AULAJAAQTUT 10
MODULE 4
Community Values, Community Strengths

Teacher's Manual

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\(^1\), 1994
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An Introduction

Aulajaaqtut 10 consists of five modules:
1. Values and Valuing
2. Communicating and Helping
3. Exploring Opportunities
4. Community Values, Community Strengths
5. Youth-to-Child Practicum

This module, Community Values, Community Strengths, consists of 10 units which should cover approximately 25 hours of instructional time. You will need to develop your own lesson plans from the units in order to meet the specific needs of your students. The units follow the same format: Learning Competencies, an Opener, a Connector, an Activity, a Classroom reinforcement section, Reflection! Section, an Accommodating Diversity section, a Follow-Up activity, and an Assessment section.

Although each unit has a specific Activity, we encourage teachers to allow students to negotiate how they demonstrate and produce knowledge and express understanding of the concepts. (For more information on negotiation, see the Philosophy section in the Teacher's Handbook.) Follow-Up activities build on the basic activity. We suggest that you cover all activities as fully as time allows. Most of these activities involve group work. There are ideas for dividing a class into groups ("Forming Groups") in the Teacher's Handbook. You are encouraged to use a variety of techniques for forming groups.

The Reflection Section encourages students to consider the concept being taught and to apply it to make it personally relevant. These reflections can take different forms. Self-reflection is critical to personal growth, so it is important to provide time and encouragement for students to complete their journal work. This may be assigned as homework. A student journal accompanies this module. The journal also includes the reading passages used in class and other miscellaneous items. There is an appendix at the back of the journal for student self-assessment. The materials in the student journal are also found in the teacher's manual in very small print.

Classroom Reinforcements provides ideas for how a teacher can create visual representations in the classroom that will assist with learning and provide on-going references for students throughout the unit work. Where possible, the course should be taught in the same classroom. However, if this is not possible, a hallway space should be identified for this purpose.

Throughout the module, teachers should remind students that they will be selecting several pieces of work for assessment purposes. Aulajaaqtut promotes a continuous improvement approach which allows students to constantly be improving a piece of work until they are satisfied that it is excellent. This allows every student to select their most
polished pieces of work for evaluation. (For more information on assessment, see the Evaluation section of the Teacher's Handbook.) From time to time throughout the module, students are asked to store a significant piece of work in their Aulajaaqtut portfolio. Please make sure that your students each develop this portfolio. It will be used in all three senior secondary years.

Throughout the module, it is important that the classroom be a safe place where students feel comfortable exploring issues and personal feelings. The level of trust within the class will set the tone for the module. Your classroom organization should encourage as many means of communicating as possible. As self-reflection is critical to personal growth, you need to ensure that there is ample time for your students to complete their reflections.

We encourage teachers to allow students the freedom to negotiate and express concepts being taught in an alternate form (see the Teacher's Handbook for the "Philosophy" section). Checklists and rubrics have been provided, but the criteria may be changed to reflect the concerns, interests, and unique nature of your class.

As this is the last classroom module of Aulajaaqtut 10, please have your students complete the Aulajaaqtut Post-Course Assessment questionnaire. Have them compare their responses to the Pre-Course Assessment they completed before beginning the first module.

Rationale
We are shaped and influenced by the community in which we live. Our community is also motivated by the values and beliefs that are shared by the community members. These values are not static: they are molded and shaped over time. Understanding these community factors, allows us to gain a deeper insight into ourselves and those around us. When we appreciate and understand our community, we are better equipped to become contributing members who can help guide the community forward.

The communities in which we live are constantly changing. It is important to understand the interplay between values and community-based social action. Through a process of community analysis, we come to better understand ourselves and those around us. We also learn to recognize the inherent strengths of community and the resources that are available.

Communities in Nunavut are actively exploring ways to become healthier places to live and the ways in which the needs of Nunavummiut can be better met. The process is dynamic. As we explore it, we hope that students will see the potential for building well communities and the critical role that each community member plays in this process. Community wellness is a collective journey.
This module involves a number of team-building activities requiring materials that may not be readily available in the school. Teachers should read through the units to plan and prepare for the activities that require unusual resources.

**Acknowledgements**

We would especially like to acknowledge the work of the following writers.


### Learning Competencies

<table>
<thead>
<tr>
<th></th>
<th>Description</th>
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<tbody>
<tr>
<td>1</td>
<td>The students will be able to connect how what we value can translate into social action.</td>
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<tr>
<td>2</td>
<td>The students will appreciate the concept of ‘universal values’ as well as understand that application of values may change over time. They will be able to identify the role of change in shaping our concept of community.</td>
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<tr>
<td>3</td>
<td>The students will transfer knowledge they have about Maslow’s Hierarchy of Needs and be able to apply it to the particular community context.</td>
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<tr>
<td>4</td>
<td>The students will be able to identify how systems are developed at the community level to address needs.</td>
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<tr>
<td>5</td>
<td>The students will understand that change is an ongoing process and demonstrate how the seven steps of the project can apply to community change.</td>
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<tr>
<td>6</td>
<td>The students will understand that instituting change requires negotiation and they will be able to demonstrate the process of negotiation for a specific purpose.</td>
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<tr>
<td>7</td>
<td>The students will identify community needs and be able to demonstrate appropriate strategies for meeting those needs.</td>
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<tr>
<td>8</td>
<td>The students will examine strategies and be able to identify those that can be implemented to help a community meet needs effectively.</td>
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<tr>
<td>9</td>
<td>The students 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.</td>
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<tr>
<td>10</td>
<td>The students 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.</td>
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### Strategies

- inclusive group activities
- small group discussion
- think-pair-share
- partner work
- personal reflection
- chart and poster displays
- tools for self, peer and teacher assessment
- solution seeking
- teambuilding
- critical analysis
- data collection
- data analysis
- knowledge transfer
- creative analysis
- creative expression
- strategic negotiation
- strategic planning
### Rubric for Unit Assessment

**Tracking Form for __________________________**

<table>
<thead>
<tr>
<th>LEVEL A</th>
<th>LEVEL B</th>
<th>LEVEL C</th>
<th>LEVEL D</th>
<th>Level A = 85-100%</th>
<th>Level B = 70-84%</th>
<th>Level C = 55-69%</th>
<th>Level D = not eligible for credit</th>
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| • Uses complex reasoning  
• Expresses issues in meaningful ways  
• Able to change processes into action  
• Participates in depth  
• Interprets information inductively/deductively  
• Develops well thought out conclusions | • Analyses, compares, classifies  
• Relates issues appropriately  
• Applies issues to personal situation  
• Uses processes effectively  
• Participates actively  
• Reasons and relates information in several ways  
• Takes a stand on issues | • Accepts information at face value  
• Is aware of issues  
• Knows theory of issues but does see how to apply them  
• Follows processes as described  
• Participates  
• Uses information to complete a task  
• Sees issues as separate from self | • Does not relate to the information  
• Does not fully grasp issues  
• Does not relate to the issues  
• Has difficulty following processes  
• Does not fully participate  
• Does not use discrimination in selecting information  
• Unaware of significance of issues | |

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<td>1. be able to connect how what we value can translate into social action.</td>
<td>2. appreciate the concept of 'universal values' as well as understand that application of values may change over time. The student will be able to identify the role of change in shaping our concept of community.</td>
<td>3. transfer knowledge about Maslow's Hierarchy of Needs and be able to apply it to the particular community context.</td>
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<td>9. understand the value of volunteering, identify the skills, abilities and interests he or she can share as a volunteer and demonstrate how to volunteer in his or her community.</td>
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<td>11. learn to recognize and avoid communication roadblocks.</td>
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<td>12. learn about roles which prevent good communication.</td>
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<td>13. recognize and try to avoid stereotyping.</td>
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<td>14. be aware that individuals belong to a variety of groups and have different values and ethics which must be considered in order to communicate effectively.</td>
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Aulajaaqtut Post-Course Self-Assessment

Complete the following questionnaire. Refer to your responses in the sealed envelope and indicate any changes that have taken place.

