AULAJAAQTUT 10
MODULE 4
Community Values, Community Strengths

Student Journal

Name of Student: ____________________________
School: ____________________________ Date: ____________

Kavamat Elihaktoliginikot Havakviat
Department of Education
Ministère de l’Éducation

2009
People’s power requires knowledge about the decisions that affect their lives and information about what they can do about these decisions. People’s power also needs expression, dialogue and the sharing of experiences.

Hamelink, 1994

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Learning Competencies

By the end of this module, you will be able to do the following.

1. You will be able to connect how what we value can translate into social action.

2. You will appreciate the concept of ‘universal values’ as well as understand that application of values may change over time. You will be able to identify the role of change in shaping our concept of community.

3. You will transfer knowledge you have about Maslow’s Hierarchy of Needs and be able to apply it to the particular community context.

4. You will be able to identify how systems are developed at the community level to address needs.

5. You will understand that change is an ongoing process and demonstrate how the seven steps of the project can apply to community change.

6. You will understand that instituting change requires negotiation and you will be able to demonstrate the process of negotiation for a specific purpose.

7. You will identify community needs and be able to demonstrate appropriate strategies for meeting those needs.

8. You will examine strategies and be able to identify those that can be implemented to help a community meet needs effectively.

9. You will understand the value of volunteering, identify the skills, abilities and interests you can share as a volunteer and demonstrate how to volunteer in your community.

10. You will articulate the values that are essential to community wellbeing and the strengths that a community gains from being values-driven. You will model a values-driven approach to personal engagement on a community level.
Unit 1: Defining Community

Definition of Community

_________________________
_________________________
_________________________
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_________________________
Wasteland of Nobodies

In the 1950s and 60s, when journalists first discovered the Arctic, they would come up and interview a cop, a teacher, or the local government administrator. Having spent a few days in the Arctic and spoken to "Arctic experts", they would return to their homes in the south and write their stories. Somewhere in their article a familiar line usually appeared. They almost never failed to refer to the Arctic as a "wasteland where nobody lives". I couldn’t understand this because they obviously saw us. Even as a young boy, I was annoyed that these guys thought of us as nobodies or that we somehow did not qualify as human beings. It was not very long ago that even some federal government people were still referring to our homeland as a wasteland and defending their policies in the Arctic because "nobody lives there".

Just as disturbing to me was to listen to conversations between non-Inuit as they discussed the future of the Arctic and the Inuit. There was always agreement between them that Inuit could not survive as a people. They all agreed that Inuit culture and language "will disappear" and would be only memories and displayed on museum shelves. What disturbed me even more was the fact that they were so casual when they were talking about the "death of Inuit culture".

If those same journalists and social scientists were to come to the Arctic today, I suspect they would write quite different stories. They would understand by now that the Arctic is not a wasteland. That it is a unique ecosystem with wide variety of flora and fauna. They would discover that a stubborn culture still thrives. They would discover that our language is doing just fine.

They would also discover that Inuit have staggered but not fallen. They would see the signs of revival and that Inuit are adapting to the new realities of the computer age. They would see that we have signed the largest and most comprehensive land treaty in history. They would find that we are changing the map of Canada. They would see that we have changed the attitude of Canadians about our proper place in this country. They would also see that we definitely qualify as human beings. Perhaps they would write that this bunch of nobodies are doing some remarkable things in their distinct homeland.

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2 Article by John Amagoalik taken from Dahl, Hicks, and Jull (Eds), Nunavut: Inuit Regain Control of their Lands and their Lives, pages 138-139.
Reflections

We learn more about things that we become involved personally and actively involved in. For example, you learn more about a city by driving around in it than by being driven by someone else. That’s true of anything.

Stephen Covey

1. Based on this quote, why do you think Inuit may have been perceived as not having communities? What are two essential elements of community identified in this quote?

________________________________________________________________________________________

________________________________________________________________________________________

________________________________________________________________________________________

2. Communities form in order to enable people to meet their needs better. How is it easier to meet needs as a collective rather than as an individual?

________________________________________________________________________________________

________________________________________________________________________________________

________________________________________________________________________________________

________________________________________________________________________________________

________________________________________________________________________________________

3. If you were to get rid of the ‘wasteland of nobodies’ image, what things would you want people to know about traditional camp activities?

________________________________________________________________________________________

________________________________________________________________________________________

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________________________________________________________________________________________
Inuit Values and Beliefs

Please read through the following list of Inuit values and beliefs. Choose the 10 you feel are the most important for a healthy community.

