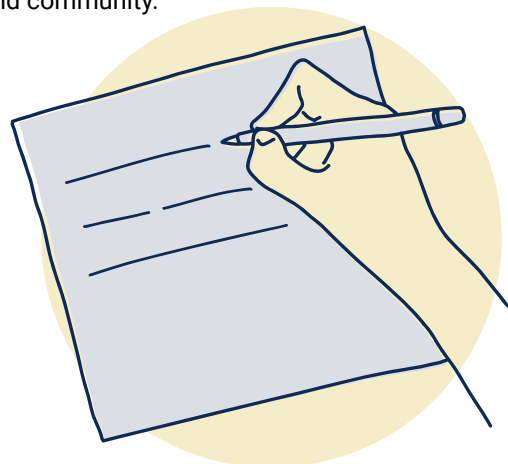
– Frank Andrew, Yupiit Qanruyutait, *Yup'ik Words of Wisdom*

I care about others and do my part to make my community better

- Explain how their decisions and behaviors affect the well-being of their school and community
- Explore a community or global need and generate possible solutions

Student Activity:

Write a one page story about the well-being of your school and community. What makes a school a good place to learn, do activities, and why should children go to school? Then, practice reading it and making a speech out of it. Be sure to title it and give good reasons for what you mean by well-being of your school and community.



I care about and respect the individual differences of others

- Analyze how people of different groups can help one another and enjoy each other's company
- Explain how individual, social, and cultural differences may increase vulnerability to stereotyping and identify way to address this

Student Activity:

Another paper could be about how groups can help one another to make your school and community a better place to live. Write, practice making a speech, and make the speech to another group or to your community.

I care about how I perceive others and how they perceive me

- Analyze social situation and appropriate responses to those situations (e.g. school dance, peer pressure situations, cliques, public speaking)
- Recognize the personal boundaries of themselves and others (friends, family, members, teachers)

Student Activity:

Choose a cultural activity to meet this activity on how you perceive others and how you think they will perceive you too. Students should choose the activity.

ATERPAGCIYARAQ / KANGILIYARAQ: *The process of naming in their Yup'ik namesake.*

Culturally, our Yup'ik names are very important to us. Several things help us to be who we are. One of them is continuous survival of our beautiful names given to us from our parents and grandparents. It is healing when a newborn acquires a Yup'ik name from a person who has recently passed on. The honoring of the deceased person is respectful in the newborn. We learn to love the child just as well as we did the deceased or even more so. The ceremony of the naming of a child is done by sprinkling the newborn with water and saying in Yup'ik, "utertelluq...he/she (saying their name) has returned." You can also mention characteristics or personality of the person the child is named after. Then, everyone will recognize the child through their Yup'ik name throughout their life. Yup'ik names are also used to correct the behavior of the child.

How to teach aterpagciyaraq / kangiliyaraq:

Learning all children's Yup'ik names and calling them by their real names, (Yugtun) assingruuq (much better) because that is who they are. It builds self-esteem and identity of who they really are. Elders in other communities can recognize children through their Yup'ik names. At potlatches this is practiced well and the only place that everyone learns of who the child is. It's a beautiful feeling for everyone to honor the deceased name and a healing process for the community to have a reason for celebration. History of naming needs to be taught for our children to know who they are in order to be able to correct their own behavior.

MURILKELLUNI (Social Awareness)

I care about the feelings and viewpoints of others

- Analyze ways their behavior may affect the feelings of others and adjust accordingly
- Provide support and encouragement to others in need
- Show respect for other people's perspectives

Student Activity:

Art Activity: Self-portrait. Using your hands, measure how many hands cross-wise from your forehead with your right hand, then place your left hand to the middle of your face, and then lift your right hand and move it to underneath your nose to the bottom of your chin. That is how long your face is. Replicate this measurement to a large construction paper that will make the size of your whole face. Then, add eyes, eyebrows, nose, mouth, ears, and hair. Try to make it as much as yourself as you can. Use crayons to color the eyes and hair exactly like you. Save this self-portrait.

I care about others and do my part to make my community better

- Explain how their decisions and behaviors affect the well-being of their school and community
- Explore a community or global need and generate possible solutions

Student Activity:

Find out who you are named after (yugtun) from your parents or close relatives. Write about your Yup'ik name, the characteristics or personality of them. What did they like to do, what was their work, what things they created, etc. You can either write in sentences or create a poem. Add this piece to your self-portrait. How will you as this person help out make your community a better place? Discuss this. Hang the self-portrait in the hallway.

I care about and respect the individual differences of others

- Analyze how people of different groups can help one another and enjoy each other's company
- Explain how individual, social, and cultural differences may increase vulnerability to stereotyping and identify way to address this

Student Activity:

In this activity study your friend's self-portrait. Talk to each other about your art work. Then, you will introduce your friend to others in the class. Make sure you show respect when you introduce your friend to others. Yup'ik names are so important. Tell it like a story form so others will enjoy listening.

I care about how I perceive others and how they perceive me

- Analyze social situation and appropriate responses to those situations (e.g. school dance, peer pressure situations, cliques, public speaking)
- Recognize the personal boundaries of themselves and others (friends, family, members, teachers)

Student Activity:

Discuss how you felt when you introduced your friend to others using their Yup'ik name. Was it difficult, easy, why? How will you show respect when you do this next time?

ELDER WISDOM

Mikelnguq assilriatun aklutun ayuquq. A child is like a valued possession.

– Frank Andrew, Yupiit Qanruytait, *Yup'ik Words of Wisdom*

ILALIURYARAQ: *The process of making oneself or others happy, feel safe.*

Culturally our curukaq is the time to make everyone happy and feel safe. It is a time to renew our beliefs, actions, and traditional ways of being. The joy of dancing, laughing, performing, watching, following along, and being a part of the yuraq is us. It is a joy to learn new songs too. The joy of sharing songs in order to take them home and practice the joyfulness of dancing. It is always the best time of the year because curukaq is a healthy way of presenting oneself as well as watching others be happy again, especially if there was death in the families. It is a renewal of our lives. It is restarting again of our lives. It is a time to forgive those who may have hurt us or we hurt them. It is time to regain our senses and go forward, but in a kinder way, doing more for others, and correcting the bad behaviors that may have taken over our bodies. It is a good time. You go home feeling lighter, renewed and safer.

How to teach ilaliuryaraq:

Learning about the meaning of curukaq is a way of helping children learn of their own self too. Having guests speak of the real meaning of curukaq will be helpful to talk about things that are hard to do. For instance, maybe forgiving is hard. This is a great time to share how it is done in our culture to have a better life. Let them know we can do this in our cultural way and that our culture has meaningful events that help us to become healthy people. We do take care of ourselves.

QINUUNANI (Social Management)

I will interact well with others

- Demonstrate an ability to both assume leadership and be a team player in achieving group goals
- Differentiate between passive, assertive, and aggressive responses
- Practice reflective listening

Student Activity:

Have the students stand in a circle. Tell them they will make a gesture of what makes them happy or other's happy. For example, yuraq, ice fishing, seal hunting, basketball, storytelling, etc. Each person will get a turn by showing the gestures and others will try to guess what it is. Make sure everyone has a turn.

ELDER WISDOM

Mikelnguq assilriatun aklutun ayuquq. A child is like a valued possession.

– Frank Andrew, Yupiit Qanruytait, *Yup'ik Words of Wisdom*

I will work on having constructive relationships

- Distinguish between positive and negative peer pressure and demonstrate strategies for resisting negative peer pressure
- Involve themselves in positive activities with their peer group
- Demonstrate ability to be true to personal values when choosing friendships

Student Activity:

Have a yuraq contest to eliminate the negative feelings of others. One student at a time. Students can create a silly dance to make other's laugh. The purpose is to show kindness to make others laugh. Our yuraq is a healthy way of being silly. If others are laughing, then, that student who made them laugh is a leader.

I will deal with interpersonal conflicts constructively

- Identify the roles of individuals in conflict and understand their responsibility in reaching resolution

- Apply conflict resolution skills to de-escalate, defuse, and resolve differences
- Identify how all parties in conflict might get their needs met (win-win)

Student Activity:

Define Conflict: Conflict a serious disagreement or argument. Being incompatible, clashing. Then, discuss what conflicts you would have when curukaq is planned? Identify what you may disagree on or you have arguments about when you plan to have a curukaq? How would you resolve these? Plan a class debate over the planning of your own curukaq. Include when, where, why, and how will you make it work. Will you get involved in decision making of your own community planning of who will yuraq for the first time, where it will be held, when it will occur, and which families perform first, second, etc? How organized is the curukaq? Think on how well the Elders take care of this. What are the protocols for planning. Discuss with respect.

YURARYARAQ: *The process of learning to yuraq/dance properly.*

Traditionally in Yup'ik culture learning to yuraq for the first time was done calmly and with great guidance. The motions were taught and explained what they meant in a story. The proper way of standing, kneeling, where eyes are supposed to focus on, etc. Songs and drummers practiced over and over again until the child could dance it alone without aid. The child had to have rhythm to the drums. He/she learned the whole yuraq motions to perform and become a proficient dancer. The rules included where to look during the yuraq, not to chew gum, use gloves at all times or dance fans, and dress appropriately. If performing for the guests or in public, adequate yuraq attire was required. You also had to keep on dancing as long as the audience asks you to keep going meaning when you hear Yup'ik words like, "pamyua," "piurteksaituq," "cali," "apallua" etc. You can also be silly at certain times. Make it fun as long as you can for audience to enjoy watching.

How to teach yuraryaraq:

Practicing the appropriate way to learn to yuraq is part of our cultural ways. It is a proper way to learn in our tradition not someone else's. The drummers and dance teachers help make it happen in the proper form. Learning how well it is done shows in the ways the students perform. Make it real and a tradition. Always practice with gloves to show how you honor Ella Yua/Universal Being.

QINUUNANI (Social Management)

I will interact well with others

- Demonstrate an ability to both assume leadership and be a team player in achieving group goals
- Differentiate between passive, assertive, and aggressive responses
- Practice reflective listening

Student Activity:

Learn a new song from a community member. You might arrange a group of students to go on a field trip to the home of a drummer and song maker. Have them ask, how do you create a yuraq song? This is a learning experience. Have them take notes on how to create a song.

ELDER WISDOM

Mikelnguq assilriatun aklutun ayuquq. A child is like a valued possession.

– Frank Andrew, Yupiit Qanruytait, *Yup'ik Words of Wisdom*

I will work on having constructive relationships

- Distinguish between positive and negative peer pressure and demonstrate strategies for resisting negative peer pressure
- Involve themselves in positive activities with their peer group
- Demonstrate ability to be true to personal values when choosing friendships

Student Activity:

Create a constructive song: Chorus is the main song at the beginning. Then, verse or apallua is the next song followed by chorus again. Each new verse is always followed by the chorus. These kids can create 1 verse for now. Have the Elder help you to do this. Fun way to learn from them. Notice there are no negative songs. All songs are positive and that's how we should be.

I will deal with interpersonal conflicts constructively

- Identify the roles of individuals in conflict and understand their responsibility in reaching resolution
- Apply conflict resolution skills to de-escalate, defuse, and resolve differences
- Identify how all parties in conflict might get their needs met (win-win)

Student Activity:

Were there any conflicts in creating a Yup'ik yuraq/song? Was it because some kids don't understand the Yup'ik language? Is this the problem we have for our future generations? What are other conflicts of not being able to create a Yup'ik song and dance? How can this be resolved? Who wants to learn Yup'ik? Why is it important to know and keep our language? What should we do to regain our own language? How smart would you be to create songs and motions if you know your language? Please take time to discuss these matters because it is important to the value of yuraryaraq. Qu yana.

MUNANGNAQSARAQ: *The process of learning to how to be skillful, to tend too, to work, and to babysit.*

Traditionally in Yup'ik culture practicing to become a skilled worker, sewer, or doer was presented in the early stages of life. Young people started the practice of learning to become munartaq. This age was a perfect time to keep our hands busy and our minds thinking. It was to keep them focused on doing instead of misbehaving or doing mischievous acts. Elders were smart to introduce the projects at home. The first time a child made something it was saved to be given away during the curukaq. It could be fish traps, net making, spears, harpoons, knitted hats and mittens, and any sewed items or homemade to show the skills the student is ready for in their lives as adults. During the first dances they were honored for being able to do things in their lives just as well as they did before in their namesakes lives. This was a way to keep the culture alive and ongoing with the traditions. So, so important to keep it going.

How to teach munangnaqsaraq:

Learning to work and become a skilled person is needed in our culture and traditions in our Yup'ik way of life. When it's not practiced and kept, who are the people that will understand how it is to be done? When you stop doing what was practiced with our ancestors, we lose our own ways. Sad and much sadder than seeing a house burn up. Discuss how can the students keep the culture and traditions alive by working, doing, and practicing the arts.

QINUUNANI (Social Management)

I will interact well with others

- Demonstrate an ability to both assume leadership and be a team player in achieving group goals
- Differentiate between passive, assertive, and aggressive responses
- Practice reflective listening

Student Activity:

Play Peer Leader Bingo (page 55 from *Sources of Strength*). Make sure you prepare cards with a good list of Yup'ik style characteristics. This will be a fun game!

ELDER WISDOM

Mikelnguq assilriatun aklutun ayuquq. A child is like a valued possession.

– Frank Andrew, Yupiit Qanruyutait, *Yup'ik Words of Wisdom*

I will work on having constructive relationships

- Distinguish between positive and negative peer pressure and demonstrate strategies for resisting negative peer pressure
- Involve themselves in positive activities with their peer group
- Demonstrate ability to be true to personal values when choosing friendships

Student Activity:

Write a list of values you like to see in choosing a friend: These can include kind, care, quiet, knows when to take turns, helps, and so on that you can list on the board for them to think on for the values they like to see in choosing a friend. This does have to become a habit later on in life when choosing a girl or boy friend. Later a wife or a husband.

I will deal with interpersonal conflicts constructively

- Identify the roles of individuals in conflict and understand their responsibility in reaching resolution
- Apply conflict resolution skills to de-escalate, defuse, and resolve differences
- Identify how all parties in conflict might get their needs met (win-win)

Student Activity:

Make a craft for curukaq. What are the responsibilities they need to know for carrying on making a craft. What are the conflicts they tend to run into? What are the solutions to solve some or all of these conflicts? What choices do they have in giving away their projects they did in school? What are the skills they need to keep on doing in order to resolve the conflicts? How about learning how to write a resolution in solving conflicts that may be faced with?

kind

Care

helpful

QUYALLGUCIRYARAQ: *The process of helping someone in the idea of being thankful for.*

Culturally during the curukaq time, one of many ways to help someone in thankfulness is by helping them prepare for the event. Helping them during the curukaq can be passing out gifts with the family's permission. Other ways to help is to donate gifts and food, especially when you know the child being honored who could be named after your relative. What a beautiful way to help and be thankful at the same time in the honor of the person well loved, known, and cared for. Sometimes and many times, the family prepare a year in advance. During this time the other relatives can help with sewing, carving, and making homemade items for the family to give away. making things is a way of being thankful for the new dancer and honoring their namesake. That is why our culture is beautiful!

How to teach quyallguciryaraq:

Learning to help others in preparation for the curukaq is an awesome way of learning to help and be thankful at the same time. You don't worry about the cost or being given something in return. You just do it for the love and care for the person. Discuss how you can help, especially with the family who may not have money to buy for the curukaq time. Or maybe do one in the school for those who have not been presented to the guests. How beautiful the classmates can prepare the gifts for the first dancer. Feel the giving and thankfulness at the same time. How did it feel?

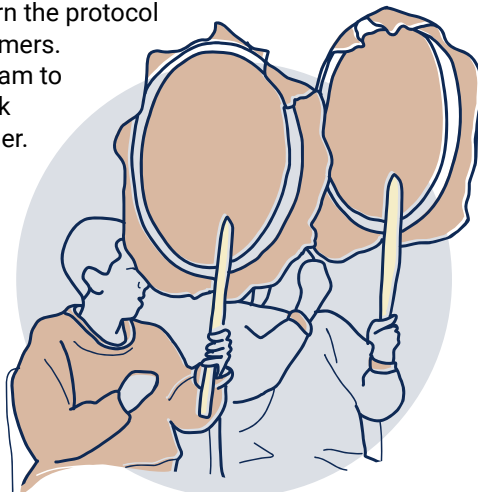
QINUUNANI (Social Management)

I will interact well with others

- Demonstrate an ability to both assume leadership and be a team player in achieving group goals
- Differentiate between passive, assertive, and aggressive responses
- Practice reflective listening

Student Activity:

Create a drummer group. Who will lead the beginning of a song by humming it first, who will lead the drumming, and who will lead the first dance. The drummer groups are the leaders at the yuraq events. Learn the protocol of the drummers. It takes a team to make it work as a drummer.



I will work on having constructive relationships

- Distinguish between positive and negative peer pressure and demonstrate strategies for resisting negative peer pressure
- Involve themselves in positive activities with their peer group
- Demonstrate ability to be true to personal values when choosing friendships

Student Activity:

As drummers for curukaq, there might be some tensions with peer groups. How is a leader chosen? Ask the Elder drummer to come in and learn from them. What are positive ways of staying together and leading the group? Find these out and practice drumming with a leader.

ELDER WISDOM

Mikelnguq assilriatun aklutun ayuquq. A child is like a valued possession.

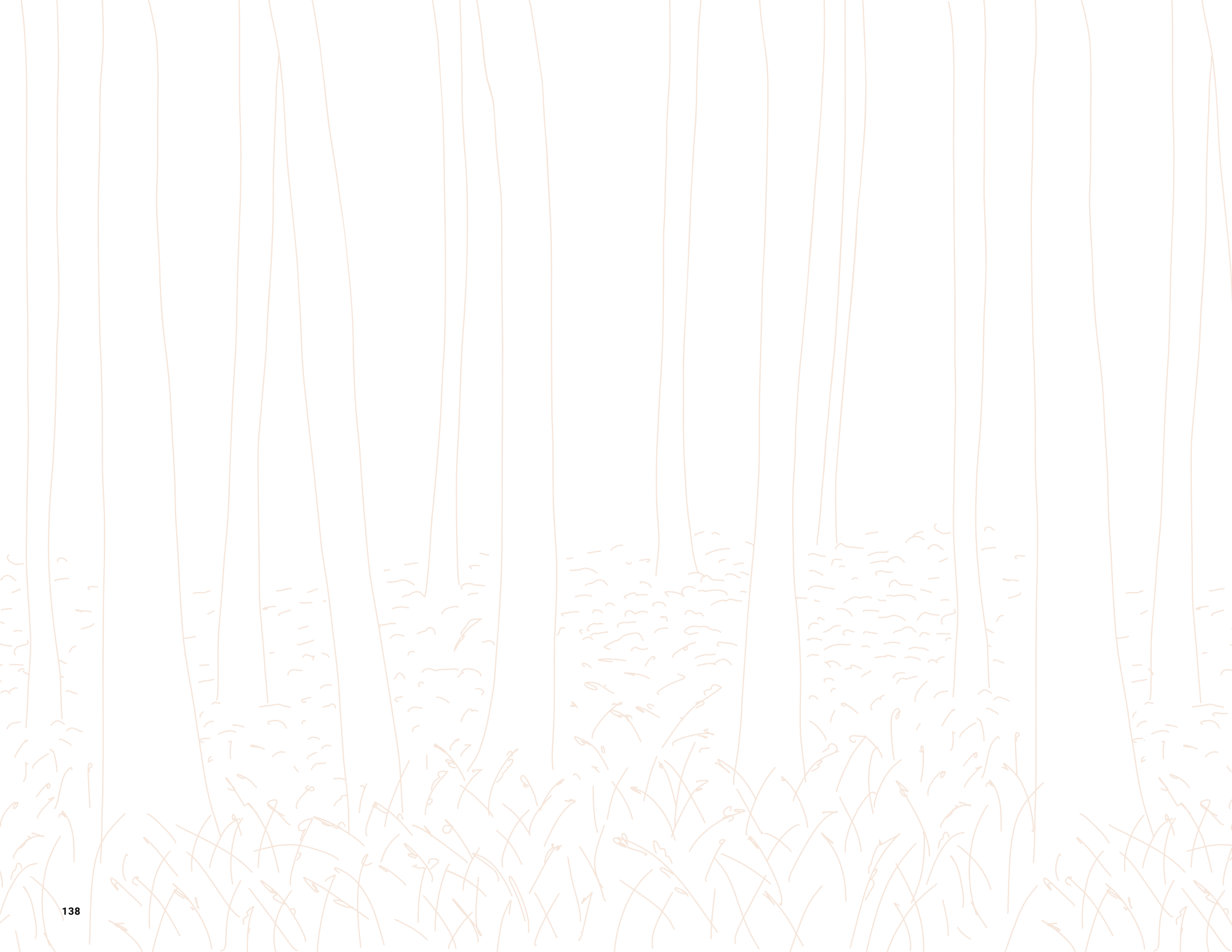
– Frank Andrew, Yupiit Qanruytait, *Yup'ik Words of Wisdom*

I will deal with interpersonal conflicts constructively

- Identify the roles of individuals in conflict and understand their responsibility in reaching resolution
- Apply conflict resolution skills to de-escalate, defuse, and resolve differences
- Identify how all parties in conflict might get their needs met (win-win)

Student Activity:

At times, even the drummers have conflicts. How is this resolved in the community? How will you resolve your own drummer group in the class or in the school? Do you need adult supervision in order to make this work for your school? Create a dance group too. Who will lead the dancing part? Will it be by family songs/dance? Or will you create dance leaders to keep the tradition alive? How important is it to keep dance/yuraq and drummers in many generations? These are just a few to discuss with your Elders and students who are interested in drumming and yuraq. It is important to practice.



PULASARAQ

Grade 9-10

Family

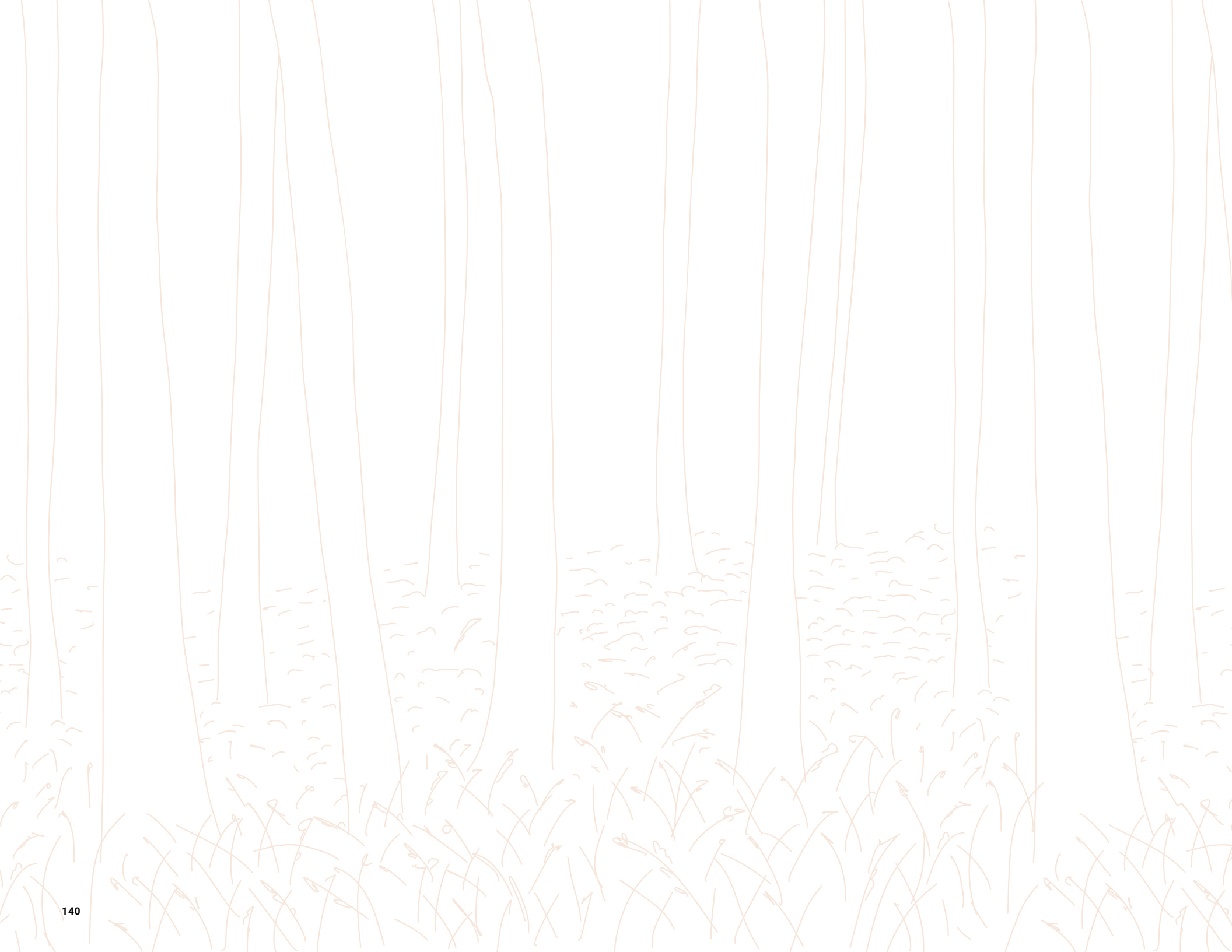
Subsistence

Native Youth Olympics

Curukaq



9-10



Family

Unit 1 CELLANGLUNI – Self Awareness

Cellangluni is the moment we feel what is going on. In our Yup'ik way, we do this by being grounded in our environment/nature and surroundings/weather and aware at all times.

Unit 2 ELLUANGCARLUNI – Self Management

Elluangcarluni is when we reassess our emotions and behaviors. In our Yup'ik way we do this by remembering the teachings of our Elders and use those stories to help us reflect and self-correct to increase our ability to correct bad behaviors and reset goals.

Unit 3 MURILKELLUNI – Social Awareness

Murilkelluni is to understand the feelings and perspectives of others. In our Yup'ik way we do this by learning from our Elders and show care in a positive way. We speak to others in a loving, caring way and with compassion.

Unit 4 QINUUNANI – Social Management

Qinuunani is a way of handling our emotions in social settings in a quiet manner with deep concern for the relationships we have with others. In our Yup'ik way we do this by building upon the healthy way of living and being, seeking help from Elders to handle conflict in a caring way and seeking support from those who show examples of living a quiet peaceful life.

TUQLURIYARAQ / TUQLUUCARAQ: *The kinship term in Yugtun by which a person is customarily called.*

Traditionally when a child is born they are given a Yup'ik name of the person who passed on. In a family, depending on where the child stands in the number of children, the child is usually called by a kinship term. Being addressed by these kinship terms teaches a child to respect and love from the beginning to their siblings and cousins. All sisters' kids are addressed as brothers and sisters. All brothers' kids are addressed as brothers and sisters. But, brother and sister's kids are addressed as first cousins. Iluraq term is for male speaker toward his cross cousin. Ilung term is female speaker toward her cross-cousin.

How to teach tuqluriyaraq / tuqluucaraq:

Interview parents, grandparents, and Elders of your relationship. List their names and beside each of their names, write either iluraq or ilung. Check the list on p. 65, *Yuuyaraq* Health, to get the right term. Look at nuliacungaq and uicungaq to figure out who you would call that term. Also make a family tree with terms next to their names. In this way, you will address them in these terms to learn to respect and love them.

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Distinguish their real feelings from how others expect them to feel
- Describe the external event or internal cognition that triggered an emotion
- Understand the effect of self-talk on emotions

Student Activity:

Look at page 65 of *Yuuyaraq* Health 1, Unit 2, Lesson 1 to learn which terms you will record on your family tree. Make the family tree. Tell how you will learn to respect and love your sibling.

ELDER WISDOM

When you know who you are related to, you understand how you can treat the person. One is to respect in terms of caring for them, sharing with them what you have, and that you stay close with each other's. Your family is of utmost importance to you, your cousins, and then your community. Knowing who are related to you helps you to make decision on who you can date, marry or not.

– Yurrlig Nita Rearden

I am aware of my traits, know what I do well, and know what areas I can work on

- Identify things about themselves that they cannot change and devote their energy to something they can change
- Recognize their personal learning style/intelligence and find ways to employ those styles
- Explore possible career and volunteer opportunities based on their identified interests and strengths

Student Activity:

Teacher demonstrates how to respect and love a sibling, cousin, or a friend. When someone disrespectfully says a word that is not appropriate, how do you feel? Discuss.

I am aware of the supports I have around me

- Identify school support personnel and have knowledge of when and how to use them
- Identify organizations in their community that provide opportunities to develop their interests or talents

Student Activity:

Traveling on the Yukon requires decision making due to weather. What type of weather will help you make decisions on a trip to the neighboring village to play basketball? Write the rules for traveling, what gear to carry, and what should the weather be including the trail if going by snow machine.

I am aware of and accept my responsibilities

- Analyze the effect taking responsibility or not taking responsibility can have on themselves and others
- Describe how taking personal responsibility can lead to success
- Demonstrate an ability to take responsibility for their choices

Student Activity:

A writing project: Why is it important to learn about your kinship terms?

ELLANGCARIYARAQ: *The process of making one instill awareness, to teach a lesson, and to have a lasting memory.*

When a baby suddenly stops crawling or walking and quietly stays still for a moment, it is called “ellangartuq.” At that moment the baby is aware of her/his surroundings. Later in life they will be aware of everything around them. During this time and all the way to adulthood, the process of always being aware is taught. It takes a lot of lessons so that they will be remembered for life.

How to teach ellangcariyaraq:

Lessons on how to be aware are taught through stories, advice, values, and when a person misbehaves. This includes awareness for ourselves, surroundings, environment, weather, families, subsistence seasons and monthly occurrences of events, new occupants of our villages, and the world. Instructions include listening and observation skills, thinking about your behavior and how to change it, often times this is to accomplish something worthwhile be it changing self, being mindful, doing and making crafts, and keeping busy in subsistence seasons.

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Distinguish their real feelings from how others expect them to feel
- Describe the external event or internal cognition that triggered an emotion
- Understand the effect of self-talk on emotions

Student Activity:

Recall a story you heard as a child or read the book, *The Eye of The Needle* by Teri Sloat and Betty Huffman. Have you been hungry before? How did you feel? In this story discuss how the grandmother felt when the grandson brought his catch even after eating so many of them. What is the moral of this story?

I am aware of my traits, know what I do well, and know what areas I can work on

- Identify things about themselves that they cannot change and devote their energy to something they can change
- Recognize their personal learning style/intelligence and find ways to employ those styles
- Explore possible career and volunteer opportunities based on their identified interests and strengths

Student Activity:

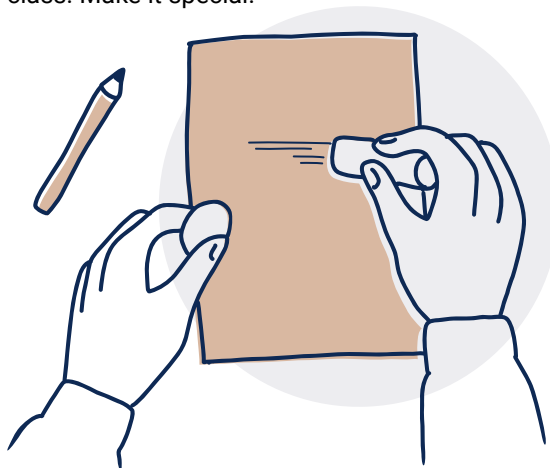
Create a self-portrait and make it look as real as you can using your eye and hair color. What are things you can change about yourself? What are things you cannot change?

I am aware of the supports I have around me

- Identify school support personnel and have knowledge of when and how to use them
- Identify organizations in their community that provide opportunities to develop their interests or talents

Student Activity:

Create a poster of your community support group, those who have helped raise you. What are the things that they did with you? Draw pictures to share with the class. Make it special.



I am aware of and accept my responsibilities

- Analyze the effect taking responsibility or not taking responsibility can have on themselves and others
- Describe how taking personal responsibility can lead to success
- Demonstrate an ability to take responsibility for their choices

Student Activity:

Choose a Kindergarten student and watch the child. Help them at lunch time or in gym class. What do they need to learn from you? Teach them how to eat quietly as if you are at home. Teach them how to think of what they are eating. This is called learning how to be mindful focusing on their own food and reflecting where their food comes from, who prepares it, and how they are to be thankful for it. Teach them how to clean up after themselves and how to go back to their class.

ELDER WISDOM

Use your soothing voice and choosing correct words when speaking to younger children. Using kinder words to express to children helps them to become better listeners and followers. Practice takes time.

– Yurliq Nita Rearden

ANGLICARIYARAQ: *The process of learning to raise a child or caring for a small animal to adulthood.*

It is the responsibility of a human being to raise a child to the best of their ability. Safety comes first, along with love, constant care, compassion, home, food availability, clothing, and without lacking anything to raise a child. Yup'ik values embedded are the foundation of raising a child.

How to teach anglicariyaraq:

This process of learning to raise a child can be offered in a parenting class. Students can have a battery-operated doll that cries, needs diapers changed, and to be fed at certain times. They would have to care for the doll in a seat carrier, twenty-four hours a day up to a week. The responsibility falls on the student and their parents for guidance. (See section 3 in *Calricaraq* for more information on anglicariyaraq)

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Distinguish their real feelings from how others expect them to feel
- Describe the external event or internal cognition that triggered an emotion
- Understand the effect of self-talk on emotions

Student Activity:

Do you remember when you first became aware? Were you in your mother's arms, home, outside, or somewhere else? If you don't remember as a baby, when did you first become aware, playing outside, fish camp, berry picking, hunting, traveling? Tell the story of what you remember of your surroundings.

ELDER WISDOM

"We always need to teach our children even when they don't seem to be listening or learning. When they grow up, they will remember."

– Cakitelleg Johnny Thompson. (*Calricaraq*)

I am aware of my traits, know what I do well, and know what areas I can work on

- Identify things about themselves that they cannot change and devote their energy to something they can change
- Recognize their personal learning style/intelligence and find ways to employ those styles
- Explore possible career and volunteer opportunities based on their identified interests and strengths

Student Activity:

Students engage in a discussion of personal learning styles. What are the Yup'ik ways of learning? Observation, trying, making mistakes, and being directed by expert cultural person. Do you often repeat what you had learned the first time? What makes you remember the event?

I am aware of the supports I have around me

- Identify school support personnel and have knowledge of when and how to use them
- Identify organizations in their community that provide opportunities to develop their interests or talents

Student Activity:

Interview someone at the school. Could be the school cook, janitor, maintenance person, bilingual teacher, or school secretary to find out how well they support you in school. What are their encouragements to help you stay in school? What are their suggestions to do after high school?

I am aware of and accept my responsibilities

- Analyze the effect taking responsibility or not taking responsibility can have on themselves and others
- Describe how taking personal responsibility can lead to success
- Demonstrate an ability to take responsibility for their choices

Student Activity:

What are your responsibilities as a learner? What are your responsibilities as a student helper for younger children? Is there any place for improvements? Do you need help?

KENKANIIRYARAQ: *The process of learning to gain extra compassion for others.*

Our grandparents and parents cooed their children to show extra love. Cooing was also addressed to other children in the villages whether they were related or not. It starts off with something a child is observed doing or saying. It is not made “fun” of but to show care and love. It is like praising a child. It is part of basically raising a healthy person who develops a sense of belonging. It even carries on to adulthood especially when two finally see each other.

How to teach kenkaniiryaq:

Watch and observe carefully what each student does. You can add to the praise by addressing what they do with a “coo”. It would be like cheering. Cheerleaders develop noises that encourage a team. Cooing is sort of like that. Learning to make those noises are extremely honoring as well as singing to them. Songs can be developed to show extra love and compassion. Sometimes good humor is included in cooing. You will always be remembered!

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Distinguish their real feelings from how others expect them to feel
- Describe the external event or internal cognition that triggered an emotion
- Understand the effect of self-talk on emotions

Student Activity:

Have you been cooed? Discuss the feelings you have when someone addressed you by your Yup'ik name, (inqiyaraq), cooing, or using other ways to talk to you?

I am aware of my traits, know what I do well, and know what areas I can work on

- Identify things about themselves that they cannot change and devote their energy to something they can change
- Recognize their personal learning style/intelligence and find ways to employ those styles
- Explore possible career and volunteer opportunities based on their identified interests and strengths

Student Activity:

Loving and caring goes a long way. What is a career you would love to accomplish and be successful in? Think how lovingly you can carry on in this career and what changes can you make to let it happen?

I am aware of the supports I have around me

- Identify school support personnel and have knowledge of when and how to use them
- Identify organizations in their community that provide opportunities to develop their interests or talents

Student Activity:

Find a person with the career you would like to have. Discuss with them how to improve caring way in their career. Or search online.

I am aware of and accept my responsibilities

- Analyze the effect taking responsibility or not taking responsibility can have on themselves and others
- Describe how taking personal responsibility can lead to success
- Demonstrate an ability to take responsibility for their choices

Student Activity:

Love of nature. How can you improve your community to love the nature? What do you need to do keep the love of nature safe?



