

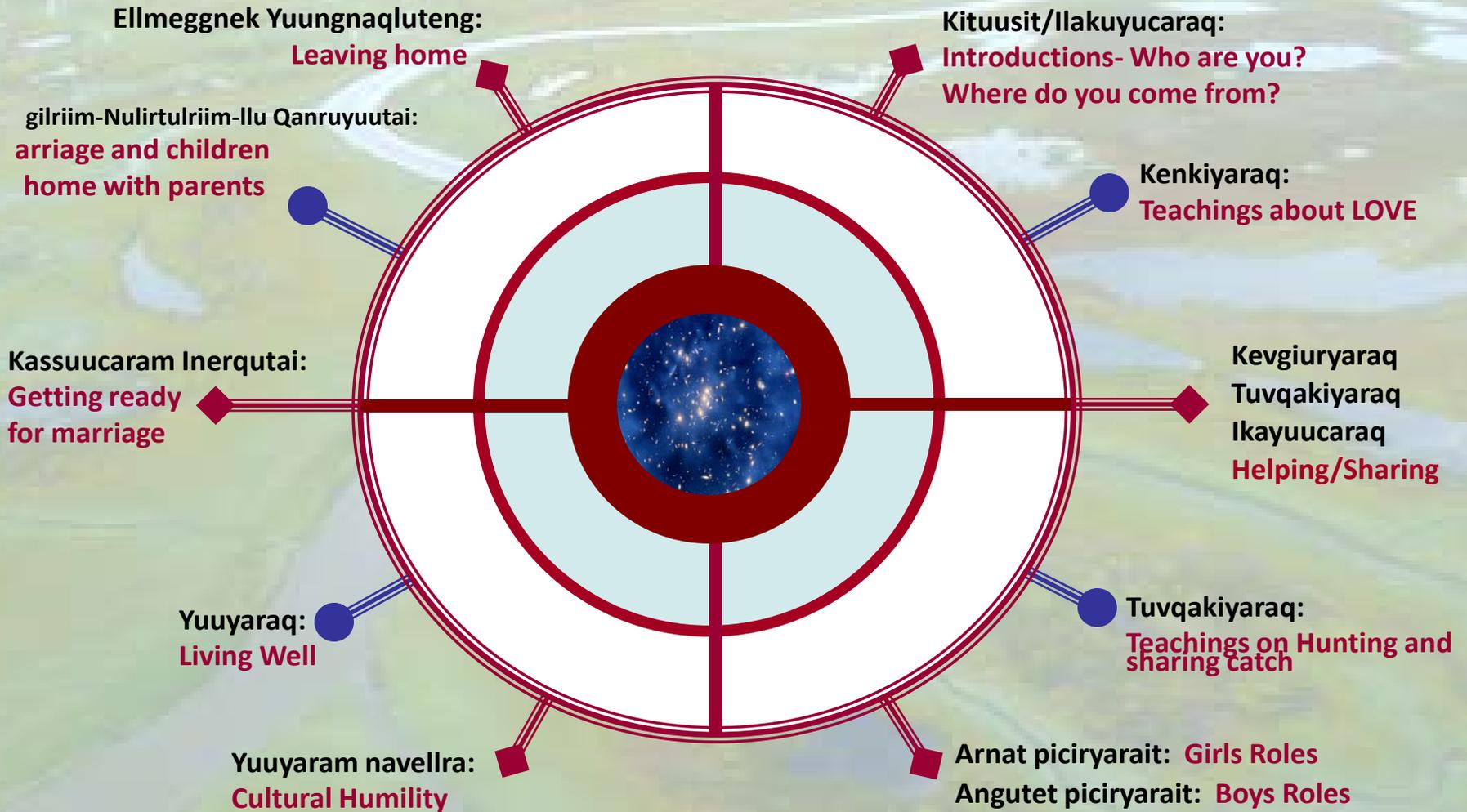
# ELLUARRLUTENG ILAKUTELLRIIT



Harberg Collection. Used with permission of Yupiit Piciryarit Museum.

**Our FAMILY is where our world begins. It is where we learn how to be a human being. It is where we learn to talk, to think, to feel, to behave and how to treat others and the world around us, in the ways of our people and our culture. Our deepest values and beliefs, our sense of right and wrong, begin in our families. Our childhood experiences with our grandparents, our parents, brothers and sisters, our relatives and other people in our family, are the foundations for our life, for our relationships, and our identity.**

# ELLUARRLUTENG ILAKUTELLRII



# Kituusit? / Ilakuyucaraq?



*Native dance in Karige  
Bethel, Ala*

Seney Collection. Used with permission of Yupiit Piciryarit Museum.

