



# 10,000 years of Indigenous Knowledge and Way of Knowing

PANIGKAQ AGATHA JOHN-SHIELDS  
ANTHC RURAL PROVIDER EDUCATION  
KAYANGUT ANUTIIT (MAY) 2021

# Quick Introduction

- ▶ Type in
  - ▶ Kituucin (Your name)
  - ▶ Camiungullren-Ilu (Your place/home)
- ▶ Your interest or line of work

Atqa/My name

Panigkaq

Agatha

John-Shields



# KITUUCIQQA

- ▶ **Nunakauyarmiu/Qaluyaarmiu**  
I am from Toksook Bay/Nelson Islander
- ▶ **Daughter of Kangrilnguq Paul and Anguyaluk Martina John**
- ▶ **Granddaughter of Piiyuuk Frances and Ussugan Abraham, Angayiq Anna and Qungurkaq Johnny**



# Ilanca/My family



# Professional journey

17 years in LKSD

- ▶ 9 years-teaching YSL and piloted upper classes in the immersion school
- ▶ 8 years-Principal at Ayaprun Elitnaurvik Yup'ik Immersion Charter School
- ▶ Completed 11th year with UAA as an assistant professor
- ▶ PhD -UAF graduate 2018



# Education in Alaska

- ▶ Continue to lessen the achievement gap between education and work for those adults who were not successful in traditional education
- ▶ Finding ways to access Indigenous resources throughout Alaska that works best for our Indigenous people
- ▶ Discussing cross cultural communication, different communication approaches and reflecting on ways to understand patients/people.



# Alaska Native Languages/Corporations



• Qasgiq-Men's house where men gathered



# Community house-qasgiq

- ▶ Celebrate
  - ▶ Ceremonies
  - ▶ Gatherings
  - ▶ Teaching the Yuuyaraq (Way of Life)
- 
- ▶ Resilience      Protection      Sustaining Yup'ik ways of being

# Yuuyaraq/Way of Life

## **Yuuyaraq**

Wangkuta Yup'igni qanruyutet aturluki anglituukut. Ilakuyulluta, ukvertarluta, pingnatuuluta.

Nallunrilamta Yuuyaramteni

piciryarangqerramta nutemllarmek.

Qigcikiyaram aturtai taringumaut ellam

iluanelnguut elpengqellrit

nunuliutengqellrit-llu.

Qanruyutem aturtai umyuartuluteng,

elluatuuluteng, nuuqitevkenateng

yuuluaqerciqut.

## **Way of Life**

We, the C/Yupiit, are raised according to the original directions of our forefathers.

We love one another, our belief is strong, and we continue to better our lives.

We know that our way of life has been grounded in traditional values and customs since time immemorial.

Those who follow the teachings of respect understand that everything has a spirit with rewards of gratitude.

Those who follow the teachings of our ancestors are intelligent, self-assured, and prosperous.