1. Was this course what you thought it would be about?

2. What did you hope to learn? What did you learn?

3. Did the course help you to deal with problems? Circle as many as apply.
   a. relationships          b. stress/peer pressure
   c. abuse                  d. school pressures/homework
   e. boredom/nothing to do f. not having enough money
   g. violence               h. other (specify) ___________________

4. What do you see as your strengths now? Circle as many as apply.
   a. get along well with others
   b. good at organizing events/activities
   c. enjoy speaking/listening to others
   d. enjoy making things
   e. am a helper
   f. understand new things
   g. take responsibility
   h. make good decisions
   i. handle pressure well
   j. enjoy using free time creatively
   k. deal with personal problems
   l. set goals
   m. other (specify) __________________________

5. Which areas are you still weak in? Circle as many as apply.
   a. get along well with others
   b. good at organizing events/activities
   c. enjoy speaking/listening to others
   d. enjoy making things
   e. am a helper
f. understand new things

6. List any five things that you most want in the world today. How are these different from your pre-course answer?

g. take responsibility

7. List the five things that are most important in your life today. How are these different from your pre-course answer?

h. make good decisions

8. What five things do you like best about yourself? How are these different from your pre-course answer?

i. handle pressure well

9. What five things would you change about yourself? How are these different from your pre-course answer?

j. enjoy using free time creatively

l. set goals

k. deal with personal problems

m. other (specify) ________________________________

10. Are you usually happy with your life? Why or why not? How are these different from your pre-course answer?

11. Would you recommend this course to a friend? Why or why not?
Unit 1: Defining Community

<table>
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<th>Learning Competency: The students will be able to connect how what we value can translate into social action.</th>
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**Opener:** Angels on the Head of a Pin
The object of this activity is to have the whole group off the ground. They must find a way to balance and support themselves for ten seconds. Divide the class into groups of five students. Each group will be given the following instructions:

- You have 5 minutes to plan
- No practicing your ideas during the planning time
- All group members must have their two feet off the ground for the full 10 seconds during which time you must all sing a song that the group all agrees to
- The group can only sing not talk during this activity
- We will time you from the 'go' signal until your group successfully completes the activity

Use a large square of wood or a large book as the ‘pin’ to stand on (about 12” x 12”).

Once all groups have successfully completed the activity (if they can) discuss what strategies were the most effective.

**Connector:**
Have the students remain in their groups. Their task is to come up with a definition for ‘community’. The definition should not be more than one sentence.

Have the partners write their final versions on sentence strips which they should post up in the room. Altogether, go through each definition and identify the key elements that are being identified. Collectively decide on a definition for community. You can also share definitions from dictionaries once the class definition is agreed to.

Students can copy this definition down in their journals.

If it has not already been noted, a key element in community is the process they have just gone through of developing collective agreement about issues.
### Activity:
Read *Wasteland of Nobodies* by John Amagoalik. Inuit camp groups were often not considered 'communities' of individuals living in collective agreement. Inuit camp communities were often described as not having distinct leaders and no system of governance. The social organization of traditional communities was described as limited or primitive. These early perceptions allowed the Canadian government to come in and ‘organize’ communities for Inuit and then relocate the traditional camps from the land into these new locations. One of the key benefits of the communities was that they would provide for the needs of the people through institutions like school, health centres, local councils, law enforcement and with housing.

Form groups of three. Give each group a piece of chart paper. Have them divide it into three sections. Label the sections: Values and Beliefs, Leadership, Social Organization. Each member of the triad should select one area that they will work on.

Give the appropriate readings on each of these areas to each group member doing the topic (that is, Values and Beliefs is one reading). They should read the information and write down key pieces of information as bullet points onto their chart. Then they should add any other information that they are aware of that they feel is important to their topic.

Share the information as a group and add any new information that arises. Have each group present their ideas to the rest of the class.

### Classroom Reinforcement:
Display the collective class definition with the others in the room. Hang up the experience chart information on traditional camp community.

Make a display of all the results- both quantitative and qualitative- from the interview project. You may want to make this display available to the entire school or even the community.

### Reflection
In their Journals, students should respond to the following:

> *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

Content: Based on this quotation, why do you think Inuit may have been perceived as not having communities? What are two essential elements of community identified in this quotation? (personal participation, engagement with others)

Collaborative: 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? Give some specific examples.

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

Accommodating Diversity:
For students who will have challenges with this work, make sure that they are in a group where they will be actively encouraged to contribute to the full extent of their abilities. There are roles in every group task that can be modified to meet various levels of engagement. You may want to develop an anticipation guide to use before reading the Wasteland article in order to help students focus on the key points.

Follow-Up:
Hand out the questionnaire of community values. Explain that the values listed on the questionnaire are taken from Inuuqatigiit and were identified by teams of Inuit educators and elders. These are the values that elders believe should be help in our communities and taught in our schools. Read through the list and make sure there is a shared understanding of what each means.

Brainstorm groups of individuals who work in the community. For example: hunters, mothers, health care staff, educators, sales people. Break into groups of at most four. Have each group select a type of community worker that they want to interview. Their task is to interview at least four members of the group they select (eg. four nurses). They will need four response sheets- one for each interview.

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?”

You and your students should decide on a way to quantify and analyze this data. You may want to build a spreadsheet or develop graphic representations for the values selected. Have students calculate percentages for the responses to establish which values are the commonly held values.

The qualitative information (for example, how our community demonstrates a value and also how our community does not demonstrate a value) should be organized and displayed in the classroom or hallways as well.

Assessment

Student: Students should keep copies of the interview data in their portfolios. If you have generated computer analysis of the data, copies of that should be kept as well. Have them complete a summary review of the interview task and keep that in their portfolios. The summary task asks the following questions:

Did any of the responses that you received on your interview surprise you? Why or why not?

How much consensus did you get around some of the values? What does this tell you about our community?

Did many people identify the same or similar examples? These can be
considered community exemplars (if they are positive) What exemplars struck you as the most significant?

Negative exemplars are opportunities for community improvement. What ones stood out the most for you?

Teacher:
Go over the Learning Competencies and the evaluation rubric that you will be using, and also Appendix A in the student journals so that the students are aware of the expectations for the course.
A community is...

A community is...

A community is...

A community is...
Nunavut: Inuit Regain Control of their Lands and their Lives

Wasteland of Nobodies

In the 1950s an 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.
Leadership

Wise people provided good leadership. Everyone had a common purpose and an individual role to play in achieving that purpose. We all serve our community and fellow men. In the Inuit way, even though we are very knowledgeable, able and capable, part of the reason we are not in ‘leadership’ is that we saw all people as having a leadership role to play in the community. We were also taught to serve others with humility, not trying to be recognized by others for how we helped or served. It is uncomfortable to around someone who seeks leadership rather than just quietly assumes it through their actions.

Leadership starts from childhood. Good leaders start when they are children; helping becomes a natural habit for them. They are not looking for recognition for what they are doing; they are more focused on the needs of those around them. When you look at people who serve well, they always look for ways to help others, not to help themselves.

