

QUNGASVIK

Toolbox

A toolbox for promoting youth sobriety
and reasons for living in Yup'ik/Cup'ik communities



Elluam Tungiinun
"Toward Wellness"
Ellangneq Project



CENTER for ALASKA NATIVE HEALTH RESEARCH

Yupiucimta Asvairtuumallerkaa
"Strengthening our Identity as Yup'ik People"
People Awakening Resilience Project



Cover photo

Qungasvik: Toolbox

Yup'ik bentwood box with blue bead

University of Alaska Museum of the North

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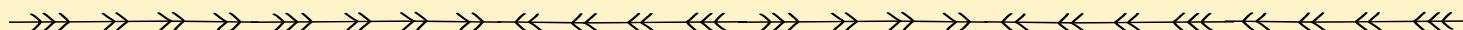
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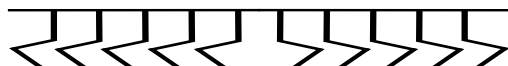
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Qungasvik Introduction



Qungasvik Introduction

Part 1: Finding Hope

Scenting the air with its rancid nature, a spirit of suicide and alcohol and drug abuse seemed to walk freely among the members of a small Alaska river community. It had just claimed two more victims and was looking for more.

Sheltered inside the community's tribal hall, elders, youth and parents huddled in a circle. Some in the circle hunched down, faces void of tears, tense bodies pressed against unyielding metal chairs. Others let tears quietly slide down their cheeks. The two recent deaths were newest heartaches in a long line of many.

**Yupiucimta
Asvairtuumallerkaa
—Strengthening
our Identity
as Yup'ik People.
People Awakening
Resilience Project**

The group knew too well the spirit's easy reach into their community. They've carried many to the cemetery, dug many graves. They intimately knew how alcohol or drugs dull the pain, but deceitfully bring more tragedy and sorrow.

From time to time, outsiders have come to the village to



Joe Phillip plays drums to welcome people.

help, but nothing they brought seemed to last. In spite of disappointments and heartbreak, the people gathered this day because they still believed things could change.

This time the solutions and answers would come from their community, from themselves. . .

Qungasvik

This Qungasvik is a collection of those solutions. Qungasvik is Yup'ik for "toolbox."

**Elluam tungiunun
egelruciq ikayuulluta
Agayutmek ikayurcirluta.
—Movement toward wellness
together with the help
of the Creator.
Ellangneq Project**



We call this book Qungasvik because it contains tools to help Yup'ik communities find their own answers to the tragedies of suicide and drug and alcohol abuse.

Qungasvik is also the story of how two communities, along with the Center for Alaska Native Health Research (CANHR) joined together to find ways to give youth reasons for living and sobriety that make sense within their own community.

"This project came at the very moment that we asked ourselves what can we do to deal with our problems," said an elder who helped make the Qungasvik.

To use Qungasvik each community decides which of the tools to use and how to use them, based on the community's own knowledge, resources and the advice of their elders.

The Qungasvik is organized into three parts.

Right now you are reading the first part: the introduction. This will tell you how the toolbox was developed and how to use the tools. We will tell you about the "People Awakening" project, which is a study that found common ground in what Alaska Natives said saved them from drug abuse, alcohol addiction and suicide. The common ground is what we call "protective factors" and they are the basis for the tools in the Qungasvik.

The tools, or modules, are the second section. The tools describe ways to create experiences to promote reasons for living and sobriety. You decide which modules to use and how to use them.

The third part is the appendix. This contains handouts for the tools.

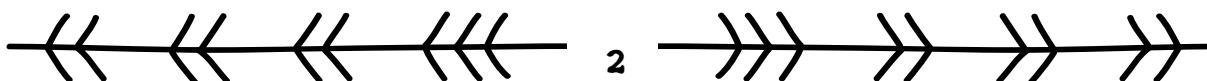
We also will provide the "People Awakening: Stories of Hope and Courage in Sobriety and Substance Abuse" booklet and DVD. You can find this on the Web at <http://canhr.uaf.edu/Research/PeopleAwakening.html>



We hope the Qungasvik, along with strong leadership, genuine community participation and prayer, will become a story of hope and inspiration for your community.

This is not strictly a book about what you must do. Our goal is for you to be creative and make this program your own, not that you duplicate what other communities have done.

By doing this you take ownership of the program and will show your youth, families and communities how to thrive as strong, adaptable Yup'iks in this always-changing world. We look forward to hearing about your successes!



Part 2: People Awakening Protective Factors

A few years ago, a group of Alaska Natives said they no longer wanted to hear from media or researchers about how their lives were in peril. Where are stories of the majority of Alaska Natives who live their lives without abusing alcohol and other drugs, they asked.

Where are the stories about our people's strengths, hopes and successes?



Placide Joseph working with a young man.

To answer these questions, a group of Alaska Natives and CANHR researchers worked out a research plan to study Alaska Native sobriety. The National Institute on Alcohol Abuse and Alcoholism, of the National Institutes of Health, funded the plan, called People Awakening (PA).

The goal of this project was to find out what people said either helped them to not have a problem with alcohol or drugs or helped them to get and stay sober. We heard sobriety life stories from 101 people, then surveyed another 252 Alaska Native people about what helped them avoid problems with alcohol, and gave them reasons for life.

They had similar reasons for their successes, which we identified as **protective factors** and divided them into three groups:

- **Individual Protective Factors:** The way they thought of themselves,
- **Family Protective Factors:** The way their parents raised them.
- **Community Protective Factors:** The way their community supported them.



Lawrence Edmund with two granddaughters.

Reasons for living is a phrase we use instead of saying suicide prevention. The Alaska Natives who sponsored and participated in People Awakening wanted to use uplifting words to describe their strengths.



The Qungasvik tools, or modules, are based on the protective factors, so it is important for you to understand them. The next section of the introduction describes the PA protective factors in detail along with quotes from People Awakening stories.

INDIVIDUAL PROTECTIVE FACTORS

- **Self-efficacy:** This is the protective belief in yourself as someone who can solve your own problems.

"Like I mentioned, my parents, from as far back as even both of us can remember, I have always been an adult to them. I have always talked to them. Even like when I was ten years old, I talked to them like I was an adult, meaning I listened to them. I didn't talk about silly things. But we were able to converse, and so they treated me like an adult... That gave me the choice to

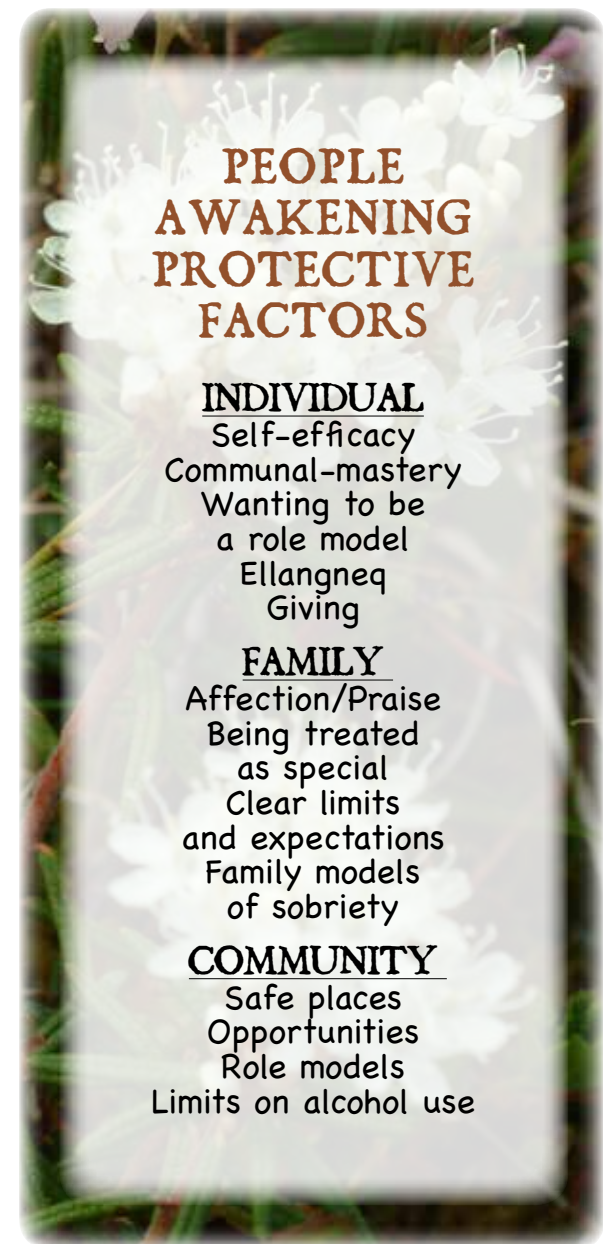
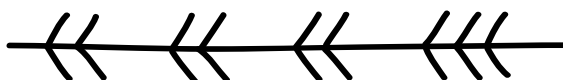
"I remember when we started hunting and fishing, we got a lot of praise, and even more praise than today, from our relatives and elders."

do what I wanted and also to make the decision not to drink."

- **Communal-mastery:** This is a sense that you can solve your own problems by working together with other people in your life. It includes a confidence that others from your family and community are there to help you, and that working with them is the best way to solve your problems.

"I have a Russian Orthodox priest who's going to wed us in a civil ceremony, Father Michael Oleksa, and I asked him when I was 15, 'If I ever get married, will you marry me?' He is also somebody who was a mentor for me as a kid. When I was 13, 14, 15, he lived in Old Harbor and he was there...I think that he was there for me at the right time. Especially, I think, and I probably don't remember a lot of things that happened at that age, but I knew there was somebody who I could look to."

- **Wanting to be a role model:** It is a choice to live a good way, as an example to others, because a person





sees their actions can influence others' behavior. Becoming a role model for sobriety is particularly important.

"And I had made a choice when I was 10 or 11 to not drink alcohol, to remain sober and to show my brother, my sister that there is something different to do besides drinking and alcohol."

- **Ellangneq:** Ellangneq is an important Yup'ik word. It is best understood as awareness, as in being aware of the consequences of your own actions and how they affect family and community. It also means being conscious of your developing relationship with God/ Ellam Yua. When you tell a child to be good and not get into trouble, you are helping the child to be aware of the consequences of what happens when they are good or bad. You are teaching ellangneq.

"But at that time I had already decided for myself that I wasn't going

"...I knew there was somebody I could look to."

to drink. Part of that had to do with getting out into the woods. And that was part of my reason for refusal. Why would you want to go out and drink and kind of get out of your mind, lose mental control? You know I had so much fun doing the things that I wanted to, so I wanted to be aware of what I was doing."

- **Giving:** This desire to give to others and contribute is protective when it becomes a sense of responsibility to family and community. Parents teach their children to be giving by being givers themselves.

"I think he (father) meant that I was going to help people sort out their lives, help them to understand, that, you know, be a good listener for them, and counsel them when they need it, or at least let them know they have tools to help themselves. Let them know that we all have gifts from God that we can learn to apply them into our very lives, and those are the tools to work with. And they're available, but lot of times when we're hurting so much we don't see them. We don't understand them."



Youth with a northern pike she caught in one of the Qungasvik activities.

FAMILY PROTECTIVE FACTORS

- **Affection/praise:** Protective families recognize a child's accomplishments in specific ways in every culture. Yup'ik culture is no exception. Yup'ik families show pleasure in a child's actions in many ways, and give praise for behavior of merit. Children are praised for efforts they make toward helping the family, such as when they catch a bird or pick berries.

"And I remember my grandparents bringing us to other elders' homes, just to introduce us to them, because



our grandparents were proud of us, and they wanted to share us with the elders in the community. So they brought us to the elders and let us visit with them. I remember when we started hunting and fishing, we got a lot of praise, and even more praise than today, from our relatives and elders. And it helped to build up the esteem."

- **Being treated as special:** Caregivers teach children he or she has a special place in the world and unique role to fulfill. A protective parent or caregiver tells a child they are a valuable, worthwhile member of the family or community, and therefore have a reason to be alive. Children are also encouraged to find and fulfill their



Two boys on the seal hunting activity.

path, or are sometimes encouraged in a specific direction or cultural role.

"So I grew up to be pretty special, only because I was the only girl of my family."

- **Clear limits and expectations:** Protective families define acceptable behavior for the child. Parents and caregivers clearly and consistently tell their expectations of the child, including cultural values, for the good of the child.

"We were a poor family as any village people. But things were happy when we were growing up, and our mom very seldom went out to work so she was home with us a lot. And my dad would talk to the boys about what's expected of them when they grew up, and how to take their place in the community or in their tribal relatives, how everything worked together. So that's how we all grew up."

- **Family models of sobriety:** Family members model sobriety and are an encouragement to others to be sober.

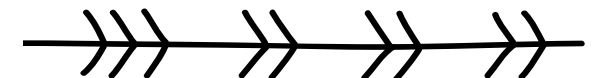
"I think he (father) meant that I was going to help people sort out their lives, help them to understand."

"I guess my life as a child was pretty much sheltered. When I was growing up, we didn't have any electricity. We didn't have any TV. We didn't have any radios or phones, VHF's. So, as the expression goes, the village was my oyster then. My parents didn't have any drinking problems. So my brothers, my younger brothers and I didn't grow up being scared like some of these kids are these days."

COMMUNITY PROTECTIVE FACTORS

- **Safe Places:** Protective communities have safe places for youth to go, free from substance abuse and violence. These communities shelter youth from people who are drunk, and abusive behavior is not tolerated.

"I like the way my grandma took care of me when I was small. Her house was always clean. Everything smelled





good. It was always a safe place to go to. And I have realized, after I got my own place and became an adult, that my home, to other people, was always a safe place to go to."

- **Opportunities:** Protective communities provide opportunities for youth. Opportunities are positive things to do. This prevents boredom and increases a sense of belonging and purpose.

"They still do this community-sponsored moose hunt. They go out and they go hunting for the moose and for a lot of young men that is the time that they have the rite of passage. This is their first moose. And in the beginning when it started out it was just the men, just boys were allowed to go... And it evolved into a community-wide project and it does include girls.



He gets to provide for his community, you know, for the first time, and that is something that he can do."

- **Role models:** Protective communities have community role models outside the youth's family. This can include elders, community leaders, and others who work hard to do their best and give back. They model appropriate behavior, live a good, clean and sober life, and share what they know with others.

"That's also what I remember is people taking care of us even if we're not their children. They looked after us, and they corrected us."

"It was always a safe place to go to."

- **Limits on alcohol use:** Protective communities enforce local alcohol laws and youth curfew laws.

"When I first was aware of somebody drinking, I was already nine years old.



Barbara Joe, Elders Council

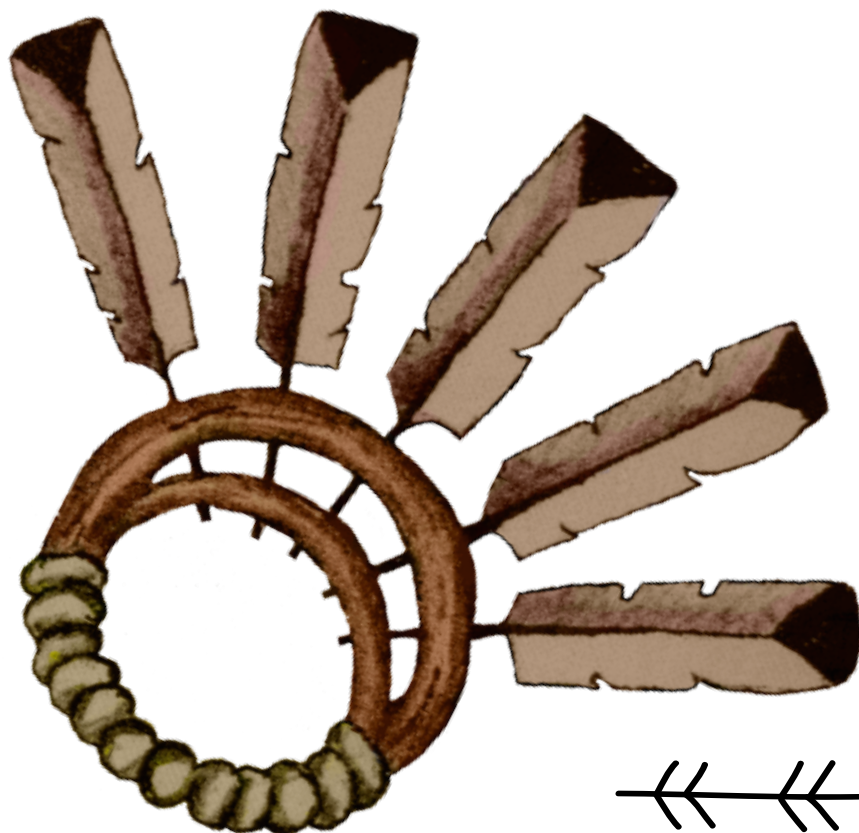
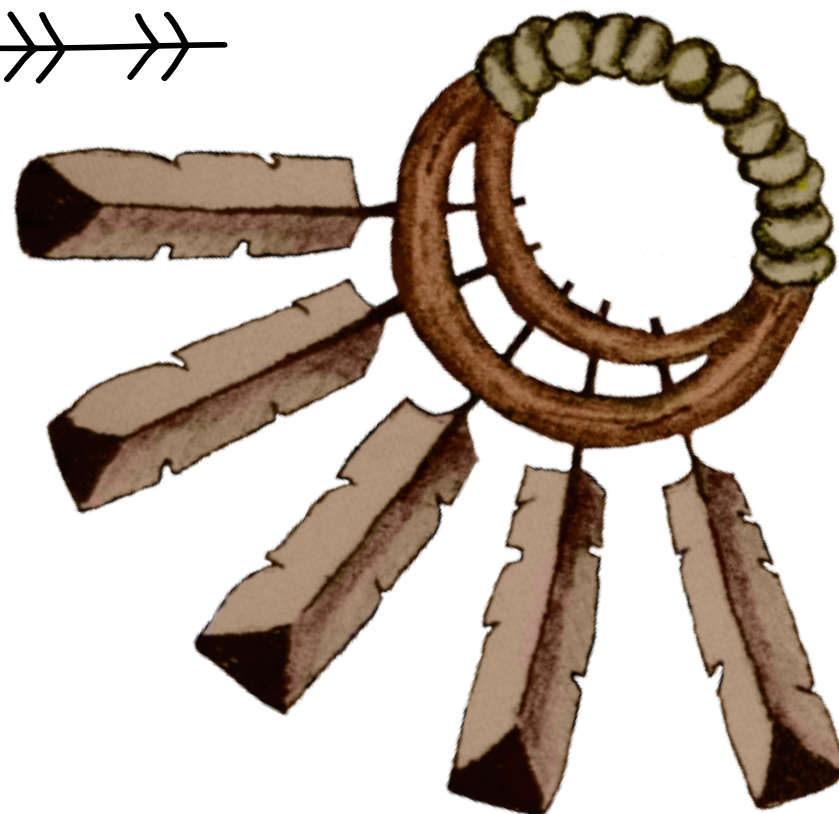
And I never saw anybody drunk before. . . And my father stood up, and he said no. He just let him turn around and he walked out with him. And then I heard him out there, 'Don't you ever come in my house like that.'

We asked my mom what is wrong with that man? And she would never tell us. She would say, 'In due time you will know. In your own time, you will know.'"





"That's also what I remember
is people taking care of us
even if we're not their children.
They looked after us, and they
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"My parents didn't have any drinking
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kids are these days."



Part 3: Making Qungasvik

After the People Awakening project, CANHR researchers and the Yukon-Kuskokwim Health Corporation sought communities that would be interested in working with the Center to conduct a research program. We wanted to see if the protective factors could be developed in youth, families and the community. Two Yup'ik communities agreed.

CANHR staff held informational meetings in these communities and talked about basic substance abuse prevention concepts and People Awakening protective factors. We discussed the idea of creating prevention activities for youth and

Yuuyaraq:
The way or how
to live.

families that could promote sobriety and reasons for living as well as the protective factors.

After one of the presentations, an elder spoke up.

"I know what this prevention is," he said. "It is what my parents gave me when I was growing up. They gave me *yuuyaraq*, which is everything I needed to live a good life."

CANHR hired people who lived in the communities as co-researchers and gave them training on the protective factors and how to potentially combine them into cultural activities. Both communities formed working groups, made up of youth, elders and community leaders, to develop ideas for activities. The results of their hard work over a summer were more than 50 activity outlines.

CANHR researchers in Fairbanks then took the outlines and added their own ideas. We gave them to the communities for review.



Community Planning Group

Something unexpected and wonderful happened.

The community co-researchers politely said the Fairbanks team's modules were nice, but it was not the Yup'ik way of doing things. It was clear to the Fairbanks staff the new outlines missed the mark of thoroughly incorporating Yup'ik cultures and each community's beliefs and traditions.

They showed us how they would do the activity. And this is how we discovered how to make the Qungasvik.





Instead of the university staff adding detail to the outlines, the communities took over. A smaller group formed. This group thought of how to do the activity from beginning to end. They developed some activities based on the seasons, such as berry picking or ice fishing. Others lessons addressed social or family relationships. All of them had protective factors woven into them.

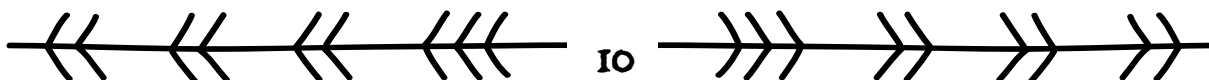
This book is the result. Qungasvik is not like a repair manual that tells you how to fix a four-wheeler or

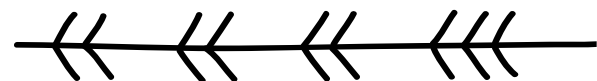
snowmachine. Instead, it provides a set of tools. Each community selects the right tools for their community in order to build a one-of-a-kind program that exactly fits their people.

"I know what this prevention is," he said. "It is what my parents gave me when I was growing up. They gave me yuuyaraq, which is everything I needed to live a good life."



Watching and learning how to cut up a salmon with uluaq.

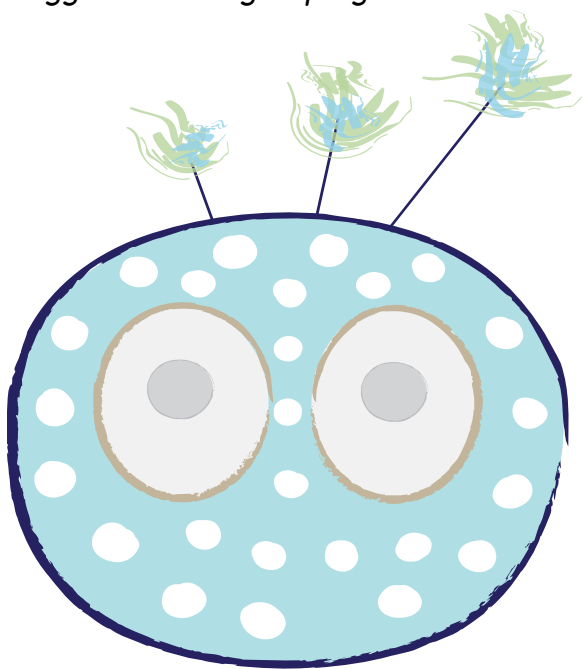




Part 4: Using the Qungasvik

It was not by accident the community had come together after the two suicides. The community's elders and university research staff realized something had to be done to help the hurting survivors. So they came up with a plan.

Musk oxen circle their young to protect them, said an elder woman. "We should do this for our young," she suggested. The group agreed.



One elder remembered an old Yup'ik story about how the ancestors dealt with a spirit of death that would not leave their community.

The spirit was very evil and became stronger and bolder every time a death happened, he explained. It almost seemed like it was arrogant and needed to be brought down.

The ancient people gathered and made a plan. They would shame the spirit into leaving by using a ritual. They would gather in a circle and stomp and grind their feet like they were rubbing out the spirit. And they would laugh as loud as they could while stomping.

The people did this long and repeatedly enough that the bold spirit felt weak and shamed for what it did. It left and did not return, the elder said.

We should do this with our people, he said. The research staff agreed and



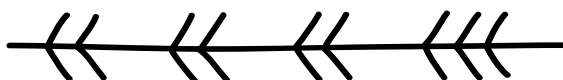
Elders Council meeting to review activity plans.

asked him to lead the ritual for the upcoming group meeting.

Nuts and Bolts: Using the tools

As we have said before, the Qungasvik is a collection of tools. The tools are also known as modules or chapters. Once you understand the protective factors, your community decides which tools to use to make a prevention activity that fits your community.

Each tool lists Goals, Objectives, People Awakening Protective Factors, Yup'ik Values and Traditions and





suggestions. The activities are mostly based on Yup'ik culture, such as "Qasgiq" or "Ice Safety."

You are encouraged to change them and develop your own ideas on how to teach the protective factors and Yup'ik values.

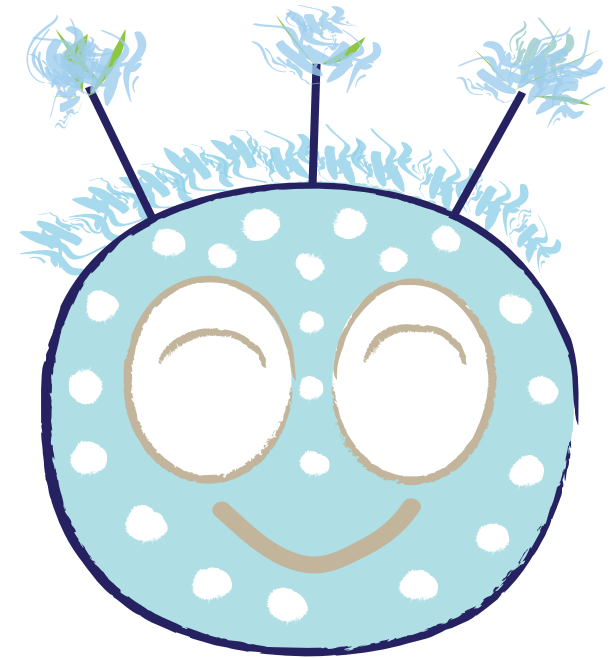
Protective factors came from Yup'ik people who told us about things that protected them from developing a drinking problem, or that helped them to get sober. We learned that a lot of these protective factors showed up in Yup'ik lives when people were young. So with the Qungasvik, we want to make sure young people get exposed to them in the activities.



We also learned that protective factors protect not just against alcohol, but other things, like suicide. They do this by promoting sobriety and reasons for life. Each of the activities provides both teaching of and exposure to protective factors and important Yup'ik cultural values.

Who identified the Yup'ik Values and Traditions? The values came from elders in the communities who developed the Qungasvik. As they developed each activity, they matched them with traditions and values they've been taught.

Here is an important final point. Your community may understand these values differently. That's OK, and in fact, we encourage this. Every community is different. What is important is that young people learn the values of their culture, because it gives the young person something to be proud of and encourages reasons for life and sobriety. So the most important thing about Qungasvik is how every module emphasizes protective factors and



Yup'ik values, and that we always talk about them with the young people and their families as part of doing the activity.

There's help, too. Some modules have handouts found in the Appendices. Feel free to change the handouts to fit what you want to do, or make your own. Some of the modules may work for you just as they are. That is also fine. What is important is that you have the freedom to do as you see fit based on elder advice and what you know about your community.





This next section explains how to set up groups to take what is on paper in the Qungasvik and turn it into an activity for a room full of people.

We found that it is important to work with two community-based groups. They bring a wide range of experience.

The first group is the Community Planning Group (CPG) and the second is the Adaptation Group (AG).

Community Planning Group

The CPG is the first group you should form. Its role is much like a board of directors so it should consist of



leaders and officials from the tribe, city, school, elders, church and youth. It is best to get representation from all of the different entities in your community, as you will need their support to carry this project out.

You will help this group have a working knowledge of the project and the People Awakening protective factors. That knowledge will help them direct the project in your community. They make decisions about what to do, who to hire locally and who will make up the Adaptation Group.

The project staff reports to this group.

The Adaptation Group

This group is a smaller group and is appointed by the CPG. The members should have teaching or cultural expertise. They also need to understand the Qungasvik and especially the People Awakening protective factors. Be sure to include youth in this group. Don't forget to consult with your elders.



Sometimes it is helpful to invite experts to help plan the activity. For example, with the "Under Ice Fishing" module, one adaptation group invited a commercial fisherman to help design the activity.

Adaptation Meetings

This is one way we held meetings to adapt the tools for our communities. It is a guideline, but you might find a better way.





Meeting 1

1. Open with prayer.
2. Read module outline. We found it was good if the group also read it before the meeting. Perhaps someone could summarize what the outline is about.



Scrubbing the salmon after it has been cut.

3. Brainstorm ideas for possible ways of teaching the module. Write the ideas on a piece of chart paper or whiteboard. This would be a good time to think of people, such as an elder or subject expert, to ask to help teach the activity.
4. Ask someone to describe the module. Focus on the order things will happen, what the room will look like, and who will talk and when. We call this "visualization" and it has been a creative way to develop activities. Keep the ideas flowing.

If someone has an idea, talk about it. Keep doing this until you have developed the activity from beginning to end. Someone needs to take notes in these meetings to keep track of what is said. When you are done, go back and describe the activity from the beginning to end.

Meeting 2:

5. Open with a prayer.
6. Using the visualization process,

Be sure to include youth in this group. Don't forget to consult with your elders.

review the activity that was developed in the last meeting. Finalize the steps of the activity. Confirm who to invite as an elder or expert.

7. Write an agenda and make sure to put times along with names of speakers and their topics.

Post-activity

8. After the module is delivered, debrief with the team and talk about what worked, and what would work better if done another way.

Putting the activities in order

Each community is different so the Qungasvik modules don't have to be used in the order they are in the book. It is important to deliver the modules in an order that benefits the community best.





Always consult the elders about what module is appropriate for the season or circumstance of your community.

Some modules like “Coming Together,” “Preparing for the Journey” or “Qasgiq” should probably come first because they are written as introductions to the project. However the rest of the activities can be chosen depending on what you think you need.

Each module builds protective factors listed under three categories: 1) **community**, 2) **individual**, 3) **family**. Each are identified by different art (see Figure A.) We ask that by the end of the program, you have delivered modules that teach all of the protective factors. We provide a checklist

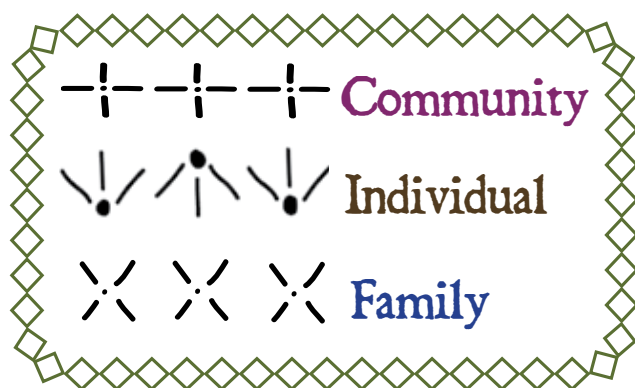


Figure A

(Appendix I-A, pg. 113) to help you keep track of this.

How to deliver the module

Before:

- Make sure you have reserved the space ahead of time.
- Make sure you have all of your agendas written and printed for activity participants and teachers.
- Make sure the experts and elders you’ve invited understand their roles. Help them if they aren’t sure. Be sure to remind them of the time and place of the event.
- Gather all of the materials and resources. Some modules have more than one handout, so make time to have the copies made.
- Keep attendance of who comes to your modules. Have attendance sheets printed out ahead of time.
- Tell the project participants the time and place of the activity. It’s good to remind them the day of the activity, also.
- If you think that it would be helpful, practice the presentation with your co-leaders.

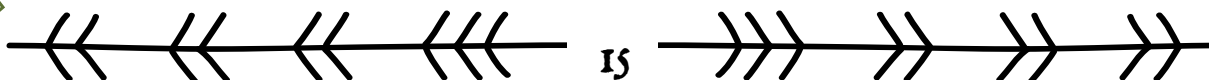


Time to go home. Sunset on the river.

- Set up the room you will be having the activity in.

During:

- When the module begins, introduce the topic for the activity and read the agenda out loud. Let the participants know ahead of time about breaks.
- Watch the group to see if everyone participates, in order to adjust your teaching to help them become engaged.





- It helps to be very well prepared and to talk with your co-facilitators at breaks about how they see things going.
- Have snacks and refreshments available.

After:

- Immediately after the module, talk with your team and perhaps a youth or two about how the activity went. Talk about what really worked well and what you would do to change it. Write these comments down and talk about them at the next adaptation meeting. This allows you to continue to improve the activities.

Do the activities really work?

This is an important question. We want to know if your activities really increase reasons for living, sobriety and the protective factors.

We hope to establish that the Yup'ik cultural activities in Qungasvik develop protective factors in youth and families. This would establish Qungasvik as an evidence-based practice for prevention with Alaska Natives. Best practices are

approaches supported by research studies, and are eligible for funding by state and federal agencies for wider use. Careful evaluation of both what we do and the outcome of our efforts are central to making Qungasvik.

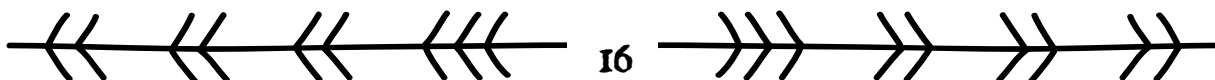
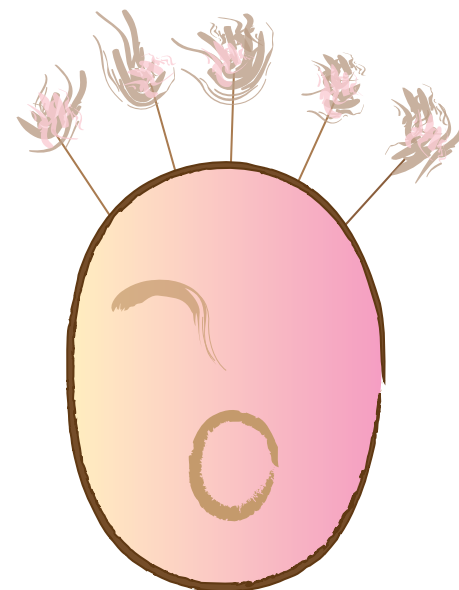
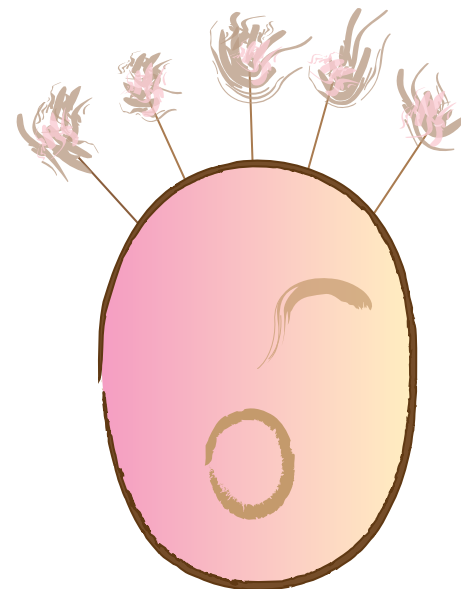
To do this we need to do several things.

Online evaluations: These are done on computers. They are surveys that ask questions that measure how much, if any, people get from the protective factors.

Fidelity measures: We need to know if we are teaching the specific protective factor the way we said we would in every activity. To do this, we have rating forms and we review each activity with the work group.

Attendance: Taking attendance at every activity helps us see how participants change in relationship to how many activities they participate in.

The university staff will provide a lot of help and training in this area.



Part 5: A New Beginning!

Back in the tribal hall, the elder woman rose from the group to speak.

"Musk oxen circle their young to protect them from harm," she said.

She had the young people stand in a tight group.

"Elders, find a youth and say something nice about him or her."

The elders surrounded the knot of young people. The adults praised them one by one.

"You always help your mother," one said. "You are going to be a good hunter," another said.

The youth were surprised to hear the praise because they didn't realize so much was known about them. The elders had always seemed to be strangers to them.

When they were done, an elder man told the youths to stand in the center of the room while the adults held hands in a circle around them. He began to pray.

"Lord, bring healing, strength and power so we can overcome the hardships we face," he said. "Now everyone, pray for the same thing as hard as you can."

Murmurs of petitions turned into earnest crescendos.

"When I count to three, everybody stomp, stomp, stomp!" he said. "One, two, THREE!"

The echo of snow boots and tennis shoes reverberated across the wooden floor.



