

TEACHING GUIDE

Making a Whole Person

Traditional Inuit Education



QINUISAARNIQ

Making a Whole Person: Traditional Inuit Education

by Monica Ittusardjuat

Teaching Guide

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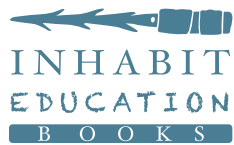
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Content note

This teaching guide includes subject matter related to residential schools. Some content may be disturbing and/or triggering for readers and their families.

Before beginning to use this teaching guide with students, it is strongly recommended that you speak with your school support team and inform parents and guardians in your community. Please read this entire teaching guide before beginning your classroom unit.

Below is a list of resources you and your students can access for support:

- **Kids Help Phone:** Use the online chat at kidshelpphone.ca, call 1-800-668-6868, or text CONNECT to 686868 (24/7)
- **The LifeLine App** (provides call, text, and online chat services) (24/7)
- **Crisis Services Canada:** Use the online chat, call 1-833-456-4566 (24/7), or text START to 45645 (4 p.m.-12 a.m. EST)
- **Hope for Wellness Help Line:** Use the online chat or call 1-855-242-3310
- **Indian Residential School Survivors Society:** 1-800-721-0066

Before beginning to use this teaching guide, consult your school's protocol regarding disclosures of abuse.

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Introduction

About Qinuisaarniq

Qinuisaarniq (“resiliency”) is a program created to educate Nunavummiut and all Canadians about the history and impacts of residential schools, policies of assimilation, and other colonial acts that affected the Canadian Arctic.

Each resource and accompanying teaching guide in the program has been carefully written and reviewed to include level-appropriate opportunities for students to learn about colonial acts and policies that affected Inuit. Topics covered include the residential school system, relocations to settlements and the High Arctic, sled dog slaughters, the use of E and W numbers, and others. These acts and policies created long-lasting impacts on Inuit individuals and communities, which are still being felt today.

The resources in this program include personal interviews, testimony, and writing, non-fiction informational resources, and information about traditional Inuit practices. For a complete list of resources, visit www.inhabiteducation.com.

Acknowledgements

The following organizations participated in the development of the Qinuisaarniq program and this teaching guide:

Government of Nunavut Department of Education
Legacy of Hope Foundation
Nunavut Arctic College
Qikiqtani Inuit Association

■ Nunavummiut means “the people of Nunavut.” Qinuisaarniq was originally intended for Nunavut teachers and students. This teaching guide has been adapted for use outside of Nunavut.

The residential school system¹

For over a century, beginning in the mid-1800s and continuing into the late 1990s, Indigenous children in Canada were taken from their homes and communities and placed in institutions called “Indian residential schools.” The residential school system was a collaboration between the Government of Canada and the mainstream churches to educate Indigenous children in an environment that removed them from the influences of their families, culture, and language. The schools were attended by children as young as four or five years of age.

Separated from their families and prohibited from speaking their languages and practising their culture, the vast majority of the over 150,000 children who attended these schools experienced neglect and suffering. The impacts of sexual, mental, and physical abuse, shame, and deprivation endured at residential schools continue to affect generations of residential school survivors, their families, and communities today.



Students at Sir Joseph Bernier Federal Day School, Chesterfield Inlet, September 5, 1958. 1st row: Rene Otak is on far left; 2nd row: Peter Irniq is on the far right, beside him is Paul Manitok; 3rd row: Nick Amautinaq is on the far right; 4th row: Raymond Kalak is seated second from the left.

Note: The information in this section is intended to give you, the teacher, a brief historical overview of the residential school system in Canada, especially in the North. You do not need to teach this information to your students, but understanding the residential school system will inform your reading of the book and help you focus your teaching of the book.

¹ Parts of this guide have been adapted with permission from: Legacy of Hope Foundation, *We Were So Far Away: The Inuit Experience of Residential Schools—Activity Guide* (Ottawa: Legacy of Hope Foundation, December 2015); Government of Northwest Territories, Government of Nunavut, and the Legacy of Hope Foundation, *The Residential School System in Canada: Understanding the Past—Seeking Reconciliation—Building Hope for Tomorrow*, 2nd edition (Yellowknife, Iqaluit, and Ottawa: Government of Northwest Territories, Government of Nunavut, and the Legacy of Hope Foundation, 2013).

Inuit and the residential school system

While residential schools existed in Canada since 1831, it was not until the 1950s that a significant number of these schools were operating in the Canadian North. By 1964, over three-quarters of school-aged Inuit children were attending residential schools.

The purpose of residential schools was to assimilate Indigenous peoples into the dominant colonial culture by removing children from the care of their parents and community, placing them in institutions far from their homes, teaching them Christian and European ideologies, and prohibiting them from speaking their Indigenous languages or practising their cultures.

Residential school system timeline

On the following pages you will find a timeline of important events in the history of residential schools in Canada, with a special focus on events that affected Inuit. For more detailed histories, see the list of resources following the timeline. The word *Indian* is used in a historical context and refers to non-Métis and non-Inuit Indigenous people.

This timeline begins in 1867, with the creation of the Dominion of Canada. Before that, there were scattered attempts to bring Western- and Christian-centred education to Indigenous communities—including early residential schools—but residential schools did not become a formalized system until the 1870s.

Although this timeline ends in 2019, the effects of residential schools continue to be felt today, and reconciliation work is ongoing.

1867

The *Constitution Act* creates the Dominion of Canada. The new country includes Ontario, Quebec, New Brunswick, and Nova Scotia.



The Fathers of Confederation at the London Conference. John David Kelly, c. 1889.

1876

The *Indian Act* is passed. The Act gives the federal government the exclusive right to create legislation regarding “Indians” and “Indian lands.” It also defines who is an Indian and establishes related legal rights. Inuit are not included in the Act.