ELDER WISDOM

Yuigssaq Frederick Prince used to sit on a log in front of his log cabin after chopping wood, resting. The time was when children were returning home from school. Each student who passed him would get “cooed.” The coos included such as, “tahaa!”, “maqiragyugtuten-qaa?”, “Do you want to take a fire bath first?”, “paparaaq,” “heehee,” noise for hunting seals, and sometimes greeted with a question or addressed by their Yup'ik name. Kids would return their feelings with a smile and kept going on their way.

– Yurliq Nita Rearden

AKINAUNRICARAQ: *The process of learning how NOT to get even with, pay back, or talk back.*

In the Yup'ik values, Elders taught us that when you pay back or talk back, something unfortunate could happen to you. It was best not to say a word or get even with. Taking control of your mouth and self was a way not to hurt another's feelings. Learning these steps can save you from harm.

How to teach akinaunricaraq:

A good characteristic of a Yup'ik child is one who is very quiet and a good listener. They were taught to be in that way so that when they go out in the nature and around animals, they have developed good listening skills and are good at being observant. A mother addressed her children "to be a good listener" when they left home for school. When someone says wrong things to you, you do not talk back. When they hit you, go tell another adult and pay no attention to them. You don't pay back.

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Distinguish their real feelings from how others expect them to feel
- Describe the external event or internal cognition that triggered an emotion
- Understand the effect of self-talk on emotions

Student Activity:

Discuss with the students what happens when you talk back. Keep these discussions in class only. What triggers our emotions? If you have seen someone else talk back to their parents, how did it make you feel?

I am aware of my traits, know what I do well, and know what areas I can work on

- Identify things about themselves that they cannot change and devote their energy to something they can change
- Recognize their personal learning style/intelligence and find ways to employ those styles
- Explore possible career and volunteer opportunities based on their identified interests and strengths

Student Activity:

Go on a field trip outside and do a listening activity. Have your students close their eyes and listen quietly. What noises do they hear? Record in mind. List what else they heard. Back in class, discuss how well they listen.

I am aware of the supports I have around me

- Identify school support personnel and have knowledge of when and how to use them
- Identify organizations in their community that provide opportunities to develop their interests or talents

Student Activity:

Identify community support groups; Elders, clinic workers, store workers, post office workers, and tribal office workers. In what situations do you go to these places for support?

ELDER WISDOM

Invite an Elder to tell a story of their experience when they were told not to pay back or talk back to their own parents. What are the consequences when you talk back or get even with another person?

– Yurliq Nita Rearden

I am aware of and accept my responsibilities

- Analyze the effect taking responsibility or not taking responsibility can have on themselves and others
- Describe how taking personal responsibility can lead to success
- Demonstrate an ability to take responsibility for their choices

Student Activity:

Interview a local person whom they choose to be their support for personal responsibilities and success. Write them down to share in class and discuss.



UKVERYARAQ: *The process of knowing how to believe the truth.*

Ukveryaraq is a way of acquiring and gaining a deeper faith in the ways you were taught and brought up in Yuuyaraq, Calricaraq, Piciryaraq, and alerquutet. It is part of having a faith in mindfulness, in values, naming systems, and in healing from a healer.

How to teach ukveryaraq:

We can teach through the process of spirituality, meanings of the values, naming systems, and in the healers who work with ailing people as well as healing our own people. Everyone has to be in agreement to follow along with the wisdom of the Elders. We must take back the teachings and practicing from the traditional advices, teachings, sayings and more in order to become a real human being. Yup'ik means "real person."

ELLUANGCARLUNI (Self Management)

I can manage my emotions in a way that is constructive and appropriate

- Demonstrate control of their behavior so as not to behave impulsively
- Evaluate the role attitude plays in success (i.e. pessimism vs. optimism)
- Practice strategies for coping with and overcoming feelings of rejection, social isolation, and other forms of stress

Student Activity:

Discuss the meaning of optimism. "It is the hopefulness and confidence about the future or the successful outcome of something." Also discuss meaning of pessimism. "It is tendency to see the worst will happen; a lack of hope or confidence in the future." Discuss pandemic of COVID 19 after reading on historical trauma from *Yuuyaraq in Person Life Skills* p. 111-112. How did people feel when it first began, optimism or pessimism? What made you believe that vaccine was the answer to the pandemic?

I can act in an honest manner

- Analyze their behavior to determine whether or not why are being authentic
- Analyze whether they are behaving in an honest manner and adjust accordingly

Student Activity:

The story of believing that the subsistence animals have ears. What is the qanruyun/teachings of this? Interview an Elder. Find out what you are supposed to do before going out to hunt in nature.

I can make good decisions

- Evaluate how external influences (e.g. media, peer, cultural norms) affect their decision-making
- Consider ethical, safety, and societal factors when making their decisions

Student Activity:

Watch a voting decision in your village for a wet or dry village. What is the meaning of a dry or wet village? What happens when one side influences those who have gone from one side to another. What makes them change their minds? Discuss healthy living verses unhealthy choices. What is safe and not safe?

I can set and achieve goals that will help me to be successful

- Monitor progress toward achieving a goal, and make adjustments in their plan as needed
- Identify outside resources that can help in achieving a goal
- Set a positive academic goal

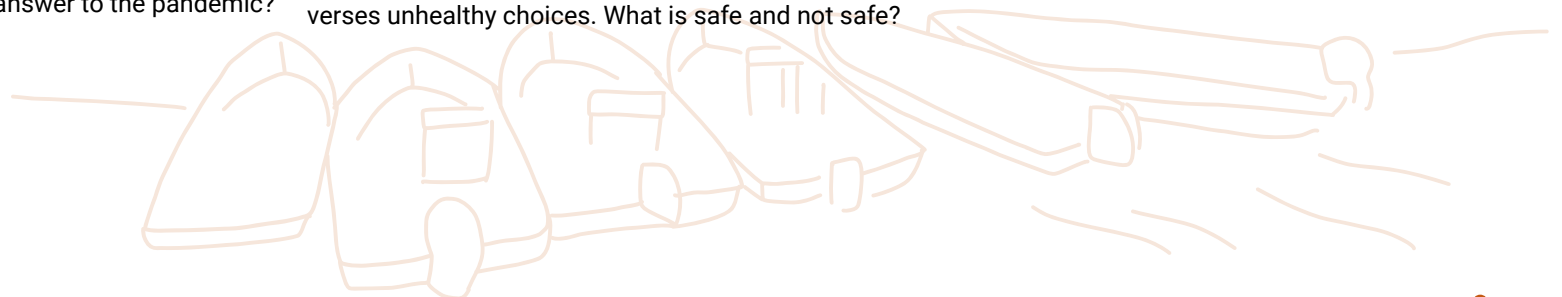
Student Activity:

What are your goals after high school? How will you succeed? Who can you go to for assistance or other resources?

ELDER WISDOM

Those who follow Yup'ik values will grow without lacking anything and live a longer life. What does this mean?

– Yurliq Nita Rearden



CIKIRYUNQEGCARAQ: *The act of giving and sharing without being stingy, selfish, and without shame.*

The lesson here is to learn to give without being selfish or stingy. When someone is hungry you feed them. If someone lacks anything and needs it, you give it to them without asking for pay or payback. Everything placed on earth has awareness and a spirit. There is always a reward for gratitude. An Elder's gratitude is very strong and it shows in the reward they return back to you while you are still alive. In many ways, they will help you when you need it without you asking for it. When you are aware, you will notice it.

How to teach cikiryunqegcaraq:

Make a beautiful drawing, painting, or a craft traditionally made or with new materials and give it to someone you think lacks or doesn't have anything like it. Cook a meal and find someone in the village who does not cook and present it to them. This person could be a widow, widower, alone, or does not have another person to help them out whether they are young or old. In this way, you will learn how to give and become observant of those who are in need.

ELLUANGCARLUNI (Self Management)

I can manage my emotions in a way that is constructive and appropriate

- Demonstrate control of their behavior so as not to behave impulsively
- Evaluate the role attitude plays in success (i.e. pessimism vs. optimism)
- Practice strategies for coping with and overcoming feelings of rejection, social isolation, and other forms of stress

Student Activity:

Discuss how you feel when you are rejected from a sport? How about when someone doesn't share their food or treats with you? How can you change this behavior? With practice can you become one who loves to give. Think of your replies, practice.

ELDER WISDOM

When you give your own time to help an Elder, in the long run you will be rewarded sometime in the future. You don't need the money to help others. Do you believe this idea? Why or why not?

– Yurliq Nita Rearden

I can act in an honest manner

- Analyze their behavior to determine whether or not why are being authentic
- Analyze whether they are behaving in an honest manner and adjust accordingly

Student Activity:

Have you made a Christmas, birthday, Mother's Day, or Father's Day gift on your own? Or has it always been what schools made you do these special days as activities? Be honest of your answers. What needs to change?

I can make good decisions

- Evaluate how external influences (e.g. media, peer, cultural norms) affect their decision-making
- Consider ethical, safety, and societal factors when making their decisions

Student Activity:

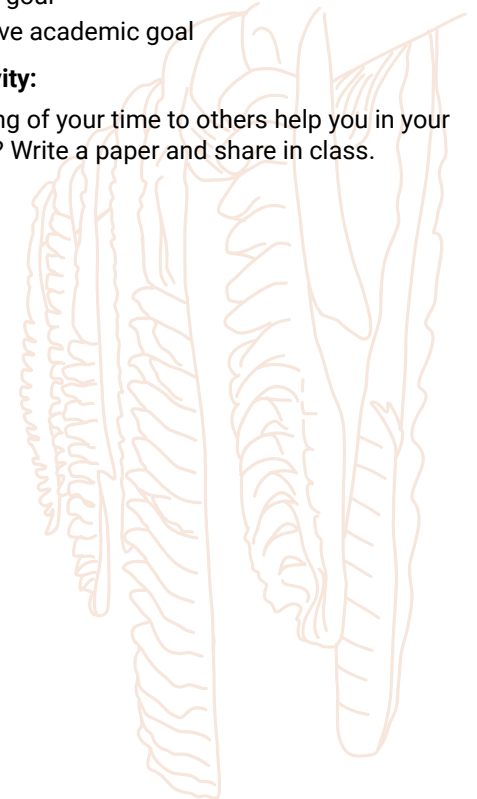
Attend the local public tribal or cooperation meeting. Listen carefully to the speakers. After the meeting, discuss who in your village is influencing to others and why? Who are decision makers? Who are your village leaders? Do you trust them to do their job for you? If you had to, what changes can you make, and why?

I can set and achieve goals that will help me to be successful

- Monitor progress toward achieving a goal, and make adjustments in their plan as needed
- Identify outside resources that can help in achieving a goal
- Set a positive academic goal

Student Activity:

How can giving of your time to others help you in your future career? Write a paper and share in class.



KENCIKIYARAQ: *The process of watching over something with respect. Taking care of something that belongs to someone else.*

Years ago, village people never used to lock their homes or food storage places. If a person got stranded in a village, they were welcome to stay in any home and use food from their food storages. Trust was built to take care of each other and their belongings. In this age, everyone has to lock their homes, food storage, steam houses, and even items in their boats. Trust declined due to people who learned to steal and take things without asking. One must be asked to take care of another person's boats, snow machines, homes, or anything that belongs to them when they leave their villages. This is kencikiq.

How to teach kencikiyaraq:

Ask someone you trust to care for your belongings. In school it could be your desks, closets, or gym clothes. At home it could be boats or other items around your home. You learn to do it right without pay by respecting the person's belongings until the person returns.

MURILKELLUNI (Social Awareness)

I care about the feelings and viewpoints of others

- Identify verbal, physical, and situational cues that indicate how others may feel
- Use conversational skills to understand the perspective of others
- Demonstrate ways to express understanding of those who hold different options
- Demonstrate ways to express empathy for others



Student Activity:

Make a craft, beaded item, sewing, or carving such as spear or harpoon. Leave it in the class and ask someone to watch over your project before it is completed. Take turns watching someone's craft being made, not of yours. How did it feel to watch over another person's belongings? Have you witnessed someone who had lost an item that belonged to them in school? How was it taken care of?

I care about others and do my part to make my community better

- Work cooperatively with others to implement a strategy to address a need in the broader community
- Evaluate the impact of their involvement in an activity to improve their school or community

Student Activity:

Interview an Elder of how it used to be when people used to be at home without locks? What made them start locking their homes or belongings?

I care about and respect the individual differences of others

- Demonstrate respect for individuals from different social and cultural groups
- Participate in cross-cultural activities and reflect on how they were responsive to the setting they were in

Student Activity:

Collect the interviews from the students and make a book of long time ago when no one use to lock things. What are things you learned from doing this?

I care about how I perceive others and how they perceive me

- Evaluate how society and cultural norms and mores have an effect on personal interactions
- Read social cues and recognize the impact of their reactions to those cues

Student Activity:

Discuss what can happen when you see or hear someone stealing an item that does not belong to that person? Share solutions on the best ways to take care of one another to recognize the need to become a better person.

ELDER WISDOM

A hunter who keeps their own hunting equipment by keeping them clean without human scent is much more successful. Animals can smell all humans and stays away from them.

– Yurliq Nita Rearden

CALRITENRICARAQ: *The process of avoiding conflicts, to be healthy, to be immune to illness.*

Living a balanced life and in a healthy way is passed on from our Elders in their teachings, stories, guidance, and examples of being a survival. They provide knowledge of how best to live as a true human being. Yup'ik means a "real human." When we hear this term, "Yupiit tauten piiyuitut" when someone does wrong, you stop what you are doing and think about it. If you are a true Yup'ik, you would not do anything wrong to hurt others.

How to teach calritenricaraq:

One of the best ways to teach this concept is to have knowledgeable Elders have discussions of the values. Having the guidance of an Elder or with a partner of the same level is how the Yupiit like to take part in helping others and giving guidance. It takes two people to accomplish and give each other ideas to talk about. They empower to pass on the Yup'ik ways to live a healthy life.

MURILKELLUNI (Social Awareness)

I care about the feelings and viewpoints of others

- Identify verbal, physical, and situational cues that indicate how others may feel
- Use conversational skills to understand the perspective of others
- Demonstrate ways to express understanding of those who hold different options
- Demonstrate ways to express empathy for others

Student Activity:

Discuss pros and cons of smoking cigarettes. There will be different opinions. Make a list on a large chart. Have the students do some debating why they think smoking is fine for them or why they think it is not healthy?

I care about others and do my part to make my community better

- Work cooperatively with others to implement a strategy to address a need in the broader community
- Evaluate the impact of their involvement in an activity to improve their school or community

Student Activity:

Many communities have garbage disposal sites. When snow melts in the spring, there is a lot of trash everywhere leftover from winter either accidentally or purposely deposited around the village. Evaluate your village and how to best keep it clean. Make posters that will convince others in the village to keep the village clean. Do you need dumpsters or trash bins in certain areas of the village? Why or why not?

I care about and respect the individual differences of others

- Demonstrate respect for individuals from different social and cultural groups
- Participate in cross-cultural activities and reflect on how they were responsive to the setting they were in

Student Activity:

Different groups of students travel from one village to another during the years for sports. How can you convince those coming to your village what to do to keep healthy? Make posters for your gym after discussing in your class how to keep healthy. Display in the school hallways or the gym.

I care about how I perceive others and how they perceive me

- Evaluate how society and cultural norms and mores have an effect on personal interactions
- Read social cues and recognize the impact of their reactions to those cues

Student Activity:

Play a game of IT. Have one student leave the room. Pair up and do something that is not acceptable in a group. For instance, one pretends to pull one partner's hair, one pretends to step on another person's foot, etc. Then freeze, stay put. When the person returns, he/she is to go around the room to make corrections of the behavior. Recognizing the impact and making changes.

ELDER WISDOM

"We need to always teach our children even though they don't seem to be listening or learning. When they grow up, they will remember."

– Johnny Cakitelq Thompson, St. Mary's (Calricaraq)

TAKAQIYARAQ: *The process of being respectful toward others by honoring them.*

RESPECT is a universal value. But in the Yup'ik Yuuyaraq, it identifies ways of doing not just mentioning it. It is an action word. When you respect an Elder, you show it. When you respect others, you don't talk about them in public. When you respect nature, you don't bring trash to it. When you respect a subsistence animal, you take care of it, and/or give it water. You keep your actions quiet as you can be without boosting your food.

How to teach takiqiyaraq:

Practice how to give to an Elder, not just once, but weekly or monthly. Sometimes daily. When you help by taking trash out or getting ice for water, you do not expect money for payment. Payment comes back in your lifetime in something you lacked of; be it material, machinery parts, subsistence, love, kindness, or in a spiritual way. It does build self-esteem of being a part of the community.

QINUUNANI (Social Management)

I will interact well with others

- Demonstrate strategies for collaborating with peers, adults, and others in the community to move group efforts forward
- Offer and accept constructive criticism in order to make improvements
- Work to maintain an objective, non-judgmental tone during disagreements

Student Activity:

Accepting constructive criticism can be very hard. Immediately you want to defend yourselves. Practice in class how this is done. What to say, how to react to it and so on. You may want to read on it too.

I will work on having constructive relationships

- Understand the benefits of setting limits for themselves and others (boundaries)
- Practice strategies for maintaining positive relationships (e.g. pursue shared interests and activities, spend time together, give and receive help, practice forgiveness)
- Understand the value of mentors

Student Activity:

Maintaining positive relationships. What are some of the activities you have done along with your friends that you had to show positive relationships? Think of sports or family outings.

I will deal with interpersonal conflicts constructively

- Analyze how listening and talking accurately help in preventing and resolving conflicts
- Apply skills and strategies needed to manage intimidation, avoid and escape violence, and maintain personal safety
- Access conflict resolution and problem-solving resources (i.e. security, trusted adults, peer mediators, counselors)

Student Activity:

Think of a problem of someone who may have posted on social media that everyone can see. Discuss what was the problem. Is this private? What does privacy mean? Were they respectful or not? Why?

ELDER WISDOM

Martha Jacob Keene of Akiak, Kasigluk, Alaska loved to invite all sorts of people in her village when they land for work, visiting relatives, or other things. She mentioned her dad had told her to keep the tradition of always feeding strangers in her village. She practiced this value of feeding all alaneqs/visitors all her life. This is truly a respectfulness toward people.

– Yurrlig Nita Rearden

IKAYUUCARAQ: *The process of learning to help others without being told.*

Helping others comes in many ways. It could be as simple as calling a person who is lonely, alone, or in need of a friend. It could be helping with house chores, babysitting, or giving a hand to an Elder. It could also be visiting someone who lost a relative. It could be being a community health aide, checking mail, going to the store, or helping with bringing boats to the river after break-up. There are many ways.

How to teach ikayuucaraq:

The best to learn is by actually helping. Helping others without being told is a true value. Helping others is a way of learning to be respectful, to be a better person, and one that won't be forgotten. A helpful person with good characteristics is one that everyone remembers.

QINUUNANI (Social Management)

I will interact well with others

- Demonstrate strategies for collaborating with peers, adults, and others in the community to move group efforts forward
- Offer and accept constructive criticism in order to make improvements
- Work to maintain an objective, non-judgmental tone during disagreements

Student Activity:

Plan an event that requires everyone getting involved. It could be cleaning around the school yard, setting up the gym for graduation, or for other events. How are the chores distributed, voluntarily or assigning people to do these chores? How well are the students interacting with each other while setting up? Take notes and discuss in class what needs changing if any.

ELDER WISDOM

Never stay idle, but keep helping others because in the end, you will receive large amount of gratitude. Elder's gratitude is larger than anything you can imagine.

– Yurliq Nita Rearden

I will work on having constructive relationships

- Understand the benefits of setting limits for themselves and others (boundaries)
- Practice strategies for maintaining positive relationships (e.g. pursue shared interests and activities, spend time together, give and receive help, practice forgiveness)
- Understand the value of mentors

Student Activity:

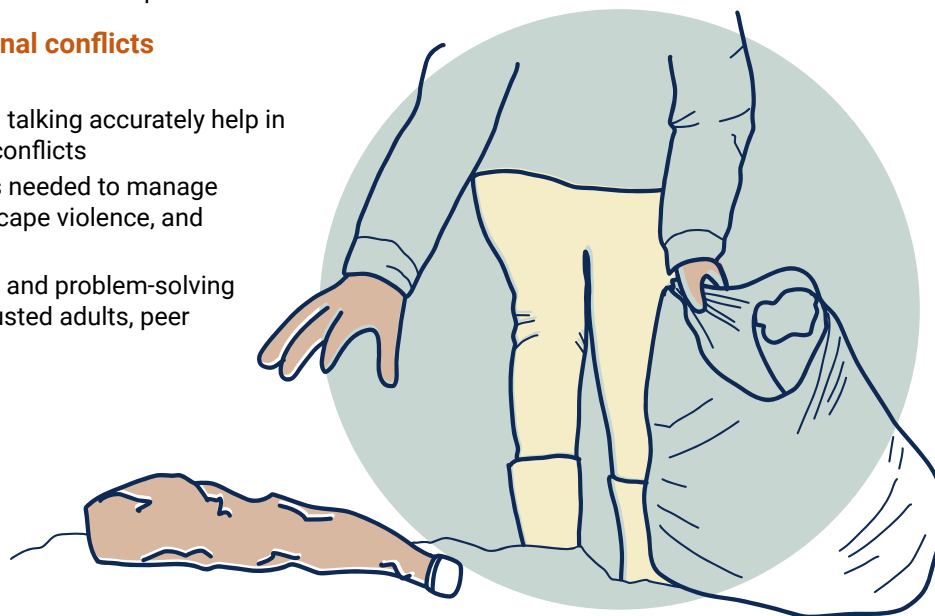
If someone had done nothing in the previous planning or setting up an event, how do you have them learn to ask for forgiveness? What are the changes that need to be made to have everyone become helpers.

I will deal with interpersonal conflicts constructively

- Analyze how listening and talking accurately help in preventing and resolving conflicts
- Apply skills and strategies needed to manage intimidation, avoid and escape violence, and maintain personal safety
- Access conflict resolution and problem-solving resources (i.e. security, trusted adults, peer mediators, counselors)

Student Activity:

Have students write a personal story of how they deal with their own personal conflicts with others. If they cannot think of anything to write, brainstorm different conflicts we face in our lives. Such as an argument over a phone, watching certain television programs, and so on. How is this stuff dealt with? Discuss how best to learn to deal with conflicts with others.



QULIRIYARAQ: *The process of telling a good story or a legend with details and description.*

Practicing to tell a good story helps us learn new vocabulary and how to describe places, what happened, and people. It is a great activity to do. If you grew up with someone telling you stories, it was entertaining and unforgettable! The stories stayed with you for a long time or you were able to remember them to retell them in detail.

How to teach quliriyaraq:

Telling stories enhances our lives. Storytelling is an art and is a tradition of the Yup'ik people. Listen to an Elder tell a story and notice the details they share. Practice retelling the story. To help you remember, you can create puppets, do a theater, drama, read aloud, or create scenery to learn about the story. You can use a story knife too. That was a way for the Yup'ik children to practice telling a traditional story. String stories is another way. Storytelling is a way to quiet down everyone, to be focused.

QINUUNANI (Social Management)

I will interact well with others

- Demonstrate strategies for collaborating with peers, adults, and others in the community to move group efforts forward
- Offer and accept constructive criticism in order to make improvements
- Work to maintain an objective, non-judgmental tone during disagreements

Student Activity:

Read a traditional story from Alaskan books or invite an Elder to tell a story/stories. Choose one to recreate a scene. This will take a group to work together. What is the scene you want to create, who will draw the large wall paper, who will paint or color, and who will add characters or not?

ELDER WISDOM

We tell stories to share what we know. We teach through our stories. When we enjoy one story, it becomes a legend. Learn to create a good story.
– Yurliq Nita Rearden

I will work on having constructive relationships

- Understand the benefits of setting limits for themselves and others (boundaries)
- Practice strategies for maintaining positive relationships (e.g. pursue shared interests and activities, spend time together, give and receive help, practice forgiveness)
- Understand the value of mentors

Student Activity:

Then, choose how to remember a story. Does the class want to do a drama/theater or puppets? What are the shared activities you need to create in either of the two choices? Who is going to pair up and how many to a section to work on? Which story is going to be used? Watch how well they practice working together. If anything goes wrong, practice forgiveness.

I will deal with interpersonal conflicts constructively

- Analyze how listening and talking accurately help in preventing and resolving conflicts
- Apply skills and strategies needed to manage intimidation, avoid and escape violence, and maintain personal safety

- Access conflict resolution and problem-solving resources (i.e. security, trusted adults, peer mediators, counselors)

Student Activity:

Finish up the project chosen: puppets or drama/theater of a traditional story to retell. Practice, practice, practice until well-rehearsed and memorized. Watch out for how students problem solve. If any occur, reteach yuuyaraq rules of how groups are to work together.



CEÑINGQALLEQ: *The process of learning how well to stay visited in another person's house or village.*

In Yup'ik culture it is known with great respect to the occupants not to interrupt what is going on in the home when a person visits. You tell the person answering the door the purpose of your visit. It may be just to visit, to see a friend, or it could be when there is a celebration of a birthday, visiting the person who just left the family, or going to another village to see another relative, friend, or funeral services.

How to teach ceñingqalleq:

When a young person visits another home, they should know how to visit. But, when they visit another village, it should be addressed and talked about how they can behave. They need to follow the same rules they learned in their homes. "Do not misbehave or do anything wrong because you will embarrass me when you do." Keep your good manners up in front. When you do this right, you are welcome to come back and visit. Practicing takes some time and we can do this as if the school is a place to visit.

QINUUNANI (Social Management)

I will interact well with others

- Demonstrate strategies for collaborating with peers, adults, and others in the community to move group efforts forward
- Offer and accept constructive criticism in order to make improvements
- Work to maintain an objective, non-judgmental tone during disagreements

Student Activity:

Do a KWL chart: Write the topic, Ceñingqalleq ways. Then divide into 3 columns and write at the top of each, these words:

1. What I Know,
2. What I Want to Know, and
3. What I Learned.

Have a discussion with students on the topic of visiting a home or another village. Write their answers under each topic. When the columns have enough information, go over each word or sentence to make sure everyone understood them. Discuss as needed. Clarify what it is to be a good visitor in a home or a village in our Yup'ik way. Each student should pick and choose which ones to practice and take note.

I will work on having constructive relationships

- Understand the benefits of setting limits for themselves and others (boundaries)
- Practice strategies for maintaining positive relationships (e.g. pursue shared interests and activities, spend time together, give and receive help, practice forgiveness)
- Understand the value of mentors

Student Activity:

Revisit the KWL chart. Add this topic on another chart paper. *Forgiving is a learning element.* They are: repentance, change, and pardon. When you see your friend do something wrong while visiting, how do you correct them? Discuss and if improper way is presented, add how to behave properly. How have you forgiven someone before? How did you feel?

ELDER WISDOM

List the answers of the students when they answer this concept or have them write a paper what they think the meaning is. "When you go to another village, you do not behave in a way that will hurt your parents?" Have them read their answers and discuss for the proper answer.

– Yurrlig Nita Rearden

I will deal with interpersonal conflicts constructively

- Analyze how listening and talking accurately help in preventing and resolving conflicts
- Apply skills and strategies needed to manage intimidation, avoid and escape violence, and maintain personal safety
- Access conflict resolution and problem-solving resources (i.e. security, trusted adults, peer mediators, counselors)

Student Activity:

What are things that intimidate you? Discuss and resolve by applying learned skills in the last two activities.



Subsistence

Unit 1 CELLANGLUNI – Self Awareness

Cellangluni is the moment we feel what is going on. In our Yup'ik way, we do this by being grounded in our environment/nature and surroundings/weather and aware at all times.

Unit 2 ELLUANGCARLUNI – Self Management

Elluangcarluni is when we reassess our emotions and behaviors. In our Yup'ik way we do this by remembering the teachings of our Elders and use those stories to help us reflect and self-correct to increase our ability to correct bad behaviors and reset goals.

Unit 3 MURILKELLUNI – Social Awareness

Murilkelluni is to understand the feelings and perspectives of others. In our Yup'ik way we do this by learning from our Elders and show care in a positive way. We speak to others in a loving, caring way and with compassion.

Unit 4 QINUUNANI – Social Management

Qinuunani is a way of handling our emotions in social settings in a quiet manner with deep concern for the relationships we have with others. In our Yup'ik way we do this by building upon the healthy way of living and being, seeking help from Elders to handle conflict in a caring way and seeking support from those who show examples of living a quiet peaceful life.

PATAGTURYARAQ: *The process of learning how to hurry up to complete project successfully before a due date or season.*

Think about this statement: what needs to be done around the house or in your yard before a spring break-up? If you wait too long and suddenly break-up occurs, imagine boats, trash and items around your house floating away if not secured. This is why the term, patagturluten, is to awaken our awareness to get things done. Once the snow melts, we start cleaning around our homes, secure fire wood, check our fish drying rack areas and put things up on racks inside, and gather trash to burn so that nothing will float away to pollute the waters. We keep clean the waters for the arrival of salmon and other fish. Nature around our areas needs to be taken care of.

How to teach patagturyaraq:

There are deadlines to get done in school before the end of the year. For instance, each grade level has a certain amount of teaching to complete and tests to be given in order to move students onto the next grade. Teach students how to complete their work ahead of time or in a timely manner in order to move forward to the next grade or to graduate. All goals must meet the graduation requirements. The value of patagturyaraq fits in this scenario.

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Distinguish their real feelings from how others expect them to feel
- Describe the external event or internal cognition that triggered an emotion
- Understand the effect of self-talk on emotions

Student Activity:

Create 2 teams, A and B. Partner up and tie one foot of each other together. Play a relay racing game outside. Afterwards discuss how one side won and why the other side didn't. How were feelings shared?

I am aware of my traits, know what I do well, and know what areas I can work on

- Identify things about themselves that they cannot change and devote their energy to something they can change
- Recognize their personal learning style/intelligence and find ways to employ those styles
- Explore possible career and volunteer opportunities based on their identified interests and strengths

Student Activity:

Examine your skills in making a craft. Do you follow directions easily? Do you watch and learn first before trying it yourself? Do you work quietly without asking for many directions? Do you know how long it takes you to complete a project such as fur hat, mitten, or spear? If you have not done this, record these questions and log for reference at a later time to look back to evaluate yourself in improving your time.

I am aware of the supports I have around me

- Identify school support personnel and have knowledge of when and how to use them
- Identify organizations in their community that provide opportunities to develop their interests or talents

Student Activity:

Who are the experts in the community you trust to go to for making a fish trap? How about a qaspeq? Headdress or dance fans? Make a list of expert helpers in the community.

I am aware of and accept my responsibilities

- Analyze the effect taking responsibility or not taking responsibility can have on themselves and others
- Describe how taking personal responsibility can lead to success
- Demonstrate an ability to take responsibility for their choices

Student Activity:

Play follow the leader. Choose a leader. Follow him/her and do whatever he/she does, going through the obstacles, jumping, going under things, etc. What did the leader do to make everyone follow?

ELDER WISDOM

Be aware of your surroundings to help you succeed. Do things right. How well are you prepared to face any challenges you may have in each season?

– Yurliq Nita Rearden

UKVERYARAQ: *The process of knowing how to believe the truth.*

There are many ways to learn to gain a deep faith in the ways Yup'ik people were taught. Yugtun originates from the way we believe in our spirituality way in the yuuyaraq, legends/stories that teaches lessons, and in the surroundings, the environment we live in, land, weather, and water that reminds us of the foundation in qanruyuutet, alerquutet that existed from time immemorial. We are true Yupiit, real people. Culture and yugtun language serve as the origins of who we are.

How to teach ukveryaraq:

Story: Once a student in high school was getting ready to go on a spring seal hunt. He got ready to go and realized he was missing his backpack. He started yelling at his siblings, "you guys always move my stuff around and for that, I can't find anything!" His mother went to the garage and asked him in her quiet voice, "what are you looking for?" He answered in an angry voice, "I can't find my backpack to put my shells in." Mother asked, "what are you hunting?" He replied, "seals!" Mother said, "oh dear, you will not catch any today." Unbelievably he said, "you always think you know. You don't know." Mother replied, "seals have ears, and you will not catch anything." He left. That evening when he returned, he brought home an empty sled. Mother let him think it over all evening. Next morning on their way to school, son asked, "what am I supposed to do next time?" From that time, his mother instructed and he learned from his own mistake, and believed what he heard and what he was instructed to do. Next hunting, he succeeded.

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Distinguish their real feelings from how others expect them to feel
- Describe the external event or internal cognition that triggered an emotion
- Understand the effect of self-talk on emotions

Student Activity:

Reread the story, do you believe animals have ears? What does this concept mean? If you don't know, interview an Elder to find out. Learn the feelings of respecting animals, listening skills, and believing in the alerquutet/values of our ancestors.

ELDER WISDOM

"Although men and women had different tasks and responsibilities, they were not mutually exclusive. Men needed to be knowledgeable about women's work and vice versa."

– Frank Andrew, Yuuyaraq

I am aware of my traits, know what I do well, and know what areas I can work on

- Identify things about themselves that they cannot change and devote their energy to something they can change
- Recognize their personal learning style/intelligence and find ways to employ those styles
- Explore possible career and volunteer opportunities based on their identified interests and strengths

Student Activity:

Stories teach lessons. What is the son to do next time before going out to hunt? Are you to boast before going out to hunt? What does it mean to be humble?

I am aware of the supports I have around me

- Identify school support personnel and have knowledge of when and how to use them
- Identify organizations in their community that provide opportunities to develop their interests or talents

Student Activity:

Women were taught to clean their homes while their husbands or sons are out hunting. This is a way of welcoming the catch coming home. Find out if this is still practiced in your village. Why or why not? Who supports our beliefs in our communities? Discuss.

I am aware of and accept my responsibilities

- Analyze the effect taking responsibility or not taking responsibility can have on themselves and others
- Describe how taking personal responsibility can lead to success
- Demonstrate an ability to take responsibility for their choices

Student Activity:

Discuss how much responsibility we have to regain our cultural values. What are we missing from not knowing our own cultural identity? Does knowing your cultural values help you build self-esteem?

IKAYUUCARAQ: *The process of learning to help others without being told.*

Helping with a subsistence activity comes when family groups are going out to catch salmon. While the fishermen are out drifting, family groups can prepare their cutting areas by making sure they are cleaned. Chores such as water can be brought up and placed in containers, and fish poles cleaned. After last year's use, they need to be washed and brushed to clean old fish skins, meat, or mold from them so that when you hang your fish to dry will be clean for dry fish. Smokehouses have to be prepared, cleaned, and smoke wood gathered and chopped. All areas for butchering meat are kept clean for preparation to cut, pack, and put into freezers. Freezers are also cleaned each year to welcome new food.

How to teach ikayuucaraq:

Discuss and talk about how you should help with cleaning. Purpose of cleaning is to have good food for the winter. Freezers and refrigerators need to be cleaned. Keeping them clean and disinfected is important. When spring comes around and snow melts, it is a sign to start cleaning. It is supposed to help remind our bodies these things are to be taken care of. Many families helped each other to spring clean their own homes, discarding old stuff, burning old clothes, and bringing large items no longer used to the dump. It is a good feeling to help clean.

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Distinguish their real feelings from how others expect them to feel
- Describe the external event or internal cognition that triggered an emotion
- Understand the effect of self-talk on emotions

Student Activity:

Take a field trip to one of the smoke houses with the permission from the owner. Ask them if they need help in preparing their smoke house for salmon. Wash poles, take trash to the dump, and get it ready. Clean only.

ELDER WISDOM

Woman are responsible for distributing food. They teach their children how to clean, cut, hang, and smoke fish. Men are responsible for catching the salmon. They are responsible to get smoke wood, chop it, and place it in the smokehouse or outside of it. Men help hang fish to dry.

– Frank Andrew, Yuuyaraq

I am aware of my traits, know what I do well, and know what areas I can work on

- Identify things about themselves that they cannot change and devote their energy to something they can change
- Recognize their personal learning style/intelligence and find ways to employ those styles
- Explore possible career and volunteer opportunities based on their identified interests and strengths

Student Activity:

Helping, without being told, to clean a smoke house is definitely something that may have not been done before as a field trip from the school. Discuss how you felt afterwards? Does this type of helping in the village help you recognize your possible career in the future? As an independent person, keeping clean is important. Be prepared.

I am aware of the supports I have around me

- Identify school support personnel and have knowledge of when and how to use them
- Identify organizations in their community that provide opportunities to develop their interests or talents

Student Activity:

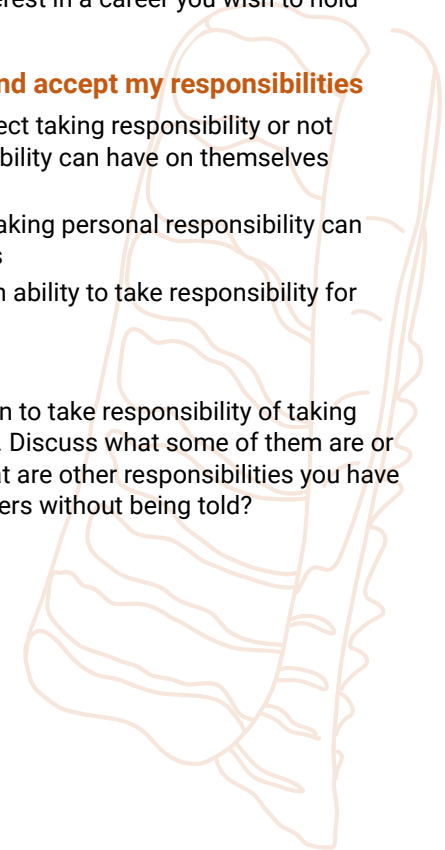
Compare the smoke house experience to learn to organize, what talents can you gain or learn to organize your interest in a career you wish to hold someday?

