

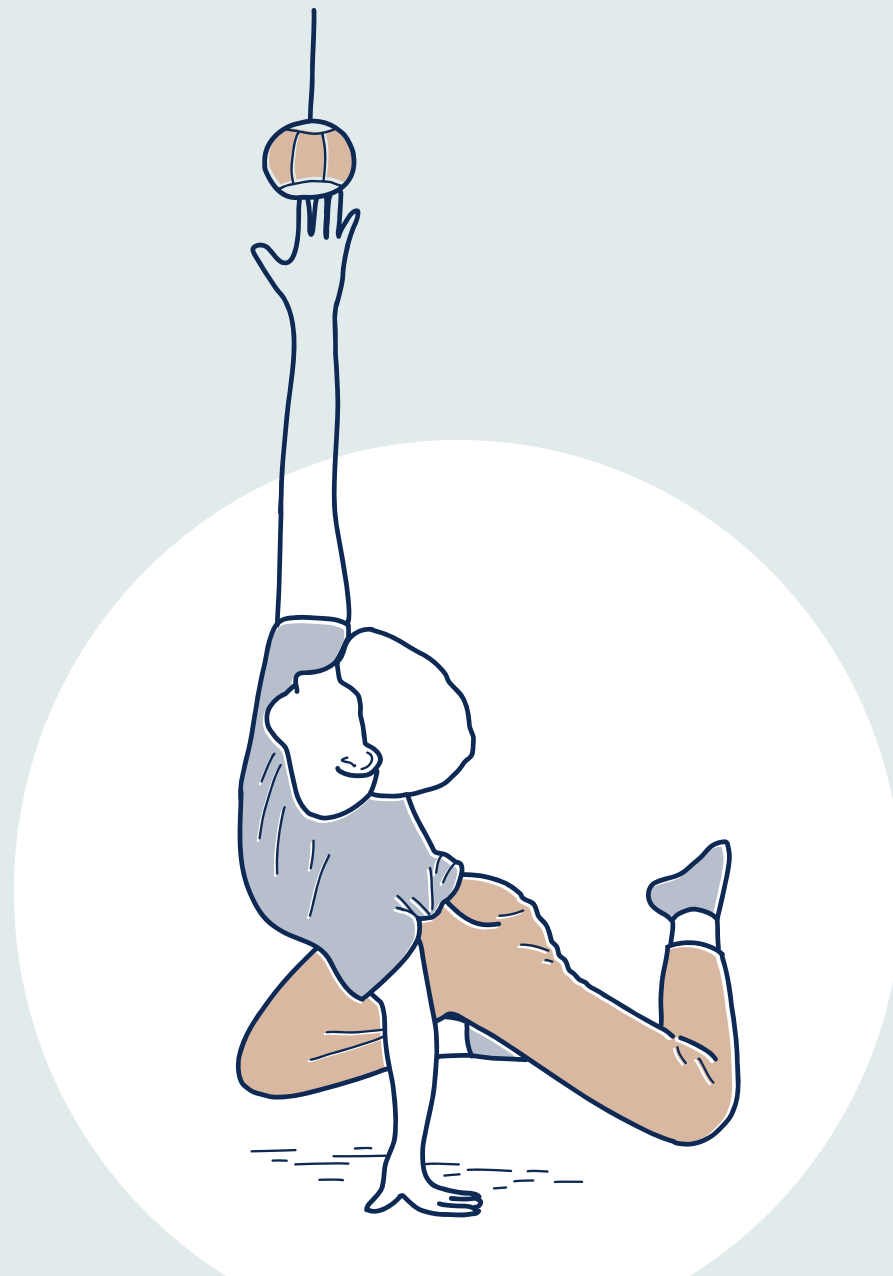
PULASARAQ
Grade 6-8

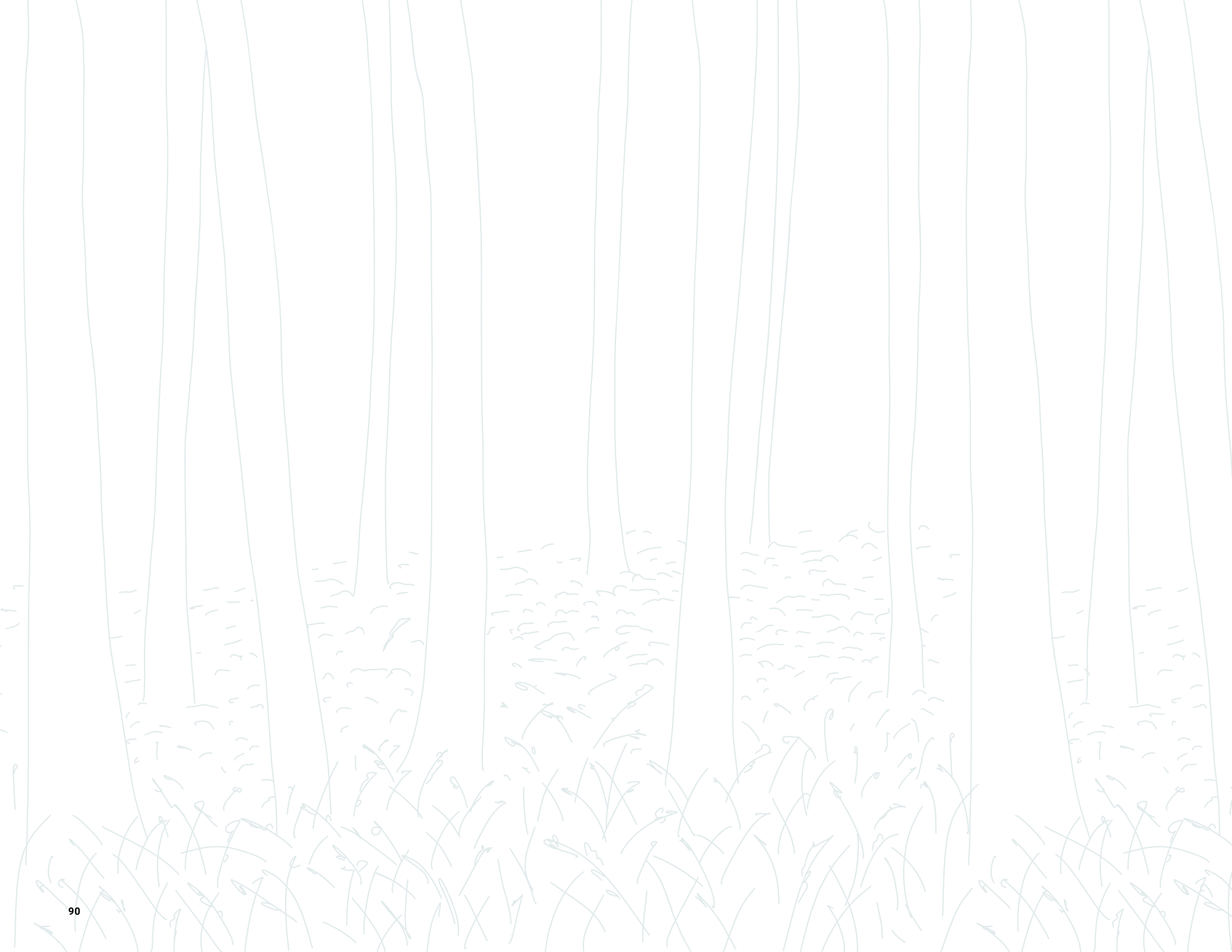
Family

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. Fisherman 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.

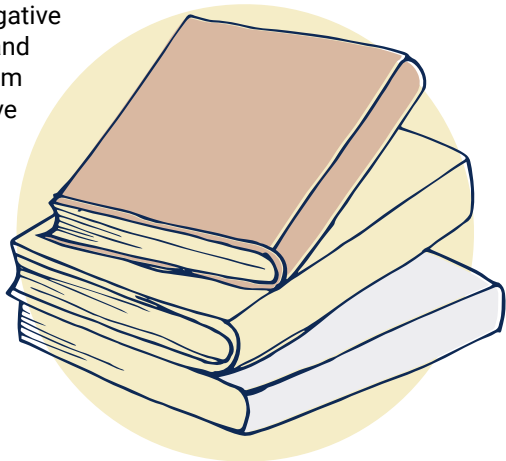
CELLANGLUNI (Self Awareness)

