

CULTURALLY RESPONSIVE OVERLAYS FOR ELEMENTARY CKLA CURRICULUM

Materials produced by Edna Ahmaogak & the NSBSD Instructional Team

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NORTH SLOPE BOROUGH SCHOOL DISTRICT
829 Aivik St. Utqiagvik, AK 99723
www.nsbds.org/en-US

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Kindergarten

**Kindergarten grade
Unit 1
Nursery Rhymes and Fables**

Lesson 1A & 1B
Core Connections
Red-kaviqsaq
Blue-sunjauraaq

As a read aloud, you can have the students listen to Sweetest Kulu by Celina Kalluk located in SORA.

Core Vocabulary:

Ash-aġra (ash; gunpowder; firepail (used by whaling crew for cooking prior to the modern campstove)
Ring-kaipsaluagun (a ring encircling something, e.g. ring of willows around outside a tent-*Nunamiut*)

Lesson 2A & 2B

As a read aloud, you can have the students listen to A Camping Spree with Mr. Magee by Chris Can Dusen located in Tumblebooks. This book is about camping, and the students may relate to the setting.

Core Vocabulary:

Rain-sialuk (to rain)
Snore-qamᅇui (to snore)

Lesson 3A & 3B

Essential Background:

When providing background knowledge about jumping over candles, you can share that *nauktaq* means *to jump over*.

Word Work: nimble-aularrugik (to be nimble, agile dexterous); aᅇalarrugik (*Nunamiut* to be nimble, agile, dexterous)

Lesson 4A-4B

Below is a link for Motion Dances:

https://www.youtube.com/watch?v=Mt9VSyF_ppk&list=PLPwovcdPPaEwU3KExR2Jinr961685PnkQ&index=2

Many of the motion dances are rhythmic in song and repeated patterns are used. This may be a good time to provide movement for students in the classroom when time permits.

Lesson 5A-5B

As a read aloud, you can have the students listen to For Just One Day (books that rhyme pt. 3) by various artists located in Tumblebooks. This book has multiple animals the students are familiar with.

Lesson 6A-6B

Since star is the word used in the nursery rhyme, star in Iᅇupiaq is *uvluġiaq*.

Core Vocabulary:

Diamond-illulik (suit [playing cards]; something diamond shaped)
Twinkle-quulliquraq (twinkle)
Wonder-qanuqtuq (I wonder how, I hope; to wonder how to accomplish something)

Lesson 7A-7B

Since clock is the word used in the nursery rhyme, clock in Iᅇupiaq is *siqiᅇᅇuq*.

Below is a link to “Born Librarian-Alaskan Piggyback Songs”:

<http://bornlibrarian.blogspot.com/2014/04/alaskan-piggyback-songs.html>

These can be read and sung when time permits.

Lesson 8A-8B

Below is a group singing a song with repeated patterns and students can listen for patterns:

<https://www.youtube.com/watch?v=1hn1avYlgvk>

This can be watched and listened to when time permits.

Lesson 9A-9B

Below is a link for Motion Dances:

https://www.youtube.com/watch?v=Mt9VSyF_ppk&list=PLPwovcdPPaEwU3KExR2Jinr961685PnkQ&index=2

Many of the motion dances are rhythmic in song and repeated patterns are used. This may be a good time to provide movement for students in the classroom when time permits.

Lesson 10

Core Vocabulary:

Disturbed-iłaksia (to bother her/him/it)

Favor-attañait (to be kind, helpful, easy to ask favors of, easily approachable)

Gnawing-tamuq (to chew it)

Grateful-iłiğasugvigi (to be grateful to her/him/it)

Lesson 11

Moral:

alğaqsruun (sermon, homily; moral instruction)

ayuqisuuq (to give her/him moral instruction [between teaching and scolding])

An Iñupiaq practice to teach morals is usually done through stories and/or self-reflection of actions. Lessons were taught with patience, and immediate and extended family members were involved with teaching and raising children. This can be shared with the students after the read aloud.

An Iñupiaq value is to respect nature, Qiksiksrautiqañiq Iñuuniagvigmum, and this value demonstrates showing respect for all nature. We understand that, even the avinñaq (lemming), play a role in our ecosystem.

Lesson 12

Core Vocabulary

Boasting-kamasaaq (to boast, brag, to show off)

Darted-kayumik (to be fast, speedy; to be appetizing, palatable [of food])

Steadily-kayummatit (to do something at a steady speed without hesitation)

As an Iñupiaq hunter and provider, it is important to be humble when blessed with more than enough (animals/resources) to share with those in need (widows, elders without hunters, and disabled). It is taught at an early age that one should not be boastful but carry themselves humbly. This can be shared with the students after the read aloud.

Kindergarten grade
Unit 2
The Five Senses

Core Vocabulary:

Amazing-aliuġnaq (to be awesome, wonderful, amazing, marvelous)

Harm-anniq (to become injured; to hurt her/him)

Sight-tautuk (to see her/him/it)

Touch-savaaq (to feel, touch her/him/it on the body with the hands)

Lesson 2

When reading and showing image, you can share that this:

2A-2 Eyesight-takpik (to have good eyesight, good vision)

2A-3 Eye-iri (eye)

2A-4 Siquŋiq-to close one's eyes

2A-5 Tears-qulviġi (to shed tears)

2A-6 Iris-iraqumak (lens of eye; iris of eye)

Lesson 3

Core Vocabulary:

Echo-qasiŋnuqtaq (to echo, reverberate)

Invisible-takunait (to be invisible)

Read Aloud words:

Ear-siuti (ear)

Eardrum-qilaugauraq *Tikiġaaq* (eardrum)

Lesson 4

Nose-qijaq

Core Vocabulary:

mucus-nuvak (a cold; mucus; to have a cold)

nostrils-qiqŋak (both nostrils; outer flare of nostrils)

scents-naggiŋ (smell, odor)

smell-naggiŋ (smell, odor); tivraġik (to smell good, have a good odor)

Lesson 5

Read Aloud words:

Taste-uuksi (to sample, try, taste it=food)

Sweet-siiġŋaaq (fruit; to be sour, sweet, or tart)

Word Work: Flavorful

When talking with students about the meaning of the word *flavorful*, you can ask the students to share which Iñupiaq food they find flavorful. Some examples can be:

Aluuttaġaaq: bite-sized bits of fried meat with gravy and served with rice or mashed potatoes

Tuttu soup: caribou meat boiled in water with onions, seasoning, and rice/noodles/macaroni

Aqpiks-salmonberries

Lesson 6

Core Vocabulary:

Nerves-iġitchuqutiŋi timim (sensory nerves of the body)

Sensitive-savaaq (to feel, touch her/him/it lightly on the body with the hands)

Read Aloud support words:

Hands-argait (hands or entire hand)

Nerves-iłitchuqqutiņi timim (sensory nerves of the body)

Feet-isigak (foot)

Ticklish-quiññaktu (to be ticklish)

Playing outside-aniiqsuaq (to relax and play outside)

Mosquito-kiktuġiaq (mosquito)

Lesson 7

Core Vocabulary:

Blind-ayau (to become blind)

Disease-naņirrun (disease, epidemic, sickness, infirmity)

Opportunity-piłłaniq (privilege, opportunity)

Remarkable-aliuġnaq (to be incredible, astonishing, wonderful, amazing, marvelous)

Read Aloud support words:

Piano-naqittaġnaq (piano, organ)

Lesson 8

For a read aloud, students can listen to [A Walk on the Shoreline](#) by Rebecca Hainnu located in SORA. In this story, the child uses his senses when walking on the shoreline.

Core Vocabulary:

Deaf-tusaalait (to be deaf; to not be able to hear her/him/it)

Disobedient-uqaqsiġiit (to be disobedient; to misbehave)

Frustrated-qimmaksaq (to be frustrated)

Kindergarten grade
Unit 3
Stories

Lesson 1

Core Vocabulary:

Acorn-nautchiaksraq (a seed)

Den-sirraq (animal den, *e.g.*, foxhole)

Sly-savituu (to be sly, clever, cunning)

As a read aloud, students can listen to [It's Time for Berries](#) by Ceporah Mearns & Jeremy Debicki located in SORA.

Lesson 2

Core Vocabulary:

Blazing-ikuallak (to burst into flames; to flare up; to burn brightly, blaze; to lose one's temper)

Chimney-puyuuġvik (stovepipe, chimney; smoke hole [of sod house kitchen])

Huff-tipisia (to be short of breath, to have difficulty breathing)

Puff-suvluaqtuq (to blow on her/him/it with successive gusts)

Read aloud words:

Pig-tuttuġluk (pig)

Wolf-amaġuq (wolf)

Pot-utkusik (cooking pot; bucket)

Lesson 3

Core Vocabulary:

Creaked-qiiqigiiġluk (to squeak, be squeaky, creak [e.g., of door])

Gobble-niġiliq (to eat it quickly)

Longed-kaviuq (to covet, desire, long for someone or something; to covet, desire it)

As a read aloud, students can listen to [Siuluk—The Last Tuniq](#) by Nadia Sammurtok located in SORA.

Lesson 4

Read aloud words that go with the story:

Scary-nuyuaġi (to be weary, scared of her/him/it)

Wolf-maġaqaaluk (black wolf)

Door-upkuaq (door; to be now closed; to close it=door)

Open door-ukkuit (to be open [of door]; to have the door open [of house, car, plane])

Play (a game)-irigauraq (game of "hide and seek"; to play hide and seek)

Sleep-siññaġik (to be sound asleep, sleep well)

Happy-quviatchak (to become happy, joyful)

Lesson 5

Core Vocabulary:

Musician-atuqtuuraqti (musician)

Panting-aatchiqtit (to pant [of animal])

Read aloud words that go with the story:

Join-illati (to join, become a member; to include her/him/it)

Uncle-aġaaluk (uncle)

Lesson 6

For a read aloud, students can listen to [The Walrus and the Caribou](#) by Maika Harper located in SORA.

Read aloud words that go with the story:

Old lady-aaquk (old woman)

Old man-aṅayuqak (old man)

Utuqqanaaq-elder, senior citizen

To join-iḷaliuti (to join, become a member of an organization; to become a part of something; to make her/him/it a part of something)

Dog-qimmiq (dog)

Lesson 7

For a read aloud, students can listen to [The Owl and the Lemming](#) by Roselynn Akulukjuk located in SORA.

Word Work: When presenting the example sentence for *perilous*, you can use this sentence, too: "Walking a long way in a winter storm seems perilous."

Use a Making Choices activity for follow-up

This modified sentence can be used:

Maria looked both ways before she crossed the street and saw that no skidoos were coming from either direction.

Lesson 8

Core Vocabulary:

Compassion is an Iñupiaq Value-Nagliktuutiqaḡniq: Though our environment is harsh and cold, our ancestors learned to live with warmth, kindness, caring and compassion.

The Iñupiaq way is to help those in need. When traveling by dog team decades ago, it was common practice that Iñupiat invited traveling guests to eat, sleep, and rest in their homes. It is still common for Iñupiat to offer a meal to visiting guests in their villages. This practice demonstrates: respect, family and kinship, cooperation, compassion, sharing, and avoidance of conflict.

Lesson 9

The book [Mama Do You Love Love Me?](#) By Barbara M. Josse can be read to the students located in Tumblebooks.

Brown bear-aqḷak

Word Work:

Suddenly-tavrauvvaa (at once, immediately, suddenly, right away)

Example sentence: In the arctic, the wind can pick up suddenly.

Sayings and Phrases

When sharing the phrase "Do unto others as you would have them do unto you" you can share that the Iñupiat values demonstrate compassion, avoidance of conflict, and sharing.

Lesson 10

Read aloud-the book [When We Are Kind](#) by Monique Gray Smith, located in Tumblebooks, can be read to students as a read aloud

Core Vocabulary:

Boast-When introducing the word, you can share that an Iñupiaq value is to not be boastful about individual successes but rather be humble and sharing. Here is an example:

When a hunter is blessed with many tuttu (caribou), it is common to share with others without bragging about it to others. (you may need to talk about what bragging means)

Kindergarten grade
Unit 4
Plants

Lesson 1

Core Vocabulary:

Plants-akutupalik (any plant with broad leaves)

Soil-nuna (land, ground, earth; inland; country, territory, a citizen's nation-state)

When reading about trees in a forest, you can share that the Iñupiaq term for tree is *nappaqtuq*.

Lesson 2

Core Vocabulary:

Leaves-akutuqpak (broad leaf)

Roots-manŋuq (foundation, basis; root of plant, long taproot of plant; word stem)

Seeds-nautchiaksraq (a seed)

Stem-nuvulu *Nunamiut* (stem of plant)

Below is a YouTube video showing tundra biomes:

https://www.google.com/search?client=safari&sca_esv=7efe9108e6e32fec&rls=en&q=arctic+tundra+flowers&udm=7&fbs=ABzOT_CWdhQLP1FcmU5B0fn3xuWpA-dk4wpBWOgsoR7DG5zJBsxayPSIAqObp_AgjkUGqekYoUzDaOcDDjQfK4KpR2OIJg0p8GjEafhVsU6UZNT2tUhHTA_XMhcunRVhbh9fJ-E_NpOwcOV4M-pxQ-VRkNVBLtVA39i8pg8uW6jIEtLtrbdNHgWLD-vHAmoqmNrKak2sYhiqpsjYUvt_8vhjtkMNRZWABg&sa=X&ved=2ahUKEwj73tnw9MuMAxXMDDQIHUxDM50QtKgLegQIGRAB&biw=1371&bih=788&dpr=2#fpstate=ive&ip=1&vld=cid:7b8aae9a,vid:7m1YTZ3JM9U,st:0

Lesson 3

Below is a YouTube showing people picking aqpiqs (salmonberries):

<https://www.youtube.com/watch?v=vvfBlwU7ppA>

This can be shown before or after the lesson to help students see plants in the arctic.

