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 INUUAQATIGIIT

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The Curriculum From The Inuit Perspective



This curriculum is partly funded by the Secretary of State, Canada, under the Cooperation Agreement for French and Aboriginal Languages in the Northwest Territories.



Letter From the Minister of Education, Culture and Employment

Communities across the Northwest Territories have often expressed the great value they place on maintaining their languages and providing culturally relevant teaching for their children. Before students can understand and take ownership of language and culture, they need to know who they are, where they came from, and where they belong in today's society.

I am pleased to introduce Inuuqatigiit, a curriculum that will help young Inuit discover the answers to these questions. Inuuqatigiit expresses what is important to Inuit: respect for yourself, family, other people and everything that belongs to the environment.

Many people were involved in the development of Inuuqatigiit and each made a valuable contribution. The role of Elders was particularly important in building the foundation of Inuuqatigiit with their words, wisdom, knowledge and wishes. The Elders believe education must be community based, because all learning begins with the knowledge of the community. The Elders wish to see Inuit legends, stories, values and beliefs become a part of the daily teachings of Inuit schools. Most of all, the Elders want children to be proud of their identity and language.

Like all curriculum documents, Inuuqatigiit needs dedicated people to bring it to its fullest potential. Inuuqatigiit gives educators a starting point for creating partnerships with students, parents, organizations and community. By building on these resources, educators can help develop Inuit schools that truly reflect the Inuit perspective.

Charles Dent
Minister of Education, Culture and Employment



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We would like to remember Simon Alaittuq Ford, a special person who gave us his
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people who understand the value of the knowledge and skills these elders had. These elders
wanted the young people to learn and live the Inuit way. This was voiced by many others.
To the parents, Inuuqatigiit is your history and mine. We look upon these words, thoughts
and emotions as treasures. There are many more, both within yourself and in your family.
To the students, you are our future leaders and preservers of Inuit culture. You have much
to give and to learn. Inuuqatigiit was collected and written for you and me. Ask your
family, elders and teachers of the meaning of Inuuqatigiingniq. ISAC members.



Dedications

I would like to dedicate this to all Inuit for a healthier life now and in the future. To my parents, Saraan Joseph and Kanrarana Mable Thrasher for raising us with values. To my husband, Tom Kirby, and children for supporting me during my work in Inuuqatigiit. Quyanainii, Rose Marie Irriaruk Kirby

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I dedicate this important document which we worked on so very hard, so that all students will be able to learn more about the Inuit culture. To all teachers who will be using it to teach their students. Teachers can use this as a powerful teaching aid and when properly administered, you can affect the children whom you are teaching forever. Please use it wisely. Lastly, I would like to dedicate this to my dear parents. I love you both equally. Love your daughter, Josie Tucktoo-Lacasse.

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Inutuqanut tamainnut, pitquhiptingnik tammaquinngittutik ikayuqpangmata uuminga havalihaaqhuta inirminganut. Nutaqqanut tamainnut, in'ngutamnullu, hivunikhaptingni ilihautikhait puiguqunagit uqauhivut pitquhivut. Ilihaiyinut nakuuyumik ihuaqtumik ilihaudjiyukhanullu. Rosemarie Avrana Meyok



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Song of Spring

A hint of change wafted subtly past my senses and
I embraced it with youth.
As the days lengthened and warmth returned,
the grandchildren of my heart endlessly bounded, rolled and
moved.
The land surged, the ice cracked and the clouds grew gentle.
My world moved with joy and brilliance and
I embraced it with youth.

Filled with happiness, I entered my grandfather's room
full of life and youth.
A smile of welcome, a murmur of love greeted my presence.
I chatted endlessly about the changes in the air,
the sounds of the birds and the melting of the snow.
I needed to share this energy,
this energy of youth.

I looked into my grandfather's eyes
and saw the reflection of life.
Then a hint of change wafted subtly past my senses and
I felt his pain.
Pain of remembered energy and surges of movement,
of brilliant colours and the taste of spring,
and I embraced it with my soul.

I looked past my grandfather and saw the dimness.
No sounds and warmth of spring embraced this room
and I felt sad.
I bundled up my grandfather and carried him from the room.
We went towards the warmth of spring
that embraced us with life.

I carried my grandfather to a rock that faced the sea
and I felt his calmness and joy.
I looked at the sights that drew his eyes:
the land; the sky; the sea.
I heard a soft melody that grew with strength and pride.
From this song, his body moved and
our world surged with life.

I listened to my grandfather and felt the song
deep within my soul.
I stood next to my grandfather and
we moved to the ancient rhythms, the sound of the chant and
we embraced our youth.



PART A
FOREWORD

Introduction

"...I feel that if we learn again to live in unity as our ancestors did, we will be able to live and work together as a strong people and let the rest of the world know we exist and that we are proud to be what we are."

*John Pudnak
Baker Lake
Ajumarmat
1977 edition
ICI*

Contact with other cultures has brought dramatic changes for the Inuit. These changes have raised many questions about what is best, how to live, and what it means to be Inuit today. Traditional beliefs and values are still felt to be important to the communities and the elders would like to see them revived through the schools. Many dedicated educators have tried to incorporate these concepts into the schooling of Inuit children, but without the support of an Inuit curriculum and Inuit input, however, this presented a real challenge.

When the schooling history in the north first started, many Inuit took it for granted that they would continue to maintain their Inuit language. As time went on, this was no longer the case in some places. Surveys indicated that Inuit educators needed materials in Inuktitut, Inuinnaqtun and Inuvialuktun, that elders felt the younger people needed to learn more about their culture and parents stated it was important for their children to be strong in both their language and English. There became a need to find creative ways to preserve the language, knowledge and skills of Inuit. Inuuqatigiit is one of the successes that shares what Inuit think is important for the students to learn. By using Inuuqatigiit and by having the students experience cultural activities, it will enrich the student's exposure to many different types of skills which will involve meaningful language for them.

Inuit know their children need to take the best of the past and the best of the present to create a future for themselves based on a solid sense of who they are. How can this be done? The answers have to come from people working together. It will mean that the school and the community make Inuuqatigiit the foundation in the educational system and that Inuit language play a stronger role in the school and the community.

Inuuqatigiit has not documented all of Inuit knowledge, but through it and from it will come a direction for continued research on Inuit culture, program and unit development for themes or topics from the Inuit perspective, as well as other forms of publications.

Why Was Inuuqatigiit Developed?

"Inuit want their children to grow up to be reasonable adults with a sense of what it is to be Inuk in a northern settlement. They feel that an education should teach them about the best of both worlds that the north has to offer."

*Ajurnamat
1979 edition
ICI*

"When I looked through Inuuqatigiit, I saw my life written in it. It is familiar."

Mimi Akeagok

"Even today, Inuit means "people". This is you and me."

ISAC members

Inuuqatigiit is being used across the territories. It has created an educational link between the past and the present; a link that has been lost in some places in the north. It has helped reinforce the Inuit identity of children and future generations. It will also create a new path in the schooling system where communities will play a more visible role in their children's education.

Inuuqatigiit was being developed primarily for Inuit children, however, as the curriculum grew, we found that it had something for people of many different backgrounds. We want to celebrate the similarities of all people, rather than differences. We want to find these similarities by sharing our emotions and talking about what is important to each of us and by listening to others.

The words and wisdom of the elders became the foundation of Inuuqatigiit. They talked about the importance of language, culture, traditions and survival skills. Their stories, laughter and humour also gave an added depth to Inuuqatigiit.

Inuuqatigiit focuses on the enhancement and enrichment of the language and culture of Inuit students. It also promotes integration of the Inuit perspective with the standard school curriculum. In almost every school subject, students should learn about Inuit history, knowledge, traditions, values and beliefs. This will strengthen their education today and in the future.

The foundation for Inuuqatigiit comes from the Inuit philosophy. The name of the curriculum, Inuuqatigiit, means Inuit to Inuit, people to people, living together, or family to family. It implies togetherness and family unity between people. This is the foundation of the curriculum: a unity of Inuit philosophy for the benefit of the children, teachers, schools and communities.

How Was Inuuqatigiit Developed?

"Our purpose is to provide people with opportunities to learn: to invest in them so they can learn from the past and create their own futures. To succeed in that mission, we have to make sure that the learning opportunities we offer are relevant. They have to meet people's day to day needs."

*People: Our
Focus For The
Future
Department of
Education,
Culture and
Employment*

Since the development of Divisional Boards, many new, exciting and culturally relevant materials have been produced in Inuktitut, Inuinnaqtun and Inuvialuktun. Without a curriculum, however, many educators felt there was not enough support to do justice to their language and culture.

In 1984, the Department of Education, Culture and Employment Services was given funding by the Government of Canada for Aboriginal Language Enhancement. The Department organized an Inuit Subject Advisory Committee to work on an Inuit curriculum.

In 1992, a steering committee for the Inuit Subject Advisory Committee was formed. This committee ensured that research for the curriculum occurred at the regional level with elders, educators, parents and other key people. This research was then brought back to the whole committee for additions and changes to the curriculum. The steering committee consists of one representative from each of the Inuit regions. These are qualified Inuit teachers with much experience in the area of program development in their language. Inuuqatigiit could not have been created without the involvement of people committed to the preservation of their language and culture.

Inuuqatigiit was developed by Inuit educators from the Baffin, Keewatin, Kitikmeot and Beaufort-Delta regions. There has never been a curriculum developed in the north that reflects the Inuit direction and perspective. To ensure this perspective, the Inuit Subject Advisory Committee first involved the elders for their guidance, information and later, for continued validation of collected information. It was the elders that gave the information they felt was important to remember. As they gave information, many reflections and stories were interwoven with facts. It is their knowledge that gives this curriculum its true Inuit essence.

Goals of Inuuqatigiit

“Maximum learning takes place when students’ programs are relevant and meaningful to them and are based on their individual strengths and needs.”

*Educating All
Our Children:
Departmental
Directive on
Inclusive
Schooling.
Department of
Education Culture
and Employment*

These goals is a summary of what Inuit say is important for children now and for the future. Although Inuuqatigiit is promoting these goals throughout the document, individuals in their setting will ultimately identify how best to promote them. Some ideas are written for you as examples, but again, there are many more you and your school can identify.

- **Maintain, strengthen, recall and enhance Inuit language and culture in the community and the school.**

Schools can brainstorm the best way to do this by involving the students, D.E.A., parents and elders in promoting the Inuit culture and language. Schools can request donations of cultural articles from the community to enhance this goal.

- **Enhance unity within Inuit groups.**

By having a theme on the different groups and by using books and materials from the different groups, unity and similarities can be promoted. Students can link up with other students from another region to learn from each other. This will also encourage acceptance and appreciation of the various Inuit dialects and writing systems.

- **Create a link between the past and the present.**

The topics in Inuuqatigiit has done this for you. There are many ways that this can be done which your school can identify.

- **Encourage the practice of Inuit values and beliefs.**

When teaching a topic or a theme, build in the values and beliefs with your program. Elders and older people can help you identify your community values and beliefs to use with your topic or theme.

- **Encourage pride in Inuit identity to enhance personal identity.**

Using Inuuqatigiit gives teachers and programs the Inuit perspective which will give the students the history, traditions, knowledge and experiences of their people. This will encourage the enjoyment of the history, humour and stories of Inuit past. This will also promote the integration of other curricula and programs, which will help build a strong partnership within the school as well as with the community. When integrating Inuuqatigiit into the subjects, we encourage the Inuit to brainstorm in their language first and then presenting it in English. Time for this must be respected. Inuit input cannot be adequately addressed as a last thought or in a rush nor always in the second language.

By doing some of the above examples and by working as a school team, we believe that it will:

- Ensure a team approach occurs between parents, school and the community;
- Promote traditional and survival skills;
- Promote respect for animals, land, water, sky, people and each other.

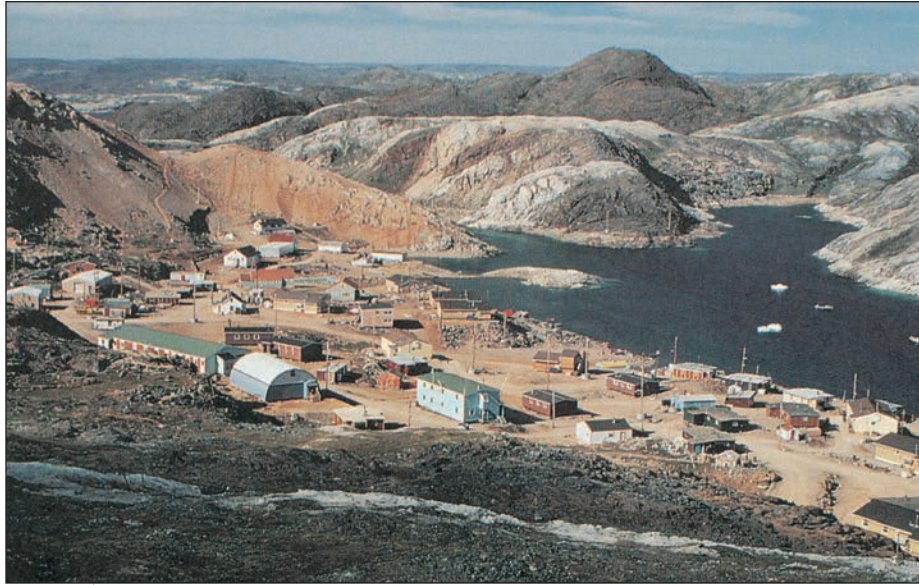


Photo: G. Milligan

Kimmirut



Photo: D. Heard

A Short Break



PART B
THE INUIT WORLD VIEW

Introduction to Inuit Values and Beliefs

"Inuit beliefs cannot be disproven"

Jose Kusugak

"Beliefs are the things you do that reflect values."

*Rose Marie Kirby
ISAC member*

"Values and beliefs are practiced by all cultures. To the Inuit, the interaction of values and beliefs are one with the environment and people."

Rose Marie Kirby

Elders feel the values and beliefs that have sustained the Inuit for thousands of years are being neglected or forgotten. Some of the younger generation do not realize the importance of these values and beliefs.

Why are values and beliefs important? What Inuit values and beliefs are similar to other societies and why are some different? What are the elders saying to us about our values and beliefs? These are some of the questions we must ask ourselves. We must look inward and ask ourselves what values and beliefs are important to us. We must also ask ourselves why these values and beliefs are important to elders right across the Circumpolar World.

What is the most important value? Elders, parents and people of many races and cultures will say "respect". Respect for ourselves, for others and for the environment. From this important value will follow others, such as pride, self-esteem, independence and a willingness to learn, contribute, share and have a welcoming nature.

What does respect mean to me? How do I show it? How do others show it? What happens when I am not respectful? What happens when others are not respectful? By taking time to think and talk about some of these questions, we can start identifying the many wonderful ways of showing respect. The elders have given us a gift by sharing what was important to people of the past. This gift will help us to continue the rich Inuit ways even in today's society.

What are beliefs and what do they mean to Inuit? Beliefs ensure values are practiced, followed, honoured and passed on. There are beliefs that are told to children to ensure they follow a strict code of conduct. If the children are named after a close relative and it is therefore difficult for the parents and kin to discipline the child, the community teaches the child what is right and wrong. Children are told that if they hurt or show disrespect to an elder, misfortune would befall them. This belief carried out a very powerful value; respect your elders and adults. All the beliefs of the Inuit have a very real and important purpose.

What do Inuit Value?

"...We used to have our own laws; laws that were established a long time ago. We felt that losing those laws was a great loss to the Inuit culture. It might even be the reason that we have some of the problems we have now. We feel that the traditional way of doing and making decisions should be brought back, as they worked for us in times before. There is no reason why they should not still be effective for our society. As it is now, our traditional laws and problem solving tools are being lost."

*Donald Suluk
Ajurnangimmat
1981 edition
ICI*

"For the Inuit, the meaning of life is to share"

Jose Kusugak

Inuit have strong ties with their family through elders and kinship. The unity of a family or group is important to the community structure. Children are raised not only by their immediate family, but by extended family and the community. Taking care of the family comes before most other things in life. Children are told at a very young age to listen, to honour and obey their parents, elders and other adults. This, they believe, will give you a long and meaningful life.

The elders say you must be sensitive to the land and sea for they offer life. Animals must be respected; do not kill them cruelly or unnecessarily, and never abuse them or the animals will not respect you and offer themselves to you. Food taken from the land must be treated properly. Sharing and being generous with what food you have is important as a contributing member of the community.

Inuit value life; being welcoming, smiling, respectful, sensitive, enjoying humour, giving, honest, patient, accepting and overcoming grief are some of the strengths valued by Inuit. Elders tell us to be good to others; that one must treat others equally, with kindness and smiles, regardless of their age or who they are. Elders also say that one must not give up on life regardless of obstacles or tragedies.

Elders are to be shown respect and deferred to at all times. They have lived and experienced a long life and deserve to be paid homage for their traditional knowledge and experiences. Elders want to pass on their knowledge which will guide people to live in harmony with each other. Elders want children to be raised to be confident. Elders want their language to continue thriving. Elders want the legends, stories, myths, games, songs and dances to be remembered and practiced. Elders believe these give a child curiosity that will lead them to continuous learning. Elders want the children of today to hear and live these values and beliefs.

What Are The Ways of Children?

"Raising children is important to Inuit. When a child is small, they are loved by everyone. A child is encouraged to remain a child. He is praised for learning at his pace. When things are too complex for a child to understand or use, they are not encouraged to understand. The burden is too heavy for a child and develops a weak mind. This can only be bad for a child and confuse them..."

*Ajurnarmat
1979 edition
ICI*

All children need security, identity, purpose, attention, love and curiosity. If children are praised, encouraged and respected, they will feel special and have a sense of belonging. They need to relate their learning to their family and surroundings and to be given opportunities to try different things. Children need to have parents and families interested and involved in their school life. Children want to be believed, heard, understood, happy, independent and have friends. They want responsibilities and tasks that have importance and meaning, and to get feedback that makes them feel proud and gives them a sense of achievement.

Children learn by relating to others and by hearing positive stories about their namesakes and family. Children have their own strengths and feelings, and are trusting of other people. They want to learn and will strive to succeed. They like to show they can do things, and will grasp concepts more quickly when learning is fun, such as singing, chanting and playing. Children are expected to learn and do things regardless of their disabilities. Observing and practicing have always been key components to learning.

Children are observant and perceptive, getting as much information from gestures, body language, facial expressions, tone and intonation of voice, as from words. Children need to see a positive attitude and hear positive feedback. They must not be underestimated or treated as underachievers. Children have stages of development and want their achievements to be recognized. Inuit believe learning occur in stages and all children grow and learn at their own pace.

What Are Our Values About Parenting?

“One of the foundation of Inuit life is found in the strength of a family and in the respect and esteem for the older members of both the family and the community as a whole. Inuit have traditionally looked to the elders for guidance and wisdom; for the sense of direction as well as a sense of the past.”

*Ajurnanngimmat
1981 edition
ICI*

Traditionally, parents communicated with their child through facial and body expressions and tone of voice. This quiet or unspoken form of correction was preferred by the Inuit. Loud, verbal disciplining was considered inappropriate and disrespectful. Yelling at a child too often would make the child “deaf” to talk or to reason. It is also disrespectful to the name and spirit of the child. A quick spank when necessary was looked on more favourably. A spank “hurt the skin”, but constant yelling “hurt the spirit”.

The whole camp or community took part in rearing a child. Parents had clear expectations for the child, preparing them for their future responsibilities and everyone knew these expectations. How the child was treated was also determined by whom they were named after. Adults often referred to the child’s namesake when the child did something wrong to remind them to honour and uphold that name. Inuit believe that when a child does something wrong, one should correct the action, rather than the behavior or personality of the child.

Children were watched carefully, breast fed until they were able to eat meat, and treated with much affection. They were cherished because some would not survive to adulthood. Children were told to be obedient to their parents so they would live a long life. If a child misbehaved or was not obedient to the mother or the father, other members of the family took over the correcting of the action. Parents were also encouraged to be firm with their children, even when their instincts told them to be protective.

Children were expected to instantly do what was asked of them. This helped a child develop quick reactions, perhaps for a time when an instant reaction would save their life or someone else’s. It also discouraged them from laziness.

Adults were cautioned not to gossip or talk about embarrassing, sensitive, or bad events around children. When necessary, children were asked to leave when adults were talking about sensitive issues. Inuit felt that to create curiosity in a child about certain areas of life before they were old enough to understand would shock the child into maturity before the mind or soul was ready. This was thought to be immensely cruel to a child. Some stories were not told around children until adults felt they were old enough to hear them. There were certain stories told around children teaching a moral, that were used as cautionary tales to guide a child to good behaviour

Traditional parenting information is still accessible at the community level. The school and the community can identify appropriate disciplining strategies for children while they are in school. Many “southern” methods of disciplining are not considered appropriate by Inuit and these differences should be understood by teachers.



Photo: T. Macintosh

Traditional drummers



Photo: T. Macintosh

June Klengenburg, Holman Island



PART C

**GAINING KNOWLEDGE
AND WISDOM**

What Are Our Values About Learning?

"There are a lot of things that the elders are not aware of that the younger people have to deal with. Also keep in mind that there are a lot of things that we can share in terms of exchanging ideas and knowledge. In this way, we want to develop a communication system that will enable both the old and the young to share their destinies together..."

*Donald Suluk
Ajurnangimmat
1981 edition
ICI*

"You must believe in what you teach."

Jose Kusugaq

Inuit instructed children that suited their lifestyle and environment. Children were encouraged to watch and observe adults at their tasks. Instruction started when the child was very young. Short, verbal instructions were used, with a calm, respectful, positive voice. Children who were deaf or hard of hearing were taught to observe and imitate the motions and facial expressions of others to ask for information or to give it. Children were encouraged to have fun while learning and were praised for their progress. The whole family watched and participated with delight in the growing achievements of a child, with much affection and verbal praise.

Children were encouraged to practice and learn with all their senses. It made them aware that learning involves the whole body. With repetition, practice and progression, the instruction built their confidence, giving them a sense of accomplishment and pride in their abilities. Eventually, the child was able to do the whole task from beginning to end.

Children learned tasks that were meaningful to the lifestyle of their camps or community and through play. Children were given responsibilities through chores or tasks, which the Inuit felt made them learn to be responsible, for example, hauling water, looking after siblings, running errands for elders and others that were a part of the daily camp life. Children were expected to do what was asked of them and to always try to get better at their tasks.

This information that made learning a natural part of life should not be any different today. Inuit want learning to be just as meaningful for today as it was in the past. It does not mean that learning deals only with traditional and historical information, but to begin with the life of the child and the community.

The primary education of children takes place in the home. At school, parents want a positive atmosphere for their children. Children need fun, laughter and humour. They want their children to be encouraged to talk about how people are related to each other in the community. Parents feel that discipline should be carried out on an individual basis rather than through mass punishment. Traditional discipline is quick and not lingering. They want their children to be given time and patience to learn, but with the expectation that they must eventually accomplish the task. Parents feel Inuit children relate more readily to those who understand the child's experiences and culture. Parents want their children to progress in all areas, but at the same time, be children and enjoy the happiness of being a child.

What Promotes Positive Learning?

"Children were educated by the people closest around them. Various family members accepted responsibility for different aspects of children's education. Children and young people learned the skills necessary for the world in which they lived by observing adults and by sharing directly in adult activities. Elders, parents and others taught the values and traditions of the group - often through stories and myths passed orally from generation to generation..."

*Our Students,
Our Future, an
Educational
Framework.
Department of
Education,
Culture and
Employment*

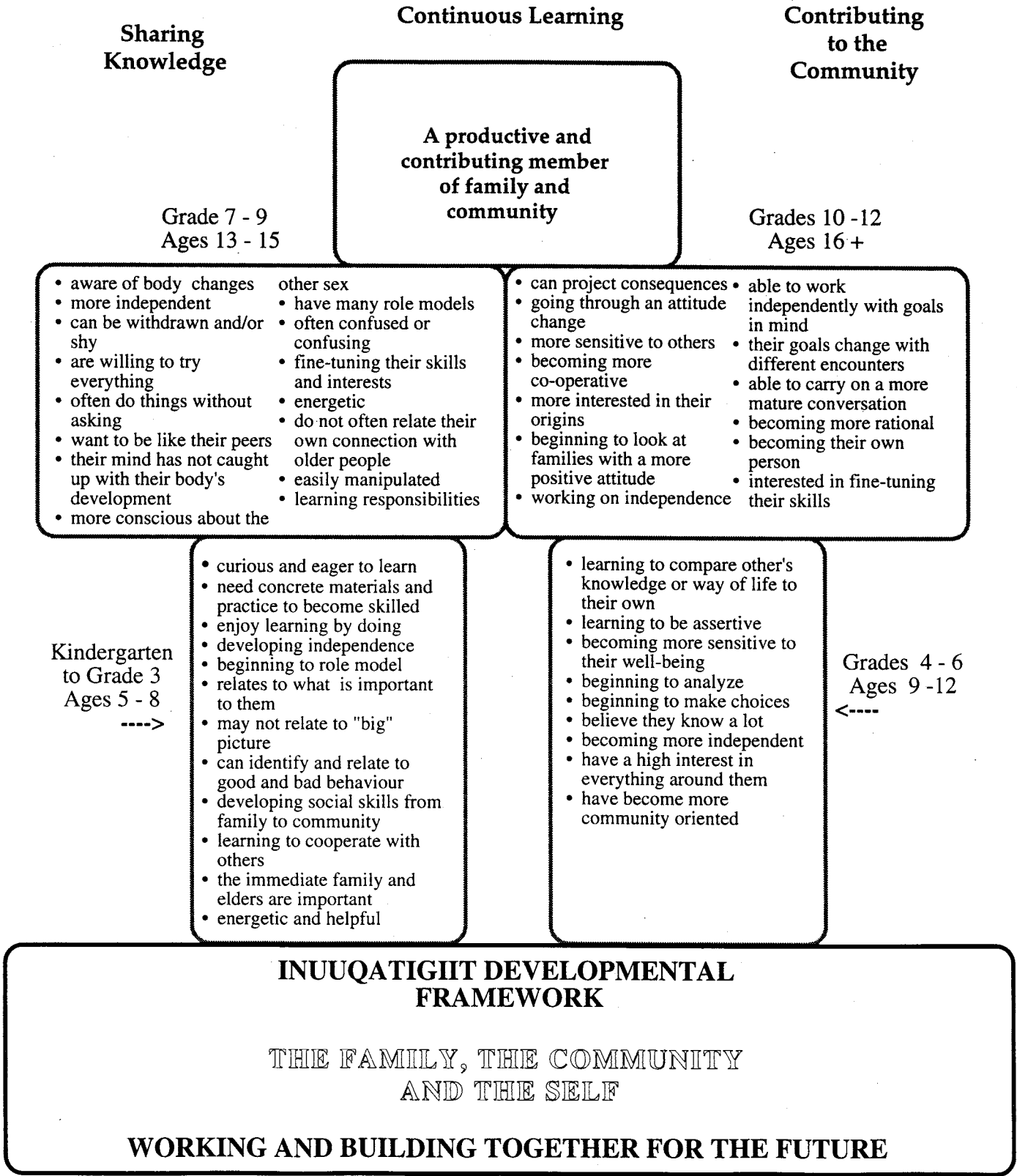
When children are treated with respect, acceptance, enjoyment and as contributing individuals, they will be strong and confident. They will be able to think and work things out; be able to deal appropriately with others; will be independent; able to plan ahead; have an understanding of consequences of their actions; and have a solid personal identity.

With this confidence, they will be strong in their language or have the desire to learn their language. They will be able to work through different ideas and gain skills that are important to their community. They will know their limits and strengths, know how to deal with conflicts, and how to make good decisions. This is what all parents wish for their children.

How can this be accomplished? Integrating all school subjects with Inuuqatigiit at all grade levels is an important start. Instruction must incorporate not only a sensitivity to the Inuit perspective, but actual learning experience in Inuit language and culture. Instruction should always relate subjects to Inuit history, knowledge and experience. Every school, ideally, every classroom, should have elders adding their living wisdom and skills to our children's education.

Positive learning can happen whenever there is an educational partnership between the child's family, the community, educators, and the school system. By including the community on identifying strategies to promote positive learning for the children is one way of getting parental involvement.

Read this from the bottom; the way in which an inuksuk is built. The inuksuk represents a link with our past that is still important today. It stands on land and is surrounded by air and sky; components very important to Inuit; or as the diagram shows, your foundation is your family and community. The pieces fit together to represent a whole. As a community, you can refine the developmental stages of a child, which can lead to identifying a learning framework.





PART D
LANGUAGE

Why Is Our Language Important?

"No matter how good the language program is in the school, it will not save the language. It has to start in the home and the school program can support that."

Public Hearing
Aklavik
Learning
Tradition and
Change

"We cannot afford to bury our language with our elders."

Public Hearing
Aklavik
Learning
Tradition and
Change

The Inuit language has undergone changes like any other language but the major change has taken place since formal education was introduced. New words have been introduced and borrowed from English which has affected the structure of the language. Inuit who speak Inuktitut, Inuinnaqtun or Inuvialuktun know there is a real fear their language will die. What can this mean to Inuit? History in some parts of the Arctic or even in some families show that the absence of the language in the early years of a child's schooling, deters, weakens or even loses the language for the individual. If this is so with all students, eventually it affects a generation of speakers.

Some say that when a language is no longer spoken, the culture also dies, but Inuit who do not speak the language still feel "Inuit". They have Inuit values and beliefs, and practice and live Inuit customs. It is this that Inuuqatigiit is saying; that we have to create, develop and acknowledge in our students a strong identity and to feel proud of their people's history and traditions. It is possible to talk and live the Inuit culture to some extent in another language, but what will be missed or left out from the Inuit culture? There are various personal answers to this question which you and your community can discuss.

Strong messages of the importance of using and maintaining our language have been voiced by Inuit. Inuktitut, Inuinnaqtun and Inuvialuktun has to be used in order for them to survive. Language cannot be saved by the school, it has to be spoken in the homes for it to be strong within the community. The school can teach some of it and support it. It is essential for the school to work with the parents, D.E.A. and community to promote the Inuit language.

For those who already speak it and for those who are learning it, how do we maintain, strengthen and develop it so they are using it academically, intelligently and professionally? Through each subject, language is used and learned by the students. When an Inuuqatigiit topic or theme is integrated into all the subjects, language is naturally integrated which provides a more meaningful context for children. It is important to create a language rich environment for students at all levels through play, print, books, oral stories, drama, use, singing, reading and writing.

A strong sense of pride and respect for Inuktitut, Inuinnaqtun and Inuvialuktun and the different dialects has to be created for all, particularly our students who will eventually become the carriers of the language. The Inuit language has developed and evolved over many years and through vast experiences and knowledge of a people. It is these experiences and knowledge that Inuit want to preserve, use, and in some cases, revitalize through language.

Why Is Oral Tradition Important?

"Before the writing system was introduced in the Canadian Arctic, story telling was one way in which a small portion of our history was preserved. The elder women were especially noted for their ability to recite Inuit legends in a way that made a person feel as though he were part of that story. Inuit legends, like any other stories, carry with them a lesson or principle to remember, and I believe that this is why they were quite important to our people."

*Mark Kalluak
Uqaqta
Dec. 1985*

"Oral tradition is never to forget what you were taught."

*ISAC
members*

Traditionally, Inuit did not have a written language. All of Inuit history, knowledge, values and beliefs were passed on from generation to generation by word of mouth. The information was contained in both songs and stories, repeated to children by their parents and grandparents as they grew.

Knowledge, traditions, stories, legends, myths, songs, beliefs and history were passed on. Often, a family camp would have an elder who was the historian and storyteller. There were also others within the camp who told stories. Stories and songs were shared at special celebrations or during storms, but were also told every day as a way to get children to sleep or behave, or to give instruction in hunting or sewing skills. The storyteller often started by saying, "I will tell it as it was told to me, I will not alter it..." There would often be chants and songs in the story which the listeners got involved with through facial expressions, body language, murmurs of wonder and a great deal of enjoyment.

Some family groups state that one must never change the words of a story, that one must always tell it in the traditional way. But, if a legend with adult content was not appropriate for children, then a simpler version would be told.

Hunting stories were often told in the evenings after a hunt as the men related what happened during the day. Young boys would listen, learning the ways of their fathers and given advice on how to do something better during a hunt. This was important as it helped them see that the observation of a hunt continued in the evenings as it was recalled. The men would also bring up previous hunts or stories of hunts that they had heard. Techniques and strategies were honed not just at the time of the kill.

In families where storytelling was common, the children were more likely to be storytellers. As the lifestyle of the Inuit changed, this chain was broken in some families. There was a period after Inuit moved into larger communities and children started to go to school that the stories were almost forgotten. By telling stories yourself and by having storytellers invited to your classroom, Inuuqatigiit is an excellent way to reintroduce the oral traditions of the Inuit.

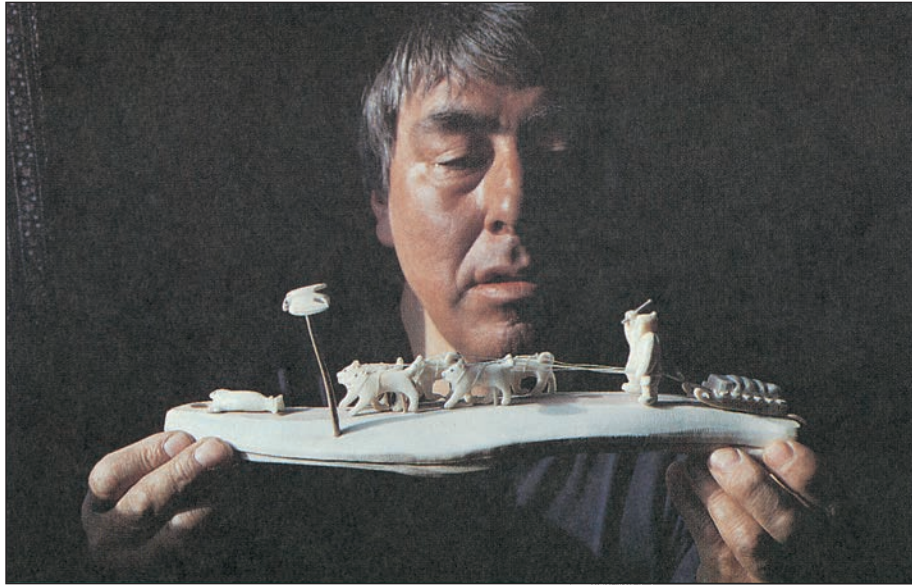


Photo: T. Macintosh

Soloman Iqqiyuituq, Pelly Bay



Photo: T. Macintosh

Ame Papatsie, Pangnirtung



PART E
TRADITIONAL
EVALUATION

Traditional Learning and Evaluation

"Mother passed on her skills to us girls by careful instruction and example. She would let us do some of the housework. After this was done, she would say, "Go and play now." We would go to play nearby being careful not to go too far away. What fun we had! Looking back on it now, it seemed that at the time Mother overworked us but, now I realize she only wanted us to learn some basic skills. Even at the time when I was not very happy to do the work, it was part of learning."

