AULAJAAQTUT 12
MODULE 4
Stewardship

Teacher’s Manual

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Alcohol, drug abuse, suicides and unemployment are the things we hear about youth in Western countries. Unfortunately, Inuit youth have not been spared, and parents and Elders are worried about what the future holds for the children.

As the way of life changes in the Arctic, so many young people seem to have no direction in their lives. Having spent much of their childhood in the classroom, they have not learned the knowledge and skills of the land that their parents possessed. Yet, partially because their education was in a second language, most of them failed to finish high school and ended up with low paid jobs or, more often than not, no jobs at all. And so they hang around the store or the pool hall and, as happens to many young people the world over, get themselves into trouble out of sheer boredom or frustration.

But the future need not be one of despair. There is a stirring amongst Inuit youth. Some of them are organizing so that they can help themselves and each other.

*Inuktitut Magazine,*
Fall 1985, page 2
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Introduction

Aulajaaqtut 12 consists of five modules:
1. Global Citizenship Practicum
2. Nikanaittuq – Being and Becoming
3. Nikanaittuq – Becoming Effective
4. Stewardship
5. Belonging to the Global Village

This module, Stewardship, 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 module focuses on the importance of making good lifestyle choices in order to live a good life. The module is based on Inuit Qaujimajatuqangit beliefs and practices and stresses the expectation of being a good steward of ourselves and our environment in order to contribute to our future and the improvement of our society. The purpose of the module is for students to understand the importance given to providing support and direction for personal development and relating this to their own life experiences.

Many of the readings found in this module are taken from the unedited, transcribed and translated notes from the meetings of the C&SS Elders’ Advisory Committee. Students should realize that these are direct transcriptions from oral discussions and do not always read as smooth, coherent text. Nonetheless, students are encouraged to use the information and to make meaning from it in order to deepen their own sense of the lived Inuit Qaujimajatuqangit experiences of Elders. Teachers and students should also remember that there will be dialectal differences in Inuktitut passages depending upon where the Elders are from.

This module deals with sensitive and personal issues. Teachers are encouraged to invite a health representative from the community to join them for parts of the course delivery. Students should also be aware of support services available to them in the community.

In planning for this module, please consider that AIDS Awareness week occurs in November and may lead to opportunities for students to learn or teach related issues.

A Student Journal accompanies this module. The main purpose of the journal is to provide students with a place to reflect on the concepts covered in the course. 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 this teacher’s manual in very small print.
From time to time throughout the module, students are asked to store a significant piece of work in their Aulajaaqtut personal portfolio. Please make sure that your students have each developed this portfolio. It was meant to be used in all three senior secondary years. The portfolio is not a storage place, but a record of achievement, growth and development.

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.

**Assessment** will be formative throughout the module. Conferences should occur as often as possible. Both self- and peer assessment should occur frequently. In addition, there is a summative evaluation at the end of the module. It is designed as a response to literature. A set of evaluation criteria is provided with a recommended value of 30 marks. Teachers may adjust this as they see fit. This assessment works well if combined with the summative assessment from Module 2 to create an exam for a mid-term mark.

**Rationale**

This module recognizes the critical importance of preparing for the future by developing positive skills, abilities, attitudes and habits in order to make a strong contribution to your society. Using the foundational Inuit Qaujimajatuqangit beliefs, traditional stories, and the personal accounts of Elders, students will be expected to explore these practices and traditional systems and compare them to their own lives. The material is provided as source material for students to examine their lives, their capabilities, direction and personal support system. The focus of the module is to help students become more confident and capable about their own lives as they plan for their future. As well, it is expected that students will examine some of the habits they have formed in light of the benefits and costs of these practices and become proactive in making positive life changes in themselves and in supporting these changes in others.

This module incorporates many resources which have been proven effective in other jurisdictions. At this level, students are expected to use the resource material to promote activist approaches that can help inform others and demonstrates stewardship from an IQ perspective.

**Acknowledgements**

We would like to acknowledge the work of the following writers that greatly influenced the writing of this module:
RespectED Violence and Abuse Prevention Program, Canadian Red Cross, Ottawa: ON.


### Aulajaaqtut 12, Module 4: Stewardship Learning Competencies

<table>
<thead>
<tr>
<th>Learning Competencies</th>
<th>Strategies</th>
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| 1. The students will understand the *Inuit Qaujimaqatuqangit* concept of stewardship and the expectation that respect for all living things begins with respect for self.                       | • inclusive group activities  
• readings  
• small group discussion  
• think-pair-share  
• partner work  
• brainstorms  
• scenarios, role plays  
• dialogues  
• gallery walk  
• viewing / reviewing  
• personal reflection  
• chart and poster displays  
• tools for self, peer and teacher assessment  
• team challenge  
• 3-way placemat  
• surveys  
• case studies  
• SWAT decision process  
• analysis activities  
• research activities  
• charts and checklists  
• research projects  
• public awareness projects  
• planning strategies |
| 2. The students will understand the *Inuit Qaujimaqatuqangit* concept of *inunnguiniq* and the expectations around living a good life.                                                                                       |                                                                                               |
| 3. The students will develop lifestyle plans for strong physical development and articulate the importance placed on physical ability in the *inunnguiniq* process.                                                      |                                                                                               |
| 4. The students will demonstrate an activist approach to promoting positive lifestyles in their community.                                                                                                          |                                                                                               |
| 5. The students will demonstrate an understanding of risk behaviours with regards to sexual activity and be able to recognize the common sexually transmitted infections prevalent in Nunavut.                                      |                                                                                               |
| 6. The students will show an appreciation for the potential impact of AIDS/HIV on Nunavut and demonstrate an understanding of the prevention measures required.                                            |                                                                                               |
| 7. The students will understand the *Inuit Qaujimaqatuqangit* concept of balance and harmony and demonstrate strategies for achieving this in their own lives.                                                                 |                                                                                               |
| 8. The students will be able to identify the contributing factors to addictive behaviours and the symptoms and signs of addiction.                                                                                        |                                                                                               |
| 9. The students will understand the *Inuit Qaujimaqatuqangit* concepts of healing through confrontation and *aajiiqatigiingniq*.                                                                                      |                                                                                               |
| 10. The students will understand the *Inuit Qaujimaqatuqangit* concept of living the good life and the associated expectations for wellness.                                                                         |                                                                                               |
## Unit 1: What is Stewardship?

<table>
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<tr>
<th><strong>Learning Competency:</strong> The students will understand the <strong>Inuit</strong> Qaujimaqatuqangit concept of stewardship and the expectation that respect for all living things begins with respect for self.</th>
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**Opener:**
Post the following definition of stewardship in the classroom (BLM4.1):

> Stewardship - having responsibility for, care for, or management of something in order to serve the interests of others.

Briefly discuss the definition with the students and provide some examples of when one might encounter stewardship responsibilities in community.

Divide the class into four groups. Present each group with a different Ethical Dilemma (BLM 4.2). Before beginning this activity, discuss the students’ understanding of the term ‘ethical’. Explain that ethical behaviour is described as morally correct, honourable, principled, and doing what is ‘right’.

Explain that each group is to consider the dilemma presented on their paper and collaboratively arrive at a response which would be considered ethical.

Once the groups have completed their task, one person from each group should be identified to read the dilemma aloud. A second person should be identified to present their solution. The class may question the response and ask questions about the thinking that may have led them to the response. The final analysis must be around how ethically acceptable the response is.

Debrief by discussing the difficulty that exists whenever we are asked to show stewardship. Being responsible for something always involves making decisions and decisions always involve ethics because we must decide between sets of sometimes conflicting interests.

**Connector:**
Post the following definition of respect in the classroom (BLM 4.3):

> Respect - deferential esteem, honour, regard or value accorded to someone or something.

Discuss this definition of respect. Ask students to relate the definition to their personal perceptions of what respect is and how we behave in respectful ways in our lives. You may want to get students to identify what respectful
behaviour looks like in a family, in a relationship, in a school, in a community meeting, in the hockey arena, in an argument.

Have the students listen to the conversation between Elders included in the resource kit. The cassette is available in Inuktitut. Students should be expected to listen respectfully. A transcript of the tape is available in the Student Journals in English. You may prefer that students read the translated version in small groups.

With a partner, students should debrief the conversation by addressing the following points and by noting their comments in their journals:

1. The Elders refer to ‘a greater being’ and that respect for all things lies in respect for the greater being. How do they explain this in terms of how respect was shown to animals?

2. Another strong belief that is expressed in this interview is that negative behaviour towards others will come back to you. Explain this in your own words and give some examples from your own experience of when you have seen this occur.

3. The beliefs and teaching about respect were very strong and were enforced throughout Inuit society. Why do these Elders feel this kind of strong teaching has less presence in child-rearing today?

4. What are the consequences for society when respect is not highly valued and respectful behaviours not strong expectations? Give some example that you see in your community today.

5. Finally, the Elders refer to a system when you build up credit through showing respect and encounter debt when your behaviour is disrespectful. How does this example work for you?

Activity:
Moral and ethical behaviour lies in the foundation principles that have been built into a person. We often describe this as ‘character’. The Elders described the process of inunnguiniq as instilling this foundation. The process of inunnguiniq is a holistic approach that builds strength in many areas simultaneously: physical, emotional, social, spiritual, moral, intellectual and results in overall wellbeing.

Divide the class into six groups. Give each group a piece of chart paper and ask them to help define the strengths for one of the areas of inunnguiniq development. For example, one group will identify what do we mean by physical
strength? Another will define what we mean by emotional strength by generating a list of bullet points that describe the expectations we would have in each area.

Share these charts and invite other students to add to a chart or to question a point made by a group. For example if physical strength as defined as muscular power, other students may challenge that definition to include dexterity, agility, flexibility.

**Classroom Reinforcement:**
Post all the definitions and group chart work in the classroom for future reference.

**Reflection**

*What do you think? If a man owns a hundred sheep, and one of them wanders away, will he not leave the ninety-nine on the hills and go to look for the one that wandered off?*  
Matthew 18: 12

**Content:** Jesus poses this question in the Parable of the Lost Sheep. From the discussions that you have had in class, what response would demonstrate responsible stewardship? Give your supporting reasons for this response.

**Collaborative:** From an IQ perspective, what responsibility do we each have to show stewardship? Explain your answer with a specific example that you have encountered in your life.

**Personal:** If there is an expectation that we will be responsible for those around us, even to the one that is lost, how do we need to prepare ourselves for taking on such responsibilities? How do you prepare to become a good shepherd in life?

**Accommodating Diversity:**
Allow sufficient time and discussion to ensure that students have a clear understanding of the definitions of terms used in this unit. In addition, there are Inuktitut terms which emerge from the recording of the Elders. Although the transcript is available in English, you should also encourage discussion of the terminology used there as well so that everyone has a shared understanding of the concepts behind the terms.

**Follow-Up:**
View the RespectED video, “Excerpts from Phase” included in the resource kit. Discuss the stewardship role of the older sister that is being presented
What is the impact of taking on that role for the older sister?  What is the impact for her younger brother?

Discuss how the girl could ensure that she gets the support and strength that she needs to continue being effective?

Have the students complete the Stewardship Summary in their journals.

<table>
<thead>
<tr>
<th>Assessment</th>
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<tbody>
<tr>
<td><strong>Student</strong>: Review the learning competency rubric (provided by the teacher) and the checklist found at the end of the journal.</td>
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<tr>
<td><strong>Teacher</strong>: Provide students with a copy of the learning competency rubric so that they will have a set of expectations for this module. Also provide a set of evaluation criteria for the student’s portfolio. You may develop these collaboratively with the students at the outset of this module.</td>
</tr>
</tbody>
</table>
Stewardship- having responsibility for, care for, or management of something in order to serve the interests of others.

Briefly discuss the definition with the students and provide some examples of when one might encounter stewardship responsibilities in community.
BLM 4.2 Ethical Dilemma 1

Your friend, Josh, has been going out with Peesee for a number of months now. Peesee seems to be a very needy person who demands a lot of Josh’s time and energy. Since they started dating, your relationship with Josh has changed and you are not as close as you were.

Last night Josh came to tell you that he really wants to break up with Peesee, but he doesn’t know how. He tells you that if he doesn’t do what she wants, she nags, cries and threatens him until he relents. Josh is upset because she never lets him spend time with his friends. She even prevented him from going hunting with his uncle on the weekend.

When you asked how she could have prevented him, Josh confides that Peesee becomes very violent and has beaten him up several times. He is afraid to fight back because he might hurt her and then she would charge him. He doesn’t want to charge her because people will think he’s a weakling. He shows you a lot of bad bruises on his back and legs and some cuts.

You asked Josh why he was still with this girl and he told you that Peesee said she would kill herself if Josh ever dumped her and he believes her. Josh thinks that Peesee is being abused at home, but she won’t talk about it.

Josh finally confided that he was telling you this because you are his best friend, but that he doesn’t want you to tell anyone else about what is going on in his life.
BLM 4.2 Ethical Dilemma 2

Emma has a locker next to yours. She goes into her locker all the time between classes. You have seen her taking a swig of something on several occasions. She always uses mouth spray to mask the alcohol, but you know that she is half cut most of the school day. You can’t understand why the teachers don’t notice it because it seems quite obvious to you. The teachers think Emma is great and never see anything wrong with her. She is like queen of everything at school. You think that if you said something they would just accuse you of being jealous.

After school Emma is always hanging out with a group of students who use marijuana. You assume that she is smoking up with them as well. Emma’s parents are very religious and wouldn’t approve of her behaviour. They wouldn’t want to hear anything bad about Emma because everyone always says how wonderful she is. You don’t want to be the person to tell them. They’d never believe you anyway.

You’ve thought about talking to Emma, but think that she’d just blow you off. Maybe you should just ignore it anyway.
BLM 4.2 Ethical Dilemma 3

You go into the computer lab after Derek’s class. You and Derek are assigned to the same computer. One day you see that Derek was not working on assignments, but was logged onto an internet gambling site. Later that day, you ask him about it and he tells you how much fun it is. He says he used to go onto the site in the evening, but now he goes there all the time, whenever he gets a chance. You wonder how he can afford it and Derek shares some information you wish you never heard.

Derek has a job after school at the store. When he has someone pay by credit card, he memorizes the information on the cards and uses them on the internet sites. He has a lot of numbers of people in town and he makes sure to use different cards and has separate accounts with each card. So far no one can trace it back to him. He says he’ll give you some of the numbers if you want to play.

You’ve heard that your uncle has been complaining about false charges on his credit card and that they are being asked to pay a big bill which they can’t afford. You know that that family is very worried about it, but don’t know what to do. You try to tell Derek that families are being hurt by these bills. He threatens you saying that you are the only person he’s told and that if this gets out to anyone, he will say that you were in on it all along.
BLM 4.2 Ethical Dilemma 4

Your friend, Uuniq, has been really emotional lately. She also is spending a lot of time alone and doesn’t want to hang out with you lately. You are a little worried about this change in her and you ask her what’s going on.

She bursts into tears and tells you that she was coming home from the arena in the winter and was offered a ride home. She took it, but the guy didn’t take her home, he drove off out of town and beat her up and raped her. He said that if she ever told he would do the same thing to her little sister. She’s been afraid to do anything. She sees him around town and he always gives her a threatening look.

She thinks that she got some kind of disease from him. She says that she washes all the time, but can never get clean. Now she’s afraid that she’s probably pregnant. She’s been having nausea and she’s tired all the time.

She hasn’t gone to the Health Centre because her aunt works on the desk and might find something out. She’s also afraid that the nurses would tell her parents or make her say who she was with. She knows that whenever someone has tried to press rape charges in this town, the guy always gets off and it’s far worse for the girl who usually gets blamed for causing trouble. She knows this guy’s wife and family would go after her for sure.
BLM 4.3 Definition of respect

Respect- deferential esteem, honour, regard or value accorded to someone or something.

Vocabulary Box

deferential - obient, listening to the orders of who is older or in charge
Respect Interview Tape 1

Joe Karetak: I was wondering if we could start off by talking about respect and how important it is or why Inuit don’t follow certain Inuit rules anymore taking for example animal rules. The rule that we know is to let the first caribou herd pass through first before making the kill as we know it. Why people do not follow this rule any more is something people need to be reminded. Once this is done we can start work on it. Even these simple things are being neglected... Even those who know better seem to be doing the same thing when you ask around. The respect people had does not seem to be present anymore. It seems so easy for everybody to be lagging with regard to respect, it’s just that people no longer show any respect. We hear so much about people losing their respect.

Rhoda Karetak: There seems to be a lot of good suggestions coming out orally even at this point, and the fact that caribou did not take their usual route all summer long where we have our camp set up, at Tingmiaqtalik where we wait for fall caribou to pass by. This time around there wasn’t a sign at all of the herds’ arrival because there were so many people blocking their way ahead of their usual route last season.

Joe Karetak: People seem to have the general view what respect is all about and I think that is our general impression from little knowledge we have gained. I think as a community, respect is more or
less just a word we hear. I don’t think we even know what it really means, how to talk about it, how people attain it, how they use it or why it is even important.

Perhaps we can use several examples to bring it out. For example, there seems to be an impression about animals like warm blooded creatures having souls. This is Inuit belief. These animals that have blood, that have semi-warm breaths, that need to eat, that need to do certain things and learn to survive, they need a soul in order to live and survive. Inuit speak of showing respect for these animals; some of us think we understand what it is. Aupilarjuk talked about old bones that needed to be turned over the other way because they get tired of staying in one spot. When he turns old bones the other way, is this showing respect?

So respect is sort of a belief about valuing others. Respect is really tied to our beliefs. We are looking for answers from you.

Rhoda Karetak: So when we talk about respect from the point of view when we all lived off the land, our parents single handedly held the most respect and were in total control of the people in the camp. But as it stands now, tribes have scattered and started living as a community and the respect that was held in the past for these camp leaders has been lost from what I can see. In particular, as children we were totally discouraged from calling elders by name and we were scared to do it when we were children because we had total respect for elders’ authority. Because we were weaker, we were told to be totally subject to our elders to the point of not even addressing them by their names. In fact it was even kind of scary to be addressing elders by their names when rules were set up the way they were.

When different tribes have moved into various communities together, I think the true significance of respect has lost its real meaning, Angalik what is your thought.

Louis Angalik: Yes, I think this business of lost respect is also about loss of faith and makes others believe that no one is going to do anything about it if rules are ignored and that is why they loose their respect. But it takes time to build respect and it will eventually come to bring back traditional beliefs. They may not come right away, but if we trust it, it will come eventually.

Vocabulary Box

impression - effect, a change caused by something else
attain - achieve, or get something
scattered - unorganized and spread out all over the place
Rhoda Karetak: Also, it was our honest belief in God or higher being of some sort, not necessarily to angakkuqs (shaman), but it was a sort of way to keeping us living a decent life and we believed it. Sometimes people do the opposite thing to a belief claiming it is better using as example of making boots from caribou leg skins: normally we would take all the hair off where the connection is going to be sewn, mainly when it’s sewn to the sole. This has always been the practice. We don’t even ask why we do that, but simply follow the old procedure by cutting off the hair on the edge. We just did it the way we were instructed without asking all the questions.

I know of a lady who when making kamiks decided not to cut the hair off the edge of the skin. But in the end the snow started to collect around the edge, and water started to seep in and the feet got wet. And when the snow got into the boot it melted and seeped inside the boot causing the seams to become loose and to widen. So it was their wisdom- to cut the hair off the edge- that lead to the rule. If we test the rule, we discover the wisdom..

We used to see the consequences of our disobedience to sound instructions in the past. Like someone told a story about mistreating live animals for instance, mistreating little siksiks. Even though he was given sound instructions not to mistreat these little animals, evidently, he tried to break its ear drums by making loud noises, but later learned that he did the damage to himself. It was only after he became deaf that he learned his lesson. He was instructed not to do it. Is our belief not understood at all? How come people are agreeing to things totally opposite to our beliefs? Our beliefs are important. Inuit always say that if you do something with bad intent, it will come back to hurt you. This was the case with the boy. Beliefs are grounded in truth.

Rhoda Karetak: Later on down the road, the results will begin to show.

Vocabulary Box

procedure – the fixed way of doing something
disobedience – not listening to someone in charge
intent – what you plan to do or get done
disregard – ignore a suggestion or rule
Louis Angalik: Sometimes results do not show instantly while others are immediate. The reason why people obeyed then was because they had learned what the consequences mean. They knew what the reasons for a belief were and built their faith on it to avoid doing the opposite thing that would lead to trouble.

Rhoda Karetak: They weren’t just being told the consequences, but also were taught what it means to do the right thing.

I was told a short story once about first pregnancy. When you heard the noise of dogs barking at something, we were instructed to check them out right away, so when it’s time for us to deliver the baby, it will come out right away and not linger on. This may seem like an unrealistic belief when you hear it for the first time. If one does not wish to believe it, and wishes to disregard it, and does not believe it, it’s up to an individual.

One lady said it that way. There were two pregnant ladies, the one lady said, “I will not do as I am told. The baby will be born when it’s time arrives”. The other lady followed the instructions. The first lady began to give birth, but died after a lengthy burden of trying to give birth which never happened.

All of us have learned what the consequences are for not honoring sound instruction. Are we not given this understanding any more, or are we witnessing people with no respect at all for the beliefs and practices of their people.

Louis Angalik: The problem is that this is not explained very well. Maybe because they are not aware which beliefs need to be respected? If we are going to respect something we need to know what it is and we need to respect it. Children grow up with these expectations because they are taught.
Rhoda Karetak: There is one little thing that keeps coming back to memory. When I am taking meat off caribou legs, there is usually a black vein over the marrow bone. When I was a little girl my grandfather used to tell me that it is something that makes the caribou feel and that I should always make sure to remove it first before breaking the bone to get the marrow out. I was told I should never break the bone before removing the black vein in the bone. That advice stayed with me and I always respect it and remember it when I’m getting the marrow out. I always remember to remove the black vein (the feeler) over the marrow, even though I know the feeling is gone when the caribou is already dead. It is a practice done out of respect.

Joe Karetak: But even though we think the feeling is gone, it is something that just came from our own conclusion, this thought about not having anymore feeling. This feeling... we can't know for sure if indeed it is gone or still present. We just think it is gone when we think it is no longer there. For example, people speak of feelings in their limbs even after they have been amputated.

It is perhaps linked to the belief that all animals have a soul and the soul does not die.

Rhoda Karetak: What is it they used to be called I wonder.

Joe Karetak: In case you notice what we are looking for the topic we are looking for has something to do with respect, which people should understand.

Louis Angalik: I think it is directly linked to respect of that unseen thing, I mean it will come to pass, it will happen or is present already.

Rhoda Karetak: It should be given its proper name because we can't seem to remember it true name. It is something that has nothing to do with shamanism. It is a way of life. The belief in a greater protective power was very strong in Inuit.

Louis Angalik: It is something a person is always acting on while he lives. This belief shapes a person’s spiritual development.
Rhoda Karetak: If that person said...

Louis Angalik: The person would take it with him wherever he goes, and it would grow, that thing an Inuk person is building. It would grow and become alive when it is full grown. It eventually starts to give orders to the person; I think that is what it means.

Joe Karetak: I think we should explain what respect is all about, make it clear as possible and that is why I tried to explain what it is at the start. People seem to have the impression they understand it. But sometimes these understanding do not have the strength or unclear. They just have the vague idea with no real strength. They don't know where it starts although they have an idea where it originated. Because they don't understand it they steal, because they don't understand it they refuse to help. Because he does not respect me he refuses to help his parents. Because he has no respect, he refuses to help his little brother. Because Inuit beliefs have changed, I think I've asked about it before. Somehow, Inuit traditional beliefs have changed. The words have lost their meaning.

You know the development of the person's spirit can have a good start until a person starts getting negative impacts from people. If the person feels he should not be putting up with negative impacts of being put to shame, then his respect for others will likely disappear. When he loses it, he will no longer respect other people. The little respect he held as a child when he was trained under his parents is weakened from being put to shame and eventually when he is hurt, he begins to disrespect and lose the respect he held on to.

Rhoda Karetak: He will also begin to head in the wrong direction.

Joe Karetak: And begin to loose the respect he held once.
Rhoda Karetak: Well I seem to feel further understanding of this. For example, what this topic reminded me of is a nurse who was our good friend and our doctor up in Rankin Inlet, who had a husband with a funny beard.

Someone was frightened by a house fly while we were in the hospital. He said that his grandfather said to leave it alone and not kill it, nor kills any fly in the house that is not bothering you. These kinds of respect seem to have been crushed a long time ago, and are no longer relevant to us.

Louis Angalik: We normally respect things that are real and try to explain them. We respect something that is real. We do this because we want to do something right and know that it is for real and we believe it. As soon as we establish what we believe in it will be easier.

Rhoda Karetak: That part of belief seems to be beneficial but it seems that no one is making use of it any more and I guess it has a lot to do with ourselves growing up. We used to be told not to make fun of others with disabilities, or else we would get children with the same disability or we could end up becoming crippled ourselves down the road.

Respect meant being careful not to make fun of others, or treating others the way you would want to be treated. That was how we were brought up before. We have lost a lot of these good ways. We respect others in order to have good future. That is how we were brought up is to respect and live peaceably with others. At least that's how some of us were brought up, and I think we have lost a lot of it.

Joe Karetak: Regarding respect. Is it not true that with good leadership respect can be established in his own people?

Rhoda Karetak: True, as long as they are not overburdened.
Joe Karetak: They were told things that were right by the leaders. Right now I want to ask how leaders have influence. I think leaders have a lot of influence. Sometimes it is hard to change what leaders have laid out. Though when we try to influence the leaders, there seems to be no headway in bringing out respect in a positive way. It seems to be disappearing while we are waiting and hoping for their respect for the Inuit. We respect leaders who work for the good of the people. Leaders who sought their own power may have been feared, but were not respected. It is the same today.

However, even if there was poor leadership, we were to keep on respecting due to the fact that the person, though not skilled, was willing to take on the responsibility. Maybe we should talk about it. For example, we are very much interested in weather and how we should respect it. When we don’t respect it we know instantly how strong it can be in its full force.

I think leadership can be very strong too and the respect when we bring it out in love for one another, working together and dealing kindly with humanity. It can also include things like respect for the weather, the land and other things...

Louis Angalik: Respect can be divided into many pieces. All of them be applied to a person or the animals, weather, land, water and the wind.

Joe Karetak: How about bringing them into more detail?

Louis Angalik: If we don’t respect either one of them, we can work on them to bring their meanings out. To me that’s what it seems to mean. If we continue on without respecting, we need to make adjustments so that being respectful is more meaningful and people understand what that means.

Rhoda Karetak: They even used to respect the moon and I think this was good. Aupilarjuk used to say that they had a big misunderstanding between himself and the priest and as a result he lost the things he respected. A lot of us have misunderstood each other and as a result lost a lot of our
culture for sure. There is a passage in scripture that says to honor your father and mother and respect them. Inuit had the exact rule also.

Louis Angalik: If they understood each other first it would have been ok. They would have perceived that they were heading in the same direction, and that they are trying to reach the same destination. That is how life was long ago, to be in good standing with everybody. It is very obvious if we are careless with life we will always end up in bad situations.

If we do the reverse and live a clean life it is better in the long run. That is how it means. This should be a belief held by all cultures.

Rhoda Karetak: There used to be very stingy people of course, some not that bad, but some had no feeling for others, and then others who showed a lot of concern for others. Then of course there were others who were willing to offer everything to help. When you look at these you'll see that stingy people are always wanting because they have no respect for others. Their actions are turned back on themselves.

Louis Angalik: When Inuit are too self centered they have no respect for others at all I think. They are only concerned about one thing and that is the self. But if one thinks about others, then there would be respect by others for that person, I think.

The negative turns back on you, so if you only think about yourself, no one thinks about you. If you think only about others, you are well-respected in your life and remembered for that.

Joe Karetak: While listening to radio a while ago it made me wonder if there is anybody who has better knowledge about caribou hunting as some people just go ahead and talk about what they
think, not even thinking of others who might have more knowledge about this subject and who could have given better insight. If they had only waited to hear what another had to say they could have received a better answer. When people are very quick to give their opinions, they disrespect those who have greater knowledge.

People who just blurt out opinions don’t seem to have a lot of respect, they have not learned about respect in my opinion. When they blurt out the conversations get out of hand and drag on needlessly. I think personally that it’s not right to argue about animals. Is it even right to argue about animals is my question and who should hunt them.