I am aware of and accept my responsibilities

- Analyze the effect taking responsibility or not taking responsibility can have on themselves and others
- Describe how taking personal responsibility can lead to success
- Demonstrate an ability to take responsibility for their choices

Student Activity:

Culturally, we learn to take responsibility of taking care of ourselves. Discuss what some of them are or write a paper what are other responsibilities you have in helping out others without being told?



NAGUTEKENRICARAQ: *The process of knowing how things can hold back for certain reasons or being prevented from acting on it.*

Our ancestors had a way of taking care of things and planning ahead so that they would not get stuck on things. For instance, if they wanted to go ice fishing, the house was taken care of, food cooked, children were fed, and things ready for use later. If there is a need for a sitter, it was planned ahead of time. Children were never left by themselves. Either older siblings or aunts or grandparents were around when parents planned to go ice fishing. Everything was planned ahead of time to prevent acting up or worries. Daily plans are important.

How to teach nagutekenricaraq:

Discuss with students what are the daily plans during the school days. Go over what is expected of them first thing in the morning. Discuss what will prevent them from not getting their homework done or assignments to do at a later time. Excuses should not hinder completing the work they are assigned to do. Teach them how to prevent unseen activities that may prevent them from getting their daily expected assignments done. Learn to stick to the plans first before others.

ELLUANGCARLUNI **(Self Management)**

I can manage my emotions in a way that is constructive and appropriate

- Demonstrate control of their behavior so as not to behave impulsively
- Evaluate the role attitude plays in success (i.e. pessimism vs. optimism)
- Practice strategies for coping with and overcoming feelings of rejection, social isolation, and other forms of stress

Student Activity:

If homework or assigned projects become a problem in school, discuss how our ancestors took care of their needs using the term, nagutekenricaraq. How will you prevent your emotions to happen at home or in school if completing your assigned work becomes a problem?

I can act in an honest manner

- Analyze their behavior to determine whether or not why are being authentic
- Analyze whether they are behaving in an honest manner and adjust accordingly

Student Activity:

Discuss the personal problems that might get in the way of doing homework at home. Do younger siblings need attention, is there a room you can go to to do your work, is the tv on when you are trying to do your work, and how well do your parents support you doing your work? Follow the gathering circle protocols.

I can make good decisions

- Evaluate how external influences (e.g. media, peer, cultural norms) affect their decision-making
- Consider ethical, safety, and societal factors when making their decisions

Student Activity:

Discuss with students how TV at home can become a media problem that may prevent you from reading a good book or doing homework. Write down the answers on how best to handle this situation. How will you converse with your parents for them to support you in doing your homework at home? What other things prevent you from coming to school on time?

I can set and achieve goals that will help me to be successful

- Monitor progress toward achieving a goal, and make adjustments in their plan as needed
- Identify outside resources that can help in achieving a goal
- Set a positive academic goal

Student Activity:

What are your needs in establishing goals for your future plans? What are things that prevent you from completing your goals?

ELDER WISDOM

By the examples of our ancestors, we can grow our own children to follow through. Daily plans need to be taught for not to get stuck on that will make others upset. Prevention is taught by making plans and sticking to the plan.

– Yurliq Nita Rearden

ANGUNGNAQSARAQ: *The process of being a subsistence provider, a nukalpiaq.*

Traditionally, boys were taught early on how to become a provider for the family especially if you are the first born. The first born carried the duties of a true nukalpiaq as well as many duties recognized by community members. Leadership in hunting is taught that produced a leadership in the community too. They are well respected. Today, nukalpiaq term is used for the first catch of a child.

How to teach angungnaqsaraq:

Nukalpiaq term is a respected person, a leader, and one who is trained to care for the community. That is the reason why boys became men as soon as they were taught to hunt, care for their catch, and distribute to members of the community. Nukalpiaq is an honored person in the community, but today that term has changed to call a young boy, nukalpiaq only for catching the first animal even a bug. A young boy used to be prepared in such a way, how to listen and be quiet in nature, to animals, how to get up early in the morning and to go outside to observe the weather, how to take care of their hunting equipment, and how to take care of their catch no matter how small or large. Skills had to be learned before earning the name, “nukalpiaq.”

ELLUANGCARLUNI (Self Management)

I can manage my emotions in a way that is constructive and appropriate

- Demonstrate control of their behavior so as not to behave impulsively
- Evaluate the role attitude plays in success (i.e. pessimism vs. optimism)
- Practice strategies for coping with and overcoming feelings of rejection, social isolation, and other forms of stress

Student Activity:

Discuss in class how the traditional way of “nukalpiaq” was determined. Who gains the name? What are the skills to be taught? Interview the men who you considered nukalpiaq.

ELDER WISDOM

When you are going to go out hunting, you do not ever say you are going to catch this and that. *“You young men should not act as if you will be able to catch game whenever you want to. It is necessary for you to respect the wilderness. It is WISE for you always to pray for things. I have wanted to say what I have thinking about.”*

– Benedict Tucker, Emmonak (Yuuyaraq)

I can act in an honest manner

- Analyze their behavior to determine whether or not why are being authentic
- Analyze whether they are behaving in an honest manner and adjust accordingly

Student Activity:

Gather the interview list of becoming a nukalpiaq. List the skills to learn about in order to earn the name. If possible, invite a man in as a speaker on this term. What things did they get trained on? Weather watcher? Taking care of hunting equipment? How to be quiet in nature? Learning to read animal signs? How to be respectful to animals and nature? Leadership? Choose ones you want to learn from.

I can make good decisions

- Evaluate how external influences (e.g. media, peer, cultural norms) affect their decision-making
- Consider ethical, safety, and societal factors when making their decisions

Student Activity:

In today’s world, can girls become “nukalpiaq?” Find out from community members how that is possible. Check on who carries a male gender name and whom that person was. Names play an important role in our way of life. Learn of each other’s name who carries a male gender. Respectfully, discuss this idea of what to call a girl who caught their first catch.

I can set and achieve goals that will help me to be successful

- Monitor progress toward achieving a goal, and make adjustments in their plan as needed
- Identify outside resources that can help in achieving a goal
- Set a positive academic goal

Student Activity:

A successful hunter is honored at the village curukaq/potlatch. Discuss in class how this helps them to be a positive role model.

Write a class storyboard on how this can help you achieve your goals in life.



PITALQEGCARAQ: *The process of fitting just right, appropriately filling in respect, to even it out, making it right.*

When you subsist salmon for dry fish, you only take what you can use for winter and enough for your family and your family group. You do not take more than what was offered to you. This is to respect what is available for you and your family. You usually share your first catch of the season with most everyone in the village, be it ducks, geese, seals, ptarmigan or pike fish. You take the amount you will be able to take care of. Usually when you share what you have, it goes a long way by serving many who are hungry.

How to teach pitalqegcaraq:

When students share treats in the classroom, they make sure there is enough for each student. It is the same with subsistence food shared in the community. When a moose is shared with the community it is cut into smaller pieces so that it will serve as many as families in the community but most importantly, those who are in need of meat. Many communities know who are in need by watching out for each other. When first catch of the geese or seals in the spring are caught, it is supposed to be shared with those in need or as many family groups since we know fresh meat is delicious. It is shared just enough and perfect. This same idea is transferred in the school.

MURILKELLUNI (Social Awareness)

I care about the feelings and viewpoints of others

- Identify verbal, physical, and situational cues that indicate how others may feel
- Use conversational skills to understand the perspective of others
- Demonstrate ways to express understanding of those who hold different options
- Demonstrate ways to express empathy for others

Student Activity:

In the classroom share one box of pizza with the number of the students. Discuss how the pieces will be shared so that everyone will get an equal amount. Talk about if you give one person a larger piece, what is the feelings of others? What needs to be done? Learn to express empathy with those who do not have any at home.

ELDER WISDOM

"If an Elder talks about the land, he would say that the land is our bowl. We eat variety of food from it..."

– Paul John, Toksook Bay (Yuuyaraq)

I care about others and do my part to make my community better

- Work cooperatively with others to implement a strategy to address a need in the broader community
- Evaluate the impact of their involvement in an activity to improve their school or community

Student Activity:

Share your first catch of the season with your classmates to broaden out the sharing within the community. It could be a cooked geese, fish, or moose meat. Who do you care for to get this meal?

I care about and respect the individual differences of others

- Demonstrate respect for individuals from different social and cultural groups
- Participate in cross-cultural activities and reflect on how they were responsive to the setting they were in

Student Activity:

Tell stories of how your families demonstrate their respect for others. Write a good story of how best to share with others who are not of your family.

I care about how I perceive others and how they perceive me

- Evaluate how society and cultural norms and mores have an effect on personal interactions
- Read social cues and recognize the impact of their reactions to those cues

Student Activity:

When television first came to our area an Elder watching a McDonalds food advertisement, asked why are they wasting food? The Elder had no idea what the commercial meant. Do you think this had an impact on our culture when the Elder first saw the food being used like it was being made fun of on tv? What things come to your mind, like making you want to eat more of the food not of your subsistence food? why or why not?

QIGCIKIYARAQ: *The process of respecting everything and everyone around you.*

Those who respect understand that everything placed on earth has awareness. The value of respect is acted toward animals, Elders, nature, other people, environment, water, weather, deceased people, and living and non-living things. It stems from the circle of harmony to land, spirituality, and people.

How to teach qigcikiyaraq:

Strong faith helps us gain respect. Respect is modeled in Elders who learn to respect all things, living and non-living on earth. Then, believing in this, we should teach respect by modeling it in the school building as well as in the community. The idea of repeatedly telling to kids to “respect” does not seem to sink in or retained. It makes sense in modeling and telling stories that teaches how to be respectful. This is a cultural way of teaching respect.

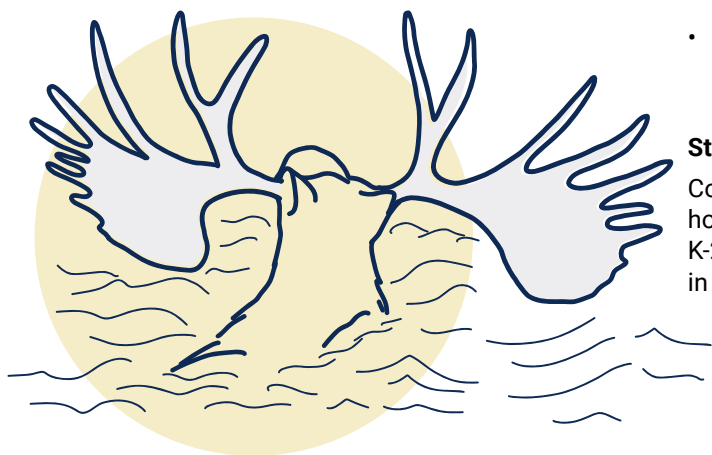
MURILKELLUNI (Social Awareness)

I care about the feelings and viewpoints of others

- Identify verbal, physical, and situational cues that indicate how others may feel
- Use conversational skills to understand the perspective of others
- Demonstrate ways to express understanding of those who hold different options
- Demonstrate ways to express empathy for others

Student Activity:

Tell a story of an Elder who shows respect to nature, animals, people, or water. What did they do? Or read a book on how Elders show respect. Discuss afterwards.



I care about others and do my part to make my community better

- Work cooperatively with others to implement a strategy to address a need in the broader community
- Evaluate the impact of their involvement in an activity to improve their school or community

Student Activity:

Create a short drama on how to respect your pet. Include conversations that are appropriate for taking care of a pet on like how to talk to it, when to give food and water and take it for a walk.

I care about and respect the individual differences of others

- Demonstrate respect for individuals from different social and cultural groups
- Participate in cross-cultural activities and reflect on how they were responsive to the setting they were in

Student Activity:

Continue on finishing the play you created. Practice how to present it to the younger students in grades K-2. You have to come up with how to respect the pet in caring for and talking to.

I care about how I perceive others and how they perceive me

- Evaluate how society and cultural norms and mores have an effect on personal interactions
- Read social cues and recognize the impact of their reactions to those cues

Student Activity:

Set your goal on showing the play to the younger grades. Finish conversations, practice, and when ready, do the theater like or drama of how to be respectful to a pet. After the show, discuss any reactions to the show, how to improve it next time, and what worked well. How effective was this show for children to be convinced on how to care for their pet?

ELDER WISDOM

"We shouldn't be ignoring our ancestors' ways but help the younger folks understand them because they are at a loss. We talk about proper behavior out on the land and in our relations with animals. When a person goes out, he must always be mindful to do the appropriate thing. I don't think these ways are observed anymore. That is why fish which used to come in use numbers have dwindled."

– Annie Blue, Togiak

ATANQIYARAQ: *The process of learning how to wait for.*

Patience is taught in the Yup'ik way of life in order to learn to be a nukalpiaq, good hunter, be creative, to become skilled sewer, and to become a good human being. It is with kindness, love, and compassion in raising children. It is learning to accept the changes in weather conditions. It is becoming aware of seasonal duties when the fish and birds arrived. It is learning to wait for answers in asking. By this process, it is learned that we take our time and are ready when that time arrives.

How to teach atanqiyaraq:

Take a field trip to a place where you observe the sunrise, or watch a net drifter, net mender, fish trap maker, knitter, sewer, or any crafter to see how long can you stay to see what is being made. This could be in a community hall or in someone's home. Call ahead of time to go watch. Record minutes to verify how long you can stand watching. Seasonal subsistence calendar is a good one to learn from and what activities it may have for you to observe. When you wait for a friend from a home to go somewhere else, how long do you wait? Are you patient or impatient at times? Record your timing. What words come out of your mouth while you are waiting. Be aware of what words you use.

QINUUNANI (Social Management)

I will interact well with others

- Demonstrate strategies for collaborating with peers, adults, and others in the community to move group efforts forward
- Offer and accept constructive criticism in order to make improvements
- Work to maintain an objective, non-judgmental tone during disagreements

Student Activity:

In a pair of 2, go use the bathroom. Use a timer to go in one at a time. Time each other, how long you spend in the bathroom. Without letting each other know, record the time. In that time, how did you feel? What went through your thoughts? Record your feelings and thoughts. When everyone has had a chance to participate, go back to class to discuss. Write down on the chart how long it took for an individual and the feelings and thoughts. What do you need to do to learn to collaborate or to make changes to help one another learn to be patient?

I will work on having constructive relationships

- Understand the benefits of setting limits for themselves and others (boundaries)
- Practice strategies for maintaining positive relationships (e.g. pursue shared interests and activities, spend time together, give and receive help, practice forgiveness)
- Understand the value of mentors

Student Activity:

Do an art activity that involves coloring. Share a set of colored pencils or crayons between 4 students. Have students draw a beautiful sunset or sunrise by sharing one crayon/pencil at a time. When they become impatient, apologize each time. Record how many apologies you had to make? Discuss how many is too many?

ELDER WISDOM

"When you are in need, the qanruyun (alerquutet) makes you like an old man or woman, clothes you, give you a cane, and brings you where you wouldn't think to go. The qanruyun holds your hand and takes you."

– Frank Andrew, Kwigillngok (Yuuyaraq)

I will deal with interpersonal conflicts constructively

- Analyze how listening and talking accurately help in preventing and resolving conflicts
- Apply skills and strategies needed to manage intimidation, avoid and escape violence, and maintain personal safety
- Access conflict resolution and problem-solving resources (i.e. security, trusted adults, peer mediators, counselors)

Student Activity:

Find a video of two people speaking on any topic that results in disagreement. Tell the students they are going to use their listening skills without a noise or asking questions. Watch the whole video, a 10-20 minute video will be sufficient. Have a discussion on what was the conflict? Was it resolved? How? Why? Who can be the helpers to help solve the issues if it was occurring in your life? List who you turn to for help.

AVIUKARYARAQ: *The process of offering food or water to the animals the one caught, or to the person deceased when catching an animal, at berry picking or hunting site.*

When a seal is caught, a cup of river or ocean water is given to the mouth, in respectfulness and appreciation of where it came from. We show respect to the animal and welcome it to our home. When the head is cut, it is returned to the water with words, "come back again with a new body." When we enter the tundra for the first season of berry picking, just before eating, we offer a crumb of bread to our ancestors in thanksgiving. When we catch a moose or any large mammal, we thank them for being caught or giving themselves up to us for our food. We offer a piece of dry fish skin by burying it under the ground. When you take mouse food, you leave a pilot bread or dry fish in exchange.

How to teach aviukaryaraq:

Although giving food or water to the dead may not be practiced, it is a good lesson to learn about. At lunch time at school you can practice these ideas; If you drop a piece of food or crumbs, it may be a good practice to say, my ancestors are hungry. Pick it up and discard it properly. Encourage children to eat all or most of their food in honor of receiving the food. Be mindful of where this food comes from while eating it. Learn to eat quietly and think of the places the food is from, where it was grown, and who may have taken care of it. It is a good practice to help us learn to respect all food. Hopefully too much waste of food at school will lessen.

QINUUNANI (Social Management)

I will interact well with others

- Demonstrate strategies for collaborating with peers, adults, and others in the community to move group efforts forward
- Offer and accept constructive criticism in order to make improvements
- Work to maintain an objective, non-judgmental tone during disagreements

Student Activity:

Students should talk to their parents or grandparents about the process of offering food at home, in nature, or in the ocean. Then, this should be shared with teachers on how school lunch food waste can change or lessen. Collaboration is the key.

I will work on having constructive relationships

- Understand the benefits of setting limits for themselves and others (boundaries)
- Practice strategies for maintaining positive relationships (e.g. pursue shared interests and activities, spend time together, give and receive help, practice forgiveness)
- Understand the value of mentors

Student Activity:

If the CHSP are present at the lunch duties, it would great to discuss with them how best to clean the lunch room area. When sweeping the floors, are they or students aware of the crumbs or how much food is dropped? When picking them up, do you carefully discard food? If not, why not learn this process. Practice forgiveness.

I will deal with interpersonal conflicts constructively

- Analyze how listening and talking accurately help in preventing and resolving conflicts
- Apply skills and strategies needed to manage intimidation, avoid and escape violence, and maintain personal safety
- Access conflict resolution and problem-solving resources (i.e. security, trusted adults, peer mediators, counselors)

Student Activity:

Some people think Yup'ik ways are superstitious. This is a conflict in our way of doing what we believe in. Yup'ik people think 'aviukaryaraq' is not superstitious. Discuss with your teacher in social studies what superstition means. Then, discuss the Yup'ik way of believing when crumbs or food is accidentally dropped on the floor, that our ancestors are hungry, with your parents or grandparents. This lesson teaches how best to be careful with our food when we are eating instead of being unaware of our eating area. In your discussion in class, are you able to solve this problem of superstition verses Yup'ik ways of doing?

ELDER WISDOM

"We have had an opportunity to gain life skills in a way that our Y/Cup'ik always have done. These skills contribute to a balanced healthy life." "Yuum-gguq qanruyutni paivtenrilkuniki nalaciqut."

– Elder John Cakitelleg Thompson, St Mary's (Calricaraq)

Native Youth Olympics

Unit 1 CELLANGLUNI – Self Awareness

Cellangluni is the moment we feel what is going on. In our Yup'ik way, we do this by being grounded in our environment/nature and surroundings/weather and aware at all times.

Unit 2 ELLUANGCARLUNI – Self Management

Elluangcarluni is when we reassess our emotions and behaviors. In our Yup'ik way we do this by remembering the teachings of our Elders and use those stories to help us reflect and self-correct to increase our ability to correct bad behaviors and reset goals.

Unit 3 MURILKELLUNI – Social Awareness

Murilkelluni is to understand the feelings and perspectives of others. In our Yup'ik way we do this by learning from our Elders and show care in a positive way. We speak to others in a loving, caring way and with compassion.

Unit 4 QINUUNANI – Social Management

Qinuunani is a way of handling our emotions in social settings in a quiet manner with deep concern for the relationships we have with others. In our Yup'ik way we do this by building upon the healthy way of living and being, seeking help from Elders to handle conflict in a caring way and seeking support from those who show examples of living a quiet peaceful life.

UKVERYARAQ: *The process of believing to be successful.*

Staying connected with your loving family and kinships, doing subsistence activities, working hard in everything you do, and believing, helps to succeed in life. Success is taught through the efforts of doing, thinking, trying out, and being aware of your strength and skills to acquire inner feelings of healthiness, and having positive thoughts can help you be successful in life. It comes with hard work and not giving up. Once you start setting goals and succeeding one at a time, it grows to bigger things to accomplish.

How to teach ukveryaraq:

Understanding how our ancestral way of life in believing is helpful to become successful in today's world. Foundation in self worthiness through the eyes of an Elder helps a student to succeed. Elder's stories of survival are very important to help us become successful people. Their words of wisdom are true to our lives. They know how nature and our environment takes care of us. Believing in their stories of what to do and not do is of utmost importance to do what is best for every one of us. Through their stories we can learn how we can succeed too.

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Distinguish their real feelings from how others expect them to feel
- Describe the external event or internal cognition that triggered an emotion
- Understand the effect of self-talk on emotions

Student Activity:

Think of something you have not tried, be it high kick, seal hop, broad jump, stick pull, ear pull, one hand reach, wrist carry, etc. Research what you need to do to get involved, how to start, and where to practice. Start small and build into it to get your strength built. You must believe in yourself to succeed. How did you feel to get started?



I am aware of my traits, know what I do well, and know what areas I can work on

- Identify things about themselves that they cannot change and devote their energy to something they can change
- Recognize their personal learning style/intelligence and find ways to employ those styles
- Explore possible career and volunteer opportunities based on their identified interests and strengths

Student Activity:

Building upon NYO skills practice. If these games are not what you like to do, what are gym exercises that you need? Evaluate yourself and what skills you would like to build in yourself to become successful. Running? Jumping rope? Exercising helps clear our minds and regain strength and balance in our lives to become healthy. Discuss other ways to become healthy.

I am aware of the supports I have around me

- Identify school support personnel and have knowledge of when and how to use them
- Identify organizations in their community that provide opportunities to develop their interests or talents

Student Activity:

Having a support system is important to stay healthy. One thing you can do is pair up with a friend or relative to build upon strength to stay healthy. Help one another to stay connected and build on the skills you are working on in NYO, exercises, goals, crafts, or other talents you want to learn about. Make your list and start.

I am aware of and accept my responsibilities

- Analyze the effect taking responsibility or not taking responsibility can have on themselves and others
- Describe how taking personal responsibility can lead to success
- Demonstrate an ability to take responsibility for their choices

Student Activity:

Re-evaluate what you have been asked to do in NYO, exercise, and so on to take your own responsibilities to develop healthy habits. What are the ones you need help with to succeed? What are you good at? Make a list of where you are and how you will keep going.

ELDER WISDOM

Mulngakulluta; always practice safe support and counsel as we take care of others.

– Henry Acurunaq Kanuk–Kongiganak, (*Calricaraq*)

PINIRCIRYARAQ: *The process of learning how to be strong, physically, to be good, to be healthy.*

We are taught in many steps to be strong. One way we practice strength is when our parents or close relatives pass away, show respectfulness by not crying in public. You can cry when you first lose a parent out on the tundra and in your own room, but not in a crowd of people nor around your children. Resilience is built. Other strength building is muscle building through the NYO activities. These ancestral skills were to gain strength when you go out hunting and to handle the large mammals. But, also to walk long distances.

How to teach pinirciryaraq:

Being compassionate when someone loses a pet, relative, or within a family. Showing condolences is one way to support the strength the person needs. Supporting the students through the physical practices in gym or NYO will enhance body building muscles. They need to know that you need good strong muscles to stay on a team at NYO games. Start practicing as early as you can. You don't know where these games can lead to in your life. Discuss Nick Hanson from Unalakleet, Eskimo Ninja in American Ninja Warrior. He is a good example of pinirciryaraq.

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Distinguish their real feelings from how others expect them to feel
- Describe the external event or internal cognition that triggered an emotion
- Understand the effect of self-talk on emotions

Student Activity:

Watch videos of Nick Hanson, Eskimo Ninja. How did he start building his strength to get strong in order for him to enter the American Ninja Warrior contest on television?

ELDER WISDOM

Subsistence food and edible plants are medicine and helps to build strong bodies. But, also our values are medicinal to us. They help us to heal and be aware of our actions.

– Yurliq Nita Rearden

I am aware of my traits, know what I do well, and know what areas I can work on

- Identify things about themselves that they cannot change and devote their energy to something they can change
- Recognize their personal learning style/intelligence and find ways to employ those styles
- Explore possible career and volunteer opportunities based on their identified interests and strengths

Student Activity:

Discuss ways to enhance your body building in the village and in physical education (gym) classes. Explore which NYO games you would like to practice. Continuous practice helps you gain the strength and skill to stay focused and endure.

I am aware of the supports I have around me

- Identify school support personnel and have knowledge of when and how to use them
- Identify organizations in their community that provide opportunities to develop their interests or talents

Student Activity:

How does the community support you in these games? Does anyone do fund raising? Do they come and watch you at the gym? Are there cheerleaders to encourage you when you compete? Are there signs to cheer you on anywhere in the school building?

I am aware of and accept my responsibilities

- Analyze the effect taking responsibility or not taking responsibility can have on themselves and others
- Describe how taking personal responsibility can lead to success
- Demonstrate an ability to take responsibility for their choices

Student Activity:

Discuss what are the responsibilities to stay on the NYO team? How often are the practices? What are the rules to stay on a team? Are the students involved in making decisions to help with the responsibilities for sports?



PITALQEGCARAQ: *The process of fitting just right, appropriately filling in respect, to even it out, making it right.*

Practice makes anything perfect. Be it learning to make a qaspeq to fit your body or someone else or making a spear to fit your own body for you to throw it perfectly. Imagine making a qayaq/canoe. Each individual hunter made their own qayaq/canoe to fit their own bodies. Through this process of learning to fit something on, a hunting tool, or even building a dog house and a home for couples, it had to be just right. People perceived differently and learned how to thoughtfully measure one's body to fit a person their clothing, boots, and hunting equipment. How genius they were!

How to teach pitalqegcaraq:

Examine a pair of boots, parkas, qaspeq, or nuqaq/device for throwing spears/atlatl, and qayaq/traditional canoe if available in the schools or in the community. Measure your own body to find out if you fit any of these. You can even make your own patterns from a butcher paper to fit your own body. How about measuring your feet on a paper to see what size you may be. Figuring out your size is the best way to teach pitalqegcaraq.

ELLUANGCARLUNI *(Self Management)*

I can manage my emotions in a way that is constructive and appropriate

- Demonstrate control of their behavior so as not to behave impulsively
- Evaluate the role attitude plays in success (i.e. pessimism vs. optimism)
- Practice strategies for coping with and overcoming feelings of rejection, social isolation, and other forms of stress

Student Activity:

Use butcher paper to create your foot size to get ready for making a pair of cloth socks or alliksaq/insole. Transfer your foot size to cloth. Make sure you have room for sewing to fit your foot size. Were you stressed out in creating your foot size? How did you manage that feeling?

I can act in an honest manner

- Analyze their behavior to determine whether or not why are being authentic
- Analyze whether they are behaving in an honest manner and adjust accordingly

Student Activity:

Now that you have created your foot size pattern. Place it on a cloth to copy, but make sure you add cm or inches for sewing. Cut carefully. How authentic are these alliksaq/insoles you are making? Your ancestors were very creative. Are you following good directions? Today you copy and cut the pattern out. Discuss your process of making them. Are they just right? Can you wear these at your NYO practice?

I can make good decisions

- Evaluate how external influences (e.g. media, peer, cultural norms) affect their decision-making
- Consider ethical, safety, and societal factors when making their decisions

Student Activity:

Sew your alliksaq/insoles for indoor wear during NYO. Your goal is to complete them by the end of this week. You can also decide to wear them at NYO practices or save them for traveling. What is your decision? Why or why not?

I can set and achieve goals that will help me to be successful

- Monitor progress toward achieving a goal, and make adjustments in their plan as needed
- Identify outside resources that can help in achieving a goal
- Set a positive academic goal

Student Activity:

Finish projects of making alliksaq/insole or cloth socks to wear indoors. Can you now make another pair for someone else? Set your goal. Talk about how well you are doing in NYO or in exercising or in any training. How did you feel in completing your project?

ELDER WISDOM

A person who tries will succeed in anything they do. Stay focused and complete your project. When you have too many unfinished projects, it piles up and makes you stress out. Complete one project at time.

– Yurliq Nita Rearden

NAGUTEKENRICARAQ: *The process of learning how things can hold back for certain reason or being prevented from acting on it.*

Sometimes things in life do not work for us and holds us back. There are reasons why some things happen. For instance, a person may have planned to go on a training, vacation, hunting, camping, or visiting a relative in a different village, go to potlatches, etc. and for some reason, plans changes. It may be due to weather, a family member passing away, or hospital appointment. We don't let these things upset us. We should let it sink in us. There is a purpose it happened. It is granted to us. Spirituality to awaken us. Being humble is the best way to take it. Being patient too.

How to teach nagutekenricaraq:

If the weather is the reason travel did not happen, then it needs to be discussed. If certain things happen in our lives, discuss it so that students understand what the reason may be. Culturally, it is to accept the things that you cannot control. There are things in life you can learn about under this concept of nagutekenricaraq. You don't stop or get stuck on something when unnecessary things happen in your life. Learn to plan other things. You learn to go forward instead of stopping.

ELLUANGCARLUNI *(Self Management)*

I can manage my emotions in a way that is constructive and appropriate

- Demonstrate control of their behavior so as not to behave impulsively
- Evaluate the role attitude plays in success (i.e. pessimism vs. optimism)
- Practice strategies for coping with and overcoming feelings of rejection, social isolation, and other forms of stress

Student Activity:

If travel was planned for a sport, then weather changed and it did not happen. Instead of getting upset, what are things you can do to make your upset feelings diminish? Do you have a project you can do? Do you bring something to work on with your hands that can calm you by doing it, knitting, crocheting, crossword puzzle, something that can calm your mind, not phones? Learn to take care of your mind to stay calm because it is what we all need to be mindful of.

I can act in an honest manner

- Analyze their behavior to determine whether or not why are being authentic
- Analyze whether they are behaving in an honest manner and adjust accordingly

Student Activity:

Practice how to be mindful when things planned do not work out. Sometimes downloading mindful music for a couple of minutes or more is something we need to do. There is music that helps us to stay calm and mindful. Our Elders used songs to keep their minds calm. What is it that you will do?

I can make good decisions

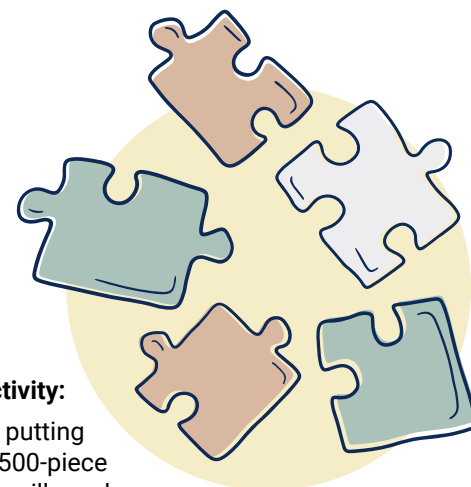
- Evaluate how external influences (e.g. media, peer, cultural norms) affect their decision-making
- Consider ethical, safety, and societal factors when making their decisions

Student Activity:

Practice one or two. Create a small project that you can carry with you to school to help you become mindful or download more music to calm your feelings when things don't go well with you during the day. Becoming mindful is a good practice.

I can set and achieve goals that will help me to be successful

- Monitor progress toward achieving a goal, and make adjustments in their plan as needed
- Identify outside resources that can help in achieving a goal
- Set a positive academic goal



Student Activity:

How about putting together a 500-piece puzzle. You will need more than one puzzle. Each student could bring in a puzzle to work on with 3 or 4 others at a table. How does this help in staying calm and positive when things don't go well such as not going on a trip planned?

ELDER WISDOM

Ella elicarituuq. Weather teaches us.

Become observant of the weather and learn how it teaches us. When we don't follow what it is teaching us, it tends to become stormy, violent, just as it's own people. *Ellam maligglaraa Yungni.*

– Yurliq Nita Rearden

PINGNATUUYARAQ: *The process of learning to work hard to accomplish what was started.*

Post base of *pingnatuuyaraq* is *pi* meaning 'to do.' Taking care of your cultural responsibilities is never to stay idle. Becoming a hard-working person is well recognized by the things you do in subsistence activities such as hanging fish on the fish rack, drying meat in spring time, and when your children or husband is wearing the right kind of clothing for hunting and being outdoors. You are measured by how hard working you have become. All by recognizing the things you have made and did in subsistence activities. It is doing. In school, working hard is recognized in what you have accomplished and succeeded in sports and so on.

How to teach pingnatuuyaraq:

Become aware of how well people engaged in work to complete their projects. Relate this hard work to school work such as the cooks, janitors, secretaries, and bilingual teachers before yourselves. Always recognize others before you. In this way, you learn to know others for their work and you learn to become humble. Humbleness is a good value. Have students learn to clean after themselves, not be lazy, and to take on challenges. Endure what you do, to not give up. Give your best performance in what you are assigned.

ELLUANGCARLUNI (Self Management)

I can manage my emotions in a way that is constructive and appropriate

- Demonstrate control of their behavior so as not to behave impulsively
- Evaluate the role attitude plays in success (i.e. pessimism vs. optimism)
- Practice strategies for coping with and overcoming feelings of rejection, social isolation, and other forms of stress

Student Activity:

Trying to do the best you can in your NYO practices is hard work. If there is no NYO, do other activities that relate to cultural hard work. How about getting wood for someone in the community?



Or getting ice water for someone else without accepting money. Make a list of community work you can participate in. Choose one you have not done before.

I can act in an honest manner

- Analyze their behavior to determine whether or not why are being authentic
- Analyze whether they are behaving in an honest manner and adjust accordingly

Student Activity:

What activities of hard work are challenging? Make a list of challenging work you do in school? Compare them to cultural activities that are challenging too. How do you achieve them? Be honest.

I can make good decisions

- Evaluate how external influences (e.g. media, peer, cultural norms) affect their decision-making
- Consider ethical, safety, and societal factors when making their decisions

Student Activity:

Decide on which activities you listed as challenging that you will do to meet the requirements. It could be authentic culture way or contemporary or modern way of working hard. Does it involve media, peer working group, or other groups? How are you going to do it? Why did you decide on this idea?

I can set and achieve goals that will help me to be successful

- Monitor progress toward achieving a goal, and make adjustments in their plan as needed
- Identify outside resources that can help in achieving a goal
- Set a positive academic goal

Student Activity:

Make a list of what you are good at in order to choose a career. What do you want to become? A teacher? Nurse? Mechanic? Fisherman? Carpenter? Accountant? National Guard member? Any career requires a hard-working person to achieve a goal. Make your list of what it may be to achieve a career goal.

ELDER WISDOM

Pingaquralria piurlartuq. One who continues to try and work hard, succeeds.

– Yurliq Nita Rearden

PATAGTURYARAQ: *The process of learning how to hurry up to complete a project successfully before a due date.*

When there are games during the holidays in a village, one of the things parents taught was to plan ahead of time to finish home chores before participating at the games. This process helped to stay on task by hurrying to work in order to be on time. Learning to hurry up and completing tasks helps a person understand that you can enjoy yourself without worry. Before fishing season, men prepared their nets or mended nets accordingly to complete a net ready for salmon on arrival. Boats are prepared to use right after breakup. This process is keeping up ahead of seasons, time, and other things that may occur.

How to teach patagturyaraq:

Practice completing chores, projects, preparation for a season, and subsistence activities that will help in school assignments and projects. Cultural activities help students learn of their expectations of how to complete a task. Schools that incorporate ways of learning in cultural styles help our students to become good students. Home cultural activities such as beading, sewing, carving, creating projects for holidays and dance festivals helps to prepare students to understand that they need to do the tasks in learning and with their homework. It's a good practice for further career. Time is essential.

MURILKELLUNI (Social Awareness)

I care about the feelings and viewpoints of others

- Identify verbal, physical, and situational cues that indicate how others may feel
- Use conversational skills to understand the perspective of others
- Demonstrate ways to express understanding of those who hold different options
- Demonstrate ways to express empathy for others

Student Activity:

Start a cultural project such as making something for Mother's Day and estimate time. Estimation will help to create how much you should work on your project before the due date. For instance, beading. Create a pattern of a heart with cardboard. Then use felt colored materials to make your hearts. Cut two out. Choose two colors of beads. Start edge beading. Estimate how many to complete at a class time. Stop.