*Martine Pihujui
Anoee
Ajurnarmat 1979
ICI*

Today, as in the past, Inuit consider learning, evaluation and personal improvement to be a continuous process for everyone. This attitude is brought to every task or skill, sports and entertainment, and it applies to everyone. You are always expected to participate and do your best.

Traditionally, the instruction of the child began by first having them simply observe a task being done. When the time came for them to try it themselves, the job would often be done in small tasks. For instance, girls would chew and make miniature kamiit and boys made and used miniature tools. Children would be given responsibility for looking after a younger brother or sister in learning about child care. Learning was also incorporated into play. Games of spear throwing or playing with dolls were early experiences of adult work.

Learning and evaluation took place at the same time. Children were closely observed as they tried new skills, and would receive immediate and positive feedback from their parents and other adults. While a child's achievements were praised and encouraged, they were also shown or told how to improve on their work and encouraged to be persistent and to practice towards expertise.

As children advanced in skill and age, they were given increasing responsibility. Evaluation became much stricter and more critical. Men and women often had to learn each other's skills as everyone was expected to help out when necessary. Children were also encouraged to evaluate their own work. They were told "ask yourself", does this seem right or well done?

In order for evaluation to become a natural part of a child's school life, the schools have to identify a broad variety of evaluation tools. Time should be made to identify and learn these tools. If your school is using a student evaluation and assessment book from another perspective, time should be allocated to identify if these strategies are appropriate for Inuit students.



PART F

**PROMOTING
THE CURRICULUM**

Approach

"...Little by little, the children became more capable and began taking more responsibility. Being outside with their grandfather provided a good education for these children. Later they would become responsible members of the community."

*James Muckpah
Ajurnarmat 1976
ICI*

"Parents should be involved in a variety of ways, but particularly in making decisions about programs."

*People: Our Focus
For The Future
Department of
Education, Culture
and Employment*

To ensure that education is meaningful to all children, it should:

- **be student-centered;**
This would encompass all the abilities of a child which would include their culture, knowledge, skills and language ability. The teaching approach would suit the personality of the child and include the child's interests.
- **be for the whole child;**
Inuit say a child learns best using all of their senses. Learning takes place in a broad variety of ways. Participation and being actively involved will hold a child's interests longer than sitting at a desk doing worksheets.
- **be culture-based;**
Where Inuuqatigiit is the foundation for education is the culture of the Inuit. Promoting the language and culture can be an exciting way for the whole community to get involved. Culture-based schooling should identify the uniqueness of your community.
- **involve parents and elders;**
The parents and elders will have a clearer understanding of what their child is learning if it is based on Inuuqatigiit. This should be for all grade levels, not only in Elementary or in the Inuit language. Reporting to parents should reflect Inuuqatigiit, including the report cards. Parents can be included by donating Inuit articles of clothing, food, utensils, tools or skin and bones to their child's class. They can be invited at specific times to help their child in the classroom or be invited to presentations and plays. Elders can share their stories and skills with your classroom. The children should be taught the etiquette with elders before their arrival, so the elders feel comfortable and welcomed.
- **include Inuit history;**
There are a broad variety of historical facts on Inuit already gathered. These can be included in your classroom, but the best method involves people. Elders, other teachers, hunters, students, parents can all have something to contribute.
- **ensure there is appropriate inservicing and orientation of all partners in Inuuqatigiit;**
This can be done within your school every year. It can include your board staff, your D.E.A., as well as other community members. The more community members get involved with Inuuqatigiit, the more continuity there will be in your school.
- **be process oriented.**
People know that the process of learning or doing something is as important as the end product. Young girls learning to sew a kamik will make mistakes and experience frustration. As they continue to try, sewing a kamik will become easier. If they had been critiqued only on the end product on their first try, what would it have meant to them? Similarly, a test or an exam should not summarize the total ability of a child. Learning is a process and takes many different forms.

Partners in Education

"The establishment and maintenance of culture-based schooling is dependent upon a strong sense of community ownership. Where people feel that the school belongs to them, they are more comfortable playing an active role in their children's schooling by providing direction and by contributing to the implementation of that direction. They are real partnership the education process and view that role both as a right and a responsibility."

*Our Students, Our Future, an Educational Framework.
Department of Education, Culture and Employment*

Each of the partners in a child's education can affect the successful delivery of Inuuqatigiit. Your school and/or community team can identify the various roles and responsibilities of a partnership that can best help the students, but here are some ideas you might include:

Parents:

- be willing to help the child with school work at home;
- do their best to ensure the child is well-rested and well-fed.
- maintain and enhance language and culture.

Teachers/School Community Counsellor:

- be a partner to the educators, parents and the community;
- maintain and promote language and culture by using Inuuqatigiit in the school;
- be a role model for students.

Cultural Instructors/Elders:

- teach traditional and survival skills;
- act as resource;
- use language.

Inclusive School Consultant/Program Support Teacher

- promote resources and programs with the regional Teaching and Learning Centre;
- help find appropriate means of teaching students of all levels and abilities;
- use Inuuqatigiit.

Teacher Trainees/Language Specialists

- be a link and partner with parents and educators;
- help to maintain or enhance language and culture;
- develop and share educational materials.

Administrator:

- ensure Inuuqatigiit is followed and used;
- ensure support materials for Inuuqatigiit is continuous;
- ensure elders are involved in the school;
- support and promote Inuktitut/Inuvialuktun/Inuinnaqtun programs.

Divisional Boards/Community Education Councils:

- ensure funding is available for Inuuqatigiit;
- be involved with Inuuqatigiit;
- support Inuktitut/Inuinnaqtun/Inuvialuktun.

An Inuuqatigiit School Environment

"In order for schooling to be relevant for students, it should recognize who the learners are and build on the experiences and strengths which they bring with them; it should understand all of their needs, including those which will be required for the world in which they will live as adults. Foremost, however, it should reflect their worldview thus enabling them to make connections between home and school. Schooling, therefore, should incorporate and be shaped by the culture of individual communities, that is, it should be culture-based."

*Our Students, Our Future.
Department of Education, Culture and Employment*

As a major partner in delivering Inuuqatigiit, the school and its environment can have a significant effect on the success of the curriculum. Below are some suggestions on how a school might support and enhance Inuit culture and language.

Administrators and teachers can ensure:

- announcements and news on the school intercom are in Inuktitut/ Inuinnaqtun/ Inuvialuktun;
- there is a positive interaction between colleagues for information or help;
- there is a friendly, welcoming school attitude.

The school should:

- show Inuktitut, Inuinnaqtun or Inuvialuktun;
- depict the culture of the students and community.
- have photo displays of elders' history;
- have a permanent display of the community's history;
- have a permanent history display of the school's name.

To promote community involvement, the school could;

- have classes take turns presenting a play, song or dance for the public;
- have elders participate in assemblies to chant or drum dance;
- have parents or elders lunch with students;
- have Inuktitut/ Inuinnaqtun/ Inuvialuktun school news at the local radio station with each class contributing;
- produce a school newsletter for parents and elders;
- involve the community in sports events;
- involve the community in cultural activities and celebrations .

An Inuuqatigiit Classroom Environment

"With a child's growth are many legends and stories which teach him respect and help others and to be good to his family. Many of the stories help explain how they will love their spouse and respect each other. For example, Kiviug and Kaugjagjuk illustrate these points. These are Inuit legendary heroes if you will. Many tell of deeds and illustrate to be kind to ones grandmother or wife. They are not really folklore as much as they are the teachings of what to do and what not to do as an adult. If more were told and accepted as part of Inuit life we feel there would be less social problems. They reflect the goals of a child's growth. They are all aimed at strengthening the family."

*Ajurnarmat,
1979
ICI*

An Inuuqatigiit classroom encompasses and reflects Inuit values, beliefs and manners about learning. Discipline is calm and quietly explained. There is good use of Inuktitut, Inuvialuktun or Inuinnaqtun. The class equipment includes many Inuit materials. Activity centres include traditional items and books and tapes in the languages. There is easy access to traditional tools, shelters and equipment.

The classroom has lots of "people resources", especially elders who come regularly to share their knowledge. Local people also visit the class to share their knowledge and skills.

What are students doing in an effective northern classroom?

- Being busy, productive and enjoying what they are doing.
- Receiving all or some of their instruction in Inuktitut, Inuvialuktun or Inuinnaqtun.
- Using meaningful, relevant materials.
- Developing books using their experiences.
- Learning to research in variety of ways about their culture.

What will it mean to have a culturally relevant classroom?

- Instruction will be more meaningful for the students.
- Attendance will improve.
- Learning will be more fun for both teachers and students.
- Student motivation will be higher.
- Learning and sharing will be the student's main goal.
- The school will become more community oriented.
- Parents will feel they have a say in the education of their child.
- There will be more sharing and understanding between the school and the community.

What will students show in a culturally relevant classroom ?

- Showing respect to elders and others.
- Showing pride in their language and culture.



Photo: T. Macintosh

Margaret Kanayok, Holman



Photo: T. Macintosh

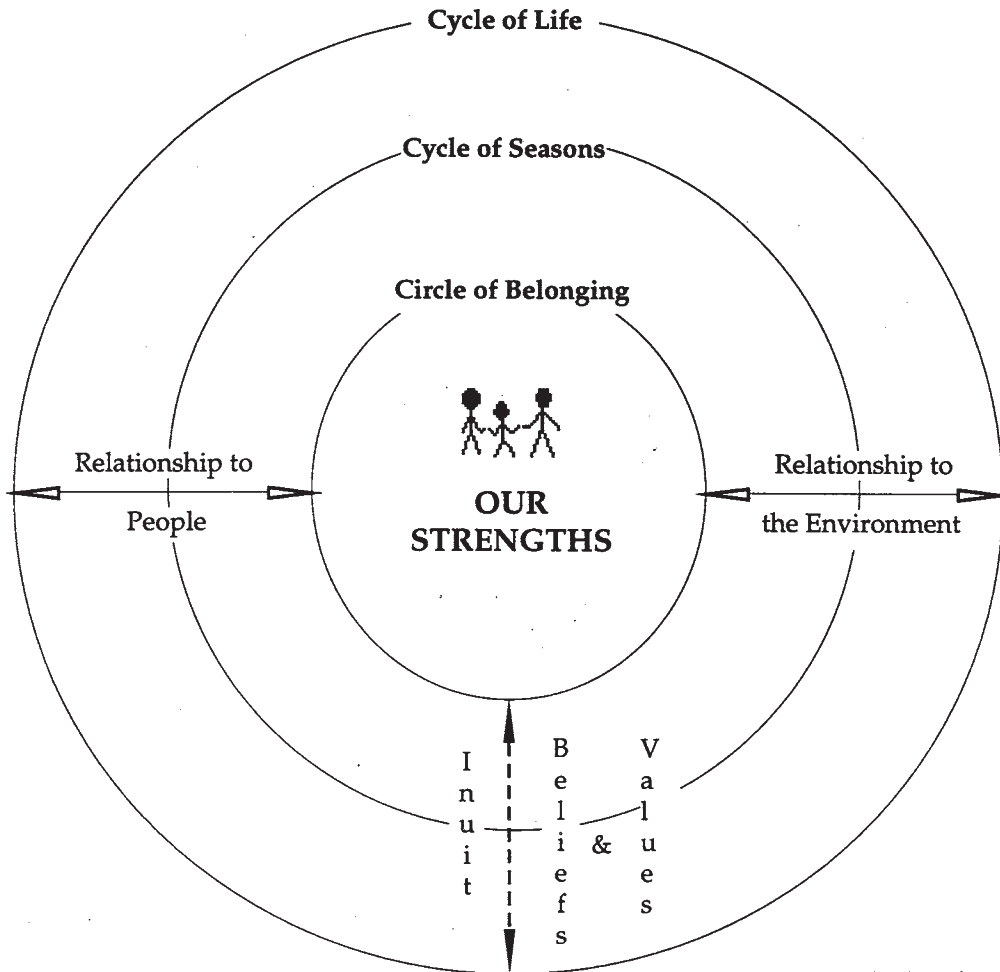
Inuvik



PART G

**INUUQATIGIIT
CURRICULUM
FRAMEWORK**

**TUNNGAVINGA
THE FOUNDATION**



Cycle of Seasons:

Ukiaksaq	Early Fall
Ukiaq	Fall
Ukiuq	Winter
Upirngaksaq	Early Spring
Upirngaaq	Spring
Aujaq	Summer

Cycle of Life

Past
Present
Future

Circle of Belonging:

Family/Kinship
Community
Regions
Nunavut/Nunakput
Nunatsiaq
Canada
Circumpolar World
World

What does the Foundation Mean?

"The way that the teaching was set up was by having the grandfather of the camp stay with the children back at the camp sort of like a class. Those that were too little to go hunting would stay behind and stay all day with the grandfather. His role would be to see that the children became more capable at various skills that would be used later in life. Since he was an old man and not too active himself, he would benefit by having things done for him by his grandchildren. For example, he would get ice with his grandchildren pulling the sled while he rode on top. When the task to be done was difficult for one individual to do, he would organize a working party of a number of children. How his grandchildren tried to please him! Whenever something was not done to his liking, there would be a severe tongue lashing!..."

*James Muckpah
Ajurnarmat 1976
ICI*

The diagram on page 30 shows the foundation of Inuuqatigiit

Circle of Belonging

Inuit believe everything evolves. This idea is fundamental to Inuit philosophy, with belonging to a family as the centre part of the circle, radiating to encompass the world.

Family and kinship link a person's identity to a certain group of people. This group of people belong to the land, often naming their family after the area in which they live. The concept of "the land" included not just the earth itself, but all of nature: plants, animals, water, ice, wind and sky. Nature and Inuit are one. They have depended on each other for centuries and any change or alteration of just one aspect can unbalance the whole.

Inuit see life as an unbroken circle in which everyone and everything has a role. While the life cycle of plants, animals and humans have beginnings and ends, the Inuit believe that all life returns to become part of a new life. This is why Inuit names are significant. Inuit believe the spirit of a person who has died is passed on to the newborn named after them. This transference of a spirit happens to the extent that your namesake's family relationships become yours, as do many of their skills and personality traits. Naming provides a link between generations, and ties to other people who are not necessarily related by blood.

Cycle of Life

Inuit believe everything has life, or a spirit, and must be respected and valued. All living things are connected in a continuous cycle of past, present and future. If any part of the link is broken or damaged, there will be a ripple effect throughout the whole. There are many laws governing life in order to ensure the cycle will continue.

In this cycle, the knowledge of the elders is the foundation which guide the lives of Inuit, with the youth and adults given the responsibility to eventually become elders.

Cycle of Seasons

The Cycle of Seasons is reflected in the seasonal activities of Inuit. Each season brings different challenges and gifts. The stories reflected the changes in the seasons, particularly hunting stories.

Elders are grateful when they see another season. Inuit believe the seasons give strength to survive the next season. Accepting each season as an important part of life also teaches respect for the seasons. Traditionally, everyone had different roles or jobs depending on the season, with most of the work spent on preparing for the season to come. Whatever food one season brought was shared with others.

“The word unity meant a lot to the Inuit in days gone by. It meant helping one another and caring for each other because in those days one could not live alone without regard for other people. That’s why we are here today: because our fathers and mothers and grandparents worked and helped one another so we would live to see this day. In the past, it was Inuit old people who had to be left behind so us younger people could go on living, bringing up children, and helping children learn to help one another. In that way, Inuit could grow in large numbers and be proud of what they are. Although it was hard work, it united our people in a way that very few people are ever united. The word unity means to work with one another so that we may live as our fathers did; they had the hope that we could do this. To me, that is what it means to be united to our ancestors.”

*John Pudnak
Ajurnarmat 1977
ICI*

Some seasons are known to be particularly destructive. The seasons, the weather and environment could also be affected by someone’s birth, death or by someone breaking a law. The Cycle of Life is connected to the Cycle of Seasons and cannot be separated.

Inuit Values

In order for Inuit to survive their harsh environment, they depend on each other’s skills and knowledge. Values are what holds people and society together in unity and harmony.

The values are a guide to help one become a good person. Being “good” means you have self-respect, patience, and strength; you share and are understanding and respectful of others; and you are humble, honourable and respectful of the laws that govern society and the natural and spiritual worlds. As you grow in experience, you are to strive towards wisdom, honouring the elders who had achieved this.

What makes these values different from many other cultures is the way in which the Inuit practice and share them. These values are expressed in a wide range of beliefs.

Inuit Beliefs

Almost every aspect of Inuit life has a belief attached to it: a way of showing people how to honour their values. For instance, men are told not to show joy when catching a sea animal or it might come alive and swim away. This belief is a way of ensuring that people will show respect to the spirit of the animal. Often, there are serious consequences to not following beliefs such as causing disruptions in the life cycle, the cycle of seasons or the weather.

Beliefs are the direct guide to good behaviour, covering everything from the environment to people, child-rearing to communicating with others. Beliefs teach discipline and help to shape and strengthen the Inuit identity. Many of the beliefs are passed on through stories, practice and sayings.



PART H

**RELATIONSHIP
TO PEOPLE**



Photo: T. Macintosh

Traditional game, Cambridge Bay



Photo: T. Macintosh

Paul Malliki and son Soloma

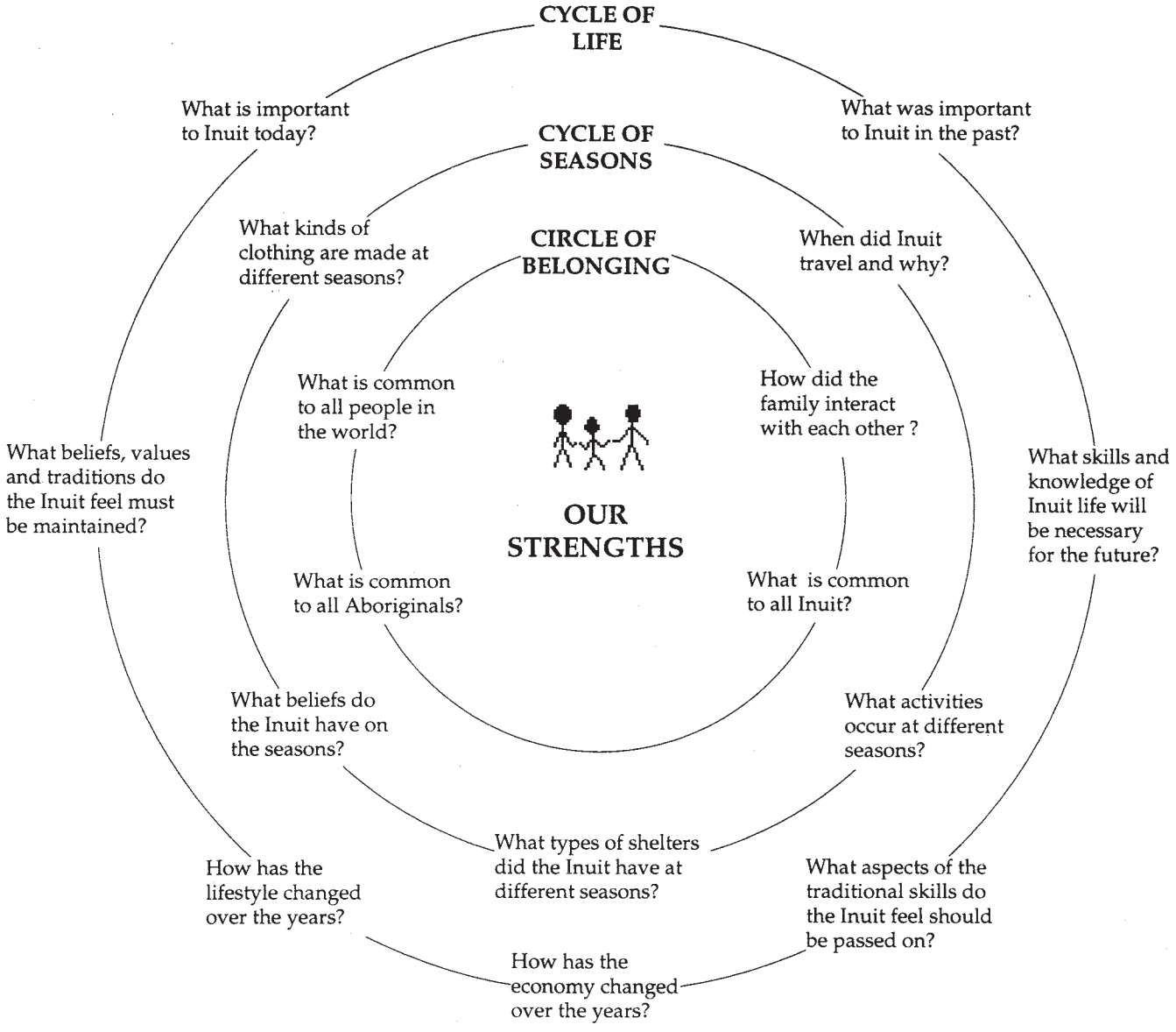


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**RELATIONSHIP
TO PEOPLE**



Relationship to People Introduction

"If our children are going to be proud and happy about their own self-identity, be able to say, "Look, I'm an Inuk. I speak my own language and have my own Inuk personality," then I believe we're the ones who should be developing something that is presentable and disireable to our childre. That is somethign that I would urge you to strive for whether you are a homemaker, a hunter, a transcriber or whatever. It does'nt matter who you are."

*Mark Kalluak
Isumasi*

Relationship to People gives information about what is important to Inuit with their relationship to people, within themselves, their families and with others. Relationship and kinship is important to Inuit, so are the acivities that people do together. Although, there are cultural differences between Inuit groups, Inuuqatigiit does not show this distinction. This is to promote an important value: that Inuit, as a whole, regard themselves as a unit regardless of where they are from. However, your school and community can identify the areas in Inuuqatigiit that are distinctive in your community as well as what is similar with other Inuit groups.

Many of the activities that people do will connect with Relationship to the Environment. There are topics within the People section that could lead to another topic quite naturally, or you may wish to combine various topics together to create a theme. We encourage you to meet with your colleagues in your division to identify what parts of the topic or theme you will cover in your classroom so there will be less repetition for the students from one grade to the next. We encourage you to connect with Cycle of Life, Cycle of Seasons and Circle of Belonging with every topic or theme you cover. Under the Relationship to People framework, there are some broad questions that can guide you while you are planning your topic.

The objectives of this section of the curriculum are:

- to help students appreciate and understand the importance of what people do together as a family and as a community;
- to ensure that students learn the major understandings, values, and attitudes that will allow them to live with respect for themselves and others;
- to understand what is important to Inuit to maintain;
- to encourage students to explore the traditions, knowledge, and beliefs that have helped Inuit to survive.

You and your colleagues may wish to achieve these objectives by having discussions with local elders and others on various topics. There might be other topics that your group is interested in covering, or perhaps it will be your students telling you what it is they wish to learn. We also encourage you connect all your resources to Inuuqatigiit. These resources could have been locally developed or regionally developed. There are also other resources available in other boards that you might wish to add to your resource collection.

Family and Kinship

"Relationships are important to the Inuit, and the various regions have different ways of caring for their families and relatives."

Norman Ford



Photo: T. Macintosh

Maksagak Family, Cambridge Bay

"A thing I was always told was that one should bring up children by instruction and not to always scold them. Children who have been scolded a lot soon become rebellious. They should be brought up in a loving way and clothed well. All have to live a right life. Also, a person should not wish to end his life. I have heard that people have spirits - that because one has a spirit, although one may be mistreated, you should not retaliate because you have a spirit. Take good care of your body because of your spirit. Don't do bad with your body with respect to your spirit. Try to live by good rules so you will live a long and good life. Take good care of your mother and father and your relatives so you will live a good life.

...Both men and women had a lot of work to do. She had to make clothes for her children and boots for her husband. She worked with the skins - she needed to know how to dry them, work in the iglu and tend to the lamp. Both the husband and the wife were to try to work to the best of their potential and to live in harmony with one another. They were to communicate well with each other and not cause conflicts or arguments, and not be angry with each other for along time. They were to take good care of the children and teach them well, verbally as well as by example. They were to live well as a family."

excerpts taken from
Recollections of
Martha Angugatiak Ungalaaq
ICI

Family and Kinship

Rationale Families contribute to their community. Families depend on each other during times of grief, personal stress, and during times of need. Families are encouraged to be helpful to others who have less. The family, immediate or extended, is very important. Not only your name, but the names of your family members are important too. Many Inuit will travel to other communities and find relatives, either through blood, through their own names, or the names of their family. This is what gives the Inuit bonds and acceptance wherever they go. This topic should focus on the strengths and responsibilities of a family and kinship ties, and should connect closely with the topic "Names and Naming".

Values

- Family give you security.
- Families with a positive outlook accomplish more.
- Helping others will ensure many benefits.
- Sharing what you have with others less fortunate will bring rewards.
- A family must never boast about materialistic gains; it implies that the family thinks they are better than others.
- Families should treat others the way they wish to be treated.
- Wherever you go, you are representing your family.
- Families do not put down other families.
- Families are raised to realize that kinship ties are very important.

Beliefs

- Unfortunate events will happen to a family or a member of a family that is harming others.
- Respect and obedience for your parents will ensure a long life.

Major Understandings

- Family is very important.
- Families cooperate with other families.
- Traditionally, the child was the responsibility of the whole community.
- There are certain activities that are better and seem easier when the whole family participates and works together.
- Inappropriate behavior affects the family and sometimes the whole community.
- Families have certain traditions that are handed down from one generation to the next.
- Family and kinship characteristics are carried on from one generation to the next.
- Each person in a family has roles and responsibilities.
- Children are taught responsibility by doing what adults tell them to do.

Attitudes

Students will be encouraged to:

- respect the traditional structure of Inuit families and kinship;
- understand that all families have certain roles and responsibilities;
- learn to represent the traditional family at school;
- take on responsibilities for the benefit of the classroom/school/community;
- respect individual differences within their own families and others;
- respect in-laws (brother, sister-in-law);
- take pride in the accomplishments of their relatives.

Family and Kinship

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades K - 3

Objectives

Students will:

- share stories with each other about their family;
- learn how they are related to their classmates;
- appreciate stories about the different activities their families do together;
- share what their roles and responsibilities are at home;
- share how different members of their family makes them feel special;
- show appreciation for their family for special occasions throughout the year;
- learn who they are related to.

Knowledge and Traditions

- Families gathered together for celebrations.
- Parents and grandparents boast about the first animal kill by their child or grandchild.
- Children were taught to always shake the hand of a visitor from another community.
- Children were taught to always greet visitors with a smile.

Key Experiences/Activities

- Celebrate the first kill of an animal of any child. This can be planned with the child's family and conducted at the school.
- Have them bring something special that was given to them and do a show and tell.
- Have the students write or draw pictures of what they are responsible for at home.
- Draw pictures of their immediate family and label their kinship terms.
- Prepare with your class an event to have their family come to the school. It could be a tea, a drama play, a show and tell and other activities the class can plan with you.
- Record stories from elders on their first successful hunt; the celebrations and protocols.

Grades 4 - 6

Objectives

Students will:

- begin to understand the relationships that are created or exist in their extended families;
- identify the family traditions they have in their home;
- identify different events their family or kin do together;
- share stories, videos or photographs of family activities;
- share information about how different members of their family or kin is responsible for them.

Knowledge and Traditions

- Children were taught to always acknowledge others with a smile.
- When adults visited the house, children had to be ready to do special things for the guests; serve tea, serve food; run an errand; bring in frozen food; carry things for the guest, etc.
- The first animal kill of a child was celebrated by the community.
- The first animal kill of a child is considered to be a happy and sharing event.

Key Experiences/Activities

- Have the class identify how their family or others are responsible for them.
- The children can video tape segments of family activities or bring family activity videos to show their classmates.
- Invite an elder to tell stories about the way Inuit people used to do things as a family at camp.
- Have the students write stories of camping with their family. Have them bring pictures, if possible, to go with their stories.
- Have the students write about special family events at camp or at home.
- Have the students keep a daily school diary about what they did for someone at home.
- Find out how the first kill of an animal by a child was traditionally celebrated. Compare to how it is done today.

Family and Kinship

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades 7 - 9

Objectives

Students will:

- begin to understand why traditional adoption is important;
- be able to recognize how they are related to their classmates;
- begin to realize that families need to depend on each other;
- begin to compare the modern and traditional family roles.

Knowledge and Traditions

- Characteristic are carried on from one generation to the next.
- Traditionally, men and women had different roles for the benefit of the family and camp.
- Children were taught to always greet visitors with a smile and a handshake.

Key Experiences/Activities

- Have the students research what traditional events were celebrated as a family in camp.
- Compare the family roles of today and the past.
- Have the students make a family tree.
- Create a drama comparing modern and traditional roles of a family.
- Have the students write down characteristics they have that they notice are similar to someone else in their family.
- Have the students research how they are related to people in other communities.
- Have the students share stories about their characteristics that other family members notice about them.
- Have the students write stories of family events.
- Have the students shake the hand and smile at an invited guest as a welcome to the classroom.
- Invite an elder to talk about traditional adoption.

Grades 10 - 12

Objectives

Students will:

- explain the importance of traditional adoption;
- share how they are connected to their community and other communities;
- understand why certain members of their family might treat them in a more special way;
- analyze why the traditions of families in camps were done the way they were;
- identify what is considered a strong and successful family unit;
- understand the importance of relationships with their immediate family and the community.

Knowledge and Traditions

- Grandparents adopted the first grandchild of their eldest child.
- Adoption is an important part of tradition.
- Parents and grandparents boasted about the first kill of a boy or girl.
- Family and kin met to discipline the inappropriate behaviour of a person.
- Brother and sister-in-laws did not acknowledge or speak to each other.

Key Experiences/Activities

- Have the students write about how members of their family have helped them and how it made them feel.
- Compare the family roles of today and the past.
- Discuss or write about how their families and others are affected by their behaviour.
- Discuss or write about what kinds of things families can take responsibility for in the community
- Make a family tree, extending it to other communities.
- Have the students compose a song or a poem about one of their family members.
- Create a drama comparing modern/traditional roles of a family.
- Have the students collect stories about themselves that other members of the family tell.

Names and Naming

"...Children were named after relatives who had died so that the relatives would be remembered. And their sorrow for a dead relative would be gone once a child was named after him or her..."
ICI Elder's Conference, 1982



Photo: T. Macintosh

Mary Mariq and grandson Soloman and Vera Akomalik, Thelon River camp

"Naming is an important institution to Inuit. At birth a child is named. They are usually named after an older person either dead or alive. This is used to show respect for the older person or remembrance of a relative.

Often it is said that a child resembles the person they are named after in personality. In this way older relatives are not forgotten. Many times the name can influence a child's behaviour. They have someone to act like and can exhibit characteristics pleasing to everyone.

Also, for example, if a girl was named after the mother of an old man, he would treat her with as much respect as he did his own mother. He would love and care for her. When she had a child and named the child after him she would love and care for the child in the same fashion. The older man would be very happy that they love their child so much. He would guide them in their role as parents. This tends to bring families together across generations in good times and bad. In a family, there are many name-sakes and many ties."

excerpt taken from
Ajurnarmat, 1979, ICI

Names and Naming

Rationale

Names are important to Inuit. At birth, children are named after others who are important to the family. The name or names give you an immediate identity. Everyone relates to the child either through blood or through the name. Inuit believe a person's spirit never dies, that it is passed on through naming. Since many schools are working hard to build community and culture-based schooling, honouring the Inuit names of the children in the school could be one of the ways of showing this. This is an important way to link the school with the community.

Values

- The significance of who you are named after is important to learn and respect.
- There are certain responsibilities you have because of your name.
- Your name is to be honoured by yourself and others.
- Your name identifies you and gives you security.
- Your name is very important.
- The person whose name you have must be remembered.

Beliefs

- A child will be sickly or cry constantly if there is a person who has passed on who wants the child to be named after him.
- One of the parents or an elder will dream about a person who has passed on as a sign the child should have that person's name.
- When children are small, they will say things and behave in ways that are like the personality of the person they are named after.
- A person never really dies, their spirit is passed on to a child.
- A child takes on the personality and characteristics of that person.
- Birthmarks will show up on a child that is the same as their namesake.

Major Understandings

- Names are important for identity.
- Names gives you bonds, a relationship to others: a sense of belonging eg: which is expressed through songs or sayings (aqarniq)
- Names gives you respect of people.
- The meaning of a name is not important.
- Names are passed on from generation to generation (carries on traditional names and history of people).
- Your family has special songs or sayings because of your name and who you are.

Attitudes

Students will be encouraged to:

- respect the name of others;
- show interest in the person for whom they are named;
- show pride in their own name;
- respect their name's family;
- respect, honour and love the one who named them (usually an elder);
- appreciate and respect the kinship relationships amongst the Inuit.

Names and Naming

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades K - 3

Objectives

Students will:

- appreciate the importance of their name/s;
- start learning about famous “names”;
- enjoy talking to their family about the significance of their name/s;
- learn about who named them;
- start learning kinship terms;
- share stories of the person they are named after.

Knowledge and Traditions

- There are endearment names/special names.
- Sometimes infants are named before birth, sometimes after.
- Children have special relationships with the person who named them.

Key Experiences/Activities

- Have the students find out about the person for whom they are named.
- Have them find out where their last name came from.
- As a class, research how many others in your school have their name/s.
- Name all children who do not have an Inuit name - in the class/school/family.
- Use Inuit names in the school.
- Call older people by relationship name.
- Have your class use their Inuit names.
- Invite an elder to talk about the importance of naming and names.
- Have the class find out who named them.