If there are any questions please contact the
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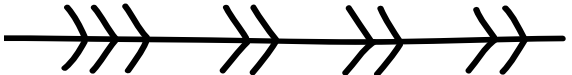
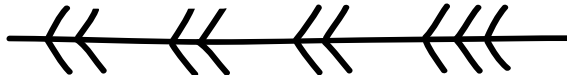
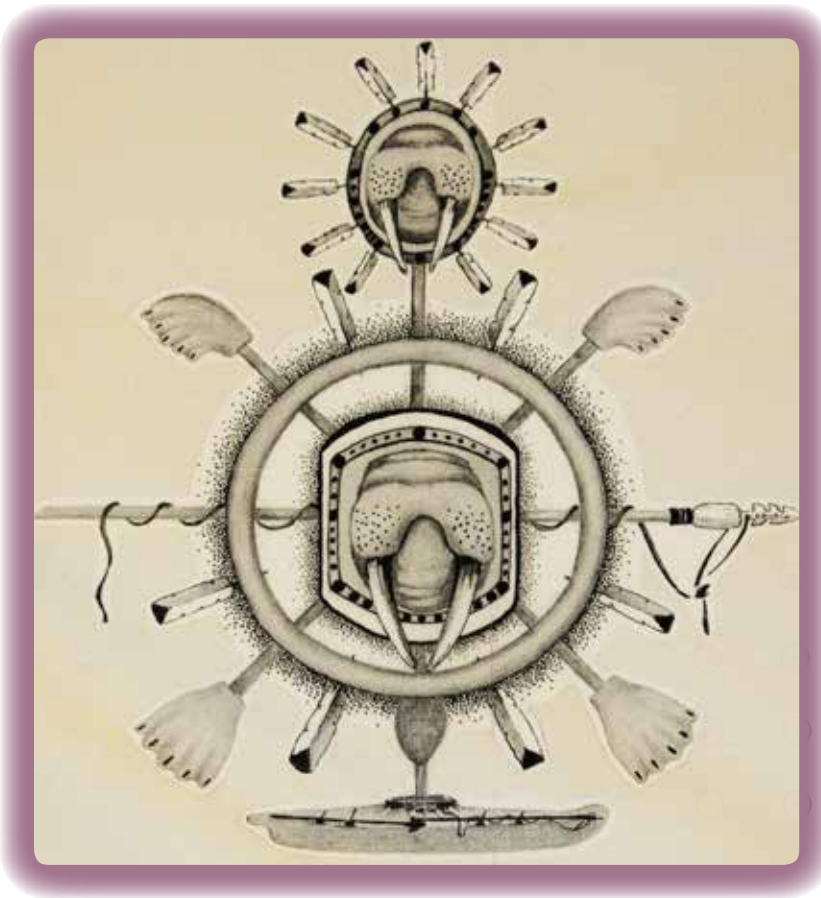
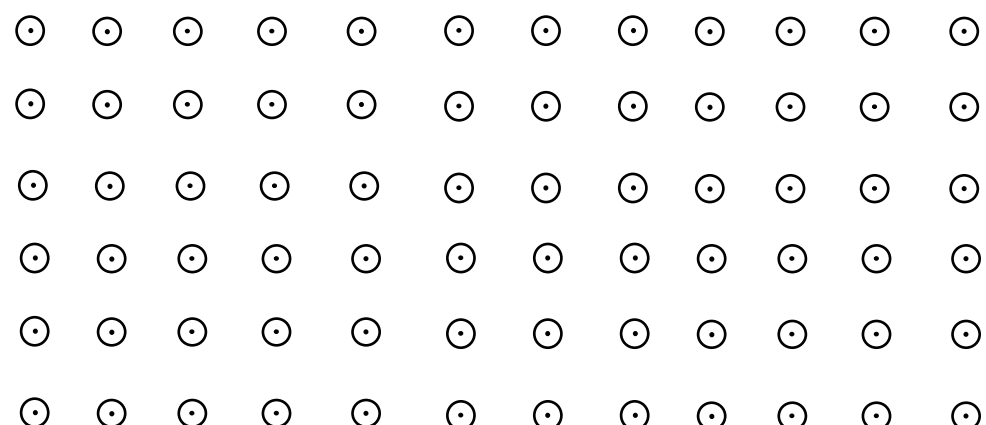
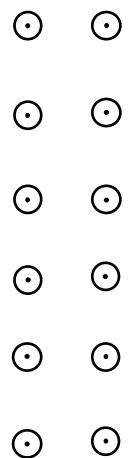
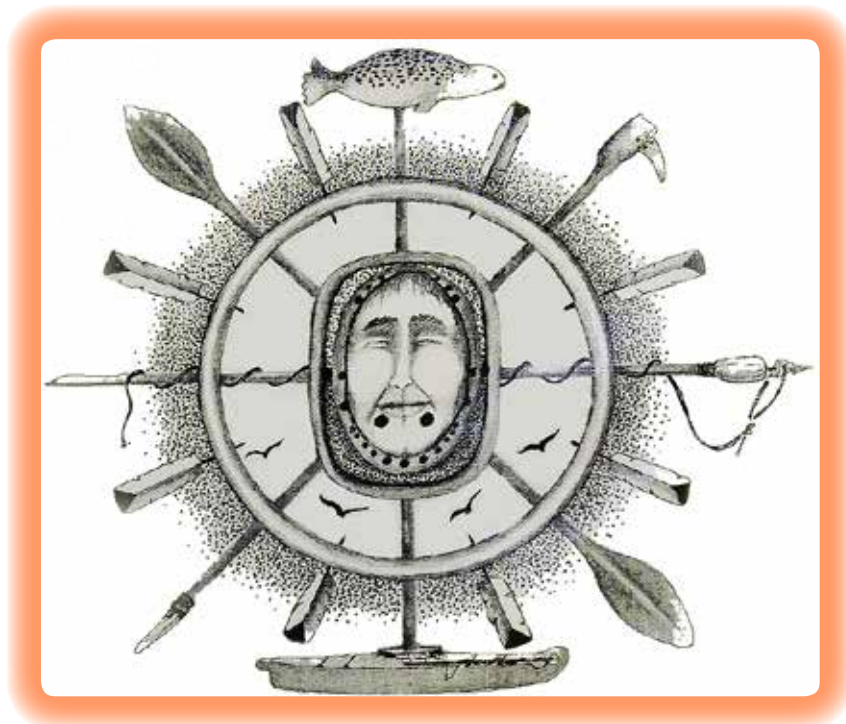
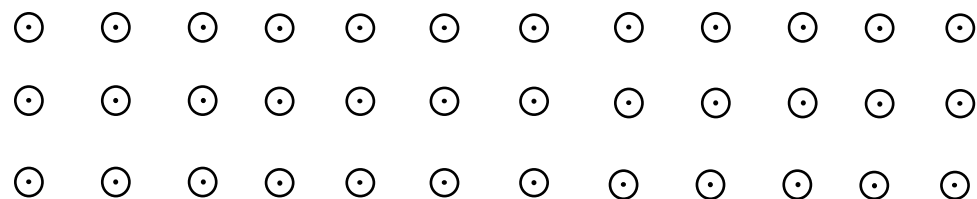
"Now laugh hysterically, as loud as you can, as if you are laughing at someone," he said.

And they did.

The spirit of suicide and abuse heard the prayers, stomping and laughter, became ashamed and left the small community.

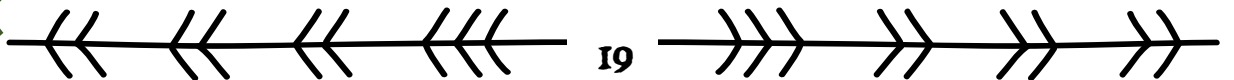
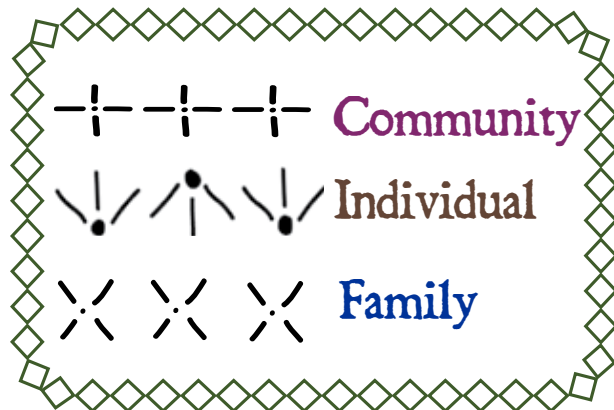
The acts bound the group together and they began to feel healing and strength to help others.

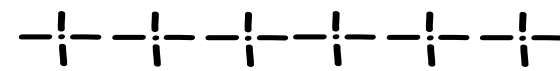
The elder man explained, "Just as a woman needs both of her hands to knit, we humans need each other to be able to fulfill our needs—emotionally and physically."



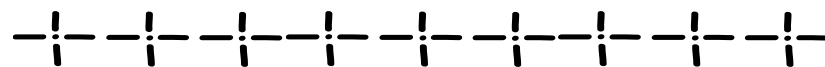


Modules





Community Modules



Coming Together I: Celebrating Our Youth, Families and Community Module I

Goals:

To bring families and community together to have fun, share and learn from one another in a safe, alcohol-free environment while reintroducing and gaining support for the program.

Objectives:

- To create a "community time line" so that a more accurate and complete shared perspective of the community's history is understood.
- To share the history (where we come from) and basis (People Awakening Protective Factors) of the program.
- To provide a forum for answering questions about the program and begin enrollment.
- To establish ownership of the program by participants and support by the community.

Setup:

Your primary aim is to engage each person in the module activities and games. Have a meeting with the community planning group in order to decide what games and activities to play and what food to provide.

Accordingly, make a supply list. Have a space ready with consenting and enrollment forms for people who decide to sign up at the gathering. Plan to have enough games for a large group and play them throughout the meeting to help participants stay alert and focused.

Prepare a welcome. Some people burned tundra tea as an opening blessing, so if you decide on this, gather the material.

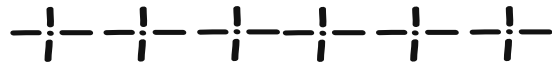
People Awakening Protective Factors:

- Safe places
- Limits on alcohol use
- Role models

Learning and teaching:

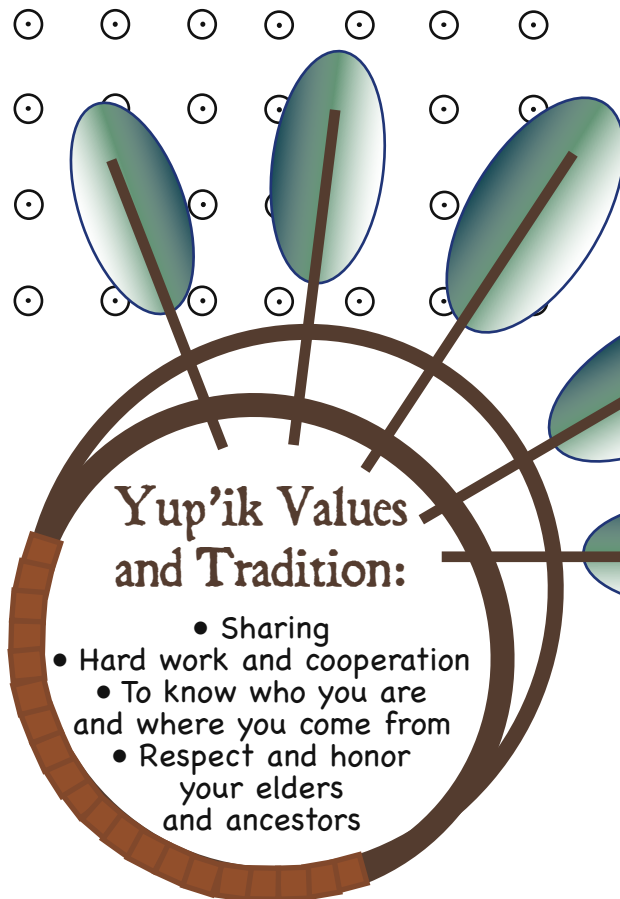
This is part one of two, with part two to be done midway through the program.

Having a community gathering provides a safe place for youth to be and see community role models. The community will be able to express in public what clear limits and expectations they have for the youth.



Time line:

The purpose of building a community time line is to promote understanding, tolerance and cooperation among the community's generations. This is done by asking the group to share what life was like for each when they were 15 years old.



Divide into generational work groups, for example, those who were 15 in the 1940's, 1960's, 1980's, 2000's, and those who are 15 now.

Their task is to list answers to these questions on poster paper. You may want to come up with your own questions.

The answers will be placed on the time line after each group gives a presentation of their answers.

Questions:

When you were 15. . .

• What did you do for ENTERTAINMENT?

• What kinds of FOODS did you eat?
• What special treats did you look forward to?

• What CHORES or RESPONSIBILITIES did you have?

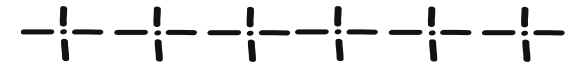
• What were your DREAMS?

• What did you HOPE to do with your LIFE?

When the groups are finished, have each group choose a male and female to report to everyone what their answers are.

Invite the group members to speak as well, if necessary.

You and your staff will oversee these activities, monitor time, and draw attention to interesting similarities and differences while emphasizing the



connection between people and the land.

This is a good time to tell how the program started and explain the People Awakening Protective Factors.

You also may want to serve snacks now. Let people add more to the time line and allow for visiting while enrolling families to participate in the program.

Reinforce:

Use the story of Samuel Smith in People Awakening on page 48 to show how it's never too late for even the worst alcohol abusers to return to a good life. It also takes others to help us change, especially those at home.

Understanding the similarities and differences among the generations helps us all to communicate, respect and support one another in this 21st century world we share. Strengthening individuals, families and the community to adapt to this ever-changing world in healthy ways helps prevent alcohol and substance abuse by our youth by promoting the People Awakening protective factors.

Closing:

Use the closing your community designed.



—|—|—|—|—|—|— Preparing for the Journey —|—|—|—|—|—|— Module 2

Goal:

To bring program participants together for the first time and establish our identity as a unique extended family committed to learning how to be healthy, and developing strong, positive Yup'ik youth who make good choices in their life, such as not abusing alcohol or other substances.

Objectives:

- To learn the meaning behind our opening and closing ritual and to better understand and value the sacred.
- To learn from where our community program name comes and understand its significance.
- To establish our group's special identity, to begin to think of our group as a new extended family in the community, and to agree upon expectations and guidelines for members.
 - To go into more detail about where the program comes from and the protective factors.
 - To better understand what one's experiences will be like in the program and to map out a tentative schedule of modules and

People Awakening Protective Factors

- Safe places
- Opportunities
- Role modules



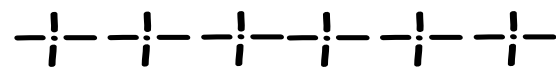
activities (promote ownership and responsibility of program).

- To develop guidelines that all can agree to regarding what is acceptable behavior for the group.

Setup:

Open with your community's ritual.

Create posters of People Awakening protective factors that can be used for presentation but that can also remain on the wall of the meeting room as a resource for the whole community. Use a circle formation for seating and explain its significance. For instance, some people say a circle is natural,



such as the seasons of life. Reinforce its aspects of inclusion and respect.

Have tundra tea/sage for smudging in ritual and explain how its cleansing and protective factors are as valuable for us now as they were for our ancestors. Share the reasons why we play games together and use breaks during games to reinforce good participation, role modeling, looking out for others, honesty, willingness to try and learning.

Learning and teaching:

Since this is the group's first time together it is important to not only establish its identity, but also its ownership and responsibility for the successes. This should be reinforced repeatedly today and periodically throughout future modules.

We recommend the community choose a Yup'ik name for your program.



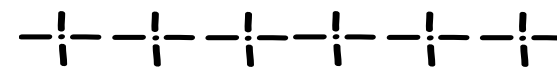
Go over why the community chose the name and how that will help the work we will do together. Make the connection that many traditional Yup'ik ways still serve well, while people adapt and meet the challenges of this 21st century world.

Playing timed circle activities is not only fun, but also can bring individuals together as a group. This fosters the likelihood of success. Speak about how these efforts model the whole program – to work and play hard together in order to help one another learn to be strong, to make good choices and to enjoy life without relying on alcohol or drugs. This provides opportunity and a safe place for youth to explore their options.

This is also a good time to point out how special the group is and how we can rely on one another, not only here, but outside the program. This points out local role models.

Have the group agree on what guidelines and expectations to set in place in order to ensure productivity during the module activities.

Use local examples to talk about protective factors whenever possible. Emphasize that these are not Western ideas, but come straight from Alaska Native people who cared enough to share this information for your benefit.



Yup'ik Values and Traditions

- Respect for others
 - Sharing
 - Humility
- Hard work and cooperation

Reinforce:

Use Chuck Miller's story on page 31 in the People Awakening book to show how when people see the way you act, they see much more than just you. They see your parents, your family and community.

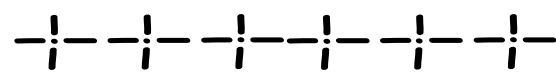
Emphasis:

- Ownership and responsibility for program.
- Inclusion, equality and trust within the group.
- Sacred nature of our work and play together.
- How our choices and actions affect others as all connected.

Closing:

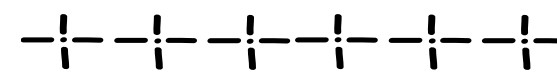
Use your community's ritual.





Qasgiq—The Men's House

Module 3



Goal:

To construct or create a qasgiq, a sacred place for teaching yuuyaraq (the way or how to live) and molding young people for their future.

Objectives:

- To learn rules of the qasgiq and receive guidance from elders.
- To point out and set apart the importance and significance of the traditional qasgiq.
- To learn to work together, communicate, and value group

efforts and form strong relationships.

- To learn about a Yup'ik work place for building subsistence tools such as harpoons and sleds.
- To reinforce the sacred way or ritual for beginning activities to mark the importance and seriousness of the occasion.

Setup:

Remember the goal of this activity is to create a sacred learning space to be used in future indoor activities. We recommend that you consider this when thinking about a suitable space, seating and lighting for the qasgiq.

Work with your group to come up with a design for the room such as seating arrangements for participants and speakers that fits best with your local traditions and customs.

It is important to consider the resources you already have available to you so think about what materials you will need and are available in your community. Also make a list of speakers.



Joe Philip burns ayuq, or tundra tea, to purify people before an activity.

Introduction:

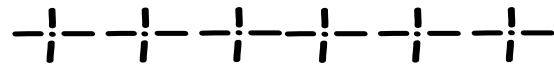
Design a way to welcome the participants into the qasgiq. You might have the elders facing the door and welcoming people as they arrive. Or you may come up with another idea.

When you perform the ritual you have created, explain the significance of it. Some communities have used smudging with tundra tea to begin the session.

People Awakening Protective Factors:

- Communal-mastery
 - Safe places
- Clear limits and expectations
 - Limits on alcohol use
 - Role models



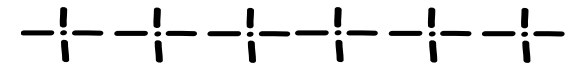


Learning and teaching:

This activity is an important bridge between ancient knowledge and current circumstances and provides a safe place for youth.

Invite and plan time for elders to talk about the traditional qasgiq and

what happened in it. Ask the elders to point out how their life experiences increased their reasons for living and sobriety. By highlighting the stories the elders give, you'll emphasize with youth their local role models. They also will have clear understanding about the community limits of alcohol use.



Youth will learn communal-mastery in a qasgiq setting, just as those who sat in one during ancient times.

Reinforce:

After the module have a conversation with the participants about what they liked or disliked about the event. Use the findings to think about what things you want to have continued and reinforced in future modules.

Closing: Do your community closing.

The Qasgiq

The qasgiq, a sod house built halfway into the arctic tundra, held a vital place in Yup'ik culture.

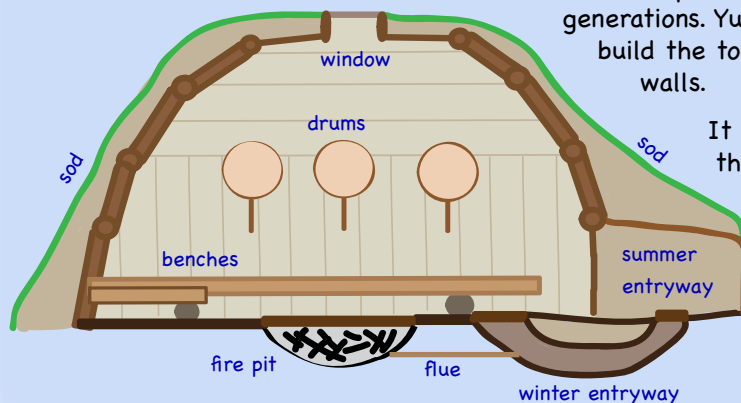
Literally the qasgiq was the men's house. The structure provided a place of education for the young boys and men of a community. It was a place to think and solve problems. A male could come to understand his place in the order of the universe.

The qasgiq was also the community's place of worship and prayer, where Yup'iks held their life celebrations.

It was a place to hand down history to younger generations. Yup'ik men learned to survive and build the tools of survival within its dirt walls.

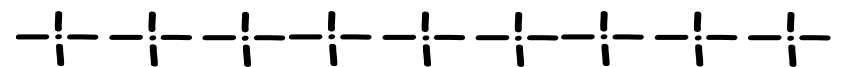
It was a place of entertainment, of theater. A place to welcome guests, flesh or spirit.

The qasgiq was also the Yup'ik town hall, a place where important political decisions were made.

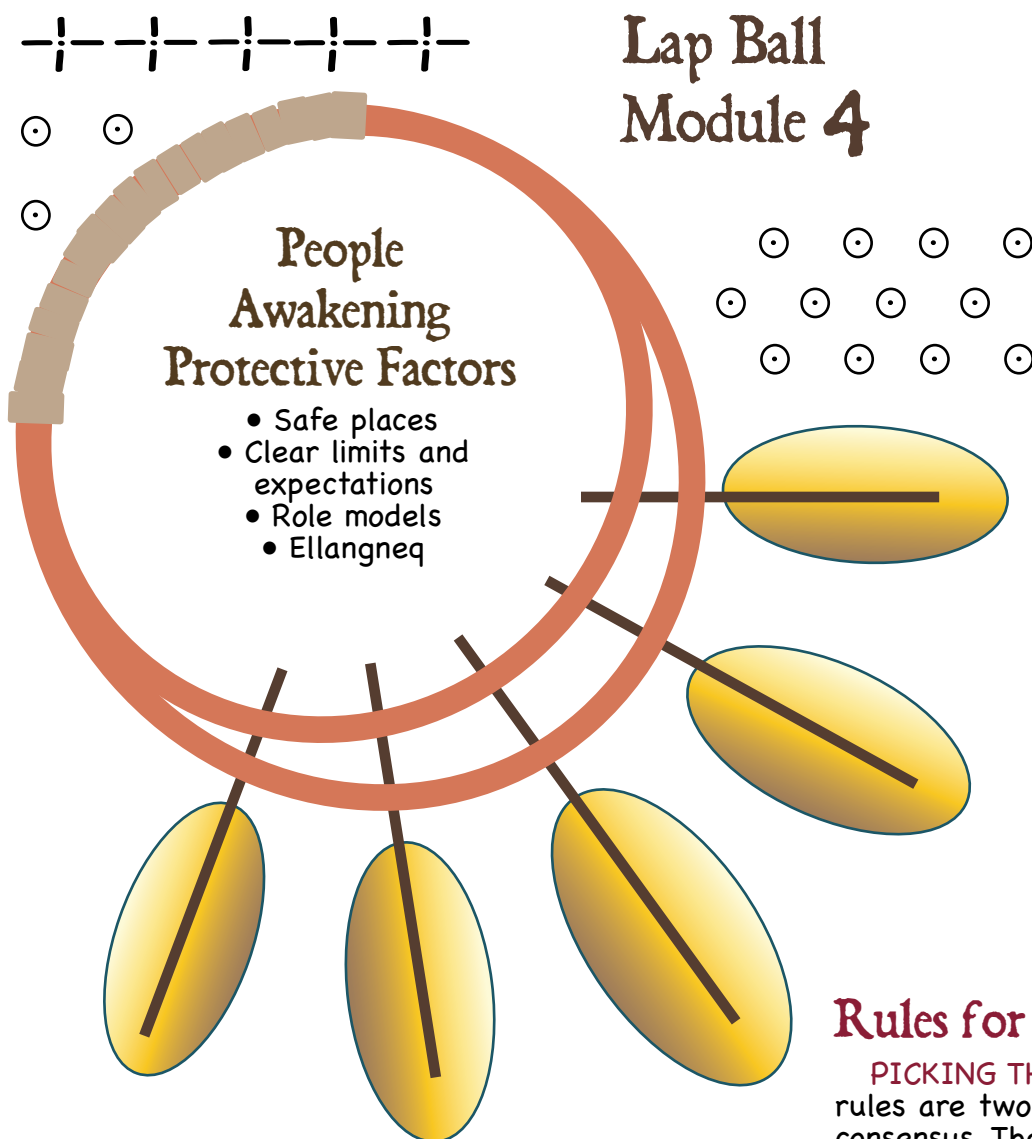


Yup'ik Values and Traditions:

- Always cooperate to achieve what is best for the community
- Have a sacred, respectable gathering place for teaching, learning and working
- Respect the feelings and property of others
- Respect for elders



Lap Ball Module 4



Goal:

For the community to come together to have fun.

Objectives:

- To develop community activities that are fun and will attract people to participate by either watching or playing.
- To communicate, socialize and have better relationships with each other by playing games.
- To learn their burdens are lifted when in a large gathering with other people.
- To learn playing hard lifts stresses/burdens.

Setup:

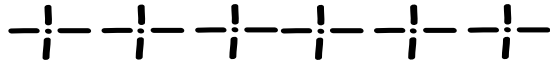
Use the community adaptation group to work out the details of advertising the game ahead of time and for developing the group teaching that will take place after the game.

This activity will take place on the frozen river during the winter months or on a flat open space during the summer months. This activity requires a stick and an angqaq, a fur ball. The field is approximately 82 yards long with a line stretched between two objects at each goal line.

Rules for the game:

PICKING THE TEAM: Follow local rules for lap ball, but the general rules are two captains pick teams. The captains are chosen by group consensus. The captain who makes the first choice is the winner of the "stick grab."

One captain tosses the batting stick to the other captain, who catches it with one hand. The captain who tossed it then grips



the stick directly above the other captain's hand. Each captain takes turn until there is no stick left. The person who places their hand over the top of the stick wins.

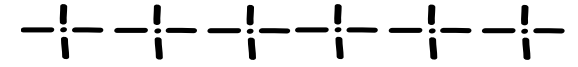
PLAYING THE GAME: One team spreads out into the space between the lines and waits for the other team to bat the ball. This team sends a "pitcher" to the line where the other team waits. The pitcher tosses the ball and then stands directly to the side of the batter once the batter has tapped the ball with the stick. The batter gets one swing.

If they hit the ball, then they have the choice to try and make it to the other line across the field. They can also choose to stay where they are behind the line and wait until the next batter goes. Batters hit the ball and runners try and get back and forth between the goal lines until either a runner is tagged out, or a batted ball gets caught by the opposing team before it touches the ground.

Once a runner gets tagged out by getting hit by the ball, then the other team must get back behind either of the lines before the batting team gets the ball and tags them out. One strategy here is to throw the ball hard so that the ball bounces off the tagged person and ricochets away from the tagged person, thus allowing time to get back behind the line.

"Stealing bases" is allowed. It is up to the outfield to stay in communication with the pitcher so that if someone cheats out too much, they may be tagged out.

Points are scored when a runner makes it back "home," though scoring does not seem to be the biggest motivator, just having fun and trying to get back and forth.



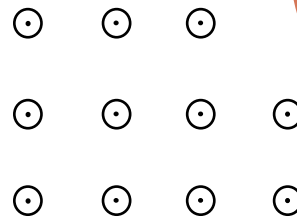
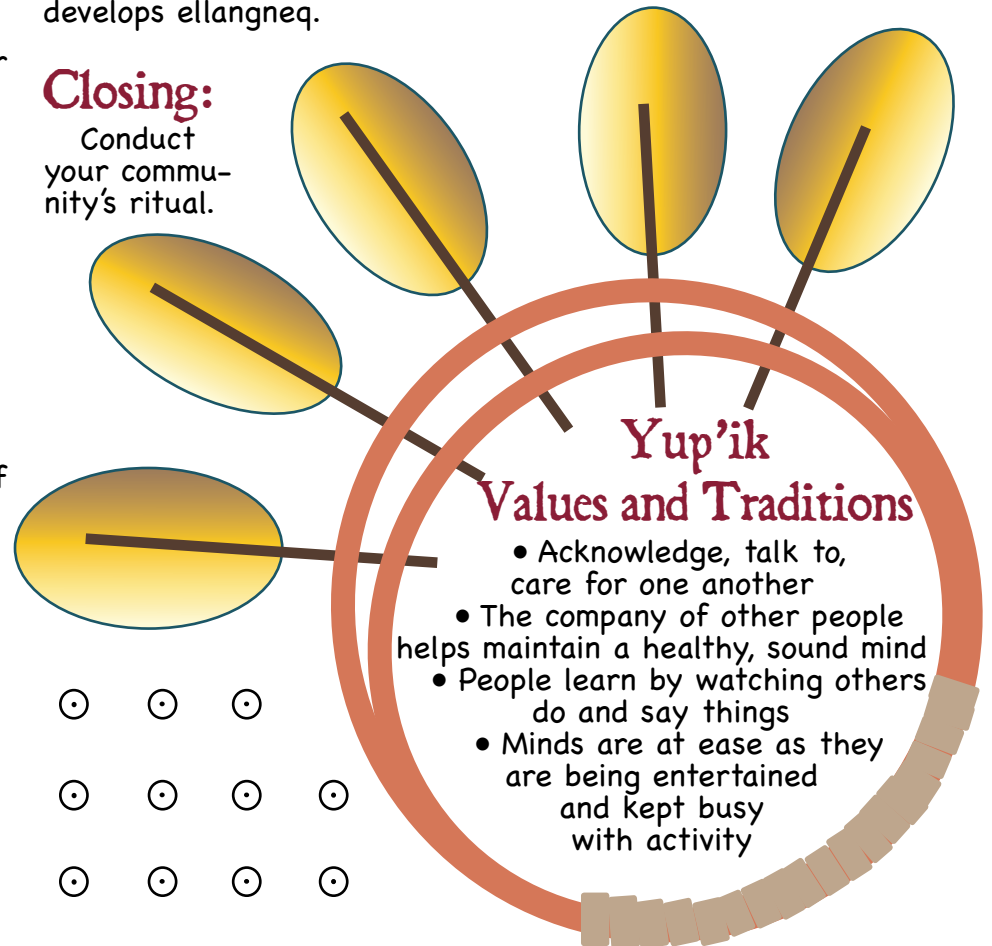
Reinforce:

After the game is over, invite players into the hall for hot chocolate and a snack. Have them all sit in a circle. Open with a prayer and the opening ritual.

Have speakers talk about how lap ball teamwork can also be used to help people make a good choice about alcohol use. Playing provides a safe place and role models for youth and develops ellangneq.

Closing:

Conduct your community's ritual.

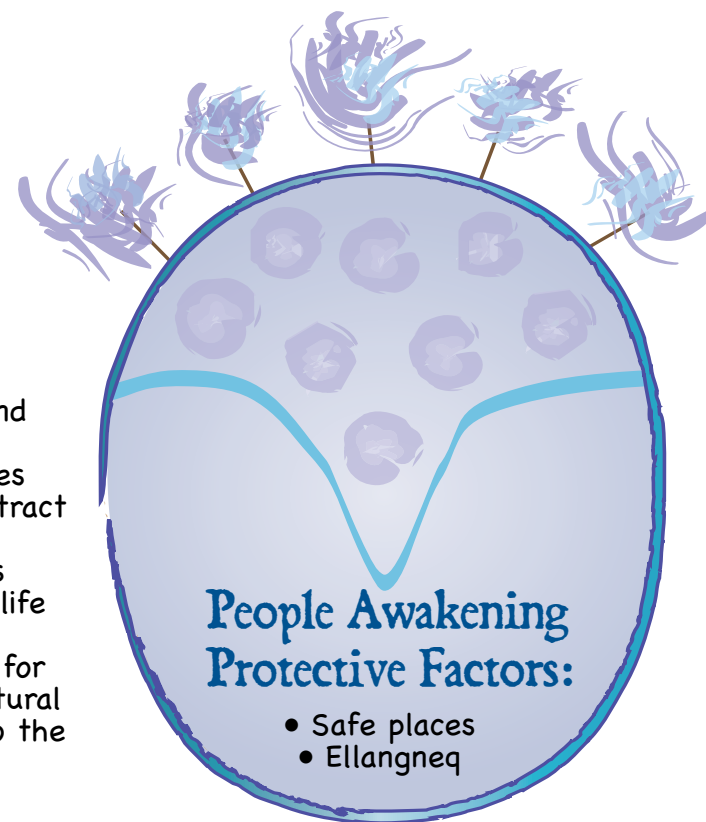




Storytelling Module 5



“The old stories teach you about yourself and how to relate to your culture and tradition.”



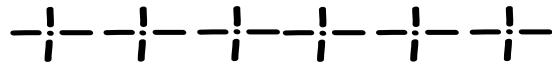
Goal:

To be entertained and learn at the same time through listening to elders tell stories.

Objectives:

- To learn respect by listening quietly.
- To create a space for elders to teach young people about Yup'ik customs and their importance.
- To learn respect for elders and also that humor is important.
- To develop community activities that are fun and that will attract participants.
- To learn by listening to elders tell stories that teach about life lessons.
- To develop a way of allowing for the passing on of ancient cultural knowledge from the elders to the community and youth.



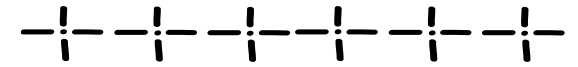


Setup:

This activity can take place in the qasgiq format that lends itself to a feeling of tradition, respect and learning. Set a place in the circle for just the elders to sit. This marks them as special.



You will need to think about who you would like to invite as experts to this group. Pick elders who are willing to talk about old stories that they heard in the qasgiq when they were growing up. Usually there will be a couple of elders who are known for their story telling. Spend some time with them ahead of time explaining what you would like them to do. Encourage them to tell some humorous stories. Laughter is the best healer.



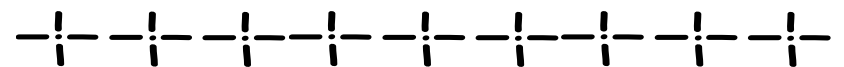
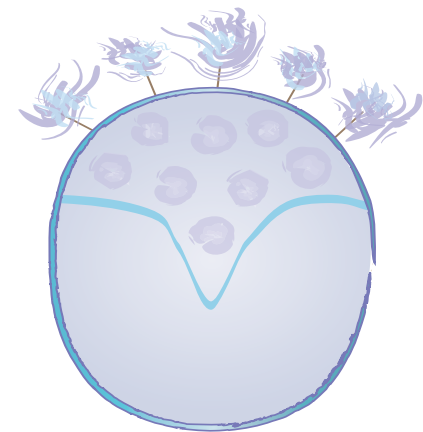
Learning and teaching:

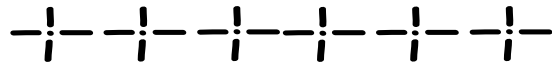
The key to this group is keeping the youth interested. So monitor them for attentiveness and perhaps figure out a way to break up the rhythm of the activity. Have a speaker talk about the importance of the event. Why it is important to listen to these old stories: because they will soon be lost if no one listens to them anymore.

Youth will learn ellangneq as they become aware through the storytelling of their tradition and culture. The community provides a safe place for youth as they listen to the stories.

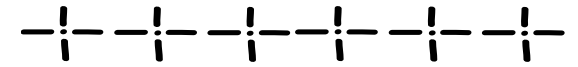
Closing:

Use the agreed-upon ritual.





Crisis Response Team Module 6



Goals:

To establish a trained group of people who will be able to respond to different types of crises in the community.

To provide learning opportunities for people who are struggling.

Objectives:

- The community will establish a Crisis Response Team (CRT), a group of concerned volunteers. This group will include youth drawn from the Natural Helpers Program, elders and any other interested people willing to be on call to help individuals and families in crisis.
- The CRT will be trained in crisis intervention strategies.
- The CRT will work to establish referral sources with local agencies such as the village-based police, behavioral health aides, school or any other entity or individual.
- The CRT will watch for situations that could stir up suicidal feelings and be proactive by contacting the person



People Awakening Protective Factors

- Safe places
- Role model
- Giving
- Communal-mastery

“Put the shadow
behind you.”

immediately. They will contact individuals or families who might be affected by certain events such as upcoming trial dates, impending arrests, and Office of Children’s Services interventions. Particular attention will be paid to known serious breakups with girlfriends or boyfriends, or any other type of event that is known to prompt suicide attempts among youth.

- The CRT will have a healing circle once a month to help members remain healthy and provide a place for people in crisis to come and talk about how they are feeling.

Setup:

The community modules differ from the individual and family modules in their structure and implementation. Community modules require a planning group to mobilize many community members in order to create, identify and implement resources and activities for the entire community. The other modules provide lessons and activities for their participants.

This module will require a facilitator to work with the elders, planning group, and the local agencies





to establish this group and find successful outreach methods.

There are many steps in developing this project.

The first step is to bring this module to the planning group and have them define the process for creating this team. The group will make recommendations and nominations for the CRT. They will also choose a facilitator. The group should draw on the knowledge of community members who have experience with other crisis response plans.

The facilitator's job will be to coordinate the creation and day-to-day operation of the CRT, including being a point of contact for the referring agencies and community members. The facilitator will help determine what training needs to take place.

Learning and teaching:

Participants will provide positive adult role models, give youths information about others' struggles and solutions and provide a safe place to talk. By their dealing with this serious subject they will also gain communal-mastery and ellangneq.

You may want to make a poster to put up around the community to let others know where to find help. (Appendix 6-A)

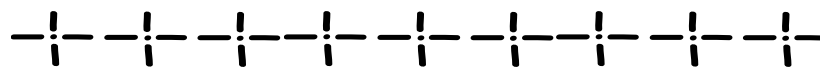
Yup'ik Values and Traditions:

- Always prepare first
- Always help one another
- Share knowledge with others
- Band together



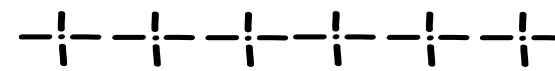
“It’s
a new
day!”

Elders Council





Family Fun Night Module 7



Goal:

To be entertained and have fun with family and friends.

Objectives:

- To play games together.
- To laugh and have fun.
- To learn respect for elders and also that humor is important.

Setup:

This activity will take place in a large space such as the gymnasium or the tribal hall.

Resources:

You'll need to come up with fun games to play. Think about who might know some traditional games. You do not need to buy games or equipment. You can come up with games that cost nothing. Youth often know group games that they have played in school or at camps. Elders also have games they used to play. One community had the elders play The Smiling Game and it was a big hit.