• Respect for Elders
• Respect for animals
• Sensitivity to the environment
• Survival
• Rearing children properly
• Respect for past generations
• Sharing, not excluding others from food or other things
• Proper care of food
• Proper care of personal items
• Welcoming, kindness, not ignorant, sensitive
• Listening to adults and Elders at all times
• Confidence in oneself
• Value life
• Telling legends, stories
• Being good to others
• Not to be too aggressive
• Understanding relationships
• Not giving up, perseverance
• Wanting to learn our language/words
• Respecting our heritage

• Enjoy hunting
• Not lying
• Being careful, safety
• Having the proper equipment
• Care of animal resources
• Willing to help others, helpful
• Proper care of family, children, spouse and relatives
• Not being lazy
• Treating people equally
• Not making fun of others
• A good sense of humour, cheering others
• Seeking counsel
• Rewarding for helping
• Giving
• Helpful to Elders, disabled, or poor
• Not proud
• Not being in one's way
• Not being first to anger
• Ability to use thinking skills
My Top Ten Values for a Healthy Community

1. ______________________________
2. ______________________________
3. ______________________________
4. ______________________________
5. ______________________________
6. ______________________________
7. ______________________________
8. ______________________________
9. ______________________________
10. ______________________________
Interview Data Sheet

Begin organizing your interview data by recording your respondent’s top 10 values in the value column from 1 to 10. Please note that if an individual listed 'sharing' as a 'Top Ten' value, and believes it is being demonstrated in the community, that person should give examples of ways in which he or she sees this being demonstrated there. If the person believes 'sharing' is an important value, but that the community does not demonstrate it, she or he should give examples of ways in which the community does not demonstrate it.

<table>
<thead>
<tr>
<th>#</th>
<th>Value</th>
<th>Yes/No</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Questionnaire of Community Values

The directions for conducting the interviews are as follows:

1. Approach an individual and explain what the assignment you have been given is: “In school we have been asked to interview (nurses) about what values are important for a healthy community. Are you able to help us by being interviewed?”

2. Read and allow the person being interviewed to read the list of values. You may need to interpret these for Inuit unilingual speakers. You should make sure that you (as a group) are able to do this before you go out to interview. Give your respondents some time to select their 10 values.

3. Once the 10 are selected, go back and address each value individually by asking: “Is this value being demonstrated in our community (generally speaking)?” mark down Y or N beside each value.

4. Then ask the respondent: “Can you please give us an example of how our community is (or is not) demonstrating this value?”

Go to Appendix A and rate how well you participated in the activities for this unit.
Unit 2: Universal Values

Reflections

Values Past, Present, and Future

<table>
<thead>
<tr>
<th>Values that were priorities in the past</th>
<th>Values identified in the community now</th>
<th>Values we would like to promote in the community in the future</th>
</tr>
</thead>
</table>

Go to Appendix A and rate how well you participated in the activities for this unit.
Unit 3: Community Becoming

Inuksuk

- Physical Needs
- Safety Needs
- Attachment Needs
- Self-Esteem Needs
- Self-Actualization Needs
Reflections

They say a person needs just three things to be truly happy in this world: someone to love, something to do, and something to hope for.

Tom Bodett

1. Which of Maslow’s categories are represented by the three things identified in this quote?

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

2. In your community, do you think most youth have these three needs met? If not, why not? If so, are they happy people?

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

3. If true happiness comes with these things, is it ever possible not to have these? Who are the people that you choose to love in your life, the things you choose to do, the things you choose to hope for? If these things don’t make you happy, what can you do about it?

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________
Time Capsule

...the test of Nunavut’s “success” will be the degree to which its many benefits and opportunities are shared by all its residents -

Nunavut’s first Premier, Paul Okalik, clearly recognized this when he was asked what he would place in a time capsule to mark the new millennium:

A pair of kamiks to remind people...that they must walk in the footsteps of the past- not doomed to repeat mistakes, but to be aware of past experiences and to learn from them.

I would include a journal- a personal account of an Inuk living in Nunavut at the turn of the century.

I would also include a statistical profile of Nunavut in comparison to other jurisdictions throughout the country. I would hope that people in the future would use this document as a concrete guide to measure the progress, or lack thereof, from now until then.

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3 Comments by Paul Okalik, taken from Nunavut: Inuit Regain Control of Their Lands and Their Lives, page 93.
Unit 4: What Makes Us Strong?

Interview with Donald Suluk and Jimmy Uviniq Gibbons

Question: Which values are most relevant?

Donald Suluk:
Well, all of the values were very good and there was a time and place for everything.

Jimmy Gibbons:
... We also want to bring this form of lifestyle back, so that once again younger people can understand what it is like to be a true Inuk; where there is a sense of belonging, a sense of respect for those that we are close to, without anyone feeling that they are the centre of the world. Today, in most families, they use only their first names and ignore their personal relationship to others in the family. The family ties are breaking up as a result of this. When a brother and sister address each other by their first name only, this alienates them from their relationship to that person.

All the elders agreed that this form of interaction in relationships should be revived. We all thought that this is the only way that close knit family solidarity can be brought back in order to have a good standing relationship with our immediate family: this is why life was so much better in the old days.

Donald Suluk:
... As for our lives today, our bodies are very well off in that we are warm and we always have plenty of food to eat. That in itself is joyous. However, the person within ourselves and in our minds is a lot sadder

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4 Taken from Arjurnangimmat, pages 15-17.
and more troubled. In the olden days, it used to be the body that had a harder time. Always in our inner selves and in our minds we were healthier and happier than we are now. Now that we have more material wealth, our inner selves have diminished and we are more prone to depressions. Now there are those who no longer understand the wisdom of obedience. That is the way it is for now.