Grades 4 - 6

Objectives

Students will:

- continue to learn more about the person they are named after;
- find out how they are related to their classmates with their names;
- identify how their personalities or characteristics are similar to the person they are named after;
- hear stories about their names from an invited guest/s, from their parents or grandparents;
- learn kinship terms of extended family members;
- learn about “famous names” of the community.

Knowledge and Traditions

- A child can have more than one name.
- Infants are named after someone who is respected.
- “Last” names, family name, is not traditional.
- Children were encouraged to learn the same skills the person they are named after had.

Key Experiences/Activities

- Have the students research with their family about the characteristics, skills and personalities of the person they are named after.
- As a follow up to the above activity, have the students write stories about their namesake in their journal - this can be shared with their classmates.
- Have the students make a display of what they have learned about their namesake. Make it a “hero” display. Invite parents and grandparents or their name’s family to the “unveiling” of this display.
- Have the students make something special for the person that named them.
- Have your class research the history of disc numbers and the creation of last names.

Names and Naming

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades 7 - 9

Objectives

Students will:

- share information about their namesake they are particularly proud of;
- appreciate the significance of naming;
- recognize the special relationship created with the person/s who have the same name as you;
- be encouraged to use kinship terms.

Knowledge and Traditions

- A child may be a “correcting” character of the person they are named after.
- Giving gifts to the kin of your name was important in continuing the family bond.
- Visiting the kin of your name was also important in continuing the family bonds.

Key Experiences/Activities

- Have the students interview an elder about the importance of names.
- Have the students trace their name.
- Give children who do not have Inuit names a name that reflects their personality. This can be done with the class or with the help of an elder who has done this before.
- Have the students call older people by relationship name.
- Have the students find out which ones are named after the same person in their school.
- Have the students do a book report about the person they are named after. Write about the persons strengths, interests, personality and characteristics. If possible, photographs and personal quotes or notes from their names family can be included.

Grades 10 - 12

Objectives

Students will:

- appreciate the origins of their names;
- identify abilities they have because of their names;
- understand the mourning practices of the community and the bonds that are created when the name is passed on;
- learn how to identify kinship relationships by the terms they hear;
- understand and respect the importance of naming.

Knowledge and Traditions

- Families started telling a child their namesake’s abilities as soon as they were born.
- If a child is always sick, rename.
- Mourning is done first for a dead one before the name is passed on.
- When a baby is given a name and keeps getting sick, or does not survive, the name has to be changed or kept as a second name.

Key Experiences/Activities

- Have the students research the origins of their names with the help of elders/others.
- Have the students interview elders about mourning and naming practices.
- Have the students write a cheerful letter to a younger student who have the same name as them or is “related” to them through their names.
- Have the students research in their family anyone that has been renamed and why.
- Have the students do poetry writing about who they are named after, characteristics of the name they admire, etc.
- If possible, have the students trace their name to other regions, Northern Quebec, Labrador, Greenland, and/or Alaska.

Elders

"Our elders were the keepers of knowledge. Without them, each generation would have learned everything there was to know by discovering it themselves."

Inuvialuit Pitqusiit



Photo: T. Macintosh

Elders, Pangnirtung

Our Elders

"In the time before the Inuvialuit had books, our elders, both men and women, were the keepers of Inuvialuit knowledge. Without them, each generation would have had to have learned everything there was to know by discovering it themselves. The elders also had the wisdom of age and experience. Anybody wanting to learn had only to sit and listen to an elder speak. The hunters especially relied heavily upon the stories and advice given by their elders so they could become better hunters and leaders.

In the old age, the elders were released somewhat from their hunting chores. Instead they spent their time carving, or making and repairing tools. They had more time to observe the people of their camp as they went about their daily routines. Based upon their observations, they would give advice to the young and old.

"Boy, you are too impatient with your aim. Take more time. Hold your arrow like this."

"Young lady, if you like that boy, sew him a pair of boots. He will have to think of you every time he pulls them on."

"Baby, you must not kick that seal even though it is dead. It is our food and you must respect it."

"Young man, don't get angry so easily. Try to forget what happened."

Sometimes they would tell stories. The stories would always help the young people to learn about ways of doing things and ways of behaving. Their words were full of information and wisdom and our people respected the elders. When individuals behaved in ways which hurt the camp, despite repeated warnings, they would be shunned by the others in camp. It was as though they did not exist."

taken from Inuvialuit Pitqusiit

Elders

Rationale

Elders are highly respected for their mental abilities, knowledge and wisdom. Inuit revere anyone who has lived a long life and has gained knowledge in practically every aspect of life and is willing to share the knowledge. Traditionally, the elders made decisions for the whole camp. Their advice on every situation was consulted before decisions that might affect the camp were made. Today, elders are almost the only ones who have the knowledge of traditional skills and language and have much they can contribute towards the education of the young. This topic should focus on elders' skills, knowledge and their story-telling abilities.

Values

- Elders deserve respect.
- Elders have knowledge of life that is worth knowing.
- Elders have lived a long life and have many stories to tell.
- We can all learn from elders.
- We learn as we grow and experience life.
- Visiting elders is important for children and young people to do.
- Elders' advice and counselling have a purpose; to guide and direct younger people for a better way of living.
- The knowledge and wisdom of the elders are from their own elders and experiences. (uqaujjuusiat)

Beliefs

- If a person respects and listens to their elders, s/he will live a longer life.
- If a person does something that hurts an elder, misfortune will befall that person. The mind of an elder is very strong; be aware of it.
- Elders could foresee bad news before it occurred, either through dreams or because they had an uneasy feeling.

Major Understanding

Elders:

- are accepting of time and change;
- have certain roles with everyone;
- deserve respect - by young or old;
- have good humour;
- are strong - mentally and spiritually;
- take great delight in receiving gifts and are great collectors;
- are appreciative of gestures of love, attention and kindness;
- deserve to be responded to quickly when they ask for help;
- are strong-willed on certain issues;
- are respectful of others regardless of age.

Attitudes

Students will be encouraged to:

- respect elders;
- understand that elders have much to contribute;
- appreciate that elders have lived a life that many have not or will not experience;
- have a desire to learn more from the elders.
- value the knowledge imparted to them from elders.

Elders

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades K - 3

Objectives

Students will:

- learn that elders were once children;
- learn that their grandparents are their parents' parents;
- understand that they will grow old too;
- learn to address elders by kinship names as a sign of respect (not by given names);
- understand that elders have stories to share;
- understand that parents and grandparents are called elders;
- will learn that elders are special;
- recognize why the elders have to be respected.

Knowledge and Traditions

- Elders were looked after.
- Elders were given food by a young boy on their first animal kill either because of the relationship through name or by blood.
- Grandparents were the storytellers.
- Elders were respected.

Key Experiences/Activities

- Have the students "adopt" an elder. The students can run errands, make special gifts, visit and learn from the "adopted" elder.
- Give or make small gifts or food as a form of appreciation to the elders.
- Make a booklet on elders of the immediate family.
- Invite an elder to tell stories.
- Have the students research what parts of an animal is given to the elders.
- Have an Elder's Day. Invite all elders to share games, stories, and food with them. Have your students plan with other classes in this preparation. You may wish to ask for donations from Hunters and Trappers, the stores, individuals, your DEA or Hamlet to donate time, funds, food and/or gifts for this celebration.

Grades 4 - 6

Objectives

Students will:

- understand that elders have knowledge and skills to share;
- will learn to understand that their actions towards elders have an effect;
- will develop an understanding of the role of elders today;
- will explore and compare the stages of an elders life to theirs;
- will explore elders from different background;
- show appreciation to elders;
- learn how to treat elders appropriately.

Knowledge and Traditions

- Elders were helped, visited and not made fun of.
- Elders were given certain parts of meat.
- Elders had responsibility for passing on their knowledge and skills.

Key Experiences/Activities

- Have the students make posters to show how elders can be helped. Display in the school, a Co-op or Northern Store.
- Have the students cook food or bake bannock and take them to elders.
- Have the students write stories visualizing what they will do as an elder.
- Take a polaroid photo of different elders; display on the wall and list or web with the students who they are related to in the school.
- Have the students role play being elders.
- Bring an elder and have the students document what the elders did at the same age as them. Later, discuss and compare.
- Have the students learn how the elders learned a story, then try that method.
- Have the students write a book on why elders are respected. For this activity, choose four to six elders from the community
- Have the students document stories from elders.

Elders

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades 7 - 9

Grades 10 - 12

Objectives

Students will:

- understand that elders/grandparents represent the only living link with the past;
- learn that some elders have special skills;
- learn that elders helped families make decisions;
- develop an understanding of the traditional role of the elders.

Objectives

Students will:

- understand that elders have knowledge in mental, spiritual and emotional well being.
- understand the role that elders have in passing on their knowledge;
- learn the roles various elders had within their camps/communities.
- will understand how one becomes an elder;
- will compare the roles and responsibilities of elders of long ago and today.

Knowledge and Traditions

- Elders had a say in whether a child was adopted.
- Elders had a say in how meat was to be divided and how meat and skins were to be prepared.
- Male elders ensured their sons or sons-in-laws learned how to look after tools, know where to hunt, know how to read the weather, etc. Female elders also had the responsibility of passing on their knowledge to female relatives.

Knowledge and Traditions

- Elders were the keepers of knowledge and history and were the foundation of a family.
- They were philosophers, teachers, judges, discipliners, observers, advisors, decision makers and counsellors.
- Elders counselled young, expectant mothers on child rearing.
- Elders' words of advice and counselling became useful later on in one's life.
- Elders told stories as accurately as possible and prefaced their stories with; 'I will not lie...'

Key Experiences/Activities

- Have the students record life histories of the elders; collect photographs and create an elders "Hall of Fame".
- Have the students make a family tree with the elders - this can be done over a period of time, perhaps as a year long project.
- Encourage the students to visit elders when they go to another community.
- Have the students select elders' biographies or stories and do a short presentation on each to their classmates.
- Have the students give or make small gifts as a form of appreciation after the elders have made classroom visits.
- Have the students work in pairs to interview elders on specific topics and record; write and make a presentation to class.
- Have the students make miniature clothing with elders for a school kit.

Key Experiences/Activities

- Have the students discuss values, knowledge and skills elders have taught them. Make plans to invite an elder after this discussion to ask them specific questions the students want answered.
- Have the students discuss and write about the importance and role of grandparents or elders in a family.
- Compare traditional scientific knowledge the elders know and the modern science. How can they be both used?
- Have the students read articles and books on elders. Do a short report.
- Write and act out a play that shows a generation gap between the elders and the youth.
- Have the students plan and hold a feast to celebrate elders. Have a demonstration of traditional skills in games, songs, drumming, etc. for the elders.
- Have the students research the qualities that make an elder.

Traditional Responsibilities of Women

"If a woman's family had nice clothing, people knew that she was a hard worker and a good wife and mother to her family."

Joan Atuat



Photo: T. Macintosh

Monica Ugiuk-ulu, Rankin Inlet

"...When she reached the age where she was ready to become a wife, her mother taught her how to be a good one. (At the same age, a man would be taught the way to be a husband.) The wife was always to obey her husband. She was told not to try o push her husband around and they were to avoid arguments. She was to treat her husband's parents as her own family. This was so as an in-law, she would find favour with her relatives.

The young girl reaching the age of twenty was likely to become pregnant and her mother of mother-in-law would teach her about being pregnant. People of that age were taught all they had to know by verbal instruction. Young people had to know how to work and to learn to take care of children. Whenever they did not know how to do something, they were to ask. Young people, although they may have had any number of children, were to remember all they were taught and would still have to learn many more things. This would continue well into adulthood.

excerpts taken from
Recollections of
Martha Angugatiak Ungalaaq
ICI

Traditional Responsibilities of Women

Rationale

A woman had authority within the home where she enjoyed considerable autonomy. She had the primary responsibility for caring for the child, although all family members actively participated in raising children. She was responsible for the preparation of food, hauling water, cleaning, making clothes and boots, tents, skin containers and the covering of boats or qajait. As life changed in the north, so has women's work. Although many women are now wage earners, they are still expected to do the housework, the sewing, cooking and childrearing. Is this true? It would be interesting for students to conduct research into what is expected of women today.

Values

- Women's work is appropriate for the culture and environment of the Inuit.
- Women are hard workers.
- Women are not to be given reasons to worry during pregnancy so they'll have a good pregnancy.
- Women have much to contribute to the community.
- Women are raised to nurture.

Beliefs

- A pregnant woman should not look outside, but instead go out to look.
- A pregnant woman must keep moving the baby around or it will get stuck to her womb.
- Pregnant women could not eat the heart of a caribou to make sure their baby would have a healthy heart through life.
- A mother of an infant did not break animal bones while eating. This was to ensure the child had healthy bones, good strong legs and be a fast runner.
- A woman having difficulty getting pregnant or carrying a child to birth, adopted a child to ensure she would become pregnant.

Major Understandings

- Women never stopped; were always busy cooking sewing, preparing skins.
- Women worked hard even when they were carrying babies on their backs, or while pregnant.
- Women learned skills first from their mothers, then after marriage, from her husband's family.

Attitudes

Students will be encouraged to:

- appreciate women as providers and protectors;
- appreciate the work that women do;
- take pride in the skills that women have.

Traditional Responsibilities of Women

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades K - 3

Objectives

Students will:

- become aware of what women used to do and what women do now.
- learn that everyone that we know and do not know have or had mothers.
- appreciate what their mothers, grandmothers, aunts or older sisters do.

Knowledge and Traditions

- Women were responsible for the care and making of clothing.
- Women had their own boat, called umiak, that they used when moving to another camp to transport their children and belongings.
- A woman had her own needle, thread, thimble and ulu in a sewing kit.

Key Experiences/Activities

- Have your students bring their mother, aunt or grandmother to the school as a "formal" introduction to you and the class. The students can tell their classmates all the positive strengths their mother or grandmother has. If possible, take Polaroid pictures to record the event. The photographs can be displayed later.
- Have a discussion with your class on what mothers do then make a booklet from the information.
- Invite a woman to make something with your class; slippers, mittens, toys, etc.
- Make a mural of the class' mothers.
- Have a Mother's/Grandmother's Day. Have your class plan an invitation that can include food and/or class made gifts. Your class can sing to them or do a small skit or play as part of the celebration. This could be planned with other teachers in your division to have a Primary celebration.

Grades 4 - 6

Objectives

Students will:

- learn women became good seamstresses and skillful in their work after a lot of practise, mistakes, observing and perseverance.
- show appreciation to women.

Knowledge and Traditions

- A woman had to know how to sew, cook, prepare food and skins before she got a husband.
- A woman followed the advice of her mother, grandmother, mother-in-law and other women in the work that she had to do.
- A girl was brought up to be a hard worker since a skillful woman made a good wife.

Key Experiences/Activities

- Invite a woman to talk about traditional roles to your students. The students can have questions already prepared for the guest.
- Compare roles of past and present with your students.
- Invite a seamstress to sew miniatures with your class.
- Invite someone to cook with your class using food from the land. Ask her what was used traditionally as additives to meat or fish.
- Have your students volunteer to videotape their mother or grandmother working around the house and community. Have a discussion with your students after viewing the video on what women do today. Before videotaping someone, make sure the person is in agreement with the taping. This can lead to the class brainstorming on all the things women do.

Traditional Responsibilities of Women

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades 7 - 9

Objectives

Students will:

- become aware of the changing roles of women;
- become aware of the necessity of traditional roles of women in the past;
- learn that young women were prepared and taught for having a family;
- share their knowledge of what women do.

Knowledge and Traditions:

- Women were to ensure that the clothing were always cared for; to dry when wet, mend when torn or had holes.
- Women were encouraged by other women to do things or make things a certain way.
- Women worked on shelters and clothing ahead of time.

Key Experiences/Activities:

- Display traditional tools that women used; label and describe their uses.
- Invite someone to cook with your class using food from the land. Ask her what was used traditionally to flavour meat or fish.
- Have your students interview women about the hardest tasks women had or have to do.
- Have your students write about a woman that they admire. Have them share what they wrote and then brainstorm with them on how to display what they wrote.
- Interview people on some of the customs women had to follow.

Grades 10 - 12

Objectives

Students will:

- learn about the changing roles of women.
- understand that the traditional roles of women was necessary in the past.
- learn that pregnant women had customs to follow.
- learn that there were marriage customs and laws.
- learn to appreciate and respect women

Knowledge and Traditions:

- Women told men to cut skins according to what she was going to make, ie: for mittens, the man would cut the leg skin so that it fit the pattern.
- A woman slept apart from her husband for about a month after giving birth.
- A husband was to respect his wife and treat her well.
- Sometimes the parents of the young woman and her possible future in-laws met and came to agreement about the marriage of their children.

Key Experiences/Activities:

- Invite women elders to talk about traditional roles. Invite men elders another day to talk about women's roles from their perspectives.
- Compare roles and discuss aspects of these roles that are still important today.
- Videotape a woman working on a skin.
- Have your students interview people about some of the rules and customs women had to follow; young women, newly married, pregnant, and as elders of a family.
- If possible, have your students interview a member of Pauktuutiit Woman's Organization. What are their views of women's roles today?
- Discuss feminist issues of today and discuss traditional woman's roles of Inuit and other peoples in the world.
- Have your students dramatize a three generation family; daughter, mother and grandmother.

Traditional Responsibilities of Men

"If a man and his family had nice, clean clothing made from good skins, that meant that he was a good hunter and a good provider for his family."

Joan Atuat



Photo: T. Macintosh

Jacob Ikinilik, Baker Lake

"...So then, the time came when the young man had a wife. He spent time helping his in-laws by getting food for them - fish, seal, and caribou. He became a good provider to them. He did this because of his good upbringing by his parents. Often, he would bring to mind what was taught him and this helped in his daily life. When he married, he was taught the way to a good marriage - to be loving and caring towards his wife and to keep the relationship harmonious. He was taught the good life. He helped the orphans and gave food and clothing to those who were in need. If he were verbally abused, he was to refrain from returning the abuse, especially to those that were older.

Still later, a young man had children and was proud of himself and, together with his wife, travelled as a family. He was very loving toward his children and although he now had independence, he would tell others where he was to travel to. He still had to think about his every little move and was not too careless in his living but always strove to do better. At thirty, he still kept in his mind the teachings of his parents and brought them to use in every situation. By now, he would have many children.

As his children grew older, he passes on his knowledge to them and taught them to respect their grandparents, to help them get water, oil and food. So it was that as his children grew older they began to enjoy a full and happy family life. That is the meaning of family. That is the way to live a good Inuk life and that is the way to be friends with everyone and that is the meaning of good living among Inuit.

...Then came grandchildren and because the new grandparents were now in their fifties, they loved all their grandchildren and taught them to live the good way..."

excerpts taken from
Recollections of
Martha Anguatiak Ungalaaq

Traditional Responsibilities of Men

Rationale

Long ago, it was very difficult for a household or camp to survive without a man. It was the responsibility of men to hunt for food and to provide for the camp. Men learned specific hunting skills for each animal. Since they hunted many different animals, they became proficient at different types of hunting and survival skills. Since life cannot stay the same, roles and responsibilities of men have changed. Men provide food and other things for their families, but money is now needed to pay for the many things a household needs. This topic can focus on the responsibilities of men today and their changing roles.

Values

- Men have done many things to ensure survival for their families.
- Men work hard to provide for their families.
- Men have many things to contribute to their community.
- Men are adapting to their changing roles in today's society.
- Men are brought up to be honourable, honest and hardworking.
- Men must know how to follow the law of being a provider.
- Men must not make fun of women, but respect them.

Beliefs

- Men were told to move quickly through the entrance of the iglu, tupiq or qarmaq so their wife would always have a quick labor.
- Men followed the ritual of staying in the background and following strict rules before the baby was born. Tirigusuktug: being careful, almost being afraid of what lay ahead. If the rules were broken, our ancestors believed the life of the person who broke the rule was shortened by accident. Or if he was a good provider, he would no longer be a good hunter, or not have a good life in the future.
- Men should never be lazy, or a fox will go to their trap and urinate on it.
- Men were not to smell their food or the animals they are hunting will just sniff and leave.

Major Understandings

- Traditionally men and women had different roles for the benefit of the family and the camp.
- Men are providers and protectors of their family.

Attitudes

Students will be encouraged to:

- respect that men are providers and protectors;
- understand how their role has changed over the years;
- take pride in what men do;
- take pride in the traditional skills of men.

Traditional Responsibilities of Men

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades K - 3

Objectives

Students will:

- begin to understand why their male relatives have different roles and responsibilities;
- appreciate what their male relatives do for them;
- learn about the different roles and responsibilities males have.

Knowledge and Traditions

- Men showed their sons how to hunt.
- Men played games with their sons that developed hunting skills.
- Men made winter shelters, sleds, tools, utensils and other things to help the family.

Key Experiences/Activities

- Have a discussion with your students on what their fathers, uncles, and/or grandfathers do.
- Invite the fathers of your students to tell the students what they do at home, at work, when hunting, and around the community. Later, talk about all the different things the students learned from the fathers. If you have a large class, you may wish to have half the fathers come in one day and the other half the next day. At the end of the topic, perhaps your class would like to invite the fathers for a "tea".
- Have your class do a picture book titled, "My Father", "My Grandfather", "My Uncle", or "My Brother". Encourage your class to tell as many qualities as possible that they know about one or more of these important people in their lives.

Grades 4 - 6

Objectives

Students will:

- learn about the different roles and responsibilities of males in their family;
- understand that their male relatives have different roles and responsibilities depending on each situation;
- appreciate what their male kin do for them and their families.

Knowledge and Traditions

- The man would help in any way he could, even sewing if it helped speed things up.
- In early fall, men would cache caribou meat.
- Hunters always walked with a backpack.
- Young men were taught by elders, they also learned from other men and then eventually by themselves.
- During times of leisure, men mended harnesses and tools and told hunting stories.

Key Experiences/Activities

- Invite a male to talk to the students about the roles and responsibilities of men today. After the presentation, have the students brainstorm on what they learned. The information can become a class mural project or a book.
- Have the students collect information from male relatives on what they do, like to eat, like to do and what they are good at. Display this information with photographs, name/s, place of birth, etc. Later, collect all samples and put into an information folder.
- Have the students interview older male students in the school on what they would like to do after they finish school. After this is finished, perhaps the older students can help write the information into a book.
- Invite an elder to talk about the traditional seasonal responsibilities of men. If necessary, have prepared questions for the students to answer.

Traditional Responsibilities of Men

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades 7 - 9

Objectives

Students will:

- become aware of men's roles in the past and today;
- participate in learning from males;
- understand the importance of roles and responsibilities males have towards their family and the community.

Knowledge and Traditions

- A man looked after his tools and gear properly so that they were always prepared for hunting.
- A man was never to be lazy, always get up immediately, look at the sky for signs of upcoming weather, and be prepared.
- Young men were taught by elders, they also learned from other men and then eventually by themselves.

Key Experiences/Activities

- Invite a male leader to talk about today's responsibilities. Record by videotaping or by the male answering prepared questions.
- If possible, have your class follow and help males for a day. The students can take turns if it is not possible for all of them to do this at once. At the end of this activity, have the students do a presentation on what they learned. If you wish, you may have the males critique the student that helped them for that day.
- Invite an elder or hunter to talk to the students on what needs to be done to prepare for a hunt. Ensure all safety questions the students might have are answered. After the presentation, have the students each write and illustrate a portion of what they learned which can be made into a class "Preparation for Hunting" booklet.
- Brainstorm with your class visioning all the necessary qualities a responsible male could have towards his family and the community.

Grades 10 - 12

Objectives

Students will:

- understand the importance of the traditional roles and responsibilities of men;
- understand the traditional teachings for males;
- understand the relationship between males and the environment;
- understand the traditional taboos for men.

Knowledge and Traditions

- Men were counselled by their elders just before they got married.
- Fathers would talk to the wife before acting in any matters about raising the children.
- Men and women had to keep the fire going regardless of where they were or if they were travelling.
- Men took good care of his in-laws as if they were his own parents.

Key Experiences/Activities

- Have your students compare roles and responsibilities of today and the past.
- Have your students identify all aspects of responsibilities that they feel are still important today.
- Have your students interview male elders on traditional roles of men; hunting, providing for family, marriage, leadership and survival.
- Have your students write about a man they admire and the reasons why they admire that person.
- Have the students research and record traditional taboos and beliefs for men. Have them explain why they think each taboo or belief existed.
- Have a discussion with your class on how males were responsible for keeping life in their family and camp harmonious.

Traditional Responsibilities of Girls

"She was to be kind to all her relatives and help them when they needed it. She was to be especially kind to the old women. And to her grandmother."

Martha Angugatiq Ungalaaq, 1985



Photo: T. Macintosh

Young Inuit girl

"...She could feel the love of others towards her and would be assured of this constantly. Soon, she would learn to grasp things with her hands and learn to crawl. Finally, she could stay on the be. As soon as she was able to play, her mother began to teach her what she should know.

When she was four years old, she was given a doll to play with and, during the summer when it was warm enough outside, she would play with rocks. She tried to light the lamp and generally played around her mother. According to her development, she was given things to do and tried sometimes to sew.

At the age of ten, she was quite a bit of help to her mother and tried chewing skins to prepare them for sewing. She became more capable. Finally, she was a tremendous help to her mother and took care of the younger children as her mother worked. Wanting to help, she would try softening sealskin to make a pair of boots and her mother would instruct her. Her mother would be very pleased with her as she was able to help.

By the age of twelve, the girls' training began in earnest. She was now being taught how to make clothing and her mind was developing and she was becoming more considerate. When she was twelve, her mother began to teach her the life she was to live as an adult. So, the girl developed and increases in skill, asking her mother along the way and thinking carefully. Her mother took a very active role at this point and pushed to learn about braiding, sewing clothes, scraping skins, cooking, tending the lamp, caring for clothing and many other things, such as the proper way to dry them. She also taught her about the different method of sewing ..."

excerpts taken from
Recollections of
Martha Angugatiq Ungalaaq

Traditional Responsibilities of Girls

Rationale

Girls were raised to be mothers and providers for their family. With gentle encouragement from their mothers and grandmothers, girls learned how to sew, prepare skins, cook and preserve food. They were taught to be observant of anything that would enable them to better their skills. Elders would like girls to learn how to sew clothing since this is still important to today. As the lifestyle of Inuit has changed so too has the role of girls and women. More and more females are taking on roles that males would only hold in the past. The female/male topics should be treated with sensitivity and taught at the same time; as the roles of family are changing rapidly.

Values

- Perseverance (not giving up, not complaining) is a quality that is admired and encouraged in young girls.
- Girls are expected to do many different things.
- Girls are expected to work hard and not be lazy.
- Girls are expected to be giving, sharing and responsible.
- Girls were raised to be skillful with their hands.

Beliefs:

- If a young girl carried a heavy rock in her amauti, she would grow up to have large heavy babies.
- As soon as a girl woke up, she was to get up immediately, go outside and check the weather (anijaaq). She was told that by doing this, it would ensure quick labour.
- If a girl wore her clothing backwards, her babies would be breech deliveries.
- If you carry food in both hands, you will have twins.
- Newborn girls were made to swallow sinew, their hands were softened and baby spiders were crushed into their right hand index finger. This ensured the girls would become quick and efficient seamstresses.

Major Understandings

- Girls were taught to sew by mothers and relatives.
- Girls were taught to cook by mothers and relatives.
- Girls were taught to care for and tend to the shelter and family; qulliq (stone lamp), food, clothing, children and bedding.
- Girls were taught to keep a family together, to keep aware of the dynamics of people.

Attitudes

Students will be encouraged to:

- respect people giving advice;
- appreciate the work their mother does;
- respect the traditional and modern roles of females;
- show pride in accomplishments and learning new things;
- appreciate the uniqueness of Inuit clothing, food preparation, etc.
- observe people, learn and try things on their own.

Traditional Responsibilities of Girls

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades K - 3

Objectives

Students will:

- learn what expectations are of girls for their age;
- demonstrate their skills at some of the traditional expectations of girls for their age;
- understand that taking responsibilities help them and others.

Knowledge and Traditions

- There were girl's toys such as bone bags (coastal - seal flipper bones; inland - caribou feet bones) and inugait (wooden dolls).
- Girls and boys were encouraged to pack babies in an amauti.
- Girls spent most of their time with females at this age.
- Girls played games and make-believe that usually depicted female roles.

Key Experiences/Activities

- Invite someone to sew doll clothing with your students. If you think it is more appropriate, boys can make wooden dolls.
- Have your students pack babies or dolls using amauti. This is appropriate for both girls and boys.
- Invite someone to do braiding with your students. Before your class begins this project, find out what materials will be needed for your class. The students can be prepared to do their braiding before the invited guest arrives.
- Invite an elder to talk about, and if possible, show examples of some of the girl's traditional toys.
- Have your students do a class letter asking older students if miniature toys can be made for them to play with.
- Have your class set up an area for playing with traditional toys.

Grades 4 - 6

Objectives

Students will:

- develop skills in certain areas that were expected of girls for their age;
- appreciate the teachings that are passed on to girls;
- understand that there are certain skills that suit girls more than for boys at their age.

Knowledge and Traditions

- Girls chewed skins to soften them.
- Girls helped the elders by running errands for them.
- Girls were raised to be their mother's helper.
- Girls helped their mother by taking care of younger siblings.

Key Experiences/Activities

- Have your students scrape small animal skins for practice. Your class can ask for donations from the community for pieces of skins, rabbit or other small animal skins.
- Have your students make miniature tents, mukluks, socks, mittens, and other things with someone who has this knowledge. When the invited guest is demonstrating to your class, record on video.
- Ask your CEC if kamik soles can be provided for your students to chew. When the soles are ready, they can be presented to the mothers, aunts or grandmothers of your class.
- Have your class do individual "Helping" journal. This can be a record of how they help their mother, grandmother or aunt.
- Have your class brainstorm on how they can help others regardless of whether they are girls or boys.

Traditional Responsibilities of Girls

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades 7 - 9

Objectives

Students will:

- appreciate what the girls in their family do to help;
- understand that what girls do is just as important as what boys do;
- begin to understand the high family expectations for girls at home;
- begin to realize that the traditional skills expected of girls also taught them patience.

Knowledge and Traditions

- Girls were raised to care for the family.
- Girls were encouraged to sew with small neat stitches.
- Girls were taught how to sew certain articles of clothing by the age of twelve.
- Girls at this age made mittens, lit the lamps and fetched water.
- Girls were not to talk back to their elders, parents and other members of the family.

Key Experiences/Activities

- Have your class do a research on the traditional roles and responsibilities of girls. Later, have your class illustrate and write what they learned.
- Have your class gather older photographs or pictures and do a write up with the help of their mothers, aunts or grandmothers. Display.
- Have your class do a daily journal of what girls do at their homes every day.
- Have a class discussion on what their responsibilities teach them.
- Have your class sew by hand. Perhaps they can pair up to work on a project.

Grades 10 - 12

Objectives

Students will:

- appreciate that roles and responsibilities of girls followed a standard set by the expectations of the community;
- understand that girls followed a code of ethics for the harmony of the family;
- respect the roles and responsibilities of girls;
- realize that certain skills have to be learned before advancing further;
- understand that there are different choice of life for girls.

Knowledge and Traditions

- Girls at the age of sixteen started being taught more about living with others and to live a good life.
- Girls started being seriously trained for being a mother, wife and provider.
- Girls at this age were expected to be shy and modest.
- Girls were expected to ask other females on any issues they did not understand.

Key Experiences/Activities

- Have a class discussion on what girls are expected to do and be like at their age. Compare to the traditional expectations.
- Invite a female elder to talk about the kinds of things she did as a young woman. Video tape the elder, if possible. From this video, the students can create a drama, a chant or a song.
- Have your class so individual books on how they help younger girls in the family. Have them explain how helping them makes them feel.
- Have your students choose to make a miniature doll, clothes for dolls, a tent or a toy. Pieces of skins, material, wood, bones, skulls of animals and other necessary items should be gathered before this project. When they are finished, they can be presented as gifts to the younger class. Encourage your students to see what else they can make for younger girls.

Traditional Responsibilities of Boys

"Now that the boy was about twelve years old, his father, mother, grandfather and grandmother began seriously teaching him the principles of right living."

Martha Angugatiaq Ungalaaq, 1985



Photo: T. Macintosh

Felix and Pujjuut Kusugak, Rankin Inlet

"...Because he was a little boy, his father began teaching him things. As soon as he was able to walk, his mother would take him to where his father was working to begin training for a livelihood. When he was able to play on his own, he brought much joy to his parents. Because he was a little boy, he was given a toy whip to play with and a little toy *qamutik* (sled).

When he reached the age of six, the boy would be given a toy bow to play with. He was also allowed to help his father as he worked, his father carefully explaining all there was to be done. One day, perhaps as his father was building an igloo, the boy would be invited to help and among the other skills he learned were how to harness the dogs and the proper gathering of the dog-team traces.

About the age of ten, the boy began to become very attached to his father. So it was then that the boy was called "a young boy", *nukappiaq*. He was able to do a variety of tasks, such as knocking the snow off the family's clothes and tending the sled and dogs. He tried hunting seal, caribou, polar bear and fox and (in the winter) fed the dogs. He was a great help and could soon use his teeth to soften the hide ropes that were to be used for dog traces and harnesses.

During the spring and summer, his father taught him all there was to know about the dangers of the land. In the summer, the father was able to take his son along on caribou hunts. While his father went after the caribou, the boy looked after the dogs and, when a kill was made, drove the team to where his father was skinning the caribou. The boy was able to cache the meat and carry some home. He always helped his father and would help carry the meat that the dogs could not manage. Soon, he would carry a skin bag full of meat ..."

excerpts taken from
Recollections of
Martha Angugatiaq Ungalaaq

Traditional Responsibilities of Boys

Rationale

From the time boys were born, the family had expectations of them of becoming good hunters and providers. The boys were taught to be observant, react quickly and try their very best. Boys were raised to think of themselves as future providers and protectors and to excel at whatever they try to do. Many of the responsibilities of boys have changed over the years. The elders would still like the boys to learn hunting and survival skills and to enjoy being out on the land.

Values

- Boys are expected to be observant and persevering.
- Boys are expected to do many different things.
- Boys are expected to work hard and not be lazy.
- Boys are expected to be giving, sharing and responsible.
- Boys are expected to enjoy going out on the land.
- Boys are expected to learn how to hunt and withstand the cold.
- Boys are expected to be kind, patient, forgiving and honest.
- When boys caught their first animal, their family would share it with others for a celebration. This would ensure they would always be lucky in hunting.

