

THE
QASGIQ
MODEL

In traditional Yup'ik culture the qasgiq (*kuz-geek*), or “men’s house/communal place,” was a centralizing structure in the community, connecting everyone together as one. The qasgiq served many important purposes for the people. It was a place to live during the long winter months. It was a place to work on the tools that were needed to survive in the arctic climate. It was the place where important decisions were made and where people could go to get answers for life’s great questions.

“Will there be enough food?”

“Will spring come early?”

“Are the spirits content?”

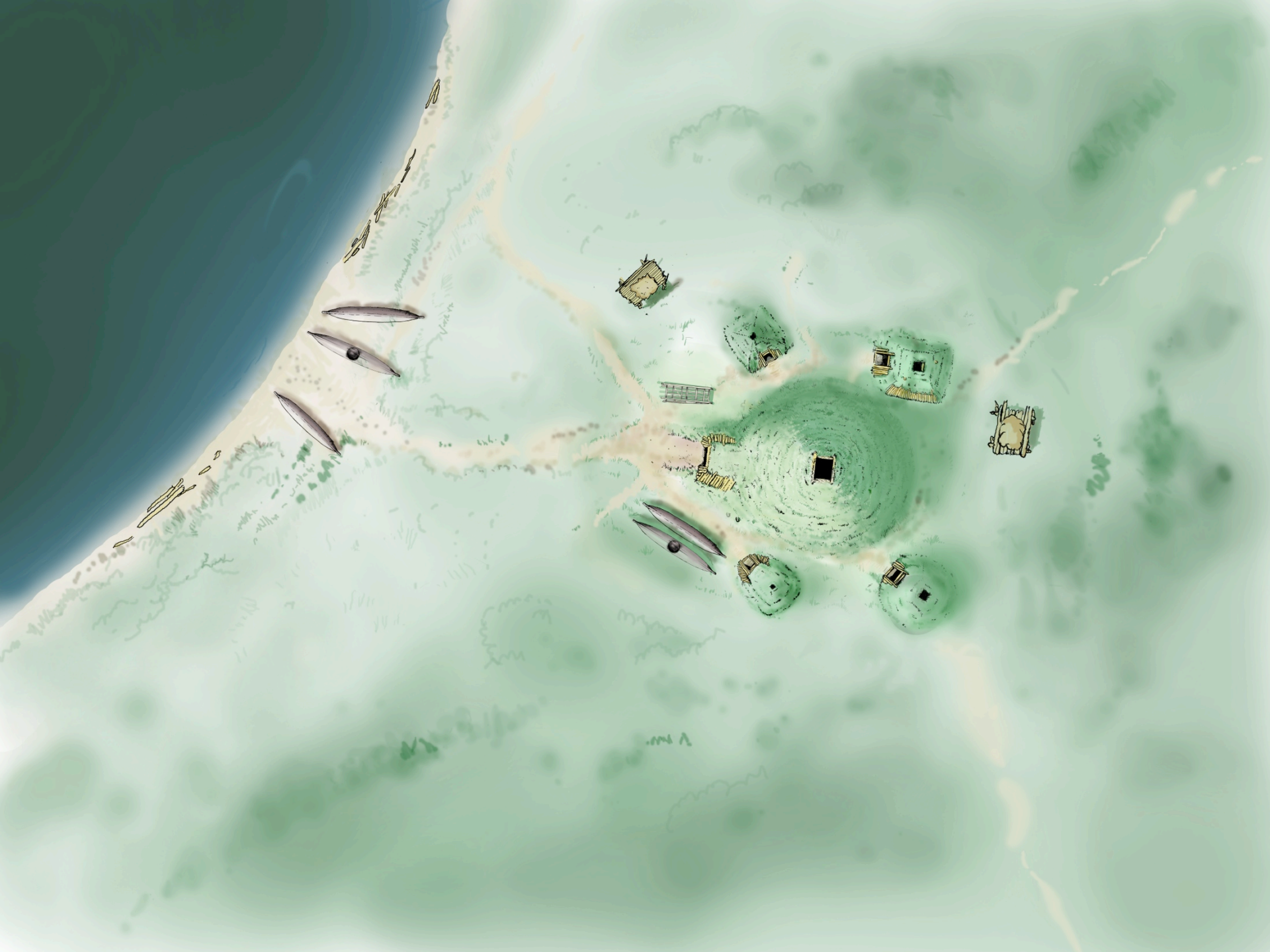
“Am I living rightly?”