1879

The *Davin Report* recommends the creation of residential schools for Indian and Métis children, so that children can be removed from the influence of their parents.

1880

England transfers all of its land and interests in the High Arctic to Canada. Under the policy of the transfer, Northern Indigenous peoples, including Inuit, are to be left as much as possible to their own devices.



Inuit at Stupart Bay, Quebec, 1884.

1883

Prime Minister John A. Macdonald authorizes the creation of residential schools in the Canadian West.

1894

The *Indian Act* is amended to make a European-style education compulsory for status Indians. Children are forbidden to speak their own language and practise their own culture and spirituality and are forced to learn and adopt English, Western culture, and Christianity.



Class portrait at Cross Lake Indian Residential School, Cross Lake, Manitoba, 1940.

1920

Residential school attendance is made compulsory for every Indian child between 7 and 15 years of age.

1934

The federal government conducts research into Inuit education. The leader of the research recommends that Canada provide formal education to Inuit.

1939

Inuit become a federal responsibility, including in the areas of education and health.

1944

Drs. Andrew Moore and G. J. Wherrett study Northern education and health. They recommend that the government increase education and health programming in the North immediately.

1944

The Family Allowance program is introduced in federal Parliament to support families through wartime inflation. This program would become a major factor in Inuit attending residential schools; in order for their families to receive the benefit, Inuit children had to attend school until they turned 16. For most Inuit, this meant going to residential school.

1949

Newfoundland and Labrador become part of the country of Canada. Inuit in those areas are now subject to the *Indian Act*.

Early 1950s

The federal government revises its earlier policy of leaving Inuit to their own devices as much as possible. Inuit are now to be integrated into mainstream Canadian society.

1950s-1960s

Over 20 residential schools and federal hostels open in the Western Arctic.

1952

The Department of Northern Affairs and National Resources assumes responsibility for Inuit.



Three Inuit children (names unknown) on a toboggan, between 1928 and 1944.



Inuit children (left to right: Lily Carpenter, Jean Atigikyoak, Amy Komak, Lorna Harley, Harold Kayoia, Thomas Stewart, Hank Rodgers) at residential school in Inuvik, Northwest Territories.

1970

Responsibility for the education of Inuit is transferred to the territorial Government of the Northwest Territories and the Province of Quebec.

1991

Phil Fontaine (later the National Chief of the Assembly of First Nations) and others begin to speak publicly about the abuses they suffered at residential schools.

1997

The last residential school, Sir Alexander Mackenzie School in Inuvik, Northwest Territories, closes.

1999

The Nunavut territory and government are established.

2008

The Government of Canada formally apologizes to former students of residential schools. Survivors of residential schools in Newfoundland and Labrador are omitted from the apology.

2008

The Indian Residential Schools Truth and Reconciliation Commission is established.

2015

The Truth and Reconciliation Commission of Canada releases its 94 Calls to Action.

2017

The Government of Canada formally apologizes to residential school survivors in Newfoundland and Labrador.

2019

The Government of Canada presents its final report on the National Inquiry into Missing and Murdered Indigenous Women and Girls, declaring that “abuses and violations committed and condoned by the Canadian state represent genocide against Indigenous women, girls, and 2SLGBTQIA individuals.”



Sir Alexander Mackenzie School in 1968 or 1969.



Prime Minister Stephen Harper, Mary Simon, and First Nations Chief Phil Fontaine, June 11, 2008.

Resources for further reading

- Legacy of Hope Foundation. 2013. *Inuit and the Residential School System*. Ottawa: Legacy of Hope Foundation.
- —. 2014. *Hope and Healing: The Legacy of the Indian Residential School System*. Ottawa: Legacy of Hope Foundation.
- —. n.d. "Missing History: Recovering Canada's Lost Histories." www.missinghistory.ca.
- —. n.d. "Where Are the Children? Healing the Legacy of the Residential Schools." <http://wherearethechildren.ca/en/>.
- Qikiqtani Inuit Association. 2013. *Illinniarniq: Schooling in Qikiqtaaluk*, Qikiqtani Truth Commission: Thematic Reports and Special Studies, 1950-1975. Iqaluit: Inhabit Media.

Residential schools and your classroom

The histories, memories, and impacts of the residential school system are complex. There are many details, policies, different perspectives, and unique features that are challenging to understand fully even after years of study. Here are some important things to think about as you prepare to use this teaching guide in your classroom.

- **No one can know everything that happened at residential schools.** Try not to position yourself as an “expert.” Even if you have a connection to the content, try to remain open to the possibility that participants may have more knowledge or experience than you.
- **There are few generalizations that can automatically apply to all residential schools.** Each school, in its particular location, under its particular administration, and at a particular time, had unique features. It is important to listen for, recognize, and discuss differences. This should be made clear to participants.
- **Residential schools in some parts of the North were not in operation for as long as schools in other regions of Canada.** This means that in some places, fewer generations of children attended residential schools. This does not diminish or simplify the experience of students and their families from the North. It does mean that their experience was different. For example, a greater number of Inuit students were able to retain their traditional language and cultural knowledge despite attendance at residential schools.
- **Some of the activities in this teaching guide deal with difficult subjects, and emotional responses may be triggered in participants as a result.** It is vital to create a supportive environment when presenting these materials—one in which participants can express their feelings and thoughts openly.

What is a trigger?

- At some points in this teaching guide, we talk about something being “a trigger” or about someone being “triggered.”

A “trigger” is something that sets off a negative emotional response, which can be fear, sadness, panic, flashbacks, pain, or a variety of other responses. Triggers can occur when a person remembers a traumatic event that has happened to them.

Triggers often cause a stronger emotional reaction if the person did not have any prior warning. That is why it is important to give your students advance notice about the disturbing content they may encounter as they read the book and go through the activities in this teaching guide, so that they can be prepared to encounter triggers and have the option to leave the classroom and avoid the triggers if necessary.