## Who are you? Where do you come from?

Introduction in the Yupik way: Our given Yupik name, or even our first or last names are a good way to start to re-establish our sense of belonging and a healthy self identity. Teachings and life stories demonstrate how our names provide the means to help shape our identity within the context of our culture. This process is about social stimulation. It is about our relationships and the important people in our lives and our connections with each other.

# Kenkiyaraq First and Foremost... LOVE

**The time of pregnancy is a very delicate time for a woman, and especially critical to an unborn baby. The mother's thoughts, feelings, and actions can have positive and/or negative effects on the development of the unborn baby.**

**The father must also be very mindful of how his actions affect the mother and the unborn baby.**

- While in the womb, it is believed that the fetus has its own spirit and is its own being.**

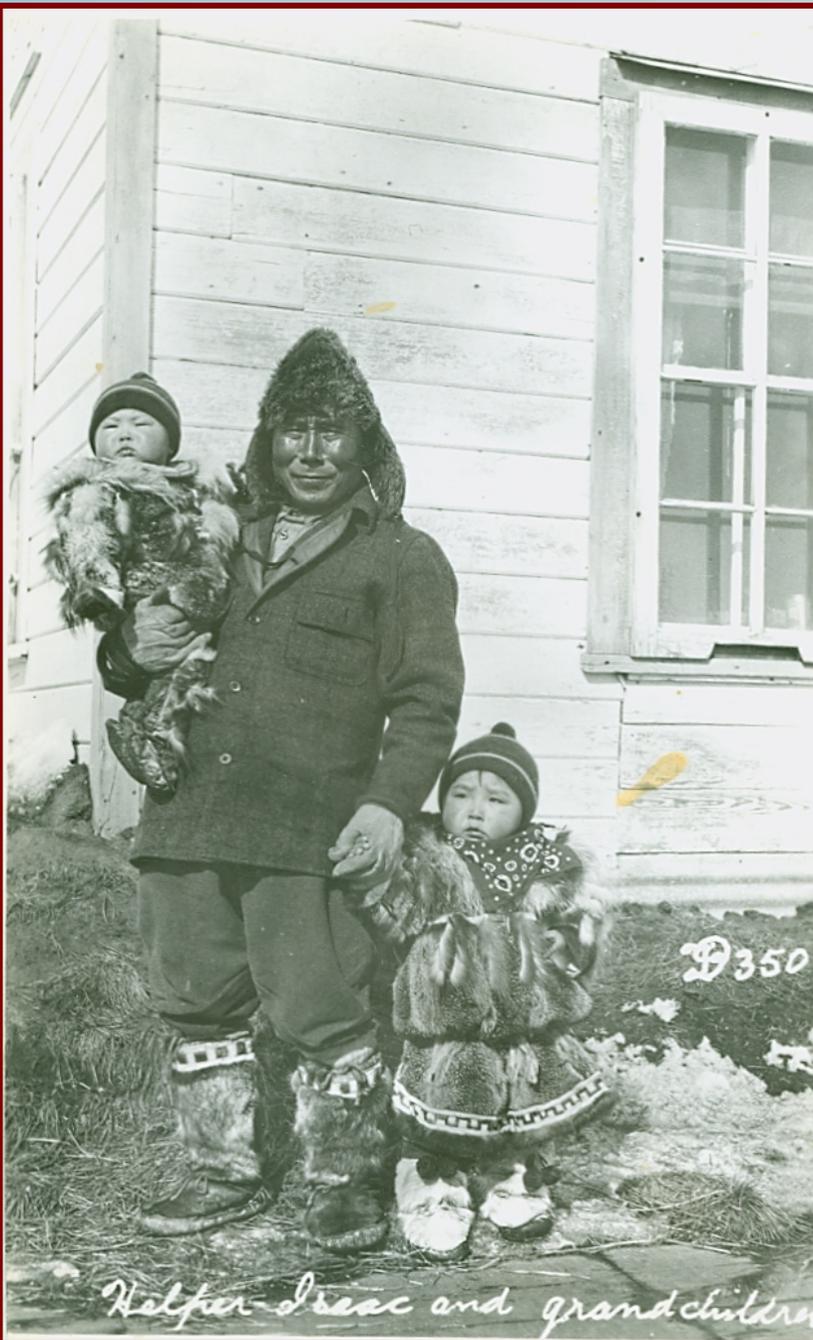
- Careful attention should be paid to the mother's and father's actions during the time of pregnancy.**