It was a sacred place, a place for ceremony and a place for purification. It was a place for teaching and learning and a place for healing and treating wounds, those old and new.

The qasgiq brought the people and the families together and created community.

When people began coming in from places far away, the Yup'ik world changed. The qasgiq structures stopped being built and new places brought new practices, and new problems for the people. Without the qasgiq there to center the community, questions began to go unanswered and some wounds went untreated.

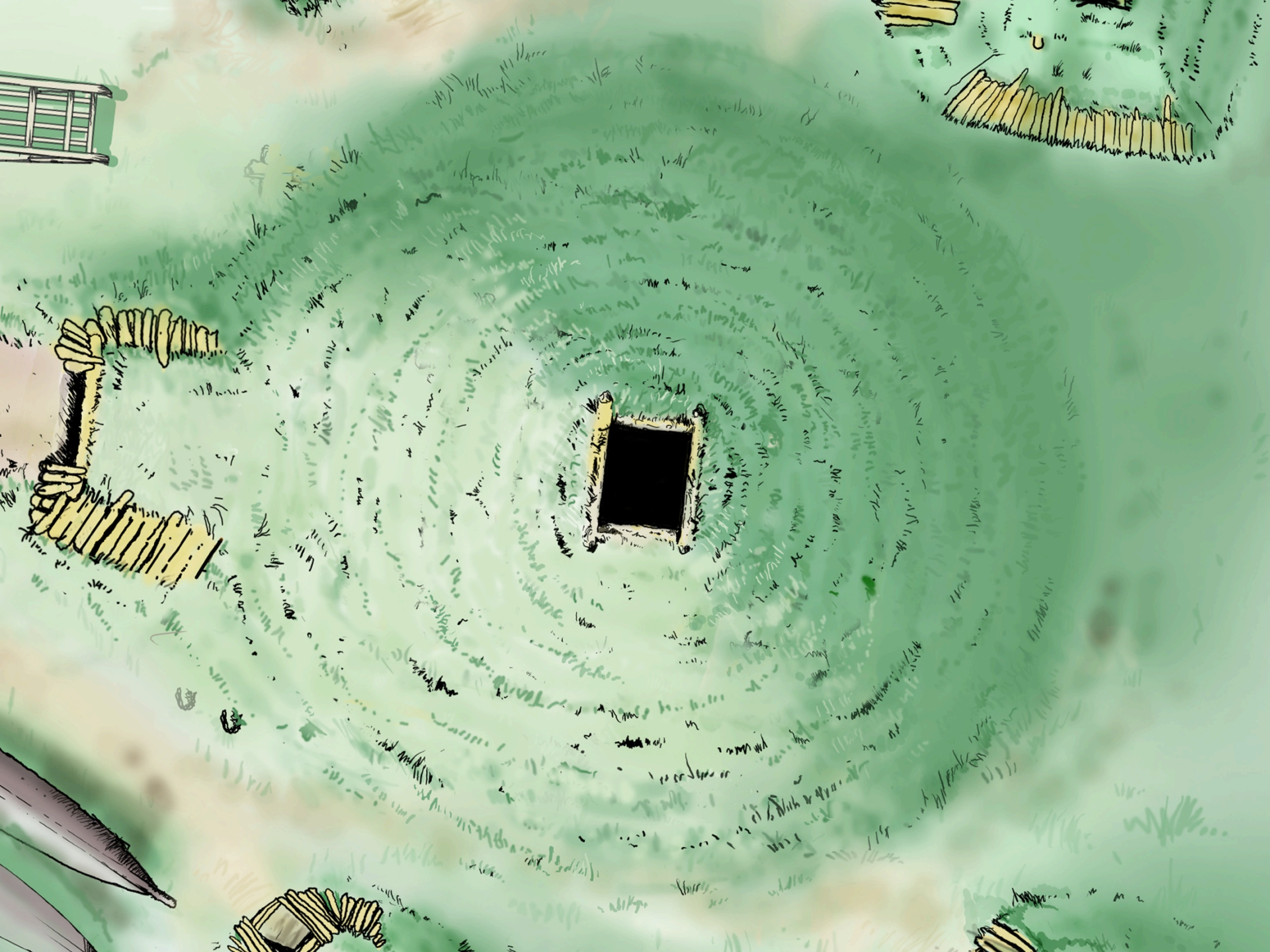
The Qasgiq (*sacred space*) Model demonstrates how some Yup'ik communities are re-centering their communities and connecting youth to their healing pasts and hopeful futures using a thousands-of-year-old process to bring about change today.

