Children were recognized early through what they did for others. When this attitude was recognized in a child, the child would be further trained for a leadership role. People built their reputations and gained status by what they did and how they did it. It was not connected to your position in the community or the power you might have. For example, those who had much, but who didn’t share or put the welfare of others first would not be considered leaders by others in the camp. Also, those who were bossy or showed their anger, were considered immature and would not have the capacity for leadership.
Social Organization

The family unit was the way Inuit were organized socially, but we must remember that the family unit was very large and also included others who were linked by special relationships other than blood ties. This was a very strong base to belong to. A man and a woman worked together and with regards to the children, they agreed on things together. Women's chores were equally important to men's. We can all agree that women and mothers worked very hard, and as a result of their hard work, men could become good hunters; they did not have to worry about the welfare of the family and could focus on hunting.

Families were constantly planning for the future- trying not to fall behind. It requires everyone's help to make sure everything is planned and prepared for. People took time and effort to do things properly because this was better in the long-term.

If we look at some adults today, they are as fragile as children. They have not prepared. People have a choice of how they want to live. With us (Inuit) we were very controlled in our options. We had to have a certain focus, a certain knowledge of things; we could not just refuse to get on with it. When we moved into settlements, these parts of our culture got left behind. Now we recognize that our children do need this kind of teaching. We want to reunite children with Elders. Right now, everyone is going their own way; we are not on the same road. We look at things and it becomes very difficult to resolve or find common ground. We need to continue to identify what made us strong and, if we find ways to continue to look for a solution together, it will make us stronger.
Inuit Values and Beliefs

Inuit Qaujimajatuqangit ("that of which Inuit have known for a long time") is seen to have provided a balance between heavenly power vs. earthly power, between survival vs. fatality, between a well-balanced meal vs. starvation, between believing vs. doubting, between encouragement vs. discouragement, between happiness vs. sadness, between truth vs. false, between smiling vs. frowning, and so on. The focus is to tip the individual to the positive side, so that there is wellness on both sides whether good or bad.

At birth, life is given to us to look after; staying alive is a priority. As Inuit are cohabitants of earth, Inuit had to use wildlife for survival and what is on the land (snow, ice, caves, wildlife) wisely for survival. At one hand there is naturalism where a good hunter will always share his catch. This is reinforced by spiritualism, where it says “give and ye shall receive”. After living this kind of life for a long enough time, it becomes a way of life. You become aware of your family, your neighbours, and other communities, Canada and outside Canada and this is your worldview. This is where you see what is happening around the world, that is good and bad, right and wrong. At this point you can find the answer to resolving the problem based on what you have been taught is important.

Inuit are always taught to be quick to listen, slow to respond and slower to anger. Inuuqatigittiarasukniq (work to stay as acquaintances) and piliriqatittiarasukniq (work to stay working together) are always emphasized. In terms of Inuit tradition, if one achieves the first, you are capable of achieving the second. We can face difficult times through the strength of our relationships.
Defining Community

Definition of Community

___________________________
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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>
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</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?”
Unit 2: Universal Values

Learning Competency: The students will appreciate the concept of "universal values" as well as understand that the application of values may change over time. The students will be able to identify the role of change in shaping our concept of community.

Opener: Raging River
Divide the class into groups of five to six students. The object of this activity is for each group to get all their members from one side of a raging river to the other.

Mark off two lines approximately 16’ apart. This represents the raging river. In the middle of the river, place a large book (big enough for two people to stand on- an atlas is good or use a piece of paper). Give the group and 8’ 2x4 and a piece of rope 20’ long.

Group instructions are:
- You must use both the board and the rope to get team members across the river.
- You may not jump to the middle section from the side of the bank.
- If any member touches the ‘water’, they are washed downstream and are out of the activity.
- If the board or rope is dropped it is also washed away downstream and your remaining team members get left behind.

At the end of the activity record how many team members successfully got to the other side. Once all groups have successfully completed the activity (if they can) discuss what strategies were the most effective.

Connector:
Have the students review the interview activity from Unit 1. Discuss the exemplars that stood out for the community. Ask students to think about why those activities were viewed as important in the community. 
What gives them importance?

Explain the concept of social action as a collective response to what we believe to be important. For example, if a clean community is important, we may see a community with a strong recycling program or regular community clean up projects, or sanctions for families whose lots are
messy.

Ask the students to speculate on the negative exemplars that were identified. Why is there little social action in the community around those issues? Are the issues sensitive or costly? Brainstorm what kinds of social action might be effective in reversing that trend.

Activity:
Divide the class into groups of three. Have them number off 1, 2, 3. Give each set of students their corresponding discussion question on a sheet of paper. The groups will need to refer to the interview data that is displayed in the classroom. Each student leads the discussion for their question and records ideas on their sheet of paper.

1. What values were the most commonly identified? Why do you think this was the case?
2. Do you think that our community is expressing the values and beliefs that elders would identify as priorities? Why or why not?
3. Why have values changed over time in the community? What does this say about how values are given value?

After the triad discussions, have all the ones get together and compare their answers. Similarly share with the twos and threes. Each group can share the whole class their key points.

Classroom Reinforcement:
Create the igloo chart from the CD and post it in an accessible place in the classroom.

Reflection
Have the students do their journal activity on Values Past, Present and Future. They should identify the values that were priorities in the past, those identified in the community now, and those they would like to promote in the community as values to focus on and develop in the future.

Accommodating Diversity:
Students often have difficulty with the abstract concept of ‘values’. You may want to do some vocabulary work around notions of value (valuable, a measure of importance) and worth (worthiness, worthwhile).
It may be appropriate in your community for students to do a survey about caring for meat. They could ask hunters and take pictures of the wasted meat located in areas around the community.

**Follow-Up:**
Values will differ between cultures and we have also seen that values can change over time. However, there are some values that are regarded as universal. Explain the concept of universality to the students- these are the same for most cultures, and last over time with little change.

Have the students form groups of four. Give each group a list of the Inuit values. Have them discuss the values and identify the ones that they feel are universal. An example might be raising children properly so they will become successful. No culture at any time has held the value to raise children improperly. Cultures may differ about how they actually raise a child, but they the hold the value in common. Record the values that the groups have identified as universal on the board or on chart paper. Discuss the universality of each as you go through them.

Review the common community values identified in the interviews and see how many of the values identified most often in the interviews are universal. Discuss why this may or may not be the case.

A community's values are influenced by the outside world and the circumstances of the community, and in turn by our community's interpretation of these influences and circumstances. Over time most community values change in importance. For example, 40 years ago properly caring for meat meant the difference between life and death. The value of properly caring for food has been reduced with the introduction of freezers and a secure food supply in all seasons. The result today is that hunting practices have changes and often meat is wasted.

In terms of developing a healthy community, what are the universal values that need to be promoted?

Have students write these onto blocks on your igloo chart as they identify them.

Ask what other values need to be included if we want to promote a
healthy community environment?

Again, add these as they are identified. It doesn't matter if there are some blocks left empty.

The igloo construction is extremely strong. This diagram represents how we can begin to build more strength into our own community by focusing people on these values.

**Assessment**

**Student:** Ask students to review their personal values list from Module 1, Unit 5 and to compare their values list to the list of community values.
Community Values

Discussion Questions

Name:________________________

1. What values were the most commonly identified? Why do you think this was the case?
_______________________________________________________________________
_______________________________________________________________________
_______________________________________________________________________
_______________________________________________________________________
_______________________________________________________________________

2. Do you think that our community is expressing the values and beliefs that elders would identify as priorities? Why or why not?
_______________________________________________________________________
_______________________________________________________________________
_______________________________________________________________________
_______________________________________________________________________
_______________________________________________________________________

3. Why have values changed over time in the community? What does this say about how values are given value?
_______________________________________________________________________
_______________________________________________________________________
_______________________________________________________________________
_______________________________________________________________________
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>
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Unit 3: Community Becoming

Learning Competency: The students will transfer knowledge they have about Maslow's Hierarchy of needs and be able to apply them to the particular community context.