Beliefs

- If young boys wore an amauti and carried babies, they were sure to be excellent whale hunters or excellent hunters in general.
- Boys who were 'crybabies' or ran to their parents were discouraged from tattling and were often just told, 'But, you will hunt fierce animals one day.', otherwise they will tend to be attacked by walruses or bears.
- As soon as a boy woke up he was to get up immediately, go outside and check the weather (anijaaq). He was told that by doing this, he would be a good hunter.

Major Understandings

- There are certain things boys do to help around the home and shelter.
- Boys play games around the community that some girls do not like to join in.
- Boys like to do what their fathers, grandfathers or brothers do.
- The expectations for boys have changed over the years.
- The traditional training of boys is not as noticeable today.

Attitudes

Students will be encouraged to:

- respect people who give advice;
- appreciate the work their father does;
- respect the traditional and modern work of people;
- show pride in accomplishments;
- appreciate the uniqueness of Inuit clothing, hunting, shelters, etc.

Traditional Responsibilities of Boys

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades K - 3

Objectives

Students will:

- identify responsibilities at home that are expected for their age group;
- learn what boys (their grandfathers/elders) had to learn to do;
- appreciate what boys do to help them;
- share their knowledge with others on responsibilities of boys.

Knowledge and Traditions

- Boys were raised to do what their fathers did.
- Boys were trained to always be helpful and not be lazy.
- Boys had their own tools to practise on; bow and arrow, slingshot, spear.
- Boys hunted small animals; birds, lemmings and fish.
- Boys learned to chew harnesses.

Key Experiences/Activities

- Have the students invite their father, grandfather or brother to share stories of their responsibilities and skills.
- Have your students talk, write or draw pictures of what boys like to do.
- Have your students make a gift for a boy in their family that they appreciate.
- Have your class ask from the community or the older students to donate or make miniature toys and tools for boys. These can be played with, or if they seem too dangerous, they can be labeled and displayed.

Grades 4 - 6

Objectives

Students will:

- learn about the traditional life of boys;
- identify modern responsibilities of boys;
- be able to identify male responsibilities at home;
- compare roles of boys in the past and today's.
- identify characteristics that make a provider.

Knowledge and Traditions

- Boys helped their father in whatever they were doing. Tending dogs, tools, gear, etc.
- Boys were trained to become skillful at hunting techniques.
- Equipment or tools used changed depending on the age of the child.
- Boys were trained to be patient.
- Boys were trained to be observant of weather changes.
- Young boys were given 'nuliaksaq' (future wife) at their births and their parents/grandparents often reminded them of that.

Key Experiences/Activities

- Have the students invite their father, grandfather or brother to tell their classmates about themselves as young children.
- Have your class brainstorm and then write about what boys like to do.
- Have the students research and then write about the traditional responsibilities that boys had that might not be done today.
- Have your students interview male elders on what was expected of them as children. Make the findings into a book with photographs and/or illustrations.

Traditional Responsibilities of Boys

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades 7 - 9

Grades 10 - 12

Objectives

Students will:

- learn the traditional responsibilities of boys;
- research family expectations of boys for their age groups;
- record stories of what was expected of males in their family when they were young;
- identify the expectations their family have of them.

Objectives

Students will:

- research what the expectations are for their age group when fishing, hunting or reading weather;
- identify how some responsibilities are still the same today as before;
- analyze why the traditional expectations were important for the families;
- write stories of what is expected of them.

Knowledge and Traditions

- Boys were trained to always check the weather.
- Games, sports and use of equipment geared boys for learning hunting techniques and skills.
- Boys practiced on miniature equipment before progressing to the actual equipment.
- Boys were encouraged to stay outside to play.
- Boys were trained not to be fussy about food.
- Boys had to do chores regardless of where they were or how cold the weather was.

Knowledge and Traditions

- Boys were trained to withstand cold weather.
- Expectations for boys were known by all family members.
- Responsibilities of boys were geared for training them to be independent.
- Boys trained to become skillful in different hunting techniques.
- Responsibilities geared boys for learning hunting techniques, skills, patience and perseverance.

Key Experiences/Activities:

- Have your students write about how they think expectations for boys have changed over the years.
- Invite an elder to talk about the traditional responsibilities of boys. Record what the elder says or video tape. Later, have the class discuss what they learned from the elder. Identify other questions the class might have. They can research the answers.
- When you think the students have a good knowledge of traditional expectations of boys for their age, have the boys identify on paper which traditional skills they could do well and which skills they know they need to work on further. The girls can critique a male member in their family with this exercise. Later, the students can brainstorm the activities that can further the skills of boys.

Key Experiences/Activities:

- Have your students research in their community the activities that trained boys to become good hunters and providers.
- Have your students research beliefs about boys in their community.
- Have your students compare the responsibilities and roles of past and present.
- Have your students write about what boys will now need to train at in order to be providers in the future.
- Have a discussion with your students on traditional and/or community expectations for them at their age. Record any questions or opinions they might have. Plan with your students on how their questions and/or concerns can be answered.

Sewing

"Inuit would sew all their own clothing by hand. They were taught to sew mitts and boots and to sew them well. They were taught to always have a good seam."

Martha Angugatiaq Ungalaaq



Melanie Qayutinnaq, Gjoa Haven

"Inuit would sew all their own clothing by hand. They were taught to sew mitts and boots and to sew them well. They were taught to always have a good seam. If, for instance, you were sewing caribou skin, you had to make sure none of the hair was showing on the side you were sewing. You always watched carefully where you placed your needle and always tightened the sinew as you pulled it through. If you were sewing boots that were to be watertight, the needle must never go through the skin but just through part of the membrane.

As long as your seams were tight and the skin was wet when you sewed it, you would have waterproof boots. Women at first would be incapable of doing this, but soon, with practice, could do it very well. Some of the women's jobs were very difficult, but as long as one tried and got better at it, it became easier. If it was looked upon as impossible, the work remained hard. I personally have known that, without fear of failure, the work becomes enjoyable the more skilled you become. In the old days, cloth was not available. Now cloth is available and there are sewing machines, so I encourage people to go ahead and sew. That way, people can be dressed well if they try. Young people should be encouraged because it's cheaper to make your own clothes and clothing these days is very expensive. Men in the wintertime are not always in the house, so they have to have warm clothes to wear. This was how it was in the old days, there were outdoor clothing and indoor clothing. This is very useful knowledge because in our land, the winter is very cold."

excerpts taken from
Recollections of
Martha Angugatiak Ungalaaq

Sewing

Rationale

It was absolutely necessary for everyone to learn how to sew. Women learned to tan, cut and sew hides and skin for clothing and implements. Men learned to sew and take care of any equipment they needed for hunting. All had to learn how to make repairs on clothing, particularly footwear. Many schools have sewing for girls as part of their cultural programs and often do not include boys in any sewing activity. Boys should be included in learning the basic sewing skills that were traditionally taught to boys. This could start when the boys and girls are fairly young, following the traditional patterns of teaching sewing skills.

Values

- Inuit have perfected their sewing skills to make the best type of clothing for the weather in the North.
- Knowing how to sew well reflects positively on the family.
- Elders and others are always willing to share their sewing skills with others.
- “Learn by doing”. The elders say that one must keep doing to improve one’s skills.
- Observing others sewing is just as important as doing.
- Sewing and working with others makes it more fun.
- Children learn to sew through observation, encouragement and praise.
- Every woman has her own style of sewing that distinguishes them from others.

Beliefs

- The midwife rubbed and softened an infants girls hands to ensure she would become a good seamstress.
- If you keep giving your patterns away, then your ability to sew will slowly diminish.
- If you keep undoing what you sew, then you will be come a slow seamstress or you will be unable to finish sewing a piece of clothing.
- During whaling season, women were not to sew with hide in case the whales were chased away by the power of the land animals.

Major Understandings

- Children were encouraged when trying to sew through praise.
- One had to try to be the best seamstress.
- To improve, be observant and try to copy other people's clothing that you like.
- Traditionally, all sewing was done by hand.
- Hunting and every day wear are made in a variety of different styles and sizes.
- Mothers, sisters, aunts, uncles, and fathers were observed while sewing.
- Sewing was learned by sewing on scraps of skin.
- Scraping skins came first before sewing.

Attitudes

Students will be encouraged to:

- take pride in the sewing skills of their family;
- take pride in their ability to sew;
- appreciate how Inuit clothing is made.

Sewing

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades K - 3

Objectives

Students will:

- learn what skins are made into;
- learn the names of articles that are sewn;
- appreciate what their family sews for them;
- learn what kind of clothing is most suitable for the cold.

Knowledge and Traditions

- Dolls were made wearing replicas of the clothing people wore.
- Young girls were taught to chew skins.
- Needles were precious and care was taken not to lose them.
- For an outer parka, dark and white pukiit (short hair on caribou skin from the belly area) were used for decoration.

Key Experiences/Activities

- Invite someone to demonstrate to the students what kinds of things they would traditionally be expected to sew at their age.
- Have the students write a class letter inviting other classes to show what they have made.
- Write a letter to parents asking them lend articles of clothing for the students to play "dress up" or have the students bring their own.
- Provide pictures of traditional clothing and have a discussion with your students on how the clothing were decorated. Later, they can draw their own pictures decorated in the manner that they would like to wear.
- Provide your students with pieces of caribou and/or seal skin for them to practice chewing them to soften.
- Have a discussion with your students on why they think traditional clothes are warmer than store bought clothing.

Grades 4 - 6

Objectives

Students will:

- learn how to sew miniature clothing;
- learn the different names of traditional clothing and kamiit.
- learn how many skins it takes to make particular articles of clothing;
- compare different types of clothing.

Knowledge and Traditions:

- It was critical that a woman learned to sew well.
- Women always carried their sewing kit for an emergency while travelling.
- The sewing kit was made out of antler, horn or bone and decorated.
- Men sewed harnesses, kamik soles, or lines for dogteams.
- Kamiit and mitts were made for siblings.
- Freshly killed caribou skin is very soft and flexible to sew for mittens needed right away.

Key Experiences/Activities

- Invite someone to demonstrate to the students what kinds of things they would traditionally be expected to sew at their age.
- Have your students make miniature clothing with an invited guest. When they are finished, label and display. Gather pictures of actual clothing to enhance the display.
- Have your students bring all types of clothing. Then have them label the articles, what material or skin its made from and what season they would wear the clothing. They can also calculate the cost of each article.
- Have your class sew duffel mittens for someone in their family.
- Invite someone to demonstrate or talk with the class on how many skins it takes to make certain articles of clothing that would be used for hunting.

Sewing

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades 7 - 9

Objectives

Students will:

- demonstrate their knowledge of sewing;
- learn from elders on sewing;
- take pride in their finished product;
- learn about their community patterns and compare with other communities/regions;
- learn how to use tools for sewing.

Knowledge and Traditions:

- Hands, arms or ropes were used to measure length or size to cut out pattern.
- Marking for cutting a pattern was done using finger nails, bone scrapers or by chewing the skin.
- Mitts for fathers or uncles were made when starting to sew real things.
- Young girls who married and were not ready to sew were taught by their mother-in-law .
- The position and angle of the needle and the tension of the thread was important and had to be consistent.

Key Experiences/Activities

- Have the students research from their family members what the expectations are for their age for sewing articles of clothing;
- Have the students sew mittens from skins for their father, grandfather or uncle.
- Invite a seamstress to demonstrate to the students on how best to handle a needle when sewing skins. The type of thread will also depend on the skins being sewn.
- Invite a seamstress to demonstrate traditional methods of cutting patterns. You may provide mural paper for this demonstration. The students can follow the demonstration with their own piece of mural paper. Later, have the students do a report on traditional measuring.
- Have your students write to a school in a different region asking them to provide pictures or photographs of their style of traditional clothing. Display with information about the school and the community.

Grades 10 - 12

Objectives

Students will:

- identify parts of skins that are used for sewing;
- compare regional designs and purposes;
- be able to critique their own sewing;
- perform with precision when sewing;
- appreciate their own skills;
- demonstrate their knowledge of sewing;
- learn about the traditional tools used for sewing;
- learn skin preparation for sewing.

Knowledge and Traditions:

- Men's mittens were made from the fore legs of a caribou, women's mittens were made from the hind legs.
- When a girl was adopted, the mother was given two needles.
- The thick dehaired skins of caribou or sealskins were made into thimbles.
- If a man froze any part of his body, it was blamed on the woman's inability to sew properly. This was to encourage women to sew better.

Key Experiences/Activities

- With the help of an accomplished seamstress, have the students cut patterns to sew.
- Invite an elder to show and tell students some of the traditional tools for sewing that were made or used.
- Have the students make a skin scraper, skin stretcher, thimble or ulu as a gift for someone in their family.
- After all the students have made an article of clothing, have a school fashion show;
- Have the students work with younger students to help them with their sewing skills.
- Have your students research beliefs of taboos about sewing.
- Using actual skins or pictures, have the students identify the parts of animals that would be sewn into a particular article of clothing.
- Each time the students finish sewing anything, encourage them to discuss with a classmate how they feel about what they made.

Medicine and Healing

"I remember that when someone was trying to heal a sick or injured person, other people had to stay outside."

Frank Kuptana



Photo: T. Macintosh

Mariano Aupalarjuk with shamen amulet

David Isigaituk: In the past, what did they do if someone got sick? There were no doctors, so how did people get treatment?

Frank Kuptana: I remember that when someone was trying to heal a sick or injured person, other people had to stay outside. I myself have been saved from dying. When someone died, his or her possessions were put near the grave. For a man, it would be his hunting tools, for the woman, her skin-stretchers and other things. It was tradition when someone died.

Henry Qusuut: I was born and raised in the Netsilik area. There, when a sick person needed a shaman's help, the parents would have to give him some of their possessions as payment. It was very difficult for the shaman to cure sickness; even his face would take on a different look.

Joe Ataguttaaluk: The Igloodik delegate said that before there were doctors, the shaman healed sick people. I have a few more comments about that. The people would gather around when the shaman was performing. He would tell the people not to eat for a number of days. The shaman would tell the patient that he or she could eat only what he said or they would not be healed. The patient was also told to look for a certain animal and when he saw it he would start to get better. When the patient asked for the food that the shaman described, the other people knew that he would get well.

I would also like to mention that for common head colds, people used to drink the urine of a dog. Sometimes it would really help. Dog urine was also used for cuts and other minor sores. To stop bleeding, sometimes puffballs or a piece of the lung of an arctic hare were used. Sometimes the skin of a caribou's penis was used as a bandage. Lemming skins were used for boils on the skin. The skin would be put right on top of the boil.

excerpts taken from the Inuit
Elders Conference, ICI, 1982

Medicine and Healing

Rationale

Inuit used the land's resources to treat sickness and injuries. If major illnesses or injuries could not be treated, medicine people or shamans were called on. People who treated and helped the sick were greatly respected, as well as feared, for their special skills. As life has changed, so too have the traditional ways for treating sickness and injuries. This topic should focus on the traditional healing methods of the Inuit and on how sickness is treated today: at home, in the nursing stations and at hospitals.

Values

- People of all ages can take responsibility for caring for the sick and injured.
- Anyone can learn basic first aid skills to help others.
- Some people need more care than others.
- People who are ill, physically or mentally, or present with a disability(ies) are treated with respect.
- People who had the ability to heal or treat the sick were revered.

Beliefs

- After sneezing, say, "Tarnira Qaili." (Come, my soul) or "Uvanga Atira Qain, Qain." This will prevent your soul from leaving your body. In south Baffin, they say "Qaili." This is to be said quickly so good weather will come.

Major Understandings

- Inuit had their form of natural medicine.
- Plants and animals were used for treatment.
- Shamans had a major role in curing the sick.
- Mid-wifery was taught and knowledge about it passed on from one generation to another.

Attitudes

Students will be encouraged to:

- appreciate and respect the traditional form of healing;
- respect traditional medicine;
- understand the role of the midwife, shaman.

Medicine and Healing

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades K - 3

Objectives

Students will:

- begin to learn about traditional medicine;
- share stories about use of medicine;
- learn about preventative measures for good health;
- appreciate the work health care workers do.

Knowledge and Traditions

- Dried meat was chewed for sore throats.
- Hot steam was used for colds or coughs.
- Animal oil was used for dry lips.
- Warm animal oil was placed inside the ears for an earache.
- Mud or flour paste was used on boils.
- Pauq (soot) was rubbed under the eyes to prevent snowblindness.

Key Experiences/Activities

- Have the students visit the nursing station or have a nurse come and answer questions about medicine. One of the issues the nurse should address is the prevention of ear and skin infections.
- Invite an elder to show items that were used for traditional medicine. After the presentation, have the students draw or write what they learned.
- Provide the students with some of the traditional items that were used. Have the students try some of these remedies. Record the results.
- Have the students record stories of going to the Nursing Station or the hospital. What was it like? How did they feel? Who helped them?

Grades 4 - 6

Objectives

Students will:

- learn about traditional medicine;
- know the medical procedures for their community;
- appreciate the traditional medicinal knowledge of the community;
- compare traditional and modern medical knowledge;

Knowledge and Traditions

- Dried caribou membrane was used as a band-aid.
- Caribou antlers were used for splints.
- A sock was tied around the neck for a sore throat.
- Tea bags were used for snow blindness.
- A hard object was placed in the mouth and a string tied to the loose tooth to pull it out. Gums were then rubbed to ensure that new teeth would come out straight.
- Lemming and rabbit skins were used to extract pus from boils.

Key Experiences/Activities

- Invite an elder to show and tell used of traditional medicine. Later, visit the Nursing Station with prepared questions or invite the nurse to the classroom. Then, compare traditional and modern medicine.
- Have the students identify plants and animals for use as medicine.
- Have the students talk to elders about the importance of plants for medicine. If possible, the information should be recorded. Later, the students can make a traditional medicine book.
- Have the students research when snowblindness can happen. Learn preventative measures and what to do if snowblindness occurs.
- Have your students do a mock "accident". What should they? Who should they go to? Try various scenarios - at home, at school, on the playground, while caribou hunting, while fishing, etc.

Medicine and Healing

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades 7 - 9

Objectives

Students will:

- learn about traditional medicine and start learning about traditional healing;
- appreciate how knowledge of medicine and healing was shared;
- participate in using traditional medicine;
- investigate the purpose of medicine and the results;
- predict outcomes and solutions of unexpected accidents.

Knowledge and Traditions:

- Headbands were used to relieve headaches.
- A fringe (string) around the left ring finger was tied if a person tended to have nose bleeds.
- The outer layer of mushrooms were used as band-aids.
- Loon meat was eaten raw to cure seizures.
- Caribou fat was given to babies with diarrhea. Rabbit droppings were given to others to relieve diarrhea.
- Labrador tea leaves were chewed to relieve aches and pains, to relieve breathing problems and to stop bleeding.

Key Experiences/Activities

- Invite an elder to show and tell students on use of traditional plants and animals. If possible, have the elder provide concrete examples for the sharing of knowledge. Later, have the students try these examples and have them write and illustrate their findings. This can be published into a book.
- Invite an elder to talk about traditional healing. Have the students ask prepared questions. Who became a healer? How was this knowledge passed on? How were they trained? Later, ask the students how they felt about what they learned.
- Have the students prepare questions on modern day use of medicine. Attach the questions with a cover letter stating that your students are doing a research on medicine. Sent the questions to nursing stations and hospitals.
- Present students with different scenarios of accidents. Have your students give solutions. Later, talk about preventative measures.

Grades 10 - 12

Objectives

Students will:

- learn about traditional medicine and healing;
- apply their knowledge of traditional medicine;
- predict results of untreated illnesses;
- critique present medical procedures;
- formulate their rights for receiving medical attention;
- generate ideas on utilizing traditional medicine in their community.

Knowledge and Traditions:

- Ice was placed at the back of the head to stop nose bleeds.
- White sores on a teething baby's tongue are scraped off gently.
- Soap was used as a suppository for constipation.
- An incision in the head was made to cure persistent headaches.
- Cold water was used for treating frozen parts of the body.
- Caribou fat and fish belly fat was used for pinworms.
- A surgeon was treated with extreme respect.

Key Experiences/Activities

- Have your students prepare skins, arctic cotton, and membranes as band-aids. Have them try them out.
- Invite an elder to talk about traditional healing. Have the students write what they learned. Later, have them ask for more information from others. Add these to their writing. Make a class traditional healing book.
- Have your students prepare questions on untreated illnesses. Visit the nursing station or have a nurse come and answer these questions.
- Have your students compare traditional and modern medicine and healing.
- Have your students identify plants and animals for use as medicine.
- Have your students research what medical attention they are entitled to.
- Have your students prepare a talk show on traditional medicine. Is traditional medicine worth reviving? Do people still use it?

Laws and Leadership

"Camp leaders would give advice but it was left to the individual hunters whether they would follow the advice. Most often they would because it had been shown to be good advice over a long period of time."

Inuvialuit Pitqusiit



Photo: T. Macintosh

Eva and Tommy Pigalak family, Coppermine

Our Leaders

"In order to survive in our climate, our people had to have very special and superior hunting skills. The best of the hunters became our leaders. A hunter became a leader only by proving himself over a long period of time.

The best hunters were those that were physically strong and agile but they also had many other characteristics important to being a good hunter. For example, they had to be patient, and persistent so they could do things like stalk a seal for hours. One of the most important traits of a good hunter was curiosity. This information would then be used to become a better hunter.

Gradually, other hunters in the camp would seek the advice of the better hunters. Where did they find their caribou? How did they kill a whale without other hunters being about? What was the best way to hunt a moose? Because information, or lack of it, could mean life or death, advice and information was freely and unselfishly given. In this way, leaders gradually emerged. Out of gratitude, the hunters who benefitted from the information would share the game they caught with their leaders as well as with others.

Camp leaders would give advice but it was left to the individual hunters whether they would follow the advice. Most often they would because it had been shown to be good advice over a long period of time.

The best hunter in a camp was seen to have the best tools and the best clothing for himself as well as his family. He came to possess many valuable things such as the large travelling boat called the umiak. This was how a leader came to be called umialik - he who has a boat or he who has riches.

Sometimes there were group hunts, such as the whale and caribou hunts. At those times it was important for everyone to cooperate. If the instructions of the lead hunter were not followed, the hunt would not go well and the survival of the camp was put at risk. Those who disobeyed were not included again in group hunts for several seasons.

...Whether leaders of a small camp or all the Inuvialuit, the leaders always consulted their elders. They trusted the knowledge and wisdom of the elders..."

taken from Inuvialuit Pitqusiit

Laws and Leadership

Rationale

Inuit had laws that maintained peace within their families and camp. Various people took on leadership roles depending on the situation and place. Shamans, healers, and great hunters were valued for their strengths and skills. Although others looked up to these people for guidance, it was the elders who made the ultimate decisions for the camp. The North is going through a very exciting process of change at every level of government. The Inuit are identifying how they wish their land to be governed. The focus of this topic should be on the changes at all levels of leadership, and the goals that have been set for Nunavut and Inuvialuit governments.

Values

- Laws are made to protect people.
- Breaking laws can hurt you and others.
- Inuit believe harming others and breaking the unwritten code of Inuit conduct to be very bad behaviour.
- Everyone was encouraged to have leadership abilities.

Beliefs

- Breaking a law or abusing a law brought grave misfortune.

Major Understandings

- Laws were governed by elders.
- Laws exist for harmony and safety of people and social control.
- There were unwritten laws; for example, the penalties for stealing, lying, cheating, and laziness were public shaming, ridicule and being gossiped about.
- The entire community had responsibility for enforcing laws.
- Communities are expressing the need to deal with their own offenders.
- There were separate laws for men and women, often called "taboos".

Attitudes

Students will be encouraged to:

- respect laws;
- respect that there must be rules at home, the school, community and everywhere;
- appreciate that laws can give safety;
- respect the traditional laws and leadership roles; and
- understand that laws have always existed.

Laws and Leadership

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades K - 3

Objectives

Students will:

- learn why laws are necessary;
- establish class rules;
- participate in making school rules;
- predict results from not following rules.

Knowledge and Traditions

- Children were encouraged to become skilled at something. This skill development encouraged and taught leadership qualities.

Key Experiences/Activities

- Invite the local police to your classroom. Have your students learn how the community keeps peace.
- Have your students learn about the laws that everyone has to follow.
- Have your students make class rules for everyone to follow. Have your students come to an agreement on what the consequences will be if the rules are not followed. Lead this activity to a discussion on why rules and laws are necessary for peace. Later, plan on which of these rules should apply to the whole school and how these rules should be presented.
- Present different scenarios on “breaking the law”. Have your students judge what should happen to the “lawbreaker”.

Grades 4 - 6

Objectives

Students will:

- learn who and how laws are governed;
- learn how traditional laws were carried out;
- explain leadership qualities;
- demonstrate leadership qualities at different times and occasions.

Knowledge and Traditions

- There was a law about looking after elders, the handicapped and orphans.

Key Experiences/Activities

- Have your students visit the different organizations in your community and learn about the various responsibilities of that organization.
- Invite an elder to talk about how peace was kept at camp. Have your class ask prepared questions. Who were the leaders? What made them leaders? How were lawbreakers punished?
- Have the students learn how different tribes got along traditionally.
- Have your students learn about the laws that everyone has to follow: in the school; in the community; in Canada.
- Have your students learn how people are elected as leaders in their community.
- Have a discussion with your students about people in their community that people look to for leadership; during hunts; at community activities and events; fund-raising, etc.
- Have your students brainstorm how they enjoy having peace at home and at school.

Laws and Leadership

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades 7 - 9

Objectives

Students will:

- learn about the different traditional methods for keeping peace;
- learn about traditional laws and leadership qualities;
- model the rules they make;
- comprehend the need for laws;
- anticipate outcomes for breaking laws.

Knowledge and Traditions

- Fist fights, wrestling and song duels were ways of settling disagreements.
- Custom adoption was governed by traditional laws, such as in honour of receiving a child, a precious item was given to the natural parents.

Key Experiences/Activities

- Invite an elder to talk about how camp kept peace and harmony. What did each person have to do? What made people in camps go in conflict? Is it true of the community as well?
- Have your students research leadership qualities while hunting, in the home, in the community. What qualities make peace successful? What qualities make things happen?
- Have a discussion with your students on the school rules and their classroom rules. Have them monitor each other in pairs for a week to see if these rules are being followed. Later, have the students critique each other. Have them be positive - to help each other.
- Prepare different traditional and modern scenarios of breaking the law. Have your students discuss the "crime". What laws were broken? How do they think it made the family feel? How did it make the lawbreaker feel? What should happen to them?

Grades 10 - 12

Objectives

Students will:

- learn about traditional laws for adults;
- evaluate the need for laws;
- examine leadership qualities necessary for today;
- understand that leadership qualities belong in many different situations;
- demonstrate leadership qualities.

Knowledge and Traditions

- Custom adoption was governed by traditional laws.
- Traditionally, it was a law that people were not allowed to talk directly to their brother or sister-in-law.

Key Experiences/Activities

- Invite an elder or hunter to talk about leadership while hunting at different seasons. Who took the lead? Why were they chosen? What were the qualities?
- Have your students visit and interview people in different organizations in the community. What are the responsibilities? Why were they chosen for the job? What leadership qualities are necessary for the job?
- Compare traditional and modern laws. Discuss pros and cons of each.
- Have your students analyze their strengths on paper. What are they good at? What are their main interests? What do they like to do? How do they share? How do they teach others? Later, have a discussion on leadership qualities that are necessary for a "job".
- Have a discussion with your students on how they can help "keep peace" in the school. have them plan on how they can carry these out.

Chanting and Drumming

"...it was at this time, while resting at their camp for the night, that traditional song composition would take place ..."

Noah Piugaattug, Isumasi magazine, 1987



Photo: T. Macintosh

Patrick Qaggutaq, Agnes Iqqugartug and Sabina Anaittuq, Pelly Bay

Purpose of Pihit

"...Pihit were composed for others to hear. The lyrics told of the composer's accomplishments in life, especially those that deserved to be heard by other people. Some pihit contained words that could help others to lead a better life. Some seemed to imply resentment to something and others seemed to portray a person's great ability to do many things. The lyrics were about all sorts of things because composers were free to develop songs of their choice that spoke of many things. Pihit also served to keep people's mind occupied, to divert them from cares or worries and to keep them from being anxious due to burdens of the mind. Worry is a great destroyer. People often deteriorate from worrying and thus spoil a good life. I think the main reason why Inuit developed their songs was to occupy themselves, with the idea of extending their life. This seems to be the whole idea behind the pihit..."

by Mikitok Bruce
Isumasi magazine

"In my childhood the practice of traditional drum dancing was important for many reasons. Traditional drum dances were sometimes called in order to ask a shaman to do something, for example, to find where caribou were located. Sometimes a person might approach a shaman for good luck in catching an abundance of foxes in his trapline. This would involve tying an object to the shaman's waist. The person asking the favour would come forward with a token object and tie it to the shaman's belt. When men who had gone for store bought supplies were long overdue, people would call upon the shaman during the drum dance to find out where the men were ... Sometimes the dance is sheer enjoyment. It is almost identical, at least to my thinking, to people going off somewhere for a musical performance or to a young people's teen dance. It's something to entertain people, similar to what is being practiced today in modern style..."

by Luke Arna'naaq
Isumasi magazine

Chanting and Drumming

Rationale

The chanting and drumming served a purpose for Inuit. The chants told hunting stories, relieved tension between rivals, talked about hardship, sad and happy events, spirituality, and were a form of sharing emotions with others. When different family groups got together, there was much joy and the drum dances became part of the festivities. Singing and dancing are enjoyed by all cultures. It is a form of sharing enjoyment with others. It makes people feel happy and forget their worries for the moment. Find out first from your community how they feel about dealing with chanting and drumming as a topic before teaching it.

Values

- Chanting and drumming were done for fun first.
- There were friendly competitions that left no one feeling inadequate.
- Chanting and drumming should be played to the best of your ability.
- There are wonderful stories within chants.

Beliefs

- If you say the actual name of an animal while singing, it will hear you and be driven away.

Major Understandings

- Today pihit are sung by anyone.
- Today drum dances are held for special community events.
- The voices in the chanting do not have to match.
- Some of the chants speak of faith, living and hunting.
- Singing and dancing makes you forget your worries.
- Chants are a source of happiness and a carefree voice encourages enjoyment.
- The words in a chant is what is important, not the tune.
- The words may not be understood at first, but later, the song becomes meaningful.
- Traditional chants cannot be played on a guitar.

Attitudes

Students will be encouraged to:

- appreciate the traditional types of music;
- respect chanters and drummers;
- learn to play the drum;
- try their best at chanting and drumming;
- have fun take pride in their chanting and drumming abilities.

Chanting and Drumming

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades K - 3

Objectives

Students will:

- learn to sing to enhance creativity;
- develop an appreciation for chanting/drumming/singing and dancing;
- learn songs and dances.

Knowledge and Traditions

- Someone who sang in a soft voice while doing tasks or while in the company of others is a person whom one could be comfortable with.
- If two people had the same name, they could share a song.
- Most songs were created when walking on the land or travelling on a dogteam.
- Some songs were sung to tease each other.
- Anyone can help with the making of your song.
- There is no age limit to a song.

Key Experiences/Activities

- Invite an elder/singer/dancer to teach a song/chant and dance.
- Have the students listen to many types of chanting/singing.
- Have the students learn two or three songs and dances
- Tape two or three songs of the elders then invite them later in the month for the students to sing back to them.
- Invite a singer/chanter or dancer to enjoy the performances of the students.
- Have the students practice on a drum to make different sounds.
- Have the students use the movements of a dance for a gym activity.

Grades 4 - 6

Objectives

Students will:

- students will learn where songs come from;
- identify with other groups through songs, dance or chants;
- appreciate that sounds represented different meaning such as voice energies;
- develop an appreciation for doing chants/songs/dances.

Knowledge and Traditions

- People got to know and learn about each other through songs.
- One should not speak ill of others in a song.
- Voices expressed energy; could be loud, high, low, soft or gentle.
- Throat singing often imitated animal sounds.
- People competed until one ran out of songs. It was a competition to see who came up with the most songs.
- Women chanted about their experiences.
- Before drumming, the drummer can ask for a special song by saying the owner's name.

Key Experiences/Activities

- Have the students research with a knowledgeable person where two songs came, who can sing them and what they mean.
- Have the students listen to different Inuit groups singing and dancing and identify where they come from.
- Have the students listen to throat singing to learn what animal sounds are being represented. Later, have them try these sounds. Have them learn one throat singing song.
- Invite an elder and to teach the students a chant. Who can sing the chant? What does the chant mean? Where did it come from?
- Have the class record singers and chanters during a festival. What did the students learn? Did they enjoy it? How did it make them feel?
- Bring an elder to the class to teach drum making. With your CEC's help, have all the materials ready beforehand.

Chanting and Drumming

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades 7 - 9

Objectives

Students will:

- learn the times of the seasons when these activities occurred;
- become singers of a song or a chant;
- understand that many songs and chants represented different animals;
- will explore learning 3/4 traditional songs.

Knowledge and Traditions

- Chanting was done to rock a baby to sleep or for passing time while waiting for the men to come back from a hunt.
- In a chant, animal names were not to be said directly; there were descriptive terms of the animals used instead.
- Songs were often sung to mark a turning point in one's life.
- Pihit tell the best way to do things.
- Men chanted about their hunt: what happened; what they saw; how they hunted; what tools they used.

Key Experiences/Activities

- Bring an elder to talk about traditional singing/chanting or dancing.
- Have the students research why a singer would make his or her song. What reasons would cause them to make the song?
- Have the students learn to identify what animal sounds are represented in throat singing.
- Invite drummers and dancers/chanter to teach the students songs/dances or chants.
- Invite a knowledgeable person to teach how drums are made. The students can learn when the drum is perfect to use for drumming.

Grades 10 - 12

Objectives

Students will:

- become aware of how Inuit traditionally used songs/chants;
- understand that voicing your discontent was done by chants or songs;
- appreciate the protocols of singing others' chants;
- become aware that songs were one of the best ways to deal with problems.