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:

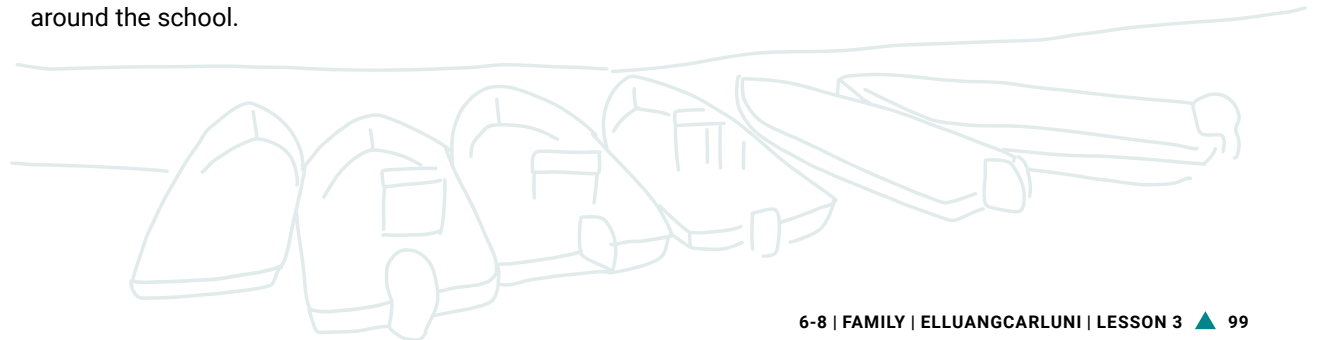
To make wise decisions, Yup'ik people have to have a clear mind. What are some of the traditional practices of mindfulness? How have our ancestors practiced mindfulness? Share out. Create posters to hang around the school.

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 Qanruyutait, *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 Qanruyutait, *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.

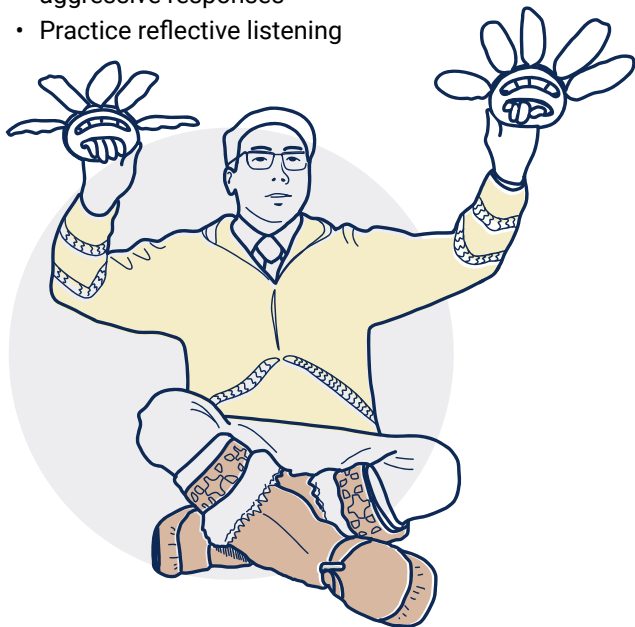
How to teach piciryaraq:

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.