Lesson 4

As a read aloud, you can have the students listen to [A Walk on the Tundra](#) by Rebecca Hainnu and Anna Zieglar located in SORA. This story is about a grandmother taking her grandchild for a walk on the tundra.

Core Vocabulary:

Budge-aqtuq (to be unable to budge, move it=heavy object)

Gigantic-anji (to be big, large)

Stew-suu (soup)

Lesson 5

When reading and showing images 5A-2 and 5A-3, you can share that the Iñupiaq term for tundra flower is *taqalukisaksraq* (Nunamiut).

Lesson 6

Core Vocabulary:

Core-qitqagun (via the center)

Produce-piliuq (to make something; to make something for her/him/it; to make it into something)

Scrumptious-mamaq (to taste good, to smell good [of food])

As a read aloud, you can have the students listen to [A Walk on the Tundra](#) by Rebecca Hainnu and Anna Zieglar located in SORA.

When reading and showing image 6A-2: Sliced apple, you can share that aqpiqs (salmonberries) are similar to apples because their seeds are on the outside, too.

Lesson 7

When reading about Johnny Appleseed, you can share that the Iñupiat were nomadic (moved where the resources were) like Johnny, but did not plant seeds to grow food. The Iñupiat waited until summer to harvest the plants and berries the tundra provided.

As a read aloud, you can have the students listen to [It's Time for Berries!](#) By Ceporah Mearns and Jeremy Debicki located in SORA.

Lesson 8

After the read aloud "Deciduous Trees", you can share that there are no trees along the coast, but there are willows further inland.

Kanuŋŋiq-willow

Below is a link to a Molly of Denali show: Picking Cloudberry (this can be shown when time is available)
<https://www.dailymotion.com/video/x8gzgky>

Lesson 9

Word Work: Deciduous and Evergreen

When discussing the difference between the two, you can share that the plants in our region are deciduous. The leaves die and fall off when it gets cold, and then grows again when the weather is warm enough and there is enough rain and sunlight.

Below is a link to an episode for Molly of Denali: "Berry Itchy Day" (This can be watched when time is available)

<https://www.youtube.com/watch?v=XWDHBrkYsgA>

Lesson 10

When reading and showing image 10A-1: Woman eating lettuce, you can share that without plants, we would not have caribou to eat. Caribou depend on plants to feed them.

After the read aloud, you can share that the Iñupiat used plants they foraged during the summer and fall months for various purposes. Plants were used for medicinal, survival, and were eaten to provide food variety.

Examples:

Moss-tiŋauraq (dried black moss used for tinder)

Taproot-masu (edible taproot of Alpine Sweetveth; "eskimo potato")

Alaska sage-sargiq/sargigruaq ("Alaska sage", cotton wormwood)

Lesson 11

When time permits, you can show this episode from Molly of Denali: Cabbagezilla

<https://www.youtube.com/watch?v=bnDS1bIbsjk>

This episode is a fun way to connect the plants with an Alaskan cabbage at the state fair.

Kindergarten grade

Unit 5

Farms

Lesson 1

Vocabulary:

Harvest-kivluivik (harvest time; place to cut things)

pastures-nuna (land, ground, tundra, earth; inland; country, territory, a citizen's nation-state)

shelter-apuyyaq (snow shelter)

tools-savalgun (tool)

Introducing the Read-Aloud

When talking with students about farms, you can share that Iñupiat do not have farms where animals are raised like Old McDonald. However, there are many animals that live in the arctic. This is when you can ask students to share their knowledge about animals in the arctic. A few examples are tuttu (caribou), aġviq (whale), fish (iqaluk), nigliq (goose).

Lesson 2

Introducing the Read-Aloud

When making the sound of a cow, you can have students make the sound of an arctic animal. Some animal sounds they may be most familiar with are the sounds of wolves, squirrels, and geese.

When showing images 2A-3 and 2A-4, you can share the names for tuttu (caribou):

Kulavak-cow caribou

Pagniq-adult male caribou

Tiqituġaq-young caribou

When showing Image 2A-10, you ask students what food can be made with tuttu. Some examples are suu (soup), aluuttaġaaq (fried meat with gravy and rice), and uuruq (boiled tuttu).

Lesson 3

For a read aloud, students can listen to Wild Eggs by Suzie Napayok-Short located in SORA.

Lesson 4

Pig-tuttuġtuq (pig)

Drawing Activity-as an option, you can have students draw an arctic animal in its environment based on the story of Wild Eggs by Suzie Napayok-Short.

Lesson 5

Core Vocabulary-you can use these example sentences:

Flock-A flock of geese flew over us when we mitchiuq (hidden from view in a designated hiding spot).

Responsibilities-We have many responsibilities in making sure we properly store our niqipiaq (meat).

In Tumblebooks, you can have students watch "Arctic Fox", which can be located in the videos tab.

Lesson 6

Introducing the Read Aloud: What Have We Learned?

When asking students to think about their favorite food, some examples can include:

Tuttu (caribou)

Maktak (bowhead whale)

Nigliq (geese)

Aqpik (salmonberries)

Lesson 7

Core Vocabulary-you can use these example sentences:

Dough-My aaka made dough for donuts!

Ripe-We picked the ripe aqpiqs yesterday.

As a picture walk-through of arctic birds, you can have students look at the pictures in [A Children's Guide to Arctic Birds](#) by Mia Pelletier located in SORA. There is a lot of content, and it may be more interesting to have the students look at the pictures.

Lesson 8

Introducing the Read Aloud: Essential Background Information or Terms

The information about seasons doesn't align with the understanding of seasons in the arctic. You can share the information with your students and also include that the timing looks different here because of the shorter season of summer.

Here in the arctic, here is what the seasons may look like:

Summer-June to August/September

Fall-September to early October

Winter-October (then the snow sticks) to March (when we get more daylight)

Spring-March to May

Lesson 9

Word Work: Spoil

When talking about canned food with students, you can share that many people eat canned vegetables, fruit, and soups they buy from the store, even milk (evaporated milk). Canned corn, green beans, carrots, chicken noodle, vegetable beef, and fruits like cranberry sauce, mandarin oranges, peaches, pineapples, and pears are examples.

Kindergarten grade
Unit 6
Native Americans

Lesson 1

Core Vocabulary

Borrow-attaqsi (to borrow *it*)

Coast-taġium siñaā (beach, coast, land beside the sea)

Deserts-nunagluktuaq (desert)

Roamed-sumiqsiuq (wander whereabouts)

Core Connections-when asking the questions, you can relate to the cold winter we experience and the warmer temperatures in Hawaii (students may be able to connect through prior knowledge)

When showing Image 1A-6: Desert and ocean, you share that we have villages that are near the coast (Pt. Hope, Pt. Lay, Wainwright, Utqiagvik, Kaktovik), near rivers (Atqasuk and Nuiqsut), and in the mountains (Anaktuvuk Pass).

Lesson 2

Core Vocabulary

Agile-aularrugik (to be nimble, agile, dexterous)/aġalarrugik-Nunamiut (to be number, agile, dexterous)

Galloping-panaligmik (running on all fours, galloping)

Below is short clip from [Brother Bear](#) showing a caribou stampede. This can be shared with the students if time permits after the lesson and aligns with Image 2A-3: Sioux hunting buffalo.

<https://www.youtube.com/watch?v=PxEAs1yAvQ>

When showing Image 2A-5: Drum made of rawhide, you can inform students that qilaun (drum used in Iñupiaq dancing) is made with isiksraq (skin for drum).

Lesson 3

When showing Image 3A-1: Mapiya, you ask students if they know anyone who goes camping during the summer. This can just be a quick moment to connect the reading with the students' lives.

When showing Image 3A-2: Mapiya's family, you can share that sleds are used to carry and transport equipment here, too. Before snowmachines, dogs were used to pull the sleds.

The story creates opportunities for students to connect with personally. Living in a village is similar to the people in the story. Wearing clothing made from animal hides is similar to the warm clothing we use such as furs for parkas.

Lesson 4

When reading about Little Bear going hunting, you can share that learning to hunt occurs when a child displays readiness. Some children learn hunting skills at a very young age, while other children learn at an older age. It depends on the person and his/her readiness.

When showing Image 4A-2: Herd of buffalo, you can share that the buffalo are like tuttu (caribou). They both move in order to find places to eat.

Word Work: Succulent

You can ask students to name foods they may think is succulent. Some examples can include:

- Aqpiqs (salmonberries)
- Asiat (blueberries)
- Mikigaaq (fermented whale meat, tongue, and maktak)
- Fried tuttu (caribou) meat

Lesson 5

Core Vocabulary-you can use these examples:

Feast-niqinaqi (to have a feast)

In the villages, on Thanksgiving, Christmas, and Nalukataq (feast to share the Bowhead whale), traditional food is shared with the community. Feasts occur in the school gym, local church, or community center.

Wading-ipigaaq (wade)

When the weather is hot, children like to ipigaaq in the shallow, warm water.

Essential Background Information

Clams-imaniq (clam)

Below is a 2-minute YouTube showing Inuit harvesting mussels in Canada.

<https://www.youtube.com/watch?v=OgVJNiO6lzI>

Lesson 6

Core Vocabulary

Burrows-sisi (burrow or den, bear's lair)

Cozy-auksiq (warm oneself by the fire)

Treked-qaigi!liuq (to travel over rough terrain)

Pre-reading strategy:

You can share with the students that they will be reading about people who hunt and gather like the Iñupiat. During specific seasons, they harvest resources from the land and sea.

When reading, you can pause and have students share similarities and/or differences between the Lenape and Iñupiat. A few examples can be:

Picking berries

Not being able to grow crops in the arctic in mass quantities

Lesson 7

Below is the Iñupiaq alphabet and sounds:

https://www.youtube.com/watch?v=_mjMpvGyiv0

Lesson 8

When showing image 8A-2: Urban scene with tall buildings, you can share that our region still has a lot of tundra/nuna and ocean/taġiuq that is still pristine. We still have animals that either live in the arctic all year or migrate here throughout the seasons. We do not have a lot of building development like the Native Americans experience in the lower 48 states.

After showing image 8A-2: Urban scene with tall buildings, the questions can apply to your students, too.

- What do they (Iñupiat) eat?
- What do they (Iñupiat) wear?

Image 8A-4: Native American drummers-The Iñupiat drum and dance, too.

Kindergarten grade
Replacing Unit 7, CBU: Nigliq – An Introduction to Trade and Holidays (kit)

Kindergarten grade
Unit 8
Seasons and Weather

Lesson 1

Core Vocabulary

Weather-si|a (weather)

Below is an episode from Molly of Denali on YouTube. This episode talks about permafrost melting due to warmer weather. This can be shown to the students as time permits and can be connected to the unit.

<https://www.youtube.com/watch?v=uKOMAyAOYWg>

Seasons:

Winter-ukiuq (wintertime; last year; year; to come (of winter))

Spring-upingaksraq (spring; last spring; to come (of spring))

Summer-auraq (summer)

Autumn-ukiaq (autumn, fall season; last fall; *(Ti)* last year

Lesson 2

Blizzard-agniq (blizzard, snowstorm, blowing snow; to have a blizzard)

Cautiously-qaunaktaa (to be careful, cautious, discrete with (it))

Freezing point-qiqit (freeze)

Frigid-irrilig (to be extremely cold (of weather))

Halt-nutqaqtit (to stop her/him/it)

When reading today's Read-Aloud, you can make personal connections about the winter season. You can share that our winters here can be very cold, especially in January, February, and early March. During these months, we need to make sure we dress in warm clothing such as parkas (atigi) and skipants (quliksaq). Our blizzards can be very dangerous, too. They can prevent us from going outside because we cannot see very far, and sometimes our school is closed because it is too dangerous to travel from home to school.

In late November through mid-January, we have limited daylight. It is dark most of the time with a few hours of twilight in December.

Lesson 3

When reading today's Read Aloud, you can make personal connections about the spring season. Once the weather begins to warm up (usually in late March, and more so in April), we consider this the spring season through mid-May (when break-up occurs/when the rivers begin to flow and the ponds thaw and the roads get very mucky).

Spring is very busy time as the coastal villages of Pt. Hope, Pt. Lay, Wainwright, and Utqiagvik begin the spring bowhead whale hunt and the villages of Atqasuk, Anaktuvuk Pass, Nuiqsut, and Kaktovik begin hunting migratory birds and other seasonal species. It is rare to experience "rain showers" in the spring like it mentions in the reading. Those begin in May through September.

Lesson 4

Below is an episode from Molly of Denali. Since we get a lot of kikutgiat (mosquitoes), this may interest the students. During the warmer days, a lot of mosquitoes are present and can be bothersome to people and animals.

<https://www.youtube.com/watch?v=XWDHBrkYsgA>

Check for Understanding-When asking the question about when flowers are picked, flowers begin to bloom in June after rain has begun to become more frequent, and the weather begins to get warmer. Therefore, flowers can be picked in the summer time in the arctic, which is a different response than the answer given in the teacher guide (spring).

Lesson 5

Check for Understanding-When talking about when autumn occurs, autumn (colder weather) in the arctic begins in September through early October. Once it snows, and the snow begins to stay and not melt, then winter begins. This is different than what is stated in the teacher guide.

When showing image 5A-2: Deciduous tree, you can share that the grass, leaves, flowers, and willows (along rivers and more inland) on the tundra, begin to change from green to orange, brown, gold, and red just like the trees further south.

When showing image 5A-5: Harvest time in the fields, you can share that autumn is a time when Iñupiat are hunting tuttu (caribou), fishing, and gathering berries to prepare for winter.