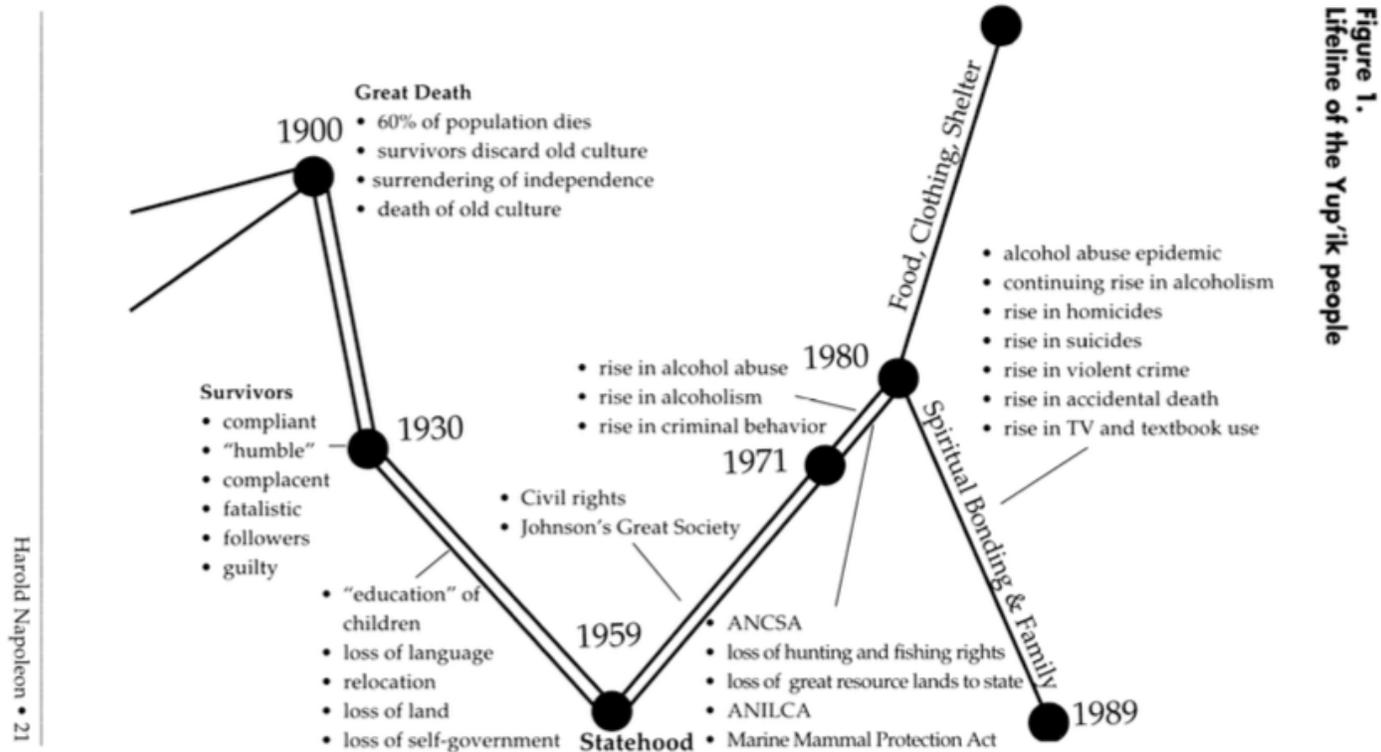
# Roles were taught and prepared

- ▶ Tribal leader/Chief of the community
- ▶ Elder
- ▶ Aunties/uncles/Other adults
- ▶ Young men and women
- ▶ Children
- ▶ Parents
- ▶ Community
- ▶ Healers/shamans/midwives/hunters/safety
- ▶ Even had good for nothings

# 10 Common Alaska Native Values

- 1. Show Respect to Others - Each Person Has a Special Gift*
- 2. Share what you have - Giving Makes You Richer*
- 3. Know Who You Are - You Are a Reflection on Your Family*
- 4. Accept What Life Brings - You Cannot Control Many Things*
- 5. Have Patience - Some Things Cannot Be Rushed*
- 6. Live Carefully - What You Do Will Come Back to You*
- 7. Take Care of Others - You Cannot Live without Them*
- 8. Honor Your Elders - They Show You the Way in Life*
- 9. Pray for Guidance - Many Things Are Not Known*
- 10. See Connections - All Things Are Related*

# Colonization and Trauma



Yuuyaraq by H. Napoleon

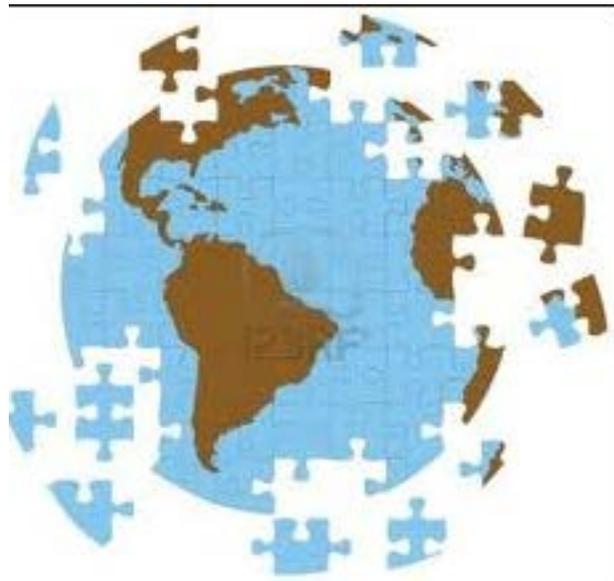
# Different Worldviews



# Kass'at (White People)

- ▶ Rarely seen in the remote communities
- ▶ Scare tactic
- ▶ In school
  - ▶ Listen
  - ▶ Respect
  - ▶ Follow their directions
  
- ▶ Values: Avoid Conflict and Keeping Peace

# Sections vs The Whole



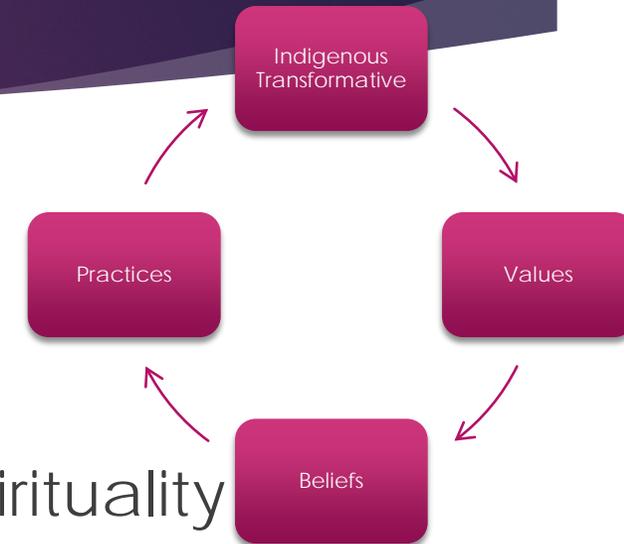
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# Western vs Indigenous Way of Knowing

## Western way-linear

- ▶ Time
- ▶ Space
- ▶ Energy
  
- ▶ All science
- ▶ Abstract-fact alone

- ▶ Power
- ▶ Place-how we live
- ▶ Integrated with spirituality
- ▶ Experiential
- ▶ Historical
- ▶ Cultural Context



