PULASARAQ

Grade 9-10

Family

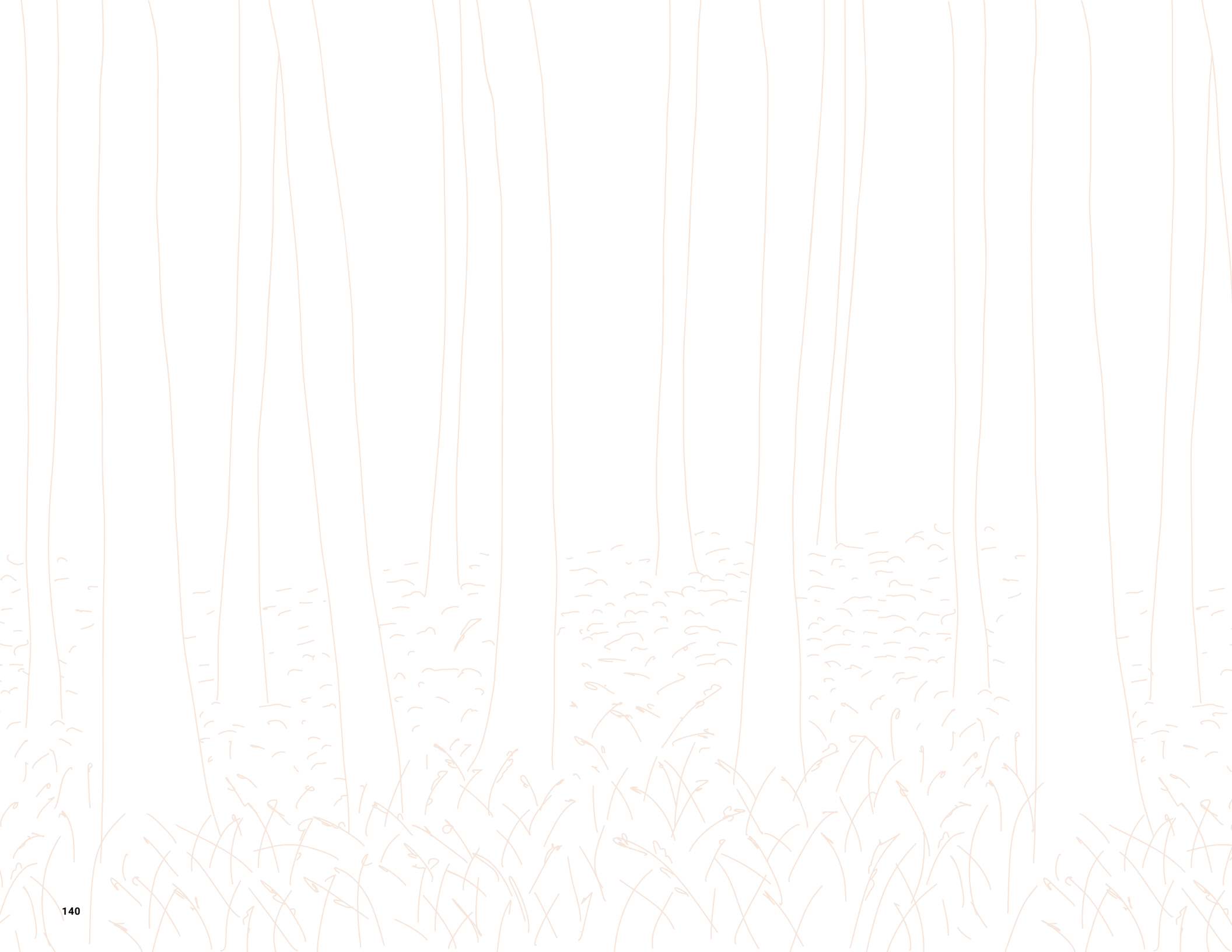
Subsistence

Native Youth Olympics

Curukaq



9-10



Family

Unit 1 CELLANGLUNI — Self Awareness

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

Unit 2 ELLUANGCARLUNI – Self Management

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

Unit 3 MURILKELLUNI – Social Awareness

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

Unit 4 QINUUNANI – Social Management

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

TUQLURIYARAQ / TUQLUUCARAQ: *The kinship term in Yugtun by which a person is customarily called.*

Traditionally when a child is born they are given a Yup'ik name of the person who passed on. In a family, depending on where the child stands in the number of children, the child is usually called by a kinship term. Being addressed by these kinship terms teaches a child to respect and love from the beginning to their siblings and cousins. All sisters' kids are addressed as brothers and sisters. All brothers' kids are addressed as brothers and sisters. But, brother and sister's kids are addressed as first cousins. Iluraq term is for male speaker toward his cross cousin. Ilung term is female speaker toward her cross-cousin.

How to teach tuqluriyaraq / tuqluucaraq:

Interview parents, grandparents, and Elders of your relationship. List their names and beside each of their names, write either iluraq or ilung. Check the list on p. 65, *Yuuyaraq* Health, to get the right term. Look at nuliacungaq and uicungaq to figure out who you would call that term. Also make a family tree with terms next to their names. In this way, you will address them in these terms to learn to respect and love them.

CELLANGLUNI *(Self Awareness)*

I am aware of what I am feeling

- Distinguish their real feelings from how others expect them to feel
- Describe the external event or internal cognition that triggered an emotion
- Understand the effect of self-talk on emotions

Student Activity:

Look at page 65 of *Yuuyaraq* Health 1, Unit 2, Lesson 1 to learn which terms you will record on your family tree. Make the family tree. Tell how you will learn to respect and love your sibling.

ELDER WISDOM

When you know who you are related to, you understand how you can treat the person. One is to respect in terms of caring for them, sharing with them what you have, and that you stay close with each other's. Your family is of utmost importance to you, your cousins, and then your community. Knowing who are related to you helps you to make decision on who you can date, marry or not.

– Yurrliq Nita Rearden

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

- Identify things about themselves that they cannot change and devote their energy to something they can change
- Recognize their personal learning style/intelligence and find ways to employ those styles
- Explore possible career and volunteer opportunities based on their identified interests and strengths

Student Activity:

Teacher demonstrates how to respect and love a sibling, cousin, or a friend. When someone disrespectfully says a word that is not appropriate, how do you feel? Discuss.

I am aware of the supports I have around me

- Identify school support personnel and have knowledge of when and how to use them
- Identify organizations in their community that provide opportunities to develop their interests or talents

Student Activity:

Traveling on the Yukon requires decision making due to weather. What type of weather will help you make decisions on a trip to the neighboring village to play basketball? Write the rules for traveling, what gear to carry, and what should the weather be including the trail if going by snow machine.

I am aware of and accept my responsibilities

- Analyze the effect taking responsibility or not taking responsibility can have on themselves and others
- Describe how taking personal responsibility can lead to success
- Demonstrate an ability to take responsibility for their choices

Student Activity:

A writing project: Why is it important to learn about your kinship terms?

ELLANGCARIYARAQ: *The process of making one instill awareness, to teach a lesson, and to have a lasting memory.*

When a baby suddenly stops crawling or walking and quietly stays still for a moment, it is called "ellangartuq." At that moment the baby is aware of her/his surroundings. Later in life they will be aware of everything around them. During this time and all the way to adulthood, the process of always being aware is taught. It takes a lot of lessons so that they will be remembered for life.

How to teach ellangcariyaraq:

Lessons on how to be aware are taught through stories, advice, values, and when a person misbehaves. This includes awareness for ourselves, surroundings, environment, weather, families, subsistence seasons and monthly occurrences of events, new occupants of our villages, and the world. Instructions include listening and observation skills, thinking about your behavior and how to change it, often times this is to accomplish something worthwhile be it changing self, being mindful, doing and making crafts, and keeping busy in subsistence seasons.

CELLANGLUNI *(Self Awareness)*

I am aware of what I am feeling

- Distinguish their real feelings from how others expect them to feel
- Describe the external event or internal cognition that triggered an emotion
- Understand the effect of self-talk on emotions

Student Activity:

Recall a story you heard as a child or read the book, *The Eye of The Needle* by Teri Sloat and Betty Huffman. Have you been hungry before? How did you feel? In this story discuss how the grandmother felt when the grandson brought his catch even after eating so many of them. What is the moral of this story?

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

- Identify things about themselves that they cannot change and devote their energy to something they can change
- Recognize their personal learning style/intelligence and find ways to employ those styles
- Explore possible career and volunteer opportunities based on their identified interests and strengths

Student Activity:

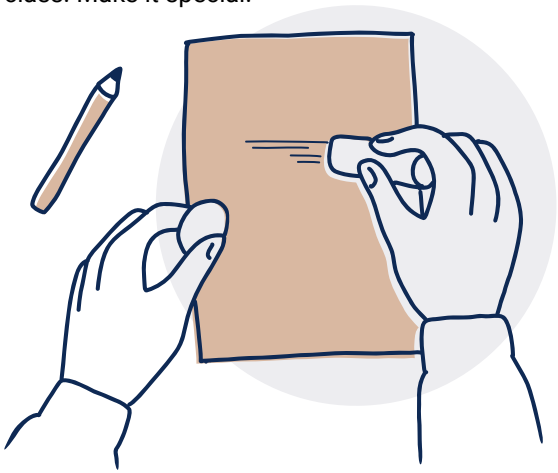
Create a self-portrait and make it look as real as you can using your eye and hair color. What are things you can change about yourself? What are things you cannot change?

I am aware of the supports I have around me

- Identify school support personnel and have knowledge of when and how to use them
- Identify organizations in their community that provide opportunities to develop their interests or talents

Student Activity:

Create a poster of your community support group, those who have helped raise you. What are the things that they did with you? Draw pictures to share with the class. Make it special.



I am aware of and accept my responsibilities

- Analyze the effect taking responsibility or not taking responsibility can have on themselves and others
- Describe how taking personal responsibility can lead to success
- Demonstrate an ability to take responsibility for their choices

Student Activity:

Choose a Kindergarten student and watch the child. Help them at lunch time or in gym class. What do they need to learn from you? Teach them how to eat quietly as if you are at home. Teach them how to think of what they are eating. This is called learning how to be mindful focusing on their own food and reflecting where their food comes from, who prepares it, and how they are to be thankful for it. Teach them how to clean up after themselves and how to go back to their class.

ELDER WISDOM

Use your soothing voice and choosing correct words when speaking to younger children. Using kinder words to express to children helps them to become better listeners and followers. Practice takes time.

– Yurrliq Nita Rearden

ANGLICARIYARAQ: *The process of learning to raise a child or caring for a small animal to adulthood.*

It is the responsibility of a human being to raise a child to the best of their ability. Safety comes first, along with love, constant care, compassion, home, food availability, clothing, and without lacking anything to raise a child. Yup'ik values embedded are the foundation of raising a child.

How to teach anglicariyaraq:

This process of learning to raise a child can be offered in a parenting class. Students can have a battery-operated doll that cries, needs diapers changed, and to be fed at certain times. They would have to care for the doll in a seat carrier, twenty-four hours a day up to a week. The responsibility falls on the student and their parents for guidance. (See section 3 in *Calricaraq* for more information on anglicariyaraq)

CELLANGLUNI *(Self Awareness)*

I am aware of what I am feeling

- Distinguish their real feelings from how others expect them to feel
- Describe the external event or internal cognition that triggered an emotion
- Understand the effect of self-talk on emotions

Student Activity:

Do you remember when you first became aware? Were you in your mother's arms, home, outside, or somewhere else? If you don't remember as a baby, when did you first became aware, playing outside, fish camp, berry picking, hunting, traveling? Tell the story of what you remember of your surroundings.

ELDER WISDOM

"We always need to teach our children even when they don't seem to be listening or learning. When they grow up, they will remember."

– Cakitelleq Johnny Thompson. *(Calricaraq)*

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

- Identify things about themselves that they cannot change and devote their energy to something they can change
- Recognize their personal learning style/intelligence and find ways to employ those styles
- Explore possible career and volunteer opportunities based on their identified interests and strengths

Student Activity:

Students engage in a discussion of personal learning styles. What are the Yup'ik ways of learning? Observation, trying, making mistakes, and being directed by expert cultural person. Do you often repeat what you had learned the first time? What makes you remember the event?

I am aware of the supports I have around me

- Identify school support personnel and have knowledge of when and how to use them
- Identify organizations in their community that provide opportunities to develop their interests or talents

Student Activity:

Interview someone at the school. Could be the school cook, janitor, maintenance person, bilingual teacher, or school secretary to find out how well they support you in school. What are their encouragements to help you stay in school? What are their suggestions to do after high school?

I am aware of and accept my responsibilities

- Analyze the effect taking responsibility or not taking responsibility can have on themselves and others
- Describe how taking personal responsibility can lead to success
- Demonstrate an ability to take responsibility for their choices

Student Activity:

What are your responsibilities as a learner? What are your responsibilities as a student helper for younger children? Is there any place for improvements? Do you need help?

KENKANIIRYARAQ: *The process of learning to gain extra compassion for others.*

Our grandparents and parents cooed their children to show extra love. Cooing was also addressed to other children in the villages whether they were related or not. It starts off with something a child is observed doing or saying. It is not made "fun" of but to show care and love. It is like praising a child. It is part of basically raising a healthy person who develops a sense of belonging. It even carries on to adulthood especially when two finally see each other.

How to teach kenkaniiryaraq:

Watch and observe carefully what each student does. You can add to the praise by addressing what they do with a "coo". It would be like cheering. Cheerleaders develop noises that encourage a team. Cooing is sort of like that. Leaning to make those noises are extremely honoring as well as singing to them. Songs can be developed to show extra love and compassion. Sometimes good humor is included in cooing. You will always be remembered!

CELLANGLUNI *(Self Awareness)*

I am aware of what I am feeling

- Distinguish their real feelings from how others expect them to feel
- Describe the external event or internal cognition that triggered an emotion
- Understand the effect of self-talk on emotions

Student Activity:

Have you been cooed? Discuss the feelings you have when someone addressed you by your Yup'ik name, (inqiyaraq), cooing, or using other ways to talk to you?

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

- Identify things about themselves that they cannot change and devote their energy to something they can change
- Recognize their personal learning style/intelligence and find ways to employ those styles
- Explore possible career and volunteer opportunities based on their identified interests and strengths

Student Activity:

Loving and caring goes a long way. What is a career you would love to accomplish and be successful in? Think how lovingly you can carry on in this career and what changes can you make to let it happen?

I am aware of the supports I have around me

- Identify school support personnel and have knowledge of when and how to use them
- Identify organizations in their community that provide opportunities to develop their interests or talents

Student Activity:

Find a person with the career you would like to have. Discuss with them how to improve caring way in their career. Or search online.

I am aware of and accept my responsibilities

- Analyze the effect taking responsibility or not taking responsibility can have on themselves and others
- Describe how taking personal responsibility can lead to success
- Demonstrate an ability to take responsibility for their choices

Student Activity:

Love of nature. How can you improve your community to love the nature? What do you need to do keep the love of nature safe?



ELDER WISDOM

Yuigssaq Frederick Prince used to sit on a log in front of his log cabin after chopping wood, resting. The time was when children were returning home from school. Each student who passed him would get "cooed." The coos included such as, *"tahaa!", "maqiragyugtuten-qaa?", "Do you want to take a fire bath first?", "paparaaq," "heehee,"* noise for hunting seals, and sometimes greeted with a question or addressed by their Yup'ik name. Kids would return their feelings with a smile and kept going on their way.

– Yurrliq Nita Rearden

AKINAUNRICARAQ: *The process of learning how NOT to get even with, pay back, or talk back.*

In the Yup'ik values, Elders taught us that when you pay back or talk back, something unfortunate could happen to you. It was best not to say a word or get even with. Taking control of your mouth and self was a way not to hurt another's feelings. Learning these steps can save you from harm.

How to teach akinaunricaraq:

A good characteristic of a Yup'ik child is one who is very quiet and a good listener. They were taught to be in that way so that when they go out in the nature and around animals, they have developed good listening skills and are good at being observant. A mother addressed her children "to be a good listener" when they left home for school. When someone says wrong things to you, you do not talk back. When they hit you, go tell another adult and pay no attention to them. You don't pay back.

CELLANGLUNI *(Self Awareness)*

I am aware of what I am feeling

- Distinguish their real feelings from how others expect them to feel
- Describe the external event or internal cognition that triggered an emotion
- Understand the effect of self-talk on emotions

Student Activity:

Discuss with the students what happens when you talk back. Keep these discussions in class only. What triggers our emotions? If you have seen someone else talk back to their parents, how did it make you feel?

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

- Identify things about themselves that they cannot change and devote their energy to something they can change
- Recognize their personal learning style/intelligence and find ways to employ those styles
- Explore possible career and volunteer opportunities based on their identified interests and strengths

Student Activity:

Go on a field trip outside and do a listening activity. Have your students close their eyes and listen quietly. What noises do they hear? Record in mind. List what else they heard. Back in class, discuss how well they listen.

I am aware of the supports I have around me

- Identify school support personnel and have knowledge of when and how to use them
- Identify organizations in their community that provide opportunities to develop their interests or talents

Student Activity:

Identify community support groups; Elders, clinic workers, store workers, post office workers, and tribal office workers. In what situations do you go to these places for support?

ELDER WISDOM

Invite an Elder to tell a story of their experience when they were told not to pay back or talk back to their own parents. What are the consequences when you talk back or get even with another person?

– Yurrliq Nita Rearden

I am aware of and accept my responsibilities

- Analyze the effect taking responsibility or not taking responsibility can have on themselves and others
- Describe how taking personal responsibility can lead to success
- Demonstrate an ability to take responsibility for their choices

Student Activity:

Interview a local person whom they choose to be their support for personal responsibilities and success. Write them down to share in class and discuss.



UKVERYARAQ: *The process of knowing how to believe the truth.*

Ukveryaraq is a way of acquiring and gaining a deeper faith in the ways you were taught and brought up in Yuuyaraq, Calricaraq, Piciryaraq, and alerquutet. It is part of having a faith in mindfulness, in values, naming systems, and in healing from a healer.

How to teach ukveryaraq:

We can teach through the process of spirituality, meanings of the values, naming systems, and in the healers who work with ailing people as well as healing our own people. Everyone has to be in agreement to follow along with the wisdom of the Elders. We must take back the teachings and practicing from the traditional advices, teachings, sayings and more in order to become a real human being. Yup'ik means "real person."

ELLUANGCARLUNI *(Self Management)*

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

- Demonstrate control of their behavior so as not to behave impulsively
- Evaluate the role attitude plays in success (i.e. pessimism vs. optimism)
- Practice strategies for coping with and overcoming feelings of rejection, social isolation, and other forms of stress

Student Activity:

Discuss the meaning of optimism. "It is the hopefulness and confidence about the future or the successful outcome of something." Also discuss meaning of pessimism. "It is tendency to see the worst will happen; a lack of hope or confidence in the future." Discuss pandemic of COVID 19 after reading on historical trauma from *Yuuyaraq in Person Life Skills* p. 111-112. How did people feel when it first began, optimism or pessimism? What made you believe that vaccine was the answer to the pandemic?

I can act in an honest manner

- Analyze their behavior to determine whether or not why are being authentic
- Analyze whether they are behaving in an honest manner and adjust accordingly

Student Activity:

The story of believing that the subsistence animals have ears. What is the qanruyun/teachings of this? Interview an Elder. Find out what you are supposed to do before going out to hunt in nature.

I can make good decisions

- Evaluate how external influences (e.g. media, peer, cultural norms) affect their decision-making
- Consider ethical, safety, and societal factors when making their decisions

Student Activity:

Watch a voting decision in your village for a wet or dry village. What is the meaning of a dry or wet village? What happens when one side influences those who have gone from one side to another. What makes them change their minds? Discuss healthy living verses unhealthy choices. What is safe and not safe?

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

- Monitor progress toward achieving a goal, and make adjustments in their plan as needed
- Identify outside resources that can help in achieving a goal
- Set a positive academic goal

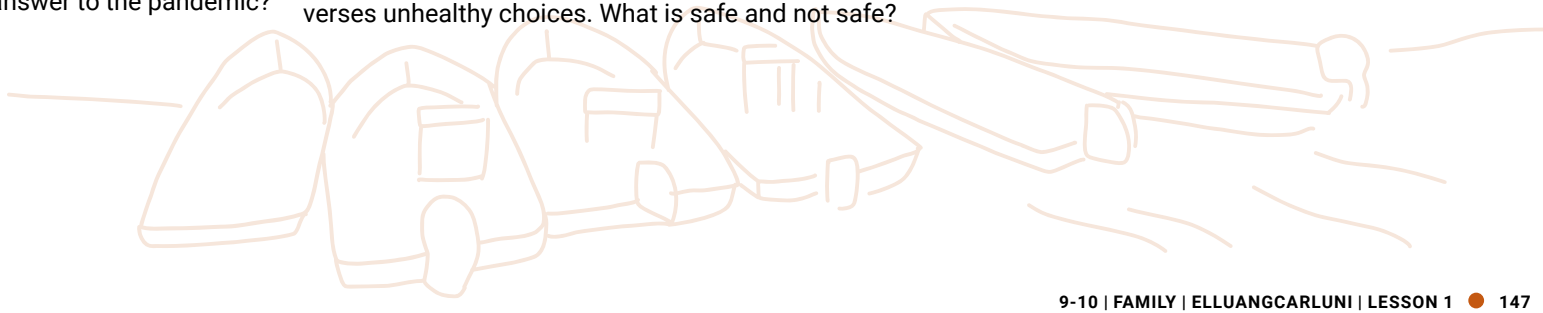
Student Activity:

What are your goals after high school? How will you succeed? Who can you go to for assistance or other resources?

ELDER WISDOM

Those who follow Yup'ik values will grow without lacking anything and live a longer life. What does this mean?

– Yurrliq Nita Rearden



CIKIRYUNQEGCARAQ: *The act of giving and sharing without being stingy, selfish, and without shame.*

The lesson here is to learn to give without being selfish or stingy. When someone is hungry you feed them. If someone lacks anything and needs it, you give it to them without asking for pay or payback. Everything placed on earth has awareness and a spirit. There is always a reward for gratitude. An Elder's gratitude is very strong and it shows in the reward they return back to you while you are still alive. In many ways, they will help you when you need it without you asking for it. When you are aware, you will notice it.

How to teach cikiryunqegcaraq:

Make a beautiful drawing, painting, or a craft traditionally made or with new materials and give it to someone you think lacks or doesn't have anything like it. Cook a meal and finding someone in the village who does not cook and present it to them. This person could be a widow, widower, alone, or does not have another person to help them out whether they are young or old. In this way, you will learn how to give and become observant of those who are in need.

ELLUANGCARLUNI *(Self Management)*

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

- Demonstrate control of their behavior so as not to behave impulsively
- Evaluate the role attitude plays in success (i.e. pessimism vs. optimism)
- Practice strategies for coping with and overcoming feelings of rejection, social isolation, and other forms of stress

Student Activity:

Discuss how you feel when you are rejected from a sport? How about when someone doesn't share their food or treats with you? How can you change this behavior? With practice can you become one who loves to give. Think of your replies, practice.

ELDER WISDOM

When you give your own time to help an Elder, in the long run you will be rewarded sometime in the future. You don't need the money to help others. Do you believe this idea? Why or why not?

– Yurrliq Nita Rearden

I can act in an honest manner

- Analyze their behavior to determine whether or not why are being authentic
- Analyze whether they are behaving in an honest manner and adjust accordingly

Student Activity:

Have you made a Christmas, birthday, Mother's Day, or Father's Day gift on your own? Or has it always been what schools made you do these special days as activities? Be honest of your answers. What needs to change?

I can make good decisions

- Evaluate how external influences (e.g. media, peer, cultural norms) affect their decision-making
- Consider ethical, safety, and societal factors when making their decisions

Student Activity:

Attend the local public tribal or cooperation meeting. Listen carefully to the speakers. After the meeting, discuss who in your village is influencing to others and why? Who are decision makers? Who are your village leaders? Do you trust them to do their job for you? If you had to, what changes can you make, and why?

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

- Monitor progress toward achieving a goal, and make adjustments in their plan as needed
- Identify outside resources that can help in achieving a goal
- Set a positive academic goal

Student Activity:

How can giving of your time to others help you in your future career? Write a paper and share in class.



KENCIKIYARAQ: *The process of watching over something with respect. Taking care of something that belongs to someone else.*

Years ago, village people never used to lock their homes or food storage places. If a person got stranded in a village, they were welcome to stay in any home and use food from their food storages. Trust was built to take care of each other and their belongings. In this age, everyone has to lock their homes, food storage, steam houses, and even items in their boats. Trust declined due to people who learned to steal and take things without asking. One must be asked to take care of another person's boats, snow machines, homes, or anything that belongs to them when they leave their villages. This is kencikiq.

How to teach kencikiyaraq:

Ask someone you trust to care for your belongings. In school it could be your desks, closets, or gym clothes. At home it could be boats or other items around your home. You learn to do it right without pay by respecting the person's belongings until the person returns.

MURILKELLUNI *(Social Awareness)*

I care about the feelings and viewpoints of others

- Identify verbal, physical, and situational cues that indicate how others may feel
- Use conversational skills to understand the perspective of others
- Demonstrate ways to express understanding of those who hold different options
- Demonstrate ways to express empathy for others



Student Activity:

Make a craft, beaded item, sewing, or carving such as spear or harpoon. Leave it in the class and ask someone to watch over your project before it is completed. Take turns watching someone's craft being made, not of yours. How did it feel to watch over another person's belongings? Have you witnessed someone who had lost an item that belonged to them in school? How was it taken care of?

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

- Work cooperatively with others to implement a strategy to address a need in the broader community
- Evaluate the impact of their involvement in an activity to improve their school or community

Student Activity:

Interview an Elder of how it used to be when people used to be at home without locks? What made them start locking their homes or belongings?

I care about and respect the individual differences of others

- Demonstrate respect for individuals from different social and cultural groups
- Participate in cross-cultural activities and reflect on how they were responsive to the setting they were in

Student Activity:

Collect the interviews from the students and make a book of long time ago when no one use to lock things. What are things you learned from doing this?

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

- Evaluate how society and cultural norms and mores have an effect on personal interactions
- Read social cues and recognize the impact of their reactions to those cues

Student Activity:

Discuss what can happen when you see or hear someone stealing an item that does not belong to that person? Share solutions on the best ways to take care of one another to recognize the need to become a better person.

ELDER WISDOM

A hunter who keeps their own hunting equipment by keeping them clean without human scent is much more successful. Animals can smile all humans and stays away from them.

– Yurrliq Nita Rearden

CALRITENRICARAQ: *The process of avoiding conflicts, to be healthy, to be immune to illness.*

Living a balanced life and in a healthy way is passed on from our Elders in their teachings, stories, guidance, and examples of being a survival. They provide knowledge of how best to live as a true human being. Yup'ik means a "real human." When we hear this term, "Yupiit tauten piiyuitut" when someone does wrong, you stop what you are doing and think about it. If you are a true Yup'ik, you would not do anything wrong to hurt others.

How to teach calritenricaraq:

One of the best ways to teach this concept is to have knowledgeable Elders have discussions of the values. Having the guidance of an Elder or with a partner of the same level is how the Yupiit like to take part in helping others and giving guidance. It takes two people to accomplish and give each other ideas to talk about. They empower to pass on the Yup'ik ways to live a healthy life.

MURILKELLUNI *(Social Awareness)*

I care about the feelings and viewpoints of others

- Identify verbal, physical, and situational cues that indicate how others may feel
- Use conversational skills to understand the perspective of others
- Demonstrate ways to express understanding of those who hold different options
- Demonstrate ways to express empathy for others

Student Activity:

Discuss pros and cons of smoking cigarettes. There will be different opinions. Make a list on a large chart. Have the students do some debating why they think smoking is fine for them or why they think it is not healthy?

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

- Work cooperatively with others to implement a strategy to address a need in the broader community
- Evaluate the impact of their involvement in an activity to improve their school or community

Student Activity:

Many communities have garbage disposal sites. When snow melts in the spring, there is a lot of trash everywhere leftover from winter either accidentally or purposely deposited around the village. Evaluate your village and how to best keep it clean. Make posters that will convince others in the village to keep the village clean. Do you need dumpsters or trash bins in certain areas of the village? Why or why not?

I care about and respect the individual differences of others

- Demonstrate respect for individuals from different social and cultural groups
- Participate in cross-cultural activities and reflect on how they were responsive to the setting they were in

Student Activity:

Different groups of students travel from one village to another during the years for sports. How can you convince those coming to your village what to do to keep healthy? Make posters for your gym after discussing in your class how to keep healthy. Display in the school hallways or the gym.

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

- Evaluate how society and cultural norms and mores have an effect on personal interactions
- Read social cues and recognize the impact of their reactions to those cues

Student Activity:

Play a game of IT. Have one student leave the room. Pair up and do something that is not acceptable in a group. For instance, one pretends to pull one partner's hair, one pretends to step on another person's foot, etc. Then freeze, stay put. When the person returns, he/she is to go around the room to make corrections of the behavior. Recognizing the impact and making changes.

ELDER WISDOM

"We need to always teach our children even though they don't seem to be listening or learning. When they grow up, they will remember."

– Johnny Cakitelleq Thompson, St. Mary's *(Calricaraq)*

TAKAQIYARAQ: *The process of being respectful toward others by honoring them.*

RESPECT is a universal value. But in the Yup'ik Yuuyaraq, it identifies ways of doing not just mentioning it. It is an action word. When you respect an Elder, you show it. When you respect others, you don't talk about them in public. When you respect nature, you don't bring trash to it. When you respect a subsistence animal, you take care of it, and/or give it water. You keep your actions quiet as you can be without boosting your food.

How to teach takiqiyaraq:

Practice how to give to an Elder, not just once, but weekly or monthly. Sometimes daily. When you help by taking trash out or getting ice for water, you do not expect money for payment. Payment comes back in your lifetime in something you lacked of; be it material, machinery parts, subsistence, love, kindness, or in a spiritual way. It does build self-esteem of being a part of the community.

QINUUNANI *(Social Management)*

I will interact well with others

- Demonstrate strategies for collaborating with peers, adults, and others in the community to move group efforts forward
- Offer and accept constructive criticism in order to make improvements
- Work to maintain an objective, non-judgmental tone during disagreements

Student Activity:

Accepting constructive criticism can be very hard. Immediately you want to defend yourselves. Practice in class how this is done. What to say, how to react to it and so on. You may want to read on it too.

I will work on having constructive relationships

- Understand the benefits of setting limits for themselves and others (boundaries)
- Practice strategies for maintaining positive relationships (e.g. pursue shared interests and activities, spend time together, give and receive help, practice forgiveness)
- Understand the value of mentors

Student Activity:

Maintaining positive relationships. What are some of the activities you have done along with your friends that you had to show positive relationships? Think of sports or family outings.

ELDER WISDOM

Martha Jacob Keene of Akiak, Kasigluk, Alaska loved to invite all sorts of people in her village when they land for work, visiting relatives, or other things. She mentioned her dad had told her to keep the tradition of always feeding strangers in her village. She practiced this value of feeding all alaneqs/visitors all her life. This is truly a respectfulness toward people.

– Yurrliq Nita Rearden

I will deal with interpersonal conflicts constructively

- Analyze how listening and talking accurately help in preventing and resolving conflicts
- Apply skills and strategies needed to manage intimidation, avoid and escape violence, and maintain personal safety
- Access conflict resolution and problem-solving resources (i.e. security, trusted adults, peer mediators, counselors)

Student Activity:

Think of a problem of someone who may have posted on social media that everyone can see. Discuss what was the problem. Is this private? What does privacy mean? Were they respectful or not? Why?

IKAYUUCARAQ: *The process of learning to help others without being told.*

Helping others comes in many ways. It could be as simple as calling a person who is lonely, alone, or in need of a friend. It could be helping with house chores, babysitting, or giving a hand to an Elder. It could also be visiting someone who lost a relative. It could be being a community health aide, checking mail, going to the store, or helping with bringing boats to the river after break-up. There are many ways.

How to teach ikayuucaraq:

The best to learn is by actually helping. Helping others without being told is a true value. Helping others is a way of learning to be respectful, to be a better person, and one that won't be forgotten. A helpful person with good characteristics is one that everyone remembers.

QINUUNANI *(Social Management)*

I will interact well with others

- Demonstrate strategies for collaborating with peers, adults, and others in the community to move group efforts forward
- Offer and accept constructive criticism in order to make improvements
- Work to maintain an objective, non-judgmental tone during disagreements

Student Activity:

Plan an event that requires everyone getting involved. It could be cleaning around the school yard, setting up the gym for graduation, or for other events. How are the chores distributed, voluntarily or assigning people to do these chores? How well are the students interacting with each other while setting up? Take notes and discuss in class what needs changing if any.

ELDER WISDOM

Never stay idle, but keep helping others because in the end, you will receive large amount of gratitude. Elder's gratitude is larger than anything you can imagine.

– Yurrliq Nita Rearden

I will work on having constructive relationships

- Understand the benefits of setting limits for themselves and others (boundaries)
- Practice strategies for maintaining positive relationships (e.g. pursue shared interests and activities, spend time together, give and receive help, practice forgiveness)
- Understand the value of mentors

Student Activity:

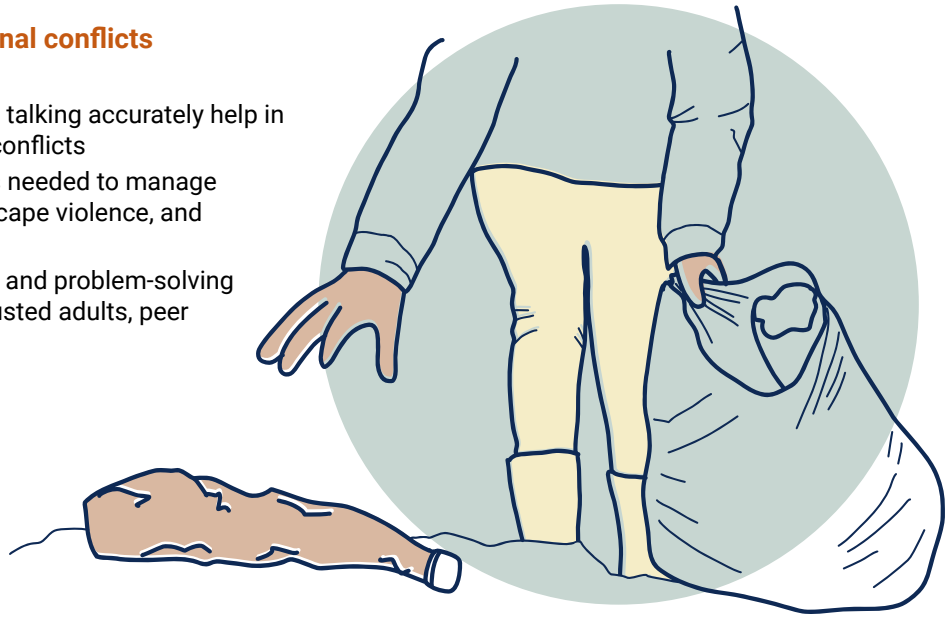
If someone had done nothing in the previous planning or setting up an event, how do you have them learn to ask for forgiveness? What are the changes that need to be made to have everyone become helpers.