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

Opener: Group Knot
Have the students form a circle. There needs to be an odd number of people. If you have an even number of participants, remove one person to become the Director of Co-Operation.

Ask everyone to link right hands, all except one person. Then link left hands with a different person, again one person will be left out. One person will be left with a left hand out and one person with a right hand out.

No one should let go. The group must unknot themselves. If you have a Director of Co-Operation, that person can offer suggestions.

Discuss how no matter how messed up things may appear, there is always a solution to every issue if we are patient and cooperative.

Connector:
Hand out small strips of paper. Have each student independently write a brief, positive prediction for the future of his or her community.

For example:

- A local woman will become mayor.
- My friends and I will start a youth centre.
- There will never be another suicide.
- We will get a new hotel with a restaurant.

Have them write their names on the prediction. Students are free to be as humorous and creative as they like. The idea is for the students to generate excitement about the possibilities for future change.

Have the students place their positive predictions in a box. Pull them
Activity:
Review Maslow's Hierarchy of Needs from Module 1, *Values and Valuing.* Discuss how these needs translate into community needs.

For example:
- Physical needs – basic health care needs to be available
- Safety needs – people watch out for everyone’s children
- Attachment needs – families spend time at community events together
- Belonging needs – there is a sense of oneness amongst community members
- Self-esteem needs – everyone feels that they can participate
- Self-actualization needs – there are opportunities for people to pursue their interests in the community

Provide each student with an inuksuk stencil. Each rock is representative of one of Maslow’s needs. Students may work alone or with a partner on this assignment. They are to think of as many ways as possible that a community could meet the specific needs represented on the inuksuk. They should think in terms of the ideal – not just what the community is actually doing. You may need to circulate and assist with ideas.

As a class discuss how some of these needs may be met through ‘systemized’ responses – medicare, old age pension, social assistance or income support.

Students should keep these in their portfolios. They can add to them through the course of the module.

Classroom Reinforcement:
Hang a poster of the inuksuk with Maslow’s categories in the classroom.

Display the time capsule contents in the classroom or in a safe place in the school.

Reflection
Have the students respond to the quotation and reflection questions in their journals.

*They say a person needs just these things to be truly happy in*
Content: Which of Maslow's categories are represented by the three things identified in this quotation?

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

Personal: 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?

Accommodating Diversity:
The activities in this unit are mainly process activities that are designed to build understanding and encourage students to begin thinking at a deeper level. To facilitate this, you will need to provide lots of opportunity for discussion and for processing the ideas that emerge.

Follow-Up:
Have the students read *Time Capsule* by Paul Okalik or read it aloud to the class. Explain that we often place in time capsules what we want people in the future to know about us so that they can experience and understand our times. Have them think about their community as it exists today. What are the things that they would want captured in a time capsule for people to know about this community in the future? Do not have students share these ideas, but to think about them individually. The article could be a tape of the radio station show, a photograph or video of a community event, an account or report of an event or story that shows who we are. It could be an item. Each student is to supply any item for the time capsule. They should tag their item with a brief description and be prepared to explain to the class why they feel this item represents the community.

Assessment
Student: Students should be invited to provide feedback on the time capsule items selected by their peers. Their feedback should be descriptive and appreciative. Students can keep these in their portfolios.
Inuksuk

Community Becoming
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.
Time Capsule Feedback

Dear ____________________________

I really like your Time Capsule selection. What I liked best was

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

This was a very good addition to our Time capsule because I think it will show

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

From __________________________

Aulajaaqtut 10, Module 4: Community Values, Community Strengths
Unit 4: What Makes Us Strong?

<table>
<thead>
<tr>
<th>Learning Competency:</th>
<th>The students will demonstrate an understanding of community needs (based on Maslow) and analyze those that are being met based on identified strengths in the community.</th>
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<tbody>
<tr>
<td>Opener:</td>
<td>Tin Tower</td>
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<tr>
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<td>Divide the class into groups of four. Each group should have a set of tin cans. There should be a variety of sizes so they are stackable. Each team is also given a set of 10 heavy elastics.</td>
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<td>The task is to build a tower using only the tins. The students cannot touch the tins with their hands. The elastics are their only tool. They must work co-operatively and cannot talk during the activity.</td>
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<td>Discuss how the groups co-operated without being able to talk and develop a strategy. What role did observation play? What were the most successful things they tried?</td>
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<tr>
<td>Connector:</td>
<td>Noticing other people and noticing our environment are very important skills. Noticing a need and then being able to act to meet that need is a tremendous strength.</td>
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<td>Read the interview from Arjungnagimmat (1981) with Donald Suluk and Jimmy Uviniq Gibbons to the class or make copies that can be read in small groups.</td>
</tr>
<tr>
<td></td>
<td>• What are the things they identify that they felt made Inuit strong in the past?</td>
</tr>
<tr>
<td></td>
<td>• What has caused disruption to that?</td>
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<tr>
<td></td>
<td>These elders were discussing what made families strong. Are these also things that make communities strong – relationships and caring for one another, sharing resources?</td>
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<tr>
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<td>Have the students discuss whether they feel the comments of these Elders are relevant in their community today.</td>
</tr>
<tr>
<td>Activity:</td>
<td>Divide the class into six groups. Provide each group with a large sheet of chart paper cut in the shape of a rock, and a black marker. Each of these rocks should be labeled with one of Maslow’s needs.</td>
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</tbody>
</table>
Each group is tasked with listing all the things that go on in the community in order to meet the specific need they have been assigned.

As the groups present the ideas on their rock, they can begin to place them on a wall or board in order to begin to build the inuksuk. Other class members can add ideas to the rock.

Examine the inuksuk and discuss what its meaning is for the community. Are some inuksuks very strong while others are smaller or weaker? In order to be strong and healthy, a community must balance its resources so that all the needs are being met.

In each of the rocks, what is the resource most commonly identified?

(human)

A community’s strength comes from the involvement of the people.

Classroom Reinforcement:
Display the community inuksuk.

Reflection
Have the students respond to the quotation and questions in their journals.

_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

Content: What does “work for the sake of men” mean?
Collaborative: 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”?
Personal: How do you invest your humanity in your community today? What more could you do to help build strength in your community?
### Accommodating Diversity:

There are a number of challenging vocabulary words and concepts presented in this unit. You may want to spend some whole class time or small group time with some of the following:

- sociability
- solidarity
- sympathy
- alienate
- diminish
- materialism

Use the internet to illustrate the metamorphosis of a caterpillar becoming a butterfly.

### Follow-Up:

Have the students find a partner, and then sit across from them. One person will speak first. Tell the students that you will be giving them a topic. They will speak on it for 30 seconds until you say SWITCH. Then the roles will be reversed.

Topics for discussion are as follows:

1. When I was 5 I liked to ...
2. When I was 5 I thought my community was ...
3. When I was 12 I liked to ...
4. When I was 12 I thought my community was ...
5. These days I like to ...
6. These days I think my community is ...

Ask the pairs to share how they may have thought the community had changed over time.

### Assessment

**Student:** Have the students look back at their original inuksuk activity that is in their portfolios. They should revisit it and make changes or additions based on the work that they have done in this unit.
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 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.
We are fully effective only when we attend to the human elements of our lives, beginning with ourselves.

