

INFORMATION PACKET:

Alaska Native Values

Revised 1/30/02



The following information packet contains several articles on the above topic. If you wish to receive training credit for reading this packet, please fill out the "Information Packet Questionnaire" at the back of this packet. Return the questionnaire to the Alaska Foster Parent Training Center for 1.0 hour of training credit. The articles are yours to keep for further reference.

For more information about this topic or other topics related to foster care, please contact:

Alaska Foster Parent Training Center
815 Second Ave Suite 101
Fairbanks, AK 99701
1-800-478-7307
479-7307 (Fairbanks/North Pole)

The Alaska Foster Parent Training Center, a project of Northwest Resource Associates, is under contract with the State of Alaska Division of Family and Youth Services to provide training and information to foster parents statewide.

COMPARISON OF TRIBAL AND INDUSTRIAL VALUES

Values are what individuals and groups define as important in life. Values are culturally designed and transmitted through the specialization process. Values provide the framework through which individuals and groups maintain identity, and overall sense of purpose and meaning in life. The traditional value systems of Alaska Natives and American Indian groups are antithetical to the prevailing value systems of Western industrial societies, thus value conflict has led to systemic and personal difficulty in communicating and achieving life's purposes.

Major values of each system are listed below:

Tribal

Happiness
Sharing
Group over self
Humility
Cooperation
Honor Age
Past Orientation
Experiential Learning
Work to meet present needs
Be spontaneous, carefree
Listen
Harmonize with Earth
Live Through Your Hands
Respect Authority
Extended Family Valued
Simplicity Preferred

Modern Western Industrial

Success
Ownership
Self over group
Pride
Competition
Honor Youth
Future Orientation
Schooling
Work to meet future needs
Be structured, disciplined
Talk
Master Earth
Live Through Your Mind
Challenge Authority
Nuclear Family Valued
Complexity Preferred

*Handout by Buzz Daney, Young Warriors
Workshop Held At the Weaving A Circle
of Care Conference March 2000*

Thlingit Values

By Dr. Walter A. Sobelegg

Be obedient; the wise never test a rule.
Respect elders, parents, property and the world of nature.
Also respect yourself so that others may respect you.
Be considerate and patient.
Be careful of how you speak for words can be either pleasing or like a club.
Traditionally, when you speak, those listening can imagine seeing your clan or Family line.
Your food comes from the land and sea. To abuse either may diminish its Generosity. Use what is needed.
Pride in family, clan and traditions is found in love, loyalty and generosity.
Share burdens and support each other. This is caring.
Trespass not on others rights, or offer royalty and/or restitution.
Parents and relatives are responsible for the family education of children –
Men teaching the boys and women teaching the girls.
Care and good health is important for success of the person and clan.
Take not the property of others; an error reflects on the family and clan,
In peace, living is better.
Through famine, Ice age, sickness, war and obstacles, unity and self determination
Is essential to survival.
Good conduct is encouraged to please the Spirit we believe is near.

Inupiaqatigiigniq

Qiksiksrautiqagniq

Respect

Utugqanaanun
Elders

Allanun
Others

Inuuniagvigmun
Nature

Ilagiigniq

Family Kinship and Roles

Signatainniq

Sharing

Inupiuraallaniq

Knowledge of Language

Paammaagiinniq

Cooperation

Piqpakkutiagniq

Love and Respect for One Another

Quvianguniq

Humor

Anniagniq

Hunting Traditions

Naglikkutiagniq

Compassion

Qinuinniq

Humility

Paaqtaktautainniq

Avoidance of Conflict

Ukpiqqutiagniq

Spirituality

Illisagvik College North Slope Borough

*Handout by Buzz Daney, Young
Warriors Workshop Held At the
Weaving A Circle of Care Conference
March 2000*

Eskimo Cultural Values

Legacy of Paul Tiulana

Nunakut munaqsriigikut.

We take care of our land.

MunaqsriGaqtuut qiniGnaituamik.