# Elicaraput vs Western Way of knowing

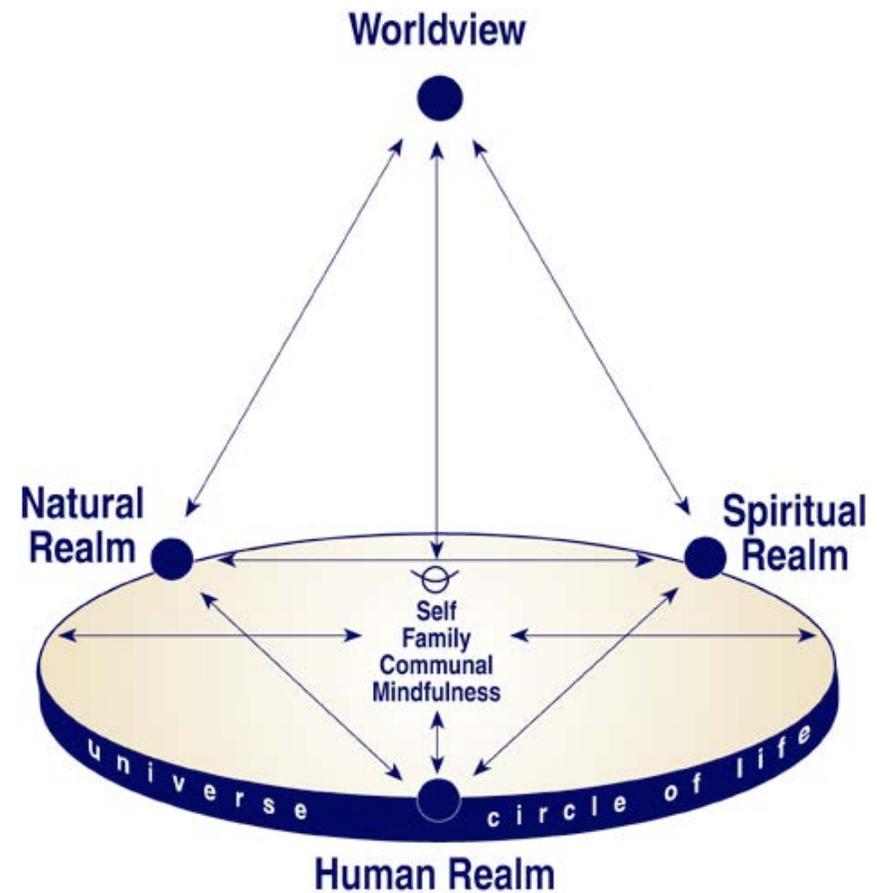
## Yuuyaraq

- ▶ Wangkuta Yup'igni
- ▶ Behavior
- ▶ Character
- ▶ Holistic

## Western Way of Knowing

- ▶ Reading, Writing, Math
- ▶ Proficiency
- ▶ Graduation
- ▶ Linear

# Dr. Angayuqaq Oscar Kawagley



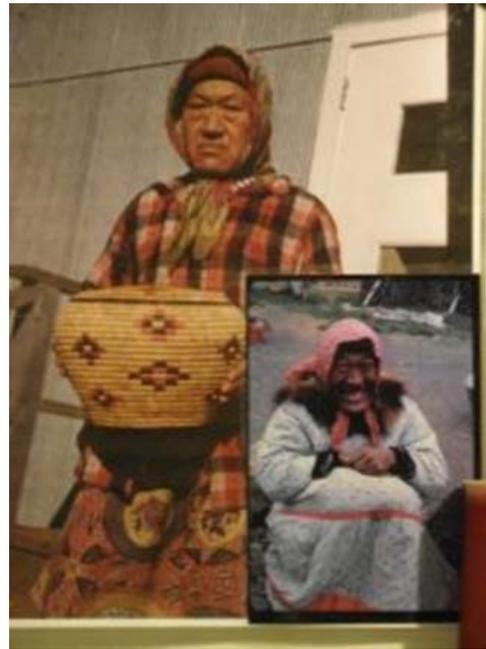
# Indigenous conceptual theoretical framework used is Nutemllarput: The Yup'ik Epistemology Dr. John

- ▶ *Worldview*-Your sense of the world, Cognitive map, principles, behavior, culture
- ▶ Awareness
- ▶ *Elders and mentors at teachers*
- ▶ *Qulirat, qanemcit (stories) and qanruyutet (dos and don'ts)*
- ▶ *Ellarpak*: holistic worldview
- ▶ Interconnections and harmony in human and non-human beings
- ▶ Yugtun praxis: Construction of traditional knowledge system
- ▶ Values



# Ellangeqarraarutput When one first becomes aware

Value: Kenka (Love)



# Values Are A Little Different

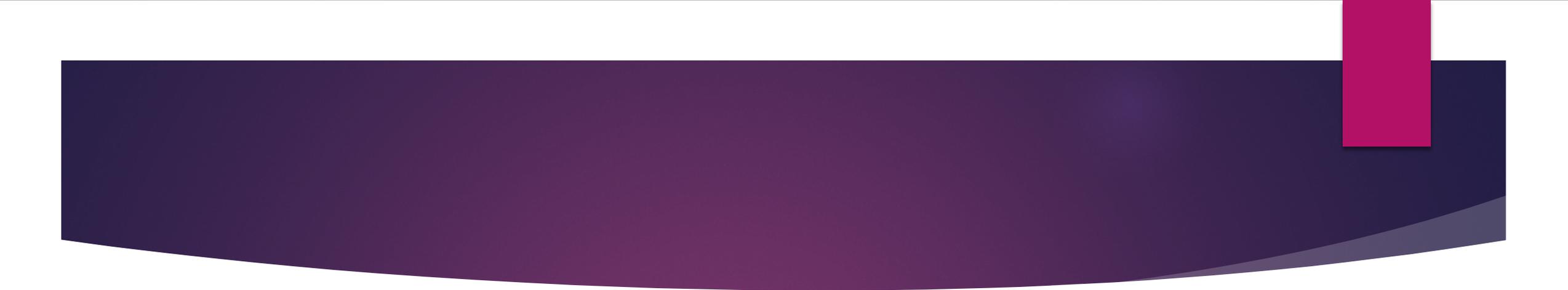
- ▶ Value: Becoming Aware IMPORTANT
- ▶ Ellangeq





# Cross Cultural Communication

- ▶ Verbal
- ▶ Non-Verbal
- ▶ Qanruyutet, inqerquutet, qanemcit, qulirat, yagyarat
  