Lesson 6

As a read aloud, students can listen to [It's Time for Berries!](#) By Ceporah Mearns & Jeremy Debicki and/or [Hurry Up, Ilua](#) by Nola Helen Hicks located in SORA.

Core Vocabulary-you can use these example sentences:

Future-I have never been camping, but I hope to go camping in the future.

Last-The maktak should last the family throughout the winter.

Shivering-I didn't wear my ski-pants, and my legs were shivering.

When going over the Essential Background Information with students, you can share that the Iñupiat teach children about life through stories. Stories were not written, even to this day very few stories are written.

Lesson 7

Essential Background Information or Terms:

When introducing the word *safety*, you can include the word *blizzard*, and mention it is dangerous to travel certain distances in a blizzard (students may be more familiar with *storm*).

Before reading "Safety in Storms" to the students, inform them that they will hear information about thunderstorms. Students may have experienced thunderstorms, but it is not often do we experience lightening and thunder.

Lesson 8

Essential Background Information or Terms:

When introducing the concept of predicting weather, you can share that the Iñupiat are able to predict weather based on conditions surrounding them. For example, when the puffy (cumulus) clouds begin to stretch out in the sky, it will become windy. And, when gray sky is seen above the frozen ocean, that means an opening in the water is happening. These skills have allowed the Iñupiat to live and thrive in the arctic.

When reading about weather, you can share that the Iñupiat always consider weather conditions before going out hunting on the land, sea, and river.

Kindergarten grade
Unit 11
Taking Care of the Earth

Lesson 1

Domain Introduction-When talking about keeping our planet clean, you can share that Iñupiat are taught not to leave behind trash when hunting for animals. There is a belief that animals know when someone shows respect to the land on which they live and hunt.

Image 1A-7: Child-When showing this image and reading the section, you can share that the Iñupiat mastered their skills here in order to survive thousands of years. They used the resources around them to make tools and shelters that helped them live successfully.

After the reading, you can share that the Iñupiat have this value: Respect for Nature-Qiksiksrautiqaḡniq Iñuuniagvigmun (Qik-sik-srau-ti-qaḡ-niq I-ñuu-niaḡ-vig-mun).

Lesson 2

Core Vocabulary:

Decompose-When sharing the definition with students, you can share that animals, like tuttu, will decompose too, on the tundra and we can see their bones once they have decomposed.

Landfill-Most people refer to the landfill as “the dumps” if students need clarification.

Hazardous sentences:

- Going out on a cold winter day without a jacket in your village.
- Wearing rubber boots on a rainy day.

Lesson 3

As a read aloud, you can have the students listen to What Matters by Alison Hughes located in Tumblebooks. After the read aloud, you can connect the story with what they can do to help keep our village clean and safe.

When showing image 3A-9: Coal and oil, you can share that coal can be seen along our beaches in the arctic, and oil is a resource that is extracted from our region.

Lesson 4

When showing image 4A-2: Landfill, you remind students that landfills are like our dumps we have in our communities.

When showing image 4A-9: Common recyclable materials, you can state that we recycle cardboard by using when cutting niqipiaq (raw meat from caribou, fish, seals, whale, and birds). The cardboard is perfect to use because it soaks up oils and blood from the meat.

Lesson 5

Before beginning the Read Aloud, you can share with the students that they will be reading about recycling plants-a place where materials like plastic and aluminum are recycled. We don't have any recycling plants in our area, and students may need some background information about them in order to better understand the readings.

After the lesson, you can share that the Iñupiat use many parts of the animals they harvest. For example, when seals are harvested, the meat is eaten, the blubber is eaten and/or made into oil to be eaten, and the skin is used to make clothing or in the old days used to make floats. Tuttu meat is eaten, the fur is used for clothing and hunting supplies, the tendons are used to make ivalu, and bone parts can be used to make toys.

Lesson 6

As a read aloud, you can have the students listen to Wild Eggs by Suzie Napayok-Short located on SORA. This story is about picking wild eggs from the tundra.

Below is a link to a short film showing Gardens in the Arctic founded by Rainey Hopson:

<https://www.youtube.com/watch?v=hIE2eNDmV5s>

This short film can be shared with the students after the lesson.

Lesson 7

When showing images 7A-4 and 7A-5, you can state that each village begins cleaning up litter in their community after the spring melt. Trash that has been blown around during the winter and exposed during the melt is picked up and thrown away appropriately.

You can also share that we don't experience smog like big cities, such as Los Angeles and Chicago. However, you can ask them if they have smelt the exhaust from snowmachines or four-wheelers and the toxic smell is like smog. Fairbanks does experience low quality air during the cold winter months when many homes are using firewood to heat their homes.

Lesson 8

After the reading, you can share again that the Iñupiat have this value: Respect for Nature-Qiksirsautiqagñiq Iñuuniagvigmun (Qik-sik-srau-ti-qağ-niq I-ñuu-niağ-vig-mun).

Below is short YouTube on keeping our planet clean. This can be shown to the students and connected to their lives by asking them to share how we can keep the animals, like the polar bear, caribou, or fish safe in our area.

https://www.youtube.com/watch?v=QX365ygJ6QQ&list=RDQX365ygJ6QQ&start_radio=1

Lesson 9

When reading to the students, you can share that we have water all around us, whether it is the ocean, river, lakes, ponds, or streams. People do drink fresh water flowing from streams during the summer months and getting blocked ice during the winter for drinking water.

Lesson 10

Before reading "Good-Bye from Good Old Earth" you can share that one of the Iñupiat Values is Respect for Nature "Qik-sik-srau-ti-qağ-niq I-ñuu-niağ-vig-mun"

Hunters have been taught to take care of the land on which they hunt. This means that no trash should be littered on the ice, in the rivers, or on the tundra. Any trash that is accumulated, is brought home and thrown in dumpsters.

Grade 1

Grade 1
Unit 1
FABLES AND STORIES

* Compassionate Orphan & the story of how Kali came to be may align with this unit

Lesson 1: startled-tupak (to be scared/startled)

Moral: In the Iñupiaq teachings (raising and rearing children), it is taught that children should not “fake cry” to avoid unnecessary conflicts. It is believed that this action can cause bad luck to the individual or family members.

Lesson 2:

balanced-When a whaling crew is on a hunt using an umiaq, they need to remain balanced in the boat to increase speed and steadiness.

Lesson 3:

greedy-sigña to refuse to share

Moral: In the Iñupiaq culture, it is important to share with others willingly as the Iñupiat depend on each other to survive. When food is harvested, it is common practice to share with others (especially with the elderly and widowed).

Lesson 4:

As a read aloud, students can listen to Kamik Takes the Lead adapted from the memories of Darryl Baker located in SORA.

Lesson 5:

disguise-there are times during celebrations when Iñupiat “puuqталuk” during an Eskimo Dance. Puuqталuk is an event where people dress up in various costumes and “fun dance” to entertain people.

Lesson 6:

bunch-you can use this example: “I picked a bunch of juicy, ripe aqpiqs on Saturday.”

Lesson 7:

waste-In the Iñupiaq culture, hunters and gatherers are taught at an early age to not waste any animals or resources. It is expected to share with others.

Lesson 8:

advice-isilǵiqsruq

Advice on how one should exist is taught and shared through stories and practices in the Iñupiaq culture.

As a read loud, students can listen to My Ittu, The Biggest, Best Grandpa by Laura Deal located in SORA.

Lesson 9:

mischief-pakak (to get into mischief; mischief maker)

Lesson 10:

satisfied-nakiqsi (to be finally satisfied)

Grade 1
Unit 2
The Human Body

Lesson 1

Core Vocabulary translation from English to Iñupiaq:
Human-Iñuk
Network (to work together)-atautchikun, tautchikun (Nunamiut dialect)
Organs-heart/uumman, head/niaquq, intestines/injaluat

Lesson 2

Core Vocabulary translation from English to Iñupiaq:
Joint (hip joint)-sivyaaq/sipyaaq (Nunamiut)
Skeleton-saungit
Spine-kuyapikkat

Lesson 3

Core Vocabulary translation from English to Iñupiaq:
Muscle/tendon-nukik

Lesson 4

Core Vocabulary translation from English to Iñupiaq:
Intestine-injaluat
Stomach-aqiaguq

Lesson 5

Core Vocabulary translation from English to Iñupiaq:
Blood-auk
Blood vessel-augavik
Heart-uumman

Lesson 6

Core Vocabulary translation from English to Iñupiaq:
Brain-qaqisaq
Nerves-ilitchuqutiņi timim (sensory nerves of the body)

Lesson 7

Core Vocabulary translation from English to Iñupiaq:
Diseases-naņirrun
Vaccines-kapiniq (vaccination shot)

Lesson 8

Core Vocabulary translation from English to Iñupiaq:
Exercising-qitik (to play competition games; to be involved in recreation)
Healthy-tauttugik

Lesson 9

When going through “The Pyramid Pantry” with the students, the discussion can include traditional foods that the students eat at home. Some examples are quaq (caribou, whale), maktak (bowhead whale blubber and skin), and aqpiq(s) (salmonberries).

Lesson 10

When completing the Read-Aloud section, you can refer to the Iñupiat vocabulary words.

Grade 1
Unit 4
Early World Civilizations

Lesson 1

Core Vocabulary example sentences that can be used:

- After they fished, the family sat on the **banks** of the river and ate paniqtaq (dried meat) and drank tea.
- The hunters used a **canal** to help haul their catch to the boat using a small raft.
- The water will **flow** from the hills to the ocean.
- When camping, it is easier to get fresh water from a **reservoir** instead of hauling water from home.
- Nunamiut (people who live inland) and tagiugmiut (people who live near the ocean) would **trade** goods like tuttu skins and seal pokes.

Introducing the Read-Aloud

Ancient-algaani (a long time ago; ancient times)

Iñupiat have thrived a very long time and are very successful with adaptation. Like people in Mesopotamia and Egypt, the Iñupiat has its own history.

Lesson 2

Unlike the people in the story, Iñupiat did not have a writing system to track their catches or how much they harvested. However, back in the reindeer herding days, reindeer were branded on their ears to show which herd they belonged to.

Word Work: Symbols

In bowhead whaling communities, crews have flags that represent their whaling crews. When a whaling crew is blessed with a bowhead whale, they will hang their flag to let people know of their blessings of the whale. In the Iñupiaq culture, a flag symbolizes a whaling crew.

Whale Snow by Debbie Dahl Edwardson is a story about a boy and his experience with whaling in his family.

Lesson 3

When reading “The Religion of Babylon”, you can share that the Iñupiat did not build immense temples or palaces, because they were nomadic and communal. There were people who were skilled in hunting, making weapons, and sewing, for example, and they were looked to as leaders; but everyone worked together to survive.

Iñupiat had Qargit/Qargich (plural) or Qargi (singular) rather than temples. The qargi was a place where people gathered to do various communal activities.

Lesson 4

Core Vocabulary-you can use these alternate sentences:

Caravan-The caravan of people using trucks traveled between Utqiagvik and Atqasuk through the CWAT (community winter access trail).

Chariots-The nomadic Iñupiat from long ago did not have chariots but used dog teams and sleds to help transport their family and items needed to survive across the frozen ice or tundra.

Merchant-My aaka buys flour and makes donuts to sell, therefore, she is a merchant.

Platforms-Sometimes people will put their tuttu (caribou) meat on platforms to keep them free from sand and debris from the ground.

When you are on page 54, and are talking about how civilizations change, you can share that the way the Iñupiat lives have evolved, too. The Iñupiat uses modern technology to help them hunt for animals.

Lesson 5

Core Vocabulary-you can use these alternate sentences:

Advantage-When traveling in the winter across the tundra, it is an advantage to use a snowmachine with wide skis.

Enriched-The seal meat we ate was enriched with vitamins.

Flooding-When the wind is blowing from the ocean on the coastal communities, flooding can occur.

A possible read aloud: Go Home, River by James Magdanz and illustrated by Dianne Widom

Lesson 6

When reading "Writing in Ancient Egypt" page 86, you can share that Iñupiat had Messenger Runners too that carried messages.

Word Work: accurately

When sewing an umiaq (a boat), the stitches need to be sewn accurately in order for it to be secure and safe.

Lesson 7

The Read Aloud in this lesson talks about Egyptian gods. The stories of about their gods were told through generations.

Storytelling is one of the ways the Iñupiat taught life-lessons, similar to the mother and daughter in the story. If you can access *Pt. Lay Biographies*, pages 5-6, under the heading "The Story of Kali", you can share this story of how Kali came to be.

Lesson 8

When showing image 8A-3 on page 110 in the TG, you can share that the Iñupiat had mastered their architectural skills in building and maintaining homes that kept them warm in the coldest of winters. They used the resources around them to survive.

Word Work-treasure

You can use this alternate sentence:

The hunters found an old mammoth tusk along the riverbank, and it was a treasure.

Lesson 9

After completing the read aloud with the students, you can share that the Iñupiat's lifestyle is based on communal practices. They made sure to help other families to survive, and that everyone had to contribute in some way. This is like the people in the reading, however, the Iñupiat had no need, or the capacity, to build huge monuments like the Egyptians. Both lifestyles are vastly different, but each allowed the people to thrive in their own way.

Lesson 10

Core Vocabulary-you can use these alternate sentences:

Accomplishments-Learning how to prepare and cook meat the proper way was one of my aaka's many accomplishments.

Counselors-In Iñupiat society many people help raise a child, and like counselors, they teach and give advice to children.

Declare-When a whaling crew successfully lands a whale, they declare their success by raising their whaling crew flag.

Tradition-In the Iñupiaq culture, it is tradition to give away a hunter's first catch (any animal that has been harvested) to an elder or widow.