- The mother's feelings and emotions affect the baby. The father must always make sure the mother does not experience any negative feelings such as anger, fear, or worry.**

- Learning begins at conception.**

## *Learning to Love*

Here is a story from an elder who lived on the Yukon River. In a village, the elder witnessed a young couple who had a baby. The mother and father both loved that baby. The elder observed them and they were good parents. And all of the grandparents also loved that baby so much. Their lives revolved around that little girl. When she got a little older, that little girl lost her grandparents and her parents, and she became an orphan. She was placed in a home (unknown if it was her relatives or not) and was told to stay in *her* place behind the stove. She wasn't even allowed to walk around in the home. She slept and ate behind that stove. Years passed. The little girl grew up. When she was on her own, that young lady was always grateful to the family who took her in. She would always buy something for them if they needed it or not. From all of that love and connection that she received as a baby, she had no anger, no resentment, only gratitude and love. From her infancy to 3 years old she received so much love that she was able to harbor no resentment throughout her life.



# Kevgiuyaraq Ikayucaraq Tuvqakiyaraq



Harberg Collection. Used with permission of Yupiit Piciryarait Museum.

## Helping and Sharing

Teaching to help, share and give should begin at a very young age. Praise and encouragement is showered on a young child as encouragement. Once it is learned, the desire to be helpful is never lost. It is up to the adults to help instill that value and keep it within children as they grow.

After children have grasped the concept of love, teaching children to help and share is the next step. Beginning from a very young age, children were taught to help others—especially those unable to fend for themselves. Children were taught that if they were enthusiastic about being helpful or always ready to provide aid to the needy (elders, widows and orphans), good fortune and a life filled with blessings would come as a result of such action.

Children were taught to accomplish menial tasks for elders or those in need such as packing water, emptying the honey bucket or shoveling the pathway. These actions helped the child create a path to good fortune like clearing the path to the animals he will be able to hunt as a provider in his future. Youngsters were and still should be expected to help elders, widowers, and orphans, as well as others in need, by doing menial tasks with the reward of expressed appreciation rather than material objects or money. By teaching our children this, it is teaching them that they have a purpose.

# Tuvqakiyaraq



Seney Collection. Used with permission of Yupiit Piciryarit Museum.

## Sharing Catch

Beginning from a very young age children were taught to share and give to others and feel good about it. Hunting and gathering is a continuation of learning to share. Many tactics were used, for instance, giving away of the first catch. Children delivered meat and other food items to other members in the community. Those receiving would give a shout of joy, “You will be a good hunter/good at sewing/blessed with many children.” A girl’s first project would be bragged about with everyone and anyone. The listener’s response might be: “You are blessed with a wonderful daughter, you will be cared for in your old age!” “Your daughter will have a great hunter for a husband; many men will want to marry her!” “You will have a wonderful son-in-law!” “How I envy you.” Praise such as this was given within the hearing range of the young child.

