

## Unit 5: The Thunder House



### Learning Competency

The students will present information and ideas using oral, visual, 3d material, print or electronic media.



### Learning Competency

The students will negotiate consensus within group contexts.



### Learning Competency

The students will select the appropriate technological tools to accomplish tasks.



### Learning Competency

The students will consider historical contexts and circumstances of past events and demonstrate the links with contexts today.



### Language Development

**Evidence-** that which tends to prove or disprove something; ground for belief; proof

**Significance-** importance; consequence

**Predict-** to declare or tell in advance; prophesy; foretell

**Infer-** to derive by reasoning; conclude or judge from premises or evidence

**Impression-** a strong effect produced on the intellect, feelings, conscience

**Social conventions-** ways of behaving that are expected by society

**Transition-** movement, passage, or change from one position, state, stage, subject, concept to another; change



### Materials

Video *Qarmaq*

Website- *Taloyoak: Stories of Thunder and Stone*

BLM 1.26- 1.28



## Background

Teachers should explore the entire *Taloyoak: Stories of Thunder and Stone* website in order to become thoroughly familiar with the variety of information and the links between topics so that students can be encouraged to access as much information as possible from this source.



## Opener - *Qarmaq (Stone House)*

Have the student view the video *Qarmaq* found in the *Nunavut: Our Land* video series, volume 2, episode 3. This series was provided to all schools by C&SS and should be in your school resource room.

Discuss the techniques and technology used to build the stone house.



## Connector - The Thunder House

Provide the students with a photo (BLM 1.26) of the Thunder House site near Taloyoak. Review with students what they learned about the archaeological evidence found in the whalebone *qammaq* in the *Arctic Peoples and Archaeology* module. Why do old dwelling sites provide significant archaeological finds?

Invite the students to explore The Thunder House using the IHT website or the CD-ROM copy of the website. As the students go through the section on The Thunder House, have them record details in BLM 1.27. They will also be required to visit the Thunder House from the archaeological site map.

Ask the students to consider the possible implications of the Thunder House based on what they learned in previous unit about the use of stone houses by *angakkuit* and *tuurngait*.



## Activity -Predictions and Inferences

Provide each student with a copy of the T-chart Predictions and Inferences (BLM 1.28). Have them reflect on the information they have encountered in this module to complete the information on their chart. Once students have recorded their own ideas, have them meet together in groups of 4 to share those ideas and to add new ideas to their charts.

Debrief as a class about why the Thunder House may have been built and what this might imply about the social group who were occupying the area at this time.



## Reflections

**Content** - What do you know about the traditional system of Inuit beliefs that you didn't know before this unit? What information surprised you?

**Collaborative** - When you consider the social changes that were occurring to Inuit over the course of the historical period we reviewed, what do you see as the main influences that established the role of shamanism in Inuit society? How was the belief in shaman and *tuurngait* helpful to Inuit? How was it also limiting for Inuit?

**Personal** - What do you envision as a system of beliefs that is appropriate for Inuit today? What are the good parts that should be kept? Provide reasons and examples for your ideas. What are the parts that should be let go? Again provide reasons and examples for your ideas.



## Follow-Up - *Avaja*

Have the students watch the video *Avaja* from the *Nunavut: Our Land* series, volume 1, episode 2. This series was provided to all schools by C&SS and should be available in your school resource room.

After watching the video, ask the students to share their impressions of the action.

Create a T-chart on chart paper or on the board to record the students' ideas about what would have been attractive about Christianity and what would have been difficult for Inuit to accept.

Once students have exhausted their ideas on that topic, ask them to do the same for Inuit traditional spiritual beliefs- what would have been the advantages of that belief system and what were the disadvantages. Post both charts in the classroom.

Ask the students to validate their ideas by gathering some oral stories from elders in the community about their first experiences with Christianity. What did they first think? What was attractive about it? What were the drawbacks? Students should tape the stories, but also keep an interview journal with their notes from the session with elders. Invite students to review the student journals kept by the Taloyoak students as an example.

Students may also be able to gather oral stories about shamanism and traditional beliefs, but they should be careful to respectfully approach elders on

this topic. For Inuit, any discussion of shamanism has been prohibited by social convention and it would be inappropriate to put any pressure on elders to discuss the topic if they are unwilling.

Students may decide how they wish to make the collected information available to others. They may create a website and include digitized audio or video of elders' stories. They may illustrate or ask the elder to illustrate their recollections and provide the text and illustrations. They may add any additional links and sources of supportive documentation, old photographs or texts, new video of present religious activities in the community, in order to create a personal history of the transition in spiritual beliefs that took place amongst the Inuit.

If students do not have access to the technology to prepare a website, more conventional ways of sharing information should be explored. Examples include PowerPoint presentations, video, desktop publishing and collages. Students should be encouraged to communicate using as many mediums as are available to them.



### **Classroom Reinforcement**

Display all student-generated materials in the classroom.

Publish the students' webpage on Inuit spirituality for viewing in the school and community. You may need to contact your network administrator to publish the site beyond the school intranet.



### **Accommodating Diversity**

Provide technical supports for students if they are available in your community. There may also be sources of information and images available on the internet or in the local library.



### **Assessment**

#### **Student -**

Complete all the assignment work and store it in the portfolio.

Complete the assignment checklist.

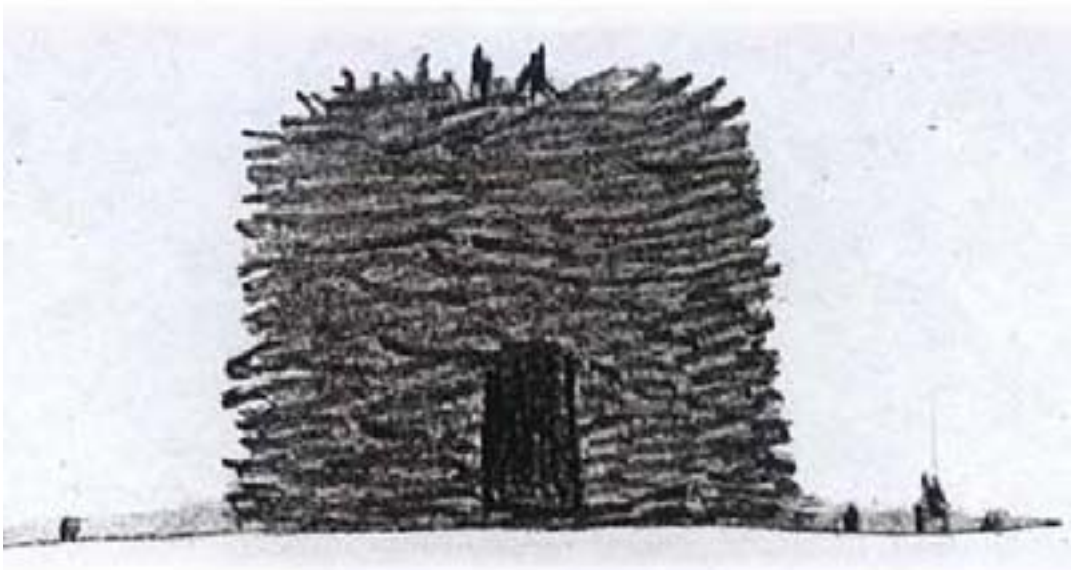
Complete a learning log summary at the end of this unit.