- ▶ Values: Respect, Humility, Being Aware, Family

- 
- ▶ Intonation
  - ▶ Accent
  - ▶ Vocabulary
  - ▶ Village English
  - ▶ Ways of telling stories
  - ▶ Second Language

# Way of life



Age for 3 or 4 days









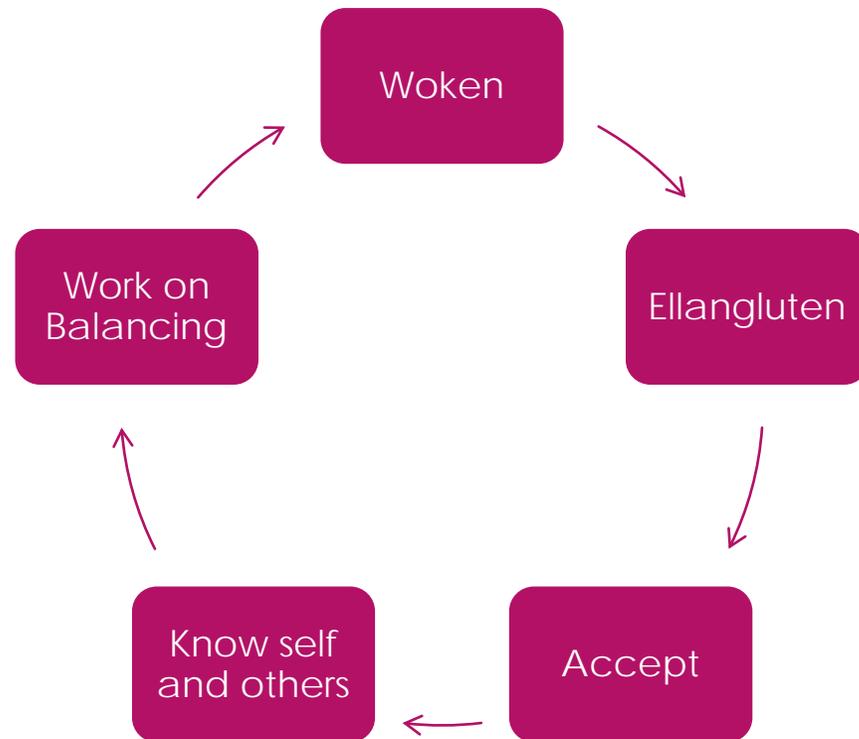
Olivia Shields

1h ago



CHAT











# Some families continue to practice

Specific  
gender roles

Counselors-Ellalirturtet

Alerquutet/Inerquutet

Stories told with morals

Respected roles

Kenkakun-Lots of love



Communities members with  
specific roles

Holistic

Unified

Selected leaders

Healers

Shamans

Ellalirturtet

Elders

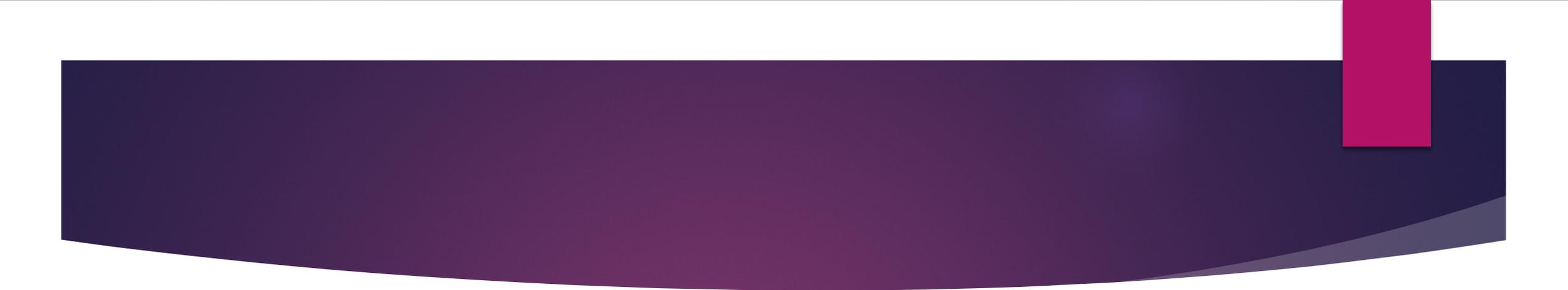
Organized societal  
structure

Relevant  
learning



# Cross Cultural Communication

- ▶ Verbal
- ▶ Non-Verbal
- ▶ Eye Contact, Space, Timing,
  
- ▶ Qanruyutet, inqerquutet, qanemcit, qulirat, yagyarat
- ▶ Respect roles of old/young, male/female, etc.
  
- ▶ Values: Respect, Humility, Being Aware, Family

- 
- ▶ Intonation
  - ▶ Accent
  - ▶ Vocabulary
  - ▶ Village English
  - ▶ Ways of telling stories
  - ▶ Second Language

# Qarulluki Positive Discipline-

- ▶ Talk to them encouraging-morning and bedtime p. 57
- ▶ Too much scolding effects a person p. 59

- 
- ▶ Mistreating a child =unproductive life and rebel
  - ▶ Help those in need and respect elders P. 95
  - ▶ Always teach to be loving p. 89
  - ▶ They can become rash, defiant, angry, broken p. 91
  - ▶ Do not punish for small things p. 93

How can you see this affect of your clients?

# Be Kind

- ▶ Holding people in esteem, being careful not to hurt other people is a great help in life. We no longer lack anything. P.53 Not needing things takes away empathy/sympathy
- ▶ Encourage, good guidelines, kind p. 79
- ▶ If angry or talking back –Do not talk to them. Give time to cool down.