Spend some time figuring this out with your team.

The Smiling Game



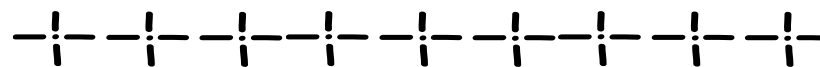
Eyelids of steel.

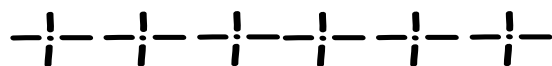
Congratulations!



People Awakening Protective Factors:

- Safe places
- Role models
- Communal-mastery





Lesson introduction:

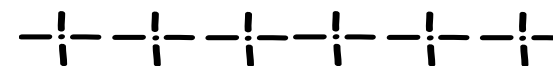
The key to this group is keeping the youth interested, so watch them for attentiveness. Figure out ways to break up the rhythm of the activity to keep them interested. Have a speaker talk about the importance of the event and why it is important to listen to old stories.

Learning and teaching:

Playing games together teaches communal-mastery. It also provides youth a safe place and adult role models who are good examples of how to behave.

Reinforcement:

After the games, we suggest you have a potluck to continue the time together and tell stories of the fun you had that night.



Closing:

Conduct your community ritual.

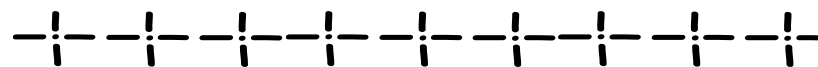
Yup'ik Values and Traditions

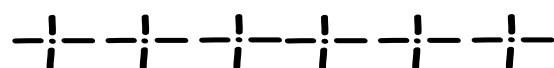
- Respect for others
- Fun is important
- Learn from elders



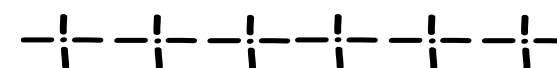
Will he do it?

The winner!





Prayer Walk Module 8



Goals:

To come together as a community and pray for the wellness of the people.

Objectives:

- The community will organize a day to walk together in prayer.
- The community will stand up against suicide and alcohol abuse by praying together for all of its people.

Setup:

The community modules are different from the individual and family modules in their setup and the way they're carried out. Community modules will require a planning group to mobilize many community members to create/identify and implement a resource/activity for the entire community. The other modules provide lessons and activities for their participants.

Resources:

This module will require a facilitator to work with the elders, planning group and the local agencies to plan this activity and find successful outreach methods.

Learning and teaching:

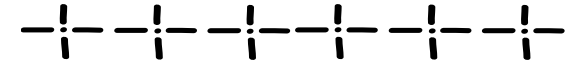
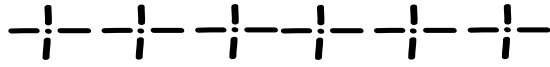
This activity will provide positive, adult role models in the community. It also will provide an opportunity to do something good for each other.



People Awakening Protective Factors:

- Role models
- Safe places





Yup'ik Values and Traditions:

- Band together
- Love one another
- Respect elders

For any type of community-based undertaking such as this, many steps are involved.

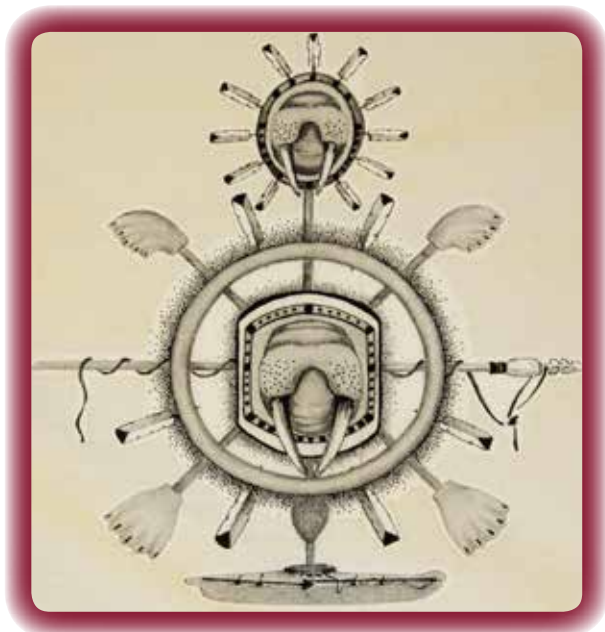
The first step is to bring this module to the planning group and have them define the process for creating this activity. All entities will need to work together to organize and get the word out about this. The local churches are natural leaders for this activity. For instance, in one community, the churches did the organizing and led the walk. As they went from house to house praying, more and more people joined in.

A potluck at the end might provide an opportunity for people to reflect on the event and spend time together. Community members will need to organize the potluck including finding a location and gathering utensils, etc.

Closing:

Conduct your community ritual.





Goal:

To bring families and community together to have fun, share, and learn from one another in a safe, alcohol-free environment while reintroducing and gaining support for the second half of the program.

Objectives:

- To reintroduce the program to the community, provide a taste of what modules are like, and get ready for the rest of the program.

Coming Together II

Module 9

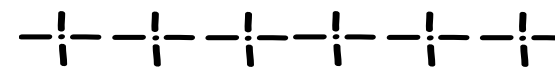
- To more clearly understand the differences and similarities of the various generations represented in the community by reviewing responses to questions of Coming Together-I.
- To share the history and basis of the program.
- To engage the community in a parenting discussion, gather community-based information and lay the groundwork for upcoming modules on this topic.

Setup:

The primary aim is to meaningfully engage each individual in the module activities. You'll need setups for four groups, each with poster paper, markers, pad of paper and pen.

Select group leaders to record and present.

Select and prepare one or two guest speakers to go over this information with project staff. You'll need the community's responses to the questions from Community Together I, but also have handouts of today's questions (see below) for each group and project staff.



People Awakening Protective Factors

- Safe places
- Opportunities
- Ellangneq

Learning and Teaching:

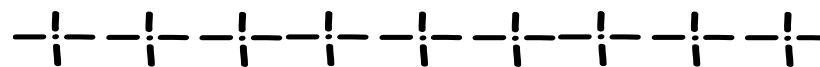
This activity provides a safe place and opportunity

Field staff and guest speakers should review questions and answers from Coming Together-1 activity.

To conduct this activity, divide into four generational work groups.

- Those who were 15 in the 1940's,
- Those who were 15 in the 1960's,
- Those who were 15 in the 1980's.
- Those who were or will be 15 in the 2000's.

Provide a list of the questions below. Have a person from each group list answers on poster paper and then





present them to the reassembled gathering participants.

For the, 1940's, 1960's and 1980's groups, ask these questions:

1. What were your parents' expectations of you when you were 15? (15 minutes)
2. How were you disciplined when you were a child? (15 minutes)
3. How did/do you discipline your children? (15 minutes)
4. What or how would you do it different? (15 minutes)

For the 2000's group ask these questions:

1. What makes a good parent good? How do they treat their kids? (15 minutes)
2. What makes a not-so-good parent not-so-good? (15 minutes)
3. What makes kids not listen to their parents' or elders' advice?
4. How will you raise your kids so they will do what you tell them? (15 minutes)

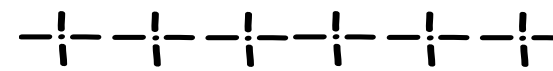
Have a male and female representative from each group report and take questions, while being

Yup'ik Values and Traditions:

- To share and help one another learn
 - To be respectful of others and knowledgeable of those who came before you
 - Knowledge of family roles

supported by others of the same generation. Program staff and presenters oversee these activities, monitor time, and draw attention to interesting similarities and differences while emphasizing interconnections.

As participants learn about relationships with each other, they are learning ellangneq. The activity also



provides a safe place for youth and gives them an opportunity to learn about ways to protect themselves from making poor decisions.

Reinforce:

Use story of Julie Kaiser on page 9 in PA book to show the importance of providing clear, consistent expectations of our children. Julie's story also highlights how the safe places we provide for our young children give them anchors to rely on for the rest of their lives.

Understanding the similarities and differences among the generations helps us all to communicate, respect and support one another in this 21st century world we share. Strengthening individuals, families and the community to adapt to this ever-changing world in healthy ways helps to prevent alcohol and substance abuse by our youth by promoting the presence of PA protective factors.

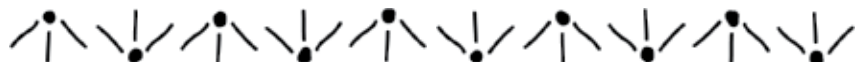
Closing:

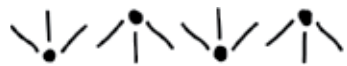
Conduct your community's closing.





Individual Modules





Murilkelluku Cikuq—Watch the Ice

Module 10



Goal:

The participants will learn ice safety skills and how to use these skills when presented with challenging life situations, including substance abuse.

Objectives:

- Teach ice safety.
- Recognize dangerous situations.
- Provide youths with hands-on experience to learn about ice and how to survive falling in.
- Explore the rewards and dangers of challenging situations.
- Find solutions on ways of surviving and coping by connecting subsistence skills with the dangers associated with alcohol and drug use.

Setup:

This module uses ice safety to teach youth how to be thoughtful and careful about life decisions. By learning how to be

prepared for traveling on the ice, learning the different kinds of ice and how to survive falling through ice into freezing water, youth also learn they have some control over what happens in their lives.

As you develop this activity, think about how you can bridge the lessons of ice safety with the lessons of making good decisions when it comes to substance abuse. For example, you could have an expert tell a story.

Learning and teaching:

The module uses subsistence skills to build ellangneq, a sense of control over one's life. Being aware of your surroundings protects one from making mistakes. Learning from other people's



Ayaruq:
Pick
end

mistakes also helps young people make good decisions.

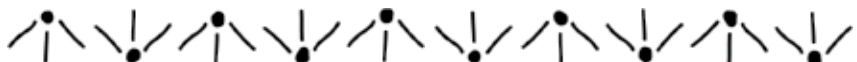
Also, youth will learn that they can use their own skills and knowledge to protect

themselves from danger and that they can help each other stay safe.

We recommend that you choose someone from your community who has traditional knowledge as well as practical experience with traveling on the ice. By having them tell stories about how they overcame or prevented an accident is a good way to also talk about dealing with dangerous life problems.

People Awakening Protective Factors:

- Ellangneq
- Communal-mastery
- Self-efficacy





Storytelling is an excellent way to impart this knowledge, especially if the the stories are humorous.

This module is a good way to get youth involved in something hands on, such as building an ice pick, known as an ayaruq and a tugeq by others, or by taking them outside to look at different kinds of ice.

Reinforce:

After the group is done with the activity, it's a good time to bring all of the lessons about ice safety around for a discussion about substance abuse. You might want to ask someone to talk about their own experience as a young person and how they overcame an obstacle by being prepared, or by thinking about what they were doing before they did it, or any other ice safety lesson that was taught earlier.

As always, debrief afterward and decide which elements from this activity you want to review.

Ayaruq: Hook end



A parent shows how dry grass stuffed into wet shoes can help keep feet warm after falling through ice into the river. Also put grass between skin and wet clothes for warmth.



Yup'ik Values and Traditions:

- Respect for land
- Respect for nature
- Always be prepared and don't panic
- Always be aware of danger and your surroundings while traveling
- Always have a partner when traveling or hunting

Closing:

If you have chosen an ending ritual, use that.



Under Ice Fishing

Module II

Goal:

To increase self-efficacy through learning how to catch fish under the ice with a net.

Objectives:

- To learn how to build an under-ice fishing net.

- To learn how to set the net under the river ice.
- To learn how to check the net and learn the value of giving subsistence food to people in need.

Setup:

This is a three-part activity for the early winter when river ice is solid enough to walk on but not too thick to chop a hole easily. For the first part, have a skilled fisherman come to show how to build an under-ice fish net. The next two parts will take place out on the river.

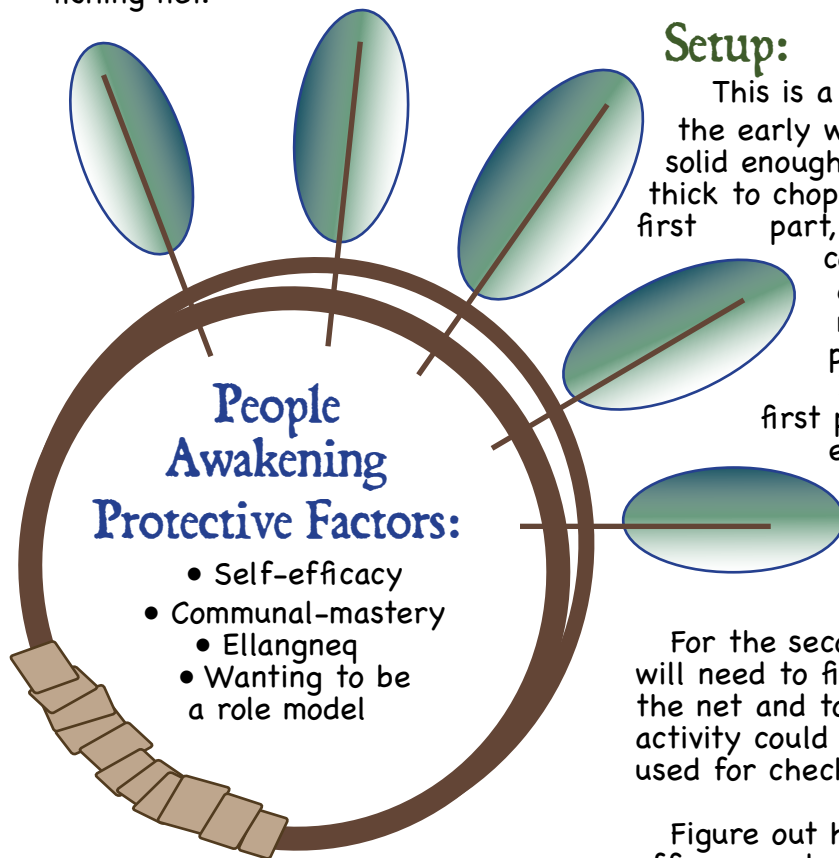
In preparation for the first part, talk with your expert about what materials you will need to purchase to build a net and from which vendor.

For the second and third parts you will need to find what you need to set the net and to check it. A hands-on activity could be building ice scoops used for checking the net.

Figure out how to emphasize self-efficacy and communal efficacy in this



activity. You could do this in the qasgiq format or out on the ice. This activity will likely provide a lot of opportunity for learning these important life lessons. It will be important to highlight them as they happen for the participants. For instance, the youth learn about communal efficacy when they give their catch away to someone





who needs the food.



Lesson introduction:

In the beginning of the lesson, lay out for the participants what it is that you want to teach them and why it is important. You could get an elder to tell a story about the importance of learning subsistence activities and how giving the catch to other community members was always an important responsibility.

Learning and teaching:

The learning and teaching in this activity will be building the net, setting it and checking it. Tie what you are teaching about subsistence fishing to reasons for living and sobriety.

By that as well as learning to distribute the catch to the elders and less fortunate in the community, youth learn self-efficacy, communal-mastery and giving.

Reinforce:

To reinforce this module, give the youth a chance to summarize what they learned and how they can use this knowledge in their own lives.

Closing:

Conduct the community's closing.



Yup'ik Values and Traditions:

- Care for others
- Learn how to provide for yourself and your family



Yup'ik Traditions and Cultural Values—Today

Module 12



Goal:

To help youth understand their Yup'ik traditions and cultural values are as important for their survival today, in the 21st century as they were for their ancestors.

Objectives:

- To review key points from previous module.
- To understand the importance of knowing who you are and where you come from, as well as explore ways of determining this.

- To understand that the world has and continues to change, but our daily challenge is the same as our ancestors – adapt and survive in a good way.
- To better understand the benefits and challenges of living a money-based versus a subsistence-based lifestyle.
- To understand why elders' information is not outdated, and why they are so passionate about sharing it with youth.

Setup:

Talk about:

- The significance of both the opening and closing ritual of smudging with tundra tea.
- Why we sit in a circle.
- How the group is a special extended family.
- Why we're here.
- The group's adopted expectations and guidelines.

- People Awakening protective factors and where they come from.

Since today's topics provide many opportunities for self-disclosure, prepare to share your examples and allow others to contribute.

Have poster paper and markers for two group activities.

Two resources for possible use: the DVD "Fast Runner" and Charles Moses' Tundra Drums article, Appendix 12-A.





Have some games ready to play to help change gears and keep everyone focused.

Learning and teaching:

Participants will learn ellangneq by knowing who they are and what they are meant to do in life.

A key task of adolescence and early adulthood is learning the answer to two questions:

1. Who are you?
2. Who do you come from?

For the first question, understand you are here for a reason. So what are you meant to do or be? Only YOU can answer this. It's not about what you want, which can be easily influenced by what you see or hear on television, radio or in magazines. What are your strengths? Listen to your heart not your head.

To understand the second question, you should learn about the people you've descended from. Cultures have values, traditions and beliefs that are still useful today. By understanding this, you can learn to like and respect yourself, which builds self-confidence and self-efficacy.

Yup'iks have much to be proud of—they are survivors.

We can't go back to being the people of our parents' or grandparents' day. The world has changed and keeps changing.

But your job is the same as all ancestors before you – adapt and survive. This is why it's so important to learn your traditions and cultural values. They help you be YOU. They are tools that allow you to adapt to changes.

GROUP ACTIVITY: On a flip chart or whiteboard, write the question "What do you need to be a good learner?" Ask the group to answer and then write their responses on the board.

Pose this question to the group: "How do you survive in a world that keeps shifting to more of a monetary-based versus subsistence-based way of life?"

On a new sheet of paper or on a clean board, write the question "When you're grown, what will you need to be happy and satisfied?" This question is for the youth. After they finish answering, ask parents "What does it cost monthly to buy and maintain these things?"

Working together as a group to accomplish a task is a good way to learn communal-mastery.

Reinforce:

Review the following key points.

- Only you can answer what you are meant to do/be.
- Your ability to adapt and survive is just as important today as it was for your ancestors.



• Yup'ik traditions and cultural values are the basis for all PA protective factors.

Use Arvin Dull's story on page 47 in People Awakening. He recounts how important things he learned from the people around him when he was young are still valuable for him and his family today.

Closing:

Do the ritual your community has chosen.

Yup'ik Values and Traditions:

- Valuing hard work, humility and cooperation
- Respecting and learning from others, family, community, the land, nature and the spiritual world
- Valuing the traditional ways and the experiences of the elders.
- Knowing where and whom you come from





Building Confidence by Learning Survival Skills: Manartuq

Module 13

Goal:

Participants will learn how to take care of himself/herself by learning how to survive in the wilderness.

Objectives:

- Learn how to be prepared.
- Learn about the land and rivers.
- Learn what to eat off the land by using what is available.
- Learn how to navigate in the traditional ways.
- Learn how to build a shelter.

People Awakening Protective Factors

- Self-efficacy
- Ellangneq

Setup:

We recommend that you tie this activity to some sort of subsistence activity such as hunting or fishing so that this activity takes place in the wilderness. The outdoors is a better classroom. One community did ice fishing for pike in the spring.

Choose an activity on the advice of your local outdoor expert about which activity is appropriate for the time of year.

The activity will require a lot of preparation. Make safety the primary concern because you will be traveling in the wilderness. Make sure you include an expert in wilderness safety and survival as you plan this trip.

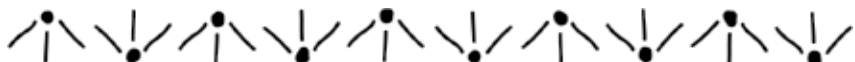
After deciding what you'll be doing, gather safety supplies and the tools you need for the subsistence activity. See Appendix 13-A.



Lesson introduction:

Before your group meets for the activity, make sure that all precautions are in place. You may want to begin by having a brief qasgiq to talk about what the group will be doing and about keeping safe.

Youth will learn to survive in the wilderness and increase self-efficacy.





They will also gain ellangneq as they become aware of their surroundings.

You will need to consult with an elder or some other expert about what activity would be appropriate for the season. You could go ice fishing, seal hunting, or berry picking. It does not matter so long as you are out on the land.

Develop your activity plan with the different survival skills in mind. Do this ahead of time, but also don't feel like you have to necessarily stick to the plan. You may want to adapt what you do based on different situations. Think about what you are doing and what might be something the group will run across during the activity, such as



getting cold, wet feet or signs of bears. Be aware of opportunities to teach and look for them during the activity.

Play a game or two while you are out there. One community played lap ball on the frozen river as a way of taking a break.

Reinforce:

Arrange for a meeting in the qasgiq one day after your return from the trip.

Ask youth to reflect on their experience by prompting with praise and encouragement of youth who demonstrated specific skills out on the land.

Highlight the skills that were demonstrated before and after the trip:

- Planning and preparation is key to survival
- Reliance on elders' and experts' knowledge and guidance. Elders and adults possess the knowledge and skills needed to survive in life and are willing to share
- Reliance on group and peers; everyone has a role and plays a part in



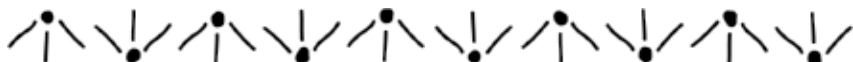
Yup'ik Values and Traditions:

- Always be prepared
- Always remember what is taught to you by elders
- Always be aware of your surroundings
- Always respect our ancestors' place of residence

ensuring the other's survival – not only on tundra but also in everyday life.

Closing:

Close with your community's ritual.





Awareness of Alcohol Effects

Module 14



Goal:

Learn facts about alcohol and develop ways to communicate constructive informational materials about the effects of alcohol on the individual, family and community.

Objectives:

- Participants will identify and describe some of the effects of alcohol.
- Participants will explain why abstaining from early drinking behavior protects them from later alcohol problems.
- Participants will apply knowledge to helping others understand the effects of alcohol on the brain and on behavior by working in teams.

- Participants will explain how knowledge of alcohol's effects can protect them and others from developing a drinking problem.
- Participants will create a way to get their feelings about alcohol abuse out into the community.

Setup:

This lesson could either be taught in the classroom setting as part of the science curriculum or in the qasgiq format. It is up to the group to decide.

This module presents information about the effects of substance abuse and helps the participants to come up with strategies to become positive leaders in their peer group. An exercise at the end reinforces the idea that participants can have a positive effect on their friends regarding alcohol. Peer influences are an important determining factor of whether youth use alcohol and other substances. How one thinks alcohol will affect a person is another determining factor.

The youth will discover what their beliefs about the effects of alcohol are as well as the beliefs of elders and Western knowledge. They will be able

to judge their discoveries with known facts about alcohol.

We have provided several informational sheets that describe the effects of alcohol on the individual, family and community in Appendixes 14-A through E. You could use them to develop your teaching or you could find your own material. Either way, you'll want to provide reliable information for youth so they can make good decisions about whether or not to use alcohol.

Another important goal is to help them talk about how they feel about alcohol and its effects. This can be done in many ways, but we suggest having them create posters that reflect their feelings. One poster theme could answer the question, "If you wanted to tell the younger people in your school, or your family or your community, about the effects of alcohol, what would you say?"

People Awakening Protective Factors:

- Ellangneq
- Wanting to be a role model
- Self-efficacy





Yup'ik Values and Traditions:

- People don't stop learning but continue to learn
- Always being prepared
- Respect every individual without judgment
- Be mindful of the consequences of your decision

If you have a large gathering, divide the participants into groups and ask them to discuss messages that could be given to the community. One group made pamphlets to distribute that included their poster art and personal statements about their feelings surrounding this issue.

Decide what you want to teach. The handouts give a wide range of topics. You will need to decide what medium you will use for youth to get the word out about alcohol.

Think about inviting an expert who has experience with any aspect of this activity, perhaps a science or English teacher, or an alcohol counselor.

Lesson introduction:

Think about how you want to start this lesson. You will teach ellangneq through presentation of new knowledge on alcohol, and by becoming aware of how their behavior affects others.

You want to explain the whole process to the participants so that they know what to expect. You might invite them to explain why it may be important to know about how alcohol affects them.

Remember to think about the People Awakening Protective Factors, particularly wanting to be a role model, as you develop this lesson. You will need to create a learning environment that helps people be more aware and to have the opportunity to stand up for what they believe. In one community the youth wrote personal statements about how they feel about alcohol and posted them in the tribal hall. This is a good way to strengthen someone's self-efficacy.

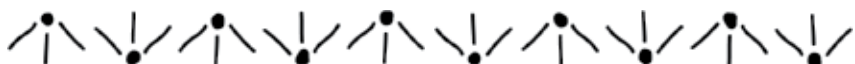
Reinforce:

Once the products of the activity (posters, pamphlets) have been completed, have the youth distribute them in the community. This will increase their ownership of their beliefs and reinforce the lessons they have learned.

Closing: Conduct your community's ritual.



"I used to be addicted to alcohol. Now I'm addicted to hunting."





Who are we? What are we made of? How do we work? Module 15



Goal:

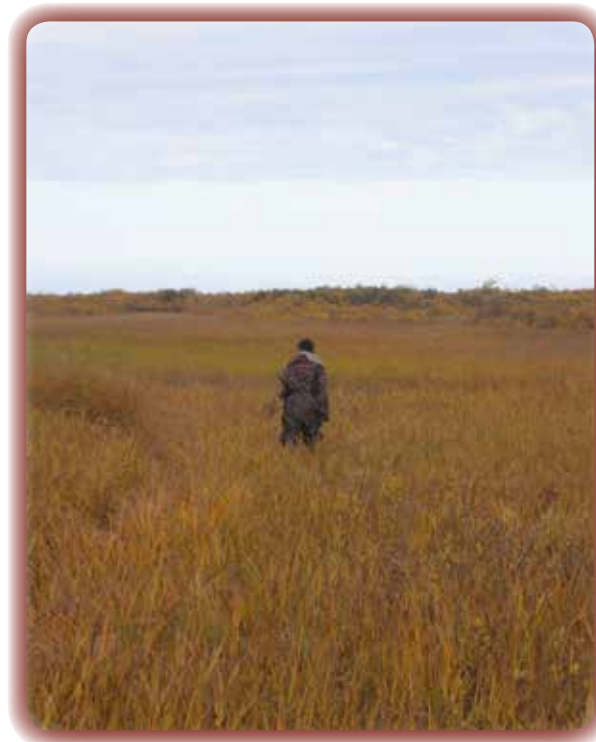
To help youth and adults come to a common understanding of our human nature as a spiritual, physical, mental and emotional being. Also, to teach the participant about each part of our being and to use this information to make good, healthy decisions about alcohol and other substances in our life.

Objectives:

- To describe how human beings are made up of four different parts or selves.
- To list and reflect upon how each part is experienced in the participant's life.
- To list what the priorities are for each participant for developing the different parts in their life.
- To experience the different ways a Yup'ik becomes aware of information in each part of their being.

Setup:

Youth and adults participate together in an indoor setting with circle seating formation suggested. Begin planning and recruiting guest speakers at least a week in advance. Plan for at least two or three, one and half hour meetings to complete the module. You'll be dealing



with rather abstract concepts that may be challenging for some, so pay attention to the group's reactions and respond to any confusion.

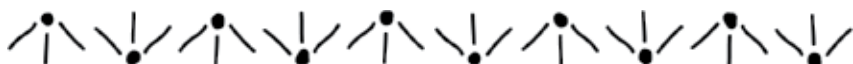
Let adults know that they can play an important role in this module



by sharing examples from their own personal experience as we cover this material. However, as we ask questions of the group, please allow the youth to answer and carry the discussions.

Adults should be prepared to share their comments and examples if the youth have trouble responding to a question or be supportive of youths' answers.

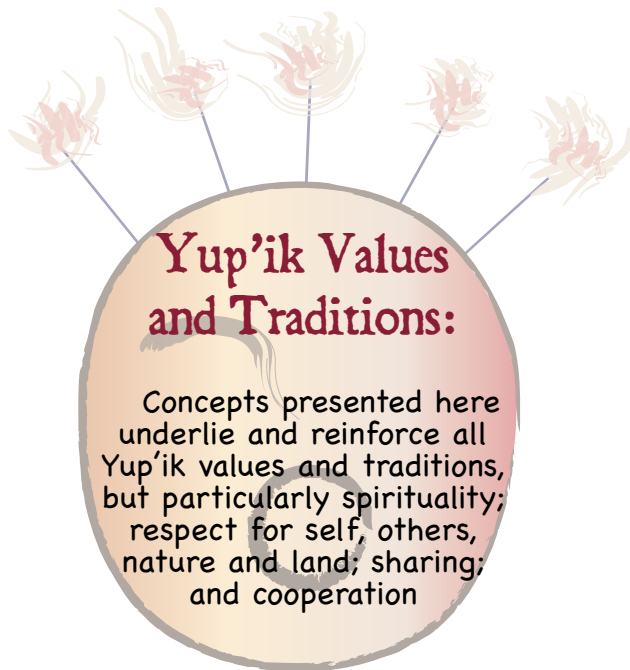
A good way to help people understand is to be ready with concrete





examples that the youth can relate to. Having a younger speaker may help also. Be prepared to go as slowly as necessary and provide breaks for rest or games. Have three to five ready to be used as you see fit.

Have laptop and projector available to show diagrams: Who's the Lead Dog (Appendix 15-A) and We are Information Processors (Appendix 15-C -G.) Have handouts for each participant. Board or chart paper(s) are needed for listing participant responses to questions. Have a basketball as a prop



for example of "BALANCE" among four parts of being. A guided visualization awareness exercise is included in this module (Appendix 15-B). Participants lie down for this activity but if preferred, they may remain seated.

Lesson introduction:

Do your opening ritual. Have guest storyteller set the stage with an appropriate story.

Part 1: Our four-part human nature

Part of our common experience as human beings is that each of us must determine for ourselves what life is all about and how we will live it. Understanding what a human being is, what we are made of and how we work is important to be able to accomplish this important task. Gaining that understanding enables a person to be a role model for other people.

Each human being is made up of four complementary parts or selves: Spiritual self, physical self, mental self and emotional self. Make use of questions and "Who's the Lead Dog?" (Appendix 15-A) handout to define and come up with examples of each of the four parts of being. We each have all four parts/selves within us, but whether we are aware of or are in touch with each one and have learned how to make good use of them is different for each of us. One of the most important lessons of growing up is developing and learning



how to control all four parts, and make use of them in a good way.

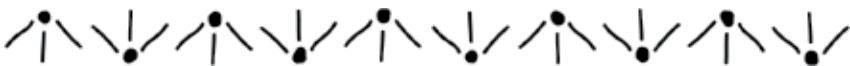
No matter what situation we are confronted with or decision we are trying to make, all four parts of our being are involved. Different situations require that each part of our being be used to a different degree (percentage) and is important for a successful outcome (deciding how to act, like saying no to drinking). It is important that we learn how to act in a BALANCED WAY. This means that we use our emotional, mental, spiritual and physical selves evenly. This is self-efficacy.

Part 2:

Skill building in four parts of our being

Developing your ability to be aware of and make use of each part of your being is accomplished in the same way. We do this by using or practicing making decisions with these selves in a variety of situations. Among the four parts of being each of us will have strengths and weaknesses. To be healthy we must avoid practicing only in those parts that we are naturally strong in while avoiding relying on (or practicing) and developing our skills in other parts.

Our culture and the type of life we are leading contribute to our strength or weakness in each of these parts of our being. Use the "Who's the Lead





Dog?” (Appendix 15-A) handout to discuss the different emphasis that the Western versus indigenous ways of living tend to promote.

A human being's success in this world depends upon his/her ability to gather and make use of (process) different types of information to decide how he/she will behave in a particular situation. Each part of our being provides its own type of knowledge or information. Building our skill at tapping into that information starts with developing our awareness or ellangneq of different types of information both within and outside of us. Use “We Are Information Processors” diagram (Appendices 15-C through G).

Lead the group through the guided visualization awareness exercise provided in Appendix 15-H. Practice this more than once before the module so that you are comfortable with it.



Reinforce:

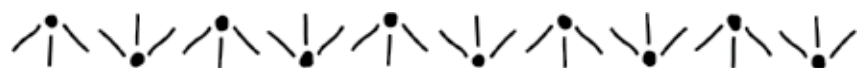
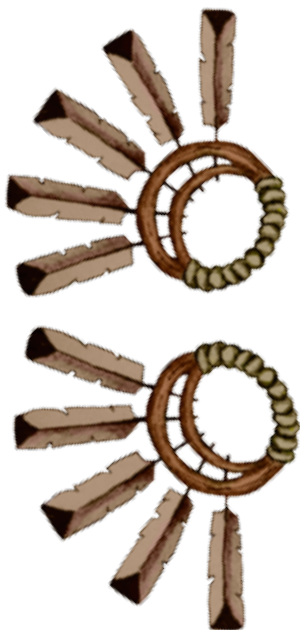
Use story of Rhonda on page 46 in the People Awakening book to show how it took getting in touch with all parts of herself to work toward becoming whole again and regaining control over alcohol and drugs.

Invite questions from the group and remind participants that complete understanding of this topic will come with time, practice of the awareness exercise, and a willingness to try a wide variety of life's experiences with an open, curious attitude.

Closing:

Perform your group's ritual.







Healthy Adolescent Relationships

Module 16



Goal:

To teach youth about how to have a healthy relationship with a significant other.

Objectives:

- To learn about what is both a healthy and unhealthy relationship.
- To learn the traditional roles of men and women in relationships.



Setup:

A qasgiq setting lends itself to this lesson since the elders will be doing much of the teaching and this seems to be the preferred format for them. If you feel it's appropriate, you can arrange two circles of chairs, one for the elder women to teach the female youth and parents, and one for the elder men to teach the male youth and parents. You also will need additional tables arranged and set with material to make collages.

You will need experts who have an understanding of the dynamics of contemporary and traditional roles and responsibilities of significant other relationships. Elders usually hold this knowledge or can give guidance as to where to find it.

You will need scissors, poster paper, glue sticks, markers, and magazines. For instructions see Appendix 16-A.

Lesson introduction:

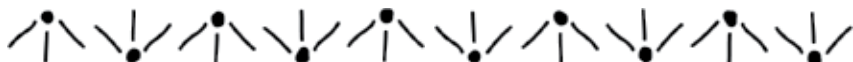
As youth understand their relationship to self and others, they develop ellangneq.

This module can be done in many ways. The primary focus is teaching awareness of appropriate roles and



responsibilities in boyfriend/girlfriend relationships. You could open the activity with a story by an elder who tells about how it used to be back when they were young.

In creating this lesson, think about how you will explain what is a healthy adolescent relationship. We suggest you use different ways of teaching such as using the collage activity in the appendix, and having the elders teach.





It is best to alternate between the two so the youth stay engaged.

In one community, they split the male and female participants up to talk about gender-specific roles and responsibilities. The elders are often able to bring humor to the situation with funny stories. It may be helpful

to suggest this to your speakers to lighten the mood.

The collage activity is a tool to help youth express themselves nonverbally by using images from magazines. It will also help them see that those photos do not reflect reality and this would be a good time to talk about media influences on their lives.



Looking for examples of healthy and unhealthy relationships.



Reinforce:

We recommend that you create some sort of activity that teaches why this information is important related to reasons for living and sobriety. One thing you might talk about is how drinking can cause problems in relationships. Give statistics or have someone speak from experience.

Closing:

Use a closing ritual.





Malignianeq—Seal Hunt

Module 17



- To learn how to use the different types of Yup'ik seal hunting weapons.
- To create communal mastery by teaching youth how to join with others to contribute to family and community through sharing the harvest.

Goal:

For a person “to become aware,” and feel an uplifting experience both physically and spiritually.