Louis Angalik: No, it is not right to argue about animals and not right to try to own them, like “I shot it first so it’s mine, it’s my caribou.” Things like that, it’s not right to fight over ownership. Like, it’s not right to be disrupted over ownership of animals. In the past, the best hunters were sent out and the animals were shared. Ownership was never an issue.

Joe Karetak: Are there rules concerning respect for animals? There must be rules for sure?

Rhoda Karetak: Yes, you must not be determined to see a polar bear. They might come when you least expect it, and people must show some fear. A person must be humbled before an animal.

Joe Karetak: Being humble. Isn’t humbleness a kind of respect for the animal?

Rhoda Karetak: I think it’s an honest respect.

Louis Angalik: I think it’s an honest respect to humble ourselves to consider ourselves smaller than others. I think that’s what it means.

Rhoda Karetak: It made me wonder after listening to radio, that we are totally buried under the laws of Qablunaat even as small communities. Those who are skilled, let them get all the food needed. Take all the parts to give to someone looking for food. It sure was not desirable to argue over this matter.
Joe Karetak: Is respecting such a hard subject, I wonder.

Rhoda Karetak: I think so. Though I think it's not that it's bad.

Joe Karetak: I think if everybody observes it, it's not all that bad.

Rhoda Karetak: If you're already living it I don't it's all that hard at all.

Louis Angalik: When you are used to it, you think it's the way it is. But when you try it the other way it is much harder. I think you have to work on the respect earlier on and add things as you go, add thing as you learn them. When you try to add things too late, it is much harder and impossible. We need to teach how to show respect in every little area of life from early in childhood and throughout.

Joe Karetak: For example, those wet things called clay, when people form them, they are easier to work with when they are wet, before they dry. You need that certain period when it is easy to work with, and not too late.

So you could look at life pretty much in the same way, there is a certain period when it's...

Rhoda Karetak: It gets hard?

Joe Karetak: Yes, I think this make it harder, for example, what makes it even harder for me is trying to work with other people, regarding respect for other people. Like how is this young lad going to learn to respect, or this older person, how is he going to learn to respect? I don't know.
only know that at a certain age you can teach someone to respect. But at an older age, I do not know what the response is going to be with regard to respect. I would not know how to answer you.

But it is easier when they are young... At least that’s how I believe it to be. I think it’s harder to deal with it when it’s too late and hard to find answers to. I find it harder when you feel others are trying to squeeze out the answer from you.

Rhoda Karetak: This is not our way of dealing with things. We look at their entire life, for example, right from where they are growing, and climbing as the years go by. When we hear of things, we grow with them. Some of them do not respond easily, but later on when they are wiser they start to develop a better attitude and respect. It is important to never give up.

Rhoda Karetak: He would be like any other growing up. For example, when we are at our camp, we are generally the oldest people up there. Although there are a lot of other people around, there is really no one there older than us. When one young man comes in by boat, he generally brings us in fish. I'm always amazed by him. If people can think like that, it would be fantastic. Even a young person, well-raised, can be an example to older people who have not learned to show respect yet.

Louis Angalik: I think it would be a lot clearer to show life needs to be respectful, and to show it changes that life changes that we need something to stand on when things change.

Louis Angalik: When you are wearing your respect down, you are losing your respect or have depleted it or it’s been taken away. It felt... like respect is no longer there, gone, and they live like that with nothing left.
Rhoda Karetak: For example I was watching an interview recently of someone in a penitentiary and he was being interviewed. He was one of the people who lost his home and talking about it.

He was trying to return to being respectful again as he was being interviewed. He was remembering the sayings of his grandfather and trying to regain them. It was a real good interview as far as I was concerned.

He started off doing his own thing without any respect for others and ended up in jail, when he should not have been. These are some of the things he learned.

And, I used to admire people who show respect for others from the teaching they received as children, but now things have turned totally silent perhaps not though.

Joe Karetak: Yes, leading a good life...leading a good life is not looking for an easy way out.. This um, looking for an easy way is something hardly noticeable.

Rhoda Karetak: Perhaps there is always a price to everything.

Joe Karetak: Yes, I think there is always a price to everything. That is why respect means, if you understand it correctly, that everything has a price. There is always a price to everything. Isn't this part of respect?

Rhoda Karetak: I think it is very much a respect.

Louis Angalik: Receiving a reward and going into debt makes you think of respect. If I go into debt and refuse to pay for a long time, people would get upset with me, or even reprimand me, or tell me why they are not happy with me.

Joe Karetak: Maybe respect is some kind of a payment. Like an animal has a soul. Because it is a living thing and if I kill it to feed myself I have to do it respectfully. I think its part of a payment.
Louis Angalik: Yes, we have to be kind to every part of the animal because we respect it. This is part of following a law.

Joe Karetak: It wants to be respected, whatever it is wants to be respected. The provider or greater power wants to be respected.

Louis Angalik: Yes, the provider must be respected.

Joe Karetak: The provider.

Joe Karetak: I think so. Isn’t it where it starts?

Rhoda Karetak: Yes.

Louis Angalik: That’s where respect begins.

Joe Karetak: So if we all understand this it would be impossible to do the wrong thing right off the bat, you would not want to do the wrong thing.

Louis Angalik: When you consider meaning of respect... I mean when you have respect, when you are all alone it holds you back from taking something that is not yours that is really desirable to take, even though there is nobody around watching you. Some how your heart begins to pound and you feel you will be indebted for doing something wrong and thoughts begin to swirl around. That’s the feeling you get …you should get. But nowadays people just grab things, something is wrong. But when you do things wrong, normally your heart should start to move and your conscience should trouble you.

Rhoda Karetak: They get indebted invisibly.
Joe Karetak: They get indebted. Perhaps they are not really concerned about respect. You have to respect the meaning of respect, and you have to take the weight of it. I thought while I was trying to understand respect that it's in two parts, one from the mind and another from a different place, two kinds of respects.

People who were brought up properly show respect from this area, and people who were brought up improperly show it in another way, they have respect but in another way, only from this area...

Louis Angalik: Perhaps they don't have as much respect, even though they have it in a certain way.

Rhoda Karetak: One with no works, with no actions.

Joe Karetak: I'm also very concerned about for example, of leaders not showing respect. If they are not going to show it, where is it going to come from? That is my big worry. We always get different leaders, but our own family never changes and perhaps that is where we have to concentrate.

Rhoda Karetak: If everybody works cooperatively things would be a lot easier. The problem is that the vast wisdom of Inuit was never written down and the respect was never recorded properly though we really want to take a grasp of it, the problem is that it was never recorded properly because they had no paper or recorders.

It is said of King Solomon that he was given wisdom because he chose to have it. What he says are most identical to Inuit ways when it comes to striving for good life. What he did is most identical to Inuit ways.
It talks about a lady who is always argumentative and if a man chose to partner with her he would always be on roof top though it is dangerous. He would be perched on top to escape the nagging of his partner. He would be more comfortable being on top of a dangerous roof than being home under constant nagging. It is almost understandable what bad price is being paid and the burden it carries.

Joe Karetak: When things that make respect recognizable are present and heard often, which is what it means, then looking at our lives how and where is it revealed. We should not be surprised that it is not there any longer. When people are doing all kinds of things, it is not even surprising... well it is not even surprising life is like that nowadays.

Even when respect was present in the old days, evil was also very present and strong. People were being murdered and things like that were present. It brought me to thinking about Koihok's story. Life appeared to be easy and rich at first and appeared happy. Everybody was having games normally, until they got carried away too excessively and started doing other things freely.

That is how, when people are too free to do things, there is danger along the way. When they can't recognize the limits and go over the limits, when they go too far, they recognize it only when it's too late and they slide down in life. I think they had problem seeing that. You know it's really hard to see things that can make life slide downwards, it was hard to see when you're immersed in it and nothing will hold you back.

Rhoda Karetak: Everything seems to be so obvious today like the story about a person who was mistreating children and he ended up suffering so much for it when his body started to open up all over. He lived for a long time suffering from what we heard. The reason was that he never made right the things he did wrong, he could have avoided it in the first place.

Joe Karetak: You could get so indebted like that, not being able to pay for what you did.
Rhoda Karetak: Some of the impossible things had to be paid for and bad feelings had to be addressed.

Joe Karetak: Some of the indebtedness can become impossible to pay. When we talk about traditional life we are told to “talk only about the good things”. This seems to be happening more frequently because they are afraid about something. I don’t know where this is coming from and why everyone is so afraid to reveal things. But I know the elders we have been working with on a regular basis do talk about the real issues at their meetings. They generally don’t bring up controversial issues, and do not do any finger pointing. It would be so easy for us to do pointing and be right about it, but we try to deal with real issues with regard to our faith and other issues in life. Things like being active and not being lazy and being helpful. Sometimes we need help in trying to deal with matters. How are we going to start out from here, where should we go, and it’s only through school. There was a lot of teaching going on with life, but it was stopped because they thought somebody else know more about it, especially things that are more global. We ourselves have received teaching on Inuit traditions which is quite unique in many ways. Inuit have different understandings of life, about Inuit life. They should be teaching it to others by helping each other in doing it. If we are going to teach respect, we have to go through respect in teaching it. The thing that everybody is looking for all along could be in respect and I think that’s the route I am going to take.

Elders Conversation About Respect

1. The Elders refer to ‘a greater being’ and that respect for all things lies in respect for the greater being. How do they explain this in terms of how respect was shown to animals?

2. Another strong belief that is expressed in this interview is that negative behaviour towards others will come back to you. Explain this in your own words and give some examples from your own experience of when you have seen this occur.
3. The beliefs and teaching about respect were very strong and were enforced throughout Inuit society. Why do these Elders feel this kind of strong teaching has less presence in child-rearing today?

_________________________________________________________________________________________

_________________________________________________________________________________________

_________________________________________________________________________________________

4. What are the consequences for society when respect is not highly valued and respectful behaviours not strong expectations? Give some example that you see in your community today.

_________________________________________________________________________________________

_________________________________________________________________________________________

_________________________________________________________________________________________

5. Finally, the Elders refer to a system when you build up credit through showing respect and encounter debt when your behaviour is disrespectful. How does this example work for you?

______________________________________________________________________ ___________________
Stewardship Summary

*Good physical health enables us to:*

  *  

*I can maintain good physical health by:*

  *  

*Strong emotional health enables us to:*

  *  

*I can maintain strong emotional health by:*

  *  

*Good social health enables us to:*

  *  

*I can maintain good social health by:*

  *  

*Strong spiritual health enables us to:*

  *  

*I can maintain strong spiritual health by:*

  *  

*Good intellectual health enables us to:*

  *  

*I can maintain good intellectual health by:*

  *  

*Strong moral health enables us to:*

  *  

*I can maintain strong moral health by:*

  *
Unit 2: Inunnguiniq - A plan for living a good life.

<table>
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<tr>
<th>Learning Competency: The students will understand the Inuit Qaujimaqatuqangit concept of inunnguiniq and the expectations around living a good life.</th>
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<tr>
<th>Opener:</th>
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<tr>
<td>Read or have a student read Living a Good Life in the Student Journal.</td>
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<td>Discuss how Inuit were prepared to live a good life in their future.</td>
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<tr>
<td>Brainstorm a list of behavioural expectations that would have been part of the inunnguiniq process. Record these on chart paper, leaving space beneath each expectation.</td>
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<tr>
<td>Now go back through each expectation and underneath, add an example of how this expectation is apparent in society today.</td>
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<th>Connector:</th>
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<td>Divide the class into eight groups. Assign each group one of the Inuit Qaujimajatuqangit Guiding Principles identified in Tamapta 2004-2009, pages 3-4. (These are available in the Student Journal.)</td>
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<tr>
<td>Explain that it is the Government of Nunavut's commitment to demonstrate stewardship in each of these areas. Under each principle, they describe how they will act to comply with this principle. The task of each group is to develop 2 - 3 sentences that describe how an individual should act in order to show stewardship for the principle they have been assigned.</td>
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<tr>
<td>Have all the groups share these. Create a master list of behavioural expectations based on the principles. Discuss whether living according to this list would ensure a good life. Ask the students to consider how they may have to personally change in order to live up to the expectations listed. They should record their responses in the section called Changing for a Good Life in their journals.</td>
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<th>Activity:</th>
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<td>Please note that this is a review of an activity already done in Module 2, so you can move through this quickly as a whole class and post the profiles on the Graffiti Wall. Review the excerpt &quot;What Am I?&quot; which they encountered from The 8th Habit in Module 2, Unit 8 (BLM 4.4):</td>
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<td>I am your constant companion. I am your greatest helper or heaviest burden. I will push you onward or drag you down to failure. I am</td>
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completely at your command. Half the things you do you might just as well turn over to me, and I will be able to do them quickly, correctly. I am easily managed- you just have to be firm with me. Show me exactly how you want something done, and after a few lessons I will do it automatically. I am the servant of all great people; and alas, of all failures as well. I am not a machine, though I work with all the precision of a machine plus the intelligence of a human being. You may run me for a profit or turn me for ruin- it makes no difference to me. Take me, train me, be firm with me, and I will place the world at your feet. Be easy with me and I will destroy you.

This excerpt talks about how we can develop good habits that will serve us for life and help us to become successful or we can develop bad habits that will destroy us. Ask each student to work with a partner. Together they should select a good habit which they want to profile and a bad habit which they want to profile. Each habit should be one which they feel they have at work in their own life. Give each student a Habit Profile Chart. The pair should plan how best to profile their habits for the rest of the class, using the profile chart. In doing this, they need to describe the habit and what it feels, sounds, looks like in their lives. They should also give specific examples of how the habit impacts their life and the lives of those closest to them.

For example, if smoking were a habit being profiled, the student would describe how it feels to smoke, how they think it makes them look. They may provide typical dialogues around smoking and then describe what smoking does for them, is doing to them and to others close to them.

You can decide with the class how best to showcase this work. You may want a gallery walk before you have an oral presentation or you may want to share the presentations with other classes in the school.

Eventually the profiles should be stored in the student portfolio.

**Classroom Reinforcement:**
Post up the experience chart work, *What Am I?* poster and Habit Profile Charts.

**Reflection**
What we do impacts on who we are- as we see ourselves and as perceived by others.

**Content:** What has become a negative habit in your life? How does it influence how you think about yourself? How does it impact how others...
think about you?
**Collaborative:** Often we develop habits because they are socially convenient and supported by peer pressure to conform. Is there a behaviour that you engaged in because you thought “everybody’s doing it”. What is the consequence for society when everybody engages in negative habits?
**Personal:** In order to be a good steward of other, you must first become a good steward of yourself. What does this mean in your life today?

**Accommodating Diversity:**
Some students may wish to discuss addictive behaviours. You should be prepared for this and plan how best to handle it in your classroom. If there are support groups or counselors available in your community to discuss addictions, you may also want to make time for them to speak to the class as a whole or to individuals who indicate that they are struggling with an addiction issue.

**Follow-Up:**
Ask the students to define ‘moral’. Record the responses on the board or on chart paper. Elicit that there are behavioural standards which society identifies and refers to as ‘morals’. These standards describe a ‘right’ way of behaving that is regarded as ethical by society.

Read or have a student read the Moses Koihok story (found in the Student Journal).

Think, Pair, Share: Ask the students to think about what they would describe as the ‘moral’ of this story. Share their ideas with a partner.
Record both ideas in their journals.

With their partner, discuss what moral standards (from an IQ perspective) were being breached in the story, with what consequences.
List these in their journals.

As a class, view the DVD - *Be Who You Are: Wellness from Within*. You may wish to divide the viewing into two sessions as there are six clips which run about 43 minutes in total.

The individuals in this DVD were identified as healthy role models by their community - wellness stewards. However, they were not always that way. Have the class discuss what the title “Be Who You Are” means for them. Relate these life stories to the Koihok story. Ask the students to describe how some of these people were able to lift themselves out of negative lifestyle situations and escape the unhealthy living that was going on around them.
[Note: This activity can be used as a lesson plan if you are going to need a substitute teacher in your classroom at some point during the teaching of this module. It can be done at any time during the module.]

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<th>Assessment</th>
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| **Student:** Encourage students to use the opportunity provided in this unit to self-assess and to energetically contribute to the collective solution-seeking process.  
**Teacher:** Encourage students to develop personal action plans as a result of their self-assessments. Help the student identify measurable goals. Provide on-going check-in support with students who commit to making lifestyle changes. |
Living a Good Life

But if you are creating inunnguiniq (a human being), one has to work on it with consistency, even the ones who are living right now still have to be created as able human beings. This is not something that Inuit should lose. If you are persistent in working with someone, they can become able people. They can be bright and helpful, can follow instructions given to them, as long as they are treated well and taught. They can be taught how to perform important tasks. They can make sure their anger is not easily aroused by being given concrete understanding and by being encouraged to succeed. They understand and other people are not afraid of them because they are known to be able to work well.

When you look at those who have no desire to obey other people, they have been brought up not to respect anything, not really loved enough to be trained, just growing up in any old way, and just following anything they see. These are things we need to think carefully about. Anyone can be raised in this way, but they will never have a good life.

Rhoda Karetak, C&SS, Aug. 2005

Vocabulary Box

consistency - not changing, doing something over and over again, without stopping
**Government of Nunavut Guiding Principles**

**Inuuqatigiitsiarniq:** respecting others, relationships and caring for people.

Respect for others and treating others equally is a characteristic the elders have always stressed in their words of advice (uqaujjuusiat). Government practices should promote impartiality.

We can show stewardship of this principle in the following ways:

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

**Tunnganarniq:** fostering good spirit by being open, welcoming and inclusive.

We must make the workplace people-friendly, welcoming and accepting for Nunavummiut, elders, our colleagues and others. Removing language and cultural barriers is important in welcoming people.

We can show stewardship of this principle in the following ways:

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

**Pijitsirniq:** serving and providing for family and/or community.

In carrying out their responsibilities all GN staff will endeavour to serve each other and the community at large to the best of their abilities.

We can show stewardship of this principle in the following ways:

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

**Aajjiqatigiinniq:** decision making through discussion and consensus.

Important communications and decisions will be made through seeking input from individuals, face to face meetings, direct communication, and consensus development.

We can show stewardship of this principle in the following ways:

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
Pilimmaksarniq/Pijariuqsarniq: development of skills through practice, effort and action.

The workplace will be more accommodating and flexible in accommodating or making room for new ideas and practices that need to be implemented. Inuit staff must be given opportunities to develop skills on the job during regular hours through mechanisms such as mentoring, in-service training, and professional development.

We can show stewardship of this principle in the following ways:

Piliriqatiigiinniq/Ikajuqtigiinniq: working together for a common cause.

Inuit and non-Inuit staff must work together from the basis of their own knowledge and experience to develop mutual understanding and a balanced approach to the provision of programs and services. We can better serve the public through such collaboration and mutual understanding in the workplace.

We can show stewardship of this principle in the following ways:

Qanuqtuurniq: being innovative and resourceful.

Inuit had to continually seek new ways to survive. It is important for Government to recognize that we must constantly explore many different opportunities to move forward.

We can show stewardship of this principle in the following ways:

Avatittinnik Kamatsiarniq: respect and care for the land, animals and the environment.

This is a strong Inuit societal value that has sustained Inuit for eons and is just as important today.

We can show stewardship of this principle in the following ways:
Changing for a Good Life

In order to live up to the expectations list, I have to personally change in the following ways:

➢ ____________________________________________________________________________

➢ ____________________________________________________________________________

➢ ____________________________________________________________________________

➢ ____________________________________________________________________________

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➢ ____________________________________________________________________________

➢ ____________________________________________________________________________
I am your constant companion. I am your greatest helper or heaviest burden. I will push you onward or drag you down to failure. I am completely at your command. Half the things you do you might just as well turn over to me, and I will be able to do them quickly, correctly. I am easily managed- you just have to be firm with me. Show me exactly how you want something done, and after a few lessons I will do it automatically. I am the servant of all great people; and alas, of all failures as well. I am not a machine, though I work with all the precision of a machine plus the intelligence of a human being. You may run me for a profit or turn me for ruin- it makes no difference to me. Take me, train me, be firm with me, and I will place the world at your feet. Be easy with me and I will destroy you.
Habit Profiles

My habit is: _____________________________________________________________

When I am practising my habit it looks and feels like this:
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When I justify my habit I sound like this:
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This habit impacts my life and the lives of those closest to me like this:
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Moses Koihok Story

Story as Told by Moses Koihok of Iqalukuuttiaq

It is said that string games (ajarraarusiit) have stories with guessing games to another person to figure out what string design he has made and telling the story about the design he has made. String games are guessing games and skill games where he quickly designs a figure and allows the opponent to figure out what it is. It is played by out-doing the other opponent.

Story:
Long ago when Inuit were in a plentiful period with enough food and other necessities they would hold drum dances and string games, and furthermore, men and women who were not husbands and wife would get into fornication. While this was going on, the weather turned bad with a terrible blizzard that lasted for days that covered up all the iglus. All the hunters simply stayed home because they couldn't do any hunting due to the weather, where people couldn't even go outside. They were totally incapacitated and all the men simply did nothing but stay home though hunters felt the urge to hunt. Then the food began to dwindle. All the food they thought would last forever was gone and they became very hungry and very skinny because they were going on without food. They began feeding on each others flesh. At first they had their drum dance that turned into starvation. Over to the side of the iglus were human skulls with long hair, just human skulls the rest of the body was not there because they were eaten by the other people, their fellowmen. All those people were gone because their iglus got covered under deep snow and only three people
survived, two men and a woman. One of them said when they heard footsteps outside they could tell the heel of his feet were touching first and he was thinking of eating the foot heels of the person making the noise outside, just by hearing the person’s feet trampling the snow. When the survivors started moving away from the camp, one of them was carrying human rib cage on his back to eat as grub. He was carrying extra on his back and he had this human rib cage on top of the extra load on his back.

Story as mind builder:
It is said that this story is a mind builder for young people when it is told. It is simply a story but we have to think ahead because the food we collect can appear to last for a long time but always depletes. We should always watch while weather is ideal and be well prepared to collect our food while weather is ideal to it. We should neglect the pleasing things we like doing for a bit, and concentrate on the real needs and look after them first as Inuit and always be well prepared. The story also points out that we should not be concentrating only on things that please us while we live. This story is simply an example how we as Inuit should behave towards the young people. We should try to make the young people think though the story as it is told. These different stories are designed to build the mind of a person. All of these stories are all connected to life.

Louis Angalik’s writing
Moses Koihok telling the story from Iqaluktuttitiaq
04/25/02 Mathematics Workshop Winter of 2002
Tape #1-A

Moses Koihok: My ancestors have a variety of stories and I myself know some stories from my parents (I could not hear some of the recording well so I’m sorry) sometimes it’s even hard to pick out which of the stories to tell. There are a great number of stories about the customs Inuit once had. (Due to English audio being louder I still couldn’t hear part of the recording.) A long time ago the ancient Kangirjuarmuit Inuit went out to hunt seal towards fall to supply their camp with seal oil and of course they got their oil and the seals. But in the end they started fornicating and did nothing except indulging in sexual acts. They were indulging in drum dancing and playing the string game like they did in the old days. And there were stories connected to the sting games. You know we go to movies, well the string games were like going to the movies. So when the hunters left to go seal hunting, the ladies would play string games and tell stories, because there were so good with the string games. They would tell the stories about the people. Yes, and they would ask, “What is this?” So the game was almost like being in a movie in dead of winter when the sun was out, and they would play until the sun went down. That is how Inuit usually tell it. These stories I am telling happened around Kangirjuaq up around this side of Uluksaqtuq (Holman Island). So all these Inuit replenished themselves and were content with the seal meat, and seal blubber for fuel and of course they held their nightly drum dances. Part of the story is quite embarrassing, but not embarrassing when you tell it, as it is one of many Inuit stories that exist when they tell them. Yes, they became so engrossed in nightly drum dances, and string games. And they did something to each other like, men and women committed fornication and did nothing but sexual acts freely without any common sense. But they were unaware of the weather, because weather being what it is, so vast which Inuit knew all along, became so intolerable, fair weather ceased to come and there was continual severe blizzards day after day. Their iglus were totally snowed in and there was
nothing they could do, even to go hunting. Fair weather ceased to come with severe blizzard storms continually and the people were stuck in their iglus and couldn't go out at all. The weather turned bad. The hunters couldn't go out even if they wanted to. The blizzard and the wind were simply too strong. They thought people, food and oil would always be there. All they thought of doing was to drum dance, play string games and commit evil deeds to each other. They thought the oil would last forever, but then it would be gone. But then the bad weather finally subsided, when it finally cleared up, they were low on oil, and their food was gone. Their lamps had no more fuel and they were no longer lit because there was no more fuel to light them. They had no more light and no more food. That is how it is told. They gone and they started eating each other. Yes, that's how it is told to us. Yes, that's how my older brother always told it happened. They were unable to get food, and the weather was not fit for hunting because it was always bad. Eventually they started to feed on each other those people. They held their drum dances all right in the qaggi (drum dance iglu). But then there was nothing more to feed on, and the fuel was gone. Then all around the edge of the qaggi wall head corpses started to collect, some of the old heads even had long hair on them. That is how my older brother usually tells the story. So the words of the Inuit and our older brother's and our parent's sayings are hidden within me. When you are trying to collect food, sometimes it is hard because you can not predict the weather. This is something our ancestors would want us to know and I'm coming close to the end of the story. Yes, there were at least three survivors. There was one woman survivor and a couple that survived. There was one person, when the iglus got snowed in that heard footsteps of a person wearing kamiks to check up on the camp. The other person in the iglu said something when they heard footsteps above them, he said, "Yes, that person must have fat heels". Yes he was thinking of the fat heels that he would eat. I'm almost at the end of the story. The survivors started to move to an island when the weather improved. One of them was named Angusiuttuq, who was moving to his seal hunting ground to collect the blubber for fuel. He was carrying a rib cage of human flesh on his back, on top of other things he had on his back. The human rib cage flesh he was carrying on his back was noticeably red, sitting on top of the extra load on his back. That is how the story goes, and this is the end.
Aulajaaqtut 12, Module 4: Stewardship

54
What was the moral of this story for you?
__________________________________________________________________________
__________________________________________________________________________

What moral standards were broken in this story?
__________________________________________________________________________
__________________________________________________________________________

What were the consequences for yourself and for those around you?
__________________________________________________________________________
__________________________________________________________________________
Be Who You Are: Wellness from Within

Briefly describe one story of how a person changed his/her life and how this impacted you.

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Unit 3: Becoming Physically Strong

<table>
<thead>
<tr>
<th>Learning Competency:</th>
<th>The students will develop lifestyle plans for strong physical development and articulate the importance placed on physical ability in the <em>inunnguiniq</em> process.</th>
</tr>
</thead>
</table>

**Opener: Physical Challenge**

For this challenge you will need to track time. Have students stand with hands out and palms up and have another student begin to pile books on their hands.

The challenge is to hold as many books as possible. Begin timing when you tell students to “go”. As students drop out and sit down, tell them what the time was. Continue until the last student drops out.

Ask students why they think they may have dropped out early on. Why do they think those students who carried on the longest were able to do so? Fitness is something that we are all capable of and something that we build over time. Brainstorm the things that contribute to physical fitness: for example, types of daily activity, sustained levels of activity, eating habits, breathing and lung capacity, rest, muscle conditioning.

**Connector: Fitness for Inuit**

It was very important for Inuit to be physically fit. For women, fitness ensured easier labour in childbirth, strength to carry babies and supplies, ability to walk long distances when moving camps and general good health. For men it ensured stamina during the hunt, strength to carry heavy loads, upper body strength for paddling, harpooning, spearing and lower body strength for driving dogs and walking long distances, as well as general good health. It should be noted that Inuit also had a diet that was entirely healthy, high in protein and vitamins (because meat was eaten raw), low in carbohydrates (carbohydrate intake was complex, not refined carbohydrates) and fats were mostly burned off by cold and high levels of physical activity.

Physical development was part of daily activities as children were always encouraged to be active and to keep busy, but physical ability was also developed through games. Inuit games were designed for specific purposes.

Divide the students into groups. Give each group a description of a game (BLM 4.5). Ask them to identify what the games was designed for and what physical abilities it would develop. They should also explain why they think this kind of physical ability would be important. Each group should share their ideas back to the whole class. Add ideas to the discussion.
### Activity: Personal Fitness Chart

If your students have already done the games module in Inuktitut 12, you may choose to spend less time on this unit as long as your students are able to demonstrate the learning competency.

Ask students to look at Nunavut’s Physical Activity Guide available in their journals. Give them some time to review the information and complete the chart. Since this is for their own purposes, encourage them to be very honest in their answers.