# Instruction of an Adolescent

- ▶ Talk to them in small chunks
- ▶ Do not put them down, talk to them through love
- ▶ Prepare tools to become a good husband/provider/caretaker

# Integrate Mind Empowering Activities

Revising  
Titles

Safe Place

Small Group

Patience

Trust

Learning  
Opportunities

Forming Relationships

Flexible,  
Adaptability

Analyzing and  
Describing  
Social Issues

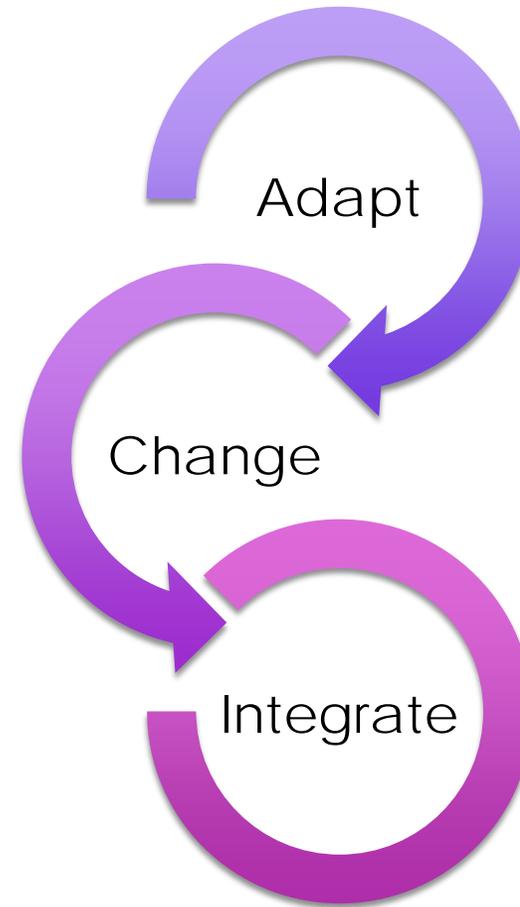
Academic  
Expectation

Guidance

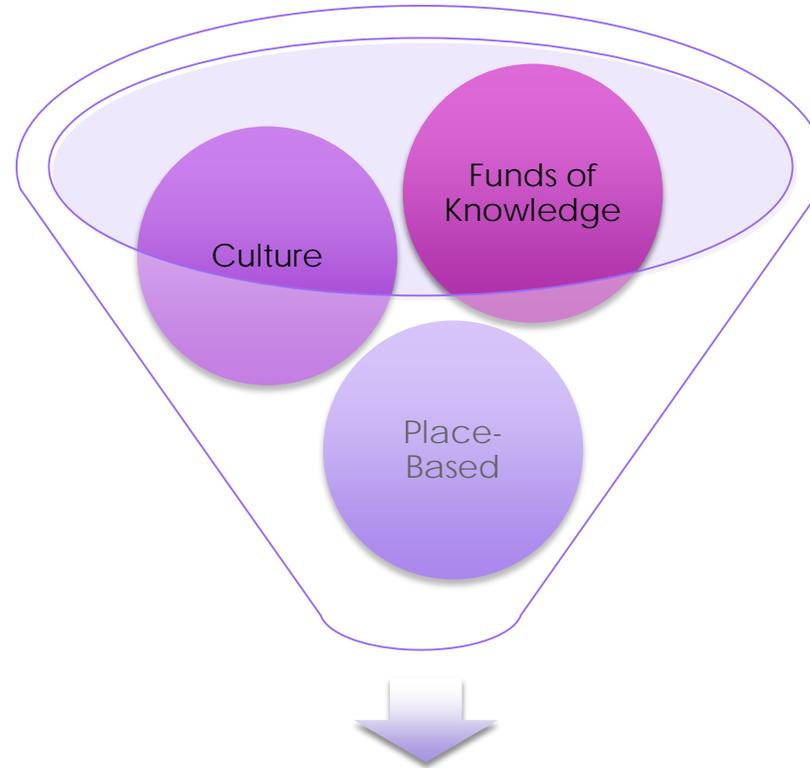
# IKS and Western Convergence

Social structures  
and understanding  
of ways to  
communicate to  
be more  
responsive

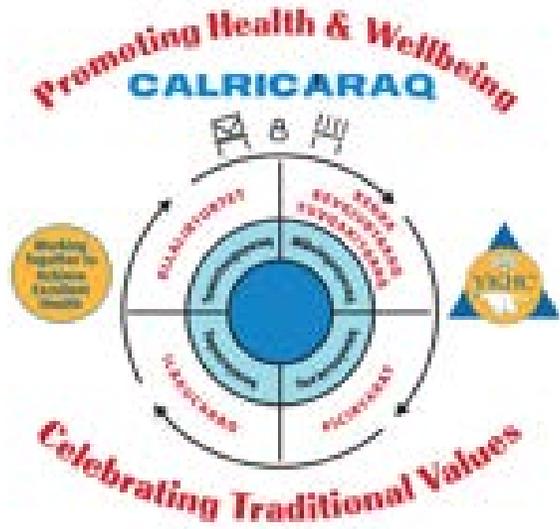
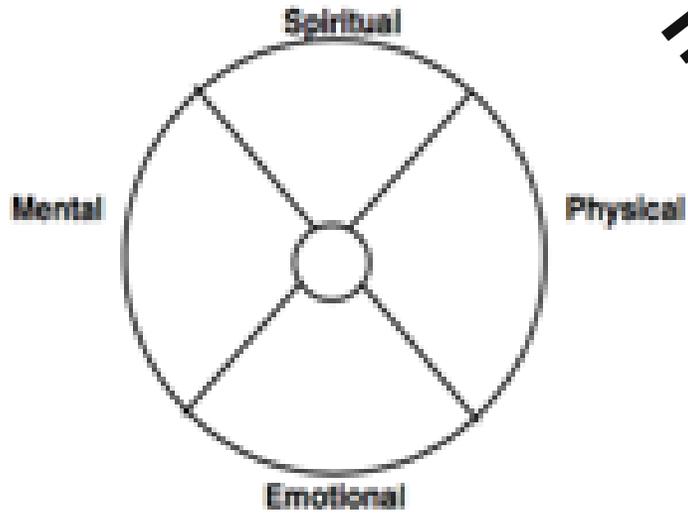
Ellam Yua, Cultural  
nuances, ways,  
norms, etc.