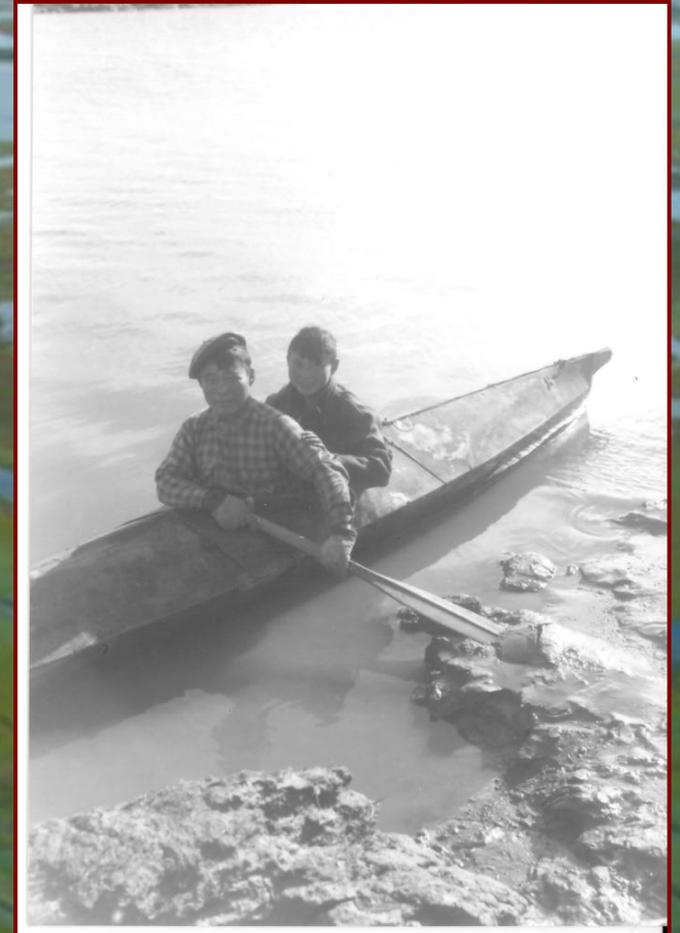
# Arnat / Angutet Piciryarait



Seney Collection. Used with permission of Yupiit Piciryarait Museum.

## Girls and Boys Roles

In the past, our people recognized that boys and girls think, act, and learn differently. It was important for their roles to reflect those inherent differences. Once they reached a certain age, their teachings would be done separately and boys would be taught by the men, and girls would be taught by the women.



Harberg Collection. Used with permission of Yupiit Piciryarait Museum.

# Yuuyaram Navellra

## Cultural Humility



Seney Collection. Used with permission of Yupiit Piciryarait Museum.



Harberg Collection. Used with permission of Yupiit Piciryarait Museum.



Harberg Collection. Used with permission of Yupiit Piciryarait Museum.

# Yuuyaram Navellra



Seney Collection. Used with permission of Yupit Piciryarit Museum.



Harberg Collection. Used with permission of Yupit Piciryarit Museum.

## Cultural Humility

**When a person is traumatized, their mind freezes.**

**Their body, thoughts and feelings will be numb.**

**They might look okay on the outside even though inside the trauma is still churning like a hurricane.**

**All that internal turmoil affects every aspect of a person's life.**

**Even though trauma hurts, elders tell us not to live keeping secrets.**

**It will affect our body.**

**Our body will become sick.**

**Secrets will pile up and you will deteriorate.**

**We need to process historical trauma in order to process current trauma.**

# Yuuyaraq



Seney Collection. Used with permission of Yupiit Piciryarit Museum.



Seney Collection. Used with permission of Yupiit Piciryarit Museum.



Harberg Collection. Used with permission of Yupiit Piciryarit Museum.

# Yuuyaraq

## Living Well



Harberg Collection. Used with permission of Yupiit Piciryarit Museum.



Seney Collection. Used with permission of Yupiit Piciryarit Museum.

**Spiritual:** For most of us it has to do with our culture. For some of us, it is in the church, for some of us it is outside in nature. Sometimes it is both. But it also is about the way we were brought up. In traditions there is purpose. All these have values because culture is about people. Our communities is our system and where we learn the way we do things. So, when you don't know who you are, you don't know where you are going, you don't know your identity.

**Mental:** It is very powerful, so be careful. Elders always talk about when you lose a loved one, don't focus so much on that. You can go out of your mind. Also be mindful of how you think of yourself, your children, and family. It affects them.

**Emotional:** You need to be very careful about the way you feel. When our emotions take over and we start acting on what we feel, we've lost control. Anger, fear are not necessarily negative feelings. It is how they affect us and what we do with them that matters.

**Physical:** Love is very physical. When a baby cries, we touch and hold her. It is stimulation. When a mom kisses an owie, it makes it better.

### **Be careful of your mind**

There was a lady who loved a man so much. One spring day, he went out hunting and never came back. All she could do was think about him every day. One day she heard a knock at the door, she went to anyaraq and there he was. She invited him in. Every day at the same time, she would hear a knock at the door and she would come to expect him. She always thought of him. Before, she had stopped cleaning the house and taking care of herself. But when she started to expect him, she would cook for him and clean the house and take care of herself. She would wait for him and he would show up every day at the same time. One day she decided to make the house smell good so she went out and got ayuq and lit it. She started to go around the house with the ayuq, letting its scent fill the house. Then she waited for him, and finally there he was, but he couldn't go in. "What's that smell?" he asked. She didn't know it, but she was blessing the house. He (spirit) left and never came back. It was what she was doing before with her mind that brought him back.