 Invite students to share what they noticed about their activity/fitness levels. Ask them to share some of the barriers they face in practicing a daily fitness routine. Share ideas about how some of these barriers could be reduced.

Tell the students that lifelong fitness requires 20 minutes daily of aerobic level activity. For example, 20 minutes of jumping jacks or jogging or fast walking (even walking on the spot and engaging arm movement). Challenge each student to find twenty minutes a day over the next week to engage in aerobic level activity. There is an activity log in their journal for this purpose. After a week, have the students share their experiences with that challenge.

### Classroom Reinforcement:

You may book the gym or an activity space for students before or after school to facilitate their commitment to twenty minutes of aerobic activity.

### Reflection

It is often said that if you have an active body you will have an active mind. **Content:** What positive effects does exercise produce in the body and how do these effects impact on the brain? Why would you expect that this might improve thinking capacity? How does what you eat impact on how you think?  

**Collaborative:** Most Inuit games were designed to develop physical skill, but they also have social and character building aspects associated with them. Describe one game that you know about and how you see it contributing to the development of the whole person.  

**Personal:** What have you learned about fitness and physical activity that might lead you to improve your own fitness practices? What changes should you make in your eating habits to support good fitness?

### Accommodating Diversity:

Students who have physical limitations can still engage in fitness practices.
Make sure that you provide support for every student to complete the fitness challenge.

**Follow-Up: Looking for Ideas**

Have the students read What Elders Say About Fitness in the Student Journals. Discuss the importance of being fit for Inuit.

Ask the students to find out why being fit is important today. There is a lot of fitness information available on the Internet. Assign students (as individuals or with a partner) one of the following websites or a website of their choice that deals with fitness issues. They should complete the website profile in their journals and present their findings and recommendations back to the class.

- [http://www.bam.gov/sub_physicalactivity/index.html](http://www.bam.gov/sub_physicalactivity/index.html)
- [http://kidshealth.org/kid/stay_healthy/fit/work_it_out.html](http://kidshealth.org/kid/stay_healthy/fit/work_it_out.html)
- [http://library.thinkquest.org/4139/](http://library.thinkquest.org/4139/)
- [http://kidshealth.org/kid/stay_healthy/fit/work_it_out.html](http://kidshealth.org/kid/stay_healthy/fit/work_it_out.html)
- [http://www.ukazone.net/](http://www.ukazone.net/)
- [http://www.smartplay.net/](http://www.smartplay.net/)
- [http://www.jumpingforjoy.org/](http://www.jumpingforjoy.org/)
- [http://library.thinkquest.org/5407/](http://library.thinkquest.org/5407/)
- [http://www.pbs.org/inthemix/sports_index.html](http://www.pbs.org/inthemix/sports_index.html)
- [http://healthyllama.com](http://healthyllama.com)
- [http://www.toneteen.com/health/TakeCharge.pdf](http://www.toneteen.com/health/TakeCharge.pdf)
- [http://www.viterbo.edu/academic/ug/education/edu250/vawall/](http://www.viterbo.edu/academic/ug/education/edu250/vawall/)

**Assessment**

**Student:** Encourage students to use the opportunity provide in this unit to self-assess and to energetically contribute to the collective solution-seeking process.

**Teacher:** Encourage students to develop personal action plans as a result of their self-assessments. Help the student identify measurable goals. Provide on-going check in support with students who commit to making lifestyle changes.
Ipiraktut (whip)
The wipe was used extensively in the past to direct and guide dog teams. Requiring great skill and precision, the whip had a cutting slice to its snap. It is said to have the strength and power to cut a man’s leg off. Sometimes it was even use to hunt ptarmigan and caribou. Made of one continuous strip of sealskin, it takes patience to make. Used for fun, the hunter would demonstrate his skills in the use of the whip by some of the ways described below:

a) Three objects are placed in a line about three inches apart. The whipper snaps the centre object out without touching the other two. Then, the whipper removes the other two one by one.

b) Two whippers face each other and snap the whips at each other. The whips get tangled in curious interesting looking knots.

c) A person lies down with one leg extended. A small match stick is placed in the toe of his boot. The whipper carefully snaps the match stick off the boot without harming the shoe or foot.
What was this game designed for?

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What physical abilities would it develop?

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Why do you think this kind of physical ability would be important?

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Rope Tag

Two people hold a long rope looped into a long oblong shape. Any number of players goes inside the rope and stands in line one next to the other. There is one person outside the rope who tries to tag one of the people holding the rope. This causes some interesting push and pulls effects. If the outside person is successful in tagging a rope-holder, he then takes that position while the rope holder goes into the rope circle and the other rope holder becomes the outside tagger.

What was this game designed for?
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What physical abilities would it develop?
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Why do you think this kind of physical ability would be important?
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Anauligak (Inuit baseball)

There are four bases equal distance apart without a home base. The batter stands between first and fourth base with the team lining up behind. The pitcher throws the ball and the batter hits it. There is a lot of freedom given the runner as he can run anywhere he can to avoid being hit by the ball. Players out in the field must throw the ball at the runner to tag him out. Once a player reaches fourth base, he is “home”. If the ball, once hit, bounces on the ground more then two times before being picked up, it is thrown at the runner. If, however, it is picked up before two bounces (in air or off ground), the batter is out. The person who caught the ball must throw it into the air giving the batting team a chance to retain their batting position. The batting team must rush over and try to get the ball before it bounces twice. If unsuccessful, they lose and must go into field position. But, if successful, the ball is thrown once again into the air until one of the teams loses. As soon as one batter is out, the whole team is out. There are no strikes or balls, but the ball is pitched until hit. All players participate, even the back-catcher, in throwing the ball into the air when caught before two bounces.

What was this game designed for?

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BLM 4.5  Inuit Game 3
What physical abilities would it develop?

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Why do you think this kind of physical ability would be important?

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Ayarak (string games)

String is wound throughout the fingers in such a way as to form pictures in the shapes of the string. This takes a great skill and practice and can only really be taught first hand.

What was this game designed for?

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What physical abilities would it develop?

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Why do you think this kind of physical ability would be important?
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Nunavut's Physical Activity Guide

Move to the Beat ... Share in the Rhythm!
Benefits of Regular Activity

- Builds strong bones and strengthens muscles
- Achieves a healthy weight
- Promotes good posture and balance
- Better health
- Meet new friends
- Sleep better
- Strengthens the heart
- Improves physical self-esteem
- Increases relaxation and reduces stress
- Enhances healthy growth and development
- Continued independent living later in life
- Reduces the risk of falls and injuries
- Reduces the risk of many chronic diseases including heart disease and stroke, osteoporosis, adult onset diabetes, depression, colon cancer, high blood pressure, and premature death

Getting Started is Easier Then You Think

- Talk to your Recreation Coordinator about opportunities in your community to be active.
- Walk instead of taking the snowmobile or car to work or the store.
- Play actively with your kids.
- Find activities you enjoy.
- Share your traditional knowledge and skills with children and youth. Teach them how to build igloos and kamiks, to hunt and to prepare skins.
- Go out on the land and get fresh ice for water and tea.
- Put on some music and dance.
- Get involved in your community – volunteer, attend community events such as square dances and gym activities or shovel snow for an elder.

Being Active is Fun & Improves Health! Get Active. Your Way, Every Day – For Life!

- Adults and elders should accumulate 30 to 60 minutes of moderate physical activity most days but more is even better.

- Children and youth should increase the time currently spent on physical activity starting with 30 minutes more per day, and reduce “non-active” time spent on TV, video, computer games and surfing the internet, starting with 30 minutes less per day. Aim for at least 90 minutes of physical activity per day including 30 minutes of vigorous intensity activity.

- All minutes count – you could even add 10 minutes of activity at a time.

www.gov.nu.ca/cley • Email: recreation@gov.nu.ca • Phone: 867-934-2006 • Toll-Free: 1-866-904-2035
Physical activity is fun, but it's also essential to keep your body healthy. More than half of Canada's youth are not active enough. Staying active your way, every day for life, will keep you looking and feeling your best.

Read on and check out how to build more physical activity into your day.
Getting started is the hardest part

If you are already active, maybe you could do more. Think about it. Health professionals are recommending that all youth should increase their physical activity levels by at least 30 minutes a day to start and up to at least 90 minutes a day over a five-month period. If you are pretty active already, consider helping one of your friends or family to get started. By showing them, you will become more active yourself.

If you are not active now, start slowly and choose things that you like to do or that you think would be fun. Taking a first step by adding some physical activity to your daily routine can make a big difference in a short time. Check out the Physical Activity Record on the next page to help set your physical activity goals.

Start by boosting your physical activity by at least 30 minutes a day – and make 10 minutes of that vigorous activity like running, soccer, skating or dancing. Build up physical activity throughout the day in periods of at least 5 to 10 minutes.
Check out what you are doing now

Take a moment to write down all the things you did yesterday and the day before. How many of these things are physical activities? Now think about the time you spent doing those physical activities and write that down.

### Physical Activity Record

<table>
<thead>
<tr>
<th>Activity</th>
<th>Time Spent in Minutes</th>
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</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Is your total more than 90 minutes a day? That’s great. Keep it up — you are on your way to a healthy lifestyle!

Less than 90 minutes but more than 60 minutes a day? You are on your way. See if you can get your activity level up to 90 minutes a day over the next month!

Less than 60 minutes but more than 30 minutes a day? You have taken the first step toward better health. But you need to do more. Check out the Physical Activity Record and set yourself a goal.

Increase your activity by at least 30 minutes a day for the first month. You’ll be surprised how easy it is if you set yourself some goals. Get a friend or family member to do it with you!

Less than 30 minutes of physical activity a day? You need more. You need to set some goals and increase your level of activity by at least 30 minutes a day to start and then gradually increase to more time and more demanding activities till you get your physical activity level up to at least 90 minutes a day.

Check out the chart on page 8 to see what you need to do. The secret is to build physical activity into your daily routine — just like washing your face or brushing your teeth.
Do you know the **benefits** of **physical activity**?

**Quiz yourself!**

Which of the following can be listed as benefits of physical activity?

- ☐ Meet new friends
- ☐ Improve physical self-esteem
- ☐ Achieve a healthy weight
- ☐ Build strong bones and strengthen muscles
- ☐ Maintain flexibility
- ☐ Promote good posture and balance
- ☐ Improve fitness
- ☐ Strengthen the heart
- ☐ Increase relaxation
- ☐ Promote healthy growth and development

If you marked them all you would be correct! Physical activity helps with all these things.

**It's a Fact**

Aerobic activity is any type of exercise that makes your muscles use oxygen. Because aerobic activity is repetitive, it brings fresh oxygen into all the muscles in the body. It helps the blood travel more efficiently through your body.

**It's a Fact**

The human heart creates enough pressure when it pumps blood to squirt 30 feet!

**It's a Fact**

Muscles have very specific enzymes which burn only fat. Exercise or physical activity helps you to burn fat more efficiently. The more you use your muscles through physical activity, the more fat-burning enzymes your muscles develop to burn more fat.
Activity **breaks** even **when sitting**

You can help yourself be physically active even when you are sitting.

Try stretching for several minutes. Tighten and relax your muscles one group at a time — first your legs, then your arms, then your back, your feet, your fingers, your toes and even your face and neck. Hold the contraction for 10 to 60 seconds and then let go. This will give your muscles some activity even when you are sitting.

Take a health break when you are at the computer. Get up and walk around the house, run up the stairs, or stretch to reach the ceiling — all of these things will help you to keep moving.

Or get up from TV or the computer and try some "on the spot hip hop" for 10 minutes. It will wake you up and help you reach your physical activity goals.

Think of some other things to do while you are using the computer or watching TV that will help you to meet your physical activity goals and write them down to help you remember them.
What are you into

Which of the following activities would you like to try?

- Walking
- Running
- Hiking
- Cycling
- Swimming
- Jogging
- Playing tag
- Gymnastics
- Ice skating
- Wall climbing
- Skiing
- Basketball
- Volleyball
- Tobogganing
- In-line skating
- Soccer
- Football
- Tennis
- Baseball
- Softball
- Dancing
- Martial arts
- Yoga
- Frisbee
- Wheeling
- Climbing
- Bowling
- Hockey
- Playing with friends
- Skateboarding
- Badminton

It's a Fact

You need to combine three types of physical activity for best results:

1. Endurance activities (aerobic exercise) that make you breathe deeper, your heart beat faster, and make you sweat.
2. Flexibility activities like bending, stretching and reaching that help to relax your muscles and keep your joints moving.
3. Strength activities to build your muscles and bones.

From the activity list above, choose one thing that is an endurance activity, one that is a flexibility activity and one that is a strength activity.

- Gymnastics and yoga are great flexibility activities because they help to stretch and relax your muscles to keep you moving any way you want to.
- Fast walking and running are great endurance activities because they make your heart and lungs work hard to pump the blood all around your body and into your muscles. You can get the same effect from swimming, blading, dancing and most sports.
- Supervised weightlifting, carrying groceries or raking leaves are great strength activities because they make your muscles work hard.
Canada’s Guidelines for Increasing Physical Activity in Youth

Here’s how to do it!

1. Increase the time currently spent on physical activity starting with at least 30 minutes more per day.
2. Reduce "non-active" time spent on TV, video, computer games and surfing the Internet, starting with at least 30 minutes less per day.

You can build up your physical activity throughout the day in periods of at least 5 to 10 minutes.

Your increase in physical activity should include:
* Moderate activities like brisk walking, skating, biking, and
** Vigorous activities like running, supervised weight training, basketball, or soccer.

This chart shows you how it works!

<table>
<thead>
<tr>
<th>MONTH</th>
<th>Daily INCREASE in moderate activity (Minutes)</th>
<th>Daily INCREASE in vigorous** activity (Minutes)</th>
<th>Total Daily INCREASE in physical activity (Minutes)</th>
<th>Daily DECREASE in non-active time (Minutes)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Month 1</td>
<td>at least 20</td>
<td>+ 10</td>
<td>= 30</td>
<td>30</td>
</tr>
<tr>
<td>Month 2</td>
<td>at least 30</td>
<td>+ 15</td>
<td>= 45</td>
<td>45</td>
</tr>
<tr>
<td>Month 3</td>
<td>at least 40</td>
<td>+ 20</td>
<td>= 60</td>
<td>60</td>
</tr>
<tr>
<td>Month 4</td>
<td>at least 50</td>
<td>+ 25</td>
<td>= 75</td>
<td>75</td>
</tr>
<tr>
<td>Month 5</td>
<td>at least 60</td>
<td>+ 30</td>
<td>= 90</td>
<td>90</td>
</tr>
</tbody>
</table>

If you think you are already quite active, record all your moderate and vigorous activities for a few days. Total up the minutes, then progress gradually from there until you reach at least 90 minutes of daily physical activity.
A physical activity moment

Test yourself!

Put on some music and jump around, dance or move for 10 minutes. How do you feel? You should be warm, breathing hard, and your heart should be beating faster.

You can get the same effect by walking fast, running around the block or running up and down the stairs.

Some facts about your body

Try out these questions on your friends and family!
(See answers on the back page)

1. How many muscles are there in the human body?
2. About how many breaths per minute do most people take when they are not exercising or playing?
3. How many times does a healthy body fight off germs and bacteria each day?
4. If squashed flat how big would the lungs be?
5. What is the strongest muscle in the body?
6. How many cups of blood are pumped through the body with each heartbeat?

It’s a Fact

Did you know that your body has its own air conditioner? It does... it’s your skin. When you get hot from physical activities, your body sweats through your skin and as the moisture evaporates you get cooler. That’s why you have to drink lots of water on hot days and when you are playing hard or being physically active.
Physical activity tips

Flexibility tip
When touching your toes from a sitting position, keep your back straight and always bend at the hip.

Endurance tip
When doing vigorous or even moderate activities, make sure you drink lots of water to replace what you lose in your sweat.

Strength tip
If you are lifting weights, make sure that you have supervision and someone to help you.

A vigorous physical activity moment

Run, skip, or dance as quickly as you can for five minutes. Ask a family member or friend to time you. Are you hot? Are you huffing and puffing? Is your heart beating fast? That’s great! You are helping your heart and lungs do their best work and you are taking lots of oxygen into your blood.

This is vigorous activity. See how alive it makes you feel!

You need to do some vigorous activity every day. For the first month add 10 minutes of vigorous activity to your day. In month two, make it 15 minutes. In month three you’ll be doing 20 minutes more. By month five you will be doing 30 minutes more a day of vigorous physical activity.

With each increase, congratulate yourself and share your progress with friends and family.

It’s a Fact
To stay healthy you need to eat nutritious food, do some physical activity every day and not smoke.
Aerobic activities:
Running, jogging, skating, football, hockey, basketball, swimming, dancing

Flexibility activities:
Stretching, gymnastics, dancing, swimming, yoga, martial arts

Strength activities:
Lifting weights, carrying groceries, bowling, shovelling the snow, raking the leaves

Canada’s *Physical Activity Guide for Youth* says that youth need to increase their physical activities by at least 30 minutes every day to start and 10 minutes of that increased activity should be vigorous. Moderate activity includes things like brisk walking, skating, and bike riding. Vigorous activity includes things like running, supervised weight training, basketball, and soccer. They also need to reduce non-active pursuits like TV, computers and video games by at least 30 minutes a day to start. Youth can build up their physical activity in periods of at least 5 to 10 minutes.

These changes should continue over several months as shown in the chart on page 6 until they have increased their physical activity levels by at least 90 minutes a day and reduced sedentary activities by at least 90 minutes a day.

Adapted from; TEACHER’S GUIDE TO PHYSICAL ACTIVITY FOR YOUTH
# Progress Chart

Record your Goals and Action Steps to help you reach them. Note obstacles you encounter and determine ways (solutions) for overcoming them.

<table>
<thead>
<tr>
<th>Goals and Action Steps</th>
<th>Time Frame</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Goal #1</strong></td>
<td></td>
</tr>
<tr>
<td>Action Steps</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
</tr>
<tr>
<td><strong>Goal #2</strong></td>
<td></td>
</tr>
<tr>
<td>Action Steps</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
</tr>
<tr>
<td><strong>Goal #3</strong></td>
<td></td>
</tr>
<tr>
<td>Action Steps</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
</tr>
<tr>
<td><strong>Obstacles</strong></td>
<td><strong>Solutions</strong></td>
</tr>
<tr>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>6</td>
<td>6</td>
</tr>
</tbody>
</table>

Completed
- Goal #1
- Goal #2
- Goal #3
What Elders Say About Fitness
C&SS, August 2005

While still a child, the mind and body had to be exercised, so they would be ready for use. If a child is exercised properly in life, when he encounters difficulty in life or with anything, or he goes through a rough time for awhile, he may experience hardship if he has not been toughened and taught how to handle these rough times. He would be able to hang onto the training by having the right frame of mind. Even though he was tired; he would continue to try and to make improvements.

Traditional games have been used a lot in training Inuit, in building their lives; competing in games really helped build one's skills. Men's games tended to be more energy related and dangerous due to the fact that they lived a more dangerous life. Men's games also tended to be more aggressive. We want the body to be able to do a lot of things: mature well, be strong, not tire easily. The body needs good exercise.

Even as young girls who weren't really old enough to do real chores, we had to go on long trips, often walking and carrying something on their backs. They used to take us on seal hunts so we could watch the dogs while the men were out getting a seal. We managed to hold the dogs down, even at a young age. It was hard to hold them down. We were always busy. Even out of doors there is always work to be done, storing food and putting other things away. If someone has nothing to do at their own house, they should help someone else.

It was also very crucial to make use of your muscles to train yourself; it really encourages you to do more work. Inuit used all kinds of exercises, like jumping. We used to do a lot of that at night when it gets dark and is not exactly the day to be out of doors because it is quite cold. We used to play that a lot. It was to strengthen our bodies; to exercise our bodies. I think that Inuit were really ingenious to figure these games out. They look like ordinary games, but in reality they were exercises which were needed to exercise you. These are all body games, but they are also mind games and spirit games that we cannot see. They aren't just games; there was a lot of thought put into them.

What is the importance of being fit for Inuit?
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

Why is being fit is important today?
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

________________________________________________________________________
Fitness Website Profile

Website URL:
Website sponsor:
Brief description of the site:
__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________

Important facts I discovered:
➢ ⠀_______________________________________________________________________
    ▶ ⠀_______________________________________________________________________
    ▶ ⠀_______________________________________________________________________
    ▶ ⠀_______________________________________________________________________
    ▶ ⠀_______________________________________________________________________

What I would revisit on this site:
➢ ⠀_______________________________________________________________________
    ▶ ⠀_______________________________________________________________________
    ▶ ⠀_______________________________________________________________________

Links that I saw that may be helpful to me:
__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________

Information that I would still like to look for:
➢ ⠀_______________________________________________________________________
    ▶ ⠀_______________________________________________________________________
<table>
<thead>
<tr>
<th><strong>Unit 4: What are positive lifestyle decisions?</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Learning Competency:</strong> The students will demonstrate an activist approach to promoting positive lifestyles in their community.</td>
</tr>
</tbody>
</table>
| **Opener:** Brainstorm  
Ask the students to define ‘wellness’. Record their ideas on chart paper. As ideas are presented, explore them to get a full understanding. For example, if a student says “healthy eating”, probe to define that further with specifics about what constitutes healthy eating. If there are areas where student understanding is weak, take time to allow them to investigate these areas and build common understanding around health-building. |
| **Connector:** Community Wellness Brainstorm  
Ask students, as youth in this community, where would you see needs to improve community wellness? Again record the ideas on chart paper or on your Graffiti Wall. Try to synthesize the answers into some common categories:  
- tobacco use  
- nutrition levels  
- teen pregnancy  
- gambling  
- drug use  
- alcohol use  
- sexually transmitted disease  
- unemployment  
- lack of housing  
- communicable disease  
Gather as many topics as students wish to contribute. Once you have produced the list, ask students to vote on which they feel are the most serious wellness issues in the community. Record their responses by putting a red checkmark beside the items. |
### Activity: Wellness Project

Ask which three or four students are most interested in becoming advocates for change in the wellness areas that were noted in the Connector as being most serious. Write their names beside the topic. Continue until every student is assigned a topic.

Give each group the task of researching their topic. They should target the information they feel is important for people in the community to have in order to make better lifestyle decisions. The group should then design a way of communicating that information to the community. Some ideas are: pamphlets, radio shows, educational DVD or CD, posters, or photo essay.

### Classroom Reinforcement:

This unit deals with material that is sensitive. Please read the information provided in the Teacher’s Handbook on Dealing with Sensitive Issues. There is also helpful information available in the kit, *Choices for Positive Youth Relationships*, Effective Support When Disclosure Occurs, pages 28-30.

You may also find it helpful to provide some background to beliefs and practices around sexual issues from the perspectives of Elders. There were differences between Inuit clans in this regard and it is best to find out what was appropriate for the group(s) in your area.

### Reflection

Have the students refer to the page in their journal titled *Is it all right* and then respond to the following.

**Content:** Think about what your own responses would be to these questions. Are your responses close to those reported here - why or why not? What human rights are violated by this behaviour?

**Collaborative:** Forced intercourse is sexual violence and rape. Sexual violence is always wrong. Why do you think some people believe there are times when it is justified? Where do these ideas come from and how do they gain power in society? Give some examples of what messages are out there which might lead people to think that these behaviours are acceptable.

**Personal:** How can you combat these messages/attitudes in your community? What do you believe a relationship which demonstrates mutual respect should look like?

### Accommodating Diversity:

The reflection activity may be difficult for some students. It is done as a reflection to allow students to deal with the information on a personal level. It is also important to debrief this activity with the entire class. You may
decide initially to have the girls and boys debrief separately. However, you should also have a class discussion so that the voices of both groups are heard by the other.

This should prompt a discussion about how we convey personal messages through our choices of dress, activities, music, TV viewing, speech.

<table>
<thead>
<tr>
<th>Follow-Up: Exploring Attitudes&lt;sup&gt;3&lt;/sup&gt;</th>
</tr>
</thead>
<tbody>
<tr>
<td>Read out some value scenarios to the students (BLM 4.8). Based on the values that they have, ask students how holding that value may influence how they respond to the scenarios.</td>
</tr>
<tr>
<td>In their journals, have the students complete the questionnaire on Values/Moral Values and Sexuality.</td>
</tr>
<tr>
<td>Without referring to specific answers, debrief the activity as a group. Explain that our values come from a variety of sources. Often we hold views because others hold those views. It is important to understand why we have certain values and what the consequences of those values could be.</td>
</tr>
<tr>
<td>Why might our values differ from those of our parents and friends? How do we know what society values? Where do we find examples of this? Is what society values always a good guideline for our own decisions? Why or why not?</td>
</tr>
<tr>
<td>Use the <em>Youth Talk Back: Sex, Sexuality and Media Literacy</em> (<em>Appendix A</em>) resource that accompanies this module. Assign some of the activities provided to groups of students. You can select activities which are of interest to your students or which seem the most appropriate for their context.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Assessment</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Student:</strong> Have students peer assess the groups PR presentations using the criteria they collaboratively developed for this. They should provide positive and descriptive feedback to the other groups.</td>
</tr>
<tr>
<td><strong>Teacher:</strong> Assist students with the selection of activities on media literacy and provide descriptive feedback as they work through those activities. Provide an opportunity to debrief and share findings from the activities with the rest of the class.</td>
</tr>
</tbody>
</table>
BLM 4.6 Money
BLM 4.7 Value Statements

- Being a good friend
- Being well liked and popular
- Respecting Elders and adults in the community
- Being attractive
- Being physically fit
- Being honest
- Having money and nice clothes
- Caring about others
- Listening to understand others
- Being in love
Respecting others in a relationship

Feeling good about myself

Living in harmony with others/avoiding conflict

Being assertive; standing up for the little guy

Being tolerant; welcoming everyone

Abstaining from sex until I am in a committed relationship

Being healthy

Conserving resources

Volunteering

Being close to family
Spending time on the land and in cultural activities

Helping others/giving back to my community

Planning ahead for a good life

Having fun now

Having a lot of friends around me

Never giving up

Doing my best

Being reliable

Being in charge

Being able to seek solutions
Being able to work well with others

Having the answers

Sharing what I have with others

Being free to make my own decisions

Obeying my parents

Working for the common good

Achieving my goals

Being trustworthy

Serving others

Having a good machine
1. A girl who comes to school is wearing sexy, revealing clothes. A bunch of kids start talking about her saying that she is just asking for sex. Your response is: _____________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

2. You have some friends who spend a lot of time in internet chat rooms. You hear that they are being asked to send their pictures to some of these contacts that they’ve made. They are talking about what kind of pictures to take. You’re concerned that they may be sharing too much information about themselves. Your response: __________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

3. You have friends that have been going out for awhile. You know that they are going to become sexually involved, but their relationship is so unstable you think this will really complicate their lives. Since they’ve been together neither of them seem to be very happy and they are never interested in spending time with old friends any more. Your response: __________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
4. A girl in your class has just found out that she's pregnant. When she tells her boyfriend, he drops her and says that he is not going to be a father yet. He also doesn't want to pay child support for life. He tells her to get an abortion or to give the baby up for adoption. His family is saying that she tricked the guy into this. Your response:

_______________________________________________________

_______________________________________________________

_______________________________________________________

_______________________________________________________

_______________________________________________________

5. A friend confides in you. From what is being said, you suspect they have contracted a sexually transmitted infection. Your friend does not want to go to the Health Centre to be treated and you know the person is continuing to be sexually active with multiple partners. Your response:

_______________________________________________________

_______________________________________________________

_______________________________________________________

_______________________________________________________

_______________________________________________________
Is it all right ...

These are the results of a survey conducted by Jacqueline Goodchild of the University of California, Los Angeles. She asked high school students:

"Is it all right if a male holds a female down and physically forces her to engage in intercourse if... "

<table>
<thead>
<tr>
<th>Percentage of &quot;yes&quot; responses</th>
<th>Males</th>
<th>Females</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. he spent a lot of money on her?</td>
<td>39%</td>
<td>12%</td>
</tr>
<tr>
<td>2. he is so turned on he thinks he can’t stop?</td>
<td>36%</td>
<td>21%</td>
</tr>
<tr>
<td>3. she has had sex with other guys?</td>
<td>39%</td>
<td>18%</td>
</tr>
<tr>
<td>4. she is stoned or drunk?</td>
<td>39%</td>
<td>18%</td>
</tr>
<tr>
<td>5. she lets him touch her above the waist?</td>
<td>39%</td>
<td>28%</td>
</tr>
<tr>
<td>6. she is going to have sex with him and then changes her mind?</td>
<td>54%</td>
<td>31%</td>
</tr>
<tr>
<td>7. she has led him on?</td>
<td>54%</td>
<td>26%</td>
</tr>
<tr>
<td>8. she gets him excited sexually?</td>
<td>51%</td>
<td>42%</td>
</tr>
<tr>
<td>9. they have dated for a long time?</td>
<td>43%</td>
<td>32%</td>
</tr>
</tbody>
</table>
Values/Moral Values and Sexuality Questionnaire

Directions: Use a check mark to indicate agreement with the statement.