ELDER WISDOM

All these lessons for patagturyaraq helps us to grow a good human being and to be a healthy person. It is with love and care that we do what we are taught.

– Yurliq Nita Rearden

I care about others and do my part to make my community better

- Work cooperatively with others to implement a strategy to address a need in the broader community
- Evaluate the impact of their involvement in an activity to improve their school or community

Student Activity:

Continue the edge beading that you had started. Help those who are in need to get started if there were some absent. Know how to start. Evaluate how well your beading is going. Is it the way you were instructed? Did you make mistakes? What happens when you make mistakes?

I care about and respect the individual differences of others

- Demonstrate respect for individuals from different social and cultural groups
- Participate in cross-cultural activities and reflect on how they were responsive to the setting they were in

Student Activity:

Make your plan, how long will it take now to complete your beaded heart. Will you decide to turn it into a pin or a necklace? Decide. Your decision will reflect on how would your mother like to wear what you made. Think and plan ahead.

I care about how I perceive others and how they perceive me

- Evaluate how society and cultural norms and mores have an effect on personal interactions
- Read social cues and recognize the impact of their reactions to those cues

Student Activity:

Display your completed projects without names on a table. The rule is to carefully observe without a word at each project. Thoughts to remember, how well is each project done, how far apart the beads are and stitching. Are the stitches even? Then, have the students think of which one is made well, second choice, third, and so on up to the end. Know, no matter how they are done and made, Mother's will be happy. Discuss why? Learn to take criticism well. Know how to improve next time. Own evaluation is better.

NAKERCECIYARAQ: *The process of learning how to aim, to be accurate, to go straight.*

In early childhood, play at fish camp used to be pretend hunting games. For instance, boys learned how to throw longer sticks with a nail at the end for a spear like game. They learned to aim at an object such as gathered, tied grass imitating a seal. Darts are good practice for aiming. Catching live birds with a basin or tubs propped up with a stick. Tie a long string or rope to the stick and sit hidden for hours waiting for birds to come by. This was called “*palqercetaaq*.” With the right aim, you can catch them. Today NYO games are all building aiming skills to accurately touch a ball or do the seal hop. All these games help to prepare a person to become a good hunter.

How to teach nakerceciyaraq:

Building coordination and learning to aim are good skills for use in later life. Our bodies need practice to increase healthy ways of living. Safety in every NYO games are addressed to help students to become accurate and aim for the best. Encourage them to join any of the NYO games to learn aiming. Also, dart games are great way to encourage learning to aim. Think of other games that will help students to broaden their aiming skills to help them learn how to do and it may eventually help them in later life to learn how to choose healthy ways of doing things.

MURILKELLUNI (Social Awareness)

I care about the feelings and viewpoints of others

- Identify verbal, physical, and situational cues that indicate how others may feel
- Use conversational skills to understand the perspective of others
- Demonstrate ways to express understanding of those who hold different options
- Demonstrate ways to express empathy for others



Student Activity:

During practices of NYO, for instance, high kick, place the ball in the center and make sure it is still. No one should touch it nor play with it. What are the reasons why it needs to be still? When someone does not hit the ball with their feet, what are encouraging words the students should be using? If a student is not physically fit to practice, who will aide in helping them to feel involved and engaged?

I care about others and do my part to make my community better

- Work cooperatively with others to implement a strategy to address a need in the broader community
- Evaluate the impact of their involvement in an activity to improve their school or community

Student Activity:

Interview Elders about how children used to play at fish camps? What did the children build at fish camp that helped them learn to become good hunters? Gather information to discuss in class.

ELDER WISDOM

“Be kind and loving to your playmates.” “If you find yourself in a conflict with someone else today, walk away from it.”

– Yurliq Nita Rearden

I care about and respect the individual differences of others

- Demonstrate respect for individuals from different social and cultural groups
- Participate in cross-cultural activities and reflect on how they were responsive to the setting they were in

Student Activity:

Maybe at this time, a shop can make spear like sticks with nails hammered in at the end for practicing aiming. Then, gather dead, tall grass and tie it together to resemble a seal. Place it at the gym or go outside, safe from harming others and play the game of aiming and throwing your spear like stick toward the grass seal head. How many can hit it on the first try?

I care about how I perceive others and how they perceive me

- Evaluate how society and cultural norms and mores have an effect on personal interactions
- Read social cues and recognize the impact of their reactions to those cues

Student Activity:

Watch NYO state competition video. Discuss how well or not the competitors act in a crowd of people. What are the cultural norms? How can you tell students participating and how well do they behave? Discuss.

IKAYUUCARAQ: *The process of learning to be helpful without being told.*

In the Yup'ik traditional culture, students were taught to help others without being told when they reached adolescence. It is a proper way of teaching when someone is in need of help. Help is guiding an Elder in their walk so that they would not fall. It is watching anyone outdoors who does chores, be it picking up trash, moving items, shoveling, or hanging food to dry. It is also when you are visiting you help with house chores such as doing dishes, sweeping the floors, taking the trash to the dump, and so on with many other things. You do it with an open heart, care, and love for your neighbor, Elders, and community. In this way, you learn to understand that one day you will receive a great, big reward unexpectedly, without getting paid with money while you are helping someone in need. Think twice!

How to teach ikayuucaraq:

It is obvious in school in order to ask for help or to arrange activities before sports or any event, it is controlled by the staff. Staff lists things for students to do and give choices of where they can help out. Yes, organizing the events and who is going to help out is a good way to do but, how do you really teach when you see someone in need, help. Do not expect payment. Let's figure it out cooperatively. When are students allowed to freely help someone in school when in need of help. It could be during non-instructional time, at lunchtime, gym time, or during other events when community members are invited. It also can be creatively incorporated during instructional time. Teachers can work it in.

QINUUNANI (Social Management)

I will interact well with others

- Demonstrate strategies for collaborating with peers, adults, and others in the community to move group efforts forward
- Offer and accept constructive criticism in order to make improvements
- Work to maintain an objective, non-judgmental tone during disagreements

Student Activity:

Discuss with teachers how to solve helping out during instructional time and non-instructional time. How can this be resolved so that you are integrating cultural ways and school ways?

I will work on having constructive relationships

- Understand the benefits of setting limits for themselves and others (boundaries)
- Practice strategies for maintaining positive relationships (e.g. pursue shared interests and activities, spend time together, give and receive help, practice forgiveness)
- Understand the value of mentors

Student Activity:

Create a play on helping. The scene can include students doing different jobs and the main character looking around to help a person without a word. Who is the main character? What chores are everyone doing? Present this play to younger grades.

ELDER WISDOM

Everything you do in life has a reward later in life. *Ikayuucaraq nunuliutengqertut.* Helping out has an unforeseen reward. An Elder's gratitude is a huge one. It does not need to be said but shows in their actions.

– Yurliq Nita Rearden

I will deal with interpersonal conflicts constructively

- Analyze how listening and talking accurately help in preventing and resolving conflicts
- Apply skills and strategies needed to manage intimidation, avoid and escape violence, and maintain personal safety
- Access conflict resolution and problem-solving resources (i.e. security, trusted adults, peer mediators, counselors)

Student Activity:

Discuss helping out in the community without pay. Many grandchildren will only help their grandparents if there is money involved. Elders pay because that is the only way to get their needs met. How can you change this? Is money more important than actually doing the job for nothing? Why or why not? How can you learn to be generous in helping out?

ATANQIYARAQ: *The process of learning how to wait for.*

Native Youth Olympics teaches students how to wait patiently for their individual turn in each game. These games were practiced a long time ago by the hunters. The skills and positioning increase strength and help maintain endurance, agility and the balanced of mind and body. Seal hunters waiting at the seal blow holes during spring hunting season stood long hours watching with a spear in one hand. Another one is after the break up men often went out near the ocean and laid on the ocean or river banks imitating the movement of the seal if they were to lay on the rocks or mud banks. Sometimes, it took long hours until the seal's curiosity brings them closer to the men. All of this involved learning to wait, being patient, and having skills. Women at home while waiting are doing their house chores to welcome back their husbands and animal caught.

How to teach atanqiyaraq:

Practicing waiting, teaches us how to be patient, thoughtful, and calm. Giving these reasons and more to the students while they are practicing will help them to acquire waiting without complaint or getting impatient. Sometimes staying quiet is the most important skill in observation. All students need to learn how to atangqiyaraq.

QINUUNANI (Social Management)

I will interact well with others

- Demonstrate strategies for collaborating with peers, adults, and others in the community to move group efforts forward
- Offer and accept constructive criticism in order to make improvements
- Work to maintain an objective, non-judgmental tone during disagreements

Student Activity:

Play a game that requires taking turns and waiting. How about flashlight spin. Group the students in a circle. Set it in the middle of them and turn on the flashlight. Spin it on the floor. When it stops facing a student, the student will demonstrate one of the NYO game. If they cannot think of one, spin the flashlight again for another student to help. Continue until most students had a chance to demonstrate. Were there disagreements? How are these handled?

ELDER WISDOM

When you learn how seal hunters practice being still and waiting for a period of long time, you will learn to appreciate them as well as learn how you should also wait. Waiting is a good practice.

– Yurliq Nita Rearden

I will work on having constructive relationships

- Understand the benefits of setting limits for themselves and others (boundaries)
- Practice strategies for maintaining positive relationships (e.g. pursue shared interests and activities, spend time together, give and receive help, practice forgiveness)
- Understand the value of mentors

Student Activity:

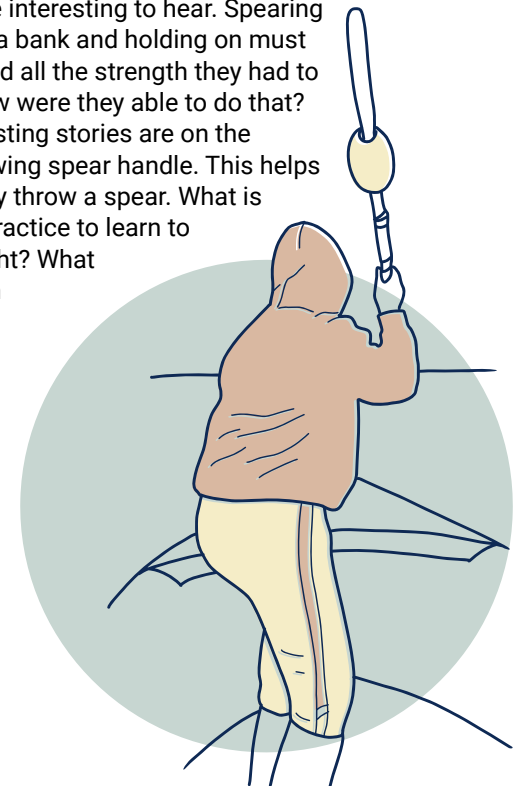
Practice seal hop. It is one of the hardest games, hopping around on your knuckles and feet. Go in pairs. Work together to build your relationship and practicing positively. Mentor each other on how best to succeed in going around the gym. How far can each go? What is the length goal? How do you succeed your goal?

I will deal with interpersonal conflicts constructively

- Analyze how listening and talking accurately help in preventing and resolving conflicts
- Apply skills and strategies needed to manage intimidation, avoid and escape violence, and maintain personal safety
- Access conflict resolution and problem-solving resources (i.e. security, trusted adults, peer mediators, counselors)

Student Activity:

Identify who can help with the games from the community. Or just invite an Elder for a story time on how spring seal hunting was practiced before the aluminum boats and fast motors. Stories on waiting and imitating seals on the banks of the river or ocean are interesting to hear. Spearing a seal from a bank and holding on must have required all the strength they had to hold on. How were they able to do that? Other interesting stories are on the nuqaq/throwing spear handle. This helps to accurately throw a spear. What is needed to practice to learn to throw straight? What makes them fly crooked?



ANGLANARIKIYARAQ: *The process of increasing fun while doing what is being acted upon.*

Whether you are washing dishes, gathering trash, plucking ducks, doing all sorts of chores or participating in a sport, dancing, and going to school, you do it with enjoyment. It is like it is a fun thing to do. Everything we do should be with enjoyment. That is how we learn to do things without a complaint of not wanting to or of not wanting to learn. We were taught to enjoy going out to go fishing for salmon, ice fishing, putting out fish traps, and then checking them later for food. You did it without thinking it was a chore or work. You took care of what you caught by enjoying them too. What a great way to learn, by enjoying our work. We were taught how to sew by enjoying it, stitch by stitch, making sure our stitches are tiny and staying focused. Then as adults we acquired them with enjoyment, not a chore. Work was part of us not something else to do. Beautiful way to be raised.

How to teach anglanarikiyaraq:

Whatever students are required to do in school should be with enjoyment just as well as they enjoyed going out to nature, traveling to different places, vacationing, playing sports or watching television. When joy of learning is incorporated, it is with a good feeling we help the students. Therefore, create joy in doing school work, coming to school, staying in school, and enjoy everyone that the students have contact with. Make learning enjoyable both in a cultural way and in the western education. Student background knowledge should be incorporated in their schooling.

QINUUNANI (Social Management)

I will interact well with others

- Demonstrate strategies for collaborating with peers, adults, and others in the community to move group efforts forward
- Offer and accept constructive criticism in order to make improvements
- Work to maintain an objective, non-judgmental tone during disagreements

Student Activity:

Think of ways to make school enjoyable as well as where they came from. Discuss with teachers how staff could make the school enjoyable. Make a list and present it to the community.

I will work on having constructive relationships

- Understand the benefits of setting limits for themselves and others (boundaries)
- Practice strategies for maintaining positive relationships (e.g. pursue shared interests and activities, spend time together, give and receive help, practice forgiveness)
- Understand the value of mentors

Student Activity:

Make another list of how to enjoy doing subsistence activities, involvement in sports especially NYO, doing chores at home with family, and in the community. One idea is by partnering with a sibling or a relative. How do you share your work together? How do you make it enjoyable when two people work together?

I will deal with interpersonal conflicts constructively

- Analyze how listening and talking accurately help in preventing and resolving conflicts
- Apply skills and strategies needed to manage intimidation, avoid and escape violence, and maintain personal safety
- Access conflict resolution and problem-solving resources (i.e. security, trusted adults, peer mediators, counselors)

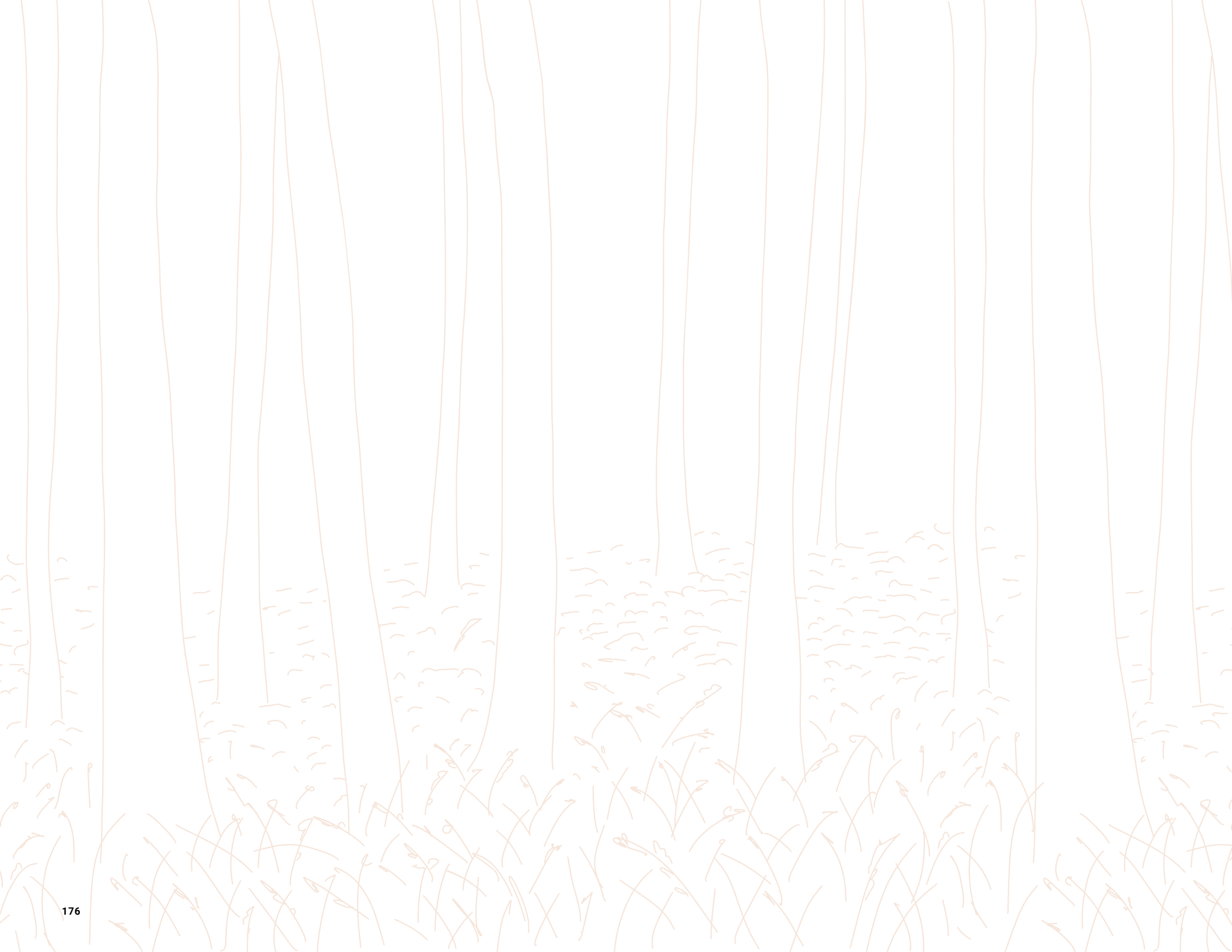
Student Activity:

When you work together as partners do you sometimes tend to argue who does which chore or not? What are the strategies to resolve this situation? Discuss how to avoid conflicts in doing the work together. Does it help to have a guidance with an Elder? How powerful is it to have an Elder in the classroom or with you when you are doing your chores?

ELDER WISDOM

Working together should be fun. Going hunting is work and fun. Going fishing is work and fun. What makes it fun is because it was given to us as a gift. All gifts are appreciated, therefore, it is how we make it fun for everyone and enjoy doing it. Our Yup'ik life is fun.

– Yurrlig Nita Rearden



Curukaq

Unit 1 CELLANGLUNI – Self Awareness

Cellangluni is the moment we feel what is going on. In our Yup'ik way, we do this by being grounded in our environment/nature and surroundings/weather and aware at all times.

Unit 2 ELLUANGCARLUNI – Self Management

Elluangcarluni is when we reassess our emotions and behaviors. In our Yup'ik way we do this by remembering the teachings of our Elders and use those stories to help us reflect and self-correct to increase our ability to correct bad behaviors and reset goals.

Unit 3 MURILKELLUNI – Social Awareness

Murilkelluni is to understand the feelings and perspectives of others. In our Yup'ik way we do this by learning from our Elders and show care in a positive way. We speak to others in a loving, caring way and with compassion.

Unit 4 QINUUNANI – Social Management

Qinuunani is a way of handling our emotions in social settings in a quiet manner with deep concern for the relationships we have with others. In our Yup'ik way we do this by building upon the healthy way of living and being, seeking help from Elders to handle conflict in a caring way and seeking support from those who show examples of living a quiet peaceful life.

QIGCIKIYARAQ: *The process of respecting everything and everyone around you.*

During curuqaq time, there is a respect built for one another; for the guests coming to the village, for the food shared and the weather. It is recorded that they show this by not drinking when they have guests in their homes. People feed their guests the best food they have such as akutaq and the best cooked Yup'ik food. In some cases, people give up their bedrooms to their guests. They open their maqi/steam bath houses to have steams together. Hosts empty their freezers to donate food for the gift giving at the hall after the first nights of dancing. These are in honor of the first dancers because of their namesake and the Elders who passed on. Gift giving is respectfully given without concern of having none because everything is replaceable. Love and kindness are displayed with some humor to create joy.

How to teach qigcikiyaraq:

Respect should be taught by actual doing, not preaching nor just talking about it. If it is used as a classroom rule, show how it is done, not just words on the wall. For instance, when you speak to the children, speak with a calmer voice and be inviting. When you pass out paper, do it quietly without too much noise or too many words. Use simple words to direct. Demonstrate how to respect other children as well as adults when they call or drop in. Never say you are disturbed by other people dropping in.

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Distinguish their real feelings from how others expect them to feel
- Describe the external event or internal cognition that triggered an emotion
- Understand the effect of self-talk on emotions

Student Activity:

Learn to use “quyana” to show respect for the cooks when they serve you food. Practice “quyana” in everything you do. Watch the reaction of the person you say it to. How does it make you feel when you are acknowledged just by saying, “quyana”?

I am aware of my traits, know what I do well, and know what areas I can work on

- Identify things about themselves that they cannot change and devote their energy to something they can change
- Recognize their personal learning style/intelligence and find ways to employ those styles
- Explore possible career and volunteer opportunities based on their identified interests and strengths

Student Activity:

Imagine a friend or an Elder of your choice. Identify the things you are thankful for that a friend or an Elder has done for you. Create a beautiful card for that person. This card needs to be very special. How can you make it special? Think creatively. What you give is appreciated.

I am aware of the supports I have around me

- Identify school support personnel and have knowledge of when and how to use them
- Identify organizations in their community that provide opportunities to develop their interests or talents

Student Activity:

Discuss what happens in a village during curuqaq time. How do Elders show respect to one another? Why do we present gifts and what are they for? Are the homemade gifts more important than store bought ones? Why or why not?

I am aware of and accept my responsibilities

- Analyze the effect taking responsibility or not taking responsibility can have on themselves and others
- Describe how taking personal responsibility can lead to success
- Demonstrate an ability to take responsibility for their choices

Student Activity:

In this age group how can you get involved in showing respect to the guest? What and where can you volunteer in order to help out during curuqaq time? Make a list of the things needs to be done for the community and how to get involved?

ELDER WISDOM

No matter what you give away, these items are replaced at later times. Gratitude goes a long way. Being generous is a great value to have.

– Yurrlig Nita Rearden

MUNANGNAQSARAQ: *The process to learn how to be skillful, to tend too, to work, and to babysit.*

Learning a skill begins at home. Parents teaches their children how to sew, crochet, knit, mend nets, carve, cook, and do many chores that lead to becoming a skilled worker. When mistakes are made, it is a good sign, there is no scolding only encouragement to restart or keep going to complete a task. Mistakes are used to do better on the next project and to remember.

How to teach munangnaqsaraq:

Cultural crafts are one way to teach how to become skilled. Every day is a craft day not only during cultural week. Cultural week is misrepresented of our culture because people who do not know how to be humble, show off and often complain about unskilled ways. That is not a Yup'ik cultural way. Cultural arts are a unique way to help kids build their creativity, hand coordination and especially to be mindful. When you make cultural arts such as beading, sewing, carving, and so on, you can practice enhancing your skills to become an expert in the years ahead. It takes time and to do it well, skills build into them. Crafts such as grass baskets, qaspeq, fish traps, and sleds, become treasures for grandparents or parents. Be patient when teaching a lesson.

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Distinguish their real feelings from how others expect them to feel
- Describe the external event or internal cognition that triggered an emotion
- Understand the effect of self-talk on emotions

Student Activity:

In class make a pair of beaver mittens or malaggaiyaq (fur hat). In the shop make spears, harpoons, fish traps or uluaq (women's knife). While making these items, encourage one another to complete their projects or express how well they are making their items.

I am aware of my traits, know what I do well, and know what areas I can work on

- Identify things about themselves that they cannot change and devote their energy to something they can change
- Recognize their personal learning style/intelligence and find ways to employ those styles
- Explore possible career and volunteer opportunities based on their identified interests and strengths

Student Activity:

Students seek out help from an Elder in the community on the project they are working on. The support group will help in their projects or add to other items. The experts will help them in the areas of learning other skills such as how to make a parka or qamguk/maklaq boots, or in mending nets. In these activities, constructive relationships are developed.

I am aware of the supports I have around me

- Identify school support personnel and have knowledge of when and how to use them
- Identify organizations in their community that provide opportunities to develop their interests or talents

Student Activity:

Students who made their projects before Curukaq will save them for the event. They may want to keep their project, who will give their project to a community member, and who will give their projects to a guest coming at the yuraq/dance ceremony. Discuss why we give our special gifts away? How did they feel when they resolved for whom the projects they made will go too?

I am aware of and accept my responsibilities

- Analyze the effect taking responsibility or not taking responsibility can have on themselves and others
- Describe how taking personal responsibility can lead to success
- Demonstrate an ability to take responsibility for their choices

Student Activity:

Discuss what responsibilities they have to keep curukaq alive for the next generation? Why is it important? What skills do they need to learn about cultural crafts that need to stay alive?

ELDER WISDOM

"Giving is very exciting and special. Gifts to others helps you to feel good about yourself because the items will be used. When Elders and other people receiving the gift, they will remember you because they are the ones who are feeling the generosity. Elders know, when a gift is given, it returns in a multitude rewards. These rewards are considered in healthy living or receiving needed items. It may not happen to self but maybe to their family, relative or the community. There is a better life in the future to witness."

– Theresa Prince, Kotlik.

AGAYUYARAQ: *Ability to spiritually say words in front of a crowd.*

Many generations ago, just before Yup'ik yuraq/dance ceremonies were started, spirituality was expressed. Everyone believed in the Ellam Yua, Spiritual Being. The Elder leader first thanked the ancestors who have passed on, asked for their presence to be with them, and mentioned names of the most recently departed, that they will be guided to continue to go forward. It is a traditional way to be engaged in the ways of the living, being who we are, and to move on practicing the Yup'ik values. There is always someone to take over the leadership. These things were taught to continue the dance festivals.

How to teach agayuyaraq:

Consider the ways of our people. Although many Yup'ik ceremonies are no longer practiced, the curuqaq is a strong celebration of the naming system, the first catch, and the first dancer who is recognized for their successes. The ceremony builds self-esteem, identity, and recognition of their character and responsibilities. The first dancer then gains the relationships in the community to get involved being a servant and a leader. They now have skills to be included in the many dances and to be involved in other dance groups. Students can learn to carry on duties of volunteering, peer educators, and taking leadership roles in school. They need to learn how to be thankful for the benefits they are involved in. Then, at the end of the school day, being thankful for what was accomplished during the day will help them to build their self-esteem that they are good students. How often does any schools do this?

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Distinguish their real feelings from how others expect them to feel
- Describe the external event or internal cognition that triggered an emotion
- Understand the effect of self-talk on emotions

Student Activity:

Research how many students have had their first dance because of their first catch and naming system? Interview those who were recognized in the first dances. How did they feel? Are they community leaders or helpers now? Do they understand their responsibilities? How do the ones who have not danced feel? Discuss.

ELDER WISDOM

Ciuliaput takarnarqut. We respect our ancestors. We show respect to our ancestors during the curuqaq time.

– Yurliq Nita Rearden

I am aware of my traits, know what I do well, and know what areas I can work on

- Identify things about themselves that they cannot change and devote their energy to something they can change
- Recognize their personal learning style/intelligence and find ways to employ those styles
- Explore possible career and volunteer opportunities based on their identified interests and strengths

Student Activity:

It might be a good time to end with a school, small curuqaq for those who have not danced before because family cannot afford the gifts. What can you do to make the other students feel respected at the end of the year celebration? Plan.

I am aware of the supports I have around me

- Identify school support personnel and have knowledge of when and how to use them
- Identify organizations in their community that provide opportunities to develop their interests or talents

Student Activity:

Discuss with staff how to do a small curuqaq in school. All classes can take part in creating gifts for community members. It doesn't have to be large, just enough to give out in support for the first dancers or recognize students for practice. Practice with student leaders how to say the thankfulness for the ancestors in keeping the dance festival.

I am aware of and accept my responsibilities

- Analyze the effect taking responsibility or not taking responsibility can have on themselves and others
- Describe how taking personal responsibility can lead to success
- Demonstrate an ability to take responsibility for their choices

Student Activity:

Practice again how to acknowledge the ancestral ways of making a thankfulness speech. Having students write their pieces first will help them to remember. Then, each should say it out loud respecting the Elders. Nothing is funny but in this case it should be serious and eloquent way to do it right.

NAKMIKIYARAQ: *Process of learning how to prefer an item, choose, or to favor a person to give something special to.*

Special gifts usually are presented to the relative of the first dancer or the namesakes kinship relatives. This style of giving is a respectfulness and honoring of the deceased. We teach children not only to respect those who are present but also those who are deceased. Our deceased people are never forgotten. They live in the names they are named after to carry on in the characteristics they have and their personal ways of doing. So, therefore, special items they used to make or do, become special gifts for others to carry on the responsibilities they learned from their ancestors.

How to teach nakmikiyaraq:

Creating gifts from the namesake's ways of doing when they were alive is an awesome way. Students who learn of their namesake's lifestyle helps them to be a real person. Learning about their namesake is important and helps them become self-aware. It also helps us to correct the behavior of the child. When we understand and know what the namesakes like to do in life, for instance, love of berry picking, hunting, creating wooden boats, hard worker, skin sewer, parka maker, even collecting wood or sticks to build camp fires. Any observations other people made of the person in a child can help to correct their behavior in school. We say, "your namesake did not misbehave that way." Or "that is not the way (Yup'ik name) behaved." With that statement you will make the child think. This should come from a Yup'ik person.

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

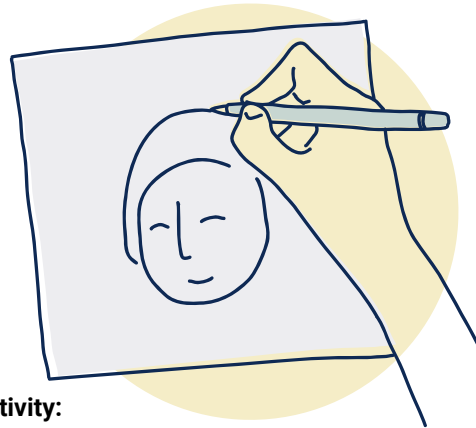
- Distinguish their real feelings from how others expect them to feel
- Describe the external event or internal cognition that triggered an emotion
- Understand the effect of self-talk on emotions

Student Activity:

Ask your parents who you were named after. Find out from them or your aunts and uncles who know of your Yup'ik name, what things your namesake did or liked to do? In school, discuss your findings. If you don't have a namesake how did you earn your Yup'ik name? Some people gain names by what they like to do or what they remind others of.

I am aware of my traits, know what I do well, and know what areas I can work on

- Identify things about themselves that they cannot change and devote their energy to something they can change
- Recognize their personal learning style/intelligence and find ways to employ those styles
- Explore possible career and volunteer opportunities based on their identified interests and strengths



Student Activity:

Make a list of names that the students researched on what the namesakes like to do. Then, do a self-portrait. You can use pencil drawing of your face. Look in a mirror and pencil draw yourself trying to make it as accurate as you can. When you are done with your pencil drawn photo, write a poem of yourself. Start with I...

I am aware of the supports I have around me

- Identify school support personnel and have knowledge of when and how to use them
- Identify organizations in their community that provide opportunities to develop their interests or talents

Student Activity:

Self-portrait should be completed. Choose a craft that your namesake liked to do when they were alive. Create or begin planning on creating a gift. Or create a gift cover for the self-portrait of yourself to give to the person you most respect.

I am aware of and accept my responsibilities

- Analyze the effect taking responsibility or not taking responsibility can have on themselves and others
- Describe how taking personal responsibility can lead to success
- Demonstrate an ability to take responsibility for their choices

Student Activity:

Complete the craft you chose to do. Complete your gift cover. Present it to the person you want this gift to be accepted by.

ELDER WISDOM

Through our namesake we keep the deceased person continuously with us and we are reminded they are with us. It is a healing process to learn to respect those who are named after the person who have died. The names are reincarnated.

– Yurliq Nita Rearden

UITANQEGCIYARAQ:

The process of learning how to make a person/visitor feel comfortable in their homes.

Usually before guests arrive to curuqaq village, families prepare their homes; cleaning, laundry done, bedding washed and ready, baking, making akutaq, getting enough ice water, cooking extra meals, and getting the maqi/steam houses ready with enough wood to burn and water to steam and wash with. In this way when the guests arrive, families could visit and enjoy one another especially if they had not seen each other for a long time. You make sure your homes are welcoming and that while they are in your home, they do not lack anything. When they need something, you present it to them without lending it, borrowing it, or even selling it. At curuqaq, there is no craft sales like we see in the city gatherings such as AFN and Camai Festival. It's totally different in the villages for the ceremonial dances/yuraq gathering. Usually there are two villages who are rival dance groups to meet but other visitors are invited as well. No invitation is required.

How to teach uitanqegciyaraq:

How welcoming are the school buildings and classrooms? Do the classrooms have a small area for visitors to sit? If not, why not place a comfortable and special chair for the Elder or visitors. Maybe a small table with a cup and water, snack, and even a welcome sign and flowers. Make it special only for the guests. You can add photos or student art that are appreciated to look at. How about a story or a poem for the guests to read?

ELLUANGCARLUNI (Self Management)

I can manage my emotions in a way that is constructive and appropriate

- Demonstrate control of their behavior so as not to behave impulsively
- Evaluate the role attitude plays in success (i.e. pessimism vs. optimism)
- Practice strategies for coping with and overcoming feelings of rejection, social isolation, and other forms of stress

Student Activity:

Discuss with the students how to make your school a welcoming place for community members and parents. In the lunch area, are you able to place a special chair, small table, or anything to indicate how welcome your parents or community member can be? Work on this solution.

I can act in an honest manner

- Analyze their behavior to determine whether or not why are being authentic
- Analyze whether they are behaving in an honest manner and adjust accordingly

Student Activity:

When you have a guest or Elder come to your class, what is the behavior you are to do? Discuss with your teacher how best to behave. What is your job for welcoming an Elder? Do you meet them at the door and hold their hand or gesture to come in? Do you offer them a seat? Do you offer them water? How do you talk to them?

I can make good decisions

- Evaluate how external influences (e.g. media, peer, cultural norms) affect their decision-making
- Consider ethical, safety, and societal factors when making their decisions

Student Activity:

How involved are you in planning a small area in your classroom? Talk with your teacher how you want to be involved in establishing a special place for your guests or Elders.

I can set and achieve goals that will help me to be successful

- Monitor progress toward achieving a goal, and make adjustments in their plan as needed
- Identify outside resources that can help in achieving a goal
- Set a positive academic goal

Student Activity:

Learning to be kind with your guests is truly a good way that will stick to you in your life. When is it dangerous to be kind or generous to people? Our world is different. Villages have changed. They have grown and many do not know how to act in other villages or within their own. What has happened to our kindness? Discuss safety and how to work on it.

ELDER WISDOM

"When a stranger comes to your village you welcome them to your home. You feed them. You clothe them. You give them what they need." This has changed since we now have strangers coming to our areas. Now, we have to watch ourselves. Our kindness still can take place in a safe environment. We are advised to watch out for unsafe people. It hurts to see that happen.

– Yurliq Nita Rearden

ATERPAGTURIYARAQ: *Ability to mention by name or to address someone by their real Yup'ik name.*

Acknowledging a family member by their Yup'ik name or using a kinship term shows the most respectful relationships through love and care of one another. It really makes you feel like you belong to them. Calling your own daughter/panik and son/qetunraq, older sister/alqaq, older brother/anngaq, niece/nurr'aq, son-in-law/nenauq, daughter-in-law/ukuraq, etc. makes that person feel like a member of the family, respected, and cared for. The family chart has more names on how to address a member. It used to be practiced in all family groups. Bringing back the relationship terms on how to address related members will engage and show love, care, kindness, appreciation, compassion, and honoring.

How to teach aterpagturiyaraq:

Learning how to address one another without making fun of each other will be a start. Iluraq is male cross cousin and only could be used by males. Ilungaq is female cross cousin and only could be used by females. When you learn the rules of addressing by relative terms, it helps to show you care about that person, you love that person, and you will be kind to that person. These terms can be used in the Yup'ik classes and also in the school. Kinship terms address lots of care and love. Using them will show understanding and respecting.

ELLUANGCARLUNI (Self Management)

I can manage my emotions in a way that is constructive and appropriate

- Demonstrate control of their behavior so as not to behave impulsively
- Evaluate the role attitude plays in success (i.e. pessimism vs. optimism)
- Practice strategies for coping with and overcoming feelings of rejection, social isolation, and other forms of stress

Student Activity:

Make a family tree. For now, label by their real names. Start from great grandparents to grandparents, to parents, then list brothers on one side and sisters on the other side. You can also add your aunts' brothers and sisters and your uncles' brothers and sisters. Take it home and ask parents if they know how to address them in Yup'ik.

I can act in an honest manner

- Analyze their behavior to determine whether or not why are being authentic
- Analyze whether they are behaving in an honest manner and adjust accordingly

Student Activity:

Report on how well your parents know the Yup'ik kinship terms. If not, start listing them next to the names you collected of your family tree. Write them down to study.