Dealing with disturbing content

Discussing the impacts of residential schools can involve being confronted with stories of traumatic experiences, such as separation from family, mistreatment and neglect, abuse of many kinds, and children who did not survive. While these experiences may seem to be from the distant past, they may provoke strong emotions and feel close to home today. Strong feelings may well up unexpectedly or seemingly without explanation and may connect to experiences individuals have had themselves, or manifest as “vicarious trauma” (the transfer of trauma from the victim/survivor to the “witness,” or person who is hearing their story).

The impacts of residential schools continue into the present for both Indigenous and non-Indigenous Canadians. These can manifest in a variety of ways, including domestic, sexual, physical, and spiritual abuse, substance abuse and addictions, disconnection with family, racialized and sexualized violence, lack of language and/or cultural skills, intergenerational transmission of racism, and suicide, among others. It may be difficult to raise these issues when there are participants who are, or may be, directly affected by these situations. However, naming and talking about these issues openly is part of breaking the cycle of trauma.

When should I lead these activities?

We recommend not leading activities on subjects related to residential schools on Fridays. This is so that if students need support after a lesson, they can come to you later that day or the next day rather than waiting for the weekend to end. It also gives you the chance to observe students after lessons to see if they need support. For the same reason, we recommend leading activities earlier in the day rather than toward the end of the day.

Many residential school survivors have shown courage in speaking out, resiliency while on their healing journeys, and willingness to participate in the reconciliation process. They have shared memories and stories so that we can be better informed in the present and contribute to constructing a better future. While it is sometimes difficult to make sense of what happened, listening is an important act of respect and support.

What to watch for in students

While you read and discuss this book, you may notice some students experiencing strong emotions. These feelings are normal, and students should be encouraged to express how they feel in a safe and respectful way. However, be sure to watch for signs that a child may need help or intervention. If a student's behaviour becomes extreme or out of the ordinary (such as acting aggressively, or being very quiet when they are usually outgoing), reach out to the child's parents and/or the appropriate supports. You may also wish to share **Handout 1: Resources for Support** with your students' parents and guardians to provide them with their own support system.

Review your school's protocol regarding disclosures of abuse before beginning the activities in this teaching guide.

Self-care

It is important that teachers practise self-care for their own well-being and because they are responsible for teaching about the book and supporting students. Take care of yourself, emotionally and spiritually, and talk about these ways of coping with your students. Consider the following suggestions for ways to practise self-care:

- Each day, write down three things you are grateful for.
- Engage in reflective or spiritual practice, like meditation or attending church.
- Do yoga, a sport, or another kind of exercise.
- Spend time outdoors.
- Participate in hobbies you enjoy, like sewing, cooking, or playing cards.
- Talk with a friend.
- Make time for relaxation.
- Talk with your school's principal or school support team about your feelings.

Teaching tip

Before beginning this book study, it is strongly recommended that

- you make other members of the school community aware that you plan to teach this subject matter. Discuss with your administration about the best way to approach this.

Communicating with parents and guardians

It is important that parents and guardians are informed that students will be learning about residential schools. Students may come home with questions or materials that could be upsetting or triggering to their family members. Talk with your school's administration and school support team about the best way to do this. Some ideas include:

- Sending a letter home to parents and guardians (see the "Reproducible resources" at the end of this teaching guide for a letter you can photocopy and send home with students)
- Informing other school staff at a meeting and asking them to spread the word
- Posting an announcement on your school's Facebook page

As much as possible, we recommend that resources in the Qinuisaarniq program be taught by educators with strong background knowledge of Indigenous issues and residential schools. However, if you are new to this subject matter, here are some tips for using these materials:

- Research on your own about Inuit experiences of residential schools. Recognize that these experiences are both similar to and different from First Nations and Métis experiences. See "Resources for further reading" earlier in this teaching guide for starting points.
- Research on your own about other topics related to Inuit culture, language, and history. Some starting points include:
 - Qikiqtani Inuit Association (qia.ca) and the Qikiqtani Truth Commission (qtcommission.ca)
 - Kivalliq Inuit Association (kivalliqinuit.ca)
 - Kitikmeot Heritage Society (kitikmeotheritage.ca)
 - Inuktut Tusaalanga (tusaalanga.ca)
 - Isuma TV (isuma.tv)
- Seek out local Indigenous events in your community and visit your local Native resource centre, if there is one close by. Larger cities may have organizations for urban Inuit that you can contact to find out about events and outreach opportunities.

-
- Be prepared to encounter difficult feelings from your students and from yourself. Particularly if you are not Indigenous, you may experience feelings of guilt, or encounter blame (direct or indirect) from your students. It is important to acknowledge these feelings and address them (see the suggestions in the "Self-care" section earlier in this guide) without asking or expecting anything from your students.
 - Acknowledge to your students that you don't have all the knowledge about residential schools, and that you are learning together.

Remember that by learning about residential schools and guiding your students through the materials, you are participating in the reconciliation process.

About the book

In this book, called *Making a Whole Person: Traditional Inuit Education*, Monica Ittusardjuat shares her memories of the ways Inuit children were traditionally taught before they started going to school.

About the author

Monica Ittusardjuat was taken from her parents and sent to residential school at the age of seven, at a time when Inuit lived a subsistence way of life in winter camps and travelled around in spring and summer, following animals when they were plentiful. She went to residential schools in three locations: Chesterfield Inlet, Northwest Territories (now Nunavut), for primary school; Churchill, Manitoba, for junior high; and St. Norbert, Manitoba, for high school.

Monica graduated from McGill University in 1987. While teaching Community NTEP (Nunavut Teacher Education Program) in Nunavut, she earned her M.Ed. through the University of Prince Edward Island. She was the honour student for Baffin Island. She taught for many years in elementary schools, high schools, and the Nunavut Teacher Education Program, as well as the Interpreter/Translator Program at Nunavut Arctic College.