We are our most important “human resource”, following closely by the relationships that we have with other people.
### Unit 5: Changing Community

<table>
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<tr>
<th>Learning Competency:</th>
<th>The students will understand that change is an on-going process and demonstrate how the seven steps of the project can apply to community change.</th>
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**Opener: Metamorphosis**

Have the students divide into groups of three. Explain that metamorphosis means changing from one thing to another like when a caterpillar changes into a butterfly. As a team, without talking, they are being asked to become something. All three students must join together to become the thing. These transformations must be immediate. All three students must be involved in each change.

Call out as many things as you have time for: a dinosaur, a high-rise building, an engine, soda pop, a river, a seagull, an egg hatching, a bicycle

After the activity, discuss how difficult it was to change immediately. What did the team members have to do in order to change successfully? How important are good communication, teamwork and planning to a successful change?

**Connector:**

Have the students watch *Foundations: Joy's Story*. This video was produced by the Canadian Red Cross to help people focus on the process of change and the impact that change has on a person and on a community.

Ask the students to discuss how they relate to the video. Is this a story that people in their community could also tell. Discuss what some of the impacts of change have been for Joy. Brainstorm what some of the impacts of rapid change have been for Nunavut communities.

**Activity:**

There are seven signposts (or steps) that mark the journey of change. These are: readiness, activation, moving forward, obstacles, renewed energy, success and change.

**Signpost 1: 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.

**Signpost 2: Activation** occurs when the desire to change becomes a
mandate for change. An individual, group of individuals, or organization decides to make a change.

**Signpost 3:** *Moving forward* begins as strategies and ideas are tried. At this stage there is some forward movement as well as some stumbling.

**Signpost 4:** *Obstacles* are encountered and there seems to be a slip 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 too difficult to implement.

**Signpost 5:** *Renewed Energy* occurs when the individual or group refocuses on the desired change and works to find solutions to the obstacles they have encountered.

**Signpost 6:** *Success* involves the individual group seeing some of their ideas and strategies result in the desired change. The solutions work.

**Signpost 7:** *Change* occurs when the desired change is reached and it becomes entrenched in the community. It becomes the acceptable and expected way of doing things.

Share this example of community change and follow the steps of the change process with the students as you go through it.

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 a proposal and submitted, 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 confirm 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.

Ask students to write their own community story. Has there been a change that has taken place in their community? Get them to map the steps using the signposts. Brainstorm some of the changes they have noticed. Assign each change to a small group or pair of students to 'map' using the signposts. They can represent these on chart paper and hang them around the room as they present them to the rest of the class.

Classroom Reinforcement:
Display a poster of the signposts. Hang up the signpost examples from community changes. Also put the What is Success? poster in a visible place in the classroom.

Reflection
Have the students respond to the quotation and questions in their journals.

Persist for the sake of persistence is not sufficient to attain success. One will not find a bird flying in the depths of the sea, nor a fish swimming amongst the clouds. Therefore, select the right goals, after thorough consideration. Traveling a right route, one successfully arrives at his destination.

The Perennial Calendar of I Ching Lunar Commands

Content: 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 quotation in terms of getting the goals right in the outset.

Collaborative: This quotation 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?

Personal: 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.

Accommodating Diversity:
Make sure there is a thorough understanding of the terminology used for the signposts. You may want to do an activity that looks at root words for the signpost terms- ie/ ready, act, move, obstruct...construct...destruct...instruct etc.

If students have difficulty thinking of examples in their community, get them to focus on an example in their school, youth club or another smaller group that they are involved with.

For the Activity, set up work stations with a question at each station: Why do women want a safe shelter? the RCMP and Social Services? the Hamlet Council? the children? Students rotate to the next work station after five minutes.

Follow-Up:
One of the signposts is called ‘success’. It is important to know when we have achieved success. Read the poem by Ralph Waldo Emerson and ask the students to think about what this poem is saying about our personal success in terms of how we live our lives.

Discuss the elements of personal success. Write these on the board as they are identified. Can this personal success be achieved outside of relationships with others or without community?

Look again at what was written on the board. Can these things be attributed to broader success of a community?

Ask the students to rewrite the poem to describe community
success. They should add these poems to their portfolios.

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<th>Assessment</th>
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<td><strong>Student:</strong></td>
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<tr>
<td>Have students share their poems with a peer reader. Peer readers should provide two stars and a suggestion for improvement. Students should share their seconds draft with you. Final drafts can be shared in the school or community bulletin boards.</td>
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<tr>
<th>Teacher:</th>
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<tr>
<td>Make a point of asking students, throughout this unit, to identify the issues that they feel the community has been most successful at. Ask them what the indicators of that success might be. Refer them back to the examples on the chart papers in the room. The purpose is to get them to think about what successful planning for change requires.</td>
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### Signposts that Mark the Journey of Change

<table>
<thead>
<tr>
<th>Signpost 1</th>
<th><strong>Readiness</strong> 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>
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<tbody>
<tr>
<td>Signpost 2</td>
<td><strong>Activation</strong> occurs when the desire to change becomes a mandate for change. An individual, group of individuals, or organization decides to make a change.</td>
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<td>Signpost 3</td>
<td><strong>Moving Forward</strong> begins as strategies and ideas are tried. At this stage there is some forward movement as well as some stumbling.</td>
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<tr>
<td>Signpost 4</td>
<td><strong>Obstacles</strong> are encountered and there seems to be a slip 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 too difficult to implement.</td>
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<tr>
<td>Signpost 5</td>
<td><strong>Renewed Energy</strong> occurs when the individual or group refocuses on the desired change and works to find solutions to the obstacles they have encountered.</td>
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<td>Signpost 6</td>
<td><strong>Success</strong> involves the individual group seeing some of their ideas and strategies result in the desired change. The solutions work.</td>
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<tr>
<td>Signpost 7</td>
<td><strong>Change</strong> occurs when the desired change is reached and it becomes entrenched in the community.</td>
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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.
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
<table>
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<tr>
<th>Two Stars and a Suggestion for My Poem</th>
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<td>* ______________________________________</td>
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<td>Next time, I would suggest...</td>
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### Unit 6: Negotiating Change

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<tr>
<th><strong>Learning Competency:</strong> The students will understand that instituting change requires negotiation and will be able to demonstrate the process of negotiation for a specific purpose.</th>
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<tr>
<th><strong>Opener:</strong> Trust Obstacle Race</th>
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<tr>
<td>Divide the group into teams of equal numbers. Each team must subdivide into partners. One partner is designated as a 'motivator' and the other person is the 'doer'. The doer is blindfolded. It is the job of the motivator to direct (without physically touching) the doer through an obstacle course. If climbing is involved in the course, you may also want to assign a 'spotter' for safety purposes. The task is to move each team member through the course safely in the fastest possible time.</td>
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<td>Discuss the role of the motivator. What did the most successful motivators use to get their doer through difficult obstacles? How are these strategies we can use?</td>
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<tr>
<th><strong>Connector:</strong></th>
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<tr>
<td>Whenever we work for a change there are always obstacles. In order for change to become rooted in a community and to be meaningful, community members need to work together and to cooperate. However, not all members of a community will agree with the proposed changes. Even if they do agree, some people actively resist change because not changing (maintaining the status quo) is always easier than changing.</td>
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<tr>
<td>Negotiation is a process where two or more parties try to come to an agreement that all sides can live with. Usually negotiation results in some sort of compromise. The final result is consensus or an agreement to move in a certain way and at a certain pace towards the agreed to goal or change.</td>
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<tr>
<td><strong>VOCABULARY:</strong> negotiation, cooperation, compromise, consensus, status quo, interdependent, proactive.</td>
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<tr>
<td>Divide the class into groups of three. The task is for each person to negotiate to their advantage, but as a group to decide how to divide a given amount of money so that at the end two people hold money and a third does not. Each student will be given a quarter or a poker chip or other item to represent the amount of 25 cents.</td>
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<tr>
<td>The group must decide how to divide the money between two people</td>
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only. There can be no kind of change procedure to come to agreement (such as flipping a coin) and no bargain that could be considered a bribe. A clear decision must be reached within 10 minutes.