I will deal with interpersonal conflicts constructively

- Analyze how listening and talking accurately help in preventing and resolving conflicts
- Apply skills and strategies needed to manage intimidation, avoid and escape violence, and maintain personal safety
- Access conflict resolution and problem-solving resources (i.e. security, trusted adults, peer mediators, counselors)

Student Activity:

Have students write a personal story of how they deal with their own personal conflicts with others. If they cannot think of anything to write, brainstorm different conflicts we face in our lives. Such as an argument over a phone, watching certain television programs, and so on. How is this stuff dealt with? Discuss how best to learn to deal with conflicts with others.



QULIRIYARAQ: *The process of telling a good story or a legend with details and description.*

Practicing to tell a good story helps us learn new vocabulary and how to describe places, what happened, and people. It is a great activity to do. If you grew up with someone telling you stories, it was entertaining and unforgettable! The stories stayed with you for a long time or you were able to remember them to retell them in detail.

How to teach quliriyaraq:

Telling stories enhances our lives. Storytelling is an art and is a tradition of the Yup'ik people. Listen to an Elder tell a story and notice the details they share. Practice retelling the story. To help you remember, you can create puppets, do a theater, drama, read aloud, or create scenery to learn about the story. You can use a story knife too. That was a way for the Yup'ik children to practice telling a traditional story. String stories is another way. Storytelling is a way to quiet down everyone, to be focused.

QINUUNANI *(Social Management)*

I will interact well with others

- Demonstrate strategies for collaborating with peers, adults, and others in the community to move group efforts forward
- Offer and accept constructive criticism in order to make improvements
- Work to maintain an objective, non-judgmental tone during disagreements

Student Activity:

Read a traditional story from Alaskan books or invite an Elder to tell a story/stories. Choose one to recreate a scene. This will take a group to work together. What is the scene you want to create, who will draw the large wall paper, who will paint or color, and who will add characters or not?

ELDER WISDOM

We tell stories to share what we know. We teach through our stories. When we enjoy one story, it becomes a legend. Learn to create a good story.

– Yurrliq Nita Rearden

I will work on having constructive relationships

- Understand the benefits of setting limits for themselves and others (boundaries)
- Practice strategies for maintaining positive relationships (e.g. pursue shared interests and activities, spend time together, give and receive help, practice forgiveness)
- Understand the value of mentors

Student Activity:

Then, choose how to remember a story. Does the class want to do a drama/theater or puppets? What are the shared activities you need to create in either of the two choices? Who is going to pair up and how many to a section to work on? Which story is going to be used? Watch how well they practice working together. If anything goes wrong, practice forgiveness.

I will deal with interpersonal conflicts constructively

- Analyze how listening and talking accurately help in preventing and resolving conflicts
- Apply skills and strategies needed to manage intimidation, avoid and escape violence, and maintain personal safety
- Access conflict resolution and problem-solving resources (i.e. security, trusted adults, peer mediators, counselors)

Student Activity:

Finish up the project chosen: puppets or drama/theater of a traditional story to retell. Practice, practice, practice until well-rehearsed and memorized. Watch out for how students problem solve. If any occur, reteach yuuyaraq rules of how groups are to work together.



CEÑINGQALLEQ: *The process of learning how well to stay visited in another person's house or village.*

In Yup'ik culture it is known with great respect to the occupants not to interrupt what is going on in the home when a person visits. You tell the person answering the door the purpose of your visit. It may be just to visit, to see a friend, or it could be when there is a celebration of a birthday, visiting the person who just left the family, or going to another village to see another relative, friend, or funeral services.

How to teach ceñingqalleq:

When a young person visits another home, they should know how to visit. But, when they visit another village, it should be addressed and talked about how they can behave. They need to follow the same rules they learned in their homes. "Do not misbehave or do anything wrong because you will embarrass me when you do." Keep your good manners up in front. When you do this right, you are welcome to come back and visit. Practicing takes some time and we can do this as if the school is a place to visit.

QINUUNANI *(Social Management)*

I will interact well with others

- Demonstrate strategies for collaborating with peers, adults, and others in the community to move group efforts forward
- Offer and accept constructive criticism in order to make improvements
- Work to maintain an objective, non-judgmental tone during disagreements

Student Activity:

Do a KWL chart: Write the topic, Ceñingqalleq ways. Then divide into 3 columns and write at the top of each, these words:
1. What I Know,
2. What I Want to Know, and
3. What I Learned.

Have a discussion with students on the topic of visiting a home or another village. Write their answers under each topic. When the columns have enough information, go over each word or sentence to make sure everyone understood them. Discuss as needed. Clarify what it is to be a good visitor in a home or a village in our Yup'ik way. Each student should pick and choose which ones to practice and take note.

I will work on having constructive relationships

- Understand the benefits of setting limits for themselves and others (boundaries)
- Practice strategies for maintaining positive relationships (e.g. pursue shared interests and activities, spend time together, give and receive help, practice forgiveness)
- Understand the value of mentors

Student Activity:

Revisit the KWL chart. Add this topic on another chart paper. *Forgiving is a learning element.* They are: repentance, change, and pardon. When you see your friend do something wrong while visiting, how do you correct them? Discuss and if improper way is presented, add how to behave properly. How have you forgiven someone before? How did you feel?

ELDER WISDOM

List the answers of the students when they answer this concept or have them write a paper what they think the meaning is. "When you go to another village, you do not behave in a way that will hurt your parents?" Have them read their answers and discuss for the proper answer.

– Yurrliq Nita Rearden

I will deal with interpersonal conflicts constructively

- Analyze how listening and talking accurately help in preventing and resolving conflicts
- Apply skills and strategies needed to manage intimidation, avoid and escape violence, and maintain personal safety
- Access conflict resolution and problem-solving resources (i.e. security, trusted adults, peer mediators, counselors)

Student Activity:

What are things that intimidate you? Discuss and resolve by applying learned skills in the last two activities.



Subsistence

Unit 1 CELLANGLUNI — Self Awareness

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

Unit 2 ELLUANGCARLUNI – Self Management

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

Unit 3 MURILKELLUNI – Social Awareness

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

Unit 4 QINUUNANI – Social Management

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

PATAGTURYARAQ: *The process of learning how to hurry up to complete project successfully before a due date or season.*

Think about this statement: what needs to be done around the house or in your yard before a spring break-up? If you wait too long and suddenly break-up occurs, imagine boats, trash and items around your house floating away if not secured. This is why the term, patagturluten, is to awaken our awareness to get things done. Once the snow melts, we start cleaning around our homes, secure fire wood, check our fish drying rack areas and put things up on racks inside, and gather trash to burn so that nothing will float away to pollute the waters. We keep clean the waters for the arrival of salmon and other fish. Nature around our areas needs to be taken care of.

How to teach patagturyaraq:

There are deadlines to get done in school before the end of the year. For instance, each grade level has a certain amount of teaching to complete and tests to be given in order to move students onto the next grade. Teach students how to complete their work ahead of time or in a timely manner in order to move forward to the next grade or to graduate. All goals must meet the graduation requirements. The value of pataguryaraq fits in this scenario.

CELLANGLUNI *(Self Awareness)*

I am aware of what I am feeling

- Distinguish their real feelings from how others expect them to feel
- Describe the external event or internal cognition that triggered an emotion
- Understand the effect of self-talk on emotions

Student Activity:

Create 2 teams, A and B. Partner up and tie one foot of each other together. Play a relay racing game outside. Afterwards discuss how one side won and why the other side didn't. How were feelings shared?

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

- Identify things about themselves that they cannot change and devote their energy to something they can change
- Recognize their personal learning style/intelligence and find ways to employ those styles
- Explore possible career and volunteer opportunities based on their identified interests and strengths

Student Activity:

Examine your skills in making a craft. Do you follow directions easily? Do you watch and learn first before trying it yourself? Do you work quietly without asking for many directions? Do you know how long it takes you to complete a project such as fur hat, mitten, or spear? If you have not done this, record these questions and log for reference at a later time to look back to evaluate yourself in improving your time.

I am aware of the supports I have around me

- Identify school support personnel and have knowledge of when and how to use them
- Identify organizations in their community that provide opportunities to develop their interests or talents

Student Activity:

Who are the experts in the community you trust to go to for making a fish trap? How about a qaspeq? Headdress or dance fans? Make a list of expert helpers in the community.

I am aware of and accept my responsibilities

- Analyze the effect taking responsibility or not taking responsibility can have on themselves and others
- Describe how taking personal responsibility can lead to success
- Demonstrate an ability to take responsibility for their choices

Student Activity:

Play follow the leader. Choose a leader. Follow him/her and do whatever he/she does, going through the obstacles, jumping, going under things, etc. What did the leader do to make everyone follow?

ELDER WISDOM

Be aware of your surroundings to help you succeed. Do things right. How well are you prepared to face any challenges you may have in each season?

– Yurrliq Nita Rearden

UKVERYARAQ: *The process of knowing how to believe the truth.*

There are many ways to learn to gain a deep faith in the ways Yup'ik people were taught. Yugtun originates from the way we believe in our spirituality way in the yuuyaraq, legends/stories that teaches lessons, and in the surroundings, the environment we live in, land, weather, and water that reminds us of the foundation in qanruyuutet, alerquutet that existed from time immemorial. We are true Yupiit, real people. Culture and yugtun language serve as the origins of who we are.

How to teach ukveryaraq:

Story: Once a student in high school was getting ready to go on a spring seal hunt. He got ready to go and realized he was missing his backpack. He started yelling at his siblings, "you guys always move my stuff around and for that, I can't find anything!" His mother went to the garage and asked him in her quiet voice, "what are you looking for?" He answered in an angry voice, "I can't find my backpack to put my shells in." Mother asked, "what are you hunting?" He replied, "seals!" Mother said, "oh dear, you will not catch any today." Unbelievingly he said, "you always think you know. You don't know." Mother replied, "seals have ears, and you will not catch anything." He left. That evening when he returned, he brought home an empty sled. Mother let him think it over all evening. Next morning on their way to school, son asked, "what am I supposed to do next time?" From that time, his mother instructed and he learned from his own mistake, and believed what he heard and what he was instructed to do. Next hunting, he succeeded.

CELLANGLUNI *(Self Awareness)*

I am aware of what I am feeling

- Distinguish their real feelings from how others expect them to feel
- Describe the external event or internal cognition that triggered an emotion
- Understand the effect of self-talk on emotions

Student Activity:

Reread the story, do you believe animals have ears? What does this concept mean? If you don't know, interview an Elder to find out. Learn the feelings of respecting animals, listening skills, and believing in the alerquutet/values of our ancestors.

ELDER WISDOM

"Although men and women had different tasks and responsibilities, they were not mutually exclusive. Men needed to be knowledgeable about women's work and vice versa."

– Frank Andrew, *Yuuyaraq*

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

- Identify things about themselves that they cannot change and devote their energy to something they can change
- Recognize their personal learning style/intelligence and find ways to employ those styles
- Explore possible career and volunteer opportunities based on their identified interests and strengths

Student Activity:

Stories teach lessons. What is the son to do next time before going out to hunt? Are you to boast before going out to hunt? What does it mean to be humble?

I am aware of the supports I have around me

- Identify school support personnel and have knowledge of when and how to use them
- Identify organizations in their community that provide opportunities to develop their interests or talents

Student Activity:

Women were taught to clean their homes while their husbands or sons are out hunting. This is a way of welcoming the catch coming home. Find out if this is still practiced in your village. Why or why not? Who supports our beliefs in our communities? Discuss.

I am aware of and accept my responsibilities

- Analyze the effect taking responsibility or not taking responsibility can have on themselves and others
- Describe how taking personal responsibility can lead to success
- Demonstrate an ability to take responsibility for their choices

Student Activity:

Discuss how much responsibility we have to regain our cultural values. What are we missing from not knowing our own cultural identity? Does knowing your cultural values help you build self-esteem?

IKAYUUCARAQ: *The process of learning to help others without being told.*

Helping with a subsistence activity comes when family groups are going out to catch salmon. While the fishermen are out drifting, family groups can prepare their cutting areas by making sure they are cleaned. Chores such as water can be brought up and placed in containers, and fish poles cleaned. After last year's use, they need to be washed and brushed to clean old fish skins, meat, or mold from them so that when you hang your fish to dry will be clean for dry fish. Smokehouses have to be prepared, cleaned, and smoke wood gathered and chopped. All areas for butchering meat are kept clean for preparation to cut, pack, and put into freezers. Freezers are also cleaned each year to welcome new food.

How to teach ikayuucaraq:

Discuss and talk about how you should help with cleaning. Purpose of cleaning is to have good food for the winter. Freezers and refrigerators need to be cleaned. Keeping them clean and disinfected is important. When spring comes around and snow melts, it is a sign to start cleaning. It is supposed to help remind our bodies these things are to be taken care of. Many families helped each other to spring clean their own homes, discarding old stuff, burning old clothes, and bringing large items no longer used to the dump. It is a good feeling to help clean.

CELLANGLUNI *(Self Awareness)*

I am aware of what I am feeling

- Distinguish their real feelings from how others expect them to feel
- Describe the external event or internal cognition that triggered an emotion
- Understand the effect of self-talk on emotions

Student Activity:

Take a field trip to one of the smoke houses with the permission from the owner. Ask them if they need help in preparing their smoke house for salmon. Wash poles, take trash to the dump, and get it ready. Clean only.

ELDER WISDOM

Woman are responsible for distributing food. They teach their children how to clean, cut, hang, and smoke fish. Men are responsible for catching the salmon. They are responsible to get smoke wood, chop it, and place it in the smokehouse or outside of it. Men help hang fish to dry.

– Frank Andrew, *Yuuyaraq*

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

- Identify things about themselves that they cannot change and devote their energy to something they can change
- Recognize their personal learning style/intelligence and find ways to employ those styles
- Explore possible career and volunteer opportunities based on their identified interests and strengths

Student Activity:

Helping, without being told, to clean a smoke house is definitely something that may have not been done before as a field trip from the school. Discuss how you felt afterwards? Does this type of helping in the village help you recognize your possible career in the future? As an independent person, keeping clean is important. Be prepared.

I am aware of the supports I have around me

- Identify school support personnel and have knowledge of when and how to use them
- Identify organizations in their community that provide opportunities to develop their interests or talents

Student Activity:

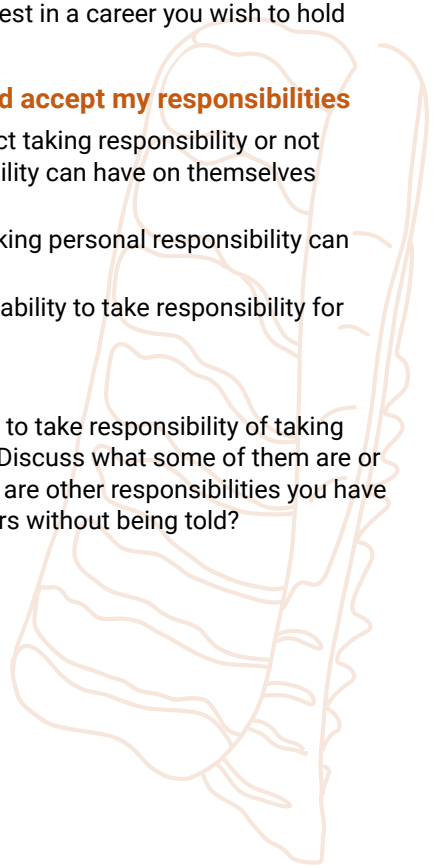
Compare the smoke house experience to learn to organize, what talents can you gain or learn to organize your interest in a career you wish to hold someday?

I am aware of and accept my responsibilities

- Analyze the effect taking responsibility or not taking responsibility can have on themselves and others
- Describe how taking personal responsibility can lead to success
- Demonstrate an ability to take responsibility for their choices

Student Activity:

Culturally, we learn to take responsibility of taking care of ourselves. Discuss what some of them are or write a paper what are other responsibilities you have in helping out others without being told?



NAGUTEKENRICARAQ: *The process of knowing how things can hold back for certain reasons or being prevented from acting on it.*

Our ancestors had a way of taking care of things and planning ahead so that they would not get stuck on things. For instance, if they wanted to go ice fishing, the house was taken care of, food cooked, children were fed, and things ready for use later. If there is a need for a sitter, it was planned ahead of time. Children were never left by themselves. Either older siblings or aunts or grandparents were around when parents planned to go ice fishing. Everything was planned ahead of time to prevent acting up or worries. Daily plans are important.

How to teach nagutekenricaraq:

Discuss with students what are the daily plans during the school days. Go over what is expected of them first thing in the morning. Discuss what will prevent them from not getting their homework done or assignments to do at a later time. Excuses should not hinder completing the work they are assigned to do. Teach them how to prevent unseen activities that may prevent them from getting their daily expected assignments done. Learn to stick to the plans first before others.

ELLUANGCARLUNI *(Self Management)*

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

- Demonstrate control of their behavior so as not to behave impulsively
- Evaluate the role attitude plays in success (i.e. pessimism vs. optimism)
- Practice strategies for coping with and overcoming feelings of rejection, social isolation, and other forms of stress

Student Activity:

If homework or assigned projects become a problem in school, discuss how our ancestors took care of their needs using the term, nagutekenricaraq. How will you prevent your emotions to happen at home or in school if completing your assigned work becomes a problem?

I can act in an honest manner

- Analyze their behavior to determine whether or not why are being authentic
- Analyze whether they are behaving in an honest manner and adjust accordingly

Student Activity:

Discuss the personal problems that might get in the way of doing homework at home. Do younger siblings need attention, is there a room you can go to to do your work, is the tv on when you are trying to do your work, and how well do your parents support you doing your work? Follow the gathering circle protocols.

I can make good decisions

- Evaluate how external influences (e.g. media, peer, cultural norms) affect their decision-making
- Consider ethical, safety, and societal factors when making their decisions

Student Activity:

Discuss with students how TV at home can become a media problem that may prevent you from reading a good book or doing homework. Write down the answers on how best to handle this situation. How will you converse with your parents for them to support you in doing your homework at home? What other things prevent you from coming to school on time?

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

- Monitor progress toward achieving a goal, and make adjustments in their plan as needed
- Identify outside resources that can help in achieving a goal
- Set a positive academic goal

Student Activity:

What are your needs in establishing goals for your future plans? What are things that prevent you from completing your goals?

ELDER WISDOM

By the examples of our ancestors, we can grow our own children to follow through. Daily plans need to be taught for not to get stuck on that will make others upset. Prevention is taught by making plans and sticking to the plan.

– Yurrliq Nita Rearden

ANGUNGNAQSARAQ: *The process of being a subsistence provider, a nukalpiaq.*

Traditionally, boys were taught early on how to become a provider for the family especially if you are the first born. The first born carried the duties of a true nukalpiaq as well as many duties recognized by community members. Leadership in hunting is taught that produced a leadership in the community too. They are well respected. Today, nukalpiaq term is used for the first catch of a child.

How to teach angungnaqsaraq:

Nukalpiaq term is a respected person, a leader, and one who is trained to care for the community. That is the reason why boys became men as soon as they were taught to hunt, care for their catch, and distribute to members of the community. Nukalpiaq is an honored person in the community, but today that term has changed to call a young boy, nukalpiaq only for catching the first animal even a bug. A young boy used to be prepared in such a way, how to listen and be quiet in nature, to animals, how to get up early in the morning and to go outside to observe the weather, how to take care of their hunting equipment, and how to take care of their catch no matter how small or large. Skills had to be learned before earning the name, "nukalpiaq."

ELLUANGCARLUNI *(Self Management)*

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

- Demonstrate control of their behavior so as not to behave impulsively
- Evaluate the role attitude plays in success (i.e. pessimism vs. optimism)
- Practice strategies for coping with and overcoming feelings of rejection, social isolation, and other forms of stress

Student Activity:

Discuss in class how the traditional way of "nukalpiaq" was determined. Who gains the name? What are the skills to be taught? Interview the men who you considered nukalpiaq.

ELDER WISDOM

When you are going to go out hunting, you do not ever say you are going to catch this and that. *"You young men should not act as if you will be able to catch game whenever you want to. It is necessary for you to respect the wilderness. It is WISE for you always to pray for things. I have wanted to say what I have thinking about."*

– Benedict Tucker, Emmonak (*Yuuyaraq*)

I can act in an honest manner

- Analyze their behavior to determine whether or not why are being authentic
- Analyze whether they are behaving in an honest manner and adjust accordingly

Student Activity:

Gather the interview list of becoming a nukalpiaq. List the skills to learn about in order to earn the name. If possible, invite a man in as a speaker on this term. What things did they get trained on? Weather watcher? Taking care of hunting equipment? How to be quiet in nature? Learning to read animal signs? How to be respectful to animals and nature? Leadership? Choose ones you want to learn from.

I can make good decisions

- Evaluate how external influences (e.g. media, peer, cultural norms) affect their decision-making
- Consider ethical, safety, and societal factors when making their decisions

Student Activity:

In today's world, can girls become "nukalpiaq?" Find out from community members how that is possible. Check on who carries a male gender name and whom that person was. Names play an important role in our way of life. Learn of each other's name who carries a male gender. Respectfully, discuss this idea of what to call a girl who caught their first catch.

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

- Monitor progress toward achieving a goal, and make adjustments in their plan as needed
- Identify outside resources that can help in achieving a goal
- Set a positive academic goal

Student Activity:

A successful hunter is honored at the village curukaq/potlatch. Discuss in class how this helps them to be a positive role model. Write a class storyboard on how this can help you achieve your goals in life.



PITALQEGCARAQ: *The process of fitting just right, appropriately filling in respect, to even it out, making it right.*

When you subsist salmon for dry fish, you only take what you can use for winter and enough for your family and your family group. You do not take more than what was offered to you. This is to respect what is available for you and your family. You usually share your first catch of the season with most everyone in the village, be it ducks, geese, seals, ptarmigan or pike fish. You take the amount you will be able to take care of. Usually when you share what you have, it goes a long way by serving many who are hungry.

How to teach pitalqegcaraq:

When students share treats in the classroom, they make sure there is enough for each student. It is the same with subsistence food shared in the community. When a moose is shared with the community it is cut into smaller pieces so that it will serve as many as families in the community but most importantly, those who are in need of meat. Many communities know who are in need by watching out for each other. When first catch of the geese or seals in the spring are caught, it is supposed to be shared with those in need or as many family groups since we know fresh meat is delicious. It is shared just enough and perfect. This same idea is transferred in the school.

MURILKELLUNI *(Social Awareness)*

I care about the feelings and viewpoints of others

- Identify verbal, physical, and situational cues that indicate how others may feel
- Use conversational skills to understand the perspective of others
- Demonstrate ways to express understanding of those who hold different options
- Demonstrate ways to express empathy for others

Student Activity:

In the classroom share one box of pizza with the number of the students. Discuss how the pieces will be shared so that everyone will get an equal amount. Talk about if you give one person a larger piece, what is the feelings of others? What needs to be done? Learn to express empathy with those who do not have any at home.

ELDER WISDOM

"If an Elder talks about the land, he would say that the land is our bowl. We eat variety of food from it…"

– Paul John, Toksook Bay (*Yuuyaraq*)

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

- Work cooperatively with others to implement a strategy to address a need in the broader community
- Evaluate the impact of their involvement in an activity to improve their school or community

Student Activity:

Share your first catch of the season with your classmates to broaden out the sharing within the community. It could be a cooked geese, fish, or moose meat. Who do you care for to get this meal?

I care about and respect the individual differences of others

- Demonstrate respect for individuals from different social and cultural groups
- Participate in cross-cultural activities and reflect on how they were responsive to the setting they were in

Student Activity:

Tell stories of how your families demonstrate their respect for others. Write a good story of how best to share with others who are not of your family.

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

- Evaluate how society and cultural norms and mores have an effect on personal interactions
- Read social cues and recognize the impact of their reactions to those cues

Student Activity:

When television first came to our area an Elder watching a McDonalds food advertisement, asked why are they wasting food? The Elder had no idea what the commercial meant. Do you think this had an impact on our culture when the Elder first saw the food being used like it was being made fun of on tv? What things come to your mind, like making you want to eat more of the food not of your subsistence food? why or why not?

QIGCIKIYARAQ: *The process of respecting everything and everyone around you.*

Those who respect understand that everything placed on earth has awareness. The value of respect is acted toward animals, Elders, nature, other people, environment, water, weather, deceased people, and living and non-living things. It stems from the circle of harmony to land, spirituality, and people.

How to teach qigcikiyaraq:

Strong faith helps us gain respect. Respect is modeled in Elders who learn to respect all things, living and non-living on earth. Then, believing in this, we should teach respect by modeling it in the school building as well as in the community. The idea of repeatedly telling to kids to "respect" does not seem to sink in or retained. It makes sense in modeling and telling stories that teaches how to be respectful. This is a cultural way of teaching respect.

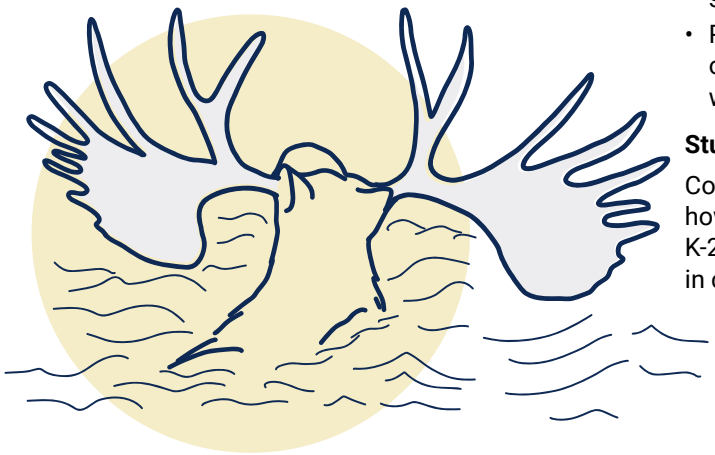
MURILKELLUNI *(Social Awareness)*

I care about the feelings and viewpoints of others

- Identify verbal, physical, and situational cues that indicate how others may feel
- Use conversational skills to understand the perspective of others
- Demonstrate ways to express understanding of those who hold different options
- Demonstrate ways to express empathy for others

Student Activity:

Tell a story of an Elder who shows respect to nature, animals, people, or water. What did they do? Or read a book on how Elders show respect. Discuss afterwards.



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

- Work cooperatively with others to implement a strategy to address a need in the broader community
- Evaluate the impact of their involvement in an activity to improve their school or community

Student Activity:

Create a short drama on how to respect your pet. Include conversations that are appropriate for taking care of a pet on like how to talk to it, when to give food and water and take it for a walk.

I care about and respect the individual differences of others

- Demonstrate respect for individuals from different social and cultural groups
- Participate in cross-cultural activities and reflect on how they were responsive to the setting they were in

Student Activity:

Continue on finishing the play you created. Practice how to present it to the younger students in grades K-2. You have to come up with how to respect the pet in caring for and talking to.

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

- Evaluate how society and cultural norms and mores have an effect on personal interactions
- Read social cues and recognize the impact of their reactions to those cues

Student Activity:

Set your goal on showing the play to the younger grades. Finish conversations, practice, and when ready, do the theater like or drama of how to be respectful to a pet. After the show, discuss any reactions to the show, how to improve it next time, and what worked well. How effective was this show for children to be convinced on how to care for their pet?

ELDER WISDOM

"We shouldn't be ignoring our ancestors' ways but help the younger folks understand them because they are at a loss. We talk about proper behavior out on the land and in our relations with animals. When a person goes out, he must always be mindful to do the appropriate thing. I don't think these ways are observed anymore. That is why fish which used to come in use numbers have dwindled."

– Annie Blue, *Togiak*

ATANQIYARAQ: *The process of learning how to wait for.*

Patience is taught in the Yup'ik way of life in order to learn to be a nukalpiaq, good hunter, be creative, to become skilled sewer, and to become a good human being. It is with kindness, love, and compassion in raising children. It is learning to accept the changes in weather conditions. It is becoming aware of seasonal duties when the fish and birds arrived. It is learning to wait for answers in asking. By this process, it is learned that we take our time and are ready when that time arrives.

How to teach atanqiyaraq:

Take a field trip to a place where you observe the sunrise, or watch a net drifter, net mender, fish trap maker, knitter, sewer, or any crafter to see how long can you stay to see what is being made. This could be in a community hall or in someone's home. Call ahead of time to go watch. Record minutes to verify how long you can stand watching. Seasonal subsistence calendar is a good one to learn from and what activities it may have for you to observe. When you wait for a friend from a home to go somewhere else, how long do you wait? Are you patient or impatient at times? Record your timing. What words come out of your mouth while you are waiting. Be aware of what words you use.

QINUUNANI *(Social Management)*

I will interact well with others

- Demonstrate strategies for collaborating with peers, adults, and others in the community to move group efforts forward
- Offer and accept constructive criticism in order to make improvements
- Work to maintain an objective, non-judgmental tone during disagreements

Student Activity:

In a pair of 2, go use the bathroom. Use a timer to go in one at a time. Time each other, how long you spend in the bathroom. Without letting each other know, record the time. In that time, how did you feel? What went through your thoughts? Record your feelings and thoughts. When everyone has had a chance to participate, go back to class to discuss. Write down on the chart how long it took for an individual and the feelings and thoughts. What do you need to do to learn to collaborate or to make changes to help one another learn to be patient?

I will work on having constructive relationships

- Understand the benefits of setting limits for themselves and others (boundaries)
- Practice strategies for maintaining positive relationships (e.g. pursue shared interests and activities, spend time together, give and receive help, practice forgiveness)
- Understand the value of mentors

Student Activity:

Do an art activity that involves coloring. Share a set of colored pencils or crayons between 4 students. Have students draw a beautiful sunset or sunrise by sharing one crayon/pencil at a time. When they become impatient, apologize each time. Record how many apologies you had to make? Discuss how many is too many?

ELDER WISDOM

"When you are in need, the qanruyun (alerquutet) makes you like an old man or woman, clothes you, give you a cane, and brings you where you wouldn't think to go. The qanruyun holds your hand and takes you."

– Frank Andrew, Kwigillngok (*Yuuyaraq*)

I will deal with interpersonal conflicts constructively

- Analyze how listening and talking accurately help in preventing and resolving conflicts
- Apply skills and strategies needed to manage intimidation, avoid and escape violence, and maintain personal safety
- Access conflict resolution and problem-solving resources (i.e. security, trusted adults, peer mediators, counselors)

Student Activity:

Find a video of two people speaking on any topic that results in disagreement. Tell the students they are going to use their listening skills without a noise or asking questions. Watch the whole video, a 10-20 minute video will be sufficient. Have a discussion on what was the conflict? Was it resolved? How? Why? Who can be the helpers to help solve the issues if it was occurring in your life? List who you turn to for help.

AVIUKARYARAQ: *The process of offering food or water to the animals the one caught, or to the person deceased when catching an animal, at berry picking or hunting site.*

When a seal is caught, a cup of river or ocean water is given to the mouth, in respectfulness and appreciation of where it came from. We show respect to the animal and welcome it to our home. When the head is cut, it is returned to the water with words, "come back again with a new body." When we enter the tundra for the first season of berry picking, just before eating, we offer a crumb of bread to our ancestors in thanksgiving. When we catch a moose or any large mammal, we thank them for being caught or giving themselves up to us for our food. We offer a piece of dry fish skin by burying it under the ground. When you take mouse food, you leave a pilot bread or dry fish in exchange.

How to teach aviukaryaraq:

Although giving food or water to the dead may not be practiced, it is a good lesson to learn about. At lunch time at school you can practice these ideas; If you drop a piece of food or crumbs, it may be a good practice to say, my ancestors are hungry. Pick it up and discard it properly. Encourage children to eat all or most of their food in honor of receiving the food. Be mindful of where this food comes from while eating it. Learn to eat quietly and think of the places the food is from, where it was grown, and who may have taken care of it. It is a good practice to help us learn to respect all food. Hopefully too much waste of food at school will lesson.

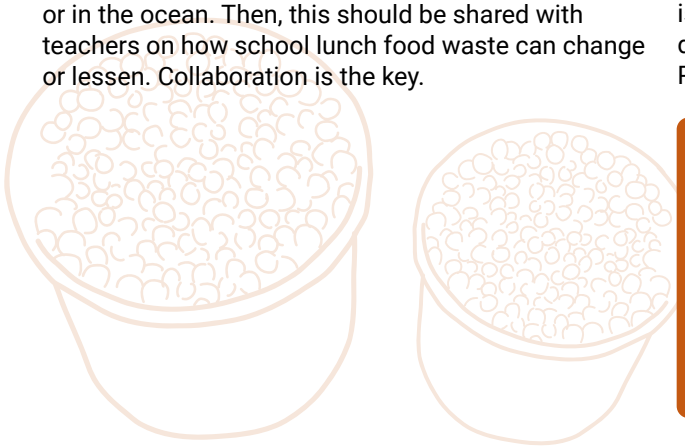
QINUUNANI *(Social Management)*

I will interact well with others

- Demonstrate strategies for collaborating with peers, adults, and others in the community to move group efforts forward
- Offer and accept constructive criticism in order to make improvements
- Work to maintain an objective, non-judgmental tone during disagreements

Student Activity:

Students should talk to their parents or grandparents about the process of offering food at home, in nature, or in the ocean. Then, this should be shared with teachers on how school lunch food waste can change or lessen. Collaboration is the key.



I will work on having constructive relationships

- Understand the benefits of setting limits for themselves and others (boundaries)
- Practice strategies for maintaining positive relationships (e.g. pursue shared interests and activities, spend time together, give and receive help, practice forgiveness)
- Understand the value of mentors

Student Activity:

If the CHSP are present at the lunch duties, it would great to discuss with them how best to clean the lunch room area. When sweeping the floors, are they or students aware of the crumps or how much food is dropped? When picking them up, do you carefully discard food? If not, why not learn this process. Practice forgiveness.

ELDER WISDOM

"We have had an opportunity to gain life skills in a way that our Y/Cup'ik always have done. These skills contribute to a balanced healthy life." "Yuum-gguq qanruyutni paivtenrilkuniki nalaciqut."