We have a caretaker, we cannot see.

Ilavut nakliiluit.

We take care of each other.

Pilguittuat igayalugit.

We take care of those who do not

Do well.

KaaNniuqtuat niGipkalugit.

We feed the hungry.

Utuqanaat TaluGilugit.

We respect the elderly.

AGnat aNutit aipaaqtuat munaGinaqtut.

We take care of widows and widowers.

Uivilat kituNaita munaGinaqtut.

We take care of anyone's children.

Aziuriuruunik nalurut ipkua.

Our ancestors did not know criminals.

Aziuruat naluNilait.

People who do wrong are corrected on the

Spot.

IkkayuGükLutiN iNiliGaan ikayuwait.

People always helped each other.

IGliniNmik nalurut.

People did not know how to be stingy.

Kawerak

ATHABASCAN VALUES

Self Sufficiency/Hard Work/ Providing for Family

Humor

Honesty/Fairness

Sharing/Caring

Respect for Others

Village Cooperation/Responsibility to Village

Family Relations/Unity

Love for Children

Respect For Elders

Respect for Knowledge and Wisdom from Life

Experiences

Respect for the Land

Respect for Nature

Practicing Native Traditions

Honoring Ancestors

Spirituality

Denakkanaaga' Elders Conference - 1985

*Handout by Buzz Daney, Young
Warriors Workshop Held At the
Weaving A Circle of Care Conference
March 2000*

RISK FACTORS TO CONSIDER

- Break down of tribal traditions
- Lack of effective adult role modeling
- Alcoholic parents
- Dysfunctional or Broken home background
- Adopted
- Abandonment issues from family or tribe
- Too early in marriage or pregnancy
- Failure to learn in school
- Intimidated or Scared to speak up or voice opinion
- Unemployment
- Deaths in family (recent or past), if so, how many?
- Group contagion phenomena: A contributing factor in adolescent suicide or abuse of alcohol, drugs and or sniffing gas, chemicals.
- Anniversary Reaction phenomena: Traumatic experience(s) such as death of relatives or loved ones have a recurrent effect on person and their functioning when "something" happens to family or someone within the community.
- Lack of cultural identity may enhance difficulty in adjusting to "city" lifestyle or a new environment. This results in person withdrawing from society.
- Low self-esteem and Lack of Confidence.
- Person may be handicapped: i.e. deaf, loss of arm or leg, lack of communicating skills. This can make person afraid of letting others know of their handicap.

Practical Suggestions for Non-Native Humans Services Workers

The following suggestions may be helpful to newcomers in tribal communities:

1. Keep in mind that you are the “Foreigner” in “Native Country”: it is up to you to adapt and learn about Native ways.
2. Do not assume that you are “needed”, “right”, or should be in control; be respectful at all times.
3. Go slowly; be cautious about attempts to change Native people and tribal systems.
4. Spend time in informal social exchanges with staff and tribal community members: talk, listen, be seen and help out.
5. Avoid professional jargon: remember that some clients may be unfamiliar with long words. Explain written forms.
6. Make yourself as available as possible; accept that clients will not always make or keep appointments. It may take several attempts.
7. Explain your role and services; do not assume that clients are familiar with services.
8. Be flexible and adjustable about your role; and be prepared to change gears and pitch in during tribal events.
9. Develop team relationships with Native social services staff who can help you learn about family resources, Native values and culturally appropriate services approaches; ask for feedback; don't let yourself become isolated.
10. Learn who is related to whom and how this affects social roles.
11. Respect traditional beliefs and practices.
12. Remember that spiritual matters may be private; do not pry; watch, express respectful interest and wait to be told.
13. Be careful what you say about clients, staff and tribal members; remember that your attitudes and abilities to keep confidentiality will be examined and that the person you are speaking with may be related to the person you are discussing.