# Kassuucaram Inerquutai



Used with permission of Yupiit Piciryarait Museum.

## Getting ready for marriage

In preparing for marriage, it is very important to instruct on the proper care of a man for a woman and the proper care of a woman for a man.

There once was a man... his wife was chosen for him by his parents...

As a young man he traveled by dog team, and his travels brought him to many exciting places! In one of his expeditions he met a young beautiful woman who he intended to marry. How he was in love! He planned how he would propose to her, and how happy his father would be. Yes, this was the woman he was going to marry and live happily ever after with. He journeyed home with this thought full in his mind. After many days he finally reached the home of his father. He entered went to his area in the home and found that someone had put women's garments among his own things. He asked, "Who do these belong to?" There was no answer. He turned and looked at everyone and noticed that his sister had a silly grin on his face. He looked straight at her and asked again, "Who do these belong to?" She replied, "Your wife", still smiling. Angrily he replied, "I have no wife!" However, since he was so respectful of his father, he knew he was not allowed to confront his father, he did not say anything. His father softly told him that he had chosen a wife for him. He told him that the woman he chose was compatible for him and would take care very good care of him, and that he would be able to take good care of her. Out of respect the young man did not oppose, nor did he agree, but he quietly accepted what was his fate. Later, this young man, as an elder said he was grateful for the woman his father chose for his wife. He said he had grown to have a very deep love for her. She took care of him, and he took care of her. Together they were compatible. It is said that Yup'ik children, from birth, were observed by parents and grandparents. The caregivers knew their children's strengths and their downfalls; after all we all have our strengths and our weaknesses. The caregivers gave them toys and watched them play, and then chose their partners by their observations. They matched these children at a young age, knowing their strengths and their weaknesses and matching with someone who was strong where they were weak. This made for a balanced relationship.

*Story continued on the next page...*

## Uingelriim/Nulirtulriim-Ilu Qanruyutai



*Eskimo women making baskets.*

Seney Collection. Used with permission of Yupiit Piciryarait Museum.

### *Story continued...*

After getting married that young man and his wife lived with his parents. They wanted their own dwelling place, but were not given permission to leave by his father. It was only after their second child was born that his father finally gave him permission to move into their own home. That young man realized that the time spent living with his parents was a time for his parents to observe how they cared for their children, and continue to teach them. When the parents felt the young couple were ready, they gave them their own home to live in. This time of living with parents was for the safety of the young children and also to ensure that the cycle of healthy living continued within the Yupik people.

## Marriage and children at home with parents



Harberg Collection. Used with permission of Yupiit Piciryarait Museum.

## Ellmegnek Yungnatugluteng



Harberg Collection. Used with permission of Yupiit Piciryarit Museum.

### Leaving Home...

A new couple moves to their own home when their parents are ensured that they will be capable parents and able to raise healthy children.

A new cycle of life and learning begins....

**Healthy Families began in June 2008 as a parenting class under ONC's Social Services Department. This cycle was constructed by a group of 10 people with the guidance of elders during a Regional ICWA conference in January 2008. The elders were able to sit with us to help us gain a good understanding of the Yupik cycle of life and how our teachings, our values and traditions are applied throughout the developmental process in order to live a healthy balanced adult life. Included were the knowledge and skills to fulfill the roles of a productive member of a community, a healthy parent, a spouse, a teacher and the skills to assume the role of eldership.**

**Originally, Healthy Families in Bethel consisted of 9 sessions with a final 10th session dedicated to a celebration honoring the participants who attended and completed each session. An additional session was added in 2009 in an effort to integrate a session on healthy relationships into the cycle. For village presentations it is usually a 2-5 day presentation, depending on what the village or tribe would like.**

**In May 2010, a gathering of elders was held in St. Mary's with AVCP and ONC to get the elders' input and advice on strengthening the cycle. Together, ONC and AVCP are in the process of sharing these teachings and advice with youth and families in Bethel and throughout the YK region. Healthy Families or Elluarrluteng Ilakutellriit, continues to grow as more knowledge and stories are shared.**

*Our people in our villages are asleep. Those who know should wake them up. We need to prepare food because when they wake up, they will be hungry. So you need to prepare to feed them when they wake up.*

*~Peter Jacobs*