– Elder John Cakitelleq Thompson, St Mary's (*Calricaraq*)

I will deal with interpersonal conflicts constructively

- Analyze how listening and talking accurately help in preventing and resolving conflicts
- Apply skills and strategies needed to manage intimidation, avoid and escape violence, and maintain personal safety
- Access conflict resolution and problem-solving resources (i.e. security, trusted adults, peer mediators, counselors)

Student Activity:

Some people think Yup'ik ways are superstitious. This is a conflict in our way of doing what we believe in. Yup'ik people think 'aviukaryaraq' is not superstitious. Discuss with your teacher in social studies what superstition means. Then, discuss the Yup'ik way of believing when crumbs or food is accidentally dropped on the floor, that our ancestors are hungry, with your parents or grandparents. This lesson teaches how best to be careful with our food when we are eating instead of being unaware of our eating area. In your discussion in class, are you able to solve this problem of superstition verses Yup'ik ways of doing?

Native Youth Olympics

Unit 1 CELLANGLUNI — Self Awareness

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

Unit 2 ELLUANGCARLUNI – Self Management

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

Unit 3 MURILKELLUNI – Social Awareness

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

Unit 4 QINUUNANI – Social Management

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

UKVERYARAQ: *The process of believing to be successful.*

Staying connected with your loving family and kinships, doing subsistence activities, working hard in everything you do, and believing, helps to succeed in life. Success is taught through the efforts of doing, thinking, trying out, and being aware of your strength and skills to acquire inner feelings of healthiness, and having positive thoughts can help you be successful in life. It comes with hard work and not giving up. Once you start setting goals and succeeding one at a time, it grows to bigger things to accomplish.

How to teach ukveryaraq:

Understanding how our ancestral way of life in believing is helpful to become successful in today's world. Foundation in self worthiness through the eyes of an Elder helps a student to succeed. Elder's stories of survival are very important to help us become successful people. Their words of wisdom are true to our lives. They know how nature and our environment takes care of us. Believing in their stories of what to do and not do is of utmost importance to do what is best for every one of us. Through their stories we can learn how we can succeed too.

CELLANGLUNI *(Self Awareness)*

I am aware of what I am feeling

- Distinguish their real feelings from how others expect them to feel
- Describe the external event or internal cognition that triggered an emotion
- Understand the effect of self-talk on emotions

Student Activity:

Think of something you have not tried, be it high kick, seal hop, broad jump, stick pull, ear pull, one hand reach, wrist carry, etc. Research what you need to do to get involved, how to start, and where to practice. Start small and build into it to get your strength built. You must believe in yourself to succeed. How did you feel to get started?



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

- Identify things about themselves that they cannot change and devote their energy to something they can change
- Recognize their personal learning style/intelligence and find ways to employ those styles
- Explore possible career and volunteer opportunities based on their identified interests and strengths

Student Activity:

Building upon NYO skills practice. If these games are not what you like to do, what are gym exercises that you need? Evaluate yourself and what skills you would like to build in yourself to become successful. Running? Jumping rope? Exercising helps clear our minds and regain strength and balance in our lives to become healthy. Discuss other ways to become healthy.

I am aware of the supports I have around me

- Identify school support personnel and have knowledge of when and how to use them
- Identify organizations in their community that provide opportunities to develop their interests or talents

Student Activity:

Having a support system is important to stay healthy. One thing you can do is pair up with a friend or relative to build upon strength to stay healthy. Help one another to stay connected and build on the skills you are working on in NYO, exercises, goals, crafts, or other talents you want to learn about. Make your list and start.

I am aware of and accept my responsibilities

- Analyze the effect taking responsibility or not taking responsibility can have on themselves and others
- Describe how taking personal responsibility can lead to success
- Demonstrate an ability to take responsibility for their choices

Student Activity:

Re-evaluate what you have been asked to do in NYO, exercise, and so on to take your own responsibilities to develop heathy habits. What are the ones you need help with to succeed? What are you good at? Make a list of where you are and how you will keep going.

ELDER WISDOM

Mulngakulluta; always practice safe support and counsel as we take care of others.

– Henry Acurunaq Kanuk—Kongiganak, (*Calricaraq*)

PINIRCIRYARAQ: *The process of learning how to be strong, physically, to be good, to be healthy.*

We are taught in many steps to be strong. One way we practice strength is when our parents or close relatives pass away, show respectfulness by not crying in public. You can cry when you first lose a parent out on the tundra and in your own room, but not in a crowd of people nor around your children. Resilience is built. Other strength building is muscle building through the NYO activities. These ancestral skills were to gain strength when you go out hunting and to handle the large mammals. But, also to walk long distances.

How to teach pinirciryaraq:

Being compassionate when someone loses a pet, relative, or within a family. Showing condolences is one way to support the strength the person needs. Supporting the students through the physical practices in gym or NYO will enhance body building muscles. They need to know that you need good strong muscles to stay on a team at NYO games. Start practicing as early as you can. You don't know where these games can lead to in your life. Discuss Nick Hanson from Unalakleet, Eskimo Ninja in American Ninja Warrior. He is a good example of pinirciryaraq.

CELLANGLUNI *(Self Awareness)*

I am aware of what I am feeling

- Distinguish their real feelings from how others expect them to feel
- Describe the external event or internal cognition that triggered an emotion
- Understand the effect of self-talk on emotions

Student Activity:

Watch videos of Nick Hanson, Eskimo Ninja. How did he start building his strength to get strong in order for him to enter the American Ninja Warrior contest on television?

ELDER WISDOM

Subsistence food and edible plants are medicine and helps to build strong bodies. But, also our values are medicinal to us. They help us to heal and be aware of our actions.

– Yurrliq Nita Rearden

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

- Identify things about themselves that they cannot change and devote their energy to something they can change
- Recognize their personal learning style/intelligence and find ways to employ those styles
- Explore possible career and volunteer opportunities based on their identified interests and strengths

Student Activity:

Discuss ways to enhance your body building in the village and in physical education (gym) classes. Explore which NYO games you would like to practice. Continuous practice helps you gain the strength and skill to stay focused and endure.

I am aware of the supports I have around me

- Identify school support personnel and have knowledge of when and how to use them
- Identify organizations in their community that provide opportunities to develop their interests or talents

Student Activity:

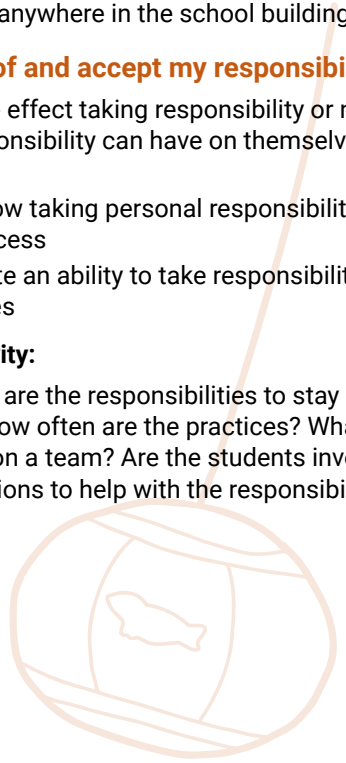
How does the community support you in these games? Does anyone do fund raising? Do they come and watch you at the gym? Are there cheerleaders to encourage you when you compete? Are there signs to cheer you on anywhere in the school building?

I am aware of and accept my responsibilities

- Analyze the effect taking responsibility or not taking responsibility can have on themselves and others
- Describe how taking personal responsibility can lead to success
- Demonstrate an ability to take responsibility for their choices

Student Activity:

Discuss what are the responsibilities to stay on the NYO team? How often are the practices? What are the rules to stay on a team? Are the students involved in making decisions to help with the responsibilities for sports?



PITALQEGCARAQ: *The process of fitting just right, appropriately filling in respect, to even it out, making it right.*

Practice makes anything perfect. Be it learning to make a qaspeq to fit your body or someone else or making a spear to fit your own body for you to throw it perfectly. Imagine making a qayaq/canoe. Each individual hunter made their own qayaq/canoe to fit their own bodies. Through this process of learning to fit something on, a hunting tool, or even building a dog house and a home for couples, it had to be just right. People perceived differently and learned how to thoughtfully measure one's body to fit a person their clothing, boots, and hunting equipment. How genius they were!

How to teach pitalqegcaraq:

Examine a pair of boots, parkas, qaspeq, or nuqaq/device for throwing spears/atlatl, and qayaq/traditional canoe if available in the schools or in the community. Measure your own body to find out if you fit any of these. You can even make your own patterns from a butcher paper to fit your own body. How about measuring your feet on a paper to see what size you may be. Figuring out your size is the best way to teach pitalqegcaraq.

ELLUANGCARLUNI *(Self Management)*

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

- Demonstrate control of their behavior so as not to behave impulsively
- Evaluate the role attitude plays in success (i.e. pessimism vs. optimism)
- Practice strategies for coping with and overcoming feelings of rejection, social isolation, and other forms of stress

Student Activity:

Use butcher paper to create your foot size to get ready for making a pair of cloth socks or alliksaq/insole. Transfer your foot size to cloth. Make sure you have room for sewing to fit your foot size. Were you stressed out in creating your foot size? How did you manage that feeling?

I can act in an honest manner

- Analyze their behavior to determine whether or not why are being authentic
- Analyze whether they are behaving in an honest manner and adjust accordingly

Student Activity:

Now that you have created your foot size pattern. Place it on a cloth to copy, but make sure you add cm or inches for sewing. Cut carefully. How authentic are these alliksaq/insoles you are making? Your ancestors were very creative. Are you following good directions? Today you copy and cut the pattern out. Discuss your process of making them. Are they just right? Can you wear these at your NYO practice?

I can make good decisions

- Evaluate how external influences (e.g. media, peer, cultural norms) affect their decision-making
- Consider ethical, safety, and societal factors when making their decisions

Student Activity:

Sew your alliksaq/insoles for indoor wear during NYO. Your goal is to complete them by the end of this week. You can also decide to wear them at NYO practices or save them for traveling. What is your decision? Why or why not?

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

- Monitor progress toward achieving a goal, and make adjustments in their plan as needed
- Identify outside resources that can help in achieving a goal
- Set a positive academic goal

Student Activity:

Finish projects of making alliksaq/insole or cloth socks to wear indoors. Can you now make another pair for someone else? Set your goal. Talk about how well you are doing in NYO or in exercising or in any training. How did you feel in completing your project?

ELDER WISDOM

A person who tries will succeed in anything they do. Stay focused and complete your project. When you have too many unfinished projects, it piles up and makes you stress out. Complete one project at time.

– Yurrliq Nita Rearden

NAGUTEKENRICARAQ: *The process of learning how things can hold back for certain reason or being prevented from acting on it.*

Sometimes things in life do not work for us and holds us back. There are reasons why some things happen. For instance, a person may have planned to go on a training, vacation, hunting, camping, or visiting a relative in a different village, go to potlatches, etc. and for some reason, plans changes. It may be due to weather, a family member passing away, or hospital appointment. We don't let these things upset us. We should let it sink in us. There is a purpose it happened. It is granted to us. Spirituality to awaken us. Being humble is the best way to take it. Being patient too.

How to teach nagutekenricaraq:

If the weather is the reason travel did not happen, then it needs to be discussed. If certain things happen in our lives, discuss it so that students understand what the reason may be. Culturally, it is to accept the things that you cannot control. There are things in life you can learn about under this concept of nagutekenricaraq. You don't stop or get stuck on something when unnecessary things happen in your life. Learn to plan other things. You learn to go forward instead of stopping.

ELLUANGCARLUNI *(Self Management)*

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

- Demonstrate control of their behavior so as not to behave impulsively
- Evaluate the role attitude plays in success (i.e. pessimism vs. optimism)
- Practice strategies for coping with and overcoming feelings of rejection, social isolation, and other forms of stress

Student Activity:

If travel was planned for a sport, then weather changed and it did not happen. Instead of getting upset, what are things you can do to make your upset feelings diminish? Do you have a project you can do? Do you bring something to work on with your hands that can calm you by doing it, knitting, crocheting, crossword puzzle, something that can calm your mind, not phones? Learn to take care of your mind to stay calm because it is what we all need to be mindful of.

I can act in an honest manner

- Analyze their behavior to determine whether or not why are being authentic
- Analyze whether they are behaving in an honest manner and adjust accordingly

Student Activity:

Practice how to be mindful when things planned do not work out. Sometimes down loading mindful music for a couple of minutes or more is something we need to do. There is music that helps us to stay calm and mindful. Our Elders used songs to keep their minds calm. What is it that you will do?

I can make good decisions

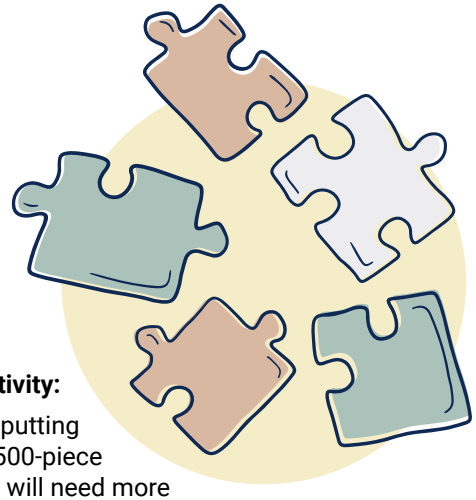
- Evaluate how external influences (e.g. media, peer, cultural norms) affect their decision-making
- Consider ethical, safety, and societal factors when making their decisions

Student Activity:

Practice one or two. Create a small project that you can carry with you to school to help you become mindful or download more music to calm your feelings when things don't go well with you during the day. Becoming mindful is a good practice.

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

- Monitor progress toward achieving a goal, and make adjustments in their plan as needed
- Identify outside resources that can help in achieving a goal
- Set a positive academic goal



Student Activity:

How about putting together a 500-piece puzzle. You will need more than one puzzle. Each student could bring in a puzzle to work on with 3 or 4 others at a table. How does this help in staying calm and positive when things don't go well such as not going on a trip planned?

ELDER WISDOM

Ella elicarituuq. Weather teaches us.

Become observant of the weather and learn how it teaches us. When we don't follow what it is teaching us, it tends to become stormy, violent, just as it's own people. *Ellam maligglaraa Yungni.*

– Yurrliq Nita Rearden

PINGNATUUYARAQ: *The process of learning to work hard to accomplish what was started.*

Post base of *pingnatuuyaraq* is *pi* meaning 'to do.' Taking care of your cultural responsibilities is never to stay idle. Becoming a hard-working person is well recognized by the things you do in subsistence activities such as hanging fish on the fish rack, drying meat in spring time, and when your children or husband is wearing the right kind of clothing for hunting and being outdoors. You are measured by how hard working you have become. All by recognizing the things you have made and did in subsistence activities. It is doing. In school, working hard is recognized in what you have accomplished and succeeded in sports and so on.

How to teach pingnatuuyaraq:

Become aware of how well people engaged in work to complete their projects. Relate this hard work to school work such as the cooks, janitors, secretaries, and bilingual teachers before yourselves. Always recognize others before you. In this way, you learn to know others for their work and you learn to become humble. Humbleness is a good value. Have students learn to clean after themselves, not be lazy, and to take on challenges. Endure what you do, to not give up. Give your best performance in what you are assigned.

ELLUANGCARLUNI *(Self Management)*

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

- Demonstrate control of their behavior so as not to behave impulsively
- Evaluate the role attitude plays in success (i.e. pessimism vs. optimism)
- Practice strategies for coping with and overcoming feelings of rejection, social isolation, and other forms of stress

Student Activity:

Trying to do the best you can in your NYO practices is hard work. If there is no NYO, do other activities that relate to cultural hard work. How about getting wood for someone in the community?



Or getting ice water for someone else without accepting money. Make a list of community work you can participate in. Choose one you have not done before.

I can act in an honest manner

- Analyze their behavior to determine whether or not why are being authentic
- Analyze whether they are behaving in an honest manner and adjust accordingly

Student Activity:

What activities of hard work are challenging? Make a list of challenging work you do in school? Compare them to cultural activities that are challenging too. How do you achieve them? Be honest.

I can make good decisions

- Evaluate how external influences (e.g. media, peer, cultural norms) affect their decision-making
- Consider ethical, safety, and societal factors when making their decisions

Student Activity:

Decide on which activities you listed as challenging that you will do to meet the requirements. It could be authentic culture way or contemporary or modern way of working hard. Does it involve media, peer working group, or other groups? How are you going to do it? Why did you decide on this idea?

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

- Monitor progress toward achieving a goal, and make adjustments in their plan as needed
- Identify outside resources that can help in achieving a goal
- Set a positive academic goal

Student Activity:

Make a list of what you are good at in order to choose a career. What do you want to become? A teacher? Nurse? Mechanic? Fisherman? Carpenter? Accountant? National Guard member? Any career requires a hard-working person to achieve a goal. Make your list of what it may be to achieve a career goal.

ELDER WISDOM

Pingaquralria piurlartuq. One who continues to try and work hard, succeeds.

– Yurrliq Nita Rearden

PATAGTURYARAQ: *The process of learning how to hurry up to complete a project successfully before a due date.*

When there are games during the holidays in a village, one of the things parents taught was to plan ahead of time to finish home chores before participating at the games. This process helped to stay on task by hurrying to work in order to be on time. Learning to hurry up and completing tasks helps a person understand that you can enjoy yourself without worry. Before fishing season, men prepared their nets or mended nets accordingly to complete a net ready for salmon on arrival. Boats are prepared to use right after breakup. This process is keeping up ahead of seasons, time, and other things that may occur.

How to teach patagturyaraq:

Practice completing chores, projects, preparation for a season, and subsistence activities that will help in school assignments and projects. Cultural activities help students learn of their expectations of how to complete a task. Schools that incorporate ways of learning in cultural styles help our students to become good students. Home cultural activities such as beading, sewing, carving, creating projects for holidays and dance festivals helps to prepare students to understand that they need to do the tasks in learning and with their homework. It's a good practice for further career. Time is essential.

MURILKELLUNI *(Social Awareness)*

I care about the feelings and viewpoints of others

- Identify verbal, physical, and situational cues that indicate how others may feel
- Use conversational skills to understand the perspective of others
- Demonstrate ways to express understanding of those who hold different options
- Demonstrate ways to express empathy for others

Student Activity:

Start a cultural project such as making something for Mother's Day and estimate time. Estimation will help to create how much you should work on your project before the due date. For instance, beading. Create a pattern of a heart with cardboard. Then use felt colored materials to make your hearts. Cut two out. Choose two colors of beads. Start edge beading. Estimate how many to complete at a class time. Stop.

ELDER WISDOM

All these lessons for patagturyaraq helps us to grow a good human being and to be a healthy person. It is with love and care that we do what we are taught.

– Yurrliq Nita Rearden

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

- Work cooperatively with others to implement a strategy to address a need in the broader community
- Evaluate the impact of their involvement in an activity to improve their school or community

Student Activity:

Continue the edge beading that you had started. Help those who are in need to get started if there were some absent. Know how to start. Evaluate how well your beading is going. Is it the way you were instructed? Did you make mistakes? What happens when you make mistakes?

I care about and respect the individual differences of others

- Demonstrate respect for individuals from different social and cultural groups
- Participate in cross-cultural activities and reflect on how they were responsive to the setting they were in

Student Activity:

Make your plan, how long will it take now to complete your beaded heart. Will you decide to turn it into a pin or a necklace? Decide. Your decision will reflect on how would your mother like to wear what you made. Think and plan ahead.

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

- Evaluate how society and cultural norms and mores have an effect on personal interactions
- Read social cues and recognize the impact of their reactions to those cues

Student Activity:

Display your completed projects without names on a table. The rule is to carefully observe without a word at each project. Thoughts to remember, how well is each project done, how far apart the beads are and stitching. Are the stitches even? Then, have the students think of which one is made well, second choice, third, and so on up to the end. Know, no matter how they are done and made, Mother's will be happy. Discuss why? Learn to take criticism well. Know how to improve next time. Own evaluation is better.

NAKERCECIYARAQ: *The process of learning how to aim, to be accurate, to go straight.*

In early childhood, play at fish camp used to be pretend hunting games. For instance, boys learned how to throw longer sticks with a nail at the end for a spear like game. They learned to aim at an object such as gathered, tied grass imitating a seal. Darts are good practice for aiming. Catching live birds with a basin or tubs propped up with a stick. Tie a long string or rope to the stick and sit hidden for hours waiting for birds to come by. This was called *"palqercetaaq."* With the right aim, you can catch them. Today NYO games are all building aiming skills to accurately touch a ball or do the seal hop. All these games help to prepare a person to become a good hunter.

How to teach nakerceciyaraq:

Building coordination and learning to aim are good skills for use in later life. Our bodies need practice to increase healthy ways of living. Safety in every NYO games are addressed to help students to become accurate and aim for the best. Encourage them to join any of the NYO games to learn aiming. Also, dart games are great way to encourage learning to aim. Think of other games that will help students to broaden their aiming skills to help them learn how to do and it may eventually help them in later life to learn how to choose healthy ways of doing things.

MURILKELLUNI *(Social Awareness)*

I care about the feelings and viewpoints of others

- Identify verbal, physical, and situational cues that indicate how others may feel
- Use conversational skills to understand the perspective of others
- Demonstrate ways to express understanding of those who hold different options
- Demonstrate ways to express empathy for others



Student Activity:

During practices of NYO, for instance, high kick, place the ball in the center and make sure it is still. No one should touch it nor play with it. What are the reasons why it needs to be still? When someone does not hit the ball with their feet, what are encouraging words the students should be using? If a student is not physically fit to practice, who will aide in helping them to feel involved and engaged?

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

- Work cooperatively with others to implement a strategy to address a need in the broader community
- Evaluate the impact of their involvement in an activity to improve their school or community

Student Activity:

Interview Elders about how children used to play at fish camps? What did the children build at fish camp that helped them learn to become good hunters? Gather information to discuss in class.

ELDER WISDOM

"Be kind and loving to your playmates." "If you find yourself in a conflict with someone else today, walk away from it."

– Yurrliq Nita Rearden

I care about and respect the individual differences of others

- Demonstrate respect for individuals from different social and cultural groups
- Participate in cross-cultural activities and reflect on how they were responsive to the setting they were in

Student Activity:

Maybe at this time, a shop can make spear like sticks with nails hammered in at the end for practicing aiming. Then, gather dead, tall grass and tie it together to resemble a seal. Place it at the gym or go outside, safe from harming others and play the game of aiming and throwing your spear like stick toward the grass seal head. How many can hit it on the first try?

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

- Evaluate how society and cultural norms and mores have an effect on personal interactions
- Read social cues and recognize the impact of their reactions to those cues

Student Activity:

Watch NYO state competition video. Discuss how well or not the competitors act in a crowd of people. What are the cultural norms? How can you tell students participating and how well do they behave? Discuss.

IKAYUUCARAQ: *The process of learning to be helpful without being told.*

In the Yup'ik traditional culture, students were taught to help others without being told when they reached adolescence. It is a proper way of teaching when someone is in need of help. Help is guiding an Elder in their walk so that they would not fall. It is watching anyone outdoors who does chores, be it picking up trash, moving items, shoveling, or hanging food to dry. It is also when you are visiting you help with house chores such as doing dishes, sweeping the floors, taking the trash to the dump, and so on with many other things. You do it with an open heart, care, and love for your neighbor, Elders, and community. In this way, you learn to understand that one day you will receive a great, big reward unexpectedly, without getting paid with money while you are helping someone in need. Think twice!

How to teach ikayuucaraq:

It is obvious in school in order to ask for help or to arrange activities before sports or any event, it is controlled by the staff. Staff lists things for students to do and give choices of where they can help out. Yes, organizing the events and who is going to help out is a good way to do but, how do you really teach when you see someone in need, help. Do not expect payment. Let's figure it out cooperatively. When are students allowed to freely help someone in school when in need of help. It could be during non-instructional time, at lunchtime, gym time, or during other events when community members are invited. It also can be creatively incorporated during instructional time. Teachers can work it in.

QINUUNANI *(Social Management)*

I will interact well with others

- Demonstrate strategies for collaborating with peers, adults, and others in the community to move group efforts forward
- Offer and accept constructive criticism in order to make improvements
- Work to maintain an objective, non-judgmental tone during disagreements

Student Activity:

Discuss with teachers how to solve helping out during instructional time and non-instructional time. How can this be resolved so that you are integrating cultural ways and school ways?

I will work on having constructive relationships

- Understand the benefits of setting limits for themselves and others (boundaries)
- Practice strategies for maintaining positive relationships (e.g. pursue shared interests and activities, spend time together, give and receive help, practice forgiveness)
- Understand the value of mentors

Student Activity:

Create a play on helping. The scene can include students doing different jobs and the main character looking around to help a person without a word. Who is the main character? What chores are everyone doing? Present this play to younger grades.

ELDER WISDOM

Everything you do in life has a reward later in life. *Ikayuucaraq nunuliutengqertut.* Helping out has an unforeseen reward. An Elder's gratitude is a huge one. It does not need to be said but shows in their actions.

– Yurrliq Nita Rearden

I will deal with interpersonal conflicts constructively

- Analyze how listening and talking accurately help in preventing and resolving conflicts
- Apply skills and strategies needed to manage intimidation, avoid and escape violence, and maintain personal safety
- Access conflict resolution and problem-solving resources (i.e. security, trusted adults, peer mediators, counselors)

Student Activity:

Discuss helping out in the community without pay. Many grandchildren will only help their grandparents if there is money involved. Elders pay because that is the only way to get their needs met. How can you change this? Is money more important than actually doing the job for nothing? Why or why not? How can you learn to be generous in helping out?

ATANQIYARAQ: *The process of learning how to wait for.*

Native Youth Olympics teaches students how to wait patiently for their individual turn in each game. These games were practiced a long time ago by the hunters. The skills and positioning increase strength and help maintain endurance, agility and the balanced of mind and body. Seal hunters waiting at the seal blow holes during spring hunting season stood long hours watching with a spear in one hand. Another one is after the break up men often went out near the ocean and laid on the ocean or river banks imitating the movement of the seal if they were to lay on the rocks or mud banks. Sometimes, it took long hours until the seal's curiosity brings them closer to the men. All of this involved learning to wait, being patient, and having skills. Women at home while waiting are doing their house chores to welcome back their husbands and animal caught.

How to teach atanqiyaraq:

Practicing waiting, teaches us how to be patient, thoughtful, and calm. Giving these reasons and more to the students while they are practicing will help them to acquire waiting without complaint or getting impatient. Sometimes staying quiet is the most important skill in observation. All students need to learn how to atangqiyaraq.

QINUUNANI *(Social Management)*

I will interact well with others

- Demonstrate strategies for collaborating with peers, adults, and others in the community to move group efforts forward
- Offer and accept constructive criticism in order to make improvements
- Work to maintain an objective, non-judgmental tone during disagreements

Student Activity:

Play a game that requires taking turns and waiting. How about flashlight spin. Group the students in a circle. Set it in the middle of them and turn on the flashlight. Spin it on the floor. When it stops facing a student, the student will demonstrate one of the NYO game. If they cannot think of one, spin the flashlight again for another student to help. Continue until most students had a chance to demonstrate. Were there disagreements? How are these handled?

ELDER WISDOM

When you learn how seal hunters practice being still and waiting for a period of long time, you will learn to appreciate them as well as learn how you should also wait. Waiting is a good practice.

– Yurrliq Nita Rearden

I will work on having constructive relationships

- Understand the benefits of setting limits for themselves and others (boundaries)
- Practice strategies for maintaining positive relationships (e.g. pursue shared interests and activities, spend time together, give and receive help, practice forgiveness)
- Understand the value of mentors

Student Activity:

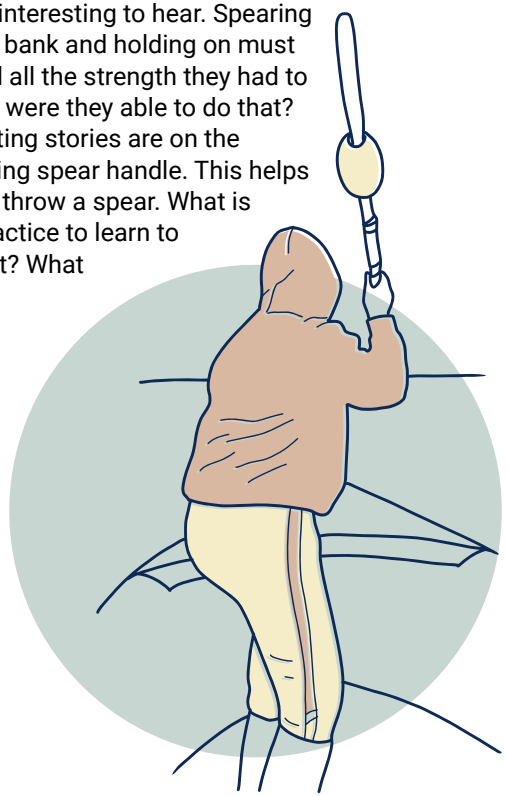
Practice seal hop. It is one of the hardest games, hopping around on your knuckles and feet. Go in pairs. Work together to build your relationship and practicing positively. Mentor each other on how best to succeed in going around the gym. How far can each go? What is the length goal? How do you succeed your goal?

I will deal with interpersonal conflicts constructively

- Analyze how listening and talking accurately help in preventing and resolving conflicts
- Apply skills and strategies needed to manage intimidation, avoid and escape violence, and maintain personal safety
- Access conflict resolution and problem-solving resources (i.e. security, trusted adults, peer mediators, counselors)

Student Activity:

Identify who can help with the games from the community. Or just invite an Elder for a story time on how spring seal hunting was practiced before the aluminum boats and fast motors. Stories on waiting and imitating seals on the banks of the river or ocean are interesting to hear. Spearing a seal from a bank and holding on must have required all the strength they had to hold on. How were they able to do that? Other interesting stories are on the nuqaq/throwing spear handle. This helps to accurately throw a spear. What is needed to practice to learn to throw straight? What makes them fly crooked?



ANGLANARIKIYARAQ: *The process of increasing fun while doing what is being acted upon.*

Whether you are washing dishes, gathering trash, plucking ducks, doing all sorts of chores or participating in a sport, dancing, and going to school, you do it with enjoyment. It is like it is a fun thing to do. Everything we do should be with enjoyment. That is how we learn to do things without a complaint of not wanting to or of not wanting to learn. We were taught to enjoy going out to go fishing for salmon, ice fishing, putting out fish traps, and then checking them later for food. You did it without thinking it was a chore or work. You took care of what you caught by enjoying them too. What a great way to learn, by enjoying our work. We were taught how to sew by enjoying it, stitch by stitch, making sure our stitches are tiny and staying focused. Then as adults we acquired them with enjoyment, not a chore. Work was part of us not something else to do. Beautiful way to be raised.

How to teach anglanarikiyaraq:

Whatever students are required to do in school should be with enjoyment just as well as they enjoyed going out to nature, traveling to different places, vacationing, playing sports or watching television. When joy of learning is incorporated, it is with a good feeling we help the students. Therefore, create joy in doing school work, coming to school, staying in school, and enjoy everyone that the students have contact with. Make learning enjoyable both in a cultural way and in the western education. Student background knowledge should be incorporated in their schooling.

QINUUNANI *(Social Management)*

I will interact well with others

- Demonstrate strategies for collaborating with peers, adults, and others in the community to move group efforts forward
- Offer and accept constructive criticism in order to make improvements
- Work to maintain an objective, non-judgmental tone during disagreements

Student Activity:

Think of ways to make school enjoyable as well as where they came from. Discuss with teachers how staff could make the school enjoyable. Make a list and present it to the community.

I will work on having constructive relationships

- Understand the benefits of setting limits for themselves and others (boundaries)
- Practice strategies for maintaining positive relationships (e.g. pursue shared interests and activities, spend time together, give and receive help, practice forgiveness)
- Understand the value of mentors

Student Activity:

Make another list of how to enjoy doing subsistence activities, involvement in sports especially NYO, doing chores at home with family, and in the community. One idea is by partnering with a sibling or a relative. How do you share your work together? How do you make it enjoyable when two people work together?

I will deal with interpersonal conflicts constructively

- Analyze how listening and talking accurately help in preventing and resolving conflicts
- Apply skills and strategies needed to manage intimidation, avoid and escape violence, and maintain personal safety
- Access conflict resolution and problem-solving resources (i.e. security, trusted adults, peer mediators, counselors)

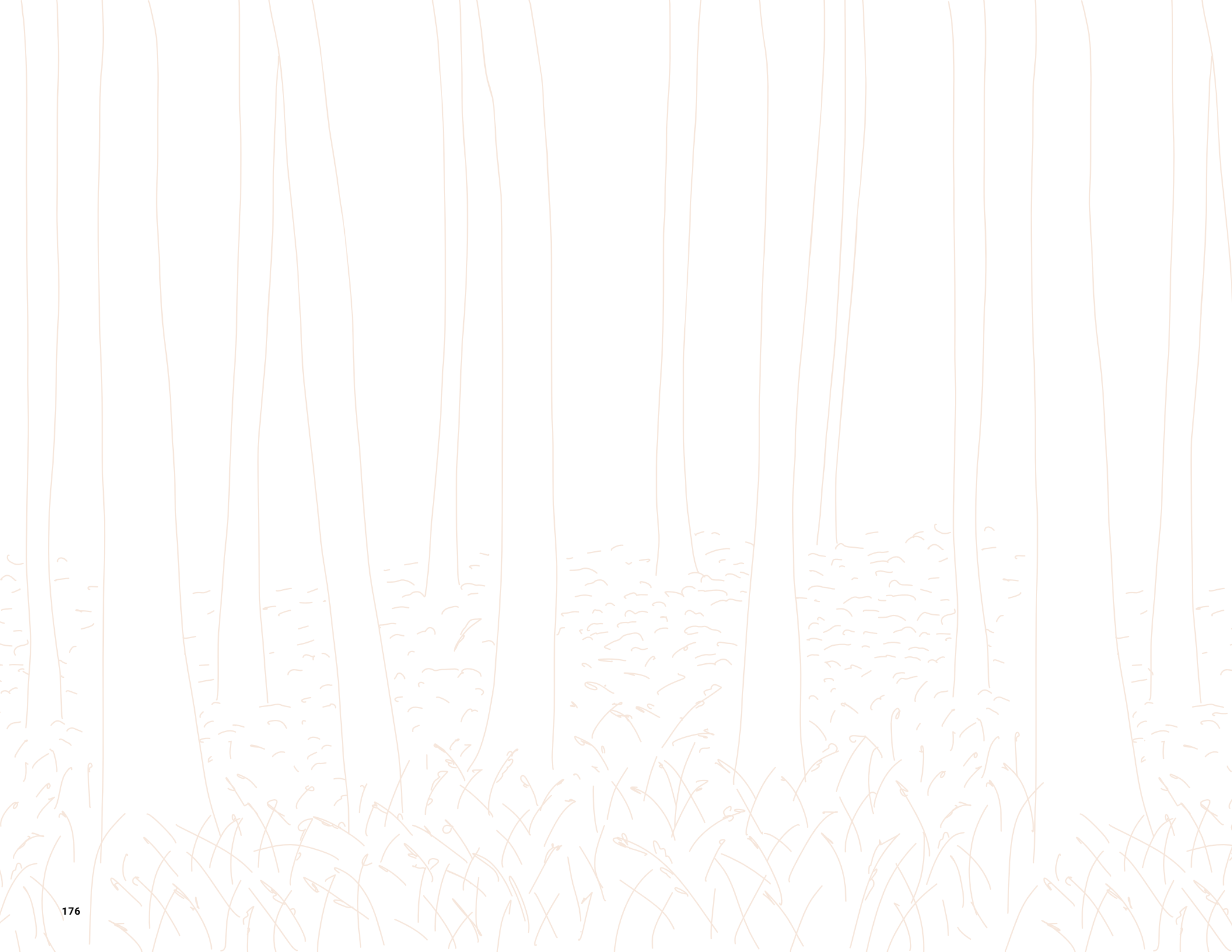
Student Activity:

When you work together as partners do you sometimes tend to argue who does which chore or not? What are the strategies to resolve this situation? Discuss how to avoid conflicts in doing the work together. Does it help to have a guidance with an Elder? How powerful is it to have an Elder in the classroom or with you when you are doing your chores?