Jimmy Gibbons:
...we talked about how materialism seems to be more important than being a part of a strong 'peopleness'. As a matter of fact, that is what destroys our way of life. The attitude nowadays is - “I have all kinds of material goods, whereas my relative over there has nothing. I will not give them any of mine as they did not work or prove they should have it. Even if they ask me, I will not give it to them, as it is mine.”

In the old times material goods and belongings were very hard to come by. Even if someone had very few things, or even if it was the only thing they had, if they saw their relative in dire need, they would give their very last, as the other would need it more than they to keep alive. Today we tend to keep to ourselves what is ours even though we know all too well that a person needs it more than we do.

A certain family can all share the same thing and, in sharing it, become closer as a family, without caring about who bought it or how much it cost, as the person will reap benefits in other ways. He will never have to worry about being in need because he will have relatives who care about him.
Reflections

Open your eyes and look for some man, or some work for the sake of men, which needs a little time, a little friendship, a little sympathy, a little sociability, a little human toil … It is needed in every nook and corner. Therefore search and see if there is not some place where you may invest your humanity.

Albert Schweitzer

1. What does “work for the sake of men” mean?

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________________________________________________________________________
________________________________________________________________________

2. Inuit say that the purpose of every person’s life is to develop their humanity (inunnirq). What does Schweitzer mean when he says to ‘invest your humanity’?

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________________________________________________________________________
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3. How do you invest your humanity in your community today? What more could you do to help build strength in your community?

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________________________________________________________________________
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________________________________________________________________________

Go to Appendix A and rate how well you participated in the activities for this unit.
## Unit 5: Changing Community

### Signposts that Mark the Journey of Change

<table>
<thead>
<tr>
<th>Signpost 1</th>
<th>Readiness involves a desire to change. The community is ready and/or in need of change. People, resources, and attitudes are ripe to begin working for change.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Signpost 2</td>
<td>Activation occurs when the desire to change becomes a mandate for change. An individual, group of individuals, or organization decides to make a change.</td>
</tr>
<tr>
<td>Signpost 3</td>
<td>Moving Forward begins as strategies and ideas are tried. At this stage there is some forward movement as well as some stumbling.</td>
</tr>
<tr>
<td>Signpost 4</td>
<td>Obstacles are encountered and there seems to be a sip in productivity. The obstacles are often unexpected and it appears as if the desired change will not become a reality. It is at this stage that many worthwhile and workable projects are dropped, as they appear to difficult to implement.</td>
</tr>
<tr>
<td>Signpost 5</td>
<td>Renewed Energy occurs when the individual or group refocuses on the desired change and works to find solutions to the obstacles they have encountered.</td>
</tr>
<tr>
<td>Signpost 6</td>
<td>Success involves the individual group seeing some or their ideas and strategies result in the desired change. The solutions work.</td>
</tr>
<tr>
<td>Signpost 7</td>
<td>Change occurs when the desired change is reached and it becomes entrenched in the community.</td>
</tr>
</tbody>
</table>
Nunavut Case Study of Change

1. A community in Nunavut was holding community meetings about health issues. One of the topics that was raised repeatedly was the concern about family violence and the fact that those at risk had no place to go to be safe. However, the community was divided about whether they wanted a safe shelter. Some people felt that having a safe shelter would only increase reliance on it and families would not work out their issues.

2. Eventually, after lots of discussion, radio shows and a petition, the Hamlet Council passed a resolution asking the Health Committee to find out how to get a safe shelter for the community.

3. A group came together to try to assess the needs and to begin to design a facility and program that could address those needs. There was not initial agreement because at first the group was trying to have the facility serve a variety of purposes for the community—ie/ provide a site for counseling and other family services.

4. Once they agreed to and submitted a proposal, they ran into a number of obstacles around the use of the building they wanted for the purposes of a shelter. Other groups in the community wanted the building for other things. There was a lot of lobbying by various groups. At times it looked like the project would not proceed without a building that could be renovated at fairly low costs.

5. A community meeting was held to validate that the shelter was a priority for the community. Once that was confirmed, the Hamlet became involved in lobbying for the building through the local MLA. Eventually the building was made available by the GN.

6. The proposal was accepted and funding was provided to renovate the building and establish the program.

7. The safe shelter is available for families who need immediate housing until family violence issues can be dealt with and resolved.
Reflections

Persistence for the sake of persistence is not sufficient to attain success. One will not find a bird flying in the depths of the sea, or a fish swimming amongst the clouds. Therefore, select the right goals, after thorough consideration. Travelling a right route, one successfully arrives at his destination.

The Perennial Calendar of I Ching Lunar Commands

1. Thinking back to the example of the community that wanted a safe shelter, do you think they would have reached their goal if in the community meetings there was little support for the project? Relate that example to this quote in terms of getting the goals right in the outset.