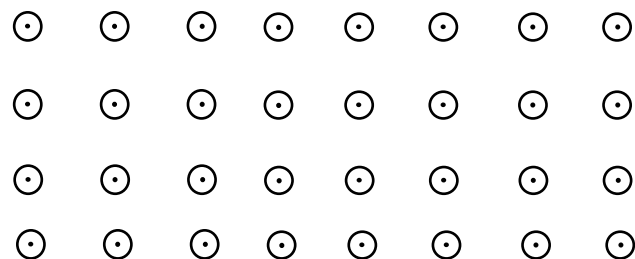
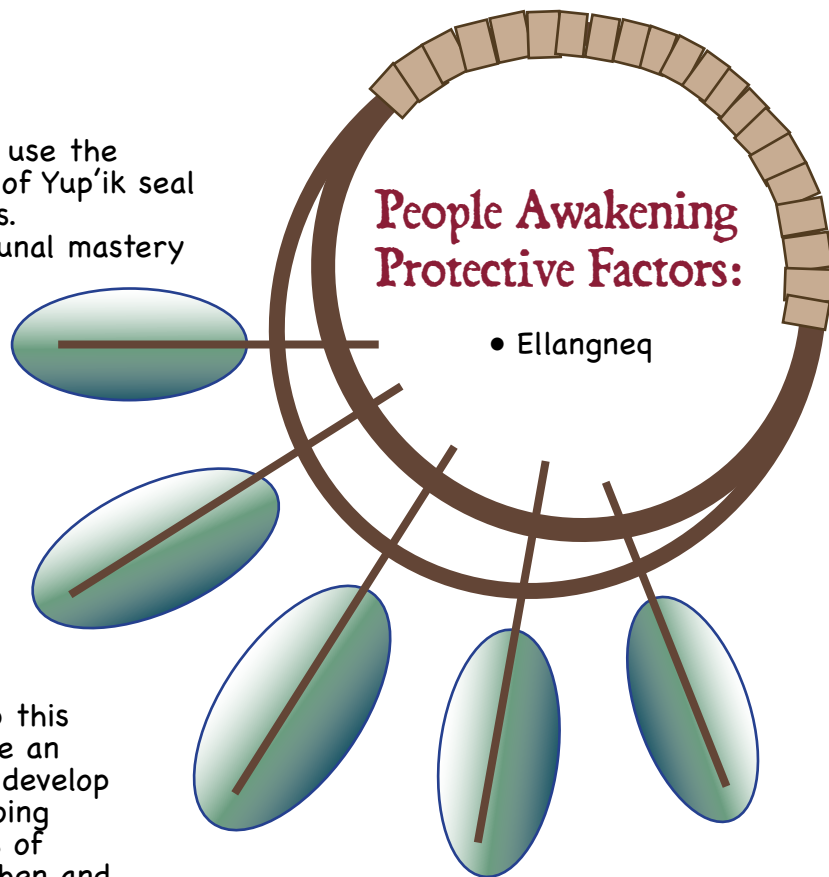
Objectives:

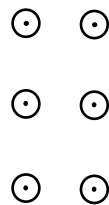
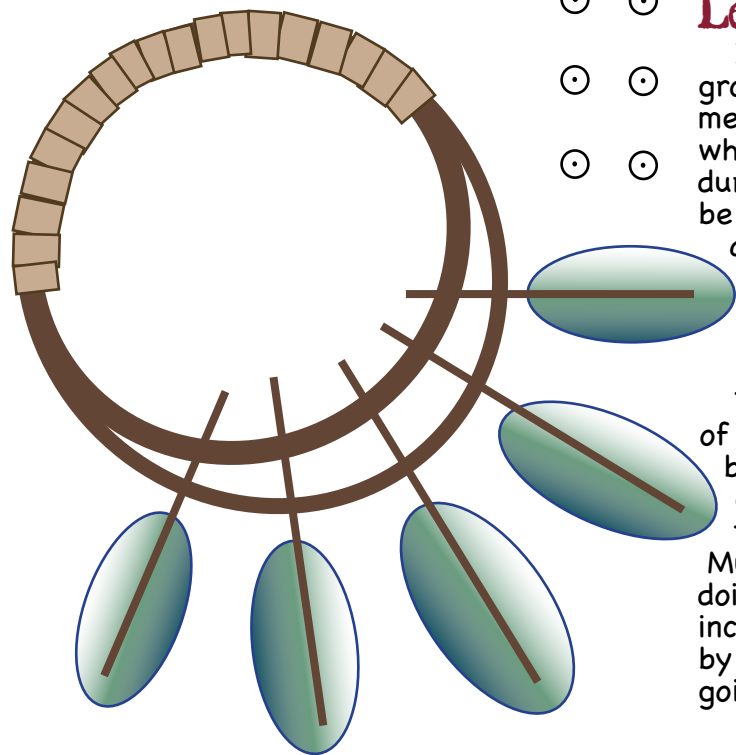
- To demonstrate how to traditionally care for a seal while cutting it up.
- To learn what parts of the seal are edible or not edible.
- To show how to cut up the carcass and what parts to save.
- To work together.
- To learn the uses of sealskin and how to care for it.
- To learn the best places to hunt seal.

Setup:

Use your community adaptation team to develop this activity. Remember to invite an expert or two to help you develop the plan of how you are going to do the hunt, what types of equipment you need and when and where to go.

You can find some materials in the appendix to help you with the organization of the activity (Appendix 16-A). Remember to use what resources and traditions you have in your own community to make sure that you are carrying this out in the right way.





Lesson Introduction:

It would be good to have the group of youth and their families meet ahead of time to talk about what you are going to do. Perhaps during this meeting there could be some songs and storytelling about seal hunting to get people prepared to talk about the hunt.

Learning and teaching:

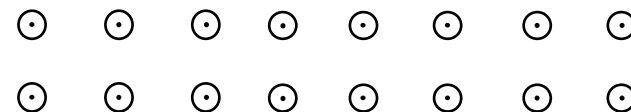
Teach or create the experience of ellangneq or "becoming aware" by building the real sense of connection to the animal's spirit, the effect we have on others. Much of this will happen in the doing of the activity, but you can increase the strength of the lesson by talking about it before and after going out on the hunt.

Reinforce:

After the hunt, you could have a potluck and have people tell stories about the hunt.

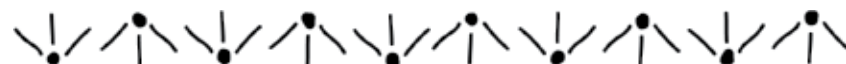
Closing:

Use the ritual your community has chosen.



Yup'ik Values and Traditions:

- Always being prepared.
- Awareness: Watch the seals. Seals with closed eyes are sometimes still alive.
- Safety: Never tie the seals to your boat.
- Mercecineq, Allaniuneq: Give water to seal. Always place seal head pointing toward the river when cutting it up.
- Carefulness: Always keep spear point clean. If the tip is oily, it will not be able to poke through the skin of the seal during the hunt.
- Respect and generosity: Everything from a seal is used.
- Respect and humility: Never augtaqeq, or say that you will catch one, before going out hunting.





Unataryaraq—Berry Picking

Module 18



Goal:

Nerengnaqsaraq—survival off the land. The family builds relationships through subsistence activities.

Objectives:

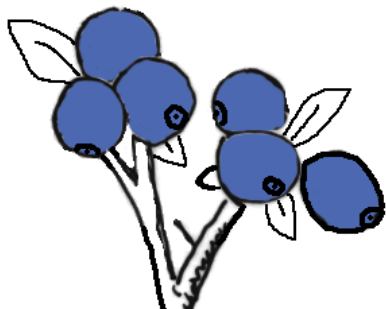
- Learn how to navigate from point A to point B.
- Learn how to tell if the weather will be good to travel.
- Learn to ration supplies for the duration of the trip.
- Learn how to help each other.
- Learn how to tell where to pitch camp.
- Learn to be prepared.

Setup:

This activity will take place on the tundra, specific to seasons and the berries we are harvesting, such as salmonberries, blueberries or nagoonberries. You will need to make a list of everything you need to bring with you.

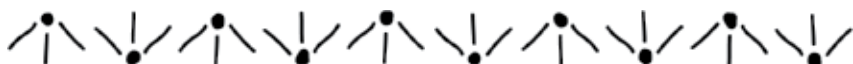
We recommend that you have a meeting with the parents and experts before the trip, to figure out where to get the supplies you will need and how you will carry out the trip. You should also talk about what sort of things you want to teach while you are at the berry patch.

You have a great opportunity here to teach survival skills and other lessons while out on the land. Have a safety meeting with the youth and parents to prevent problems and make a plan for possible emergencies.



People Awakening Protective Factors:

- Ellangneq
- Communal-mastery
- Affection/praise
- Clear expectations and limits





Activities:

- Find a good place to camp with lots of berries.
- Pitch tent.
- Set out net. Cannot forget net!
- Prepare food. Give thanks with food available. Then eat.
- Go and pick berries.
- Pick until you fill your bucket.
- Put berries in freezer bags for storage.

Learning and teaching:

A berry patch is a good place to learn about your connection to the land (ellangneq). Berries are an important ingredient for akutaq so picking the berries and making the akutaq together provides youth with communal-mastery. This is a good chance for parents and adults to provide clear expectations and limits, while giving plenty of affection and praise.

Reinforcement:

Depending on how many days you stay out, it would be helpful to review the lessons learned on a daily basis. You could have a qasgiq where you sit around and talk about your day and what you learned.

Closing:

Do your community's closing.

Yup'ik Values and Traditions:

- Always being prepared
- How to tell when the berries are ripe for picking through other plants around us
 - Gain respect for the land
- Aviukaq-Sharing what we have with the land



Akutaq **—Eskimo Ice Cream** **Module 19**

Goal:

To learn traditional and conventional ways of making food.

Objectives:

- To learn how to make both traditional and conventional akutaq.
- To create a space for elders to teach young people about Yup'ik customs and their importance.
- To learn respect for elders and the power of giving.



People Awakening Protective Factors:

- Giving
- Self-efficacy
- Communal-mastery

Resources:

Think about who you would like to invite as experts to this group. You will also need to get supplies, so ask an expert akutaq maker, likely an elder, what you need.



Setup:

This activity can take place in the qasgiq format that lends itself to a feeling of tradition, respect and learning. Have separate tables for different groups of youth, each group with a different teacher.





Lesson introduction:

The key is keeping the youth interested during the activity. It would be best to focus on making the akutaq to keep them entertained. Teaching the importance of maintaining akutaq tradition and its history is also important.

Yup'ik Values and Traditions:

- Respect for others
- Family roles
- Learn from elders

Learning and teaching:

The learning and teaching will be in the making of the akutaq. Get together with the instructors ahead of time and talk about how you will teach. Discuss how you will include lessons related to sobriety and reasons for living into the activity.



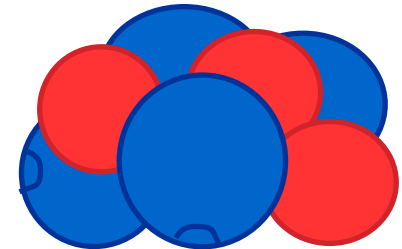
A youth learns self-efficacy and communal-mastery by providing akutaq, since it is a treat for the whole community. It also provides an opportunity to give.

Reinforce:

The reinforcement will be when you all sit down to eat. Have the youth go around and offer the akutaq to the elders, and then have the facilitator talk about what the participants learned.

Closing:

Do your community's chosen ritual.





Healthy Yup'ik Thinking

Module 20



Goals:

To help youth and adults understand more about how the thinking process works so we can learn to control our thoughts more, make better decisions and choices, and behave in more positive ways.

Objectives:

- To talk about self talk and how it works.
- To understand how our feelings come from the words of our self talk and the pictures they trigger in our mind's eye.
- To discuss how those feelings influence the choices we make and the actions we take.

- To experience some ways we can tune in to our thoughts, emotions and self talk so we can gain better control over our thinking and actions.

Setup

Youth and adults participate together in an indoor setting with circle seating formation suggested. Plan for at least two, one-and-a-half-hour meetings to complete module. Recruit speakers who are willing to share traditional and/or personal stories related to this topic. Adult as well as older youth participants will likely have personal stories to add, Don't stifle these contributions. Add more meetings if needed. Have laptop and projector available to show diagrams, or handouts if projector not available. A whiteboard or chart paper is needed for debriefing.

Go over this module and share with guest speakers at least one week in advance so that local examples of self talk, thinking and decision-making processes can be developed in a way that can relate to youth. Always have additional activities or games prepared if needed to "change gears" and keep

participants' attention focused. If you involve participants in an experiment of noting positive versus negative content of random conversations, make sure to discuss these experiences at following session(s).

Lesson introduction:

Welcome, opening prayer and ritual, followed by introduction to today's topic, then fun game. Have guest storyteller set stage with appropriate story.

By learning about self talk, youth also learn ellangneq and self-efficacy.

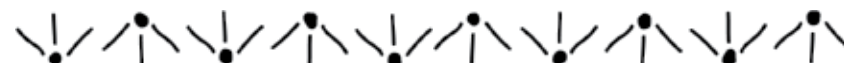
Part 1:

Introduce the process of thinking.

Since our ability to think sets human beings apart from the animals, what goes on inside you when you are thinking? How do you know when you are thinking?

People Awakening Protective Factors:

- Ellangneq
- Self-efficacy





You hear words, the self talk of your inner voice (Show Appendix 20-A). Thinking is not just this self talk but these words trigger "pictures" in our mind's eye.

To show how this happens have the participants sit back in their chairs, close their eyes and relax. Tell them to observe how they react to the words you speak. Use words that have meaning to all, like chair, mom, bedroom, teacher, etc. Say the word clearly, then give about five seconds for an image to pop into each person's awareness before saying the next word. After around 10 words have participants open their eyes and ask them what they experienced. Upon establishing that a picture popped up in their minds ask



numerous people what kind of "chair" they saw. Point out how we all saw a "chair," but not the same type of chair because we are all unique individuals

Explain that this is not the end of the process, words and pictures combine to trigger feelings or emotions within us.

Then, based on the words, pictures and feelings we have in our minds, we choose how we will act or behave.

Point out that by basing decisions on our emotions, we often choose poor or inappropriate behaviors. Give a narrative example from a youth's perspective such as the self talk one might go through in deciding how to respond to an invitation to go drinking with peers. In this example, one may speak of the guilt of letting down friends wanting you to drink, guilt of letting down family not wanting you to drink, the desire to have "fun," the desire to do what you think is right, etc.



Part 2: What is self talk like?

What are its characteristics?

Self talk is quite different from normal conversation we have with other people. By understanding what it's like and what its characteristics are, we can become skillful at controlling it and making good behavior choices.

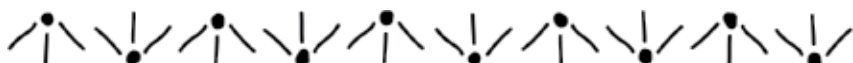
Self talk is:

- Automatic and never ending. The words and conversation in our minds do not stop, even when we aren't aware of or tuned in to it. When we do become aware of it, we often say the thought just popped into our head automatically.

Sometimes once we become aware of self talk, it is very hard to shut it off. For example, how many of you have had trouble falling asleep or woken in the night and been unable to get back to sleep because you can't shut your self talk off?

- Like an avalanche of words. Not only is it always going on, but it comes at us way faster than normal conversation. Normal speed is about 100 - 150 words per minute, really! fast speakers like auctioneers can get 250 words per minute out. But self talk comes at us at 800 - 1,400 words per minute, causing us at times to feel buried by it.

- Personally meaningful. When we do become aware of self talk and try





to slow it down we often just catch some of the words (like shorthand or a text message), but they are enough for us to understand their meaning even though others might not. On top of that, maybe because they come from inside of us, we often accept the message as being "true" without considering it much at all.

- Mostly negative. For most of us our self talk sounds like we are knocking or criticizing others, other things (i.e., school) or ourselves. Ask the group, what percent of our self talk is negative? For the average person 75 percent or more of self talk is negative, so it's not surprising we often don't feel good about ourselves or our surroundings. Here's an experiment: Until your next meeting, pay attention to different groups of people talking

and estimate what percentage of what they say is positive and negative. Do the same for TV or radio shows and especially news broadcasts; we will see what you found out at the next meeting.

- Leads to negative feelings such as guilt, fear, letting others down. Since so many of the words are negative, it's not surprising feelings are also negative. It often sounds like a bossy person telling us what we "should" do, "ought to" do, "have to" do, or are "supposed to" do, which puts the pressure on us to live up to others' expectations.

- Tends to blow feelings out of proportion. Because our self talk comes from within, doesn't stop and is repeated over and over again, it is personally meaningful and often so negative it makes things in our life seem so much worse than they really are.

- Linked to our experience – our past. Most self talk comes from what others have said to us or about us, or about others around us. Sometimes these messages may not be true. Even if they were true at one time they don't account for changes we have made in ourselves. Another way to say this is that our self talk is **LEARNED**. This is good, because if we learned to have this self talk from our experiences, it means that we can also learn to **CHANGE** it and **CONTROL** it to move us in **POSITIVE** directions.



Part 3: How to control and change your self talk.

"Thought Stopping" is a tool that helps you get relief from negative self talk and control it by replacing the words with positive, productive, more realistic thoughts.

Here's how "Thought Stopping" works:

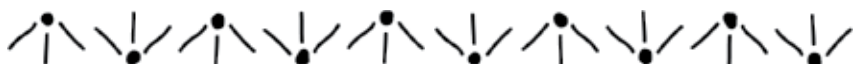
- 1) Focus on the thought and the feelings it creates in you.
- 2) Interrupt the thought.
- 3) Substitute positive thought or self talk to build self-efficacy.

Lead group through Thought Stopping exercise as described in Appendix 20-B.

Reinforce:

Use Sam Demientieff's story in *People Awakening* on page 15 about talking to himself in a mirror to help make the decision to stop drinking. Each of us has lived with self talk in our life since we learned our language, but for most this is the first time you have discussed it with others. What about self talk did you find to be most interesting and why? List answers on board or chart paper.

Self talk often reminds us of what we "should," "ought to" or "have to" do. What kinds of shoulds, oughts, or have-tos keep popping up in your awareness and self talk lately?





Use flip-chart paper to create a list. Ask youth to respond first. Do two columns with one marked "6 – 8th grade" and the other "9 – 12th grade," as there may be developmental differences. These could later be worked into an activity where older youth mentor the younger, if the group chooses. Then give adults a chance to share the kinds of things they feel pressured about. This disclosure may help youth be more attentive to parents' needs, as well.

Other questions that can be asked to review and reinforce this module:

- Why do we say that it is a "good" thing that our self talk is learned?
- How long does it take to learn how to shut off our self talk?

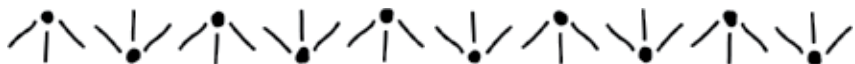


Yup'ik Values and Traditions:

It is difficult to select a few Yup'ik values that this module focuses on, because the material underlies and is the foundation for accepting and developing all cultural values. While the focus here is on personal understanding and development of the individual, it is mastery of these concepts and skills related to thinking that leads youth to choose to be respectful of others; to share; to be humble; to cooperate; and to avoid conflict.

Closing

Conduct the closing ritual your community has chosen.



Blackfish Trap

Module 2i

Goal:

To learn about and build a blackfish trap.

Objectives:

- To learn respect by listening quietly.
- To create a space for elders to teach young people about Yup'ik customs and their importance.
- To learn traditional ways of using the blackfish trap.
- To hear stories about the blackfish trap.
- To fabricate a blackfish trap with the guidance of an elder.

Setup:

This first part of this activity can take place in the qasgiq format for a feeling of tradition, respect and learning. Set a place for just the elders to sit to mark them as special.

The second part of the activity will require you to break up into groups and perhaps move to a shop with tools you'll need to make the blackfish trap.



People Awakening Protective Factors:

- Ellangneq
- Communal-mastery
- Contributing to family and community

Resources:

You will need to think about who you would like to invite as experts to this group. Usually there will be a couple of elders who are known for their ability to make subsistence tools. Pick elders who are willing to talk about how they make and use the blackfish trap. Talk with them ahead of time about what you would like them to do and talk about. In one community the men brought examples of different blackfish traps that they own and use.

To make the blackfish traps you'll need wire mesh and string. Try to get community elders to help families make the traps and then let them take them home.

Lesson introduction:

Keeping the youth interested is key, so monitor them for attentiveness and perhaps figure out a way to break up the rhythm of the activity. Have a speaker talk about the importance of knowing about the fish trap and why it is important to listen to these old stories in order to learn about their culture. You can come up with your own way of teaching about blackfish and this trap.



Yup'ik Values and Traditions:

- Respect for others
- Tradition is important
- Learn from elders



Learning and teaching:

The youth will learn the history, the making and the use of the blackfish trap. Work together to figure out how best to organize the activity to keep the youth as active as possible. Stories about using the blackfish trap will help youth to understand their connection to the land (ellangneq). Learn ways to solve problems by working with others, which is a good way to teach communal-mastery.

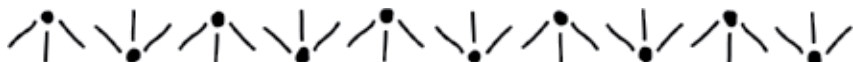
Catching blackfish and bringing them home to the family teaches youth how it feels to contribute to others.

Reinforce:

The youth will need to come back to finish their traps as well as to set them. This may take several afternoons, so it will be a good chance to review the protective factors. Make sure to have them share their catch. Let the elders use this time to teach the youth about patience and making mistakes.

Closing:

Conduct the closing the community chose.





Dealing with Rumors and Gossip



Module 22



People Awakening Protective Factors:

- Ellangneq
- Giving
- Wanting to be a role model

Goal:

To help youth and parents understand more about rumors and gossip; how to deal with it; and how to reduce their participation in it so that it becomes less of a problem in their community.

Objectives:

- To define rumors and gossip.
- To understand how rumors and gossip are different from teasing.
- To list some of the reasons people gossip and tell rumors.
- To experience how to break the chain of rumors by role-playing.
- To develop ways to think and react when the rumors are about you.

Setup:

Begin planning and recruiting guest speakers at least a week in advance. Look for speakers who feel strongly about the damage caused by rumors and gossip. Recruit both male and female speakers from different age groups (20's, 30-40's, 50+). This module provides excellent opportunity to focus on the importance of positive role models. Plan for a couple of one-and-half-hour meetings to complete module.

After you go through the lesson, you may want to separate people into adult, female youth, and male youth groups. This is a way to promote comfort and willingness to openly discuss this topic.

Each group will develop a role-play scenario that will be presented later in the meeting. Groups can meet indoors or out. They can stay in the same room or move to separate spaces. Make sure each group has privacy so that open exchanges can occur among members. A board or chart paper is needed to list participant responses to questions and examples generated in the lesson.

Learning and Teaching:

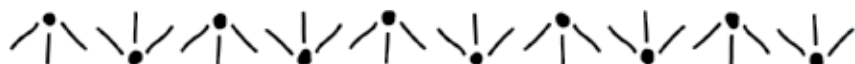
Welcome, opening prayer and ritual, followed by introduction to today's topic then fun game. Have guest storyteller set stage with an appropriate story. Break into groups. A second, group-appropriate story may be used to focus the group's efforts.

Youth will learn ellangneq by understanding what rumors and gossip are, how it works, how to avoid doing it and how to help stop it. They also will be role models and give back to their community by stopping the hurtful behavior.

Your task, as you develop this module, is to figure out a way to talk about or teach the following points about rumors and gossip.

What are rumors and gossip?

- Both are forms of bullying.
- Rumors are information spread around usually without knowing whether they are true or not.





- Gossip is usually personal or private information that is not meant to be shared with just anyone.

Different types of rumors and gossip.

- Slander: verbal false report.
- Libel: written false report.
- Fears or concerns.
- Jokes or wild stories.
- Misinformation and getting it wrong.

Within each group play “Psst, psst, pass it on,” then discuss.

Each of us has a responsibility to determine what parts of a person’s story are true and usable information. Brainstorm ways of doing this. If you are unsure if it’s true, it’s best not to pass it on.

Why people tell rumors and gossip.

- To lessen their own pain or insecurity.
- To fit in, be cool, be part of the group.
- For attention.
- For control or power.
- Jealousy or revenge.
- Boredom.

Yup’ik Values and Traditions:

- Avoiding conflict
- Respect for others
 - Cooperation

Why it hurts. Why it’s wrong.

The words hurt, but the intentions of those who choose to embarrass, hurt, disrupt friendships, or make someone less liked makes gossiping more damaging.

TEASING is an important part of Yup’ik and Western cultures that can be fun. When can it go too far? Rumors and gossip are different because they are done behind someone’s back, with the intent to hurt.

- They exclude the person.
- They destroy trust.
- They invade privacy.
- They lead to bad choices and actions.

What can you do to stop rumors and gossip?

You can only really control what YOU do or don’t do. When it comes to rumors and gossip, choose to be a “good role model”

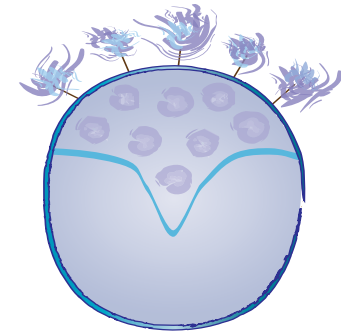
- Is the information hurtful or harmless?
- Act to stop the rumor.
- Don’t be an audience.

What to do when the rumor is about you.

- Before you react, find out who started it and why.
- Recruit someone in the middle to take a stand.
- Don’t give the bully what he/she wants, which is to see that they have hurt or upset you.
- Resist the urge to get revenge. Be a good role model.

How to prevent it from happening to you.

- Be careful what you share, who you share it with, and where and how you share it. “If you really don’t want it repeated, don’t share it in the first place.”



- Choose to be a good role model and stay away from those who spread rumors and gossip a lot.
- Use the buddy system – commit to watching each other’s back and speaking up.

Reinforce:

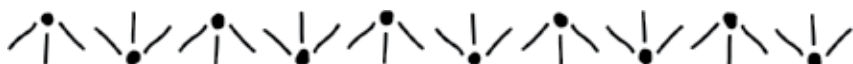
Use Sven Haakenson’s story on page 6 in the People Awakening book to discuss dealing with rumors and gossip related to peer pressure to drink.

Bring all groups together and have each present their role-play scenario. Ask for questions and comments from participants, presenters and guest speakers.

Play “Psst, psst, pass it on” again and see if group is any better at sharing the story. If yes, why is that? What different behaviors did you notice?

Closing:

Use the ritual your community has chosen.



Beading

Module 23



Goal:

To learn how to bead and experience self-efficacy.

Objectives:

- To learn respect by listening quietly
- To create a space for elders to teach young people about Yup'ik customs and their importance.
- To learn how patience and determination can make something beautiful.

Setup:

This activity can take place in the gasgiq format. Traditionally beading was done by women, but boys may also be interested in learning. Make sure the elders have a special place to sit.

Resources:

Think about who you would like to invite as experts to this group. Pick elders who are willing to talk about how they do bead work and how they learned. Usually there will be people who are well-known for their beading. Be sure you talk to them before the activity about what you would like them to do.

Consult with experts on what kind of beads, thread and needles to purchase.

Make sure you do this ahead of time so you are ready to go when it is time for the activity.

Lesson introduction:

The key to this group will be keeping the youth interested. Monitor them for attentiveness and figure out a way to break up the rhythm of the activity to keep them interested. Have a speaker talk about the importance of this tradition. Why is it important to listen to these old stories and learn about their culture? If you allow the youth to do some beading and give them a project, this will keep them engaged.



People Awakening Protective Factors:

- Self-efficacy
- Communal-mastery



Yup'ik Values and Traditions:

- Be patient
- Tradition is important
- Learn from elders



Learning and teaching:

The participants will learn how to bead, thus developing self-efficacy. Work together to figure out how to best organize the activity to keep the youth as active as possible. By using beading experts, the youth will learn more about communal-mastery.

Reinforce:

Have youth present their projects to the group and have them talk about how it felt to make something beautiful.

Closing:

Conduct your community's closing.





Good Decisions and Choices

Module 24



Goal:

To come to a shared understanding of how we make decisions and choices – the “process” or way we do this – as well as some of the pitfalls to avoid and skills to be developed in order to make good decisions and choices.

Objectives:

- To understand what decisions and choices are, as well as some of their most important characteristics.
- To understand the relationships between each other.
- To understand the seven-step decision- and choice making process.
- To understand the importance of using all four parts of our being when making decisions and choices.
- To understand that making good decisions and choices requires that we consider the consequences not only from our personal perspective, but also those of others and the environment around us.
- To understand that we are not and will not be perfect. We won't always make good choices even if we accomplish all the above. By evaluating our decisions and choices and their consequences, we learn not to repeat bad decisions and choices.

Setup:

Youth and adults participate together in an indoor setting with a circle seating formation suggested. Plan for at least two one-and-a-half hour meetings to complete this module. Recruit speakers who are willing to share traditional or personal stories related to this topic. Adult as well as older youth participants will likely have personal stories to add. Don't stifle these contributions. Add more meetings if needed.

Go over this module and share with guest speakers at least one week in advance so that local examples that youth can relate to can be developed. Always have additional activities or games prepared if needed to “change gears” and keep participants' attention focused.

Learning and teaching:

Welcome, opening prayer and ritual, followed by introduction to today's topic, then fun game. Have guest storyteller set the stage with an appropriate story.

People Awakening Protective Factors:

- Ellangneq
- Self-efficacy
- Giving



Define “decisions” and “choices” showing them to be the same – the process of answering a question. As a human being this strength is one of our main survival skills and uses self-efficacy.

Youth will learn ellangneq in order to make good decisions and choices. They also will gain a sense of self-efficacy by making good decisions, which in turn, benefit their family and community.

Characteristics of decisions and choices:

- Some are simple. Some are complex. The more complex and important





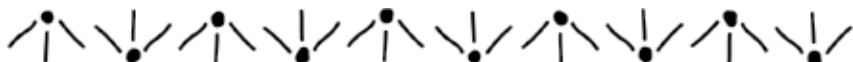
the decision is, the more time and consideration you should give it before deciding.

- Discuss the relationship between: 1) the decisions and choices we make, 2) their consequences, 3) our responsibility for them.

The process of making decisions and choices:

"Process" refers to the way you go about making a decision — how you do it. In other words, it is the steps you go through. The seven-step process:

1. Define the situation – what is the question to answer.
2. Gather information – use information from all four parts of your being (See "Who's the Lead Dog, appendix 11-A). Decisions can only be as good as the information we have available to us. Be aware our perceptions can change.
3. Consider your options.
4. Consider the consequences of your options.
5. Whittle options down to two or three. Don't let fear or comfort alone make decision for you.
6. Make your decision and give your best to make it work.
7. Evaluate your decision and the actions that result so that you learn from your experiences.



Reinforce:

Use Tracy Snow's story from *People Awakening*, page 20, to show how focusing on our decisions, our consequences, and our responsibilities to self and others can protect us from abusing alcohol. Reinforce that making good decisions and choices is a skill that can be learned and developed just like dribbling and shooting a basketball. Warn about the trap of trying to be perfect and the need to test our perceptions.

Ask for questions and comments from participants, presenters, and guest speakers. Thank them for their attention and hard work, then reward them with a fun game.

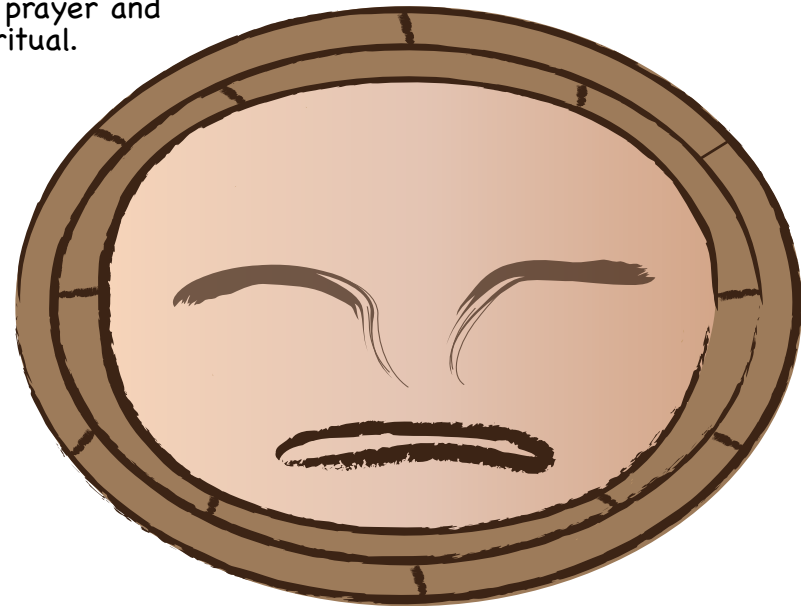
Closing:

Make announcements, invite final comments, say closing prayer and perform your group's ritual.



Yup'ik Values and Traditions:

- Respect for self, others, the land and nature
- Sharing, hard work and cooperation



Surviving Your Feelings

Module 25

People Awakening Protective Factors:

- Communal-mastery
- Self-efficacy

“Put the shadow behind you.”

Goal:

To openly discuss suicide to establish an understanding of how it happens and to empower people to deal with their difficult feelings.

Objectives:

- Learn the signs and symptoms of suicide
- Learn how people become suicidal.
- Learn some ways of surviving your feelings of suicide and depression
- Learn that we are all connected and to talk to someone about your feelings.

Setup:

This activity should be done after the group is comfortable meeting together and trust among the members has been established.

Previous participants found that having a qasgiq-style meeting was the best way to deal with this sensitive subject.

It is important to speak with experts who have an understanding of the

progress of depression and suicide to help you with your lessons. We recommend that you seek out people in your community who have experienced depression and suicidal thoughts or related issues, have overcome them and are willing to talk about their experiences.

One goal is to establish a feeling of hope by the end of this activity.

A game you can play with the whole group is described in Appendix 26-A.

Lesson Introduction:

Because of the sensitivity of this subject, it will be important to discuss this activity with your planning council and elders to ensure that it is carried out in an appropriate manner.

Talking about suicide can be stressful for some participants. Recognize this at the beginning by saying so to the group.

Identify people they can talk to if they start to have bad feelings and encourage them to reach out for help. It may be good to have someone talk about a success story of someone who survived having depression. Watch the mood of the group and break up the



solemn discussions with games or lighter discussions if you see the need for a break.

Learning and teaching:

There are several critical lessons to teach during this activity. The first is to teach the participants about depression and suicide by giving them tools to survive them. Second is to teach them it is possible to live through having these thoughts. And third is to let them know they already have people in their lives whom they can talk to about these difficult feelings.

Having testimony that reinforces these subjects is a good teaching tool, but you may come up with another way to explain the lesson.

Keep things moving using games or activities.

A game we have used to teach about the potential connections between people in the group and community is called the "The Webs We Weave," Appendix 26-A. You may find this useful as a way to tie things together in the end.

By learning to connect to people, youth will learn communal-mastery. They also will learn how to deal with suicidal thoughts, either their own or someone else's self-efficacy.

Reinforce:

Other communities have used a potluck at the end of the

activity to allow time for visiting and having fun together. This will allow the participants time to decompress after this activity and will allow for opportunities for the participants to talk to each other and connect with someone if they need to.

Closing: Conduct your own ritual.

Yup'ik Values and Traditions:

- Love each other
- Talk about your feelings
- Learn from stories
- Don't do things on impulse

"It's a new day!"



We are all connected.



How Powerful You Are

Module 26



Objectives:

- To learn the meaning of the saying, "You reap what you sow," as it relates to our choices, decisions and behaviors.
- To understand that we learn the difference between right and wrong at a young age. Just because our parents, teachers or another adult doesn't catch us doing something wrong doesn't mean we've gotten away with anything.
- To achieve good things in our lives by making good choices and decisions.
- To understand that no one is perfect, not even parents. Don't blame others for your poor choices. Learn from your mistakes and those of others.

Setup:

This module does not have to, but will work best if it follows exposure to modules "Who are We?" and "Healthy Yup'ik Thinking." This is a good module to have a lot of very vigorous games in. Figure out how to teach the lessons using games. Let the kids run a lot and feel their power. When they look tired, stop and praise them. Once they recover play more and repeat as needed until the activity is finished.

Learning and teaching:

The youth will learn ellangneq through lessons about consequences for their actions and the power they have over the choices they make.

We have provided some ideas about how you could teach these lessons. Always feel free to change them to fit your community and your style.

Goal:

To impress upon this youth-only group that each of them is a very "powerful person!" Since they learned the difference between right and wrong, they have been in charge of making "decisions and choices" about everything that goes on in their life. Along with this gift of power comes the responsibility of the consequences of their choices.

People Awakening Protective Factors:

- Ellangneq





You could begin by having a discussion about the phrase, "You reap what you sow." Use this to point out that the choices we make now affect the choices we have later. This is true even if we get away with doing something wrong.

You could talk about personal power in this way, "Ever since you knew the difference between right and wrong, you have had the power, the control, to choose one over the other. You can want or wish or feel that you deserve

to have or do whatever you want, to be happy, to be loved, to be protected or taken care of, but since you're the one who chooses, you have to work to make things happen, to come true. Your ancestors understood this well and this is one of the things that elders always want to share with you."

You could also talk about taking responsibility for your actions. Perhaps someone could give testimony about something that they did that had severe consequences, or something seemingly unimportant that they did that also had consequences. Some of those things might have to do with drinking, smoking, stealing or being disrespectful.

Come up with a way of leaving the youth with some sense of their power. One way might be to talk about that we get wise by making mistakes and learning from them.

The last thing to share on this topic is that there are NO GUARANTEES in this world, except maybe that you were born and will die. So don't sit around waiting and expecting good things to happen for you. You must make good use of your power and control. You must make good choices and decisions.

Reinforce:

You might close with the following statement: "All of us are in control of our choices, our behaviors, our feelings,



our attitudes. We reap what we sow, and if we want good things in our lives, such as happiness, love, sobriety, safety and security, then we must give that to the world and others around us in order to get it back. This is also another reason why it's important for us to be good role models."

Use the story of Judy Simeonoff from page 7 in the People Awakening book to show that you have the power to return to sobriety. You don't have to wait for someone to save you or to keep you company on this journey.

Closing:

Make announcements, invite final comments, say closing prayer and perform your group's ritual.

Yup'ik Values and Traditions:

- Ellangneq of who we are, the world we live in and our relationship with God/Ellam Yua
- Continue to learn every day of your life
- Avoiding conflict





Standing Up for What We Believe

Module 27

Goal:

To develop skills for coping with peer pressure to abuse alcohol.

Objectives:

- To watch how experts cope with peer pressure.
- To practice skills in refusing to drink with friends by:
 - Thinking about consequences.
 - Identifying how you feel about alcohol abuse.
 - Finding a reason not to join the group in drinking.
 - Learn to share your understanding of why your friends want to get high but express how you feel about it.

People Awakening Protective Factors:

- Ellangneq
- Communal-mastery

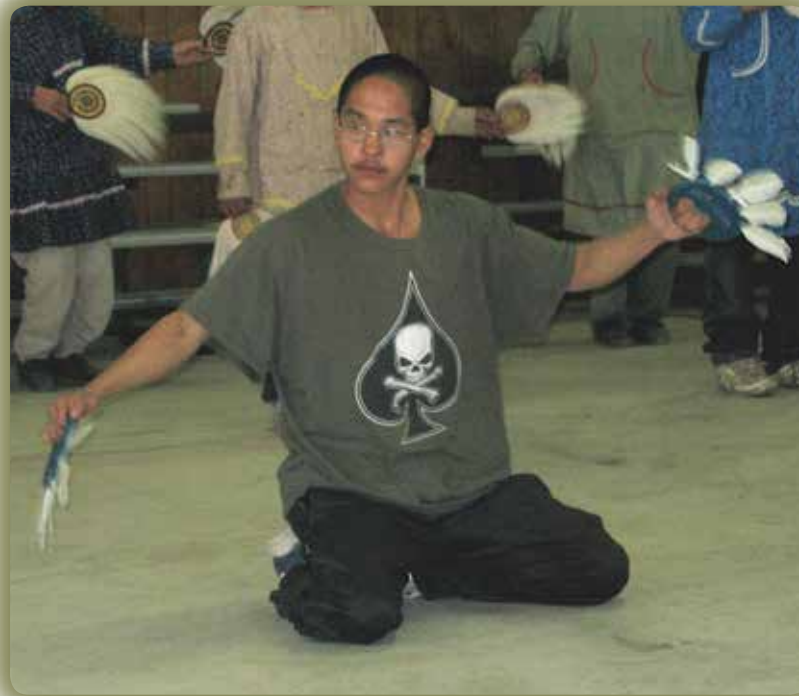
Setup:

This session will be best done in the qasgiq. You will need to set up the room for this and bring any props that might be needed for any of the skits.