Knowledge and Traditions

- One expressed good and evil through song.
- Shaman's songs were sung to improve life.
- Chants were used to help cure the ill.
- Chants contained information on how animals were caught and used.
- There would be competitions with songs and drumming between camps.
- If a person died before completing his song or dance, another would take over to complete it.
- You could borrow pihit from others with their permission, but you could not claim someone else's song as your own.

Key Experiences/Activities

- Have the students research and document how songs were a means of solutions to problems.
- Have the students learn from an elder how a song is made. Later, have them make a song and do a presentation to the elder.
- Invite an elder to discuss how personal pihit are developed. Later, have the students try making their own chant, first on paper, then out loud. A drum should be available for this activity.
- Have the students learn from an elder how to do throat singing.
- Have the students research the vocabulary that was used for different types of chants.

Traditional Games & Recreation

People from neighbouring camps would visit and compete in games of strength.



Photo: T. Macintosh

Mairano and Marie Aupalarjuk

Traditional Games

"...when the days get longer in the springtime, we played many games. We played ball or catch, and also some competitive games to show how happy and relieved we were that the long winter was over."

Noah Piugaattuk
Elder's Conference, 1982
ICI

"...When I was a young boy, we used the shoulder blade of a seal and pretended it was a moose. We played games with stuffed animals that our mothers or grandmothers sewed up for us. When we were young, we had games, such as playing ball. We'd play "bat and ball" and wrestle with boys. The young men would wrestle and the elders would watch. When we were young, we'd wrestle just for fun, not to hurt each other. In the spring, we'd jump from the cliffs, have running races, play "hide and seek" and other games such as throwing stones at an object to see who could knock it down first."

Harry Kilabuk
Elder's Conference, 1982
ICI

"...Some games we played when we were children also helped us to learn to hunt. For example, we would use slingshots to kill birds and we'd use bows and arrows to hunt ptarmigan and rabbits. When we learned to use guns, a .22 was the kind we first used. Our fathers were the ones who taught us these things."

Levi Iqalugjuaq
Elder's Conference, 1982
ICI

Traditional Games & Recreation

Rationale

Many of the traditional games were played to relieve tension or periods of inactivity. Some team or partner games were played as a way to share enjoyment with others. Some were played with children, to share joy as well as teaching them skills. Many of the games were a form of showing strength and stamina. Many Inuit want the traditional sports to be a part of the schooling system. Physical strength and stamina are considered to be important to the life of children. Since some of the games have become part of the competitive sports, and recognized by other cultures, it is felt to be important to include them in the classroom and physical education activities.

Values

- Stamina and endurance can often prevail over strength.
- Games were played for fun and celebration.
- Sportsmanship is encouraged and winning is not the most important goal.
- Respecting others is important; skilled and unskilled.
- Teaching others gives you patience and refines your own skills.
- Games and sports should be played to the best of your ability.

Beliefs

- If you play hide and seek on a Sunday, you will see a being that looks like one of the children you are playing with.
- While playing hide and seek, you had to make a sound (by cupping hands) towards the sky to ensure you did not “hide” forever.

Major Understandings

- Games and sports were played for enjoyment.
- Games and sports were played to enhance strength, agility and speed.
- Games and sports were played when family groups got together.
- Children’s games taught and developed skills; memorizing, sequence, spatial, language, physical strength. etc.
- Children learned to cooperate with others through games and recreation.
- There was friendly competition and people were encouraged not get too serious or upset when someone was better than you.

Attitudes

Students will be encouraged to:

- appreciate the traditional types of sports;
- respect sportsmanship;
- learn to play fair;
- try their best at games;
- have fun and enjoy teamwork;
- take pride in their physical abilities;
- respect others through games and cooperation;
- learn to appreciate other people’s skills and their own;
- learn to play fair and cooperate with others;
- learn to appreciate and have fun.

Traditional Games & Recreation

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades K - 3

Grades 4 - 6

Objectives

Students will:

- learn simple indoor and outdoor games;
- learn how to cooperate with others when playing games;
- learn songs that are sung with certain games.

Objectives

Students will:

- learn more difficult games; indoor and outdoor;
- observe games being played and practise;
- learn parts of body and which games strengthen the muscles.

Knowledge and Traditions

- Children were encouraged to play outside; especially boys. Girls played near their mothers.

Knowledge and Traditions

- Children learned aiming and targeting using slingshots, spears, bow and arrows, throwing stones and playing other games.

Key Experiences/Activities

- Have the students learn simple string games; invite parents and elders who know string games to come and play too.
- Invite older kids from other classes to demonstrate Inuit games that develop strength and endurance. Perhaps this can be made into an Inuit Games Day.
- Have your students learn songs that go with games; write on chart paper and tape record to put in the listening centre.
- Have a discussion on 'customs' or rules that people followed when playing games.
- Play Inuktitut hide and seek with your students, learn the song(s) that go with it. Compare with Qallunaatit way of playing hide and seek.
- Have your students play with ajagaq/imilluttaq/Kivaaqi Alimaaqi.
- Play outdoor games; ammaqattaut-ammakisaaq, nakataq, etc.

Key Experiences/Activities

- Have your students learn more complicated string games. Write steps and procedures; display or make into a booklet.
- Watch videos of Arctic Winter Games or Regional Games to analyze how Indoor Games are played; strength, endurance and agility.
- Have your students learn names of games.
- Have your students teach other classes some games. Do a demonstration to parents/classes.
- Have your students make illuuq (slingshot). Learn how to use them.
- Have your students learn indoor games; uatamanna, aaqsii, juggling, arm pull, etc.
- Play outdoor games with your students; milluq, amaruujaq, anaunnguarniq-anauligaaq, uqsuutaarniq, ijjiraq, nusuurautiniq, etc.

Traditional Games & Recreation

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades 7 - 9

Objectives

Students will:

- identify traditional games;
- demonstrate their knowledge of traditional games;
- appreciate the enjoyment of playing games;
- share how they feel when they are playing games with others;
- share their knowledge with others on games.

Knowledge and Traditions

- People from neighbouring camps would visit and compete in games of strength.
- Qaggiq; a large igloo in the center of other adjoining igloos was built for celebrations and feasts.

Key Experiences/Activities

- Have the students learn more complicated string games. Write steps and procedures; display or make them into a booklet.
- Have the students make games; imilluttag, nugluktaq,
- Invite knowledgeable people of games and videotape demonstrations.
- Have friendly competitions with other classes on indoor and outdoor games.
- Invite an elder to talk about traditional competitions and the reasons why they had them.
- Have your students research beliefs about games.

Grades 10 - 12

Objectives

Students will:

- appreciate and learn what kinds of games were played by whom;
- appreciate and respect the attitudes Inuit had towards games and each other;
- know and understand the names of indoor and outdoor games.

Knowledge and Traditions

- Different kinds of games were played at different ages.
- Children learned through play.
- Some games were played more by girls and others by boys.

Key Experiences/Activities

- Have the students make ajagaq games out of different bones; rabbit skull, caribou bones, etc.
- Have the students learn and play games that were played by older youth and adults.
- Have the students interview/research from elders about Inuit games. Write an essay and or do a presentation.
- Have the students analyze different games that Inuit used to play and try to determine what skill they taught.
- Brainstorm with your students on sportsmanship and how it feels when someone does not play fair or is too competitive.
- Analyze with your students what skills traditional games taught.
- Have your students learn about the Northern Games and plan a Northern Games event for their class or even the school with other students and teachers.



PART I

**RELATIONSHIP
TO THE
ENVIRONMENT**

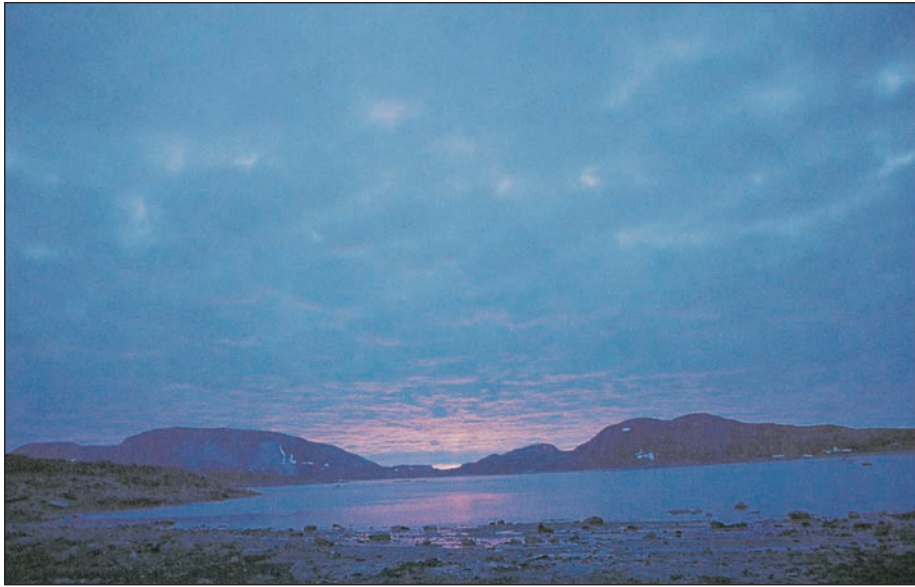


Photo: T. Macintosh

Kinngait, Cape Dorset



Photo: T. Macintosh

George Kamookak, Gjoa Haven

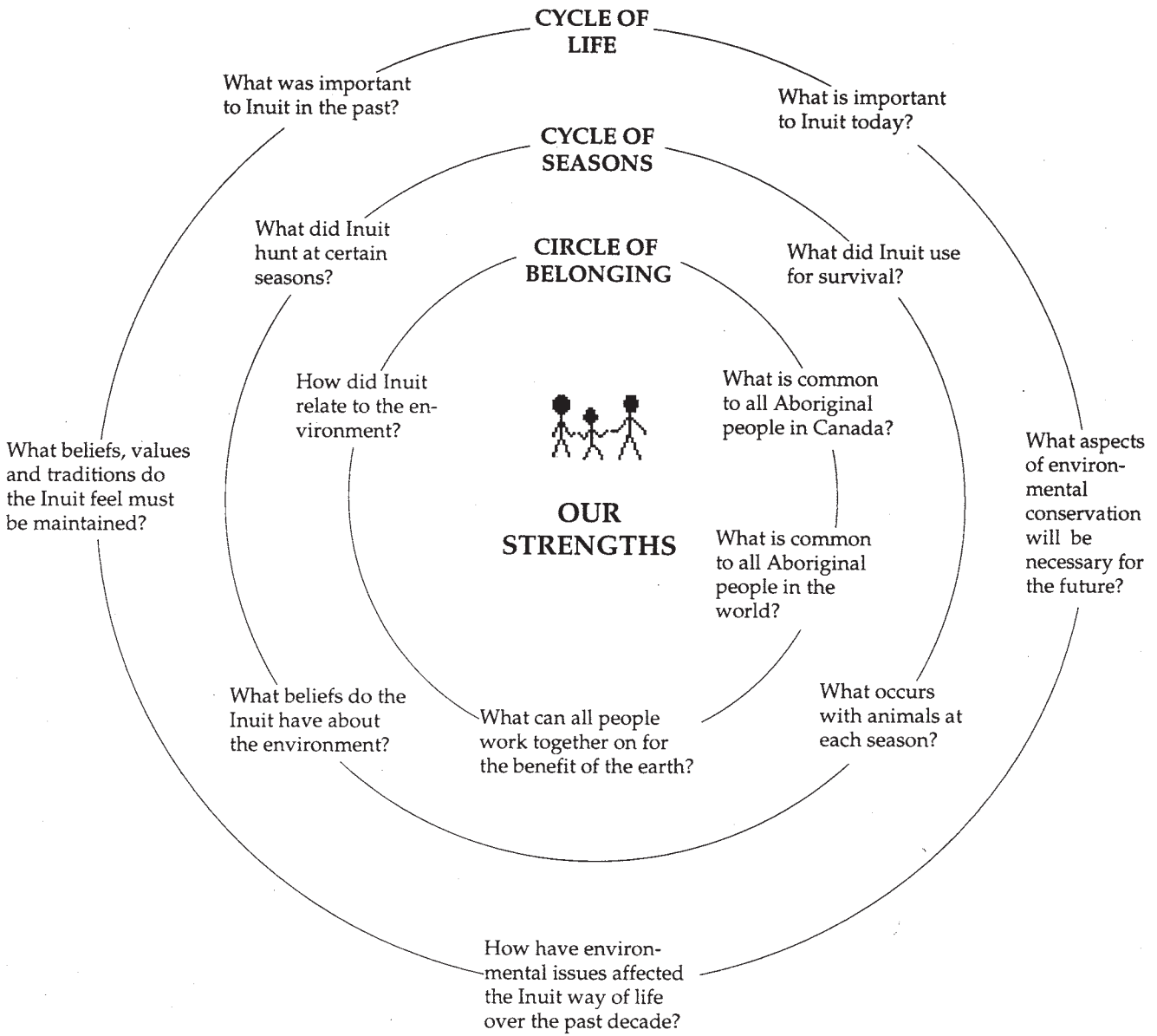


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**RELATIONSHIP
TO THE
ENVIRONMENT**



Introduction to Relationship to the Environment

"It is very awesome when we think about this land"

(Inuit Land Use and Occupancy Project, [ILUOP] Vol. 2, p.255).

"The World consisted of nuna, the land, tariug, the sea and hila, all the space above. Moreover, nuna was the world itself stretching endlessly in all directions".

(Rasmussen referring to Copper Inuit, Coronation Gulf - ILUOP, vol. 2, p. 217).

"Winter, spring, summer and fall are all different. Just like the land itself. When the land changes the Inuit way of life changes together with the land that is changing".

(ILUOP vol. 2, p. 260)

This section of the curriculum describes and explores the relationship of the Inuit to the natural world around them. The Inuit have always had a close relationship with their environment. They feel they belong to the land, as they have depended on it for survival and learned to adapt to its rhythms and cycles for centuries. To Inuit, "the land" includes all of nature: the earth itself as well as the water, the ice, the wind, the sky, the plants and animals. The land has given life to Inuit, but it can also be harsh and dangerous and can take life away.

Knowing the land is a tradition that is as much a part of life now as it was in the past. The objectives of this section of the curriculum are:

- to help students appreciate and understand the importance of "the land" to Inuit, in the past and today;
- to ensure that students learn the major understandings, values, and attitudes that will allow them to live with respect and skill in the harsh northern environment;
- to encourage students to explore the traditions, knowledge, and beliefs that have helped Inuit know and belong to the land through the cycles of seasons and years.

This section is divided into separate topics for practical reasons. However, when teaching this section, it is important to keep in mind that the Inuit believe all living things are connected in a continuous cycle of life, and cannot actually be separated. The topics are intended to be combined creatively, within the section and with topics in the "Relationship to Other People" section, as all are related. They are all part of the circle.

We encourage you to meet with your colleagues in your division to identify what parts of the topic or theme you will cover in your classroom so there will be less repetition for the students from one grade to the next. We encourage you to connect with Cycle of Life, Cycle of Seasons and Circle of Belonging with every topic or theme you cover. Under the Relationship to the Environment framework, there are some broad questions that can guide you while planning your topic.

Land

"Where I live, people would camp near the rivers where the caribou are known to cross. "

Tulurialik



Photo: T. Macintosh

Stone tent rings, Rankin Inlet

"...If we want to own the land, then we should live on the land..."

I moved inland so that my own convictions would be carried out for Inuit and government alike. Although it is difficult to live inland at times, I live just as well as any person with an education or a steady job. When I moved to Kuuvik and set up an inland camp, I found a happier life than settlement living could offer. Living inland is very peaceful. It is also convenient - caribou, fish and my traps are close by. My children are learning a better way of living - the Inuit way of living."

Andy Mumgark
Ajurnarmat, 1978
ICI

Land

Rationale : Inuit enjoy being on the land and are brought up to respect the land and be aware of distinctive landmarks. Elders say it is important for young people to be out on the land and to learn to read the land. They are concerned about possible tragedies that could happen because of a lack of survival skills. Elders and parents want the school to reflect this concern. This topic should emphasize landforms and landmarks for finding direction when travelling on the land, and survival skills. Even small children can be taught to be observant. This topic can lead to other topics such as land animals, fish, transportation, weather observation, camping, clothing, festivities and others, depending on what elders want the children to know at their age level.

Values

- Respect for inuksuit and the purpose for which they were built should be taught.
- Always giving care to the land, knowing it is the provider is important.
- Causing harm to the land by being careless or thoughtless was discouraged.
- Appreciation for the many stories, old and new, about the land should continue.
- Showing respect by leaving a gift in certain areas was important to Inuit.

Beliefs

- In some areas, Inuit believe that if a person pushes or knocks over an inuksuk on purpose, the person who made the inuksuk will die.
- The Inuit believe the earth produces eggs. If the earth's egg is broken or damaged, the earth will become very angry, weather will become very bad and deaths will be heard about from everywhere.
- The Inuit believed that if people stayed in one place too long, the land would get "hot", and then sickness, discontent, crime and social breakdown would occur.
- When you arrive at a place you have never been before, briefly walk backwards to ensure you will safely return to where you came from.

Major Understandings

- The land is very important to the Inuit.
- The land can provide everything for survival.
- The land must be treated with respect.
- Knowing the land is a tradition that is as much a part of life now as it was in the past.
- Inuit did not have maps or compasses but knew which direction they were going.
- Maps and compasses have become useful and helpful in today's world.
- Rocks have always been important to Inuit in providing shelter, tools, utensils and as games.

Attitudes

Students will be encouraged to:

- show respect for the land;
- become more observant about the land;
- take part in keeping the land safe;
- understand the importance of landforms or landmarks;
- appreciate how Inuit have learned to read the land to find their way;
- appreciate the beauty of their land;
- use their knowledge to indicate direction.

Land

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades K - 3

Objectives

Students will:

- hear stories about hunting on the land;
- hear stories on ways of keeping the land clean;
- share their experiences about being on the land;
- share stories about going out on the land;
- learn the traditional names of landmarks or landforms around their community;
- identify ways to keep the land clean.

Knowledge and Traditions

- The Inuit learned to live completely off the land; they found everything they needed to live on the land.
- Every type of land has a name.

Key Experiences/Activities

- Have the students talk about going out on the land.
- Bring Elders, hunters or parents to talk about dangers that can occur on the land.
- Find out from your parents how they learned about what the land can provide.
- Visit landmarks or landforms close to their community.
- Make a class book on stories the students have written about going on the land.
- List or brainstorm everything the students know about the land.
- List or brainstorm everything the students would like to know about being on the land: use this information to tie in with another topic or as a guide to research for information on what the students would like to learn.
- Find out from the community what to do about keeping the land clean. Have the students think of ways to get personally involved.

Grades 4 - 6

Objectives

Students will:

- learn the specific landmarks to indicate hunting areas, direction, fishing spots;
- learn the names of landforms around their community and why they have those names;
- hear stories associate with the landforms around their community;
- learn what can harm the land;
- be able to tell you the dangers that can occur on the land.

Knowledge and Traditions

- Eskers can be helpful for direction.
- Raised beaches can indicate how the land has risen.
- The Inuit learned to live completely off the land; they found everything they needed to live on the land.
- There are inuksuit (plural for inuksuk), cache marks, tent areas and rock shelters that indicate where Inuit lived.

Key Experiences/Activities

- If there are eskers in your area, find out from the local people which direction they go.
- Research from their family specific dangers that can occur on the land. Have the students also record preventative measures to take before going out on the land.
- Find out from Elders, hunters and others on what the land can provide.
- Have the students study what causes raised beaches. Record all local stories.
- Have the students research from Elders or from their family what was traditionally expected of them to know about the land at their age.
- Have the students tell you what they know about what can harm the land. Ask them what questions they might have about what can harm the land, then invite appropriate people to do presentations. Research on this topic can involve others teachers or use of a library, videos or films.

Land

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades 7 - 9

Objectives

Students will:

- learn the names of landmarks or landforms around their area and why they have those names;
- understand why the land is important to the Inuit.

Knowledge and Traditions

- Pointers made of rock or wood were left for others to indicate which direction they went.
- The Inuit learned to live completely off the land; they found everything they needed to live on the land.
- Every type of land has a name and history.
- Inuksuit (plural for inuksuk), cache marks, tent areas and rock shelters are important indications there was good game, maybe a festival gathering spot, or an area to which families would travel.

Key Experiences/Activities

- Find out from Elders and hunters about other landmarks that give clues to people for direction, dangers and animal habitat.
- Find out from the community about dangers that can occur on the land.
- Travel by ski-doo, boat or truck and observe a variety of terrain and landmarks further from the community.
- Have the students use a map to identify local landmarks and landforms.
- Have the students go on a short trip. During this trip, have the students write in their journal how the land makes them feel, what they see and what they know. Have them imagine what their emotions would be if they had to survive on the land with just what they have at that moment.
- Have each student choose a landmark or landform and find out the name and why they have that name. Remind them that there is always history and stories behind each one.

Grades 10 - 12

Objectives

Students will:

- develop a habit of telling someone where they will be hunting;
- learn the uses and dangers of the land;
- learn the traditional ways of respecting the land;
- learn to "read" the land, for direction and for signs of animals;
- learn what can harm the land.

Knowledge and Traditions

- Inuit learned to read the land, the sky, and the sea for guidance and direction
- The Inuit learned to live completely off the land; for food, shelter, tools, implements and clothing.
- Inuksuit indicated danger, direction, or migratory routes of animals.
- A small marker was placed near a lake to indicate where there was good fishing.
- Inuit could find which direction to go in even when there was fog or a blizzard by using the skills and knowledge that they learned from others.

Key Experiences/Activities

- Since inuksuit (plural for inuksuk) were made for certain reasons, find out from hunters why inuksuit are placed in your area, also talk about the changing image of inuksuit across the North today.
- Find out from hunters about dangers that can occur when travelling on the land.
- Learn from hunters every necessity that should be taken before going on a trip.
- While on a hunting trip, record, observe or note indications of animals in different terrains.
- Plan a route for a longer trip. This trip can provide an opportunity for students to lead, with guidance. During this trip, combine the traditional and modern way of finding direction. If the opportunity arises, look for signs of a good fishing lake, if there are no signs, perhaps your guide can show the students the traditional way of placing a marker next to a lake with fish.

Water

"Sometimes in the fall, the water is covered with melting snow that looks like ice. Fishermen should be aware of this."

Joe Curley

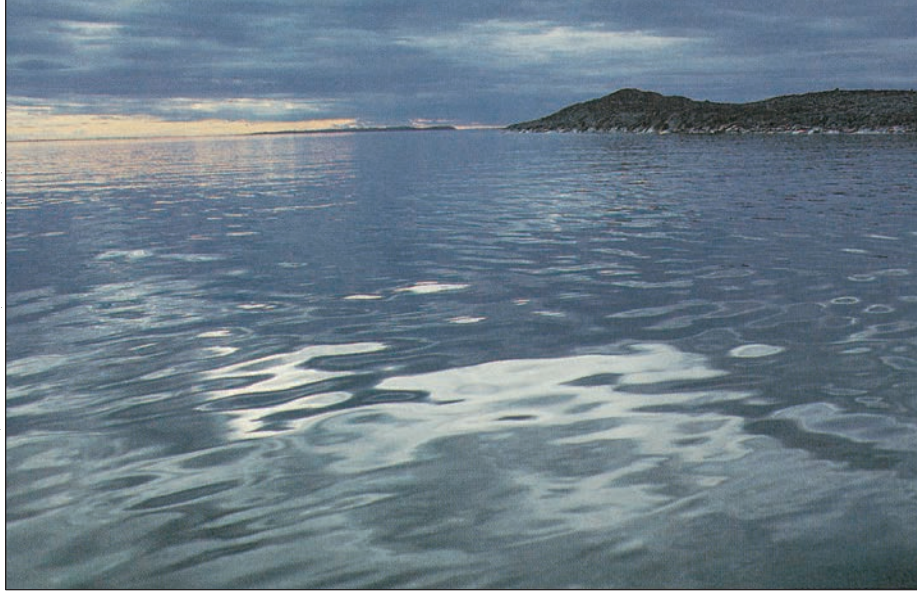


Photo: T. Macintosh

Rankin Inlet

"We travelled from Quviujajuk to Sandy Point by a small canoe. As we were getting ready to camp that night, the fog rolled in. We were out to sea, lost somewhere around Eemiligyuaq. The ones who were navigating had to shout to each other. My child, who never cried very much, started to fuss and Uvinik scolded him saying, "This child Markusie never cries, so why is he crying now. He must be frightened." I was frightened just as Markusie was. We were lost for three days waiting for the fog to lift but the water was calm for those three days. In our canoe were Qablunaguvik, Ungasaimna, Ungasaimna's father, Paulosie, and myself.

We drifted past Sandy Point and ran out of gas just as we were about to reach Sentry Island. We used a sail to make it to Sentry Island. While we were sailing, Uvinik said, "Since I have put my sister-in-law in danger, I want to keep going until we reach land." After three days at sea in the fog the sound of sand touching the canoe bottom sounded so nice. It sounded so nice, I started laughing, and soon the other were laughing as well. As soon as we got out of the boat we got the cup Tulugattuaq had brought and drank fresh water. We ran to a small lake but I was afraid of the bugs. I hated myself for thinking about bugs when I was so thirsty. I was so thirsty I drank three cups of water. When Uvinik saw me drinking from a cup he said, "Look, my sister-in-law is drinking from a cup." The others said, "Are you a white person? Are you ticklish?" They teased me because you were not supposed to drink from a cup just after you gave birth. My child had been born a couple of days before we left. I was very tired because I had only a couple of hours of sleep."

Helen Paungat
Recollections of Helen
Paungat, ICI

Water

Rationale

The rivers, the lakes and the sea are also givers of life. Water has always been important to Inuit for transportation and for providing food. Inuit have always camped near water. Animals from the water and sea are hunted for food, heat, shelter, clothing and for other uses. Plants, animals, wind and air need water, therefore, we must learn the ways of the animals and fish that depend on water. Wind create waves that can be dangerous, so one must learn to read clouds and know which ones bring wind. Water itself must be read, and know the currents that can cause accidents. The elders say that one must respect the power of water, and be cautious of its dangers.

Values

- Appreciation of the importance of water to Inuit life should be taught.
- Inuit were encouraged to have gratitude to water for its gift of life.
- Respect for the power of water as a taker as well as giver of life was important.
- It is important to understand what lives in water.

Beliefs

- If you throw sand in the air near water, it will cause rain.
- You must respect Takannaaluk (Nuliyuk, Sedna). She is the one that is the giver of sea animals. If you anger her, she has the power to take animals away.
- The water/sea is one of several spiritual domains in which the Inuit believe exist.

Major Understandings

- Water has always been important to the Inuit for transportation and for food.
- Water has many uses.
- One must respect the power of water. Water can be dangerous.
- Water and its power must be respected.
- The Inuit have many different terms for water.
- Creeks, rivers, and the sea are all affected by high and low tides.
- All rivers run to the sea.
- Wherever there is a river, there will be a lake.
- There are different terms for water.
- Currents from lakes or the sea always change, depending on the season and depth of the water.

Attitudes

Students will be encouraged to:

- understand the importance of water for all living things;
- appreciate how Inuit have learned to read the sea;
- give a gift to the sea after killing a sea animal;
- recognize the wisdom of camping close to water.

Water

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades K - 3

Objectives

Students will:

- begin to recognize that water is an important part of Inuit life;
- learn how water was and is used by Inuit;
- begin to learn about the power of water and how it can be dangerous;
- begin to learn the difference between rivers, lakes and the sea.
- begin to understand that the same body of water can be safe or dangerous at different seasons.

Knowledge and Traditions

- River water is preferred over pond or small lake water for drinking .
- If water is muddy or full of bugs, a gauze can be used as a filter.
- Water will taste different at different lakes.
- The Inuit have many terms for water and its stages.

Key Experiences/Activities

- If possible, have them carry fresh river water to their grandparents or a member of their family.
- Go to the seashore, a pond or a river. Study movements of water, taste the water, take samples of water and small creatures, and watch for any colours they see in the water.
- Have the students hear stories about the power of water and about the way water conditions can change, making the water dangerous.
- Have students write and illustrate a story that tells about a time when their family camped and/or travelled by water. Have them point out the different uses of water on that trip[. Discuss the dangers they need to be aware of when camping by or travelling on water.
- Collect water from different places (e.g. a pond or small lake, bigger lake, river, sea). Drink some water from each place and compare the tastes. Use a gauze to filter some of the water.

Grades 4 - 6

Objectives

Students will:

- learn how the bodies of water around your community can be dangerous, and the precautions necessary to ensure safety near water. Appreciate the power of water.
- learn that water in rivers, lakes and the sea changes under different seasons. Begin to learn Inuit terms for water under different conditions.
- learn how plants depend on water. Discover plants that live in or near water.
- learn some traditional Inuit beliefs about water.

Knowledge and Traditions

- People cooked meat with sea water for flavouring.
- The Inuit have many different terms for water and its stages.
- The Inuit know where fish spawn.

Key Experiences/Activities

- Learn some traditional Inuit beliefs about water (see previous page). Discuss the reasons for these beliefs; how they have or not have changed over time; and how they might be relevant to students' lives today.
- Visit several bodies of water close to your community indifferent weather conditions and seasons. Notice the water conditions. Notice the weather. How do these affect the water? Discuss important safety precautions around water, and being aware of changing conditions.
- Collect fresh and sea water and freeze them. Monitor the time it takes for them to freeze. Discuss the importance of this knowledge for safe travel on water.
- Listen to some traditional stories and information about water, if possible, record the stories and information.
- Talk about traditional beliefs attached to the topic, or the story or stories they have heard.

Water

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades 7 - 9

Objectives

Students will:

- understand the relationship between water, weather, and seasons;
- learn when high and low tides occur and appreciate the power of tides;
- learn about currents and channels and lakes, rivers and sea;
- learn about plants and animals that live in water.

Knowledge and Traditions:

- Boys were encouraged not to drink too much water at once, this was to ensure that they learned how to handle thirst.
- Eating snow makes you thirstier; slowly melt the snow in your mouth before swallowing.
- Currents in lakes or the sea are always changing.
- The tide is highest during the full moon.
- People cooked meat with sea water for flavouring.

Key Experiences/Activities

- For a week, have students measure and record the amount of water they drink each day. Then have them try drinking less than normal each day for a week. What happens?
- Ask an elder to talk about all aspects of currents and channels in water near your community. Find out how a person learns to “read” the water, and how to be aware of changing currents and channels. Have students map the areas described by the elder.
- Go camping for several days near water. Keep track of the weather and water conditions, and notice any relationships between them. Discuss the dangers of camping near water and safety precautions. Observe what lives in and near the body of water; look at plants, look at water under a microscope. Keep records of all the plants and animals that students observe and how they are “using” the water. Have students keep track of how much water the class uses and the different ways it is used.

Grades 10 - 12

Objectives

Students will:

- learn how to travel safely on water;
- learn how to tell when it is safe to travel by sea;
- learn about areas of water that never freeze in lakes, rivers, and/or the sea near your community;
- learn what can harm water and how to prevent it.

Knowledge and Traditions:

- Boys were encouraged not to drink too much water at once. This was to ensure they learned how to handle thirst.
- Waves are choppiest at shallow places.
- The Inuit know where some areas in lakes or the sea never freeze.
- Some lakes have more fish than others and some lakes have edible plants.
- The Inuit have many terms for water.
- The Inuit travelled to reach their destination at high tide.

Key Experiences/Activities

- Find different uses for waterfalls. Record stories about waterfalls around your region.
- Bring an elder to talk about all aspects of currents and channels. The students can map these areas.
- Find out lakes with fish and edible plants.
- Travel by water. During this trip, go to a large lake and/or the sea. Observe the clouds in the sky, check the water to see if there are currents, observe plants that live in and around the water. Observe any animals they see. Talk about the best way to travel by the water. If you have an elder or hunter with you, ask them to tell personal stories about travelling in that particular area. When around the elder or hunter, watch to see how they observe their surroundings.
- Have a class discussion on what can harm water. Ask them to write in their journal on how they can get personally involved in keeping water clean.

Ice

"The ice on lakes can be dangerous too. If cracks are visible in the ice, it is generally safe to walk on unless there is water on top of it."

Joan Atuat



Photo: G. Calef

Changing Forms

"Sea ice and lake ice behave differently. When preparing for a trip on sea ice, it pays to watch the sky. If it is clear, sea ice will freeze solid and it will be safe to walk on. If it is cloudy, it is dangerous to walk on sea ice. Lake ice is dangerous only when it's thin, and often a layer of snow covers it making it difficult to see whether it is dangerous or not. A person must be careful.

Sometimes in the fall, the water is covered with melting snow that looks like ice. Fishermen should be aware of this. When the wind starts to blow, the open water becomes exposed and you can tell where the ice ends. When the weather is warm, the sea ice can become quite rubbery and unsafe. Hunters should also be aware of the tides when they are on sea ice; sometimes tides are strong and can move the ice. When the wind blows from the southeast, a hunter knows that the ice will be safe in three days. Then he can go out seal hunting. Blowing snow makes hunting very dangerous, however, as seal holes and open water can be covered with the snow and difficult to see. Walking on the ice at night also is dangerous.

Walrus often lie on very thin ice and a hunter should check the ice before going after one. It is best if the hunter takes his harpoon when stalking a walrus, as it can be used to test the ice. Sometimes a hunter will become so engrossed in catching an animal that he forgets to watch the ice. A hunter should always be aware of ice conditions. If possible, always take a small boat when hunting on the ice. Often walrus and square-flipper seals are far from shore in the deep water. The ice there could be moving, and one could easily drown."

Joe Curley
Elders Conference, ICI

Ice

Rationale

Ice is important to many aspects of life; for humans, animals and plants. Since most of the year the sea, lakes and rivers are covered with ice, it is important that students start early in their life to learn about the dangers of ice. Inuit have learned when ice is safe to travel on and when it is not. People have passed on their knowledge gained from experience or learning it from someone else. Stories about tragedies and near mishaps are used as cautionary forms of teaching. Learn from them. Advice from the elders about ice must always be taken seriously.

Values

- Respect for ice and its importance to the life of Inuit was important.
- Appreciation of the importance of ice in the cycle of life: for humans, animals and all other living things should be encouraged.
- It was important to learn the ways of ice for safe travel and safety.
- It was important while travelling on ice to follow someone who knew what they were doing.