ELDER WISDOM

Working together should be fun. Going hunting is work and fun. Going fishing is work and fun. What makes it fun is because it was given to us as a gift. All gifts are appreciated, therefore, it is how we make it fun for everyone and enjoy doing it. Our Yup'ik life is fun.

– Yurrliq Nita Rearden



Curukaq

Unit 1 CELLANGLUNI — Self Awareness

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

Unit 2 ELLUANGCARLUNI – Self Management

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

Unit 3 MURILKELLUNI – Social Awareness

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

Unit 4 QINUUNANI – Social Management

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

QIGCIKIYARAQ: *The process of respecting everything and everyone around you.*

During curukaq time, there is a respect built for one another; for the guests coming to the village, for the food shared and the weather. It is recorded that they show this by not drinking when they have guests in their homes. People feed their guests the best food they have such as akutaq and the best cooked Yup'ik food. In some cases, people give up their bedrooms to their guests. They open their maqi/steam bath houses to have steams together. Hosts empty their freezers to donate food for the gift giving at the hall after the first nights of dancing. These are in honor of the first dancers because of their namesake and the Elders who passed on. Gift giving is respectfully given without concern of having none because everything is replaceable. Love and kindness are displayed with some humor to create joy.

How to teach qigcikiyaraq:

Respect should be taught by actual doing, not preaching nor just talking about it. If it is used as a classroom rule, show how it is done, not just words on the wall. For instance, when you speak to the children, speak with a calmer voice and be inviting. When you pass out paper, do it quietly without too much noise or too many words. Use simple words to direct. Demonstrate how to respect other children as well as adults when they call or drop in. Never say you are disturbed by other people dropping in.

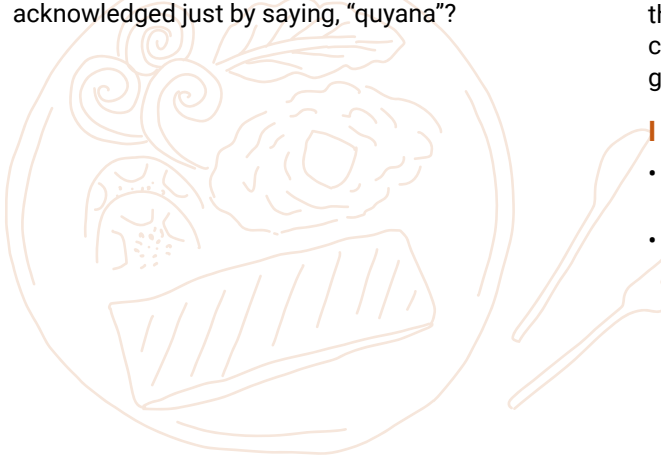
CELLANGLUNI *(Self Awareness)*

I am aware of what I am feeling

- Distinguish their real feelings from how others expect them to feel
- Describe the external event or internal cognition that triggered an emotion
- Understand the effect of self-talk on emotions

Student Activity:

Learn to use "quyana" to show respect for the cooks when they serve you food. Practice "quyana" in everything you do. Watch the reaction of the person you say it to. How does it make you feel when you are acknowledged just by saying, "quyana"?



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

- Identify things about themselves that they cannot change and devote their energy to something they can change
- Recognize their personal learning style/intelligence and find ways to employ those styles
- Explore possible career and volunteer opportunities based on their identified interests and strengths

Student Activity:

Imagine a friend or an Elder of your choice. Identify the things you are thankful for that a friend or an Elder has done for you. Create a beautiful card for that person. This card needs to be very special. How can you make it special? Think creatively. What you give is appreciated.

I am aware of the supports I have around me

- Identify school support personnel and have knowledge of when and how to use them
- Identify organizations in their community that provide opportunities to develop their interests or talents

Student Activity:

Discuss what happens in a village during curukaq time. How do Elders show respect to one another? Why do we present gifts and what are they for? Are the homemade gifts more important than store bought ones? Why or why not?

I am aware of and accept my responsibilities

- Analyze the effect taking responsibility or not taking responsibility can have on themselves and others
- Describe how taking personal responsibility can lead to success
- Demonstrate an ability to take responsibility for their choices

Student Activity:

In this age group how can you get involved in showing respect to the guest? What and where can you volunteer in order to help out during curukaq time? Make a list of the things needs to be done for the community and how to get involved?

ELDER WISDOM

No matter what you give away, these items are replaced at later times. Gratitude goes a long way. Being generous is a great value to have.

– Yurrliq Nita Rearden

MUNANGNAQSARAQ: *The process to learn how to be skillful, to tend too, to work, and to babysit.*

Learning a skill begins at home. Parents teaches their children how to sew, crochet, knit, mend nets, carve, cook, and do many chores that lead to becoming a skilled worker. When mistakes are made, it is a good sign, there is no scolding only encouragement to restart or keep going to complete a task. Mistakes are used to do better on the next project and to remember.

How to teach munangnaqsaraq:

Cultural crafts are one way to teach how to become skilled. Every day is a craft day not only during cultural week. Cultural week is misrepresented of our culture because people who do not know how to be humble, show off and often complain about unskilled ways. That is not a Yup'ik cultural way. Cultural arts are a unique way to help kids build their creativity, hand coordination and especially to be mindful. When you make cultural arts such as beading, sewing, craving, and so on, you can practice enhancing your skills to become an expert in the years ahead. It takes time and to do it well, skills build into them. Crafts such as grass baskets, qaspeq, fish traps, and sleds, become treasures for grandparents or parents. Be patient when teaching a lesson.

CELLANGLUNI *(Self Awareness)*

I am aware of what I am feeling

- Distinguish their real feelings from how others expect them to feel
- Describe the external event or internal cognition that triggered an emotion
- Understand the effect of self-talk on emotions

Student Activity:

In class make a pair of beaver mittens or malaggaiyaq (fur hat). In the shop make spears, harpoons, fish traps or uluaq (women's knife). While making these items, encourage one another to complete their projects or express how well they are making their items.

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

- Identify things about themselves that they cannot change and devote their energy to something they can change
- Recognize their personal learning style/intelligence and find ways to employ those styles
- Explore possible career and volunteer opportunities based on their identified interests and strengths

Student Activity:

Students seek out help from an Elder in the community on the project they are working on. The support group will help in their projects or add to other items. The experts will help them in the areas of learning other skills such as how to make a parka or qamguk/maklaq boots, or in mending nets. In these activities, constructive relationships are developed.

I am aware of the supports I have around me

- Identify school support personnel and have knowledge of when and how to use them
- Identify organizations in their community that provide opportunities to develop their interests or talents

Student Activity:

Students who made their projects before Curukaq will save them for the event. They may want to keep their project, who will give their project to a community member, and who will give their projects to a guest coming at the yuraq/dance ceremony. Discuss why we give our special gifts away? How did they feel when they resolved for whom the projects they made will go too?

I am aware of and accept my responsibilities

- Analyze the effect taking responsibility or not taking responsibility can have on themselves and others
- Describe how taking personal responsibility can lead to success
- Demonstrate an ability to take responsibility for their choices

Student Activity:

Discuss what responsibilities they have to keep curukaq alive for the next generation? Why is it important? What skills do they need to learn about cultural crafts that need to stay alive?

ELDER WISDOM

"Giving is very exciting and special. Gifts to others helps you to feel good about yourself because the items will be used. When Elders and other people receiving the gift, they will remember you because they are the ones who are feeling the generosity. Elders know, when a gift is given, it returns in a multitude rewards. These rewards are considered in healthy living or receiving needed items. It may not happen to self but maybe to their family, relative or the community. There is a better life in the future to witness."

– Theresa Prince, Kotlik.

AGAYUYARAQ: *Ability to spiritually say words in front of a crowd.*

Many generations ago, just before Yup'ik yuraq/dance ceremonies were started, spirituality was expressed. Everyone believed in the Ellam Yua, Spiritual Being. The Elder leader first thanked the ancestors who have passed on, asked for their presence to be with them, and mentioned names of the most recently departed, that they will be guided to continue to go forward. It is a traditional way to be engaged in the ways of the living, being who we are, and to move on practicing the Yup'ik values. There is always someone to take over the leadership. These things were taught to continue the dance festivals.

How to teach agayuyaraq:

Consider the ways of our people. Although many Yup'ik ceremonies are no longer practiced, the curukaq is a strong celebration of the naming system, the first catch, and the first dancer who is recognized for their successes. The ceremony builds self-esteem, identity, and recognition of their character and responsibilities. The first dancer then gains the relationships in the community to get involved being a servant and a leader. They now have skills to be included in the many dances and to be involved in other dance groups. Students can learn to carry on duties of volunteering, peer educators, and taking leadership roles in school. They need to learn how to be thankful for the benefits they are involved in. Then, at the end of the school day, being thankful for what was accomplished during the day will help them to build their self-esteem that they are good students. How often does any schools do this?

CELLANGLUNI *(Self Awareness)*

I am aware of what I am feeling

- Distinguish their real feelings from how others expect them to feel
- Describe the external event or internal cognition that triggered an emotion
- Understand the effect of self-talk on emotions

Student Activity:

Research how many students have had their first dance because of their first catch and naming system? Interview those who were recognized in the first dances. How did they feel? Are they community leaders or helpers now? Do they understand their responsibilities? How do the ones who have not danced feel? Discuss.

ELDER WISDOM

Ciuliaput takarnarqut. We respect our ancestors. We show respect to our ancestors during the curukaq time.

– Yurrliq Nita Rearden

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

- Identify things about themselves that they cannot change and devote their energy to something they can change
- Recognize their personal learning style/intelligence and find ways to employ those styles
- Explore possible career and volunteer opportunities based on their identified interests and strengths

Student Activity:

It might be a good time to end with a school, small curukaq for those who have not danced before because family cannot afford the gifts. What can you do to make the other students feel respected at the end of the year celebration? Plan.

I am aware of the supports I have around me

- Identify school support personnel and have knowledge of when and how to use them
- Identify organizations in their community that provide opportunities to develop their interests or talents

Student Activity:

Discuss with staff how to do a small curukaq in school. All classes can take part in creating gifts for community members. It doesn't have to be large, just enough to give out in support for the first dancers or recognize students for practice. Practice with student leaders how to say the thankfulness for the ancestors in keeping the dance festival.

I am aware of and accept my responsibilities

- Analyze the effect taking responsibility or not taking responsibility can have on themselves and others
- Describe how taking personal responsibility can lead to success
- Demonstrate an ability to take responsibility for their choices

Student Activity:

Practice again how to acknowledge the ancestral ways of making a thankfulness speech. Having students write their pieces first will help them to remember. Then, each should say it out loud respecting the Elders. Nothing is funny but in this case it should be serious and eloquent way to do it right.

NAKMIKIYARAQ: *Process of learning how to prefer an item, choose, or to favor a person to give something special to.*

Special gifts usually are presented to the relative of the first dancer or the namesakes kinship relatives. This style of giving is a respectfulness and honoring of the deceased. We teach children not only to respect those who are present but also those who are deceased. Our deceased people are never forgotten. They live in the names they are named after to carry on in the characteristics they have and their personal ways of doing. So, therefore, special items they used to make or do, become special gifts for others to carry on the responsibilities they learned from their ancestors.

How to teach nakmikiyaraq:

Creating gifts from the namesake's ways of doing when they were alive is an awesome way. Students who learn of their namesake's lifestyle helps them to be a real person. Learning about their namesake is important and helps them become self-aware. It also helps us to correct the behavior of the child. When we understand and know what the namesakes like to do in life, for instance, love of berry picking, hunting, creating wooden boats, hard worker, skin sewer, parka maker, even collecting wood or sticks to build camp fires. Any observations other people made of the person in a child can help to correct their behavior in school. We say, "your namesake did not misbehave that way." Or "that is not the way (Yup'ik name) behaved." With that statement you will make the child think. This should come from a Yup'ik person.

CELLANGLUNI *(Self Awareness)*

I am aware of what I am feeling

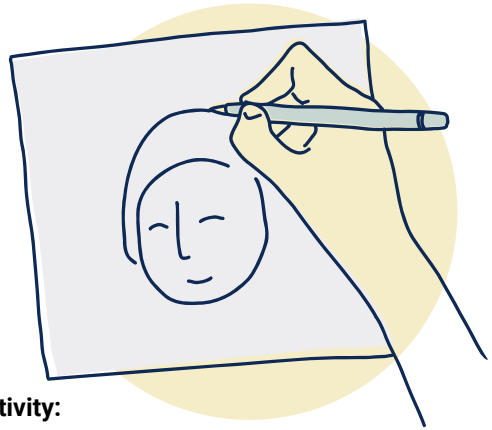
- Distinguish their real feelings from how others expect them to feel
- Describe the external event or internal cognition that triggered an emotion
- Understand the effect of self-talk on emotions

Student Activity:

Ask your parents who you were named after. Find out from them or your aunties and uncles who know of your Yup'ik name, what things your namesake did or liked to do? In school, discuss your findings. If you don't have a namesake how did you earn your Yup'ik name? Some people gain names by what they like to do or what they remind others of.

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

- Identify things about themselves that they cannot change and devote their energy to something they can change
- Recognize their personal learning style/intelligence and find ways to employ those styles
- Explore possible career and volunteer opportunities based on their identified interests and strengths



Student Activity:

Make a list of names that the students researched on what the namesakes like to do. Then, do a self-portrait. You can use pencil drawing of your face. Look in a mirror and pencil draw yourself trying to make it as accurate as you can. When you are done with your pencil drawn photo, write a poem of yourself. Start with I...

I am aware of the supports I have around me

- Identify school support personnel and have knowledge of when and how to use them
- Identify organizations in their community that provide opportunities to develop their interests or talents

Student Activity:

Self-portrait should be completed. Choose a craft that your namesake liked to do when they were alive. Create or begin planning on creating a gift. Or create a gift cover for the self-portrait of yourself to give to the person you most respect.

I am aware of and accept my responsibilities

- Analyze the effect taking responsibility or not taking responsibility can have on themselves and others
- Describe how taking personal responsibility can lead to success
- Demonstrate an ability to take responsibility for their choices

Student Activity:

Complete the craft you chose to do. Complete your gift cover. Present it to the person you want this gift to be accepted by.

ELDER WISDOM

Through our namesake we keep the deceased person continuously with us and we are reminded they are with us. It is a healing process to learn to respect those who are named after the person who have died. The names are reincarnated.

– Yurrliq Nita Rearden

UITANQEGCIYARAQ: *The process of learning how to make a person/visitor feel comfortable in their homes.*

Usually before guests arrive to curukaq village, families prepare their homes; cleaning, laundry done, bedding washed and ready, baking, making akutaq, getting enough ice water, cooking extra meals, and getting the maqi/steam houses ready with enough wood to burn and water to steam and wash with. In this way when the guests arrive, families could visit and enjoy one another especially if they had not seen each other for a long time. You make sure your homes are welcoming and that while they are in your home, they do not lack anything. When they need something, you present it to them without lending it, borrowing it, or even selling it. At curukaq, there is no craft sales like we see in the city gatherings such as AFN and Camai Festival. It's totally different in the villages for the ceremonial dances/yuraq gathering. Usually there are two villages who are rival dance groups to meet but other visitors are invited as well. No invitation is required.

How to teach uitanqegciyaraq:

How welcoming are the school buildings and classrooms? Do the classrooms have a small area for visitors to sit? If not, why not place a comfortable and special chair for the Elder or visitors. Maybe a small table with a cup and water, snack, and even a welcome sign and flowers. Make it special only for the guests. You can add photos or student art that are appreciated to look at. How about a story or a poem for the guests to read?

ELLUANGCARLUNI *(Self Management)*

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

- Demonstrate control of their behavior so as not to behave impulsively
- Evaluate the role attitude plays in success (i.e. pessimism vs. optimism)
- Practice strategies for coping with and overcoming feelings of rejection, social isolation, and other forms of stress

Student Activity:

Discuss with the students how to make your school a welcoming place for community members and parents. In the lunch area, are you able to place a special chair, small table, or anything to indicate how welcome your parents or community member can be? Work on this solution.

I can act in an honest manner

- Analyze their behavior to determine whether or not why are being authentic
- Analyze whether they are behaving in an honest manner and adjust accordingly

Student Activity:

When you have a guest or Elder come to your class, what is the behavior you are to do? Discuss with your teacher how best to behave. What is your job for welcoming an Elder? Do you meet them at the door and hold their hand or gesture to come in? Do you offer them a seat? Do you offer them water? How do you talk to them?

I can make good decisions

- Evaluate how external influences (e.g. media, peer, cultural norms) affect their decision-making
- Consider ethical, safety, and societal factors when making their decisions

Student Activity:

How involved are you in planning a small area in your classroom? Talk with your teacher how you want to be involved in establishing a special place for your guests or Elders.

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

- Monitor progress toward achieving a goal, and make adjustments in their plan as needed
- Identify outside resources that can help in achieving a goal
- Set a positive academic goal

Student Activity:

Learning to be kind with your guests is truly a good way that will stick to you in your life. When is it dangerous to be kind or generous to people? Our world is different. Villages have changed. They have grown and many do not know how to act in other villages or within their own. What has happened to our kindness? Discuss safety and how to work on it.

ELDER WISDOM

"When a stranger comes to your village you welcome them to your home. You feed them. You clothe them. You give them what they need." This has changed since we now have strangers coming to our areas. Now, we have to watch ourselves. Our kindness still can take place in a safe environment. We are advised to watch out for unsafe people. It hurts to see that happen.

– Yurrliq Nita Rearden

ATERPAGTURIYARAQ: *Ability to mention by name or to address someone by their real Yup'ik name.*

Acknowledging a family member by their Yup'ik name or using a kinship term shows the most respectful relationships through love and care of one another. It really makes you feel like you belong to them. Calling your own daughter/panik and son/qetunraq, older sister/alqaq, older brother/anngaq, niece/nurr'aq, son-in-law/nenauq, daughter-in-law/ukuraq, etc. makes that person feel like a member of the family, respected, and cared for. The family chart has more names on how to address a member. It used to be practiced in all family groups. Bringing back the relationship terms on how to address related members will engage and show love, care, kindness, appreciation, compassion, and honoring.

How to teach aterpagturiyaraq:

Learning how to address one another without making fun of each other will be a start. Iluraq is male cross cousin and only could be used by males. Ilungaq is female cross cousin and only could be used by females. When you learn the rules of addressing by relative terms, it helps to show you care about that person, you love that person, and you will be kind to that person. These terms can be used in the Yup'ik classes and also in the school. Kinship terms address lots of care and love. Using them will show understanding and respecting.

ELLUANGCARLUNI *(Self Management)*

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

- Demonstrate control of their behavior so as not to behave impulsively
- Evaluate the role attitude plays in success (i.e. pessimism vs. optimism)
- Practice strategies for coping with and overcoming feelings of rejection, social isolation, and other forms of stress

Student Activity:

Make a family tree. For now, label by their real names. Start from great grandparents to grandparents, to parents, then list brothers on one side and sisters on the other side. You can also add your aunts' brothers and sisters and your uncles' brothers and sisters. Take it home and ask parents if they know how to address them in Yup'ik.

I can act in an honest manner

- Analyze their behavior to determine whether or not why are being authentic
- Analyze whether they are behaving in an honest manner and adjust accordingly

Student Activity:

Report on how well your parents know the Yup'ik kinship terms. If not, start listing them next to the names you collected of your family tree. Write them down to study.

I can make good decisions

- Evaluate how external influences (e.g. media, peer, cultural norms) affect their decision-making
- Consider ethical, safety, and societal factors when making their decisions

Student Activity:

Add the cross-cousin list of your aunts' and uncles' kids on your family tree. This is of utmost importance because you will learn of your teasing cousins. Once this is learned, you can learn how to tease in a healthy way. You never use any anger towards them nor would you feel disrespectful. You can cumilnguq/peeved off in a good manner. Discuss this part.

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

- Monitor progress toward achieving a goal, and make adjustments in their plan as needed
- Identify outside resources that can help in achieving a goal
- Set a positive academic goal

Student Activity:

Find your ilungaq or iluraq and make a plan for your future together. What are your plans for your future? How will you encourage one another to succeed? Will you continually be connected even after you become a career person in the future?

ELDER WISDOM

We have learned that mutual relationships nurtured through loving and caring ways is essential to the healthy family. *Kaignguarcequ'urluki. Neqkaitnek paivcitaqluki.* Always treat everyone as if they are hungry and prepare them something to eat.

– Lydia Nelson, Tuluksak (*Calricaraq*)

CIKIRYUNQEGCARAQ: *The act of giving and sharing without being stingy, selfish, and without shame.*

At early ages, kids like to own everything they see. They want many items for their play and think they need it. Learning to share is the hardest thing for them to do. At a certain age sharing becomes easy with practice. Long ago, our ancestors shared whatever they owned and gave as much as they received. Ceremonial dances were developed to ask for items when they were in need. One was called *kevgiq*. It is when two messengers go to a village while they were performing yuraq/dance in that community. The messengers would come in and the drummers would stop. The messenger would request items from the community based on needs of their own village. Then, on the special dance gathering, people who are guests would bring in their supplies for that particular community. In this way, families receive what is needed. Another ceremonial feast is *kassiyuk*. It is a type of potlatch where large amounts of gifts and food are distributed to guests. These two types of ceremonial dances helped villages learn how to share and give items at *curukaq*/potlatches today. Items are either homemade or store bought as well as ordered online.

How to teach cikiryunqegcaraq:

After observing *curukaq*/potlatch and learning about the meaning of gifting, students can learn on how to willingly give. Mini potlatch could be planned in the school.

MURILKELLUNI *(Social Awareness)*

I care about the feelings and viewpoints of others

- Identify verbal, physical, and situational cues that indicate how others may feel
- Use conversational skills to understand the perspective of others
- Demonstrate ways to express understanding of those who hold different options
- Demonstrate ways to express empathy for others

Student Activity:

Discuss why we are to give instead of becoming stingy. What are the results of a giver? What are the results of a stingy person? Talk about these to understand why we do what we do at curukaq/potlatch. What are the meanings of gift giving?

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

- Work cooperatively with others to implement a strategy to address a need in the broader community
- Evaluate the impact of their involvement in an activity to improve their school or community

Student Activity:

What does stingy mean? If you had your last bucket of dry fish, would you give it away to another village or even most of it away? Why or why not? Have an Elder tell a story behind all this, what does it mean?

I care about and respect the individual differences of others

- Demonstrate respect for individuals from different social and cultural groups
- Participate in cross-cultural activities and reflect on how they were responsive to the setting they were in

Student Activity:

Go out and subsist any animals that are available at the time of hunting season. When it is caught, prepare it like packaging the meat for gift giving at your mini potlatch. Do you give more to certain people than others? How is it shard, equally or more to one you favor? Discuss this situation.

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

- Evaluate how society and cultural norms and mores have an effect on personal interactions
- Read social cues and recognize the impact of their reactions to those cues

Student Activity:

During your mini potlatch, observe how gifts are distributed. Did all the guests get a gift? How was it received? Are they appreciated? Why do you think giving is a great thing to do? What are our rules in gift giving during potlatches? Can you do the same during birthday parties? Why or why not?

ELDER WISDOM

When you give large amounts or giving what you have from your freezer, it always comes back in a greater amount. Do you believe this or not? Tell a story about your experience or have an elder talk about it.

– Yurrliq Nita Rearden

QUYAVKARIYARAQ: *Ability to help someone to be thankful for anything that was being asked for.*

Yugtun, we have special times for when and what we are thankful for. One is at ceremony called, *nerellguciryaraq*. It is when you invite a special friend or someone to eat with you for enjoyment in thankfulness for food given at the table, especially when the food is fresh. Food shared when it is fresh is the best way to be thankful for the arrival of new seasons. When an Elder goes berry picking, for instance, Theresa Nanirquksuaraq Kameroff used to be so thankful after she went blackberry picking using her wooden bucket. Once it was full, she would raise her arms up singing and dancing in thanksgiving for filling it up. She never skipped that special occasion. Each time an animal enters our home, we are thankful. Women used to clean their homes in order to be ready and be thankful when the animal came into their homes. It provides for the family.

How to teach quyavkariyaraq:

Although traditional practices are not part of the schooling, they can be adapted in some way. When advices are incorporated in schools, it makes the students become obedient of the school rules. Watch carefully how the community members are thankful at the curukaq/potlatch time. Gaining the knowledge of how they use ways of thankfulness can be used in school system. How often do we ask our students to be thankful for learning?

MURILKELLUNI *(Social Awareness)*

I care about the feelings and viewpoints of others

- Identify verbal, physical, and situational cues that indicate how others may feel
- Use conversational skills to understand the perspective of others
- Demonstrate ways to express understanding of those who hold different options
- Demonstrate ways to express empathy for others

Student Activity:

Plan a trading event with subsistence food and school items in order to practice quyayaraq/thanking. Subsistence can be salmon, sheefish, or moose meat and berries. These are safe items to cook in the school. Schools have toilet paper, paper towels, jello, sugar, flour in bags, tea, etc. that the students can trade with hunters or families in the village. If this plan is approved, then it can happen. Give reasons why you are going to do this? To learn how to quyaq/thank you when it is asked for.

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

- Work cooperatively with others to implement a strategy to address a need in the broader community
- Evaluate the impact of their involvement in an activity to improve their school or community

Student Activity:

When a plan to trade is approved and ready, go out to the community, families already named, to do your trading. Ask properly for subsistence food especially if fresh and tell them you would like to trade with (mention school item). See how this is received and be thankful for whatever you receive. Practice saying, quyana/thank you in Yup'ik. Tell them what you are going to do with it at school. To learn to eat together in appreciation.

I care about and respect the individual differences of others

- Demonstrate respect for individuals from different social and cultural groups
- Participate in cross-cultural activities and reflect on how they were responsive to the setting they were in

Student Activity:

Cook your subsistence food and eat together at the school. Discuss how it feels to eat with each other? Pay attention to your food, eat quietly. Did the subsistence food taste better with someone else? Was it enough for everyone? How was the sharing part?

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

- Evaluate how society and cultural norms and mores have an effect on personal interactions
- Read social cues and recognize the impact of their reactions to those cues

Student Activity:

Invite your teachers who are not from the community and explain to them this is how we share our subsistence food. We eat together in appreciation of where the animal comes from. Teach about what to do with the bones when you are done eating. You don't put them in the trash. You get a different plastic bag to put all the bones of the fish or meat. Fish bones are supposed to return to the river. Meat bones are supposed to be buried. Discuss reasons why?

ELDER WISDOM

Everything has a place on earth. In respectfully, mammal bones are supposed to be returned to the land, fish bones back to the water where they came from and so does seals, walrus, and whales. Human beings are returned back to the ground too because we are dust and unto dust we shall return. Earth gains nutrients from its own man and animals.

– Yurrliq Nita Rearden

ILUNGURYARAQ: *The process of having fun while doing what is being acted upon.*

At home subsistence activities and home chores are taught with enjoyment, having fun. When yuraq/dances are practiced, they are also done with enjoyment and fun. Gestures to the dance motions depict the stories of our lives, ways of doing things, signs of nature, and how we engage each other in our gentle way, but also with humor involved. We laugh together because of our gestures or through the words that our drummers sing to us. The stories of the yuraq makes it interesting and enjoyable. When songs are made for a first dancer, they are made imitating the characteristic of the person or the child. Each person is observed for the things they like to do or have done in the past. The songs are then created with that thought to match the person and it becomes that person's song and dance. Sometimes the songs and dances are the family song and dance carried on and handed down. It is good for the soul and the family groups. It is one way to heal the heart and everyone for the loss of that person.

How to teach ilunguryaraq:

Songs can be carried on by the bilingual teachers who know them. Some are recorded in a video and can be found on line through YouTube. Boys are taught to become drummers and girls will dance behind the boy/man dancer in front. There are protocols of yuraq/dance that can be taught. It is to honor the Ellam Yua, Spiritual Being, when these songs are danced. Girls need to wear qaspeq and gloves for practice. Boys drum and are not required to wear qaspeq but when they are at curukaq event, then it is nice to see them in the men's qaspeq. They are to learn the songs; first comes the chorus, then verse, chorus, 2nd verse, and chorus again. The chorus can be repeated when the encore (pamyua) is shouted out by the audience. When a song and dance is enjoyed, "pamyua" is shouted out in order to repeat the song and dance. The song and dance continue until there is no more encore shouted out.

QINUUNANI *(Social Management)*

I will interact well with others

- Demonstrate strategies for collaborating with peers, adults, and others in the community to move group efforts forward
- Offer and accept constructive criticism in order to make improvements
- Work to maintain an objective, non-judgmental tone during disagreements

Student Activity:

Interview Elder drummers to learn how to drum for the boys. Girls can interview the women dancers to learn the protocol of the yuraq. Learn your family songs. When are you supposed to yuraq when it is a family song?

ELDER WISDOM

Stories of a person are told through yuraq/dance. Enjoying and having fun at the celebrations will enhance our lives as well as keeping the traditions alive. It is very important to keep out traditions alive so that we will know who we are. – Yurrliq Nita Rearden

I will work on having constructive relationships

- Understand the benefits of setting limits for themselves and others (boundaries)
- Practice strategies for maintaining positive relationships (e.g. pursue shared interests and activities, spend time together, give and receive help, practice forgiveness)
- Understand the value of mentors

Student Activity:

Practice a song and dance to enjoy the motions. Find out what the motions mean to a song and dance. Do they tell a story? What is the story about, especially for the family songs? Is it a fun song or a serious one? Why are some silly?

I will deal with interpersonal conflicts constructively

- Analyze how listening and talking accurately help in preventing and resolving conflicts
- Apply skills and strategies needed to manage intimidation, avoid and escape violence, and maintain personal safety
- Access conflict resolution and problem-solving resources (i.e. security, trusted adults, peer mediators, counselors)

Student Activity:

One conflict that is noticeable of the dancers at the hall is when there is someone wanting to dance to any of the songs without understanding who or whom the song and dance belongs to. It used to be that a particular family song and dance was danced by only the family and extended family. Find out if this is still practiced? One of the reasons for watching, it was to enjoy the dancers making gestures with your head following the beat of the drum. Then at times, there are people who watched their friends and other families saying, "he has not come to it yet," or "he made a mistake." This means that they are going to dance continually until audience is satisfied. It would be nice to learn the protocols of yuraq/dance for family members. Also learn how to be in the audience by enjoying songs and their gestures. It is a treasured way to know of other people's song and dances. Learn to respect the family songs and dances.

QANERKIURYARAQ: *Ability to make a speech at a gathering.*

At the gathering of the curukaq, the welcome address is said by the leader. Then, spiritual words are spoken by a spiritual leader requested by the leader. Next are the announcements by the village cop for the safety of the guests and the whole village. They also provide phone numbers in case there is an emergency if something happens. These speeches are short and to the point. Once this is done, the yuraq leader announces the safety of the building, where the bathrooms are, and expresses to everyone how our ancestors will be watching us or being with us while we are having a great time. It is important also to recognize those who have departed most recently. It is to honor all of them. At times it is very emotional but it is also very gratifying to know we are not alone while we enjoy one another through the dances. Lastly, the first family group dancers are announced to get ready to present their first dancer. What an organized and great way to begin the evening. If I have forgotten, please add to this story. This is usually the last words we hear. *"Let's enjoy one another and if you want to, yuraq with us."*

How to teach qanerkiuryaraq:

At the school, we can assign students to act as a leader of the village to make announcements. Another job could be to say some spiritual words. Then, choose someone to act out as a village public safety or VPO. Create speeches of their duties. Another might be a health aide for emergency announcements and phone numbers to call. Lastly, there could be family members who are going to introduce their first dancers. All of these need to be practiced first before they will be comfortable doing them during community events. It is a good practice to write out their speeches. Taking turns saying their speeches will help them get comfortable in speaking.

QINUUNANI *(Social Management)*

I will interact well with others

- Demonstrate strategies for collaborating with peers, adults, and others in the community to move group efforts forward
- Offer and accept constructive criticism in order to make improvements
- Work to maintain an objective, non-judgmental tone during disagreements

Student Activity:

Discuss in class who will begin the process of making speeches. These should be done just as well as the community members who actual does the speaking. Make a list of what jobs need to be done, then do a writing of their speeches. You may need partners to work on the speeches. Write well and to the point.

I will work on having constructive relationships

- Understand the benefits of setting limits for themselves and others (boundaries)
- Practice strategies for maintaining positive relationships (e.g. pursue shared interests and activities, spend time together, give and receive help, practice forgiveness)
- Understand the value of mentors

Student Activity:

Maintain positive statements of the speeches. Make it as if it is real. Each student should practice speaking.