Monica tried to retire at the age of 60, but the habit of going to work was hard to break. She was the National Inuit Language Coordinator at Inuit Tapiriit Kanatami from 2016 to 2018 and is now Senior Inuktitut Editor at Inhabit Education, which she describes as her dream job.

About this teaching guide

The information and activities in this guide have been designed for teachers to use with students in Grades 3 to 6 before, during, and after reading *Making a Whole Person: Traditional Inuit Education*. By using this teaching guide and its activities, you will be providing students with the opportunity to learn about how Inuit traditionally taught their children. This will help prepare students to learn about and understand how education changed with the residential school system.

Through thoughtful class discussion and extended learning activities, students will explore concepts and themes such as family, education, history, traditions, culture, and Inuit Qaujimagatuqangit. The book and accompanying resources provide students with the opportunity to consider the similarities and differences between traditional Inuit education and their own educational experiences, both in and out of school.

How to use this teaching guide

This teaching guide supports you through activities before, during, and after reading *Making a Whole Person: Traditional Inuit Education*.

Before starting to work with your students, read the entire book and this teaching guide. Note any sections that might be particularly difficult for your students, whether because of comprehension issues or disturbing content (see earlier in this resource). Let members of the school community and parents and guardians know about the subject matter you will be teaching. (See earlier in this resource for ideas about how to do this.)

Inuit Qaujimagatuqangit refers to Inuit beliefs, laws, principles, values, skills, knowledge, and attitudes. It roughly translates to "that which Inuit have always known to be true." For more information, see: <https://www.gov.nu.ca/sites/default/files/files/Inuit%20Qaujimagatuqangit%20ENG.pdf>

Before reading

Conduct the pre-reading activities suggested in this guide. In these activities, you will lead discussions and activities to get students thinking about what “education” means and about how and what Inuit might have learned before schools were introduced.

This book does not talk directly about residential schools. It is intended to help younger students develop a foundational understanding of what education looked like for Inuit before the government introduced residential schools and other kinds of formal schooling. However, the topic of residential schools might come up in class discussions or activities, and some students may become overwhelmed or triggered. Make sure students are aware that some of what you talk about could make them feel sad, angry, or a variety of other emotions, and that these emotions are okay and normal. Tell students that they can feel free to share their feelings with you in private after class, and share with them resources they can access if they need support.

When should I lead these activities?

- We recommend not leading activities on subjects related to residential schools on Fridays. This is so that if students need support after a lesson, they can come to you later that day or the next day rather than waiting for the weekend to end. It also gives you the chance to observe students after lessons to see if they need support. For the same reason, we recommend leading activities earlier in the day rather than toward the end of the day.

Distribute **Handout 1: Resources for Support** to students. Let them know that this handout includes numbers they can call and websites they can visit if they want to talk to someone about the feelings that come up for them. Encourage them to talk about these resources with their families.

Distribute **Handout 2: Rules for Discussion** to students. Read the rules out loud to the students, or ask for volunteers to read each rule. Then ask if students want to add any rules to the handout. You may wish to post these rules in a visible place in the classroom. Throughout class discussions, remind students to look at the rules and keep them in mind.

During reading

It is strongly recommended that you use *Making a Whole Person: Traditional Inuit Education* as a read-aloud. A read-aloud is a teaching tool in which the teacher reads a text out loud to students, modelling fluent and expressive reading and providing the opportunity for students to experience a text they might not be able to read on their own. Using this book as a read-aloud is recommended for two main reasons:

1. It allows all the students in your class to participate in the reading, regardless of their reading ability.
2. It allows you to pause and ask questions or explain some aspects of the reading that students might not understand, and it allows students to ask questions as you read.

In this teaching guide, the reading is divided into short sections. We recommend reading one section out loud and then conducting a whole-class discussion. Then you may wish to complete an activity for further learning. Each section will take roughly 20 to 30 minutes to complete. You could complete one each day for a few days, or give students a few days in between each section. However, we recommend completing only one section a day at the most.

The teaching guide includes the following for each section:

- **Summary:** This provides a short summary of the section you will read out loud to your students.
- **Preparing for the lesson:** This tells you what you should do before beginning the read-aloud of the section.
- **Discussion prompts:** Here you will find questions to lead your students through a whole-class discussion after the reading. Every question is open ended, and there are no right or wrong answers. Students should be encouraged to share their thoughts and listen to others without judgment. Students should also know that it is okay not to share during the discussion if they don't want to.

Talking circle

You may want to conduct discussions in a talking circle, a format for discussion that comes from First Nations traditions.

Have students sit in a circle and explain that in a talking circle, everyone's opinions are equally valid. You may want to use a talking object, like a rock or a pencil. When the talking object is placed in someone's hands, it is that person's turn to share, without interruption. The object is then passed to the next person in a clockwise direction.

Anyone who does not want to share simply says, "Pass," and hands the object to the next person. The discussion continues until everyone who wants to speak has had a chance.

- **Opportunities for further learning:** Here you will find some opportunities for students to think further about what they have learned through additional discussions and activities. Many of these activities are personal responses. Students should be encouraged to respond in any medium they wish—writing, drawing, or creating another kind of art, speaking to the class, or something else.

After reading

After reading and discussing each section, it is normal for students and you to feel many different emotions. Encourage students to take a five-minute physical break (such as stretching or jogging on the spot) before moving on to your next classroom activity.

After finishing the reading as a whole—which may take days or even weeks—see the "Extension activities" section in this teaching guide for a list of possible ways students can respond to the book as a whole. These activities are optional and can be used in many different ways.