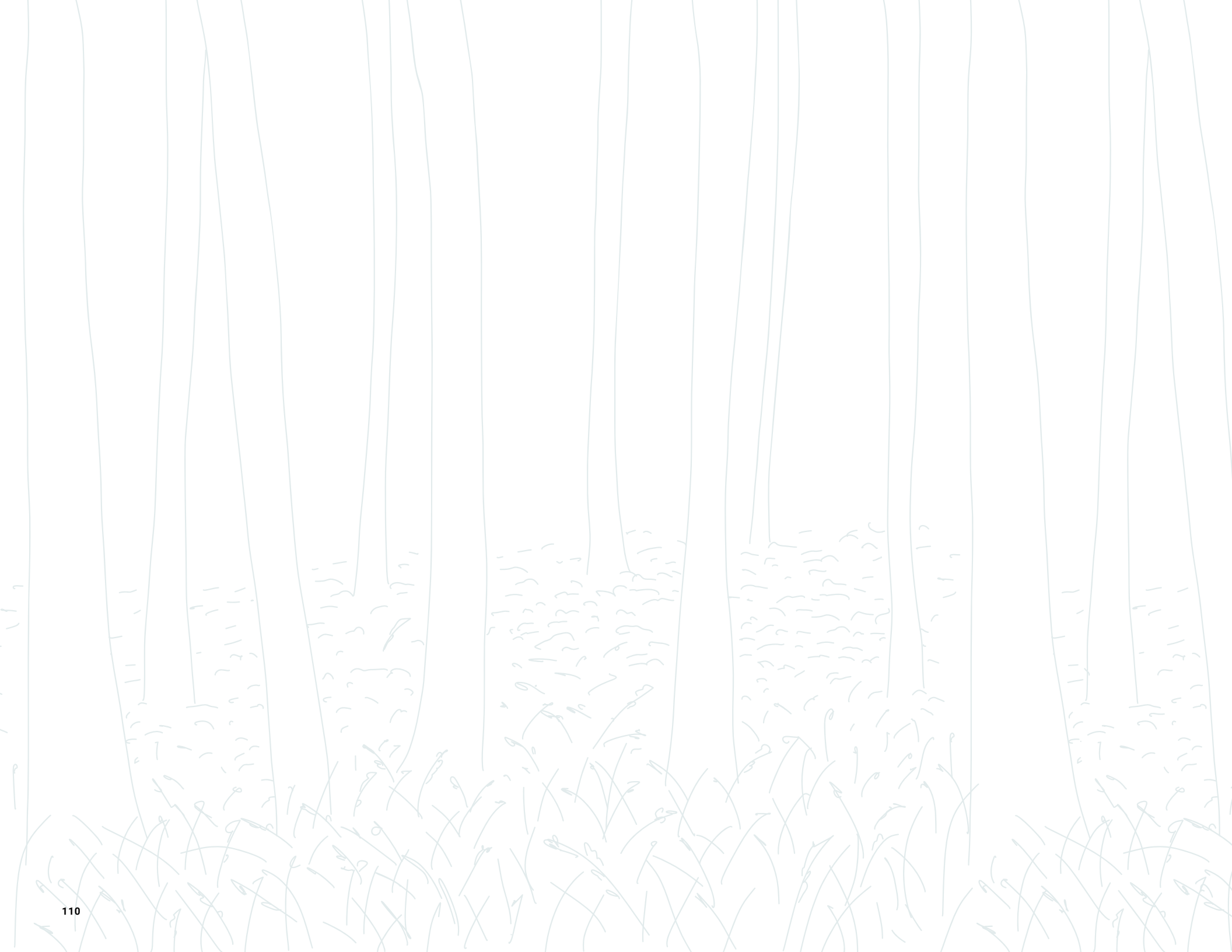
– Frank Andrew, Yupiit Qanruytait, *Yup'ik Words of Wisdom*

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:

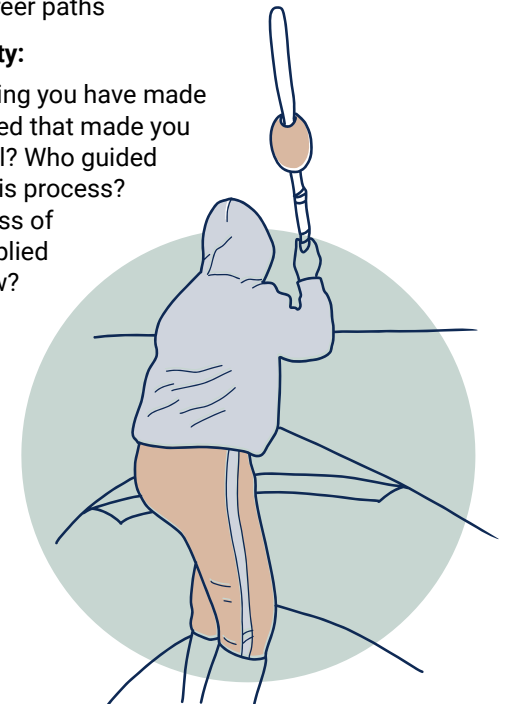
The Hungry Giant teaches about how children got into a situation where they got into trouble. What decisions were made that saved their lives? What emotions did the child have at the time the decision was made to solve their problem? Where and how did the children learn to problem solve?