#### **Teacher -**

Portfolio assessment conferences should be held during the course of this unit.

The webpage project should be evaluated as a final summative project. Criteria for this evaluation should be negotiated with the students before they begin on the project.

BLM 1.26 The Thunder House



BLM 1.27

The Thunder House  
The Archaeological Evidence

What are the mysteries about The Thunder House?

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Who do you think built the Thunder House? For what purpose?

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How is your idea supported by oral histories?

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What do you think is the significance of the site where the house was located?

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What has the flint got to do with the story of the Thunder House?

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Create your own version of The Thunder House Mystery and illustrate it for your classmates or use the photo and drawing from the website.

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BLM 1.28 Predictions and Inferences

Inferences	Predictions
<p>What do you know about the lives of Nattilingmiut in the late 1800s?</p>	<p>What can you predict about the issues and concerns that shaman would have been dealing with?</p>
<p>Why might Kakooteenik have wanted to build a replica of the Thunder House?</p>	<p>How would people have responded to this place? (Think about how they respond still today.)</p>
<p>What is the significance of the legend of the orphans for Inuit?</p>	<p>What lesson might this legend have had for the people in the community at the time?</p>
<p>From the oral narratives, what happened to this building?</p>	<p>Why would the Thunder House have been allowed to be destroyed?</p>
<p>How do you think the elders feel about this place?</p>	<p>How do you think the students in this project will view this site in the future?</p>

## **Appendices**

Appendix A	TRIBES Agreements IQ Guiding Principle posters
Appendix B	Assessment templates Student Learning Logs
Appendix C	Map of Taloyoak Place Names

## Appendix A

### TRIBES agreements posters

## Attentive Listening:

To pay close attention to one another's expression of ideas, opinions and feelings; to check for understanding; and to let others know that they have been heard.

## Appreciation/No Put-Downs:

To treat others kindly; to state appreciation for unique qualities, gifts, skills and contributions; to avoid negative remarks, name calling, hurtful gestures and behaviors.

## Right to Pass:

To have the right to choose when and to what extent one will participate in a group activity; to observe quietly if not participating actively; and to choose whether to offer observations later to a group when asked to do so.

## Mutual Respect:

To affirm the value and uniqueness of each person; to recognize and appreciate individual and cultural differences; and offer feedback that encourage growth.



Appendix B

**Student Assessment**

For Unit \_\_\_\_\_

Student \_\_\_\_\_ Date \_\_\_\_\_

Using this scale, rate yourself on how well you did in this Thunder and Stone unit. Circle the number which best fits for each activity.

5	4	3	2	1
Very well to excellent participation and work	Very good to quite good participation and work	Okay to average participation and work	Not the best participation and work	Needs improvement

1. Vocabulary

5	4	3	2	1
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2. Unit Activities

5	4	3	2	1
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3. Research

5	4	3	2	1
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4. Mind maps

5	4	3	2	1
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5. Placemats

5	4	3	2	1
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6. Group Participation

5	4	3	2	1
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7. Reflection Journal Entries

5	4	3	2	1
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8. Collaborative Work with Peer/Individually

5	4	3	2	1
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9. One part of this unit that I did well was

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because

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11. One area I want to improve in this module about Thunder and Stone is

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# Thunder and Stone

## Nunavusiutit 9



### Learning Log

Student: \_\_\_\_\_

## Assessment Checklist

Unit #	Activity	Completed	Date completed
	<b>Unit 1: Belief Systems</b>		
1	Investigating beliefs		
1	Beliefs and Taboos		
1	Souls and Spirits		
1	Stand Up, Sit Down		
1	The White Rock/No One Touches It		
1	Creation Stories		
1	Reflection		
1	The Story of Kiviug		
1	Angakkuit-Elements of Shamanism		
	<b>Unit 2: Good and Evil</b>		
2	Quotes- Readings		
2	Three Spirits activity		
2	Reflection		
2	Conflict- Causes and Consequences		
2	Nuliajuk: Mother of the sea Beasts		
	<b>Unit 3 Relationships in the Environment</b>		
3	Significance of Place- Inuksuk activity		
3	Taloyoak: Stories of Thunder and Stone		
3	reflection		
3	Diet of Souls- Beliefs About Animals		
3	A Place of Misery		
	<b>Unit 4 Tuurngait</b>		

4	Tuurngait Creation		
4	Tuurngait Recreations		
4	Reflection		
4	Characteristics of Tuurngait		
4	Representing Tuurngait- 3 Way Placemat		
	<b>Unit 5 The Thunder House</b>		
5	Qarmaq		
5	The Thunder House Evidence		
5	Reflection		
5	Predictions and Inferences T-chart		
5	Avaja T-chart		
5	Student Project		
	<b>Learning Log</b>		
	Unit 1		
	Unit 2		
	Unit 3		
	Unit 4		
	Unit 5		

## Module Assessment Rubric

<b>LEVEL A</b> <ul style="list-style-type: none"> <li>• Uses complex reasoning</li> <li>• Articulates issues in meaningful ways to build consensus</li> <li>• Interprets processes into social action</li> <li>• Participates in depth</li> <li>• Interprets information inductively/deductively</li> <li>• Develops well thought out conclusions which are well interpreted for others</li> </ul>	<b>LEVEL B</b> <ul style="list-style-type: none"> <li>• Analyses, compares, classifies</li> <li>• Relates issues appropriately</li> <li>• Applies issues to personal situation</li> <li>• Uses processes effectively</li> <li>• Participates actively and is a good team supporter</li> <li>• Reasons and relates information in several ways</li> <li>• Takes a stand on issues and encourages others to understand that stand</li> </ul>	<b>LEVEL C</b> <ul style="list-style-type: none"> <li>• Accepts information at face value</li> <li>• Is aware of issues, but does not engage personally</li> <li>• Relates theoretically to issues</li> <li>• Follows processes as described</li> <li>• Participates in socially limited ways</li> <li>• Uses information to complete a task</li> <li>• Sees issues as separate from self</li> </ul>	<b>LEVEL D</b> <ul style="list-style-type: none"> <li>• Does not personally relate to the information</li> <li>• Has difficulty grasping issues</li> <li>• Has difficulty following processes</li> <li>• Does not fully participate</li> <li>• Does not use discrimination in selecting information</li> <li>• Unaware of significance of issues</li> <li>• Has difficulty demonstrating personal growth/understanding</li> </ul>	Level A = Proficient Level B = Confident Level C = Communicative Level D = Transitional
				In my work I...
				demonstrate competence
				practice competence
				initiate competence
				require development with the competence

