



IN MOTHER'S HOOD: INUIT PACKING DOLLS OF TALOYOAK

Teacher's Resource

Thank you for choosing this resource to support your class learning objectives this year. These activities were created to facilitate inquiry-based learning and exploration of the exhibition *In Mother's Hood: Inuit Packing Dolls of Taloyoak*. This exhibition focuses on packing dolls: wool duffel animals that depict a mother with her baby "packed" in her parka, that represent Inuit legends and culture. It is located on the ground floor of the **Human Ecology Building** on the University of Alberta campus and is showing from September 9th, 2010 to August 3rd, 2011. The exhibition is free of charge and can be accessed Monday to Friday, 7am to 9pm, Saturday 8am to 4pm, and Sunday 12pm to 4pm. This self-guided resource is free to use and copy.

Note: The Student Workbook developed for these activities needs to be printed and copied at your school as they are only provided electronically. The site activities were designed to be completed in the Human Ecology exhibition space. Be aware that there are university classes in this building and the exhibition space is a high traffic area during class change.

Best Curriculum Fit

Social Studies – Grade 5:

- 5.2 Histories & Stories of Ways of Life in Canada
- 5.S.1 Develop skills of critical thinking & creative thinking
- 5.S.2 Develop skills of historical thinking
- 5.S.7 Apply the research process
- 5.S.8 Demonstrate skills of oral, written and visual literacy

Pre-Visit Lesson: Sharpen Your Eyes

Lesson rationale: Students will become anthropologists by looking at a child's toy and seeing what they can discover through careful observation of an object. This lesson encourages students to look critically at a common object from their everyday lives by asking questions.

Preparation:

1. Bring in a couple of toys and ask each student to bring one in. Choose which will be used to study and which is the 'talking stick' for the Talking Circle, the protocol for which will be discussed later on.
2. Download and make copies of the workbook for each student. The workbook is half-letter size. Print it landscape, double-sided, and fold it in the centre to create a booklet. We also recommend, printing off one copy for yourself to have the questions on hand.

Recommended reading:

Alvarado, A.E. and Patricia R. Herr: (2003). *Inquiry-based Learning Using Everyday Objects*. Thousand Oaks, California: Corwin Press Inc.

Suggested procedure:

1. Introduce your students to the Talking Circle – a model for group discussion common among Aboriginal groups that symbolizes interconnectedness, continuity, and equality.¹ The Talking Circle encourages individuals to share ideas, feelings, and points of view, without needing to reach a decision or group consensus.
2. Here are some tips on how to create a Talking Circle with your students:
 - Ensure that the discussion is welcoming for all participants and allow the class to come up with their own rules and protocol for their circle.
 - The teacher should bring a small object for the students to hold. And only the person holding that object may speak. This serves the purpose of a “Talking Stick.”
 - Each student should have the chance to speak and all participants should be encouraged to respect and enforce the protocol.
 - The Talking Circle may be used for discussions during activities, both in the exhibition space and in the classroom.²
 - More information on the Talking Circle is available in [this PDF](#) from the Global, Environmental, & Outdoor Education Council.
3. Introduce students to what anthropologists and archaeologists do.
 - The American Museum of Natural History’s website for kids called [Ology](#) has terrific interactive activities for students to explore anthropology and archaeology.
4. In a Talking Circle, lead students through a discussion as they examine and analyze the object. This lesson has two options and one or both may be used:

Option 1: Focus on Observation

 - Show the class two similar items, such as two toy cars or teddy bears.
 - Ask the students to examine the objects carefully and list the similarities and differences between the two objects.
 - How are they the same?
 - How are they different?
 - What caused them to look different?
e.g. Is one damaged? Brand new? Is it clean? Dirty? Does it have a different design? Why?
 - What do these observations tell us about the object?

Option 2: Focus on Meaning Making

 - Show the class a toy. Ask the students to imagine that they are archaeologists 500 years in the future who have just discovered this cup during a dig.
 - Ask the students what the toy can teach us about the culture that made and used it. For example:
 - Perhaps the toy is pink; does that colour mean something?
 - Who was the object for? How do you know?
 - What were possible uses of this toy?
5. Prior to visiting the exhibition, *In Mother’s Hood: Inuit Packing Dolls of Taloyoak*, hand out one student workbook to each student and ask them to write their name on the front. Instruct students to respond to the question on page 2: Predict “What is a packing doll?” There are no wrong answers to this question at this point; students should be encouraged to use their creativity to respond.