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:

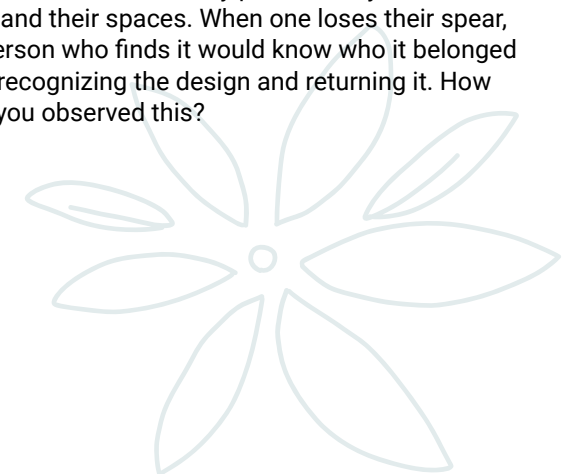
Play the game of "Two Extremes" (Sources of Strength). Have a list of situations and have students move to one end of the room or the other to indicate where they stand. For example, "go to this end of the room if you like chocolate ice cream and this end if you like strawberry. And if you like both, 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)

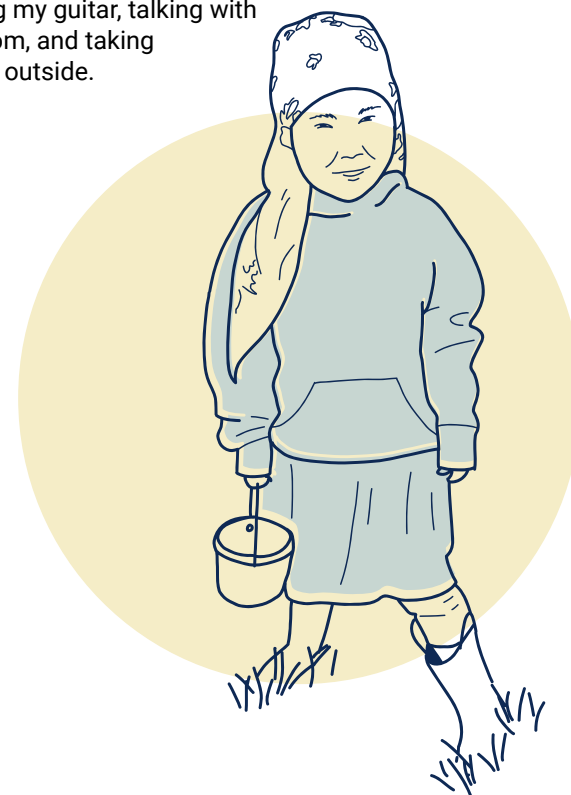
ELDER WISDOM

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:

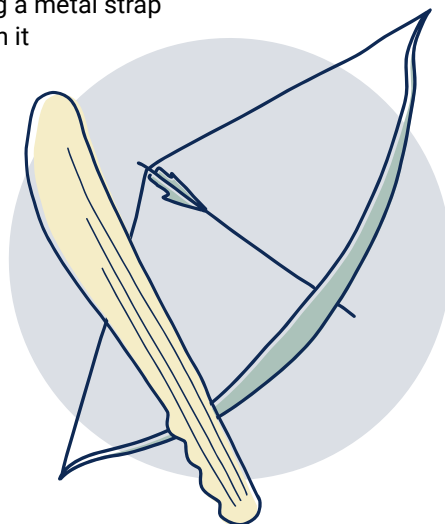
Have students bring in an item that is special to them. Talk about what their item is, where they got it from, why it is special, and how they take care of it.

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 verses 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."