**Unit 1-Reflection on learning:**

**In this unit I learned these new things:**

**I will be able to use this new information in the following ways:**

**I also learned this about the way I work and learn:**

**I can become a better learner by:**







▲ Karoo Ashevak  
48. *The Coming and Going  
of the Shaman*, c.1973  
whalebone, antler, stone

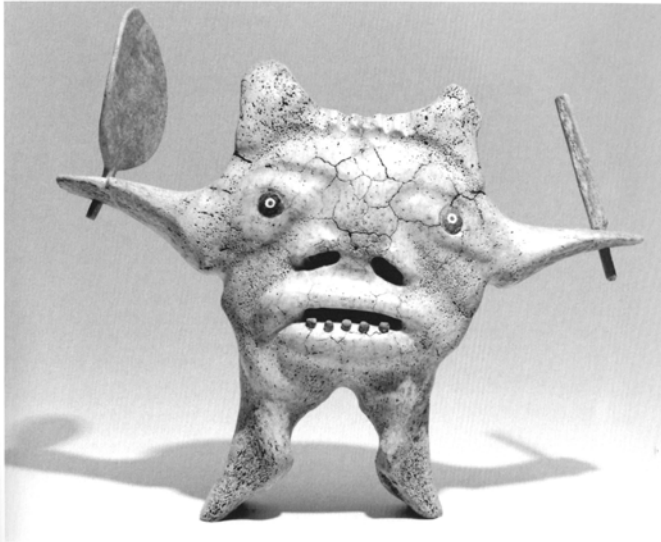
*Although this sculpture is in the form of a mother and child, the artist once explained that it showed an old shaman going away and a new one coming.\* In other words, it expresses the passing along and continuity of shamanistic powers from the old to the young, with reference to the iconography of mother and child. Hence, there is one small hand and one large, and one small head and one large.*

*The work also has a feature that is characteristic of Karoo's work—different size eyes. According to Ashevak's sister Eeteemunga, this refers to an old shaman with mismatched eyes who had a strong influence on the artist.*

*\* See Blodgett, 1977, no.32.*

◀ Karoo Ashevak  
47. *Polar Bear*, 1973  
whalebone, antler, stone

*Of the approximately 250 carvings created by Ashevak in his short artistic life, this is possibly the only polar bear he carved.*



Nelson Takkiruaq  
147. Spirit Drum Dancer, 1989  
whalebone, ivory, stone

*Drumming was a serious and important part of life in the old days. When they drum danced in this Netsilik area, only one person did the drumming. When a person was drum dancing, he had to try to go as long as he could and do the best he could. It would bring good fortune. Some Inuit songs are very long, and when people drum danced they had to try and finish the song. They would dance until the song was finished, or until they were totally exhausted and could no longer hold up the drum. Then they put it on the ground and somebody else came along and started drumming.*

*When a man is ready to dance, his wife starts the song, and the other women follow the wife's singing. In other regions, men sing and women drum dance, but in Netsilik tradition, women rarely dance.*



*In the Netsilik region, women usually sing. A woman could also make up a song, but men used to have more songs, usually about hunting. The husband would make up a song and teach it to his wife when they were alone in their igloo. They would teach their wives so they could sing it later. Sometimes they would hear or learn somebody else's song, and they would both learn the song.*

*In the old days, when a group of people travelled to a camp in another area, sometimes they would have a drum dance. They would try to drum dance longer or harder than the others, like a competition.*

*Today it is different. The evenings are so short, and the drum dancing has to finish at a certain hour. It's a lot different than the old days. A drummer doesn't last very long and doesn't have to finish the song.*

*(Nelson Takkiruaq, 1996)*

**Collaborative** - Compare the Rasmussen images with the three images of carvings. What do the images in both the drawings and the carvings convey about traditional Inuit life? What were the complex relationships that Inuit had to pay attention to? How is this similar or different today?

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**Judas Ullulaq**  
**164. The Shaman Who Could Fly**, c.1990  
whalebone, sinew, ivory, black stone inlay  
(two views)

*Flight is this shaman's only form of transportation. As he had no dogs, this is how he went hunting. The head in the shaman's hand is his helping spirit.*

*Ullulaq was once helped by a shaman called Iteenak, who was respected for his great healing powers. One spring when the artist was young, they were living in a tent. It suddenly became very windy and one family had their tent blown down. Ullulaq was told by a man, who was also a shaman, to go help them. The man told Ullulaq to get a shovel from near their igloo, in order to help. But Ullulaq was cold, as he was not wearing a parka, so he sneaked back to his tent instead of helping. That night his neck got very sore, and he could not move from his bed. Iteenak, another angakuq that lived in the area at that time, came to the camp and told Ullulaq's mother that it was her neighbour who had made Ullulaq's neck sore for not helping. Then Iteenak immediately made the pain go away. Angakuqs work very fast. From that day on, he knew that angakuq stories are very true and that they are very powerful.  
(Judas Ullulaq, 1997)*

**Personal** - Are any of the images that were created by artists in the past relevant for you today? Explain your conclusion and share your own ideas about where to find help to deal with the challenges of our world today.

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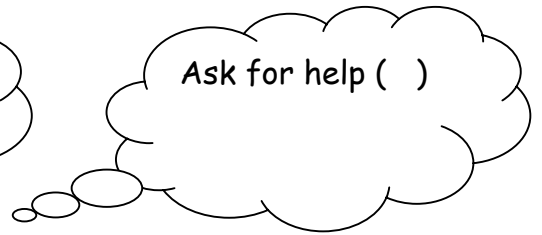
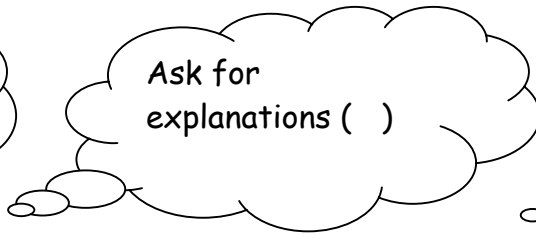
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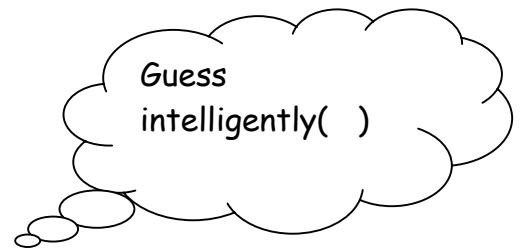
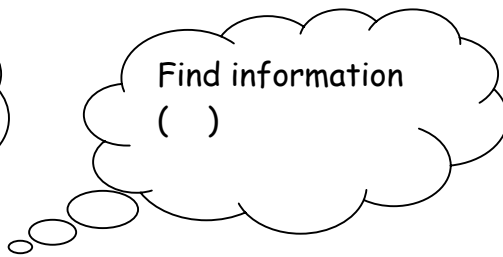
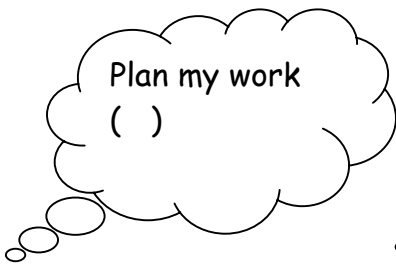
# How Am I Doing?