¹ <http://www.edukits.ca/aboriginal/leadership/teachers/circle.htm>

² The Talking Circle is modified from *Aboriginal Perspectives 10* by the Kainai Board of Education, Métis Nation of Alberta, Northland School division and Tribal Chiefs Institute of Treaty Six.

Site Activities: What is a Packing Doll?

Preparation:

1. Discuss Museum Behaviour. The University of Alberta's museums are places for fun and learning, but they are indoor spaces that are used by university students and professors. Visiting the museum is a chance to slow down, think, look, listen, share, and explore. Here are some rules we follow when in a museum space:
 - No chewing gum or eating.
 - No running.
 - Use indoor voices.
 - Only use a pencil, no pens or markers allowed.
 - Be respectful of artifacts and other people in the space.Ask the students what kind of rules *they* think should be followed in the museum.

2. Collect student workbooks and bring them to the exhibition. Ensure that each student has a pencil and an eraser. To help the students write in the site, clipboards could be brought as well.

Note: The following takes place in the exhibition space in the Human Ecology Building at the University of Alberta.

Suggested procedure:

1. After entering the exhibition space, have students look at the exhibition and consider their response in their workbooks to the question “What is a packing doll?” on pages 2 and 3. When they are finished, gather the students in a Talking Circle and discuss the connections between their predictions and their first impressions of packing dolls.
2. Tell the students that they are anthropologists studying the packing dolls to learn more about Inuit culture. Remind them of the ‘Sharpen Your Eyes’ lesson they did in class and that they must use those skills to examine the objects carefully in order to respond to the questions in their workbooks.
3. Handout the students’ workbooks and ask them to turn to page 4. Tell students they must use a pencil to complete their workbooks, because pens are not allowed in exhibition spaces (they can permanently mark artifacts).
4. You can choose to have your students engage with the exhibition and respond to the questions in their workbook independently (until they finish page 11) or you can stop them throughout to incorporate feedback opportunities.

Note: The questions in their workbook do not have right or wrong answers. They are reflective questions designed to encourage analytical and critical thinking.

5. If students have worked independently, gather the students at the end and select a few of the questions to discuss in a Talking Circle.
6. **Word Restriction** to revisit the question: What is a packing doll? In the Talking Circle, have students explain the word “packing doll” without using the words ‘doll’ or ‘toy’. By restricting the words typically used, students are forced to think critically about description and use a larger vocabulary. This is a great review for the students and an opportunity to see what they have absorbed from their workbook activities.

Early finisher or optional activity: Syllabary (pages 12 & 13 in the workbook)

Background: The Inuktitut syllabary, *titirasiq nutaaq* (ᑕᑕᑕᑕᑕᑕ ᑕᑕᑕᑕ), is one system of writing in the Inuit languages. The Inuktitut syllabary is used by the Inuit in Nunavut and Nunavik, while other Inuit communities use the other official script of Inuktitut, the Latin alphabet. The Inuit did not traditionally use written language, so *titirasiq nutaaq* was created by missionaries

exhibition.

4. Before students begin writing their postcard, review the elements of a postcard (e.g. date, salutation, body paragraph, closing, signature, address).
5. Ask students to brainstorm what topics they could include in their postcard (e.g. what the exhibition was about, why they went, what they did at the exhibition, what they saw, an interesting fact they learned) and generate a mind map on the board. Remind students to consider their audience. (e.g. If writing to a grandmother, what would she be interested to know? A friend?)
6. Have students create a rough draft of their postcard text and then exchange with a partner to peer edit.
7. The final draft can then be written on the postcard and the postcard can be mailed or sent home.



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Teacher Resources

Read Up on It: Aboriginal Stories (2007)

<http://www.collectionscanada.gc.ca/read-up-on-it/015020-060000-e.html>

A list of books for students about Aboriginal stories.

Comparing Mythologies by Tomson Highway

A Charles R. Bronfman Lecture in Canadian Studies

Public Lecture, 23 September 2002, University of Ottawa,

Ottawa: University of Ottawa Press, 2003.