Beliefs

- The qallupilluk (troll) lives under the sea. In the spring time, you can hear him thump the ice and make it crack. It will take children and put them on its back to take them underwater to adopt them.
- If you sew caribou clothing while you are on sea ice, it will drive the water animals away.
- When a man is travelling on dangerous ice, a woman was to keep her floor very clean. She also kept the doorway clear and closed the door properly at night. In the morning, she would get up and go outside immediately for a few minutes. These actions would ensure her husband's safety on the sea ice and his safe return.

Major Understandings

- Ice can be dangerous depending on the season.
- Sea ice and fresh water ice freeze, melt, and break up differently.
- The colour of new ice on lakes, rivers and the sea will be different than older ice.
- The Inuit have many uses for ice.
- Through experience, Inuit have acquired much knowledge about sea ice, which can be learned from elders, through hunting stories and by observation.
- Hunting at the floe edge can be dangerous if you do not know what to do.

Attitudes

Students will be encouraged to:

- Appreciate how much people have learned over the years about sea ice either from experience, from an elder or through hunting stories.
- Appreciate the willingness of people who wish to share their knowledge.
- Be careful and cautious while travelling on ice.

Ice

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades K - 3

Objectives

Students will:

- begin to learn that ice can be dangerous;
- learn where the cracks are that form every year around their community;
- hear stories about the dangers of ice;
- appreciate that elders and hunters have much knowledge about ice, gained from years of experience.

Knowledge and Traditions

- Fresh water ice breaks into candle ice and is more dangerous than salt water ice.
- Fresh water and sea ice both crack.
- Fresh water ice is preferred for drinking.

Key Experiences/Activities:

- Invite an elder or knowledgeable person to tell stories that caution students about the dangers of ice.
- Have students draw a picture of one of the stories.
- Go for a walk and observe ice near the community; ask an elder to show the class where the cracks are.
- Collect and melt fresh water ice and sea ice. Have students drink some water from each. Which tastes better?

Grades 4 - 6

Objectives

Students will:

- learn how ice changes with the seasons and when it can be dangerous;
- learn the difference between fresh water ice and salt water ice;
- become familiar with places near the community where ice can be especially dangerous;
- learn how to chop ice at a crack and other techniques for getting drinking water from ice;
- learn the ways Inuit use ice;
- explore Inuit beliefs about ice.

Knowledge and Traditions

- Fresh water freezes faster than salt water.
- Fresh water ice breaks into candle ice and is more dangerous than salt water ice.
- Sea ice melts from the bottom first and fresh water ice melts first from the edges.
- There is a certain technique for chopping ice at a crack.

Key Experiences/Activities:

- Invite an elder or knowledgeable person to talk about the dangers of ice at different times of the year.
- Observe ice near the community during different times of the year, and have students record the changes they observe. If there is both fresh water and salt water nearby, observe both and compare them.
- Find out from an elder if there are places near the community where the ice is known to be especially dangerous.
- Take the students out to a lake to learn the technique for chopping ice at a crack. Deliver the ice to elders in your community.
- Have students ask their families how they use ice, or how it was used in the past, and share the information in class.

Ice

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades 7 - 9

Objectives

Students will:

- learn to read the ice and tell if it is safe or dangerous;
- learn the various ways ice freezes, breaks up, and melts;
- begin to learn how to travel safely on the ice
- appreciate the value of the knowledge and wisdom about ice that elders and hunters have acquired from experience;
- understand the role of ice in the seasonal cycle of life of plants and animals and its affect on the lifestyle of the Inuit.

Knowledge and Traditions

- Sea ice melts from the bottom first and fresh water ice melts first from the edges.
- Fresh water ice breaks through from the top to the bottom.
- The salt from rough ice will eventually drain and become fresh if it is not submerged in sea water.
- Newly formed sea water ice will be elastic, fresh water will be brittle.
- Ice will be thinner at pressure ridges and where there is a lot of snow.

Key Experiences/Activities:

- Invite an elder or knowledgeable person to talk about Inuit beliefs about ice.
- Ask an elder to share his knowledge about reading the ice. How does he tell when ice is safe for travel?
- Observe salt water and fresh water ice (if possible) during freeze-up and break-up. Notice the differences. How long does each take to freeze, melt, break up? Do they follow a "pattern"? Is it the same every year?
- Plan and go on a trip across ice with experienced hunters. Learn the precautions they take and how they travel safely.
- Discuss the ways ice affects the Inuit lifestyle, such as travel, animals hunted, etc. Are there community celebrations that focus around ice?
- As a class, go and get ice. Deliver the ice to elders in your community.

Grades 10 - 12

Objectives

Students will:

- refine their skills in reading the ice;
- understand the relationships between ice, weather, tides, currents, and the land;
- continue learning when, where, and how, to travel safely on the ice;
- learn how to hunt safely at the floe edge;
- learn what to do for survival on breakaway ice;
- travel with elders and hunters to learn from their experiences.

Knowledge and Traditions:

- Tides have an effect on ice.
- Sea ice breaks into chunks.
- Sea ice melts from the bottom first and fresh water ice melts first from the edges.
- Fresh water ice breaks through from the top to the bottom.
- Newly frozen sea ice is more elastic than fresh water new ice.
- Hunters travelling on new ice will always stop and check if they are travelling on the same kind of ice.

Key Experiences/Activities

- Invite an elder or knowledgeable person to talk about hunting at the floe edge.
- Take a trip across ice, to the floe edge if possible, with elders or other experienced hunters.
- By observing or listening to experienced hunters, collect information on hunting safely at the floe edge. Present the information in a way that can be shared with others, such as a video or booklet.
- Find out how the floe edge is formed, and how it is affected by weather and tides. Why is it a good place to hunt?
- Research from your community or another community on what to do if the situation ever arises where you are caught on breakaway ice. The experienced hunters will be able to tell you the direction the ice would go depending on where it happened and the currents.

Sky

"Once in a while, there is a ring around the sun even on a clear sky. The same applies to the moon, you might see a ring around it even in perfectly clear sky ... it is a sign of approaching overcast."

Barnabus Pirjuaq



Photo: T. Macintosh

Sunset, Repulse Bay

"Greater percentage of winter consists of clear sky and when you go out, you'll see the stars appear to be moving about as you look up. When you look at a flame out doors, you'll notice that it flickers rapidly from the wind. When the stars behave like this, our ancestors had a saying like this, "The storm is brewing as the stars are flickering."

Sometimes the stars are very still at the approach of calm weather. Our ancestors were quite accurate in weather predicting just by the sight of the sun, moon, stars or ring around the sun or the moon. Ring around the sun or moon generally brings an overcast. If the stars appear to be flickering very rapidly, shine unusually brighter, appear to be closer than usual or have the look of flickering in the wind, it is a sign of an approaching snow storm."

Barbabus Pirjuaq
Isumasi magazine, ICI

Sky

Rationale

Traditionally, the Inuit looked to the sky not only to predict weather, but also to find their direction. The sky was studied continuously and talked about. The knowledge was passed on from one generation to the next. Since the north will always be severely cold and people will continue to go out on the land, the elders feel it is important that the younger generation learn to study the sky to predict weather. They feel the school is a good place to ensure that all students benefit from the knowledge of the elders on this important topic.

Values

- Respect and appreciation for Inuit beliefs about the sky is passed on from one generation to the next.
- Acceptance of the weather and sky as part of life was encouraged.
- The Inuit have traditional stories about the sky.
- The people who had knowledge of the sky were highly appreciated.
- The sky gives information: one only needs to learn to be able to understand the information.

Beliefs

- If you whistle at northern lights, they will come down, take your head and play ball with it. Rub your fingernails together to drive them away.
- When the moon is slanted, it means it is carrying animals for families to hunt.
- Never stare at the full moon or the moon man will shoot arrows at you.
- When the northern lights are very close, the dogs will not hear any command. Shake a piece of pukiq in front of the dog team to drive away the northern lights.
- The elders say the northern lights are the spirits of our ancestors.
- When you bang two white rocks together, it will cause thunder and lightning.
- Inuit believe they were the first to travel to the moon.

Major Understanding

- The return of the sun in January begins a new life.
- Inuit gathered, feasted, danced, and played games when the sun disappeared until the sun returned.
- Stars are used for telling direction.
- The sun rises in the east and sets in the west.
- The North star is used for finding direction, as are the dawn, and the position of the sun, the moon and other stars.

Attitudes

Students will be encouraged to:

- look at the sky and always be conscious of the changing weather;
- learn from the elders how to read the sky to predict weather.

Sky

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades K - 3

Objectives:

Students will:

- appreciate the importance of the sun as a giver of light, warmth and life;
- hear stories about the sky and its importance in the life of Inuit;
- learn where the sun rises and sets;
- begin making a habit of looking at the sky often.
- begin to notice changes in the sky;
- learn the names of the sun, moon, and stars;
- begin to appreciate how the Inuit lifestyle was tied to nature's rhythms and cycles of light and darkness rather than to clocks.

Knowledge and Traditions

- Falling stars have a certain name that implies they have droppings (anaqtut).
- When stars are twinkling, it will be clear and cold.

Key Experiences/Activities

- Learn the Inuit names of the sun, moon, stars.
- Observe the sky often in class. Draw or write stories about what students see in the sky.
- Do a class wall mural of the sky. Show where the sun rises and sets at different times of year.
- Have your class survey older students on whether they have stories or knowledge to share about the sky. After collating the survey results, make a list of the students who have stories and then plan how your class will collect the stories.
- If it can be worked out logistically and with the support of the school and parents, try going through a week with no clocks in the class. Let natural rhythms determine the daily activities, e.g. when to work, rest, play, eat. How can you tell time without clocks? How important is it to know the exact time? Notice changes through the week. Talk about the experience every day.
- Do a skit that shows people appreciating the sun's gifts.

Grades 4 - 6

Objectives

Students will:

- discuss beliefs about the sky;
- learn to observe the sky often and be aware of changes;
- understand what can be learned by looking at the sky;
- become familiar with the night sky and understand that the moon and stars change positions;
- begin learning how Inuit read the sky to tell direction;
- learn how Inuit told time before clocks.

Knowledge and Traditions

- Tukturjuuk, tukturjuit, aagjuk, uglaqturjuit (stars) are studied to know when dawn is approaching.
- When there seems to be a halo around the moon, bad weather is expected.
- When there is a full moon during the day, there is going to be major tide.

Key Experiences/Activities

- Go on an overnight camping trip. Have the students observe and talk with each other about what they see, as the day changes. Take advantage of this setting to tell stories about the sky or even read stories.
- Invite an elder or knowledgeable person to tell stories about the sky or talk about traditional beliefs. Record while the person is talking. If possible, provide the person with pictures or photographs and class questions as a guide. Later, have the students publish a "newspaper" to share with their families and other classes.
- Ask students to observe and talk about the night sky with their families. Have them write and illustrate a book of the family's knowledge and stories and share it in class.
- Make a list of all the things you can learn by "reading" the sky. Have a celebration to thank the sky for each of its gifts.

Sky

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades 7 - 9

Objectives

Students will:

- learn how to tell time using the sun and shadows;
- develop their skills in telling direction from the sky;
- understand the seasonal cycles of the sun, moon and stars and learn the names for their different positions;
- learn the Inuit names for constellations;
- become familiar with travelling in the dark;
- appreciate the elders' knowledge of the sky.

Knowledge and Traditions

- Northern lights indicate that bad weather is expected the next day.
- Ajaraaq (string game) was forbidden during the day, only when the sun went down.
- The North star is used for direction.

Key Experiences/Activities

- Have your students learn the terms for sun and moon positions.
- Do a class research project to learn about the cycles and positions of the moon and stars as they move through the sky. Find out how Inuit traditionally told the time from the positions of the stars. Make a "star clock".
- Using a pole or a large rock on the school grounds, observe and draw the size and position of its shadow throughout the day on sunny days over the course of several months. Discuss how shadows can be used to tell time on the land.
- Make a wall or ceiling mural of Inuit constellations and learn the names and any stories that go along with them. Find out from elders whether constellations can be used to tell direction when travelling in the dark.

Grades 10 - 12

Objectives

Students will:

- refine their skills at observing and reading the sky;
- become comfortable with finding their way travelling in the dark;
- become familiar with Inuit beliefs and stories about the northern lights;
- learn about traditional Inuit calendars and their relationship to the seasons, the sun, and the moon.

Knowledge and Traditions

- When there is a full moon during the day, there is going to be a major tide.
- At the beginning of the full moon, there will be high tide.
- In the dark of winter, people hunted by the light of the full moon.
- When the moon is very bright it means there will be hunger because the animals can see you.

Key Experiences/Activities

- Take a class trip in the dark. Practice telling direction and finding your way by looking at the sky.
- Take the class for a trip where they can travel during the full moon. Tell stories about the moon.
- Interview elders on when the northern lights would appear and how they felt about them. Have the students write about their own experiences with Northern Lights. How did they feel about them?
- Have the class collect examples of traditional Inuit calendars from different areas. How do they mark the passage of time? How do they relate to the sky, the land? What interval of time do they use? What do calendars from different areas have in common? How are they different? What do they tell about traditional Inuit lifestyle? Have students write stories about people living by a traditional calendar.

Weather and Weather Predicting

"Unless everything that make up for bad weather is completely cleared up during winter, there is always that possibility of foul weather."

Barnabus Pirjuaq



Photo: T. Macintosh

Storm clouds over Koolooktoo Bay

"My wife still notices when I suddenly, without much thought, comment on weather condition. I often do this still, though I may have no plans whatsoever to go hunting. Strictly by habit I would make certain remarks about the weather. Just yesterday, the weather was completely calm by night fall. When I arrived home, my wife was already home before me. In the calm of night, without even looking around when I suddenly thought of making a trip, I said to her as I walked in, "Oh, there's a storm coming." "Why, is it not clear?" "No, but that sudden cold spell tells me that storm is very near." I said to her.

During the peak of winter this is one way of telling what to expect of weather without even taking a glance. A person learns to watch the spell of cold or mild weather."

Barnabus Pirjuaq
Isumasi magazine, ICI

Weather and Weather Predicting

Rationale

Weather is something that humans cannot control. The land will always have winter, cold and storms, so children have to be prepared to cope with the weather. The Inuit have learned to read nature to predict the weather. The elders and parents feel that weather predicting should start early and be done on a daily basis. Children can be taught to observe the clouds, notice the wind direction and strength of the wind, and identify the different types of cold. This topic should focus on the elders' traditional knowledge of weather patterns, changes and terms as well as on modern weather forecasting techniques.

Values

- Learning patience with the weather is important.
- Recognition that weather controls humans and that humans do not control weather is encouraged.
- The ability of people who knew how to predict the weather was highly valued.
- Adapting to the cold was considered important for survival.

Beliefs

- Inuit believe when certain things are done by people, or when something happens to people, it can have an affect on weather.
- Nature mourns or is affected by death, which takes the form of bad weather or change in weather.
- If you twirl seaweed, it will create wind.
- If you burn bird feathers, it will cause a storm.
- If you kill a spider, it will rain or become foggy.
- If caribou skins are tanned during the summer, it creates thunder and lightning.
- If someone takes belongings from a traditional burial area, the weather will turn violent.
- When the moon seems to be laying back, it means bad weather is approaching.

Major Understandings

- The land will always have winter, cold and storms, therefore we have to prepare children to cope with the weather.
- Weather predicting should start at an early age and be done every day and every night.
- The sun, clouds, moon, stars, rainbows and northern lights can be used to predict weather.
- Waves on water can be used to predict weather.
- The lifestyle of the Inuit was controlled by weather.

Attitudes

Students will be encouraged to:

- develop a respect for unpredictable weather;
- develop a respect for the elders and others who have learned to read weather signs;
- understand why elders may harshly question them about their knowledge of the weather;
- develop the habit of reading weather signs;
- develop the habit of examining the weather first thing in the morning.

Weather and Weather Predicting

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades K - 3

Objectives

Students will:

- develop a habit of looking at the clouds and feeling the wind whenever they are outside.
- hear stories about weather and how Inuit coped with it.
- begin to appreciate how weather affects lifestyle.
- learn to respect the weather.
- understand that the weather cannot be controlled.

Knowledge and Traditions:

- Weather will never be loving or compassionate to anyone.
- A blind man uses wind for guidance by feeling which way the wind is blowing. A blind man will learn to know which is the prevailing wind and use it to guide his way.

Key Experiences/Activities:

- Invite an elder to talk about the importance of weather predicting. Record stories the elder tells.
- Start you day off by having the children describe the weather. Where is the wind coming from? Where do you feel it from? What is the name of the direction? Is it cloudy? Describe the clouds. End the day with an analysis of the day; did the wind change? is it colder? warmer? How do you think the weather will be tomorrow?
- Have the parents write a story with their children about being caught in a storm while camping or fishing. The children can bring the stories in and share them, or, have the parents come in to tell their story. Serve tea and have an informal gathering. Encourage the parents to share further stories they experienced or have heard about.
- Collect stories of unpredictable events that happened because of weather.
- Draw pictures of the weather or act it out.

Grades 4 - 6

Objectives

Students will:

- begin to develop a habit of frequently observing the weather and noting changes.
- explore beliefs about weather and how they helped Inuit cope with the weather.
- begin to learn traditional ways of predicting weather using the sun, moon, stars, etc.
- learn about clouds from both the traditional Inuit and modern scientific perspectives.
- learn they must never get angry at the weather.
- begin to notice patterns in the weather.

Knowledge and Traditions:

- Weather will never be loving or compassionate to anyone.
- Weather predicting is a skill that is learned over time.
- When the sky seems to have four rainbows, then it's time to lock everything up because it will get extremely windy.

Key Experiences/Activities:

- Have the students write stories about being caught in a storm or being caught on the land by high winds. What did their families do during the storm?
- As a class observe the weather several times each day and keep records of the wind direction and speed, clouds, sun, rain or snow, temperature. Do this over a period of time. Start out without using instruments, using only the senses to describe the weather. After some time, see if you can notice patterns, and try to predict the next day's weather.
- Invite an elder to talk about traditional ways of predicting weather.
- Visit the weather station in your community, if there is one. Record or interview the person. After the visit, have the students tell you what they learned. Write down any questions and visit the station again to ask them.
- Make a mural of clouds and name them.

Weather and Weather Predicting

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades 7 - 9

Objectives

Students will:

- appreciate the importance of accurately predicting weather.
- learn what to observe and watch for in order to predict weather.
- learn how weather affects animals and how this affects Inuit lifestyle, today and in the past.
- appreciate how weather affects travel.
- learn to use weather instruments.
- become more skillful at predicting the weather using traditional and modern approaches.

Knowledge and Traditions:

- Weather will never be loving or compassionate to anyone.
- The Inuit have learned to read clouds to predict weather (refer to “clouds and their meaning” on first page of this section).
- On a clear day, when land in the distance appears higher than usual and is upright, then wind should be expected. When the land and everything else look small, then good weather is expected.
- When four rainbows appear at once it means bad weather.

Key Experiences/Activities:

- Invite an elder to talk about the importance of weather predicting and traditional ways of predicting weather. Discuss what can happen if you don't pay attention to the weather or if you don't predict the weather accurately.
- Learn to make simple weather instruments.
- Invite someone from Department of Transport or the airport to talk about keeping weather records.
- Research then discuss how the weather might affect different kinds of animals (think about migration). Find out if some people can predict weather by watching animal behaviour.
- Divide the class into several groups. Ask each to predict the next day's weather using different methods. As a class, record the actual weather of the day and evaluate the accuracy of the different predictions. Do this for a period of time.

Grades 10 - 12

Objectives

Students will:

- appreciate how the weather affects their activities and their moods on a day-to-day basis.
- become more skillful at predicting the weather by reading the sky and the land.
- learn about modern weather forecasting.
- develop respect for sudden changes in the weather.
- learn the dangers of weather and how to take precautions for them.
- learn about long-term climate changes.

Knowledge and Traditions:

- There are many months of poor weather, but April and July have the best weather.
- Hunters had to be able to predict weather.
- On a clear day, if it becomes stormy from the north, the wind will not blow long.
- Do not travel in the summer when the water is rough if there is fog above the water. Once the fog clears up, it is possible to travel even if the water still looks rough.
- Long, black shiny clouds are a sign that there will be snow or a storm the next day.

Key Experiences/Activities:

- Have students keep individual records of “weather signs”, e.g. wind direction and intensity; how the distant land appears; the shape, height, and speed of clouds; the presence of halos or rainbows around the sun and moon etc. Have them make predictions based on their observations, then evaluate their accuracy. Compare and discuss students' observations.
- Observe ripples and waves close to the shore and further out on a body of water. Draw them on windy, stormy, sunny, and cloudy days and notice the difference. Can you show it on a graph?
- Have students keep a “weather journal” that describes the weather, if their activities were affected by the weather, and their feelings about it. Pay attention to patterns.
- Research modern weather forecasting methods and discuss their advantages and disadvantages.
- Find out how to treat frostbite, hypothermia.

Caribou

"I noticed that when Inuit were preparing caribou carcasses for caching they would leave the the hooves and the muscles intact when they cut off the legs so they could use use the leg muscles for pulling the frozen meat out."

Mark Kalluak



Photo: B. Decker

Barrenland caribou herd

"When Inuit spent the winter inland they would start to leave the coast towards the beginning of September. The weather is usually cooler by this time, the warble flies are gone and therefore the meat is free of warble fly larva. Caribou skins are at their best, too, as the hair is neither too thick nor too thin; they are at a perfect stage for making clothing and the skin texture is free of blemishes. Caribou at this time are in every way good for clothing and food, and because they are fat the meat is suitable for caching. During nomadic times when men hunted on foot, they would sometimes leave their coastal permanent camps for a few days to hunt caribou in order to get skins for clothing and to cache the meat.

The men who hunted caribou specifically to cache meat would select an area where there were rocks suitable for building the cache. There were several ways of caching meat. For example, after the caribou was skinned, one way was to leave the guts intact, although the head and legs were removed from the carcass. This kind of meat cache was called a "whole" because the main part of the carcass was not cut up much. One had to puncture the belly with a knife to let all the air out.

When the caribou was skinned, the hunter selected a suitable place and removed the bigger stones from the surface to form a hollow in which to place the meat. It was even better if at the bottom of the hollow, where the meat would be resting, there were all medium-sized stones, to allow plenty of space for air to circulate once the meat was covered with stones.

The hunters also had a way of making the cached meat to get at during the winter months when everything is frozen solid to the ground. The technique told to me was this: Before laying the meat in a hollowed-out spot, place a flat stone directly under the chest of the carcass. This was so the meat would be easier to pry loose when it was pulled from its place."

Mark Kalluak
Isumasi magazine, ICI

Caribou

Rationale

The caribou has always been important to the Inuit. It provided food, shelter, clothing, tools, implements, and games. Clothing made from caribou skins is the warmest for northern winters. Many hunting stories were told at camps about caribou. Hunting caribou is still very important to the Inuit. This topic should focus on the importance of hunting caribou in your community or region.

Values

- Respect for caribou and their migration routes are encouraged by elders.
- There are special ties between animals, especially caribou and the Inuit.
- Sharing the catch with school/community, and especially with elders is important.
- Appreciation for the many uses of caribou is to be encouraged.
- Pride in taking proper care of the caribou: cutting, cooking, sewing, serving was always important.
- The caribou have been the major source of food, clothing, shelter, tools and equipment for the Inuit over many generations.
- There were certain caribou parts that were eaten only by certain people.

Beliefs

- Do not bring (the meat of) water animals when hunting land animals. It will make the land animals angry and hard to find.
- If a woman accidentally eats caribou hair, she will get pregnant.

Major Understandings

- The caribou goes through different stages of development.
- At certain times of year the caribou's skin will be better than the meat and vice versa.
- Hunting techniques were perfected for the caribou.
- Caribou are a major part of the food chain in the North.
- There are different herds of caribou.
- Changes in nature affect caribou.
- There are proper ways to prepare and preserve caribou.
- Over the years, the Inuit have gathered much knowledge about caribou. They know the places to hunt them, their habits, behaviors, sounds, actions, diet, calving grounds, migration routes, their predators and how to conserve them.

Attitudes

Students will be encouraged to:

- respect the land by always cleaning up the butchering area;
- take pride in their first kill;
- share caribou meat and skins with others;
- share caribou meat that is cooked or prepared with elders;
- give elders something that is sewn using caribou skin.

Caribou

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades K - 3

Objectives

Students will:

- appreciate the special importance of caribou as a major source of food, shelter, clothing, tools, and equipment for the Inuit through many generations.
- hear stories and songs about caribou.
- begin to learn traditional uses for various parts of the caribou.
- learn where and when caribou can be found near the community.
- respect and appreciate the gifts of the caribou.
- learn the importance of sharing caribou.

Knowledge and Traditions

- The first kill of a child is always shared.
- The Inuit used the meat, hide, bones and sinew.
- There are traditional songs and stories about the caribou.

Key Experiences/Activities:

- Provide pictures or if possible, the real thing, and have your students name all the caribou organs and their uses. You could have the class bring in samples, or you could make an announcement over the radio station asking for caribou parts or you may send a note home with the students.
- Have your students make a game or tool from caribou antler and/or bone.
- Have your students practice making caribou tracks with their hands in sand, mud or snow.
- Invite an elder and have the students learn caribou string games.
- Have your students learn the expectations of each person on a caribou hunt.
- Have your students identify things made from different parts of caribou (Arts and Crafts Store) or make a display of different items.
- Have your students hear stories about caribou and caribou hunting.

Grades 4 - 6

Objectives

Students will:

- discuss beliefs about caribou.
- learn about the diet, habitat, behaviour, seasonal cycles and migration routes of caribou.
- continue learning about the many uses of caribou.
- begin learning how to properly prepare, preserve, and work with caribou meat and skin.
- begin learning traditional and modern hunting techniques for caribou.
- learn the proper way to show respect to caribou for its gifts.

Knowledge and Traditions

- The first kill of a child is always shared.
- The Inuit used the meat, hide, bones, and sinew.
- There are traditional songs and stories about the caribou.
- Inuit used caches for later use.
- The Inuit follow the tracks and trails of the caribou.

Key Experiences/Activities:

- Have your students prepare caribou sinew for sewing.
- Have your students name all the caribou organs and their uses.
- Have your students prepare caribou skins for sewing.
- Have your students sew caribou hide. This can be done with a seamstress.
- Have your students learn caribou stalking techniques.
- Have your students make recipes: akutuq, making lard from different fats and marrow.
- Have your students learn more complicated caribou string games.
- Have your students hear stories about caribou and caribou hunting and then they can write their own. Start a class caribou story book.

Caribou

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades 7 - 9

Grades 10 - 12

Objectives

Students will:

- learn and practice traditional and modern hunting techniques during different seasons.
- learn when a caribou's skin is best and when the meat is best.
- be able to skin and butcher a caribou.
- understand the food chain the caribou is part of.
- continue working with caribou skin and other parts for various uses.
- appreciate how caribou are adapted to the north.
- learn the stages of development of a caribou.

Objectives

Students will:

- appreciate and respect the great knowledge about caribou that Inuit have gathered.
- know the historical and modern locations and names of different caribou herds in the north.
- appreciate Inuit and scientific approaches to the conservation of caribou.
- appreciate the social and community aspects of hunting caribou and sharing the catch.
- understand how changes in the environment affect caribou.

Knowledge and Traditions

- The Inuit utilized the meat, hide, bones, sinew.
- The Inuit used inuksuit and special equipment to hunt caribou.
- The caribou had an impact on trade with Dene and other tribes.
- Inuit used caches for later use.
- The membrane of the caribou was used as a band aid.

Knowledge and Traditions

- The Inuit utilized the meat, hide, bones, sinew.
- Inuit can identify different herds, how healthy the herds are and where they migrate.
- Few berries and other plant life indicate that caribou will be scarce in that area.
- The Inuit can identify the different life stages of the caribou.

Key Experiences/Activities

- Have your students skin the caribou leg, separate the bone, take the tendons off the hoof.
- Have your students shape meat for drying.
- Have your students prepare sinew for sewing. When it is dry, have the students learn how to make thread from it.
- Have your students skin the whole caribou; gut, butcher and share.
- Have your students sew hide/skin.
- Have your students prepare equipment, food, tools, etc. for hunt.
- Have your students make a game or tool from caribou antler and/or bone.
- Have your students do stalking techniques out on the land.
- Have your students learn more caribou string games.

Key Experiences/Activities

- Have your students skin the caribou leg, separate the bone, take the tendons off the hoof, dry the skin and cook the hoofs. When the skins are dry, they can sew them into mitts.
- After preparing caribou sinew, have the students sew an article using the sinew.
- Have your students skin the whole caribou, gut, butcher and share with the elders. The caribou can also be cooked or prepared before sharing.
- Have your students research the traditional way of sharing caribou meat and hide with others.
- Have your students prepare equipment, food, tools, etc. for hunt. then they can go on a short trip.
- Have your students learn different ways of preserving the meat.

Bears

"Once shot in the hips, they never get up. Shooting at the key area can make bear hunting as easy as killing caribou or seal."

Mikitok Bruce



Photo: R. Schweinsberg

A mother and her cubs

"When a bear locates a den, it remains there until March. If you see a bear den during the winter, you need not be fearful- just cautious. Polar bears are big and fast. As you approach the den, make sure that your dogs haven't scattered snow over the passageway. A covered hole can result in your falling into the den. To discover whether a bear is in the den, poke your mitt or rifle case through the hole. This will arouse the bear and draw it out into firing range. When I hunted bears in the past, I would try and shoot them about an inch from the head. If you wound the bear in its den, you must enter and kill it. To miss with your first shot is risky.

Once, I saw my dogs go over to a den and stop abruptly. Suddenly, a bear seemed to appear from nowhere. The dogs hadn't even noticed it. The bear began to chase me and I realized that I had to get my rifle from under the tarp on my qamutik (sled). As fast as it appeared, the bear returned to its den. The dogs began digging at the den. I arrived at the passageway and aimed at the bear's legs. It was enraged, stood up and came out quickly. It had a lot of time to attack. It could have bitten me if it had wanted to. However, it seemed content to lunge at the dogs.

Hunting the polar bear can be amusing, exciting and much safer if accompanied by dogs. In the past, when many hunters had only harpoon and snowknife to defend themselves, the dogs served to chase the bear and tire it out."

Mikitok Bruce
Ajurnarmat magazine, ICI

Bears

Rationale

Bears are highly feared and respected by Inuit. Traditionally, the bears have been the spiritual helpers because of their strength and hunting skills. Today, bear skins are still highly prized for their value. The polar bear has been known to stalk human prey and therefore one is encouraged to learn all about them. Since there are often polar bears or other bears that come into a community or close by, parents and elders want children to learn about them. The Inuit have advice on what to do when attacked by a bear and want this knowledge to be learned.

Values

- The Inuit have had certain methods for hunting bears.
- Families showed pride in the bear hunting skills of their family.
- People were encouraged to appreciate and respect the strength and skills of bears.
- There was traditional co-operative efforts of a bear hunt.
- The bear was looked on as an animal with great skill and strength.
- A bear fed many people for a long time.

Beliefs

- The weather will become foggy when the bear comes out of hibernation in the spring.
- Do not chew on bear bones, or it will come back to attack you.
- The elders say to slide on a polar bear skin down a melted stream towards an aglu (seal hole) to bring out a seal.
- If a polar bear arrives in a community from the front, it means good luck for the community; if it arrives from the back, it means there will be bad luck.
- Since female bears have a motherly instinct, do not let an infant cry for too long or the bear will come to check on the crying baby.

Major Understandings

- All bears are territorial.
- Black bears and grizzly bears go into a den and sleep during the winter.
- Some bears live only below the tree line.
- Never eat raw polar bear meat. Make sure it is well cooked.
- Bears are never to be considered to be cute and cuddly, or like teddy bears.
- Bears have good hearing.
- The liver of a polar bear is removed as soon as the bear is dead.
- A bear will eat a human only if it is starving. In most cases, a bear will not kill a human as food.
- Bears eat ground squirrels, aqpiit, blackberries, blueberries, cranberries, fish, seals and whatever they can kill.

Attitudes

Students will be encouraged to:

- appreciate the role of dogs in a bear hunt;
- appreciate why the bears have a history of being spiritual helpers;
- recognize that a hunter who has killed a bear is respected for his strength, cunning and skill;
- fear and respect bears;
- recognize that there are many stories about bears.

Bears

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades K - 3

Objectives

Students will:

- hear and share stories about bears.
- develop an appreciation and respect for the power of bears and understand that they are dangerous.
- learn which species of bears live in the north and where they live; in particular which bears can be found near their community.
- begin learning about traditional and modern uses of bear skins.

Knowledge and Traditions

- Children slid on bear skins to clean them as well as to have fun.
- When a man killed a bear, he was considered to be a great hunter.

Key Experiences/Activities

- Learn different kinds of string games that tell stories about bears.
- Invite the Wildlife Officer to talk about bears. S/he will probably have videos and other resources on bears to share with you.
- Invite hunters to tell stories about their experiences with bears that will help students appreciate that bears are powerful and can be dangerous.
- Ask students to bring to class items made from bear skins or stories about how bear skins were used.
- Make or cut out pictures of black, grizzly, and polar bears and place them on a large map of the north in the areas where they occur.

Grades 4 - 6

Objectives

Students will:

- discuss beliefs about bears.
- learn from elders, hunters, and Renewable Resource Officers how to prevent problems with bears and what to do if attacked.
- learn about the diets, habitats, behaviour and seasonal cycles of bears that occur locally.
- learn the names for the parts of a bear.
- understand and appreciate the power of bears as spiritual helpers.
- develop an appreciation for the knowledge and skills of Inuit bear hunters.

Knowledge and Traditions

- The hunters say that a sleeping bear in a den can be shaken and it will not wake up.
- Polar bears fear walrus but no other animal.
- The teeth of bears were used as amulets.
- Bear skins were used to make wind pants, mittens, and sewn on to the bottom of kamiit (plural for kamik).
- The Inuvialuit used polar bear skins for costumes during the winter for entertainment.

Key Experiences/Activities

- Have students interview elders, hunters, and Renewable Resource Officers about how to prevent problems with bears and what to do if attacked. As a class, make a booklet that summarizes the material and make it available to other classes.
- Invite an elder to tell stories that illustrate the power of bears as spiritual helpers. Have students draw the stories and make them into a book which the class can give to the elder.
- Do a class research project on beliefs about, and spiritual power attributed to, bears across the north. Are there common beliefs and ideas; major differences? What does this tell about people's relationship to bears? Is it the same today?