Date: \_\_\_\_\_

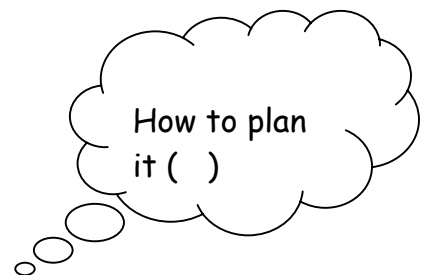
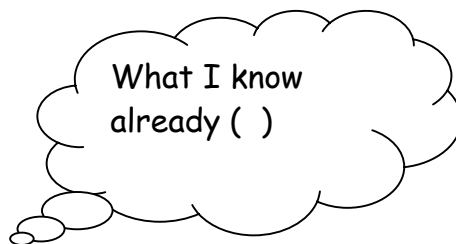
*When I have a problem, I...*



*I know how to...*



*When I start an activity, I try to think about...*



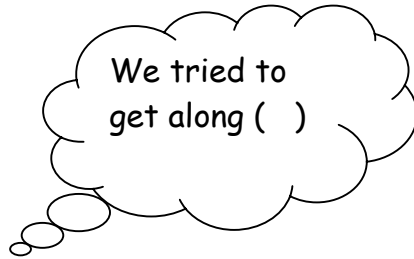
My own suggestion: \_\_\_\_\_

My name: \_\_\_\_\_

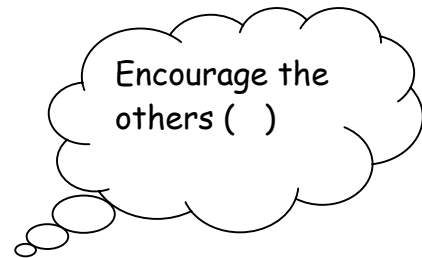
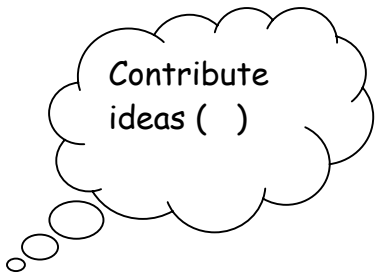
# Group Work

Date: \_\_\_\_\_ Item number: \_\_\_\_\_

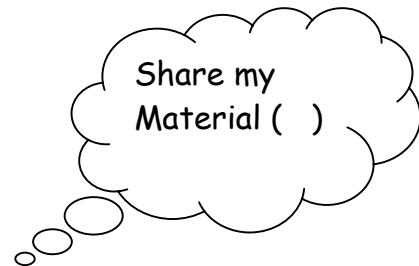
Today, I worked with my team.



One thing I did to help my team was...



Next time, I could...



Other: \_\_\_\_\_

My name: \_\_\_\_\_

**Unit 2- Reflection on learning:**

**In this unit I learned these new things:**

**I will be able to use this new information in the following ways:**

**I also learned this about the way I work and learn:**

**I can become a better learner by:**



## Reflections

### The Story of Tuneq<sup>2</sup>

One winter, many years ago, hunting was a failure. Day after day went by and nobody had anything to eat. People die of hunger or froze to death, and the quick lived on the dead. Then Tuneq suddenly became disturbed in his head. He began to consult the spirits, and it was not long before he began to do so through his own wife. He used her as a medium: *qilaq*. He did it in this way: he tied a line to one of her legs and made her lie on the platform; then he tugged at her leg and let the spirits answer through her leg. He did this often, and it was not long before he said that he had received the answer that he was to save his own life by eating his wife. At first he only cut small pieces from her clothing and ate them, drinking water with it to help him swallow it. People who saw him say that he behaved like a man possessed of a wild and evil spirit. Bigger and bigger were the pieces that he cut from her clothing; at last her body was quite exposed in many places. The wife knew that the spirits had said that her husband should eat her, but she was so exhausted that it made no impression on her. She did not care. It was only when he began to feel her, when it occurred to him to stick his fingers in her side to feel if there was flesh on her, that she suddenly felt a terrible fear; o she, who had never been afraid of dying, now tried to escape. With her feeble strength she ran for her life, and the nit was as if Tuneq saw her only as a quarry that was about to escape him; he ran after her and stabbed her to death.

After that he lived on her, and he collected her bones in a heap over by the side platform for the purpose of fulfilling the taboo rule required of all who die. He was going to gold death-taboo over her for five days. But people say that the ghost of his wife often walked through her own bones, Tuneq waking up at night as the bones he himself had gnawed began to rattle. Sometimes they moved up and down, and it happened that the man sitting on the platform would be hauled off surfing the night by some invisible power. And then when he suddenly awoke there was no one in the snow hut, only the bones lying over by the side platform, rattling.

Read the stories told by Taloyoak elders on the IHT website: Taloyoak: *The Stories of Thunder and Stone*. Select one story about conflict and use it to respond to the following:

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<sup>2</sup> Taken from *The Netsilik Eskimo*, pp.244-245

**Content** - In your own words retell the story that you found on the website. Explain why this story is about conflict.

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**Collaborative** - Based on what you learned from the information in your folders, what social tensions may have contributed to this conflict? Give some examples of the social structure and life of Nattilingmiut in the area at this time.

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**Personal** - What examples of relationship or social conflict do you see in your community today? Can you think of any social tensions that might be contributing to this conflict? Support your answer with some specific examples.