I can make good decisions

- Evaluate how external influences (e.g. media, peer, cultural norms) affect their decision-making
- Consider ethical, safety, and societal factors when making their decisions

Student Activity:

Add the cross-cousin list of your aunts' and uncles' kids on your family tree. This is of utmost importance because you will learn of your teasing cousins. Once this is learned, you can learn how to tease in a healthy way. You never use any anger towards them nor would you feel disrespectful. You can cumilnguq/peevied off in a good manner. Discuss this part.

I can set and achieve goals that will help me to be successful

- Monitor progress toward achieving a goal, and make adjustments in their plan as needed
- Identify outside resources that can help in achieving a goal
- Set a positive academic goal

Student Activity:

Find your ilungaq or iluraq and make a plan for your future together. What are your plans for your future? How will you encourage one another to succeed? Will you continually be connected even after you become a career person in the future?

ELDER WISDOM

We have learned that mutual relationships nurtured through loving and caring ways is essential to the healthy family. *Kaignguarcequ'urluki. Neqkaitnek paivcitaqluki.* Always treat everyone as if they are hungry and prepare them something to eat.

– Lydia Nelson, Tuluksak (*Calricaraq*)

CIKIRYUNQEGCARAQ: *The act of giving and sharing without being stingy, selfish, and without shame.*

At early ages, kids like to own everything they see. They want many items for their play and think they need it. Learning to share is the hardest thing for them to do. At a certain age sharing becomes easy with practice. Long ago, our ancestors shared whatever they owned and gave as much as they received. Ceremonial dances were developed to ask for items when they were in need. One was called *kevgiq*. It is when two messengers go to a village while they were performing yuraq/dance in that community. The messengers would come in and the drummers would stop. The messenger would request items from the community based on needs of their own village. Then, on the special dance gathering, people who are guests would bring in their supplies for that particular community. In this way, families receive what is needed. Another ceremonial feast is *kassiyuk*. It is a type of potlatch where large amounts of gifts and food are distributed to guests. These two types of ceremonial dances helped villages learn how to share

and give items at *curuqaq*/potlatches today. Items are either homemade or store bought as well as ordered online.

How to teach cikiryunqegcaraq:

After observing *curuqaq*/potlatch and learning about the meaning of gifting, students can learn on how to willingly give. Mini potlatch could be planned in the school.

MURILKELLUNI (Social Awareness)

I care about the feelings and viewpoints of others

- Identify verbal, physical, and situational cues that indicate how others may feel
- Use conversational skills to understand the perspective of others
- Demonstrate ways to express understanding of those who hold different options
- Demonstrate ways to express empathy for others

Student Activity:

Discuss why we are to give instead of becoming stingy. What are the results of a giver? What are the results of a stingy person? Talk about these to understand why we do what we do at *curuqaq*/potlatch. What are the meanings of gift giving?

I care about others and do my part to make my community better

- Work cooperatively with others to implement a strategy to address a need in the broader community
- Evaluate the impact of their involvement in an activity to improve their school or community

Student Activity:

What does stingy mean? If you had your last bucket of dry fish, would you give it away to another village or even most of it away? Why or why not? Have an Elder tell a story behind all this, what does it mean?

I care about and respect the individual differences of others

- Demonstrate respect for individuals from different social and cultural groups
- Participate in cross-cultural activities and reflect on how they were responsive to the setting they were in

Student Activity:

Go out and subsist any animals that are available at the time of hunting season. When it is caught, prepare it like packaging the meat for gift giving at your mini potlatch. Do you give more to certain people than others? How is it shared, equally or more to one you favor? Discuss this situation.

I care about how I perceive others and how they perceive me

- Evaluate how society and cultural norms and mores have an effect on personal interactions
- Read social cues and recognize the impact of their reactions to those cues

Student Activity:

During your mini potlatch, observe how gifts are distributed. Did all the guests get a gift? How was it received? Are they appreciated? Why do you think giving is a great thing to do? What are our rules in gift giving during potlatches? Can you do the same during birthday parties? Why or why not?

ELDER WISDOM

When you give large amounts or giving what you have from your freezer, it always comes back in a greater amount. Do you believe this or not? Tell a story about your experience or have an elder talk about it.

– Yurrlig Nita Rearden

QUYAVKARIYARAQ: *Ability to help someone to be thankful for anything that was being asked for.*

Yugtun, we have special times for when and what we are thankful for. One is at ceremony called, *nerellguciryaraq*. It is when you invite a special friend or someone to eat with you for enjoyment in thankfulness for food given at the table, especially when the food is fresh. Food shared when it is fresh is the best way to be thankful for the arrival of new seasons. When an Elder goes berry picking, for instance, Theresa Nanirquksuaraq Kameroff used to be so thankful after she went blackberry picking using her wooden bucket. Once it was full, she would raise her arms up singing and dancing in thanksgiving for filling it up. She never skipped that special occasion. Each time an animal enters our home, we are thankful. Women used to clean their homes in order to be ready and be thankful when the animal came into their homes. It provides for the family.

How to teach quyavkariyaraq:

Although traditional practices are not part of the schooling, they can be adapted in some way. When advices are incorporated in schools, it makes the students become obedient of the school rules. Watch carefully how the community members are thankful at the curukaq/potlatch time. Gaining the knowledge of how they use ways of thankfulness can be used in school system. How often do we ask our students to be thankful for learning?

MURILKELLUNI (Social Awareness)

I care about the feelings and viewpoints of others

- Identify verbal, physical, and situational cues that indicate how others may feel
- Use conversational skills to understand the perspective of others
- Demonstrate ways to express understanding of those who hold different options
- Demonstrate ways to express empathy for others

Student Activity:

Plan a trading event with subsistence food and school items in order to practice quyayaraq/thanking. Subsistence can be salmon, sheefish, or moose meat and berries. These are safe items to cook in the school. Schools have toilet paper, paper towels, jello, sugar, flour in bags, tea, etc. that the students can trade with hunters or families in the village. If this plan is approved, then it can happen. Give reasons why you are going to do this? To learn how to quyayaq/thank you when it is asked for.

I care about others and do my part to make my community better

- Work cooperatively with others to implement a strategy to address a need in the broader community

- Evaluate the impact of their involvement in an activity to improve their school or community

Student Activity:

When a plan to trade is approved and ready, go out to the community, families already named, to do your trading. Ask properly for subsistence food especially if fresh and tell them you would like to trade with (mention school item). See how this is received and be thankful for whatever you receive. Practice saying, quyana/thank you in Yup'ik. Tell them what you are going to do with it at school. To learn to eat together in appreciation.

I care about and respect the individual differences of others

- Demonstrate respect for individuals from different social and cultural groups
- Participate in cross-cultural activities and reflect on how they were responsive to the setting they were in

Student Activity:

Cook your subsistence food and eat together at the school. Discuss how it feels to eat with each other? Pay attention to your food, eat quietly. Did the subsistence food taste better with someone else? Was it enough for everyone? How was the sharing part?

I care about how I perceive others and how they perceive me

- Evaluate how society and cultural norms and mores have an effect on personal interactions
- Read social cues and recognize the impact of their reactions to those cues

Student Activity:

Invite your teachers who are not from the community and explain to them this is how we share our subsistence food. We eat together in appreciation of where the animal comes from. Teach about what to do with the bones when you are done eating. You don't put them in the trash. You get a different plastic bag to put all the bones of the fish or meat. Fish bones are supposed to return to the river. Meat bones are supposed to be buried. Discuss reasons why?

ELDER WISDOM

Everything has a place on earth. In respectfully, mammal bones are supposed to be returned to the land, fish bones back to the water where they came from and so does seals, walrus, and whales. Human beings are returned back to the ground too because we are dust and unto dust we shall return. Earth gains nutrients from its own man and animals.

– Yurrlig Nita Rearden

ILUNGURYARAQ: *The process of having fun while doing what is being acted upon.*

At home subsistence activities and home chores are taught with enjoyment, having fun. When yuraq/dances are practiced, they are also done with enjoyment and fun. Gestures to the dance motions depict the stories of our lives, ways of doing things, signs of nature, and how we engage each other in our gentle way, but also with humor involved. We laugh together because of our gestures or through the words that our drummers sing to us. The stories of the yuraq makes it interesting and enjoyable. When songs are made for a first dancer, they are made imitating the characteristic of the person or the child. Each person is observed for the things they like to do or have done in the past. The songs are then created with that thought to match the person and it becomes that person's song and dance. Sometimes the songs and dances are the family song and dance carried on and handed down. It is good for the soul and the family groups. It is one way to heal the heart and everyone for the loss of that person.

How to teach ilunguryaraq:

Songs can be carried on by the bilingual teachers who know them. Some are recorded in a video and can be found on line through YouTube. Boys are taught to become drummers and girls will dance behind the boy/man dancer in front. There are protocols of yuraq/dance that can be taught. It is to honor the Ellam Yua, Spiritual Being, when these songs are danced. Girls need to wear qaspeq and gloves for practice. Boys drum and are not required to wear qaspeq but when they are at curukaq event, then it is nice to see them in the men's qaspeq. They are to learn the songs; first comes the chorus, then verse, chorus, 2nd verse, and chorus again. The chorus can be repeated when the encore (pamyua) is shouted out by the audience. When a song and dance is enjoyed, "pamyua" is shouted out in order to repeat the song and dance. The song and dance continue until there is no more encore shouted out.

QINUUNANI (Social Management)

I will interact well with others

- Demonstrate strategies for collaborating with peers, adults, and others in the community to move group efforts forward
- Offer and accept constructive criticism in order to make improvements
- Work to maintain an objective, non-judgmental tone during disagreements

Student Activity:

Interview Elder drummers to learn how to drum for the boys. Girls can interview the women dancers to learn the protocol of the yuraq. Learn your family songs. When are you supposed to yuraq when it is a family song?

ELDER WISDOM

Stories of a person are told through yuraq/dance. Enjoying and having fun at the celebrations will enhance our lives as well as keeping the traditions alive. It is very important to keep our traditions alive so that we will know who we are. – Yurliq Nita Rearden

I will work on having constructive relationships

- Understand the benefits of setting limits for themselves and others (boundaries)
- Practice strategies for maintaining positive relationships (e.g. pursue shared interests and activities, spend time together, give and receive help, practice forgiveness)
- Understand the value of mentors

Student Activity:

Practice a song and dance to enjoy the motions. Find out what the motions mean to a song and dance. Do they tell a story? What is the story about, especially for the family songs? Is it a fun song or a serious one? Why are some silly?

I will deal with interpersonal conflicts constructively

- Analyze how listening and talking accurately help in preventing and resolving conflicts
- Apply skills and strategies needed to manage intimidation, avoid and escape violence, and maintain personal safety

- Access conflict resolution and problem-solving resources (i.e. security, trusted adults, peer mediators, counselors)

Student Activity:

One conflict that is noticeable of the dancers at the hall is when there is someone wanting to dance to any of the songs without understanding who or whom the song and dance belongs to. It used to be that a particular family song and dance was danced by only the family and extended family. Find out if this is still practiced? One of the reasons for watching, it was to enjoy the dancers making gestures with your head following the beat of the drum. Then at times, there are people who watched their friends and other families saying, "he has not come to it yet," or "he made a mistake." This means that they are going to dance continually until audience is satisfied. It would be nice to learn the protocols of yuraq/dance for family members. Also learn how to be in the audience by enjoying songs and their gestures. It is a treasured way to know of other people's song and dances. Learn to respect the family songs and dances.

QANERKIURYARAQ: *Ability to make a speech at a gathering.*

At the gathering of the curuqaq, the welcome address is said by the leader. Then, spiritual words are spoken by a spiritual leader requested by the leader. Next are the announcements by the village cop for the safety of the guests and the whole village. They also provide phone numbers in case there is an emergency if something happens. These speeches are short and to the point. Once this is done, the yuraq leader announces the safety of the building, where the bathrooms are, and expresses to everyone how our ancestors will be watching us or being with us while we are having a great time. It is important also to recognize those who have departed most recently. It is to honor all of them. At times it is very emotional but it is also very gratifying to know we are not alone while we enjoy one another through the dances. Lastly, the first family group dancers are announced to get ready to present their first dancer. What an organized and great way to begin the evening. If I have forgotten, please add to this story. This is usually the last words we hear. *"Let's enjoy one another and if you want to, yuraq with us."*

How to teach qanerkiuryaraq:

At the school, we can assign students to act as a leader of the village to make announcements. Another job could be to say some spiritual words. Then, choose someone to act out as a village public safety or VPO. Create speeches of their duties. Another might be a health aide for emergency announcements and phone numbers to call. Lastly, there could be family members who are going to introduce their first dancers. All of these need to be practiced first before they will be comfortable doing them during community events. It is a good practice to write out their speeches. Taking turns saying their speeches will help them get comfortable in speaking.

QINUUNANI (Social Management)

I will interact well with others

- Demonstrate strategies for collaborating with peers, adults, and others in the community to move group efforts forward
- Offer and accept constructive criticism in order to make improvements
- Work to maintain an objective, non-judgmental tone during disagreements

Student Activity:

Discuss in class who will begin the process of making speeches. These should be done just as well as the community members who actually do the speaking. Make a list of what jobs need to be done, then do a writing of their speeches. You may need partners to work on the speeches. Write well and to the point.

I will work on having constructive relationships

- Understand the benefits of setting limits for themselves and others (boundaries)
- Practice strategies for maintaining positive relationships (e.g. pursue shared interests and activities, spend time together, give and receive help, practice forgiveness)
- Understand the value of mentors

Student Activity:

Maintain positive statements of the speeches. Make it as if it is real. Each student should practice speaking.

I will deal with interpersonal conflicts constructively

- Analyze how listening and talking accurately help in preventing and resolving conflicts
- Apply skills and strategies needed to manage intimidation, avoid and escape violence, and maintain personal safety
- Access conflict resolution and problem-solving resources (i.e. security, trusted adults, peer mediators, counselors)

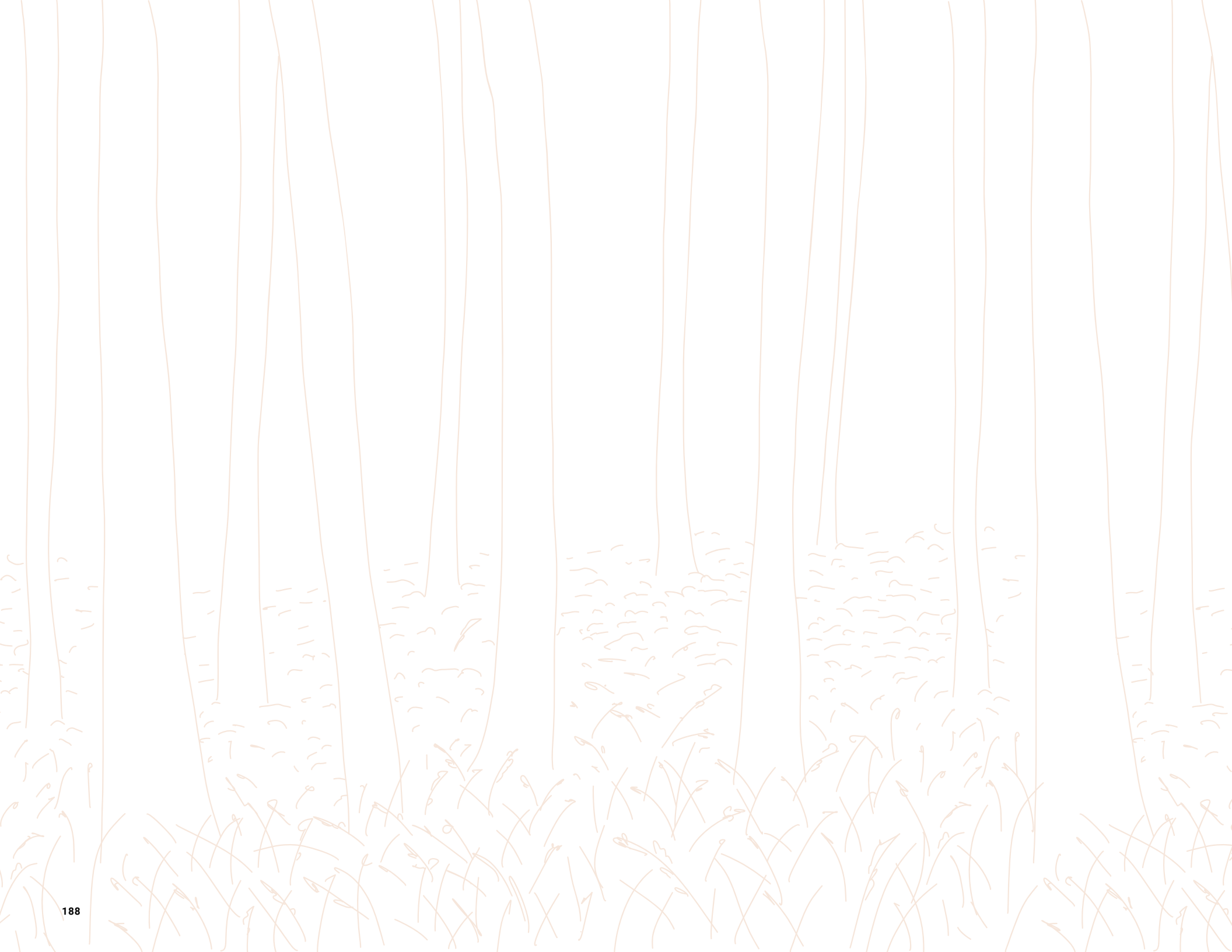
Student Activity:

Once speeches are written, practiced and memorized, then students are really ready to present to the community in real curuqaq. When the community is ready, invite them to the school for a real yuraq. Those with assigned roles who are involved in an organized curuqaq will make their speeches. The drummers should begin slow and easy first, then with words. Begin singing. Have fun and do it with enjoyment. Make the event enjoyable as well as fun. Good luck!

ELDER WISDOM

Yuram qania. Meaning of the yuraq/dance is very important to learn and understand if we want it to continue for the next generations. Following the protocol is important to make it a fun, enjoyable, and safe for everyone. Doing it right just like our ancestors have taught us is utmost important to keep our culture alive and well for many years ahead.

– Yurliq Nita Rearden



PULASARAQ

Grade 11-12

Family

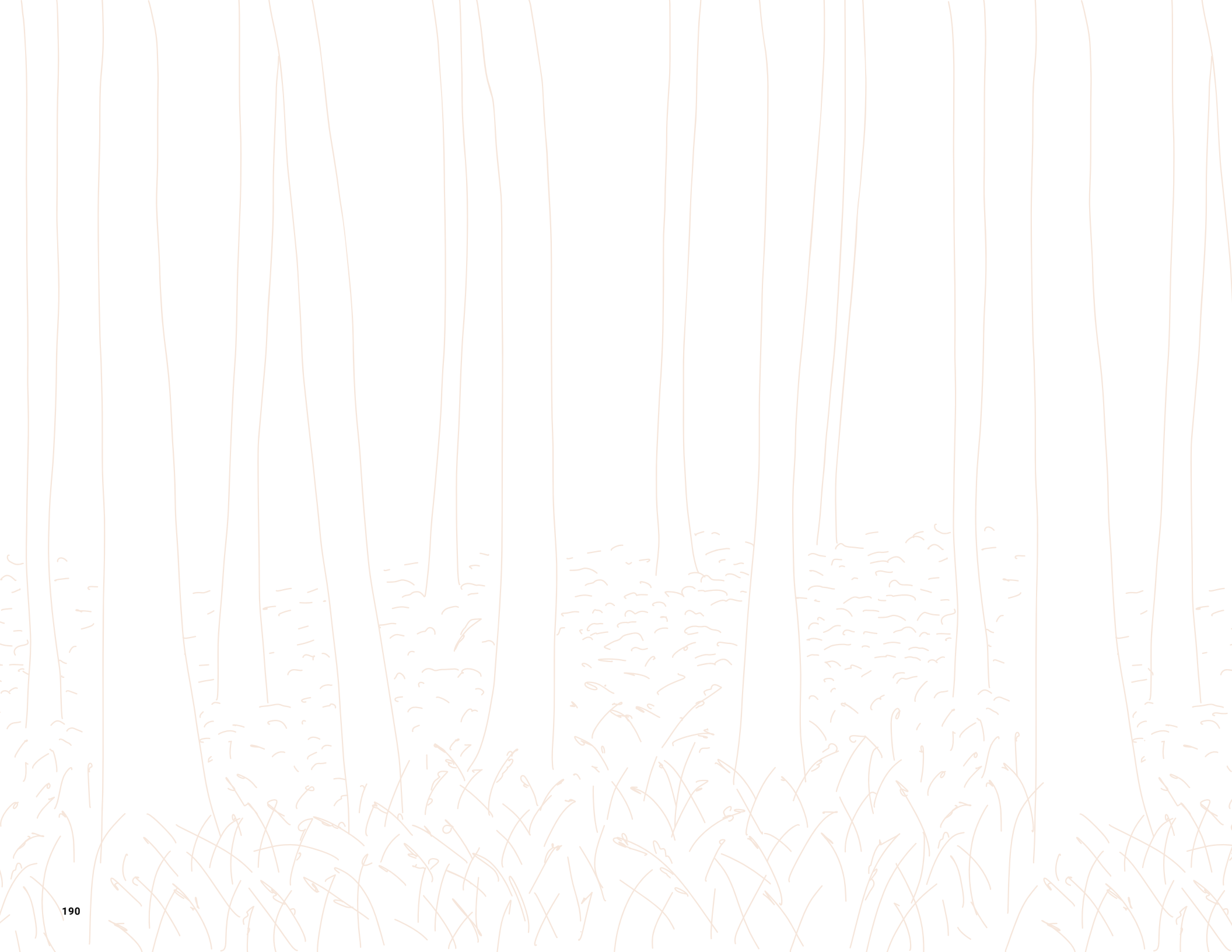
Subsistence

Native Youth Olympics

Curukaq



11-12



Family

Unit 1 CELLANGLUNI – Self Awareness

Cellangluni is the moment we feel what is going on. In our Yup'ik way, we do this by being grounded in our environment/nature and surroundings/weather and aware at all times.

Unit 2 ELLUANGCARLUNI – Self Management

Elluangcarluni is when we reassess our emotions and behaviors. In our Yup'ik way we do this by remembering the teachings of our Elders and use those stories to help us reflect and self-correct to increase our ability to correct bad behaviors and reset goals.

Unit 3 MURILKELLUNI – Social Awareness

Murilkelluni is to understand the feelings and perspectives of others. In our Yup'ik way we do this by learning from our Elders and show care in a positive way. We speak to others in a loving, caring way and with compassion.

Unit 4 QINUUNANI – Social Management

Qinuunani is a way of handling our emotions in social settings in a quiet manner with deep concern for the relationships we have with others. In our Yup'ik way we do this by building upon the healthy way of living and being, seeking help from Elders to handle conflict in a caring way and seeking support from those who show examples of living a quiet peaceful life.

TAKAQIYARAQ: *The process of respecting others or intimidated by honoring those who are respected.*

RESPECT is a universal value. But in the Yup'ik Yuuyaraq, it identifies ways of doing not just mentioning it. It is an action word. When you respect an Elder, you listen to their encouraging words, you hold their hands, you obey. When you respect others, you don't talk about them in public. When you respect nature, you don't bring trash to it. When you respect a subsistence animal, you take care of it, and/or give it water when you catch it, saying, "thank you for giving yourself to us." You do not boast about catching an animal. You keep quiet when someone tries to argue with you. You don't talk back to your parents when they correct you. You don't post negative words on Facebook. You show respect by your actions.

How to teach takaqiyaraq:

Practice how to give to an Elder, visitor, stranger, community member, or anyone older than you, not just once, but monthly or weekly. Sometimes daily. When you help by taking trash out or getting ice for water, you do not expect payment in money. You do it for kindness. Payment comes back in your lifetime in something you may lack; be it material, machinery parts, subsistence, love, kindness, or in a spiritual way. It builds self-esteem being a part of the community. Trust in giving.

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Describe how changing their interpretation of an event can alter how they feel about it
- Use self-reflection to make sure their emotions are in line with the truth of a situation
- Acknowledge an emotion and determine the appropriate time and place to safely digest it

Student Activity:

Making changes can be hard especially if you are used to doing chores for others only when getting paid. How about changing it by doing it out of respect for them. If it's hard, try practicing respect to nature first, picking up trash in other people's yards without being told. How does it feel when you complete your

task? Write down how hard it was to change from being paid to not being paid, doing it out of respect for them. Respect means you do not ask for pay.

I am aware of my traits, know what I do well, and know what areas I can work on

- Find and enhance an affinity
- Identify the skills and credentials required to enter a particular profession and begin to prepare accordingly
- Show self-esteem based on accurate assessment of self

Student Activity:

Assess yourself on how much you know about respect and what it really means in a Yup'ik culture. Discuss and make a list of what things in your life you have not done. Then make a choice to try and accomplish respectfully. How do you show respect on social media especially on Facebook?

I am aware of the support I have around me

- Activate community resources to help them achieve their goals
- Access safety networks for self and others
- Have constructive support systems in place that contributes to school and life success

Student Activity:

Identify what Yup'ik skills you are good at. List things you can do; be it hunting, crafting, cleaning, cooking, reading in Yup'ik, and so on. Think of something you learned from your parents. Gather materials and make it, then go give it to someone you don't know well. Did it make your self-esteem higher? How can you build your self-esteem in learning to respect others/nature/animals/strangers/world in what you do?

I am aware of and accept my responsibilities

- Realize the level of control they have over their own lives and act accordingly
- Take the role of a personally responsible citizen promoting the betterment of the community

Student Activity:

In this age and grade level you are considered an adult. You have learned to be on your own, making choices for yourself, and taking responsibility. What are things you can take on your own account to do for the betterment of your community? Create a list.

ELDER WISDOM

Martha Jacob Keene of Akiak, Kasigluk, Alaska loved to invite all sorts of people in her village when they land for work, visiting relatives, or other things. She mentioned her dad had told her to keep the tradition of always feeding strangers in her village. She practiced this value of feeding all alaneqs/visitors all her life. This is truly a respectfulness toward people.

– Yurrlig Nita Rearden

QIGCIKIYARAQ: *The process of respecting everything and everyone around you.*

Those who respect understand that everything placed on earth has awareness. The value of respect is acted toward animals, Elders, nature, other people, strangers, environment, water, weather, deceased people, and living and non-living things. It stems from the circle of harmony to land, spirituality, and people. You do things to make it happen, not preach about it.

How to teach qigcikiyaraq:

Strong faith helps us gain respect. It starts in the family first from the beginning of a babyhood to childhood to adulthood. Respect is modeled in Elders who learn to respect all things, living and non-living on earth. Then, believing in this, respect is taught by modeling it. The idea of repeatedly saying to kids to “respect” does not seem to sink in or be retained. It makes sense in modeling and telling stories that teach it. This is a cultural way of teaching respect. By this age, modeling to younger kids is crucial.

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Describe how changing their interpretation of an event can alter how they feel about it
- Use self-reflection to make sure their emotions are in line with the truth of a situation
- Acknowledge an emotion and determine the appropriate time and place to safely digest it

Student Activity:

Self-Reflection: Write a story of what things you were taught as a child in your family when going out to go fishing, berry picking, or on a camping trip. Where did the respect for family, nature, animals, water, or land happen? What things did you do?

I am aware of my traits, know what I do well, and know what areas I can work on

- Find and enhance an affinity
- Identify the skills and credentials required to enter a particular profession and begin to prepare accordingly
- Show self-esteem based on accurate assessment of self

Student Activity:

Visit your writing reflective piece. What are things that are missing for you to work on? You might want to ask an Elder or an adult to help you out to come up with what other things you can gain to work on.

I am aware of the support I have around me

- Activate community resources to help them achieve their goals
- Access safety networks for self and others
- Have constructive support systems in place that contributes to school and life success

Student Activity:

Everybody needs someone to talk to even adults. In your community, who do you go to for support in things that you need to learn from? Get in a circle with every student. Teacher brings out a ball of yarn. Start a spider web by throwing the ball to the person across from you. Hold on to the end of the yarn and let it spread from one person to the next by stretching it until everyone has a turn. But, when a student receives the ball of yarn they need to mention a person who they have as their support person in learning about respect before tossing it to the next person. Make a list of the names.

ELDER WISDOM

Giving away the whole of the first catch is highly respected as it touches upon more than just generosity. While hunting and gathering provides our bodies nutrition, other important values are learned and practiced: loving, gratitude, respect, generously sharing, harmoniously living with others, and conservation to name only a few.

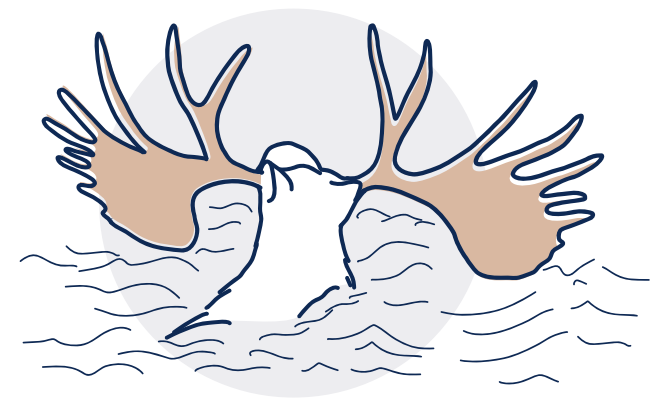
– *Calricaraq*

I am aware of and accept my responsibilities

- Realize the level of control they have over their own lives and act accordingly
- Take the role of a personally responsible citizen promoting the betterment of the community

Student Activity:

Self-assessment: What are the expectations of a community respected citizen? Make a list of ways to respect all things and work to do complete all of them. Cross them off your list as you accomplish them. How did it feel to do the ones you have not done? Will you be able to continue in your life by doing these things to make peace, kindness, and be a compassionate person?



ELLANGCARIYARAQ: *The process of making one instill awareness, to teach a lesson, and to have a lasting memory*

When a baby suddenly stops crawling or walking and quietly stays still for a moment, it is called “ellangartuq.” At that moment the baby is aware of their surroundings. Later in life they will be aware of everything around them. During this time and all the way to the adulthood, the process of always be aware is taught. It takes a lot of lessons so that they will be remembered for life. Being aware and having awareness practiced helps to gain knowledge and skills of how to tell the stories, be wise, carry wisdom, know what is right and wrong and be able to figure what may happen, be creative, know how to say things at the right moment, predict weather, be a thinker, know when to be quiet, be a problem solver, and forecast the future.

How to teach ellangcariyaraq:

Lessons to be aware are taught through stories, advices, values, and when a person misbehaves. Awareness taught includes ourselves, surroundings, environment, weather, families, subsistence seasons and monthly occurrences of events, new occupants of our villages, and the worldwide. Instructions includes listening and observation skills, thinking about your behavior, how to change it, and often times to accomplish something worthwhile be it changing self, crafts, and keeping busy at subsistence seasons.

ELLUANGCARLUNI

(Self Management)

I can manage my emotions in a way that is constructive and appropriate

- Demonstrate reframing skills to promote resiliency and optimism
- Incorporate personal management skills on a daily basis and demonstrate effective emotional management as a way of being

Student Activity:

Draw a picture of something you became aware for the first time or being with someone. For instance, it may be in your grandmother's house. You remember where things belonged inside the log cabin home. Or you might remember your first airplane flight, boat trip, or camping trip. What was your surrounding like?

I can act in an honest manner

- Show authenticity in their behaviors
- Act with a correlation between their words and their actions (walk the talk)

Student Activity:

Doodle activity: Students will follow your directions while they draw lines on a white paper. It's called doodling. You may say, start on 1 corner of your page and you will draw up toward the top making zigzag lines. Keep going and make a circle, then, 5 smaller circles without lifting your pencil. Now make a square, a triangle, and go to the right corner of the bottom page. Make a long line and see if you have room to create a kite without lifting your pencil. Stop. Try another one with different directions.

I can make good decisions

- Apply decision-making skills to foster responsible social and work relations and to make healthy lifelong choices

Student Activity:

What are healthy lifelong choices we need to make in order for our community to be a safe place? List and discuss.

I can set and achieve goals that will help me to be successful

- Set a post-secondary goal with action steps, timeframes, and criteria for evaluating achievement
- Demonstrate an understanding that goal setting promotes lifelong success

Student Activity:

If you gain awareness in your Yup'ik life, what will it bring to you? What will you become or wish to become in life that serves good choices in a career?

ELDER WISDOM

Learn as many traditional stories as you can. One book that is helpful for awareness is called: *Ellangellemni: When I Became Aware*, by Eliza Cingarkaq Orr, Ben Orr, Victor Kanrilak, Jr. and Andy Charlie, Jr. Tununak people. Do you know any of these stories or others? How about from the Yup'ik Lore Book? Remembering stories and being able to retell it is a gift to know how and to help us be aware of the history of our people.

– Yurrlig Nita Rearden

MURILKISTENGURCARAQ: *The process of learning to become observant, attentive, accountant, and supervisor or overseer.*

One who has become observant will show their skills in doing something crafty on their own. Be it, sewing something in cloth or fur, carving a spear or harpoon or atlatl, or even cutting fish or butchering a seal after watching an adult giving directions to someone else. You attentively watch how it is done, then when you come across doing it yourself you remember the steps from your memory and are able to do so. A skill that was practiced in many homes and qasgiq/communal men's house. Others' can figure out from a finished product without being instructed because this is the skill well practiced. Becoming observant of the weather, nature, changes in the environment in all seasons is well practiced to determine when each season will occur or when fishing and berry picking will occur. Ancestors knew well what was going to happen because of their ability to forecast by the plants, ice, snow, and clouds.

How to teach murilkistengurcaraq:

Model how to do an art activity or any subsistence activity, have the students observe first. When an object is completed, ask students what were the first, second, third steps and so on to finish the project. Have them practice this without much direction. See if they can do it by observing only. When they get stuck, ask what do you think is the next step. This is the only way to learn. How often are students able to be attentive without interruptions. By this age group, they are supposed to be able to do it as an adult. Also, have students learn to observe and forecast weather.

ELLUANGCARLUNI (Self Management)

I can manage my emotions in a way that is constructive and appropriate

- Demonstrate reframing skills to promote resiliency and optimism
- Incorporate personal management skills on a daily basis and demonstrate effective emotional management as a way of being

Student Activity:

Imagine you are in a qasgiq/communal men's house or in a women's house helping your parents create an object you wish to make. If you have already observed and know how to be attentive, list some. Discuss how to do it step by step until it is completed. Or look at a weaving art kit. How to weave a grass basket. How is it done? Where does a weaver start? OR become a weather forecaster. Go out and observe the clouds and which direction the wind is blowing, forecast what may happen in the afternoon or evening. Record.

I can act in an honest manner

- Show authenticity in their behaviors
- Act with a correlation between their words and their actions (walk the talk)

Student Activity:

Create an art piece: weaving a basket, making a yo-yo, carving an ipuun/ladle, making a small sled, wooden model, making a mangaq/fishing hook, knitting a hat, etc. Have you observed your parents or any artists on how to make any of these? How observant are you of the ice forming or during break up? Do you know types of ice?

I can make good decisions

- Apply decision-making skills to foster responsible social and work relations and to make healthy lifelong choices

Student Activity:

Teach a small art project to young children. How about making paper airplanes? At the end have a contest of how to throw them and who will go furthest than others. How about other art that you come up with your own? Teach it after you try it out. Watch how children learn.

I can set and achieve goals that will help me to be successful

- Set a post-secondary goal with action steps, timeframes, and criteria for evaluating achievement
- Demonstrate an understanding that goal setting promotes lifelong success

Student Activity:

In every career, it is good to have artful skills to do no matter what. Which Native arts will you choose to carry on with your life in your career? Is it sewing, beading, yo-yo making, carving, or others? How about other artful ideas that you will carry on such as painting, pencil drawing, sculptures, knitting, crocheting, and so on? It is good to carry through with skills as long as you live besides your career?

ELDER WISDOM

Having skills in life is very resourceful. Being able to do things helps in life when you either become alone. Knowing how to do skills helps with your loneliness and not having nothing to do. It is better to do with your hands. Elder's suggestion. My mother Pauline Hunt says, "cauralleq assingruuq." Doing things continuously is a lot better.

– Yurliq Nita Rearden

ANGLICARIYARAQ: *The process of learning to raise a child or taking care of a small animal to adulthood.*

It is the responsibility of a human being to raise a child to the best of their ability. Safety comes first, love, constant care, compassion, home, food availability, clothing, and without lacking anything to raise a child, work. Yup'ik values embedded are the foundation of raising a child.

How to teach anglicariyaraq:

This process of learning to raise a child can be offered in a parenting class. The responsibility falls on the student and their parents for guidance. Section 3 in Calricaraq has information on anglicariyaraq. It begins with teaching about love. There are rules to follow for taking care of an infant on page 23. Then continues on how to engage children with daily activities. All sections from 3.b. - 3.g would be daily discussions for raising a child at home. These could include other suggested by the parents to raise a healthy child that is loved but not spoiled. Imagine how smart this child can become in a healthy life style.