It is important to speak with experts who have an understanding of sobriety and the effects of drinking to help you with your lesson. We recommend that you seek out these people in your community who are willing to talk about their experiences.

Lesson introduction:

The main goal of this activity is to help youth to think about the consequences of alcohol abuse and have an opportunity to reflect on what they might do if presented with the choice of whether to drink or not. This is ellangneq. As you develop this activity you will need to think about



how you will achieve this goal. One thing we recommend is to have the youth do skits demonstrating refusal skills. Another way to teach this is by having someone talk about their alcohol problems and how they overcame them.

During this activity we will be addressing alcohol abuse head on. We will be engaging in a dialogue with youth about how alcohol can negatively affect their lives and then





allow them to have an opportunity to express their feelings through skits or short plays. One group of youth in another community did a skit where they used a five-gallon bucket (often used in making home brew) as a prop and through humor, acted out how to refuse if someone offered them alcohol. The youth can be very vocal about how they felt about getting drunk. They got the audience's attention with the humor and then said some very strong things that would have been difficult to say in a personal testimony. They also got to stand up together and share their

feelings with the group. This is communal-mastery.

We have provided scripts in Appendix 27 if the youth have a problem coming up with their own words. We also provided other handouts to help youth stand up for what they believe. You may use them or not.

Another powerful way to teach about how to stand up for sobriety is with personal testimony from community members. These survivors are able to connect with the audience because many of them already know the truth of their story. They have seen it. When a community member stands up and talks about how bad it was, what it took to conquer the problem and how their life is good today because they are sober, it gives the audience hope and lets them reflect on their own lives.

Reinforce:

Have a discussion of what the youth learned. Go around in the circle allowing everyone a chance to talk.

Closing:

Conduct the closing ritual of your choice.

Yup'ik Values and Traditions:

- Be mindful of the consequences of your decision
- Respect for self
- Respect for others





Yaaruin—Story Knife

Module 28



Goal:

To learn how to tell stories using the story knife

Objectives:

- To learn respect by listening quietly.
- To create a space for elders to teach young people about Yup'ik customs and their importance.
- To learn traditional ways of entertaining yourself.

Story knife marks

People Awakening Protective Factors:

- Ellangneq
- Self-efficacy

Setup:

This activity can take place somewhere that lends itself to a feeling of tradition, respect and learning. Provide a special place for elders to sit.

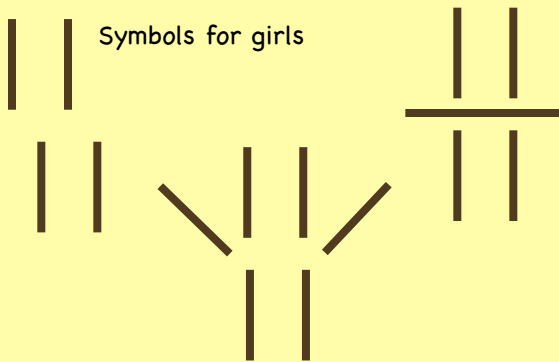
Resources:

You will need to think about who you would like to invite as experts to this group. Pick elders

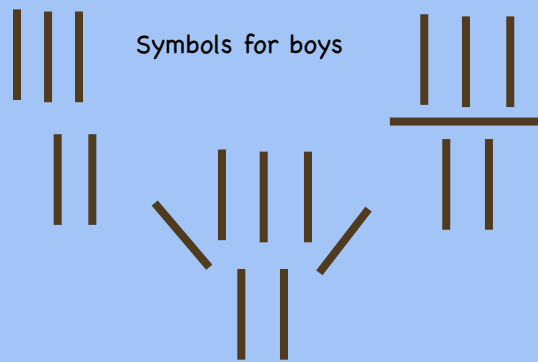
who are willing to talk about how they made and used the yaaruin. Usually there will be a couple of elders who are known for their use of traditional ways of being. Spend some time with them ahead of time explaining what you would like them to do. Encourage them to tell some humorous stories. Laughter is the best healer.



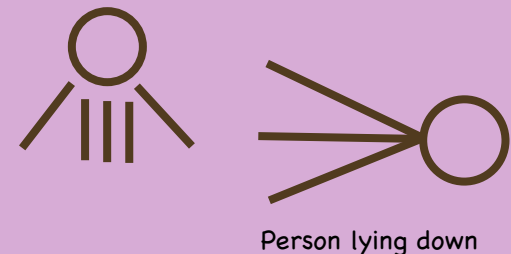
Symbols for girls



Symbols for boys



Either girl or boy





Lesson introduction:

The key is to keep the group interested so watch for signs of boredom. Be sure to have things to do to help them pay attention. Stress how important it is to them to carry on tradition. Also give them a chance to practice telling stories with knives themselves.

Learning and teaching:

Youth will learn ellangneq by understanding the history of yaaruin and how to use one.

When they tell stories of their own with a yaaruin, they



will learn self-efficacy. Work together to figure out how to best organize the activity to keep the youth as active as possible.

Reinforce:

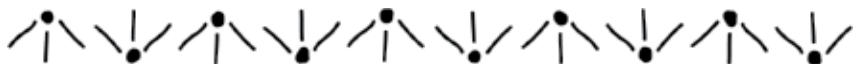
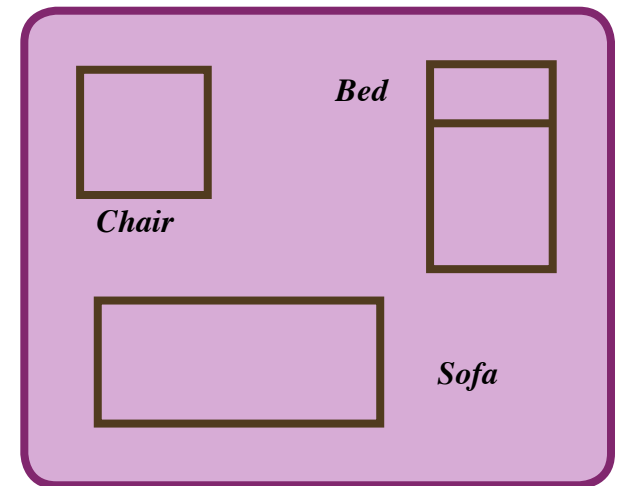
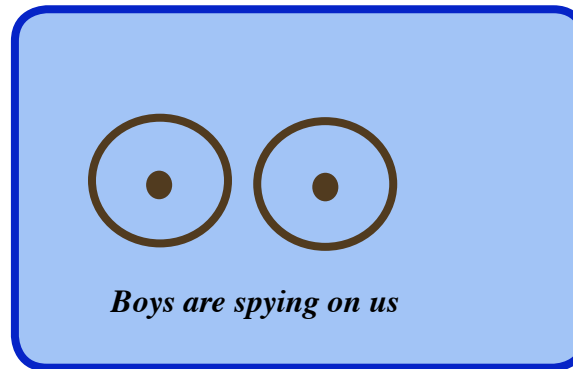
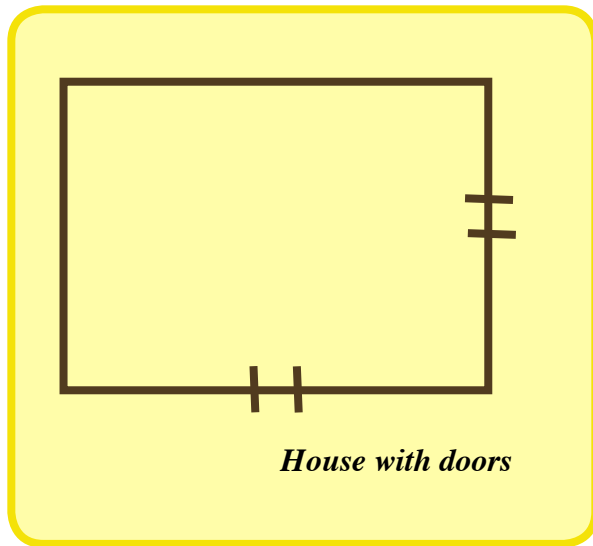
Perhaps you could have an elder use the story knife to tell a story.

Closing:

Make announcements, invite final comments, say closing prayer and perform your group's ritual.

Yup'ik Values and Traditions:

- Respect for others
- Tradition is important
- Learn from elders





Mellgar—Men's Knife



Module 29



Goal:

To learn about the mellgar and its importance in the daily use for men and learn how to make one.

Objectives:

- To learn respect by listening quietly.
- To create a space for elders to teach young people about Yup'ik customs and their importance.
- To learn traditional ways of using the mellgar.
- To hear stories about the history of the mellgar.
- To fabricate a mellgar with the guidance of an elder.

Setup:

The first part of this activity can take place in the qasgiq format as it promotes a feeling of tradition, respect and learning. Since this traditionally is a man's tool, you may want to invite only boys to this module. Consult your elders about this.

Set a place for just the elders to sit as this marks them as special.

People Awakening Protective Factors:

- Ellangneq
- Self-efficacy



The second portion of the activity will require that you break up into groups and perhaps move to a shop that has tools you need to make the mellgar.

Resources:

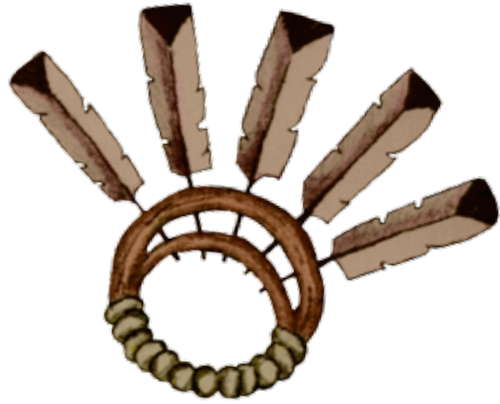
You will need to think about who you would like to invite as experts to this group. Pick elders who are willing to talk about how they made and used the mellgar. Usually there will be a couple of elders who are known for their ability to make tools. Spend some time with them ahead of time explaining what you would like them to do. In one community the men brought examples of different mellgaraat that they own and use.

In one community the project provided the raw materials (moose horn, saw blades, copper wire, string) to the youth so they could make their own. Several of the elders in the community worked with the youth to make them and then the young people got to take the knives home.

Yup'ik Values and Traditions:

- Respect for others
- Tradition is important
- Learn from elders





Lesson introduction:

The key to this group is keeping the youth interested so perhaps figure out a way to break up the rhythm of the activity to keep their attention. Have a speaker talk about why it is important for the young people to listen to these old stories and learn about their culture. Perhaps pass around knives that have a history behind them.

Learning and teaching:

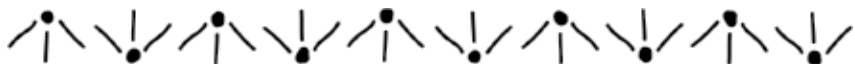
When you teach participants the history of the mellgar as well as how to make and use one, this will give them ellangneq as mellgar connects them to tradition and culture. This also teaches self-efficacy as they learn to build and use the tool.

Reinforce:

The reinforcement will be in the return of the youth to finish their knives. It may take several afternoons to finish. Use this time to provide time for the elders to interact with the youth and teach them lessons of patience and making mistakes.

Closing:

Conduct the closing of your community's choosing.





Uluaq—Woman's Knife

Module 30



Goal:

To learn about the uluaq and its importance to women in daily use.

Objectives:

- To learn respect by listening quietly.
- To create a space for elders to teach young people about Yup'ik customs and their importance.
- To learn traditional ways of using the uluaq.
- To hear stories about the history of the uluaq.

Setup:

This activity can take place in the qasgiq format, which lends itself to a feeling of tradition, respect and learning. Since this is traditionally a woman's tool, you may want to only invite girls to this module. Consult your elders about this.

Set a place for the elders to sit to mark them as special.

Resources:

Think about who you would like to invite as experts to this group. Pick elders who are willing to talk about how they make and use the uluaq. It's a good idea to talk with them before the activity about what they will do. In one community the women brought different uluat they own and use.

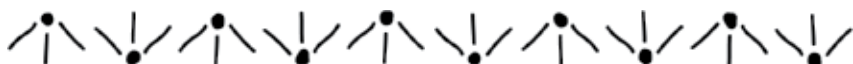
If you are able you might provide uluaq to the youth as a thank you for participating in the project. For example one of the elders in another community made them and then presented them to the girls. The participants were very happy and this cheered the adults who came to the activity.

Lesson introduction:

It's a good idea to be prepared to keep the participants' interest focused on the activity, so think of ways to break up the rhythm. Have a speaker talk about the importance of knowing about the uluaq's tradition. Also give them a chance to practice with the uluaq. In one community youth got to practice cutting animal skins.

People Awakening Protective Factors:

- Ellangneq
- Self-efficacy





Learning and teaching:

Tell the participants how learning to use the uluaq provides them with another skill to become self-sufficient and more aware of their place in their culture.

Reinforce:

If there is fish available, perhaps you could have a lesson on how to make strips using the uluaq or any other such practical and good tasting activity. This teaches self-efficacy.

Closing:

Use your community's chosen ritual.



Yup'ik Values and Traditions:

- Respect for others
- Tradition is important
- Learn from elders



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Family Modules

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Traditional Parenting in the 21st Century Module 31



Goal:

To remind young parents of traditional Yup'ik parenting practices, the reasoning behind them, and how they still fit into raising children in the 21st century. Participants also will learn about the "Parenting Manual."

Objectives:

- To impress upon parents that as our children's first teachers, we are forever role models for them, influencing our children more by our actions than our words.
- To be aware that anything that distracts us from providing and caring for our family as we should can be just as powerful an addiction as alcohol or drugs.
- To help parents realize that they must cultivate a positive attitude about school in their home and play an active role in their children's learning, both at home and in the school.
- To encourage parents to have high expectations of their children and help them develop many ways to support their achievements.

Setup:

This is an adult only module. Invite parents and prospective parents. This activity will be centered around the Parenting Manual, (see Appendix 31 A). Participants may want extras copies to



give to relatives, so have lots of copies available. You will need to become familiar with the manual before developing the activity so you can have a plan to keep everyone involved in the activity.

Learning and teaching:

Before going through the manual, set the stage for participant involvement during this activity by encouraging everyone to share their thoughts about child rearing.

People Awakening Protective Factors:

- Affection/praise
- Being treated as special
- Clear limits and expectations
- Family models of sobriety





Then start another discussion about the importance of knowing about both traditional and new parenting practices.

You might introduce the discussion by saying the following: "Keeping up with the changes the 21st century brings is very important, but so is having common understandings of how to raise children."

Traditional parenting included praise and affection for children, letting them know they are special, setting clear limits and expectations and having family role models of sobriety.

The more that parents are in agreement about the expectations they have of their children, and how to



teach and discipline them, the sooner the community can return to raising a child.

Uniform parenting practices across families allows for parents to support and rely on one another, rather than to

Yup'ik Values and Traditions:

- Love for children
- Avoiding conflict
- Hard work and cooperation
- Respect for others



oppose one another and blindly assume a defensive posture when informed of a child's misbehavior.

Develop a way of teaching the manual, perhaps by reading a section aloud and then asking for feedback. You also may come up with an inventive way of teaching each part in some sort of activity.

Reinforce:

You can strengthen what you learn here by developing an ongoing parenting group (see Module 36). Remind parents that each of our children is special and quite unique, which means that they will not all respond exactly the same to the practices that we follow. This does not signal a failing of the practice or of us as parents, rather it is an opportunity for us to practice the "art" of parenting.

Closing:

Perform your group's closing ritual.



✕ ✕ ✕ ✕ ✕ ✕ **Arenqürturyaraq—Finding a Way** ✕ ✕ ✕ ✕ ✕ ✕

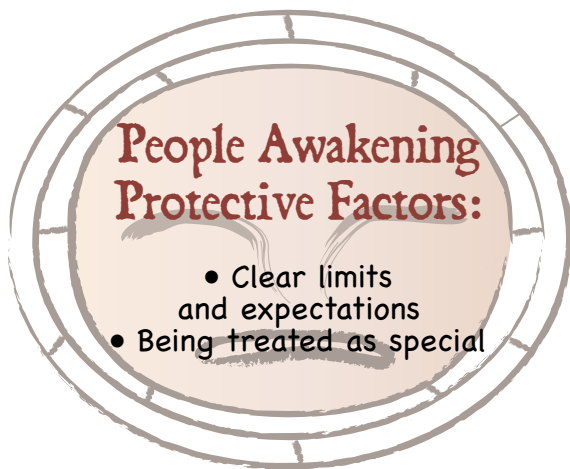
Goal: **Module 32**

Goal:

To enable community members to understand that they themselves hold the key to fixing problem situations in their lives just as their ancestors have for thousands of years. We must stop giving up our ability to stand alone as a people. We must not wait for others to do things for us.

Objectives:

- To promote a better understanding of what it means to “walk the talk,” by reviewing traditional methods of problem solving.
- To help grandparents realize that it’s never too late to address mistakes in child rearing.



- To help parents adjust their child-rearing techniques to provide better guidance and preparation for their children to live more successfully in today's world.
- To prepare children to make better choices as they get older.
- To realize that we are responsible to God to live the best we can with the gifts and graces He gave us.

Setup:

This activity has been designed to show how you might help families to recognize the strength of their traditional values and ways of knowing. Remember this is just a guideline, you can come up with your own way of teaching the same thing or you can use parts or all of this.

Have adults and youth sit in circle formation. Provide poster paper, a small bundle of sticks tied together, and handouts of these three stories:

1. "The Parable of the Talents" from the Bible (Appendix 32-A),
2. "The Bundle of Sticks" from Aesop's Fables (Appendix 32-B),
3. "The Parable of the Elder Woman" (Appendix 32-C).



Prepare poster paper with the heading "Traditional Methods of Instruction," then write in three columns:

- Bible Parables,
- Fables,
- Yup'ik stories.

As always, have games prepared for refocusing and energizing the group. The week before, select elder(s) to talk about traditional teaching.



Learning and teaching:

By understanding traditional methods of parenting, parents gain tools to pass on their clear expectations and set limits while letting their children know they are special.

Explain the use of parables in the Bible and why Jesus used them to illustrate his teachings. Tell the "The Parable of the Talents" in Yup'ik and explain what it might mean today (talents = gifts or graces). Talk about how all cultures were oral cultures, which mean they passed history and culture through stories, even Western civilizations. Ask what might have enabled those societies to evolve over thousands of year to survive pretty much intact. Was it their ability to learn from mistakes?

Have people talk about parenting experiences, and what might be better, new ways.

Tell the fable of "The Bundle of Sticks" in Yup'ik to illustrate how even Kass'at used stories to pass on important ideas from one generation to the next. The cord that ties the bundle represents love or unity.



Have the guest elder(s) talk about different types of Yup'ik stories and why they were passed on across generations.

Have someone with strong, clear voice read "The Parable of the Elder Woman."

Open discussion by asking the group's impressions of the story. Although it sounds real because we all have been affected by some aspects of the story, the intent is not to make anyone feel bad. Remind them of the Yup'ik saying that refers to the condition of "thinking it's about me." Mainly the story shows that the Yup'ik culture has survived over the centuries because of its resiliency and ability to evolve. Yup'iks went through periods of starvation and sickness, but they never gave up. Instead they came up with ways to deal with their problems. We are no different today.



Discuss the parable with the group. Was it fate? Do we have more control where our destiny is concerned? What could the people in the story have done to make it happier? Are we adjusting our culture in order for us to remain healthy and strong as a culture? If not, what should we do?

Reinforce:

Use story of Evelyn Day on page 25 of the PA book to emphasize how even children can and should resolve relationship problems with parents if parents don't take the lead to do so. If it's important to you, act.

Closing:

Perform your group's ritual.



× × × × × × Qaunqiyaraq Ayagyuahtenek—Protectively Caring for Our Youth Module 33



- To help youth express their feelings and needs.
- To demonstrate the ability to talk about feelings.
- For youth to be able to tell parents or caregivers about their lives.

Setup:

This is an indoor activity where you will have a group of parents and group of youth.

Parents will learn active listening skills in one part of the room. In the other part of the room, youth will learn how to talk about who they are to their parents. Afterward, the youth and their parents come together and practice what they have learned with each other.

We have created a couple of worksheets (Appendix 33-A and 33-B) to help with this activity, which you may want to use or modify, or you may want to use a local expert. As you develop the activity, think about the protective factors we are hoping to boost during this activity and about the Yup'ik parenting values you want to teach.

You will need people to lead both the youth activity and the parent group. Make sure to include them in your development meeting so that you can decide exactly what you want to teach.

Lesson Introduction:

In the beginning of the lesson, lay out for the participants what it is that you want to teach them and why it is important. Also explain how the lesson will be taught so that they know what to expect. This establishes a safe learning environment.

As you develop the lesson, think of ways you will teach the parents to listen to the needs of their children. You'll also be teaching the parents how to express their affection and praise.

Goal:

To learn how to raise youth in a positive way with traditional Yup'ik values.

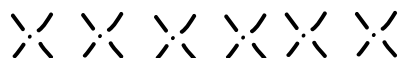
Objectives:

- For parents to demonstrate listening skills.
- To apply communication skills to help youth feel special, unique and listened to.

People Awakening Protective Factors

- Affection/praise
 - Safe places
 - Ellangneq





Yup'ik Values and Traditions

- Care and provision for family
- Love youth and nurture them

During the youth activity, you will teach the youth to express their feelings.

This way youth and parents learn ellangneq or awareness by getting to know one another better.

Find an interactive game to get the youth moving around while thinking of ways to talk about their feelings. Feel free to modify the game to fit what you think is important to teach, but we do recommend that you do something hands on with them so that you are able to keep their interest.

Reinforce:

The reinforcement of this lesson will take place when the youth and parents get together and practice what they learned. It would be good to come up with an activity that helps them to do this. One suggestion would be to have an activity where youth come and talk to the parents about their day and what they learned in this lesson.



Closing:

Conduct your community's closing ritual.





Yup'ik Kinship Terms

Module 34



Goal:

To develop a stronger understanding of Yup'ik kinship, as well as the reasons for many kinship beliefs, practices and expectations for how to behave with relatives.

Objectives:

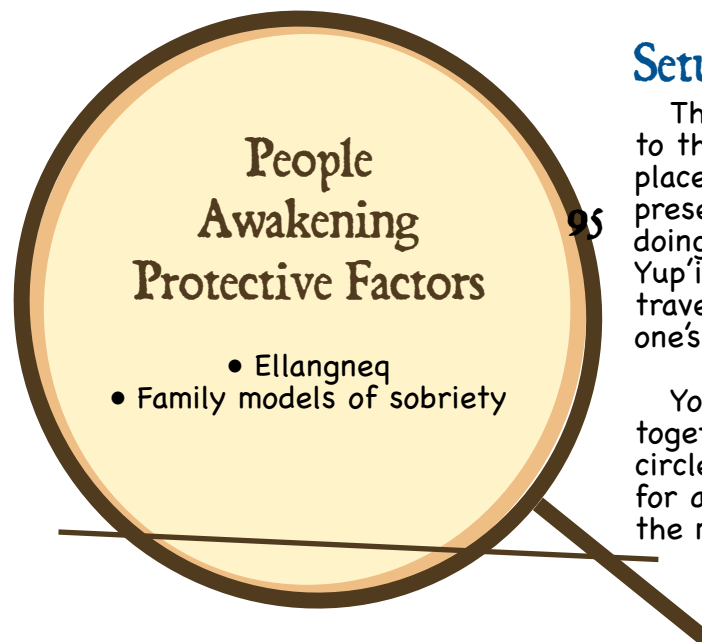
- To learn the Yup'ik kinship terms for relations from great, great grandparents through to the youth's generation.

- To diagram one's personal family tree with Yup'ik kinship titles as well as Western first name, middle initial and last name.
- To express what are the boundaries between appropriate and inappropriate teasing with teasing cousins and other relatives or friends.
- To use kinship terms with other participants and leaders and continue to do this throughout the rest of the sessions and in the community.

Setup:

This module offers flexibility as to the setting in which it takes place. Instead of indoors, it could be presented while outside, even while doing another module. Handouts of Yup'ik kinship terms (Appendix 34-A) travel readily and are handy to have in one's pocket while learning them.

Youth and adults participate together in an indoor setting with circle seating formation suggested. Plan for at least two meetings to complete the module.



Lawrence Edmund smudges with tundra tea.

Other supplies:

- Laptop and projector or overhead projector.
- Lots of chart paper or copy paper
- Markers, pens and pencils.
- Yup'ik Kinship Terms (Appendix 34-A)
- How To Do Family Tree (Appendix 34-B)

Go over this module and share with guest speakers at least one week in advance so local examples that youth can relate to can be developed. Always have additional activities/games prepared if needed to





change gears and keep participants' attention focused.

Learning and Teaching:

Youth will gain ellangneq by becoming aware of self and extended family within or outside their village by writing out their family trees. They will also learn about sober family members and their impact on the family.

Why it is Important to Know Your Yup'ik Kinship Terms.

Elders warn of children having health problems when their parents are closely related. Also, families and communities are healthier when individuals respect, support and love one another. Using kinship terms and following kinship roles are ways of doing so.

Yup'ik Values and Traditions:

- Respect for others
 - Family roles
- Knowledge of family tree and language



Other reasons include:

- Helps define your identity.
- Promotes respect of self and others.
- Reduce violence, stealing, and vandalism,
- More clearly defines your responsibilities to others.
- Reduce rumors and gossip.

Yup'ik Kinship Terms.

Distribute kinship terms handouts. Using the participants as examples, go over terms. Notice any variations in terms among different communities as well as families. For example, have someone acknowledge all his/her "teasing cousins." Adults can demonstrate to start, but soon challenge youth to give it a try.

Expected Behaviors Between Relations

Generate a discussion about "teasing cousins." Give lots of examples of teasing. Why tease? What are limits? Do the same with other relations such as brothers and sisters, aunties and uncles, grandparents, etc.

Mapping Your Family Tree.

Parents and their children should work together to create a family tree of their immediate family, using the materials provided. Have parents ask their children to tell them about various relatives—their likes, dislikes, funny stories.



Parents can tell stories about relatives and use photos if they want. Encourage parents and children to seek out others to tell them about relatives.

Send families home with project to work on for awhile. Have elders available at follow-up sessions.

Reinforce:

Use Roberta Kitka's story in *People Awakening*, page 32, to show how being back with her family and culture helped her figure out who she is and to regain control of her life from alcohol. Review terms and answer any questions.

Closing:

Make announcements, invite final comments, say closing prayer and perform your group's ritual.





Staying On Task ✕ ✕ ✕ ✕ ✕ ✕

Module 35

preparing for their turn. You'll need poster paper for noting similarities and differences of the educational systems.

Learning and teaching:

Parents become role models for their children when they focus on parenting. By insisting youth learn in school and from nature, parents set clear limits and expectations.

Goal:

For youth and parents to understand and value traditional education, modern education, and how parents must work cooperatively with their child(ren) on an ongoing basis in order that he/she succeed.

- To compare and contrast similarities and differences between traditional and modern educational systems
- To understand that learning takes place through repeated experiences, and that youth become more skilled when they honestly try to understand and learn.

Objectives:

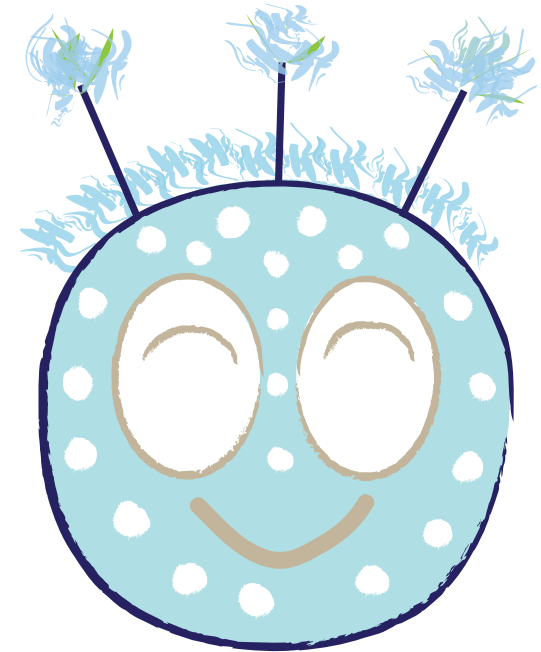
- To learn about how Yup'iks were traditionally educated.
- For each student to learn how to shave a piece of wood in order to create materials to be used for lashing things together.

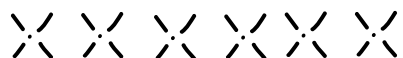
People Awakening Protective Factors:

- Family models of sobriety
- Clear limits and expectations

Setup:

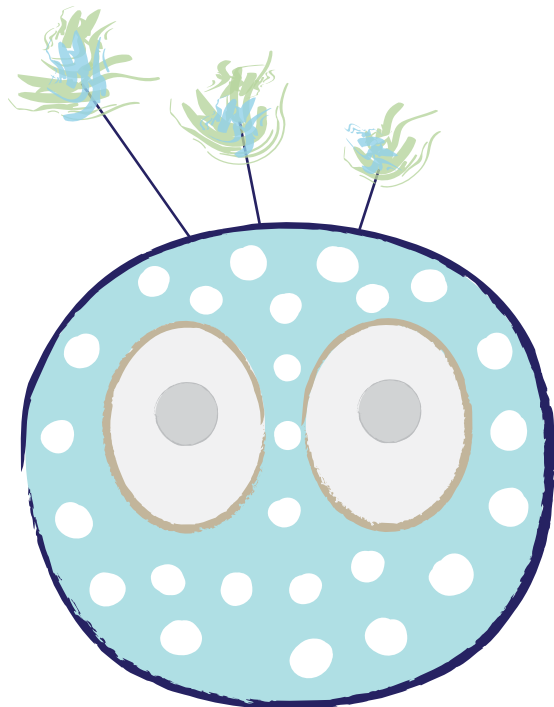
This activity will teach Yup'ik ways by learning how to shave wood. Invite elders to both demonstrate wood shaving and speak on traditional educational techniques. Have enough wood and sharp knives for at least one-third of the youth to work at one time. Take extra caution by warning about handling sharp knives and being responsible. Have first aid materials available as well. The circle formation works well for this as those not shaving should be watching those who are and





You will need to figure out how to create this activity to match the experience of your elders and experts. We are providing some suggestions, but feel free to make changes as you see fit.

Have elder presenter(s) begin by talking about the qasgiq and sod house to explain how boys and girls were educated in the traditional way. They might discuss what subjects or skills were taught, who served as teachers, how were they chosen, what happened if you didn't



pay attention, what were expectations for behavior of youth in these formal settings, and how often and long lessons continued?

Elders should decide how and when to begin shaving the wood. They should teach it as they were taught when they were young. They can also explain why the skill was important, what tools were made with the lashing and how they were used. Once everyone has had a turn discuss as a group how the experience of learning in the old way went. Put on poster paper the answers to these questions: What's good about this style, what's not so good, how it can be improved. Get everyone up and play an active game before moving into modern, Western type of education.

Now you might have a discussion about how Western education works. Allow parents and youth to give most of the answers. Write down their thoughts



Yup'ik Values and Traditions:

- Hardwork
- Cooperation
- Paying close attention when others are teaching something new

on poster paper for all to see, then compare traditional and new systems. You could point out that learning most skills takes firsthand experience, the ability to stay on task, and the chance to repeat the skill over and over again. Close discussion by talking about how parents and elders can help their children develop these important skills.

Reinforce:

Use the story of Goodwin Semaken, Sr. on page 17 of the PA book to show how he used the positive, healthy things his parents taught him to avoid the effects of other people's drinking. He also credits his parents' consistency as good teachers which made it easy to focus on the right things in life.

Closing:

Perform your group's ritual.





Parent Support Group

Module 36



Goal:

To develop a place where parents can go and talk about parenting issues and learn from each other.

Objectives:

- To develop a format for the group that increases confidentiality and group cohesion
- To create a space for elders to teach young parents about the traditional ways of parenting.
- To create a place where parents can come and talk about their frustrations without judgment or shame.

Setup:

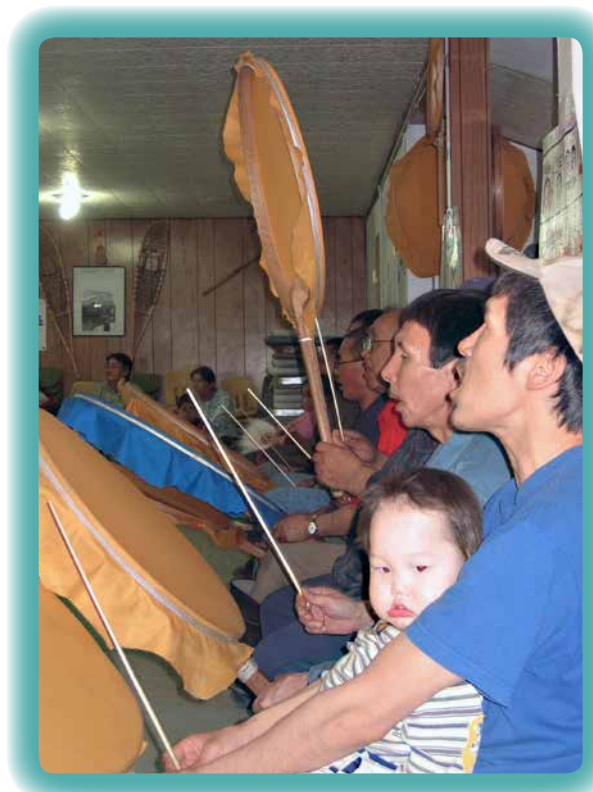
This activity can take place in the gasgiq format which lends itself to a feeling of tradition and safety. Having food or drink will increase attendance.

Resources:

You will need to think about who you would like to invite as experts to this group. We recommend that you also ask parents what they would like to learn about and who in the community they would like to come and teach.

Lesson introduction:

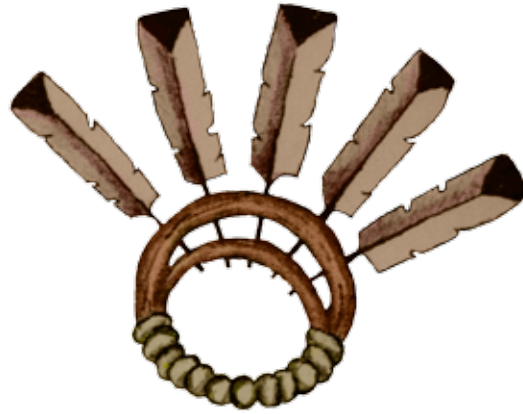
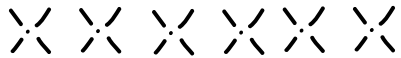
The key to this group will be that people feel safe coming to it and that when they are there, they learn something that is useful to them. The best way to make this happen is to ask participants what they would like to get out of the group, and then spend the time between groups finding the resources they ask for. You may want to have themes for each group, such as "Positive Yup'ik Parenting" or "Learning from our Elders."



People Awakening Protective Factors:

- Family models of sobriety
- Clear expectation and limits
 - Affection/praise





Yup'ik Values and Traditions:

- Respect for others
 - Family roles
- Love your children

Learning and teaching:

This should be set up as an ongoing support group. The learning and teaching will change from group to group. It will be important to become informed on what the parents want to talk about and learn.

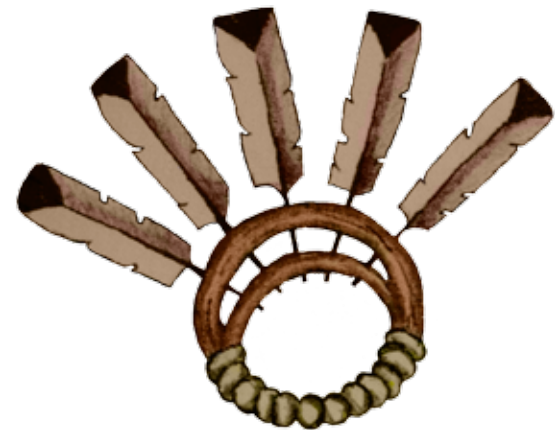
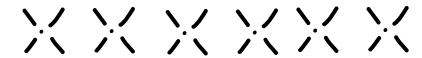
A parenting support group encourages parents to model sobriety, set clear limits and expectations and liberally give affection and praise for their young people.

Reinforce:

The reinforcement will be the ongoing nature of this group. Remember to take notes from each group and then, in the beginning of every new group, go over what was covered in the previous group.

Closing:

Conduct the closing your community chose.





Appendices

Appendix I-A

[illegible]

+ + + + + + Appendix 6-A + + + + + + SPT Poster

Put the shadow behind you



Are you feeling sad and depressed? Do you have thoughts of suicide?
Do you know someone who does?

The _____ Suicide Prevention Team is here to help.

We meet every Wednesday at 4 p.m. at _____.

Feel free to join us and don't worry, everything is confidential.

