

**Nutemllaat
liruput:
Umyuamta,
tememta,
anernemta-llu**

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linruit umyuamta,tememta, anernemta-llu

- Tarvaryaraq: A way of purifying the mind, body and soul
- Qanruyuteput linrugut: Our Teachings are Medicine
- Yungcaristet pissutelget: Yungcarat
- Tetrahedral Model: Kawagley
- Indigenous Knowledge and Western Science
- Nunamteni qigcikyaraq, umyuallguteksaraq-llu nepaillrullrakun

Tarvaryaraq: Purifying mind, body and soul through music and dance

- Tarvaryaraq: A way of cleansing the mind, body and spirit
- Purifying male: ap'alluan ciuqlia
- Purifying female: ap'alluan kinguqlia

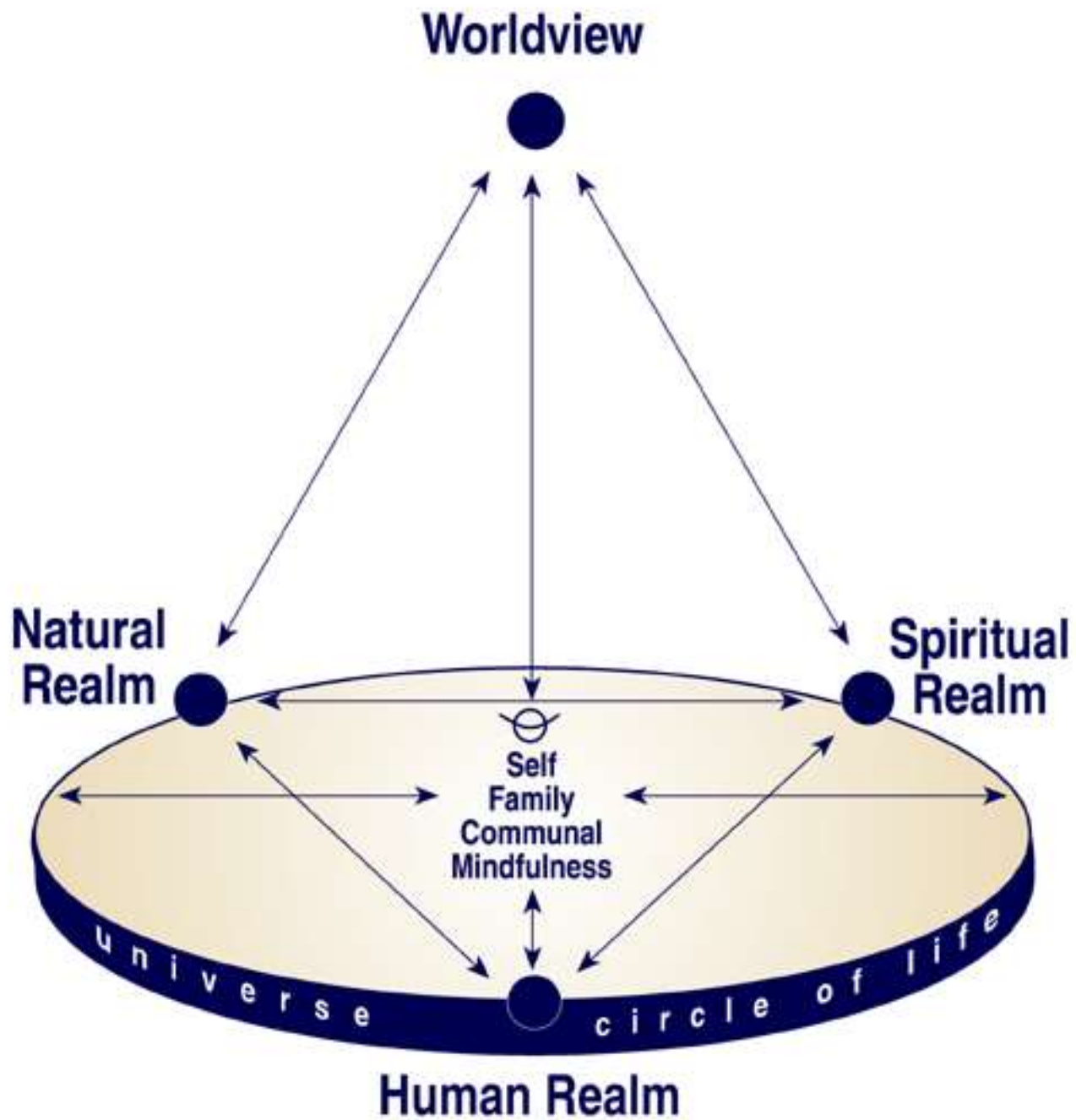
Agayutem yuucirkiutii

“We need to keep, practice and maintain way of life, because of the way it was in the beginning. Creator prepared everything for ethnic groups, like a tablecloth. There was miscommunication and misunderstanding amongst the people. The priests took it (tablecloth) off, shoved it away and replaced it with their own non-Native religion.” (Paul John, Elder, Mokakit Conference, 1997)

Yuungnaqqiaryaraput ciumurutnarqaa: Ayagyuaput elitnaurnarqait qaneryaramtenek, qanruyutenek, elluarrlukillu ciunerkaitenek-llu aturlukek nutemllarput kass'artaat-llu

Qigcikliki nutemllarput: Respecting Our Very Own, A Yup'ik Epistemology

- Kawagley's Tetrahedral model:
Natural realm, Human realm
and Spiritual Realm
- Indigenous
Knowledge/Western Science



Yuilquq, nuna ungunssit-llu unguvalriaruut

- Ella, nuna cali-llu ungunssit tamalkurmi elpengqertut, yungqerrluteng-llu
- Umyuameggnek naullutelget yuut cingumaltullruit yuilqumen ayagluki kaigalasqelluki ikayutekaitnek
- Ellam, ungunssiin-llu kaigatput niicugnait utumaqanircecugnga yuk
- Ayurturiyaq: ayunek aturluteng yuum temi ikayutullrua
- Yuarutekun yuk naullutelek assirivkatullruat