Bears

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades 7 - 9

Grades 10 - 12

Objectives

Students will:

- learn the rules and consequences of killing a bear including: community/regional quotas and how hunters are selected; defense kills; subsistence harvest.
- learn traditional and modern hunting methods.
- appreciate the cooperative nature of polar bear hunts and the traditional role of dogs.
- learn about the uses of bear skin and meat.
- understand that bears are slow to reproduce and vulnerable to over hunting.

Objectives

Students will:

- learn how to skin a bear.
- appreciate the economic value of bears.
- learn how to organize a bear hunt.
- further develop and practice their hunting skills.
- understand that bears are not numerous.
- understand traditional and scientific approaches to the conservation of bears and appreciate the importance of conservation.
- learn the proper way to show respect for a bear that has been killed.

Knowledge and Traditions:

- When a polar bear attacks a human, it will try not to crush the skull.
- When a man killed a bear, he was considered to be a great hunter.
- A piece of polar bear skin was used for watering the runners of a qamutik.
- Bear skins were used as mats when stalking seal, as well as to cover belongings on a qamutik.

Knowledge and Traditions:

- When bad weather prevailed over a long period of time, women would burn a piece of bear skin hoping to change the weather.
- The Inuit took some of the berries a hibernating bear has regurgitated for food.
- A tiny piece of polar bear liver was fed to dogs to rid them of their old fur.
- A walrus harpoon was used to kill polar bears.
- Bears can be heard by their walk and their loud breath.

Key Experiences/Activities:

- Research the polar bear quotas in your community and region. Why are the quotas set? Who makes the decisions? Talk to hunters, Renewable Resource officers, HTA/HTC members. Do a role play of a discussion about whether to change the quota. Remember to include the bear's voice!
- Have the class make something from bear skin. Invite an elder or other knowledgeable person into help. Then present him/her with the item made.
- Have students ask their families about the uses of bear meat in your community. If it is eaten, have them find out how it is cooked and/or preserved. If appropriate, cook some bear meat in class and invite another class to share it.
- As a class, make a videotape of different hunters telling about how they hunt/ed bears. Try to show how methods have changed over time. Show the video in the community.

Key Experiences/Activities:

- If possible, have the class watch and videotape a hunter skinning a bear. Have students help with the skinning where appropriate.
- Do a class research project to find out the economic value of bears. Interview Renewable resource Officers, hunters, HTA/HTC, the managers of the Co-op and/or Northern Store etc. Do a chart that shows the changing values over time (e.g. 20 years if possible). Discuss what influences the value and how the changes affect your community and others in the north.
- Ask the Polar Bear Biologist for Renewable Resources for information on the conservation of bears. Find out why bears are not more numerous. Compare the life cycle of bears and caribou (how many young do they have, how often, how long do they stay with their young etc.). Have students interview elders to find out what beliefs, knowledge and traditions ensured that bears would not be over hunted.

Seals

"My grandfather told me I would succeed if I harpooned one seal and lay it in the hole sideways. I did what he advised and killed five seals at a single hole that day."

Mikitok Bruce



Photo: J. Lee

At the floe edge

"Of all the deals I have caught, there are three instances which I remember well. Once I killed a seal with my fist, another time with a stick, and, on a third occasion, with a hook. These memories stand out in my mind because I killed with neither rifle nor harpoon.

My grandfather showed me how to approach the seals. It is a slow process. Once you sight the seals at their breathing holes, you must approach them slowly by crawling right up to them. You must make different sounds continuously- rub the snow- make it hard- slap it with your hand. If you make the same sound, the seals become nervous. The bearded seals are more difficult to catch and you must concentrate more than ever on making different sounds constantly if you want to put them "to sleep". The ugjuk (bearded seal) has fallen asleep when it puts its head down. This often takes quite a long time and demands much patience on the part of the hunter. On the first hunt, one often wants to rush. You must think before approaching the seal. If you do it wrong, you will fail.

On my first hunt there were thirty seals at the breathing hole. As my father told me, I placed a piece of polar bear skin over the hole. I waited for the seals to retreat, but instead, they dove on me in an attempt to escape through the hole. Although I was able to harpoon one, the others succeeded in entering the hole. I don't believe my father anymore about using the skin to block the hole."

Mikitok Bruce
Ajurnarmat magazine, ICI

Seals

Rationale

Seals have sustained the coastal Inuit for many generations. Because of this, Inuit learned how to hunt them at all seasons, made use of their fat, bones and skins, and the best way to preserve the meat and fat. Bearded and other seals were made into all types of clothing and are especially preferred for footwear since the skins can be made waterproof. Hunting the seal is still important to Inuit community life. Seal hunting is a skill the elders and hunters want to pass on to the younger generation. The elders also say the animal clothing is still the best for the northern environment, and the skill of sewing and making clothes must still be learned.

Values

- Patience and endurance are required when hunting seals.
- There is to be respect for the animal that is killed.
- Families showed pride in the seal hunting skills of their families.
- Sharing what you have killed or made was encouraged and respected.
- The Inuit had certain protocols of sharing seals.
- The Inuit have ingenious methods of catching seals.

Beliefs

- When a seal was killed on the sea ice, water was poured in the mouth to show gratitude to the animal and so it would not be thirsty in the afterlife.
- The seal was one of the animals in the water world that came from the fingers of Takannaaluk (the mother of the sea animals).

Major Understandings

- Seals are a major source of food, clothing, shelter and recreation.
- Seals provide an iron rich diet for both the Inuit and their dogs.
- Seals are hunted all year around.
- Sealskins are used for different kinds of crafts, to make mats and wall hangings.
- There are different techniques for hunting seals at different seasons.
- Seals have more than one breathing hole.
- Sealskins used to play a major part in the Inuit economy.

Attitudes

Students will be encouraged to:

- appreciate the many ways the Inuit have learned to use seal skins and seal bones;
- understand that hunting for seals can be dangerous depending on the season;
- learn to kill seals as quickly and cleanly as possible to show respect for them.

Seals

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades K - 3

Objectives

Students will:

- appreciate the importance of seals to the Inuit.
- hear and share stories about seals and seal hunting;
- learn about the traditional and modern uses of seals;
- know which species of seals live in the north and where they live;
- appreciate the qualities and uses of sealskin;
- respect and appreciate the seal for its gifts to the Inuit.

Knowledge and Traditions

- Sealskin and bones were made into toys; to play ajagaaq and as a target for highkicks.
- The dark and light hair make beautiful designs on boots and parkas.
- Sealskin clothing was usually worn in the spring until late fall when there was a possibility of getting wet.
- The skins were treated in various ways depending on what they were to be used for.

Key Experiences/Activities

- Have students make crafts out of pieces of sealskin.
- As a class, watch someone butcher a seal.
- Have students collect items made from sealskin and make a class display. Have students write stories about each object showing how it is/was used.
- Invite several elders to tell stories about seals. Have the class make small gifts out of sealskin and give them to the elders.
- Have students make a wall mural of the different seals that live in the north showing where they live. Which seals live near your community?
- Have the class watch someone making kamiik out of sealskin. Have students draw pictures of the steps involved and make a class booklet that shows how to make kamiik.

Grades 4 - 6

Objectives

Students will:

- discuss beliefs about seals;
- learn about the diets, habitats, and behaviour of seals;
- be able to identify different seal species by appearance, behaviour, or habitat;
- learn to prepare and sew sealskin;
- learn to prepare and preserve seal meat;
- develop an appreciation for the skills and knowledge of seal hunters;
- continue learning about the uses of seals.

Knowledge and Traditions

- Sealskins were made into buckets, rope, harnesses, whips, and pouches.
- Hunters made sounds like a duck or whistled when hunting seals.
- The Inuit used screens when crawling to a basking seal.
- A bear skin was used to lie on when crawling to a seal.
- A small boat is used to retrieve seals at the floe edge.
- A sealskin was the most useful skin for the preservation of food.

Key Experiences/Activities

- Do a class research project to learn about the diet, habitats, and behaviour of seals. Involve elders and hunters. Then do a role play or skit where students "interview" different species of seals to find out how they live.
- Divide the class into groups and have each group choose a species of seal. Have each group draw a life-size picture of their seal showing the features that distinguish it. Have them learn about their seal's habits. Then ask each group to present their drawing and describe their seal, and do a skit to act out its behaviour.
- Sew crafts out of pieces of sealskin.
- Have students learn how to chew bearded sealskin for kamik soles.
- Cook seal meat. Invite families in to class to share it and tell stories about seal hunting.
- Have students share stories about the first seal hunting trip of their own or someone else in their family.

Seals

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades 7 - 9

Grades 10 - 12

Objectives

Students will:

- begin to learn and practice traditional and modern techniques for hunting seals, including stalking, killing, and retrieving;
- become familiar with seasonal differences in hunting techniques;
- appreciate the dangers of seal hunting and learn how to hunt safely;
- learn how to skin and butcher a seal;
- learn about the food chain that the seal is part of;
- continue working with sealskins.

Objectives

Students will:

- further develop their skills in hunting seals safely in different seasons;
- learn the proper way to show respect for a seal after it has been killed;
- learn about the economic value of sealskins, formerly and today, and understand the factors that influence their value;
- understand the need for and approaches to conservation of seal populations.

Knowledge and Traditions

- Sealskins were used as tents, and as roof tops of fall and spring igluit (plural for iglu).
- Sealskins were made into kamiit, pants, atigi, mittens, outer pants, and boots for dogs.
- Young sealskins are scalded to remove the fur.
- Hunters made sounds like a duck or whistled when hunting seals.
- Hunters lay on a bear skin on when crawling upwind to a seal, imitating the seal by raising their heads and feet and scratching the ice.
- A sealskin was the most useful skin for the preservation of food.

Knowledge and Traditions

- Ugjuk (bearded seal) skins are chewed to make soles for kamiit and to make rope.
- The Inuit used screens when crawling upwind to a basking seal and took turns crawling to it.
- During winter, dogs were trained to sniff out breathing holes covered with snow.
- A hunter is left with the head and skin if the meat is distributed to the camp or community.
- Upon killing a seal, the hunter must share the liver.
- A small boat is used to retrieve seals at the floe edge.

Key Experiences/Activities

- Have students find out the best time to hunt for basking seals, and the techniques of crawling to a basking seal. Have them practice the technique.
- Have students interview hunters about all the various ways of hunting seal. Make a class booklet that describes and illustrates the techniques.
- Have students learn the names of the traditional months that have anything to do with seals. Make a calendar for your class.
- Have someone demonstrate skinning and butchering a seal and allow students to help.
- Arrange for each student to go on a seal hunt, in small groups with hunters or with their families. Have them report to the class about their experience.
- Invite someone to show the technique of cutting a bearded seal skin for ropes and for clothing.

Key Experiences/Activities

- Have students find out what to do when a seal is shot on ice, in the water, or at a floe edge. Have them prepare a skit that shows seal hunters in each of those situations.
- Have students make ugjuk (bearded seal) rope.
- Arrange for students to go on a seal hunt with knowledgeable hunters and to take part in killing, skinning, and butchering a seal. If appropriate, have them share some meat with the class or make something from the sealskin.
- Do a class research project on the animal rights movement and its impact on sealing and the Inuit lifestyle.
- Divide the class into three groups. Have them write stories showing 1) traditional approaches to the conservation of seals, 2) scientific approaches to the conservation of seals, and 3) what might happen if conservation were not practiced and there were not enough seals to hunt.

Fish

"Preparation of dried fish was always done by women, although today with the social changes taking place, any person can do the work provided he's willing."

Mark Kalluak



Photo: T. Macintosh

George Kamookak ice fishing, Gjoa Haven

Dried fish

"Caribou makes good nipku when the meat is not so fresh, but fish is not the same as caribou meat. During the hot summer season, fish tend to get soft quickly. Under these circumstances, they must be dressed while they are fresh. Avoid direct exposure to sunlight so they will not get soft from the heat. Remove the heads and the bones and hang them out to dry over a horizontal pole placed on two criss crossed supporters on each end. The meaty part should be exposed to dry with the skin inside. It would be even better to soak the fish in salty water before hanging it out to dry."

Eric Anoee
Isumasi magazine, ICI

Fish

Rationale

During times when there were not many caribou, Inuit depended on fish for sustenance. Fish were also fed to dogs. Large quantities of fish were caught in late summer and fall and preserved for the winter. Fishing can be done at any time of the year. Children and adults enjoy fishing, particularly in the spring time when they can fish through the ice. Interest in catching fish for commercial sale is growing, and communities will probably become more involved in this. It would be interesting to find out about fish or shrimp boats in various regions, including Arctic Quebec, to see how they market fish.

Values

- People and animals depend on fish in their diets
- People were told not to waste fish
- Inuit have learned how best to preserve fish for their climate and way of life
- Fishing as a family was to be enjoyed.
- The Inuit had ingenious methods of catching fish.

Beliefs

- When Inuit went fishing, they tried to be in a happy mood in order to catch a fish. If they tried fishing while upset, it was believed they would have no luck.
- There are stories of giant fish near Coppermine, Cambridge Bay and Baker Lake.
- The Inuit say there are often very large fish that live in the middle of a deep and large lake. They caution people not to cross these large lakes.
- If you sniff somebody else's smelly feet, you will catch lots of fish.

Major Understandings

- There are different fishing methods, both traditional and modern.
- There are different kinds of fish.
- The Inuit have terms for different parts of the fish
- Fish supplemented caribou when caribou was scarce or not available.
- The Inuit know fish migration routes and spawning areas.
- Arctic char are native to only certain parts of Canada.
- The Inuit are selling fish to other places as part of their economic development.

Attitudes

Students will be encouraged to:

- appreciate how Inuit adapted their fishing methods to suit their environment; and
- enjoy trying various ways of catching or using fish.

Fish

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades K - 3

Objectives

Students will:

- hear stories, songs and learn games about fish, fish parts and fishing;
- appreciate the importance of fish, especially char;
- understand there are many different kinds of fish, some occurring naturally only in the north;
- learn the names of different kinds of fish near the community, and learn where they can be found;
- appreciate that there are different methods for catching fish;
- begin to learn about the uses of fish;
- enjoy fishing with their families.

Knowledge and Traditions:

- Fish head bones have specific names and are used for creating stories of animals and people for entertainment.
- Fish backbone can be dried and made into a toy (niliqtaut, imiqluktaq).
- Women did the fishing while the men hunted.
- There are songs that one sings while ice fishing.

Key Experiences/Activities:

- “Plan a fishing trip”. Ask students to talk about what their families do to get ready for a fishing trip.
- Make a class display showing and naming the different kinds of fish that live in your area.
- Have a “Fish Feast”. Plan the menu. Ask the community to donate fish to your class. Cook the fish and other food. Invite elders and families. Share stories about fish and fishing. Have students make gifts ahead of time to offer to the fish in thanks for its gifts to the Inuit. Have each student tell what they are thanking the fish for.
- Have students make fish masks out of cardboard and paint them. Have students use the masks to act out stories about fish.
- Take the class to bodies of water near the community that have fish in them. Find out what kind of fish live there and the best time to catch them. Try fishing.
- Have students write about their first fishing trip.

Grades 4 - 6

Objectives

Students will:

- learn about the diet, habitat, life cycle, history, behaviour and habits of char and other local fish;
- discuss Inuit beliefs about fish;
- learn the names and uses for parts of a fish;
- be able to identify the different kinds of local fish;
- begin to learn which fishing methods are best for different kinds of fish, different places, and different seasons;
- learn to prepare, preserve, and cook fish;
- learn which places have traditionally been used for fishing.

Knowledge and Traditions:

- Dogs are not allowed to eat too many raw fish.
- Fish caches are made in the fall.
- Fish heads, aged or cooked, are considered to be delicacies.
- Fish eggs, liver and stomach are considered to be delicacies.
- When there was an overabundance of fish in the summer, they were cached for winter.
- Inuit learned to use all parts of the fish.

Key Experiences/Activities:

- As a class, make a “fishing calendar” that shows what fishing activities take/took place at different times of the year, including what kinds of fish to catch, and where and how to catch them. Include both modern and traditional activities. Have students illustrate the calendar, and include local stories, songs and beliefs about fish if there is space. Make copies of the calendar and make them available to the community.
- Have students cook and serve a meal of fish, trying all the edible parts. Invite elders to the meal. Find out what fish bones and skins were used for.
- Have students interview people in the community to find out which places have traditionally been used for fishing. Make a map showing and naming these places. Draw pictures of the fish that can be found in each place. Visit some of these places. Are they still used for fishing today? If not, why?

Fish

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades 7 - 9

Grades 10 - 12

Objectives

Students will:

- learn traditional and government rules and regulations for fishing, and understand the reasons for them;
- understand the importance of fish in northern food chains;
- practice traditional and modern fishing methods at different seasons;
- learn to recognize good fishing spots;
- appreciate the economic value of fish;
- become familiar with Inuit and scientific approaches to classifying and categorizing fish.

Objectives

Students will:

- learn about local fish migration routes and spawning areas and appreciate their significance;
- understand how human activities can influence the survival of fish populations;
- learn about the fishing industry and consider the feasibility and implications of developing a commercial fishery;
- understand the relationships between fish and their environment;
- continue practicing and enjoying fishing.

Knowledge and Traditions:

- Fish skins were used as tool bags for men and women.
- Fish skins were used as temporary patches for kamik soles.
- Fish skins were used for storing oil or fat for a qulliq (stone lamp).
- Fish bellies were used to make lard for cooking.

Knowledge and Traditions:

- Some areas have land marks that indicate good fishing spots.
- Frozen fish were sometimes used for making sled frames and bars.
- Men and boys made fish weirs in the spring and summer, and in some other areas, in late summer or early fall.
- Fish weirs are to be dismantled after fish are caught for the season.

Key Experiences/Activities:

- Choose a fish that is important in your area, such as char or arctic cod. As a class, find out about the food web this fish is part of and diagram it. Discuss what would happen if the fish were removed from the food web. List everything that would be affected. Have students write stories about life without this fish.
- Invite a fisheries officer to speak about fishing rules and regulations. Discuss the reasons for them. What has changed that makes regulations necessary now? Invite an elder to talk about traditional approaches to preventing over fishing? Do they work today? Are they still practiced?
- Have students give written and/or oral "trip reports" throughout the school year. Make them similar to book reports, but have the students tell about each fishing trip they take, including when, where, how they fished, what they caught, and what they learned.

Key Experiences/Activities:

- Have students research local fish migration routes and spawning areas and draw them on a map. Visit the areas and investigate why they might be important to the fish (special food, shelter, water temperature or conditions?). Try to find out if the routes/areas used by the fish have changed with time.
- Do a class research project on the fishing industry. You may want to correspond with a community that has a commercial fishery. Set up a role play in which various community interest groups discuss whether they want to set up a commercial fishery in your community.
- Have students learn how to take care of a net.
- If possible, set up a class fishing project where students take responsibility for setting, checking, and maintaining nets for a period of time. Have them preserve some of the fish to be shared with the school, and distribute the rest to elders in the community.

Whales

"The crew was instructed to remain with the boat always and to be prepared to take off at a moments notice in case a whale was sighted near the floe edge."

Ittuangat Aksaarjuk



Photo: G. Calef

Beluga whales

"The men and women were whaling again. The older men and women would go up onto a hill to watch what the whaling boats were doing. When the men were chasing a whale, all the women were told to lie down flat on their backs, all day if necessary. Only when the whale was killed were they told they could sit up again. While we waited for the men to come ashore there were many activities to keep us busy. The older women would make hair pins out of white sealskin and grass, and have them ready for when the whalers came back on shore. Sometimes the elders would play games with the children. They would tie a leg of one child to that of another and the pairs of children would try to knock each other down; even the grown-ups used to join in.

In the meantime the women who had sons had to fill pails with fresh water. Then the whaling boats came in, rowed by the children and the older adults, and towing the blue whales. While rowing, they got really hot and sweaty so the women who had sons picked up their water buckets and waded out into the water to meet the boats.

When they all got ashore they cut up the muktuk of the whale and everyone tried to get lots of it to take home. The women would put the muktuk in their kiniks, which is the front apron of their amautiks. They would hold the apron up to make a pouch."

Leah Arnaujaq
Recollections of Inuit Elders,
ICI

Whales

Rationale

Whales gave families enough food to last them a long time. Whales were hunted by the whole camp as they were often difficult to kill, particularly the bowhead whale. When southern whalers arrived to hunt whales, some Inuit were hired to help them and learned new hunting techniques. This changed life for many camps where whales were over-hunted. The whale hunting in the North and around the world has created much controversy. It would be interesting for students to research what impact the whalers had on camps when they first arrived to hunt the bowhead.

Values

- The whales have sustained families and camps for generations.
- There was pride in the ability of the family to hunt whales.
- The whale was shared with others after a successful hunt.
- The Inuit knew how to hunt whales before there were rifles.
- A whale could feed many people and dogs.
- There was co-operative effort in hunting whales.

Beliefs

- Little boys or new fathers were encouraged to pack babies to ensure they will someday kill a whale.
- Eating muktaaq from around the blow hole will cause insomnia.
- Never show joy when a water animal is near death, otherwise the animal will come alive and swim away.

Major Understandings

- There are a variety of whales in the north.
- There are names for different parts of the whale and their internal organs.
- The baleen of a bowhead whale has many uses.
- There are various methods of preserving muktaaq and whale meat.
- Bowhead whales are still hunted in the Beaufort-Delta.
- The whalers from the south came to the north because of the bowhead whales.
- Whale hunting is regulated today because it is easy to over hunt whales and cause them to be endangered.
- There are specific whale hunting techniques.

Attitudes

Students will be encouraged to:

- understand that whales are powerful and have to be hunted with great care.
- respect and understand the modern regulations placed on whale hunting;
- realize that people are working hard to make sure that whales are not over-hunted.

Whales

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades K - 3

Objectives

Students will:

- appreciate the importance of whales to the Inuit.
- hear stories about whales and whale hunts.
- learn the names of whale species that live in the north.
- learn how whales have been used locally.
- respect and value whales as part of the Inuit world.

Knowledge and Traditions:

- Muktaaq is a delicacy, especially if it is aged.
- In some regions whale meat is dried and stored.
- Inuit shared many whaling stories after a successful whale hunt.

Key Experiences/Activities

- Invite an elder to tell stories and facts about whales. Have your students ask prepared questions. Later, have the students illustrate and/or write what they learned. Display.
- Invite the Wildlife Officer to talk to your students about whales in your area. Perhaps a video tape of Northern whales can be provided. After the presentation, have the students ask questions. Later, make a class book on whales.
- Brainstorm with your students on what they know about whales. Make a list of questions or facts they want to learn more about and discuss where they might find the answers: maybe from the library or a hunter.
- Invite a knowledgeable person to talk about how the muktaaq or the meat is prepared and preserved. If possible, have muktaaq or whale meat to cook or eat.
- Have the students write a story of whaling or whales. Make the stories into a class book.

Grades 4 - 6

Objectives

Students will:

- discuss beliefs about whales.
- appreciate the skills and knowledge needed to hunt whales.
- be able to identify whale species that occur locally and know where and when they occur.
- begin to learn and try various methods for preserving muktaaq and whale meat.
- learn about the diets, habitats, behaviours, life cycle and migrations of whales.
- appreciate the social and community aspects of hunting whales and sharing the catch.

Knowledge and Traditions:

- Muktaaq is prepared and preserved for later use.
- In some places, whale meat is considered dog meat.
- Hunting bowhead whales take great skill, knowledge and cooperation.

Key Experiences/Activities:

- Invite the Wildlife Officer to talk about whales in your region. Have the students ask prepared questions. What kind of whales are there? What are the quotas? Where do they migrate? What are the regulations? What is the life span?
- Invite an elder or a hunter to talk about whaling. What was it like? What is it like now? What is the best way to hunt whales? Where is the best place to hunt whales?
- Have your students go to the beach after a whale hunt and help the hunters. Find out how the muktaaq and the meat is distributed and how it is preserved. Later, have the students write what they learned.
- Have a class discussion on beliefs of whales with an elder present during the discussion.
- Have the students research a particular whale. What do they eat? How long do they live? Where do they live? How big are they?
- If possible, have your students prepare and preserve whale meat and muktaaq.

Whales

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades 7 - 9

Objectives

Students will:

- begin learning the methods for hunting whales skillfully and safely.
- learn the names for the different parts and the internal organs of whales.
- understand the whale's place in the food chain.
- understand the historical impact of southern whalers on Inuit communities and whale populations.
- respect and understand the need for modern regulations on whale hunting.

Knowledge and Traditions:

- The skin of the beluga can be used as a sole for kamiit.
- The stomach and gullet were used as oil bags.
- The lungs and the intestines were thrown away.
- Narwhal tusks are made into carvings or sold.

Key Experiences/Activities

- Invite an elder to talk about whale hunting. Have the students ask prepared questions. What are the dangers? Where do they hunt them? What season? What is the best way to prepare and preserve muktaaq and whale meat?
- Have your students learn the names of the organs of a whale. What are/were they used for? Which parts are/were eaten? How were they preserved? How were they removed?
- Invite the Wildlife Officer to talk about regulations of whale hunting. Have the students ask prepared questions. Later, have a discussion with your class on what they learned. Do they agree with the regulations? disagree? What do the elders feel about the regulations? Why are the regulations important?
- Have your students research the history of whaling. Invite a knowledgeable person for part of the research. What impact did it have on the North? on Inuit? on the economy?

Grades 10 - 12

Objectives

Students will:

- continue to learn traditional and modern techniques for hunting whales.
- learn the proper techniques and manners for respectfully skinning and butchering a whale.
- learn why whales are so easily over hunted and what can be done to ensure conservation.
- appreciate the international aspects of modern commercial whaling and their impacts on the north.

Knowledge and Traditions:

- To kill a whale, you must aim at a certain spot near the blow hole.
- A whale thinks a speeding boat is a killer whale and will dive quickly.
- The stomach and gullet were used as oil bags.
- The skin of the beluga can be used as a sole for kamiit.
- Inuit know where whales are, their migratory routes, and the best method for hunting them.

Key Experiences/Activities:

- Invite a knowledgeable person to talk about the traditional methods of killing whales. Later, have the students discuss what they learned. Then, have them write an information story on whales.
- Encourage your students to participate in a whale hunt. After students have participated, have them share their experiences with the others. Who was the leader? How were the whales killed? How was the whale butchered? How was the muktaaq and meat distributed?
- Have your students go to the beach after whales have been caught and help. Encourage them to ask questions on the protocols of butchering and sharing. Later, have the students share with each other on what they learned?
- Have your students research whale hunting around the world. What do other countries use them for? What are the regulations and quotas? How does that impact on the North?
- Invite a hunter to tell stories about hunting whales and how everyone worked together.

Fox

"The Tan'ngit trappers were very experienced at trapping but they did not know our land and climate as well as our people. In order to obtain help from the Inuvialuit, they encouraged our people to trap along side them."
Inuvialuit Pitqusiit



Photo: C. Shank

Young arctic fox

"If a trapper were to keep his skidoo in good repair, he could do a lot of trapping in a single season. I recall one occasion when my twenty-two foot qamutik (sled) was piled so high with pelts that there was little place on it for anything else. I preferred not to use the old way of trapping- a method using rocks and ice. Instead, I used the whiteman's way. I still do.

To position a trap in the snow is extremely difficult. The bait must be put on the spring and not the teeth of the trap. Powder-like snow should be used when covering the trap. The layer of snow concealing the trap has to be thin- so thin that one can see the shadow of the trap. If this isn't done, the fox will not be trapped. When checking my trapline and coming upon a fox, rather than allow the animal to freeze, skin and all, I remove the fur immediately. This saves a lot of work at home later on."

Mikitok Bruce
Ajurnarmat, ICI

Fox

Rationale

The fox became more important to Inuit when its fur became valuable for trade. Inuit had various uses for fox fur and knew how to clean the fur. There are many stories about the number of foxes families trapped when the industry was at its peak. Although people ate the meat, it became less appetizing when more foxes seemed to be rabid. Fox furs are still used today as parka trim, but they do not have the same value for trading as they did before. International opposition to trapping has had impacts on the north. There are also newer and more humane traps that are used for trapping foxes. Utilize your Wildlife Officer for information on this.

Values

- The foxes are to be respected as part of the cycle of life
- The foxes are to be appreciated for their unique qualities.
- The foxes are to be appreciated for their importance to Inuit
- Foxes are not to be ever treated cruelly
- The Inuit were encouraged to respect the habitat of the fox, just as the fox respects human habitat

Beliefs

- It is believed that if you say an animal is cute, cuddly or pretty, it is like you are inviting them to your camp or to attack you.
- It is believed that if you wish that you could see this animal, it will suddenly come upon you.

Major Understandings

- There are different kinds of foxes.
- Foxes are smart and cunning.
- Foxes are scavengers.
- Foxes have keen hearing and can hear small animals under the snow.
- Foxes den in sandy areas or on high land where they can dig burrows above the permafrost.
- There are usually fox droppings around food caches.
- Fox traps have changed over the years from traditional traps (eg: stone traps) to modern and humane methods of trapping.
- After whaling, fox furs became the major trading commodity.
- Men and women worked together cleaning, fleshing, stretching and drying the fox furs.

Attitudes

Students will be encouraged to:

- Appreciate the methods the Inuit had for trapping foxes;
- Respect the regulations in their community regarding fox trapping;
- Appreciate the various methods the Inuit had to clean fox furs;
- Appreciate how the fox has adapted to its environment.

Fox

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades K - 3

Objectives

Students will:

- appreciate the importance of the fox to the Inuit;
- hear stories about foxes;
- learn the names for different kinds of foxes;
- learn about and appreciate the unique qualities of foxes;
- begin to value foxes as part of the northern land;
- know what kinds of foxes occur near their community.

Knowledge and Traditions

- The head of a fox is used for ajagaq because it is light.
- Fox fur is used for trim and for overboots.

Key Experiences/Activities

- Invite a hunter to tell stories about trapping fox. Have your students ask prepared questions about types of traps and when to trap foxes. What did the trappers do with the furs?
- Invite someone to tell stories about the dangers of foxes. Later, have a discussion on what they learned. Prepare a class book after this presentation.
- Ask over the radio station for fox skulls. Have your students learn to use it for ajagaq.
- Ask the community for donations of fox skins, or have your CEC purchase them. Have the students brainstorm ideas on what to make from the fur.
- Have the students learn the names of the stages of foxes, where they live, what they eat and who hunts them.

Grades 4 - 6

Objectives

Students will:

- learn about the life of foxes: their diets, habitats, behaviour, and movements;
- be able to identify different species of foxes and know where they live;
- begin learning the various methods for cleaning and preparing fox furs;
- learn the traditional and modern uses for fox fur;
- learn how and why fox traps and trapping methods have changed over the years;
- be able to recognize a rabid fox and know what to do if they see one.

Knowledge and Traditions

- The head of a fox is used for ajagaq because it is light.
- Inuit men do not use white fox fur trim on their parkas because it shows they are not good hunters.
- People ate fat foxes when they had nothing else to eat.

Key Experiences/Activities

- Have your students study the fox. What varieties are there? How are they important?
- Make a community announcement that your students are willing to clean fox fur. Invite a knowledgeable person to show your students how to properly clean the fur. When they are finished, return them to the original owners.
- Invite a person from Renewable Resources to talk about the fur industry. What are the regulations, prices, procedures, etc? Record this information and have the students make it into an information booklet for the community.
- Have the students research stories about rabid foxes. Have them find out what to do when a rabid fox comes to the community. What precautions should they take? What should they do if they ever got bitten? How do rabid foxes affect other animals?
- Have the students research uses of fox fur other than for economic reasons.

Fox

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades 7 - 9

Objectives

Students will:

- learn the techniques and equipment used for trapping foxes humanely;
- study the history of fox trapping and the fur trade and understand its influence on the Inuit way of life;
- learn how the fox has adapted to its environment;
- learn and respect the regulations in their community regarding fox trapping;
- know how to skin a fox and prepare the skin.

Knowledge and Traditions

- Traders would pile fox furs to the height of any item the hunter wanted, for example, a rifle was stood up-right and the fox furs piled to that height.
- People used flour to clean the furs, or if the skin was too oily, they used flour mixed with gasoline to clean the fur.

Key Experiences/Activities

- Invite a knowledgeable person to show your students how to clean fox skins.
- Invite a knowledgeable person to tell your students how they traditionally caught foxes.
- Have your students find out the population of foxes in your region. Compare with other places.
- Invite a person from Renewable Resources to demonstrate the humane traps to your students.
- If possible, have your class set fox traps. Have the students take turns checking the traps. When a fox is caught, have the students skin and clean it with the help of a knowledgeable person. Find out what should be done with the meat.
- Have your class research the history of trapping in their region. What did it do for families? How did it change their lives? How did it change the North? What has it done to the population of foxes?

Grades 10 - 12

Objectives

Students will:

- be familiar with the views of animal rights and anti-trapping activists, and recognize their influence on Inuit way of life;
- understand the political and economic aspects of trapping;
- learn about the population cycles of foxes;
- learn the procedure for selling fox furs and be familiar with the operation of the fur exchange.

Knowledge and Traditions

- People ate fat foxes when they had nothing else to eat.
- Rabid foxes that came into a community were hunted down with axes, chisels and rifles.
- People used flour to clean the furs, or if the skin was too oily, they used flour mixed with gasoline to clean the fur.
- A rabid fox that came into a community created much excitement and was chased down with much enthusiasm.

Key Experiences/Activities

- Have your students research the views of animal rights. How do they agree with them? How do they disagree? Why do animal rights exist?
- Have the students do a debate between the pros and cons of trapping.
- Have the students write fox stories, fictional or true. Later, they can share these stories with younger students. They can also make it into a book for the library.
- Have your students research traditional beliefs or stories about foxes. Share what they have found with their classmates.
- Have the students study the fur industry. What are the regulations? How do they affect the economy of the North? What do they think will happen to trapping in the North?
- Have your students become familiar with the life of a trapper. They can study the life of a Dene trapper.

Wolverine

Women dyed the skin with crushed red rocks for decoration; it also helped preserve the colour of the skin.