OR

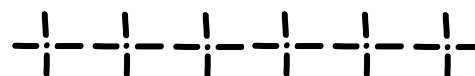
If you want to talk privately with one of the team's members,
please give them a call.

It's a new day!

Person's name: phone number
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Applying Traditional Yup'ik Family Values in the 21st Century

By Charles Moses

PART ONE

Yup'ik culture has evolved through thousands of years and is continuing to do so to this day. What makes this evolution so amazing is that it has happened without the benefit of the written word except for the last 200 years. In this day and age where technology is so very essential, thinking about this situation you can't help but conclude that this was and is an epic feat by a very resilient and sturdy people, especially when you consider the history and the environment in which these people have struggled to survive and have thrived. You can't help but ask yourself, "How did the traditional Yup'ik do it?" Although we now have many technological advances to help us survive our harsh arctic environment, when you consider all the problems the modern Yup'ik are experiencing in today's world, we may be even more resilient than our ancestors. However, if we are to continue to thrive as a culture, we need to take back our destiny into our own hands.

When the missionaries of the various religious denominations originally contacted the Yup'ik in what is now known as rural Alaska, they first had to learn the language to begin their mission of conversion. I'm sure those who eventually became fluent began to realize the complexities of the culture, because the traditional Yup'ik language itself is really the code to truly understanding the culture.

Those missionaries were good people and very conscientious in what they did. They were not there to study the people; they had a mission to accomplish. They are long gone now and I'm sure they are worshipping God in heaven along with those they converted as well as those who were not converted but continued to faithfully live the old way. But in hindsight, some of the policies the missionaries used to do what they did have had long-lasting negative effects on the Yup'ik people (unintended, I am sure).

For example, in some communities today, school-aged children can no longer speak their Native tongue, while in other communities there is no longer any Eskimo dancing. The most distressing negative effect still happening today is the continuing erosion of the very core of what made the traditional Yup'ik people a community made up of physically, mentally and morally strong individuals.

The realization of a simple formula and the acceptance of its truth is what enabled the Yup'ik to survive thousands of years as a community within a social structure without once having written it down.

The best illustration to understand this formula is to think of the mathematical equation $2 + 2 = 4$, where 4 is the survival of the group in harmony. The social framework within which the traditional Yup'ik existed was created through trial and error over thousands of years. The modern Yup'ik have been moving away from something that has been developed, tried, and proven over many centuries, and they are suffering the consequences.





Imagine creating a qayaq (kayak) without any experience or model to copy and using only the tools provided by nature. You start with an idea, but chances are that you will go through several failures before you finally succeed in creating one that can be used safely in any season or weather. This is how the Yup'ik society was created.

Within this framework, the elders hold the key and they are the keepers of the flame. For all the wisdom they possess, elders continually show us how to be humble. The advice they give is always qualified with something to the effect of, "When I was young, an elder told me..."

The most important and most traditional piece of advice given has undoubtedly been passed down from one generation to the next and is, "Do not follow the designs of your own mind even though it may seem to be the best, but rather follow the advice given by a wise elder. If you follow your own mind, you will eventually have problems" ($2 + 2 = 3$). We who are "educated" but not very wise have continually proven this true repeatedly in our short lives.

PART TWO

Today, we, the young adults in village Alaska, look around and say that the old ways are no longer relevant. This is very true on the surface because the Yup'ik of today is no longer totally dependent on a subsistence way of life, so we scoff at the frowns of our elders and embrace these changes without creating our own system of checks and balances.

For example, modern transportation technology has done away with the kayak and the dog team. Coupled with modern hunting and fishing equipment, this has made subsisting much easier than it used to be. Because hunting has become so much easier, men and women no longer have to rely on working together to the same degree in very specific yet different complementary ways to bring about success.

As a result, the price we pay is that traditional values, which were learned and reinforced by these equally important roles and responsibilities associated with the spirituality and respect for the nature of the hunt as well as the game itself, have almost disappeared. Consequently we are becoming disrespectful of the game we hunt and the environment in which we pursue our food; we are becoming wasteful.

Other modes of technology have also impacted our culture much more deeply. For example, children today are no longer being strengthened mentally and physically with the necessary chores of emptying the honey-bucket, packing water, chopping wood, feeding the dogs, or any work associated with contributing to the survival of a family in a totally communal subsistence way of life. In fact, most children in village Alaska, especially those in communities with water and sewage systems, don't really have regular or daily chores anymore. Instead, kids in the villages spend their weekdays in school learning their ABC's and their evenings and weekends watching TV or playing games.

This is because their parents, realizing that education is the key to the future, have handed them off to the care of the school system. For the most part, the teachers in this system come from another culture. Like the missionaries who came before them, they are good people and because they are not here just for the money, they do their job with





diligence.

However, somehow traditional values associated with education in the qasgiq (a traditional multi-use, large hut where men spent most of their time) and in the homes have fallen by the wayside. We as Native parents should realize that the Western school system does not know the Yup'ik values as we do, so it is still important for us to teach our children these traditional values.

We, the young adults in villages—the parents of these children today—are trying to come to terms with the problems associated with living a combination monetary and subsistence-based lifestyle. Communities in rural Alaska don't have the necessary infrastructure to create enough jobs to enable everyone to work, so as a result there are more "have-nots" than there are "haves."

Some of us who are unable to find steady work look around without much success and have become discouraged. In our despair, some of us have turned to drugs and alcohol to escape but have found that we've become mired in addictions and created even more problems. Some of our children who graduate from high school fall into the same trap because they have "nothing to do." The traditional values of a community helping the less fortunate and helping to raise a child have also fallen by the wayside.

The village "cities," like their urban counterparts, are expected to fend for themselves, because although they do receive municipal sharing monies when it is included in a budget from the state to help with daily community maintenance, it is never enough. Because they don't enjoy the tax base that urban communities have, these village cities have had to come up with ways to cope. One of the most efficient methods for village communities to make money has been bingo.

Bingo is good because it not only creates community income for services but also provides an opportunity for village members, especially the elders, to come together and visit. But the fact remains that bingo is gambling, and gambling in any form means you have to spend money, money often needed by the families that ends up being wasted. Unfortunately, like alcohol and drugs, if not practiced in moderation, bingo also will lead to addiction.

As with other strong addictions, addiction to bingo leads to denial. Some elders feel that it is their due to enjoy the twilight of their years in peace and comfort. And it is their right. But they also have traditional knowledge that is waiting to be tapped; unfortunately too often we ignore them. Having been brought up traditionally, these elders won't try to force themselves on us. Because there is no longer a qasgiq in which elders can pass on their wisdom to an attentive audience, bingo gives them an opportunity to relax and visit and it gives them something to do because they can no longer pursue the physical aspects of the life they once enjoyed. At home, the elders say their children and grandchildren no longer listen; and they use this excuse to while away their valuable time. Some young parents also feel that it is their right to take time off from their busy life of raising and supporting a family, and rightly so, so they spend a lot of time at the bingo as well, but it is the children who are left on their own without a parent's or grandparent's supervision, attention and guidance.

Some children and grandchildren of these young parents and elders experience a range of emotions brought on by this neglect during their very important formative years and





into young adulthood. Some children come to terms with their periodic abandonment and accept it as "normal." The more adventurous children take this as an opportunity to experiment with the things they were cautioned against by their parents, grandparents, teachers and church. Some of these kids find excitement in teenage sex, stealing, vandalism, drugs and alcohol, gas fumes, playing with VHF radios and even setting fires. Some kids never come to terms with their situation, and what is alarming is that some have even ended up taking their own lives in despair.

PART THREE

During the past 50 years, communities in rural Alaska have cried out for help from state and federal organizations. These organizations have responded with new laws and programs to try to deal with the different symptoms of what has turned out to be an "assimilation disease" (comes from Yup'ik taking on the Western culture at the cost of losing their own) that no one really understands. Local option laws were created, and these really helped with the early alcohol and drug problems, but they have also given rise to new problems, such as bootlegging. Funds were made available to create jobs and programs to alleviate some problems but new governors and legislatures come into power needing to balance the state budget so they trim spending. These much-needed programs get cut before they really have a chance to become effective because urban areas in Alaska are growing in leaps and bounds, which requires new roads and buildings. The people that urban areas elect to represent them in Juneau are good people and skilled in what they do, just as the Bush representatives are, but this is a democratic government where the majority rules, so less-populated rural communities end up taking a back seat to more pressing urban concerns.

The traditional Yup'ik people have always been a spiritual people. This is why they were so readily converted to Christianity. According to our elders, the traditional Yup'ik lived according to the dictates of "Elluam Yua" (the Person of the Universe). As it turned out, they led truly Christian lives because they lived by genuinely loving their neighbors and practicing a lot of the Beatitudes Christ taught. Over these years of transitional turmoil, the churches in the villages have been a steadying influence. But even these positive influences have also been steadily weakening. People have become too busy pursuing the mundane aspects of life to be bothered with church. On a national and local level, church scandals have sprung up, further pushing away church members.

In multid denominational villages, there is another problem. Every Christian church teaches its members that they should love one another as they love themselves, yet members of one church zealously accuse members of other churches of not worshipping as they should. As Christians, we sometimes forget that God reserves the judgment of his children or people only for himself. The modern Yup'ik is lost and confused, finding him or herself an unwitting passenger in a rudderless boat of transition and assimilation.

It is not just the Yup'ik communities that are experiencing these problems. All the rural communities are going through the same transitional growing pains in varying stages. Tribes who bore the brunt of Western civilization's onslaught into Alaska have already pretty much lost most of their traditional culture, although there are pockets where some tribes are valiantly holding on to some aspects of their customs or are trying to revive them. The Yup'ik are lucky in that many villages still have elders who can recall the old days, even in





villages where the young no longer speak the Native tongue. These villages still have the chance to revive the Yup'ik language and many of the customs and the associated values that are eroding. But whatever happens, it is really up to the community members and their leaders. As to the language, school districts in Yup'ik country can truly help to repair some of the damage their predecessors helped to create if they required all the villages in their district to teach Yup'ik to kids until they are at least 9 or 10 years old.

On a community level there is hope. Not very long ago, a resourceful Yup'ik discovered that a canvas cloth worked just as well as sealskin as a covering for a kayak. In fact, in terms of availability and preparation, it was even better because one didn't need to go out hunting for seal, skin it, clean it, stretch the hide, dry it, sew it and cut it to shape. Instead, all one really needed to do was waterproof the canvas. Just as with the supporting frame of the kayak, the Yup'ik people and communities have a proven social framework to work within to address many of the problems they are now facing.

But everything starts at home, and in the case of Native communities it starts with trying to define what exactly is happening and how we as communities can deal with it. Perhaps it starts with the language. Every Yup'ik/Cup'ik village in Alaska has members who speak the Native tongue, but less than half of the villages have children who speak it. One thing is for sure: Yup'ik needs to be taught not only in the home but also at the school if it is to be kept alive. Too many villages have already proven (and villages who just recently voted to go English-only in Lower Kuskokwim School District are just now beginning to prove) that you can lose the Yup'ik language if it is only taught at home and it is not reinforced at the school. Perhaps it also starts with reviving values associated with traditional child-rearing techniques. Every village has families who continue some of the traditional ways of raising a family at home, and it is their children (and the influences of these children on others) who keep the village schools at a somewhat stable level.

In an effort to identify and highlight some of these time-honored strengths and traditional values (the kayak framework) that have served the Yup'ik and other Alaska Native people so well over these many thousands of years, Dr. Gerald Mohatt and his staff from the Center for Alaska Native Health Research (CANHR) interviewed 101 Alaska Native individuals who each shared his/her own life story as it related to alcohol, so that others might benefit from their experiences. Through these life stories we were able to identify some common natural ways that people are actually using to prevent and/or recover from alcohol abuse. Some of these are personal, individual strengths or decisions that people made; others are strengths, values, supports, and successful ways of behaving in today's world that were developed in the family; and yet others are strengths, values, supports and successful ways of behaving that were influenced by the community.

It is this model of personal development of the individual, wrapped by the influence and supports of family and community, that is guiding a special team of Toksook Bay community members and CANHR staff to create a series of experiences for youth and their parents/caregivers that will promote the growth of these protective factors and strengths in the youth of our community. They have realized that these common natural ways being used to prevent and/or recover from alcohol abuse can also be used to strengthen or revive the identity of Native individuals as well as communities, thereby enabling them to "evolve" into the 21st century as the unique individuals and the proud people that they have always been.





Appendix 13-A



Supplies, Tools and Safety Precautions

What supplies and tools might be used for the possible “survival skills” trip?

Spring:

- Always have an ice pick, staff, ax, and shovel to remove snow or slush from around your vehicle.
- Layered clothing—bring extra clothes in a waterproof bag if you are camping
- Rain gear, knee boots, hip boots and/or insulated boots
- Tent, tarp and water
- First-aid kit
- Food, salt, sugar, coffee and tea, dried fish
- Matches, lighter, primer stove—preferably dual fuel and fuel supply
- Cooking pot, kettle, utensils and dish soap
- Knife and/or uluaq
- Rope and tie-down cord to tie supplies to your sled
- Compass and/or GPS and a VHF
- Net, oars or poles
- Gas and oil for vehicle
- Tools

Summer:

- (Same as list above)
- Buckets for berries
- Mosquito dope and coil
- Mixing bowl for making akutaq
- Portable toilet
- Tools

Fall:

- (Same as above)
- Always be prepared
- Dress warmer in the fall
- Use insulated boots, change of socks and clothing
- Watch out for freezing ice. (See basic list of precautions.)
- Flashlight, spot light, lantern with extra mantle, candles and battery operated lamps.
- Weapons with shells
- Gunny sacks or tote
- Tools

Winter:

- (Same as above)
- Do not leave snowmachine if your machine quits running. If you are towing a sled with a tarp to cover your stuff, use tarp as wind breaker.
- Snowshoes
- Tools
- Extra belt for your snowmachine
- Seal oil
- Bedding



What's Your Alcohol IQ?

Directions: Below are statements about how alcohol affects a person's brain activities. Some of these are misconceptions, or mistaken beliefs. Do you know which are true and which are false?

Circle TRUE or FALSE for each statement.

1. Alcohol is a stimulant.

TRUE FALSE

2. Drinkers under the influence of alcohol may slur their words, have blurry vision and have difficulty hearing, tasting and smelling.

TRUE FALSE

3. Under the influence of alcohol, a drinker's ability to think, speak and move may slow way down.

TRUE FALSE

4. Drinkers while under the influence of alcohol are usually calm, thoughtful, and easygoing.

TRUE FALSE

5. Drinking alcohol over a long period of time may damage a person's self-control and ability to plan, think and make decisions.

TRUE FALSE

6. Alcohol does not affect memory.

TRUE FALSE

7. Alcohol may make it difficult for drinkers to keep their balance or hold on to things.

TRUE FALSE

8. Under the influence of alcohol, a drinker may be emotional and weepy.

TRUE FALSE

9. Alcohol will help a person sleep.

TRUE FALSE





10. Drinking alcohol will help a person lose weight.

TRUE FALSE

11. When out hunting or fishing in the winter, you should drink alcohol to keep warm.

TRUE FALSE

12. The more alcohol people drink, the hungrier and thirstier they will be.

TRUE FALSE

13. The earlier a person starts drinking, the more likely they will never have a problem with alcohol.

TRUE FALSE

14. Alcohol has been scientifically linked with aggressive and violent behavior.

TRUE FALSE

15. Drinking alcohol makes it easier to talk about things and so if a couple is drinking, they are more likely to work things out and not get into fights.

TRUE FALSE

16. Children are more likely to be abused if their parents are drinking.

TRUE FALSE

17. Because it is illegal to drink as a teenager, there is very little chance that a girl will get pregnant if she is drinking.

TRUE FALSE

18. There is no chance of ever getting sober if you are an alcoholic, so why try?

TRUE FALSE

19. Because young people are so healthy, if they start drinking on a regular basis when they are young, they will not become alcoholics.

TRUE FALSE





Appendix 14-B

What's Your Alcohol IQ? Answer Sheet

1. Alcohol is a stimulant.

FALSE

CEREBRAL CORTEX—Alcohol is a central nervous system depressant. It can appear to be a stimulant because, initially, it depresses the part of the brain that controls inhibitions.

2. Drinkers under the influence of alcohol may slur their words, have blurry vision, and have difficulty hearing, tasting and smelling.

TRUE

CEREBRAL CORTEX—Alcohol slows down the cerebral cortex as it works with information from your senses.

3. Under the influence of alcohol, a drinker's ability to think, speak and move may slow way down.

TRUE

CENTRAL NERVOUS SYSTEM—When you think of something you want your body to do, the central nervous system—the brain and the spinal cord—sends a signal to that part of the body. Alcohol slows down the central nervous system, making you think, speak and move slower.

4. Drinkers while under the influence of alcohol are usually calm, thoughtful, and easygoing.

FALSE

FRONTAL LOBES—When alcohol affects the frontal lobes of the brain, you may find it hard to control urges. You may act without thinking or even become violent. Drinking alcohol over a long period of time can damage the frontal lobes forever.

5. Drinking alcohol over a long period of time may damage a person's self-control and ability to plan, think and make decisions.

TRUE

FRONTAL LOBES—The brain's frontal lobes are important for planning, forming ideas, making decisions and using self-control. Drinking alcohol over a long period of time can damage the frontal lobes forever.

6. Alcohol does not affect memory.

FALSE





HIPPOCAMPUS—The hippocampus is the part of the brain where your memories are formed.

- You can have trouble remembering something you just learned, such as a name or a phone number. This can happen after just one or two drinks.
- Drinking a lot of alcohol quickly can cause a blackout: not being able to remember entire events such as what you did last night.
- If alcohol damages the hippocampus, you may find it hard to learn and hold on to knowledge.

7. Alcohol may make it difficult for drinkers to keep their balance or hold on to things.

TRUE

CEREBELLUM—The cerebellum is important for coordination, thinking and being aware. You may have trouble with these skills when alcohol enters the cerebellum. After drinking alcohol, your hands may be so shaky that you can't touch or grab things normally. You may lose your balance and fall.

8. Under the influence of alcohol, a drinker may be emotional and weepy.

TRUE

FRONTAL LOBES—The brain's frontal lobes are important for planning, forming ideas, making decisions, and using self-control. When alcohol affects the frontal lobes of the brain, you may find it hard to control urges. You may act without thinking or even become violent. Drinking alcohol over a long period of time can damage the frontal lobes forever.

9. Alcohol will help a person sleep.

FALSE

HYPOTHALAMUS—The hypothalamus is a small part of the brain that does an amazing number of your body's housekeeping chores. Alcohol upsets the work of the hypothalamus. After drinking alcohol, blood pressure, hunger, thirst and the urge to urinate increase while body temperature and heart rate decrease.

10. Drinking alcohol will help a person lose weight.

FALSE

HYPOTHALAMUS—The hypothalamus is a small part of the brain that does an amazing number of your body's housekeeping chores. Alcohol upsets the work of the hypothalamus. After drinking alcohol, blood pressure, hunger, thirst and the urge to urinate increase while body temperature and heart rate decrease.

11. When out hunting or fishing in the winter, you should drink alcohol to keep warm.

FALSE





MEDULLA—The medulla controls your body's automatic actions, such as your heartbeat. It also keeps your body at the right temperature.

Alcohol actually chills the body. Drinking a lot of alcohol outdoors in cold weather can cause your body temperature to fall below normal. This dangerous condition is called hypothermia.

12. The more alcohol people drink, the hungrier and thirstier they will be.

TRUE

HYPOTHALAMUS—The hypothalamus is a small part of the brain that does an amazing number of your body's housekeeping chores. Alcohol upsets the work of the hypothalamus. After drinking alcohol, blood pressure, hunger, thirst and the urge to urinate increase while body temperature and heart rate decrease.

13. The earlier a person starts drinking, the more likely they will never have a problem with alcohol.

FALSE

In one study, it was shown that you are 10 times more likely to develop a problem with alcohol in your lifetime if you start drinking when you are 13 years old versus starting drinking when you are 21. The longer you wait to start drinking, the less chance you have of ever having a problem with alcohol.

14. Alcohol has been scientifically linked with aggressive and violent behavior.

TRUE

In behavioral experiments, alcohol is the only psychoactive substance consistently found to increase aggression.

15. Drinking alcohol makes it easier to talk about things and so if a couple is drinking, they are more likely to work things out and not get into fights.

FALSE

According to the Bureau of Justice Statistics, two-thirds of victims suffering violence by a current or former spouse or partner report that the perpetrator had been drinking, compared to less than one-third of stranger victimizations. Among spouse victims, three out of four incidents reportedly involved an offender who had been drinking.

16. Children are more likely to be abused if their parents are drinking.

TRUE

A 1999 study by the National Center on Addiction and Substance Abuse found that children of substance-abusing parents were almost three times likelier to be abused and more than four times likelier to be neglected than children of parents who are not substance abusers.





14-B



17. Because it is illegal to drink as a teenager, there is very little chance that a girl will get pregnant if she is drinking.

FALSE

Girls who have been pregnant report substantially higher rates of alcohol and drug use. Recent research for females suggests that early substance abuse is related to teen pregnancy and premature independent living and that for males, it is related to impregnating a girl during adolescence.

18. There is no chance of ever getting sober if you are an alcoholic, so why try?

FALSE

A recent government study indicates that more than one in three people who have been alcohol dependent are now in recovery. This is surprising in light of the scarcity of formal treatment for alcohol dependence, and may be due to the effectiveness of 12-step programs.

19. Because young people are so healthy, if they start drinking on a regular basis when they are young, they will not become alcoholics.

FALSE

Once again, more than one study has shown that the longer you wait to start drinking, the better your chances are of living a good life without problems with alcohol.



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Appendix 14-C

Alcohol and Your Brain

This informational sheet for students shows how alcohol affects the human brain. Use it to answer some of the questions in the Alcohol IQ test.

Cerebral Cortex

The outer surface of the brain, the cerebral cortex, works with information from your senses.

Your cerebral cortex on alcohol:

- Your inhibitions are lowered due to alcohol's depressing effect on the cerebral cortex. A small amount may make you feel relaxed and confident, but before long, you're likely to talk too much, act silly and stupid or lose judgment.
- Alcohol slows down the cerebral cortex.
- Your vision may get blurry, you may slur your words, and you could have decreased hearing and trouble smelling and tasting.

Central Nervous System

When you think of something you want your body to do, the central nervous system—the brain and the spinal cord—sends a signal to that part of the body.

Your central nervous system on alcohol:

- Alcohol slows down the central nervous system.
- You will think, speak and move slower.

Frontal Lobes

The brain's frontal lobes are important for planning, forming ideas, making decisions and using self-control. Drinking alcohol over a long period of time can damage the frontal lobes forever.

Your frontal lobes on alcohol:

- You may find it hard to control urges.
- You may become violent or act without thinking.

Hippocampus

Your memories are made in the hippocampus. A damaged hippocampus makes it harder to learn and hold on to knowledge.

Your hippocampus on alcohol:

- You may have trouble remembering something you just learned (a name, phone number). This can happen after just one or two drinks.
- You could experience a blackout—not being able to remember entire events, such as what you did last night—from drinking a lot of alcohol quickly.





Cerebellum

The cerebellum is important for coordination, thinking and being aware.

Your cerebellum on alcohol:

- Your hands may be so shaky that you can't touch or grab things normally.
- You may lose your balance and fall.
- You may not know where you are.

Hypothalamus

The hypothalamus is a small part of the brain that does an amazing number of your body's housekeeping chores. Alcohol upsets the hypothalamus' work.

Your hypothalamus on alcohol:

- Blood pressure, hunger, thirst and the urge to urinate increase.
- Body temperature and heart rate decrease.

Medulla

The medulla is your body's automatic pilot. It keeps your heart beating, lets you breathe without thinking about it and keeps your body at the right temperature. People drink alcohol sometimes to keep warm. Drinking alcohol can seem like it makes you warmer, but actually alcohol chills the body. Drinking a lot of alcohol outdoors in cold weather can cause your body temperature to fall below normal. This dangerous condition is called hypothermia.

Your medulla on alcohol:

- Breathing and heart rate slows.
- Your temperature lowers.
- Drinking a lot of alcohol in a short time could shut down the medulla. You could go into a coma.

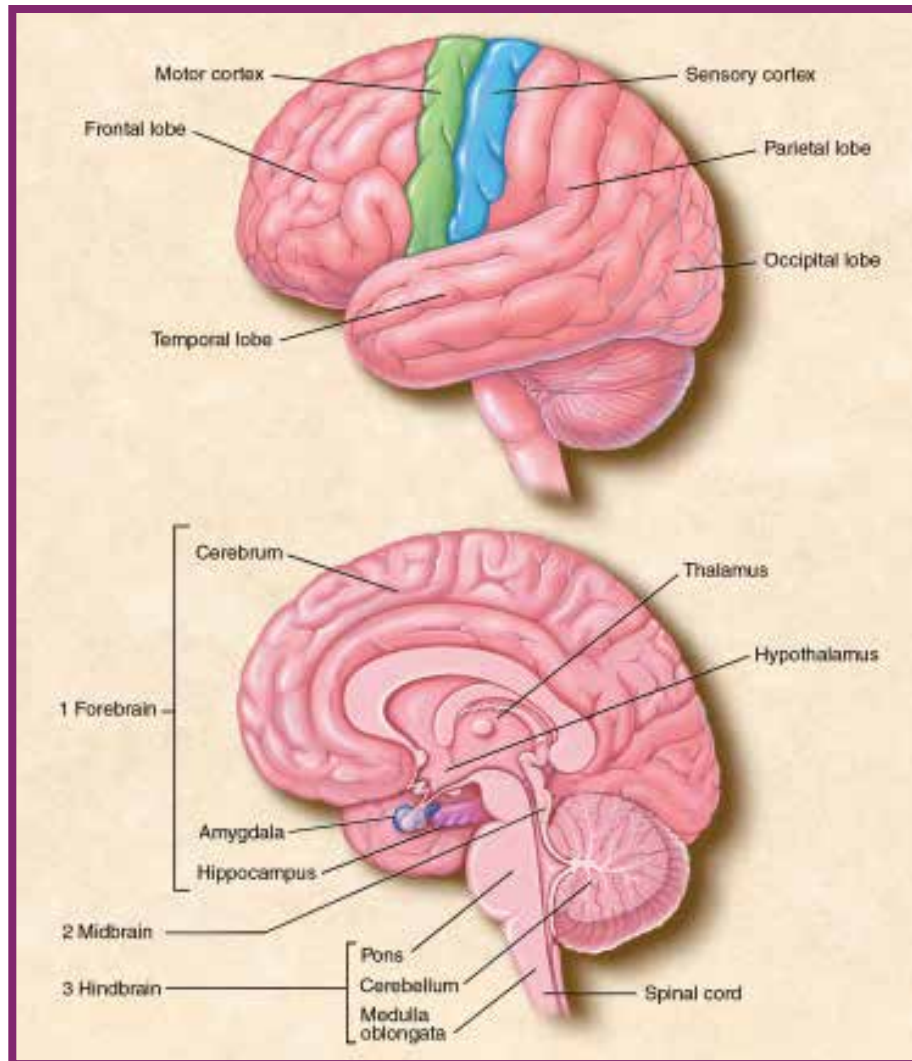




I4-C



The Brain



Brain Facts
Society for Neuroscience



I24



Alcohol and Other Drugs Fact Sheet

This is a list of facts about alcohol and drugs. Use this fact sheet to answer questions on the Alcohol IQ test and keep it to look at later or show to your parents.

A study by Cindy Ehlers of San Diego shows some very important facts about the age you first drink and how likely you are to become an alcoholic. Ehlers said the earlier you start drinking alcohol, the greater the chances are of having an alcohol problem sometime in your life. She compared a national study with a study that looked at some Native Americans in the San Diego area.

Table 1: Percentage of people developing alcohol dependence based on the first time they ever were "drunk."

Age	National	San Diego Native Americans
Under 13	10%	85%
Over 13	9%	50%
Over 15	5%	42%
Over 17	4%	30%
Over 19	2%	15%
Over 21	1%	15%
Used with permission of Cindy Ehlers.		

Alcohol and Drugs and Violence

Alcohol and drugs are related to violence in multiple and complicated ways. Research shows a strong correlation between violence and alcohol and illegal drugs. However, the underlying relationship differs by type of drug. For instance, alcohol, narcotics, hallucinogens and stimulants affect users in very different ways. Therefore they can have different kinds of violent and aggressive behavior.

In behavioral experiments, alcohol is the only substance that nearly always increases aggression. However, the immediate effects of being drunk are not the only ones or necessarily the most significant. Adding the use of different kinds of drugs and social settings can also influence whether violence occurs. Once you look at statistics it's clear that alcohol and drug abuse as well as violence need to be prevented.

Substance Use, Crime, and Violence

- Among the estimated 3.7 million adults on probation at some time in the past year, 24.2 percent reported using an illicit drug in the past month in 2000. This compares with a rate of 5.5 percent among adults not on probation.¹

- Young adult males are more likely than other demographic groups to be involved in alcohol-related homicides and assaults.²

- Of all psychoactive substances, alcohol is the one whose use has been most clearly shown to increase aggression.³

- Amphetamine, cocaine, LSD and PCP use may also cause violence in certain individuals in some situations.³

- According to the National Victimization Survey, in 1999, 1.2 million violent crimes occurred each year in which victims were certain that the offender had been drinking.





In about one in four of these alcohol-related incidences, the victims also believed the offender was also using drugs at the time of the offense.⁴

- In 1999, 13.3 percent of all convicted jail inmates said they committed their offense to get money to buy drugs. Of convicted property offenders, 24.4 percent said they committed their crimes to get money to buy drugs.⁵

- The Uniform Crime Reporting Program of the Federal Bureau of Investigation (FBI) reported that in 1999, 4.5 percent of the 12,658 homicides were drug-related. Murders that occurred specifically during a narcotics felony, such as drug trafficking or manufacturing, are considered drug-related.⁶

- In the 1997 survey of inmates in state and federal correctional facilities, 33 percent of State prisoners and 22 percent of federal prisoners said they had committed their current offense while under the influence of drugs.⁵

Substance Use and Violence Against Women

- According to Bureau of Justice statistics, two-thirds of victims who were abused by a current or former spouse or partner report that the perpetrator had been drinking. Among spouse victims, three out of four incidents reportedly involved an offender who had been drinking.⁷

- According to a 1999 study, women assaulted by intimate partners during the past 12 months reported significantly higher substance abuse as well as other health-related problems. Of women experiencing physical violence, 33 percent reported drug and alcohol problems, compared to 16 percent of those who did not experience violence.⁸

- Domestic violence also has an effect on other family members. A study in Massachusetts found that children who witnessed abuse of their maternal caregiver were 50 percent more likely to abuse drugs and/or alcohol.⁹

Substance Use and Child Abuse

- Though there is no "cause" of abuse and no specific profile of child abusers, many factors contribute to making abuse more likely to occur. Pressures on the family, alcohol and drug abuse, and social isolation can all lead to parental stress and increase the chances of a parent striking their child.¹⁰

- Nearly four in 10 child victimizers reported that they had been drinking at the time of the crime. Among drinkers, about half reported that they had been drinking for six hours or more preceding the offense.¹¹

- A 1999 study by the National Center on Addiction and Substance Abuse found that children of substance-abusing parents were almost three times likelier to be abused and more than four times likelier to be neglected than children of parents who are not substance abusers.¹²





Substance Use and Child Mental Health

- SAMHSA's evaluation of the Comprehensive Community Mental Health Services Program for Children found that children's mental health problems are closely related to parental substance abuse, maltreatment and other forms of family violence.¹³

Substance Use and Pregnancy

- Prenatally drug-exposed children were found to have small differences in IQ scores and medium-sized differences in receptive and expressive language functioning.¹⁴ An analysis by Brown University estimates that the special education needed to keep these children from failing in school could cost up to \$352 million per year.

Substance Use and Sexual Risk

- Youth who are sexually active and female youth who become pregnant are much more likely to be involved in some form of delinquency and more likely to use alcohol or other drugs.¹⁵

- Girls who have been pregnant report substantially higher rates of alcohol and drug use.¹⁵

- Recent research for females suggests that early substance abuse is related to teen pregnancy and premature independent living and that for males, it is related to impregnating a girl during adolescence.¹⁶

- Among students who were sexually active, 24.8 percent had used alcohol or drugs at the time of their last sexual intercourse. Male students (31.2 percent) were significantly more likely than female students (18.5 percent) to have used alcohol or drugs at the time of their last sexual intercourse.¹⁷

Substance Use and Fatal Injury

- The use of alcohol has also been linked to fatal injuries. A recent study by Gordon Smith and his colleagues found that alcohol is an important factor in many fatal nontraffic injuries and that its importance varies by cause of injury. Alcohol was a major contributing factor in:¹⁸

- 32 percent of all homicide cases,
 - 31 percent of unintentional injury deaths, and
 - 23 percent of suicide cases.

- An estimated 32 percent of fatal accidents involved an intoxicated driver or pedestrian.⁷

- There is a strong relationship between average blood alcohol content (BAC) among drinking drivers in fatal accidents and prior driving record—consistently, those with prior suspensions, invalid licenses and prior driving while intoxicated (DWI) convictions reflected the highest BACs at the time of the crash. Among drivers in fatal accidents who had at least two prior DWI convictions, the average BAC was .21 g/dl, the highest of any group surveyed.⁷





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Appendix 14-E

Alcohol and Your Brain Instructor Sheet

When it is time to talk about how alcohol affects the brain, you will want to go through the different sections described below. Give the students their handout so they can follow along with you. It would be a good idea to put the diagram of the brain up where everyone can see it as you work through the different parts. Start by pointing to one area and for example saying: "This is the cerebral cortex and it is the outer surface of the brain. It works with information from your senses. When you drink alcohol, your inhibitions are lowered due to alcohol's depressing effect," etc. Work through the entire worksheet and then go back to the "Alcohol IQ Test (Appendix A)" and go over the answers with the students.

Cerebral Cortex

The outer surface of the brain, the cerebral cortex, works with information from your senses.

Your cerebral cortex on alcohol:

- Your inhibitions are lowered due to alcohol's depressing effect on the cerebral cortex. A small amount may make you feel relaxed and confident, but before long, you're likely to talk too much, act silly and stupid, or lose judgment.
- Slows down the cerebral cortex.
- Your vision may get blurry, you may slur your words, and you could have decreased hearing and trouble smelling and tasting.

Central Nervous System

When you think of something you want your body to do, the central nervous system—the brain and the spinal cord—sends a signal to that part of the body.

Your central nervous system on alcohol:

- Alcohol slows down the central nervous system.
- You will think, speak and move slower.

Frontal Lobes

The brain's frontal lobes are important for planning, forming ideas, making decisions and using self-control. Drinking alcohol over a long period of time can damage the frontal lobes forever.

Your frontal lobes on alcohol:

- You may find it hard to control urges.
- You may become violent or act without thinking.

Hippocampus

Your memories are made in the hippocampus. A damaged hippocampus makes it harder to learn and hold on to knowledge.

Your hippocampus on alcohol:

- You may have trouble remembering something you just learned (a name, phone number). This can happen after just one or two drinks.





- You could experience a blackout—not being able to remember entire events, such as what you did last night—from drinking a lot of alcohol quickly.

Cerebellum

The cerebellum is important for coordination, thinking, and being aware.

Your cerebellum on alcohol:

- Your hands may be so shaky that you can't touch or grab things normally.
- You may lose your balance and fall.
- You may not know where you are.

Hypothalamus

The hypothalamus is a small part of the brain that does an amazing number of your body's housekeeping chores. Alcohol upsets the hypothalamus' work.

Your hypothalamus on alcohol:

- Blood pressure, hunger, thirst and the urge to urinate increase.
- Body temperature and heart rate decrease.

Medulla

The medulla is your body's automatic pilot. It keeps your heart beating, lets you breathe without thinking about it and keeps your body at the right temperature. People drink alcohol sometimes to keep warm. Drinking alcohol can seem like it makes you warmer, but actually alcohol chills the body. Drinking a lot of alcohol outdoors in cold weather can cause your body temperature to fall below normal. This dangerous condition is called hypothermia.

Your medulla on alcohol:

- Breathing and heart rate slows.
- Your temperature lowers.
- Drinking a lot of alcohol in a short time could shut down the medulla. You could go into a coma.

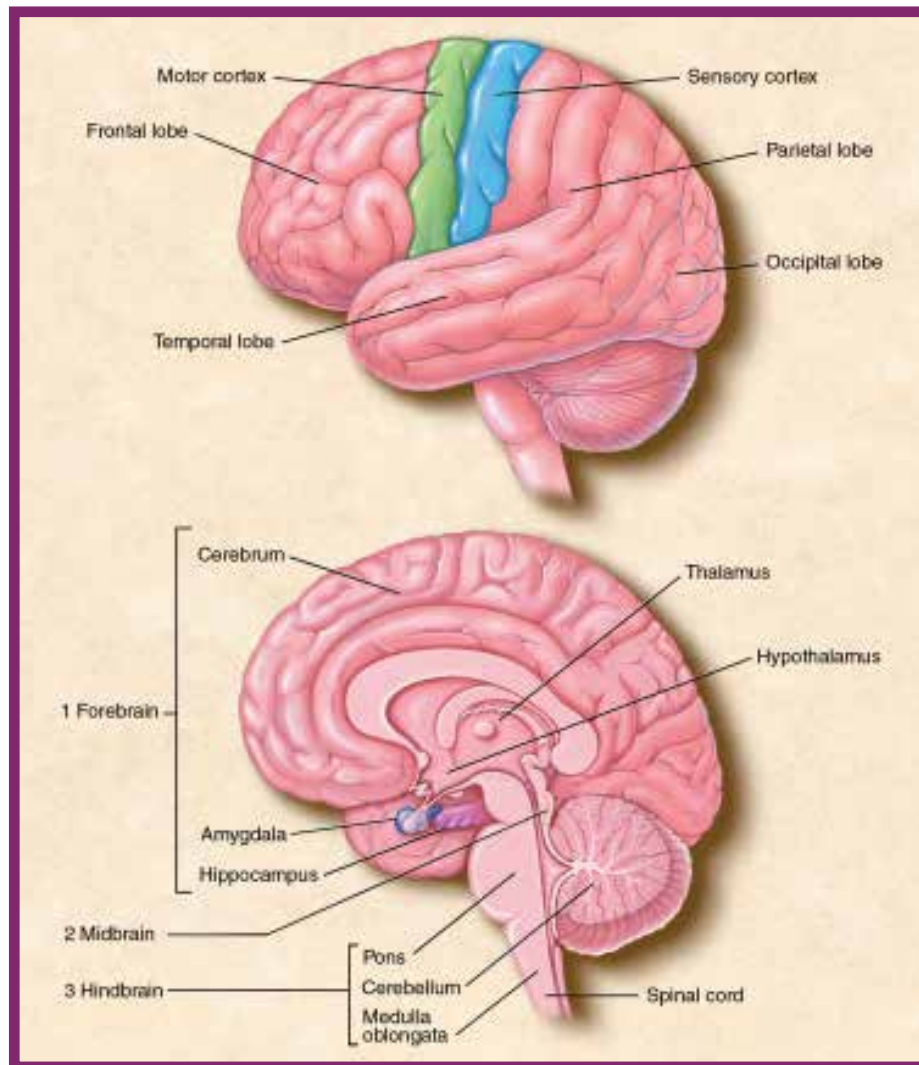




I4-E



The Brain



Brain Facts
Society for Neuroscience



I32



Who's the Lead Dog?