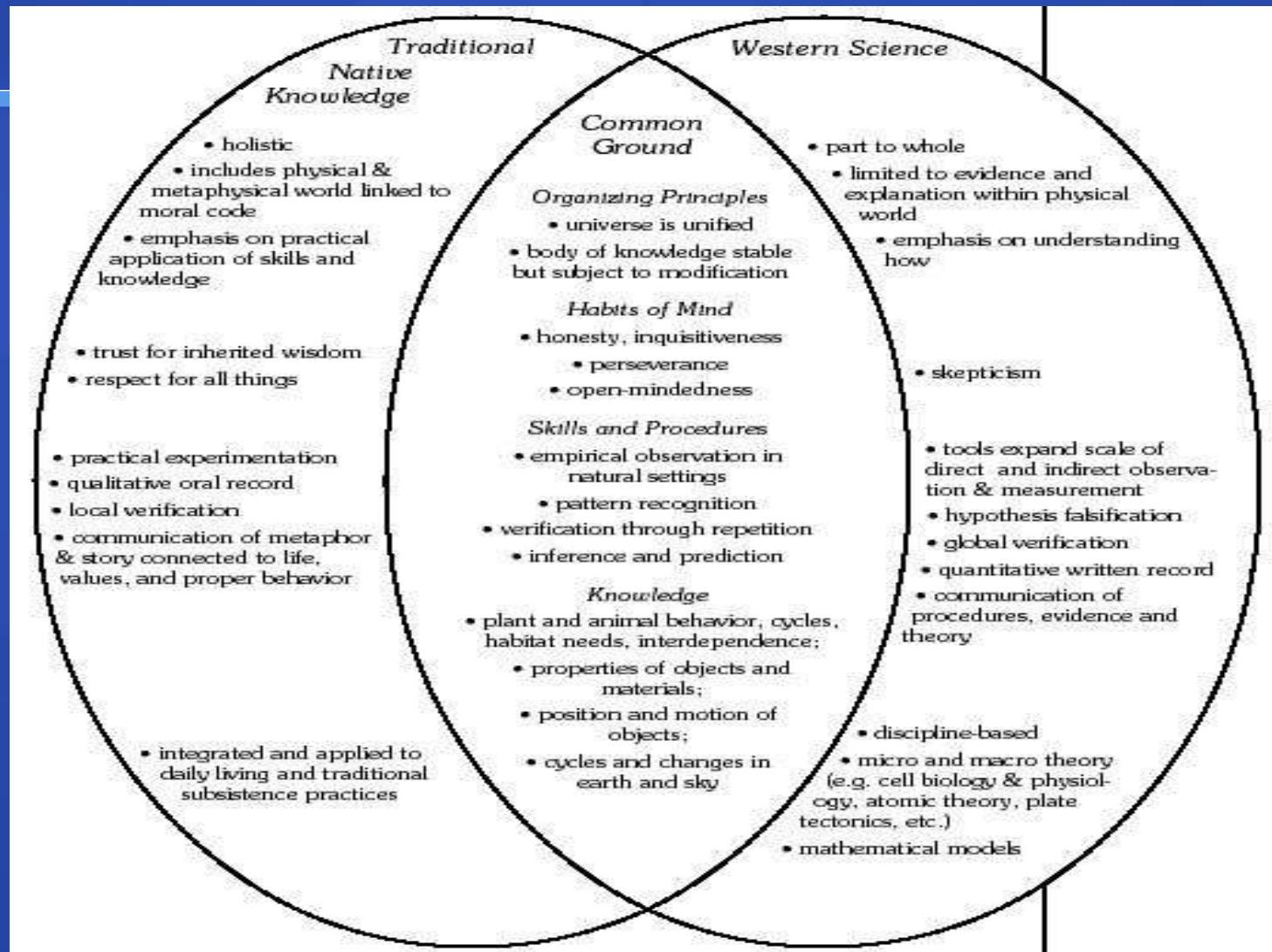
Human realm

- **Education for the Native child is to equip him/her with both the traditional and contemporary knowledge. The child as an adult then chooses his/her vocation, career based on his/her interests and expertise. One thing that we can do as teachers is to built on the child's strengths from an early age. We can equip him/her with the tools to succeed in adult life. We can fill up his/her medicine bag with resources to help him/her in the future. We can provide him/her with the tools to persist, especially in adverse conditions. Each person is an individual with different qualities, expertise, abilities, strengths and talents.**

Spirituality

- **“Our spirituality is truly a part of our education, our ancestors wooden bowl is still full of information. We have to teach good and bad of what happened at that time. Every village has a purpose of being there. Some people did it for survival.” (John Pingayak, Educator, Mokakit Conference,1997)**
- **Qigciknarqaa yuucirput Ellam Yuan tuyuqellruakut elluarrluku wangkutnun aulukesqelluku, kencikluku.**

Indigenous Knowledge/Western Science



Conclusion

- **Tarvaryaraq: purification through music, song and dance**
- **Qanruyuteput linrugut: Wisdom of love, knowledge and compassion for the families**
- **Tetrahedral Model: interconnectedness of the human, land and spirituality**
- **Indigenous Knowledge and Western Science**
- **Creative ideas for Healthy Communities**

Group activity: Discuss how can you create healthy communities

- DISCUSS:
- What is traditional medicine? Traditional healing?
- Caugat nutemllat iinruput? Qaillun elpciciuliavci elitnaullruitceci? Canun tamakut iinrut atuuyugngaat mairpak? Naumruiit (ayuq, caiggluk), teq'uq, uquq, yuraryarat cegaqernarqellriit
- Identify and discuss traditional healing methods
- Dance and music as a good mental wellness and health

Quyana!