Tomson Highway is one of the foremost Aboriginal writers in Canada. In this short lecture, he offers a comparative look at Greek, Christian, and Aboriginal myths from an Aboriginal perspective.

The Inuit Imagination: Inuit Myth and Sculpture by Harold Seidelman and James Turner

New York: Thames and Hudson Inc., 1994

Depicting some of the most universal myths, The Inuit Imagination brings together sculpture and mythology while exploring Inuit identities, imagination, and worldview. Thoughtfully written and beautifully illustrated it is both a useful resource about Inuit culture, and to examine Inuit sculpture.

Inuit Stories/Légendes Inuit/Povungnituk by Zebedee Nungak and Eugene Arima

This trilingual book is comprised of photographs of sculptures and the stories that the sculptors tell about them. Some of the stories may have violent content.

Northern Voices: Inuit Writing in English edited by Penny Petrone

Toronto: University of Toronto Press, 1988

An anthology of Inuit writing that ranges from oral tales recorded by explorers to contemporary Inuit works.

Life Among the Qallunaat by Minnie Aodla Freeman

Edmonton: Hurtig Publishers, 1978.

Aodla Freeman describes her first years living in southern Canada after growing up in the North. It is a vivid account of the challenges she faces and how she adapts to life in Qallunaat (Southerners) territory alone.

White Lies about the Inuit by John L. Steckley

Peterborough, Ontario: Broadview Press, 2008

Steckley works to dispel stereotypes about the Inuit by deconstructing misrepresentations and myths like, 'Inuit all live in igloos. It is written as a short textbook for undergraduate students, but the ideas are important for all groups and ages.

Student Resources

Songs and Stories of the Netsilik Eskimos: Based on texts collected by Knud Rasmussen on the Fifth Thule

Expedition, 1921-24 by Edward Field

Washington D.C: Education Development Center, Inc., 1980

The legends found in In Mother's Hood are mostly taken from this small text. The myths have been modified into a poetic format and include beautiful prints depicting the myths.

Our Voices, Our Stories:Voices of Inuit

<http://www.collectionscanada.gc.ca/stories/020020-3000-e.html>

This is a virtual exhibition by the Canadian Archives that includes an excellent explanation of changing Inuit oral culture. It also includes links to Inuit myths available to listen and read.

Oral Story Telling Educational Resource

<http://www.collectionscanada.gc.ca/stories/020020-4002-e.html>

Includes curriculum connections and hints for students on how to tell stories.

Tales of Ticasuk: Eskimo Legends and Stories Collected and written by Emily Ivanoff Brown "Ticasuk"

Fairbanks: University of Alaska Press, 1987

This collection of stories is from the Unalit group in Alaska. The stories are a mixture of traditional and modern, which emphasizes the dynamism of Eskimo cultures. Eskimo is considered the appropriate term for American Arctic groups. Some of the stories are more graphic, but they are lively, humorous, and entertaining.

Uvajuq: The Origin of Death Illustrated by Elsie Anaginak Klengenberg

Cambridge Bay, Nunavut: Kitikmeot Heritage Society, 1999

Beautifully illustrated, Uvajuq depicts a legend from Cambridge Bay about death and includes variations of the legend, biographies of elders, information about archeological finds in the area. It is written in English and phonetic Inuktitut.

Arctic Stories (1998), A Promise is a Promise (Co-Authored with Robert Munsch, 1989), Baseball Bats for Christmas (1990), The Curse of the Shaman, A Marble Island Story (2006), Hide and Sneak (1992), The Littlest Sled Dog (2008), My Arctic 1,2,3 (1996), Northern Lights: The Soccer Trails (1993), Who Wants Rocks? (1999)

http://michaelskusugak.com/wordpress/?page_id=6

By Michael Arvaarluk Kusugak

These contemporary children's stories are among the most celebrated by an Inuk writer and are beautifully illustrated by Vlyadyana Langer Kryorka. On his webpage, click on the links below any of his books and there is a short story as to why Kusugak wrote the book as well as pronunciation of certain Inuit words relevant to the book.

An Arctic Childhood by Norman Ekoomiak

Oakville, Chimo Publishing, 1980.

This children's book is written in both English and Inuktitut. It tells the story of Norman Ekoomiak's childhood in the Arctic.