ELLUANGCARLUNI (Self Management)

I can manage my emotions in a way that is constructive and appropriate

- Demonstrate reframing skills to promote resiliency and optimism
- Incorporate personal management skills on a daily basis and demonstrate effective emotional management as a way of being

Student Activity:

Kenka or kenkiyaraq is teaching about love. What do you think is love? What is the meaning of love in raising a child verses adulthood? Discuss the real meaning of love to one another and how you show love to someone else, not a girlfriend or boyfriend, or parents.

I can act in an honest manner

- Show authenticity in their behaviors
- Act with a correlation between their words and their actions (walk the talk)

Student Activity:

When you love a pet, what do you do to take care of it? The term, "love your neighbor the way you want to be loved" means what? Discuss the meaning of this term.

I can make good decisions

- Apply decision-making skills to foster responsible social and work relations and to make healthy lifelong choices

Student Activity:

On page 25 of Calricaraq there is a term in e: Yurnakumalria anglituuq yuucini = excessively protected children become self-centered. What does this mean? Discuss this with an adult or an Elder. What are you to do to make sure this is avoided?

I can set and achieve goals that will help me to be successful

- Set a post-secondary goal with action steps, timeframes, and criteria for evaluating achievement
- Demonstrate an understanding that goal setting promotes lifelong success

Student Activity:

Learn the best ways to raise a child or make changes of yourself on how you will raise your own children when the time comes. It is a good thing to learn now before you reach that time. These will become your goals as a parent. Calricaraq has many ideas to discuss. Understand them what they mean for a Yup'ik family. Our ancestors used these traditional ways that can be used in the modern days too. They are good things to know and to practice for our future leaders. Section 3 Calricaraq has an abundance to teach.

ELDER WISDOM

"It is easier time for the parents to train up their children while they are in the early childhood development stages than during the young teenage years. Parents can fill the small child's brain with all these lessons of healthy living during the early childhood years without any hindrances to their learning." – Elsie Jimmie, Kwigilingok (Calricaraq)



AKINAUNRICARAQ: *The process of learning how NOT to get even with, pay back, or talk back.*

In the Yup'ik values, Elders taught us that when you pay back or talk back, something unfortunate could happen to you. It was best not to say a word or get even with. Taking control of your mouth and self was a way not to hurt other's feelings. Learning these steps can save you from harm.

How to teach akinaunricaraq:

A good characteristic of a Yup'ik child or young adult is one who listens well, stays quiet, and pays attention at all times. They were taught to be that way so when they go out in nature and around animals, they will have developed good listening skills. They can hear the footsteps of an animal as well as small noises they make.

Keen listeners can hear a long way out and recognizes different types of noise. Teaching NOT to answer back when someone says wrong things to you, says it in an angry manner, or make comments that may not be true, but to stay positive. You let the person keep talking. This is in hopes this person will correct their own behavior by realizing that they are wrong in what they have said and done when no-one replies. It is in hopes they will understand they are not accepted for what they did. Instead you think of a story to correct their behavior or say something constructive or show sympathy that will help them to think it over. It is a tough thing to do but with practice, it can be done.

MURILKELLUNI (Social Awareness)

I care about the feelings and viewpoints of others

- Differentiate between the factual and emotional content of what a person says
- Express empathy towards others
- Value and learn from the perspectives of others

Student Activity:

A good thing to practice in class is trying not to answer a person when they say something in anger. Create a role play for students to practice coming up with stories about listening to a person in anger or when they are upset. What are the best words to use to stop the person before you reply in anger too?

I care about others and do my part to make my community better

- Participate in activities that show they are agents for positive change within their community/world
- Analyze their responsibilities as involved citizens of a democratic society

Student Activity:

Look up Raven stories that are tricksters. These can include, *Tulukaruller: The Mischievous Raven* p, 258-271 or *Ellangellemni: When I Became Aware* by Eliza Orr. Read the story and see if you can create a play from it.

I care about and respect the individual differences of others

- Evaluate strategies for being respectful of others and opposing stereotyping and prejudice
- Evaluate how advocacy for the rights of others contributes to the common good
- Show sensitivity to the cultural setting they are in and a willingness to adapt as necessary

ELDER WISDOM

Yuum pingraaten, ilangcikiiki. No matter what others do to you, leave them alone.

– Theresa Moses' last word wishes she left to her children, Toksook Bay. From Byron Nicholai's song.

Student Activity:

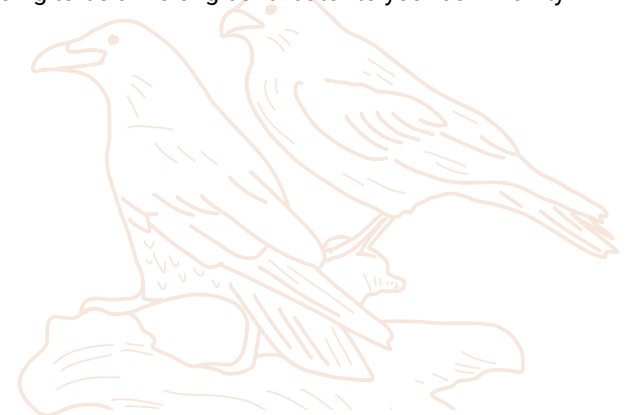
How do you want youngsters to learn to respect others? Make a list and create posters for your school. Make them for the entryway, lunchroom, gym, library, hallways, locker rooms, lockers, bathrooms, and other places you can think of in your school.

I care about how I perceive others and how they perceive me

- Recognize and respond to social cues in a manner that contributes to their life-long success

Student Activity:

Make a self-portrait using pencil, crayons, colored pencils or painting. Write a poem of how you are going to be a lifelong contributor to your community.



IKAYUUCARAQ: *The process of learning to be helpful without being told.*

Helping others is done in many ways. It could be as simple as calling a person who is lonely, alone, or needing a friend. It could be helping with house chores, babysitting, or giving a hand to an Elder. It could be visiting someone who lost a relative. It could be being a community health aide, checking mail, going to the store, or helping with bringing boats to the river after break-up. There are many ways to help those who need it.

How to teach ikayuucaraq:

Helping others without being told is a true value. The best way to learn how to help others is actually doing something for them. It is a way of learning to be respectful, a better person, and one that won't be forgotten. A helpful person with good characteristics is one that everyone remembers. Elders are usually so thankful that they don't forget who helped them when they needed help the most.

QINUUNANI (Social Management)

I will interact well with others

- Use assertive communication to get their needs met without negatively impacting others
- Empower, encourage, and affirm themselves and others through their interactions

Student Activity:

Discuss in class and make a list of those who are widows and widowers. Those who are alone in the village. Discuss ways of helping those in need. What is it you are going to do to help them? Make a helping community chart.

I will work on having constructive relationships

- Actively participate in a healthy support network of valued relationships
- Independently seek out relationships that support their development through life

Student Activity:

How do you make a new friend? If there is a new student in your school how would you help that student get acquainted with the building, the teacher, or with new friends. Make a list and discuss which ones to use, which to use in another day or season, and which ones to practice for the betterment of becoming a nice human being.

I will deal with interpersonal conflicts constructively

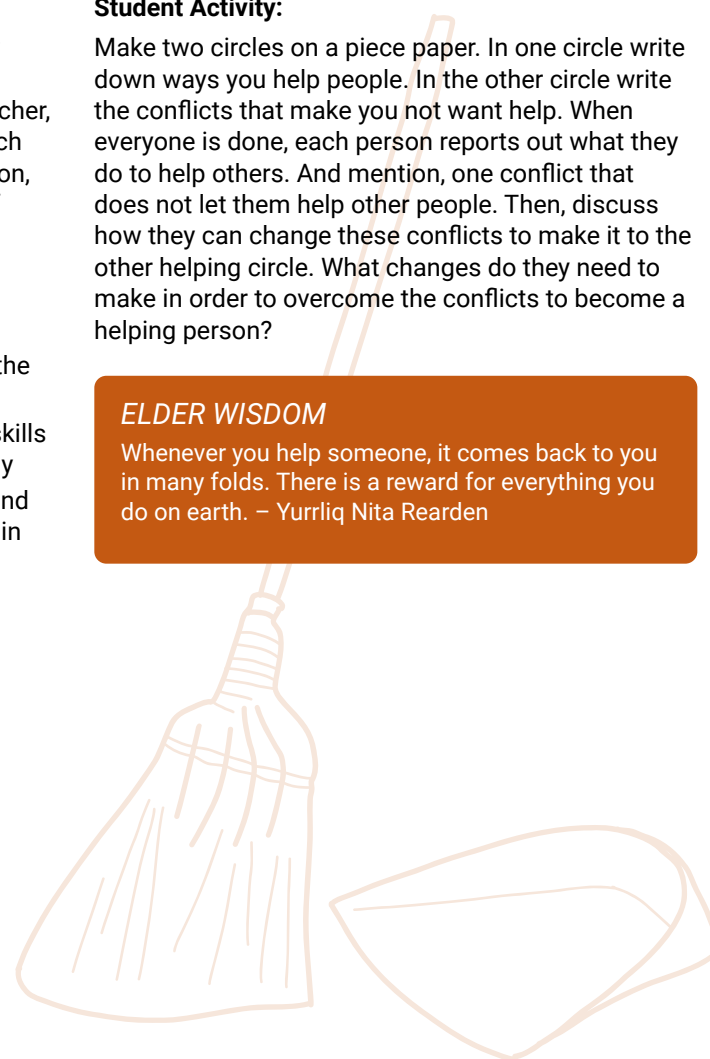
- Demonstrate an ability to co-exist in civility in the face of unresolved conflict
- Use prevention, management, and resolution skills to resolve interpersonal conflicts constructively
- Evaluate and reflect on their role in a conflict and utilize this information to better their behavior in future conflicts

Student Activity:

Make two circles on a piece of paper. In one circle write down ways you help people. In the other circle write the conflicts that make you not want help. When everyone is done, each person reports out what they do to help others. And mention, one conflict that does not let them help other people. Then, discuss how they can change these conflicts to make it to the other helping circle. What changes do they need to make in order to overcome the conflicts to become a helping person?

ELDER WISDOM

Whenever you help someone, it comes back to you in many folds. There is a reward for everything you do on earth. – Yurrlig Nita Rearden



QULIRIYARAQ: *The process of telling a good story or a legend with details and description.*

Practicing telling a good story helps us learn new vocabulary and how to describe places, things, and people. It is a great activity to do. If you grew up with someone telling you stories, it was entertaining and unforgettable!

How to teach quliriyaraq:

Telling stories enhances our lives. Storytelling is an art and a tradition of the Yup'ik people. Listen to an Elder with a detailed story that they can tell. Practice retelling the story. To help you remember, you can create puppets, do a theater, drama, read aloud, or create scenery to learn about the story. You can use a story knife too. That was a way for the Yup'ik children to practice telling a traditional story. String stories is another way. Storytelling is a way to quiet down everyone, to be focused.

QINUUNANI (Social Management)

I will interact well with others

- Use assertive communication to get their needs met without negatively impacting others
- Empower, encourage, and affirm themselves and others through their interactions

Student Activity:

Art activity: Choose a traditional Yup'ik story. Create puppets for the characters of the story. Make sure the story you choose has a few characters to create puppets. A book to use is *Anguyiim Nalliini/Time of Warring: The History of Bow-and-Arrow Warfare in Southwest Alaska* by Ann Fienup-Riordan and Alice Rearden. How war began is a good story to start with on page 63. Create puppets to tell the story in a play. Create conversations to make it interesting. You can create the way you want to, to tell the story.

ELDER WISDOM

"In the past a Yup'ik person who had great faith and pride in himself would know who he was and would lead a productive life...If one has great confidence in the indigenous way of life, one's life will be worthwhile."

– Paul John, Tooksook Bay

I will work on having constructive relationships

- Actively participate in a healthy support network of valued relationships
- Independently seek out relationships that support their development through life

Student Activity:

If you lived during the war time, how would you have created relationships to keep peace? If you are going to end the war, what would you do? You might discuss this in your class and create a good way to end a war from your story. Suggestions might be creating a new dance/yuraq, a feast with different foods, or giving up a land to the enemy you had war with.

I will deal with interpersonal conflicts constructively

- Demonstrate an ability to co-exist in civility in the face of unresolved conflict
- Use prevention, management, and resolution skills to resolve interpersonal conflicts constructively
- Evaluate and reflect on their role in a conflict and utilize this information to better their behavior in future conflicts

Student Activity:

Read the book to learn what conflicts the people faced during the war time. Read page 65 on the conflict Between Yukon and Coastal People. Discuss what these conflicts were. How were they resolved? What would you do today to resolve them if they happened in your time? When you face conflicts it is good to keep on going or is it better to resolve, forgive, and keep on moving forward? Discuss what to do when you come across to make your life a better place to be.



CEÑINGQAURYARAQ: *The process of learning how well to stay visited in another person's house or village.*

This is known with great respect to the occupants not to interrupt what is going in the home when a person visits. The person answering the door who use the word “waqaa” knew what it meant but not address it or say it. The word, “waq” or “waqaa” really means “what is the purpose of you being here?” “what can I do for you?” Today, we use this term to say, “hello” to greet one another. Ceñingqauryaraq may be just to visit, to see a friend, or it could be when there is a celebration of a birthday, visiting the person who just left the family, or going to another village to see another relative, friend, or attend funeral services.

How to teach Ceñingqauryaraq:

When a young person visits another home, they should know how to visit. But, when they visit another village, it should be addressed and talked about how they can behave. They need to follow the same rules they learned in their homes. “Do not misbehave or do anything wrong because you will embarrass me when you do.” Keep your well mannerism up in front. When you do this right, you are welcome again to come back and visit. Practicing takes some time and we can do this as if the school is a place to visit.

QINUUNANI (Social Management)

I will interact well with others

- Use assertive communication to get their needs met without negatively impacting others
- Empower, encourage, and affirm themselves and others through their interactions

Student Activity:

Develop a play of visiting a family or a home of your friend. Use the word, “waqaa.” Instead of answering “hello” respond in a traditional manner like “casit” what is your purpose for coming? The visitor learns to answer in a way that allows him/her to say something that they came in for. It could be “ellmikun” meaning for no particular purpose or for one’s own reason. Or it may be, I come to borrow, I came to ask for something I am lacking, I came to help, I am here to assist you. Use your Yup’ik terms to explain what you came for. Makes more sense in Yup’ik. Practice, practice for Elder speaking Yup’ik.

ELDER WISDOM

“Please take back what you have learned and teach it to your children. When we become older, we will remember what we have been told.”

— John Ap’acuar Nicholas, Kasigluk

I will work on having constructive relationships

- Actively participate in a healthy support network of valued relationships
- Independently seek out relationships that support their development through life

Student Activity:

Using Yup’ik words is the right form of answering that allowed you to use your mannerism. Practice this process of learning how to answer to help you learn. When you learn this process you will be able to learn how best to answer in English too.

I will deal with interpersonal conflicts constructively

- Demonstrate an ability to co-exist in civility in the face of unresolved conflict
- Use prevention, management, and resolution skills to resolve interpersonal conflicts constructively
- Evaluate and reflect on their role in a conflict and utilize this information to better their behavior in future conflicts

Student Activity:

When we went to English schooling, we faced conflicts. Conflicts of visiting historically was children were not allowed to visit teacher housing during the time of Bureau of Indian Affairs school days. Discuss how it is today. Is it still a conflict and how often can you visit? What are the rules/alerquutet to visit others, especially your new visitors? One example is we are not to visit too often, respect the person who is new to the village, let them know they can also visit our homes, working parents get tired and so do teachers, what are safe things to do? Discuss and make things right for everyone.



Subsistence

Unit 1 CELLANGLUNI – Self Awareness

Cellangluni is the moment we feel what is going on. In our Yup'ik way, we do this by being grounded in our environment/nature and surroundings/weather and aware at all times.

Unit 2 ELLUANGCARLUNI – Self Management

Elluangcarluni is when we reassess our emotions and behaviors. In our Yup'ik way we do this by remembering the teachings of our Elders and use those stories to help us reflect and self-correct to increase our ability to correct bad behaviors and reset goals.

Unit 3 MURILKELLUNI – Social Awareness

Murilkelluni is to understand the feelings and perspectives of others. In our Yup'ik way we do this by learning from our Elders and show care in a positive way. We speak to others in a loving, caring way and with compassion.

Unit 4 QINUUNANI – Social Management

Qinuunani is a way of handling our emotions in social settings in a quiet manner with deep concern for the relationships we have with others. In our Yup'ik way we do this by building upon the healthy way of living and being, seeking help from Elders to handle conflict in a caring way and seeking support from those who show examples of living a quiet peaceful life.

ANGUNGNAQSARAQ: *The process of being a subsistence provider, a nukalpiaq.*

Traditionally, boys were taught early on how to become a provider for the family especially if they are first born. First born carried the duties of a true nukalpiaq as well as many duties recognized by community members. Leadership in hunting is taught that produced a leadership in the community too. They are well respected. Today, nukalpiaq term is used for the first catch of a child.

How to teach angungnaqsaraq:

Nukalpiaq is the term for a respected person, a leader, and one who is trained to care for the community. That is the reason why boys became men as soon as they were taught to hunt, care for their catch, and distribute to members of the community. Nukalpiaq is an honored person in the community, but today that

term has changed to call a young boy, nukalpiaq only for catching the first animal even a bug. A young boy used to be prepared in such a way of how to listen and be quiet in nature, to animals, how to get up early in the morning and to go outside to observe the weather, how to take care of their hunting equipment, and how to take care of their catch no matter how small or large. Skills had to be learned before earning the name “nukalpiaq.” Recognition of a good hunter as a provider was the utmost important event of a boy. They were addressed as men, men of charge, men of success, and men of honored provider. These terms can transfer to high school graduates but, expect and challenge them to go on to further education, trade training, or become responsible men and women of the village.

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Describe how changing their interpretation of an event can alter how they feel about it
- Use self-reflection to make sure their emotions are in line with the truth of a situation
- Acknowledge an emotion and determine the appropriate time and place to safely digest it

Student Activity:

If you have not experienced how to be a “nukalpiaq” even for girls, discuss this process of becoming a nukalpiaq with an Elder. Talk about how girls are accepted in today’s life. (acquiring male gender name.) What are the trainings for nukalpiaq person? Does dad ever pick up a sleeping young son/daughter and carry them outside to wake up especially during the spring or summer? What does this mean? What are other things that help to prepare a nukalpiaq?

ELDER WISDOM

The proper way to give to an Elder is to have your catch ready to cook. Birds should be plucked. Meat should be ready for cooking.

– Yurliq Nita Rearden

I am aware of my traits, know what I do well, and know what areas I can work on

- Find and enhance an affinity
- Identify the skills and credentials required to enter a particular profession and begin to prepare accordingly
- Show self-esteem based on accurate assessment of self

Student Activity:

Go on a field trip to watch the butchering seal, whale, or moose. Observe how it is cut up and which parts goes to whom? Invite a good hunter to come into class to discuss how this can be done. Learn and gain how to properly distribute the meat.

I am aware of the support I have around me

- Activate community resources to help them achieve their goals
- Access safety networks for self and others
- Have constructive support systems in place that contributes to school and life success

Student Activity:

Support group for Nukalpiaq are good providers. Make a list of them from the community that you can talk to and learn from.

I am aware of and accept my responsibilities

- Realize the level of control they have over their own lives and act accordingly
- Take the role of a personally responsible citizen promoting the betterment of the community

Student Activity:

Take seriously the responsibility of the skills of a nukalpiaq that you can gain for yourself to further your life in your community. If you don’t have these skills, what are you supposed to do? Start a journal on acquiring the skills and writing your own story. Be a Yup’ik nukalpiaq.



PIRPAKIYARAQ: *The process of learning how to cherish, to hold in high regard, to appraise highly, to look up to, to consider important and value highly.*

Traditionally, Elders taught how to hold high regard to Ellam Yua (Universal Being) first, then to what was placed on earth for us to use with care, unconditional love for one another, patiently, respectfully, and being empathetic and compassionate. The term *pirpakiyaraq* can refer to persons, animals, plants, places we like to go to, and learning how to accept others that show honest leadership. Sometimes, this person is a very quiet natured person that one cherishes. Our ancestors have left us hunting tools, arts, and crafts have become our highly valued items.

How to teach *pirpakiyaraq*:

Learning about the history of the Yup'ik culture; how the ancestors survived, providing subsistence food, using nature to create tools, equipment, and making beautiful arts, and making sure nothing is wasted is to learn how to cherish and highly respect Yup'ik life. You might find someone who does beautiful sewing, beading, and taking care of catch to consider important person in your life. It could also be a person who advises, teaches, and does it with loving and patience. From their examples, use the same procedures to address in class to become a good observant and doer.

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Describe how changing their interpretation of an event can alter how they feel about it
- Use self-reflection to make sure their emotions are in line with the truth of a situation
- Acknowledge an emotion and determine the appropriate time and place to safely digest it

Student Activity:

Discuss changes of the Yup'ik history when the first contact with the explorers of Alaska arrived. Talk about how our Yup'ik people felt in their lives. What changed? Invite an Elder who knows about this. If you have access to Alaxsxa/Alaska Play by Ping Chong & Company, watch parts of the video to find out how Alaska was affected by the changes of the new explorers in Alaska.

ELDER WISDOM

Nepiatenaqluten yuukiinga. Try to live a calming life. You can be a successful person when you follow alerquutet.

– Yurrlig Nita Rearden

I am aware of my traits, know what I do well, and know what areas I can work on

- Find and enhance an affinity
- Identify the skills and credentials required to enter a particular profession and begin to prepare accordingly
- Show self-esteem based on accurate assessment of self

Student Activity:

Look at a traditional parka and a pair of mukluks and describe how it was made. What are the skills the person had to make these? Now find a fish trap or qayaq in your school as a display. What are the skills this person had? Discuss and list. Do you want the same skills?

I am aware of the support I have around me

- Activate community resources to help them achieve their goals
- Access safety networks for self and others
- Have constructive support systems in place that contributes to school and life success

Student Activity:

Who do you turn to when you need help or when you feel down? Has this person become your favorite person to go to? Do you regard them as someone you trust? List their characteristics and why you prefer that person. Practice skills you learned from them to acquire for yourself.

I am aware of and accept my responsibilities

- Realize the level of control they have over their own lives and act accordingly
- Take the role of a personally responsible citizen promoting the betterment of the community

Student Activity:

Elders teach us when we prefer someone to talk to and go to when in need, we don't normally praise them or give their name away. We do this to keep them sparingly safe and cared for. Today, on Facebook we see young adults write their problems and who does what. Is this what you were taught to do? What can you do to change this for the betterment of your community?

AVIUKARYARAQ: *The process of offering food or water to the animals that one caught, or to the deceased person when at a historical site on a special day.*

An example of traditional practice of aviukaryaraq is getting a cup of river or ocean water and giving to the seal's mouth in respectfulness and appreciation of where it came from. The head is usually returned to the water with the words "come back again with a new body." There are more examples of aviukaryaraq. When we enter the tundra for the first season of berry picking, just before eating, we offer a crumb of bread to our ancestors in thanksgiving. When we catch a moose or any large mammals, we thank them for being caught. When you take mouse food from their home, you leave a piece of pilot bread or dry fish in exchange and to thank them. We bury small amount of food and water underground in memory of those who are deceased with kind words.

How to teach aviukaryaraq:

Although giving food or water to the dead may not be practiced, it may be a good lesson to learn about being thankful. At lunch time during school you can practice these ideas. If you drop a piece of food or crumbs, it may be a good practice to say, my ancestors are hungry. Pick it up and discard it properly. Encourage to eat all or most of their food in honor of receiving the food. Be mindful of where this food comes from while eating it. Learn to eat quietly and think of the places each piece of food is from, where it was grown, and who may have taken care of it. It is a good practice to help us learn to respect all food.

ELLUANGCARLUNI *(Self Management)*

I can manage my emotions in a way that is constructive and appropriate

- Demonstrate reframing skills to promote resiliency and optimism
- Incorporate personal management skills on a daily basis and demonstrate effective emotional management as a way of being

Student Activity:

When one of our relatives dies we are told to stay strong. It is hard when you first learn of the death of your close relatives or a friend. You can cry at first hearing. You learn to accept them since their time has come. Then, memories of them last a long time. When you go visit the gravesite, you can find a piece of gum, tobacco, or candy to place under tundra in their memory. Or present them with flowers. This helps to manage our emotions. Practice in a good way. Discuss these matters and talk about how quietly you can practice them.

I can act in an honest manner

- Show authenticity in their behaviors
- Act with a correlation between their words and their actions (walk the talk)

Student Activity:

If you have not learned how to present the fish bones to the river, learn how. If you have not practiced how to bury meat, practice it. These ritual practices help us to easily be able to do them when you go berry picking or when catching an animal and giving them water if they are from the ocean or river. These practices are learning to respect the animals.

I can make good decisions

- Apply decision-making skills to foster responsible social and work relations and to make healthy lifelong choices

Student Activity:

Are doing things in the Yup'ik way helping with healthy choices? Discuss what else are healthy way of living in the Yup'ik way. Make a list and then have an Elder come visit your class to discuss and learn more about Yuuyaraq - Yup'ik way of living.

I can set and achieve goals that will help me to be successful

- Set a post-secondary goal with action steps, timeframes, and criteria for evaluating achievement
- Demonstrate an understanding that goal setting promotes lifelong success

Student Activity:

The word qaruyun is very powerful word meaning, how you comfort another person. It is a traditional way of healing. You talk to another person with compassion, love, and kindness. Practice how to talk in this manner. You can create a theater, a play, or write out how to do it. You choose but do it, and practice it.

ELDER WISDOM

Talking to someone in your quiet, calm, and loving way helps another child or friend to also calm down and listen. It is called, qaruyun.

– Calricaraq

NAGUTEKENRICARQAQ: *The process of learning how things can hold back for certain reason or being prevented from acting by it.*

Our ancestors had a way of taking care of things and planning ahead so that they would not get stuck on things. For instance, if they wanted to go ice fishing the house was taken care of, food cooked, children fed, and other things were taken care of to be ready for use later. If there was a need for sitter it was planned ahead of time. Children were never left by themselves. Older siblings, aunts or grandparents were around when parents planned to go ice fishing. Everything was planned ahead of time to prevent acting up or worrying. Daily plans are important. Having practiced nagutekenricaraq, we notice how Elders prepare ahead of time when they are going to go somewhere.

How to teach nagutekenricaraq:

Discuss with students what their daily plans are during the school days. Go over what is expected of them first thing in the morning. Discuss what will prevent them from getting their assignments or homework completed. Excuses should not hinder completing the work they are assigned to do. Teach them how to prevent unforeseen activities that may keep them from their getting their daily assignments done. Planning is good to make our lives organized and always being ready.

ELLUANGCARLUNI (Self Management)

I can manage my emotions in a way that is constructive and appropriate

- Demonstrate reframing skills to promote resiliency and optimism
- Incorporate personal management skills on a daily basis and demonstrate effective emotional management as a way of being

Student Activity:

Discuss what happens when things don't go according to a plan, for instance, during a sports trip. What happens to our feelings? How about if you were traveling and you are stuck at the airport because of the weather? How are these feelings handled? What can you carry with you to avoid being discouraged and make things okay for you? Plan and be prepared.

ELDER WISDOM

Ciunerkarput nalluaput. We don't know what lies ahead of us. But, planning helps.

– Yurliq Nita Rearden

I can act in an honest manner

- Show authenticity in their behaviors
- Act with a correlation between their words and their actions (walk the talk)

Student Activity:

Draw two circles on a piece of paper, one on front and one on the back. On one side write things you can control and the other side write the things you cannot control outside of the circles. Then, inside the circles, write your answers. Be as honest as you can. Discuss to find comfortable answers later.

I can make good decisions

- Apply decision-making skills to foster responsible social and work relations and to make healthy lifelong choices

Student Activity:

Art activity: Paint a picture of a healthy life. You can choose what makes you happy, for instance, a rainbow or sunshine that shines on you, your family, or your community. Make this a special painting that remind you of a healthy living.

I can set and achieve goals that will help me to be successful

- Set a post-secondary goal with action steps, timeframes, and criteria for evaluating achievement
- Demonstrate an understanding that goal setting promotes lifelong success

Student Activity:

Discuss these questions. Does having a foundation in your culture help you get ready for new adventures in attaining new jobs, a new life, and new goals for what you want to accomplish in life? How about making yourself aware of the decisions to make? Talk about it as you plan for your future.



IKAYUUCARAQ: *The process of learning to be helpful without being told.*

Helping with a subsistence activity comes when family groups are going out to catch salmon. While the fishermen are out drifting, family groups can prepare their gutting areas by making sure it is clean, water is brought up and placed in containers, and scrubbing and washing the fish drying poles. After last year's use, they need to be washed and brushed to clean old fish skins, meat, or mold from them so that when you hang your fish to dry they will be clean for good tasty dry fish. Smokehouses have to be prepared, cleaned, and smoke wood gathered and chopped. All areas of butchering meat are kept clean for preparation to cut, pack, and put into freezers. Freezers are also cleaned each year to welcome new food.

How to teach ikayuucaraq:

Discuss and talk about how you should help with cleaning. The purpose of cleaning is to have good food for the winter. Freezers and refrigerators are where food is kept. Keeping them clean and disinfected is important. When spring comes around and snow melts it is a sign to start cleaning. Spring helps remind our bodies that these things are to be taken care of. Never stay idle. Many families helped each other to spring clean their own homes, discarding old stuff, burning old clothes, and bringing large items no longer used to the dump. It is a good feeling to help clean. We show the salmon and animals of welcoming to our home by making sure your storages are well kept cleaned.

MURILKELLUNI (Social Awareness)

I care about the feelings and viewpoints of others

- Differentiate between the factual and emotional content of what a person says
- Express empathy towards others
- Value and learn from the perspectives of others

Student Activity:

Discuss the need of helping others by making a list of who does not have anyone to help them out. Check who is a new widower, have become alone, and your own friends who have difficulty dealing with stress or mental illness. How are you going to help these people who do not know how to subsist? Choose someone you can help.

I care about others and do my part to make my community better

- Participate in activities that show they are agents for positive change within their community/world
- Analyze their responsibilities as involved citizens of a democratic society

Student Activity:

Go around the village and take photos of everyone's fish racks and smoke houses. Make a slide show. Without mentioning names, discuss how the fish rack and smokehouses are supposed to look, if they are cleaned or ready for fish to arrive. Discuss how to respect the salmon that are caught. You can present this to the community.

I care about and respect the individual differences of others

- Evaluate strategies for being respectful of others and opposing stereotyping and prejudice
- Evaluate how advocacy for the rights of others contributes to the common good
- Show sensitivity to the cultural setting they are in and a willingness to adapt as necessary

Student Activity:

Go around the village and take photos of the front and back yards of the homes. Back in class, make another slide show. What did you find? What are front and back yards supposed to look like? Make your list of improvements to do. One assignment is to clean out one home at a time. No complaints nor mentioning of names.

I care about how I perceive others and how they perceive me

- Recognize and respond to social cues in a manner that contributes to their life-long success

Student Activity:

Discuss how to dress in public. What are you to wear for subsistence work? What do you wear to church? What do you wear to Yuraq/dance or festival? What do you wear for a city trip? What do you wear to go to fish camp, hunting, berry picking, school? How would you like to present yourself to be successful in life?

ELDER WISDOM

Caliarkat uitatcuungaki. Calilleq assingruuq. Never wait on something that needs to be done. Working is the best medicine. (Should learn to doing things by seeing what needs to be done without being told.)

– Yurliq Nita Rearden

ANINQIYARAQ: *The process of learning to conserve, to be careful, to ration.*

Elders taught us to take only what families would need for the winter from subsistence. They gathered a few more to share just in case the winter is hard on others. Long time ago, those who caught more than others used to store away bundles of dry fish. Then, in March when they would hear of people running out of dry fish and other food, they would resupply them for the rest of the spring until summer arrived. Today, we have freezers to help us have our gathered food all year long. But we also take only what we need from nature and the ocean. No one used to gather more than needed. Subsistence food is shared with relatives. People used to exchange or bargain if they lacked one thing.

How to teach aninqiyaraq:

Everything we take from nature, the ocean, or buy from the store should be used sparingly. This needs to be taught so that kids don't learn to waste. In school, it could be taught in areas of school lunches, school supplies, and necessary needs daily such as how to conserve bathroom tissue, paper towels, and even water. Waste should not be a problem. How can children learn to bargain?

MURILKELLUNI (Social Awareness)

I care about the feelings and viewpoints of others

- Differentiate between the factual and emotional content of what a person says
- Express empathy towards others
- Value and learn from the perspectives of others

Student Activity:

Discuss the matter of wasting. In the spring there are foods thrown out at the dumpster. Some are outdated and some are just thrown away. What is the matter with this scenario? How does wasting make you feel? Talk about how to prevent this from happening.

I care about others and do my part to make my community better

- Participate in activities that show they are agents for positive change within their community/world
- Analyze their responsibilities as involved citizens of a democratic society

ELDER WISDOM

Take what you need and leave the rest. When fishing, catch only what you can use without waste. When you bring home meat, put it away for use without waste. When waste is acted upon, there is punishment.

– Yurliq Nita Rearden

Student Activity:

Create a solution for how NOT to waste food from hunting and throwing away at the dump. You may either present it to the next community meeting or put posters around the village. Or you can do both to be responsible for the community.

I care about and respect the individual differences of others

- Evaluate strategies for being respectful of others and opposing stereotyping and prejudice
- Evaluate how advocacy for the rights of others contributes to the common good
- Show sensitivity to the cultural setting they are in and a willingness to adapt as necessary

Student Activity:

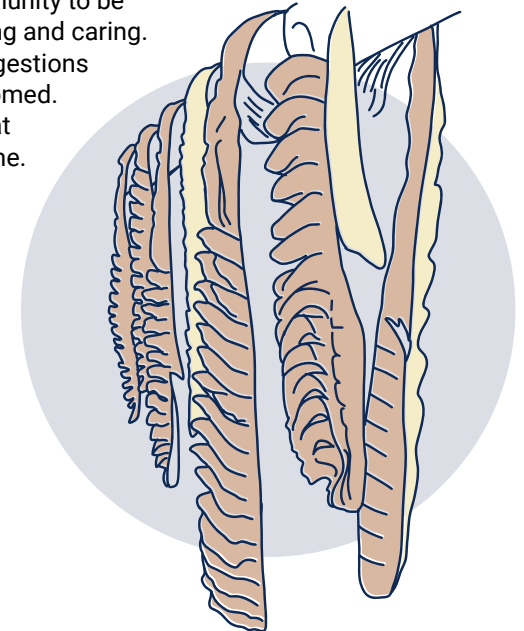
When it becomes hard to talk to a person for wasting, get help from an Elder who is part of the human service. They will teach you how best to talk to another person. Practice in class how best to discuss the wasting of food. Sometimes, hunters waste when they don't bring the animal home or cut it up to distribute. Discuss this how it is not a value in our culture.

I care about how I perceive others and how they perceive me

- Recognize and respond to social cues in a manner that contributes to their life-long success

Student Activity:

Caring for others through the process of learning not to waste is a good way to work with your own people. Talking about it and making new solutions must answer all our needs. You are our future leaders. You can start practicing the duties you want the community to be conserving and caring. Your suggestions are welcomed. Discuss at Circle Time.



AYUQUCIRTURIYARAQ: *The process of learning how to advise in a mannerism, habit, traditional way, and pleasantly.*

Ancestral Elders' advice is very strong and true to the point. What they teach is very important. They say those who follow the qanruyun/alerquutet/inerquutet/piciryarat will have a good life. This is a true statement for a Yup'ik person. Those who do not follow shorten their life. Whatever we learned in a way of advising is a good practice to teach and advise groups of people, an individual, a friend, a relative, or someone we may not know but can see how they behave. It used to be that all aunts and uncles raised their nephews and nieces as well. Time changed that.

How to teach ayuqucirturiyaraq:

Learn about the Yup'ik kinship systems as to who you are to advise if need be. What is your role in the Yup'ik kinship system? The word, qaruyun is one to learn of how to comfort and encourage someone else. It is not scolding or yelling at. It is a way of how to talk to a person who needs it. You can comfort someone by talking with calm voice. You can show how much you care and love them. You stay calm and may say something like, "I understand what you are going through." You show care when you say that. You can ask, "what happened to you?" Instead of, "what's wrong with you?" Saying the right things is important.

MURILKELLUNI (Social Awareness)

I care about the feelings and viewpoints of others

- Differentiate between the factual and emotional content of what a person says
- Express empathy towards others
- Value and learn from the perspectives of others

Student Activity:

Discuss how to use words when someone needs to be talked to: "What happened to you?" Practice this in a soft, caring voice in a theater style play or reader. One student will act like something is wrong and the other will practice saying the right words to get answers. Show love, care, and understanding in this practice.