The object is for each person to negotiate as much money for him/herself as possible. When the negotiation is complete the group should write out the ‘contract’ that was agreed to and all sign it.

As soon as the decision is made, have the students work independently in their journals on the following questions:
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?
3. Was negotiation harder or easier than you thought it would be? Why?

Then ask two groups to join together. Based on their personal responses to the three questions, discuss the following questions in the larger groups:
1. What were the feelings present in your group during the money activity?
2. How did the members of your group treat each other during the negotiation?

Share the observations on these last two questions as a whole class. Take a vote to determine if most people were happy with the result in their group? How many people will support this change into the future? How many will go away resentful?

Stephen Covey always talks about the need to create win-win situations. Were there any negotiations where the three people came out feeling that they were all winners? What happened in those instances? How can we use this information in the future?

Divide the class into four groups. Give each group a Covey Card. The group should read the card and discuss the meaning. Does this information help generate any new ideas about how consensus can be build? Groups should present their ideas to the rest of the class.

Activity:
Have students work with a partner. Give each pair a copy of the story: Akulak and Inuinak. Ask them to discuss the story from the point of view of negotiation tactics. Each brother had the same goal, but they
used different tactics.

On the worksheet provided they should record the tactics they identify as bullet points.

Have each pair meet with another pair to share their findings and add new ideas.

As a whole class discuss some of these ideas and decide what makes for good negotiations. Becoming a wise negotiator was highly valued by Inuit who operated through consensus leadership.

Is there something that Iuinak can now do to rebuild his relationship with his brother?

Classroom Reinforcement:
Display the Covey poster on win-win situations.
Display the pilirigatiginiq IQ Guiding Principle poster and written description.

Reflection
In their journals, have the students review what they wrote in their responses to the 25 cent negotiation activity. Have them respond to the following questions:

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

Accommodating Diversity:
This unit presents a number of difficult concepts. Try to provide a lot of concrete examples of those concepts to students throughout the unit. The examples should be ones that students can identify in their own experiences. Some students might benefit from doing dictionary searches for the new vocabulary. Frequently provide short games or
reviews of the vocabulary being introduced.

Before reading the article, create an anticipation guide for the students to help them focus on the key points in the article.

Follow-Up:

Give each pair the readings on piliriqtigiiniq. Ask them to read through the information provided by the Elders. From the examples that are given, the students should try to identify strategies that help to build consensus. They should also try to identify some of the values which underlie the concept of piliriqtigiiniq.

This principle was important to the social leadership of traditional camp communities, but consensus is also used in most councils and committees that operate in Nunavut, including the Legislative Assembly. Have students discuss this and the effectiveness of this approach today.

Assessment

**Student:** Provide opportunities for students to reinforce these concepts through dialogue and to practice them in their other work.

**Teacher:** Observe how effectively students are beginning to use the concepts being discussed in this unit. You are looking for internalization of the concepts of negotiation, consensus and compromise from a win-win perspective particularly.
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, Atutak 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 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.
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?

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

Negotiation Activity - 2

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

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

Vocabulary Box

egasatut - talk about a problem or a situation in order to find a solution together that is satisfying to both sides

eparation - work with someone or help them for a particular purpose (prefix co = with, together)

ecompromise - 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

eensus - 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

eatus quo - the way things are right now; most people prefer to live with the status quo rather than making a change

eerdependent - people or things who are interdependent all depend on each other (prefix inter = between or among, root word is depend)

eproactive - intend or want to cause change (prefix pro = in support of, root word is act)
### People Don’t, Can’t or Won’t Volunteer Because They

<table>
<thead>
<tr>
<th>√ don’t have time</th>
<th>√ don’t see a need</th>
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<tbody>
<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>
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<tr>
<td>√ are not supported</td>
<td>√ are not trained for the work</td>
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<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>
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<tr>
<td>√ are burnt-out</td>
<td>√ don’t see new ideas encouraged</td>
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<tr>
<td>√ don’t get feedback</td>
<td>√ don’t get direction</td>
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Covey Card #1

It’s not easy to reach win-win agreements. Sometimes it gets frustrating, and we are attempted to give up and break off negotiations. But the only way to reach win-win is to say “Let’s agree to keep talking until we find an option that we both feel good about.”

Covey Card #2

Win-win is a proactive position. It comes from values, its focus is on positive action, and it is the opposite of judgment and blame.
Covey Card #3

Life offers two great challenges that lead to two equally great victories. One victory is private, the other is public. We gain the private victory by learning to be proactive, by discovering a mission for our life, and by learning to spend our time achieving those goals. We gain the public victory by developing an Abundance mentality* and a Win-Win attitude.

* Think of the glass as half full rather than as half empty.

Covey Card #4

In interdependent situations, ideas of “right” and “wrong” or “winners” or” losers” don’t really apply. Interdependent situations have a Third Alternative and shared victories - completely new positions that people create together.
Negotiation Tactics

Inuinak

Akulak
This is the concept of collaborative relationship-building and working together for a common purpose. For example, our bodies are made up of different parts, but to get things done, all parts have to work together. Some parts work without being seen, like breathing or the heart pumping blood. We see this in the body, but we can apply it to other things. For example, there are different levels of education, but they all have the same purpose. There are different department within the government, but they are all there to help the people. As long as people work together, things always go better.

Children learnt how to work, learnt how to do what they will need to know to survive, be able to make a contribution to society, have a purpose. We have let things go, but this training was what made Inuit independently productive and capable. For example, couples often shared the workload so that things were more efficient. A hunter might soften and begin to prepare skins in the evenings while out hunting. Then when he returned home, his wife could begin to sew immediately. When you share the workload, a lot more can be accomplished and there will be less stress on a few people. That is why children were always encouraged to help and to look for what needed to be done. They went to work with their parents right away, even if it was to do very small jobs such as fetching something or sweeping snow clear. As children we were willing to do these things because we knew our help was valued.

When people work well together, they have more of everything. Those who did not work collaboratively, has a difficult life, trying to survive on their own. Whenever people worked well together, it created a better life for everyone - people had enough to eat and the workload was less for everyone. The ability to work well together generates its own support. In times of difficulty, it is easier to find a solution because you know that everyone will do what is needed and you know where the strengths of the group are. In an emergency, you can quickly decide on a course of action knowing that everyone can contribute and what they can contribute best.

We have to teach our children how important this value is. It will always have benefits. Youth often do not want to hear about these things, but if they can understand this concept, results will be there and their lives will be improved.
### Unit 7: Meeting Needs

**Learning Competency:** The students will identify community needs and be able to demonstrate appropriate strategies for meeting those needs.

**Opener:** Human Treasure Hunt
Hand each student a Human Treasure Hunt sheet. Tell them that they are to discover the human resources that may be hidden in our classroom. They need to find a different person for each question. They should also try to find out something new about people. If they know of a classmate who likes to sew, then don’t ask them, but try to find a new classmate who might have sewn something.

Give them about 5-10 minutes for this activity. The purpose is to engage in conversation to find out new things about as many people as possible.

Once they have completed the task debrief by asking:

What surprised you most about the answers you got?
What was the hardest answer to get? Why do you think that was the case?