SIMILAR CHARACTERISTICS AMONG ALASKAN NATIVES

respect for elders	sharing	love for children	cooperation
respect for others	hunting skills	respect for nature	family roles
domestic skills	humor	responsibility to clan, group or tribe	
spirituality	knowledge of language		
knowledge of family tree	takes time to build trust, especially if you are someone they never met or knew before.		

SUGGESTIONS WHEN WORKING WITH ALASKAN NATIVES

- confront your prejudices and theirs as well, then build trust from there
- take effort to learn some of their beliefs and values.
- understand their sense of losses
- find out where they are from, their geographical background
- BE PATIENT, don't rush them, i.e. give them time to respond to your questions, comments
- be aware of your language, don't use jargons or terminology too sophisticated or foreign to them
- make effort to find out who they are personally close with, whether they be sibling, extended or someone within their community
- remember eye contact is NOT important, just cause they don't have eye contact with you doesn't mean they aren't interested or listening
- use personal caution in how you present yourself, a native person can sense insincerity, embarrassment, etc.
- work with current needs, future will come later
- native person may appear quiet but they are not passive, emphasize group interaction rather than individual confrontation
- native people are sensitive to non-verbal language.
- native person are keen at observing of you, whether verbal or physical
- their response may be slow, it is most often needed for collection of putting thoughts into words

LACK OF UNDERSTANDING WILL CREATE MORE STRESS, ANXIETY, FRUSTRATION AND UNWILLINGNESS FOR THEM TO SHARE WHAT IS DISTURBING THEM OR INTERRUPTING THEIR LIVES.

MINTO FLATS ATHABASCAN

Every Athabaskan Is Responsible To All Other Athabaskan For
The Survival Of Our Cultural Spirit, and the Values
And Traditions Through Which it Survives. Through
Our Extended Family, We Retain, Teach, and Live
Our Athabaskan Way.

With Guidance and Support From Elders,
We Must Teach Our Children Athabaskan Values:

Knowledge of Language
Sharing
Respect for Others
Cooperation
Respect For Elders
Love for Children
Hard Work
Knowledge of Family Tree
Avoid Conflict
Respect for Nature
Spirituality
Humor
Family Roles
Hunter Success
Domestic Skills
Humility
Responsible to Tribe

Our Understanding of Our Universe and Our
Place In It Is A Belief In God and a Respect
For All His Creations.

*Handout by Buzz Daney, Young
Warriors Workshop Held At the
Weaving A Circle of Care Conference
March 2000*

Inupiat Ilitqusiat

Every Inupiaq is responsible to all other Inupiat for
The survival of our cultural spirit, and the values
And traditions through which it survives. Through
Our extended family, we retain, teach, and live our Inupiaq way.

With guidance and support from Elders,
We must teach our children Inupiaq values:

Knowledge of Language • Knowledge of Family Tree
Sharing • Humility

Respect for Others • Love for Children

Cooperation • Hard Work

Respect for Elders • Respect for Nature

Avoid Conflict • Family Roles

Humor • Spirituality

Domestic Skills • Hunter Success

Responsibility to Tribe

Our understanding of our universe
And our place in it is a belief in God
And a respect for all His creations.

NANA

Yupiit-Yuutait

Every Yup'ik Is Responsible To All Other Yup'iks For
Survival Of Our Cultural Spirit, And The Values
And Traditions Through Which It Survives. Through
Our Extended Family, We Retain, Teach, and Live
Our Yup'ik Way.

With Guidance and Support From Elders
We Must Teach Our Children Yup'ik Values:

Kenekngarkellra Mikelnguut

Love for Children

Pirpakluki allat

Respect for Others

Tuvkakuquuraulluteng

Sharing

Picugtaarpeknani

Humility

Calirparyaraq

Hard Work

Ukvekumayaraq

Spirituality

Umyuallgutkurluteng

Cooperation

Iakellrüt Cauryarait

Family Roles

Nalluvkenaki ciuliamta ilakuciit

Knowledge of Family Tree

Nalluvkenaku qaneryararput

Knowledge of Language

Pissuyaraq elluarrluni

Hunter Success

Kingunermi Caciryaraq

Domestic Skills

Aguartengnaqevkenani

Avoid Conflict

Alianiuryaicaraq

Humor

Pirpakluki yuulgutet

Respect for Tribe

Pirpakluku Nuna

Respect for Land

Pirpakluku Yuilquq

Respect for Nature

By The Design Of Our Creator.
We Were Created Yup'ik In Space And Time;
Proud, For Generations To Come,
Of The Values Given To Us By Our Creator.