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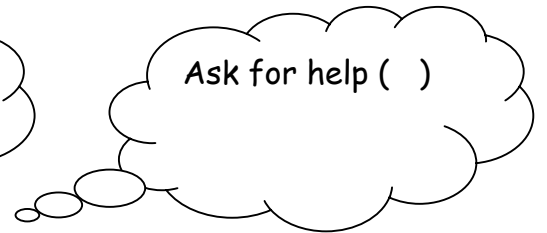
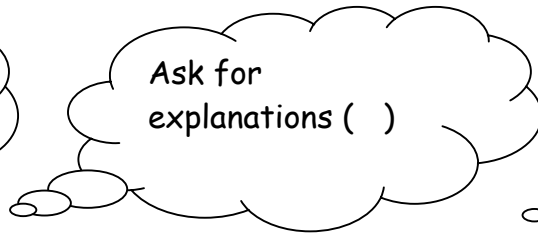
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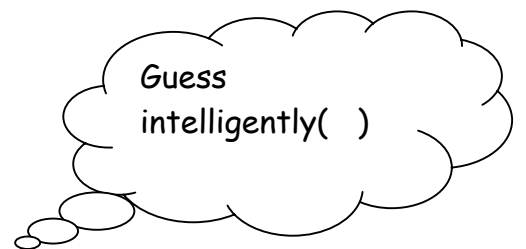
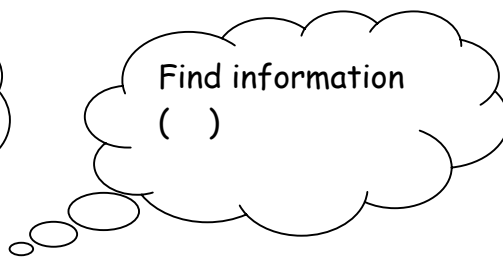
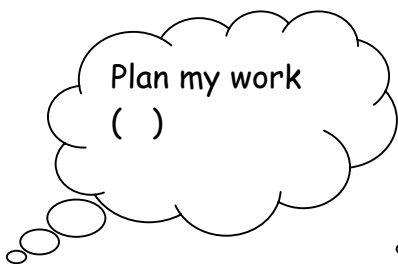
# How Am I Doing?

Date: \_\_\_\_\_

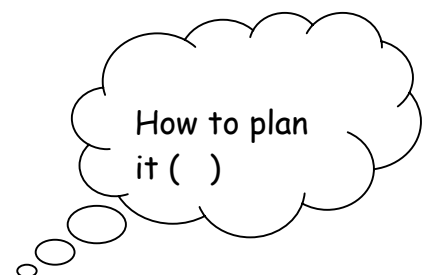
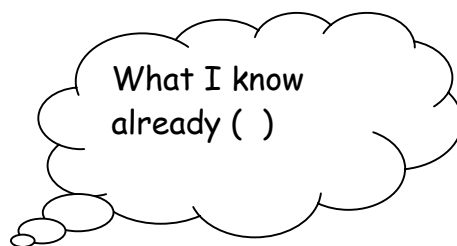
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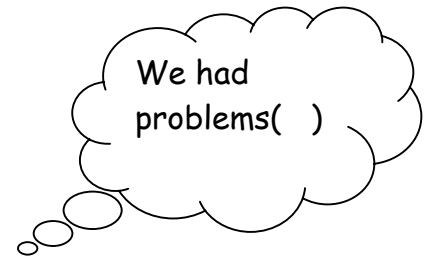
My own suggestion: \_\_\_\_\_

My name: \_\_\_\_\_

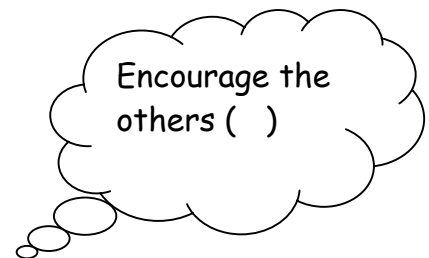
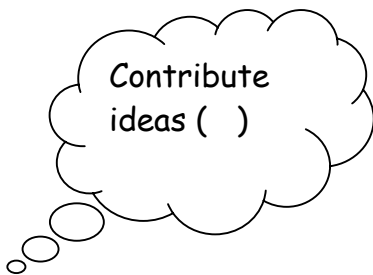
# Group Work

Date: \_\_\_\_\_ Item number: \_\_\_\_\_

Today, I worked with my team.



One thing I did to help my team was...



Next time, I could...



Other: \_\_\_\_\_

My name: \_\_\_\_\_

**Unit 3- Reflection on learning:**

**In this unit I learned these new things:**

**I will be able to use this new information in the following ways:**

**I also learned this about the way I work and learn:**

**I can become a better learner by:**



## Reflections

Students should visit the website and investigate the elder interviews about animals in order to respond to the following:

**Content** - What did the elders say about the importance of animals in their lives? Provide some quotes to support your ideas about what was important.

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**Collaborative** - When you read these kinds of stories, what is the predominant feeling you get from the words of the elders? Explain why you think this is so.

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**Personal** - Has anything that you have heard about or discussed in this unit lead you to think that Inuit should change the way they hunt and use the land today? Explain your ideas and support them with examples.

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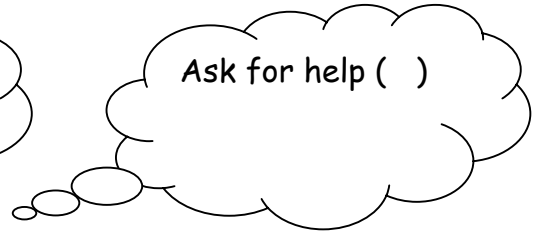
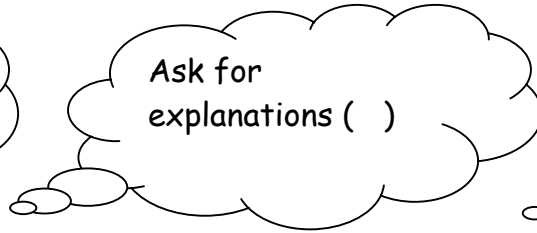
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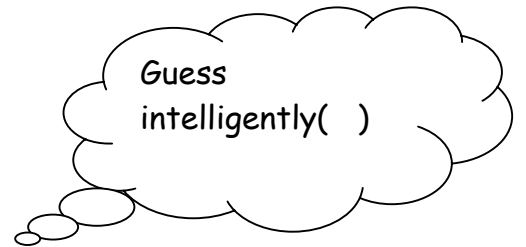
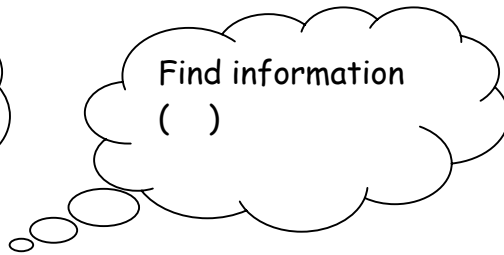
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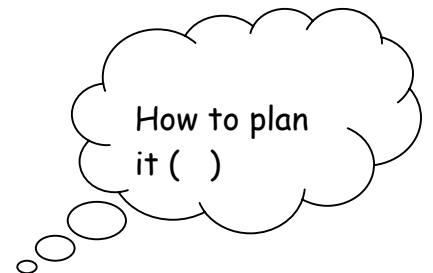
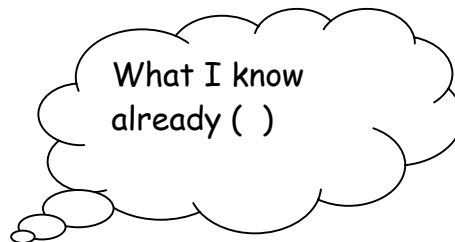
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*I know how to...*