Reproducible resources

The last section of this teaching guide provides materials you can easily photocopy and distribute to students, post in the classroom, or send home for parents and guardians.

Lessons

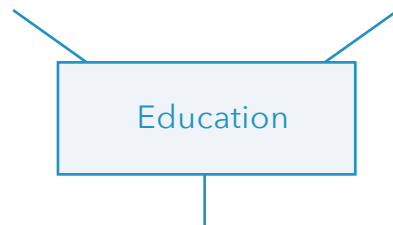
Pre-reading discussion: What is education?

Preparation

- Gather chart paper and markers. Write “education” in the middle of a piece of chart paper and draw a circle around it.

Activity

1. Ask students what they think of when they hear the word “education.” Write their suggestions around the word “education” on the chart paper to create a mind map. (See below.) When talking with students, remember that you are not looking for “correct” answers to questions. The pre-reading discussion will help you learn about what the students already know and what they might be curious about. The discussion may also help you identify and prepare for topics that may require extra support.



2. Discuss some of the ideas that students shared about education. What does the word “education” mean? Where does education happen? Who are the teachers? If you are educated, what are you good at? What is the purpose of education? Do you think education is important? Why or why not?
3. Keep the mind map on display. You will return to these ideas at the end of the book study.

Pre-reading discussion: Learning outside of school

Before beginning the read-aloud of *Making a Whole Person: Traditional Inuit Education*, conduct a whole-class discussion to review the mind map you made in the earlier lesson. Briefly discuss what education means to the students. Explain that some learning happens inside of schools, and some learning happens outside of schools.

Ask students to think about where and when they learn outside of school. Examples might include:

- Listening to an Elder tell stories
- Babysitting siblings
- Cooking with parents
- Learning to sew from a grandparent
- Practising hockey
- Watching a skills demonstration

Explain that, traditionally, all the learning Inuit did happened outside of schools. Have students predict what kinds of things Inuit children might have learned about. Consider using the following prompts:

- What did boys traditionally learn?
- What did girls traditionally learn?
- Who traditionally taught children?
- Where did they learn?
- Why did children have to learn these things?

Section 1

Pages 4–7

Summary

The first section explains that before schools were introduced to Inuit, Inuit learned from their family members. One of the ways Inuit learned important skills was through games. This section describes two different traditional games that children were taught. The first game taught the different parts of the qarmaq, and the second was a hiding game that supported a child's alertness, a crucial skill for hunting.

Preparing for the lesson

- Read pages 1 to 7 and review the suggested discussion prompts for after reading.
- Optional: Prepare an extension activity (see "Opportunities for further learning").

Reading

- Read out loud from pages 1 to 7. Pause to allow students to ask questions as you read.

Note: This book describes many different ways that Inuit children learned prior to the establishment of schools in what is now Nunavut. As you read the book with your class, students will learn about the experiential, or hands-on, nature of traditional Inuit education. To incorporate this educational method, provide a variety of collaborative, hands-on learning experiences to your students whenever possible.

Discussion prompts

Before schools were introduced, who taught Inuit children?

.....

How did family members teach children?

.....

Describe the game Uattamanna.

.....

Why was Hide the Thimble such a useful game to play?

.....

Why did children look for the letters *H* and *S* on the walls of their qarmaq?

Note: Remind students to look at Handout 2 and follow the Rules for Discussion.

Opportunities for further learning

Play Uattamanna

Demonstrate how to play Uattamanna using words for different areas of the classroom. To make the game safe for a classroom space, be sure to have the blindfolded student stand on a carpeted area free of obstacles while the rest of the class stands in a circle around the blindfolded student. When it is time for the blindfolded student to choose the next person, simply have them tap one of the other students in the circle.

Play Hide the Thimble

Organize the students into small groups. Give each group a small object, such as a thimble, and allow them to play the game as it is described in the book. Afterwards, gather together as a group and discuss how the game went. Ask the students: *Was the game easier or harder than you thought? What did you notice as you played?*

Writing reflection

Have students write a few sentences or a short paragraph reflecting on the following question: *Why do you think parents and Elders taught children important skills through fun games?*

Teaching tip

- Students who are in the same class do not always demonstrate their knowledge in the same way. Remember to provide a variety of options for students to express their thinking about and understanding of the book.

Section 2

Pages 8-9

Summary

The next section of the book describes three more types of games that children learned to sharpen their senses.

Preparing for the lesson

- Read pages 8 to 9 and review the suggested discussion prompts for after reading.
- Optional: Prepare an extension activity (see “Opportunities for further learning”).

Reading

- Read out loud from pages 8 to 9. Pause to allow students to ask questions as you read.

Discussion prompts

Why do you think children played riddle games?

.....

Naming the members of a person's family from oldest to youngest was another game. Why do you think this game would have been an important part of children's education?

.....

String games are still played in Nunavut. Why were children taught string games? Why do you think children taught string games now?

.....

What kind of games do you play? What do your games teach you?

Note: Remind students to look at Handout 2 and follow the Rules for Discussion.

Opportunities for further learning

I'm thinking of...

Challenge students to solve the riddle in the story ("I'm thinking of something that has an eye but cannot see": a needle). Share some more riddles and see if students can think of answers. See **Handout 4: I'm Thinking Of...** for some suggestions. Then, encourage students to come up with their own "I'm thinking of..." riddle.

Note: The answers to the riddles on the handout are:

1. I'm thinking of something that has a face and two hands but no arms or legs: a clock.
2. I'm thinking of something that has a neck but no head: a bottle.
3. I'm thinking of something that has to get broken before you can use it: an egg.
4. I'm thinking of something that has four legs but can't walk: a table.
5. I'm thinking of something that I can hear, but I can't touch or see: your voice.

Naming game

Play the naming game described in the story. Start with the families of the members of your class. When students get good at that, expand it to include more families from the community and elsewhere.