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___________________________________________________________________

2. Persistence is important to achieve anything. In all our attempts at actions, we encounter obstacles and challenges. Which is the signpost where persistence is most needed? Explain what could happen if a group is not persistent enough.

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___________________________________________________________________
___________________________________________________________________
___________________________________________________________________

3. This quote describes a journey. It points to the importance of selecting the correct road to get us to the destination we want. In terms of community change, what should be considered to make sure that the right road (process, plan) is selected?

___________________________________________________________________
___________________________________________________________________
___________________________________________________________________
___________________________________________________________________
WHAT IS SUCCESS?

What is success?
To laugh often and much;
to win the respect of intelligent
people
and the affection of children;
To earn the appreciation of honest
critics
and endure the betrayal of false
friends;
To appreciate beauty
To find the best in others;
To leave the world a bit better,
whether by
a healthy child, a garden patch
or a redeemed social condition;
To know even one life has breathed
easier because you have lived;
This is to have succeeded.

By Ralph Waldo Emerson

The success written of in the poem does not just happen. It occurs when we are individuals driven by our beliefs and values, who are working to make ourselves, our families, our community, and ultimately our world a better place to live. It is not the kind of success that is measured by the kind of truck you drive, the clothes you wear, the job you hold, or how much money you make. According to the poem what makes an individual successful? Can this type of success be attained outside of relationships or without community?
### Two Stars and a Suggestion for My Poem

| * ______________________________________________________ |
| * ______________________________________________________ |

Next time, I would suggest . . .

| ____________________________________________________________ |
| ____________________________________________________________ |
| ____________________________________________________________ |

Signed ___________________________ Date _____________________
Unit 6: Negotiating Change

Negotiation Activity - 1

1. How did you feel during the decision making process?

____________________________________________________
____________________________________________________
____________________________________________________

2. What strategies did you use to try and convince the other that you should receive the most money?

____________________________________________________
____________________________________________________
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3. Was negotiation harder or easier than you thought it would be? Why?

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____________________________________________________
Negotiation Activity – 2

What were the feelings present in your group during the money activity?

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_______________________________________________________________
_______________________________________________________________
_______________________________________________________________

How did the members of your group treat each other during the negotiation?

_______________________________________________________________
_______________________________________________________________
_______________________________________________________________
_______________________________________________________________

Vocabulary Box

negotiate – talk about a problem or a situation in order to find a solution together that is satisfying to both sides
cooperation – work with someone or help them for a particular purpose (prefix co = with, together)
compromise – situation in which people accept something which is slightly different from what they really want because of special circumstances or because they are considering the wishes of other people
consensus – a general agreement or decision reached by a group of people; seeking solutions by consensus means that everyone has a chance to speak and explain her or his opinion, but everyone is also responsible to listen to everyone else’s ideas and be flexible so that the decision or solution is the best possible one that the people involved are able to develop
status quo – the way things are right now; most people prefer to live with the status quo rather than making a change
interdependent – people or things who are interdependent all depend on each other (prefix inter = between or among, root word is depend)
proactive – intend or want to cause change (prefix pro = in support of, root word is act)
WORKSHOP DESCRIPTION

The workshop will provide participants with an opportunity to explore a family-directed approach to addressing challenges that negatively impact relationships between family members and the community. The Family Support model focuses on the strengths inherent in individuals, families, communities and nations to build a pool of local resources that is sustainable and independent of outside intervention.

The workshop will facilitate a process whereby participants will increase awareness of their personal strengths and challenges. And, participants will develop new skills to provide meaningful support to their own family members and other families in the community.

BY ATTENDING, YOU WILL:

➢ Explore the impact of colonization and oppression on individuals, families, communities and nations
➢ Understand the need for viable, long-term, sustainable approaches to the provision of support
➢ Learn about the history, philosophy and practice of Family Support vs current child welfare practices
➢ Review family assessment and planning processes and discuss the pros and cons of screening and assessment tools
➢ Develop an awareness of their own personal strengths and challenges
➢ Have direct experience in using a strengths-based approach to implement a family-directed support services model

REGISTRATION

THE PREVENTION OF CHILD WELFARE INTERVENTION THROUGH A FAMILY DIRECTED APPROACH

Iqaluit, Nunavut
November 24th - 28th, 2003

Cost: $435.00
Materials and three-month mentorship program included

Name:
Address:
Phone Number:
Fax (if available):
Email (If available):
Special Requirements:
Translation From English Needed:
Registration Deadline: Nov. 19th, 2003
### People Don't, Can't or Won't Volunteer Because They