<table>
<thead>
<tr>
<th>Statement</th>
<th>I Agree</th>
<th>My Parents Agree</th>
<th>My Friends Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Having sex before marriage/life time commitment is wrong.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>It is important for teenagers to know how to use birth control and practice safer sex (use condoms).</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>My religion should play an important role in how I make decisions about sexual behaviour.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The most important thing about sex is having fun.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>It's important to be in love with your partner before you have sex with him/her.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>If two people are sexually attracted to each other, that's all that is needed to have a good relationship.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Honesty and respect are essential to a good relationship.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>People who are gay or lesbian deserve as much respect as anybody else.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>There is too much pressure put on teenagers to have sex.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>There is too much pressure put on teenagers <strong>not</strong> to have sex.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Most teenagers would be better off waiting until they are older before having sex.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>It's OK for teenagers to masturbate.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>It's OK for a pregnant teenager to get an abortion, if that's what she decides is best for her.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

After completing this exercise, I learned:
### Unit 5: Informed Decisions

<table>
<thead>
<tr>
<th>Activity</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>The students will demonstrate an understanding of risk behaviours with regards to sexual activity and be able to recognize the common sexually transmitted infections prevalent in Nunavut.</strong></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Opener:</strong> Risk Awareness</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Transmission of Infection</td>
</tr>
<tr>
<td>Post up the Principles of Transmission Chart (BLM 1.12) where all the students can see it. Go through the two principles with the students and make sure that everyone understands the circumstances for transmission for each.</td>
</tr>
<tr>
<td>Have the students work with a partner or in a triad. In their journals is a Risk Awareness Activity. The task is to read the list of behaviours and then to categorize each as High Risk, Some Risk or No Risk, by rewriting the activity in the appropriate column in their journal. As students do this activity, they should refer to the information provided in the Principles of Transmission Chart.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2. Signs and Symptoms</th>
</tr>
</thead>
<tbody>
<tr>
<td>Divide the class into small groups. Give each group a package of information in the Signs and Symptoms numbered envelopes provided with this module. Have the students read through the material in order to become &quot;experts&quot; in the signs and symptoms of their assigned STDs. Allow about 20-30 minutes for this.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Connector:</strong> In My Opinion</th>
</tr>
</thead>
<tbody>
<tr>
<td>You Decide Survey</td>
</tr>
<tr>
<td>Hand out the You Decide Survey (BLM 4.10). Explain that there are no names on this survey so everyone should give their most honest answers. Students should not add any comments to the survey, but simply check either Agree or Disagree after each statement.</td>
</tr>
<tr>
<td>Once this is complete, collect and produce a simple bar graph on the board or chart paper to record the responses. Have the numbers for the questions along the bottom of the graph and colour in the responses vertically. For each question you will need two columns for either Agree or Disagree.</td>
</tr>
<tr>
<td>Discuss the results with the students-</td>
</tr>
<tr>
<td>Which opinions were the most surprising?</td>
</tr>
<tr>
<td>Which opinions were the most commonly held?</td>
</tr>
<tr>
<td>What do you think the implications of these are for this community?</td>
</tr>
</tbody>
</table>
Activity: Deciding on Issues About Sex
1. Lover's Licence

Ask how many people in the class have a driver's licence.
How many people want to get a driver's licence?
If you don't want a licence now, do you think you might want one someday?
How do you know when you are ready to have a driver's license?

Divide into triads. Provide each group with a 3-Way Placemat (BLM 4.11).
In section 1, they should brainstorm all the reasons why a teen should get a driver's license as early as possible. In section 2, they should brainstorm all the reasons for delaying this and waiting to get a license. In section 3, they brainstorm all the criteria that teens should meet in order to be able to get a license.

When they have completed this activity, have them share it with a partner.

Now hand out new 3-Way Placemats to each group. Have them repeat the activity, but this time they should consider the reasons for getting a Lover's License. What are the reasons for becoming sexually active? What are the reasons for delaying sexual activity? What criteria should teens meet if you were to hand out licenses to become sexually active?

Have the triads meet with another triad to share responses. If you have a large class, you may want them to meet with a third triad or, in a small class, you may want to share together as a class.

2. S.W.A.T. Decisions

In their Student Journals is a S.W.A.T. activity. To prepare students to do this activity, explain the S.W.A.T. process to the class and make sure that it is well understood.
S.W.A.T. is a process that can help you reinforce your decision to Say no when you are not ready or willing to engage in a risky behaviour. Begin with a clear statement. Say, "No, I don't want to."

Be prepared to answer the Why question with a clear reason, "I am not comfortable doing that right now."

Reduce the pressure by suggesting an Alternative activity that you feel more comfortable with. "Why don't we go to the centre instead?"

Finally, Talk it out so that your thoughts and feelings are clear and can be respected and accepted.
Have the students join with a partner and, in their Student Journals, complete the S.W.A.T. activity.

Classroom Reinforcement:
Post all the charts and survey results in the classroom for students to consult throughout this unit.

Reflection
Henry was looking forward to visiting his cousin Adamie. They had been close kids, but Adamie’s family moved away when he was 10 and now Henry rarely got to see him. As soon as Henry arrived Adamie told him that he had arranged a lot of happenings for this visit and they were going to have a great time. He had even set Henry up with one of his girlfriend’s friends and they would party until he had to leave on the plane. Henry soon discovered that Adamie was not kidding. Adamie seemed to party every night and the parties all involved a lot of drinking and girls. His new “girlfriend” expected him to have sex right off the bat. The first night when he begged off, she just went off with someone else, but then she was back all over him the next night. Adamie kept asking if Henry wanted him to find a new girl for him and why he didn’t like this one. He kept telling him to “Loosen up and live a little.” Eventually, Henry did.

When Henry returned home after his visit, he began to notice a white discharge from his penis and he felt pain when he had to pee.

Content: How could Henry have used the S.W.A.T. technique in this situation? Provide some language that he could have used with Adamie and with the girl Adamie arranged for him.

Collaborative: Every decision that we make results in some positive and negative consequences. Good decisions usually result in more positive than negative. Use the T-chart in your journal to show what you think were the positive consequences of Henry’s decision and the negative consequences.

Personal: If Henry was your friend and he came to you with this story, what would you say to him? Make sure you provide some suggestions for how the decision could have been made differently; how he could have responded in less risky behaviours; what he should do now.

Accommodating Diversity:
This unit involves very sensitive and potentially embarrassing issues for teens. Make sure that the classroom environment is safe, that confidentiality is reinforced and that the students are aware of possible supports if they wish to talk about issues further or to raise concerns as a group.
<table>
<thead>
<tr>
<th>Follow-Up: Case Study Quiz</th>
</tr>
</thead>
<tbody>
<tr>
<td>Using the information that they have just become expert with, read each of the case study scenarios aloud to the class and see which group can diagnose the infection, recommend a treatment and provide a suggestion for protection in the future.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Assessment</th>
</tr>
</thead>
</table>
| **Student:** Complete all assignment work and continue to improve on and add to work in journal and portfolios.  
**Teacher:** Assess the student understanding based on the responses to the Case Study Quiz. You may wish to provide additional learning activities, such as the Ticket out the Door activity at the end of the unit to reinforce any areas which are not well-understood. |
**BLM 4.9  In My Opinion**

In the boxes below are statements of concern to many people. Fill in each box with your feelings and thoughts for each topic.

<table>
<thead>
<tr>
<th>People who choose to be virgins.</th>
<th>People who have sex on a first date.</th>
<th>Guys who pressure girls to have sex.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
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<table>
<thead>
<tr>
<th>People who have sex without love.</th>
<th>My opinion on teenager marriage.</th>
<th>Girls who have lots of sexual partners.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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<table>
<thead>
<tr>
<th>How I'll know it's time for me to have sex.</th>
<th>What my choice would be with an unintended pregnancy.</th>
<th>Father's rights to his children if not married to the mother.</th>
</tr>
</thead>
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</table>

<table>
<thead>
<tr>
<th>Guys who go from girl to girl.</th>
<th>Father's obligations to support a child.</th>
<th>Having unprotected sex outside of marriage.</th>
</tr>
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<tbody>
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<td></td>
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</table>
BLM 4.10  You Decide Survey

Why?
Boys/men often have different ideas about sex from girls/women. Most of these are old ideas and need to be changed. In this activity, you get a chance to change the old ideas to new ones.

How?
1. Check √ agree if you think the statement is correct or right for you.
2. Check √ disagree if you think the statement is incorrect or wrong for you or is not the right way to think.

1. The success of an evening out with a young woman/young man can be judge by how sexual it was.
   Agree
   Disagree

2. When someone says "no" to sex, it means that he/she does not like the other person.
   Agree
   Disagree

3. If a lot of money is spent on a date, sex should be given in return.
   Agree
   Disagree

4. When a girl/young woman says "no" to sex, it really means "maybe" and "maybe" really means "yes".
   Agree
   Disagree

5. A real man is one who has had sex with a woman.
   Agree
   Disagree

6. Someone who dresses in a sexy way wants to have sex.
   Agree
   Disagree
7. If a girl/boy accepts an invitation to go to somebody's house alone, she/he would be expected to have sex.
   Agree
   Disagree

8. It is the woman's responsibility to decide how sexual a relationship becomes.
   Agree
   Disagree

9. If a girl is on the pill or some kind of birth control, you don't need to use condoms.
   Agree
   Disagree

10. It's all right to have a lot of casual sex before you settle down with one person.
    Agree
    Disagree
BLM 4.11  3-Way Placemat
### BLM 4.12 Risky Behaviour Activity

<table>
<thead>
<tr>
<th>Category</th>
<th>Behaviours</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>No Risk</strong></td>
<td>• performing oral sex on a man</td>
</tr>
<tr>
<td></td>
<td>• receiving oral sex</td>
</tr>
<tr>
<td></td>
<td>• vaginal sex with a condom</td>
</tr>
<tr>
<td></td>
<td>• anal sex without a condom</td>
</tr>
<tr>
<td></td>
<td>• kissing</td>
</tr>
<tr>
<td></td>
<td>• touching partner's genitals (no cuts on hands)</td>
</tr>
<tr>
<td></td>
<td>• body massage</td>
</tr>
<tr>
<td></td>
<td>• sharing syringes (or other injecting equipment)</td>
</tr>
<tr>
<td><strong>Some Risk</strong></td>
<td>• anal sex with a condom</td>
</tr>
<tr>
<td></td>
<td>• sex with someone who injects drugs, using a condom</td>
</tr>
<tr>
<td></td>
<td>• using a new sterile syringe each time for injecting (and never sharing injecting equipment)</td>
</tr>
<tr>
<td></td>
<td>• getting a piercing or a tattoo at an establishment that uses a heat sterilizer for all equipment</td>
</tr>
<tr>
<td></td>
<td>• performing oral sex on a woman</td>
</tr>
<tr>
<td></td>
<td>• performing oral sex with a latex barrier (condom or dental dam)</td>
</tr>
<tr>
<td></td>
<td>• vaginal sex without a condom</td>
</tr>
<tr>
<td></td>
<td>• hugging</td>
</tr>
<tr>
<td></td>
<td>• animals, including mosquitoes</td>
</tr>
<tr>
<td></td>
<td>• sweat</td>
</tr>
<tr>
<td></td>
<td>• tears</td>
</tr>
<tr>
<td></td>
<td>• saliva (no blood present)</td>
</tr>
<tr>
<td></td>
<td>• donating blood</td>
</tr>
<tr>
<td></td>
<td>• using public drinking fountain</td>
</tr>
<tr>
<td></td>
<td>• coughing/sneezing</td>
</tr>
<tr>
<td></td>
<td>• toilet seats</td>
</tr>
<tr>
<td></td>
<td>• sharing towels</td>
</tr>
<tr>
<td></td>
<td>• Jacuzzis, pools</td>
</tr>
<tr>
<td><strong>High Risk</strong></td>
<td>• deep French kissing (no blood present)</td>
</tr>
</tbody>
</table>
**S.W.A.T. Activity**

1. "It doesn't matter that I don't have a condom this one time."

<table>
<thead>
<tr>
<th>Say no</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Refuse to engage in unsafe behaviour. Be careful not to do this in a negative way.</td>
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<table>
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<tbody>
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<td>When partners share their thoughts and feelings, they can agree on behaviours that work for both of them.</td>
<td></td>
</tr>
</tbody>
</table>
S.W.A.T. Activity continued.

2. "You've been drinking my booze all night; now it's time to pay up."

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S.W.A.T. Activity continued.

3. "We've been going together for a long time now. It's time to move to the next stage in this relationship. If you're not interested, I'll find someone who is."

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</thead>
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</table>
S.W.A.T. Activity continued.

4. "You know you want it. What's your problem?"

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</thead>
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Reflection

Henry was looking forward to visiting his cousin Adamie. They had been close kids, but Adamie’s family moved away when he was 10 and now Henry rarely got to see him. As soon as Henry arrived, Adamie told him that he had arranged a lot of happenings for this visit and they were going to have a great time. He had even set Henry up with one of his girlfriend’s friends and they would party until he had to leave on the plane. Henry soon discovered that Adamie was not kidding. Adamie seemed to party every night and the parties all involved a lot of drinking and girls. His new “girlfriend” expected him to have sex right off the bat. The first night when he begged off, she just went off with someone else, but then she was back all over him the next night. Adamie kept asking if Henry wanted him to find a new girl for him and why he didn’t like this one. He kept telling him to “Loosen up and live a little.” Eventually, Henry did.

When Henry returned home after his visit, he began to notice a white discharge from his penis and he felt pain when he had to pee.

Content: How could Henry have used the S.W.A.T. technique in this situation? Provide some language that he could have used with Adamie and with the girl Adamie arranged for him.

S.W.A.T.

<table>
<thead>
<tr>
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<tr>
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</tr>
<tr>
<td>Talk it out</td>
</tr>
</tbody>
</table>
Collaborative: Every decision that we make results in some positive and negative consequences. Good decisions usually result in more positive than negative. Use the following T-chart to show what you think were the positive consequences of Henry’s decision and the negative consequences.

<table>
<thead>
<tr>
<th>Positive Consequences</th>
<th>Negative Consequences</th>
</tr>
</thead>
</table>

**Personal:** If Henry was your friend and he came to you with this story, what would you say to him? Make sure you provide some suggestions for how the decision could have been made differently; how he could have responded in less risky behaviours; what he should do now.

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BLM 4.13  Principles of Transmission Chart

Sexually Transmitted Diseases:

Chlamydia, gonorrhea, herpes, HPV, syphilis, hepatitis B and C
With these diseases, the infectious organisms do not necessarily have to enter your bloodstream to cause infection. Contact between mucous membranes of two people is all that is required. Mucous membranes are moist bodily tissues like the eye, nose, mouth, vagina, penis, and rectum. Touching an infected part of another person and then rubbing your eye can lead to infection. It is important to wash thoroughly after any contact for this reason.

HIV/AIDS
For the transmission of HIV, body fluid with sufficient numbers of virus particles must enter the bloodstream of a second person in order to cause the infection. These body fluids include blood, semen, pre-semen, vaginal secretions and breastmilk. Infection is most often through unprotected sex (oral, anal and vaginal) and the sharing of needles or through contact with the infection and open cuts.
Case Study Quiz

1. Alliq and Pattirq
   Even though Alliq and Pattirq had been attracted to each other for a long time, they just never seemed to get together. They had each been in a few relationships before they finally began to date. However, once they hit it off, things moved very quickly into a sexual relationship. After their first month together, Alliq developed a fever that didn't seem to go away and had a lot of headaches. Then he started to notice small, fluid-filled blisters on his penis.

   What did he have? Herpes
   How can he be treated? Creams or pills, diet, exercise.
   How can he prevent reinfection? There is no cure for this infection.

2. Josh and Lena
   Josh and Lena have been together ever since elementary school. They plan to get married eventually. However, recently Lena has discovered a number of bumpy, bubbly growths in her vaginal area.

   What did she have? HPV- warts
   How can she be treated? Various treatments
   How can she prevent reinfection? Use a condom. Talk to her partner about his sexual history. Women should have pap smears every year.
3. Tuuta
After graduation, Tuuta wanted to become an RCMP officer. He worked really hard so that he could be accepted into the force. During training in Regina, he began to visit a local bar on weekends and one night went home with someone he met there. Several weeks later, he noticed a sore on his penis, but it went away after a week.

What did he have? Syphilis
How can he be treated? Antibiotics
How can he prevent reinfection? Use a condom. Talk to his partner about her sexual history.

4. Tulugaq
Tulugaq was seeing a number of different people, but wasn’t really settled on one partner yet. She was still out to have fun. The Health Centre called her in for an appointment in Well Women’s Clinic and they did a pap smear. A few days later she was told that she had an STD, but she had had no symptoms.

What did she most likely have? Chlamydia
How can she be treated? Antibiotics
How can she prevent reinfection? Use a condom. Talk to her partner about his sexual history.
### BLM 4.14 Ticket Out the Door STD Quiz

<table>
<thead>
<tr>
<th>T/F</th>
<th>Question</th>
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<tbody>
<tr>
<td></td>
<td>A person can have an STD and not know it.</td>
</tr>
<tr>
<td></td>
<td>It is normal for women to have some vagina discharge.</td>
</tr>
<tr>
<td></td>
<td>Once you’ve had an STD and been cured, you can't get it again.</td>
</tr>
<tr>
<td></td>
<td>You can get syphilis or gonorrhea from a toilet seat.</td>
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<tr>
<td></td>
<td>Chlamydia and gonorrhea can cause pelvic inflammatory disease.</td>
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<tr>
<td></td>
<td>A pregnant woman with an STD can pass it along to her child.</td>
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<tr>
<td></td>
<td>STDs that aren't cured early can cause sterility (inability to have children).</td>
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<tr>
<td></td>
<td>Most STDs go away on their own eventually.</td>
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<tr>
<td></td>
<td>You can have an STD and not have any symptoms.</td>
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<tr>
<td></td>
<td>Birth control pills are the best protection against STDs.</td>
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<td></td>
<td>HIV is an STD.</td>
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<tr>
<td></td>
<td>If you have an STD you cannot be required to name your partners.</td>
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<tr>
<td></td>
<td>An annual pap smear will check for STDs in women.</td>
</tr>
<tr>
<td></td>
<td>Condoms are the best way to prevent the spread of STDs.</td>
</tr>
<tr>
<td></td>
<td>The only way to get STDs is through sexual intercourse.</td>
</tr>
</tbody>
</table>
Unit 6: Risky Attitudes

Learning Competency: The students will show an appreciation for the potential impact of AIDS/HIV on Nunavut and demonstrate an understanding of the prevention measures required.

Opener: Handshake Virus

Note: AIDS Awareness week is in November - this unit could be used during the week as an activity. However, if your school has done a big AIDS awareness week activity, then you may choose to move through this unit fairly quickly.

This activity requires enough Post-it notes for the number of students in the class. Write on the backside of the Post-it notes so they can be folded and sealed without the writing showing.

On one Post-it write YOU'RE IT!. On about 20% of the remaining Post-its, write GLOVES. On two notes write SHAKE HANDS WITH ONE PERSON AND THEN SIT DOWN. On another two notes write ABSTAIN/LEAVE THE ROOM. The rest remain blank.

Once the Post-its have been distributed and read in secret, instruct the students to move around the room, shaking hands with as many people as they wish, based on the information on their card. When they shake hands they should write the name of the person on their card.

Once everyone has had sufficient time to circulate, tell the class to stop where they are. Ask "Who is it?" When that person identifies him/herself, ask them to read out the names of all the people s/he shook hands with. Say: "This person has the handshake virus and now you are all infected."

Ask if anyone that has been named happened to have gloves? Those who were protected with gloves can all sit down. For those who had no protection, ask them to read the names of those people on their list that they shook hands with after the person who was IT. All of these people are also now infected. Have the second group of infected people read down their list to see who they passed the infection onto after they received it. Continue until all those who are infected have been identified.

Debrief. Discuss:
Why were the people who left the room protected?
Were those who sat down protected entirely?
What is the significance of the gloves?
Ask the students to relate how this activity might apply to passing a flu virus; to passing TB; to passing HIV.

**Connector: Myths & Facts**
Ask the students to work independently on the quiz in their journals called Myths & Facts. Once they have completed their answers individually, they should compare their responses with another person in the class. In doing so, they share any information or knowledge that they have collectively.

Review the responses with the whole group.

**Activity: Radio Soap Operas**
Pauktuutit has produced a radio soap opera series for youth on HIV/AIDS called Sheepa’s Story. The series is divided into five episodes on a CD in the resource kit accompanying this module. It is recommended that you introduce each episode separately and complete the activity that accompanies each episode before continuing onto the next episode. The material has been aired on CBC radio in Nunavut, so some students may already be familiar with it.

Have the students listen to each episode and then complete the summary activity provided in the Student Journal after each episode. *You may consider inviting a health worker to participate in this part of the course.*

**Sheepa’s Story: Episode 1**
Listen to the CD and complete the summary journal activity.

**Attitudes About Condoms**
Introduce the activity by discussing the importance of having a positive attitude toward situations that we encounter in our daily lives. Someone who thinks positively is more likely to act and to succeed. A positive attitude toward condoms makes it more likely that a person will use a condom and use it correctly. Explain that, as a group, you’ll also consider ways to overcome the embarrassment some people feel about buying and using condoms.

**Think-Pair-Square**
Have students complete the unfinished sentences activity in their journals. Ask participants to take a few minutes to complete it individually.

Ask students to find a partner and to discuss the comments they made on the unfinished sentences activity and to record the positive and negative comments on the T-chart sheet in their journals.
Now ask the student pairs to join with another pair to form a square. Each square should select three negative comments from their T-charts and ask them to consider how to substitute a positive comment for each negative one. For example, if the negative comment is: "Condoms are really messy", you may change the statement to "Condoms are a tidy way to collect and dispose of semen."

Reconvene as a larger group once the smaller groups have completed their tasks. Record the collective responses on the board or on chart paper. Ask the groups to report on the comments they collected (positive and negative), and how they substituted positive comments for the negative ones.

Have a brainstorming session with the large group, using the following questions and recording the response ideas as bullets on chart paper.

- How would you help someone overcome embarrassment about buying a condom?
- Where can you get condoms beside the store?
- Where can you get free condoms?
- Where can you get condoms after stores are closed?
- How could we make condoms more available in our community?

*Sheepa's Story: Episode 2*
Listen to the CD and complete the summary journal activity.

Let’s Talk- Three-step Interview
Have the students form triads. Provide a 3-Way Placemat for each triad (BLM 4.11, Unit 4). The task for the group is to interview each member in turn about three topics. Record the answers/responses in one section of the placemat.

- Topic 1: In an intimate relationship what are the easiest things to talk about?
- Topic 2: In an intimate relationship what are the most difficult things to talk about?
- Topic 3: Before engaging in sexual intercourse with a person, what are the most important things you should talk about?

Have the groups share some of the ideas for Topic 3. Discuss some ways that having this conversation could be easier. Assign each triad one of the issues
and get them to prepare and then role play a short conversation that would help open up the topic issue for discussion.

Post all of the placemats in the classroom for students to review at a later time.

Sheepa’s Story: Episode 3
Listen to the CD and complete the summary journal activity.

Condom Communication Match-Up
There are 24 possible match-up statements and responses provided on BLM 4.14. Have these cut apart and ready to distribute. If you have fewer students than statements, you may want to give some students more than one; use some match-ups as examples to start with; or remove some statements from the activity. The task is for the students to circulate, reading their statement to others until they find their match. When they think they have a match the pair should sit down.

Once pairs have been formed, their task is to use their statements as a conversation starter which they will role-play for the class. They can record their scripts in the space provided in their journals titled Condom Conversation.

Sheepa’s Story: Episode 4
Listen to the CD and complete the summary journal activity.

Life Savers
Have posted in the classroom the Pauktuutit poster Life Savers.
As a class discuss the impact of the poster:
  What is your reaction?
  Which do you think is the catchiest part of the poster?
  What messages are conveyed through the poster?
  Why is Pauktuutit targeting Inuit for this message?

Ask the students to form smaller groups of four. Each group is to imagine that a school has recently installed condom machines in the washrooms. They should brainstorm ideas for a slogan, to be displayed next to the condom machines, that says something positive about condoms. Every group should create at least one poster that conveys their message. Hang these in the classroom and provide time and Post-it notes for students to do a Gallery Walk of the posters and provide descriptive feedback on Post-it notes beside the posters.
Aboriginal AIDS Awareness
Divide the class into five groups. Give each group a different poster of the series HIV/AIDS. FEAR. DISCRIMINATION. IT CAN END WITH US included in the module resource kit. Each group should read the information on the poster and report back to the whole group by summarizing the key points and identifying the key message they believe the poster conveys.

Sheepa's Story: Episode 5
Listen to the CD and complete the summary journal activity.

Safer Sex and Me
Have the booklet *Safer Sex & Me* available as a resource in the classroom. This booklet is included in your resource kit for this module. Using the information from the section What is Safer Sex? Discuss this terminology with the class. You may want to make a web or list of the ways safer sex is described here and post this in the classroom.

Divide the class into three groups. Assign each group a Safer Sex & Me poster:
1. Your Right to Choose
2. How to Choose Safer Sex
3. What to Know About safer Sex

The task for each group is to read the information provided and then to brainstorm ideas for a response to the question "So what?". They should write the title "So What?" and their responses as action statements on a piece of chart paper that should be posted next to the poster they reviewed. The statements should be short and specific and might best be written as commands.

Classroom Reinforcement:
There are a lot of posters and charts that will be generated from this unit. Have plenty of wall space available. Having the images and information displayed helps to reduce levels of embarrassment about these topics and should encourage more open communication.

You may also wish to have a question box available somewhere in the room where students can pose questions which you can provide responses for in the outset of the next class.

Print and post the Other Sources of Information poster available with this unit in the classroom.
Reflection

The Nunavut Youth Sexual Health Survey was conducted in 2002. In the report on this survey, Dr. Madelaine Cole provided the following information.

*Inuit are among the least healthy members of the Canadian population. In 2001, our rates of Chlamydia were seventeen times the national average. In addition to sexually transmitted infections (STI’s), adolescent pregnancy remains a huge issue.*

In her survey Dr. Cole asked youth the following:

*Please list three important things that young people in Nunavut should be taught about sexual health.*

Top five answers:

1. Use condoms – and how to use them properly
2. Sexually transmitted infections
3. Use birth control if you don’t want to get pregnant
4. Different birth control methods and how they work
5. It is okay to wait until you are older before being sexually active

Other answers from common to not so common:

- Talk to your partner about STI’s and make sure they don’t have an infection
- Parents should learn to talk to their kids about sex and how to avoid STI’s
- Be sure both partners want to have sex and talk about it
- Where to go to get information and help
- Don’t be afraid to ask and speak up about sex
- Don’t get pregnant while you are in school
- Go to a clinic or hospital to get checked if you have sex without a condom
- All the emotions and problems that can be involved with sexuality
- Masturbation, oral and anal sex
- Get annual pap smears if you are a woman
- There’s no cure for HIV and anyone can get it
- Consequences of teen pregnancy
- Never rely on guys to bring a condom
- Don’t drink or smoke if you are pregnant
- Tell true stories with brutal pictures and facts of what can happen with unsafe sex
- And my personal favourite... "Size matters not," Yoda said in The Empire Strikes Back - and he was two feet tall and nine hundred years old, so he would know.
Discussion from the report stated:

High school students in Iqaluit are quite knowledgeable and tolerant, though gaps in knowledge still exist. Self reported risky behaviours such as sex without condoms remain high. Students also reported high rates of sexually transmitted infections. Sex education is felt to be inadequate by many youth with only a third of the Inuit students feeling that they had been taught enough about healthy sexuality.

While 20% of high school students reported having had a sexually transmitted infection, condom use rates are comparable or better than nationally reported adolescent condom usage. It is estimated that between 50 and 76% of young Canadians use condoms the first time they have intercourse (1). In this survey, 67 to 80% reported using condoms at their first experience of intercourse.