I will deal with interpersonal conflicts constructively

- Analyze how listening and talking accurately help in preventing and resolving conflicts
- Apply skills and strategies needed to manage intimidation, avoid and escape violence, and maintain personal safety
- Access conflict resolution and problem-solving resources (i.e. security, trusted adults, peer mediators, counselors)

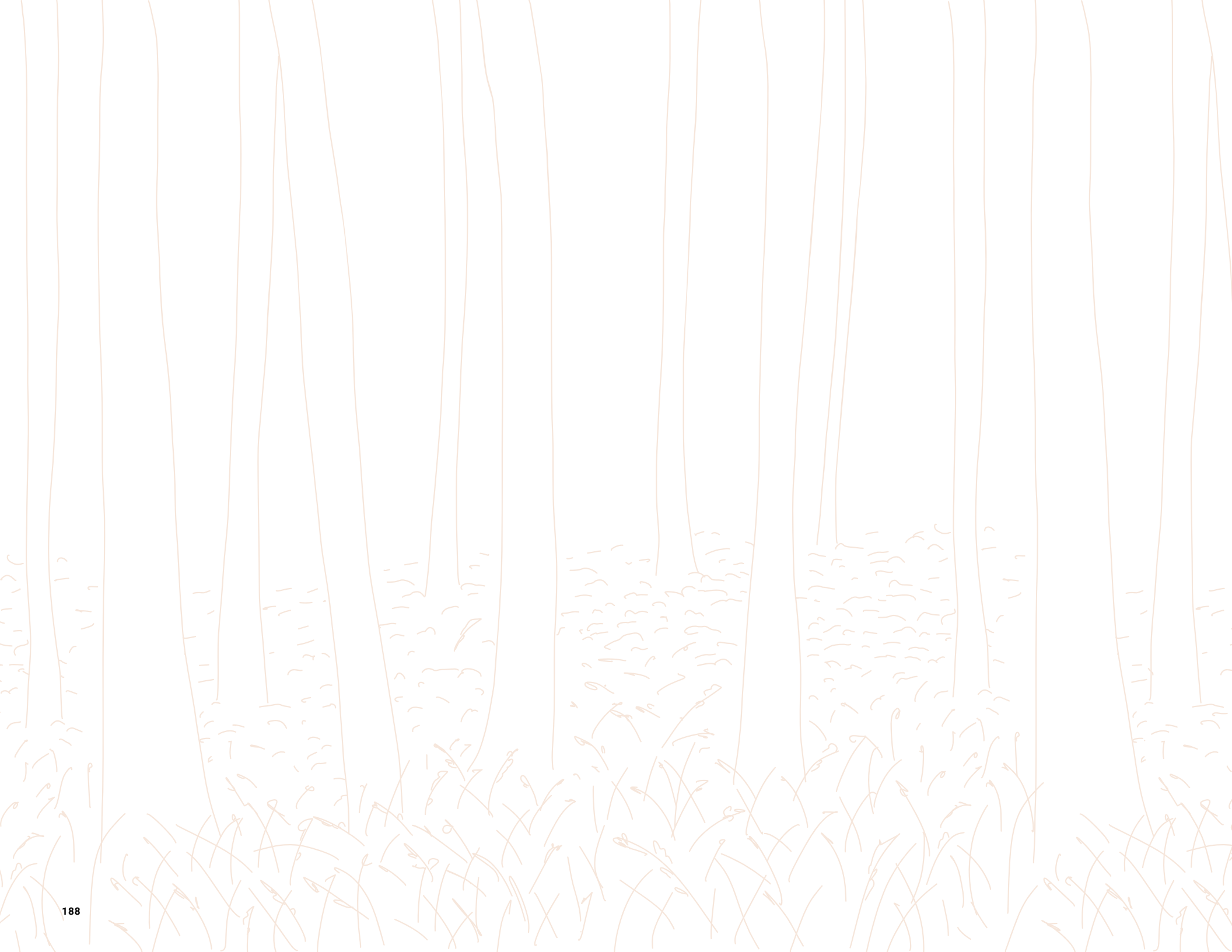
Student Activity:

Once speeches are written, practiced and memorized, then students are really ready to present to the community in real curukaq. When the community is ready, invite them to the school for a real yuraq. Those with assigned roles who are involved in an organized curukaq will make their speeches. The drummers should begin slow and easy first, then with words. Begin singing. Have fun and do it with enjoyment. Make the event enjoyable as well as fun. Good luck!

ELDER WISDOM

Yuram qania. Meaning of the yuraq/dance is very important to learn and understand if we want it to continue for the next generations. Following the protocol is important to make it a fun, enjoyable, and safe for everyone. Doing it right just like our ancestors have taught us is utmost important to keep our culture alive and well for many years ahead.

– Yurrliq Nita Rearden



PULASARAQ

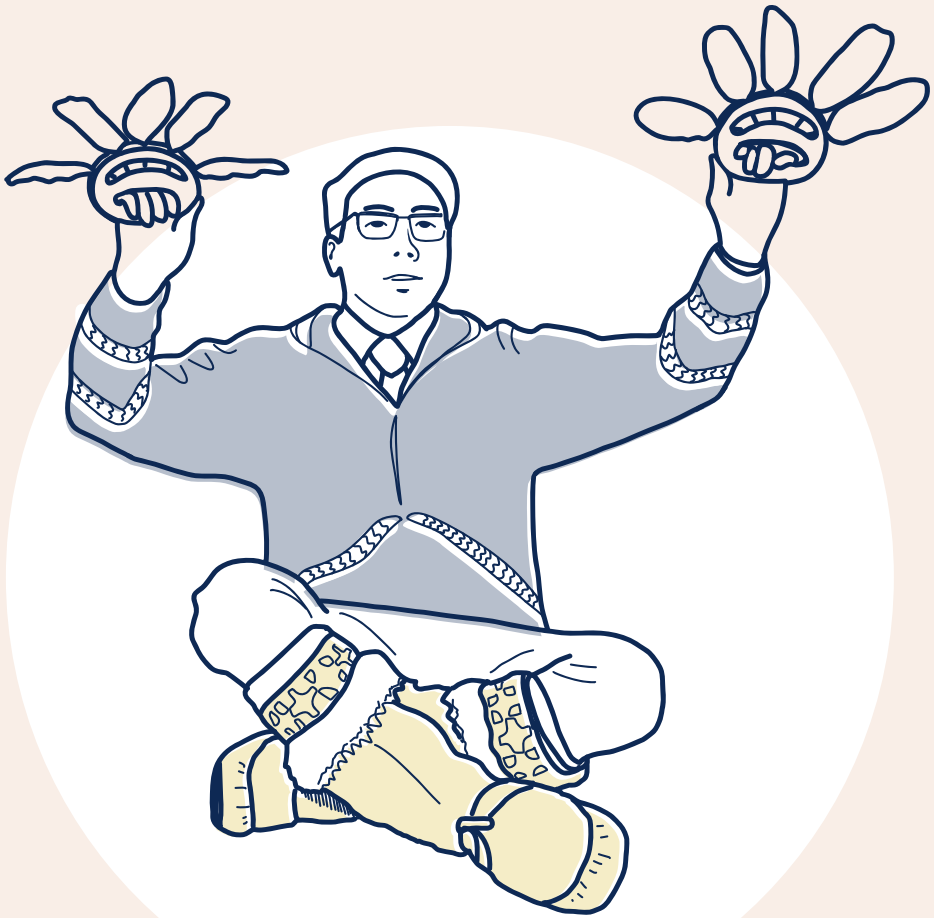
Grade 11-12

Family

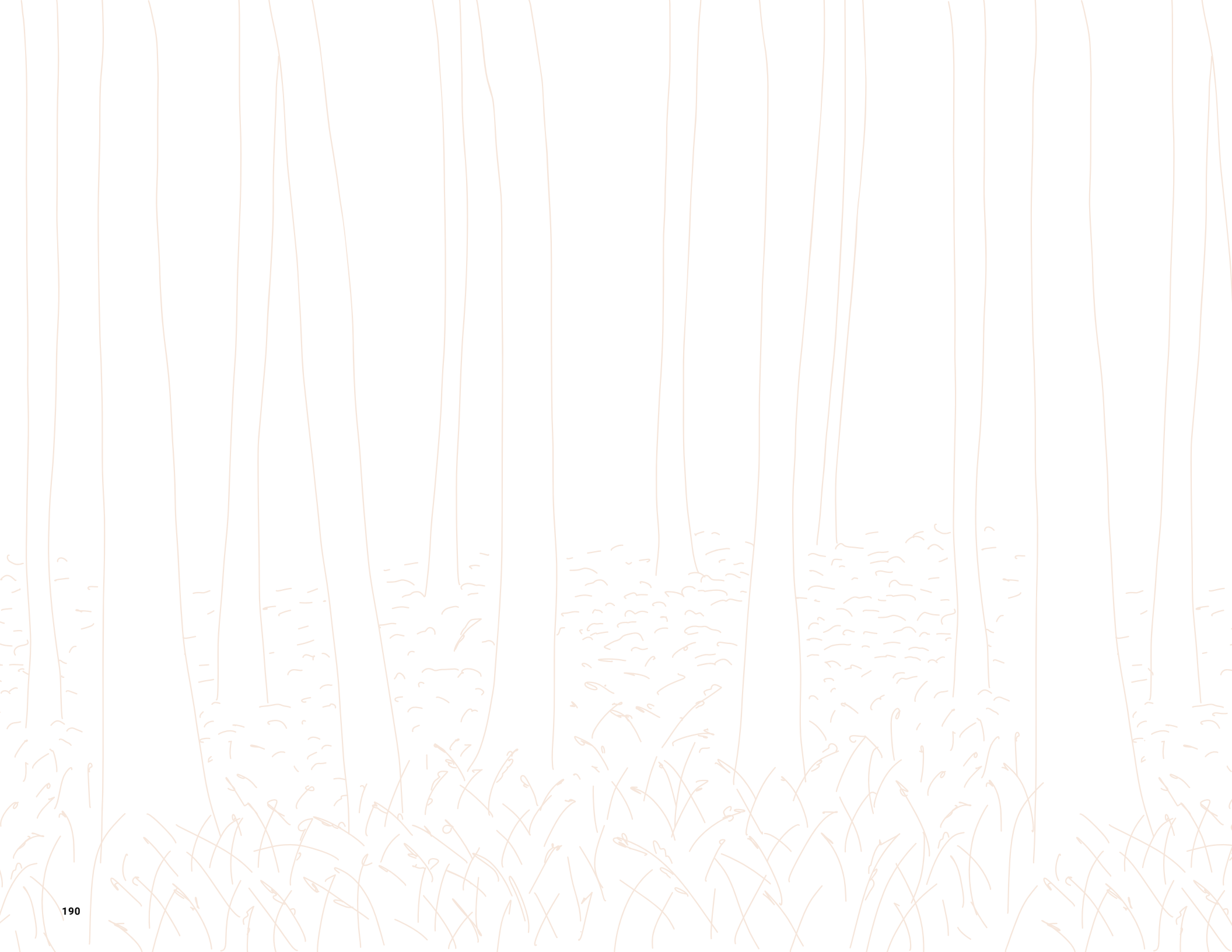
Subsistence

Native Youth Olympics

Curukaq



11-12



Family

Unit 1 CELLANGLUNI — Self Awareness

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

Unit 2 ELLUANGCARLUNI – Self Management

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

Unit 3 MURILKELLUNI – Social Awareness

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

Unit 4 QINUUNANI – Social Management

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

TAKAQIYARAQ: *The process of respecting others or intimidated by honoring those who are respected.*

RESPECT is a universal value. But in the Yup'ik Yuuyaraq, it identifies ways of doing not just mentioning it. It is an action word. When you respect an Elder, you listen to their encouraging words, you hold their hands, you obey. When you respect others, you don't talk about them in public. When you respect nature, you don't bring trash to it. When you respect a subsistence animal, you take care of it, and/or give it water when you catch it, saying, "thank you for giving yourself to us." You do not boast about catching an animal. You keep quiet when someone tries to argue with you. You don't talk back to your parents when they correct you. You don't post negative words on Facebook. You show respect by your actions.

How to teach takaqiyaraq:

Practice how to give to an Elder, visitor, stranger, community member, or anyone older than you, not just once, but monthly or weekly. Sometimes daily. When you help by taking trash out or getting ice for water, you do not expect payment in money. You do it for kindness. Payment comes back in your lifetime in something you may lack; be it material, machinery parts, subsistence, love, kindness, or in a spiritual way. It builds self-esteem being a part of the community. Trust in giving.

CELLANGLUNI *(Self Awareness)*

I am aware of what I am feeling

- Describe how changing their interpretation of an event can alter how they feel about it
- Use self-reflection to make sure their emotions are in line with the truth of a situation
- Acknowledge an emotion and determine the appropriate time and place to safely digest it

Student Activity:

Making changes can be hard especially if you are used to doing chores for others only when getting paid. How about changing it by doing it out of respect for them. If it's hard, try practicing respect to nature first, picking up trash in other people's yards without being told. How does it feel when you complete your task? Write down how hard it was to change from being paid to not being paid, doing it out of respect for them. Respect means you do not ask for pay.

ELDER WISDOM

Martha Jacob Keene of Akiak, Kasigluk, Alaska loved to invite all sorts of people in her village when they land for work, visiting relatives, or other things. She mentioned her dad had told her to keep the tradition of always feeding strangers in her village. She practiced this value of feeding all alaneqs/visitors all her life. This is truly a respectfulness toward people.

– Yurrliq Nita Rearden

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

- Find and enhance an affinity
- Identify the skills and credentials required to enter a particular profession and begin to prepare accordingly
- Show self-esteem based on accurate assessment of self

Student Activity:

Assess yourself on how much you know about respect and what it really means in a Yup'ik culture. Discuss and make a list of what things in your life you have not done. Then make a choice to try and accomplish respectfully. How do you show respect on social media especially on Facebook?

I am aware of the support I have around me

- Activate community resources to help them achieve their goals
- Access safety networks for self and others
- Have constructive support systems in place that contributes to school and life success

Student Activity:

Identify what Yup'ik skills you are good at. List things you can do; be it hunting, crafting, cleaning, cooking, reading in Yup'ik, and so on. Think of something you learned from your parents. Gather materials and make it, then go give it to someone you don't know well. Did it make your self-esteem higher? How can you build your self-esteem in learning to respect others/nature/animals/strangers/world in what you do?

I am aware of and accept my responsibilities

- Realize the level of control they have over their own lives and act accordingly
- Take the role of a personally responsible citizen promoting the betterment of the community

Student Activity:

In this age and grade level you are considered an adult. You have learned to be on your own, making choices for yourself, and taking responsibility. What are things you can take on your own account to do for the betterment of your community? Create a list.

QIGCIKIYARAQ: *The process of respecting everything and everyone around you.*

Those who respect understand that everything placed on earth has awareness. The value of respect is acted toward animals, Elders, nature, other people, strangers, environment, water, weather, deceased people, and living and non-living things. It stems from the circle of harmony to land, spirituality, and people. You do things to make it happen, not preach about it.

How to teach qigcikiyaraq:

Strong faith helps us gain respect. It starts in the family first from the beginning of a babyhood to childhood to adulthood. Respect is modeled in Elders who learn to respect all things, living and non-living on earth. Then, believing in this, respect is taught by modeling it. The idea of repeatedly saying to kids to "respect" does not seem to sink in or be retained. It makes sense in modeling and telling stories that teach it. This is a cultural way of teaching respect. By this age, modeling to younger kids is crucial.

CELLANGLUNI *(Self Awareness)*

I am aware of what I am feeling

- Describe how changing their interpretation of an event can alter how they feel about it
- Use self-reflection to make sure their emotions are in line with the truth of a situation
- Acknowledge an emotion and determine the appropriate time and place to safely digest it

Student Activity:

Self-Reflection: Write a story of what things you were taught as a child in your family when going out to go fishing, berry picking, or on a camping trip. Where did the respect for family, nature, animals, water, or land happen? What things did you do?

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

- Find and enhance an affinity
- Identify the skills and credentials required to enter a particular profession and begin to prepare accordingly
- Show self-esteem based on accurate assessment of self

Student Activity:

Visit your writing reflective piece. What are things that are missing for you to work on? You might want to ask an Elder or an adult to help you out to come up with what other things you can gain to work on.

I am aware of the support I have around me

- Activate community resources to help them achieve their goals
- Access safety networks for self and others
- Have constructive support systems in place that contributes to school and life success

Student Activity:

Everybody needs someone to talk to even adults. In your community, who do you go to for support in things that you need to learn from? Get in a circle with every student. Teacher brings out a ball of yarn. Start a spider web by throwing the ball to the person across from you. Hold on to the end of the yarn and let is spread from one person to the next by stretching it until everyone has a turn. But, when a student receives the ball of yarn they need to mention a person who they have as their support person in learning about respect before tossing it to the next person. Make a list of the names.

ELDER WISDOM

Giving away the whole of the first catch is highly respected as it touches upon more than just generosity. While hunting and gathering provides our bodies nutrition, other important vales are learned and practiced: loving, gratitude, respect, generously sharing, harmoniously living with others, and conservation to name only a few.

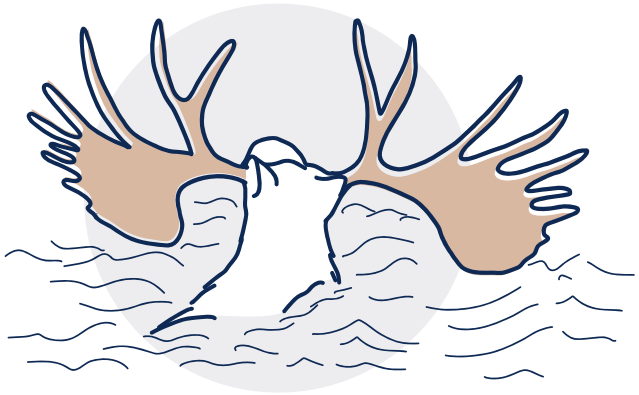
– *Calricaraq*

I am aware of and accept my responsibilities

- Realize the level of control they have over their own lives and act accordingly
- Take the role of a personally responsible citizen promoting the betterment of the community

Student Activity:

Self-assessment: What are the expectations of a community respected citizen? Make a list of ways to respect all things and work to do complete all of them. Cross them off your list as you accomplish them. How did it feel to do the ones you have not done? Will you be able to continue in your life by doing these things to make peace, kindness, and be a compassionate person?



ELLANGCARIYARAQ: *The process of making one instill awareness, to teach a lesson, and to have a lasting memory*

When a baby suddenly stops crawling or walking and quietly stays still for a moment, it is called "ellangartuq." At that moment the baby is aware of their surroundings. Later in life they will be aware of everything around them. During this time and all the way to the adulthood, the process of always be aware is taught. It takes a lot of lessons so that they will be remembered for life. Being aware and having awareness practiced helps to gain knowledge and skills of how to tell the stories, be wise, carry wisdom, know what is right and wrong and be able to figure what may happen, be creative, know how to say things at the right moment, predict weather, be a thinker, know when to be quiet, be a problem solver, and forecast the future.

How to teach ellangcariyaraq:

Lessons to be aware are taught through stories, advices, values, and when a person misbehaves. Awareness taught includes ourselves, surroundings, environment, weather, families, subsistence seasons and monthly occurrences of events, new occupants of our villages, and the worldwide. Instructions includes listening and observation skills, thinking about your behavior, how to change it, and often times to accomplish something worthwhile be it changing self, crafts, and keeping busy at subsistence seasons.

ELLUANGCARLUNI *(Self Management)*

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

- Demonstrate reframing skills to promote resiliency and optimism
- Incorporate personal management skills on a daily basis and demonstrate effective emotional management as a way of being

Student Activity:

Draw a picture of something you became aware for the first time or being with someone. For instance, it may be in your grandmother's house. You remember where things belonged inside the log cabin home. Or you might remember your first airplane flight, boat trip, or camping trip. What was your surrounding like?

I can act in an honest manner

- Show authenticity in their behaviors
- Act with a correlation between their words and their actions (walk the talk)

Student Activity:

Doodle activity: Students will follow your directions while they draw lines on a white paper. It's called doodling. You may say, start on 1 corner of your page and you will draw up toward the top making zigzag lines. Keep going and make a circle, then, 5 smaller circles without lifting your pencil. Now make a square, a triangle, and go to the right corner of the bottom page. Make a long line and see if you have room to create a kite without lifting your pencil. Stop. Try another one with different directions.

I can make good decisions

- Apply decision-making skills to foster responsible social and work relations and to make healthy lifelong choices

Student Activity:

What are healthy lifelong choices we need to make in order for our community to be a safe place? List and discuss.

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

- Set a post-secondary goal with action steps, timeframes, and criteria for evaluating achievement
- Demonstrate an understanding that goal setting promotes lifelong success

Student Activity:

If you gain awareness in your Yup'ik life, what will it bring to you? What will you become or wish to become in life that serves good choices in a career?

ELDER WISDOM

Learn as many traditional stories as you can. One book that is helpful for awareness is called: *Ellangellemni: When I Became Aware*, by Eliza Cingarkaq Orr, Ben Orr, Victor Kanrilak, Jr. and Andy Charlie, Jr. Tununak people. Do you know any of these stories or others? How about from the Yup'ik Lore Book? Remembering stories and being able to retell it is a gift to know how and to help us be aware of the history of our people.

– Yurrliq Nita Rearden

MURILKISTENGURCARAQ: *The process of learning to become observant, attentive, accountant, and supervisor or overseer.*

One who has become observant will show their skills in doing something crafty on their own. Be it, sewing something in cloth or fur, carving a spear or harpoon or atlatl, or even cutting fish or butchering a seal after watching an adult giving directions to someone else. You attentively watch how it is done, then when you come across doing it yourself you remember the steps from your memory and are able to do so. A skill that was practiced in many homes and qasgiq/communal men's house. Others' can figure out from a finished product without being instructed because this is the skill well practiced. Becoming observant of the weather, nature, changes in the environment in all seasons is well practiced to determine when each season will occur or when fishing and berry picking will occur. Ancestors knew well what was going to happen because of their ability to forecast by the plants, ice, snow, and clouds.

How to teach murilkistengurcaraq:

Model how to do an art activity or any subsistence activity, have the students observe first. When an object is completed, ask students what were the first, second, third steps and so on to finish the project. Have them practice this without much direction. See if they can do it by observing only. When they get stuck, ask what do you think is the next step. This is the only way to learn. How often are students able to be attentive without interruptions. By this age group, they are supposed to be able to do it as an adult. Also, have students learn to observe and forecast weather.

ELLUANGCARLUNI
(Self Management)

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

- Demonstrate reframing skills to promote resiliency and optimism
- Incorporate personal management skills on a daily basis and demonstrate effective emotional management as a way of being

Student Activity:

Imagine you are in a qasgiq/communal men's house or in a women's house helping your parents create an object you wish to make. If you have already observed and know how to be attentive, list some. Discuss how to do it step by step until it is completed. Or look at a weaving art kit. How to weave a grass basket. How is it done? Where does a weaver start? OR become a weather forecaster. Go out and observe the clouds and which direction the wind is blowing, forecast what may happen in the afternoon or evening. Record.

I can act in an honest manner

- Show authenticity in their behaviors
- Act with a correlation between their words and their actions (walk the talk)

Student Activity:

Create an art piece: weaving a basket, making a yo-yo, craving an ipuun/ladle, making a small sled, wooden model, making a mangaq/fishing hook, knitting a hat, etc. Have you observed your parents or any artists on how to make any of these? How observant are you of the ice forming or during break up? Do you know types of ice?

I can make good decisions

- Apply decision-making skills to foster responsible social and work relations and to make healthy lifelong choices

Student Activity:

Teach a small art project to young children. How about making paper airplanes? At the end have a contest of how to throw them and who will go furthest than others. How about other art that you come up with your own? Teach it after you try it out. Watch how children learn.

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

- Set a post-secondary goal with action steps, timeframes, and criteria for evaluating achievement
- Demonstrate an understanding that goal setting promotes lifelong success

Student Activity:

In every career, it is good to have artful skills to do no matter what. Which Native arts will you choose to carry on with your life in your career? Is it sewing, beading, yo-yo making, carving, or others? How about other artful ideas that you will carry on such as painting, pencil drawing, sculptures, knitting, crocheting, and so on? It is good to carry through with skills as long as you live besides your career?

ELDER WISDOM

Having skills in life is very resourceful. Being able to do things helps in life when you either become alone. Knowing how to do skills helps with your loneliness and not having nothing to do. It is better to do with your hands. Elder's suggestion. My mother Pauline Hunt says, "*cauralleq assingruuq*." Doing things continuously is a lot better.

– Yurrliq Nita Rearden

ANGLICARIYARAQ: *The process of learning to raise a child or taking care of a small animal to adulthood.*

It is the responsibility of a human being to raise a child to the best of their ability. Safety comes first, love, constant care, compassion, home, food availability, clothing, and without lacking anything to raise a child, work. Yup'ik values embedded are the foundation of raising a child.

How to teach anglicariyaraq:

This process of learning to raise a child can be offered in a parenting class. The responsibility falls on the student and their parents for guidance. Section 3 in Calricaraq has information on anglicariyaraq. It begins with teaching about love. There are rules to follow for taking care of an infant on page 23. Then continues on how to engage children with daily activities. All sections from 3.b. - 3.g would be daily discussions for raising a child at home. These could include other suggested by the parents to raise a healthy child that is loved but not spoiled. Imagine how smart this child can become in a healthy life style.

ELLUANGCARLUNI *(Self Management)*

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

- Demonstrate reframing skills to promote resiliency and optimism
- Incorporate personal management skills on a daily basis and demonstrate effective emotional management as a way of being

Student Activity:

Kenka or kenkiyaraq is teaching about love. What do you think is love? What is the meaning of love in raising a child verses adulthood? Discuss the real meaning of love to one another and how you show love to someone else, not a girlfriend or boyfriend, or parents.

I can act in an honest manner

- Show authenticity in their behaviors
- Act with a correlation between their words and their actions (walk the talk)

Student Activity:

When you love a pet, what do you do to take care of it? The term, "love your neighbor the way you want to be loved" means what? Discuss the meaning of this term.

I can make good decisions

- Apply decision-making skills to foster responsible social and work relations and to make healthy lifelong choices

Student Activity:

On page 25 of Calricaraq there is a term in e: Yurnakumalria anglituuq yuuciinani = excessively protected children become self-centered. What does this mean? Discuss this with an adult or an Elder. What are you to do to make sure this is avoided?

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

- Set a post-secondary goal with action steps, timeframes, and criteria for evaluating achievement
- Demonstrate an understanding that goal setting promotes lifelong success

Student Activity:

Learn the best ways to raise a child or make changes of yourself on how you will raise your own children when the time comes. It is a good thing to learn now before you reach that time. These will become your goals as a parent. Calricaraq has many ideas to discuss. Understand them what they mean for a Yup'ik family. Our ancestors used these traditional ways that can be used in the modern days too. They are good things to know and to practice for our future leaders. Section 3 Calricaraq has an abundance to teach.

ELDER WISDOM

"It is easier time for the parents to train up their children while they are in the early childhood development stages than during the young teenage years. Parents can fill the small child's brain with all these lessons of healthy living during the early childhood years without any hindrances to their learning." – Elsie Jimmie, Kwigilingok (*Calricaraq*)



AKINAUNRICARAQ: *The process of learning how NOT to get even with, pay back, or talk back.*

In the Yup'ik values, Elders taught us that when you pay back or talk back, something unfortunate could happen to you. It was best not to say a word or get even with. Taking control of your mouth and self was a way not to hurt other's feelings. Learning these steps can save you from harm.

How to teach akinaunricaraq:

A good characteristic of a Yup'ik child or young adult is one who listens well, stays quiet, and pays attention at all times. They were taught to be that way so when they go out in nature and around animals, they will have developed good listening skills. They can hear the footsteps of an animal as well as small noises they make. Keen listeners can hear a long way out and recognizes different types of noise. Teaching NOT to answer back when someone says wrong things to you, says it in an angry manner, or make comments that may not be true, but to stay positive. You let the person keep talking. This is in hopes this person will correct their own behavior by realizing that they are wrong in what they have said and done when no-one replies. It is in hopes they will understand they are not accepted for what they did. Instead you think of a story to correct their behavior or say something constructive or show sympathy that will help them to think it over. It is a tough thing to do but with practice, it can be done.

MURILKELLUNI *(Social Awareness)*

I care about the feelings and viewpoints of others

- Differentiate between the factual and emotional content of what a person says
- Express empathy towards others
- Value and learn from the perspectives of others

Student Activity:

A good thing to practice in class is trying not to answer a person when they say something in anger. Create a role play for students to practice coming up with stories about listening to a person in anger or when they are upset. What are the best words to use to stop the person before you reply in anger too?

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

- Participate in activities that show they are agents for positive change within their community/world
- Analyze their responsibilities as involved citizens of a democratic society

Student Activity:

Look up Raven stories that are tricksters. These can include, *Tulukaruller: The Mischievous Raven* p, 258-271 or *Ellangellemni: When I Became Aware* by Eliza Orr. Read the story and see if you can create a play from it.

I care about and respect the individual differences of others

- Evaluate strategies for being respectful of others and opposing stereotyping and prejudice
- Evaluate how advocacy for the rights of others contributes to the common good
- Show sensitivity to the cultural setting they are in and a willingness to adapt as necessary

ELDER WISDOM

Yuum pingraaten, ilangcikiiki. No matter what others do to you, leave them alone.

– Theresa Moses' last word wishes she left to her children, Toksook Bay. From Byron Nicholai's song.

Student Activity:

How do you want youngsters to learn to respect others? Make a list and create posters for your school. Make them for the entryway, lunchroom, gym, library, hallways, locker rooms, lockers, bathrooms, and other places you can think of in your school.

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

- Recognize and respond to social cues in a manner that contributes to their life-long success

Student Activity:

Make a self-portrait using pencil, crayons, colored pencils or painting. Write a poem of how you are going to be a lifelong contributor to your community.

IKAYUUCARAQ: *The process of learning to be helpful without being told.*

Helping others is done in many ways. It could be as simple as calling a person who is lonely, alone, or needing a friend. It could be helping with house chores, babysitting, or giving a hand to an Elder. It could be visiting someone who lost a relative. It could be being a community health aide, checking mail, going to the store, or helping with bringing boats to the river after break-up. There are many ways to help those who need it.

How to teach ikayuucaraq:

Helping others without being told is a true value. The best way to learn how to help others is actually doing something for them. It is a way of learning to be respectful, a better person, and one that won't be forgotten. A helpful person with good characteristics is one that everyone remembers. Elders are usually so thankful that they don't forget who helped them when they needed help the most.

QINUUNANI *(Social Management)*

I will interact well with others

- Use assertive communication to get their needs met without negatively impacting others
- Empower, encourage, and affirm themselves and others through their interactions

Student Activity:

Discuss in class and make a list of those who are widows and widowers. Those who are alone in the village. Discuss ways of helping those in need. What is it you are going to do to help them? Make a helping community chart.

I will work on having constructive relationships

- Actively participate in a healthy support network of valued relationships
- Independently seek out relationships that support their development through life

Student Activity:

How do you make a new friend? If there is a new student in your school how would you help that student get acquainted with the building, the teacher, or with new friends. Make a list and discuss which ones to use, which to use in another day or season, and which ones to practice for the betterment of becoming a nice human being.

I will deal with interpersonal conflicts constructively

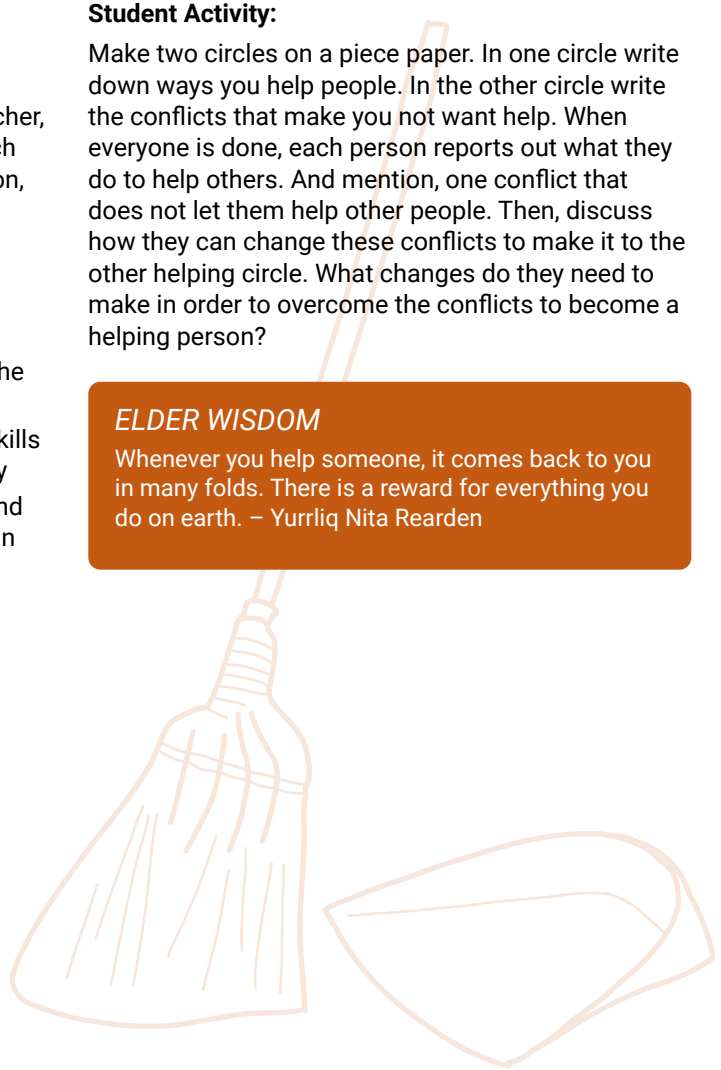
- Demonstrate an ability to co-exist in civility in the face of unresolved conflict
- Use prevention, management, and resolution skills to resolve interpersonal conflicts constructively
- Evaluate and reflect on their role in a conflict and utilize this information to better their behavior in future conflicts

Student Activity:

Make two circles on a piece paper. In one circle write down ways you help people. In the other circle write the conflicts that make you not want help. When everyone is done, each person reports out what they do to help others. And mention, one conflict that does not let them help other people. Then, discuss how they can change these conflicts to make it to the other helping circle. What changes do they need to make in order to overcome the conflicts to become a helping person?

ELDER WISDOM

Whenever you help someone, it comes back to you in many folds. There is a reward for everything you do on earth. – Yurrliq Nita Rearden



QULIRIYARAQ: *The process of telling a good story or a legend with details and description.*

Practicing telling a good story helps us learn new vocabulary and how to describe places, things, and people. It is a great activity to do. If you grew up with someone telling you stories, it was entertaining and unforgettable!

How to teach quliriyaraq:

Telling stories enhances our lives. Storytelling is an art and a tradition of the Yup'ik people. Listen to an Elder with a detailed story that they can tell. Practice retelling the story. To help you remember, you can create puppets, do a theater, drama, read aloud, or create scenery to learn about the story. You can use a story knife too. That was a way for the Yup'ik children to practice telling a traditional story. String stories is another way. Storytelling is a way to quiet down everyone, to be focused.