QASGIQ



An illustration featuring a large, light-colored drum with a yellow handle, leaning against a dark brown, wood-grained background. To the left of the drum is a smaller, woven basket with a spiral pattern. In the foreground, there is a knife with a woven handle and a stone flake. The drum has the word 'QASGIQ' written in blue, and a list of community members in green below it.

QASGIQ

FAMILIES

ELDERS

YOUTH

COMMUNITY
MEMBERS

CITY
COUNCIL

VILLAGE
CORP

SCHOOL

CLINIC

CHURCHES

QASGIQ

FAMILIES

ELDERS

YOUTH

COMMUNITY
MEMBERS



CITY
COUNCIL

VILLAGE
CORP

YKHC

AVCP

SCHOOL

CDQ's

CLINIC

CALISTA

CHURCHES

QASGIQ

FAMILIES

ELDERS

YOUTH

COMMUNITY
MEMBERS





CITY
COUNCIL

VILLAGE
CORP

YKHC

AVCP

SCHOOL

CDQ's

CLINIC

CALISTA

CHURCHES

QASGIQ

STATE OF
ALASKA

FAMILIES

UAF

ELDERS

NIH

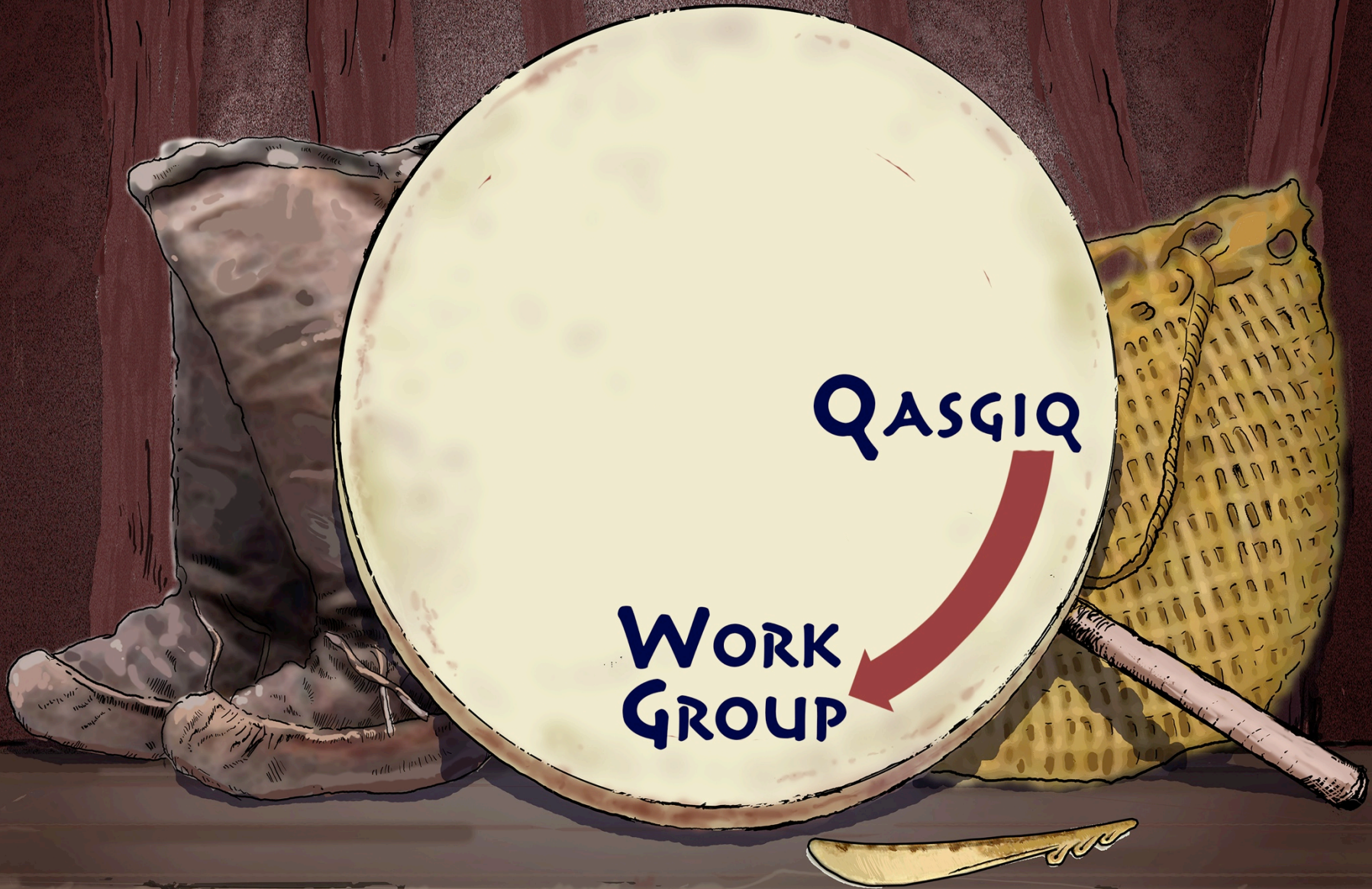
YOUTH

COMMUNITY
MEMBERS





QASGIQ



QASGIQ

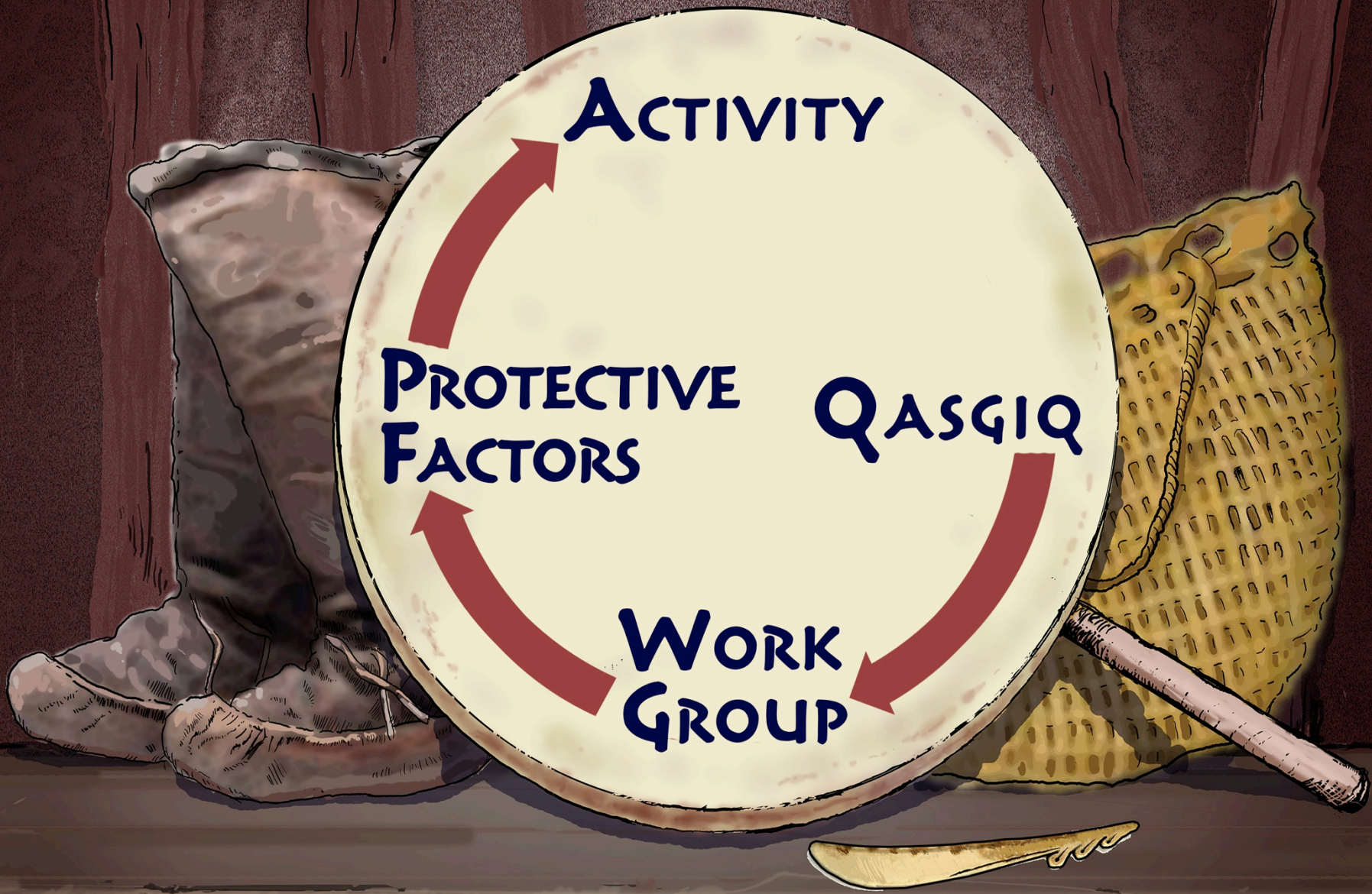
WORK
GROUP