Lesson 11

Word Work-archeologists

Below is a link that shares history about Piḡniq (Birknirk-English spelling)

This can be a quick read to share that the Iñupiat has a history to share, too.

<https://www.nps.gov/places/birnirk-site.htm>

Lesson 12

Below can be a read aloud to inform your students about recent archeology findings on the north slope being returned home.

<https://www.uaf.edu/news/archives/news-archives-2010-2021/return-artifacts-fulfills-century-old-promise.php>

Lesson 13

As part of the Iñupiat history, missionaries arrived in the arctic and introduced Christianity. The New Testament has been translated into Iñupiaq, along with many books in the Old Testament, and many gospel songs have been translated, as well.

Below is a short clip of a song being sung in Iñupiaq.

https://www.youtube.com/watch?v=h5h5BgCGOV0&list=PL_5sz9XK2KAA2XD8P36P1z3fR0k5IG0mB&index=14

Lesson 14

When showing the students image 14A-14: The Ten Commandments, you can refer to the Iñupiat Values and make connections between them.

Avoidance of Conflict

Spirituality

Family and Kinship

Cooperation

Refer to aspects of the Ten Commandments.

Lesson 15

Core Vocabulary

Christian-ukpiqtuaq (a Christian, believe in Christ)

Church-aḡaayyuvik (church)

Eternal-isuit (to be eternal, endless)

Messiah-ataniq (source of connection; isthmus; lord; master; god; supreme being; higher power)

Miracle-aliuḡnaqtuaq

Lesson 16

When showing image 16A-3, you can share that the Iñupiat celebrate at the end of a successful whaling season by inviting everyone and sharing food with people. This celebration is called Nalukataq in Pt. Lay, Wainwright, Barrow, Nuiqsut, and Kaktovik. It is called Qagruq in Tikig̃aq.

Grade 1
Unit 5
Early American Civilizations

Lesson 1

Core Vocabulary-You can include these sentences:

Harvest-The family will harvest aqpiqs (salmonberries) when they are ripe.

Hurricane-Sometimes we get winter storms that are like hurricane force, and we cannot see very far because of the blowing snow.

Shore-It is very peaceful to walk on the shore in August when the sun is setting.

When showing Image 1A-2: Maize, you can share that Iñupiat have people, like the boy's father, that are wise and are looked upon by people in the community. This is especially true for hunting during specific seasons.

When you are done reading and looking at the images, you can share that the Iñupiat help each other, too. This is true for whaling communities, and when families need help during any season.

Lesson 2

When showing Image 2A-1: The hurricane passes, you can share that the villages have feasts in early summer (whaling communities-Nalukataq/Qagruq-Tikiġaq), Thanksgiving, and Christmas to share their harvests with the community. This is similar to the Mayans.

When going through the Comprehension Questions, you can share that extended family is very important in the Iñupiat culture. Children are cared for and taught many skills by aunts, uncles, cousins, and close family friends, along with parents.

Lesson 3

When reading and showing image 3A-3: Treasure found in Pakal's tomb, you can share the Iñupiaq word for *jade* is "isiġnaq".

When showing image 3A-4: King Pakal, you can share that the Iñupiat men wear traditional clothing when performing during Kivġiq and welcoming in the new year in some villages like Wainwright and Utqiagvik. Their regalia is made from loon and eagle feathers, similar to the king's clothing in the picture.

Lesson 4

When showing image 4A-7: Festival of Venus, you can share that the Iñupiat have huge celebrations, and Kivġiq is one of the festivals that many Iñupiat participate in.

As a read aloud, you can read this book if you have access to it, [Go Home, River](#) by James Magdanz and illustrated by Dianne Widom.

Lesson 5

When done reading the lesson's read aloud, you can share that the Iñupiat people were nomadic before contact with explorers from the south. This meant that they traveled based upon the seasons and where the food and animals were during that time. Each village in our region is a settlement where food can be harvested. Coastal villages can hunt sea mammals, inland villages can hunt land mammals, and rivers provide fish and passageways to hunting grounds.

As a read aloud, you can read this book if you have access to it, [Go Home, River](#) by James Magdanz and illustrated by Dianne Widom.

Lesson 6

Core Vocabulary-you can use these sentences as well:

Abundance-Hunters are excited when there is an abundance of tuttu (caribou).

Dredged-Most of our roads come from gravel that has been dredged.

Float-The seal will float easily because of its fat.

Stationary-When hunting geese, it is good to be stationary.

When showing Image 6A-1: Torn Wing arriving in Xochimilco, you can share that plenty of Iñupiat names come from things that surround them, too. Niaquq, Isigak, Taktuk, and Qavvik are a few examples.

Lesson 7

In the Iñupiat culture, an *Umialikpak* is considered to be a very wealthy person. This person is someone who is a great provider to many and has many skills that are used to be a great hunter and provider. Wealth among the Iñupiat is based on the ability to be a provider for the people they live with in a community, not necessarily riches or treasures like the Aztec. The respect they are shown is seen and felt by many, and their leadership is looked upon by the people. This is similar to the Aztec emperor.

When completing the Word Work activity for Emperor, you can encourage students to pretend they are an *Umialikpak*. They can write about how they will provide for their community.

Lesson 8

Word Work: Enormous

You can use this alternate sentence:

4. The aġviq (bowhead whale) was enormous!

Use a Making Choices activity for follow-up:

An aviŋŋaq (lemming)

An aiviq (walrus)

Alaska compared to Hawaii

An aġviq (bowhead whale)

An aqpiq (salmonberry)

Lesson 9

Word Work: Possessions

You can use these additional sentences:

Savik (knife) and ulu

Atigi (parka) and atiktuk (snowshirt)

Nasautaq (hat) and argaaq (glove)

Lesson 10

When reading the read aloud about the runner, you can share that the Iñupiat did have runners that carried messages between bands of people. Hence, the Messenger Feast, Kivgiq, which is a traditional ceremony that the Iñupiat celebrate.

https://en.wikipedia.org/wiki/Messenger_Feast provides a short read about Kivgiq.

Lesson 11

Nunamiut (inland people) are the only Iñupiat in our region that live in the mountains (Brooks Range). They are known as the last nomadic Iñupiat in our region. All across the slope, sodhouses were used as winter shelters in the coldest months. Archeologists have come to the arctic to study these homes.

**Grade 1
Unit 6
Astronomy**

Lesson 1

When showing Image 1A-4: Sun over a field, you can share that the Iñupiaq name for sun is *siqiñiq*.

When showing Image 1A-6: Sunrise, you can share that the sun doesn't set between late April through early/mid-August. Rather, it completes a circle that we can see if the skies are clear.

Lesson 2

When you come to page 26, Check for Understanding, this is a good time to share with students that we live in a special place where we experience a different kind of day and night in the summer and winter seasons. In the summer, we experience 24-hour daylight and between mid-November through mid-January, we experience twilight and darkness.

Lesson 3

Before beginning the Read Aloud, you can share with the students that the Iñupiaq word for star is *uvluḡiaq*.

When showing Image 3A-2: Starry night, you can share that we are able to see many stars on a cold, clear night. This begins sometimes in September through March. Then it will become brighter, and we will have longer days.

Lesson 4

When showing Image 4A-4: Big Dipper, you can let the students know that the Big Dipper is on Alaska's State Flag.

Below is a link to a true story of Benny Benson, the Alaskan who created the Alaska Flag.

<https://www.youtube.com/watch?v=sCDAa6ZnsQ4>

Lesson 5

When preparing to read "The Moon", you can share the Iñupiaq word for moon is *tatqiq*.

Full moon-*naaḡuq* to be full (of moon)

Lesson 6

Below is a link sharing the Alaskan Constellations:

<https://www.uaf.edu/museum/education/educators/heliophysics-aurora-outre/activities/pdfs/Constellations-of-Alaska.pdf>

Lesson 7

Core Vocabulary-you can use these sentences:

Determined-The whalers were determined to finish cutting the whale quickly.

Disaster-The winter storm was a disaster for our village.

Historic-Establishing Iñuit Day was a historic event.

Missions-A boyer (whaler in training) has many missions to keep the whale camp functioning.

Nervously-We calmly, but nervously awaited the news from the hunters.

Lesson 8

You can share these Iñupiaq terms:

Siqiñiq-sun

Tatqiq-moon

Uvlugiaq-star

Lesson 9

You can share these Iñupiaq terms:

Siqiñiq-sun

Tatqiq-moon

Uvlugiaq-star

Grade 1
Unit 7
The History of the Earth

Lesson 1

When showing Image 1A-10: Earth from space, you can tell the students that the Arctic Ocean is where we hunt for bowhead whales, seals, walrus, and other sea mammals.

Lesson 2

Core Vocabulary

Eroded: The fall storms eroded away the tundra.

Below is a link to Molly of Denali: Not So Permafrost episode. You can have students watch this if time permits.

<https://www.youtube.com/watch?v=uK0MAyAOYWg>

Lesson 3

When talking about liquid, solid, and gas, you can share that our lakes, rivers, and ponds go through the process of being a solid, liquid, and gas depending on the siġa (weather; atmosphere, air).

Below is a YouTube link to Explore the ARCTIC TUNDRA biome:

<https://www.google.com/search?client=safari&rls=en&q=tundra+during+the+seasons&ie=UTF-8&oe=UTF-8#fpstate=ive&vld=cid:076ac327,vid:UzKKrqRtcow,st:127>

Lesson 4

Below is a link to the Alaska Volcano Observatory:

<https://avo.alaska.edu>

Lesson 5

Below is a link to Molly of Denali: The Difference between an Agate and a Regular Rock

<https://pbskids.org/videos/watch/the-difference-between-an-agate-and-a-regular-rock/132151>

Lesson 6

Below is a link in Google that shows stone tools made by Inuit:

https://www.google.com/search?client=safari&sca_esv=5201d3bfa78652ae&rls=en&q=Stone+tools+made+by+inuit+pictures&sa=X&ved=2ahUKewi28onAlZSKAxV8xuYEHcbvMU0Q1QJ6BAhVEAE&biw=1258&bih=710&dpr=2

Lesson 7

Fossilized item: inġġaagnisaq

Below is a YouTube video of Molly of Denali: Canoe Quest

<https://www.youtube.com/watch?v=NZCD7YITHd8>

Lesson 8

Below is a YouTube video from SciShow Kids: Woolly Mammoths, Mastodons, and Amazing Teeth!

<https://www.youtube.com/watch?v=IHjeZYFG9io>

Grade 1
Unit 8
Animals and Habitats

Lesson 1

When reading aloud and showing image 1A-6: Arctic landscape, you can ask students to think of animals that live in the arctic. Polar bears, foxes, wolves, wolverines, and fish are present even in the coldest seasons.

After reading the section with image 1A-7: Several places where people have made habitats, you can share that many homes that we live in have qanitchaqs (arctic entry ways). This is to allow people to store belongings in a cooler place similar to the sod houses used before modern homes were made from wood.

Application

If this unit is taught in the early fall, students will be able to point out life on the tundra. If this unit is taught during the winter, students will see snow and all grass and ground creatures will be impossible to see. However, tuttu (caribou) or ravens may be near the village.

Lesson 2

The North Slope Borough Department of Wildlife's webpage has a link for teachers and students. There is information about habitats in that webpage. (apologies-I am unable to provide the link as we are having connectivity issues at this time I am taking notes)

Nautchiaq-plant; garden flower; vegetable

Umiṅmak-musk ox

Qavvik-wolverine

Tuttu-caribou

Qusrkhaaq-arctic fox, white fox

Ukalliq-snowshoe hare

Tagiuq-salt; ocean; sea

Aiviq-walrus

Natchiq-ringed seal

Ugruk-bearded seal

Qasigiaq-spotted seal

Nanuq-polar bear

Lesson 3

Images 3A-8 to 3A-10

Omnivore example-akḷaq (brown bear)

Carnivore example-qavvik (wolverine)

Herbivore example-tuttu (caribou)

Examples of camouflaged animals:

Nanuq (polar bears)

Qargiq (ptarmigan)

Tuttu (caribou)

Lesson 4

Core Vocabulary-you can use these example sentences:

Coexist-A tuttu and amaḡuq could not coexist together.

Hardy-Polar bears are hardy animals.

Predators-Polar bears are predators to the seals.

Prey-Seals are prey for the polar bears.

When showing image 4A-15: Food chain, you can share this example food chain: wolf, caribou, lichen or bear, fish, bugs

Lesson 5

When reading about trees and showing pictures of the forests, you can share that the arctic does not grow trees where there is a wide-open space due to constant winds. Instead, we have low brush willows and plants with various insects; with mosquitoes being the most prevalent.

When showing the pictures of the animals, you can make comparisons with animals that live in the arctic:

Siksrik-arctic ground squirrel

Ukpik-snowy owl

Aktaq-brown bear

Tuttu-caribou

Word Work: Store

A traditional way the Iñupiat store food is in a sigluaq (ice cellar). However, we are experiencing warmer and wetter weather causing cellars to melt and become unusable.

Lesson 6

Core vocabulary-you can use these example sentences:

Humid-When the air is sticky and humid, mosquitoes come out in swarms.

Stalk-Wolves will stalk caribou over a long distance.

When reading about the tropical rainforest, you can share that the arctic experienced this kind of climate and habitat.

Below is a short YouTube about arctic climate 50 million years ago:

<https://www.youtube.com/watch?v=AvOUmhWt73E>

When reading about the animals in a rainforest, you can share with students that these animals may not survive in the arctic because of how they are built.

Lesson 7

Core Vocabulary-you can use these sample sentences:

Float-Sea mammals are able to float in the ocean.

Freshwater-We can get freshwater upriver when camping.