*When I start an activity, I try to think about...*



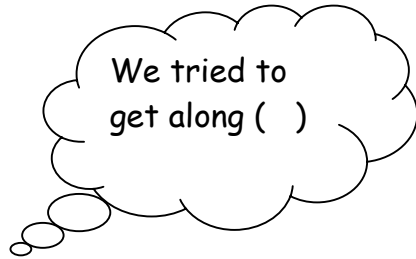
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My name: \_\_\_\_\_

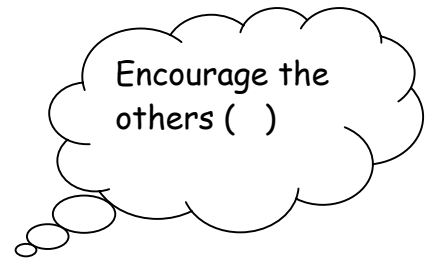
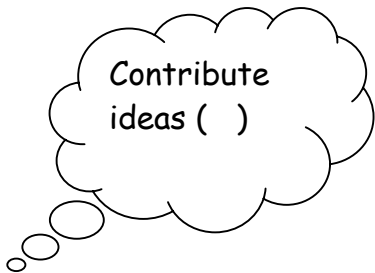
# Group Work

Date: \_\_\_\_\_ Item number: \_\_\_\_\_

Today, I worked with my team.



One thing I did to help my team was...



Next time, I could...



Other: \_\_\_\_\_

My name: \_\_\_\_\_

**Unit 4- Reflection on learning:**

**In this unit I learned these new things:**

**I will be able to use this new information in the following ways:**

**I also learned this about the way I work and learn:**

**I can become a better learner by:**



## Reflections

**Content** - Most societies at some point identified spirits that contended with human beings. Trolls, fairies, mermaids, sea monsters all had a purpose in traditional social organizations. Explain what you think using examples that you are familiar with. Give an example that you have learned about from Inuit history that is similar in nature. Explain the similarities.

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**Collaborative** - What purposes did tuurngait serve in terms of exerting cultural control over people? Why was this necessary in Inuit society at the time? How did the role of tuurngait support the traditional Inuit system of beliefs?

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**Personal** - Identify a tuurngait-like character that you have come across in the media today. How is this "being" characterized? What role do they play in helping us to understand good and evil?

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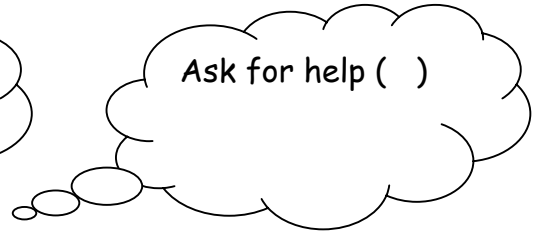
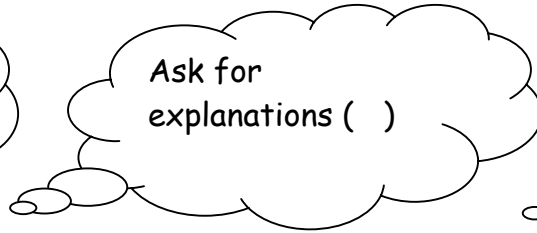
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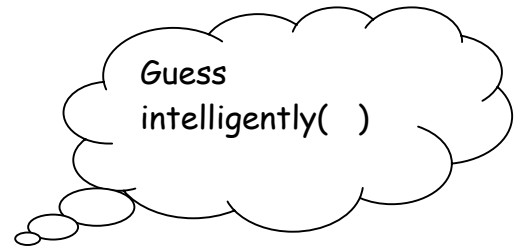
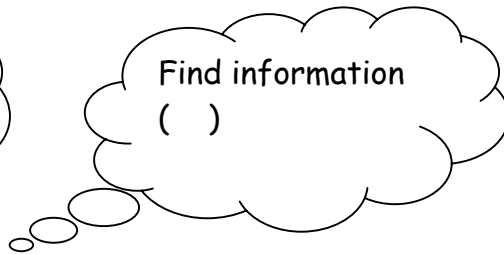
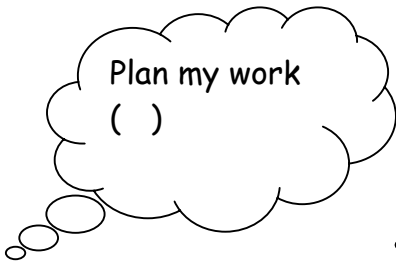
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Date: \_\_\_\_\_

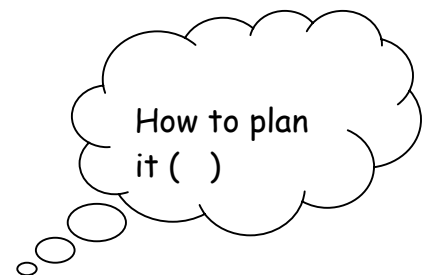
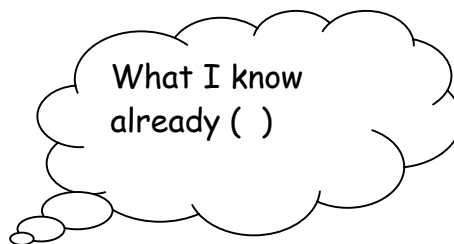
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*I know how to...*



*When I start an activity, I try to think about...*



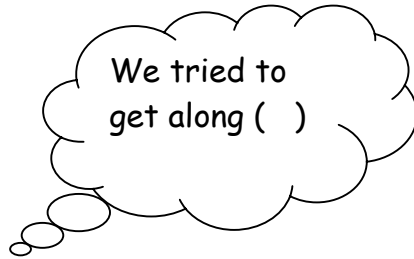
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My name: \_\_\_\_\_

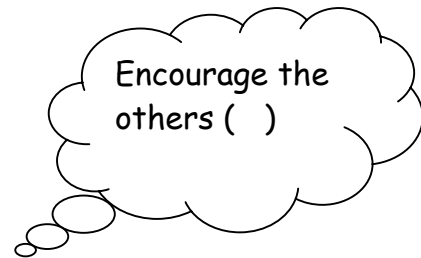
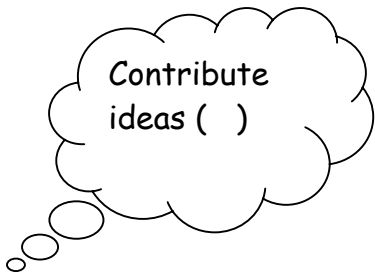
# Group Work

Date: \_\_\_\_\_ Item number: \_\_\_\_\_

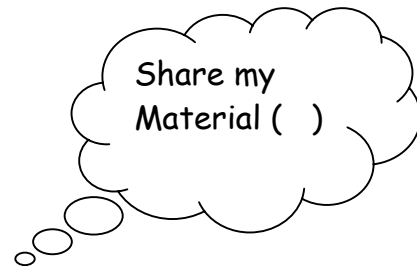
Today, I worked with my team.