Questions about smoking were included because of the direct links to sexual health which include male infertility, cervical cancer as well as miscarriages and lung infections in babies born to women who smoke during pregnancy. Smoking may also be a marker for other high risk behaviours. The Canadian national rates for smoking among adolescents currently sits at about 25%. In the survey, the rates were higher among Inuit than non Inuit. At the time of the survey 51% of the Inuit high school respondents were smokers.

Beliefs and behaviours were similar across age, sex, and culture with some exceptions. Adoption to other family members is a far more frequent and culturally accepted practice among Inuit than non-Inuit. This may explain the 26% who felt that adoption options make pregnancy “no big deal”. Clearly this is problematic, as the physical and emotional demands of pregnancy have a large impact on the education and future prospects of young women. That 18% of Inuit students felt birth control was “wrong”, is perplexing and it would be interesting to know if these views were based on religious beliefs and whether these results would be reproduced in a larger sample of the population.

While 92% of high school students felt there should be no differences in the way sexual education should be taught to Inuit, a few suggestions were forthcoming from the 8% who said there should be a difference. They wrote that the teaching should be more interactive, use clear language, demonstrate things, and be targeted to an early age group. A young Inuit woman wrote that young Inuit women need to learn that they can make their own decisions and if they get pregnant should not be pressured from their parents to keep the baby.
**Content:** Based on the information presented in this survey report what you conclude would be the top three issues for sexual health education in Nunavut schools? What suggestions do you have for how each of your issues should be addressed?

**Collaborative:** Knowing that the rate of Chlamydia infection in Nunavut is seventeen times the national average raises some concerns for our society. What does this statistic imply to you about the sexual activity that results in this rate? What are the other social implications that may impact on the well-being of Nunavummiut?

**Personal:** What information in this report did you feel was the most important? What recommendations would you like to make based on what you have read and experienced in your community?

**Accommodating Diversity:**
There is not a lot of written text that is required for this unit. Encourage listening skills and open communication. You may want to remind students about the characteristics of active listening, open communication, presentation to an audience and persuasive speaking. These characteristics can then be used as evaluation criteria for some of the activities that are part of this unit. Consider inviting a health worker from the community to participate in the activities in this unit with you, especially for Seepa’s story.

**Follow-Up:**
There are a number of websites with diagrams and the steps to follow for the correct usage of a condom. Review this information with your class. Make a supply of condoms and some lubricating jelly available in your classroom. You should be able to get these provided by the Health Centre. Using the information from a website, demonstrate the steps to correct condom use. You can have a prop such as a banana or end of a broom for this purpose or you can use two to three of your fingers. Students will be asked to use fingers. Go through the demonstration slowly and have a student orally summarize after each separate step.

Have students apply a condom on the fingers of a partner. Allow students to work with a partner they feel comfortable with. They must follow each of the eight steps in sequence.

Make sure there is a good supply of soap and towels in the classroom. You may also wish to have towelettes or Wet Ones available as well. The Health Centre may be able to provide these for you.
Encourage students to experiment with how stretchy the condom is in both length and width.

At the end of this class, provide students with a Ticket Out the Door: How to Use a Condom. They must illustrate and label the eight steps required in correct condom use before leaving the classroom or before re-entering the next class as time permits.

**Assessment**

**Student:** Review the learning competency rubric (provided by the teacher) and the checklist found at the end of the journal.

**Teacher:** Provide students with a copy of the learning competency rubric so that they will have a set of expectations for this module. Also provide a set of evaluation criteria for the student’s portfolio. You may develop these collaboratively with the students at the outset of this module.
### Myths & Facts Quiz

<table>
<thead>
<tr>
<th>T/F</th>
<th>Questions</th>
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<tbody>
<tr>
<td></td>
<td>AIDS is a medical condition in which your body cannot fight off diseases.</td>
</tr>
<tr>
<td></td>
<td>You can tell by looking whether someone is HIV positive.</td>
</tr>
<tr>
<td></td>
<td>Having AIDS makes you more likely to get other diseases.</td>
</tr>
<tr>
<td></td>
<td>Condoms are 100% effective against the transmission of HIV.</td>
</tr>
<tr>
<td></td>
<td>If a pregnant woman is HIV positive, there is a chance that it may be passed on to her unborn baby.</td>
</tr>
<tr>
<td></td>
<td>AIDS can be cured.</td>
</tr>
<tr>
<td></td>
<td>HIV can be spread by using someone’s personal belongings like a comb or toothbrush.</td>
</tr>
<tr>
<td></td>
<td>Anyone can get HIV.</td>
</tr>
<tr>
<td></td>
<td>If you hug someone with AIDS you can get HIV.</td>
</tr>
<tr>
<td></td>
<td>AIDS is caused by a virus.</td>
</tr>
<tr>
<td></td>
<td>Birth control pills can prevent the transmission of HIV.</td>
</tr>
<tr>
<td></td>
<td>A mother living with HIV can transmit HIV to her child through breast milk.</td>
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<tr>
<td></td>
<td>Lesbians don’t have to worry about HIV infection.</td>
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<tr>
<td></td>
<td>You can catch HIV from a toilet seat.</td>
</tr>
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<td></td>
<td>If you give blood, you are at risk for getting HIV.</td>
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<td></td>
<td>HIV is mainly present in semen, blood, vaginal secretions and breast milk.</td>
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<td></td>
<td>Monogamy is 100% safe.</td>
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<tr>
<td></td>
<td>If you kiss someone with HIV you will get the virus.</td>
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<tr>
<td></td>
<td>Having unprotected vaginal or anal intercourse increases your chances of getting HIV.</td>
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<tr>
<td></td>
<td>You can get HIV by sharing needles with someone who has HIV.</td>
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<tr>
<td></td>
<td>Performing oral sex is a low risk activity.</td>
</tr>
<tr>
<td></td>
<td>Only gay men are vulnerable to getting HIV.</td>
</tr>
<tr>
<td></td>
<td>People who bleach their needles can share them with friends and not be at risk for HIV.</td>
</tr>
<tr>
<td></td>
<td>Abstinence is the only way of preventing the sexual transmission of HIV 100% of the time.</td>
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</tbody>
</table>
Sheepa's Story: Episode 1

Radio Soap Opera Summary

Summary of the episode - what happened?

__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________

What are the conflicts/issues for the various characters?

__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________

Attitudes About Condoms

Complete the unfinished sentences.
1. When it comes to condoms, men believe...

2. When it comes to condoms, women believe...

3. Buying condoms can be...

4. Asking a partner to use a condom would be...

5. Using a condom is...

6. Storing a condom is

7. Personally I think condoms are...
## Condom Comments T-chart

<table>
<thead>
<tr>
<th>Positive Comments</th>
<th>Negative Comments</th>
</tr>
</thead>
</table>

Negative to positive comments:

1.

2.

3.

### Sheepa's Story: Episode 2

**Summary**

**Summary of the episode- what happened?**

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

What are the conflicts/issues for the various characters?

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________
Don’t worry. I’m on the pill.

I’d like to use a condom anyway. It protects both of us from an infection we may not know we have.

I’m clean. I don’t run around. I don’t have any infections.

Millions of people are infected without knowing it. It is better to be safe.

Condoms don’t feel good. It won’t be natural.

I think we could get used to condoms after a while. With a little imagination, it might even be fun!

By the time you get the condom on, you’ve lost the mood.

I know how to turn you back on.

I feel stupid buying condoms, then trying to hide them from my parents.

Maybe I can help by keeping the condoms for you.

I’d be embarrassed to use one.

Embarrassment never killed anyone but AIDS does.

Condoms are gross and messy. I hate them. I’ll never use one.

Maybe you’re not ready for the responsibility of sex.

Just this once. We hardly even have sex.

Once it all it takes to get pregnant or an infection.

I don’t have a condom with me.

Let’s go find a condom together. It won’t take long.

They cost too much.

They are available for free, but if you don’t want to go to the Health Centre, I’ll help pay for them.
Don’t talk about condoms now. I’m in the mood for love.

If we can’t talk about condoms we’re not going to have any love.

Use a condom with your other partners. You don’t need to use one with me.

Let’s put sex on hold until we have a chance to work this out.
Sheepa's Story: Episode 3

Summary

Summary of the episode- what happened?

__________________________________________________________________________________
__________________________________________________________________________________
__________________________________________________________________________________

What are the conflicts/issues for the various characters?

__________________________________________________________________________________
__________________________________________________________________________________
__________________________________________________________________________________

Condom Conversation

Opening statement:

__________________________________________________________________________________

Match-Up statement:

__________________________________________________________________________________

Response 1:

__________________________________________________________________________________

Response 2:

__________________________________________________________________________________

Response 3:

__________________________________________________________________________________

Response 4:

__________________________________________________________________________________

Response 5:

__________________________________________________________________________________
Response 6:

Sheepa’s Story: Episode 4

Summary

Summary of the episode- what happened?

What are the conflicts/issues for the various characters?

Sheepa’s Story: Episode 5

Summary

Summary of the episode- what happened?

What are the conflicts/issues for the various characters?
**BLM 4.16 Ticket Out the Door: How to Use a Condom**

<table>
<thead>
<tr>
<th>1.</th>
<th>2.</th>
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<tr>
<td>3.</td>
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<td>5.</td>
<td>6.</td>
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<tr>
<td>7.</td>
<td>8.</td>
</tr>
</tbody>
</table>
Other Sources of Information:
Every BODY needs and
Every BODY deserves
Sexual Health
Information

Contraception
www.womenshealthmatters.ca/centres/sex/birthcontrol/reversible.html

www.caringforkids.cps.ca/teenhealth/EmergencyContraception.htm
Excellent reference for teens

www.ppfc.ca/ppfc/content.asp?articleid=478
Excellent resource for parents, teens and Health Care Workers on all areas of
sexual health, contraception, STI's etc

Health Checkups
www.spiderbytes.ca/Health/Health_CheckUps_AnsweringQuestions.shtml

www.spiderbytes.ca/Health/Health_Checkups_MaleCheckUp.shtml

www.spiderbytes.ca/Health/Health_CheckUps_FemaleCheckUps.shtml

Sexual Decision Making
www.capitalhealth.ca/YourHealth/BrowseByTopic/level1.htm?NavType=Topic&Level_1_ID=77

www.ppfc.ca/ppfc/content.asp?articleid=305

www.region.peel.on.ca/health/commhlth/decision/makde.htm

Sexual Transmitted Infections
www.hc-sc.gc.ca/dc-ma/sti-its/index_e.html

www.spiderbytes.ca/Health/Health_STIs_RiskRater.shtml

www.ppfc.ca/ppfc/content.asp?articleid=479
## Unit 7: Achieving Balance/Maintaining Harmony

<table>
<thead>
<tr>
<th><strong>Learning Competency:</strong></th>
<th>The students will understand the IQ concept of balance and harmony and demonstrate strategies for achieving this in their own lives.</th>
</tr>
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</table>

| **Opener:** | Balance  
Have the students stand and do a Yoga Tree Pose: stand with one leg balanced on the other knee and arms over the head in a prayer position. Advise them to focus on an unmoveable spot on the wall in front of them. See how long they can hold the pose - it is very good for balance.  
Discuss whether they have difficulty maintaining balance in their life. |

| **Connector:** | Provide the following quote from the maligait about harmony and balance (BLM 4.16):  

> Living in balance and maintaining harmony were viewed as essential practices. Balanced harmony provides for the well-being of the group and showed respect and responsibility. If issues arose, practices were well defined for dealing with these so that harmony within a group would be quickly restored. Resiliency was highly valued and dealing with issues promptly assured that unresolved concerns would not hinder relationships with others or be passed along.  

#from Inuit Traditions, 1978  
Discuss why these concepts would have been very important to Inuit society. In a small group setting conflict, unresolved anger or ill feeling would have lead to other complications.  
Discuss what kind of role maintaining balance and harmony play in our communities today? What examples of anger, out of control behaviour and conflict do they see and how common is this? How do we attempt to restore harmony in our communities now (justice system, counselling) and how successful is this?  
What is the impact of unresolved anger/conflict on the individual? On the group?  
Have the students look at the readings on balance and harmony in their journals. After each reading they should develop a statement that expresses the belief being expressed that promotes balance and harmony in society. |
Activity: Assess Stress
Stress is perhaps the most destructive element in our lives. Stress leads to all kinds of ill health. Inuit tried to manage stress by addressing stress-causing behaviours immediately.

Have the students take some time to look at the 24 Warning Signs of Stress at [http://photos1.blogger.com/photoInclude/blogger/522/848/1600/LIH-Stress.jpg](http://photos1.blogger.com/photoInclude/blogger/522/848/1600/LIH-Stress.jpg). As they review these they should think about whether any of those warning signs are present in their own lives.

Invite students to complete the What Stresses Me Out chart in their journals. Have the students form groups of four and share their examples of stressors in their lives. Each group should compile a list of the four top stressors. Each group should share their list with the rest of the class.

Using the four most commonly identified stressors, discuss what the typical causes of this stress are, what the results of the stress is for the individual/group and what the long term results of unresolved stress in this area might be.

Print copies of the information provided by Nunavut youth on: [www.sympatico.ca/masecard/what_nunavut_youth_say_about_str.htm](http://www.sympatico.ca/masecard/what_nunavut_youth_say_about_str.htm)

How closely does this list resemble their own?

Invite students to take the on-line stress test at: [www.cmha.ca/bins/content_page.asp?cid=4-42-216](http://www.cmha.ca/bins/content_page.asp?cid=4-42-216).

Classroom Reinforcement:
Post up the maligait on maintaining harmony along with the illustrations available on the CD included in the resource kit for this module.

Post the 24 Warning Signs of Stress poster in the classroom. Put the stress acrostic on the Graffiti Wall.

Reflection Stress Response
Exercise and keep fit.
Nourish your body with a balanced diet and plenty of sleep.
Enjoy life by keeping busy and having fun with friends.
Relax by breathing deeply and focusing on positive things in your life.
Grow a positive balanced life by dealing with issues as they come up.
You can set achievable goals for yourself and move forward in small steps.

Students should read the Stress Response and then answer the following questions in their journals:

**Content:** How do you think ENERGY contributes to alleviating stress? Respond based on the ideas presented here and also in terms of how stress affects your energy levels.

**Collaborative:** Write a personal stress equation. Here is an example:

Family responsibilities + too many assignments - no time for sports + college applications + demanding relationships x girlfriend /grandfather= STRESS

**Personal:** What positive self-talk could you use to help you deal with stress? For example: “I can handle this- small bits at a time.” Create a self-talk sentence or two that you can use to combat stressful situations and encourage yourself to deal with them effectively.

**Accommodating Diversity:**
Again, many sources of stress in students' lives may involve sensitive issues. You should be prepared to provide support for students who are having difficulty with this topic.

**Follow-Up: Impacts of Stress**
In this activity a number of website are suggested as starting points for research, but students should be encouraged to look beyond these suggestions to other sources as well. The purpose of the activity is to provide information that will help other students to deal more effectively with stress in their own lives. The information and message designed by the students should target building stress management skills.

A good general website is:

http://www.osca.ca/youth.htm

Divide students into six groups and each groups research one of the following areas:

- What is stress?
  www.cmha.ca/bins/content_page.asp?cid=2-28&lang=1

- Physical activity and stress
  Look for information in the website identified in Unit 3.

- Stress and eating habits
  www.4woman.gov/owh/pub/factsheets/eatingdis.htm
The effects of stress on judgment
www.cmha.ca/bins/content_page.asp?cid=2-267&lang=1

Stress and disease

Stress and healing
www.choose-health.com/stress.html

Have the groups present the material as a poster with pertinent information and ideas that would promote better stress management. Display the posters in the school as a poster gallery for the benefit of other students.

Assessment

**Student:** You may invite students to do some peer assessment of the poster displays, much as they did in the previous unit. You will need to establish some evaluation criteria for this purpose.

**Teacher:** Provide some formal feedback for the journal work that the students have been engaged in.
Living in balance and maintaining harmony were viewed as essential practices. Balanced harmony provided for the well being of the group and showed respect and responsibility. If issues arose, practices were well defined for dealing with these so that harmony within a group would be quickly restored. Resiliency was highly valued and dealing with issues promptly assured that unresolved concerns would not hinder relationships with others or be passed along.


Kanajutuaq lived for a long time in Baker Lake.

Kanajutuaq says that even women who have learned to hunt can become good hunters. Conversely, a man can become a good sewer if he tries. It is not an embarrassment to be able to do both things well. For example, if a man were to lose a mitt in the winter, wouldn't it be better to be able to make another rather than to suffer the cold? A good sewer would be better off. The same applies to a woman. Suppose she were to see game and in thinking that she was not a hunter, would not shoot it and would starve to death. It's better for men and women to be equally skilled.

BELIEF:
_________________________________________________________________________
_________________________________________________________________________
_________________________________________________________________________
The first time he tasted Qallunnat food, he was at the Kazan River.

When I tasted Qallunaat food I liked it and thought that someday I would be able to get enough for myself. I never thought that it would cost me anything because I thought that life would be as we lived it. I thought that food would be free as it always had been.

When the caribou were across the river, people would be very quiet and not let the caribou see them. When the caribou were in the water, the kayaks were launched. In the water, the caribou died and floated to the surface. There were many caribou. They were then towed to the shore where a large group of people were waiting. Some would begin to skin the caribou and others carried some away to be dried. No one mentioned who had caught the caribou. All would share and it would be a happy occasion.

BELIEF:

Ujaupiq lived south of Arviat and traveled between Arviat and Churchill.

The only things that Inuit had were skins, skin clothing and whatever bit of clothing or material that could be used. Even old boots weren’t thrown away, as a need for them might arise in the future. Most of all, I remember the poorness of our family. People would often help us as my father was a poor hunter.

People shared poorness. They helped one another, even those they didn’t know. This was particularly true with food. When a catch was made, it was shared by the whole community. Not one person was left out. All ate.

Today the culture is changing. I wonder along with the other Elders how the young are going to see our lifestyle. When there was food it was shared freely without any thought of return. It was enjoyable that way. Now, even food has a price, and although the Elders are not happy about that, we keep our mouths shut. I have very strong feelings about this and I don’t want people to just turn their backs on the sharing aspects of Inuit culture. I want them to remember how it was back then when people helped one another.

BELIEF:

Laurent Pameolik grew up in Aivilik and then moved to Coral Harbour.

Inuit life then and now are two entirely different things. Inuit life was like this—when there were family members, they all shared food and things equally. They helped one another. They took good care of one another. One person was the leader who was the oldest of the family members. Now,
life is not like that. Family members no longer have any feelings towards one another. They don't feel as a family. All their efforts are going towards themselves only. It even seems to me that they are forgetting they have elders and parents. As long as they are capable themselves, they don’t care about the welfare of other less fortunate people.

BELIEF:

Marriage was also a hard thing in the past. Parents of the perspective couples all had to agree who would marry. Future husbands and wives were never parted even when their parents had died. Couples were very dependent upon each other for their survival and for their happiness. They learned to work as a team and to support each other through hardship.

BELIEF:

Many old people remember what they have seen, especially the sharing of food. Food was the most important thing for them all. Anyone that saw a poor person would always go and help, they never just watched or left them behind because they always had in their own mind that they could always be in the same situation. They recognize their fellow hardships; being in need is a human predicament.

BELIEF:

Kuumaak was raised by his grandfather. He remembers most that a hunter, no matter how good a hunter he was, was not allowed to brag or act superior to a lesser hunter. He was not allowed to criticize or even think of how much better he was. He was not allowed to make fun of the lesser hunter. The reason for this is that it is a well-known fact that animals don't care by whom they are caught. They have no preference as to who catches them. In the future, they will appear to whomever they will appear to. In times when there are no animals, even a good hunter will suffer. Sometimes even a poor hunter will be able to catch more animals.

BELIEF:
What Stresses Me Out!

Stress is not just normal, but is necessary for us to live. However, we need to make sure our stress is balanced by peaceful rest times as well. If not, our health is negatively affected. When we do not have balance or when stress builds up and is not dealt with or is unresolved it can lead to stress overload.

You may have stress overload if…
- You have outbursts of anger…
- You feel sad a lot of the time…
- You don’t like yourself or you don’t think others like you…
- You don’t like the people around you…
- You have a secret life that troubles you…
- You rely on substances to feel calm or happy…
- You are alone or lonely even when you’re with people…
- You have a hard time focusing your attention or remembering things…
- You avoid people and use escapes like computer games, the internet, gambling, heavy relationships…
- You can’t control your emotions…

Think about what things are causing this stress imbalance in your life:
Unit 8: Medicating a Hurt

**Learning Competency:** The students will be able to identify the contributing factors to addictive behaviours and the symptoms and signs of addiction.

**Opener:** Pain Relief

Draw a line along a blackboard or whiteboard. Tell students that this line represents a threshold of pain, with less severe pain registering at the extreme left end and very severe pain at the extreme right end.

This is a dice game so you can have the students form a circle in the classroom from which to roll the dice, or you can have them remain seated and pass the dice along from desk to desk depending on what kind of room and class size you are working with.

When an agreed upon number is rolled, the student selects a PAIN card (BLM 4.18) and reads it aloud. The student then decides where the medication should go along the pain threshold and writes it in along the line. For example, hot cup of tea would appear near the extreme left end as a remedy for slight pain such as a mild headache. Once this is done, play resumes until all the cards are used.

Debrief by reviewing the medications. Discuss the difference between prescription and non-prescription medications and the reasons for a prescription process. Also discuss the types of pain these remedies would be used for i.e. headaches to cancers.

- How does physical pain manifest itself?
- How do medical practitioners know not to over medicate?

**Five Reasons**

Divide the class into five groups. Assign each group one of the five reasons (BLM 4.21) for youth involvement in addictive behaviours. Each group should read the definitions of the drugs used in their section.

Have all the groups share the information provided in their reading and their group-generated action responses.

Invite the class to add additional ideas or to ask questions about the proposed solutions.

**Connector:** Emotional Pain

Explain to students that mental and emotional pain is less understood and less
easy to identify. Have them brainstorm some causes of emotional pain. Record these ideas on chart paper. (Note: all types of abuse also imply emotional abuse.)

Divide the class into two groups. Give the first group a set of the Victim's Voice quotes (BLM 4.19). Give the second group a set of the Definitions of Emotional Pain Causes (BLM 4.20). Give them time to read through these pieces of material. The pieces of materials should be divided up between the members of each of the groups respectively.

Have someone from group one read a Victim's Voice quote. The person in group two who has the definition of the cause should then share that with the class. Continue until all pieces have been shared and matched up.

Ask the class to tell what they heard that was an indication of pain relief. How are these people treating this emotional pain?

- substance abuse
- self-mutilation
- isolation
- denial
- eating disorders
- fear/anger management problems
- attempted suicide
- risky behaviours (provide describers for these)

Discuss that these are forms of self-medication. You create pain in another area of your life to lessen the pain you are feeling. Any kind of abuse results in an imbalance for a person. The problem with these kinds of hurts is that they are not always visible and they are not easy to treat. Most healing of emotional pain requires counseling and few communities in Nunavut have counselling services readily available.

Have the students share what barriers they see in their own community to seeking counseling support. Some communities have a number of options while others have virtually no mental health services available. Also discuss what some of the barriers are to asking for help. If services are available, it may be difficult for an individual to seek services.

Traditionally, it would have been the role of close family members or of a shaman to notice and discern any unhappiness or imbalance of a person. In our communities today, who is most likely to notice this? [peers]

What signs might imply that someone is dealing with trauma or abuse in their life?
(Have the students look at the chart Impacts of Abuse in their journals to confirm their ideas.)

If you did think a person was in emotional pain, what could you do to help? Students should be careful to think through their answers, ensure that their suggestions are feasible given the context of their community and provide ideas for both the short term and long term. You may wish to do this as a class activity or have students work out their ideas in pairs or smaller groups. You may also want groups of students to focus on responses to various situations - for example, a friend involved with substance abuse or a friend who is isolated and disengaged. Provide enough class time to fully explore their responses and to share and challenge ideas with the whole group.

Activity: Medicating Abuse with Abuse

1. Read the description provided in the Student Journal on Characteristics of Survivors. Discuss that if someone feels they cannot deal with their feelings, they seek to avoid those feelings. Avoidance strategies never bring issues to resolution. Explain that understanding what an avoidance strategy looks like may help people to understand the consequences of avoidance.

In the Student Journal there are twenty descriptions of avoidance strategies. Divide your class up so that groups or pairs of students are responsible for reviewing all of the twenty avoidance strategies and reporting back to the class on the following points:
   1. Describe the behaviour.
   2. Discuss what prompts the behaviour.
   3. Identify the consequences of the behaviour for the individual.

Have the groups of students report back to the class on these three issues. Encourage a general discussion and reaction to the information.

2. Post up in the classroom the At Risk Behavioural Continuum (BLM 4.23). There are six sections to the continuum, each represented by a different colour. Using small strips of paper with a coloured dot on each, randomly distribute enough strips of each colour for the number of students in your class so that groups of equal size result.

Assign each group a Continuum Task Sheet (BLM 4.24), have the students discuss and collectively decide on an appropriate intervention response for every behaviour indicated on their task sheet. When all of the sheets are completed, the information generated by each group should be shared and the sheet arranged in the appropriate order along a wall in the classroom.
Discuss why even the best interventions are sometimes not effective in preventing self-harm.

**Classroom Reinforcement:**
Every community has a different set of support resources. It is important to identify who these people are, to provide as extensive a contact list as possible and to have this contact information posted and very visible in the classroom. The list should include both formal and informal helpers and also contact information for helplines and websites for survivors.

**Reflection**

_There are no secrets...only denial._

**Content:** When one tries to keep a hurt secret, the stress of the secret usually manifests itself in some other area of one’s life. Describe what denial means in this context and what you have learned about how denial contributes to imbalance in personal wellness.

**Collaborative:** Denial usually lies not just with the individual, but with society in general. When a topic is not discussed, it becomes difficult to initiate discussion. What role do you think society plays in denial and the suppression of healing?

**Personal:** Describe how you think your community deals with these issues. What do you think would be required for the community to move to a place that is more supportive of addressing these issues and promoting healing?

**Accommodating Diversity:**
This unit is very difficult. It is important to build in sufficient time for discussion and to include the support that may be available in the community. If there are people involved in healing, counselling or mental health outreach, you will want to advise of the content in this unit and, if appropriate, involve them in the delivery and discussions around this topic. If you happen to have a class of girls, the movie _A Love that Kills_ can be used as a resource.

**Follow-Up:** _Choices for Positive Youth Relationships_
Students read the selection, _A Traditional Response_, in their journals and respond to the questions there.
Assessment

**Student:** Journaling provides students with an emotional release and facilitates sorting out feelings around a provocative topic. There are pages in the Student Journals, provided for non-direct journaling. Encourage students to make use of this space as they progress through the module.