Gills-Grayling fish have gills to help them breathe.

Waterproof-The stitches used to sew an umiaq (traditional skin boat) are waterproof.

When reading about the animals of freshwater habitats, you can share that the arctic has many birds that migrate here during the spring and summer months. Their habitat is all the lakes and ponds.

Below is a YouTube showing birds of the arctic:

https://www.youtube.com/watch?v=2JMJEgFxb_w

Lesson 8

When reading about saltwater habitats, you can remind students that we live near the Arctic Ocean. The villages of Tikiġaq, Kali, Ulġuniq, Utqiagvik, and Qaaqtuġvik live on the coastline. Nuiqsut and Atqasuk live near rivers, and Nunamiut live on a migratory path of the tuttu in the Brooks Range.

After a summer storm, a lot of sea creatures are washed up on the beach. Many starfish, crab, and seafloor crawlers appear on the beach.

Tagiuq-Iñupiaq word for ocean and salt.

Lesson 9

When showing image 9A-2: Humans affecting the earth, you can share the Iñupiaq Value Respect for Nature-Qiksirsrautiqaḡniq Iñuuniagvigmun. A poster of the value should be posted in the school or classroom for reference.

Grade 1
Unit 9
Fairy Tales

Lesson 1

For a read aloud, you can have students listen to The Origin of Day and Night by Paula Ikuutaq Rumbolt located in SORA. This is an Inuit mythology story.

Word Work: Wisdom

You can share that the Iñupiat make it is priority to show respect to elders who carry a lot of wisdom and set an example of how one should live.

Lesson 2

Core Vocabulary

Boasting-kamasaaq (to boast, brag, to show off)

In the Iñupiaq culture, it is not wise to boast about things one has accomplished or acquired. It is expected that one will be humble and share with those in need.

Claim-pimaaq (to claim her/him/it)

Clever-sanatu (to be skilled in using one's mind and hands at making something, be skillful, clever)

Knowing how to track animals requires one to be clever. The hunter possesses a skill to understand the movement of animals in order to harvest them.

Lesson 3

Core Vocabulary

Delight-quviatchuk (to become happy, joyful)

Longed-kipigniuq (to dream, long for with zeal; to have a strong desire for something)

Merciful-suliquitiginiaq (forgive)

Rage-qinnaun (wrath, rage, violent anger)

Lesson 4

For a read aloud, you can have the students listen to The Legend of the Frog by Qaunaq Mikkigak and Joanne Schwartz located in SORA.

Lesson 5

Core Vocabulary

Contented-tutqik (to be content, peaceful, at ease)

Disgusting-pilupiallak (to be disgusting, horrid, gross)

Glared-qinñagluk (to glare, stare sternly at her/him/it)

Scold-suak (to scold, rebuke, reprimand, reproach him/her/it)

Lesson 6

Core Vocabulary

Comforted-quviasaaq (to comfort, try to make her/him happy)

Glittered-qivliqula (to sparkle), qivliqtaq (to glitter)

Shocked-tupaummi (to be in a state of shock, surprise)

For a read aloud, you can have students listen to Akilak's Adventure by Deborah Kigjugalik Webster located in SORA.

Lesson 7

Core Vocabulary

Cackled-iglaqhuaq (to explode with laughter, burst out laughing)

Creep-paamġuq (to crawl, creep; to crawl to her/him/it; to reach her/him/it by crawling)

Heaving-aniqsaappit (to catch one's breath)

Wicked-pigiitchuaq (to be evil, wicked, malicious)

Lesson 8

As a read aloud, you can have students listen to [Siuluk-The Last Tuniq](#) by Nadia Sammurtok located in SORA.

Word Work: Precious-annigñaq (to be too precious to lose [of person or object])

The harpoon gifted to me from my aapa is precious.

My aaka's ulu is a precious heirloom.

Lesson 9

If the students listened to [Siuluk-The Last Tuniq](#) by Nadia Sammurtok, you could ask the students about the character's behavior being polite or rude to Siuluk to support the Language piece of the lesson.

Grade 1
Unit 10
A New Nation: American Independence

Lesson 1

Read Aloud:

When showing image card 1: Native Americans, you can share that the Iñupiat are Native Americans and have lived successfully in the arctic since time immemorial.

When showing image 1A-2: Native Americans, you can ask the students to share what their favorite Iñupiaq food is they like to eat. Examples may be: tuttu soup, aluuttagaaq, uunaalik, or quaq.

When showing image 1A-6: Thanksgiving: Pilgrims and Native Americans, you can ask the students to share their experiences with Thanksgiving and how they celebrate as a community.

Lesson 2

Before reading the Read Aloud, you can open the lesson by asking students if they enjoy being in school and having a gym in their village. You can even ask if they appreciate having the fire department and health clinic especially when they are sick. After some students share their responses, you can let them know that the North Slope Borough provides these services to its residents through taxes they collect. Hopefully, this will help students become engaged with the reading.

Comprehension Questions

After the reading, you can reinforce the ideas of taxes and representatives:

Because of taxes, we have a school, gym, clinic, fire department, and police officers (to name the more familiar). We also have elected officials that guide the decisions for how we will be governed in our villages. Some examples include: city councils, tribal councils, corporation directors, and school-advisory committees to name a few.

Lesson 3

After the reading, you can share with the students that the Iñupiat did not face this kind of experience with outsiders in terms of having a militia or spies. However, there was war between nations (Iñupiat/Gwich'in) and this is a past time memory.

Lesson 4

When showing Image 4A-8: Fourth of July celebration, you can ask the students how they celebrate this holiday in their village. Many of the villages hold games and have a parade.

Lesson 5

When reading about John and Betsy Ross opening their seamstress shop, you can share that there are many Iñupiaq people who are seamstresses, too. You can ask the students if they own clothing made by someone (jacket, atikluk, parka, mittens, hat, boots). This can connect them with the reading.

When reading and showing image 5A-7: Betsy Ross sewing the flag, you can share that whaling crews in the north slope have flags that represent their whaling crews.

Below is a link showing whaling crew flags:

https://www.google.com/search?client=safari&sca_esv=466a80cf504a0fa5&rls=en&q=inupiat+whaling+crew+flags&udm=2&fbs=ABzOT_CWdhQLP1FcmU5B0fn3xuWpA-dk4wpBWOgsoR7DG5zJBsxayPSIAqObp_AgjkUGqeI3rTRMIJGV_ECIUB00muput9Zp8VMKUi0ZjqPs3JlrgNjQ9rOqRdXcDwEBQ82jIzleJKF_t4xILNL8OlcUPXuD4mOHi5CwSvqoRYVHDp8kIKIKk9txe0fwpxc-El6CFYI-

Lesson 6

Core Vocabulary:

Army-aṅuyait (the military land forces of a country as a whole)

Daring-naṅjiit (to be daring, brave when doing something risky)

Defeat-akiili (to defeat her/him in a contest)

Struggled-siḡliqi (to have a hard time doing a task, a chore or a job; to toil, struggle, labor)

Lesson 7

Core Vocabulary:

Confident-kuksrait (to be certain, sure, confident)

Surrendering-qait (to give oneself up, surrender, give up; to give her/him/it away; to give it)

Wilderness-iñuuniagvik (land where one lives and subsists)

Lesson 8

After reading the Read-Aloud and showing the Images, you can share that the Iñupiat had unwritten laws for how one should live. The Iñupiat had no need for a writing system because life and social skills were taught through real-life experiences. This is different than how the first American leaders, like George Washington, determined the laws of how one should live.

To provide more learning experience with sequencing, you can do sequencing activities that focus on harvesting resources in the arctic. Examples can include catching a whale, pulling the whale onto the beach/ice, butchering the whale, and having Nalukataq (Kaktovik, Nuiqsut, Utqiagvik, Wainwright, Pt. Lay) Qagruq (Pt. Hope). Or, making donuts: getting all the ingredients, making dough, frying the dough, and then eating the donuts 😊.

Lesson 9

When reading about Benjamin Franklin and his inventions, you can ask students about Iñupiat inventions. For a read aloud, you can have students listen to [A Native American Thought of It](#) by Rocky Landon located in Tumblebooks.

Lesson 10

After the read aloud, you can share that Iñupiat leaders came together and established the North Slope Borough in 1972.

Below is a link to “North Slope Borough 50th Anniversary “Our History, Our Future”:

<https://www.facebook.com/IHLCdepartment/videos/north-slope-borough-50th-anniversaryour-history-our-future/635864707960282/>

Lesson 11

Core Vocabulary:

Equally-atisi (to become equal, identical; to make them equal, identical)

Justice-nalaunṅaruaq (justice, equity, fairness, respectability)

Liberty-atangirrun (liberty)

When reading and showing image 11A-6: Native Americans in colonial times, you can inform the students that it is important to vote when elections arise. Every vote counts and their voice matters.

After the lesson, you can provide a brief experience with voting. Students can vote on what the read aloud should be today, or what activity will occur during centers. A simple voting will help students understand that their voice matters.

Word Work: Equally

As an example, you can share that when the Iñupiat have feasts and traditional food is being served, the servers do their best to make sure everyone gets an equal share. Students can provide examples of times when they attended a community feast.

Lesson 12

When reading and showing image 12A-4: Current American flag, you can ask students about whaling crew flags. Each whaling crew has its own flag to represent its crew. You can read Whale Snow by Debbie Dahl Edwardson as a read aloud to capture this information.

Grade 2

Grade 2
Unit 1
Fairy Tales and Tall Tales

Lesson 1:

In the writing piece, you can apply culturally responsive teaching by sharing the idea of changing the setting of the story to create an image of fishing in the arctic.

Lesson 2:

In the reenactment part of the lesson, students can pretend to be making atikluks? The reenactment of the swindlers and the king going around without clothes doesn't seem appropriate.

Lesson 3:

The core vocabulary word "fortune" can include the Iñupiat understanding of "fortune". In the Iñupiat culture, fortune is being able to acquire resources to consume and share with others.

Lesson 4:

Writing prompts lesson-the teacher can be culturally responsive by asking: "What do Iñupiat people that show respect and kindness?"

Lesson 5:

Turn and Talk-The Iñupiat share stories of imminnauraq (little people) having great strength. This may be a turn and talk topic that can be included in the Turn and Talk part of the lesson.

Lesson 6:

The story "Promise is a Promise" can be read to the students and used during the Check for Understanding sections in the lesson.

Lesson 7:

When going through the essential background knowledge with students, teachers can ask students how transportation has changed for the Iñupiat.

Lesson 8:

When going through the essential background knowledge with students, teachers can further discuss how transportation changed and extend by having students share the kinds of transportation used in their village (snowmachine, four-wheelers, boats).

Grade 2
Unit 2
Early Asian Civilizations

Lesson 1

Core Connections

When going through the flip book with the students, you can share that each village has government bodies, too.

You can refer to the Iñupiaq calendar when looking at images 1A-4 and 1A-5.

This provides students an opportunity to see that their people have developed systems, too.

Lesson 2

When going through the “Check for Understanding” on page 28, you can have the students share their experiences with traveling on a river for subsistence or recreational purposes.

Lesson 3

When going through the “Hinduism” images/information, you can share that the Iñupiat have their own beliefs and practices, too.

For example, when a successful hunter has brought home an abundant amount of catch, s(he) should not boast, but rather be humble and willing to share with people.

There is a belief that animals know how the Iñupiaq cares for its catch, and if the Iñupiaq does it through respectful actions, then s(he) will be blessed.

Lesson 4

When completing the Application part of the lesson, you can provide examples of personification that are relevant to our students. For example:

The sun will stay awake from April until August (meaning the sun will not set during this time).

The northern lights danced the night away (meaning the northern lights were moving).

Lesson 5

During the Advance Preparation activity, you can put familiar items, such as fur (fox, wolf, polar bear, tuttu), rocks, coal, thread, and a thimble, in the grab bag.

Lesson 6

When completing the CORE vocabulary, you can use these examples:

“The archer took careful aim at the tuttu before releasing the arrow.”

“The Iñupiaq custom is to always share what you harvest.”

“Like the Hindu, the Iñupiat have celebrations that are their own, like Nalukataq (Qaġruq in Tikigaaq).”

“Taking care of hunting equipment and having them ready to use can lead to great prosperity for hunters.”

Lesson 7

For the Guest Speakers section, you can also invite a local leader to share Iñupiat customs, beliefs, and practices. You can ask your home-school facilitator for guidance in finding a local leader in your community.

Lesson 8

For the Word Work (Use a Sharing activity for follow-up), you can share with your students that the Iñupiat have a “singspiration” as part of the mourning process after a loved one has been put to rest (buried). This relates to the word “sorrow”.

Lesson 9

During the Essential Background Information activity, you can share that the Iñupiat have an alphabet system. The classroom NSBSD IñuEng Name Placards show the Iñupiat number and alphabet systems.

Lesson 10

To end the reading Read Aloud activity, you can ask the students to share what they may paint if they had the ability like Ma Liang.

Lesson 11

At the beginning of the Read Aloud (inventions), you can ask your students to share what the Iñupiat used to hunt animals before guns, snowmachines, aluminum boats, and outboards existed. Example responses are: bow and arrow, dog team, and qayaq (kayak).

Lesson 12

When doing the Word Work, you can use these example sentences:

- Jett used some bug spray to protect himself from the mosquitoes. Bug spray is a defense.
- Nadia washed her hands with soap and water before cutting the tuttu meat. Soap is a defense.
- Julie's mom always made sure that she wore a hat outside during winter. Her hat is a defense.

Lesson 13

When reading aloud about Confucius, you can refer to the Iñupiat Cultural Values posted in your classroom. The ideas and practices Confucius align with the Iñupiat Values.