One thing I did to help my team was...



Next time, I could...



Other: \_\_\_\_\_

My name: \_\_\_\_\_

**Unit 5- Reflection on learning:**

**In this unit I learned these new things:**

**I will be able to use this new information in the following ways:**

**I also learned this about the way I work and learn:**

**I can become a better learner by:**

## Reflections



**Content** - What do you know about the traditional system of Inuit beliefs that you didn't know before this unit? What information surprised you?

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**Collaborative** - When you consider the social changes that were occurring to Inuit over the course of the historical period we reviewed, what do you see as the main influences that built the role of shamanism into Inuit society? How was the belief in shaman and tuungait helpful to Inuit? How was it also limiting for Inuit?

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**Personal** - What do you envision as a system of beliefs that is appropriate for Inuit today? What are the good parts that should be kept? Provide reasons and examples for your ideas. What are the parts that should be let go? Again provide reasons and examples for your Ideas.

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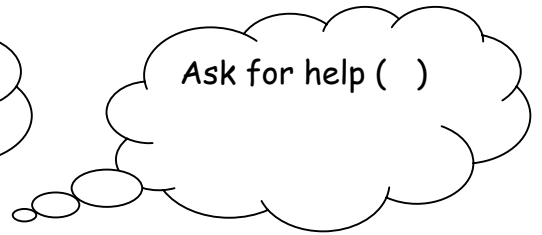
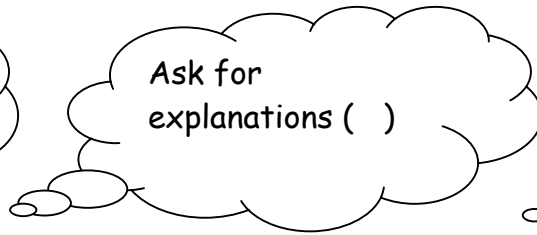
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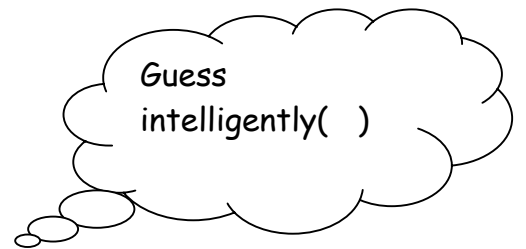
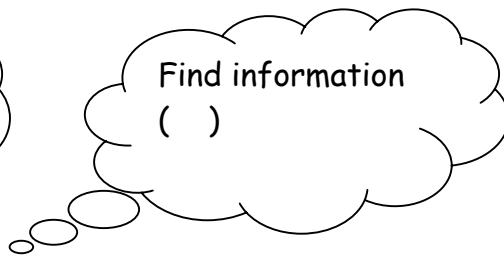
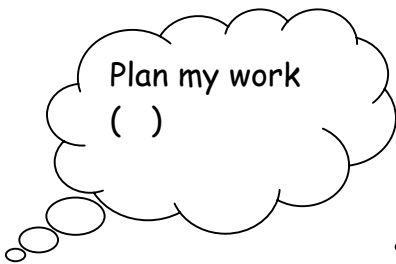
# How Am I Doing?

Date: \_\_\_\_\_

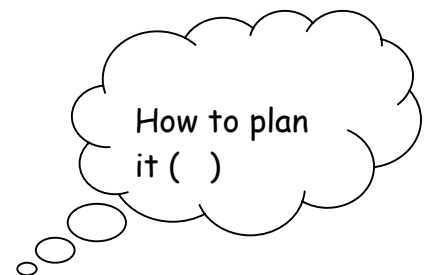
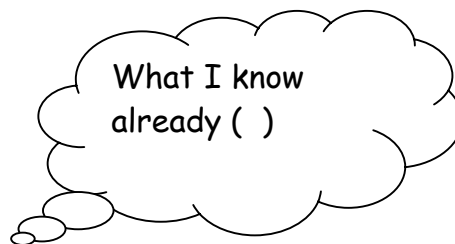
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*I know how to...*



*When I start an activity, I try to think about...*



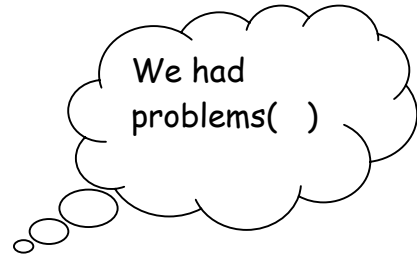
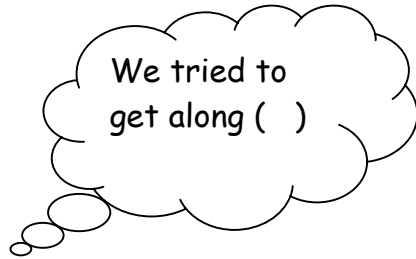
My own suggestion: \_\_\_\_\_

My name: \_\_\_\_\_

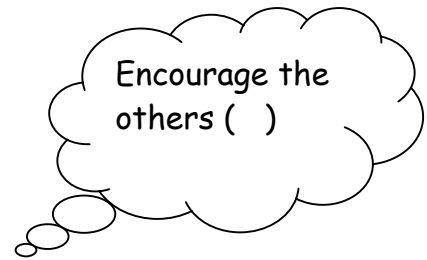
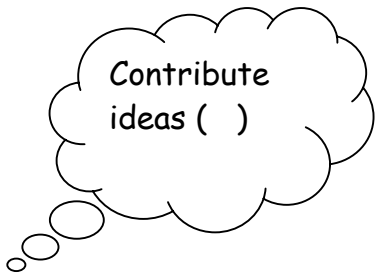
# Group Work

Date: \_\_\_\_\_ Item number: \_\_\_\_\_

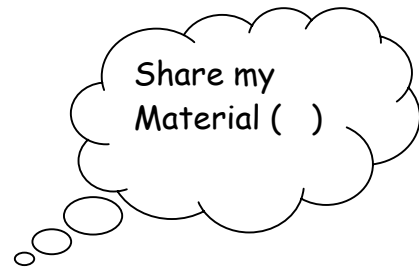
Today, I worked with my team.



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Next time, I could...