**Teacher:** Observe students closely to determine the extent to which they show concern and caring for others; show commitment to social action to support wellness; are personally connecting with the information to build their own wellness. Provide feedback to the students on their demonstrated levels of participation in each of these areas.
BLM 4.19  Pain cards

Valium

Morphine

Extra strength ASA

Ecstasy
Glue/solvents/cleaners

Cocaine

Meth
Amphetamine

Hashish
Marijuana

Heroin

Hot Tea
## Information on Medications

<table>
<thead>
<tr>
<th>Drug</th>
<th>Medical Uses</th>
<th>Effects</th>
<th>Type</th>
<th>Original Uses</th>
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</thead>
<tbody>
<tr>
<td>Valium</td>
<td>Used to treat anxiety, insomnia and seizures</td>
<td>Drowsiness, diminished anxiety (calm), impaired balance and coordination</td>
<td>Sedative</td>
<td>As an anticonvulsant-used as a sedative</td>
</tr>
<tr>
<td>Morphine</td>
<td>Used to treat severe pain</td>
<td>Impaired coordination and concentration</td>
<td>Pain Killer</td>
<td>As an analgesic-used as a sedative</td>
</tr>
<tr>
<td>Extra Strength ASA</td>
<td>ASA: Acetylsalicylic Acid or Aspirin used for minor pains and to reduce fever</td>
<td>Used in cancer treatments to treat pain and anxiety, and PTSD (Post Traumatic Stress Disorder)</td>
<td>Pain Killer</td>
<td>As an anti-inflammatory-used as an antipyretic</td>
</tr>
<tr>
<td>Ecstasy</td>
<td>No adverse effects when taken as directed</td>
<td>Euphoria (feelings of extreme happiness), a sense of intimacy with others, diminished anxiety</td>
<td>Sedative/ Hallucinogen</td>
<td>As an analgesic-used as a sedative</td>
</tr>
<tr>
<td>Opium</td>
<td>No medical uses</td>
<td>Euphoria (feelings of extreme happiness), drowsiness</td>
<td>Hallucinogen/ Depressant</td>
<td>As an analgesic-used as an antipyretic</td>
</tr>
<tr>
<td>Alcohol</td>
<td>No medical uses</td>
<td>Euphoria (feelings of extreme happiness), drowsiness, delayed reactions, impaired coordination and judgment</td>
<td>ASA with Codeine</td>
<td>As an analgesic-used as an antipyretic</td>
</tr>
<tr>
<td>ASA with Codeine</td>
<td>No medical uses</td>
<td>Euphoria (feelings of extreme happiness), drowsiness</td>
<td>Hallucinogen/ Depressant</td>
<td>As an analgesic-used as an antipyretic</td>
</tr>
<tr>
<td>Gas/Propane</td>
<td>No medical uses</td>
<td>Hallucinations, distorted perceptions of time and space, loss of motor control</td>
<td>Depressant/ Hallucinogen</td>
<td>As an analgesic-used as an antipyretic</td>
</tr>
<tr>
<td>Glue/Solvents/Cleaners</td>
<td>No medical uses</td>
<td>Hallucinations, distorted perceptions of time and space, increased motor activity, increased endurance</td>
<td>Cocaine</td>
<td>As an analgesic-used as an antipyretic</td>
</tr>
</tbody>
</table>

*Originally used as a pain killer and stimulant; no longer used for medical treatment.*
<table>
<thead>
<tr>
<th>Substance</th>
<th>Class</th>
<th>Effects</th>
<th>Medical Uses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Methamphetamine</td>
<td>Stimulant</td>
<td>Euphoria (feelings of extreme happiness), increased alertness and energy</td>
<td>Used to treat ADHD (Attention Deficit Hyperactivity Disorder)</td>
</tr>
<tr>
<td>Hashish</td>
<td>Depressant</td>
<td>Diminished anxiety (calm), slowed response times, impaired balance and coordination, impairment of short-term memory, can cause hallucinations in high doses</td>
<td>No medical uses</td>
</tr>
<tr>
<td>Marijuana</td>
<td>Depressant</td>
<td>Diminished anxiety (calm), slowed response times, impaired balance and coordination, impairment of short-term memory, can cause hallucinations in high doses</td>
<td>Used to relieve nausea and stimulate hunger in chemotherapy and AIDS patients, reduce intraocular eye pressure for treating glaucoma and as a pain killer</td>
</tr>
<tr>
<td>Heroin</td>
<td>Stimulant</td>
<td>Euphoria (feelings of extreme happiness), drowsiness</td>
<td>Used to treat pain associated with severe physical trauma, end-stage cancer and terminal illness</td>
</tr>
<tr>
<td>Hot Tea</td>
<td></td>
<td>Diminished anxiety (calm), increased alertness (caffeine)</td>
<td>No medical uses</td>
</tr>
</tbody>
</table>
I was adopted and my mother hated me, after she had her own child. Maybe it wasn’t hate, but I know she didn’t love me. Quietly over the years, she would put me down and tell me she wanted to take me back to the adoption agency. And when my parents got divorced, I stayed with my mom. The situation got worse. When I misbehaved I was sent to my room. She would never discuss my behaviour, just ignore it and me. Soon I was eating my meals in my room. I was losing friends cause I couldn’t go out. Sometime when I would be sleeping, she would come in and wake me up in the middle of the night to do her yelling at me. Or to have me do some chores in the middle of the night. Now I live with dad. My life has changed. I regained my self-esteem. I’m happy now.

—grade 12 female student

By getting drunk and stoned all the time it seemed like I ran further and further away from the problem. The more stoned and drunk I got the less I felt. It didn’t work, however, because it finally caught up with me.

Anonymous
I've hurt myself a lot. In the last year or so I try not to but sometimes it's hard. I am to blame. I hurt myself because he, my stepfather, hurt me and now I can just hurt myself. About a month ago we had a fight. I locked myself in my room and cut up my face with a knife. I shook like a leaf. I feel like I can't control my emotions anymore. I feel totally unimportant. To my friends I feel like I'm a nuisance. I feel like I'm in the way. Sometimes I just want to leave this strange world so I don't have to feel dumb all the time and feel crazy hurting myself.

—grade 10 female student

My parents are divorced because my father cheated and one night I witnessed my dad raping my mom; my parents always fought verbally and physically. I feel awful because I saw this when I was eight and my baby sister was three. I feel bad for her. I hold a lot of hurt and anger within myself. Please help.

—grade 8 female student

Kids we baby-sat were always dirty and their clothes never fit. They live with their father and girlfriend who is on welfare. They go to their grandma’s two days a week. The children were starved almost to death with their half brother when they were young. When we were baby-sitting them the father never supplied food and they always had bruises on their bodies. Lately the younger one has been putting cotton up her nose and the father or girlfriend never noticed and everyday we had them, my mom had to pick stuff out of her nose.

—grade 8 female student
Why are females so weak and pathetic? They have no stamina...just like my mom. In my past experience my girlfriend hurt me emotionally, I hurt her emotionally more. Then she hit me; I hit harder. Then she cut me and I cut deeper. Therefore males are stronger. It's all about STAMINA.

—grade 10 male student

I have a hard time still dealing with my parents. My Mom died when I was eleven years old. My stepfather killed her. There was abuse in my home everyday, like violence, my mother getting beaten up. When I was young I was just like a rock, I had no feelings. I guess it was because the way I was treated, the way my father treated my mother and my brother. I never knew he was abusing me, too, until I went to see counsellors. Not a day went by that my mother didn’t get beatings.

—Nisbnawbe-Aski Nation, 1996, p.134

My parents are alcoholic. All their money goes to booze - there is nothing for me and my sister. The fridge is empty - the house filthy -and we’re told to clear out of their sight. I hate it. I would run away or commit suicide if my sister wasn’t around.

—grade 9 male student

At first it was just little stupid things, like punishments that I used to get...but when I hit puberty, he started sexually abusing me. I told my mother, because I was always told to tell if stuff like that happened...I guess he convinced her that it didn’t happen, and that I must have been exaggerating. After that it kept happening, but I just let it, because if anybody was going to believe me it was going to be my mother.

—female youth in Thunder Bay (Kingsley & Mark, 2000, p. 16)
BLM 4.21 Definitions of Emotional Pain

Group 2

Emotional abuse is a pattern of communication that gives messages of worthlessness, being unloved or unwanted, being incompetent or stupid and not being values for who you are. This also includes rejecting, exploiting, bullying, harassing, degrading or threatening. Every other kind of abuse also involves emotional abuse.

Physical abuse is any form of physical force, threat such as bullying or use of physical violence against a person such as hitting, burning, shaking, throwing, or in any way assaulting another person.

Neglect is the failure to meet the needs- physical, medical, emotional or developmental- of a person in your care. Failure to provide food, warm clothing, sufficient shelter, health care, adequate supervision, access to education and protection from risk are all examples of neglect.

Sexual abuse is when one person used another for their own sexual pleasure or purposes. This includes both contact and non-contact behaviours such as having your children view pornography with you. This includes exploitation through prostitution or the production of pornography or any sexual contact or activity with a person who is underage.

Vocabulary Box

incompetent – unable to do anything
exploiting – using someone for one's own selfish desires, needs, or profit
developmental – having to do with the period or process of growth in a person's life
Impacts of Abuse

(These lists are not exhaustive, but are examples of possible impacts.)

Physical Impacts
- Injuries
- Burns, scalds
- Fractures
- Disabilities
- Loss of hearing, eyesight
- Brain damage
- Fear, cringing behaviour
- Prone to accidents
- Aggressive behaviour towards others
- Failure to thrive
- Facial tics
- Chronically tired

Sexual Impacts
- Reproductive health problems
- Infection due to STDs resulting in chronic health problems
- Loss of normal sexual function
- Addictions to sex/prostitution
- Unwanted pregnancy
- Vaginal or anal trauma
- Excessive masturbation
- Dramatic mood swings
- Excessive bathing
- Secretive

Behavioural/emotional Impacts
- Alcohol and drug abuse/addiction
- Delinquent/violence/anger management problems
- Depression/anxiety
- Learning difficulties
- Isolation
- Humiliation/fear
- Despair/helplessness/powerlessness
- Emotional dependency
- Running away - escape through abusive addictive activities such as gambling
- Inability to trust others

Developmental Impacts
- Eating/sleeping disorders
- Shame and guilt
- Hyperactivity
- Poor relationship skills/poor peer relationships
- Poor school performance
- Low self-esteem
- Post traumatic stress disorder
- Inability to tell reality from fantasy
- Self-harm/suicidal behaviour
- Communication problems
Characteristics of Survivors

Understanding A Survivor

Since survivors can be of any age, sex, race or economic group and since the effects of sexual abuse can range from mild to severe, it’s hard to give any descriptions that will apply to all survivors. However, sexual abuse has a distinct impact that can often be recognized before the survivor has any memory of the experience. Childhood sexual abuse usually results in more noticeable and pronounced effects and life before the abuse occurred are likely to show fewer of these effects and in milder form. Once these patterns become apparent, however, it is hard to understand why they weren't noticed long ago.

On the surface survivors often appear to be doing fine, but it doesn't take much probing to find out that something is missing. For a survivor, coping with life may be described as looking good on the outside while making do and feeling miserable on the inside. Survivors live with a constant state of numbness of which nothing seems to matter or to be completely real. Their approach to problem-solving is to hope the problem will go away if they just don’t think about it.

Survivors usually have well-developed defense mechanisms that mask the existence of the effects of sexual abuse. Among these are denial and minimization, the hallmarks of sexual abuse survivors. They deny the frequency, duration, severity and even the existence of the sexual abuse. If aware of it, they minimize its effects, insisting it wasn’t that bad or it didn’t really affect them. Survivors may persist in this self-delusion even in the presence of incontrovertible evidence of the serious and long-standing effects sexual abuse has had on their lives. The proof is in their dysfunctional adult behavior patterns.

Several common behavioral characteristics are frequently observed in survivors. These behaviors are so common that the presence of a significant number of them is highly indicative of childhood sexual abuse. Many of these behaviors are puzzling and don’t seem to make sense to partners or maybe not to the survivors themselves. Yet if a behavior didn’t make sense on some level, we wouldn’t do it. There has to be a reason for behavior that is repeated or sustained. We don’t do things over and over without cause. So even though it may not seem rational, there is usually a reason on a deeper level, rooted in the sexual abuse experience, which explains these puzzling behaviors.

Vocabulary Box

severe - serious, extreme
minimization - make something as small as possible
hallmark - signs that help you identify something
duration - how long something lasts, the length of time
delusion - a false belief or opinion
incontrovertible - something that is so real or true that it cannot be doubted
dysfunctional - not working or behaving properly
The descriptions of the characteristic behaviors of survivors offer some possible explanations of why they do make sense. In most cases they were necessary skills that enabled the survivor to cope with the sexual abuse experience or with its effects. They may in fact have been the only way to survive the experience. While these characteristic behaviors were at one time highly functional ways to survive extreme circumstances, they no longer serve the survivor. The survivor’s task is to translate these no longer functional behaviors into something that makes better sense. Why is this behavior the best idea the survivor can come up with at the moment? Are there any better ideas that are more appropriate for the present circumstances? Partners who understand can remind survivors of these questions and may be able to enhance their recovery.
Twenty Avoidance Strategies

1. Victim Role
The survivors of abuse are often found in situations in which they are likely to be victims of repeated physical, emotional or sexual abuse. It is not uncommon for a survivor to be the victim of violent crime or some other fraudulent, abusive or exploitive action. If not misused by someone else, survivors often cause their own problems by failing to take care of themselves properly or by being excessively accident-prone.

Having been victimized by the sexual abuse experience, a survivor is likely to internalize this role and unconsciously act in ways that invite victimization. Having been treated with disrespect, survivors have come to disrespect themselves and believe they deserve nothing better. The internal expectation of being a victim becomes a self-fulfilling prophecy. Survivors need to learn to say no and to practice saying "No," beginning with small and insignificant things. Survivors who can’t say "No" need to begin literally by learning to form the word with their mouths. Partners can allow, encourage and respect the survivor's growing assertiveness. The survivor's task is to stop accepting the victim role and to start living with vitality, claiming victory over past circumstances. By holding onto an image of the survivor as a strong and capable person, the partner can assist in leaving the victim role behind.

2. Occluded Memory
Having no memory of childhood abuse is perhaps the most common characteristic of survivors. Anyone who has no recollection of large periods of childhood is certainly repressing the memory of a traumatic and painful time that often includes sexual abuse. This single characteristic, with the addition of any other bit of evidence, can usually be considered diagnostic of childhood abuse.

Childhood abuse is so traumatic and stressful that no child could be expected to cope with it alone. Blocking conscious awareness and denying that it occurred is the coping strategy that allows the child to survive. Once the immediate safety of the survivor is assured, the blocked memories will come up in one way or another and demand attention. The survivor must reckon with the memories as they surface - in a flood, in flashbacks, in unexplained tears, in special sensitivity or in gut-level feelings.

3. Body Memory
Body memory is a term that describes recurring sensory feelings of something beyond the immediate situation. A particular sight, smell or touch may cause a survivor to have a profoundly uneasy feeling.

Vocabulary Box
fraudulent - fake
prone – likely to happen, drawn towards
internalize - make something a part of who you are, make it a part of your individuality
assertive - confident in oneself and sure of one’s choices and actions
Some survivors describe unpleasant feelings sweeping over their genitals at unexpected moments when no one else is present and no one is touching them. It's as if the body had a memory of its own that is expressed by a recurrence of the sensation without a corresponding awareness of its cause.

Athletes repeat the same movements over and over to train their bodies to react in a particular manner under particular circumstances without conscious intervention. The abuse experience has had a similar effect on the body of the survivor. Repressed body memories resurface just as mental ones do. Survivors should accept that body memories do not mean they are crazy. Instead, body memories should be given the same recognition and attention as cognitive memories during the process of recovery.

4. Triggers
Triggers are specific touches, sights, sounds or smells that evoke a memory or other legacies of the abuse experience, usually against the wishes of the survivor. Triggers are usually associated with unwanted consequences like shame attacks and recurrences of dissociation or other survival mechanisms. Survivors usually take conscious or unconscious steps to protect themselves from their triggers.

The necessity to avoid triggers means survivors are limited in the range of activity they may participate in safely. One of the goals of recovery is to defuse the triggers by gradually reducing the severity of the reaction until the survivor experiences it only as a mild discomfort or not at all. Eliminating triggers enables the survivor to reclaim the full range of choices in life.

Learning new responses for triggers is part of the survivor's recovery process. Each time something triggers flashback memories, dissociation or other defense mechanisms provide another opportunity to partially defuse that trigger. Survivors may need reassurance to talk themselves through the experience using self talk like: "It's in the past." "You can handle it; you're an adult now." "The memory is no worse than what you've already been through." It's important for the survivor to avoid using alcohol, drugs or other acting out behavior that could interfere with staying present through the experience.

After the incident the survivor may need the partner's support to interpret the experience and process the feelings. Questions to ask include: "What was the trigger?" "What were you afraid of?" "What emotions came up?" "When have these same emotions come up before?" "What did the experience remind you of?" "What are you able to do for yourself now that you weren't able to do before?" "What options do you have to handle the situation differently the next time?"

5. Sexual Preference
Statistics show approximately 60 percent of the population of both sexes are exclusively heterosexual

Vocabulary Box
- cognitive - having to do with the processes of the brain, such as memory, reason, etc.
- evoke - encourage, or make something come about
- legacies - a story, emotion or feeling left behind by an important event or person
- dissociation - separating yourself from your environment
- defuse - make less powerful or effective
and approximately 10 percent are exclusively homosexual. This leaves approximately 30 percent who are bisexual or who experience some confusion about their sexual identity and sexual preference. A large proportion of these 30 percent have been victims of childhood sexual abuse. While recovery from sexual abuse would have little effect on the sexual preference of those who are clearly heterosexual or clearly homosexual, recovery may resolve the confusion for those who fall within the 30 percent.

Since human sexuality is not instinctual and there are some commonly accepted developmental stages during which sexual behavior is learned, it is not surprising that childhood sexual abuse could have some effect on a person’s sexuality and sexual preference. The effect varies from person to person. It depends on the length of time and age during which the sexual abuse occurred and the developmental steps the individual completed before or after the abuse experience.

Survivors whose sexual development was interrupted by the intrusion of childhood sexual abuse may need to repeat or re-explore any missing or deficient developmental stages. Partners can support this by talking about what it was like for them and allowing the survivor to grieve the loss of not having a comparable life experience. This can also help unlock the survivor’s anger at the perpetrator. The task for survivors is to complete any unresolved developmental stages and clarify any uncertainty about their sexual identity or sexual preference. The goal is for survivors to feel satisfied and comfortable with their choice of lifestyle and come to peace with their expressed sexual preference.

6. **Psychosomatic/Recurring Illnesses**

Survivors frequently have psychosomatic or recurring illnesses that are related to their abuse experiences. For example, survivors forced to perform oral sex may have frequent throat infections. Other related illnesses can include frequent vaginal or urinary infections and bowel or bladder problems. Some survivors experience paralysis or weakness of extremities or body parts that were immobilized during the abuse. Also commonly reported are asthma and many varieties of allergic reactions. In some cases an organic cause for the illness can be found; in other cases the illness appears to be psychosomatic. Certainly the mind can have an effect on the body and abuse can have a profound effect upon the mind.

Partners and survivors can observe the survivor’s health records and notice any patterns that begin to emerge. Frequent illness can be a source of additional information that can be acknowledged and used during the recovery process. This is a highly individual area and may not be related in every case. Some survivors in recovery have noted a decreasing frequency in such illnesses and an improvement in overall health.

7. **Self Mutilation**

One troubling behavior that is hard for both partners and survivors to understand is self mutilation. A surprising number of survivors engage in behavior that is painful or disfiguring to themselves. Cuts and burns are perhaps the most frequently reported. Milder forms include

<table>
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<tr>
<td>intrusion - enters, or gets in the way of, without permission</td>
</tr>
<tr>
<td>psychosomatic - when your emotions or thoughts cause sickness or pain in your body</td>
</tr>
<tr>
<td>paralysis - cannot move</td>
</tr>
</tbody>
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compulsively cutting hair, pulling out eyebrows or patches of hair, picking at skin blemishes, biting finger nails or cuticles, piercing other than earlobes and using bizarre makeup styles. Getting a tattoo, especially self tattooing, may in some cases be regarded as self mutilation.

Survivors may not initially be able to recognize or acknowledge such acts as self mutilation. Once aware that they are destructive and undesired behaviors, the survivor may not be able to stop their recurrence. If survivors have been hurt by abuse, how can it make sense to be causing themselves greater pain? One reason may be that the survivor has no words to express the inner pain. For sexual abuse inflicted at an early age on survivors who were preverbal or had limited vocabularies, self mutilation may be the only way to show what they cannot tell.

After a few moments of stabbing or throbbing pain, the brain releases endorphins that function like a narcotic to decrease the level of pain. The endorphins also reduce the overall level of anxiety and consequently provide some relief from the inner pain and turmoil. Self-inflicted physical pain paradoxically acts to relieve mental agony and anguish. Survivors wouldn’t do it if it didn’t work. Survivors learned in childhood that physical injuries get noticed while emotional pain is ignored.

The survivor’s task is to look for other ways to express inner pain and turmoil and find other ways to experience relief. What would the feeling be if there were words to express it? What can I do with the pain? How else can that need be filled? Some survivors find that receiving hugs and nurturing touch makes the urge to self mutilate go away. The partner can say in actions and words, "You don’t have to cut yourself to show me your pain."

8. Suicide Attempts
Survivors in crisis, usually during the initial flood of memories, may feel overwhelmed by their feelings and see no way out other than suicide. Continuing and unrelenting inner pain may also cause some survivors to consider suicide as a way out. Most suicide attempts are desperate cries for help, and getting that help is the essential response.

Most people who are honest with themselves can recall a time of emotional turmoil, possibly during teenage years, when they had idle thoughts of suicide. These thoughts occurred in response to some stressful or traumatic experience, and except for lingering feelings of shame they usually disappeared as fast as they came. They may have been coupled with thoughts like "Boy, wouldn’t they be sorry if I were really dead?" Various plans and options are considered only briefly and there is usually no real intention of carrying them out. Survivors need to release the shame about fleeting thoughts of suicide by acknowledging them to their partners and support groups.

Transient thoughts of suicide, a symptom of mild distress, are usually resolved when the underlying stressful situation is resolved. However, suicidal thoughts must be treated more seriously if they are prolonged, occur frequently or go beyond vague plans. Is there a well-thought-

Vocabulary Box
transient – something that exists for a while, but eventually goes away
out plan with a specific method, time and place? Have there been any preparations through obtaining necessary information, materials or equipment? Has there been any disposition or giving away of possessions and pets? Has a will or suicide note been prepared? Has there been a dry run or partial carrying out of the plan? Have there been previous suicide attempts?

There’s no time to waste if things have advanced to the point that suicide seems to be a positive solution for taking charge of a desperate and hopeless situation. When this upside-down logic sets in, there is a danger that the suicide plan may be carried out. This kind of confused thinking can result in accidental or unintentional suicide if help is not obtained immediately.

You must not feel they are the only source of help. Take seriously any talk of suicidal thoughts; call the suicide prevention hotline and get other appropriate professional assistance. You can keep the survivor talking until the survivor comes to agree that suicide is not an option. Feeling suicidal is just a feeling, no matter how painful or intense. If not acted out, suicidal feelings will change into a more hopeful emotional state. Suicide really doesn’t resolve anything. It is a permanent and irreversible conclusion for a temporary problem. The survivor’s feelings of crisis will pass. Recovery isn’t easy but many have found relief and serenity. Healing from the effects of sexual abuse can become a reality for every survivor.

9. Dissociation/Splitting Off
Dissociation or splitting off is one of the most common coping mechanisms used by abuse survivors. Those who were forced to undergo intensely distasteful abuse usually find the experience too much to bear. Since the survivor is prevented from physically leaving, the only remaining option is mental escape. This process of separating or splitting off inner thought and awareness from the normal flow of incoming sensory experience is called dissociation.

Survivors usually have milder forms of splitting off that are triggered by recognizable recollections or situations and end when the memory fades or the situation again becomes safe. Survivors know when they are fully aware and when they are partially or fully split off from what is going on in the present. Splitting off resembles multiple personality disorder and may respond to similar treatment methods.

Splitting off and dissociation occur spontaneously in response to severely stressful or traumatic experiences to protect the survivor from being overwhelmed. For survivors, dissociation or splitting off from present situations is often an automatic reaction. It parallels the dissociation response that originally occurred during the sexual abuse experience. The degree of dissociation that survivors experience in current situations varies from "going numb" in portions of their bodies, to leaving the body and observing from outside, to completely "checking out." The degree of dissociation is usually proportional to the level of danger or potential threat.

The protective response of dissociation no longer serves the survivor if it automatically occurs when it is not needed or if it prevents the survivor from being present during desired experiences. You can assist the survivor in decreasing the degree of dissociation and the automatic nature of the response by noticing when it occurs. Call the survivor back by asking, "Where are you? Are you with me now? What made you go?"
10. Hostage Syndrome
The hostage syndrome describes a reaction induced by stress or terror in which victims who have been taken hostage develop an emotional bond and a sense of allegiance with their captors. This syndrome is common when the hostages perceive rejection and lack of expected support during and after their victimization, especially if negotiations for their release are delayed and prolonged. The hostage syndrome also describes the victims' behavior after the incident is over, when they may embrace their captors and plead for lenient treatment.

Survivors of abuse, like hostages, may form an emotional bond with their abusers. This attachment may mean the survivor keeps the abuse secret out of loyalty to the abuser and protectively springs to the abuser's defense. It is not uncommon for survivors of childhood abuse to show a greater degree of attachment to the abusive parent than to the non-abusive parent. These survivors also find it easier to become enraged at the non-abusive parent for failing to provide adequate protection than at the abusive parent for committing the abusive acts.

Survivors need to know these are natural reactions to the devastating effects of the abuse in which their sense of self-esteem and independence was destroyed, they were not given appropriate protection and they were forced to rely on their abusers. Some survivors may even have deluded themselves into believing their abusers were truly concerned and had their best interests at heart. Survivors need to forgive themselves for any sense of guilt or self blame that remains, keeping the sympathy for themselves instead of the abuser.

Sympathize with the survivor, not with the abuser. Survivors have difficulty enough feeling sympathy for themselves and need reinforcement for this difficult task. There is not enough sympathy available at this stage to meet the survivor's needs and have any left over for the abuser. Sympathy for the abuser comes much later, if at all.

11. Fantasies And Dreams
Some survivors report having recurring fantasies or dreams of being raped or taking a role in sexually abusive situations. The survivor has no conscious desire to be sexually abused, but the fantasies or dreams keep happening. Usually they are involuntary and are frightening to the survivor. Some survivors, however, experience fantasies of being forced or overpowered as pleasurable and this may be the only way they can reach orgasm.

Survivors' fantasies or dreams of being sexually abused do not mean they want to be sexually abused again, and the fantasies do not have to be acted out. Survivors who can only experience orgasm through the use of such fantasies have been affected by their sexual abuse experience to such an extent that their sexual response is conditioned on a fantasy repetition of the abuse.

Fantasies and dreams may be ways for unconscious issues to emerge and may be used in the recovery process to uncover and heal past abusive experiences. Fantasies can be controlled and used by the survivor as a mental rehearsal of a desirable response or different kind of behavior. For example, the fantasy can be played back with the power roles reversed, with the intervention of the adult survivor as a super hero, with a different outcome or with a transformation into a more functional way of being. We do not have to be the victims of our fantasies and dreams; instead, we can use them to our own advantage. Sharing and discussing fantasies and dreams
with partners or counselors might provide some insight. This may result in the survivor getting ideas or directed imagery of more functional behavior to use in fantasy and dream.

12. Repetition
With surprising frequency, survivors place themselves in situations where they are repeatedly victims of physical, sexual, mental or emotional abuse. This may occur because it is a repetition of what the survivors have been taught and is the only way of relating they know. Survivors may have internalized as part of their own identity that their only value was as a sex object or for the service they could perform. The repetition compulsion goes along with low self-esteem and the inner belief that the survivor does not deserve to be treated any better. A low sense of self worth results in the survivor’s distorted view that being abused is what it means to be loved.

Survivors are usually unaware that they are setting up this type of relationship until it’s too late. The familiarity and intensity of being involved with a powerful partner are so attractive that the survivor does it again and again. It’s as if on some level the survivor is attempting to relive the abusive situation and this time do it right. But being abused is never okay and there is no way to do it right.

The repetition compulsion continues until there is some awareness of the process and desire to avoid it in the future. New behavior patterns must be based on the survivor and partner sharing power and control rather than the survivor giving up all power and control to the partner. Abstinence for survivors of abuse means getting out and staying out of abusive relationships.

13. Re-enactment
Re-enactment means passing it on to the next generation. Many survivors recreate the behavior patterns from their families of origin that gave rise to the abuse. This happens in spite of the fact that most survivors have sworn they would not do what their parents have done. Even if the same type of abuse is consciously avoided, the abuse may be passed on to the survivor’s children in a different way. It may show up as physical, mental or emotional abuse. Survivors who have not recovered a full sense of self and what it means to be loved themselves will pass on a defective view of love to their children.

Survivors know what it is like to have no power and control, and having gained power and control they are not about to relinquish a bit of it. Some survivors have heard, "I can discipline you because I am the parent, and when you are the parent, you will have your turn." As a result, some survivors are afraid to discipline their children for fear they will not be able to control themselves or to stop once they have started. Since survivors often have an unclear perception of boundaries, their parenting styles and methods of discipline may abusively violate the boundaries of their children.

Although statistics show that many of those who abuse their children were also abused by their parents, there is absolutely no evidence indicating it is genetically linked. This means survivors can definitely break the cycle and triumph over their upbringing by consciously changing the parenting and discipline styles acquired from their parents. Re-education is possible. We can learn better options than raising a hand in anger or physically, mentally, emotionally or sexually abusing our children. Attend parenting classes and get the resources necessary to be cycle-breakers who do not re-enact the abuse and pass it on.
14. Low Sex Drive/Easily Stimulated

Survivors usually find that their sexuality is out of balance in one of two ways. Either their sexuality is in the deep freeze or it is in overdrive.