Read charts as the sun goes: From top left to right and around.



Natural/Healthy Ways

SPIRITUAL self:
This part leads and inspires us. We talk and listen. We ask. We meditate and pray to Ellam Yua/God, our ancestors, or to the natural world in order to understand and gather information to help us make our decisions about how to feel and act.

MENTAL self:
This part directs us to co-create the world, the life we live with Ellam Yua/God. Some say the mind is the physical world's translator for the Spirit world. We can choose whether thoughts, emotions, and attitudes that come from them are positive and good—or negative and painful. We use our mental part, just like our spiritual self, to understand and gather information to help us make our decisions about how to feel and act.

PHYSICAL self:
This is the part of us that allows us to take action—to actually do things. This part of us is important because it also helps us to understand and gather information to help us make our decisions about how to feel and act.

EMOTIONAL self:
This is the “report card” of ourselves. It's a tool that helps us evaluate ourselves, the world around us, the choices we are considering, and the actions we have taken based on the choices we have made. It's very important that we are aware of these and express them, because they too help us understand and gather information that helps us make our decisions about how to feel and act.

Unnatural/Unhealthy Ways

EMOTIONAL self:
When we allow our emotions to lead the way in our life, we evaluate ourselves and others and make judgments that are all too often negative and painful. Those actions can make us feel so badly that we try to hide them inside instead of expressing them. This only confuses us instead of helping us understand.

PHYSICAL self:
When we next give importance in our life to our physical self and satisfying it, we mostly lean toward inaction in our life. We then are confused about what to do, so we wait for others to do for us—make me feel good. If we get bored, we blame them! This inaction also makes us “crisis oriented.” We tend to sit around and wait and wait until the pressure builds up so much that we have to make a choice and act. It most often turns out not to be a very good choice.

MENTAL self:
Our mind does the next best thing when we are inactive and don't give it new and different things it thrives on to be busy and healthy. So it does the next best thing—it escapes into fantasy. Instead of living in the present, we re-create the past or try to preview the future. Most times both of these options focus on the negative.

SPIRITUAL self:
We are in big trouble if we don't daily take time with Ellam Yua/God and the spiritual world. Our life becomes a series of actions we take out of “DESPERATION,” if we don't seek our “INSPIRATION.” Even our singing and praying really loud in church is just a performance, a ritual, a going-through-the motions, rather than coming from the heart—our own Spirit—and a true relationship with Ellam Yua/God or our ancestors.



Appendix 15-B

Relaxation and Visualization Exercises

Setup

It's best to lie flat on your back on the floor. If the situation does not allow that, sit up straight in your chair. The point is to have as much of the body supported by the floor or chair as possible. In the lying position have arms at your sides. No body parts should be resting on other body parts (no crossing your ankles).

If elders have too much trouble on the floor, they can sit in a chair nice and straight with the back firmly against the chair back, feet flat on floor and arms resting in lap.

If lower back is too tight and this causes pain, the knees can be bent and feet scooted toward your bottom.

This is a serious exercise. If youth will be tempted to goof off by being next to a friend move them apart now. No one should be in contact with any part of another's body.

Gently close your eyes and keep them closed until we finish. Awareness is often equated with our five senses, but it is so much more. These five senses are our main sources of information. Most of us rely on our sense of sight as our number one source of awareness and information, probably more than the rest combined. So we want to shut it down as much as possible so you will be conscious of the other types of awareness.

As you lie on the floor your body should be balanced, meaning if you drew a line down the center of your body from the top of your head to the bottom of your feet you should have a left and right half that are the mirror image of one another. The arms and hands are the same distance from the hips, feet same distance from that center line, nose pointed straight up at the ceiling.

Clothes should be comfortable, not tight.

The room should be quiet and warm, with lights dimmed. All should participate so no one feels watched.

As your body relaxes you may feel unbalanced, so feel free to read just your body (you may even feel your body twitch and jerk as your muscles let go).

You will not be successful at this activity if you "try real hard." Just relax, listen to my voice, follow my directions and just let go. You are safe.

Standard Introduction

Calm yourself... Bring all the day's thoughts, experiences, events and concerns before you, and with the exhalations of the next few breaths,...allow them to pass/leave your mind.

If any thoughts come to you...if you begin to carry on internal discussions or become involved with a fantasy, thinking about things other than what's going on right here, right now...just relax and let them pass over and through you...Don't hold on to them...but don't reject them too strongly either...Just allow them to come and go...Don't evaluate them,





15-B



and don't judge yourself for having them...If you lose your focus, gently return to your breathing and then my voice. (Allow longer pause, about a minute, for wiggling, getting set and getting used to the exercise).

Standard Ending

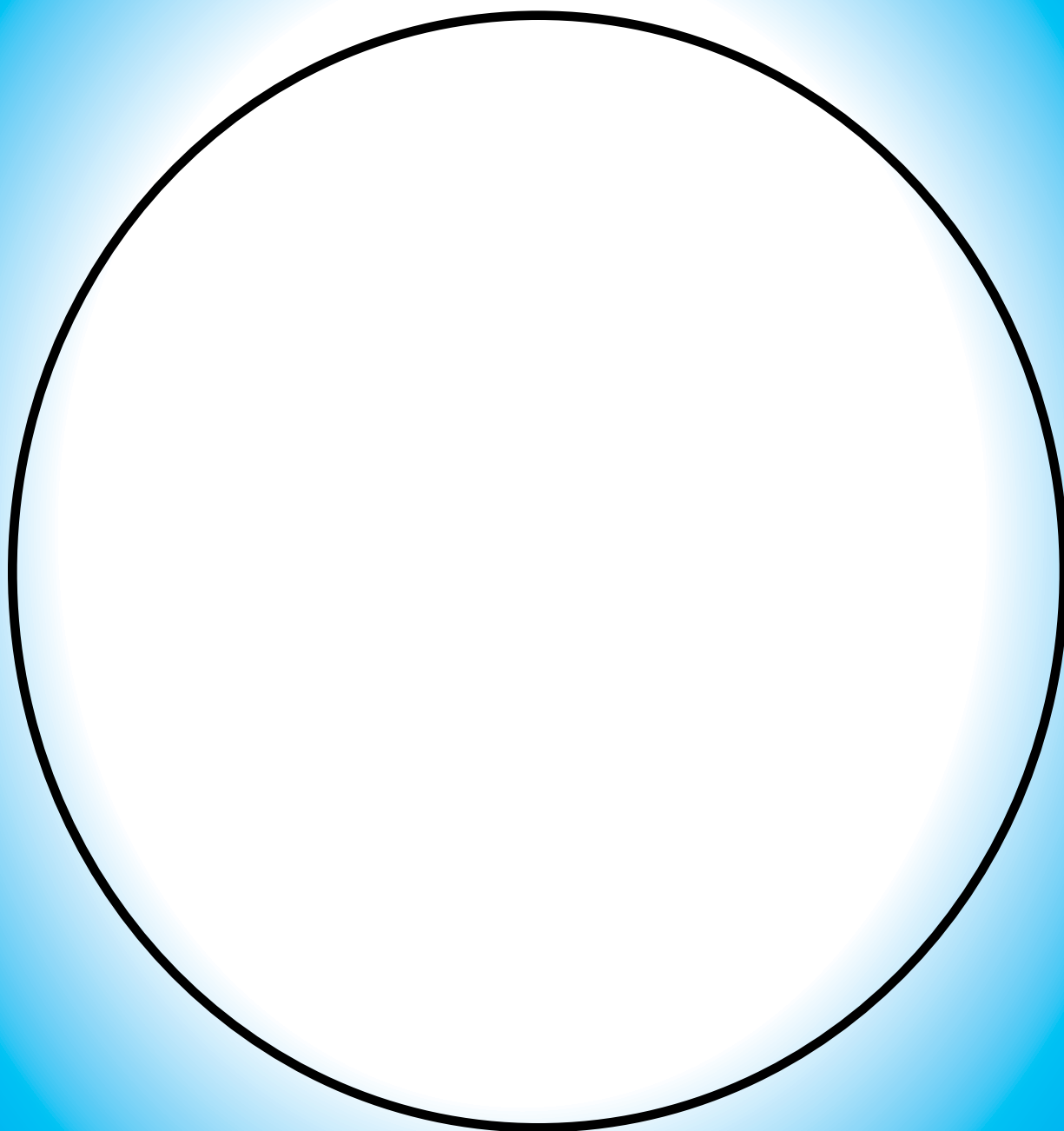
Now, with the control you have over your own awareness and attention, please focus just on the inhalations of your breaths...These inhalations are a natural mechanism for energizing and invigorating your being... Please take a very slow, controlled, deep, deep inhalation... and then let it out again very slowly, very controlled and very completely... (Allow a longer pause here to allow a few breath cycles to pass so all can start together again.)

Now, let's take a second deep, deep, even deeper inhalation . . . and again let it out very slowly, very controlled, and very completely... (again longer pause). And finally, let's take a third deep, deep, even deeper inhalation... and let it out very slowly, very controlled, very completely, and open your eyes and get ready to come back to your normal state of awareness or consciousness.

Please DO NOT try to get up quickly! When you're ready, roll onto your side for a moment—do not do a sit-up—when ready move to a seated position, then after a bit you can get up and go about your day.



Information Processors



World

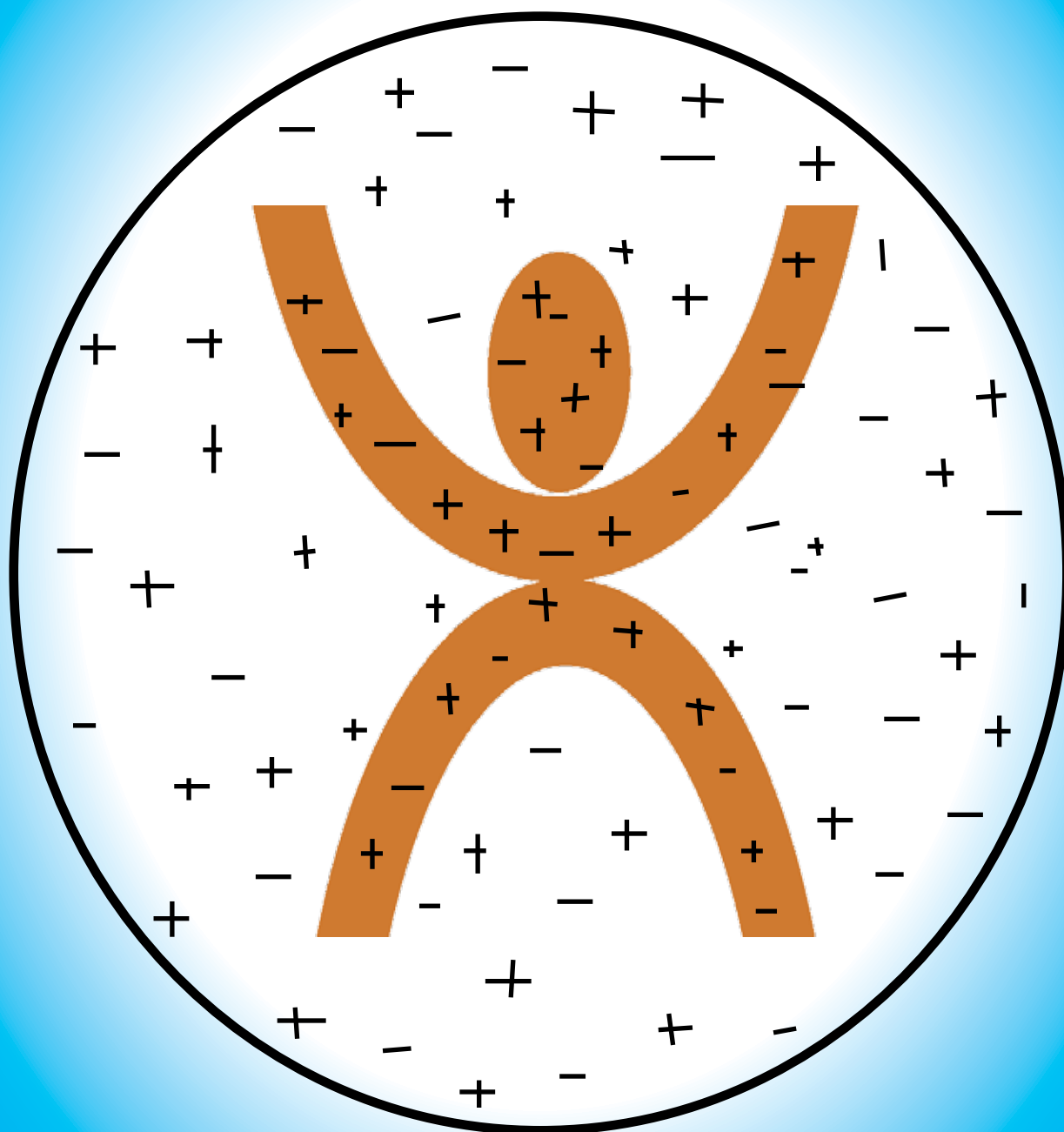


Information Processors



World We Live In

Information Processors





Appendix 16-A



Healthy/Unhealthy Relationship Collage

In order to help young people learn about healthy relationships, one activity that could be done is to have them create collages of what healthy and unhealthy relationships are like.

You will need to have scissors, poster paper, glue sticks, markers (for writing comments) and magazines. Get a selection of magazines that have pictures and words that could depict relationships. Some choices may be People, Parenting, or Teen. Appropriateness is key; some magazines have content that are not suitable for this age group, so make sure that you have screened them before using them.

Have groups of up to five young people work together with one adult helping at each table. The adults could use this time to engage in conversations about relationships as they work on the project.

When they are done, the kids will present their collages. Prompt them to describe their collages.





Appendix 17-A



Yup'ik Kinship Terms (Bethel Area)

Western Way	Yup'ik Way
Best friend	yugnikekngaq or aiparnissugaq
Good fishing or hunting buddy	malika
Grandchild	tutgaraq
Great-grandchild	iluperaq
Great-great-grandchild	neruvelitaq, iluperaq
Mother	aana
Father	aata
Grandfather	apa'urluq
Grandmother	maurluq
Great-grandparent (male or female)	amauq
Husband	ui
Wife	nuliaq
Son	qetunraq
Daughter	panik

A MAN calls his ...		A WOMAN calls her ...	
Sister's children, boys or girls	usruq	Sister's children, boys or girls	nurr'aq
Brother's children, boys or girls	qangiar	Brother's children, boys or girls	an'garaq
Older brother	anngaq	Older brother	anngaq
Younger brother	uyuraq	Younger brother	uyuraq
Older sister	alqaq	Older sister	alqaq
Younger sister	nayagaq	Younger sister	uyuraq





17-A



A MAN calls his ...		A WOMAN calls her ...	
Oldest brother	qulicungaq or ciuliq or anngacungaq. The one used depends on what family chose long ago.	Oldest brother	qulicungaq or ciuliq or anngacungaq. The one used depends on what family chose long ago.
Oldest sister	alqaq	Oldest sister	alqaq

The children of all BROTHERS in a family are...	Brothers and sisters to one another
The children of all SISTERS in a family are...	Brothers and sisters to one another
A BROTHER'S children and all his SISTER'S children consider one another...	Cousins or teasing cousins

A MAN calls his...		A WOMAN calls her...	
AUNT'S child (teasing cousin)	iluraq (male) nuliacungaq (female)	AUNT'S children	Brothers and sisters
UNCLE'S children	Brothers and sisters	UNCLE'S children (teasing cousins)	uicungaq (male) ilungaq (female)
A MAN calls his ...		A WOMAN calls her ...	
Brother's wife	ukurraq	Brother's wife	ukurraq
Sister's husband	nengauq	Sister's husband	nengauq
In a situation where you are related to someone, male or female, in more than one way but don't know which term to use, use...		amllerutag	





How to do Your Family History/Tree

In order to make the best decisions and choices you can, it is important to know who you really are. To do that you need to know where and who you came from, that is, your ancestors, your family. We have created a Family History Worksheet to help you get started determining who and where you come from. The following instructions will help you complete this worksheet.

Some people spend many years filling in their family tree as they hunt down information that helps identify family members. We won't spend that much time here, but that doesn't mean that you can't continue your search for as long as you like and go back even farther in the history of your family. Tracking down your family members is a lot like a policeman or detective solving a mystery.

You can start filling in the blanks on your worksheet by writing in the names of relatives that you know. Then you can ask your parents, grandparents, aunts and uncles about your family and ancestors: who married or had children with whom, who was adopted into a family (and who his or her parents were). Depending on your program's organizers or your personal interests, you may also want to include the village each person came from, when they died or other information.

Don't give up searching just because your immediate family members might not have all the knowledge you are seeking. Ask them who else might know. Maybe a local elder who was friends with your grandparents or great-grandparents can answer your questions. Maybe it's a relative or elder who lives in another community who has that knowledge. If you get permission to call long distance, you can be like the great detective who always solves the mystery. Remember, even if a person can't fill in a blank in your family history, they may be able to suggest someone else who may know.

Here's how you go about filling in the Family History Worksheet:

1. Put your name at the top of page 1.
 2. Now go to the bottom of the page where it says "Children" and put your name in space number 1, followed by the rest of your brothers and sisters (siblings).
Other options include listing siblings by age, noting adopted children, noting those who have passed on.
 3. Just above the "Children" line, write in your mom and your dad in the space provided. Notice that your mom is now identified by the letter "A," and your dad is "B."
 4. Now go to the top of page 1 where it says "Maternal Grandparents" and you will see that it asks for A's (your mom's) mom and dad. Write these in and notice that your mom's mom is identified as "C," and her dad is "D."
- Now fill in the kids your maternal grandparents had together or adopted.
5. The column to the right is titled "Paternal Grandparents" or your dad's ("B") parents. Write your dad's mom in space "E," and dad's dad in space "F." Then fill in the kids they had together or adopted.
 6. Flip the paper over to page 2. In the middle of the page you'll see a gray-colored row. The left column reads, "Maternal Great-Grandparents" or C's mom and dad (your mom's mom's father and mother). While this may seem to be getting confusing, if you follow the LETTER used to identify each mom or dad you will know what family member goes in each





17-B



space. In this case your mom's mom's mother will be "G" and your mom's mom's father will be "H." Then fill in the kids they had together or adopted.

7. Move to the column to the right and fill in your "Maternal Great Grandparents" (D's mom and dad) and their children.

8. Finally move up to the top of page 2 and fill in the blanks for your "Paternal Great Grandparents" (E's mom and dad) family, and then F's mom and dad's family in the right column.

From here program organizers can decide how to proceed. The information in the worksheet can be used just as it is or it can be used to construct a family tree for each participant's family. The tree can be made by using a square for men, a circle for women, and lines to show the connections among them. A slanted line through a circle or square can be used to show that the person has passed on. Each family tree can be connected to the appropriate family trees as marriages bring relations together. A very large space—like a wall at the community hall or school—can be used to show the connection between all the families in the village, thereby demonstrating how we are indeed all one.

With the ability to scan and crop old photos and print portraits off the computer, another nice touch is to use a uniform-sized picture of each family member with his or her name included to construct the family trees, rather than circles and squares.



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17-B



_____ Family History
(Your name)

Instructions: Start at bottom of page 1 with you, then your mom & dad, then the rest of their children.

Work your way **UP the page** - Who are the mom & dad of previous generation family, then fill in their children. Same thing on page 2 - start at bottom, work up.

Maternal Grandparents (A's - mom & dad)		Paternal Grandparents (B's - mom & dad)	
C - mom		E - mom	
D - dad		F - dad	
Children		Children	
1)		1)	
2)		2)	
3)		3)	
4)		4)	
5)		5)	
6)		6)	
7)		7)	
8)		8)	
9)		9)	
10)		10)	
Mother		Father	
A - mom		B - dad	
Children			
1)			
2)			
3)			
4)			
5)			
6)			
7)			
8)			
9)			
10)			



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17-B



Paternal Great-Grandparents (E's - mom & dad)	Paternal Great-Grandparents (F's - mom & dad)
K - mom	M - mom
L - dad	N - dad
Children	Children
1)	1)
2)	2)
3)	3)
4)	4)
5)	5)
6)	6)
7)	7)
8)	8)
9)	9)

Maternal Great-Grandparents (C's - mom & dad)	Maternal Great-Grandparents (D's - mom & dad)
G - mom	I - mom
H - dad	J - dad
Children	Children
1)	1)
2)	2)
3)	3)
4)	4)
5)	5)
6)	6)
7)	7)
8)	8)
9)	9)



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Appendix 18-A



Seal Hunting Checklist

Each participant should have these tools:

Nanerpak: Spear that has a long string wrapped around it with feather tips; 1" to 2" spear point; the shaft is three times the distance between a person's elbow and hand.

Kukgaq: Spear used to hit a seal that is swimming just below the surface of water; 3" to 4" spear point with four to five barbs.

Aklegaq: Spear that has either a seal stomach or a plastic float. The float makes seal tired because it prevents it from swimming down into the water. The tired seal is easier to catch.

Nuqaq: Spear thrower made for an individual and is arm-to-hand long.

Cavek: Broader than regular spear and has a big spear point with stronger, thicker string.

Negcik: Tool used to take the seal out of water.

Pick a good day to go out seal hunting with optimism to find a seal to hunt, but don't say you will get a seal out loud. Be hopeful but don't brag. The elder leader and the village research coordinator will pick the day and place.

Discuss in the qasgiq the possible times for doing this activity and pair youth to elder.

When seal is found, hunt it. The youth will have been shown how to stalk and approach during the introduction of the module.

Throw one of the weapons at the seal. When the seal is caught, take it to the shore to cut it up.

It is very important to give it meq (drink offering), then start cutting the seal, making sure the head points toward the water.

Distribute seal portions according to who caught the seal first.

Person who first hits the seal is the main catcher who gets everything except the following:

Second person: Qilluutaq—gets the brisket, abdominal muscles, and intestines of seal with a little uquq.

Third person: Iruutaq—gets one leg, lower part of spine, a little uquq.

Fourth person: Iruutaq—gets other leg with a little uquq.

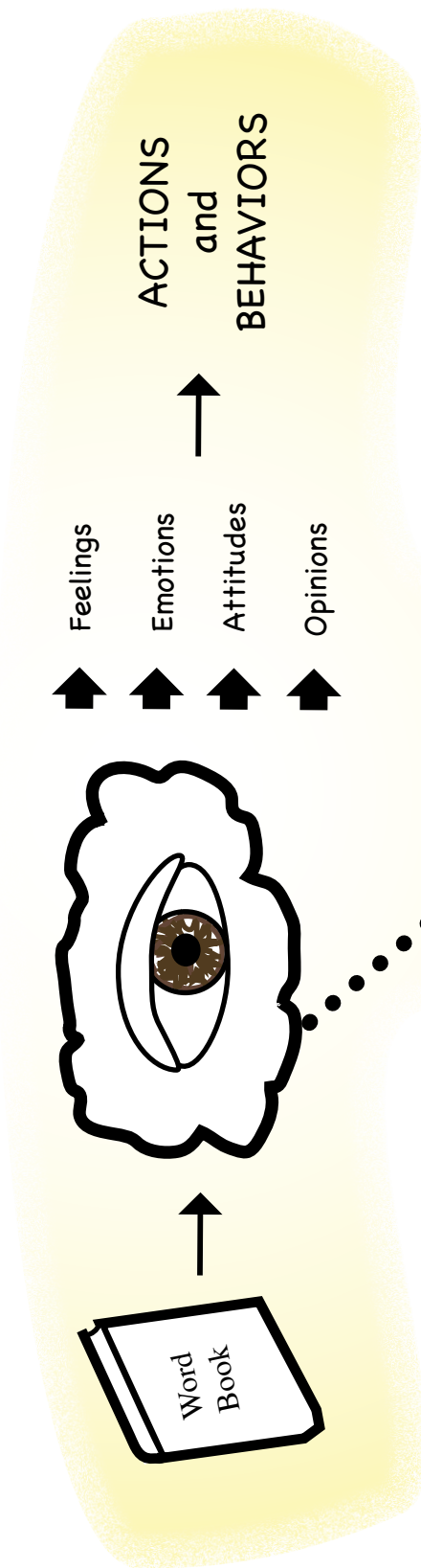
Take seal meat and parts home to cook and store.

Cook: Boil, fry, bake or dry seal meat.



SELF TALK

Words trigger images in our mind's eye that trigger feelings that trigger actions.



Self talk is

- Automatic: always going, even when we don't pay attention to it.
- Comes at us like an avalanche, 800 to 1,400 words each minute. Normal conversation is 100 to 150 words per minute. The maximum is 250 words per minute.
- Personally meaningful, but often doesn't come in complete sentences that others would understand. We often accept the internal dialogue as true without considering it much.
- Mostly negative at about 75 percent or more, unless we learn to change it.

- Very critical. We are hard on ourselves and others, which hurts self confidence.
- Tends to magnify things or make them seem worse, more terrible (awfulize) and a bigger deal (catastrophize) than they really are.
- Often sounds like a bossy person telling us what we should, ought, and have to do, which leads to feelings of guilt.
- Often comes from what others have said to or about us in the past (whether true or not in that particular situation).
- Is learned, meaning we can learn to control and change it.



Appendix 20-B



Thought Stopping

What can we do to control and change our self talk?

Thought stopping is a tool that helps you get relief from negative, unwanted, worrisome thoughts and self talk. It allows you then to control or replace these with positive, productive, more realistic thoughts.

Many times our first awareness of negative thoughts and self talk comes from uneasy, worrisome, or even painful feelings inside of us. In this case we can track backwards to find out what our self talk has been that led to these feelings, because as you remember WORDS trigger IMAGES, which then trigger EMOTIONS/FEELINGS. Sometimes we become aware of these problem thoughts because we keep thinking and thinking these thoughts over and over again until it seems like we can't get them out of our heads. Have you ever woken up in the night unable to get back to sleep because of this? There's even a special word to describe this kind of thinking. It's called RUMINATION and comes from the word ruminant. A cow is a ruminant because it has more than one stomach but not the best digestive system. So after chewing and swallowing its food, the cow repeatedly brings it up again then chews and swallows it all over again. To prevent a similar experience from going on inside your head, here's what you can do:

Focus on the thought: If you are not already locked on to the thought, bring all of yourself (not just mental self, but spiritual, physical and emotional, too) to do so. Go ahead and think about it: Hear those words and see those pictures they create in your mind's eye, think about it a lot and feel those negative emotions build up in you, feel it in your body, and feel how it distances you from your own heart, your spirit.

Interrupt the thought: Then once you're locked on to the thought(s) and all it brings up inside you, suddenly holler "STOP" in a very assertive voice. You can holler stop, in your self talk or actually say it out loud. But be prepared for some strange looks! This sudden and loud interruption should be enough to extinguish your ruminations, just like you would a fire, and allow you to calm yourself by focusing on your breathing.

It's important to go right into focusing on your breathing and using your exhalations to breathe unwanted tensions, feelings, images and thoughts from your being, as it will keep you from returning to those unwanted thoughts. Allow all parts of your being to go to neutral or to "reset" like rebooting or restarting your computer. If it helps you to focus on a feeling, let it be that of peacefulness, of deep relaxation, or of a deep, strong connection with Ellam Yua, the spirit world, or an ancestor whom you were close to.

Substitute positive thoughts or self talk: Now in an effort to do away with those troublesome thoughts or self talk it's a good idea to replace them with something positive but realistic. So, if you're having trouble with a wild thought such as "Man, I'm really looking forward to the weekend and the party at _____'s house. His parents are out of town and I can really get loaded since I can sleep it off before I go home and see my parents," stop the thought by shouting STOP!

Then calm yourself and replace the thought with something like, "Well, I'm not going to





give up all the good I've done by not drinking for the past six months. I like succeeding at controlling myself and I actually feel better by getting all that alcohol out of my system. I can still go and have a good time without drinking and even look after my friends, and if people bug me too much about drinking with them, I can just tell them, no thanks, and go somewhere else."

ACTIVITY: OK, let's give this thought stopping a try.

First, everyone pick out a thought or some self talk that you are often confronted with. Once all are ready, now focus on this thought, repeat it in your self talk. Feel it. How does your body feel? What emotions are you aware of? How does your spirit feel?

Build up the repetition and feelings!!!!

Then, when I count to three, let's hear a nice, loud, assertive STOP.

Now follow that up with clearing your mind, body, emotions and spirit of negative energy and thoughts with every exhale. Relax. Use the exhalations to breathe any and all tension or thoughts from you. Now, after a few breaths with a clear and peaceful mind, body and heart, replace that thought with a positive, opposite, assertive statement about you that is reasonable to you. Pick a thought that you can really believe in and feel it fill you with positive emotions and energy.

The more you practice this technique the better you become at it. It's just like learning to shoot or dribble a basketball. Over time you won't have to holler stop so loud and then not at all.

If this doesn't work well for you, other tricks for interrupting your thoughts are:

Snap a rubber band kept around your wrist

Pinch yourself

Thunk yourself under the tip of your chin with your forefinger (as if you were trying to flick a booger off the tip of your finger)

Give yourself a gentle "dope slap" alongside of your head

Grab the skin of your neck just in front of your Adam's apple so as to stop the verbalization of your thoughts and self talk.

Come up with a way that works for you!





The Webs We Weave

This game demonstrates how people really have someone to talk to if they are having difficulty with feelings of depression or suicide.

You will need a large ball of yarn, and depending on the number of participants, an extra one. Then come up with a list of simple, not too personal, questions for the participants.

Have everyone stand in a circle (you, too!). While holding the ball of yarn, ask the first question and then throw the ball of yarn across the room to someone. That person has to answer the question.

He or she tosses the yarn ball to someone else, who also has to answer, and so forth until everyone in the room has answered the question. Continue passing the ball until all but one question has been asked. You can ask some humorous questions and hopefully get some laughter going.

On the last question, have the person hold the end strand of the yarn ball then toss the ball across the circle to another person. This will go on until everyone has the yarn in his or her hand and there is a large web of yarn connecting everyone.

This activity shows how we're all connected. Point out the yarn connections between people.





Making Good Decisions Listening to the Voices of Our Elders

STOP and observe what is in front of you. What does my friend want me to do? Identify what doing this will involve.

THINK about and feel what you really want to do. Is this something you truly want to do? What are the positive things I will get out of doing this? What are the negative consequences of doing this?

LOOK at your choices and your options and weigh their consequences. What would an adult you trust and respect, an elder, parent, uncle, auntie, etc., say about you doing this?

THINK AGAIN about which choice is best for your family, your community, and you. The answer is the same for all three!

DECIDE what it is you will do.

TELL your friend what you want to do and share your reasons if you wish.

EMPATHIZE with your friend. Let them know you understand why they might want to drink or do drugs, but you've chosen this healthier option and they're invited to do it with you (if you want to invite them).





Appendix 28-B



Homebrew Script

Starring: FRIEND, YOU, and (YOU) = Self Talk—the voice inside your head!

FRIEND: Man, I sure am glad tomorrow starts the weekend! I'm lookin' forward to goin' out to Weaver Point and partyin' tomorrow night.

YOU: Yeah, me too, I had a hard week at school, and I've got three assignments to make up now.

FRIEND: Yeah, school sucked for me this week too. I got in trouble for comin' late twice and my parents wouldn't write me an excuse so I lost my computer privileges all next week. Hey, let's get some homebrew off Tommie and drink that before we head out there. I could use a really good time.

YOU: Well, I don't know, we'll hafta see.

FRIEND: What do ya mean, you'll hafta see, I thought we were tight, why wouldn't you wanna drink with me?

YOU: Hey, it ain't that I don't wanna drink with you; I'm just not sure I wanna drink tomorrow, that's all.

FRIEND: Come on man, you know we always have a great time when we get loaded together. You get so funny when you drink; you're always sayin' and doin' such crazy things. Everybody thinks you're so cool. You want to impress Mary and Celeste, don't you? They are so hot!

(YOU): STOP. OK, wait a minute, what's goin' on here? My friend wants me to get loaded with him and then go to the party out at Weaver's Point. I really want to go. I can't wait to see Celeste. I like her a lot and I think she's really startin' to like me a lot, too.

THINK: Man, I don't know that I really want to drink tomorrow. I'll hafta come up with \$20 for my share and I've been savin' to get that new video game. I hate goin' over to Tommie's too. I think he rips us off, and then there's all those idiots that hang around there getting all messed up night and day. They're gonna mooch off us before we can get out of there and I just don't like drinkin' there with them.



28-B

I do loosen up and make people laugh a lot, but I think I could do that without drinkin' if I just get better at loosening up and feelin' confident. Then there's the headache I end up with after that homebrew and I feel like stuff the next day.

YOU: Yeah, I really want to get together with those ladies and have a good time out there together, but I don't know if I wanna drink.

FRIEND: Man, you wuss, what's the matter with ya? Why you lettin' me down and bein' that way? You're actin' like you think you're better than me. Why you doin' me that way?

(YOU): LOOK: Heck, this is no fun. My friend is really countin' on me and he's had such a rough week. I don't want to let him down. But then there's goin' to Tommie's, which I don't like. I don't like getting ripped off, putting up with those drunks over there, and then there's my friend drivin' his snowmachine like such a jerk. He goes too fast and scares the stuff out of me, and then keeps getting stuck. Last time I got home so late that my parents were all over me, and I probably wouldn't have got caught drinkin' if it wasn't for that. I really don't want to get busted by them again and maybe miss out on goin' on the school trip to the Lower 48. I know we'd have a really good time with the girls and the rest of the party out there even without the brew, so I don't know. Uncle George is always sayin' I need to start thinkin' and makin' decisions on my own if I want to start actin' like a man. What would he say about this situation?

THINK AGAIN: I don't like the way I feel when I give in to others and do stuff I know is wrong and really don't want to do, even when it's my best friend. He probably doesn't realize that I'd be feelin' bad about this if I went ahead and drank with him. Man, I didn't like makin' Mom feel so bad that I was drinkin' last time I got caught. I can still see the look she got on her face when she looked at me for the next couple of weeks. I thought she'd never get over that. Maybe the elders are right when they say that our drinkin' affects the whole community. I don't want my cousins doin' this stuff. They're way too young and when they saw me drunk last time they were all smiley and wantin' me to get them some. Even when I told them I was gonna kick their ass if I caught them drinkin', they kept laughin' and buggin' me to get them some.

YOU: Don't give me that stuff. You know I don't think I'm better than you; I just don't know that I want to drink tomorrow.

(YOU): DECIDE: Man, I'm tired of givin' in to what others want me to do and getting mad at myself for it. I hate feelin' like that inside! And it's stupid to chance makin' Mom feel bad and worry, and then there's those goofy little cousins of mine. No, I'm not gonna drink. I'll explain why to my friend, and if he wants to get mad at me that's up to him. If he's really my friend he'll understand and support me sooner or later if not now.



28-B



YOU: TELL: Hey bra, ya know I love ya and I always got your back, but I ain't gonna drink tomorrow. Deep inside, in my heart, I really don't want to. I'm learnin' to be silly and make people laugh just by bein' me, and I want the chance to practice it even more. You know I like Celeste and I want her to like me a lot, not me drunk.

EMPATHIZE: I know you want to drink and that you had a really rough week at school and all, so you might deserve to, but man, you're good just the way you are. Celeste says Mary really likes you, and the examples she gives about why she does got nothin' to do with you bein' cool when you're drinkin'. If you decide to drink I've got your back, but I think we'd all have a better time if we were all straight. You know you and me can charm them ladies big time just cuz we be so darn cool!





28-B



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Making Good Decisions Self Talk

Setting: Your friend tells you that Bob has some good stuff and do you want to come over and get high? He is always asking you to get some weed and smoke with him.

Be very animated and role-play this while the narrator reads the following:

STOP and observe what is in front of me. What is it my friend wants me to do? Identify what doing this will involve.

Self talk: "My friend wants me to go get high with the guys. Everybody knows that there's a party house over there. Someone may see me go inside."

THINK about and feel what you really want to do. Is this something you truly want to do? What are the positive things you will get out of doing this? What are the negative consequences of doing this?

Self talk: "I have already said to myself that I am trying to take the right road. This makes me mad that they always want me to party."

LOOK at your choices and your options and weigh their consequences. What would an adult you trust and respect (an elder, parent, uncle, auntie, etc.) say about you doing this?