Lesson 14

After the Read Aloud, you can ask your students how the Iñupiat celebrate the New Year in their community. Eskimo Dancing is done in our villages, and several villages do the Kalukaq/Aniuraaq dance.

Lesson 15

Grade 2
Unit 3
The Ancient Greek Civilization

Lesson 1

When showing image 1A-1: Map of ancient Greece, while reading, you can share that the Iñupiat developed practices that helped them survive the harsh arctic environment, similar to how the Greeks created its own systems.

Word Work: Independently

You can use this sentence, too:

4. A father will bring his child hunting until s/he is able to go hunting independently.

Lesson 2

Core Vocabulary-you can use these sentences, too:

Anya delightfully helped her aaka cook their favorite meal, tuttu (caribou) soup and donuts.

Santiago looked longingly out the living room window, daydreaming about going camping with his aapa.

The aġviq (bowhead whale) was massive.

There will be messenger runners from each village during Kivgiq.

The captain summoned his crew to get ready.

Lesson 3

Core Vocabulary-you can use these sentences, too:

Dedicate-When a loved one passes away, people will sing and dedicate a song to the family to show they are loved.

Mission-The hunters were on a mission to find tuttu (caribou).

Spectacle-It was a spectacle to see hundreds of tuttu (caribou) by the river.

Lesson 4

Before reading the Read Aloud, you can share with the students that they will be reading about Olympic games in Greece. These are similar to Iñupiat games, *qitik* (to play competition games), held during Christmas and New Year's week (December 26-January 1). Students may want to share their personal experiences with these games.

Like the winners in the Greek Olympics, winners in the *qitik* games are honored, too. Some villages record the winnings in a log and give a prize (cash or item) to the winners.

Lesson 5

When showing image 5A-6: Platon explaining training life to Lysander, you can elaborate on *discomfort* by using these examples:

Running on the dirt roads here without shoes is an example of discomfort.

Another example is "playing out" during the cold winter months without winter boots and warm clothing.

Lesson 6

Core Vocabulary-You can include these sentences:

Blessing-When an aġviq is harvested, it is a blessing for many.

Ideal-An ideal August day would be gathering berries and fishing at camp.

Ignite-The hunters ignited the gathered shrubs to help keep the bugs away while cutting the meat.

Overjoyed-When we caught enough food to eat and store away for winter, we were overjoyed.

Swiftly-The tuttu (caribou) swiftly ran over the hill on the tundra.

Lesson 7

Core Vocabulary-You can include these sentences:

Achieve-The hunters worked together to achieve their goal of putting all the meat away in the cellars.

Architecture-When we saw a sod-house, we studied the architecture.

Assembly-It is exciting to see all the student achievements during an awards' assembly.

Debated-The hunter debated on which route to take to reach the animals.

Democracy-The Iñupiat lived with democracy that was unwritten but practiced in their society that aligned with the Iñupiat Values and Beliefs.

Lesson 8

After reading about Pheidippides, you can share that the Iñupiat had Messenger Runners, too. These runners carried messages to other Iñupiat that were far away. During Kivgiq, to honor these past runners, each dance group will have a runner to represent their communities.

Lesson 9

Word Work: Prefer

You can use these example sentences:

Would you prefer quaq (frozen meat) or uuruq (boiled meat)?

Would you prefer to go boating or riding a four-wheeler?

Lesson 10

When reading and showing image 10A-3: Socrates with wealthy Athenian in the market, you share that the Iñupiat have an unwritten law/practice. When hunters are out hunting, they only get what is needed to feed their family and those they support. Many hunters will share their catch with people in the community. This is similar to what Socrates is referring to in this section.

When reading and showing image 10A-4: Socrates as a soldier, you can share that the Iñupiat share what they have with those in need, especially with the widows and elders who have no providers in their household.

Lesson 11

When reading and showing image 11A-2: Young Alexander training to fight, you can share that the Iñupiat has many traditional games (anaktaq/qitik) that demonstrate physical skills from strength games to agile games. This is similar to Young Alexander's experiences.

When reading and showing image 11A-4: Alexander observing the wild Bucephalus, you can share that the Iñupiat used dogs to help them travel long distances. Back then, the Iñupiat had to breed and select potential lead dogs and train them to become excellent helpers. This is similar to Alexander and Bucephalus.

Lesson 12

After reading about Alexander the Great, you can share with the students that the Iñupiat have leaders in each of their communities, and that fighting for power is not what the Iñupiat do to gain respect. It is through providing to others in need and making sure people are taken care of. This is different from Alexander the Great.

Grade 2
Unit 4
Greek Myths

Lesson 1

When talking about “What Are Myths”, you can share that the Iñupiat taught morals through stories and interactions. These were not written in books. This is similar to the Greeks.

Word Work: Spectators-you can include these sentences:

There are many spectators during Kivgiq.
At a basketball game, there are many spectators.

Lesson 2

After showing Image 2A-1: Prometheus and Epimetheus creating, you can share that the Iñupiat believe in the power of naming babies after loved ones.

In SORA, you can locate this book: *How Nivi Got Her Names* by Laura Deal and read it during Read Aloud or assign the reading to the students.

Lesson 3

After the Read Aloud, you can share an Iñupiaq moral: It is believed that how one acts affects the outcome of events.

For example, if a hunter respects the animal s/he has harvested by taking proper care of it after it is caught, then s/he will continue to be blessed with more.

Read Aloud recommendation: In SORA, you can borrow *The Caterpillar Woman* by Nadia Sammurtok

Lesson 4

After the Read Aloud, you can share that we have Iñupiat seamstresses that make beautiful clothing.

Below is a YouTube clip showing a qupak design:
<https://www.youtube.com/watch?v=SCzU9ohyzYE>

Lesson 5

After the Read Aloud, you can have students listen to this story found in SORA:
SIULUK: The Last Tuniq by Nadia Sammurtok

Lesson 6

After the Read Aloud, you can have students listen to this story found in SORA:
What’s My Superpower by Aviaq Johnston

Lesson 7

After the Read Aloud, you can have students listen to the story found in SORA:
SIULUK: The Last Tuniq by Nadia Sammurtok again.

Students can do a quick compare and contrast with Hercules using a Venn Diagram.

Lesson 8

Core Vocabulary-you can use these additional sample sentences:
Accurate-It is important to say your Iñupiaq name accurately.

Guidance-When learning how to sew or hunt, it is good to ask for guidance.

Immeasurable-Our love for eating niqipiaq (meat) is immeasurable.

Reputation-There are hunters who have a respectful reputation.

Trample-When we are picking aqpiqs, we need to make sure we do not trample over them.

Lesson 9

Core Vocabulary-you can use these additional sample sentences:

Encountering-When we were hunting tuttu (caribou), we kept encountering other hunters.

Insisted-The whaling insisted that we pack up camp before the wind changed directions.

Posed-The tuttu (caribou) across the river posed a problem for the hunters on four-wheelers.

Lesson 10

After the lesson, you can have the students listen to this story found in SORA:

The Fox Wife by Beatrice Deer

Grade 2
Unit 6
Cycles in Nature

Lesson 1

Core vocabulary-you can use these alternate sentences:

Cycle-The life cycle of a goose includes the egg (mannik), the gosling (niġlaaq), and the adult goose (niġliq).

Stage-One stage in the life cycle of a taqalakisaq (butterfly) is the chrysalis.

Thrive-With such an abundance of lichen and berries to eat, the tuttu (caribou) will thrive.

When showing images 1A-5 and 1A-6, inform the students that in the arctic (where we live) the sun rises in April and sets in August. We have 24-hour daylight from late April through mid-August.

Lesson 2

Essential Background Information-you can share these thoughts when talking about seasons:

- The seasons we experience do not align with “marked dates” set on calendars.
- Our seasons depend on the siġa (weather; atmosphere, air).
- Spring and fall are the shortest seasons as our environment will change quickly from a snowy tundra to a melted tundra. Or, vice-versa our melted tundra may become covered in snow.

When showing image 2A-1, remind students that the sun rises in late April and sets in mid-August where we live. Because of where we live, we get 24-hour daylight. We see the sun on both the east and west side during this time.

Lesson 3

Core Vocabulary-you can use these alternate sentences:

Absorbed-Eating qaqqulaaq (pilot bread) after having kiniqtat (dried meat kept in seal oil) helped absorbed the oil.

Adapt-The Iñupiat must adapt to the changing climate in order to survive.

Migrate-All the waterfowl will migrate south for the winter and migrate back north beginning in March.

Minimum-Boil the tuttu (caribou) meat for a minimum of 15 minutes so it can be cooked thoroughly.

When reading about plants and showing image 3A-1, inform students that we live in the northern region, and we get direct sunlight all throughout summer without the sun setting. Each year, more permafrost is melting because of climate change and warmer weather.

When showing image 3A-3, inform students that plants begin to flourish here after first rains in May and June and our tundra begins to turn green by then. This is unlike plants in the lower 48 where the statement, “April showers bring May flowers” is true.

Below is a link to the Cultural Calendars for our villages:

<https://www.nsbds.org/en-US/inupiaq-education-c8d869a3/iupiaq-learning-framework-873fc2bd>

Lesson 4

Below is a link to 3 links about plants provided through the NSB Wildlife Management/Department:

- List of Common Plants and others of the North Slope
- Photo Identification of these Common Plants
- Plant Identification and Other Resources

This information can be shared with the students in alignment with the reading for this lesson.

<https://www.north-slope.org/departments/wildlife-management/other-topics-of-interest/common-plants-on-the-north-slope/>

Lesson 5

Below is a link to 3 links about plants provided through the NSB Wildlife Management/Department:

- List of Common Plants and others of the North Slope
- Photo Identification of these Common Plants
- Plant Identification and Other Resources

This information can be shared with the students in alignment with the reading for this lesson.

<https://www.north-slope.org/departments/wildlife-management/other-topics-of-interest/common-plants-on-the-north-slope/>

Lesson 6

Below is a link provided through the NSB Wildlife Department. It has links showing the different kinds of birds in the arctic.

<https://www.north-slope.org/departments/wildlife-management/studies-research-projects/migratory-birds/common-birds-on-the-north-slope/>

This information can be shared with students either before, during, or after the reading lesson.

Lesson 7

Frog-naagaayiq

You can share the Iñupiaq term for frog before reading.

When showing image 7A-6, you can share the Iñupiaq term for camouflage is: nalunaq.

Word Work-Burrow

Alternate example sentence for burrow:

Aviᅇᅇaq (lemming) and siksrik (squirrel) dig underground burrows.

Lesson 8

Butterfly-taqalakisaq

You can share the Iñupiaq term for butterfly before reading.

Below is a short clip about the transformation of a moth. This is not a butterfly but has a similar lifecycle as the butterfly.

<https://www.youtube.com/watch?v=eHzEOrtKA1Q>

Lesson 9

When showing image 9A-4: Condensation, you can share that when the air is moist, the Iñupiaq term is *ailaᅇnaq* (damp cool weather; to be misty; to be wet, damp (of ground)).

Image 9A-5: Dark clouds, you can share that the Iñupiaq term is *nuviyyaqᅇuk* (dark storm cloud).

Image 9A-9: Cirrus clouds-saᅇᅇitᅇhᅇuaq (cirrus cloud)

Image 9A-10: Cumulus clouds-uunnaq̄uqun (cumulus cloud created by hot weather)

Word work: Precipitation

You can use this alternate sentence:

When there is enough precipitation, the aq̄ik(s) (cloudberries) will grow and become ripe.

Grade 2
Unit 8
Insects

Lesson 1

Nuviuvak-bluebottle fly; blowfly

When showing image 1A-13: Tundra and crane fly, you can mention kikutúgiaq (mosquito) and how they come in swarms in our region.

Lesson 2

Aurviq-black creeping bug, about one inch long, a hairy caterpillar

Below is a YouTube link about mosquitoes:

<https://www.youtube.com/watch?v=0syqGTKGA4s>

Lesson 3

Taqalakisaq-butterfly

Below is a YouTube link to Alaska's Arctic Butterflies:

https://www.google.com/search?client=safari&sca_esv=a557d55a5821a027&rls=en&q=arctic+butterflies&udm=7&fbs=AEQNm0Aa4sjWe7Rqy32pFwRj0UkWd8nbOJfsBGGB5IQQO6L3J7pRxUp2p1mXV9fBsfh39JqJxzRlphkmT2MeVSzs3MQEN5DgZmMeykT7pJra3boNLZnu_5tndbt0B1M3Xln1qbCrHVm5u-tnCY-lmea9PiStNZ9eJS94DUI766pUVC1fpio1ZP_3qV2amahtpN19jVnfw-T_BjghPRTftMGLk6z20h08A&sa=X&ved=2ahUKewiNx6Cwsq2KAxXxxuYEHdQeDMoQtKgLegQIERAB&biw=1326&bih=736&dpr=2#fpstate=ive&vld=cid:0847be08,vid:KSp5gudCz5M,st:0

Lesson 4

Igutchaq-bumble bee

Milugiaq-solitary wasp; (Ti) bumble bee; sucker fish

Word Work: Cooperate

Paammaaǵigñiq-cooperation

Lesson 5

After the Read Aloud and during the Word Work, you can share that homes in the arctic are not exposed to termites. However, homeowners must deal with the permafrost melting causing homes to become unstable.

Below is a YouTube link about the life cycle of mosquitoes:

<https://www.youtube.com/watch?v=cla-oK371QI>

Lesson 6

Below is a link to an episode from Molly of Denali about mosquitoes:

<https://www.youtube.com/watch?v=uQT6nbBsn3E>

Lesson 7

Below is a link showing beetles found in Alaska:

<https://www.insectidentification.org/insects-by-type-and-region.php?thisState=Alaska&thisType=Beetle>

Lesson 8

This may a good time to watch the Molly of Denali episode from Lesson 6.