<table>
<thead>
<tr>
<th>Reason</th>
<th>Solution</th>
</tr>
</thead>
<tbody>
<tr>
<td>√ don't have time</td>
<td>√ don't see a need</td>
</tr>
<tr>
<td>√ are not asked</td>
<td>√ want to get paid</td>
</tr>
<tr>
<td>√ say they have nothing to offer</td>
<td>√ don't know how to get involved</td>
</tr>
<tr>
<td>√ are afraid of being criticized</td>
<td>√ have other priorities</td>
</tr>
<tr>
<td>√ are too busy</td>
<td>√ don't see flexibility in schedules</td>
</tr>
<tr>
<td>√ can't do things their way</td>
<td>√ don't know how to do the work</td>
</tr>
<tr>
<td>√ have had bad volunteer experiences</td>
<td>√ don't want responsibility</td>
</tr>
<tr>
<td>√ don't see anything interesting</td>
<td>√ are not appreciated or recognized</td>
</tr>
<tr>
<td>√ are not supported</td>
<td>√ are not trained for the work</td>
</tr>
<tr>
<td>√ see people not getting along</td>
<td>√ are not trusted</td>
</tr>
<tr>
<td>√ aren't respected</td>
<td>√ aren't able to make decisions</td>
</tr>
<tr>
<td>√ don't know what is expected</td>
<td>√ fear an inappropriate placement</td>
</tr>
<tr>
<td>√ are burnt-out</td>
<td>√ don't see new ideas encouraged</td>
</tr>
<tr>
<td>√ don't get feedback</td>
<td>√ don't get direction</td>
</tr>
</tbody>
</table>
Akutak and Inuitak

Akutak and Inuitak were brothers. They lived with their parents in a small camp. After their parents died, they continued to live together for a while, but they often talked about their desire to find wives. One day they were out kayaking, Akutak said, “Let’s go across to the inlet on the other side and see if that camp has any women for us.” Inuitak knew that the camp consisted of three brothers and their wives and only one unmarried sister. He felt they would get a cold reception, but he agreed. As he paddled, he kept a keen eye out for game that he might be able to bring to the camp.

Akutak paddled swiftly and reached the camp first. When he arrived, the brothers were all away from the camp. The women of the camp did not give him any welcome because their husbands, fearing their wives might be stolen, had given strict orders not to receive any strangers during their absence.

Akutak was very tired and so, despite this, he nevertheless entered the house. The women told him to sit at the north end of the house, but spying the young unmarried sister, instead Akutak decided to go and sit across from her. She was occupying the extreme southern end of the ledge and she was surrounded by her very handsome bedding piled up behind her. Akutak immediately decided that he would have this girl for his wife. He took off his outer parker displaying his soft, white skin. He hoped to get the girl’s attention also by talking about his prosperous camp and his ability to paddle so swiftly while his brother lagged behind.

After a short while, the men of the place were hailed returning from their hunt. The women went out to help them haul in the seal they had caught; but no sooner had they re-entered the dwelling that a grumbling voice was heard at the entrance saying, “Well, to be sure, we are having visitors.”

Akutak replied, “You are right, but I was not very anxious to paddle all this way. It was a great distance.” The brothers asked for some meat to be prepared, and after a great feast they began talking and telling stories.

It was about this time that Inuinak arrived. He had taken a long time in crossing because he carried a large ujjuq. He had also managed to catch a large number of sea birds for a change of taste and had collected the floating seaweeds to season

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5 Adapted from the Eskimo of Siberia, Waldemar Borgoras, Leiden & New York, 1913.
the cooking. He presented all that he caught to the women of the camp and quietly joined into the story telling. Without asking for anything, the grateful women served Inuinak the tastier parts of the meat. Before he ate, he took off his outer parka. His body was as black as a raven and his muscles were tight and his chest was full.

At length, the brothers of the camp began to go to their beds, being tired from their long day. At this time, in a loud voice, Akutak called out to the young sister, “Young girl, make up a bed for me!” However, the oldest brother had stayed awake and was keeping a keen eye on the strangers the whole time. As his sister began to prepare the bed for Akutak on the shelf beside her, the oldest brother said, “Akutak, you were the first stranger to visit our camp in a long time. You should be shown honour by sleeping here in a place near me and my wife. Let your brother have the bed at the edge of the ledge.” Akutak could not argue, but said, “I paddled a great distance to your camp in search of a wife of my own.” When the brother did not reply to this request, Akutak could do nothing.

Inuinak lay down beside the young sister and took her as his wife from that time. Akutak was greatly angered by his disappointment. In the morning, he woke early and left the camp without speaking to anyone. Inuinak stayed with his wife’s brothers and became a valuable hunter and provider for the group. He grew to be well respected and the brothers sought out his wise advice in most matters.
Reflections

What did you do to negotiate a win-win situation or what could you have done?

Win-win requires compromise. It is never successful if just one person compromises. Everyone needs to move towards compromise. How did/could each person in your group move/have moved a little bit in order to promote compromise?

If you were trying to get your community to make a change, what could you do to be a good motivator? What would you do to ensure buy-in? What would you do to ensure win-win?

Go to Appendix A and rate how well you participated in the activities for this unit.
Unit 7: Meeting Needs

Reflections

**Personal Asset Map**

(My personal talents, skills and abilities; my resources; my interests and commitment; my actualization goals)

---

*Go to Appendix A and rate how well you participated in the activities for this unit.*
Unit 8: Strategies for Making Our Community Strong

Cold Hands

I was cleaning out the pockets of my six-year old’s winter coat when I found a pair of mittens in each pocket. Thinking that one pair must not be enough to keep her warm, I asked her why she was carrying two pairs of mittens in her coat.