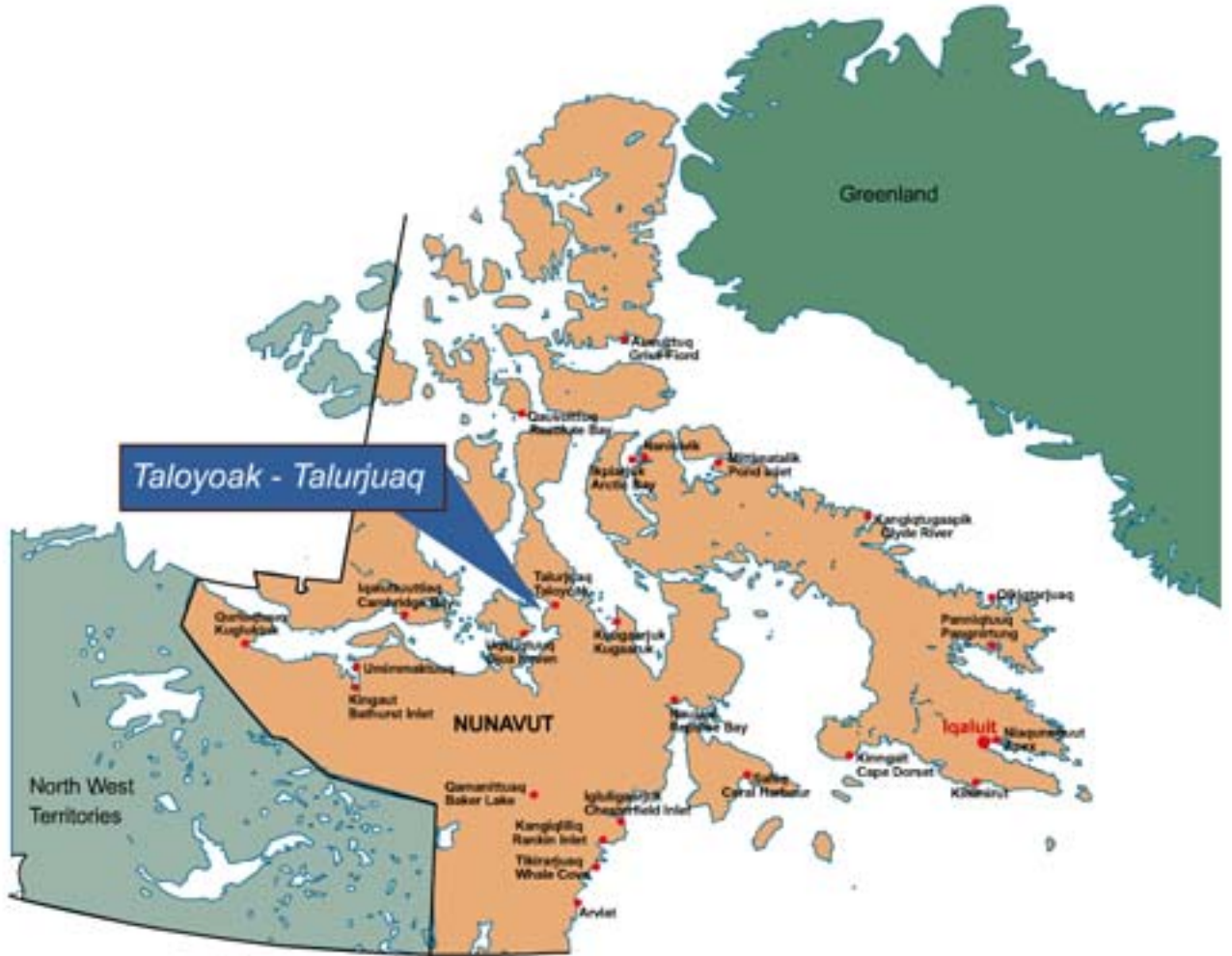


Other: \_\_\_\_\_

My name: \_\_\_\_\_

Appendix C

Map of Taloyoak



## Glossary

**Ambivalent-** uncertainty or fluctuation, esp. when caused by inability to make a choice or by a simultaneous desire to say or do two opposite or conflicting things

**Animate-** to fill with courage or boldness; encourage

**Caregiver-** an adult who cares for an infant or child

**Causes-** A subject under debate or discussion

**Characteristics-** a feature that helps to identify, tell apart, or describe recognizably; a distinguishing mark or trait

**Conflict-** a fight, battle, or struggle

**Cooperation-** an act or instance of working or acting together for a common purpose or benefit; joint action

**Consensus-** majority of opinion: *The consensus of the group was that they should meet twice a month*

**Consequences-** an act or instance of following something as an effect, result, or outcome

**Cosmology-** the organization and content of beliefs about the origin of the universe

**Cultural controls-** achieving control by persuading subordinates to identify with the norms and value systems of the organization (self-control)

**Empowerment-** to give power or authority to; authorize

**Evidence-** that which tends to prove or disprove something; ground for belief; proof

**Evil-** morally wrong or bad; immoral; wicked: *evil deeds; an evil life*

**Ghosts-** a demon or spirit

**Good-** morally excellent; virtuous; righteous; pious: *a good man*

**Harmony-** agreement; accord; harmonious relations

**Image-** a physical likeness or representation of a person, animal, or thing, photographed, painted, sculptured, or otherwise made visible

**Implications-** something implied or suggested as naturally to be inferred or understood

**Impression-** a strong effect produced on the intellect, feelings, conscience, etc

**Infer-** to derive by reasoning; conclude or judge from premises or evidence

**Misery-** a cause or source of distress

**Observance-** an act or instance of watching, noting, or perceiving; observation

**Origins-** the place where something begins

**Predict-** to declare or tell in advance; prophesy; foretell

**Predominant-** having ascendancy, power, authority, or influence over others; pre-eminent

**Priority-** highest or higher in importance, rank, privilege

**Reincarnation-** rebirth of the soul in a new body

**Relationships-** an emotional or other connection between people: *the relationship between teachers and students*

**Relevance-** bearing upon or connected with the matter in hand; pertinent

**Respect-** esteem for or a sense of the worth or excellence of a person, a personal quality or ability, or something considered as a manifestation of a personal quality or ability: *I have great respect for her judgment*

**Shaman-** a human with the powers to influence good and evil spirits

**Significance-** importance; consequence

**Spirit-** a supernatural being

**Spirituality-** a personal commitment to a set of beliefs

**Social balance-** achieving equity within society, a balance in power and goods, a just society

**Social controls-** the enforcement of conformity by society upon its members, either by law or by social pressure

**Social conventions-** ways of behaving that are expected by society

**Social organization-** the people in a society considered as a system organized by a characteristic pattern of relationships

**Soul-** the immortal or spiritual part of a being

**Taboos-** any practice forbidden or restricted by beliefs

**Tension-** barely controlled hostility or a strained relationship between people or groups

**Transition-** movement, passage, or change from one position, state, stage, subject, concept, etc., to another; change

## Feedback Fax

To: Shirley Tagalik  
Curriculum and School Services  
Department of Education  
Arviat  
(867) 857-3090



Date: \_\_\_\_\_

From: \_\_\_\_\_

### Re: Thunder and Stone

This is feedback for the Nunavusiutit 9 module titled Thunder and Stone.

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?