Photo: T. Macintosh

George and Mabel Angolitok, Cambridge Bay

The Raven and the Wolverine

A raven and a wolverine were good friends. One day, the wolverine asked the raven for his daughter to become his son's wife. The raven was happy about this. The wolverines were good hunters and he thought they would look after his daughter very well.

But the raven was wrong. As soon as the girl arrived in the wolverine's house, she was made to do all the hard, dirty work. The wolverines kept her with the dogs and gave her wolf skin clothes. They tied her tongue with thread so she could make no noise.

One day the raven decided to visit his friend the wolverine to see his daughter. He had heard nothing about her and thought something was wrong. As soon as he arrived, he asked to see his daughter but they said, "Her eyes are hurting. She is sleeping in the dark room and cannot come out."

The girl sleeping in the dark room was not really the raven's daughter. She was a wolverine, but it was so dark that the raven could not see very well. His real daughter was sitting near him but she was so dirty and ugly that he did not know who she was.

That night the wolverine told his old friend to be careful when he went to bed because the ugly girl tried to bite people. During the night the raven woke up to find the ugly girl's mouth near his fingers. He was going to push her when he saw that her tongue was tied. He took out a knife and cut the thread. At once the girl told her father what had happened.

In the morning before anyone else was awake he got his dogteam ready and told his daughter to wait near it. Then, shouting as loud as he could, he woke up the wolverine. He demanded to see his daughter who he had been told was in the dark room.

"She cannot come out," said the wolverine. "her eyes are too weak." "Liar!" shouted the raven, "My daughter is outside. I am taking her home with me. I did not give her to you to be your slave."

Quickly, the raven ran away from the house and shouted to his dogs. He hurried back to his camp and from that time never visited or talked to a wolverine again.

Wolverine

Rationale

The wolverine is more important in some areas than others depending on their availability. The Inuit say the fur is the best for repelling moisture, which is important when used as a parka trim. The Inuvialuit have beautiful and intricate parka trims of wolverine fur. There are some communities that do not have wolverines nearby. For those communities, wolverine fur is usually bought. Wolverines are considered to be very cunning and difficult to kill. The Inuit respect all animals for their abilities, but since most animals are fearful of the wolverine, the stories about them depict the wolverine as an animal with almost supernatural powers.

Values

- Wolverines are to be respected for their unique qualities.
- People shared their stories and thoughts of wolverines.
- People showed pride in their family member's ability to catch wolverines.
- The wolverine is fiercely protective of its young.
- The Inuit found wolverine fur to be very useful.

Beliefs

- If someone can catch up to a running wolverine, it means they are very good runners.
- Wolverines are believed to be able to "hug" a man to death.
- The Inuit think the wolverine has special powers.
- The Inuit think wolverines are feared by all other animals in their domain.

Major Understandings

- Wolverines are not afraid of other animals.
- Wolverine fur makes the best parka trim.
- It is important to use caution when checking a wolverine trap as wolverines are strong and cunning.
- Wolverines can outsmart many animals.
- The wolverine has adapted to its environment.

Attitudes

Students will be encouraged to:

- recognize that the wolverine is an animal that other animals respect and fear.
- appreciate how the wolverine has adapted to its environment.
- appreciate the great strength of the wolverine.

Wolverine

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades K - 3

Objectives

Students will:

- hear stories about wolverines.
- appreciate the unique qualities of wolverines.
- respect wolverines for their strength and cunning.
- find out where wolverines occur in the north and whether they occur locally.

Knowledge and Traditions

- Wolverine are important to Inuit.
- Because of the nature of wolverines, there are some very interesting stories about them.

Key Experiences/Activities

- Invite elders in to tell stories about wolverines.
- Collect stories about wolverines from other northern regions and cultures. Compare them to local stories. Are there qualities about wolverines that all cultures seem to note and respect?
- Have students draw a wolverine story.
- If there are no wolverines in your area, correspond with a class in a community where wolverines are more important. Ask them to "introduce" your class to the wolverine. "Trade" them for an animal that is more important in your area than theirs, and introduce them to that animal.

Grades 4 - 6

Objectives

Students will:

- learn about the wolverine's diet, habitat, and behaviour.
- discuss beliefs about wolverines.
- appreciate why the Inuit think wolverines have special powers.
- learn about the traditional and modern uses for wolverine fur, in particular why it is the best fur for parka trim.

Knowledge and Traditions

- Wolverine can play dead so it is important to be careful when checking traps.
- All communities have stories or knowledge of the wolverine.

Key Experiences/Activities

- "Adopt" a wolverine for a while. Have students draw a large picture of the wolverine and put in in class. Have them learn everything they can about what it eats, how and where it lives, how it behaves. Display the information they learn with the picture. When they think they know enough that they could successfully "look after" it, "let it go". Have students write down their feelings about the wolverine, and describe why it is important to the northern land.
- Collect examples of wolverine fur used in different ways. Have students find out why wolverine is the best fur for parka trim. Compare wolverine fur with fur from other animals.
- As a class, discuss the idea of having the wolverine as a symbol or "guardian" for the class. Is it an animal students would want to have a special relationship with? Why or why not?

Wolverine

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades 7 - 9

Grades 10 - 12

Objectives

Students will:

- learn how the wolverine has adapted to the northern environment.
- learn traditional and modern methods of catching wolverine.
- be able to skin a wolverine and prepare the fur for market.
- find out what the Dene and other northern cultures think of the wolverine.
- know and respect the regulations for trapping or hunting wolverine.

Objectives

Students will:

- learn how wolverine fur is marketed.
- be able to show proper respect for wolverine they catch.
- find out how abundant wolverines are near their community and in other areas of the north.
- understand why there are not great numbers of wolverines.

Knowledge and Traditions

- If you shoot and miss a wolverine, it will stand and look at you.
- Wolverines can raid your cache by removing one rock at a time.
- Wolverines are capable of killing a caribou even though they cannot catch up to one.

Knowledge and Traditions

- Wolverines can raid your cache by removing one rock at a time.
- If wolverines are caught in a trap, they will chew themselves free.
- If a wolverine is attacked, it will go on its back since it is stronger on its back.
- Women dyed the skin with crushed red rocks for decoration; it also helped preserve the colour of the skin.

Key Experiences/Activities

- If people in your community catch wolverines, try to give your class the opportunity to observe a wolverine before it has been skinned. Have students notice the physical features of a wolverine that help it adapt to the northern environment. What behaviours help it adapt? How does it spend the winter?
- Invite a Renewable Resource Officer to talk about wolverines and to discuss regulations for catching them.
- Have someone from the community demonstrate to the class how to skin a wolverine and prepare the fur. Where possible, allow the class to help.
- Link up with a class in a Dene community and share and compare knowledge, traditions, and beliefs about wolverines. Have students write a story about wolverines from the Dene perspective.

Key Experiences/Activities

- Invite a Renewable Resource Officer or other knowledgeable person to talk about the fur marketing process.
- Have students survey hunters/trappers who catch wolverine to find out what method they use, what they do with the meat, and what they do with the fur. Find out how much fur is used locally for parka trim etc., and how much is sent to market. Try to figure an economic value for each.
- Ask elders how to show proper respect when a wolverine is killed.
- Have students research the abundance of wolverine near your community and in several other areas of the north. They might talk to a Biologist or Officer with Renewable Resources, interview hunters and trappers, and/or look at fur return records over a period of time. Discuss why wolverines are generally not very abundant compared to some other animals.

Birds

Feathers were used as dusters, to wipe hands with and as brooms among other uses.



Photo: G. Calef

Birds

“Another song that I often heard was in the Polar Bear and Owl’s story. Here is the story.

A bear and an owl had had a quarrel. The story has it that the owl was spending his time standing waiting for lemmings. A bear happened to pass by, and spotting the owl he made his comments which started the whole thing.

“The stander is standing I see.”

The owl replied, “The walker is walking I see.”

“What, what, what, eyes that don’t roll?”

“What, what, what, round bottom?” Then unknown to the bear the owl flew away, saying, “Catch me if you can.”

“Wait for me, wait for me.” When the bear next saw the owl, he was standing on the other side of a river. He asked him how he had crossed the river. The owl seeing an opportunity to fool the bear said to him, “I drank it up.” The bear started to drink the river. Soon he could contain the river no longer and burst. The water that had once been in his stomach turned to fog. His belief in the owl had been his downfall.

The meaning of this is that one should never be the first to start a quarrel. That you should not purposely go ahead and insult anyone.”

Martina Pihujui Anoee
Ajurnarmat, ICI

Birds

Rationale

The arrival of birds is greeted with great joy by Inuit. The songs and beauty of birds are appreciated by everyone. Birds signal a renewal of life and Inuit are thankful that the winter is over. The first sighting of a snow bunting is considered to be an important event, indicating that other birds will follow shortly. There are many beliefs about birds, especially the raven. The Inuit also made full use of the birds they caught. They had various uses for the feathers, bones, fat, tendons and feet of birds. The regulations concerning hunting of ducks and geese are quite upsetting for Inuit and Dene because they follow the season of the South and not the North.

Values

- The birds are to be respected for their uniqueness.
- Children were encouraged to appreciate the strength and ability of birds.
- The Inuit had their own way of protecting birds.
- Children were told not to touch eggs that they were not going to eat.
- Birds ensured survival for Inuit.
- There are many uses for birds, their feathers and body parts.

Beliefs

- The white snow bunting is not to be killed. They are considered to be messenger birds that can relate events to the spirit world.
- If you see a red-throated loon flying very high, it means it's going to rain. In some areas, if you hear a red-throated loon, it means it is asking for rain.
- You can make a crane dance by singing.
- Inuit believe ravens can speak. If you ask a raven where the caribou are, they will indicate the location with their wings.
- Ravens were considered as messengers of bad news as well as mediators between the human world and the spirit world.
- The raven is black because the ukpik (snowy owl) spilt black soot on him.
- A seagull skin rubbed on an infant ensured good eyesight.

Major Understandings

- The arrival of snow buntings indicates that spring has arrived.
- Do not bother a bird's eggs because the mother might abandon them.
- There are many wonderful bird stories.
- There are different methods of hunting ducks and geese.
- Some birds migrate and some do not.
- All birds have their own lice in early spring.
- Birds were not allowed to be killed if they were not going to be eaten.

Attitudes

Students will be encouraged to:

- recognize that birds are very protective of their eggs;
- respect birds, their nests and their habitats ;
- appreciate that some birds travel very long distances to come to the North.

Birds

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades K - 3

Objectives

Students will:

- hear stories and songs about birds;
- develop an appreciation and respect for the beauty and uses of birds;
- begin to notice the many varieties of birds and the uniqueness of each;
- learn the names of birds near their community;
- understand that many birds come north only for the summer;
- learn to respect and protect bird nests, and appreciate that birds are very protective of their nests.

Knowledge and Traditions

- If you found a small bird's eggs, you marked its location and ensured its safety.
- Children played with duck feet.
- Children played with the wind pipe of a swan to make honking sounds like them.
- There are cardboard box traps that children used to catch small birds.
- Boys were encouraged to make bird calls.
- Pet ravens can be very protective of your house.
- Baby gulls make good pets.
- The jaeger will swoop down if you get too close to its eggs.
- Snow Buntings indicate spring.

Key Experiences/Activities

- Have students learn stories about birds from their families and share them in class.
- Go for walks around the community when the birds are returning in the spring. How many different kinds of birds can you see? Keep track as the spring progresses.
- Make a mural of birds seen near the community. Include their names and how the birds are used.
- Ask students to list all the birds that they see in summer. Do the same for winter. Talk about where birds go in the winter and why.
- Have students draw and write a story about their favourite bird, and tell the class why it is their favourite.
- Show a slide or a picture of a bird that occurs near your community. Have students list adjectives that describe it. What does it have in common with all birds? What makes it different from other birds? Have students use the adjectives to write poems or songs.

Grades 4 - 6

Objectives

Students will:

- discuss Inuit beliefs about birds.
- understand that migratory birds are appreciated and used also by people in the south.
- be able to identify birds near their community.
- learn about the diets, habitat, migration routes, life cycles, and habits of several species of small, large, migratory, and year-round-resident birds;
- begin to learn traditional and modern hunting methods and uses for ducks and geese;
- learn about the migration routes and wintering areas of birds that spend summers in the north.

Knowledge and Traditions

- Small birds were used as targets to perfect and practice hunting and aiming skills.
- People used to collect eggs in groups.
- People still like to eat fat seagull.
- Gull eggs are a delicacy.
- The ptarmigan stomach and intestines are a delicacy eaten raw.
- Duck feet in some communities are considered to be a delicacy.
- King Eider duck's nose is considered a delicacy.
- The crane can be vicious. Do not try to take their eggs since some believe they can kill by hitting you on a certain part of your body.

Key Experiences/Activities

- Divide the class into small groups. Assign each group a bird to learn about. Ask them to collect all the information they can about this bird: what it eats, where it spends the winter, its habitats, nest, life cycle, uses, as well as stories and beliefs about it. Have each group present their bird to the class in an original way. You might invite families or elders to the presentations.
- Have students write stories about hunting birds with their families. How are the birds hunted? How are they used? Ask students to tell about their part in the hunt.
- As a class make flash cards of birds found near the community. Have students use the cards to practice identifying and naming the birds.
- Using birds shot by family members for food, e.g. ducks, geese, ptarmigan (birds stored in a freezer are OK), examine the digestive path of a bird. What has it been eating? Ask an elder to name the parts and their traditional uses.

Birds

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades 7 - 9

Objectives

Students will:

- understand why birds migrate and why they come north to breed, and appreciate the importance of the north for breeding birds;
- learn about the adaptations of birds that spend winter in the north;
- become familiar with Inuit and scientific approaches to classifying and categorizing birds;
- learn and understand the Inuit and government rules and regulations for hunting waterfowl;
- continue learning about traditional ways of hunting and using birds.

Knowledge and Traditions

- The ptarmigan's red eyebrow was used for decorating the atigi.
- If the embryo is just starting to grow, it will still be eaten so as not to waste it.
- Crane or loon heads were used for dancing head-gear. The Inuvialuit have beautiful goose dances.
- In Sanikiluaq, they make beautiful duck clothing.
- Bird tendons were used as alternate thread.
- Feathers were used as dusters, to wipe hands with and as brooms among other uses.
- Five string bola were used for catching birds.
- Bird feathers were attached to arrows.
- The arrival of Arctic Terns mean it is summer.

Key Experiences/Activities

- Invite an elder to talk about traditional methods of hunting birds.
- For each local bird the class sees/learns about, find out what countries it migrates through and winters in. On a globe or world map, put pins in those countries and connect them with string to your community. Birds connect the world!
- Compare a bird that spends winter in the north with one that migrates. How are they physically different? Discuss the adaptations of birds that spend winter in the north.
- Have the class research the number of geese that breed in the NWT. What percent of the North American goose populations does this represent? Why is the north such a good place for breeding geese? Consider habitat, food, environmental factors.
- Have students keep a bird hunting journal describing their experiences hunting, and what they learned about birds and about themselves.

Grades 10 - 12

Objectives

Students will:

- appreciate that many factors influence the conservation of birds;
- learn about the international regulations that protect migratory birds;
- study the issue of spring hunting of waterfowl in the north;
- learn and appreciate traditional Inuit approaches to conservation of birds;
- understand the threats to birds in the south (e.g. habitat loss, pollution) and the implications for the north.

Knowledge and Traditions

- Loon skins were used as bags to keep things dry or to carry embers while travelling.
- The large bone on the swan's wing was used as the stem of a pipe.
- The bills and other parts of birds were often used as talismans or amulets.
- Women's work bags were sewn from the skin of swan's feet. Windows were made from the gullet.
- Inuit made nets of willows to catch birds.
- Loon and swan skins were used as bags for rope when whale hunting.

Key Experiences/Activities

- Find out where a bird that breeds locally and is important to Inuit spends the winter. Learn about that country (or region): its geography, climate, culture, political issues, and especially environmental issues. How might any or all of these affect the birds? What impacts might those effects have in the NWT. Emphasize the far-reaching effects of local actions on shared resources such as birds.
- As a class, study the issue of spring waterfowl hunting in the north. Learn the perspectives of different groups e.g. local elders; the Canadian, U.S., and NWT governments; southern hunting groups. Ask students how they feel. Network with Inuit communities in Alaska who have dealt with similar issues.
- If possible, make some of the traditional implements, ornaments and other things from parts of birds.

Bugs

Qaput (natural oil slick) that comes out from a mossy area is rubbed on the face and hands as insect repellent.

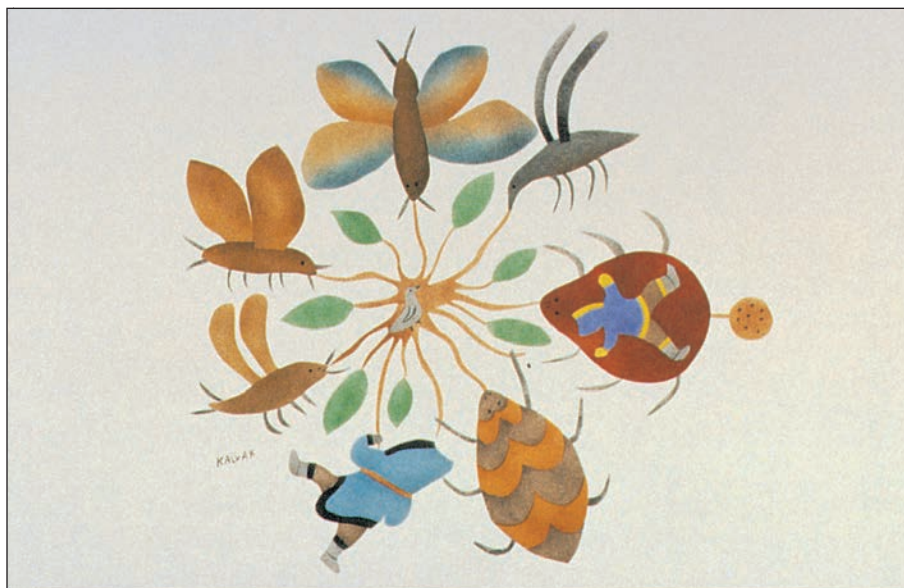


Photo: T. Macintosh

Stencil print by Kalvak, Holman Island

How Mosquitos Were Made

Long before the earth was covered with water, there lived a firece giant that everyone was afraid of. The Inuit hoped that someone would come to help them fight the giant.

One day a handsome man arrived, dressed in fine caribou skins. He looked so strong and brave that everyone knew this man would surely help them.

The Inuit told him about the giant. At once, the young man took his bow and arrows and went to the distant caves where the giant lived. Inside the cave, he looked for a place to hide until the giant came home. Suddenly, there were heavy foot steps on the rocks outside the cave. Quickly, he hid under some caribou skins on the bed. The giant came into the house. His head touched the ceiling, and the earth shook as he walked.

"I smell a man," shouted the giant. "I will get my club to fight him." While the giant was outside the house looking for his club, the giant's son came into the house. The young man jumped out from under the caribou skin. The giant's son was the same size as any other boy and, seeing the brave and strong man in from of him, he was very much afraid.

The man pointed his bow and arrow at the boy and said, "Tell me how to beat your father. If you don't tell me, I will shoot this arrow."

"Just shoot at his heel." said the frightened boy.

At that moment, the giant came into his house. Before the giant cold raise his club, the man shot him in the heel. The giant fell onto his face, and very slowly became smaller and smaller.

The young man dragged the giant out of the house, then hurried to the village to tell the good news. Everyone in the village wanted to see the giant who was not really a giant anymore. They all ran towards the distant caves.

As they came near the giant's house, they could see smoke. When they got nearer they could see the giant was on fire. His son stood ready to run. "It was the sun. Look!"

They looked at the fire, then at the sun. There, flying from the fire were thousands and thousands of mosquitos. The giant, as he burned, was being changed into mosquitos.

Bugs

Rationale

Although bugs are generally considered to be a nuisance or “scary” by Inuit, they have a place in the environment just like everything else. Things that fly, crawl or swim have fascinated children of all cultures. It is especially interesting for them when there are stories to go with the bugs they are learning about. In many cases up North, children see bugs for only a short period of time during the school year. When the ponds and streams are free of ice in the spring, or early fall, your class can study what kinds of bugs live in the water. They can also study flying or crawling bugs whenever they are visible as well as bugs that attach themselves to water or land animals.

Values

- Bugs are not to be treated cruelly.
- Bugs are part of the life cycle, so they must be respected.
- There are many living creatures that depend on bugs for survival.
- The bugs in the north have adapted to their environment.
- Bugs are survivors.

Beliefs

- Killing a spider will cause rain or fog.
- Inuit believe bee’s stingers carry sickness.
- The little red spider can go in your ear.
- Put a spider underneath your daughter’s fingernail and she will learn to sew quickly and neatly like the spider.
- Orphans are believed to be susceptible to lice because a spirit in the form of lice comes to take care of them.
- When a small red spider comes down in the middle of your tent, it means there is an animal close by that you can hunt.
- Do not abuse bugs or they will get to you in your grave or will always bother you.
- A red fly that eats mosquitoes is rubbed over a baby to ensure immunity to mosquito bites.
- If you rub Tuktuujait on your child’s cheek, he will become a great caribou hunter.

Major Understandings

- There are many different kinds of bug eggs.
- All bugs need to eat.
- Bugs lay eggs in the fall and they hatch when it gets warm enough.
- Bugs are part of the cycle of life.
- Some bugs live or hatch in water.
- People say different insects are appearing more and more in the North.
- Food is to be properly taken care of, especially in the summer because of parasites.
- Some insects, e.g. the house fly and the butterfly, go through different stages of life.

Attitudes

Students will be encouraged to:

- tolerate and not be afraid of bugs;
- understand that bugs play an important role in the environment;
- appreciate that bugs have completely adapted to their particular environment.

Bugs

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades K - 3

Objectives

Students will:

- hear stories about bugs;
- begin to notice the different kinds of bugs that live around their community and whether they fly, swim, or crawl;
- appreciate bugs as part of the cycle of life;
- learn that bugs are not to be treated cruelly;
- learn the names of common bugs;
- begin to tolerate and not be afraid of bugs;
- understand why some insects bite people.

Knowledge and Traditions

- Mosquitos drive the caribou to the coast.
- The tuktuuyat/tukturjuk is respected by the Inuit because they will not harm you.
- Parents would tell children not to be in the water too long or the putuguqsium bug would get you.
- Butterflies were seen as pets or toys.
- The bugs belonging to the earth are called nunaup kumangit (the earth's bugs).
- The warble fly lay their eggs on the caribou.
- A spider hole is called a hittaq/sittaq.

Key Experiences/Activities

- Take your students for a walk. Talk about the different bugs they see. Later, have them draw or write what they saw.
- Take your students near a pond, river or the sea. Have them record what kinds of bugs they see in the air and in water.
- Have the students collect books about bugs. While looking through the books, have them identify questions they might have. Later, put these questions on chart paper and then plan with your students where they might find the answers.
- Have your students study the life cycle of a fly, mosquito, butterfly or a bee. What do they eat? What do they look like? How long do they live?
- Have your students learn the names of all the bugs that they see around the community.
- Invite an elder to tell stories about bugs. Encourage the children to ask questions.

Grades 4 - 6

Objectives

Students will:

- discuss beliefs about bugs;
- learn to identify common bugs that are helpful or harmful to humans and other animals;
- learn about the diets, habitats, and behaviour of several kinds of bugs, including some that crawl on land, some that fly, and some that swim;
- learn traditional methods for keeping bugs away and for treating bug bites and stings;
- learn how to care for food to prevent parasites;
- study the physical structure of different types of bugs and learn how they are similar or different.

Knowledge and Traditions

- A maggot is sneezed out by caribou.
- A big black spider carries her eggs on her back and when the eggs hatch, lots of brown babies cover her.
- The insect most feared by the Inuit is the bumble bee.
- When spring arrives, the first bumble bees and mosquitos appear to be very large.
- The longer hair of a musk ox was used to swat mosquitos away.
- The tip of a feather with the barbs removed was used to remove lice.

Key Experiences/Activities

- Invite an elder to tell students about bugs. Ask the elder to tell stories of bugs as well. Later, have a discussion with the students on what they learned and how they felt about the stories. Have the students analyze their feelings about bugs.
- Have the students write fictional stories of why they think the bugs are the way they are.
- Have the students research how bugs have adapted to the North, and how they depend on animals for survival.
- Have the students research the proper care of meat in their community to prevent bugs from destroying the meat.
- Have the students write and illustrate their funniest incident with bugs. Make this into a classroom book.
- Have your students "adopt a bug". They can learn everything about this bug from the time it is born until it dies.
- Have your students research how to deal with parasitic bugs. What measures can they take?

Bugs

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades 7 - 9

Objectives

Students will:

- understand and appreciate how different bugs have adapted to their environment.
- find out how bugs survive northern winters.
- appreciate the relationships between caribou and insects.
- learn about insects that are parasites of plants or animals.
- become familiar with Inuit and scientific approaches to categorizing insects.

Knowledge and Traditions

- The house fly goes through three stages: niviuvak, qupaupak and qupilruq.
- Heather was burned to keep mosquitos away.
- Hunters used loon skins to keep mosquitos away while walking inland.
- A kiasik (caribou shoulder blade bone) was used as a fly swatter.

Key Experiences/Activities

- Have your students record stories of funny events with bugs. They can interview their family or friends. Perhaps their stories can be recorded and aired over the radio.
- Have your students learn about the different bugs that live in their region. How do they survive the winters? What do they eat? Where do they live? The students can perhaps write to a school in another region asking for information about bugs.
- Have your students study a parasitic bug. What do they do to their hosts? How do they attach themselves? What stages do they go through?
- Have your students research parasites on caribou. What do they do to the caribou? How do the caribou deal with them? What do they do to their skins?
- Have your students categorize bugs, either how they look, what they do, where they live or the stages they go through. Your students can decide on various approaches to categorizing.

Grades 10 - 12

Objectives

Students will:

- learn the life cycles, and names for different stages, of several kinds of bugs including some that fly, some that swim, and some that crawl.
- learn how some common bugs reproduce.
- understand why there are so many flying insects in the north.
- learn about the role of bugs in the food chains of northern animals.

Knowledge and Traditions

- Moss or the leaves of black berries is burned to keep bugs away.
- Mud can be smeared on to soothe insect bites.
- Certain leaves are chewed and placed on bee or wasp stings.
- A hole will be dug in the ground for dogs to keep them away from mosquito swarms.
- The blackflies appear when the caribou becomes too hot.
- Qaput (natural oil slick) that comes out from a mossy area is rubbed on the face and hands as insect repellent.

Key Experiences/Activities

- Have the students write about how they feel about bugs. They can also record how others feel about them. Do people believe that bugs have uses? What are the beliefs about bugs?
- Have the students study traditional and scientific knowledge of bugs.
- Have the students study life cycles of bugs in their area. How are they useful? How are they harmful? How have they adapted?
- Have your students try some of the traditional methods of keeping bugs away. What was the most effective?
- Have your students research traditional stories on how bugs came to be. Have them compare with other cultures.

Plants

Twigs were wrapped around caribou skins to keep them dry for later use.



Photo: A. Gunn

Purple mountain saxifrage

Some Arctic Plant Information

Mountain Avens

On June 7, 1959, the Territorial Council of the Northwest Territories adopted the Mountain Avens as the official floral emblem of the N.W.T. The Mountain Avens grows abundantly in the Eastern and Central Arctic Regions and in some parts of the Mackenzie River area. It is found in open, well drained ground, especially on high or rocky areas.

Purple Saxifrage

The purple saxifrage is the most common flower of the northern region and is considered to be the hardiest of the seed producing plants of the Arctic. The leaves remain green throughout the year and are eaten by ptarmigan, northern grouse and lemmings. The flowers are gathered by Inuit and traditionally eaten with seal oil.

Mountain Sorrel (qunguliq)

The leaves, flowers and stems are considered to be delicious and are enjoyed by many people in the summer. They were usually eaten raw and the leaves were sometimes rubbed together to make them more tart. The leaves, as well as the roots, are also eaten by animals and birds.

Arctic Cotton

Arctic cotton grows on wet marshy areas. Traditionally, they were gathered as wicks for qulliit (stone lamps) and as mattress stuffing. The whole family would spend time throughout the summer and early fall to gather enough for winter use.

Woolly Lousewort

The flowers can be picked off and eaten. The roots are tasty and are sometimes held over a fire to be cooked and then eaten.

Plants

Rationale

Plants indicate that spring and warmth has arrived. It meant that Inuit could supplement their diet with plants. Inuit learned to use plants for many things, not just for medicine. Leaves, flowers, berries and roots were eaten. Moss and arctic cotton were valuable as fuel. Moss could be used as a mattress and for diapers, sod to build a home or runners for a qamutik. Many people are interested in how plants were used traditionally, and elders and others who have the knowledge about them are willing to share this knowledge with students. This topic could focus on the traditional uses of plants, traditional names of plants, and adaptation of plants.

Values

- Passing on knowledge of the uses of plants was important.
- The Inuit knew the importance of plants for the animals as well as for people.
- The growth of plants in the spring was welcomed with gladness.
- Plants were one of the things that were used as medicine and healing.
- Plants in the north take a long time to grow if they and the land they live on has been damaged.
- Plants are survivors.

Beliefs

- If the environment, the land and everything that lives on the land is treated with respect and sensitivity, it will provide for you and help you.

Major Understandings

- Plants are used for medicine, food and dye.
- Plants clean the environment.
- Certain plants grow in certain areas.
- Some plants can survive drought.
- Twigs and roots are important for many reasons.
- Plants have adapted to the climate in the tundra.
- Leave enough moss and lichen for the caribou.
- Some plants grow close to the ground.

Attitudes

Students will be encouraged to:

- be aware that changes people make to the environment can have an effect on plants.
- appreciate that plants in the tundra take a long time to grow.
- know the uses of plants as food, for medicine, as fuel, as mattresses as well as for other uses.

Plants

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades K - 3

Objectives

Students will:

- hear stories about plants and their uses.
- appreciate the many uses of plants and the importance of plants to the Inuit.
- begin to learn the names of local plants traditionally used by Inuit.
- begin to respect plants as givers of life.
- begin to notice the many varieties of plants and the uniqueness of each.
- understand that plants depend on the sun.
- learn where different types of plants grow near the community.

Knowledge and Traditions

- Moss was used for diapers, mattresses and as fire starter.
- Arctic cotton was used as a wick on a qulliq (stone lamp).
- Twigs were used to make drying racks over the qulliq.

Key Experiences/Activities

- Invite elders to tell stories about plants and their importance to the Inuit. Have students make gifts from plants and give them to the elders.
- Have students find out from their families how they use/d plants. Start a class list of the various uses. How many can students come up with? Which are most common.
- Create a class celebration to thank the plants for their gifts. Invite others to join. Remember to thank the sun for its gifts to the plants!
- Have students write stories about their favourite plants.
- Make a display of plants, their names, and their traditional uses.
- Take "plant walks" around the community. Notice the different types of plants and where they grow. Look at plants that grow on rock, in or near water, in tundra areas etc.

Grades 4 - 6

Objectives

Students will:

- understand why certain plants only grow in certain areas.
- begin to learn which plants were used for various purposes.
- be able to identify common plants used traditionally by Inuit.
- learn what plants need in order to grow.
- learn the names for different parts of a plant.
- learn the proper ways to collect plants for various uses and to ensure there will still be enough for other animals.

Knowledge and Traditions

- Roots were used as ropes.
- Arctic cotton was used as a wick on a qulliq.
- Twigs were used as mats for caribou skins and moss mattresses.
- Twigs were used for drying caribou meat and fish.

Key Experiences/Activities

- Find out how to make a plant press and start one in your class. Teach students how to collect plants to be pressed.
- Using pressed plants or pictures, have the class make a book of local plants with their names and traditional uses. Present it to the school library.
- Go on a plant-collecting trip with an elder or other knowledgeable person. Learn how to collect plants with care and respect for the plant and other users. Ask the elder to teach the names for different parts of the plant and to explain their uses.
- Choose a small area near the school where there are a number of different plants and draw a map of the plants that grow there. Have students describe the habitat of each plant.
- Have students collect recipes for local plants from people in the community. Make a plant cookbook. Make some of the recipes and share them.

Plants

CYCLE OF LIFE

CYCLE OF SEASONS

CIRCLE OF BELONGING

Grades 7 - 9

Objectives

Students will:

- continue to learn how to collect and use plants for medicine and healing, food, fuel, and household uses.
- appreciate how plants have adapted to the northern environment.
- become familiar with Inuit and scientific approaches to classifying plants.
- appreciate that all animals depend on plants for their survival.
- learn about water plants and their importance to animals that live in water.

Knowledge and Traditions

- Roots were used as ropes.
- Willows are burned to smoke meat and fish.
- Twigs were wrapped around caribou skins to keep them dry for later use.
- Willow leaves were chewed and placed on bee stings.

Key Experiences/Activities

- Have students pretend they are going out on the land in the summer with no supplies. Ask them to write a story describing how they would survive. Share the stories in class. How often did students rely on plants? Would it help if they knew more about plants and their uses?
- Have students learn how to use roots as ropes.
- Ask elders to talk to the class about plants used for medicine and healing.
- Take a trip to a local pond or lake and observe the plants growing in or near the water. How do they differ from land plants? Why are they important to the body of water and the animals and insects that live there?
- Survey the class: How much of our oxygen comes from plants?!

Grades 10 - 12

Objectives

Students will:

- appreciate the importance of plants as the base of all food chains.
- appreciate the dependence of caribou on lichens.
- learn about the unique characteristics of lichens and how lichens grow.
- understand why plants take a long time to grow in the north.
- understand how the actions of people can affect the survival of plants.

Knowledge and Traditions

- Soil or sod was used to make sliders on a gamutik.
- Sod was used to make a qarmaq (sod house).
- Moss (maniq) was used to soak oil and preserved for the winter.
- For soft skin, rub aqpiit on your face, then wash off.

Key Experiences/Activities

- Collect different kinds of lichens (carefully and sparingly) and look at them under the microscopes. Have the class research what makes lichens unique.
- Find out the names for different kind of lichens.
- Make dyes out of lichens (see "Science Alive" p. 115).
- Choose several plants important to Inuit and have students list their uses. Have them think of other users (animals, insects) and how they use the same plants. Show this in a mural.
- Have students diagram the food chains of several animals important to the Inuit. What forms the base of each food chain?