She replied, “I’ve been doing that for a long time, Mom. You see, some kids come to school without mittens and if I carry another pair, I can share them with them and their hands won’t get cold.”

Joyce Anderson

---

6 Taken from Canfield, Hansen, McCarty and McCarty (eds), A 4th Course of Chicken Soup for the Soul, page 68.
Human Treasure Hunt

Record your classmates responses on this sheet, and then have them sign their names. No student may answer twice. Try not to use prior knowledge of a person. For example, if you know that someone in your class loves to sew, do not ask that person to respond to question #1.

Find someone in your class who ...

1. likes to sew. What has that person sewn recently?
   ______________________________________________________________
   ______________________________________________________________
   (answer and signature)

2. knows what career he or she would like. What career is it?
   ______________________________________________________________
   ______________________________________________________________

3. likes hunting. What is the last animal she or he caught?
   ______________________________________________________________
   ______________________________________________________________

4. enjoys reading. What is the person reading now?
   ______________________________________________________________
   ______________________________________________________________

5. had a good laugh this week. What was it that was funny?
   ______________________________________________________________
   ______________________________________________________________
Reflections

We will never live in an ideal world, but we must constantly strive for one. Part of working to better our community, is looking realistically at the weaknesses and difficulties our community struggles with, and in bringing the assets and strengths we do have to help address the issues.

Look at your personal asset map. What part can you play in improving your community?

Develop a three step plan for how you will do this. Include a timeframe for when you commit to doing this.

<table>
<thead>
<tr>
<th>Step</th>
<th>Plan</th>
<th>Timeframe</th>
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<td>3.</td>
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</table>

Go to Appendix A and rate how well you participated in the activities for this unit.
Unit 9: What is a Volunteer?

Reflections

For Meeka, volunteering is rewarding in and of itself. Compare her statement to what the Elders, Donald Suluk and Jimmy Uviniq Gibbons, said in their interview about the outside body being well looked after today, but the inside body is not healthy any more.

1. Helping others was an important part of Inuit life and Inuit Elders described their lives as happy. Do you think that volunteering can help people become happier? Explain.

   
   
   

2. Doing things to help strengthen your family and community were expected of every Inuk in the past. What things can you do in your family to strengthen it? In your community?

   
   
   
   
   

3. If you could respond to Jimmy Gibbons and Donald Suluk, what would you say to them about how things are today?

   
   
   
   

Meeka Kakudluk, Iqaluit

I love helping. I feel good and I'm happy when I help others.
Volunteer Information Form

Name: ____________________________ Address: ____________________________

Phone: (day) ________________________ (evening) ____________________________

Work: ________________________________________________________________

Experience and/or Education:_______________________________________________
_____________________________________________________________________
_____________________________________________________________________

How Recruited: _________________________________________________________

Volunteer Activities: (past or present)
_____________________________________________________________________
_____________________________________________________________________

Membership(s) in Association(s)/Clubs: _______________________________________
_____________________________________________________________________

Skills, Interests, Hobbies: ________________________________________________
_____________________________________________________________________

Reasons for Volunteering
_____________________________________________________________________
_____________________________________________________________________
_____________________________________________________________________

Volunteer Work Desired:
_____________________________________________________________________
_____________________________________________________________________
_____________________________________________________________________

Volunteer Time Available:
Days ______________________________  Evenings ___________________________
Weekends _________________________   Other _____________________________

(Adapted from Skills Program: Volunteers Working Together)

Go to Appendix A and rate how well you participated in the activities for this unit.
I REMEMBER: Inuit Recollections from the Past

An interview with Paul Uttanaq, of Baker Lake. As part of our series of interviews of prominent citizens, we present the recollections of Uttanaq, of Baker Lake. The purpose of this series is to present views of past life so that Inuit of today might better understand and retain those parts of their history that are most important.

I REMEMBER

Recollections from Uttanaq, Baker Lake

I remember some of the things I did in the past. Once, we were living on the sea coast, and it was in the spring. I recall there was a seal very close to us, and although we kept missing, we were throwing rocks at it. If we had been able to hit it, I think we would have gotten it.

In the winter my stepfather and I went out travelling by dog-team to the place I think they call Kanglunjuarq. We overnighted, and when we reached our destination I remember how we played games. It was a lot of fun. Arnatnaq pretended to be our dog and we used the sled with mud runners. I can recall how we rammed into Arnatnaq. The next day we moved to another place, then back to Baker Lake again. A storm hit us on the way. During the trip, I fell off the sled and got left behind. I frantically ran after the team crying all the while, as it was such a large storm. When my stepfather discovered I was missing from the kamotik, he finally stopped to wait for me.

When we reached Koogaks’ camp, we stayed there until the weather improved. My stepfather gave Kanajutuaq one of our dogs as a gift. I was very unhappy about it as the dog he gave him was very strong.