ELDER WISDOM

Ciunerkaput caningqauq. We have no control of anything in the future. Be proud of who you are in your culture. We cannot cure others harmful behavior.
– Yurliq Nita Rearden

I care about others and do my part to make my community better

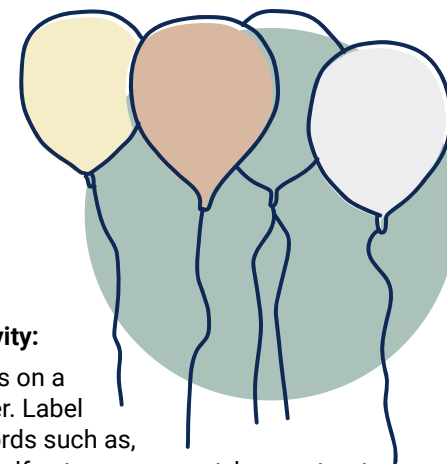
- Participate in activities that show they are agents for positive change within their community/world
- Analyze their responsibilities as involved citizens of a democratic society

Student Activity:

Words are harsh such as: neglect, abandoned, distrust, disrespect, disconnected, shame, suicide, addiction, death, loss of identity, etc. Discuss each word and what they mean? Do you know of someone who has been in that place without mentioning a name? Discuss how it makes you feel? Scared? Unwanted? etc.

I care about and respect the individual differences of others

- Evaluate strategies for being respectful of others and opposing stereotyping and prejudice
- Evaluate how advocacy for the rights of others contributes to the common good
- Show sensitivity to the cultural setting they are in and a willingness to adapt as necessary



Student Activity:

Draw balloons on a piece of paper. Label them with words such as, love, caring, self-esteem, connect, humor, trust, safe, belong, honor, respect, self-worth, spirited, and compassionate. How do you feel when these words are accomplished and used? Can you add other words?

I care about how I perceive others and how they perceive me

- Recognize and respond to social cues in a manner that contributes to their life-long success

Student Activity:

How will you help to increase words of wisdom then the harsh ones that are hard to face? What are things you need to continue to do to make your future a better place?

CIKIRYUNQEGCARAQ: *The act of giving and sharing without being stingy, selfish, and without shame.*

The lesson here is to learn to give without being selfish or stingy. When someone is hungry you feed them. When someone lacks anything and needs it you give it to them without asking for pay or payoff. Everything placed on earth has awareness and spirit and that there is always reward for gratitude. This is a good thing to practice during subsistence time, you learn to share with your gifted salmon and other catches. It teaches about how people appreciate something that is given to them.

How to teach cikiryunqegcaraq:

Make a beautiful drawing, painting, or a craft that is traditionally made or made with new materials and give it to someone you think lacks or doesn't have any. Cook a meal and find someone in the village who does not cook and present it to them. This person could be a widow, widower, alone, or does not have another person to help them out whether they are young or old. In this way, you will learn how to give and become observant of those who are in need.

QINUUNANI (Social Management)

I will interact well with others

- Use assertive communication to get their needs met without negatively impacting others
- Empower, encourage, and affirm themselves and others through their interactions

Student Activity:

Decide on the craft you want to make. It could be a friendship bracelet, beaded pin or hairpin, necklace, earrings. Sew a wallet out of seal skin or quilted material. Whatever you create you do it well with careful handy work. Nothing is made sloppy or messy. You create it with lots of care and to the best of your ability. You do it to become skilled crafter. In this way, you are doing it for the honor of your ancestors who are artists. You want to become an artist too.

I will work on having constructive relationships

- Actively participate in a healthy support network of valued relationships
- Independently seek out relationships that support their development through life

Student Activity:

While you are finishing up your project, you think of a person that you want to give your craft item to. This is someone who has supported you throughout your schooling. Once you complete your craft you will write a thank you card to give to your supporter. It is not always your grandparents or parents. For this craft, find another person to show your new relationship with others in the community. Throughout your life you will be able to find new people to be your supporters.

I will deal with interpersonal conflicts constructively

- Demonstrate an ability to co-exist in civility in the face of unresolved conflict
- Use prevention, management, and resolution skills to resolve interpersonal conflicts constructively
- Evaluate and reflect on their role in a conflict and utilize this information to better their behavior in future conflicts

Student Activity:

Learning to cikiryunqegtek is to teach us to share what we have. Someday someone will ask for help and you should be prepared to do so without your second word or complaining. What are ways that you will be able to help besides giving something concrete? Write these things in your journal to see if you will carry through later in life. Having a good future plan is a good way to test yourself. Then, life will become your good fortune. Good luck.

ELDER WISDOM

When you give something, or something of yourself like love, care, or respect, think of it as a true gift. In return without asking for reward, it will come back in an abundance of something else without your knowledge unless you are carefully aware. You have to believe in this though. If not, it does not happen.

– Yurrlq Nita Rearden



ATANQIYARAQ: *The process of learning how to wait for.*

Nature teaches us how to wait for animals and fish to arrive during each of the six Yup'ik seasons. We honor pre-fall, fall, winter, pre-spring, spring, and summer. Different fish and animals arrive in each of these seasons. Our ancestors used to travel and camp or have cabins they would stay in. These seasonal camps were to subsist in order to survive. We have different kinds of fish we depended on. We wait for salmon during the summer. We wait for black fish and white fish during the fall. Shee fish and burbot during the winter. White fish and pike during the pre-spring, and herring and smelt during the spring. What a beautiful thing to remember for each season.

How to teach atanqiyaraq:

Patience is a virtue. Yup'ik people learned to be patience because in every season they had to learn to wait. Sometimes, fish arrived later. Sometimes, people missed the arrivals when they were not ready or when seasons were hard to come by. Learning to wait without blame, impatience, and anger helped people learn to wait. Students can practice this while lining up, taking turns in classrooms for chores, or being a teacher's helper.

QINUUNANI (Social Management)

I will interact well with others

- Use assertive communication to get their needs met without negatively impacting others
- Empower, encourage, and affirm themselves and others through their interactions

Student Activity:

Discuss what things make you impatient? Make a list of them on a chart. Or do an individual chart. On one page, write down what things make me impatient. On the other side, write down what things make you patient. Then, discuss with class how to avoid things that make you impatient or how to get rid of them.

I will work on having constructive relationships

- Actively participate in a healthy support network of valued relationships
- Independently seek out relationships that support their development through life

Student Activity:

Create a list of the things that help you be patient. For example, reading helps some people be calm. What are other things that can help you be patient? When you are ready, share with the class and talk about why these things make you feel patient with people.

ELDER WISDOM

Cat tamarmi cikiutnguuq. Everything on earth is a gift. Think on this statement. Why would a piece of a rock be a gift?

– Yurliq Nita Rearden

I will deal with interpersonal conflicts constructively

- Demonstrate an ability to co-exist in civility in the face of unresolved conflict
- Use prevention, management, and resolution skills to resolve interpersonal conflicts constructively
- Evaluate and reflect on their role in a conflict and utilize this information to better their behavior in future conflicts

Student Activity:

Create a piece of art work using construction paper with the things that help you be patient. It could be a nature scene, traveling by boat, berry tundra, beach combing, beach picnic, mountainous area, streams or waterfalls, listening to a calming music, going to church, watching a good movie, eating special foods with family, birthday parties, or going to take a steam. Choose whatever helps you be patient. Display your art work.

Native Youth Olympics

Unit 1 CELLANGLUNI – Self Awareness

Cellangluni is the moment we feel what is going on. In our Yup'ik way, we do this by being grounded in our environment/nature and surroundings/weather and aware at all times.

Unit 2 ELLUANGCARLUNI – Self Management

Elluangcarluni is when we reassess our emotions and behaviors. In our Yup'ik way we do this by remembering the teachings of our Elders and use those stories to help us reflect and self-correct to increase our ability to correct bad behaviors and reset goals.

Unit 3 MURILKELLUNI – Social Awareness

Murilkelluni is to understand the feelings and perspectives of others. In our Yup'ik way we do this by learning from our Elders and show care in a positive way. We speak to others in a loving, caring way and with compassion.

Unit 4 QINUUNANI – Social Management

Qinuunani is a way of handling our emotions in social settings in a quiet manner with deep concern for the relationships we have with others. In our Yup'ik way we do this by building upon the healthy way of living and being, seeking help from Elders to handle conflict in a caring way and seeking support from those who show examples of living a quiet peaceful life.

PINGNATUUYARAQ: *The process of working hard to accomplish what was started.*

Post base of pingnatuuyaraq is pi meaning 'to do'. Taking care of your cultural responsibilities is to never stay idle. Becoming a hard-working person is well recognized by the things you do in subsistence activities, at curuqaq/festival of dance, and in earning a degree in higher education. You are measured by how much of hardworking person you have become. Elders can easily recognize how hard-working of a person you have become through observations. In some instances, they know by looking at your hands and how well you handle and care for things. Elders have keen recognition skills to tell what kind of a person we are, how hard-working we can be by the way we yuraq/dance, and by the way we teach or learn in school. In school, working hard is recognized by what you have accomplished and how you have succeeded in sports and other activities.

How to teach pingnatuuyaraq:

Become aware of how well people engage in work and complete their projects. Relate this hard work to school work such as the cooks, janitors, secretaries, and bilingual teachers before yourselves. Always recognize others before you. In this way, you learn to know others for their work and you learn to become humble. Humbleness is a good value. Have students learn to clean up after themselves, not be lazy, and take on challenges. Endure what you do on land to not give up. Give your best performance in what you are assigned in.

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Describe how changing their interpretation of an event can alter how they feel about it
- Use self-reflection to make sure their emotions are in line with the truth of a situation
- Acknowledge an emotion and determine the appropriate time and place to safely digest it

Student Activity:

Discuss the idea of being pingnatuuyaraq. If you have not experienced how to work in the Yup'ik cultural way, make a list of things you have not done. For those who grew up in the ways of yuuyaraq feel good when they accomplish hard work even it was difficult and took a long time. Today, good feelings of accomplishment are not determined through hard work. Kids would rather play with games on iPhones and watch their favorite cartoons. How can you change the idea of becoming a hard-working person to accomplish what needs to be done?

I am aware of my traits, know what I do well, and know what areas I can work on

- Find and enhance an affinity
- Identify the skills and credentials required to enter a particular profession and begin to prepare accordingly
- Show self-esteem based on accurate assessment of self

Student Activity:

From your list you created of the things you have not done in a cultural sense, pick one that you want to accomplish or to learn how to do in a hardworking way. You may want to work with an Elder or someone in the community. In this way, you will learn the meaning of hard work. Go and help an Elder.

I am aware of the support I have around me

- Activate community resources to help them achieve their goals
- Access safety networks for self and others
- Have constructive support systems in place that contributes to school and life success

Student Activity:

In this age group, it is time to plan for the future. You may want to stay home after high school, go on to higher education to acquire a degree, look for a job, or go to a trade school to gain skills in the type of job you would like to hold. Many times, there are those who do not go on to become someone. Some choose to do 'nothing.' This nothing type of living creates life problems with trying to live a good life. Discuss what are you going to choose to do after high school?

I am aware of and accept my responsibilities

- Realize the level of control they have over their own lives and act accordingly
- Take the role of a personally responsible citizen promoting the betterment of the community

Student Activity:

If you choose to stay in the village, what will you do to contribute to the lives of the community? Discuss this how you can accomplish a good life in the village.

ELDER WISDOM

Working hard makes one person succeed.

– Yurliq Nita Rearden

PINIRCIRIYARAQ: *The process of learning how to be strong, physically, to be good, to be nice.*

We are taught in many steps to be strong. We practice this strength when our parents or a close relative passes away. Show respectfulness by not crying in public. You can cry when you first loose a parent, relative or a friend. You can go out on the tundra, in your own room, or together with your children to cry. But, you also build resilience by not crying in front of a crowd. We are told to be strong and that strong means refrain from crying too much. Other strength building is building muscle through the NYO activities. These ancestral skill building activities were to gain strength when you go out hunting and to handle the large mammals. But, also to walk long distances.

How to teach pinirciriyaraq:

Being compassionate when someone loses a pet, relative, or within a family. Showing condolences is one way to support the strength the person needs. Supporting the students through the physical practices in gym or NYO practices will enhance body building muscles. They need to know that you need good strong muscles to stay in on team in the NYO games. Start practicing as early as you can. You don't know where these games can lead to in your life. Discuss Nick Hanson from Unalakleet, Eskimo Ninja in American Ninja Warrior. He is a good example of pinirciriyaraq.

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Describe how changing their interpretation of an event can alter how they feel about it
- Use self-reflection to make sure their emotions are in line with the truth of a situation
- Acknowledge an emotion and determine the appropriate time and place to safely digest it

Student Activity:

Watch videos of Nick Hanson, Eskimo Ninja. How did he start building his strength to get strong in order for him to enter American Ninja Warrior contest on television?



I am aware of my traits, know what I do well, and know what areas I can work on

- Find and enhance an affinity
- Identify the skills and credentials required to enter a particular profession and begin to prepare accordingly
- Show self-esteem based on accurate assessment of self

Student Activity:

Discuss ways to enhance your body building in the village and in the physical education (gym) classes. Explore which NYO games you would like to practice. Continuous practice helps you gain strength and skill to stay focused and gain endurance.

I am aware of the support I have around me

- Activate community resources to help them achieve their goals
- Access safety networks for self and others
- Have constructive support systems in place that contributes to school and life success

Student Activity:

How does the community support you in the NYO games? Does anyone help with fundraising activities? Do they come and watch you at the gym? Are there cheerleaders who encourage you when you compete? Are there signs to cheer you on anywhere in the school building?

I am aware of and accept my responsibilities

- Realize the level of control they have over their own lives and act accordingly
- Take the role of a personally responsible citizen promoting the betterment of the community

Student Activity:

Discuss what the responsibilities are to stay on NYO team. How often are the practices? What are the rules to stay on the team? Are the students involved in making decisions to help with the responsibilities for sports?

ELDER WISDOM

Subsistence food and edible plants are medicine and helps to build strong bodies. But, also our values are medicinal to us. They help us to heal and be aware of our actions.

– Yurliq Nita Rearden

NAKERCECIYARAQ: *The process of learning how to aim, to be accurate, to go straight.*

In early childhood play at fish camp included pretend hunting games, swings, palkercetaaq (catching birds with pans), and lots of other outdoor play. We had playhouses for girls and lots of storytelling using a story knife. One game the boys learned was how to throw longer sticks with a nail at the end for a spear like game. They learned to aim at an object such as a gathered and tied grass imitating a seal. Darts are good practice for aiming. Catching live birds with a basin or a tub propped up with a stick teaches waiting time and aiming. The stick is tied to a long string or rope where you will hold the end away from the cage, hiding. Today NYO games are all about building aiming skills to accurately touch a ball or do the seal hop. All of these games help prepare a person to become a good hunter or a good house keeper.

How to teach nakerceciyaraq:

Building coordination and learning to aim are good skills for use later in life. Our bodies need practice to increase healthy ways of living. Safety is addressed in every NYO game to help students become accurate and aim for the best. Encourage them to join any of the NYO games to learn aiming. Also, dart games are great way to encourage learning to aim. Think of other games that will help students to broaden their aiming skills. This may eventually help them later in life to learn how to choose healthy ways of doing things.

ELLUANGCARLUNI (Self Management)

I can manage my emotions in a way that is constructive and appropriate

- Demonstrate reframing skills to promote resiliency and optimism
- Incorporate personal management skills on a daily basis and demonstrate effective emotional management as a way of being

Student Activity:

Play the game, "Pin the donkey's tail." You wear a blind fold and make sure you do not peak. Draw a donkey on a large chart paper without a tail. Or change the donkey to a moose cow without a tail. Make a tail out of gathered yarn or a chart paper tail, colored in brown. Students wear a blind fold and make sure they do not peak. Place a piece of tape to tail and try and connect it to the body of cow. Aim for where the tail would be. How did you do? When someone pinned on the right place, how did you feel?

I can act in an honest manner

- Show authenticity in their behaviors
- Act with a correlation between their words and their actions (walk the talk)

Student Activity:

Outdoor game: Using an atlatl and unhooked spear, play the aiming game. You will be taking turns to practice aiming. This is a good game for learning to aim well. The person who hits or is near a target wins the game. Continue to play until everyone has a chance to play. Assess yourself to learn to aim well in order to succeed.

I can make good decisions

- Apply decision-making skills to foster responsible social and work relations and to make healthy lifelong choices

Student Activity:

Practice NYO skills to become a good player. Aim for the best skills by continuous practice even if you think you can do it well already. Skills have to be practices to continue to become a better player.

I can set and achieve goals that will help me to be successful

- Set a post-secondary goal with action steps, timeframes, and criteria for evaluating achievement
- Demonstrate an understanding that goal setting promotes lifelong success

Student Activity:

Which NYO game are you going to be responsible for? Which subsistence hunting are you going to take responsibility for, catching rabbits or ptarmigan, snaring or trapping, hunting for seals, gathering berries, fishing with nets, or ice fishing, or gathering edible plants. What other things can you do to become a community citizen?

ELDER WISDOM

"Be kind and loving to your playmates. If you find yourself in a conflict with someone else today, walk away from them."

– Yurliq Nita Rearden

ALERQUAGIYARAQ: *The process of learning how to advise, to command, to order to get things done.*

Elders train us to learn to advise from the very beginning of our childhood. In the family system, the older sister learns from the mother by staying close to her in giving directions to the younger siblings. The older brother learns from the father by staying close to the dad advising the younger siblings. The skills of learning to advise is practiced by playing games, or by pretending to take the mother or father's roles while playing. Sometimes, the parents give small guidance to have them practice. Once they become adults, the same skills are passed on to younger siblings and to cousins. Playing was very important in learning how to be a parent.

How to teach alerquagiyaraq:

Learning to advise younger people is of utmost importance in order to learn the skills of a leader. In this age level, it should be practiced in a loving and caring way and with empathy instead of in a demanding or scolding way. When a child is given advice with care, they listen. When they are given advice in a negative way they get hurt and will not listen. Advising takes practice and should be taught in a good mannerism. When Elders give advice through stories and examples with wise words and in parable style it is remembered for a long time. Spirituality helps us to believe our stories.

MURILKELLUNI (Social Awareness)

I care about the feelings and viewpoints of others

- Differentiate between the factual and emotional content of what a person says
- Express empathy towards others
- Value and learn from the perspectives of others

Student Activity:

Read a couple of Yup'ik stories and figure out the messages they are giving. For instance, The Hungry Giant, How the Crane Got Blue Eyes, Black Fish Story, Berry Magic, Eye of the Needle, or other stories from Martha Teeluk's books. What are the messages in these books? Discuss in class.

ELDER WISDOM

Tamiin caqamta alerquanarkukut. Everything we do needs advices.

– Yurliq Nita Rearden

I care about others and do my part to make my community better

- Participate in activities that show they are agents for positive change within their community/world
- Analyze their responsibilities as involved citizens of a democratic society

Student Activity:

Read a book to a younger class. First, you need to set up a time with the teachers who are teaching at that level. Ask kindly for permission. Teach the children the moral values of the story. Talk to them about what can happen if they do not obey.

I care about and respect the individual differences of others

- Evaluate strategies for being respectful of others and opposing stereotyping and prejudice
- Evaluate how advocacy for the rights of others contributes to the common good
- Show sensitivity to the cultural setting they are in and a willingness to adapt as necessary

Student Activity:

Discuss as a class: What other ways can you become an adviser to others? One is being respectful. Talk about the other ways. Make a list to practice. It could be as simple as learning how to talk to them with a soft, clear and gentle voice.

I care about how I perceive others and how they perceive me

- Recognize and respond to social cues in a manner that contributes to their life-long success

Student Activity:

Observe an Elder who can give advice. Invite them to the class. What did they say? How did they start, how did they give their introduction? Did they tell it in a story? Did they use examples? What else did they do? Did they give good advice? Why or why not?



UCURYUGYARAQ: *To be in awe, to be alarmed, and to honor someone.*

When someone catches a huge animal as a small child, accomplishes something huge without much direction and on their own, succeed in a manner of long-distance travel, or grows up to become a good human being with skills, knowledge, and responsibility, they are honored and usually we are surprised or in awe. Parents and Elders are quietly proud of them without saying a word. They do not speak about how proud they are but thank them for completing what they did with deepest gratitude. We are not to boast, so quiet ways of doing things is the best way. Being humble is good. Many Yup'ik Elders tell us the Ellam Yua, is the only person who we highly honor.

How to teach ucuryugyaraq:

Tell stories of how Elders are ucuryuk (honored) of the accomplishments of the young people. How do you do it humbly and quietly? Students need to hear this instead of saying things out loud for the sake of those who do not accomplish anything at all. We try to treat everyone the same so that no-one is left out. When a student finishes a grade with good citizenship, how can you quietly congratulate them so that others don't hear it especially ones who do not receive awards or prizes. Teach them how best to honor others.

QINUUNANI (Social Management)

I will interact well with others

- Use assertive communication to get their needs met without negatively impacting others
- Empower, encourage, and affirm themselves and others through their interactions

Student Activity:

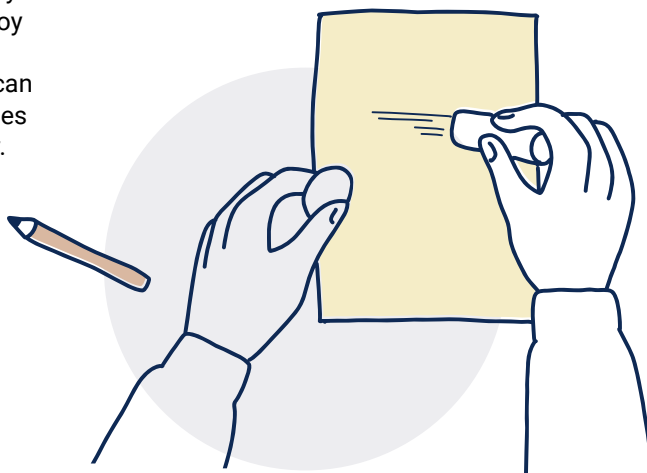
Discuss how Native and Non-Native ways can be the same or different in the sense of praising a successful person. This could be a tough situation if it has not been discussed before. Both sides may want to be right, but when we recognize that our ways are different, that is ok. We accept each other's ways and at the same time we discuss what things annoy us or hurts our feelings. When is it hurtful to one student or more? When is it not hurtful? Feelings can be discussed. How can it be done so that both sides are acknowledged? Everyone succeeds differently.

I will work on having constructive relationships

- Actively participate in a healthy support network of valued relationships
- Independently seek out relationships that support their development through life

Student Activity:

Find a student who succeeds in NYO. How are you going to ucuqek (be proud) of them in succeeding in their skill? Do you want to make a card, picture or find words to say it to them instead of "congratulations!" Congratulations does not translate to Yup'ik. Do this in a humble way and in a quiet manner. Consider words like "quyanaqvaa," or "quyana."



I will deal with interpersonal conflicts constructively

- Demonstrate an ability to co-exist in civility in the face of unresolved conflict
- Use prevention, management, and resolution skills to resolve interpersonal conflicts constructively
- Evaluate and reflect on their role in a conflict and utilize this information to better their behavior in future conflicts

Student Activity:

Changing our ways adapted or have adjusted to different ways of doing and looking back to our cultural ways can help us to regain how best to behave in the world. When this is understood, we find people who behave better in the world we live in. Following cultural values helps us be who we are, know how to act around other people, and how to see the world differently. Do you agree to this statement or not? Why or why not?

ELDER WISDOM

Even if you try to be like another culture, not of our own, we will not become that culture when you are a Yup'ik. We are who we are born of and cannot change it. Accepting of who are is the best approach.

– Yurliq Nita Rearden

ILUNGURYARAQ: *The process of having fun and enjoying while doing what is being acted upon.*

At home subsistence activities and home chores are taught with enjoyment, having fun. When yuraq/dances are practiced, they are also done with enjoyment and fun. Gestures to the dance motions depict the stories of our lives, ways of doing things, signs of nature, and how we engage each other in our gentle way. But also, humor is involved. We laugh together because of our gestures or through the words that our drummers sing to us. The stories of the yuraq makes it interesting and enjoyable. When we attend sports, we go watch to enjoy the athletes. When athletes are performing, especially during NYO, they are to present themselves in a happy and enjoyable way to the audience. Their presentation of happiness and enjoyment shows how they are engaged and

how much they have learned of the ancestral knowledge of the seal hunters on the ice, and where these games come from. It is one way to heal the heart.

How to teach ilunguryaraq:

When sports are introduced, it is done so with enjoyment and for healthy reasons. Athletes present themselves in a way to show that they enjoy what they were taught and how they can provide joy to others through their ability to do the games. It is with humbleness and pride. Because of their efforts, they are enjoyable to watch. They test their mental and physical strength, stamina, and their concentration.

QINUUNANI (Social Management)

I will interact well with others

- Use assertive communication to get their needs met without negatively impacting others
- Empower, encourage, and affirm themselves and others through their interactions

Student Activity:

Discuss the ways of NYO. Watch videos from YouTube to check on the athlete's concentration, stamina, and their mental and physical strength. Learn what these mean in the sport. It is similar to the cultural readiness for seal hunters. Discuss how they are similar.

ELDER WISDOM

Having fun is joyful. Making someone have fun is a gift. When you want to gift others, do it with skill and fun.

– Yurliq Nita Rearden

I will work on having constructive relationships

- Actively participate in a healthy support network of valued relationships
- Independently seek out relationships that support their development through life

Student Activity:

Understanding the comparison of a seal/whale hunter's preparation to Native Youth Olympics is a healthy process. Improving skills to become a better athlete is a great way to stay healthy. It is with valued skills that these things should be practiced. What are you wanting to practice to get better at? It does not need to be in all of the games but choosing one is good. They help to value leadership, respect, and sportsmanship. Work on one skill and maybe add another. Make it fun.

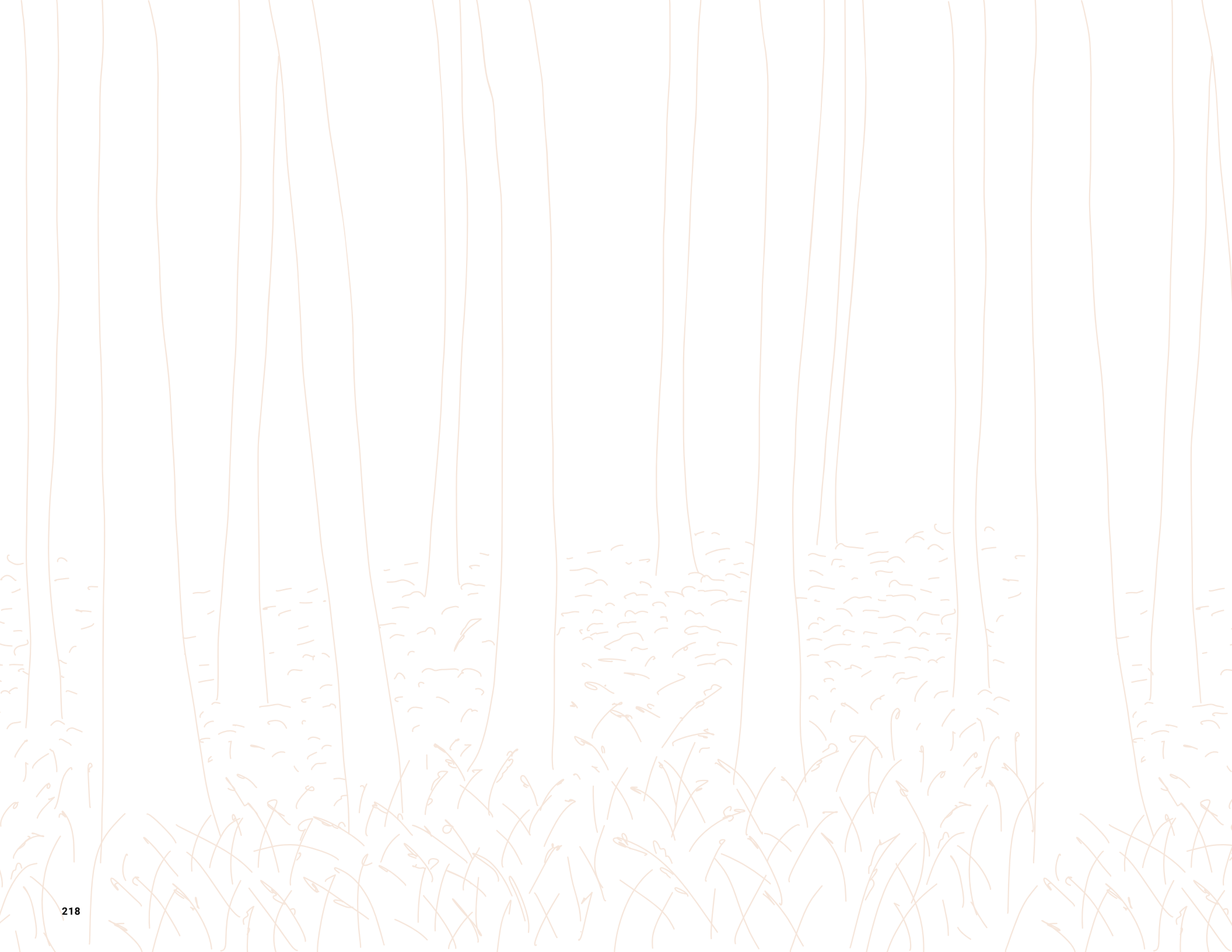
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- Use prevention, management, and resolution skills to resolve interpersonal conflicts constructively
- Evaluate and reflect on their role in a conflict and utilize this information to better their behavior in future conflicts

Student Activity:

When someone says, "cheap!", "weak", "dumb", "crazy", and so on, how does it make you feel? Does this create conflict with what you are trying to do, to become a better athlete, to have fun? Discuss these things and what do you need to do to undo the conflict?





Curukaq

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Cellangluni is the moment we feel what is going on. In our Yup'ik way, we do this by being grounded in our environment/nature and surroundings/weather and aware at all times.

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Elluangcarluni is when we reassess our emotions and behaviors. In our Yup'ik way we do this by remembering the teachings of our Elders and use those stories to help us reflect and self-correct to increase our ability to correct bad behaviors and reset goals.

Unit 3 MURILKELLUNI – Social Awareness

Murilkelluni is to understand the feelings and perspectives of others. In our Yup'ik way we do this by learning from our Elders and show care in a positive way. We speak to others in a loving, caring way and with compassion.

Unit 4 QINUUNANI – Social Management

Qinuunani is a way of handling our emotions in social settings in a quiet manner with deep concern for the relationships we have with others. In our Yup'ik way we do this by building upon the healthy way of living and being, seeking help from Elders to handle conflict in a caring way and seeking support from those who show examples of living a quiet peaceful life.

UKVERYARAQ: *The process of believing to be successful.*

Staying connected with your loving family and kinships, doing subsistence activities, working hard in everything you do, and believing helps you succeed in life. Success is taught through the efforts of doing, thinking, trying out, and being aware of your strength and skills to acquire inner feelings of healthiness. Having positive thoughts can help you be successful in life. It comes with hard work and not giving up. Once you start setting goals and succeeding one at a time, it grows to bigger things to accomplish. Yuraq/dance helps us to succeed.

How to teach ukveryaraq:

Understanding our ancestral way of life in believing is helpful to become successful in today's world. Foundation in self-worth through the eyes of a true Elder helps a student succeed. Elder's stories of survival are very important to help us become successful people. Their words of wisdom are true to our lives. They know how nature and our environment takes care of us. Believing in their stories of what to do and not do is of utmost importance to do what is best for every one of us. Through their stories we can learn how we can succeed too. Yuraq is a form of believing in the stories told of a person's success. We learn of their characteristics and personalities that helped them succeed.

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Describe how changing their interpretation of an event can alter how they feel about it
- Use self-reflection to make sure their emotions are in line with the truth of a situation
- Acknowledge an emotion and determine the appropriate time and place to safely digest it

Student Activity:

Discuss how yuraq/your first dance made you feel? Did you feel like you succeeded as a nakalpiaq/ hunter, berry picker, sewer, fish cutter, or something else that you did for the first time that allowed you to yuraq? If you have not yuraq, how do you feel now? If you yuraq, what emotions went through your mind when you stood in front of a large crowd and when you danced? Can these same feelings occur when you succeed in high school? Why or why not?

I am aware of my traits, know what I do well, and know what areas I can work on

- Find and enhance an affinity
- Identify the skills and credentials required to enter a particular profession and begin to prepare accordingly
- Show self-esteem based on accurate assessment of self

Student Activity:

Yuraq is also a profession of learning to become a great dancer. You can go on to entertain an audience by learning how to yuraq with humor. The idea here is to yuraq hard for your iluraq/ilungaq/your teasing cousins that are watching you. You dance harder each time in order to lure your cousins to join you. Try this and see if it works.

I am aware of the support I have around me

- Activate community resources to help them achieve their goals
- Access safety networks for self and others
- Have constructive support systems in place that contributes to school and life success

Student Activity:

Appropriate regalia made by family or relatives helps us to achieve the goal of first dancer or dancing at curukaq. Find out who made your regalia. Are you prepared to learn how to make a qaspeq, headdresses, dance fans, and belts? Do you know the meaning of each regalia?

- Qaspeq is worn for the purpose of dressing to respect Ellam Yua. Supposed to cover most of our body.
- Headdresses are used for the purpose of respect by covering the head, like a scarf.
- Dance fans are for the purpose of who we belong

to in our ancestor's emblems. Gloves are also used to help cover skin.

- Belts are worn to keep the evil spirits away
- Interview your Elders on these meanings.

I am aware of and accept my responsibilities

- Realize the level of control they have over their own lives and act accordingly
- Take the role of a personally responsible citizen promoting the betterment of the community

Student Activity:

Have you learned the songs and yuraq that belonged to family members? Learning about them is very important so you know when you go to the hall. Traditionally, families danced to their songs. Others watched and requested an encore. Do you know the meaning of "pamyua?" Why do some people move their heads when they watch yuraq/dancers? What are your responsibilities at yuraq? Learn the protocol from your Elders how to properly act and what to do in the hall in order to take part at the dances. It's not just for fun but for respect to our ancestors, family members, visitors, animals, and nature that provide food and everything given to us.

ELDER WISDOM

"When knowledge of the yuraq is shared, it lives. We have happy songs that are shared so that they will stay around for a long time." – Andy Hunt, Kotlik

MUNANGNAQSARAQ: *The process of learning how to be skillful, to tend too, to work, and to babysit.*

Learning a skill begins at home. Parents teach their children how to sew, crochet, knit, mend nets, carve, cook, and do many chores that lead to becoming a skilled worker. When mistakes are made, it is a good sign, there is no scolding only encouragement to restart or keep going to complete a task. Mistakes are used to do better on the next project and to remember.

How to teach munangnaqsaraq:

Crafts are one way to teach how to become skilled. Arts are a unique way to help kids build their creativity, hand coordination, thinking, and mindfulness. When you are making cultural arts such as beading, sewing, carving, and so on, you can practice enhancing your skills to become an expert in the years ahead. Crafts such as grass baskets, qaspeq, fish traps, and sleds become treasures for grandparents or parents. Be patient when teaching a lesson.

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Describe how changing their interpretation of an event can alter how they feel about it
- Use self-reflection to make sure their emotions are in line with the truth of a situation
- Acknowledge an emotion and determine the appropriate time and place to safely digest it

Student Activity:

In class make a pair of beaver mittens or a malaggaiyaq (fur hat). In the shop make spears, harpoons, fish traps or uluaq (women's knife). While making these items, encourage them to complete their projects or express how well they are making their items.

I am aware of my traits, know what I do well, and know what areas I can work on

- Find and enhance an affinity
- Identify the skills and credentials required to enter a particular profession and begin to prepare accordingly
- Show self-esteem based on accurate assessment of self

Student Activity:

Students seek out help from an Elder in the community on the project they are working on. The support group will help in their projects or add to other items. The experts will help them in the areas of

learning other skills such as how to make a parka or qamguk/maklaq boots, or in mending nets. In these activities, constructive relationships are developed.

I am aware of the support I have around me

- Activate community resources to help them achieve their goals
- Access safety networks for self and others
- Have constructive support systems in place that contributes to school and life success

Student Activity:

Students who made their projects before Curukaq will save them for the event. They may want to keep their project. Discuss who will give their project to a community member and who will give their projects to a guest coming to the yuraq/dance ceremony. Discuss why we give our special gifts away? How did they feel when they resolved who the projects they made will go to?



I am aware of and accept my responsibilities

- Realize the level of control they have over their own lives and act accordingly
- Take the role of a personally responsible citizen promoting the betterment of the community

Student Activity:

Discuss the responsibilities they have to keep curukaq alive for the next generations? Why is it important? What are the skills they need to learn about cultural crafts that need to stay alive?

ELDER WISDOM

"Giving is very exciting and special. Gifts to others helps you to feel good about yourself because the items will be used. When Elders and other people receiving the gift, they will remember you because they are the ones who are feeling the generosity. Elders know, when a gift is given, it returns in a multitude of rewards. These rewards are considered in healthy living or receiving needed items. It may not happen to self but maybe to their family, relative or the community. There is a better life in the future to witness."