Writing reflection: How games help us learn

The games described in this section and the first section helped children develop important skills that they would need as adults, such as observation skills, a good memory, and strong hands. Ask students: *What games or sports do you play now that help you develop important skills?* For example, they might say that hockey teaches them to work together and pay attention to their surroundings. Have them write about one game they play and a skill they learn from that game, and illustrate their writing.

Section 3

Pages 10-13

Summary

This section explains that in addition to playing games, children also learned by copying everything they saw adults doing, from sewing to harnessing dogs and packing the qamutiik. The adults who supervised the children made sure that the children learned to do the work properly by letting them observe and try repeatedly until they got it right.

Preparing for the lesson

- Read pages 10 to 13 and review the suggested discussion prompts for after reading.
- Optional: Prepare an extension activity (see “Opportunities for further learning”).

Reading

- Read out loud from pages 10 to 13. Pause to allow students to ask questions as you read.

Discussion prompts

The author says that children would “play real’ everything that the adults did.” What do you think children learn by pretending to do adult chores?

.....

Why do you think the author's mother would take out her stitches and have her redo them when she did them improperly, instead of just doing them herself?

.....

What do you think little boys learned from having toy dog teams and qamutiit?

Note: Remind students to look at Handout 2 and follow the Rules for Discussion.

Opportunities for further learning

Visual reflection

Using a variety of art supplies (pencils, pencil crayons, fabric, paint, etc.), have students create a visual response to the following question:

What have you learned from the people who teach you?

Toy building

Use a variety of materials to build toys, such as dolls or toy cars. You could also challenge students to try and build a toy qamutiik out of Popsicle sticks based on the images in the book and from the Internet.

Section 4

Pages 14-15

Summary

This section explains different hunting techniques that little boys traditionally learned. The section also discusses rules that children learned around harvesting animals, such as being respectful, harvesting at the right time, and butchering animals for different purposes.

Preparing for the lesson

- Read pages 14 to 15 and review the suggested discussion prompts for after reading.
- Optional: Prepare an extension activity (see “Opportunities for further learning”).

Reading

- Read out loud from pages 14 to 15. Pause to allow students to ask questions as you read.

Discussion prompts

Why do you think it was important for young boys to learn how to harvest and butcher different animals in different ways?

.....

Why do you think watching is an important first step in learning how to hunt?

.....

Have you ever learned a new skill from one of your relatives? What did you learn?

.....

What do you think would happen if children were not taught these skills before they grew up?

Note: Remind students to look at Handout 2 and follow the Rules for Discussion.

Opportunities for further learning

My first hunting trip

Have students write a short story about a child's first hunting trip. They can write about their own first hunting trip if they have ever gone hunting, or they can make up a story. The story could take place either in Nunavut or somewhere else. Remind them to use descriptive language. Students can use their own knowledge and some of the details in *Making a Whole Person: Traditional Inuit Education* to help them craft their stories.

Learning from others

Watch two clips from the National Film Board's *At the Spring Sea Ice Camp: Part 1* (www.nfb.ca/film/at_the_spring_sea_ice_camp_part_1), part of the Netsilik series. First, watch the clip from 19:00 to 20:50. In this clip, a boy practises his hunting skills on a polar bear that a man carved out of snow. Then, watch the clip from 23:30 to 24:45. In this clip, a boy practises his hunting shot with a toy bow and arrow.

Discuss the clips. Does it seem like the boy and the man are having fun in the first clip? In both clips, what skills are the boys learning? What are the adults doing? You might also consider watching other videos in the Netsilik series, which show children learning many traditional skills and games.

Pilimmaksarniq

While this section relates to many of the Inuit Qaujimajatuqangit principles, pilimmaksarniq (the concept of skills and knowledge acquisition) is at the forefront. Have students recall all the steps that young boys needed to go through before they could hunt on their own. Then, have students think about something they know how to do that took a long time to learn.

Divide students into pairs. Students will come up with a short, wordless skit to show one of the skills they have learned. Have students perform their skits while the rest of the class tries to guess what it is the students learned to do.

For a complete list of the Inuit Qaujimajatuqangit principles and more information about Inuit Qaujimajatuqangit, visit <https://www.gov.nu.ca/culture-and-heritage/information/inuit-qaujimajatuqangit>.

Teaching tip

- Students who are in the same class do not always demonstrate their knowledge in the same way. Remember to provide a variety of options for students to express their thinking about and understanding of the book.

Section 5

Pages 16-17

Summary

In this section, the author discusses the importance of sharing time and resources, treating others respectfully, and honouring Elders.

Preparing for the lesson

- Read pages 16 to 17 and review the suggested discussion prompts for after reading.
- Optional: Prepare an extension activity (see “Opportunities for further learning”).

Reading

- Read out loud from pages 16 to 17. Pause to allow students to ask questions as you read.

Discussion prompts

Why do you think Inuit have traditionally taught children to share?

.....

How did sharing help Inuit long ago?

.....

What sorts of things do you share?

.....

Why does the author say that taking time to visit Elders so important?

.....

What does it mean to respect someone?

.....

What is your favourite way to respect and honour older people you know?

Note: Remind students to look at Handout 2 and follow the Rules for Discussion.

Opportunities for further learning

Respect Wall

In traditional Inuit education, sharing teaches children respect for the people in their community and for themselves. This is a worldview that relates to the Inuit Qaujimagatugangit principle *inuuqatigiitsiarniq* (respecting others, relationships, and caring for people). Have students share words of kindness and respect with their classmates.

Distribute **Handout 5: Respect Wall** to students and ask them to think of someone in the community that they respect. This could be a classmate, a teacher, an Elder, a family member, a friend, or anyone else. On the handout, students will record what they respect about that person and decorate the handout. Post students' words of kindness and respect on a display in your classroom.