Perhaps it was because I was so young that dog-teams seemed to travel very fast. I remember Issulanik and I went out sliding with the big sleds with mud runners. It used to be a lot of fun in those days - travelling by dog-team and meeting others along the way. That same year we went to Kanayuqs’ camp, Kaluralak and Tarak were travelling by dog-team and got lost. I was afraid they might never come home again.

Taken from Arjurnangimmat, pages 75-77.
After that, my stepfather and other men went out seal hunting. I wanted so badly to go with them but they wouldn't let me. Instead, I had to just check my traps. I used to go trapping by foot - at the time it was common to trap by foot. After a few days, I went back to my trap again and saw wolf tracks, so I ran home. Upon returning I was asked why I came back so soon. After telling them about the wolf tracks, they suggested that the wolf was probably far away by now and that I should return to my traps. I went back out but I kept a sharp lookout for that wolf.

A few days later we went caribou hunting and I was able to catch a young calf. Caribou in those days used to be very close by. In the summer we used to put out fish nets. Iniruluk and I were once asked to bail the water from the peterhead. After we had finished, we started for home in our canoe. We were both playing a game when we overturned and fell into the water. We were close to shore. We got to dry land and were able to dry off quickly. Iniruluk told me not to tell our parents about it.

That winter my stepfather and I went to Eskimo Point. That was the first time I saw white people. In those days the price of foxes seemed very good.

I like fishing, trapping, caribou hunting and travelling by dog-team. I don't think I would be able to live as I did in the past. We used to obey our parents as much as we could. Today, my children are like stones to me. That is one of my major concerns, they don't seem to give much effort to anything they do. In the past we always tried very hard to get food for our families. Today, we get all our food from the stores.

Inuit helped each other out in the past. I used to get help all the time. Those who helped never asked for anything in return. It is so different now. In the past everyone helped one another. I also remember how people used to have a lot of traps. Today, trapping seems to have slowed down.

If I am right, the changes began around 1957. This was when the Government came in. Before that, the Inuit were still living on the land. I recall in 1960 when we went inland (this was in the winter) they came for us but I refused to go to Baker Lake. I was asked to go a second time and again I refused. Finally, at the third request, I went along with them. The reason that I went, was that these people were so insistent. At the time I didn't really want to live in a community.

After that I went to Rankin Inlet and I lived there for two years. Then I came back home to Baker Lake. My dogs were still here when I got home but I never did go back inland to live again. My dogs had changed too, they hadn't been well fed. They weren't the same as when I left them. I used to get into arguments with
government people. I'd ask them why they wanted me to live in Baker Lake when they couldn't give me a job.

I remember when the first government people came in. They helped people, but it seemed like they helped only a few, while others were treated differently. The Government used to tell us that if our children did not go to school they wouldn't be able to get work. But it isn't so, when our children finish school they still cannot find work.

Today, the Inuit are weakened and the game is further away and less in number. Many animals have been spooked and scared off by noise and mining exploration. In the past, the animals were always close by. In the days gone by, when we went hunting we would tell our families where we were going, and how long we expected to be. They worried about us only if we didn't return when we were supposed to. Today, Inuit seem to have more to worry about, as ski-doos tend to break down. Although dog-teams of the past were slow, they didn't break down as long as they had food. They always brought you to your destination and you never had to tell them in which direction was home. They knew the best routes towards home and got to know where the traps were.
Value-Driven Community

By __________________________

A value-driven community begins with -

_______________________________________________________________

_______________________________________________________________

_______________________________________________________________

_______________________________________________________________

_______________________________________________________________

_______________________________________________________________

_______________________________________________________________

_______________________________________________________________

_______________________________________________________________

_______________________________________________________________


A value-driven community in the end will -

_______________________________________________________________

_______________________________________________________________

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_______________________________________________________________
Reflections

Consider the above quotation by Ghandi and reflect on what you have learned in this module about how to become a change in the world.

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

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________________________________________________________________________

________________________________________________________________________

Go to Appendix A and rate how well you participated in the activities for this unit.
Appendix A: Self Assessment

Learning Competencies Evaluation
Give the following a number from 1 to 5 to show how well you feel you have demonstrated the following learning competencies:

1 2 3 4 5

- don't know
- not sure
- sort of
- well done
- very well done

- I am able to connect how what we value can translate into social action.

- I appreciate the concept of 'universal values' as well as understand that application of values may change over time. I am able to identify the role of change in shaping our concept of community.

- I am able to transfer the knowledge I have about Maslow’s Hierarchy of Needs and apply it to a particular community context.

- I am able to identify how systems are developed at the community level to address needs.

- I understand that change is an ongoing process and can demonstrate how the seven steps of the project apply to community change.

- I understand that instituting change requires negotiation and I am able to demonstrate the process of negotiation for a specific purpose.

- I identify community needs and I am able to demonstrate appropriate strategies for meeting those needs.

- I examine strategies and I am able to identify those that can be implemented to help a community meet its needs effectively.

- I understand the value of volunteering; I am able to identify the skills, abilities and interests I can share as a volunteer and I am able to demonstrate how to volunteer in my community.
I articulate the values that are essential to community wellbeing and the strengths that a community gains from being values-driven. I model a values-driven approach to personal engagement on a community level.