– Theresa Prince, Kotlik

NAKMIKIYARAQ: *The process of learning how to prepare an item, choose, or to favor a person to give something special to.*

Special gifts are usually presented to the relative of the first dancer or the namesakes kinship relative in their time of being alive. This style of giving is respectfulness and honors the deceased. We teach children not only to respect those who are present but also those who are deceased. Our deceased people are never forgotten. They live in the names they are named after to carry on in the characteristics they have and their personal ways of doing. So, therefore, special items they used to make or do, become special gifts for others to carry on the responsibilities they learned from their ancestors. The names do not have gender so therefore, next named is a special person.

How to teach nakmikiyaraq:

Creating gifts that the namesake, who they are named after, liked to do when they were alive will make them care and create special items. Learning about their namesake is important to learn and become self-aware. It also helps us correct the behavior of the child. When we understand and know what the namesakes liked to do in life, for instance love of berry picking, hunting, creating wooden boats, hard worker, skin sewer, parka maker, even collecting wood or sticks to build camp fires. Any observations other people made of the person in a child can help to correct their behavior in school. We say, "your namesake did not misbehave that way." Or "that is not the way (Yup'ik name) behaved." With that statement you will make the child think.

CELLANGLUNI (Self Awareness)

I am aware of what I am feeling

- Describe how changing their interpretation of an event can alter how they feel about it
- Use self-reflection to make sure their emotions are in line with the truth of a situation
- Acknowledge an emotion and determine the appropriate time and place to safely digest it

Student Activity:

Ask your parents who you were named after. Find out from them or your aunts and uncles who know of your Yup'ik name, what things your namesake did or liked to do? In school, discuss what your findings are. If you don't have a namesake how did you earn your Yup'ik name? Some people gain names by what they like to do or what they remind others of.

ELDER WISDOM

"Through our namesake we keep the deceased person continuously with us and we are reminded they are with us. It is a healing process to learn to respect those who are named after the person who has died. The names are reincarnated."

– Pauline Igvaq Hunt

I am aware of my traits, know what I do well, and know what areas I can work on

- Find and enhance an affinity
- Identify the skills and credentials required to enter a particular profession and begin to prepare accordingly
- Show self-esteem based on accurate assessment of self

Student Activity:

Pencil Art: Create Self Portrait. Look in the mirror and copy exactly how you look. Trace yourself on an art paper with pencil. When you complete it, write a story of what your Yup'ik name did in their lives. What good things did they contribute to life? Will you be able to do the same things they did? You should be proud of who you were named after.

I am aware of the support I have around me

- Activate community resources to help them achieve their goals
- Access safety networks for self and others
- Have constructive support systems in place that contributes to school and life success

Student Activity:

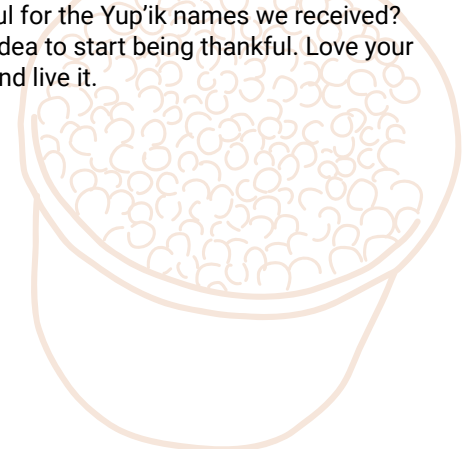
Make a special gift for a namesake you choose of your classmate without letting that person know. When you complete it, give it to them to show you care for their names.

I am aware of and accept my responsibilities

- Realize the level of control they have over their own lives and act accordingly
- Take the role of a personally responsible citizen promoting the betterment of the community

Student Activity:

Knowing who you are will help to build your personal responsibility. You can give a thank you note or card to the person who named you in Yup'ik. How often are we thankful for the Yup'ik names we received? What a great idea to start being thankful. Love your Yup'ik name and live it.



YURAM KANGIA: *The process of understanding the traditional yuraq/dance, purpose of it, and the protocols it holds.*

"From a long time past when they used masks in ceremony they called it agayuyaraq...They did wear masks. It was a way of praying so the animals would come when they hunted them" Paul John, Toksook Bay, Alaska. The masks used were made out of drift wood and represented animals of their area. It may be animals they were asking to catch. Yuraq/dance was a ceremonial type of dancing, asking and thanking. Because they told stories of the lives of our ancestors and of the people who still do subsistence ways, it is alive today, especially to celebrate the first catch.

How to teach yuram kangia:

The book: *Agayuliyararput/Our Way of Making Prayer Kegginaqut, Kangiit-Illu/Yup'ik Masks and the Stories They Tell* is a good resource to use to understand the beginning of yuraq. It will help us to teach the meanings of yuraryaraq/way of dancing. Understanding mask making is a great way to present to students to learn of their cultures. Another book: *Yup'ik Elders at the Ethnologisches Museum Berlin* and *Yuungnaqpiallerput/The Way We Genuinely Live* by Ann Fienup-Riordan are good resources to teach about the origins of yuraq. It is vital students understand how yuraq was used and how it is alive today because it is about them.

ELLUANGCARLUNI (Self Management)

I can manage my emotions in a way that is constructive and appropriate

- Demonstrate reframing skills to promote resiliency and optimism
- Incorporate personal management skills on a daily basis and demonstrate effective emotional management as a way of being

Student Activity:

Interview Elders and to see they remember mask dances. There might be a few left that remember. How would you feel if you danced with a mask on? Research masks and find out what emotions they show. Make a list and also why are they sad, happy, angry, etc. and what are some of their stories?

I can act in an honest manner

- Show authenticity in their behaviors
- Act with a correlation between their words and their actions (walk the talk)

Student Activity:

Art: Origins of Yup'ik colors through masks, Yup'ik art kit. Get a hold of this art kit, if not ask someone where to get it from. Learn about the Yup'ik colors in this lesson. Discuss what they are and why they were used to paint on masks. What other items are the Yup'ik colors used for painting?

I can make good decisions

- Apply decision-making skills to foster responsible social and work relations and to make healthy lifelong choices

Student Activity:

Following the lesson on the mask making art kit, decide on the spirit mask. This is the beginning of the mask. Learn what the appendages are for? What is the meaning of the mask connections? Make a spirit mask.

I can set and achieve goals that will help me to be successful

- Set a post -secondary goal with action steps, timeframes, and criteria for evaluating achievement
- Demonstrate an understanding that goal setting promotes lifelong success

Student Activity:

Next create the animal mask in the art kit. Then the human mask. First, discuss the meanings of these masks and how they are connected? By doing this art activity with masks you will understand how our ancestors created wooden masks, how they were used, and why they were burned after each ceremony. Today, we see them as decorations. They are not used in the ceremony of curukaq or other yuraq ceremonies. Understanding your cultural ways helps you to set long term goals in decision making. Would you like to become a mask artist? Discuss.

ELDER WISDOM

"Tukerceciyaraq is a way of form of presentation in public, coming out ceremony. Kids are included. Children and men would present themselves in a short pualla/dance and girls or women would putu/dance."

– Johnny Thompson, St. Mary's Alaska

ATERPAGTURIYARAQ: *The process of ability to mention by name or to address someone by their real Yup'ik name.*

Acknowledging a family member in their Yup'ik name or using kinship terms shows most respectful relationships through love and care of one another. It really makes you feel like you belong to them. Calling your own daughter/panik and son/qetunraq, alqaq/older sister, anngaqaq/older brother, nurr'aaq/niece, nenaauq/son-in-law, ukuraq/daughter-in-law, etc. makes that person feel like a member of the family, respected, and cared for. The family chart has more names to address a member. It used to be practiced in all family groups. Bringing back the relationship terms on how to address related members will engage and show love, care, kindness, appreciation, compassion, and honor. Learning how to address your cross cousin is an important part of yuraq/dance. You learn to tease in a healthy way to your iluraq and ilungaq.

How to teach aterpagturiyaraq:

Learning how to address one another without making fun of each other will be a start. Iluraq is male cross cousin and only could be used by males. Ilungaq is female cross cousin and only could be used by females. When you learn the rules of addressing by relative terms, it helps to show you care about that person, you love that person, and you will be kind to that person. These terms can be used in the Yup'ik classes and also in the school. Kinship terms addresses lots of care and love. Using them will show understanding and respect. Use Yup'ik names in class.

ELLUANGCARLUNI (Self Management)

I can manage my emotions in a way that is constructive and appropriate

- Demonstrate reframing skills to promote resiliency and optimism
- Incorporate personal management skills on a daily basis and demonstrate effective emotional management as a way of being

Student Activity:

First learn how to tease your cross cousins in a healthy way. Then, practice in class with guidance from your Yup'ik teacher. There are different ways to tease. One is by words that are safe and silly. Another is by challenging in a yuraq/dance making silly motions. Discuss these and practice how to tease in a healthy way. Have fun doing it and not getting annoyed, angry, or embarrassed.

I can act in an honest manner

- Show authenticity in their behaviors
- Act with a correlation between their words and their actions (walk the talk)

Student Activity:

Using Yup'ik names, or first make a list of Yup'ik names you can think of or create them, just for fun. Then, learn how to name a person by sprinkling water over them and using the name given. It used to be a good practice of giving names to babies so that they will not get sick. Learn how and do it right. Try this with your classmates in a proper manner. Have you experienced this? Talk about how it felt. You might want to add how this person acted with good words, like, "you were a good hunter, a good berry picker, etc."

I can make good decisions

- Apply decision-making skills to foster responsible social and work relations and to make healthy lifelong choices

Student Activity:

When a new child is born, are you ready to come up with a Yup'ik name for that child especially with one who had passed on, a relative, a friend, or someone you know from other places? Can you decide on which names to carry on? Discuss this so that you will be ready to take the responsible role in your Yup'ik way of doing and living.

I can set and achieve goals that will help me to be successful

- Set a post-secondary goal with action steps, timeframes, and criteria for evaluating achievement
- Demonstrate an understanding that goal setting promotes lifelong success

Student Activity:

Discuss ways of naming a person at the beginning of the yuraq/dance festival. How do parents or grandparents introduce the young child for their first dance. Some are: "this person has been gone or lived in another village, and came back to show us their yuraq/dance", "this ____ came back to yuraq for you", "____practiced a long time, and finally is ready to yuraq for you" and so on. Make a little speech of how you would introduce your own child using their Yup'ik names, then practice in class. You will get comfortable doing it.

ELDER WISDOM

Yugtun at'put pipiugut. Our Yup'ik names are true names.
– Yurrlig Nita Rearden

UITANQEGCIYARAQ: *The process of learning how to make a person/visitor feel comfortable in homes.*

Usually before guests arrive for curuqaq, families prepare their homes; cleaning, laundry done, bedding washed and ready, baking, making akutaq, getting enough ice water, cooking extra meals, and getting the maqi/steam houses ready with enough wood to burn and water to steam and wash with. In this way when the guests arrive, families could visit and enjoy one another especially if they had not seen each other for a long time. You make sure your homes are welcoming and that while they are in your home, they do not lack anything. When they need something, you present it to them without lending it, borrowing it, or even selling it. These things do not go on. At curuqaq, there are no craft sales like we see in the city gatherings such as AFN and Camai Festival. It's totally different in the villages for the ceremonial dances/yuraq gathering. Usually there are two villages who are rival dance groups to meet but other visitors are invited as well. No invitation is required.

How to teach uitanqegciyaraq:

How welcoming are the school buildings and classrooms? We can start from there. Do the classrooms have a small area for visitors to sit? If not, why not place a comfortable and special chair for the Elder or visitors. Maybe a small table with a cup and water, snack, and even a welcome sign and flowers. Make it special only for the guests. You can add photos or student art that are appreciated to look at. How about a story or a poem for the guests to read?

ELLUANGCARLUNI (Self Management)

I can manage my emotions in a way that is constructive and appropriate

- Demonstrate reframing skills to promote resiliency and optimism
- Incorporate personal management skills on a daily basis and demonstrate effective emotional management as a way of being

Student Activity:

Discuss with the students how to make your school a welcoming place for the community members and parents. At the lunch area, are you able to place a special chair, small table, or anything to indicate how welcome your parents or community member can be? Work on this solution.

I can act in an honest manner

- Show authenticity in their behaviors
- Act with a correlation between their words and their actions (walk the talk)

Student Activity:

When you have a guest or Elder come to your class, what is the behavior you are to do? Discuss with your teacher how best to behave. What is your job for welcoming an elder? Do you meet them at the door and hold their hand or gesture to come in? Do you offer them a seat? Do you offer them water? How do you talk to them? Is the class quiet?

I can make good decisions

- Apply decision-making skills to foster responsible social and work relations and to make healthy lifelong choices

Student Activity:

When you visit other villages, what behavior are you to perform? Discuss this thought and come up with good decision making and live with them. What can you do to change other students who do not follow the rules? In this age level, you have become the responsible person that the lower grades look up to you. What can you do to help the younger ages when there is a need to correct their behavior? Are you ready to take actions?

I can set and achieve goals that will help me to be successful

- Set a post -secondary goal with action steps, timeframes, and criteria for evaluating achievement
- Demonstrate an understanding that goal setting promotes lifelong success

Student Activity:

Learning to be kind with your guests is truly a good way that will stick to you in your life. When is it dangerous in being kind or generous to people? Our world is different. Villages have changed. They have grown and many do not know how to act in other villages or within their own. What has happened to our kindness? Discuss safety and how to work on it.

ELDER WISDOM

"When a stranger comes to your village you welcome them to your home. You feed them. You clothe them. You give them what they need." This has changed since we now have strangers coming to our areas. Now, we have to watch ourselves. Our kindness still can take place in a safe environment. We are advised to watch out for unsafe people. It hurts to see that happen."

– Yurliq Nita Rearden

CIKIRYUNQEGCARAQ: *The act of giving and sharing without being stingy, selfish, and without shame.*

The lesson here is to learn to give without being selfish or stingy. When someone is hungry you feed them. If someone lacks anything and needs it, you give it to them without asking for pay or payback. Everything placed on earth has awareness and spirit and that there is always reward for gratitude.

How to teach cikiryunqegcaraq:

Make a traditional craft with new materials and give it to the first dancers supply list that may be related to you or someone new to you. Cook a meal and find someone in the village who does not cook and present it to them. This person could be a widow, widower, alone, or does not have another person to help them out whether they are young or old. In this way, you will learn how to give and become observant of those who are in need.

MURILKELLUNI (Social Awareness)

I care about the feelings and viewpoints of others

- Differentiate between the factual and emotional content of what a person says
- Express empathy towards others
- Value and learn from the perspectives of others

Student Activity:

Get your materials to make a traditional craft for the curukaq donation. Help the first dancer who may not have much to give away. You will do the research of who that may be or talk with your bilingual teacher to find out who that may be. Remember when you are sewing or creating a gift item, others may comment on your work. In this way, you learn to face the feelings of others as well as yours. Be kind especially to those who need it to encourage them to sew well. Watch your words.

I care about others and do my part to make my community better

- Participate in activities that show they are agents for positive change within their community/world
- Analyze their responsibilities as involved citizens of a democratic society

Student Activity:

If you are not done with your project, how about donating something you bought or caught in your hunting. Food donations are also needed for curukaq. It has to be subsistence or store-bought item such as paper towels, tissue, dried soups, canned items or clothing.

I care about and respect the individual differences of others

- Evaluate strategies for being respectful of others and opposing stereotyping and prejudice
- Evaluate how advocacy for the rights of others contributes to the common good
- Show sensitivity to the cultural setting they are in and a willingness to adapt as necessary

Student Activity:

At the hall watch how families give out items for the first dancers. This is a good lesson of cikiryunqegcaraq. When we observe how well a family gives, it also makes us want to give. Write a story of what you observed to share in class. How are gifts distributed? There is a way of who gets what and when a first dancer yuraq. Find out about the protocols.

ELDER WISDOM

The more you give, the more you will receive.
Generosity comes back in an abundance.

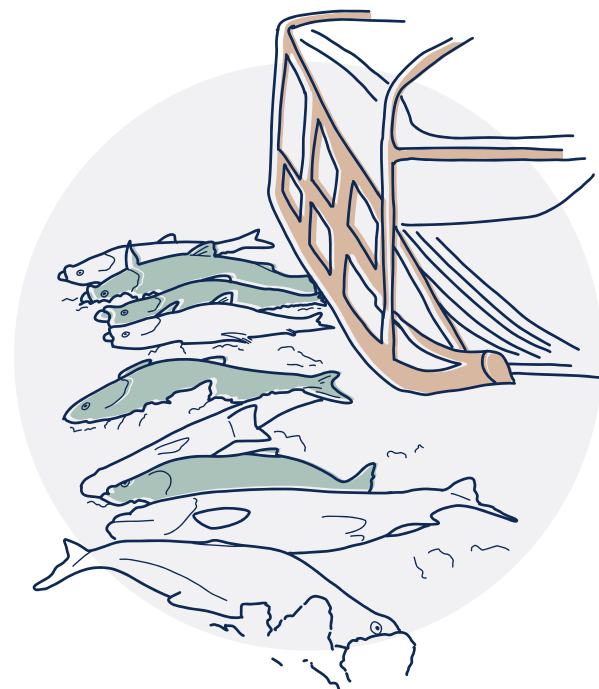
– Yurliq Nita Rearden

I care about how I perceive others and how they perceive me

- Recognize and respond to social cues in a manner that contributes to their life-long success

Student Activity:

Observe those who receive gifts. How do they respond and accept the gifts? What type of gifts are presented to Elders, relatives, and other visitors? Does everyone get gifts at the curukaq or only one family? What does it mean to give?



KENKANIIRYARAQ: *The process of learning to gain extra compassion for others.*

Our grandparents and parents cooed their children to show extra love. Cooing was also addressed to other children in the villages whether they were related or not. It starts off with something a child is observed doing or saying. It is not made “fun” of but to show care and love. It is like praising a child. It is part of basically raising a healthy person who develops a sense of belonging. It even carries on to adulthood especially when two finally see each other.

How to teach kenkaniiryaraq:

Watch and observe carefully what each student does. You can add to the praise by addressing what they do with a “coo.” It would be like cheering. Cheerleaders develop noises that encourage a team. Cooing is sort of like that. Learning to make those noises are extremely honoring as well as singing to them. Songs can be developed to show extra love and compassion. Sometimes good humor is included in cooing. You will always be remembered!

MURILKELLUNI (Social Awareness)

I care about the feelings and viewpoints of others

- Differentiate between the factual and emotional content of what a person says
- Express empathy towards others
- Value and learn from the perspectives of others

Student Activity:

Have you been cooed? Discuss the feelings you have when someone addressed you by your Yup'ik name, inqiyaraq/cooing, or using other ways to show love to you? If you have an inqun/cooing name, you can write it down. If you don't know, find out from your parents. In some instances, cooing is not practiced. It is a way of showing compassion for kids.

ELDER WISDOM

Be kind to your guests with compassionate.
– Yurliq Nita Rearden

I care about others and do my part to make my community better

- Participate in activities that show they are agents for positive change within their community/world
- Analyze their responsibilities as involved citizens of a democratic society

Student Activity:

Make posters to show how you can increase good citizenship in the community. Show them how you are part of the community and you care. Post them in different places such as post office, clinic, Tribal Office, stores, or in community hall.

I care about and respect the individual differences of others

- Evaluate strategies for being respectful of others and opposing stereotyping and prejudice
- Evaluate how advocacy for the rights of others contributes to the common good
- Show sensitivity to the cultural setting they are in and a willingness to adapt as necessary

Student Activity:

Make posters for visitors to show how welcomed they are to the village. On these posters include how to act in another village. Be it, helping an Elder, making maqi house ready with wood and water, getting ice for drinking, bring food to the community hall, respecting visitors, etc. Think of others not mentioned. Hang the posters in the hall for visitors to see.

I care about how I perceive others and how they perceive me

- Recognize and respond to social cues in a manner that contributes to their life-long success

Student Activity:

Welcoming signs are made for guests in the hall. How about making posters of the protocol of yuraq/dance behaviors. Discuss with your bilingual teachers what these are: While you dance, you..., what attire to wear, pick up trash, how to sit still, etc. Be the wise person to carry on the protocols at the hall. Post at the hall. Visitors will read them.



QINUICARAQ: *The process of learning to how to be quiet, calm, and ease in living, behaving, and healthy choices.*

Frank Andrew, Elder, "People lived in harmony and peace when instructions were thoroughly followed by people back in those days." In this statement he meant how to be qinuiteq/quiet and calm. When you visit homes or other villages, you did not follow other people's wrong doing. There are warnings that need to be known for everyone so hazardous situations will not occur. Bullying, drugs and alcohol, gossiping, and accusing others are opposites of qinuitcaraq/avoiding to behave and make healthy choices. Taking back the process of learning how to stay away from such behavior will help us in the future when you are faced with bigger unhealthy living.

How to teach qinuicaraq:

Learning how to stay quiet when a student argues with another is one way to practice. Avoiding fights and bullying are another way that are often reported in school. These behaviors happen in most schools. They do have to be handled individually. Students need to learn not to gossip to others. Students way of helping would include choices of best behaviors and being great listeners and staying calm. It is hard to practice but they can do it since they had ancestors who followed the rules well. Following rules helps to become a good person.

MURILKELLUNI (Social Awareness)

I care about the feelings and viewpoints of others

- Differentiate between the factual and emotional content of what a person says
- Express empathy towards others
- Value and learn from the perspectives of others

Student Activity:

Discuss the problems in the villages: this can include gossiping, fighting, arguing, drugs and alcohol (how these things contribute to fights, arguments, unhealthy choices) and other things that causes a village to not be a quiet town. Villages used to be pretty, quiet, and safe. But not anymore. Do these things help the villages? What can you propose to Tribal Council to have a quieter and safer village?

I care about others and do my part to make my community better

- Participate in activities that show they are agents for positive change within their community/world
- Analyze their responsibilities as involved citizens of a democratic society

Student Activity:

During Curukaq time, what are things you need to discuss in school that you can do to volunteer to help keep your village quiet and safe for your visitors? Write a proposal to your Village Tribal Office. Include how you want to help. In this way, it becomes everyone's responsibility.

I care about and respect the individual differences of others

- Evaluate strategies for being respectful of others and opposing stereotyping and prejudice
- Evaluate how advocacy for the rights of others contributes to the common good
- Show sensitivity to the cultural setting they are in and a willingness to adapt as necessary

Student Activity:

When you cross into other people's comments or unnecessary behavior, what are you going to do to stop it? Discuss things you can say and write them down. Practice in case you run into some when you have visitors in your village.

I care about how I perceive others and how they perceive me

- Recognize and respond to social cues in a manner that contributes to their life-long success

Student Activity:

At the hall while the Curukaq is going on, observe how you are perceived as well as how you perceive others. Make a note, and follow the rules of best behaviors. Did you remember the rules for having visitors? What are they? If you don't have them, invent some and list on a poster to post at the hall.

ELDER WISDOM

Living in harmony and peace is by following instructions that are taught by the Elders.

– Frank Andrew

QUYAVKARIYARAQ: *The process of learning how to be thankful for items, hunting, receiving, environment, weather, land, what little they have or what other things they can get.*

In our yuuyaraq style, we have special times for when and what we are thankful for. One is at ceremonial called, *nerellguciryaraq*. It is when you invite a special friend or someone to eat with you for enjoyment in thankfulness for food given at the table, especially when the food is fresh. Food shared when it is fresh is the best way to be thankful for at the arrival of each new season. When an Elder goes berry picking, for instance, Theresa Nanirquksuaraq Kameroff used to be so thankful after she goes out blackberry picking using her wooden bucket. Once it was full, she would raise her arms up singing and dancing in thanksgiving for filling it up. She never skipped that special occasion. Another time of thankfulness is when an animal enters our home. Women used to clean their homes while their husbands were out hunting in order to be ready and be thankful when the animal arrives. These special ways were practiced to follow alerquutet so that we will have them come back again.

How to teach quyavkariyaraq:

Although traditional practices are not part of the schooling, they can be adapted in some way. When advice is incorporated in schools, it makes the students become obedient of the school rules. Watch carefully how the community members are thankful at the curukaq/potlatch time. Gaining the knowledge of how they use ways of thankfulness can be used in school system. How often do we ask our students to be thankful for learning, for a safe place to be, for food, for the place to exercise, for teachers, for people who care?

QINUUNANI (Social Management)

I will interact well with others

- Use assertive communication to get their needs met without negatively impacting others
- Empower, encourage, and affirm themselves and others through their interactions

Student Activity:

Research: Interview parents, grandparents, or Elders about how the food tastes when you are eating with a friend or another person? Ask how to practice when the animal comes to their homes in thanksgiving. What are the words they use to be thankful for? What are other things we are to be thankful for?

I will work on having constructive relationships

- Actively participate in a healthy support network of valued relationships
- Independently seek out relationships that support their development through life

Student Activity:

After your research questionnaire is resolved, write a documentary story. You will be writing all the things you learned from your interview on how to thank, be thankful for, and what other things you learned. One thing might be how Yup'ik people used to practice being thankful in a yuraq/dance style. If yuraq was a form of offering, then, it must have been a way of thankfulness. Find out about this with Elders. Should we learn to practice it again so that it has spiritual meaning or it means more to you?

I will deal with interpersonal conflicts constructively

- Demonstrate an ability to co-exist in civility in the face of unresolved conflict
- Use prevention, management, and resolution skills to resolve interpersonal conflicts constructively
- Evaluate and reflect on their role in a conflict and utilize this information to better their behavior in future conflicts

Student Activity:

Our ways of doing changed when missionaries came to our lives. Interview your Elders of different beliefs and find out what changes they experienced. What are the conflicts that resulted from these changes? How about discussing when parents were told to send their own children to boarding home schools. Were they thankful when schools allowed the children to leave home? What conflicts did they face? Discuss this with thoughts on solutions how to be wise and what wisdom is needed for history not to repeat.

ELDER WISDOM

I talk to you because I love you: *"There are many Elders here because they want you young people to improve your lives. Our Elders have come here because they cannot discipline you about these things individually. If one Elder tries to accomplish this task alone, he will get tired."*

– Tim Meyers

QANERKIURYARAQ: *The ability to make a speech at a gathering.*

At the gathering of the curuqaq, a welcome address is delivered by the leader or the chief of the community. Then, a thankfulness is pronounced by the priest or deacon of the village asked by the leader of the drummers. Next is the speech by village cop for the safety of the guests and the whole village. They also provide phone numbers in case there are emergency or need if something happens. These speeches are short and to the point. Once this is done, the yuraq leader announces the safety of the building, where the bathrooms are, and expressed to everyone how our ancestors will be watching us or be with us while we are having a great time. It is important also to recognize those who have departed most recently. It is to honor all of them. At times it is very emotional but it is also very gratifying to know we are not alone while we are to enjoy one another through the dances. Lastly, the first family group dancers are announced to get ready to present their first dancer. What an organized and a great way to begin the evening. If I have forgotten, please add to this story. This is usually the last words we hear too. Let's enjoy one another and if you want to, yuraq with us.

How to teach qanerkiuryaraq:

At the school, we can assign students pretend roles. One could pretend be a chief of the village to make announcements. Another could be the deacon to say the thankfulness. Then, choose someone to act out as a village public safety or VPO. Create speeches of their duties. Another might be a health aide for emergency announcement and phone numbers to call. Lastly there could be family members who are going to introduce their first dancers. All of these need to be practiced first before they are comfortable doing them at the community events. It is a good practice to write out their speeches. Taking turns saying their speeches will help them get comfortable in speaking.

QINUUNANI (Social Management)

I will interact well with others

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Student Activity:

Discuss which speech you would choose to write out on your own. Chief, leader, health aid, VPSO, priest or deacon, parent, or head of the family member who is introducing a new dancer. You can add others if you think of someone not mentioned. Write your speech out. Read them, help others to make their speeches clear and precise.

I will work on having constructive relationships

- Actively participate in a healthy support network of valued relationships
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Student Activity:

Now that you practiced making a speech for curuqaq, you can make other speeches for class. It might be learning how to write poetry or some other writing assigned to you. It could be interpretative writing, descriptive, informative, persuasive, expository, or narrative stories. These are types of writing. You can talk to your Language Arts teachers on what the content could be in order to begin your writing. Do your best because you are going to make a speech out of them. It not reading your paper, it's talking. You can refer to your cultural knowledge to write about them. Have fun doing so.

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Student Activity:

Practice speaking well in a student crowd. Students need to learn how to criticize a writer in a healthy way. Ask your teachers how best to be good listeners, making suggestions, and ways to change the conflict if encountered. Discuss these ways to make your learning better and what things you will face if you decide to go on to further education. Learning how to deal with conflict is good and now is the time to practice.

ELDER WISDOM

Practice Umyugiuryaraq is following one's mind, both thoughts and desires. We possess two minds or ways of thinking. The first is following the qanrutyutet/alurqutet and the other is following one's own personal wants and desires such as being lazy, envy, stingy, and conceit. These often go against the rules we were raised by. Think on this to correct the behavior and follow qanrutyutet.

– Yurrlig Nita Rearden

PIRPAKIYARAQ: *The process of learning how to cherish, to hold in high regard, to appraise highly, to look up to, to consider important and value highly.*

People in our lives such as grandparents, uncles, and aunties who raised us become people who we highly regard. It used to be one was taught life skills the first six years of life, this was when you became aware of life and how things worked. Their teachings were on how to think and resolve your situations and were done through examples of unconditional love, care, compassion, and modeling how to be a true human being, real Yup'ik. As children we do not understand any of the teachings but we remembered them because they taught through modeling and examples in stories. It was later in life when we acknowledged what they taught through qanruyutet/alerquutet/piciryarat that they were true. We understood them. We pirpakeq/cherish their teachings.

How to teach pirpakiyaraq:

Parents are first teachers so we honor them very well. Grandparents help to bring our children to become real human beings. Using the examples of teachings of qanruyutet/alerquutet/piciryarat and of their wise advice and wisdom should help us to be better teachers and students in school. Here we may be talking about place-based education. You use the knowledge that the students bring into the classroom to connect to the western content areas of study. For instance, we can learn how to help the students cherish the curukaq/dance ceremony through the arts. Teach them how important is to keep their culture alive throughout many generations. Learning to respect their own culture is a lesson.

QINUUNANI (Social Management)

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Student Activity:

Discuss how best to enjoy curukaq/yuraq time. How do you learn to behave at the hall? When your friends dance, how do you encourage them to dance harder? When is the appropriate time to join? Do you even understand the motions? What is the motion for the sun, traveling by snow machine, kayak, boat, airplane, berry picking, hunting with a gun or spear, and so on. Make up gestures to the motions to a song and learn what they can mean. Practice them in class.

ELDER WISDOM

"A child who can listen can change."

– Frank Andrew

I will work on having constructive relationships

- Actively participate in a healthy support network of valued relationships
- Independently seek out relationships that support their development through life

Student Activity:

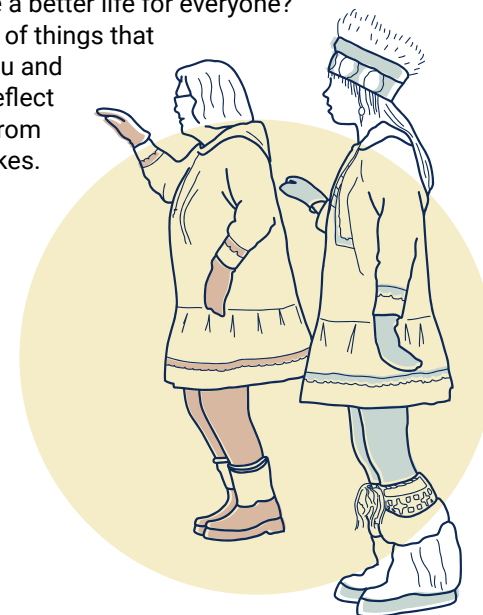
Discuss who you cherish as a dancer. Is it the person who is silly? Is it the person who dances with grace? Is it the person who dances with lots of energy? Is it the person who slowly moves and looks at the person in front? Is it the person who looks around and chews gum? Is it the person who wears beautiful attire? Is it the person who leads the dance? Is it the person who is singing the song? Is the person who is following the dancers with head bobbing? Is it the person who is sitting next to you?

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Student Activity:

Sometimes there is a conflict of cherishing a person of your choice that either your parents, relatives, or others who may not agree with you. Discuss this matter. How would you handle the situation? How can you resolve it when others don't agree with a person of your choice? What is it that you and others need to do to make a better life for everyone? Make a list of things that will help you and others to reflect on. Learn from your mistakes.



PICIRKIURIYARAQ: *The process of learning how to advice in a mannerism, habit, traditional way, and pleasantly.*

We do not always remember what we are taught at the moment but when we come across the situation we remember what we were instructed. Frank Andrew, Kwillingnok Elder, says that if we listen attentively, we will remember the teachings when we see the people around us that have taught us to do things. He mentioned that we remember by the person who uses what they taught. It takes a person to acquire keen listening to be aware through the instructions.

How to teach picirkiuriyaraq:

Learn to give advice in a Yup'ik way as Frank described. First lesson is to become a listener. How is it done? Practice listening by paying attention to the person who is speaking. One way is to look at their mouth instead of making eye contact. It is harder for a Yup'ik person to listen with eye contact. A Yup'ik person looks down at the floor while listening attentively. Tell a story and practice this process. Have the students repeat the story to check on their listening skills. These practices help us to become attentive listeners. A descriptive story will enhance listening skills.

QINUUNANI (Social Management)

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Student Activity:

Write a descriptive short story with interesting characters. After it is completed, tell the story without reading it. Practice until you are expert story teller.

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Student Activity:

Work on your storytelling. Next go to the younger classes to tell your story. What advice are you going to tell the students to listen? Why is listening important? After you tell your story, come up with questions that will allow where it took place, what the scenery was, and who are the characters? Check on the comprehension of the story. What did your story teach or what was the value of your story?

ELDER WISDOM

"This day I want you to be a loving person."

– John Phillip

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Student Activity:

When you told your story to the younger grades, did you come across what you need to improve on? Rewrite your story with increased characters, better scenery, or more descriptions. Then, tell it to your student partner to help you improve your story. The more things we add the better storyteller we become. What is your advice from your story?



ILUNGURYARAQ: *The process of learning how to have fun and enjoy while doing what is being acted upon.*

At home subsistence activities and home chores are taught with enjoyment, having fun. When yuraq/dances are practiced, they are also done with enjoyment and fun. Gestures to the dance motions depict the stories of our lives, ways of doing things, signs of nature, and how we engage each other in our gentle way. But also, humor is involved. We laugh together because of our gestures or through the words that our drummers sing to us. The stories of the yuraq makes it interesting and enjoyable. When songs are made for a first dancer, they are made imitating the characteristic of the person or the child. Each person is observed for the things they like to do or have done in the past. The songs then are created with that thought to match the person and it becomes that person's song and dance. Sometimes the songs and dances are the family song and dance carried on and handed down. It is good for the soul and the family groups. It is one way to heal the heart and everyone for the loss of that person.

How to teach ilunguryaraq:

Songs are carried on by the bilingual teachers who know them. Some are recorded in a video and can be found on line through YouTube. Boys are taught to become drummers and girls will dance behind the boy/man dancer in front. There are protocols of yuraq/dance that can be taught. It is to honor the Ellam Yua, when these songs are danced. Girls need to wear qaspeq and gloves for practice. Boys drum and are not required to wear qaspeq but when they are at curukaq event, then it is nice to see them in the men's qaspeq. They are to learn the songs; first comes the chorus, then verse, chorus, 2nd verse, and chorus again. The chorus can be repeated when audience requests to repeat (pamyua) is shouted out by the audience. When a song and dance is enjoyed, "pamyua" is shouted out in order to repeat the song and dance. The song and dance continue until there are no more requests by the audience.

QINUUNANI (Social Management)

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Student Activity:

Create a song with your bilingual teacher. The first part of your song is the chorus. This is the fun part of the dance because it is repeated each time before the verse. Your bilingual teacher will help you to write it in Yup'ik. Think fun and silly. Cooperate on discussing and writing it. Then, write the verses. It is something you want to tell it like a story. What are the gestures to go with your song?

ELDER WISDOM

"When you enjoy the song and dance, you can let other people use your song and dance too in their villages. It is a good way to keep your yuraq alive."

– Andy Hunt, Kotlik

I will work on having constructive relationships

- Actively participate in a healthy support network of valued relationships
- Independently seek out relationships that support their development through life

Student Activity:

Practice singing the created song. What did you value in your song writing? Is it a hunting song, a subsistence song, or something else? What made you choose this song to sing? Who are going to be your drummers and singers? Who is going to lead the dance, usually a boy/man? Girls/women follow behind. Why is this the right way?

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Student Activity:

When you practiced singing, did you run into disagreements? How did you resolve who is going to be your drummers? Is the song complete with chorus and verses? How many verses did you end up with? Were there any conflicts in writing the song? How did you resolve any conflicts?

How did you evaluate your song and dance? Is it with how well the audience enjoyed your singing and dancing? Did the audience say, "pamyua?" This is the sign of enjoyment at the curukaq. You do need to repeat your singing. We don't say, again! There is no complaint to continually repeat the song. Only when the audience is satisfied of the dancers, then it is complete. It is with appreciation that it ends with. Beautiful protocol of yuraq.