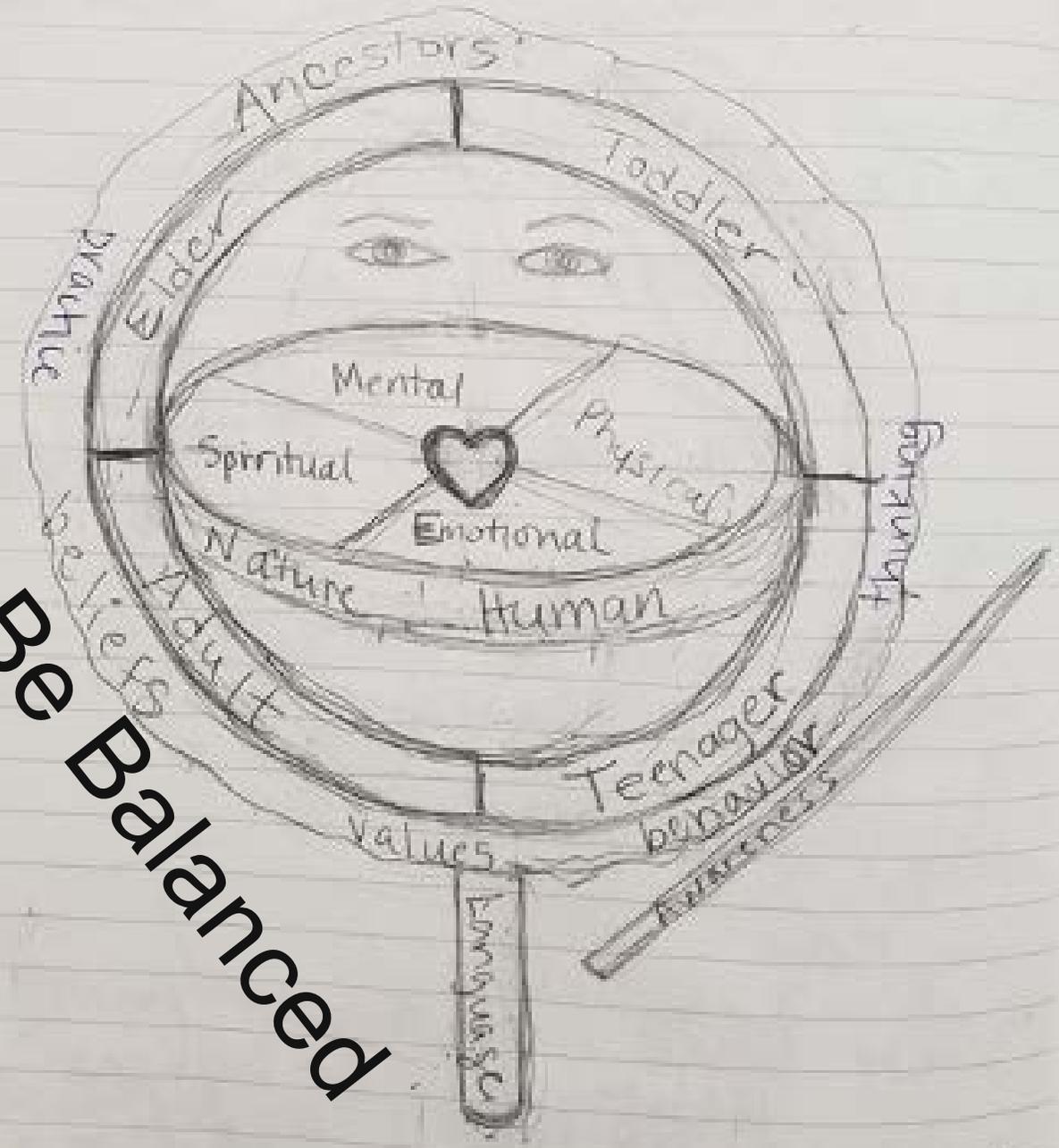
# The need to Balance/Relationship/ Communication