**PROTECTIVE
FACTORS**

QASGIQ

**WORK
GROUP**



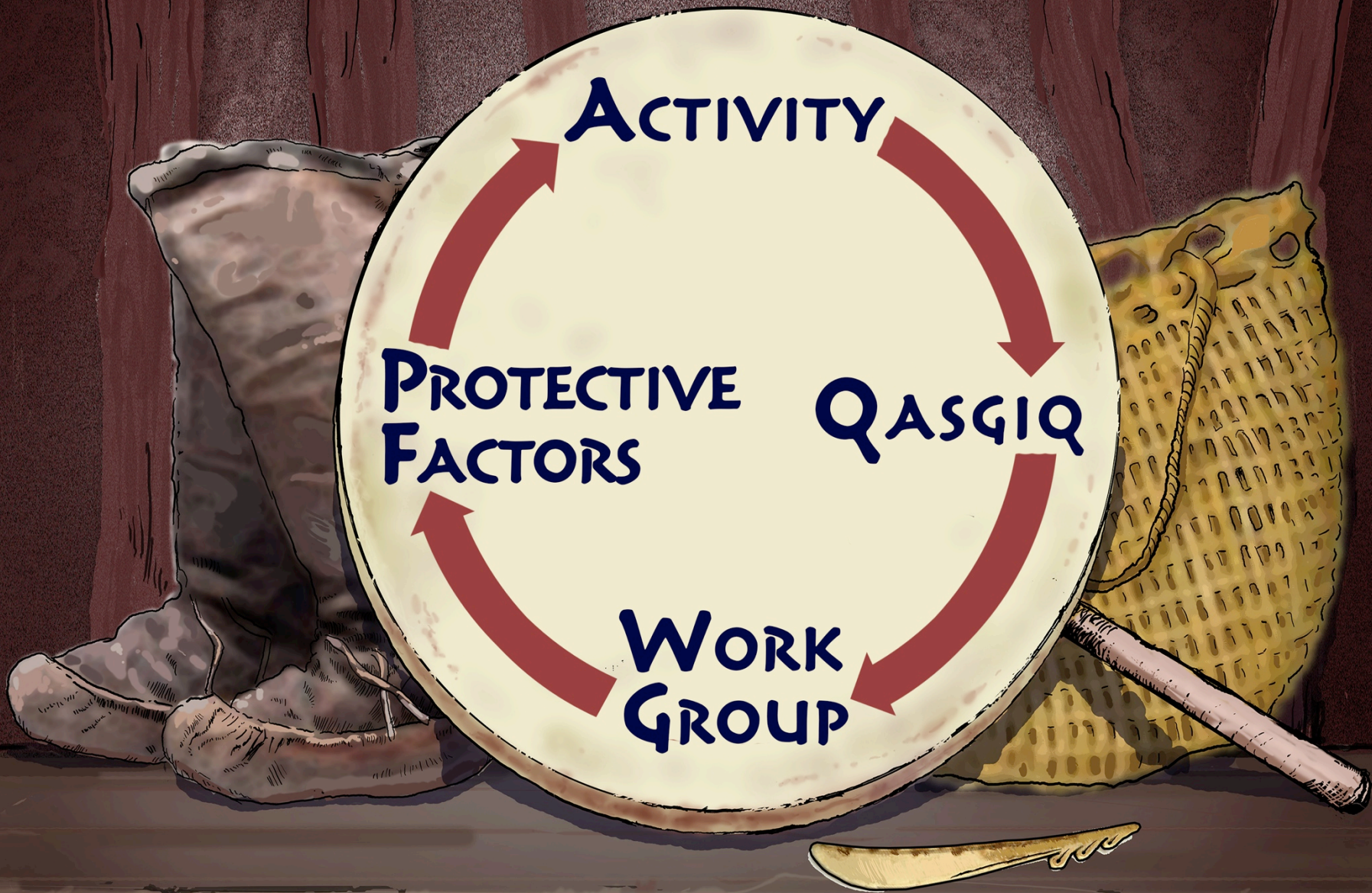


ACTIVITY

**PROTECTIVE
FACTORS**

QASGIQ

**WORK
GROUP**

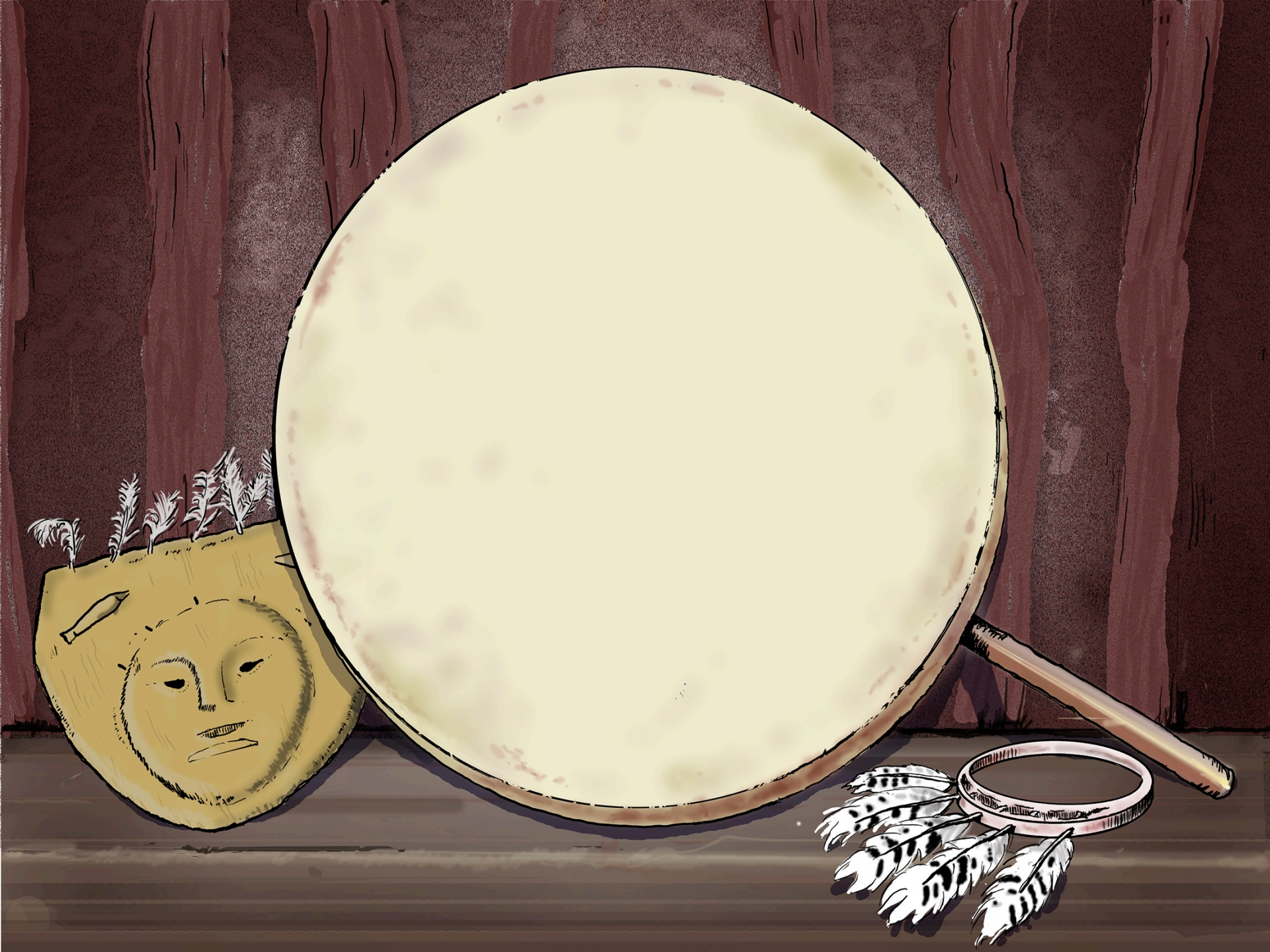


ACTIVITY

**PROTECTIVE
FACTORS**

QASGIQ

**WORK
GROUP**



ACTIVITY



ACTIVITY

COMMUNITY LEVEL PROTECTIVE FACTORS

Safe Places
Opportunities
Role Models
Limits on
Alcohol
Use



ACTIVITY

FAMILY LEVEL PROTECTIVE FACTORS

Praise and Affection
Treated as Special
Clear Limits
Role Models for
Sobriety



ACTIVITY

INDIVIDUAL LEVEL PROTECTIVE FACTORS

Ellangneq - Awareness
Communal Mastery
Wanting to be Role Model
Knowing Who You Are
Belief in Yourself
Giving