Survivors with low or nonexistent sex drives often report feelings of revulsion about specific sex acts, the opposite sex, the perpetrator’s sex or the perpetrator’s age group. The survivor’s feelings are not specifically directed at the partner. The survivor’s sexual abuse experience causes an involuntary emotional response to sexuality in any form. This broad-brush approach allows the survivor to feel safe, but also prevents any experience of sexual intimacy. A variation of this occurs when the survivor only feels like having sex when the partner is at work, out of town, or when other circumstances make actual sexual intercourse impossible. Only when sex is impossible does the survivor feel safe enough to allow sexual feelings to flow.

The task for the low sex drive survivor is to separate the partner from the feelings of revulsion rightfully directed at the perpetrator. Only the perpetrator committed the act of sexual abuse. It was not done by all members of the same sex and particularly not the partner. It may be helpful for the partner to stop using specific behavior that the survivor most closely associates with the perpetrator or the sexual abuse.

Survivors who are easily stimulated may have been conditioned by the sexual abuse experience to regard themselves as sex objects. This becomes internalized and incorporated as part of the survivor’s sense of identity. Being sexual is an automatic response and may be the only way easily stimulated survivors have of being intimate and sharing who they are. Lack of responsiveness from the partner may be experienced as rejection, abandonment or loss of love. The survivor only feels self worth and value when performing sexual service which the partner accepts as proof of love.

Survivors who seek constant sex need to find other ways of expressing love and feeling valued in the relationship. The partner can assist by frequently recognizing and validating all of the survivor’s good qualities in addition to sexuality. Find ways to build on an identity and lifestyle that does not depend exclusively on sexuality.

15. Promiscuity

Some survivors find themselves acting out sexually and engaging in promiscuous behavior, often against their will. These contacts usually have a driven quality and are not completely enjoyable. If pleasurable, they are somewhat less than scribe an inability to stop pursuing masturbation or other sexual activity to the point of exhaustion, pain or injury. The common characteristic is that sex and love addiction is a pattern of compulsive and mood-altering behavior that is harmful to the survivor and others. It is a way of avoiding feelings and dealing with the issues of recovery from sexual abuse.

Having experienced the overwhelming intensity of incest or sexual abuse, the survivor feels compelled to rediscover and re-experience that intensity. Survivors engage in this type of

Vocabulary Box
revulsion – a strong feeling of dislike
behavior to seek out the excitement and intensity of new love and first sexual experiences. Sex and love addicts love falling in love and the experience of merging with another person. They are in love, not with the other person, but with the way it makes them feel. Once the newness of the experience is over, the relationship is over. There is a continuing drive to repeat the romantic experience and to find ever more exciting ways of behavior in spite of the consequences.

Sex and love addiction is like other addictions and can be understood in the same ways. Relationships are the addictive substance and the cause of euphoria, habituation, protecting the supply, disease, depression and death. Instead of allowing the initial passion to form the basis of a long-term committed relationship, sex and love addicts are driven to experience initial passion again and again. It is a misguided attempt to feel okay about oneself by looking for outside solutions for an inside problem. Intense relationships and experiences may provide momentary relief from the depression and pain of a shame-based identity, but they do not deal with the sexual abuse that is the root of the problem. Abstinence from addictive behavior in this area is also necessary for survivor’s recovery. As with recovery from promiscuity, survivors may have slips as they learn to form healthy sex and love relationships. Again, wise partners recognize that the behaviors associated with sex and love addiction are not directed at the partner.

16. Low Self-Esteem
Abuse is an experience that shatters self-esteem. Most survivors struggle through life with a low sense of self satisfying and are not lasting. For some survivors this is turning the table on the perpetrator. They were used in the abuse experience; now they are getting back by using others. In some cases this leads survivors into extreme behavior such as group sex, swinging or prostitution. The ability to numb out and dissociate from their bodies allows abuse survivors to endure degrading sex acts without complaint.

Survivors may act out because this is the only way they were able to receive attention in their families. Being abused was better than receiving no attention at all. Human beings need to be touched, and survivors will seek out the same kind of situations that successfully resulted in being touched. The abuse experience may also have led the survivor to believe their only value was for the service they could perform.

Survivors who are learning the difference between healthy experiences and dysfunctional or acting out may have some slips or make some misjudgments. The partner needs to understand that the survivor’s behavior is a reaction from the abuse experience.

17. Sex And Love Addiction
Survivors may recognize in themselves repetition of behavior that meets the definition of sex and love addiction. This may include promiscuity, repeated love affairs, romanticized relationships, multiple concurrent relationships, a series of short-term relationships or a compulsive need for frequent sexual behavior of any type. Since the sexual self is close to the core of our being, sexual abuse is experienced as a violation of the special and unique qualities that are the foundation of our self-esteem. Whatever resistance the survivor was able to offer was overpowered and the survivor was forced to succumb to an uncontrollable power. The survivor, abandoned to face the abuser alone, felt betrayed by those who should have provided protection. Through this personal
experience with the irrational and incomprehensible, the survivor lost faith in role models. With hope and trust destroyed, the survivor lacks the self-esteem necessary to risk the self exposure and vulnerability necessary to heal.

Reclaiming self-esteem is something survivors need to do side-by-side with other recovery tasks. This is done by rebuilding the foundations of self-esteem that were broken by the sexual abuse experience. Find the uniqueness that is the core of self-esteem and protect it with functional boundaries that expand as self-esteem grows. Discover the parts of the self that can be controlled and become empowered to change them. Re-establish connectedness with those who are able to offer support. Ask for directions from a mentor who has experience and a guide who can offer hope. Rebuild the shattered trust needed to risk incremental steps to recovery and personal growth.

18. Poor Self Image
Survivors often have a poor self image that is out of conformity with reality. Survivors often fail to recognize or fully value their own accomplishments. Having been devalued by the abuse experience, they now discount and devalue themselves. To avoid attracting positive attention, they may be careless about their grooming and hygiene, wear little or no make-up, and have drab and uninteresting wardrobes. They feel unworthy of praise and undeserving of compliments. Survivors are quick to credit others rather than graciously accepting public recognition and acknowledgment.

The goal for survivors is to gain a true and accurate self image that clearly recognizes the positive without undue emphasis on the negative. Partners can support this by serving as objective observers of the survivor's reality, describing successes with truth and accuracy. Since survivors are often their own worst critics and have already overdone self-criticism, it is usually not helpful for partners to offer even the best-intentioned constructive criticism.

Observers of abuse survivors often notice physical tenseness, rigidity and awkwardness, qualities that show survivors' lack of comfort in their bodies. Survivors often slump and take on a guarded posture that is not fluid and mobile. Survivors' circulation may be suppressed, causing them to be easily chilled and their skin to feel cold. Survivors are generally clumsy and lack physical agility. Many dread exercise and do not experience pleasure in movement. They think they can't dance, avoid active sports, and dislike strenuous physical activity. In physical competition, they fail to excel and stop short of an all-out effort. Body-shy is a term used to describe survivors' characteristic lack of ease and grace in the movement of their bodies.

Survivors in recovery are encouraged to learn to take full possession of their bodies and to comport themselves with confidence. Some survivors have been helped by massage or various types of body movement therapy. This is most successful in conjunction with counseling to deal with the inevitable release of feelings that comes with reintegration of physical mobility. Invite the survivor to join in a safe physical activity and offer steady encouragement. A little persistence with body-shy survivors is okay if a truly safe activity has been chosen.
20. Addictions

Abuse survivors live in states of emotional and mental upheaval that involves a lot of pain that they generally are not in control of. Often, they fall into habits of self-medication which can lead to addictive behaviours. These behaviours may result in the ‘numbing’ syndrome which offers temporary pain relief or they may result in escapism so that the survivor uses risky behaviours to put themselves ‘on the edge’. In this state, the new challenge overrides the abuse experience if only temporarily.

Ironically, the survivor is not in control of his/her pain, and the addictive behaviour usually spirals them out of control even more. Programs that target addictive behaviours often focus on the process of taking back control of one’s life so that the need for the addictive behaviour is reduced. This process is usually long and difficult and a survivor requires significant support and often medical attention or supervision in order to get out of the addictive lifestyle. In this process, taking back control must become a personal objective. Anyone helping a survivor cannot become the crutch or enabler- the person must see the successful break from addictive behaviours as their own personal victory.
BLM 4.24  At Risk Behavioural Continuum

Baseline Behaviour  Unsettling Behaviour  Worrisome Behaviour  High-Profile Worrisome Behaviour

Threat-Making Behaviour  Immediate Risk Situations
Baseline behaviour is what would be considered “normal” behaviour. What would the normal response to a certain situation be? We use that information to gauge whether a person’s response seems particularly unusual or out of character. The concern is raised when the person behaves in this way and there is no obvious cause for the behaviour that you can see.

If you notice behaviour that is out of character, what could your response to that person be?

Intervention response:  
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Vocabulary Box

**gauge** – measure, find out the level of intensity or strength
Unsettling behaviour is when a person’s behaviour changes from what is normal for them. It becomes unsettling when these changed behaviours are negative, prolonged, and more frequent. Unsettling behaviour can be extremely impulsive, risky, aggressive, withdrawn, anxious, defiant, or destructive.

If you notice behaviour that is unsettling, what could your response to that person be?

Intervention response:
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Worrisome behaviour is unpredictable. It is usually marked by a fixation on an occurrence that they can’t forgive or forget about. Often this event is blown out of proportion. There is a change in attitude and a low level of frustration. The person is self-involved and is increasingly unable to function in socially appropriate ways. There may be a marked lack of trust with others and a high need for attention to his/her issues.

If you notice behaviour that is worrisome, what could your response to that person be?

Intervention response:
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In this state a person becomes dangerously impulsive and may be a risk to themselves or others. They do not feel social responsibility to those around them, may ignore or defy rules and authorities, develop a fascination with violence or with the use of weapons. Often this person becomes withdrawn for long periods of time and may become engaged with violent media, the Internet or games which are aggressive in nature.

If you notice behaviour that is high profile worrisome, what could your response to that person would be?

Intervention response:
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Threat-making behaviour involves aggression with a plan. The person usually begins by making verbal or written threats and has a target for the behaviour. He/she may also become very secretive or else may become very talkative without being specific about the plan. Often he/she entertains the “what if” scenarios about the implications of the planned behaviour.

If you notice behaviour that is threat-making, what could your response to that person be?

Intervention response:
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Immediate risk behaviour has usually become entrenched, severe and destructive so that harm to self or to others seems always about to happen. This is an extremely dangerous time for the person because they are likely at the breaking point where they do not perceive alternatives to their action.

If you notice behaviour that is in immediate risk, what could your response to that person be?

Intervention response:
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**Choices for Positive Youth Relationships**

*A Traditional Response*
Moral Law and Retribution  
(Taken from Echoes From a Frozen Land, Donald B. Marsh page 131)

Under Eskimo law, no man should ever kill a woman. Early in the century, there was a case in which an Eskimo employed by the police at Churchill killed his wife. For some reason, possibly lack of evidence, the police exonerated him. But the Eskimos never allowed him to forget his crime. He himself told me about it after I’d seen him enter a house in which I was a guest. He ate alone and in silence without any other person making any attempt to speak to him. He told me that he was ostracized for having killed his wife (according to the Eskimos). Nevertheless, whenever he visited anyone he chose to, he had every right to have food placed before him, no matter what he had done. The laws of hospitality demanded this courtesy. The visit I witnessed took place some twenty to thirty years after the crime had supposedly been committed.

Shunning or ostracization was always the result of concerted action after a trial conducted by all the men of the community, and their decision was binding on all. In small hunting societies such as those of the Australian Aborigines, the Kalahari Desert Bushman, or the Eskimos, being a full-fledged member of a group is critically important for the person’s well-being. Conversely, because life is so interdependent in these small societies, shunning is usually a fate worse than death.

<table>
<thead>
<tr>
<th>Vocabulary Box</th>
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<tbody>
<tr>
<td>exonerate – to determine that someone is not guilty</td>
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<td>ostracize – when a society decides to force someone out of its group</td>
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Unit 9: Confronting Silence

<table>
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<th>Learning Competency: The students will understand the Inuit Qaujimaatuuqangit concepts of healing through confrontation and aajiqatiigingniq.</th>
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| Opener: Unipka  
Read or have a student read the story Unipka available in the Student Journal and at the end of this unit. Debrief the story with the class through discussion around the questions that follow the story. |
|---------------------------------------------------------------|

| Connector: Confronting Behaviours  
Remind the students about the interview they listened to or read in the first unit of this module. The rest of the interview is presented here as a series of three readings. Divide the class into three groups and assign each group one of the readings. All of the readings are found in the Student Journals. Once they have read the passage together, students should discuss and then collaboratively respond to the questions. |
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| Activity: Confronting Abuse  
Have the students work in small groups (two to four students per group). Have them read the selection Confronting Abuse in their journals. This reading shares an example of a song duel which was used to expose abusive behaviour. After reading the passage, the students should discuss the response prompts in the journal and develop a collaborative response. Once every group has competed this, debrief the responses with the whole class. Students may add to their journal responses based on the whole class discussion.  
- How was the threat of a song duel a deterrent to abusive behaviour in a group? Explain why this might have an impact today.  
- Although the purpose of a song duel was not to assign blame or punishment, the result of the duel often was changed behaviour. How does bringing behaviours into the open/confronting behaviours result in change?  
- What role does the role of shaming have on the individual? What is the impact on the victim of seeing their abuser shamed publically? |
|---------------------------------------------------------------|

| Classroom Reinforcement:  
Have the aajiqatiigingniq poster on display in the classroom. Put the answer to the question in the Connector up on Chart paper or on the Graffiti Wall. |
|---------------------------------------------------------------|
### Reflection

*Silence is no certain token  
That no secret grief is there;  
Sorrow which is never spoken  
Is the heaviest load to bear.*

Frances Ridley Havergal

**Content:** Silence was regarded as a barrier to the well-being of the individual by Inuit. Why do you think many Inuit today remain silent about their wellness concerns? What is the impact of silence on their personal health?

**Collaborative:** What is the impact of silence on community health? When issues are buried in a community, hurts can go on for generations. How can this be addressed in your community in your generation?

**Personal:** Elders say that "even the good things have bad things and the bad things have good things". What good can come out of confronting abuse in a community?

### Accommodating Diversity:
You may wish to invite Elders knowledgeable in the area of traditional healing into the classroom to provide a more detailed account of healing practices and the beliefs that supported these practices.

Encourage interested students to research the history behind song duels and dances, for example, Eli Panipakuchoo. If your students are not comfortable with doing a song duel, have them write a rap or a hip hop song that they can perform on the radio.

### Follow-Up: Confronting the Community

There are issues which need to be confronted on individual and personal levels in order for healing to take place. There may also be issues which need to be confronted at the community level in order for change to occur. An example comes from the Elder’s interview where they discussed the inappropriateness of arguing over the radio about who should get support to go out hunting. In the past, it unquestionably was the best hunters who went and the harvest was shared throughout the group. Now they argue over who should go because they want to keep the animals for themselves and so there is a stake involved for the family whose members get selected.

A response to this situation might be to write a song duel and play it over the local radio to confront the way people are thinking and talking about this issue. Remember that the duel is not personal, but exposes the issue through
the use of irony and sarcasm in an effort to shame the inappropriate behaviour and point to appropriate behaviour

Ask the students to identify an issue they would like to confront the community with and to write a song duel that exposes the issue; shows the harm it causes; and identifies a better course of action. Students may teach each other their song and should perform it as a drum dance. Audience reaction was used to reinforce confrontation by providing support and agreement with the points being made.

Discuss with the whole class, how effective this was in getting people to think about an issue and a suggestion change of action for the community.

Students may want to record these and play them over the local radio or hold a public song duel session for the community or the Hamlet Council.

<table>
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<th>Assessment</th>
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| **Student:** Students should review their journal and portfolio work to ensure that it is ready for peer assessment and final evaluation.  
**Teacher:** Provide evaluation criteria to students for the project work in this unit—discuss what makes a good collaborative response and how to include personal points of view that may not be represented in a collaborative response. Also, what criteria are important to represent accomplishment in the song duel. |
Unipka the Unlucky Hunter

Unipka
THE UNLUCKY HUNTER.

An Inuk lived long ago in the Arctic wilderness with his wife. Life was harsh and there were not many animals to live on.

Every day the hunter went out onto the frozen ice to wait by a seal's breathing hole. With his harpoon placed neatly in front of him on two antler stands, he was prepared to wait. A hunter can wait for hours, even a whole day, until his indicator moves.

That is what the hunter did, but same as always, he went home empty-handed. His wife waited by the igloo, watching for any sign that her husband was returning. At last, he approached the igloo, face down. He was quiet. He had nothing to talk about.

Next day, he went out again. He felt quite certain that he was going to have luck at last. He choose a different breathing hole, placed his harpoon, then shifted his weight into a good waiting position.

He took a quick look around the frozen landscape. He waited. A few hours later, he glanced around. As he was bending down, he noticed a trail of snow about two kilometres away. The snowstorm, as he thought, was coming towards him. It wasn't a snowstorm. It was a caribou being trailed by a gaining wolf!! Everything happened in a blur. As the tired caribou ran towards the hunter, he cried, "Help! You must stop the wolf from killing me". The hunter, surprised, stood still. He was astonished.

"If you help me to kill the caribou", the wolf assured the hunter, "I'll give you half of the meat, and I'll even give you the whole skin". The hunter, knowing the wolf as evil, replied, "I will not help you". The wolf stepped back. He knew that he was beaten, so he trotted off.

Alone, the caribou thanked the hunter. He brushed the front of the hunter's parka with his hoof, as he told him, "The dirt in your parka is your bad luck". Then he brushed the back of the hunter's parka, as he continued, "You will become a good hunter because you have saved my life". He went on to say, "I will scrape the ice with my hoof and a crack will appear". The caribou did so. A crack opened. And in the crack there were many, many seals. The hunter placed his harpoon firmly in his hand.

"Take only enough for you and your wife", the caribou warned. The hunter did as he was told. He speared two seals, knowing that they were more than enough for him and his wife.

"When you're hunting, please think of me", asked the caribou, as he was leaving. Happily the hunter returned home. His wife saw him and ran to help him. For the rest of his life, the hunter was never unlucky again.

Sam Oliktoak's story of long ago, as retold by Stanley Klengenberg.
Both Sam and Stanley live in Holman Island.
1. What was the hunter's problem? Did he create this problem himself?
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2. The hunter's luck did change as a result of a decision he had to make. What did he have to decide between? Why do you think he made this choice even though he stood to gain more from helping the wolf? What values were involved in this decision?
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3. Once the hunter made the right decision, his life changed. How does this apply to lifestyle decisions which we make for ourselves? What else was involved in this decision (in the warning from the caribou)?
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4. Comment on the impact of: doing what is right; respecting the teachings; following values; making good choices; never giving up doing your best.
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Rhoda Karetak: What you just said about not talking about only the good things, there are so many who were mistreated very badly, or made fun of or been extremely cold, or made to fear excessively, and these are things they remember, because debts get so high they could never be repaid. Having run such a high debt it is passed on to their next of kin.

Joe Karetak: That debt still has to be paid. That is why they say it's gone, but it is still there as a debt.

Rhoda Karetak: It is true they just don't disappear just like that like smoke.

Joe Karetak: When we break the trust what is left to do, can someone answer that I wonder.

Louis Angalik: In the old days there were forbidden things, things a person is not to do, because it effects not only the person but his whole family and friends, all of their fellow beings are effected.

Rhoda Karetak: Or they would go through starvation.

Louis Angalik: Yes, they would become hungry or starve because there is a secret eye (greater power) watching all the time. Even though no one saw the evil deed it will affect all the others.
Joe Karetak: I think it affects us also.

Louis Angalik: Even though someone knew and didn't say anything, all the rest are affected and the wrong goes to them all, even though one started it.

Joe Karetak: There was a period when it could have been corrected, eh?

Louis Angalik: There was a time when it could be put right because no one corrected it, it effects everyone.

Joe Karetak: If there is a way of correcting it, how long do you figure it would take.

Louis Angalik: It would come from the wise, or knowledgeable person, they would be responsible to make the correction, by knowing the rules, or having good knowledge how the evil can be corrected.

Rhoda Karetak: They would have to gather a big meeting at first.

Louis Angalik: They would have to meet and talk over things.

Rhoda Karetak: They would certainly ask the person to come and deal with him.

Louis Angalik: They would ask him to come and explain to him things he did, or should not have done and just explain the wrong he did. He would have to explain in plain truth his actions. It is only through honesty things are made right. It is not right for others to talk about as it will never get right that way. You must deal directly with the person.
Joe Karetak: Well the person must hear his evil acts.

Rhoda Karetak: Yes, he probably tried to explain his deeds.

Louis Angalik: If he did it deliberately, then he has to take it off be dealing with it. He has to do it himself, because he did it himself. If it is coming from other people, they aren't the guilty ones so the evil remains and can not be removed.

1. Identify the main teaching(s) found in this reading

2. In your own words, summarize the(se) teaching(s) as a rule to live by

3. How does what is being said here relate to the concept of living respectfully? How can this be used to promote healing in an individual or a community?
Confronting Behaviour: Reading 2

Joe Karetak: By the way, are there things people totally should not do? Especially in the area of respect, for example, treating animals fairly? Are there any other specific things that are totally discouraged from being done? I've only heard about certain taboos, are they part of this?

Rhoda Karetak: No. I don't think so.

Joe Karetak: No, not really? I think to a certain extent I do hold taboos that make me do right. I think its part of your belief, that one.

Louis Angalik: This taboo puts some stress on people like owing debt and trying to pay it off. I think that's what it means. By going through taboo he is trying to pay off his debts slowly. Like some kind of cleansing. That is why Inuit had to go through physical stress to try to take away the wrongs they have committed.

Joe Karetak: So this is a long way about answering the question, it is a very long process. It is a very lengthy process, but is there any other way of explaining it in little more detail? But I think we can understand some of them and some are a little confusing and I think we can identify the simpler ones first, but I think people tend to get confused when harder issues are under discussion. I think that is where we start to get confused. That was my main question, how to correct this situation- what things should be done? For example, if someone broke a rule he would normally be corrected, if there was a case like that. We should find out which rules are broken more frequently these days, if we unite to find out what they are, don't you think it's relatively easy thing to do? I think it's quite possible if done correctly. I don't think we should just keep on going without any resolutions.
Louis Angalik: We can't just sit idly, we can't just sit by without trying to find the answers, because there are answers out there if we look for them.

Rhoda Karetak: Some of us rarely hear about this issue especially the real deeper issues. For example there was something that was to be feared most above all else and that is to have relationship with animals or any other forms other than normal people. It was the most horrible thing and shortens a person's life and it's something that makes you not wanting to think of it at all. We don't like talking about it at all, but we seem to be trying to dig in deeper into it.

Joe Karetak: Well, when and through what this information can be given out can be the topic. Or who would explain it, or could it be told in a story... to explain it?

Rhoda Karetak: I think it was explained somewhat through a story about a man who had two wives and killed his wife and ended up marrying a goose. If they had remained faithful and good this would not have been necessary.

Louis Angalik: People always try to fight back through words. They try to think of anything to get even with other people. That's how I see it, and that is how I thought of those who are disrespectful, having a very poor upbringing.

Joe Karetak: While we are talking about respect it is really desirable use it and find out what they really are.
Rhoda Karetak: Being too critical and exalting one self too highly was something to be feared above all. For example, I'm really good at handling a boat, I can do it or I can kill any kind of animal because I have a rifle, I can do all things now, even if it's a dangerous animal. Even if it's a wolf I can catch up with it. I think we still have to watch what we say even though we can do all these other things, boastful in our abilities will lead us to trouble.

Louis Angalik: All of these things are still practiced by people such as fighting, exalting one self, all of them are still practiced, even today. A person can still exalt himself or be brought down.

Rhoda Karetak: I knew of a man who was really proud and thought he could do everything but when he was extremely overdue out on the sea he was found to be dead. I think we live in a very dangerous environment. We must respect that and be humble before it.

Louis Angalik: Most certainly I think it’s very dangerous to live like that. We must live most peaceably, but it’s the hardest thing to do, trying to live by it.

1. Identify the main teaching(s) found in this reading
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2. In your own words, summarize the(se) teaching(s) as a rule to live by
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__________________________________________________________________________

3. How does what is being said here relate to the concept of living respectfully? How can this be used to promote healing in an individual or a community?
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Joe Karetak: Misunderstanding is the most difficult thing I think, and even when we understand something and not doing anything about it, I think people are shocked at seeing nothing is being done about it. I think that’s the problem with Inuit— not knowing which way to go, that is one thing that is known, but misunderstanding is another big problem.

Rhoda Karetak: I think disrespect starts to set in.

Joe Karetak: Yes, you know, it’s not difficult not to hear something like caring for animals, even if you have not been taught it’s almost difficult not to know, you know what to do from hearing others. If the person has the desire, he can do it I think. I think if he has the desire, he can do it, but is not aware of it. When you owe something, that is the time you know it, and when you do it often then you really know it for certain. Then you start to repay what you owe gradually. That is why I asked it, or asked about the taboos, about things you did wrong, but even the person who does not seem to owe anything seems to be included. For example if a lady is being harassed by someone, it might be that she would be the one being blamed. And if she ends up becoming a mother, she would be the one being blamed. So she ends up being blamed for someone else’s blame. I don’t quite understand this, but I think it has to be... because we will always do something wrong, but even the person who does not seem to owe anything seems to be included. For example if a lady is being harassed by someone, it might be that she would be the one being blamed. And if she ends up becoming a mother, she would be the one being blamed. So she ends up being blamed for someone else’s blame. I don’t quite understand this, but I think it has to be... because we will always do something wrong, but even the person who does not seem to owe anything seems to be included. For example if a lady is being harassed by someone, it might be that she would be the one being blamed. And if she ends up becoming a mother, she would be the one being blamed. So she ends up being blamed for someone else’s blame. I don’t quite understand this, but I think it has to be... because we will always do something wrong, but even the person who does not seem to owe anything seems to be included. For example if a lady is being harassed by someone, it might be that she would be the one being blamed. And if she ends up becoming a mother, she would be the one being blamed.
thoughts over others who are more knowledgeable, for instance concerning caribou. They think they are being helpful, but they are leading others in the wrong direction.

Rhoda Karetak: For example, just like big government debates that are going on right now, who try to topple each other. Someone is trying to be a winner, but what about the people. Why can't they work together for the common good and get good things done? So the issues we are talking about are quite similar to what is going on within government. They have to be exposed, and put into practice so we are out of danger by putting respect back in order, and reclaim the good values that were practiced before.

Joe Karetak: I just now understand why as kids we were taught not to fight back even though we were being wronged. It was so it would not become an obstacle when he gets old...

Louis Angalik: It is put in place from the beginning, and grows with the person.

Joe Karetak: They already saw what will be needed when he is older, so he is being told not to do certain things to prepare him for the future but.

Rhoda Karetak: It does not create problems in his life, it does not slow his learning or bring him down. It builds inner strength and you move beyond all the little wrongs done to you. If you don’t do that, you are always a victim and in the control of others.

Joe Karetak: Even if we just talked about these things if they are not exposed, but somebody has to show them to the world, somebody has to work on it. If it’s not being done, it’s just too bad, it must still be brought out—people should continue to work on it. We should not even say, well this is just too impossible
Louis Angalik: If someone is working on this, that person should not think, well this is something I can not do. I'm not that good, I've already been through it all and I should not be promoting it now. But we are all not that good as humans, as humans we are all in the same situation, none of us are that good, but we all have been through it all from the beginning. We all have been through the good and the bad, we all have learned what is good and what is bad, we all have learned these two things. But even the bad things have good things, and even the good things have bad things. We are all like that as human beings and that is one thing the person has to be aware of, whoever he is, and he should not think, well this is something I should not be doing. Healing and forgiveness is needed by all of us and we can give it to others and receive it from others throughout our lives. No one is an expert, because life is always a struggle between doing what is right or wrong.

Rhoda Karetak: He will just ignore it...

Louis Angalik: Yes, it's like that

Joe Karetak: Well the people of the world have no problem finding ways to stop progress and they should know when they are acting like that. I'm talking about what everybody else is like, there is no excuse; there is no reason why we should not be progressive. If we are not progressive, it is our own fault, it is our own fault. We should not think, well he stopped me from doing it so I did nothing. If there is something stopping us we should identify what is stopping us and set it aside, then I think it would be set aside...