Grade 2
Unit 9
The US Civil War

Lesson 1

During a read aloud, you can have the students listen to [When I was Eight](#) by Christy-Jordan Fenton and Margaret Pokiak-Fenton which can be found in Tumblebooks. This story is about a girl who is forced to do chores in the residential school she attended.

After reading about slavery, you can share that the Iñupiat depended on each other to survive. The Iñupiat Values of Cooperation, Avoidance of Conflict, Family and Kinship, and Compassion demonstrate communal living practices.

Lesson 2

It is challenging to understand the deep depth of what slavery was for the enslaved people of the south. The Iñupiat did not own people for personal gain or wealth. Families and people who lived close together worked together. There were skilled hunters, seamstresses, caretakers, and toolmakers, and they used their skills to support each other.

Finding a connection between slavery and Iñupiat is something that wasn't practiced.

Lesson 3

The slaves in the south were forced to work on plantations and they developed survival skills in order to continue living. They worked hard in the fields. The Iñupiat hunt and harvest animals and resources throughout the different seasons. During specific times, they work long hours in order to successfully harvest their catches, for example, the aġviq (Bowhead whale). Although the purpose of working is different, but both groups of people work hard.

Lesson 4

Core Vocabulary-you can share this information with the students:

Candidates-Every elected office has candidates to run for the seats. Each village has a village corporation, and its members have been elected to the board.

Expand-All the villages in the North Slope have expanded over the last 50 years.

Government-Each village follows their selected government. Villages may have a City Council or Tribal Government to provide laws that residents need to abide by.

Politicians-We have politicians who represent the Iñupiat to advocate for the needs they have as citizens of the United States.

Lesson 5

Below is ASRC's 50th Anniversary Documentary, and a section of the documentary it talks about land being purchased from Russia.

Begin in 6:03 to 7:00 to hear what happens.

Begin at 9:00 to 11:01 hear what happens with land rights:

<https://vimeo.com/781994430>

It is important for our students to know that the Iñupiat faced many threats to their Aboriginal land rights and fought their own political battles to save their birthrights.

After the readings and sharing a brief history about the land challenges the Iñupiat faced, you can compare why people in both places felt threatened.

Lesson 6

Begin at 13:27 to 17:21 you will hear leaders talk about the fight for their land rights:

<https://vimeo.com/781994430>

Like the battle in the reading, the Iñupiat had its own battles for many years. And the battles continue for land rights.

Before Alaska became a state, Alaska's Indigenous people helped protect Alaska. Below is a short read about the Alaska Territorial Guard:

<https://americanindian.si.edu/static/why-we-serve/topics/alaska-territorial-guard/>

Lesson 7

Word Work: Advisors

You can share with the students that each village has people who are knowledgeable about specific skills and looked upon as advisors to lead or help the Iñupiat. A few examples are seamstresses, carpenters, tool makers, hunters, and food preparers.

Application-writing example

Somebody-whalers

Wanted-a block and tackle

But-there was no block and tackle

So-the whalers contacted a supplier

Then-the whalers raised money to purchase a new block and tackle

Lesson 8

When showing image 8A-2: Clara Barton, you can remind students that Compassion, Nagliktuutiqañiq, is an Iñupiat value.

Below is a YouTube showing the Alaska Territorial Guard swearing in territorial guardsmen:

<https://www.youtube.com/watch?v=Jhsm5NjZ8W0>

Lesson 9

When reading and showing image 9A-1: Samuel and Violet gathering with others around a soldier, you can compare the January winds between there and here. Both are cold months of the year.

Below is a link to Administrative Order 300 by Governor Bill Walker proclaiming the support to preserve Alaska Native Languages:

<https://gov.alaska.gov/admin-orders/administrative-order-no-300/>

This can be shared to show that there are current proclamations supporting Indigenous People.

Lesson 10

Core Vocabulary-you can use these example sentences:

Ammunition-The hunter made sure he had enough ammunition before going tuttuluaq (caribou hunting on land).

Defeat-Although the ice ridges were huge, the whalers would not let that defeat them.

Rations-A long time ago when starvation was a reality to the Iñupiat, they made sure to ration their food.

Lesson 11

Word Work-united

In order to survive in the arctic, the Iñupiat remained united.

Below is Oliver Leavitt Memorial Video created by ASRC:

<https://www.facebook.com/WeAreASRC/videos/oliver-leavitt-memorial-video/1844448966378202/>

He and the leaders in the video talk about the importance of unity.

Grade 2
Unit 10
The Human Body

Lesson 1

“The Amazing Human Body”

Image 1A-2 skin-uviñiq (skin [of human]; epidermis)

Image 1A-3 nose-qiaq (nose; house vent; blowhole of whale), mouth-qaniq (mouth, oral cavity)

Image 1A-4 eyes-iri

Image 1A-5 ears-siuti

Image 1A-6 body-timi (human or animal body; the hull of a boat; part of boot above the sole)

Lesson 2

Read Aloud

Image 2A-4 magnifying glass-aglirağaun (magnifying glass)

Image 2A-6 lice-kummak (to be infested with lice, full of lice; she/he/it gets infested with lice)

Image 2A-8 mosquitos-kiktugait

Image 2A-9 pond-imaqsuk (pond, pool of water; mud puddle)

Image 2A-10 smile-qunuyuk (to grin, smile)

Lesson 3

Image 3A-9 muscle-nukik (muscle; ligament, tendon; strength)

Image 3A-10 nervous tissue-ijitchuqutiñi timim (sensory nerves of the body)

Lesson 4

Core Vocabulary

Collapse-umik *Nunamiut* (to collapse [of a house])

Kidneys-taqtu (kidney)

Liver-tiñuk (liver; egg yolk)

Read Aloud

Image 4A-3 eye-iri, heart-uumman, lungs-puvak, stomach-aqiağuk

Lesson 5

Read Aloud

Image 5A-3 teeth-kigun (tooth)

Image 5A-3 salivary glands-quğliaq (saliva drooling out; sap, resin; to ooze [of pitch or sap]; to drool, slobber)

Image 5A-8 small intestine-ijaluat (small intestines of human and terrestrial mammals)

Lesson 6

Core Vocabulary

Bladder-nakasuk (bladder)

Regulate-atanniqsimmanniktuat (rules, regulations, principles, policies)

Sweat-siiqsiqkaq (to sweat, perspire)

Toxic-tuqunaq (poison; to be poisonous; to poison him/her/it)

Lesson 7

When reading and showing Image 7A-3: Basic nutrients, please pause and have students share the traditional foods they eat. Tuttu (caribou), maktak (whale fat and skin), kiniktaq (dried seal meat saturated in seal oil), and iqaluk (fish) are a few examples.

When reading and showing Image 7A-9: Vitamins and food, please pause and share that raw meat in arctic mammals provide essential vitamins to be healthy. Eating raw meat helps prevent the Iñupiat from getting scurvy. Many explorers who traveled North experienced sickness because they didn't eat their fruits or vegetables, but the Iñupiat showed compassion and shared their food which healed the sickly explorers.

Lesson 8

Below is a YouTube Video showing the Bowhead whale hunt. This is a great video to show students as it shows the richness of harvesting and eating Bowhead whales. This can be shown before or after today's lesson.

https://www.youtube.com/watch?v=20y7p_kENOM

After the reading, you can share with the students that the recommended foods are typical for people who live in the lower 48 states. Where we live, it's difficult and expensive to purchase fresh fruits and vegetables. It is important for students to know that the Iñupiaq food is just as healthy and nutritious as the foods mentioned in the reading.

This is a good time to have students share the foods they eat in their homes.

Lesson 9

When showing and reading Image 9A-7: Exercise, you can share that a good way to stay fit is to be active year-round. Spring, summer, and fall are suitable climates to be outdoors doing traditional activities. Just "playing out" during these times provides adequate exercise.

During the colder months, people can do activities outdoors safely with proper outdoor gear on. When indoors, they can practice traditional games with friends and family.

Below is a link sharing information about Native Youth Olympics games:

<https://www.youtube.com/watch?v=TvpAREkxGlg>

Grade 2
Unit 12
Fighting for a Cause

Lesson 1

When reviewing the Core Vocabulary words with the students, you can share that the Iñupiat have overcome many obstacles to be where they are today. Because of the dedication and determination, we have a very successful Alaska Native Corporations, ASRC and village corporations, well-structured North Slope Borough, and Native Village and City Councils to name a few that provide benefits to its shareholders and residents.

As a read aloud, you can have the students listen to When I was Eight by Christy Jordan-Fenton and Margaret Pokiak-Fenton located in Tumblebooks.

Below is a short video presented by Beverly Patkotak Grinage, former Iļisaġvik College President, talking about Eben Hopson Sr. and his determination for civil rights:

<https://www.facebook.com/IļisagvikCollege/videos/learn-more-about-eben-hopson-sr-and-his-persistence-in-strengthening-and-institu/694889558857725/>

Lesson 2

Below is a link from UAF Tribal Management Program, and it shows a timeline of events in Alaska. You can review the events with the students and talk about which acts involved civil rights:

<https://public.courts.alaska.gov/web/cip/docs/icwa/timeline-laws-events.pdf>

Lesson 3

When reading about boarding schools and showing image 3A-2: Eleanor with her classmates in England, you can share that many Iñupiat were sent to boarding schools, and they had to learn to survive in a new place.

As a read aloud, you can have the students listen to When I was Eight by Christy Jordan-Fenton and Margaret Pokiak-Fenton located in Tumblebooks.

Lesson 4

When reading and showing image 4A-2: Mary as a child, with siblings and neighbors, you can reflect on the video clip talking about Eben Hopson, Sr. and the read aloud story about Margaret attending boarding school.

Lesson 5

Core Vocabulary:

Challenge-paaqłaktaun (argument against an issue; a challenge)

Gamble-nalautchaq (to prophesy, predict, guess, take a gamble)

Hostility-attaġnaq (to be unfriendly, unkind, not helpful, unwilling to grant favors, unapproachable)

Intimidate-sivuugasaq (to intimidate, bully, frighten, threaten or coerce her/him/it into submission or obedience)

Teammates-iļaliuti (to join, become a member of an organization; to become a part of something; to make her/him/it a part of something)

When reading and showing image 5A-5: Jackie in the military, you can share that the Iñupiat were faced with discrimination and had to overcome many challenges. Through these experiences, the Iñupiat have learned to manage challenges and have become very successful as a region. ASRC, the North Slope Borough, North Slope Borough School District, Iļisagvik College, and ICAS are examples of successes.

Lesson 6

Below is a YouTube describing how Alaska Natives were viewed:

<https://www.youtube.com/watch?v=1LZjYqAs8Is>

This clip relates to the discrimination the Iñupiat endured similar to the people of color in the south.

Lesson 7

Below is a documentary of the “Duck-In Protest” created by Rachel Nanjinaaq Edwardson that occurred in Utqiagvik. This can be shown when time permits. It shows how the Iñupiat stood together and protested the injustice they were faced with in hunting ducks during the migratory time.

<https://vimeo.com/189620825?share=copy#t=0>

Lesson 8

Below is the documentary “ASRC 50th Anniversary Film” created by ASRC showing its journey through land claim rights. From 19:13-20:00, Joseph Upicksoun, Former ASRC President, addresses AFN stating that Iñupiat have legal rights.

This can be shown after the lesson to deepen students’ understanding of legal rights as citizens.

<https://vimeo.com/781994430>

Lesson 9

Starting on 32:28-36:01, in “ASRC 50th Anniversary Film”, it shares a piece of history explaining why ASRC founded and funded the Arctic Education Foundation:

<https://vimeo.com/781994430>

The main purpose of this action was to provide shareholders an opportunity to gain skills needed to be productive citizens and shareholders to improve not only their lives, but the community in which they choose to live.

Grade 3

Grade 3
Unit 2
Animal Classification

In the unit introduction (Core connection), the connection can be made through students' personal knowledge about arctic animals they have seen.

Lesson 1

For the writing lesson, the students can focus on an arctic animal of their choice, when completing their journal entries.

Lesson 2

When reading chapter 2, pictures of arctic animals can be referred to when reading chapter 2.

Lesson 3

When reading chapter 3, arctic animals can be referred to when classifying vertebrates or invertebrates.

Lesson 4

In the writing lesson, students can write about an arctic animal of their choice.

Lesson 5

When reading chapter 5, pictures of fish that live in arctic river waters can be used when identifying parts of the fish (page 37).

During the word work portion of the lesson, teachers can ask students to share their understanding of aquatic animals that either live or migrate in the arctic ocean, lagoon, and rivers.

Lesson 6

In the language section of the lesson, teachers can use local concepts when creating compound sentences. For example, "Ikayauq harvested aqpiqs, and then made delicious pie with ice cream."

Lesson 7

In the poetry writing section of the lesson, students can write about animals that either live or migrate to the arctic.

Lesson 8

During the language lesson, teachers can use local concepts to teach prefixes. For example, "do" "redo", "My aaka had me redo my stitches to make the stitches even."

Lesson 9

As an extension, teachers can have students complete an additional writing assignment that focuses on animals that live in or migrate to the arctic.

Lesson 10

During the "introducing the read aloud section" of the lesson, teachers can ask students to share their knowledge of birds that migrate to or live in the arctic. This information can also support the Bird Web activity later in the lesson.

Lesson 11

When reading chapter 12, teachers can show student pictures of birds that either live in or migrate to the arctic. Pictures of ptarmigan, snow bunting, seagulls, geese, and ducks are examples.

Lesson 12

The “Universal Access” provides an opportunity to incorporate additional books, articles, and photographs of different types of mammals that live in or migrate to the arctic. Teachers can reach out to Erin Hollingsworth for books that focus on arctic animals.

