

Adult Learners 2 - Then and Now

Outcomes

In this module students will learn about the traditional life of Inuit including what activities they did in each season and about daily life in different time periods.

Teacher's Instructions	Materials
Opener: Mathew Ehloak's Seasonal Round	Mathew Ehloak's Seasonal Round
Connector: My Seasonal Round	
Activity: Historical Scrap-booking	www.kitikmeotheritage.ca/angulalik http://www.buildingnunavut.com/en/communityprofiles/communityprofiles.asp https://www.bac-lac.gc.ca/eng/discover/aboriginal-heritage/inuit/Pages/introduction.aspx https://www.nwtarchives.ca/search.asp
Follow Up Activity: Archaeology Tour	www.kitikmeotheritage.ca/iqaluktuuq
Reflection: Our Voice	www.lucieidlout.com www.tanyatagaq.com www.susanaglukark.com
Accommodating Diversity	

Opener: Mathew Ehaloak's Seasonal Round

Inuit have lived by adapting to the dictates of the land, sea and weather for thousands of years, and survived by using the resources provided by the land and the sea. These resources were not available everywhere or at all times of the year; to survive families moved from place to place with the seasons. To facilitate a discussion with your students, do the following:

1. Hand out copies of *The Seasonal Round of Mathew Ehaloak's Family in the 1940's* and the accompanying seasonal work sheet titled, 'Mathew Ehaloak's Family Seasonal Round' found at the end of the unit. Each student needs one copy and one coloured pencil.
2. Note that there are at least six seasons in the Inuit cycle. Inuit seasons are linked to the timing of significant changes in their environment.
3. As your students read through Mathew's seasonal round, they should either write out words or draw pictures to represent what Mathew said happened in each season. Have them use only one colour as they will need to compare these drawings with others in the next activity.
4. Afterwards discuss with your students what things they wrote or drew in each of the seasons.

Connector: My Seasonal Round

Canadian students are a diverse group. Some may currently come from a trapping, hunting or farming culture which is quite connected with the seasons. Others may be only one or two generations removed from these types of activities while others still may not relate at all. However, no matter how connected we are as a society or as individuals to the natural cycles, we all have yearly cycles. For example, starting school in the fall or summer holidays (note, the school cycle follows the harvest seasons as youth were needed during the busy farming season which is why there was no school in the summer).

To get students thinking about their seasonal round complete the following:

1. Using a different colour from the one they used in the opener activity, ask students to write or draw what they do in each of the seasons.
2. Discuss what is similar and what is different about how the land was used then and how they use the land now.
3. Do they know their family history? Do they or did their parents or grandparents need to pay more attention to the seasons? If yes, how? If no, why not?
4. Mathew Ehaloak is from Cambridge Bay, Nunavut. If possible, find a seasonal description from one of the Elders from your community and repeat the activity.

Activity: Historical Scrap-booking

In this activity students will study the fur trade in one of three main eras to begin to understand what life was and is like for Inuit. The three main eras are;

- Traditional (prior to European contact)
- Transitional (during the time period of Stephen Angulalik's life)
- Modern

Traditional Era

The Inuit of the Kitikmeot participated in Inuit networks of contact and trade for centuries before the arrival of European fur traders. News, ideas, raw materials, items of Inuit manufacture, and later, European goods spread through these networks. Adjacent regional groups traded raw materials such as animal skins, driftwood, flint, soapstone and copper that were available in their home territory. These materials would be traded unaltered, or sometimes as completed items such as clothing, bows, pots or snow knives.

Information on traditional trade networks prior to European arrival can be found on the site by going to Angulalik's home page at <http://www.kitikmeotheritage.ca/angulalik/inuitandtrade>

Transitional Era

During Stephen Angulalik's life many things changed for Inuit. As more European goods and people came to the north Inuit adapted. Using the stories of Angulalik's life students will be able to depict what resources he had available to him.

Modern

Today Inuit still trap, hunt, and fish and spend time on the land. Most Inuit eat country food (food hunted or gathered by themselves or by other community members) as the major part of their diet. However, Inuit also live in the modern world, enjoy the Internet, play sports, watch TV, enjoy pop music and have a lot in common with others around Canada. Viewing the photos of Cambridge Bay in 2005 and clicking on some of the websites listed students will gain an appreciation of what life is like today for people in the Kitikmeot. To find out more about life in the Kitikmeot today simply do a search for any of the community names and sites of the schools, sports groups and much more to help you.

1. Each student should pick one of the eras mentioned above. Using information and images from the KHS website and other sites the goal of this activity is to have students make a scrapbook of what a day in the life of an Inuk would be in each of those eras.
2. In the scrapbook students should show what people are wearing, how they are traveling on the land, what they are cooking with and eating and what they are doing for fun. Students should use their imagination to think about what they are talking about and what language they are likely speaking.
3. In the Opener and Connector students learned that life changed with the seasons. Encourage the students to capture what was happening in each season for their chosen era.

4. For those that may not be interested in the scrap-book have them research the drum dance, or arctic sports or songs that interests them and present the material in a different format.

Follow Up Activity: Archeological Tour

In 1999, the Kitikmeot Heritage Society decided that Iqaluktuuq should be studied by an archaeologist. They contacted Dr. Max Friesen, an archaeologist at the University of Toronto, and since then annual summer field camps have brought together elders, youth, and archaeologists to record and collect important information, and also to provide Inuinnaqtun immersion opportunities for youth. The combination of traditional knowledge and archaeology has revealed that Iqaluktuuq is one of the most important archaeological areas in Nunavut.

To learn more about the archaeological sites found near Cambridge Bay or Iqaluktuuq complete the following;

1. Tell your students that they are going to research and give a presentation on one archaeological site near Iqaluktuuq.
2. Each student will need access to the internet. Have them go to <http://www.kitikmeotheritage.ca/iqaluktuuq>
3. At this section in the site they will read about archaeology in the Iqaluktuuq. Instruct them to read about Inuit people through different eras in the past. Provide the students with photographs from Iqaluktuuq. Each student should pick one or two pictures that really interest them.
4. For each picture they need to prepare a short presentation that shares with the rest of their class what the photo represents.

Reflection: Our Voice

Singing has always been an important way for Inuit to express themselves. There are several types of traditional singing including pihit or Aijaa-jaa (regular songs) and generally accompanied by hand drums and dancing. Another is throat-singing, generally done by two women facing each other.

One of the earliest recordings of an Inuk pihit (song) was recorded by the ethnographer Diamond Jenness on wax cylinder. The artist is Illatsiak. Listen to the song found on the site at www.kitikmeotheritage.ca/angulalik-akiliniq and have your students write down their impressions of the music. Keep in mind that the recording technology of the time distorted the actual sound of a person's voice. What mood do you think Illatsiak was creating in the song?

While traditional songs are still sung and drum dancing is still important a sign of a healthy culture is one that adapts and changes. Inuit have a strong musical culture. Have your students research some modern-day Inuit singers and song-writers. They will be amazed at the diversity. A list of artists and their websites below will help you start your search.

Lucie Idlout www.lucieidlout.com/

Tanya Tagaq www.tanyatagaq.com/

Susan Aglukark www.susanaglukark.com

Accommodating Diversity

The activities in this module give every opportunity for students to share their talents. There is something for the artist, the researcher, the musician, the writer and the athlete. Allow your students to work independently on the activity that most interests them and at the end of your unit ask each student to share the work that they are most interested in.