Joe Karetak: Dealing with the real issue would end the problem if there is a problem with promoting respect, work on it and seek the solution that would easily solve the problem. If we work on it, the solution can be found quite easily because the problems tend to reveal themselves and also the good side also reveals itself. Respect should be taught to people by those who know what it is. Identify which beliefs should be taught right away, and which ones should be on-going. I think if we identify which ones, we can make progress on them. If we rob children of protection and respect
then there will be nothing left to repay, they will end up being in debt all the more. By learning how to live a good life early on, they will not make poor choices and go into debt so much.

Rhoda Karetak: Like being in prison.

Joe Karetak: Yes, but the one who was brought up properly and protected his behaviour will build credit (respect) for himself. People who are well protected are not indebted, while others become beggars in their life, even though they are not hungry, but beggars from other people and getting indebted when they can not pay because they have no strength of character.

Rhoda Karetak: They have lost their power.

Joe Karetak: They will slowly loose their power. If he has children, his children will be worse.

Rhoda Karetak: I think we are living in a dangerous place.

Joe Karetak: He will just continue on without stopping. He is so pleased about the one who allows him to be indebted; he is so pleased about others who are heavily indebted.

Rhoda Karetak: Our grandfather used to say not to fight back on the first attack. If someone attacks you the first round, don’t fight back. But if he repeatedly attacks you, just push him away without hurting him, just push him away- make him fall.

Joe Karetak: I agree with it.

Rhoda Karetak: Is this considered not right in Qablunaat court of law?

Joe Karetak: Um, I'm not exactly sure on that, I also don't really know how it is.
Rhoda Karetak: This is about protecting the harasser from hurting himself before anything worse comes on him. Also, someone who is persistently being harassed, will feel like making an attack on him. I think that is how it is set up so the attack is controlled, with limits and purpose and is not done in anger.

Louis Angalik: Yes, they are worried that this could continue on, and that bully would eventually lose control.

1. Identify the main teaching(s) found in this reading

__________________________________________________________________________
__________________________________________________________________________

2. In your own words, summarize the(se) teaching(s) as a rule to live by

__________________________________________________________________________

3. How does what is being said here relate to the concept of living respectfully? How can this be used to promote healing in an individual or a community?

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Confronting Abuse

Conflict and Society

I will now put together
What is to be my song which nobody wants to sing
Thus - they were only pitiable
The women - these
Who on the neighbors had to run
Like women whom a provider were forced to lack.
This is what I would like to recall:
He it was - my big song - fellow
Because he tried to get at me.
He - my big song - fellow (Ilukitsoq )
Properly forestalling me - prating about everything he could think of
Pattered out words - sang a song of derision
At the festival house here - by the side of it;
His eyes were not boldly raised - how was it he behaved?
When I happened to hear about him - I almost made you better than you are
For the sake of your helpfulness - once
I, who am not accustomed to help
Men - in the right way.
And so I think I now can answer
In the festival house’s room
When I sing mockingly - when I doughtily begin to patter out the words
I can usually answer - for I am one about whom nothing is heard
As I am one devoid of anything untrustworthy.
What was it? On the sea’s ice
For your daughter-in-law Teriarnaq - yonder
You conceived immoral desires
And yearned for her.
You are one with brief thoughts - and your thoughts never go to
Your wife, poor Akta;
(Your penis) That, to be taken with the hand, that, fondly desired
When it really felt a yearning it needed no help
And certainly, it could at that time -
But towards your wife - the desired one
You had to have help from Savinajuk - there,
Your great helping spirit there
He had to help you when you were really going to;
When I heard this of you - I did not think of you as one I need fear!
But what was that? At Itivnarssuk over there on the land
People say that your sister Inugpanguaq
On your way at night
Was felt by you, indeed, was squeezed by you!
When I heard that of you, I did not feel much inclined to remember you
In that way - I used to look out for
Arnarituat from Winerfik's summit
I use to look out for him
And I wished he would appear at last - through
Aimarqutaq bay there
On his way to out land - and not simply rest content with sending songs of
derision
To Imeriaq's bay - I tried to cross his path.
But I suppose you had no one to go with you - of kinsmen
Or women who are pretty.
At Putuggut and Nunavavssuit islands
At Arfangnak islands and Umanaq's sound
A big bearded seal through its breathing hold I got hold of
No hunting companion (was there) down there
It was Arnarituat's vainly tried for, that there
Which I got hold of there
Quite alone, sitting - out there!

1. How was the threat of a song duel a deterrent to abusive behaviour in a group? Explain why this might have an impact today.

_______________________________________________________________________

2. Although the purpose of a song duel was not to assign blame or punishment, the result of the duel often was changed behaviour. How does bringing behaviours into the open/confronting behaviours result in change?

_______________________________________________________________________

3. What role does the role of shaming have on the individual? What is the impact on the victim of seeing their abuser shamed publicly?

_______________________________________________________________________
### Unit 10: Living the Good Life.

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<th>Learning Competency: The students will understand the Inuit Qaujimajatuqangit concept of living the good life and the associated expectations for wellness.</th>
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**Opener:** What does it mean to live a good life?
Ask the class to decide what they feel like today - an owl, a seal, or a wolf. Give them a moment to choose and to think why they have made this choice. In turn have them share their answers. Once everyone has done this, tell the students to form groups of three. There must be an owl, a seal and a wolf in each group.

Have the students turn to the section in their journals, *What does it mean to live a good life?*, and to look specifically at the part represented by their animal. Each student reads her or his piece to the group and together they develop a response which they record in their journals.

If there is time, you may want to have students share some of these responses with the whole class or have groups of three meet with another group of three to exchange ideas.

**Connector Top Ten**
Ask the students to think about the information that has been presented in this module and in other Aulajaaqtut modules. Together, brainstorm some of the ideas they believe would lead one to live a good life. Record these on the board or on chart paper. Try to get as exhaustive a list as possible.

Tell students that their task is to prioritize this list from their personal point of view by identifying what the top ten things for them would be if they were to live a good life. Have them complete the list in their journals.

**Activity: Living Better**
Once this is done, they should identify the three areas from that list they would want to incorporate into their own life in order to live better. Think about what would have to be done to make that happen and complete the plan in their journal.

Now have students share their top three plans with a partner and discuss ideas for how to achieve the goals they are setting.
Each pair of students should join with another pair. Allow each student time to share their top three plans and invite suggestion from the other three partners.

One this has been completed, every student should record the ideas they have gathered for their Top Three Plan in the journals.

**Classroom Reinforcement:**
Display any of the students work on The Top Ten. You may want to use a hallway so that the rest of the school/community has access to viewing this work as well. Go over the maligait again and discuss.

**Reflection**
You never know how much you really believe a thing until its truth or falsehood becomes a matter of life or death to you. It is easy to say you believe a rope to be strong and sound as long as you are merely using it to cord [tie up] a box. But suppose you had to hang by that rope over a precipice. Wouldn’t you then first discover how much you really trusted it? ... Only a real risk tests the reality of a belief.

C.S. Lewis

**Content:** From what you have learned in this module, what are some of the ‘ropes’ (beliefs) that were provided to young Inuit in order to ensure their success and survival? Identify at least five and explain why you think each was important.

**Collaborative:** Inuit society changed very quickly with the impact of forced relocation in the 1960s. Inuit say that they stepped back from their role as teachers and allowed the schools and the Qallunaat institutions to prepare children for their future. What do you think the impact was for children at the time in the following areas:
- nutrition
- physical health
- cultural identity and self-esteem
- family and sexual relationships
- personal value systems

What are the strengths from Inuit traditional society that you would like to see rebuilt in our communities today? How can this be done?

**Personal:** Overall well-being involves developing strength in physical, emotional, social, spiritual, moral, and intellectual areas. In your journal, there are two diagrams of an inuksuk. In the first diagram, fill in the strengths you have in their lives presently in each of these six areas.
In the second diagram, identify the strengths you wish to develop in order to ensure you will be living a good life into the future.

Accommodating Diversity:
In the Activity, students may not want to identify goal plans that are of a very personal nature. However, it is often with the very personal issues that they require help in identifying ways to break unhealthy cycles of behaviour. Let students know that if they have an issue which they need help with, there are resource people in the community who can be of assistance. Have a list of these people and their contact information available in the classroom. You should also alert the resource people to the possibility of students contacting them.

Follow-Up: Creating Images of Youth Wellness
Read or have a student read the following excerpt from Inuktitut Magazine, fall, 1985, page 2:

"Alcohol, drug abuse, suicides and unemployment are the things we hear about youth in Western countries. Unfortunately, Inuit youth have not been spared, and parents and Elders are worried about what the future holds for the children.

As the way of life changes in the Arctic, so many young people seem to have no direction in their lives. Having spent much of their childhood in the classroom, they have not learned the knowledge and skills of the land that their parents possessed. Yet, partially because their education was in a second language, most of them fail to finish high school and end up with low paid jobs or, more often than not, no jobs at all. And so they hang around the store or the pool hall and, as happens to many young people the world over, get themselves into trouble out of sheer boredom or frustration.

But the future need not be one of despair. There is a stirring amongst Inuit youth. Some of them are organizing so that they can help themselves and each other.

Invite the students to react to this picture of Inuit youth. How real is this image? Are the attributed causes identified here ones they think are realistic still for youth. Is this the only image? If not, invite the class to write a parallel image for other Inuit youth today.

What makes the difference in the lives of each of these groups? Brainstorm ideas for both lists."
Have students complete the summative activity for the module. When the assignment has been completed, please draw the attention of your students to the fact that CLEY supports the development of community youth councils. Included in the resource kit is their ‘toolkit’ brochure for developing a council. After working on the summative assignment, your students might be interested in meeting with other youth in their community and contacting CLEY about establishing their own youth council.

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<th>Assessment</th>
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| **Student**: Students should make sure that all the journal work and portfolio work is completed to the level they will feel comfortable presenting it for evaluation.  
**Teacher**: Make sure that every student has completed their interim journal and portfolio assessment and is prepared for the final evaluation. |
They Lived a Good Life

By Donald Suluk

People in the past rarely got sick. In my view, this was because people lived naturally like the animals. They spent most of their time outdoors and ate food that made them strong and healthy. They lived a good life.

The Inuit lifestyle is very complicated and one cannot profess to know everything there is to know about it.

When we were young, we were told how to live. We were also told that to learn we would have to start around the age of thirteen or fourteen. Any age beyond that would be too late. It was common knowledge that if one should not learn at this age, one would probably never learn at all. We learned all there was to learn from our parents. The knowledge we gained was very useful and applied to our lives.

I've forgotten some of the things I've been told but there are some things I remember as clearly as one can remember. There are things my in-law Uluadluak told me. When he told me these things, he stressed that I should never forget them. They had to do with living as a family. He told me that the most important thing in a family was communication. That one should always express one's feelings in order to be understood. That, to misunderstand would only create unnecessary problems. If one did not communicate, and if misunderstandings would occur, it would grow and grow until there was separation.

With good communication things could be patched up and it would result in a better situation all around. I've found this to be very true. Today you will find many more people and families separated because of misunderstandings that were not cleared up. People don't talk to one another and this is not good.

It must be kept in mind that to talk to one another is not what creates problems. It helps people to express themselves. This is what has to be taught to our children today. We have to pass on what we know to our children.

These lessons from our Elders are very valuable and helpful if one is to live a good life. The knowledge and wisdom our Elders had is not to be lost. It is to be carried on.
Wolf Reading: What does it mean to have a good life?

Keep learning throughout life (pages 17-18)
Some young people know about being out on the land and making igloos, but they get stranded because of Ski-doos breaking down. Even some of the young women know quite a lot about hunting now.

We have always been told never to give up or think it’s too late to learn, because it’s never too late even if you are grown up. Even those of us who are grown up still look for someone more knowledgeable in areas we don’t know as yet. It is like that when it concerns the Inuit way of life, because even we, the older people, have regrets for not having paid attention more closely to what our Elders tried to teach us.

Enjoying life and being happy (page 35)
Long ago there were not very many ways for people to amuse themselves because there weren’t very many “things” around. Inuit used to eat together, talk together, and have drum dances. They would play games like nugluqtaq or they would hunt together. Our forefather’s children would play and make igloos and go for dog team rides outside. Their games, like sliding or having toy sleds, have not changed.

Adults enjoyed being away from the camp. And if they had enough food and their health was fine, they were happy. Some of them never lived in the same camp with other people, but when someone else arrived at their camp, they would be glad. They would be helped by the visitor and help him in return. They would give him free food and if his clothing was in poor condition, they would give him clothes or anything else he needed. Inuit used to give things freely to each other.

Nowadays, of course, there are many things that one can use to amuse oneself with. The equipment for hunting is good and houses are warm all year round. But even though we have enough of everything, there are still more things we want. Maybe if people like our forefathers could see the way we live today, they wouldn’t agree with some of it. They would not approve of people always wanting to drink alcohol, gamble, visit around and do things only at night. They would not be happy with these things. But I also think they couldn’t tell us because these days we seem to get mad too easily. Or we might start doing it more just to aggravate them. These are the things that are most wrong with us nowadays.

We should start paying attention to the ways of real Inuit so that when we get Nunavut and our own government, we will be happy. Our happiness should be shared with others: we should not just keep it for ourselves. If something makes only us happy, then we are doing things on the sly and that means doing wrong to other people. I think Inuit should help each other in finding ways that we can be in harmony with other people, including our young people.

Inuit living in different areas (pages 54-55)
Real Inuit are not selfish about wither the land or the animals. Nevertheless, when a person went to live in a different area, he had to be careful about how he behaved. If he did bad things to others too often or if he was too proud, the others would not be happy with him. He would have been
ordered by his relatives to try to be a good person. If he was always good, people would get to be friends with him and would be happy with him.

It seems that good times as well as problems have always been around. It also seems that the urge to do right and obey, the urge to do wrong and not obey, have always been at odds with each other. When I was young - but old enough to remember - doing wrong used to win me over very easily. There were times when people talked about life and I did not want to listen, maybe thinking that my way of life was better. My body was healthy and I thought it was not as delicate as I later found it to be. I used to get tired of always having to obey advice.

The Elders would advise their relatives about things they knew and try to help them. They would say, "There are things that will ease your mind, and things to eat and all you have to do is look for them." I have experienced some of these things and you had to try very hard to obey some of the advice they gave you. They also said that if you didn't think for yourself, your problems would catch up with you.

The Elders said that if the only thing you thought about was the present it would lead nowhere except to problems. The easy things to use today are often the new things that are not from our land. But we have to obey our own laws, even if it is hard for us, if we are going to have a good life.
Owl Reading: What does it mean to have a good life?

Sharing knowledge (pages 47-48)
Young people often ask their Elders about life long ago. They ask about many things and the person who is asked explains as best they can. Although there are some things that are no longer being done, many things still hold true today, like having to wear the right kind of warm clothing to go hunting when it’s cold. These days our Elders and our young people have different kinds of knowledge—elders know about things practiced long ago and young people know more about how things are done today. For the good of everyone, elders and young people should communicate and share their knowledge.

It is not good for a person to worry about something for a long time. When they can’t do things properly, they tend to give up. If they worry, they begin to look worn out, like a person who is tired, too cold or too hungry. This can happen even when it appears there is nothing else wrong in their lives or with their relationships with others.

If a young person’s parents behave badly or don’t act like adults, the young person will become very unhappy. And he will worry because he can’t talk to them about it. He knows it is not his role to advise his Elders. We should try to be good parents so that our young people will be happy. We should try to make sure our young people are not worried about us or afraid of us.

Everyone knows it is frightening for young people when their parents are unhappy because the youngsters have nowhere else to turn. Parents must act properly. They should not just try to be bossy and make young people afraid of them. Being very frightening and making people apprehensive won’t make things any better. I was always told that we have to be wise like our Elders. Of course, I have also been told that even Elders sometimes do things that are wrong.

Caring used to be different (pages 57-58)
In the days of our ancestors, when young people started to gain some wisdom and became young adults, things were very different than they are now. Our ancestors wanted young people to be good when they became teenagers and adults. Because they loved them, they would try to guide them so that they would be able to do things for themselves. This often meant not letting them have their own way.

Some people, even though they love their children, don’t think enough about how to prepare them to do things for themselves. They just let them have their own way and hardly ever give them any advice the whole time they’re growing up.

Some people say that is the reason some of us are not as good at doing things as others when we grow up—because we were never given enough instruction. Children and young people should be made to practice doing things.

One can picture in one’s mind the children of our ancestors working and feel pity for them, but they were able to do things that the children of today can’t do. They had to help their parents. They thought nothing of it because it was all they knew and it was their way of life. You can be happier in life if you go to sleep early and wake up early in the morning and if you are not lazy about doing work that has to be done.
Day and night (page 72)
The depressing thing in life is when one spends too much time enjoying themselves in the nighttime and is lazy and sad and sleepy-looking during the day. It is a depressing thing when one seems to live as though night were day and day were night. The Elders and the wise are not usually happy with a person who is like that.

What were our ancestors like? Were they good or bad? There have always been good and bad people, but a long time ago they did things more openly. Among our ancestors, it was more obvious if some people mistreated others or if they neglected orphans. People today seem to be good because they hide their mistreatment of others. But when someone suddenly finds out about it, they realize the things are still the same.

Long ago it was easier to tell if someone was happy or sad. Some people used to give away their only belongings because they were grateful or happy. They did not collect material things like equipment or clothes. They would say things like, "It is not a person, so I am going to give it u"  

Once there were two men who were arguing so much they were shaking. When people got worried that they might murder each other, an old woman came between them to try to stop them. If either one of them had attacked her, she would not have been able to keep standing. She said to them, "Those who don't listen live a peaceful life for only a short while. If people do not listen they will never have a happy life as long as they live. Forgive each other and be happy that at least you're not sick." It is said that their whole bodies were shaking with rage as they tried to obey her by shaking hands.
Seal Reading: What does it mean to have a good life?

When the laws of Inuit were made (pages 88-89)
Although we do not know who made the laws about life a long, long time ago, it seems that Inuit have certain laws and white people have other laws. Some of the Inuit laws are no longer effective and have vanished, although some of them will be effective as long as Inuit live.

Many of the laws are about working hard at being a good relative, being good parents to children, and being a good elder so that young people will follow the examples of their parents in their way of life. This is also so that even when their parents are gone, young people will still follow the examples that have been set before them. Baby birds follow their parents all over the place for some time before they are able to do things themselves. When they are able, the parents leave them alone. Then, even when the parent bird is nowhere to be seen, the young birds have the same ways their parents had- they follow the examples that have been set before them, just the same way that our parents did for us. The ways of good parents can be followed in order to live a good life, to be able-bodied and be wise.

Discussing the past (pages 66-69)
It is said that when an Inuk is living right he doesn't build himself up in front of people and he's happiest with people who are not too proud of themselves. He is easy to talk to, he rejects no one and he treats all people the same way. This is the type of person that other people are happy to be around. He talks about the difficult times he has had and the easy times as well. He is helpful to others and doesn't think only of himself. When he works, he isn't lazy. He tries not to say things like, "I am lazy" or "I am bored" because the wise and elders don't like hearing those two sentences. Even tough it's alright for a child to say that, when an adult does it, it is unpleasant for everyone.

Some people are always trying to win over everyone they're having conversation with by agreeing with whatever is said. When someone is acting like that, it is easy to tell because they tend to forget what they just said they believed in. Those who pretend to be a good person pretend not to notice things and pretend not to eat things that might make them look bad.

They're happy just so long as they are better off than other people. It is easy to know who is just pretending to be a good person because they tend to get mad very easily, even when people are just joking with them. They also get very pushy with other people and say bad things about others. And then one hears about it all over the place. And when you come face to face with them, they look like they've never said a word about you. There is a big difference between leading the good life and just pretending to lead a good life.
What does it mean to have a good life?

Based on this reading _______________ having a good life involves the following:

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My Top Ten

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Living Better: Top Three Plans

Commitment #1:
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Ideas for achieving this goal:
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Commitment #2:
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Ideas for achieving this goal:
➢                                                                                       
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Commitment #3:
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Ideas for achieving this goal:
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Summative Assignment

Read the article, *Inuit Youth Councils: Aiming at the problems of young people* by Deborah Evaluarjuk and answer the following questions.

1. Identify, from the article, the purpose or goal (mission statement) that Evaluarjuk felt should be the purpose for Youth Councils in the North.

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2. After more than 25 years, discuss the impact of youth councils in your community, both positive and negative.

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3. The article lists several problems in the north that young people were facing: “the majority of Inuit are young, and many struggle with problems related to health, alcohol and drug abuse, suicide, crime, lack of education and unemployment and lack of opportunities in a part of Canada where the cost of living is the highest.”

Over the past 25 years, how do you feel these issues have changed for Inuit youth?

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4. List the three problems that you think are still the most important issues that need to be addressed by Inuit youth today.

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5. Answer A or B – whichever applies to your community.

   A) If there is or has been a Youth Council in your community, discuss ways it could be made stronger, more effective and more meaningful to you personally.

   B) If there is no Youth Councils in your community, discuss steps that would be necessary to form one and ways to make it survive from year to year.

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Inuit Youth Councils: Aiming at the problems of young people
(source unknown)

Today, young Inuit in far-flung, isolated hamlets across the Arctic face many problems, such as increasing alienation from their Elders and their culture, generally dismal prospects for making a living, and growing difficulties in coping in a society that is changing faster than most people can fully understand. To help young men and women in these changing times, Inuit Tapirisat of Canada (ITC), the national organization of Inuit, is establishing Inuit youth councils.

The councils [set up in 1985] are being designed to be administered by Inuit in each community, in an effort to promote togetherness to overcome the "generation gap" between Elders and young people of the North. "But," says Rhoda Innuksuk, president of ITC [1986-87] and the person who originally conceived the idea of having youth councils, "we do not want to set up regional organizations that lead to competition between them. There is a problem concerning regions - they often have the attitude of 'minding your own business.' We want to promote regional youth councils for better communication - we don't want Baffin by itself or the Keewatin by itself. We want the councils to be for all. One day, we hope, we will have togetherness."

As everybody knows, Inuit leaders today are talking about Nunavut and are well underway towards establishing it. "The young people have to get prepared for self-government and land claims," Innuksuk says. "Are we ready? If you look at reality, the answer is 'no.' The government will not hand over responsibilities and power to people who are not prepared. We have to provide information and expertise to young people; we have to know that they are capable of dealing with politics. And first, we must ensure that their needs are met before they can be reliable in politics and see that they are aware of the changes taking place among them. We have to prepare our young men and women to take on the responsibilities of today's Inuit leaders." Youth council leadership programs will help young people gain self-confidence, particularly in dealing in public affairs.

To take just the Northwest Territories as an example, the population there is approximately 46,000 (according to the 1981 census) and less than half are Inuit. Of those Inuit, about 78 percent are under the age of 35. Thus, the majority of Inuit are young, and many struggle with problems related to health, alcohol and
drug abuse, suicide, crime, lack of education, and unemployment and lack of opportunities in a part of Canada where the cost of living is highest.

Inuksuk says, "We need immediate action, and I think youth councils could have some of the answers to the problems. Although we have many committees in the North and they know about these problems, none of the solutions are aimed especially at young people."

According to Robert Higgins, a special assistant at Inuit Tapirisat who has been involved in establishing the youth councils, their goal should be "to get the young people actively involved in making decisions and addressing problems on the local level, to find solutions that will work in their communities so that they will have control over their own affairs."

There are now four youth councils in the Eastern Arctic, in Hall Beach, Broughton Island, Clyde River and Igloolik, the last two being the most active. ITC also has created a youth camp at Ikpik Bay on the west coast of Baffin Island, approximately 130 miles due east of Hall Beach on the other side of Foxe Basin. (See two articles on the Ikpik camp in this issue.) In July and August, about 50 young men and women from all parts of the Northwest Territories, Northern Quebec and Labrador, as well as two from Alaska and five Greenlanders, gathered at the first camp to exchange ideas and discuss plans for youth council activities.

At present, most youth councils are in the Eastern Arctic, tackling problems which require the most immediate attention - cultural loss, alcohol and drug abuse, crime and suicides. Hopefully, the community councils can eventually set up programs for personal counselling for troubled teenagers (this will take time), educating young parents in child-rearing, education on nutrition, budgeting, leadership in a traditional sense and legal affairs education. ITC also hopes to have a regular newsletter to circulate to all the youth councils, as a way to keep the communities informed, to exchange the information and ideas of each community, as well as teach journalism skills.

Fund-raising is a challenge and will be attempted by all possible means, such as bingos, dances, rummage sales and lotteries. The participation of young people in all these things will give them a sense of helping to make it all work, of making real contributions.
"The young people should start something, at least, whether it is a theatre group, leadership or educational groups - anything they would enjoy and learn about and can participate in," Innuksuk says. She cites the example of an Igloolik theatre group started by the local youth council. First of all, Igloolik young people talked with their elders, interviewing them about history and the first contacts with white men. They recorded cultural traditions and with this information, they wrote and produced a play. Local women made caribou-skin costumes for the players, and make-up, wigs and other things were ordered from the south.

The theatre group created the play in such a way that it explained history and how much things have changed up to this modern day. When the play was first put on in Igloolik, it was so well received that the group was invited to take part in the Festival on the Rocks in Yellowknife this summer. An Igloolik rock band, Northern Haze, who made their first album in May, was also present and performed with the theatre group. The players were so successful in Yellowknife that they were invited to take part in Expo '86 in Vancouver.

Pakak Innuksuk, an actor and director of the Igloolik theatre group, said "We made it so that the young people could have something worthwhile to do. We wanted to show our traditions and emphasize how important it is to preserve our culture. I didn’t consider it just as a play; it was based on the real world of Inuit and our culture." They started without money, but simply through co-operation, willingness to work, time and a lot of effort, they made it succeed. The territorial government later provided funds for travel expenses and for costumes and other necessities.

According to John Bennett, assistant co-ordinator for youth councils based at ITC's Ottawa office, "The old people and the young people really came together to work on the play," emphasizing what an excellent vehicle a theatre group is for enabling the young and the old to share the experiences of their lives today and in the past.

To meet the modern era ahead, young Inuit men and women will have to make real efforts to communicate with and learn from elders, while at the same time strive to prepare themselves to adapt to a new way of life. To provide direction and assistance in fulfilling these objectives is perhaps the underlying primary purpose of the youth councils.
"Everybody who is familiar with the problems facing the Arctic should work together to tackle these problems, and anyone with a useful contribution to make is welcome to participate," Bennett says.
Summative Assignment Evaluation Criteria

- Identification of goal or mission statement from article ( /5)
- Identification of positive & negative impact of Youth Councils ( /5)
- Describes the changes over the years in youth issues ( /5)
- Lists the three most important problems still facing Inuit youth today ( /5)
- For (A) - clear indicators of ways to strengthen Councils
  (with examples) and a personal statement of their meaning ( /10)
  
  OR

  For (B) - Clear outline of steps that could be taken to create a new
  Youth Council and examples of ways to make it sustainable ( /10)
Feedback Fax

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

Date: _____________

From: __________________________

Re: The Aulajaqqtut Secondary School Curriculum

This is feedback for the Aulajaqqtut 12 module titled Stewardship.

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? (e.g. 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

1 C&SS is currently in discussions with Nunavut Arctic College to have our students receive advanced credit for this personal portfolio if they register in NAC courses that have a requirement for producing one. We are in the process of developing guidelines for the Aulajaaqtut personal portfolio based on the one developed for Nunavut by NAC. The Aulajaaqtut personal portfolio will be an integral part of the Sivuniksaliurniq path which replaces the Career and Program Plan.

2 This activity is adapted from Beyond the Basics: A Sourcebook on Sexuality and Reproductive Health Education. March, 2001: 51-52. Planned Parenthood Federation of Canada.

3 This activity is adapted from Beyond the Basics: A Source Book on Sexuality and Reproductive Health Education. March, 2001: 54-55 Planned Parenthood Federation of Canada.

4 Taken from Values and Sexuality, page 55.


6 Taken from RespectED Violence and Abuse Prevention Program, Canadian Red Cross.

7 Taken from K. Graber, Ghosts in the Bedroom, page 97.

8 Adapted from Ghosts in the Bedroom, pages 96-99.


11 Taken from The Netsilik Eskimo by A. Balikci, pages 187-188.

12 Taken from Inuit Traditions, E. Anoee (ed.), pages 6-7.