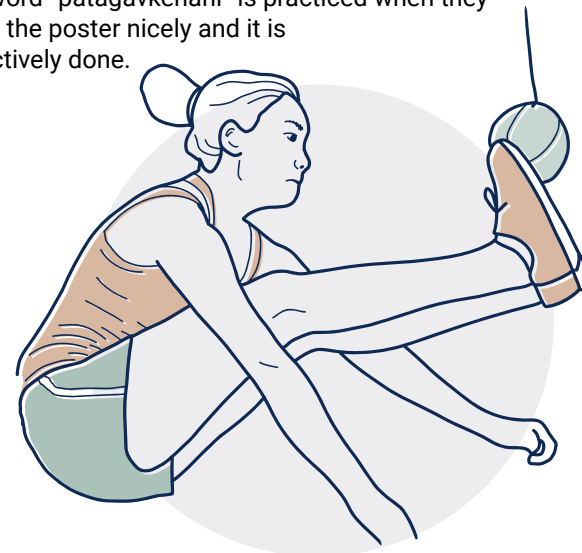
– Paul John, *Yup'ik Words of Wisdom*.

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 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:

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 Qanruytait, *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:

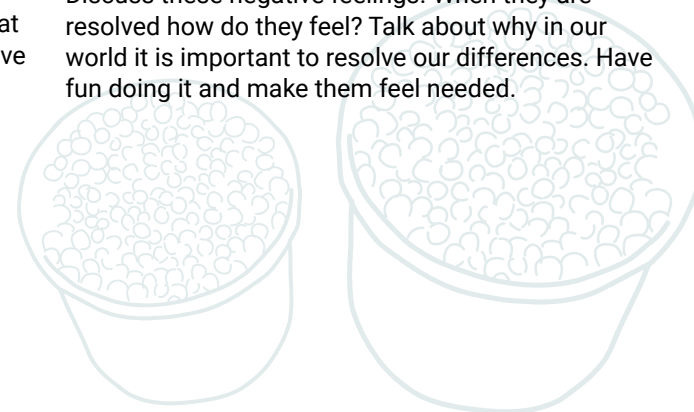
Have students get in groups of two. Watch who they like to group with. Then, tell them they are going outside to play a game. It could be to throw and catch a ball, jump rope, racing from one end to another, and walking to the tundra and finding certain plants. Assign them to find medicinal or edible 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 is 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.

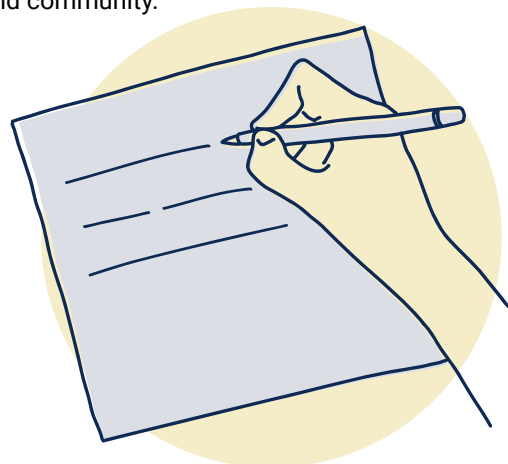
– Frank Andrew, Yupiit Qanrutyait, *Yup'ik Words of Wisdom*

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?

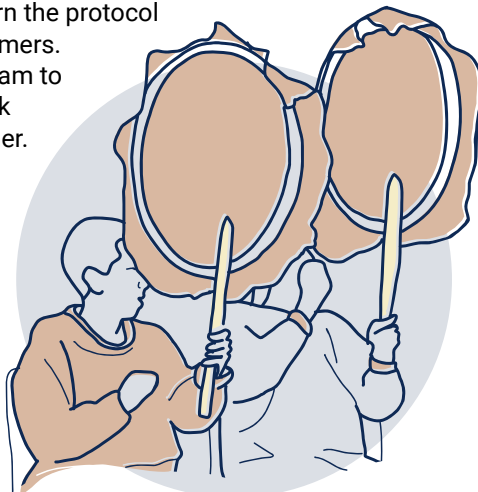
QINUUNANI (Social Management)

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

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– 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.