Grandparents' Tea

To connect with and show respect for older people in your community, invite a group of your students' grandparents and other older family members to your classroom for a celebratory tea. In preparation for the event, make things that you can share with the visitors: food, tea, artwork, cards, and so on.

During the tea, have students share their treats with the visitors. If you built toys as described in Section 3, students can show the visitors what they have made. You could also play some of the traditional games described in Sections 1 and 2. If the visitors want to, they could also share some of their own experiences with education.

Section 6

Pages 18-19

Summary

The last section of the book summarizes the main aspects of Inuit education and explains that all of these skills were important so that people could have enough not only for their own family, but to share with anyone in need.

Preparing for the lesson

- Read pages 18 to 19 and review the suggested discussion prompts for after reading.
- Optional: Prepare an extension activity (see “Opportunities for further learning”).

Reading

- Read out loud from pages 18 to 19. Pause to allow students to ask questions as you read.

Discussion prompts

What are some of the things that Inuit have traditionally taught children?

.....

What is *inunnguqsainiq*?

.....

Why were sharing and being responsible for your actions so important to Inuit long ago? Why do you think these things are still important?

.....

The last line of the book says, "Everything was done for the good of everyone, and you had to do your part, no matter how small." What small things can you do to help out your family at home? Your classmates at school? Your whole community?

Note: Remind students to look at Handout 2 and follow the Rules for Discussion.

Opportunities for further learning

Inunnguqsainiq

The book describes traditional education as “making a human being.” Using **Handout 6: Inunnguqsainiq**, have students describe the qualities that make up a whole human being. Students can use words or pictures to describe the qualities they think are most important.

Compare and contrast

Have students think about the similarities and differences between traditional learning and their own experiences at school, and then have students complete **Handout 7: Compare and Contrast**. After students have completed the worksheet, discuss their ideas. Ask students to explain what is the same and what is different about how Inuit were educated then and what their own experiences of education are like.

Thinking about education

Revisit the education mind map that you created at the beginning of the book study. Create a new mind map by writing “education” in the centre of a new piece of chart paper and having students share their new ideas about education. Ask students: *Why was education so important to Inuit long ago? Why is education important now? What do you now know about education that you did not know before?* Have students consider how their thinking was confirmed or changed after reading the book.

Extension activities

- **Discuss teachers in the students' lives.** Discuss students' family members and friends who have taught them different skills. Ask students to explain the skills and why they are happy to have those skills. Consider having students write or draw a thank-you letter to one of their "teachers."
- **Discuss learning through games.** This book explains how Inuit children traditionally learned through games. Discuss some other games and sports that students enjoy playing, such as hockey, soccer, one-foot high kick, or table tennis. Ask students to think of an important skill that they have learned from their favourite game or sport and write a short paragraph explaining what they have learned and why it is important.
- **Play a matching game.** Using **Handout 8: Traditional Education Matching Game**, invite students to play a matching game about traditional Inuit education. Students will match the game or activity with the skills learned from it as described in the book.
- **Focus on Inuit Qaujimagatuqangit.** Many of the skills learned through traditional education are also closely related to the Inuit Qaujimagatuqangit (IQ) principles. As a class, determine which skills and games most closely match which principle. Celebrate those ways of learning by playing the games or practising the skills that relate most closely to the IQ principle you are discussing.
- **Represent responsibility and accountability.** The author writes: "You had to take on responsibility and be accountable for your actions and look out for one another." Discuss what this sentence means in your classroom, in your community, and in the world. Ask students to think of one way they can show accountability and support for each other, and then have them create an artistic representation of it. This could be in the form of a drawing, painting, collage, or another format. Display the artwork in a visible place.

-
- **Write a letter to the author.** Ask students to write a letter to the author, Monica Ittusardjuat. Instruct the students to follow this format:
 - Open with a proper letter opening (“Dear Monica,”)
 - Introduce themselves
 - Tell the author that they have just read her book in class
 - Write 1 or 2 sentences telling the author what they liked about her book
 - Ask the author 1 or 2 questions (for example, *What is your favourite memory from when you were young? What advice would you give to someone who wants to write a book?*)
 - Thank the author for reading
 - Close with a proper letter closing (“Sincerely, [name])

Reproducible resources

In this section, you will find resources that can be easily photocopied and distributed to students, posted in the classroom, or sent home to parents and guardians.

Letter to parents/guardians

Student name: _____

Teacher name: _____

Date: _____

Dear parents and guardians,

Your child's class is participating in a book study using a book from the Qinuisaarniq program. This program has been created to educate people of Nunavut and all Canadians about the history and impacts of residential schools, policies of assimilation, and other colonial acts that affected the Canadian Arctic.

For the next several weeks, students will be spending some classroom time reading and discussing *Making a Whole Person: Traditional Inuit Education*, a book about how Inuit were traditionally educated before they started attending schools. Although the book does not address residential schools directly, it lays the foundation for students to understand how residential schools fundamentally changed life for Inuit, and the topic of residential schools may come up during classroom discussions.

Learning about residential schools provides the opportunity for students to understand how historical events continue to affect Inuit and all Canadians today. The discussions we have about residential schools might be challenging, but they are an important part of recognition, healing, and reconciliation. To learn more about the residential school system, visit www.legacyofhope.ca.

Please be aware that your child may come home with questions and resources about residential schools.

School and Community Supports

Reading about and discussing residential schools and the impacts they have had can be very difficult. During this book study, effort will be made to ensure that a counsellor, Elder, or other member of the school support team will be on-site to help students experience their emotions in a safe way.

Letter to parents/guardians

Students will also be informed about phone numbers they can call, websites they can visit, and other resources they can access for support outside of school. A list of these resources is provided below.

If there are any other ways that we can support your child during this book study, please let us know.

The class will begin the study on _____. If you have any questions or concerns, or would like to discuss this book study further, please contact _____ at _____.