Human resources are easiest to tap when you see a person demonstrate an ability. Things you don’t see demonstrated are harder to find out about. Inuit say that it is best to do something not expecting a reward and to do it unnoticed by others. This may make it harder to notice things that people contribute to community wellness. It may also be the case that those who are most noticeable, always get asked to do things and can end up getting burned out. How do we address this?

**Connector:**
What are some of the needs of our community? Students can review the chart papers hung up in the classroom for ideas and the inuksuk papers that are in their portfolios. As a group identify five to six need areas. Have the students divide up by selecting a need area that they would like to work on.

As their small group have the students brainstorm the human resources in the community that may be available to meet that need. Who are the people who have information, expertise, experience, wisdom or have shown commitment to that issue?
Now ask each group to add the names of people who may be able to help with this issue if they were asked to get involved. These may be people who have time or experiences or resources that could help.

Have the groups compare their lists and identify how often the same people may be identified on each of the lists. Add any new suggestions for others from the community that could become involved in an issue.

Explain that these people are seen as a strength or an asset. In order to build change in a community, it is important to seek out all the strengths or assets that a community has. These may not be easily visible at first.

Activity:
Continue with the same groups and the same issue. Ask each group to do an asset map for their issue. The map should ensure that all the resources and strengths that exist in the community are brought to the issue.

Give each group a map to complete. Display the maps in the classroom or hallway and invite the other groups to contribute any ideas of assets that they have for that issue.

Classroom Reinforcement:
Display the asset mapping activity.

Display the community visions artwork. Under each piece, hang a sheet of paper where students can respond to the work. Response ideas may be: What is the artist trying to say about our community? How is this work motivating to you personally? Is this a vision you share for your community?

Reflection
Have the student do the Personal Asset Map activity in their journals. This activity has them focus on their personal talents, skills and abilities; their resources; their interests and commitment; their actualization goals.
Accommodating Diversity:
These activities focus on real people in the community. It is important to ensure that the focus is on strengths and seeking out the strengths of every individual. We want to recognize each individual in our community as an asset with something to offer, even if it is only time. This approach can be modeled in the classroom as well.

Follow-Up:
The students have developed an asset map around a particular issue. An asset map is a tool to help us pull resources to an issue. However, in order to get people interested in making a change we need to have a motivator (recall the Trust Obstacle Walk). The motivation is often a vision of what the impact of the change will be- if we do this what will our community look like?

The task for the students is to create a ‘vision’ of what the community could look like if the issue they have been mapping gets changed. This vision should also be a motivator to help people want to get involved in making the change. The vision should be artistic and creative. Students should think of it as an advertisement for their issue. They can use any form of expression they wish.

Assessment
Student: Use the peer responses to the art work as assessment indicators. The focus is not on the quality of the art, rather on the quality of the idea in terms of effective motivation.
### Personal Asset Map

**Goal:**

<table>
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<tr>
<th>Talents/Skills Abilities</th>
<th>Resources</th>
<th>Interests</th>
<th>Commitments</th>
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### Community Asset Map

**Need:**

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<tr>
<th>Information Available or Sources</th>
<th>Human Expertise</th>
<th>Programs /Facilities</th>
<th>Community Experiences</th>
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### Unit 8: Strategies for Making Our Community Strong

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<th>Learning Competency:</th>
<th>The students will examine strategies and be able to identify those that can be implemented to help a community meet needs effectively.</th>
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<td><strong>Opener:</strong></td>
<td>Present the students with the quotation from Robert Duvall: <em>If you don’t daydream and kind of plan things out in your imagination, you never get there. So you have to start someplace.</em></td>
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<td>A volunteer advertising campaign was developed. Its goal was to get volunteers involved in the community action. This is what they did with their art. There are 4 poster samples to review.</td>
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<td>Divide into two to four groups. Give each group either a single poster or two posters to review. Ask them to assess the effectiveness of the messages as motivators.</td>
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<td>Ask each group to come up with a slogan that they would use to motivate people in their community to get involved in community improvement. (These can be in Inuinnaqtun/Inuktitut as well as English.)</td>
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<td>Share these with the class. Ask students to create a poster using their slogan once they have it wordsmithed to satisfaction. Display these as banners around the school and community.</td>
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<td>Show the video tape <em>The Power of Many</em>. Ask the class to discuss the effectiveness of the message in this tape to encourage volunteerism.</td>
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<td><strong>Connector:</strong></td>
<td>Using the same groups, ask the students to create a jingle that will motivate. They can set their words to a well known tune if they wish or they can rap or hip hop a set of lyrics.</td>
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<td>They should begin by brainstorming the key words and ideas they want to get out there. Use those to build a message into their song.</td>
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<td>Allow time to practise the song before they perform for the class. They may decide to record their numbers and play them over the school PA or community radio.</td>
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Activity:
Review the information on the large inuksuk (about what is going on in the community to meet needs) that the students developed in Unit 4. Give each student a chance to mark the strategies listed on the rocks that they think are feasible (able to be implemented in the community here and now) with a star or a coloured dot. Use a marking pen if you don’t have dots or stars.

Next ask them to mark in a different colour, the strategies they think could be implemented with some work and gathering of additional resources.

Next ask them to mark in a third colour, the strategies that are just not possible at this time.

As a class, examine the responses. Guiding questions for this discussion are in three sets:

A. +
1. Why would this strategy work in our community?
2. What would be the next steps to implement it?

B. -
1. Why can’t this strategy be implemented now?
2. What do we need to be able to do this in the future?
3. Is this something we should be working towards?

C. ?
1. Why are these strategies just not feasible? Are there others things we could do instead?

Classroom Reinforcement:
Invite students to suggest slogans, verses or rhymes to share with the school and community. These could perhaps be performed during an assembly.

Reflection
Have the students respond in their journals to the following:

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.

Accommodating Diversity:
Previous units have focused on negotiation and consensus-building. Encourage groups to model this in the way they work through the tasks assigned.

Follow-Up:
Read Cold Hands to the class. This child used a very simple strategy for improving her community - just do it! Volunteering is a strategy that can really be effective at providing human resource needs in a community.

Many people volunteer everyday, but we never call it volunteering. Brainstorm what some small acts of kindness might be that people in the class ‘volunteer’ to do. Have the students note that volunteering involves a voluntary act - not something you are told or tasked to do.

What are some formal volunteer activities in the community that students are engaged in? These involve becoming part of a group or organization of volunteers that provides a specific and usually on-going service in the community.

Assessment
Student: Have students keep a personal copy of the slogan and song they worked on in their portfolios.

Ask each student to use their personal asset map to help them complete the “Volunteer Information Form”. Have them place a completed copy of the form in their portfolios.

Teacher: Review student asset maps individually, providing descriptive feedback.
**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
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?
   ___________________________________________________
Unit 9: What is a volunteer?

<table>
<thead>
<tr>
<th>Learning Competency: The students will understand the value of volunteering, identify the skills, abilities and interests that can share as a volunteer and demonstrate how to volunteer in their community.</th>
</tr>
</thead>
</table>

**Opener**: Electric Fence
Divide the class into two teams. Have an 'electric fence' in place by stringing a rope about four feet off the ground. This is a good activity to do in the gym or playground. The only material that the group is given is an 8 foot long 2x4 board.

The instructions are:
- You must use the board to get the members of your team across the fence.
- The board must not touch the fence or the posts holding the fence.
- The electric fence creates a force field that travels to the ground, so going under the fence is not an option.
- Any student that touches the fence is ‘zapped’ and is out.
- You will have five minutes to plan your strategy and 15 minutes to execute your plan.

The object is to get the most team members safely across the fence.

Discuss what helped the teams succeed- planning, cooperation, teamwork, motivating etc.