QINUUNANI *(Social Management)*

I will interact well with others

- Use assertive communication to get their needs met without negatively impacting others
- Empower, encourage, and affirm themselves and others through their interactions

Student Activity:

Art activity: Choose a traditional Yup'ik story. Create puppets for the characters of the story. Make sure the story you choose has a few characters to create puppets. A book to use is *Anguyiim Nalliini/Time of Warring: The History of Bow-and-Arrow Warfare in Southwest Alaska* by Ann Fienup-Riordan and Alice Rearden. How war began is a good story to start with on page 63. Create puppets to tell the story in a play. Create conversations to make it interesting. You can create the way you want to, to tell the story.

ELDER WISDOM

"In the past a Yup'ik person who had great faith and pride in himself would know who he was and would lead a productive life...If one has great confidence in the indigenous way of life, one's life will be worthwhile."

– Paul John, Tooksok Bay

I will work on having constructive relationships

- Actively participate in a healthy support network of valued relationships
- Independently seek out relationships that support their development through life

Student Activity:

If you lived during the war time, how would you have created relationships to keep peace? If you are going to end the war, what would you do? You might discuss this in your class and create a good way to end a war from your story. Suggestions might be creating a new dance/yuraq, a feast with different foods, or giving up a land to the enemy you had war with.

I will deal with interpersonal conflicts constructively

- Demonstrate an ability to co-exist in civility in the face of unresolved conflict
- Use prevention, management, and resolution skills to resolve interpersonal conflicts constructively
- Evaluate and reflect on their role in a conflict and utilize this information to better their behavior in future conflicts

Student Activity:

Read the book to learn what conflicts the people faced during the war time. Read page 65 on the conflict Between Yukon and Coastal People. Discuss what these conflicts were. How were they resolved? What would you do today to resolve them if they happened in your time? When you face conflicts it is good to keep on going or is it better to resolve, forgive, and keep on moving forward? Discuss what to do when you come across to make your life a better place to be.



CEÑINGQAURYARAQ: *The process of learning how well to stay visited in another person's house or village.*

This is known with great respect to the occupants not to interrupt what is going in the home when a person visits. The person answering the door who use the word "waqaa" knew what it meant but not address it or say it. The word, "waq" or "waqaa" really means "what is the purpose of you being here?" "what can I do for you?" Today, we use this term to say, "hello" to greet one another. Ceñingqauryaraq may be just to visit, to see a friend, or it could be when there is a celebration of a birthday, visiting the person who just left the family, or going to another village to see another relative, friend, or attend funeral services.

How to teach Ceñingqauryaraq:

When a young person visits another home, they should know how to visit. But, when they visit another village, it should be addressed and talked about how they can behave. They need to follow the same rules they learned in their homes. "Do not misbehave or do anything wrong because you will embarrass me when you do." Keep your well mannerism up in front. When you do this right, you are welcome again to come back and visit. Practicing takes some time and we can do this as if the school is a place to visit.

QINUUNANI *(Social Management)*

I will interact well with others

- Use assertive communication to get their needs met without negatively impacting others
- Empower, encourage, and affirm themselves and others through their interactions

Student Activity:

Develop a play of visiting a family or a home of your friend. Use the word, "waqaa." Instead of answering "hello" respond in a traditional manner like "casit" what is your purpose for coming? The visitor learns to answer in a way that allows him/her to say something that they came in for. It could be "ellmikun" meaning for no particular purpose or for one's own reason. Or it may be, I come to borrow, I came to ask for something I am lacking, I came to help, I am here to assist you. Use your Yup'ik terms to explain what you came for. Makes more sense in Yup'ik. Practice, practice for Elder speaking Yup'ik.

ELDER WISDOM

"Please take back what you have learned and teach it to your children. When we become older, we will remember what we have been told."

— John Ap'acuar Nicholas, Kasigluk

I will work on having constructive relationships

- Actively participate in a healthy support network of valued relationships
- Independently seek out relationships that support their development through life

Student Activity:

Using Yup'ik words is the right form of answering that allowed you to use your mannerism. Practice this process of learning how to answer to help you learn. When you learn this process you will be able to learn how best to answer in English too.

I will deal with interpersonal conflicts constructively

- Demonstrate an ability to co-exist in civility in the face of unresolved conflict
- Use prevention, management, and resolution skills to resolve interpersonal conflicts constructively
- Evaluate and reflect on their role in a conflict and utilize this information to better their behavior in future conflicts

Student Activity:

When we went to English schooling, we faced conflicts. Conflicts of visiting historically was children were not allowed to visit teacher housing during the time of Bureau of Indian Affairs school days. Discuss how it is today. Is it still a conflict and how often can you visit? What are the rules/alerquutet to visit others, especially your new visitors? One example is we are not to visit too often, respect the person who is new to the village, let them know they can also visit our homes, working parents get tired and so do teachers, what are safe things to do? Discuss and make things right for everyone.

Subsistence

Unit 1 CELLANGLUNI — Self Awareness

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

Unit 2 ELLUANGCARLUNI – Self Management

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

Unit 3 MURILKELLUNI – Social Awareness

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

Unit 4 QINUUNANI – Social Management

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

ANGUNGNAQSARAQ: *The process of being a subsistence provider, a nukalpiaq.*

Traditionally, boys were taught early on how to become a provider for the family especially if they are first born. First born carried the duties of a true nukalpiaq as well as many duties recognized by community members. Leadership in hunting is taught that produced a leadership in the community too. They are well respected. Today, nukalpiaq term is used for the first catch of a child.

How to teach angungnaqsaraq:

Nukalpiaq is the term for a respected person, a leader, and one who is trained to care for the community. That is the reason why boys became men as soon as they were taught to hunt, care for their catch, and distribute to members of the community. Nukalpiaq is an honored person in the community, but today that term has changed to call a young boy, nukalpiaq only for catching the first animal even a bug. A young boy used to be prepared in such a way of how to listen and be quiet in nature, to animals, how to get up early in the morning and to go outside to observe the weather, how to take care of their hunting equipment, and how to take care of their catch no matter how small or large. Skills had to be learned before earning the name "nukalpiaq." Recognition of a good hunter as a provider was the utmost important event of a boy. They were addressed as men, men of charge, men of success, and men of honored provider. These terms can transfer to high school graduates but, expect and challenge them to go on to further education, trade training, or become responsible men and women of the village.

CELLANGLUNI *(Self Awareness)*

I am aware of what I am feeling

- Describe how changing their interpretation of an event can alter how they feel about it
- Use self-reflection to make sure their emotions are in line with the truth of a situation
- Acknowledge an emotion and determine the appropriate time and place to safely digest it

Student Activity:

If you have not experienced how to be a "nukalpiaq" even for girls, discuss this process of becoming a nukalpiaq with an Elder. Talk about how girls are accepted in today's life. (acquiring male gender name.) What are the trainings for nukalpiaq person? Does dad ever pick up a sleeping young son/daughter and carry them outside to wake up especially during the spring or summer? What does this mean? What are other things that help to prepare a nukalpiaq?

ELDER WISDOM

The proper way to give to an Elder is to have your catch ready to cook. Birds should be plucked. Meat should be ready for cooking.

– Yurrliq Nita Rearden

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

- Find and enhance an affinity
- Identify the skills and credentials required to enter a particular profession and begin to prepare accordingly
- Show self-esteem based on accurate assessment of self

Student Activity:

Go on a field trip to watch the butchering seal, whale, or moose. Observe how it is cut up and which parts goes to whom? Invite a good hunter to come into class to discuss how this can be done. Learn and gain how to properly distribute the meat.

I am aware of the support I have around me

- Activate community resources to help them achieve their goals
- Access safety networks for self and others
- Have constructive support systems in place that contributes to school and life success

Student Activity:

Support group for Nukalpiaq are good providers. Make a list of them from the community that you can talk to and learn from.

I am aware of and accept my responsibilities

- Realize the level of control they have over their own lives and act accordingly
- Take the role of a personally responsible citizen promoting the betterment of the community

Student Activity:

Take seriously the responsibility of the skills of a nukalpiaq that you can gain for yourself to further your life in your community. If you don't have these skills, what are you supposed to do? Start a journal on acquiring the skills and writing your own story. Be a Yup'ik nukalpiaq.



PIRPAKIYARAQ: *The process of learning how to cherish, to hold in high regard, to appraise highly, to look up to, to consider important and value highly.*

Traditionally, Elders taught how to hold high regard to Ellam Yua (Universal Being) first, then to what was placed on earth for us to use with care, unconditional love for one another, patiently, respectfully, and being empathetic and compassionate. The term pirpakiyaraq can refer to persons, animals, plants, places we like to go to, and learning how to accept others that show honest leadership. Sometimes, this person is a very quiet natured person that one cherishes. Our ancestors have left us hunting tools, arts, and crafts have become our highly valued items.

How to teach pirpakiyaraq:

Learning about the history of the Yup'ik culture; how the ancestors survived, providing subsistence food, using nature to create tools, equipment, and making beautiful arts, and making sure nothing is wasted is to learn how to cherish and highly respect Yup'ik life. You might find someone who does beautiful sewing, beading, and taking care of catch to consider important person in your life. It could also be a person who advices, teaches, and does it with loving and patience. From their examples, use the same procedures to address in class to become a good observant and doer.

CELLANGLUNI *(Self Awareness)*

I am aware of what I am feeling

- Describe how changing their interpretation of an event can alter how they feel about it
- Use self-reflection to make sure their emotions are in line with the truth of a situation
- Acknowledge an emotion and determine the appropriate time and place to safely digest it

Student Activity:

Discuss changes of the Yup'ik history when the first contact with the explorers of Alaska arrived. Talk about how our Yup'ik people felt in their lives. What changed? Invite an Elder who knows about this. If you have access to Alaxsxa/Alaska Play by Ping Chong & Company, watch parts of the video to find out how Alaska was affected by the changes of the new explorers in Alaska.

ELDER WISDOM

Nepiatenaqluten yuukiinga. Try to live a *calming life.* You can be a successful person when you follow alerquutet.

– Yurrliq Nita Rearden

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

- Find and enhance an affinity
- Identify the skills and credentials required to enter a particular profession and begin to prepare accordingly
- Show self-esteem based on accurate assessment of self

Student Activity:

Look at a traditional parka and a pair of mukluks and describe how it was made. What are the skills the person had to make these? Now find a fish trap or qayaq in your school as a display. What are the skills this person had? Discuss and list. Do you want the same skills?

I am aware of the support I have around me

- Activate community resources to help them achieve their goals
- Access safety networks for self and others
- Have constructive support systems in place that contributes to school and life success

Student Activity:

Who do you turn to when you need help or when you feel down? Has this person become your favorite person to go to? Do you regard them as someone you trust? List their characteristics and why you prefer that person. Practice skills you learned from them to acquire for yourself.

I am aware of and accept my responsibilities

- Realize the level of control they have over their own lives and act accordingly
- Take the role of a personally responsible citizen promoting the betterment of the community

Student Activity:

Elders teach us when we prefer someone to talk to and go to when in need, we don't normally praise them or give their name away. We do this to keep them sparingly safe and cared for. Today, on Facebook we see young adults write their problems and who does what. Is this what you were taught to do? What can you do to change this for the betterment of your community?

AVIUKARYARAQ: *The process of offering food or water to the animals that one caught, or to the deceased person when at a historical site on a special day.*

An example of traditional practice of aviukaryaraq is getting a cup of river or ocean water and giving to the seal's mouth in respectfulness and appreciation of where it came from. The head is usually returned to the water with the words "come back again with a new body." There are more examples of aviukariyaraq. When we enter the tundra for the first season of berry picking, just before eating, we offer a crumb of bread to our ancestors in thanksgiving. When we catch a moose or any large mammals, we thank them for being caught. When you take mouse food from their home, you leave a piece of pilot bread or dry fish in exchange and to thank them. We bury small amount of food and water underground in memory of those who are deceased with kind words.

How to teach aviukaryaraq:

Although giving food or water to the dead may not be practiced, it may be a good lesson to learn about being thankful. At lunch time during school you can practice these ideas. If you drop a piece of food or crumbs, it may be a good practice to say, my ancestors are hungry. Pick it up and discard it properly. Encourage to eat all or most of their food in honor of receiving the food. Be mindful of where this food comes from while eating it. Learn to eat quietly and think of the places each piece of food is from, where it was grown, and who may have taken care of it. It is a good practice to help us learn to respect all food.

ELLUANGCARLUNI *(Self Management)*

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

- Demonstrate reframing skills to promote resiliency and optimism
- Incorporate personal management skills on a daily basis and demonstrate effective emotional management as a way of being

Student Activity:

When one of our relatives dies we are told to stay strong. It is hard when you first learn of the death of your close relatives or a friend. You can cry at first hearing. You learn to accept them since their time has come. Then, memories of them last a long time. When you go visit the gravesite, you can find a piece of gum, tobacco, or candy to place under tundra in their memory. Or present them with flowers. This helps to manage our emotions. Practice in a good way. Discuss these matters and talk about how quietly you can practice them.

I can act in an honest manner

- Show authenticity in their behaviors
- Act with a correlation between their words and their actions (walk the talk)

Student Activity:

If you have not learned how to present the fish bones to the river, learn how. If you have not practiced how to bury meat, practice it. These ritual practices help us to easily be able to do them when you go berry picking or when catching an animal and giving them water if they are from the ocean or river. These practices are learning to respect the animals.

I can make good decisions

- Apply decision-making skills to foster responsible social and work relations and to make healthy lifelong choices

Student Activity:

Are doing things in the Yup'ik way helping with healthy choices? Discuss what else are healthy way of living in the Yup'ik way. Make a list and then have ab Elder come visit your class to discuss and learn more about Yuuyaraq - Yup'ik way of living.

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

- Set a post-secondary goal with action steps, timeframes, and criteria for evaluating achievement
- Demonstrate an understanding that goal setting promotes lifelong success

Student Activity:

The word qaruyun is very powerful word meaning, how you comfort another person. It is a traditional way of healing. You talk to another person with compassion, love, and kindness. Practice how to talk in this manner. You can create a theater, a play, or write out how to do it. You choose but do it, and practice it.

ELDER WISDOM

Talking to someone in your quiet, calm, and loving way helps another child or friend to also calm down and listen. It is called, qaruyun.

– *Calricaraq*

NAGUTEKENRICARAQ: *The process of learning how things can hold back for certain reason or being prevented from acting by it.*

Our ancestors had a way of taking care of things and planning ahead so that they would not get stuck on things. For instance, if they wanted to go ice fishing the house was taken care of, food cooked, children fed, and other things were taken care of to be ready for use later. If there was a need for sitter it was planned ahead of time. Children were never left by themselves. Older siblings, aunts or grandparents were around when parents planned to go ice fishing. Everything was planned ahead of time to prevent acting up or worrying. Daily plans are important. Having practiced nagutekenricaraq, we notice how Elders prepare ahead of time when they are going to go somewhere.

How to teach nagutekenricaraq:

Discuss with students what their daily plans are during the school days. Go over what is expected of them first thing in the morning. Discuss what will prevent them from getting their assignments or homework completed. Excuses should not hinder completing the work they are assigned to do. Teach them how to prevent unforeseen activities that may keep them from their getting their daily assignments done. Planning is good to make our lives organized and always being ready.

ELLUANGCARLUNI *(Self Management)*

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

- Demonstrate reframing skills to promote resiliency and optimism
- Incorporate personal management skills on a daily basis and demonstrate effective emotional management as a way of being

Student Activity:

Discuss what happens when things don't go according to a plan, for instance, during a sports trip. What happens to our feelings? How about if you were traveling and you are stuck at the airport because of the weather? How are these feelings handled? What can you carry with you to avoid being discourage and make things okay for you? Plan and be prepared.

ELDER WISDOM

Ciunerkarput nalluaput. We don't know what lies ahead of us. But, planning helps.

– Yurrliq Nita Rearden

I can act in an honest manner

- Show authenticity in their behaviors
- Act with a correlation between their words and their actions (walk the talk)

Student Activity:

Draw two circles on a piece of paper, one on front and one on the back. On one side write things you can control and the other side write the things you cannot control outside of the circles. Then, inside the circles, write your answers. Be as honest as you can. Discuss to find comfortable answers later.

I can make good decisions

- Apply decision-making skills to foster responsible social and work relations and to make healthy lifelong choices

Student Activity:

Art activity: Paint a picture of a healthy life. You can choose what makes you happy, for instance, a rainbow or sunshine that shines on you, your family, or your community. Make this a special painting that remind you of a healthy living.

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

- Set a post-secondary goal with action steps, timeframes, and criteria for evaluating achievement
- Demonstrate an understanding that goal setting promotes lifelong success

Student Activity:

Discuss these questions. Does having a foundation in your culture help you get ready for new adventures in attaining new jobs, a new life, and new goals for what you want to accomplish in life? How about making yourself aware of the decisions to make? Talk about it as you plan for your future.



IKAYUUCARAQ: *The process of learning to be helpful without being told.*

Helping with a subsistence activity comes when family groups are going out to catch salmon. While the fishermen are out drifting, family groups can prepare their gutting areas by making sure it is clean, water is brought up and placed in containers, and scrubbing and washing the fish drying poles. After last year's use, they need to be washed and brushed to clean old fish skins, meat, or mold from them so that when you hang your fish to dry they will be clean for good tasty dry fish. Smokehouses have to be prepared, cleaned, and smoke wood gathered and chopped. All areas of butchering meat are kept clean for preparation to cut, pack, and put into freezers. Freezers are also cleaned each year to welcome new food.

How to teach ikayuucaraq:

Discuss and talk about how you should help with cleaning. The purpose of cleaning is to have good food for the winter. Freezers and refrigerators are where food is kept. Keeping them clean and disinfected is important. When spring comes around and snow melts it is a sign to start cleaning. Spring helps remind our bodies that these things are to be taken care of. Never stay idle. Many families helped each other to spring clean their own homes, discarding old stuff, burning old clothes, and bringing large items no longer used to the dump. It is a good feeling to help clean. We show the salmon and animals of welcoming to our home by making sure your storages are well kept cleaned.

MURILKELLUNI *(Social Awareness)*

I care about the feelings and viewpoints of others

- Differentiate between the factual and emotional content of what a person says
- Express empathy towards others
- Value and learn from the perspectives of others

Student Activity:

Discuss the need of helping others by making a list of who does not have anyone to help them out. Check who is a new widower, have become alone, and your own friends who have difficulty dealing with stress or mental illness. How are you going to help these people who do not know how to subsist? Choose someone you can help.

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

- Participate in activities that show they are agents for positive change within their community/world
- Analyze their responsibilities as involved citizens of a democratic society

Student Activity:

Go around the village and take photos of everyone's fish racks and smoke houses. Make a slide show. Without mentioning names, discuss how the fish rack and smokehouses are supposed to look, if they are cleaned or ready for fish to arrive. Discuss how to respect the salmon that are caught. You can present this to the community.

I care about and respect the individual differences of others

- Evaluate strategies for being respectful of others and opposing stereotyping and prejudice
- Evaluate how advocacy for the rights of others contributes to the common good
- Show sensitivity to the cultural setting they are in and a willingness to adapt as necessary

Student Activity:

Go around the village and take photos of the front and back yards of the homes. Back in class, make another slide show. What did you find? What are front and back yards supposed to look like? Make your list of improvements to do. One assignment is to clean out one home at a time. No complaints nor mentioning of names.

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

- Recognize and respond to social cues in a manner that contributes to their life-long success

Student Activity:

Discuss how to dress in public. What are you to wear for subsistence work? What do you wear to church? What do you wear to Yuraq/dance or festival? What do you wear for a city trip? What do you wear to go to fish camp, hunting, berry picking, school? How would you like to present yourself to be successful in life?

ELDER WISDOM

Caliarkat uitatcuungaki. Calilleq assingruuq. Never wait on something that needs to be done. Working is the best medicine. (Should learn to doing things by seeing what needs to be done without being told.)

– Yurrliq Nita Rearden

ANINQIYARAQ: *The process of learning to conserve, to be careful, to ration.*

Elders taught us to take only what families would need for the winter from subsistence. They gathered a few more to share just in case the winter is hard on others. Long time ago, those who caught more than others used to store away bundles of dry fish. Then, in March when they would hear of people running out of dry fish and other food, they would resupply them for the rest of the spring until summer arrived. Today, we have freezers to help us have our gathered food all year long. But we also take only what we need from nature and the ocean. No one used to gather more than needed. Subsistence food is shared with relatives. People used to exchange or bargain if they lacked one thing.

How to teach aninqiyaraq:

Everything we take from nature, the ocean, or buy from the store should be used sparingly. This needs to be taught so that kids don't learn to waste. In school, it could be taught in areas of school lunches, school supplies, and necessary needs daily such as how to conserve bathroom tissue, paper towels, and even water. Waste should not be a problem. How can children learn to bargain?

MURILKELLUNI *(Social Awareness)*

I care about the feelings and viewpoints of others

- Differentiate between the factual and emotional content of what a person says
- Express empathy towards others
- Value and learn from the perspectives of others

Student Activity:

Discuss the matter of wasting. In the spring there are foods thrown out at the dumpster. Some are outdated and some are just thrown away. What is the matter with this scenario? How does wasting make you feel? Talk about how to prevent this from happening.

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

- Participate in activities that show they are agents for positive change within their community/world
- Analyze their responsibilities as involved citizens of a democratic society

ELDER WISDOM

Take what you need and leave the rest. When fishing, catch only what you can use without waste. When you bring home meat, put it away for use without waste. When waste is acted upon, there is punishment.

– Yurrliq Nita Rearden

Student Activity:

Create a solution for how NOT to waste food from hunting and throwing away at the dump. You may either present it to the next community meeting or put posters around the village. Or you can do both to be responsible for the community.

I care about and respect the individual differences of others

- Evaluate strategies for being respectful of others and opposing stereotyping and prejudice
- Evaluate how advocacy for the rights of others contributes to the common good
- Show sensitivity to the cultural setting they are in and a willingness to adapt as necessary

Student Activity:

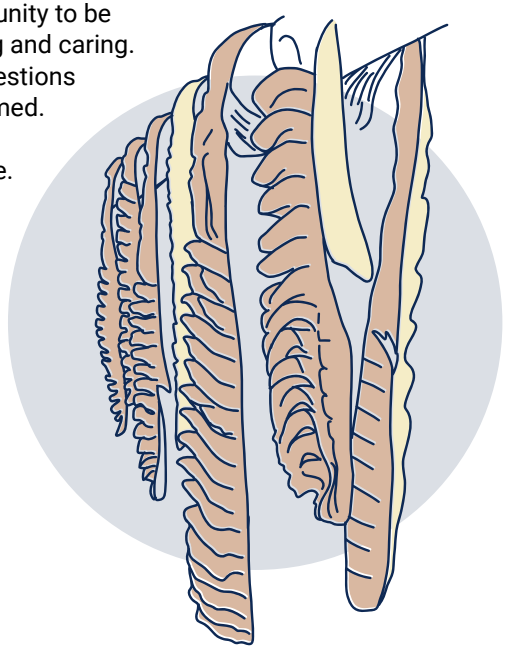
When it becomes hard to talk to a person for wasting, get help from an Elder who is part of the human service. They will teach you how best to talk to another person. Practice in class how best to discuss the wasting of food. Sometimes, hunters waste when they don't bring the animal home or cut it up to distribute. Discuss this how it is not a value in our culture.

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

- Recognize and respond to social cues in a manner that contributes to their life-long success

Student Activity:

Caring for others through the process of learning not to waste is a good way to work with your own people. Talking about it and making new solutions must answer all our needs. You are our future leaders. You can start practicing the duties you want the community to be conserving and caring. Your suggestions are welcomed. Discuss at Circle Time.



AYUQUCIRTURIYARAQ: *The process of learning how to advise in a mannerism, habit, traditional way, and pleasantly.*

Ancestral Elders' advice is very strong and true to the point. What they teach is very important. They say those who follow the qanruyun/alerquutet/inerquutet/piciryarat will have a good life. This is a true statement for a Yup'ik person. Those who do not follow shorten their life. Whatever we learned in a way of advising is a good practice to teach and advise groups of people, an individual, a friend, a relative, or someone we may not know but can see how they behave. It used to be that all aunts and uncles raised their nephews and nieces as well. Time changed that.

How to teach ayuqucirturiyaraq:

Learn about the Yup'ik kinship systems as to who you are to advise if need be. What is your role in the Yup'ik kinship system? The word, qaruyun is one to learn of how to comfort and encourage someone else. It is not scolding or yelling at. It is a way of how to talk to a person who needs it. You can comfort someone by talking with calm voice. You can show how much you care and love them. You stay calm and may say something like, "I understand what you are going through." You show care when you say that. You can ask, "what happened to you?" Instead of, "what's wrong with you?" Saying the right things is important.

MURILKELLUNI *(Social Awareness)*

I care about the feelings and viewpoints of others

- Differentiate between the factual and emotional content of what a person says
- Express empathy towards others
- Value and learn from the perspectives of others

Student Activity:

Discuss how to use words when someone needs to be talked to: "What happened to you?" Practice this in a soft, caring voice in a theater style play or reader. One student will act like something is wrong and the other will practice saying the right words to get answers. Show love, care, and understanding in this practice.

ELDER WISDOM

Ciunerkaput caningqauq. We have no control of anything in the future. Be proud of who you are in your culture. We cannot cure others harmful behavior.

– Yurrliq Nita Rearden

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

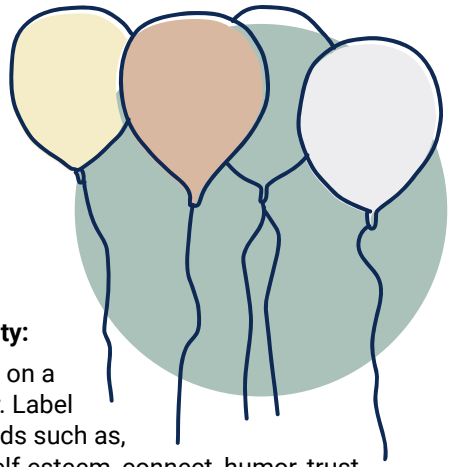
- Participate in activities that show they are agents for positive change within their community/world
- Analyze their responsibilities as involved citizens of a democratic society

Student Activity:

Words are harsh such as: neglect, abandoned, distrust, disrespect, disconnected, shame, suicide, addiction, death, loss of identity, etc. Discuss each word and what they mean? Do you know of someone who has been in that place without mentioning a name? Discuss how it makes you feel? Scared? Unwanted? etc.

I care about and respect the individual differences of others

- Evaluate strategies for being respectful of others and opposing stereotyping and prejudice
- Evaluate how advocacy for the rights of others contributes to the common good
- Show sensitivity to the cultural setting they are in and a willingness to adapt as necessary



Student Activity:

Draw balloons on a piece of paper. Label them with words such as, love, caring, self-esteem, connect, humor, trust, safe, belong, honor, respect, self-worth, spirited, and compassionate. How do you feel when these words are accomplished and used? Can you add other words?

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

- Recognize and respond to social cues in a manner that contributes to their life-long success

Student Activity:

How will you help to increase words of wisdom then the harsh ones that are hard to face? What are things you need to continue to do to make your future a better place?

CIKIRYUNQEGCARAQ: *The act of giving and sharing without being stingy, selfish, and without shame.*

The lesson here is to learn to give without being selfish or stingy. When someone is hungry you feed them. When someone lacks anything and needs it you give it to them without asking for pay or payback. Everything placed on earth has awareness and spirit and that there is always reward for gratitude. This is a good thing to practice during subsistence time, you learn to share with your gifted salmon and other catches. It teaches about how people appreciate something that is given to them.

How to teach cikiryunqegcaraq:

Make a beautiful drawing, painting, or a craft that is traditionally made or made with new materials and give it to someone you think lacks or doesn't have any. Cook a meal and find someone in the village who does not cook and present it to them. This person could be a widow, widower, alone, or does not have another person to help them out whether they are young or old. In this way, you will learn how to give and become observant of those who are in need.

QINUUNANI *(Social Management)*

I will interact well with others

- Use assertive communication to get their needs met without negatively impacting others
- Empower, encourage, and affirm themselves and others through their interactions

Student Activity:

Decide on the craft you want to make. It could be a friendship bracelet, beaded pin or hairpin, necklace, earrings. Sew a wallet out of seal skin or quilted material. Whatever you create you do it well with careful handy work. Nothing is made sloppy or messy. You create it with lots of care and to the best of your ability. You do it to become skilled crafter. In this way, you are doing it for the honor of your ancestors who are artists. You want to become an artist too.

I will work on having constructive relationships

- Actively participate in a healthy support network of valued relationships
- Independently seek out relationships that support their development through life

Student Activity:

While you are finishing up your project, you think of a person that you want to give your craft item to. This is someone who has supported you throughout your schooling. Once you complete your craft you will write a thank you card to give to your supporter. It is not always your grandparents or parents. For this craft, find another person to show your new relationship with others in the community. Throughout your life you will be able to find new people to be your supporters.

I will deal with interpersonal conflicts constructively

- Demonstrate an ability to co-exist in civility in the face of unresolved conflict
- Use prevention, management, and resolution skills to resolve interpersonal conflicts constructively
- Evaluate and reflect on their role in a conflict and utilize this information to better their behavior in future conflicts

Student Activity:

Learning to cikiryungegtek is to teach us to share what we have. Someday someone will ask for help and you should be prepared to do so without your second word or complaining. What are ways that you will be able to help besides giving something concrete? Write these things in your journal to see if you will carry through later in life. Having a good future plan is a good way to test yourself. Then, life will become your good fortune. Good luck.

ELDER WISDOM

When you give something, or something of yourself like love, care, or respect, think of it as a true gift. In return without asking for reward, it will come back in an abundance of something else without your knowledge unless you are carefully aware. You have to believe in this though. If not, it does not happen.

– Yurrliq Nita Rearden

ATANQIYARAQ: *The process of learning how to wait for.*

Nature teaches us how to wait for animals and fish to arrive during each of the six Yup'ik seasons. We honor pre-fall, fall, winter, pre-spring, spring, and summer. Different fish and animals arrive in each of these seasons. Our ancestors used to travel and camp or have cabins the would stay in. These seasonal camps were to subsist in order to survive. We have different kinds of fish we depended on. We wait for salmon during the summer. We wait for black fish and white fish during the fall. Shee fish and burbot during the winter. White fish and pike during the pre-spring, and herring and smelt during the spring. What a beautiful thing to remember for each season.

How to teach atanqiyaraq:

Patience is a virtue. Yup'ik people learned to be patience because in every season they had to learn to wait. Sometimes, fish arrived later. Sometimes, people missed the arrivals when they were not ready or when seasons were hard to come by. Learning to wait without blame, impatience, and anger helped people learn to wait. Students can practice this while lining up, taking turns in classrooms for chores, or being a teacher's helper.

QINUUNANI *(Social Management)*

I will interact well with others

- Use assertive communication to get their needs met without negatively impacting others
- Empower, encourage, and affirm themselves and others through their interactions

Student Activity:

Discuss what things make you impatient? Make a list of them on a chart. Or do an individual chart. On one page, write down what things make me impatient. On the other side, write down what things make you patient. Then, discuss with class how to avoid things that make you impatient or how to get rid of them.

I will work on having constructive relationships

- Actively participate in a healthy support network of valued relationships
- Independently seek out relationships that support their development through life

Student Activity:

Create a list of the things that help you be patient. For example, reading helps some people be calm. What are other things that can help you be patient? When you are ready, share with the class and talk about why these things make you feel patient with people.

ELDER WISDOM

Cat tamarmi cikiutnguuq. Everything on earth is a gift. Think on this statement. Why would a piece of a rock be a gift?

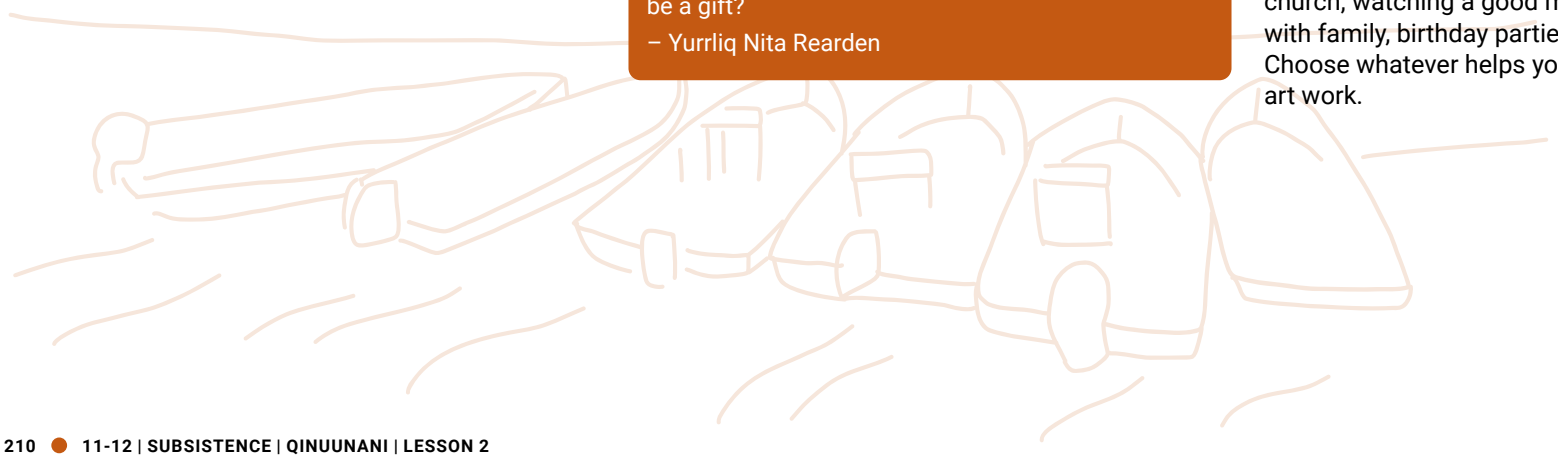
– Yurrliq Nita Rearden

I will deal with interpersonal conflicts constructively

- Demonstrate an ability to co-exist in civility in the face of unresolved conflict
- Use prevention, management, and resolution skills to resolve interpersonal conflicts constructively
- Evaluate and reflect on their role in a conflict and utilize this information to better their behavior in future conflicts

Student Activity:

Create a piece of art work using construction paper with the things that help you be patient. It could be a nature scene, traveling by boat, berry tundra, beach combing, beach picnic, mountainous area, streams or waterfalls, listening to a calming music, going to church, watching a good movie, eating special foods with family, birthday parties, or going to take a steam. Choose whatever helps you be patient. Display your art work.