Resources for Support

Below is a list of places where you and your child can get support:

- Kids Help Phone: Use the online chat at kidshelpphone.ca, call 1-800-668-6868, or text CONNECT to 686868 (24/7)
- The LifeLine App (provides call, text, and online chat services) (24/7)
- Crisis Services Canada: Use the online chat, call 1-833-456-4566 (24/7), or text START to 45645 (4 p.m.-12 a.m. EST)
- Hope for Wellness Help Line: Use the online chat or call 1-855-242-3310

Handout 1: Resources for Support

Here are some numbers you can call and websites you can visit if you need help:

- Kids Help Phone: Use the online chat at kidshelpphone.ca, call 1-800-668-6868, or text CONNECT to 686868 (24/7)
- The LifeLine App (provides call, text, and online chat services) (24/7)
- Crisis Services Canada: Use the online chat, call 1-833-456-4566 (24/7), or text START to 45645 (4 p.m.-12 a.m. EST)
- Hope for Wellness Help Line: Use the online chat or call 1-855-242-3310
- Indian Residential School Survivors Society: 1-800-721-0066

Handout 2: Rules for Discussion

- Always believe that people are telling the truth.
- Respect others' thoughts, feelings, and experiences.
- Think before you speak.
- It is okay to feel discomfort, sadness, anger, or other emotions. It is okay to take a break if these feelings become too much.
- It is okay to laugh and show humour, but it is not okay to laugh at others.
- Only share your own stories—ask before you share someone else's story.

Other Rules:

- _____

- _____

- _____

Handout 4: I'm Thinking Of...

Name: _____

1. I'm thinking of something that has a face and two hands but no arms or legs.

2. I'm thinking of something that has a neck but no head.

3. I'm thinking of something that has to get broken before you can use it.

4. I'm thinking of something that has four legs but can't walk.

5. I'm thinking of something that I can hear, but I can't touch or see.

6. _____

Handout 5: Respect Wall

Name: _____

I respect _____ !

I respect _____ !

Handout 6: *Inunnguqsainiq*

Name: _____

List some of the qualities of a whole human being.

_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

Draw a whole human being.



Handout 7: Compare and Contrast

Name: _____

Traditional Education	My Education

Handout 8: Traditional Education Matching Game

Name: _____

Uattamanna	Hide the Thimble	Hand and Pull
I'm Thinking Of...	Family Game	String Games

Handout 8: Traditional Education Matching Game

Name: _____

Making Doll
Clothes

Toy Dog Teams

How to Hunt

Sharing Food
and Clothing

Helping Elders

Handout 8: Traditional Education Matching Game

Name: _____

learned parts of the qarmaq	learned how to be alert	learned searching skills	learned how to flex fingers
learned how to stretch your mind	learned how to think creatively		

Handout 8: Traditional Education Matching Game

Name: _____

learned how
to make
something
useful

learned how
to prepare the
qamutiik

learned safety
techniques

learned how
to share

learned how
to honour
Elders

learned
hunting skills

Handout 8: Traditional Education Matching Game

Name: _____

learned
different stories

learned how
to correct
mistakes

learned how
to control
a dog team

learned how
to treat animals
properly

learned how
to show respect
to others

learned
responsibility

Image acknowledgements

p. 9: Sir Joseph Bernier Federal Day School (Turquetil Hall), group of students working at the desks in a classroom, Chesterfield Inlet (Igluligarrjuk), Nunavut, September 5, 1958. [1st row: Rene Otak is on far left; 2nd row: Peter Irniq is on the far right, beside him is Paul Manitok; 3rd row: Nick Amautinuaq is on the far right; 4th row: Raymond Kalak is seated second from the left.] Charles Gimpel / Library and Archives Canada / e004923401

p. 11, in order from top to bottom:

- *The Fathers of Confederation at the London Conference*. John David Kelly, c. 1889, Alberta, Canada. Library and Archives Canada / C-006799
- Inuit at Stupart Bay, Quebec, 1884. Robert Bell / Library and Archives Canada / C-086377
- Class portrait of students, two priests and eight nuns at Cross Lake Indian Residential School, Cross Lake, Manitoba, February 1940. Canada. Dept. Indian and Northern Affairs / Library and Archives Canada / e011078116

p. 12, in order from top to bottom:

- Three Inuit children on a toboggan, between 1928 and 1944. Henry Larsen / Library and Archives Canada / e010787420
- Inuit children with books in their laps while at residential school. Library and Archives Canada / National Film Board fonds / e011177264

p. 13, in order from top to bottom:

- Sir Alexander Mackenzie School, Inuvik, in 1968 or 1969. Dr. N. E. Hunt Photo Collection
- Prime Minister Stephen Harper, Mary Simon, and First Nations Chief Phil Fontaine in the House of Commons on June 11, 2008. Fred Chartrand / Canadian Press

MAKING A WHOLE PERSON: TRADITIONAL INUIT EDUCATION

TEACHING GUIDE

This teaching guide is designed for teachers to use with students in Grades 3 to 6 before, during, and after reading *Making a Whole Person: Traditional Inuit Education*, by Monica Ittusardjuat. By using this teaching guide and its activities, teachers will provide students with the opportunity to learn about how Inuit traditionally taught their children. This will help prepare students to learn about and understand how education changed with the residential school system.

Through thoughtful class discussion and extended learning activities, students will explore concepts and themes such as family, education, history, traditions, culture, and Inuit Qaujimajatuqangit. The book and accompanying resources provide students with the opportunity to consider the similarities and differences between traditional Inuit education and their own educational experiences, both in and out of school.

Qinuisaarniq (“resiliency”) is a program created to educate Nunavummiut and all Canadians about the history and impacts of residential schools, policies of assimilation, and other colonial acts that affected the Canadian Arctic.