**Connector**:
Show the video tape on volunteerism *It’s Our Way*.

Ask the students to identify the risks identified in the video about becoming a volunteer. What are the benefits?

If you ask someone to take a risk, there needs to be a strong benefit involved to make it worthwhile. If we want to encourage people to volunteer in our community, we need to help them to see what can be gained both for themselves and for the community.

Brainstorm some of the benefits they have experienced through doing a voluntary act or from volunteering.
Activity:
Give each student a package of the materials from Volunteer Nunavut. Ask them to work with a partner to go through the information. Ask them to look specifically at the value of volunteering and on how to make volunteering attractive to young people. Using the points identified under “Ideas to promote volunteers and volunteering”, get the students to develop a plan for how to promote youth volunteerism in the school. Use any of the information that they feel is relevant and helpful to develop their plan. There is more information available in the appendix to this unit. Have the students use some of the web addresses to search for new ideas for school volunteer programs.

When they have their plan outlined, they should transfer the information onto the planning sheet “Resources to Increase and Support Volunteers”. This is available on the CD and can be completed digitally by the students or photocopy a page for them.

The completed plans should be kept in their portfolios.

Classroom Reinforcement:
Post the brainstorm chart of the benefits of volunteering. Invite students to add new ideas to the chart.

Reflection
Students should respond to the quotation and questions in their journals:

“I love helping. I feel good and I’m happy when I help others.”
Meeka Kakudluk, Iqaluit

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.

Content: 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.

Collaborative: 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?

Personal: If you could respond to Jimmy Gibbons and Donald Suluk, what would you say to them about how things are today?
**Accommodating Diversity:**
There is a lot of reading material in the Volunteer Nunavut packages. It is organized in small chunks. You may wish to assign specific parts of the reading to students to ensure they are not overwhelmed and also so they can access the information that is most important for them to understand.

**Follow-Up:**
Ask the students to look at the section “People Don’t, Can’t or Won’t Volunteer Because They...”. Look at p. 4 of this section. It gives reasons why people don’t volunteer.

Give each student two copies of the “Don’t, Can’t, Won’t” worksheet. Get them to select two statements from the list. For each page they should reword the statement as a spoken message – ie. “I don’t have time to volunteer”, and in the opposite text bubble prepare a response- ie. “There are some things that don’t take very much of your time. Would you be willing to let us identify your house as a block parent house?”

**Assessment**

**Student:** Complete the work in their journals and consider which entries they will submit for evaluation.

**Teacher:** Meet with each student to go through the plans that each developed for supporting volunteerism. Make sure that they understand their goals and purposes for the plan and that there is a methodology to evaluate whether they are being successful or not. Suggestions for improvement will help them to fine-tune their plans.
I don't/can't/won't volunteer because
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
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)
## Unit 10: Being the Change

<table>
<thead>
<tr>
<th>Learning Competency: The students will articulate the values that are essential to community wellbeing and the strengths that a community gains from being values-driven. The student will model a values-driven approach to personal engagement on a community level.</th>
</tr>
</thead>
</table>

### Opener:

Elders recollections often regret the loss of certain activities, beliefs or values. This passage helps us to see what community meant in past times. The members of your ‘community’ may have lived some distance and you may have seen them rarely, but there was still a connectedness amongst people.

Have the students provide some of the examples they heard that speak to this connectedness.

How important is a feeling of connectedness to our sense of community today?

### Connector:
Who do they feel connected to in their lives?

Have each student complete a connectedness map. It starts with their name in the centre circle. They should connect themselves to people that they have a close and mutually supportive relationship to. They can also connect with groups or organizations in the community. They can also move beyond the physical community and connect with close relatives in other places or with groups or organizations they belong to that are located elsewhere.

### Activity:
How can we develop a stronger sense of community within the school?

Divide students into small working groups of three-four. Ask them to brainstorm about this question. What groups or activities are there in the school which promote connecting across classes? What could be added?

As a whole class, share the ideas from each group. Using a consensus-
building approach, select an idea that you can implement in the school to promote community strengthening.

Develop a plan for how this will occur. It may be a single event or it may be something like a Spirit Club that has long-term implications.

Once the plan is determined, ask the students what the decision to carry out this plan says about what they value as a group.

**Classroom Reinforcement:**
Some students may be willing to develop a connectedness map for the school based on the information that was produced in the class brainstorm. Display this in the school. Invite other classes to add to it.

Can they create a connectedness map for the community?

**Reflection**
Ghandi said, “You are the change you want to see in the world.”

Ask students to consider this quotation and reflect on what they have learned in this module about how to become a change in the world.

**Accommodating Diversity:**
Some students may require support through the connectedness mapping activity. Most of us are broadly connected, but we take those connections for granted and they may not be obvious immediately to us.

**Follow-Up:**
After the students have executed their plan for improving the sense of community in the school, have them evaluate the success of this plan.

What went well, what didn’t and why?

Using the values that are provided on the CD, ask the students which values they demonstrated in carrying out their plan? How can they continue to reinforce these values in the school? In this class/In their lives?

Ask each student to summarize their learning from this module by completing the worksheet *A Value-driven Community* ...
materials that they have collected in their portfolios.

<table>
<thead>
<tr>
<th>Assessment</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Student</strong>: Complete the self-assessment activities in Appendix A and prepare for their conference. Students should select three items from their portfolios for peer assessment and three pieces of reflective writing from their journals for teacher assessment.</td>
</tr>
<tr>
<td><strong>Teacher</strong>: Read over student's Personal Reflections for this unit in their journals. Their responses will give you an indication of how they have synthesized the information in the module and see its application in their lives. Hold individual conferences with students to discuss their self-assessment and understanding of the concepts in the module. This conference could include a parent or other significant person in the student's life. Complete the evaluation rubric in the introductory pages of this manual for each student.</td>
</tr>
<tr>
<td>You may ask students also if they wish to present or share their paper &quot;A Values-driven Community&quot; to a broader audience.</td>
</tr>
</tbody>
</table>
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 Kagiqlungjuarq. 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.

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
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.
Values-Driven Community

By _____________________________

A values-driven community begins with -

______________________________________________________________

______________________________________________________________

______________________________________________________________

______________________________________________________________

______________________________________________________________

______________________________________________________________

______________________________________________________________

______________________________________________________________

A value-driven community in the end will -

______________________________________________________________

______________________________________________________________

______________________________________________________________

______________________________________________________________

______________________________________________________________
Connectedness Map

Name:

Community Groups
Feedback Fax

To: Coordinator Secondary School Programs
   Curriculum and School Services
   Department of Education
   Arviat
   (867) 857 - 3090

Date: _____________

From: __________________________

Re: The Aulajaagtut Secondary School Curriculum

This is feedback for the Aulajaagtut 10 module titled Community Values, Community Strengths.

What was helpful to you in this module?

What did you find was unnecessary information?

What needs more detail?

Did you see any mistakes that we need to correct?

Is there anything that you would like to contribute to this module? (for example, teaching ideas, assessment ideas, samples of student work, resources)

Is there something that we can do to make this module more useful for you?
Endnotes

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.
3 Comments by Paul Okalik, taken from *Nunavut: Inuit Regain Control of Their Lands and Their Lives*, page 93.
4 Adapted from *the Eskimo of Siberia*, Waldemar Borgoras, Leiden & New York, 1913.
5 Taken from Canfield, Hansen, McCarty and McCarty (eds), *A 4th Course of Chicken Soup for the Soul*, page 68.
6 A copy of the Volunteer Nunavut materials are included with the Aulajaaqtut 10 materials.
7 Taken from *Arjurnangimmat*, pages 75-77.