St. Mary's Schools

*Handout by Buzz Daney, Young Warriors
Workshop Held At the Weaving A Circle of
Care Conference March 2000*

UNANGAN... OUR PEOPLE-ALUETS

Kudaliigin makaxtakang... The way of our beginning, our ancestors
Unangam tanax ngin amaya udaadan alagux... Our people's land and the sea around here
Lulalix, agalilaix... Believe in and keep them going through time
Kingugin akan ngin qulan... For the coming generations that we don't see yet,
For their time here

OUR VALUES

CARE OF YOUR SELF

- Your are the link between past and future
- Develop your sense of humor, honesty, fairness, and humility
 - Live carefully. What you do will come back to you
 - Pray for guidance. Many things are not known
 - See connections. All things are related
 - Strive for truth and wise use of words

KNOW YOUR FAMILY TREE, RELATIONS, AND PEOPLE'S HISTORY

- Love and respect children, Elders, yourself, and others
- Honor your Ancestors; honor your Elders, they show you the way in life
- Gather & respect knowledge and wisdom from Elders & life experiences
 - Responsibly represent your village and your tribe
 - Take care of others, you cannot live without them

LIVE WITH AND RESPECT THE LAND, SEA AND ALL NATURE

- Hunt with success, respect the animals you catch for food
- Take care of subsistence areas, community, and personal properties
- Know and partake of traditional foods, language, stories, legends, arts, and crafts

RESPECT AND BE AWARE OF THE CREATOR IN ALL LIVING THINGS

- Keep peace with the family, neighbors, and others, and with the world of nature
- Join in when your people gather in celebration or prayer, for in unity the Creator is present

ALWAYS LEARN AND MAINTAIN A BALANCE:

- Between learning from books and learning from life
 - Between the present and the past
- Between planned experiences and the experience of planning
 - Between intellectual and behavioral goals
- Between traditional school curriculum and the traditional Unangan teachings

ALASKA FOSTER PARENT TRAINING CENTER INFORMATION PACKET QUESTIONNAIRE

NAME: _____ <i>Only one person per questionnaire. Feel free to make additional copies if needed.</i>	PHONE NO.: _____
ADDRESS: _____ <i>Street or Post Office</i> <i>City/State</i> <i>Zip</i>	
Are you a foster parent? <input type="radio"/> YES <input type="radio"/> NO If YES, what is your Foster Home License #: _____	
If NO, please check one: <input type="radio"/> Pending Foster Parent <input type="radio"/> DFYS <input type="radio"/> Birth Parent <input type="radio"/> Adoptive Parent	
<input type="radio"/> Residential Treatment Facility (License #: _____) <input type="radio"/> Agency: _____	
<input type="radio"/> Other (<i>please specify</i>): _____	

Name of Packet: _____

Please read the information packet. Then fill out this questionnaire and RETURN TO: AFPTC, 815 Second Avenue Suite 101, Fairbanks, AK 99701. You will be credited with 1.0 hour for completion of this worksheet.

1. This packet presents concepts and ideas that may be useful to your foster parenting experience. Please list two (2) specific ideas or concepts which you learned or reaffirmed from reading this packet. Write a short sentence or two describing how you can use them in your family.

a)

b)

Please see reverse side

INFORMATION PACKET QUESTIONNAIRE con't

2. List the title of each article in this packet. In a few sentences for each article, summarize the main purpose or key points for each article in this packet.