Updating Your Aulajaaqtut Portfolio
Review your journal and your portfolio. Pick out three things you did in this module that you feel show your best work. They will become part of your permanent Aulajaaqtut portfolio collection. These may be pages photocopied from your journal. In your conference with your teacher, share these things.

Module Evaluation
This module is intended to help you understand community values, and develop and apply processes for improving your community according to these values.

a) Write a brief statement about what you feel you learned from this module.

____________________________________________________________

____________________________________________________________

____________________________________________________________

b) What were the key issues for you?

____________________________________________________________

____________________________________________________________

____________________________________________________________

c) What do you think should be added?

____________________________________________________________

____________________________________________________________

____________________________________________________________
**Evaluation of Your Participation**

Give yourself a rating on how well you participated in the following activities. Mark an X to indicate whether you think you participated fully, somewhat, or did not participate.

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<th>Activity</th>
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<th>Participated somewhat</th>
<th>Did not participate</th>
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<td>Definition of Community</td>
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<td><em>Wasteland of Nobodies</em> (reading) and Discussion</td>
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<td>Triad Activity on Values and Beliefs, Leadership, Social Organization</td>
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<td>Raging River</td>
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<td>Negative Exemplars and Social Action (discussion)</td>
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<td>Community Needs/Maslow's Hierarchy of Needs</td>
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<td>Journal Reflections</td>
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<td><em>Arjungnagimmat</em> (interview) and Discussion</td>
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<td>Inuksuk of Community Resources</td>
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<td>Foundations: Joy's Story (video) and Discussion</td>
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<td>Piliriqatigiiniq and Consensus-Building Strategies</td>
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<td>Asset Map</td>
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<td>Motivation and Community Vision</td>
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<td>Poster and Slogan</td>
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<td>The Power of Many (video) and Discussion</td>
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<td>It’s Our Way (video) and Jingle</td>
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<td>Journal Reflections</td>
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<td>8</td>
<td><em>Cold Hands</em> (story) and Discussion</td>
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<td>It’s Our Way (video) and Discussion</td>
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<td>Volunteer Nunavut and Volunteerism in School</td>
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<td>Evaluation of Plan and A Values-Driven Community Summary Activity</td>
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Journal Evaluation

Look through your Student Journal and decide on how you would rate your work. You may decide to improve on the overall quality of your student journal using some of the scoring criteria from the rubric below.

5 POINTS
Quantity: I completed all the journal activities.
Depth: My journal writing demonstrates a good, solid understanding of the material covered in this module.
Interest: Reading through this is interesting to me and would also be interesting to others.
Value: Responding and reflecting in this journal has been very helpful to me and I can understand my life and begin to make changes.

4 POINTS
Quantity: I completed most of the journal activities.
Depth: My journal writing demonstrates a good understanding of the materials covered in this module.
Interest: Most of this writing is interesting to me and would also be interesting to others.
Value: Most of this responding and reflecting has been helpful to me and I can understand my life and begin to make changes.

3 POINTS
Quantity: I completed some of the journal activities but a lot is missing.
Depth: My journal writing demonstrates an acceptable understanding of the materials covered in this module.
Interest: Parts of this writing are interesting to me and would also be interesting to others.
Value: Some of this responding and reflecting has been helpful to me and I can understand my life and begin to make changes.

2 POINTS
Quantity: My journal contains little of the required information.
Depth: My journal writing demonstrates only a little understanding of the materials covered in this module.
Interest: A bit of this writing is interesting to me.
Value: A bit of the responding and reflecting has been helpful and I can begin to think about how to make changes in my life.

1 POINT
Quantity: My journal is missing most of the required materials.
Depth: My journal writing demonstrates very little understanding of the materials covered in this module.
Interest: Not much of this writing is interesting.
Value: None of this has really been helpful. I'm still confused about how I could control my life.
# Appendix B: Inuit Beliefs and Values

<table>
<thead>
<tr>
<th>English</th>
<th>Kivalliq Dialect</th>
<th>Qikiqtani Dialect</th>
<th>Inuinnaqtun</th>
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<td>d M o h w 3 l i 6</td>
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<td>W N j 4 X 1 i 6</td>
<td>Oktokatahutik</td>
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<td>w v j 6 t Q l i 6</td>
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<td>6 v 8 i 6</td>
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<td>n N c t Q l i 6</td>
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- **Helping**: 10
- **Responsibility**: 4
- **Perseverance**: 6
- **Honesty**: 1
- **Equality**: 5
- **Improvisation**: 3

**Symbols**
- **Helping**: w v j 3 i 6
- **Responsibility**: W / n c s m i 6
- **Perseverance**: n W o 6 b w o i 6
- **Honesty**: h o i 6
- **Equality**: x b s y s t 5 y i 6
- **Improvisation**: c k 6 g D 1 N 3 i 6

**Symbols**: Ekayukatifikut, Pihimayakhait, Aghokhimaktokhak, Ekoyuitot, Adjikatigiyut, Nutangolaktot