ACTIVITY

COMMUNITY LEVEL PROTECTIVE FACTORS

Safe Places • Opportunities
Role Models • Limits on
Alcohol Use

INDIVIDUAL LEVEL PROTECTIVE FACTORS

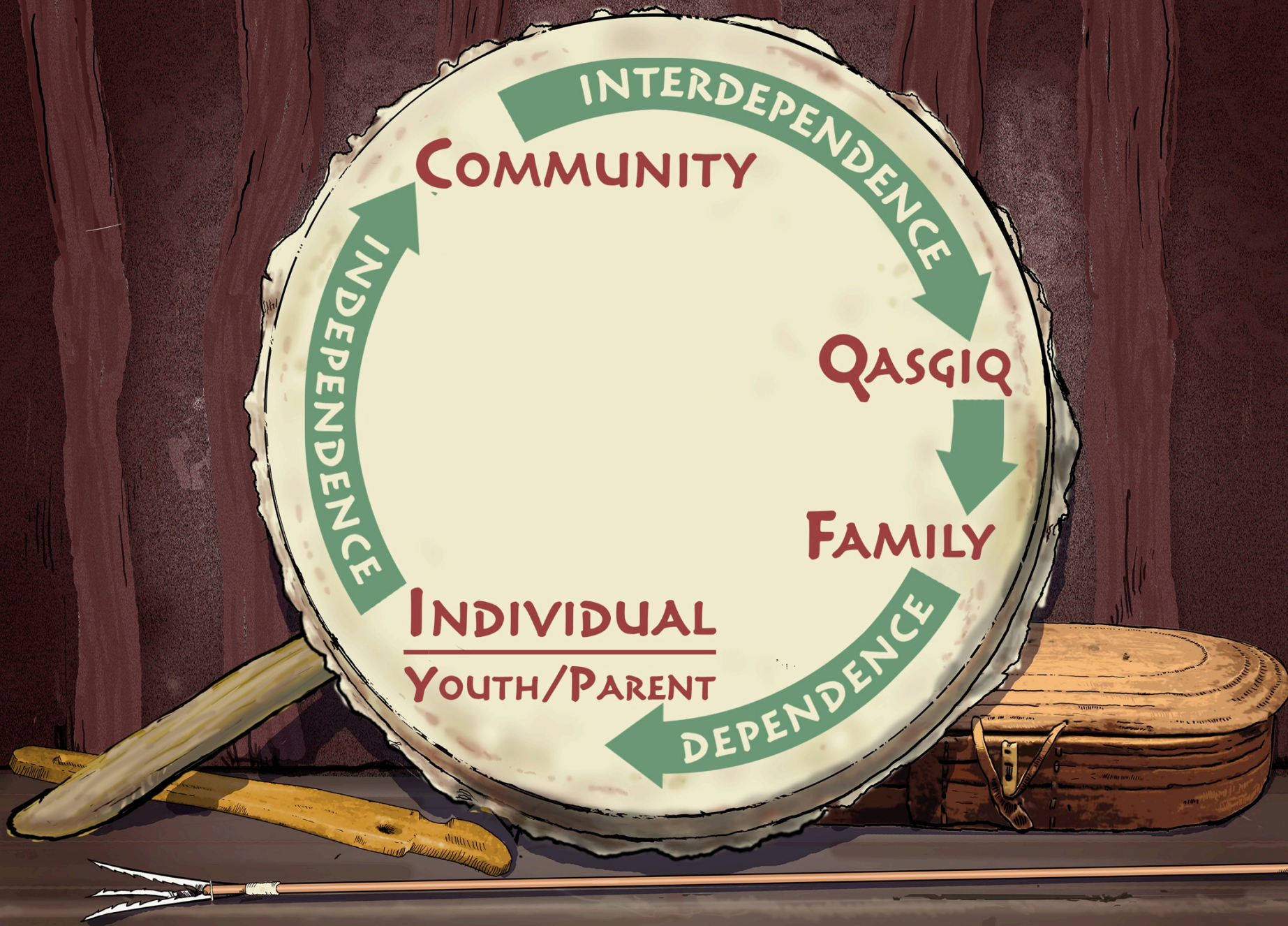
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FAMILY LEVEL PROTECTIVE FACTORS

Praise and Affection
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Role Models for
Sobriety







INTERDEPENDENCE

COMMUNITY

INDEPENDENCE

QASGIQ

FAMILY

INDIVIDUAL

YOUTH/PARENT

DEPENDENCE



INTERDEPENDENCE

COMMUNITY

OUTCOMES
REASONS FOR LIFE
REASONS FOR SOBRIETY

QASGIQ

FAMILY

INDEPENDENCE

INDIVIDUAL
YOUTH/PARENT

DEPENDENCE