Native Youth Olympics

Unit 1 CELLANGLUNI — Self Awareness

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

Unit 2 ELLUANGCARLUNI – Self Management

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

Unit 3 MURILKELLUNI – Social Awareness

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

Unit 4 QINUUNANI – Social Management

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

PINGNATUUYARAQ: *The process of working hard to accomplish what was started.*

Post base of pingnatuuyaraq is pi meaning 'to do. Taking care of your cultural responsibilities is to never stay idle. Becoming a hard-working person is well recognized by the things you do in subsistence activities, at curukaq/festival of dance, and in earning a degree in higher education. You are measured by how much of hardworking person you have become. Elders can easily recognize how hard-working of a person you have become through observations. In some instances, they know by looking at your hands and how well you handle and care for things. Elders have keen recognition skills to tell what kind of a person we are, how hard-working we can be by the way we yuraq/dance, and by the way we teach or learn in school. In school, working hard is recognized by what you have accomplished and how you have succeeded in sports and other activities.

How to teach pingnatuuyaraq:

Become aware of how well people engage in work and complete their projects. Relate this hard work to school work such as the cooks, janitors, secretaries, and bilingual teachers before yourselves. Always recognize others before you. In this way, you learn to know others for their work and you learn to become humble. Humbleness is a good value. Have students learn to clean up after themselves, not be lazy, and take on challenges. Endure what you do on land to not give up. Give your best performance in what you are assigned in.

CELLANGLUNI *(Self Awareness)*

I am aware of what I am feeling

- Describe how changing their interpretation of an event can alter how they feel about it
- Use self-reflection to make sure their emotions are in line with the truth of a situation
- Acknowledge an emotion and determine the appropriate time and place to safely digest it

Student Activity:

Discuss the idea of being pingnatuuyaraq. If you have not experienced how to work in the Yup'ik cultural way, make a list of things you have not done. For those who grew up in the ways of yuuyaraq feel good when they accomplish hard work even it was difficult and took a long time. Today, good feelings of accomplishment are not determined through hard work. Kids would rather play with games on iPhones and watch their favorite cartoons. How can you change the idea of becoming a hard-working person to accomplish what needs to be done?

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

- Find and enhance an affinity
- Identify the skills and credentials required to enter a particular profession and begin to prepare accordingly
- Show self-esteem based on accurate assessment of self

Student Activity:

From your list you created of the things you have not done in a cultural sense, pick one that you want to accomplish or to learn how to do in a hardworking way. You may want to work with an Elder or someone in the community. In this way, you will learn the meaning of hard work. Go and help an Elder.

I am aware of the support I have around me

- Activate community resources to help them achieve their goals
- Access safety networks for self and others
- Have constructive support systems in place that contributes to school and life success

Student Activity:

In this age group, it is time to plan for the future. You may want to stay home after high school, go on to higher education to acquire a degree, look for a job, or go to a trade school to gain skills in the type of job you would like to hold. Many times, there are those who do not go on to become someone. Some choose to do 'nothing.' This nothing type of living creates life problems with trying to live a good life. Discuss what are you going to choose to do after high school?

I am aware of and accept my responsibilities

- Realize the level of control they have over their own lives and act accordingly
- Take the role of a personally responsible citizen promoting the betterment of the community

Student Activity:

If you choose to stay in the village, what will you do to contribute to the lives of the community? Discuss this how you can accomplish a good life in the village.

ELDER WISDOM

Working hard makes one person succeed.

– Yurrliq Nita Rearden

PINIRCIRIYARAQ: *The process of learning how to be strong, physically, to be good, to be nice.*

We are taught in many steps to be strong. We practice this strength when our parents or a close relative passes away. Show respectfulness by not crying in public. You can cry when you first loose a parent, relative or a friend. You can go out on the tundra, in your own room, or together with your children to cry. But, you also build resilience by not crying in front of a crowd. We are told to be strong and that strong means refrain from crying too much. Other strength building is building muscle through the NYO activities. These ancestral skill building activities were to gain strength when you go out hunting and to handle the large mammals. But, also to walk long distances.

How to teach pinirciriyaraq:

Being compassionate when someone loses a pet, relative, or within a family. Showing condolences is one way to support the strength the person needs. Supporting the students through the physical practices in gym or NYO practices will enhance body building muscles. They need to know that you need good strong muscles to stay in on team in the NYO games. Start practicing as early as you can. You don't know where these games can lead to in your life. Discuss Nick Hanson from Unalakleet, Eskimo Ninja in American Ninja Warrior. He is a good example of pinirciriyaraq.

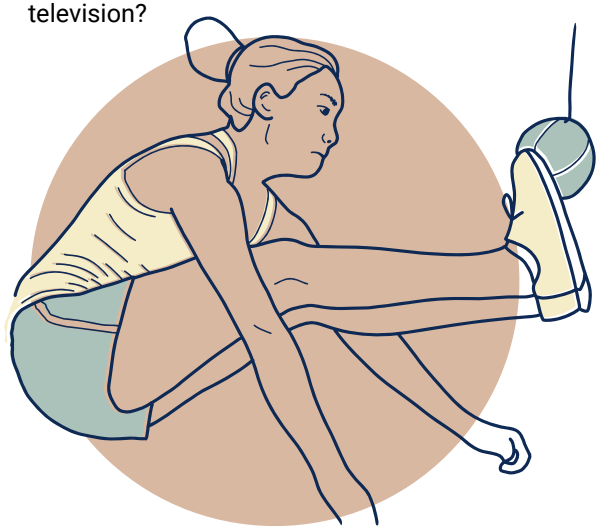
CELLANGLUNI *(Self Awareness)*

I am aware of what I am feeling

- Describe how changing their interpretation of an event can alter how they feel about it
- Use self-reflection to make sure their emotions are in line with the truth of a situation
- Acknowledge an emotion and determine the appropriate time and place to safely digest it

Student Activity:

Watch videos of Nick Hanson, Eskimo Ninja. How did he start building his strength to get strong in order for him to enter American Ninja Warrior contest on television?



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

- Find and enhance an affinity
- Identify the skills and credentials required to enter a particular profession and begin to prepare accordingly
- Show self-esteem based on accurate assessment of self

Student Activity:

Discuss ways to enhance your body building in the village and in the physical education (gym) classes. Explore which NYO games you would like to practice. Continuous practice helps you gain strength and skill to stay focused and gain endurance.

I am aware of the support I have around me

- Activate community resources to help them achieve their goals
- Access safety networks for self and others
- Have constructive support systems in place that contributes to school and life success

Student Activity:

How does the community support you in the NYO games? Does anyone help with fundraising activities? Do they come and watch you at the gym? Are there cheerleaders who encourage you when you compete? Are there signs to cheer you on anywhere in the school building?

I am aware of and accept my responsibilities

- Realize the level of control they have over their own lives and act accordingly
- Take the role of a personally responsible citizen promoting the betterment of the community

Student Activity:

Discuss what the responsibilities are to stay on NYO team. How often are the practices? What are the rules to stay on the team? Are the students involved in making decisions to help with the responsibilities for sports?

ELDER WISDOM

Subsistence food and edible plants are medicine and helps to build strong bodies. But, also our values are medicinal to us. They help us to heal and be aware of our actions.

– Yurrliq Nita Rearden

NAKERCECIYARAQ: *The process of learning how to aim, to be accurate, to go straight.*

In early childhood play at fish camp included pretend hunting games, swings, palkercetaaq (catching birds with pans), and lots of other outdoor play. We had playhouses for girls and lots of storytelling using a story knife. One game the boys learned was how to throw longer sticks with a nail at the end for a spear like game. They learned to aim at an object such as a gathered and tied grass imitating a seal. Darts are good practice for aiming. Catching live birds with a basin or a tub propped up with a stick teaches waiting time and aiming. The stick is tied to a long string or rope where you will hold the end away from the cage, hiding. Today NYO games are all about building aiming skills to accurately touch a ball or do the seal hop. All of these games help prepare a person to become a good hunter or a good house keeper.

How to teach nakerceciyaraq:

Building coordination and learning to aim are good skills for use later in life. Our bodies need practice to increase healthy ways of living. Safety is addressed in every NYO game to help students become accurate and aim for the best. Encourage them to join any of the NYO games to learn aiming. Also, dart games are great way to encourage learning to aim. Think of other games that will help students to broaden their aiming skills. This may eventually help them later in life to learn how to choose healthy ways of doing things.

ELLUANGCARLUNI *(Self Management)*

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

- Demonstrate reframing skills to promote resiliency and optimism
- Incorporate personal management skills on a daily basis and demonstrate effective emotional management as a way of being

Student Activity:

Play the game, "Pin the donkey's tail." You wear a blind fold and make sure you do not peak. Draw a donkey on a large chart paper without a tail. Or change the donkey to a moose cow without a tail. Make a tail out of gathered yarn or a chart paper tail, colored in brown. Students wear a blind fold and make sure they do not peak. Place a piece of tape to tail and try and connect it to the body of cow. Aim for where the tail would be. How did you do? When someone pinned on the right place, how did you feel?

I can act in an honest manner

- Show authenticity in their behaviors
- Act with a correlation between their words and their actions (walk the talk)

Student Activity:

Outdoor game: Using an atlatl and unhooked spear, play the aiming game. You will be taking turns to practice aiming. This is a good game for learning to aim well. The person who hits or is near a target wins the game. Continue to play until everyone has a chance to play. Assess yourself to learn to aim well in order to succeed.

I can make good decisions

- Apply decision-making skills to foster responsible social and work relations and to make healthy lifelong choices

Student Activity:

Practice NYO skills to become a good player. Aim for the best skills by continuous practice even if you think you can do it well already. Skills have to be practices to continue to become a better player.

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

- Set a post-secondary goal with action steps, timeframes, and criteria for evaluating achievement
- Demonstrate an understanding that goal setting promotes lifelong success

Student Activity:

Which NYO game are you going to be responsible for? Which subsistence hunting are you going to take responsibility for, catching rabbits or ptarmigan, snaring or trapping, hunting for seals, gathering berries, fishing with nets, or ice fishing, or gathering edible plants. What other things can you do to become a community citizen?

ELDER WISDOM

"Be kind and loving to your playmates. If you find yourself in a conflict with someone else today, walk away from them."

– Yurrliq Nita Rearden

ALERQUAGIYARAQ: *The process of learning how to advise, to command, to order to get things done.*

Elders train us to learn to advise from the very beginning of our childhood. In the family system, the older sister learns from the mother by staying close to her in giving directions to the younger siblings. The older brother learns from the father by staying close to the dad advising the younger siblings. The skills of learning to advise is practiced by playing games, or by pretending to take the mother or father's roles while playing. Sometimes, the parents give small guidance to have them practice. Once they become adults, the same skills are passed on to younger siblings and to cousins. Playing was very important in learning how to be a parent.

How to teach alerquagiyaraq:

Learning to advise younger people is of utmost importance in order to learn the skills of a leader. In this age level, it should be practiced in a loving and caring way and with empathy instead of in a demanding or scolding way. When a child is given advice with care, they listen. When they are given advice in a negative way they get hurt and will not listen. Advising takes practice and should be taught in a good mannerism. When Elders give advice through stories and examples with wise words and in parable style it is remembered for a long time. Spirituality helps us to believe our stories.

MURILKELLUNI *(Social Awareness)*

I care about the feelings and viewpoints of others

- Differentiate between the factual and emotional content of what a person says
- Express empathy towards others
- Value and learn from the perspectives of others

Student Activity:

Read a couple of Yup'ik stories and figure out the messages they are giving. For instance, The Hungry Giant, How the Crane Got Blue Eyes, Black Fish Story, Berry Magic, Eye of the Needle, or other stories from Martha Teeluk's books. What are the messages in these books? Discuss in class.

ELDER WISDOM

Tamiin caqamta alerquanarkukut. Everything we do needs advices.

– Yurrliq Nita Rearden

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

- Participate in activities that show they are agents for positive change within their community/world
- Analyze their responsibilities as involved citizens of a democratic society

Student Activity:

Read a book to a younger class. First, you need to set up a time with the teachers who are teaching at that level. Ask kindly for permission. Teach the children the moral values of the story. Talk to them about what can happen if they do not obey.

I care about and respect the individual differences of others

- Evaluate strategies for being respectful of others and opposing stereotyping and prejudice
- Evaluate how advocacy for the rights of others contributes to the common good
- Show sensitivity to the cultural setting they are in and a willingness to adapt as necessary

Student Activity:

Discuss as a class: What other ways can you become an adviser to others? One is being respectful. Talk about the other ways. Make a list to practice. It could be as simple as learning how to talk to them with a soft, clear and gentle voice.

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

- Recognize and respond to social cues in a manner that contributes to their life-long success

Student Activity:

Observe an Elder who can give advice. Invite them to the class. What did they say? How did they start, how did they give their introduction? Did they tell it in a story? Did they use examples? What else did they do? Did they give good advice? Why or why not?



UCURYUGYARAQ: *To be in awe, to be alarmed, and to honor someone.*

When someone catches a huge animal as a small child, accomplishes something huge without much direction and on their own, succeed in a manner of long-distance travel, or grows up to become a good human being with skills, knowledge, and responsibility, they are honored and usually we are surprised or in awe. Parents and Elders are quietly proud of them without saying a word. They do not speak about how proud they are but thank them for completing what they did with deepest gratitude. We are not to boast, so quiet ways of doing things is the best way. Being humble is good. Many Yup'ik Elders tell us the Ellam Yua, is the only person who we highly honor.

How to teach ucuryugyaraq:

Tell stories of how Elders are ucuryuk (honored) of the accomplishments of the young people. How do you do it humbly and quietly? Students need to hear this instead of saying things out loud for the sake of those who do not accomplish anything at all. We try to treat everyone the same so that no-one is left out. When a student finishes a grade with good citizenship, how can you quietly congratulate them so that others don't hear it especially ones who do not receive awards or prizes. Teach them how best to honor others.

QINUUNANI *(Social Management)*

I will interact well with others

- Use assertive communication to get their needs met without negatively impacting others
- Empower, encourage, and affirm themselves and others through their interactions

Student Activity:

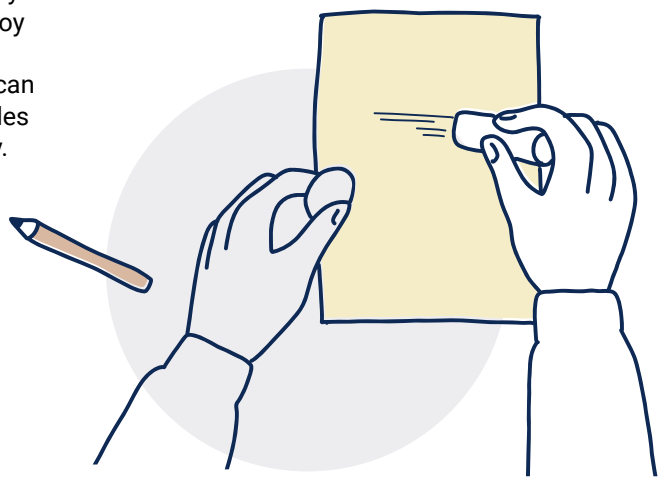
Discuss how Native and Non-Native ways can be the same or different in the sense of praising a successful person. This could be a tough situation if it has not been discussed before. Both sides may want to be right, but when we recognize that our ways are different, that is ok. We accept each other's ways and at the same time we discuss what things annoy us or hurts our feelings. When is it hurtful to one student or more? When is it not hurtful? Feelings can be discussed. How can it be done so that both sides are acknowledged? Everyone succeeds differently.

I will work on having constructive relationships

- Actively participate in a healthy support network of valued relationships
- Independently seek out relationships that support their development through life

Student Activity:

Find a student who succeeds in NYO. How are you going to ucuqek (be proud) of them in succeeding in their skill? Do you want to make a card, picture or find words to say it to them instead of "congratulations!" Congratulations does not translate to Yup'ik. Do this in a humble way and in a quiet manner. Consider words like "quyanaqvaa," or "quyana."



I will deal with interpersonal conflicts constructively

- Demonstrate an ability to co-exist in civility in the face of unresolved conflict
- Use prevention, management, and resolution skills to resolve interpersonal conflicts constructively
- Evaluate and reflect on their role in a conflict and utilize this information to better their behavior in future conflicts

Student Activity:

Changing our ways adapted or have adjusted to different ways of doing and looking back to our cultural ways can help us to regain how best to behave in the world. When this is understood, we find people who behave better in the world we live in. Following cultural values helps us be who we are, know how to act around other people, and how to see the world differently. Do you agree to this statement or not? Why or why not?

ELDER WISDOM

Even if you try to be like another culture, not of our own, we will not become that culture when you are a Yup'ik. We are who we are born of and cannot change it. Accepting of who are is the best approach.

– Yurrliq Nita Rearden

ILUNGURYARAQ: *The process of having fun and enjoying while doing what is being acted upon.*

At home subsistence activities and home chores are taught with enjoyment, having fun. When yuraq/dances are practiced, they are also done with enjoyment and fun. Gestures to the dance motions depict the stories of our lives, ways of doing things, signs of nature, and how we engage each other in our gentle way. But also, humor is involved. We laugh together because of our gestures or through the words that our drummers sing to us. The stories of the yuraq makes it interesting and enjoyable. When we attend sports, we go watch to enjoy the athletes. When athletes are performing, especially during NYO, they are to present themselves in a happy and enjoyable way to the audience. Their presentation of happiness and enjoyment shows how they are engaged and how much they have learned of the ancestral knowledge of the seal hunters on the ice, and where these games come from. It is one way to heal the heart.

How to teach ilunguryaraq:

When sports are introduced, it is done so with enjoyment and for healthy reasons. Athletes present themselves in a way to show that they enjoy what they were taught and how they can provide joy to others through their ability to do the games. It is with humbleness and pride. Because of their efforts, they are enjoyable to watch. They test their mental and physical strength, stamina, and their concentration.

QINUUNANI *(Social Management)*

I will interact well with others

- Use assertive communication to get their needs met without negatively impacting others
- Empower, encourage, and affirm themselves and others through their interactions

Student Activity:

Discuss the ways of NYO. Watch videos from YouTube to check on the athlete's concentration, stamina, and their mental and physical strength. Learn what these mean in the sport. It is similar to the cultural readiness for seal hunters. Discuss how they are similar.

ELDER WISDOM

Having fun is joyful. Making someone have fun is a gift. When you want to gift others, do it with skill and fun.

– Yurrliq Nita Rearden

I will work on having constructive relationships

- Actively participate in a healthy support network of valued relationships
- Independently seek out relationships that support their development through life

Student Activity:

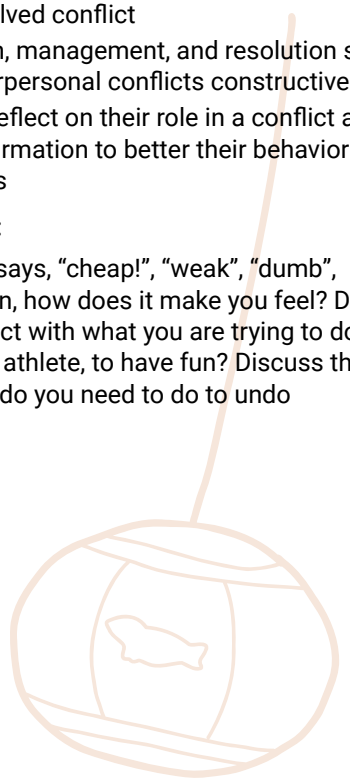
Understanding the comparison of a seal/whale hunter's preparation to Native Youth Olympics is a healthy process. Improving skills to become a better athlete is a great way to stay healthy. It is with valued skills that these things should be practiced. What are you wanting to practice to get better at? It does not need to be in all of the games but choosing one is good. They help to value leadership, respect, and sportsmanship. Work on one skill and maybe add another. Make it fun.

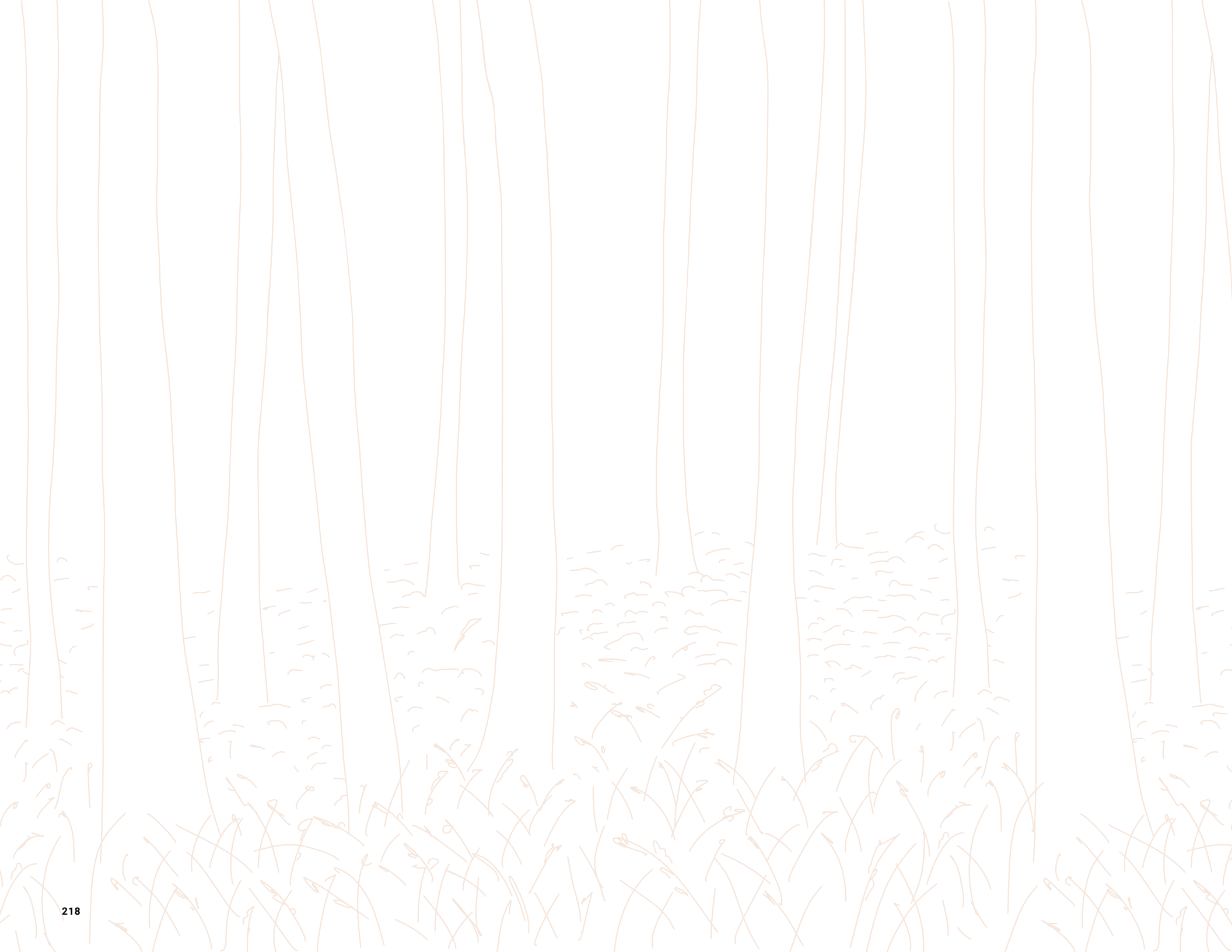
I will deal with interpersonal conflicts constructively

- Demonstrate an ability to co-exist in civility in the face of unresolved conflict
- Use prevention, management, and resolution skills to resolve interpersonal conflicts constructively
- Evaluate and reflect on their role in a conflict and utilize this information to better their behavior in future conflicts

Student Activity:

When someone says, "cheap!", "weak", "dumb", "crazy", and so on, how does it make you feel? Does this create conflict with what you are trying to do, to become a better athlete, to have fun? Discuss these things and what do you need to do to undo the conflict?





Curukaq

Unit 1 CELLANGLUNI — Self Awareness

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

Unit 2 ELLUANGCARLUNI – Self Management

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

Unit 3 MURILKELLUNI – Social Awareness

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

Unit 4 QINUUNANI – Social Management

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

UKVERYARAQ: *The process of believing to be successful.*

Staying connected with your loving family and kinships, doing subsistence activities, working hard in everything you do, and believing helps you succeed in life. Success is taught through the efforts of doing, thinking, trying out, and being aware of your strength and skills to acquire inner feelings of healthiness. Having positive thoughts can help you be successful in life. It comes with hard work and not giving up. Once you start setting goals and succeeding one at a time, it grows to bigger things to accomplish. Yuraq/dance helps us to succeed.

How to teach ukveryaraq:

Understanding our ancestral way of life in believing is helpful to become successful in today's world. Foundation in self-worth through the eyes of a true Elder helps a student succeed. Elder's stories of survival are very important to help us become successful people. Their words of wisdom are true to our lives. They know how nature and our environment takes care of us. Believing in their stories of what to do and not do is of utmost importance to do what is best for every one of us. Through their stories we can learn how we can succeed too. Yuraq is a form of believing in the stories told of a person's success. We learn of their characteristics and personalities that helped them succeed.

CELLANGLUNI *(Self Awareness)*

I am aware of what I am feeling

- Describe how changing their interpretation of an event can alter how they feel about it
- Use self-reflection to make sure their emotions are in line with the truth of a situation
- Acknowledge an emotion and determine the appropriate time and place to safely digest it

Student Activity:

Discuss how yuraq/your first dance made you feel? Did you feel like you succeeded as a nakalpiaq/hunter, berry picker, sewer, fish cutter, or something else that you did for the first time that allowed you to yuraq? If you have not yuraq, how do you feel now? If you yuraq, what emotions went through your mind when you stood in front of a large crowd and when you danced? Can these same feelings occur when you succeed in high school? Why or why not?

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

- Find and enhance an affinity
- Identify the skills and credentials required to enter a particular profession and begin to prepare accordingly
- Show self-esteem based on accurate assessment of self

Student Activity:

Yuraq is also a profession of learning to become a great dancer. You can go on to entertain an audience by learning how to yuraq with humor. The idea here is to yuraq hard for your iluraq/ilungaq/your teasing cousins that are watching you. You dance harder each time in order to lure your cousins to join you. Try this and see if it works.

I am aware of the support I have around me

- Activate community resources to help them achieve their goals
- Access safety networks for self and others
- Have constructive support systems in place that contributes to school and life success

Student Activity:

Appropriate regalia made by family or relatives helps us to achieve the goal of first dancer or dancing at curukaq. Find out who made your regalia. Are you prepared to learn how to make a qaspeq, headdresses, dance fans, and belts? Do you know the meaning of each regalia?

- Qaspeq is worn for the purpose of dressing to respect Ellam Yua. Supposed to cover most of our body.
- Headdresses are used for the purpose of respect by covering the head, like a scarf.
- Dance fans are for the purpose of who we belong to in our ancestor's emblems. Gloves are also used to help cover skin.
- Belts are worn to keep the evil spirits away

Interview your Elders on these meanings.

I am aware of and accept my responsibilities

- Realize the level of control they have over their own lives and act accordingly
- Take the role of a personally responsible citizen promoting the betterment of the community

Student Activity:

Have you learned the songs and yuraq that belonged to family members? Learning about them is very important so you know when you go to the hall. Traditionally, families danced to their songs. Others watched and requested an encore. Do you know the meaning of "pamyua?" Why do some people move their heads when they watch yuraq/dancers? What are your responsibilities at yuraq? Learn the protocol from your Elders how to properly act and what to do in the hall in order to take part at the dances. It's not just for fun but for respect to our ancestors, family members, visitors, animals, and nature that provide food and everything given to us.

ELDER WISDOM

"When knowledge of the yuraq is shared, it lives. We have happy songs that are shared so that they will stay around for a long time." – Andy Hunt, Kotlik

MUNANGNAQSARAQ: *The process of learning how to be skillful, to tend too, to work, and to babysit.*

Learning a skill begins at home. Parents teach their children how to sew, crochet, knit, mend nets, carve, cook, and do many chores that lead to becoming a skilled worker. When mistakes are made, it is a good sign, there is no scolding only encouragement to restart or keep going to complete a task. Mistakes are used to do better on the next project and to remember.

How to teach munangnaqsaraq:

Crafts are one way to teach how to become skilled. Arts are a unique way to help kids build their creativity, hand coordination, thinking, and mindfulness. When you are making cultural arts such as beading, sewing, craving, and so on, you can practice enhancing your skills to become an expert in the years ahead. Crafts such as grass baskets, qaspeq, fish traps, and sleds become treasures for grandparents or parents. Be patient when teaching a lesson.

CELLANGLUNI *(Self Awareness)*

I am aware of what I am feeling

- Describe how changing their interpretation of an event can alter how they feel about it
- Use self-reflection to make sure their emotions are in line with the truth of a situation
- Acknowledge an emotion and determine the appropriate time and place to safely digest it

Student Activity:

In class make a pair of beaver mittens or a malaggaiyaq (fur hat). In the shop make spears, harpoons, fish traps or uluaq (women's knife). While making these items, encourage them to complete their projects or express how well they are making their items.

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

- Find and enhance an affinity
- Identify the skills and credentials required to enter a particular profession and begin to prepare accordingly
- Show self-esteem based on accurate assessment of self

Student Activity:

Students seek out help from an Elder in the community on the project they are working on. The support group will help in their projects or add to other items. The experts will help them in the areas of learning other skills such as how to make a parka or qamguk/maklaq boots, or in mending nets. In these activities, constructive relationships are developed.

I am aware of the support I have around me

- Activate community resources to help them achieve their goals
- Access safety networks for self and others
- Have constructive support systems in place that contributes to school and life success

Student Activity:

Students who made their projects before Curukaq will save them for the event. They may want to keep their project. Discuss who will give their project to a community member and who will give their projects to a guest coming to the yuraq/dance ceremony. Discuss why we give our special gifts away? How did they feel when they resolved who the projects they made will go to?



I am aware of and accept my responsibilities

- Realize the level of control they have over their own lives and act accordingly
- Take the role of a personally responsible citizen promoting the betterment of the community

Student Activity:

Discuss the responsibilities they have to keep curukaq alive for the next generations? Why is it important? What are the skills they need to learn about cultural crafts that need to stay alive?

ELDER WISDOM

"Giving is very exciting and special. Gifts to others helps you to feel good about yourself because the items will be used. When Elders and other people receiving the gift, they will remember you because they are the ones who are feeling the generosity. Elders know, when a gift is given, it returns in a multitude of rewards. These rewards are considered in healthy living or receiving needed items. It may not happen to self but maybe to their family, relative or the community. There is a better life in the future to witness."

– Theresa Prince, Kotlik

NAKMIKIYARAQ: *The process of learning how to prepare an item, choose, or to favor a person to give something special to.*

Special gifts are usually presented to the relative of the first dancer or the namesakes kinship relative in their time of being alive. This style of giving is respectfulness and honors the deceased. We teach children not only to respect those who are present but also those who are deceased. Our deceased people are never forgotten. They live in the names they are named after to carry on in the characteristics they have and their personal ways of doing. So, therefore, special items they used to make or do, become special gifts for others to carry on the responsibilities they learned from their ancestors. The names do not have gender so therefore, next named is a special person.

How to teach nakmikiyaraq:

Creating gifts that the namesake, who they are named after, liked to do when they were alive will make them care and create special items. Learning about their namesake is important to learn and become self-aware. It also helps us correct the behavior of the child. When we understand and know what the namesakes liked to do in life, for instance love of berry picking, hunting, creating wooden boats, hard worker, skin sewer, parka maker, even collecting wood or sticks to build camp fires. Any observations other people made of the person in a child can help to correct their behavior in school. We say, "your namesake did not misbehave that way." Or "that is not the way (Yup'ik name) behaved." With that statement you will make the child think.

CELLANGLUNI *(Self Awareness)*

I am aware of what I am feeling

- Describe how changing their interpretation of an event can alter how they feel about it
- Use self-reflection to make sure their emotions are in line with the truth of a situation
- Acknowledge an emotion and determine the appropriate time and place to safely digest it

Student Activity:

Ask your parents who you were named after. Find out from them or your aunties and uncles who know of your Yup'ik name, what things your namesake did or liked to do? In school, discuss what your findings are. If you don't have a namesake how did you earn your Yup'ik name? Some people gain names by what they like to do or what they remind others of.

ELDER WISDOM

"Through our namesake we keep the deceased person continuously with us and we are reminded they are with us. It is a healing process to learn to respect those who are named after the person who has died. The names are reincarnated."

– Pauline Igvaq Hunt

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

- Find and enhance an affinity
- Identify the skills and credentials required to enter a particular profession and begin to prepare accordingly
- Show self-esteem based on accurate assessment of self

Student Activity:

Pencil Art: Create Self Portrait. Look in the mirror and copy exactly how you look. Trace yourself on an art paper with pencil. When you complete it, write a story of what your Yup'ik name did in their lives. What good things did they contribute to life? Will you be able to do the same things they did? You should be proud of who you were named after.

I am aware of the support I have around me

- Activate community resources to help them achieve their goals
- Access safety networks for self and others
- Have constructive support systems in place that contributes to school and life success

Student Activity:

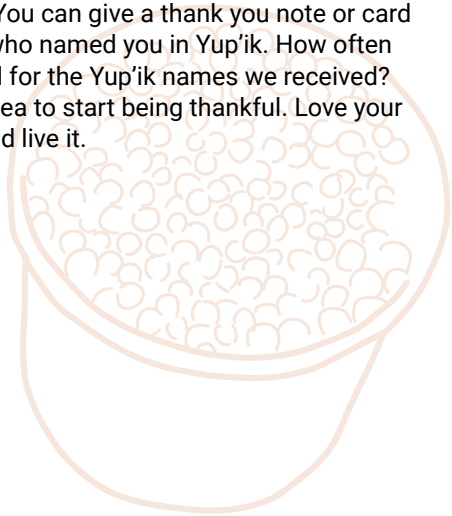
Make a special gift for a namesake you choose of your classmate without letting that person know. When you complete it, give it to them to show you care for their names.

I am aware of and accept my responsibilities

- Realize the level of control they have over their own lives and act accordingly
- Take the role of a personally responsible citizen promoting the betterment of the community

Student Activity:

Knowing who you are will help to build your personal responsibility. You can give a thank you note or card to the person who named you in Yup'ik. How often are we thankful for the Yup'ik names we received? What a great idea to start being thankful. Love your Yup'ik name and live it.