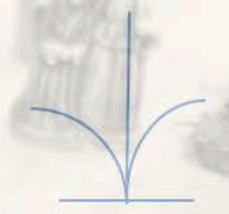
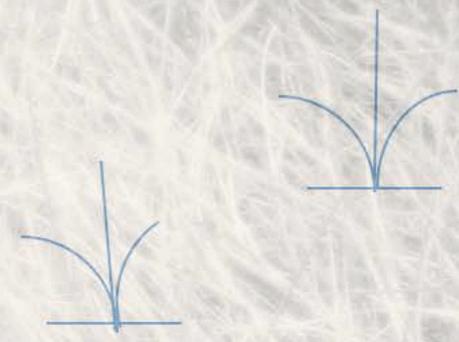
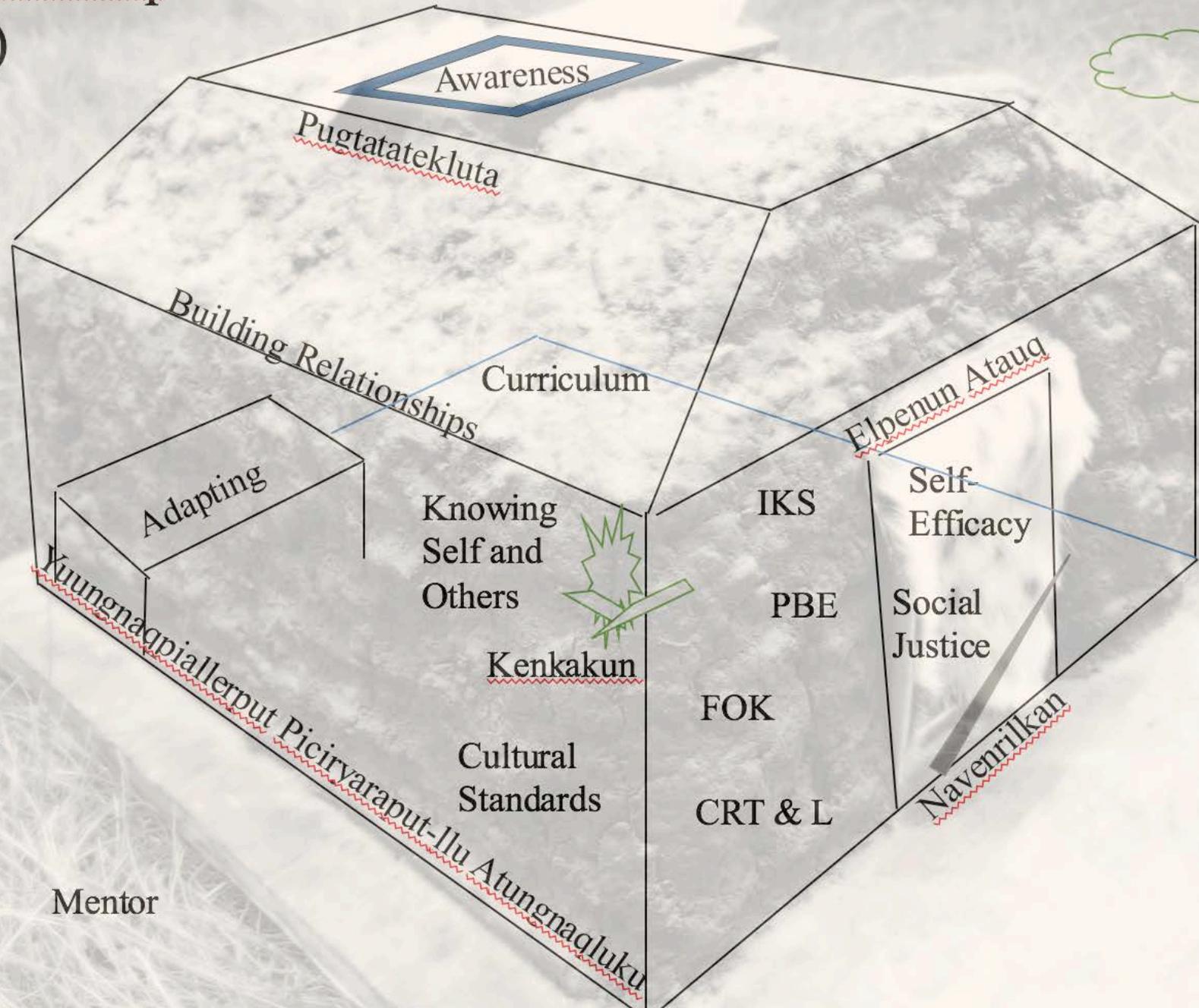
For the future