Self talk: "I could go over there and get high or I could tell my friend that I don't want to and that I would rather go ride my four-wheeler to check my traps."

THINK AGAIN about which choice is best for you, your family and your community. Remember the answer is the same for all three!

Self talk: "My parents would be angry and afraid for me if I got stoned. It just isn't worth it."

DECIDE what it is you will do.

Self talk: "I am not going to get high."

TELL your friend what you want to do instead and share your reasons if you wish.

What I will say: "Hey! I really want to stop getting high. I know we have done it before and it has been fun, but I don't want to do it any more."





28-C



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Making Good Decisions Fill-in-the-Blank

Fill in the blank:

Your friend wants you to _____

_____.

STOP and observe what is in front of you. What is it my friend wants me to do? Identify what doing this will involve.

Self talk: _____

_____.

What I will say: _____

_____.

THINK about and feel what you really want to do. Is this something you truly want to do? What are the positive things you will get out doing this? What are the negative consequences of doing this?

Self talk: _____

_____.





28-D



What I will say:

LOOK at your choices and your options and weigh their consequences.
What would an adult you trust and respect (an elder, parent, uncle,
auntie, etc.) say about you doing this?

Self talk:

What I will say:

THINK AGAIN about which choice is best for you, your family and your
community. Remember, the answer is the same for all three!

Self talk:

What I will say:





DECIDE what it is you will do.

Self talk: _____
_____.

What I will say:

_____.

TELL your friend what you want to do instead and share your reasons if you wish.

What I will say:

_____.

EMPATHIZE with your friend. Let them know you understand why they might want to drink or do drugs, but you've chosen this healthier option and they're invited to do it with you (if you wish to invite them).

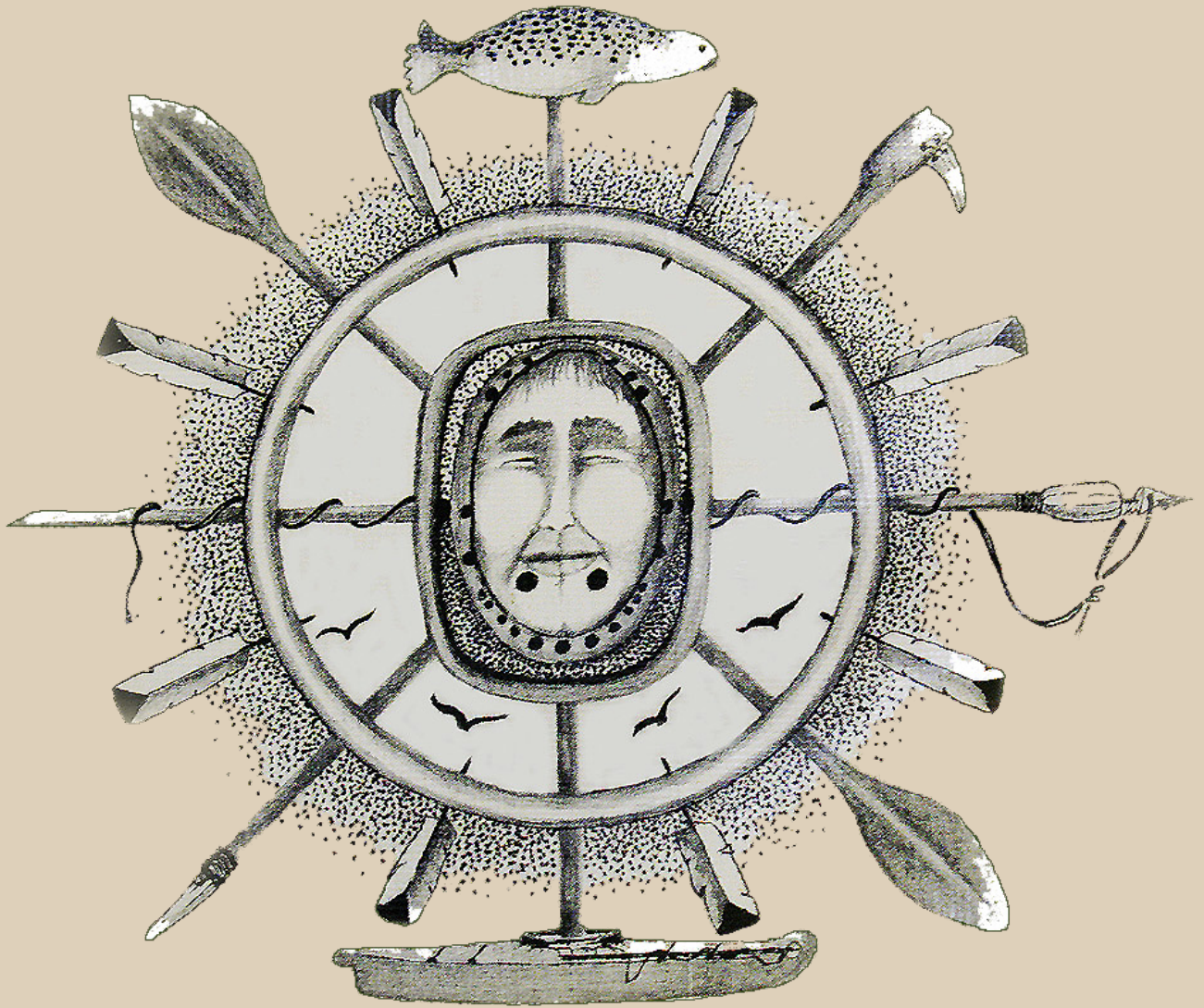
What I will say:

_____.



Traditional Parenting in the 21st Century

Appendix 32-A



Combining Traditional Yup'ik Parenting Techniques
with 21st Century Parenting Techniques
in the Modern Yup'ik Environment

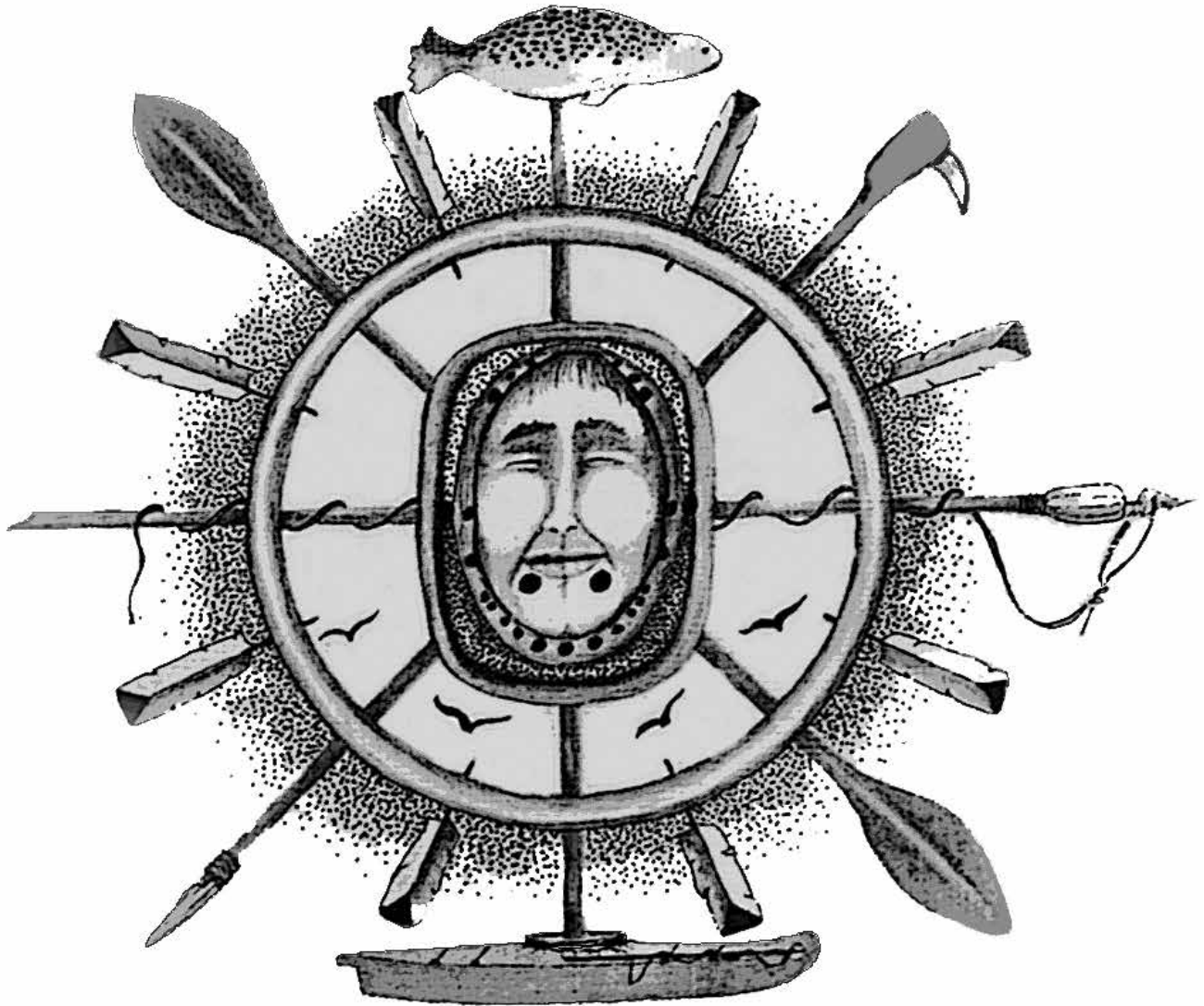
By Charles Moses

Illustrations: Harry Asuluk

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Traditional Parenting in the 21st Century



Combining Traditional Yup'ik Parenting Techniques
with 21st Century Parenting Techniques
in the Modern Yup'ik Environment

By Charles Moses

Dedication

This booklet is dedicated to my late parents Teddy and Theresa Moses, and all the elders who have shared their traditional wisdom of child rearing by word and example. Elders, such as Phillip Moses, John Alirkar, Paul John, Lizzie Chimiugak, and Sophie Agimuk, are still alive and are always willing to answer any questions we may have. We need to get back to the basics of Yup'ik child rearing but we need to do this in a manner that will help our children cope and succeed in today's world.

—Charles Moses



Preface

The village of Toksook Bay was established as a community in 1965 and had just over 200 people. It has grown over the years and today has a population of about 600. Along with its growth, Toksook Bay has experienced a cultural change as well. When it was first established, the economy was largely subsistence-based. This meant that families had to work together in order to survive. Traditional values connected with our subsistence economy were still taught and practiced by everyone. Not everyone had TV and this helped parents to concentrate on the development of their children.

Toksook Bay in the 21st century is a different environment because the emphasis in the economy is shifting to cash, although we still rely heavily on subsistence. As a result, many things are not as clear cut as they used to be, confusing many of us about who we are because we have so much to distract us today. Many new parents are beginning to change their methods of child rearing.

Toksook Bay is still a beautiful community in many ways because of its people, but it is beginning to lose its traditional character and its spirit because of this confusion. Many young couples are still lucky to have their parents and relatives help raise their children, but many others are on their own. In the hope that many new couples will benefit, the Yupiucimta Asvairtuumallerkaa Program has endeavored to create a manual on applying traditional child-rearing techniques in the 21st century. Young couples, please review and try to apply these pointers as you raise your children throughout the years.

I can't say enough about raising healthy and culturally strong individuals among Yup'ik people, because so much has already changed and so much has already been lost. The key for the modern Yup'ik is to ensure that our children succeed in the Western school system while at the same time teaching them traditional cultural values that have stood the test of time. The Western educational system requires that students pay attention and stay on task in order to succeed. You cannot do this well if you are tired. So it is of utmost importance that our children are well rested during the school year. For many of us, this means that we will have to make a conscious effort to make changes in our home life and also to get more involved in our schools.





Combining Traditional Yup'ik Parenting Techniques with 21st Century Parenting Techniques in the Modern Yup'ik Environment



A. *Ellangellrani*: When a child is becoming aware of his or her environment

1. Speak to them in Yup'ik.
2. On a daily basis: "Kitag'at ernerpak ilaten assikurluki pikiki. Pingraatgen ilangcivkenaki unitaqluki." (Today, be good to your playmates. If they bother you, don't retaliate, but leave them.) This is also a good age to start teaching manners: to ask first instead of taking and saying thank you. **Try not to spoil them!**
3. You are the first teachers. Your child will learn not only from your words, but even more from your actions. As parents, you will be the first role models of your children. Role models are very powerful in our children's lives because kids tend to copy those they look up to as they get older.
4. If your child should ever come crying to you because another child made him or her cry, comfort him or her but do not retaliate for them no matter how much you want to. Why? Because your child can become a bully knowing that you will protect him or her. They can also become conniving by telling lies about other kids or even adults to get what they want. Instead, if it is something that is bothersome to you, let the parents of the other child know in a nonthreatening way about what their child was said to have done by your child and work it out with them.
5. Bring them to church with you and teach them to sit quietly by your side. This will help you and the child later in many ways. The same goes for other social gatherings in the community.
6. Be aware of what you say to or about others while your child(ren) can overhear. Children are like tiny recorders, even when we think they are off in a world of their own. In other words, don't gossip or vent your frustrations to another person in front of your kids. They hear everything even though they seem like they are not listening. Remember this throughout their growing years.
7. **Very important:** beware of developing an addiction to anything that will lead you to neglect or abuse your spouse and children, like too much bingo, TV, visiting, computer, work, or anything else in your life that is done to excess. For example, too much bingo might mean that you are addicted and if you are, this addiction





can be worse than an addiction to mind-altering substances in some ways because you have all your mental capacities available to you. In other words, you will not be able to use the excuse of saying that you were passed out if someone were to ask why you leave your kids or your spouse by themselves a lot. Bingo is okay as a pastime but not as a daily activity.

7. Drugs and alcohol are bad news for couples, especially with children. If your parents used them, you know this all too well. Remember the pain, and break the cycle. Never forget that your children will look to you for protection throughout their growing up years and that you will be their role model, whether you model good or poor choices and behaviors. Give them good memories of caring parents, so that someday, they can do the same with your grandchildren.
8. Tobacco (smoke and chew) is unhealthy. Even if you yourself are addicted, discourage your child from using it. Just tell them it is against the law and that you have to be a certain age.
9. Don't develop the habit of bribing. Bribing can lead to bad behavior because it opens the possibility of blackmail. For example, if a kid has a tantrum and you give him a dollar to get him outside or out of your hair, then you have shown how he can get dollars from you in the future. Instead use rewards. Good behavior that is rewarded with praise, treats or healthy alternatives encourages positive self-development.

B. Head Start: This is your child's first exposure to a structured group learning setting away from the safety of the home, parents and family. It can be a traumatic experience so spend a few minutes there each day with your child until he or she gets used to this new setting.

1. On a daily basis: "Kitag'at ernerpaq niicucaarluteng piurqina; ilaten-llu assikurluki, pingratgen ilangcivkenaki unitaqluki." (Today, please be obedient and be good to your playmates. If they bother you, don't retaliate but leave them.)
2. Sometimes the child will bring home activities to do at home. Spend time with the child doing those. Nothing is more important to your child than to know that you care about him or her and approve or like what they do or make. Remember, you're not only your child's first teacher but their teacher and role model for life. They need to learn from you throughout their lives, and they especially need to learn from your actions as well as your words that learning is extremely important and that this is how you go about learning. Learning doesn't just happen at school, but at home, out in nature, at uppa and macuung's, and while playing with friends, to name just a few. If the child doesn't bring home anything, ask the child to share with you what he or she learned that day. This will develop skills the child will need to use in the upper grades.





3. It is very important to support your child's school; please visit your child at school and attend the monthly parent meetings. Volunteer often.
4. In the winter, turn the TV off and spend time with the child for an hour at least once a day. Call it family time. Undivided attention develops a sense of being loved and cared for and leads to a positive sense of self-worth in a child.
5. Teach your child the Yup'ik kinship terms your family uses and have him or her use them. Teach the child to respect not only those they need to in our kinship tree but also their elders.
6. Start helping your child develop a sense of responsibility by giving him or her small chores to do and lavishly praising him or her when he or she does. Making it easy for them succeed when they are just starting out helps them to keep seeking success later in life especially when they experience failure. The best way to keep the development of learning going on throughout the years is to keep the situations challenging at times. If things continue to be too easy for them, they will get bored doing them. On the other hand, if they are too difficult and they seldom succeed, they will learn to avoid even trying to do them. A challenging task is one that is slightly above his or her present skill level, one that requires him/her to reach beyond but in a safe, supportive environment that leads to many successes as well as some setbacks and mistakes. As the teacher you'll want to show that these setbacks and mistakes are not failures, but a regular part of the learning process. You want your child to develop the courage to learn.
7. "Good touching, bad touching..." Start protecting them from possible abuse. This used to be considered taboo (something that isn't talked about) but better to be safe than sorry because it can happen.
8. Read or tell your child a bedtime story. This will help
9. develop your child's natural curiosity better than TV.
10. In the summer, take a walk with them, go on a trip away from the community and spend quality time with them. Good memories will help them through tougher times if they should arise as they get older.
11. Relatives love children, but only you can answer for your child's behavior. Grandparents mean well, but sometimes they tend to spoil grandchildren.

C. Kindergarten: If your child had a good learning experience in Head Start, he or she should be ready to go, but every child is unique and precious. If the child needs you a few minutes each day to start feeling comfortable, please stay. The teacher will really appreciate your caring thoughtfulness.

1. On a daily basis: "Kitag'at school-ami niicucaarluten piurqina, ilateng-llu assikurluki. Pingratgen ilangiksaunaki, unitaqluki. School-arteten ni'cugniaqluki-llu." (Today at





school, try to be on your best behavior, listen to your teachers. Be good to your classmates. If they bother you, don't retaliate but leave them).

2. Teach your child to respect the work or property of other children, whether at home, in the classroom or at play.
3. Read to your child every evening. This will help your child nurture and develop his or her natural curiosity and make learning much easier.
4. Teach your child to share with friends, whether it is toys or food.
5. As Yup'ik parents we are trained not to raise our voices or our hands against our children, and normally we tend to let some behavior slide, such as running or screaming, which is OK at home but can be disruptive at school. We need to let our child be aware of "classroom rules" and that those rules need to be followed.

D. Elementary School: Grades 1-6 (ages 6-12). In a perfect world, all our children would be able to breeze through these grades without any problems. But we do not live in a perfect world, and it is in these early grades that certain problem situations begin to develop. Through no fault of their own, some children have mental or physical disabilities that can affect their ability to learn. As their education intensifies and they begin to realize that they are "slower" or not as "smart" as the other kids, these kids tend to become "problem" children because they learn to act out to compensate for their feelings of insecurity. The school system used to categorize these children as special education students and set them aside, but that didn't work out too well for some. So now they are being "mainstreamed," but this causes some major problems in the classroom because children who have a short attention span tend not to be on task and disrupt other children. If you have a child who seems to do well at home but doesn't do as well at school, it is not your fault as a parent nor is it the school's fault; it may turn out that your child has special needs.

1. On a daily basis: "Kitag'ata ernerpak school-ami niicuaarluten piurqina; ilaten assikurluki. Pingraatgen ilangcivkenaki unitaqluki. Classroom-ami mur'ilkurluten piniartuten." (Remember today to be on your best behavior at school. Pay attention in class. Don't bother your classmates. If they bother you, don't retaliate, but leave them.)
2. If you have time, this is a very good opportunity to spend 10 to 15 minutes with your child in the classroom because it will give your child a good jump-start for the rest of the day. Better yet, volunteer for an hour or two, especially if your child has special needs.
3. This is the age when you should be reading to them on a daily basis because they are ready to learn and they really enjoy it. As soon as they come home from school ask them about their homework and do it with them. Make doing their homework a fun and early habit for them; this will help them do well in school right through high school.





4. It is very important to give your child regular chores to do in the house and also to include them during subsistence activities during these years so that they can develop a sense of responsibility and develop important skills. Continue to praise them for the good that they do and correct them gently when they need to be corrected.
5. Encourage them to be helpful to those in need, especially elders, without expecting rewards.

E. Junior High: This is an awkward age for many children. They feel too old for some kids games and yet too young to do what the older kids are doing. They are beginning to adjust to the changes in their physical growth and beginning to become aware of the other sex. This is the age when parents should really make an effort in the molding of these kids. If there are corrections that need to be made in behavior then this is a good time to do it.

Daily basis: "Kitag'at ernerpak niicucarturluten piurgina, ellami, school-ami-llu; ilaten-llu assikurluki. Pikatgen-llu illangcivkenaki unitniaten." (Remember to be on your best behavior today, both at school and outside, and be good to your friends. If someone should bother you, remember to leave them.)

Don't let them get lazy. Let them help in and outside the house on a regular basis.

Schoolwork gets a little harder and they begin to get more homework. Let them know that you have high expectations of them and trust in their ability to do the work. But give them help in any way you can, because if you don't, they will get discouraged if they have trouble with schoolwork.

Have them read to their younger siblings.

Encourage them to get involved in clubs or sports but don't pester them. Attend extra-curricular school activities in which your child(ren) is/are involved.

Start talking to them about behavior that will be expected of them if they travel to other places, and about the need to respect their chaperones and the people of other communities they visit.

Most important, tell them about the need to respect property, yours and others. Caution them against getting involved in drugs and engaging in vandalism and other behavior that will get them in trouble.

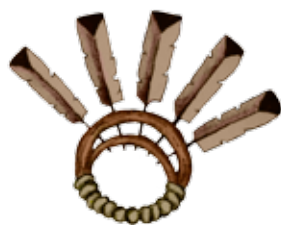
F. High School: This is the age where children begin the real process of maturing into adults. They are very sensitive emotionally. Everything is new and exciting and scary all at the same time. The teenagers begin to get more independent. For most of them, the part of the brain that warns them of danger is still developing and not fully functional yet. Depending on their personality, the high school experience can be fun most of the time or a time of soul searching; for many, it will be a combination of both.

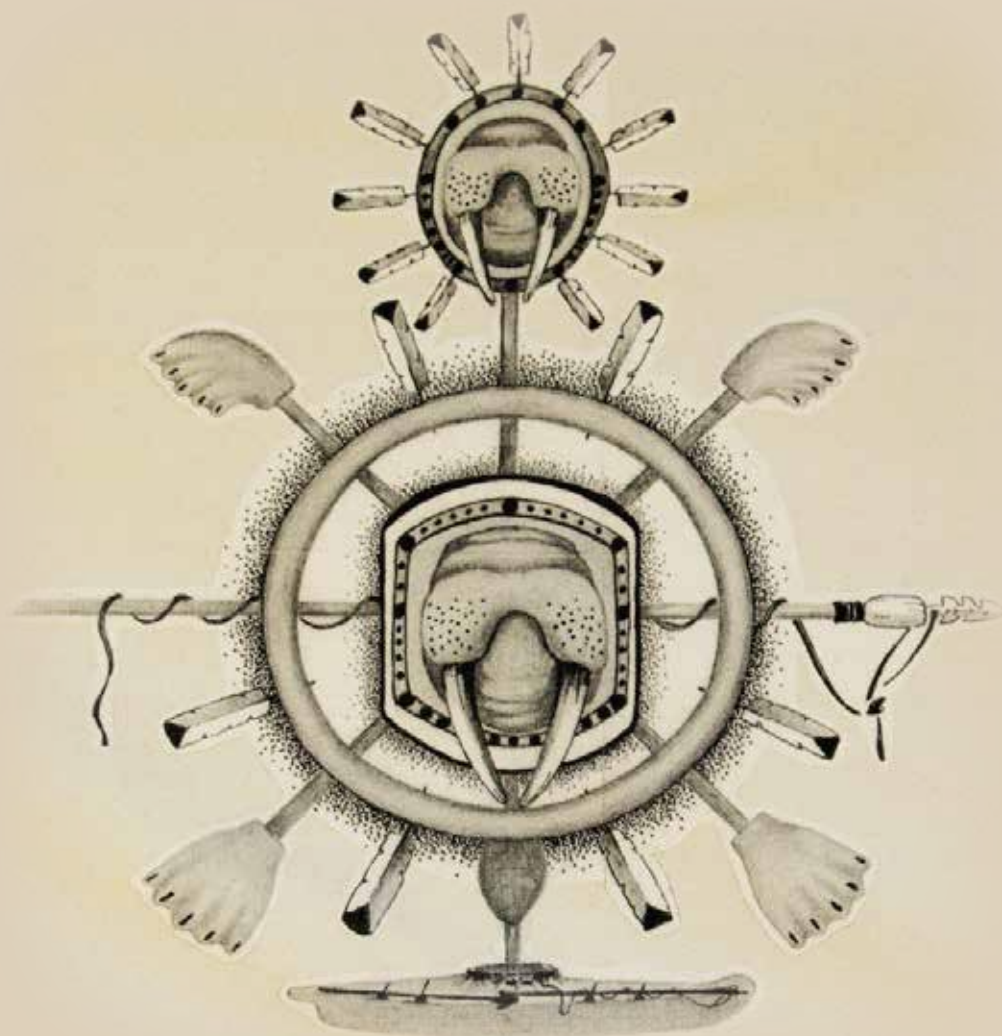




1. On a daily basis: "Kitag'ata ernerpak niicuaarturluten piurqina. Murilkurluten piurniartuten tua-i-wa." (Remember to be on your best behavior today. Try to be aware of your actions and how they might affect others around you because...)
2. Beginning in the ninth grade, talk to them about how boy-girl relationships can be beneficial in many ways but how unwise it is to go steady. Talk to them about the dangers and risks of teenage sex and how hard an experience it will be for both sexes if a pregnancy is to occur. Keep your fingers crossed, but if a teen should get pregnant, don't get too bent out of shape because mistakes do happen and it is not the end of the world; things can still work out if you work with your child.
3. Remind them of their status in the family. If they are the oldest, tell them about the need to care for their siblings and the need to be a role model. If they are younger, remind them of the need to obey their older siblings, and their responsibilities of being a role model for those younger than they.
4. As a parent you will need to **constantly** support their educational efforts in any way you can; from appropriate bedtimes to getting up in the morning, to providing quiet times in the evening to study and do homework, etc.
5. Give them more responsibilities and trust in their ability to accomplish new duties. Talk to them repeatedly about their fast-approaching adulthood. If they break something, remember that material things may break but can be repaired. Talk to them about what broke, how and why it broke, and help them repair it if it can be repaired. Yelling will only make things worse. Elders say that material things can be replaced; a person cannot.
6. Not all of our high school graduates will go on to college, but there are other alternative educational opportunities and we should encourage our kids to try these. Some parents will need to actively help their child do this, from finding a vocation to filling out whatever papers need to be filled out.
7. When your child becomes 18, the government may consider him or her legally in charge of their own choices and behaviors, but the kid is still your child. Never forget this even when things don't seem to be working out the way you hoped. A parent's love and responsibility don't run out at a certain age. Remember that our job as parents is to be their teacher for life but also that our children should realize we won't be around forever to provide for them.







XXXXXXXXXXXXXXXXX Appendix 33-A XXXXXXXXXXXXXXXXXXXX

The Parable of the Talents

Available online at:

<http://www.stevepavlina.com/blog/2006/03/the-parable-of-the-talents/>

Again, it will be like a man going on a journey, who called his servants and entrusted his property to them. To one he gave five talents of money, to another two talents, and to another one talent, each according to his ability. Then he went on his journey. The man who had received the five talents went at once and put his money to work and gained five more. So also, the one with the two talents gained two more. But the man who had received the one talent went off, dug a hole in the ground and hid his master's money.

After a long time, the master of those servants returned and settled accounts with them. The man who had received the five talents brought the other five. "Master," he said, "you entrusted me with five talents. See, I have gained five more."

His master replied, "Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master's happiness!"

The man with the two talents also came. "Master," he said, "you entrusted me with two talents; see, I have gained two more."

His master replied, "Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master's happiness!"

Then the man who had received the one talent came. "Master," he said, "I knew that you are a hard man, harvesting where you have not sown and gathering where you have not scattered seed. So I was afraid and went out and hid your talent in the ground. See, here is what belongs to you."

His master replied, "You wicked, lazy servant! So you knew that I harvest where I have not sown and gather where I have not scattered seed? Well then, you should have put my money on deposit with the bankers, so that when I returned I would have received it back with interest."

"Take the talent from him and give it to the one who has the 10 talents. For everyone who has will be given more, and he will have an abundance. Whoever does not have, even what he has will be taken from him. And throw that worthless servant outside, into the darkness, where there will be weeping and gnashing of teeth." Matthew 25:14-30 (NIV)

This simple story makes some interesting points that are applicable to the pursuit of personal development.

First, we're all given a different starting position. Some of us are born into abundance (five talents). Others are born into scarcity (one talent). But what matters isn't what we're given, it's what we do with it that matters. So Jesus acknowledges the unfairness of life, but he also suggests that our starting conditions are irrelevant. One person earns five talents, another earns only two, but both are congratulated equally because both achieved a 100 percent gain. (I'd sure like to know where those servants invested their money!)





This is also a good lesson in how to deal with other human beings. Deal with other people based on their starting positions, and evaluate yourself by your own starting position. If you happen to be one of those who receives five talents, don't pat yourself on the back that you're already above average. If you have abundant talents, you should expect even more from yourself. Similarly, there may be times in your life where you only have one talent and do the best you can with it. Even though your gains appear small from an external standard, by Jesus' standard you've still made a notable accomplishment.

Another interesting aspect of the parable is that our talents are entrusted to us, like a master putting money into the care of his servants. We are stewards of our wealth, and I define wealth very loosely here, well beyond material possessions. For example, if I can write and speak fairly well, those are talents entrusted to me. I can bury them in the ground out of fear, or I can push out of my shell and strive to create increase for all.

One thing I wonder about the parable is this: What would have happened if one of the servants who invested the money realized a loss instead of a gain? There's a clue to how Jesus would have answered this because of how the master addressed the third servant: "You wicked, lazy servant!" Later the master refers to that servant as "worthless" and has him physically thrown out. That's pretty harsh language considering the servant still gave the master all his money back. Is Jesus saying that inaction is wicked? Yes, I believe so. In other words, if you do nothing with your talents, if you hide them in the ground and hoard them, you are choosing to be wicked, lazy and worthless. You are supposed to invest what you've been given. Don't be lazy.

Another clue is how the first two servants are praised. The master praises them for being "faithful." Very interesting. It would have been different if the master praised them for being shrewd or effective or profitable. But the praise is given for their faith, not for their results.

Given the language (and hopefully my points still work with non-English versions of this scripture), I conclude that if one of the servants had invested money and lost some or all of it, they would still have been praised for their faithfulness. However, given that Jesus doesn't directly address this condition in the parable, he may also be suggesting that faith itself is the path to success—a common theme in his other teachings. So perhaps if you use your talents faithfully, you aren't really going to lose.

Another notable quality of the parable is the lack of competition. The servants aren't competing with each other for their master's favor. It's not a zero-sum game. The first two servants both contribute something of value to their master's estate.

What's the ultimate reward for the faithful servants? Although Jesus doesn't explicitly say it, it seems obvious they don't get to keep the money. The two successful servants aren't even working for their own increase. It's not their money. They're working for the increase of their master, and they share in the increase to his estate. Their true reward is to share in their master's happiness. So happiness is the reward, and happiness comes from serving others.





I know from experience that if I undertake some action to create increase only for myself, there's very little energy to it, and it doesn't usually increase my happiness. But if I focus on creating increase for others (such as by helping people grow), then I feel great joy in doing that, and it ultimately creates increase for me too.

But there's more to it than that. Happiness is a quality that I inject into my work, not something I derive from it. When I work only for myself, I'm looking for happiness outside myself. Trying to achieve happiness that way doesn't work. But when I work for others' benefit and turn off WIIFM for a while (What's In It For Me?), I tap into the deep wells of happiness that are already inside me. Instead of trying to achieve happiness, I happily achieve. Happiness flows outward from me and into the work I do, so I experience it as an outflow, not an inflow.

Happiness is something you exhale, not something you inhale. Are you one of those people who must say, "Yes, Senator, I had a supply of happiness in my gut, but I did not exhale?"

As Jesus implies in the Parable of the Talents, creating abundance requires you to move beyond fear. If you're too fearful or suspicious or distrustful, you're going to bury your talents. And this leads to "weeping and gnashing of teeth," i.e., sorrow and depression.

You might think that fear and suspicion will keep you out of trouble, but really they'll just cause you suffering and pain. You don't need fear to avoid being a gullible idiot; for that you just need common sense. To live a life of abundance, you must ultimately move beyond fear and work to create abundance for others. Otherwise you'll ultimately be cast out as worthless. Jesus doesn't pull any punches here.

Serve to create increase for others, and happiness is your reward. Bury your talents, and you get "weeping and gnashing of teeth." The choice is yours.



XXXXXXXXXXXXXXXXX Appendix 33-B XXXXXXXXXXXXXXXXXXXX

The Bundle of Sticks

An old man on the point of death summoned his sons around him to give them some parting advice. He ordered his servants to bring in a faggot of sticks, and said to his eldest son, "Break it."

The son strained and strained, but with all his efforts was unable to break the bundle.

The other sons also tried, but none of them was successful.

"Untie the faggots," said the father, "and each of you take a stick."

When they had done so, he called out to them, "Now, break," and each stick was easily broken.

"You see my meaning," said their father.



XXXXXXXXXXXXXXXXX Appendix 33-C XXXXXXXXXXXXXXXXXXXX

The Parable of the Elder Woman

She was born in 1920 in a small fishing camp somewhere in rural Alaska. She was the fourth of five siblings: two brothers and three sisters. She and her siblings were raised in the old way. They had no electricity and no stove oil and they lived in a sod house. Life was harsh at that time and there were times of starvation. The first kass'aq she saw was a priest who came to their small winter camp with a dog team when she was 10 years old. She was married when she was 13 to a man from Nelson Island. She eventually had five children of her own: three boys and two girls.

She lost both her parents and oldest sister to "white man's illnesses" in the mid-1930's. During the 1950's, her oldest brother got drunk in Bristol Bay and drowned while he was commercial fishing. He left behind a young wife and three children. Both her younger sister and brother were taken as orphans to a missionary orphanage up in the Yukon soon after their parents died. Her uncle moved to Nelson Island and eventually got her sister and brother back from the orphanage and raised them as his own.

The community on Nelson Island where she was living in started developing as a modern village recognized by the State of Alaska in the 1950's. The community received a generator, grade school building, an armory, water and sewage system, and a community hall. Families started obtaining large houses with furniture and TVs, snowmobiles, boats and outboard motors. There was no more starvation because there was a store filled with all kinds of food. She began receiving welfare checks from the state and federal government when she became 65, and this really helped because she had just lost her husband to cancer.

Of her five children, the eldest son and both her daughters were still living in the community and had 12 grandchildren and five great-grandchildren. Her second-oldest son had been found frozen to death in Bethel during the 1970's. The autopsy showed that he had been drinking and passed out. Her youngest son is a homeless alcoholic somewhere in Anchorage.

She had begun drinking in her 30s to please her husband but decided to quit when her brother drowned. She eventually helped her husband to quit drinking as well. Her oldest daughter drinks now and then but never to excess. Her eldest son and youngest daughter don't drink at all.

During her 40s, she began to play bingo every now and then because she had more free time and she enjoyed the opportunity to visit with her friends. During her 50s she began to look forward to these times because it allowed her to take a break from life. Her eldest daughter began joining her. Her grandchildren began to drop in on her in the bingo hall after school to ask for money. Every now and again you would hear her say, "Tua-llam ugkut itertut" (Oh no, here comes those kids again).





Of her 12 grandchildren, two dropped out of high school because they started smoking pot and got into trouble. Of the three still in school, three are barely passing their classes. The five great-grandchildren seem to be doing well so far.

Today this elderly woman looks around and wonders what is happening to her world. She wonders why her grandchildren and great-grandchildren don't listen to her instructions most of the time.



XXXXXXXXXXXXXXXXXXXX Appendix 34-A XXXXXXXXXXXXXXXXXXXX

Active Listening

Five steps to mastering active listening

1. Stop what you are doing.
2. Look at your child.
3. Give your full attention.
4. Listen to what is said.
5. Comment on what you think you hear.

Additional comments:

Talk to your child at eye level. Let them see that you are listening. Do active listening with others so your child can watch you. Your child will not only benefit from you actively listening but will pick up on the skills as well.

How to use this skill:

During day-to-day conversations with your child, interact with them using the five steps listed above.



XXXXXXXXXXXXXXXXX Appendix 34-B XXXXXXXXXXXXXXXXXXXX

Autobiography

Instructions: Fill in the blanks.

Favorite movie:

Favorite traditional food:

Favorite sport:

Favorite book:

Favorite subsistence activity:





Number of brothers and sisters:

Favorite color:

Favorite local animal:

When I am happiest I am:

When I am having the most fun I am:

I really don't like:

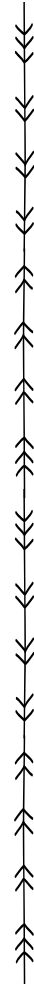
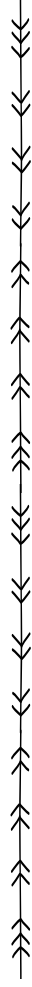
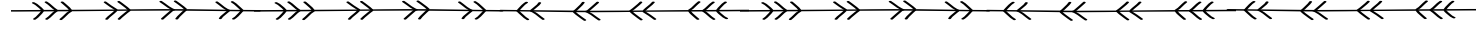
The weirdest thing I ever saw a teacher do was:

The coolest thing I ever heard an elder say was:

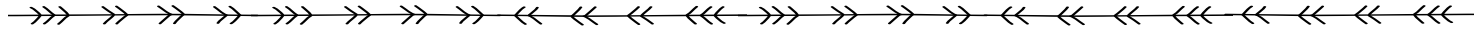
My favorite class in school is:

My least favorite class in school is:





Back cover
Issran: Beach grass woven bag
Eliza Cingarkaq Orr Collection
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