YURAM KANGIA: *The process of understanding the traditional yuraq/dance, purpose of it, and the protocols it holds.*

"From a long time past when they used masks in ceremony they called it agayuyaraq…They did wear masks. It was a way of praying so the animals would come when they hunted them" Paul John, Toksook Bay, Alaska. The masks used were made out of drift wood and represented animals of their area. It may be animals they were asking to catch. Yuraq/dance was a ceremonial type of dancing, asking and thanking. Because they told stories of the lives of our ancestors and of the people who still do subsistence ways, it is alive today, especially to celebrate the first catch.

How to teach yuram kangia:

The book: *Agayuliyararput/Our Way of Making Prayer Kegginaqut, Kangiit-llu/Yup'ik Masks and the Stories They Tell* is a good resource to use to understand the beginning of yuraq. It will help us to teach the meanings of yuraryaraq/way of dancing. Understanding mask making is a great way to present to students to learn of their cultures. Another book: *Yup'ik Elders at the Ethnologisches Museum Berlin* and *Yuungnaqpiallerput/The Way We Genuinely Live* by Ann Fienup-Riordan are good resources to teach about the origins of yuraq. It is vital students understand how yuraq was used and how it is alive today because it is about them.

ELLUANGCARLUNI *(Self Management)*

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

- Demonstrate reframing skills to promote resiliency and optimism
- Incorporate personal management skills on a daily basis and demonstrate effective emotional management as a way of being

Student Activity:

Interview Elders and to see they remember mask dances. There might be a few left that remember. How would you feel if you danced with a mask on? Research masks and find out what emotions they show. Make a list and also why are they sad, happy, angry, etc. and what are some of their stories?

I can act in an honest manner

- Show authenticity in their behaviors
- Act with a correlation between their words and their actions (walk the talk)

Student Activity:

Art: Origins of Yup'ik colors through masks, Yup'ik art kit. Get a hold of this art kit, if not ask someone where to get it from. Learn about the Yup'ik colors in this lesson. Discuss what they are and why they were used to paint on masks. What other items are the Yup'ik colors used for painting?

I can make good decisions

- Apply decision-making skills to foster responsible social and work relations and to make healthy lifelong choices

Student Activity:

Following the lesson on the mask making art kit, decide on the spirit mask. This is the beginning of the mask. Learn what the appendages are for? What is the meaning of the mask connections? Make a spirit mask.

ELDER WISDOM

"Tukerceciyaraq is a way of form of presentation in public, coming out ceremony. Kids are included. Children and men would present themselves in a short pualla/dance and girls or women would putu/dance."

– Johnny Thompson, St. Mary's Alaska

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

- Set a post -secondary goal with action steps, timeframes, and criteria for evaluating achievement
- Demonstrate an understanding that goal setting promotes lifelong success

Student Activity:

Next create the animal mask in the art kit. Then the human mask. First, discuss the meanings of these masks and how they are connected? By doing this art activity with masks you will understand how our ancestors created wooden masks, how they were used, and why they were burned after each ceremony. Today, we see them as decorations. They are not used in the ceremony of curukaq or other yuraq ceremonies. Understanding your cultural ways helps you to set long term goals in decision making. Would you like to become a mask artist? Discuss.

ATERPAGTURIYARAQ: *The process of ability to mention by name or to address someone by their real Yup'ik name.*

Acknowledging a family member in their Yup'ik name or using kinship terms shows most respectful relationships through love and care of one another. It really makes you feel like you belong to them. Calling your own daughter/panik and son/qetunraq, alqaq/older sister, anngaq/older brother, nurr'aq/niece, nenauq/son-in-law, ukuraq/daughter-in-law, etc. makes that person feel like a member of the family, respected, and cared for. The family chart has more names to address a member. It used to be practiced in all family groups. Bringing back the relationship terms on how to address related members will engage and show love, care, kindness, appreciation, compassion, and honor. Learning how to address your cross cousin is an important part of yuraq/dance. You learn to tease in a healthy way to your iluraq and ilungaq.

How to teach aterpagturiyaraq:

Learning how to address one another without making fun of each other will be a start. Iluraq is male cross cousin and only could be used by males. Ilungaq is female cross cousin and only could be used by females. When you learn the rules of addressing by relative terms, it helps to show you care about that person, you love that person, and you will be kind to that person. These terms can be used in the Yup'ik classes and also in the school. Kinship terms addresses lots of care and love. Using them will show understanding and respect. Use Yup'ik names in class.

ELLUANGCARLUNI
(Self Management)

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

- Demonstrate reframing skills to promote resiliency and optimism
- Incorporate personal management skills on a daily basis and demonstrate effective emotional management as a way of being

Student Activity:

First learn how to tease your cross cousins in a healthy way. Then, practice in class with guidance from your Yup'ik teacher. There are different ways to tease. One is by words that are safe and silly. Another is by challenging in a yuraq/dance making silly motions. Discuss these and practice how to tease in a healthy way. Have fun doing it and not getting annoyed, angry, or embarrassed.

I can act in an honest manner

- Show authenticity in their behaviors
- Act with a correlation between their words and their actions (walk the talk)

Student Activity:

Using Yup'ik names, or first make a list of Yup'ik names you can think of or create them, just for fun. Then, learn how to name a person by sprinkling water over them and using the name given. It used to be a good practice of giving names to babies so that they will not get sick. Learn how and do it right. Try this with your classmates in a proper manner. Have you experienced this? Talk about how it felt. You might want to add how this person acted with good words, like, "you were a good hunter, a good berry picker, etc."

I can make good decisions

- Apply decision-making skills to foster responsible social and work relations and to make healthy lifelong choices

Student Activity:

When a new child is born, are you ready to come up with a Yup'ik name for that child especially with one who had passed on, a relative, a friend, or someone you know from other places? Can you decide on which names to carry on? Discuss this so that you will be ready to take the responsible role in your Yup'ik way of doing and living.

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

- Set a post -secondary goal with action steps, timeframes, and criteria for evaluating achievement
- Demonstrate an understanding that goal setting promotes lifelong success

Student Activity:

Discuss ways of naming a person at the beginning of the yuraq/dance festival. How do parents or grandparents introduce the young child for their first dance. Some are: "this person has been gone or lived in another village, and came back to show us their yuraq/dance", "this ____ came back to yuraq for you", "___practiced a long time, and finally is ready to yuraq for you" and so on. Make a little speech of how you would introduce your own child using their Yup'ik names, then practice in class. You will get comfortable doing it.

ELDER WISDOM

Yugtun at'put pipiugut. Our Yup'ik names are true names.
– Yurrliq NIta Rearden

UITANQEGCIYARAQ: *The process of learning how to make a person/visitor feel comfortable in homes.*

Usually before guests arrive for curukaq, families prepare their homes; cleaning, laundry done, bedding washed and ready, baking, making akutaq, getting enough ice water, cooking extra meals, and getting the maqi/steam houses ready with enough wood to burn and water to steam and wash with. In this way when the guests arrive, families could visit and enjoy one another especially if they had not seen each other for a long time. You make sure your homes are welcoming and that while they are in your home, they do not lack anything. When they need something, you present it to them without lending it, borrowing it, or even selling it. These things do not go on. At curukaq, there are no craft sales like we see in the city gatherings such as AFN and Camai Festival. It's totally different in the villages for the ceremonial dances/yuraq gathering. Usually there are two villages who are rival dance groups to meet but other visitors are invited as well. No invitation is required.

How to teach uitanqegciyaraq:

How welcoming are the school buildings and classrooms? We can start from there. Do the classrooms have a small area for visitors to sit? If not, why not place a comfortable and special chair for the Elder or visitors. Maybe a small table with a cup and water, snack, and even a welcome sign and flowers. Make it special only for the guests. You can add photos or student art that are appreciated to look at. How about a story or a poem for the guests to read?

ELLUANGCARLUNI *(Self Management)*

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

- Demonstrate reframing skills to promote resiliency and optimism
- Incorporate personal management skills on a daily basis and demonstrate effective emotional management as a way of being

Student Activity:

Discuss with the students how to make your school a welcoming place for the community members and parents. At the lunch area, are you able to place a special chair, small table, or anything to indicate how welcome your parents or community member can be? Work on this solution.

I can act in an honest manner

- Show authenticity in their behaviors
- Act with a correlation between their words and their actions (walk the talk)

Student Activity:

When you have a guest or Elder come to your class, what is the behavior you are to do? Discuss with your teacher how best to behave. What is your job for welcoming an elder? Do you meet them at the door and hold their hand or gesture to come in? Do you offer them a seat? Do you offer them water? How do you talk to them? Is the class quiet?

I can make good decisions

- Apply decision-making skills to foster responsible social and work relations and to make healthy lifelong choices

Student Activity:

When you visit other villages, what behavior are you to perform? Discuss this thought and come up with good decision making and live with them. What can you do to change other students who do not follow the rules? In this age level, you have become the responsible person that the lower grades look up to you. What can you do to help the younger ages when there is a need to correct their behavior? Are you ready to take actions?

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

- Set a post -secondary goal with action steps, timeframes, and criteria for evaluating achievement
- Demonstrate an understanding that goal setting promotes lifelong success

Student Activity:

Learning to be kind with your guests is truly a good way that will stick to you in your life. When is it dangerous in being kind or generous to people? Our world is different. Villages have changed. They have grown and many do not know how to act in other villages or within their own. What has happened to our kindness? Discuss safety and how to work on it.

ELDER WISDOM

"When a stranger comes to your village you welcome them to your home. You feed them. You clothe them. You give them what they need." This has changed since we now have strangers coming to our areas. Now, we have to watch ourselves. Our kindness still can take place in a safe environment. We are advised to watch out for unsafe people. It hurts to see that happen."

– Yurrliq Nita Rearden

CIKIRYUNQEGCARAQ: *The act of giving and sharing without being stingy, selfish, and without shame.*

The lesson here is to learn to give without being selfish or stingy. When someone is hungry you feed them. If someone lacks anything and needs it, you give it to them without asking for pay or payback. Everything placed on earth has awareness and spirit and that there is always reward for gratitude.

How to teach cikiryunqegcaraq:

Make a traditional craft with new materials and give it to the first dancers supply list that may be related to you or someone new to you. Cook a meal and find someone in the village who does not cook and present it to them. This person could be a widow, widower, alone, or does not have another person to help them out whether they are young or old. In this way, you will learn how to give and become observant of those who are in need.

MURILKELLUNI *(Social Awareness)*

I care about the feelings and viewpoints of others

- Differentiate between the factual and emotional content of what a person says
- Express empathy towards others
- Value and learn from the perspectives of others

Student Activity:

Get your materials to make a traditional craft for the curukaq donation. Help the first dancer who may not have much to give away. You will do the research of who that may be or talk with your bilingual teacher to find out who that may be. Remember when you are sewing or creating a gift item, others may comment on your work. In this way, you learn to face the feelings of others as well as yours. Be kind especially to those who need it to encourage them to sew well. Watch your words.

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

- Participate in activities that show they are agents for positive change within their community/world
- Analyze their responsibilities as involved citizens of a democratic society

Student Activity:

If you are not done with your project, how about donating something you bought or caught in your hunting. Food donations are also needed for curukaq. It has to be subsistence or store-bought item such as paper towels, tissue, dried soups, canned items or clothing.

I care about and respect the individual differences of others

- Evaluate strategies for being respectful of others and opposing stereotyping and prejudice
- Evaluate how advocacy for the rights of others contributes to the common good
- Show sensitivity to the cultural setting they are in and a willingness to adapt as necessary

Student Activity:

At the hall watch how families give out items for the first dancers. This is a good lesson of cikiryunqegcaraq. When we observe how well a family gives, it also makes us want to give. Write a story of what you observed to share in class. How are gifts distributed? There is a way of who gets what and when a first dancer yuraq. Find out about the protocols.

ELDER WISDOM

The more you give, the more you will receive. Generosity comes back in an abundance.

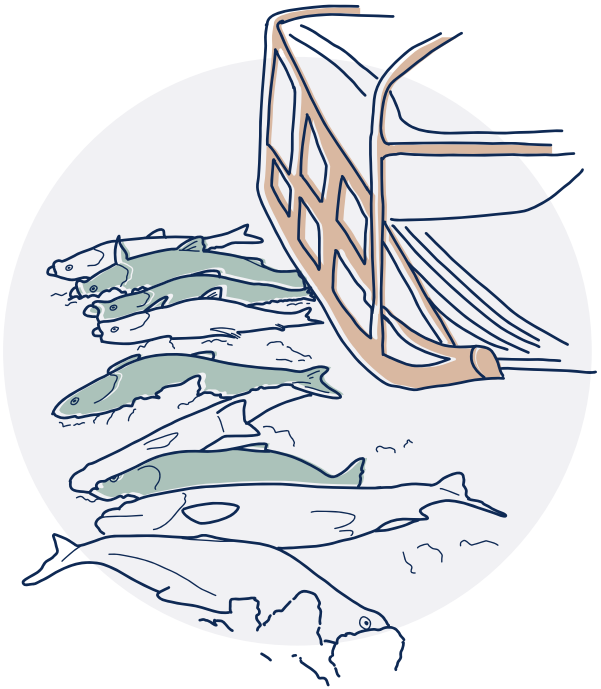
– Yurrliq Nita Rearden

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

- Recognize and respond to social cues in a manner that contributes to their life-long success

Student Activity:

Observe those who receive gifts. How do they respond and accept the gifts? What type of gifts are presented to Elders, relatives, and other visitors? Does everyone get gifts at the curukaq or only one family? What does it mean to give?



KENKANIIRYARAQ: *The process of learning to gain extra compassion for others.*

Our grandparents and parents cooed their children to show extra love. Cooing was also addressed to other children in the villages whether they were related or not. It starts off with something a child is observed doing or saying. It is not made "fun" of but to show care and love. It is like praising a child. It is part of basically raising a healthy person who develops a sense of belonging. It even carries on to adulthood especially when two finally see each other.

How to teach kenkaniiryaraq:

Watch and observe carefully what each student does. You can add to the praise by addressing what they do with a "coo." It would be like cheering. Cheerleaders develop noises that encourage a team. Cooing is sort of like that. Learning to make those noises are extremely honoring as well as singing to them. Songs can be developed to show extra love and compassion. Sometimes good humor is included in cooing. You will always be remembered!

MURILKELLUNI *(Social Awareness)*

I care about the feelings and viewpoints of others

- Differentiate between the factual and emotional content of what a person says
- Express empathy towards others
- Value and learn from the perspectives of others

Student Activity:

Have you been cooed? Discuss the feelings you have when someone addressed you by your Yup'ik name, inqiyaraq/cooing, or using other ways to show love to you? If you have an inqun/cooing name, you can write it down. If you don't know, find out from your parents. In some instances, cooing is not practiced. It is a way of showing compassion for kids.

ELDER WISDOM

Be kind to your guests with compassionate.

– Yurrliq Nita Rearden

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

- Participate in activities that show they are agents for positive change within their community/world
- Analyze their responsibilities as involved citizens of a democratic society

Student Activity:

Make posters to show how you can increase good citizenship in the community. Show them how you are part of the community and you care. Post them in different places such as post office, clinic, Tribal Office, stores, or in community hall.

I care about and respect the individual differences of others

- Evaluate strategies for being respectful of others and opposing stereotyping and prejudice
- Evaluate how advocacy for the rights of others contributes to the common good
- Show sensitivity to the cultural setting they are in and a willingness to adapt as necessary

Student Activity:

Make posters for visitors to show how welcomed they are to the village. On these posters include how to act in another village. Be it, helping an Elder, making maqi house ready with wood and water, getting ice for drinking, bring food to the community hall, respecting visitors, etc. Think of others not mentioned. Hang the posters in the hall for visitors to see.

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

- Recognize and respond to social cues in a manner that contributes to their life-long success

Student Activity:

Welcoming signs are made for guests in the hall. How about making posters of the protocol of yuraq/dance behaviors. Discuss with your bilingual teachers what these are: While you dance, you…, what attire to wear, pick up trash, how to sit still, etc. Be the wise person to carry on the protocols at the hall. Post at the hall. Visitors will read them.

QINUICARAQ: *The process of learning to how to be quiet, calm, and ease in living, behaving, and healthy choices.*

Frank Andrew, Elder, "People lived in harmony and peace when instructions were thoroughly followed by people back in those days." In this statement he meant how to be qinuiteq/quiet and calm. When you visit homes or other villages, you did not follow other people's wrong doing. There are warnings that need to be known for everyone so hazardous situations will not occur. Bullying, drugs and alcohol, gossiping, and accusing others are opposites of qinuitcaraq/avoiding to behave and make healthy choices. Taking back the process of learning how to stay away from such behavior will help us in the future when you are faced with bigger unhealthy living.

How to teach qinuicaraq:

Learning how to stay quiet when a student argues with another is one way to practice. Avoiding fights and bullying are another way that are often reported in school. These behaviors happen in most schools. They do have to be handled individually. Students need to learn not to gossip to others. Students way of helping would include choices of best behaviors and being great listeners and staying calm. It is hard to practice but they can do it since they had ancestors who followed the rules well. Following rules helps to become a good person.

MURILKELLUNI *(Social Awareness)*

I care about the feelings and viewpoints of others

- Differentiate between the factual and emotional content of what a person says
- Express empathy towards others
- Value and learn from the perspectives of others

Student Activity:

Discuss the problems in the villages: this can include gossiping, fighting, arguing, drugs and alcohol (how these things contribute to fights, arguments, unhealthy choices) and other things that causes a village to not be a quiet town. Villages used to be pretty, quiet, and safe. But not anymore. Do these things help the villages? What can you propose to Tribal Council to have a quieter and safer village?

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

- Participate in activities that show they are agents for positive change within their community/world
- Analyze their responsibilities as involved citizens of a democratic society

Student Activity:

During Curukaq time, what are things you need to discuss in school that you can do to volunteer to help keep your village quiet and safe for your visitors? Write a proposal to your Village Tribal Office. Include how you want to help. In this way, it becomes everyone's responsibility.

I care about and respect the individual differences of others

- Evaluate strategies for being respectful of others and opposing stereotyping and prejudice
- Evaluate how advocacy for the rights of others contributes to the common good
- Show sensitivity to the cultural setting they are in and a willingness to adapt as necessary

Student Activity:

When you cross into other people's comments or unnecessary behavior, what are you going to do to stop it? Discuss things you can say and write them down. Practice in case you run into some when you have visitors in your village.

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

- Recognize and respond to social cues in a manner that contributes to their life-long success

Student Activity:

At the hall while the Curukaq is going on, observe how you are perceived as well as how you perceive others. Make a note, and follow the rules of best behaviors. Did you remember the rules for having visitors? What are they? If you don't have them, invent some and list on a poster to post at the hall.

ELDER WISDOM

Living in harmony and peace is by following instructions that are taught by the Elders.

– Frank Andrew

QUYAVKARIYARAQ: *The process of learning how to be thankful for items, hunting, receiving, environment, weather, land, what little they have or what other things they can get.*

In our yuuyuaraq style, we have special times for when and what we are thankful for. One is at ceremonial called, *nerellguciryaraq.* It is when you invite a special friend or someone to eat with you for enjoyment in thankfulness for food given at the table, especially when the food is fresh. Food shared when it is fresh is the best way to be thankful for at the arrival of each new season. When an Elder goes berry picking, for instance, Theresa Nanirquksuaraq Kameroff used to be so thankful after she goes out blackberry picking using her wooden bucket. Once it was full, she would raise her arms up singing and dancing in thanksgiving for filling it up. She never skipped that special occasion. Another time of thankfulness is when an animal enters our home. Women used to clean their homes while their husbands were out hunting in order to be ready and be thankful when the animal arrives. These special ways were practiced to follow alerquutet so that we will have them come back again.

How to teach quyavkariyaraq:

Although traditional practices are not part of the schooling, they can be adapted in some way. When advice is incorporated in schools, it makes the students become obedient of the school rules. Watch carefully how the community members are thankful at the curukaq/potlatch time. Gaining the knowledge of how they use ways of thankfulness can be used in school system. How often do we ask our students to be thankful for learning, for a safe place to be, for food, for the place to exercise, for teachers, for people who care?

QINUUNANI *(Social Management)*

I will interact well with others

- Use assertive communication to get their needs met without negatively impacting others
- Empower, encourage, and affirm themselves and others through their interactions

Student Activity:

Research: Interview parents, grandparents, or Elders about how the food tastes when you are eating with a friend or another person? Ask how to practice when the animal comes to their homes in thanksgiving. What are the words they use to be thankful for? What are other things we are to be thankful for?

I will work on having constructive relationships

- Actively participate in a healthy support network of valued relationships
- Independently seek out relationships that support their development through life

Student Activity:

After your research questionnaire is resolved, write a documentary story. You will be writing all the things you learned from your interview on how to thank, be thankful for, and what other things you learned. One thing might be how Yup'ik people used to practice being thankful in a yuraq/dance style. If yuraq was a form of offering, then, it must have been a way of thankfulness. Find out about this with Elders. Should we learn to practice it again so that it has spiritual meaning or it means more to you?

I will deal with interpersonal conflicts constructively

- Demonstrate an ability to co-exist in civility in the face of unresolved conflict
- Use prevention, management, and resolution skills to resolve interpersonal conflicts constructively
- Evaluate and reflect on their role in a conflict and utilize this information to better their behavior in future conflicts

Student Activity:

Our ways of doing changed when missionaries came to our lives. Interview your Elders of different beliefs and find out what changes they experienced. What are the conflicts that resulted from these changes? How about discussing when parents were told to send their own children to boarding home schools. Were they thankful when schools allowed the children to leave home? What conflicts did they face? Discuss this with thoughts on solutions how to be wise and what wisdom is needed for history not to repeat.

ELDER WISDOM

I talk to you because I love you: *"There are many Elders here because they want you young people to improve your lives. Our Elders have come here because they cannot discipline you about these things individually. If one Elder tries to accomplish this task alone, he will get tired."*

– Tim Meyers

QANERKIURYARAQ: *The ability to make a speech at a gathering.*

At the gathering of the curukaq, a welcome address is delivered by the leader or the chief of the community. Then, a thankfulness is pronounced by the priest or deacon of the village asked by the leader of the drummers. Next is the speech by village cop for the safety of the guests and the whole village. They also provide phone numbers in case there are emergency or need if something happens. These speeches are short and to the point. Once this is done, the yuraq leader announces the safety of the building, where the bathrooms are, and expressed to everyone how our ancestors will be watching us or be with us while we are having a great time. It is important also to recognize those who have departed most recently. It is to honor all of them. At times it is very emotional but it is also very gratifying to know we are not alone while we are to enjoy one another through the dances. Lastly, the first family group dancers are announced to get ready to present their first dancer. What an organized and a great way to begin the evening. If I have forgotten, please add to this story. This is usually the last words we hear too. Let's enjoy one another and if you want to, yuraq with us.

How to teach qanerkiuryaraq:

At the school, we can assign students pretend roles. One could pretend be a chief of the village to make announcements. Another could be the deacon to say the thankfulness. Then, choose someone to act out as a village public safety or VPO. Create speeches of their duties. Another might be a health aide for emergency announcement and phone numbers to call. Lastly there could be family members who are going to introduce their first dancers. All of these need to be practiced first before they are comfortable doing them at the community events. It is a good practice to write out their speeches. Taking turns saying their speeches will help them get comfortable in speaking.

QINUUNANI *(Social Management)*

I will interact well with others

- Use assertive communication to get their needs met without negatively impacting others
- Empower, encourage, and affirm themselves and others through their interactions

Student Activity:

Discuss which speech you would choose to write out on your own. Chief, leader, health aid, VPSO, priest or deacon, parent, or head of the family member who is introducing a new dancer. You can add others if you think of someone not mentioned. Write your speech out. Read them, help others to make their speeches clear and precise.

I will work on having constructive relationships

- Actively participate in a healthy support network of valued relationships
- Independently seek out relationships that support their development through life

Student Activity:

Now that you practiced making a speech for curukaq, you can make other speeches for class. It might be learning how to write poetry or some other writing assigned to you. It could be interpretative writing, descriptive, informative, persuasive, expository, or narrative stories. These are types of writing. You can talk to your Language Arts teachers on what the content could be in order to begin your writing. Do your best because you are going to make a speech out of them. It not reading your paper, it's talking. You can refer to your cultural knowledge to write about them. Have fun doing so.

I will deal with interpersonal conflicts constructively

- Demonstrate an ability to co-exist in civility in the face of unresolved conflict
- Use prevention, management, and resolution skills to resolve interpersonal conflicts constructively
- Evaluate and reflect on their role in a conflict and utilize this information to better their behavior in future conflicts

Student Activity:

Practice speaking well in a student crowd. Students need to learn how to criticize a writer in a healthy way. Ask your teachers how best to be good listeners, making suggestions, and ways to change the conflict if encountered. Discuss these ways to make your learning better and what things you will face if you decide to go on to further education. Learning how to deal with conflict is good and now is the time to practice.

ELDER WISDOM

Practice Umyugiuryaraq is following one's mind, both thoughts and desires. We possess two minds or ways of thinking. The first is following the qanruyutet/alerqutet and the other is following one's own personal wants and desires such as being lazy, envy, stingy, and conceit. These often go against the rules we were raised by. Think on this to correct the behavior and follow qanruyutet.

– Yurrliq Nita Rearden

PIRPAKIYARAQ: *The process of learning how to cherish, to hold in high regard, to appraise highly, to look up to, to consider important and value highly.*

People in our lives such as grandparents, uncles, and aunties who raised us become people who we highly regard. It used to be one was taught life skills the first six years of life, this was when you became aware of life and how things worked. Their teachings were on how to think and resolve your situations and were done through examples of unconditional love, care, compassion, and modeling how to be a true human being, real Yup'ik. As children we do not understand any of the teachings but we remembered them because they taught through modeling and examples in stories. It was later in life when we acknowledged what they taught through qanruyutet/alerquutet/piciryarat that they were true. We understood them. We pirpakeq/cherish their teachings.

How to teach pirpakiyaraq:

Parents are first teachers so we honor them very well. Grandparents help to bring our children to become real human beings. Using the examples of teachings of qanruyutet/alerquutet/piciryarat and of their wise advice and wisdom should help us to be better teachers and students in school. Here we may be talking about place-based education. You use the knowledge that the students bring into the classroom to connect to the western content areas of study. For instance, we can learn how to help the students cherish the curukaq/dance ceremony through the arts. Teach them how important is to keep their culture alive throughout many generations. Learning to respect their own culture is a lesson.

QINUUNANI *(Social Management)*

I will interact well with others

- Use assertive communication to get their needs met without negatively impacting others
- Empower, encourage, and affirm themselves and others through their interactions

Student Activity:

Discuss how best to enjoy curukaq/yuraq time. How do you learn to behave at the hall? When your friends dance, how do you encourage them to dance harder? When is the appropriate time to join? Do you even understand the motions? What is the motion for the sun, traveling by snow machine, kayak, boat, airplane, berry picking, hunting with a gun or spear, and so on. Make up gestures to the motions to a song and learn what they can mean. Practice them in class.

ELDER WISDOM

"A child who can listen can change."

– Frank Andrew

I will work on having constructive relationships

- Actively participate in a healthy support network of valued relationships
- Independently seek out relationships that support their development through life

Student Activity:

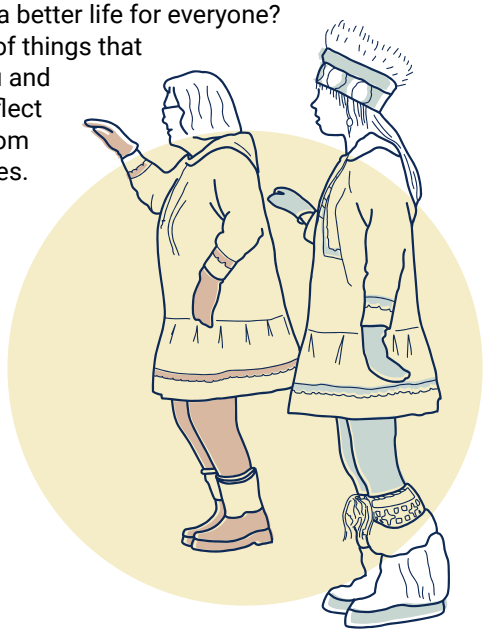
Discuss who you cherish as a dancer. Is it the person who is silly? Is it the person who dances with grace? Is it the person who dances with lots of energy? Is it the person who slowly moves and looks at the person in front? Is it the person who looks around and chews gum? Is it the person who wears beautiful attire? Is it the person who leads the dance? Is it the person who is singing the song? Is the person who is following the dancers with head bobbing? Is it the person who is sitting next to you?

I will deal with interpersonal conflicts constructively

- Demonstrate an ability to co-exist in civility in the face of unresolved conflict
- Use prevention, management, and resolution skills to resolve interpersonal conflicts constructively
- Evaluate and reflect on their role in a conflict and utilize this information to better their behavior in future conflicts

Student Activity:

Sometimes there is a conflict of cherishing a person of your choice that either your parents, relatives, or others who may not agree with you. Discuss this matter. How would you handle the situation? How can you resolve it when others don't agree with a person of your choice? What is it that you and others need to do to make a better life for everyone? Make a list of things that will help you and others to reflect on. Learn from your mistakes.



PICIRKIURIYARAQ: *The process of learning how to advice in a mannerism, habit, traditional way, and pleasantly.*

We do not always remember what we are taught at the moment but when we come across the situation we remember what we were instructed. Frank Andrew, Kwillingnok Elder, says that if we listen attentively, we will remember the teachings when we see the people around us that have taught us to do things. He mentioned that we remember by the person who uses what they taught. It takes a person to acquire keen listening to be aware through the instructions.

How to teach picirkiuriyaraq:

Learn to give advice in a Yup'ik way as Frank described. First lesson is to become a listener. How is it done? Practice listening by paying attention to the person who is speaking. One way is to look at their mouth instead of making eye contact. It is harder for a Yup'ik person to listen with eye contact. A Yup'ik person looks down at the floor while listening attentively. Tell a story and practice this process. Have the students repeat the story to check on their listening skills. These practices help us to become attentive listeners. A descriptive story will enhance listening skills.

QINUUNANI *(Social Management)*

I will interact well with others

- Use assertive communication to get their needs met without negatively impacting others
- Empower, encourage, and affirm themselves and others through their interactions

Student Activity:

Write a descriptive short story with interesting characters. After it is completed, tell the story without reading it. Practice until you are expert story teller.



I will work on having constructive relationships

- Actively participate in a healthy support network of valued relationships
- Independently seek out relationships that support their development through life

Student Activity:

Work on your storytelling. Next go to the younger classes to tell your story. What advice are you going to tell the students to listen? Why is listening important? After you tell your story, come up with questions that will allow where it took place, what the scenery was, and who are the characters? Check on the comprehension of the story. What did your story teach or what was the value of your story?

ELDER WISDOM

"This day I want you to be a loving person."

– John Phillip

I will deal with interpersonal conflicts constructively

- Demonstrate an ability to co-exist in civility in the face of unresolved conflict
- Use prevention, management, and resolution skills to resolve interpersonal conflicts constructively
- Evaluate and reflect on their role in a conflict and utilize this information to better their behavior in future conflicts

Student Activity:

When you told your story to the younger grades, did you come across what you need to improve on? Rewrite your story with increased characters, better scenery, or more descriptions. Then, tell it to your student partner to help you improve your story. The more things we add the better storyteller we become. What is your advice from your story?

ILUNGURYARAQ: *The process of learning how to have fun and enjoy while doing what is being acted upon.*

At home subsistence activities and home chores are taught with enjoyment, having fun. When yuraq/dances are practiced, they are also done with enjoyment and fun. Gestures to the dance motions depict the stories of our lives, ways of doing things, signs of nature, and how we engage each other in our gentle way. But also, humor is involved. We laugh together because of our gestures or through the words that our drummers sing to us. The stories of the yuraq makes it interesting and enjoyable. When songs are made for a first dancer, they are made imitating the characteristic of the person or the child. Each person is observed for the things they like to do or have done in the past. The songs then are created with that thought to match the person and it becomes that person's song and dance. Sometimes the songs and dances are the family song and dance carried on and handed down. It is good for the soul and the family groups. It is one way to heal the heart and everyone for the loss of that person.

How to teach ilunguryaraq:

Songs are carried on by the bilingual teachers who know them. Some are recorded in a video and can be found on line through YouTube. Boys are taught to become drummers and girls will dance behind the boy/man dancer in front. There are protocols of yuraq/dance that can be taught. It is to honor the Ellam Yua, when these songs are danced. Girls need to wear qaspeq and gloves for practice. Boys drum and are not required to wear qaspeq but when they are at curukaq event, then it is nice to see them in the men's qaspeq. They are to learn the songs; first comes the chorus, then verse, chorus, 2nd verse, and chorus again. The chorus can be repeated when audience requests to repeat (pamyua) is shouted out by the audience. When a song and dance is enjoyed, "pamyua" is shouted out in order to repeat the song and dance. The song and dance continue until there are no more requests by the audience.

QINUUNANI *(Social Management)*

I will interact well with others

- Use assertive communication to get their needs met without negatively impacting others
- Empower, encourage, and affirm themselves and others through their interactions

Student Activity:

Create a song with your bilingual teacher. The first part of your song is the chorus. This is the fun part of the dance because it is repeated each time before the verse. Your bilingual teacher will help you to write it in Yup'ik. Think fun and silly. Cooperate on discussing and writing it. Then, write the verses. It is something you want to tell it like a story. What are the gestures to go with your song?

ELDER WISDOM

"When you enjoy the song and dance, you can let other people use your song and dance too in their villages. It is a good way to keep your yuraq alive."

– Andy Hunt, Kotlik

I will work on having constructive relationships

- Actively participate in a healthy support network of valued relationships
- Independently seek out relationships that support their development through life

Student Activity:

Practice singing the created song. What did you value in your song writing? Is it a hunting song, a subsistence song, or something else? What made you choose this song to sing? Who are going to be your drummers and singers? Who is going to lead the dance, usually a boy/man? Girls/women follow behind. Why is this the right way?

I will deal with interpersonal conflicts constructively

- Demonstrate an ability to co-exist in civility in the face of unresolved conflict
- Use prevention, management, and resolution skills to resolve interpersonal conflicts constructively
- Evaluate and reflect on their role in a conflict and utilize this information to better their behavior in future conflicts

Student Activity:

When you practiced singing, did you run into disagreements? How did you resolve who is going to be your drummers? Is the song complete with chorus and verses? How many verses did you end up with? Were there any conflicts in writing the song? How did you resolve any conflicts?

How did you evaluate your song and dance? Is it with how well the audience enjoyed your singing and dancing? Did the audience say, "pamyua?" This is the sign of enjoyment at the curukaq. You do need to repeat your singing. We don't say, again! There is no complaint to continually repeat the song. Only when the audience is satisfied of the dancers, then it is complete. It is with appreciation that it ends with. Beautiful protocol of yuraq.