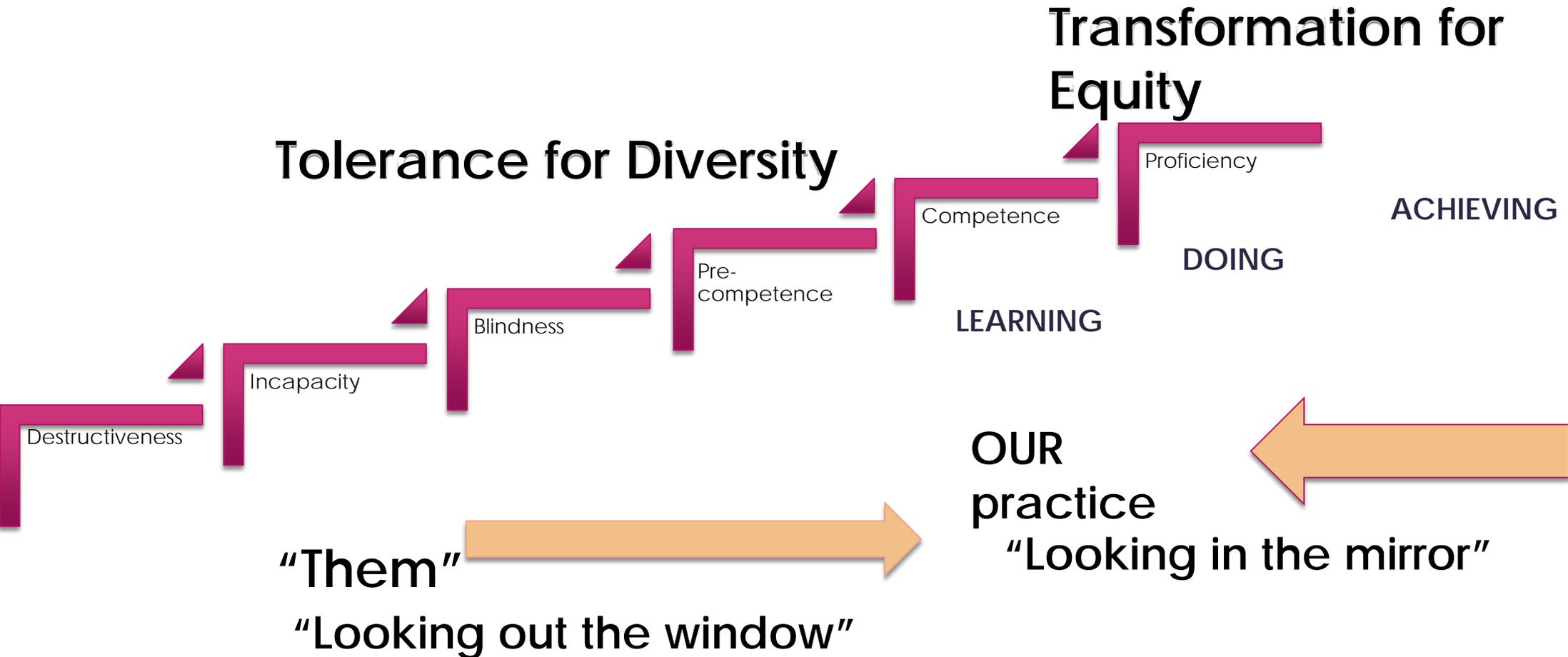
Iluirumavkenak-Be Balanced

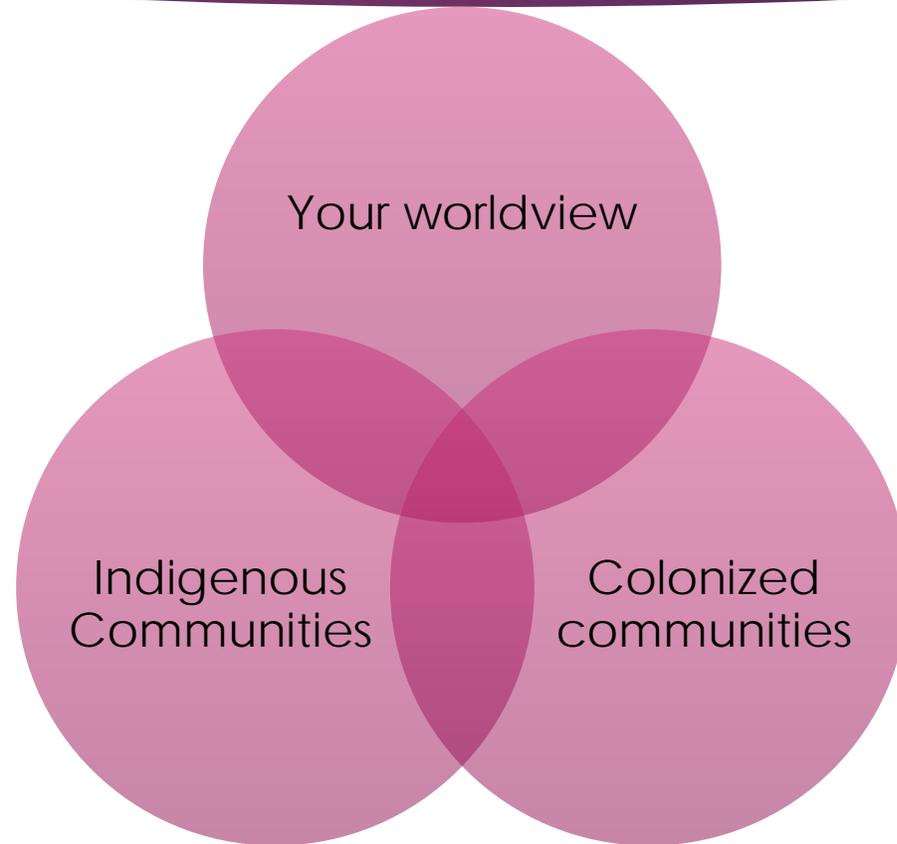
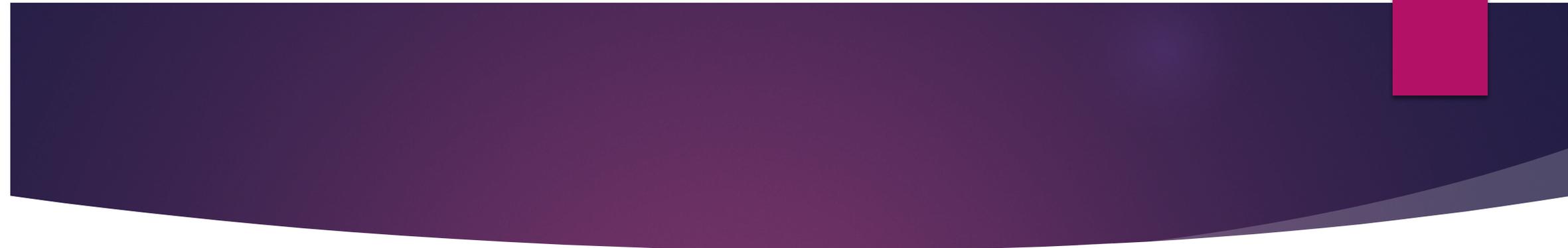


# Tangerangiarauca (Being Present)



# Cultural Proficiency Developmental Process





I hope that Yupiit and Kass'at begin to understand each other...It would be much better if we understand one another and not fight and resist each other...If we integrate the teachings of the Yupiit and the Kass'at, their knowledge will be greater.

- Dr. Chief Kangrilnguq  
(Shield & Fienup-Riordan,  
2003, p. lxxv)



# Questions/Comments

# Quyana/Thank you

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