Lesson 13

In the writing section of the lesson, teachers can encourage students to write about an arctic animal in place of the animals they read about in the lessons.

Lesson 14

Students will continue drafting an informative writing piece about an animal’s characteristics and classification, clearly stating ideas, facts, and details. Teachers can encourage students to write about an arctic animal.

Lesson 15

Complete unit assessment as prescribed.

Grade 3
Unit 3
The Human Body

Lesson 1

When looking at the images, you can refer to these words:

Skull-niaquq

Muscle-nukik

Sensory nerves of the body-iłitchuqqutiņi timim

Heart-uumman

Blood-auk

Blood vessel-augavik

Lung-puvak

Lesson 2

When students are creating their vocabulary cards, they can include the Iñupiaq terms:

Cranium/skull-niaquq

Fibula-amilġaq

Pelvis-kuutchiñaq

Scapula/shoulder blade-kiasik

Sternum-sakiak

Tibia-kanagaq, kanagaaq (Nunamiut)

Vertebrae-pikuk (three or four vertebrae near the neck, in the cervical curve of human)

Lesson 3

Below is a link to the NSB Wildlife Department page and under “Other useful links” select “Caribou Anatomy”. This page has a tab that provides information on the caribou skeletal system.

<https://www.north-slope.org/departments/wildlife-management/for-teachers-students/>

Lesson 4

Below is a link to the NSB Wildlife Department page and under “Other useful links” select “Caribou Anatomy”. This page has a tab that provides information on the caribou skeletal system.

<https://www.north-slope.org/departments/wildlife-management/for-teachers-students/>

Lesson 5

When reading, you can refer to these terms:

- Image U3.L5.3 Arm Muscles-aqvaluaq (upper arm muscle)
- Image U3.L5.5 Leg muscles-nakasugnaq (muscle of leg)

Lesson 6

When reading Chapter 4, you can include the Iñupiaq terms when focusing on the vocabulary words.

Joint-aġimmiq (bone joint)

Cartilage-ikik (spinal disc, cartilage)

Ligament-nukik (muscle, ligament, tendon, strength)

Lesson 7

When showing Image U3.L.7.4, you can share that hunters use their senses too when hunting. They need to see where they are going, focus on the target, and listening to the sounds around them.

Lesson 8

During the Language section of the lesson, you can use these sentences:

- View or preview-We were able to see the atigi before the dance performance.

- Absorbent or nonabsorbent-My new sealskin coat is waterproof, so rain just slides right down the surface of it.
- Placed or misplaced-I hung my ski-doo key in the qanitchaq.
- Necessary or unnecessary-While waiting for the tuttu, my hunting partner yelled and startled the tuttu.
- Load and reload-My dad and uncle emptied the sled so we can use it to carry more grub to the cabin.
- Approve or disapprove-Mom said my atikluk was beautiful.

Lesson 9

When reading chapter 6, you can include the Iñupiaq words for:

Brain-qaqisaq

Spinal cord-qitiġaq (spinal cord; front, flat area of breastbone, sternum)

Lesson 10

When you are doing the “Think-Pair-Share”, you can extend the question to include:

“Your sense of sight is the one you use the most. How does the sense of sight help you on a daily basis? How does it help you when you are out hunting on the tundra?”

Lesson 11

When showing image U3.L11.2, you can include the Iñupiaq terms:

- Ear-siuti
- Ear cavity-siunnuraq

Lesson 12

On page 270, the reading refers to *diet*. Because the Iñupiat eat a lot of meat, it is less common to eat plant-based foods. Aqpiks (salmonberries) and asiaq (blueberries) are common plant-based foods that are gathered. Others include masu (edible taproot), utqiq (potato), and salgiġruaq (stinkweed). Have students share what they eat that is harvested such as tuttu (caribou), aġviq (bowhead whale), quagak (duck), and quaq (frozen meat). All these animals are nutritious.

Lesson 13

In the Advanced Preparation Language section, you can use these sentences:

- Sammy watches the boaters in the ocean. _____ watches....
- Sammy drove the boat quickly. _____ drove....
- The boaters glided over the water. _____ glided....
- Sammy and Martha have hot tea. _____ have....

Grade 3
Unit 4
The Ancient Roman Civilization

Lesson 1

Word Work-Ruins

When introducing the work *ruins* to the students, you can use this example, too:

There are ruins across the north slope where old settlements are located. The sod houses and cellars slowly were destroyed from exposure.

Sayings and Phrases (pg. 18)

When sharing proverbs, you can share this proverb:

Many hands make light work is a common proverb that Iñupiat follow. Whaling is a perfect example of why working together is important. Everyone must work together to take care of the harvest appropriately.

Lesson 2

In the story, the brothers were trying to figure out where to begin building their empires. They were selective. Likewise, the Iñupiat were selective on where they settled after contact was made with the missionaries. Each village is located in places where natural resources are available to help the Iñupiat survive. We have villages along the coast, rivers, and inland where migration occurs.

Below is a link to see the village locations and animals located in the region:

<https://www.north-slope.org/wp-content/uploads/2022/02/b5.pdf>

Lesson 3

When finished reading Chapter 3, you can share that the Iñupiat did not worship the Roman's gods. The Iñupiat knew there was a higher power of some kind even before the missionaries arrived to introduce Christianity.

Ukpiqutiqāgniq-Spirituality: We know the power of prayer. We are a spiritual people. This is an Iñupiaq Value.

Lesson 4

When showing Image U4.L4.4, you can share that the Iñupiat do not have classes of people like the Romans. However, there are people who have talents that help communities thrive. For example, hunters, sewers, and tool makers all have talents that contribute to the community.

When showing Image U4.L4.6, you can share that one of the Iñupiat Values is sharing. The Iñupiat will share their catches (caribou, fish, whale, seal, or any other harvested food) with family, elders, and those in need.

Lesson 5

When you are done presenting the Read Aloud pages 112-117, you can show these video clips shared by ASRC (Arctic Slope Regional Corporation). Each village is represented in separate videos. This aligns with the lesson in that communities are represented within our region. Like the Roman empire, our region has communities that have their own beauty.

<https://www.asrc.com/shareholder-news/>

Lesson 6

When reading Student Reader pages 53-54, you can share that the Iñupiat children are raised by immediate and extended family members. Aakas (grandma), aapas (grandpa), aanas (great aunt), ataatas (great uncle), atchaks (auntie), and aᅇaluks (uncle) help raise children. Usually someone will teach a child a specific set of skills like sewing, trapping, or tool making.

Lesson 7

When reading pages 72-73, you can share that the Roman's living situation is similar to the Iñupiat. It is common for a household to have 3 generations in a home. And, it is common for grandparents, aunts, uncles, and extended family members to help raise children.

When finished reading page 84, you can share that whaling captains carry a lot of responsibility, too. They are responsible for the safety of their crew members and people on the ice who are there to help. There are times when decisions must be made that are difficult. Being a whaling captain is an honor, and it comes with a lot of responsibility.

Lesson 8

When reading Student Reader page 95, you can share that each community in the North Slope has some kind of political power to govern their communities. Most have a City Council to lead their villages, and some use their Tribal Council to lead villages. All villages are governed by the North Slope Borough with cooperation between the borough and the selected village power of authority.

City Councils have an elected Mayor with elected council members, and the Village Tribes have an elected President and elected council members.

Lesson 9

The Iñupiat people never went to battle for land or property like the Romans did. However, the Iñupiat did encounter their own challenges with land.

Below is a vimeo link ASRC created to share its story during its 50th year anniversary. The first 15 minutes shares the history of why the Iñupiat fought for land rights.

<https://vimeo.com/781994430>

Lesson 10

Continue...

Below is a vimeo link ASRC created to share its story during its 50th year anniversary. Students can view the next 15 minutes.

<https://vimeo.com/781994430>

Lesson 11

Continue...

Below is a vimeo link ASRC created to share its story during its 50th year anniversary. Students can view the next 15 minutes.

<https://vimeo.com/781994430>

Lesson 12

After reading the Student Reader, you can share that our region has political entities in place to help govern and support the people of the North Slope. Each village has representation through the North Slope

Assembly (North Slope Borough), City Officials (Mayor and council members), Tribal Government (President and council members), ASRC, village corporations, NSB Health Dept, NSB Planning Dept, ASNA, and other entities that may not be listed. This is to make sure people's voices are heard and government is in place.

Lesson 13

In the Iñupiat culture, it is an expectation that animals are treated with respect. When an animal is harvested, it is expected to take care of the catch and not let the meat go to waste. It is taught that hunters should not let animals suffer, and that a quick death is the goal when harvesting animals. Wild animals are not pets and should not be "played with" (befriended) by people.

Grade 3
Unit 5
Light and Sound

Lesson 1

When reading page 8 (if this unit is being taught in late November-December), and when you come to the part about the sun shining through the window, you can share that we are going into the dark season when the sun will set until mid-January.

When reading page 10, you can have the students imagine what it would be like when the Iñupiat lived before *contact* (with explorers/Yankee whalers) occurred. Living in sod houses and/or tents made from hide and using a qulliq (stone lamp) with seal oil to heat their living space and cook food.

Lesson 2

Word Work: Energy

You can use these sentences as well:

After Malik ate a big breakfast, he had the energy he needed to shovel all the snow in the driveway.

I used energy to shovel the porch.

The quaq gave me the energy I needed to finish cutting the meat.

Lesson 3

When finished reading page 14, you can share that the Iñupiat used animal intestine to let light in their sodhouses before glass windows were introduced. The dried intestine allowed light to pass through because it was transparent.

Lesson 4

Grammar Lesson: You can use these sentences, too:

I will play basketball with my friends at the gym.

I played basketball with my friends at the gym.

I _____ play basketball with my friends at the gym.

The whaling crew sut the whale _____.

Lesson 5

When showing Image U5.L5.7: Everyone at fair eating cotton candy, you can share this is similar to the Alaska State Fair that happens in mid-August through Labor Day in Palmer, Alaska. Some students may have gone to the fair or heard about it on the news or from family.

For read aloud, you can request to borrow *The Compassionate Orphan* (Unit 2.5: IL 3: Compassionate Orphan: Grandparents & Grandsons). This story shows a picture of a window made from seal gut.

Lesson 6

You can share these Iñupiat terms before the reading:

Qaummaq-light from a source (e.g., sun or lightbulb), brightness

Akiĭuk (supposed to be a dotted L with a slash-but couldn't find the correct format for it)-beam of light; echo; (t) to be illuminated by a beam of light

Lesson 7

When reading Chapter 5: Color and Light, you can share that rainbow in Iñupiaq is *tulimaq*.

When you have reached page 159, there is a section explaining black and white. This section provides an opportunity to talk about the dark and light season we experience. End of November through mid-January, our skies are twilight during the late morning and early afternoon and dark remainder of the time. And, in March and April, our skies appear to be very bright because of the sunlight and reflection of the snow.

Lesson 8

After reading Objects producing different sounds and showing Image U5.L8.6, you can ask students to share their experience of listening to sounds when out camping, whaling, or just being on the tundra. What do they hear?

Lesson 9

After reading chapter 6, you can ask students what sounds they hear when mosquitoes, bees, and flies are present. Also, share that sounds can evoke emotion. For example, when they hear drumming during an Eskimo dance, what emotions may people feel?

Lesson 10

When reading pages 86-87, you can share that there are hunters who will wear earmuffs when hunting. This is to protect their ears from possible damage.

Speaking and Listening-you can ask the students if they have heard Eskimo dancing, and if they have, what sounds do they hear?

Lesson 11

If students need clarification on what concert and auditorium mean in the read aloud, you can refer to the Christmas Programs that each school has before Christmas break as an example.

Lesson 12

Before reading chapter 10 with the students, you can share that they will be reading about an inventor. You can share that the Inupiat have invented many resources to help them survive in the arctic. These inventions are just not known worldwide. Some examples are the seal pokes to store food for extended periods of time. These were also used as floats when hunting sea mammals.

You can refer to the cards from the CBU: Compassionate Orphan. It shows the different resources used to go fishing.

Lesson 13

When doing the Compare and Contrast activity, you can include a Venn Diagram for resources used to hunt land and sea mammals. Some examples are:

Sea-harpoon, float, kayak

Land-bow and arrow, net for catching birds, sleds

Both-net for catching birds and fish, rope

Lesson 14 & 15

Implement research project

Grade 3
Unit 7
Astronomy-Our Solar System and Beyond

Lesson 1

When showing Image U7.L1.3-you can share these Iñupiaq terms:

Siqiñiq-sun

Siġa-atmosphere (weather; atmosphere, air)

Tatqiq-moon

Pula-to eclipse (of sun or moon)

Lesson 2

When showing Image U7.L1.3-you can share these Iñupiaq terms:

Siqiñiq-sun

Siġa-atmosphere (weather; atmosphere, air)

Tatqiq-moon

Pula-to eclipse (of sun or moon)

In SORA, this book can be a Read Aloud activity: Little Moar and the Moon by Roselynn Akulukjuk

Lesson 3

After the lesson, you can have the students listen to this book located in SORA: *The Origin of Day and Night* by Paula Ikuutaq Rumbolt as a Read Aloud activity.

Lesson 4

There are concepts and objects that are identified in the world that are not identified in the Iñupiaq language because they were not present in the minds of the Iñupiaq. Outer space and planets that cannot be seen with the naked eye were not known until contact was made and information was shared with the Iñupiat.

Lesson 5

Before reading Chapter 5, you can that the Iñupiaq name for shooting star/meteorite is *uvluġiam anaġa*.

Lesson 6

Before reading Chapter 6, you can that the Iñupiaq name for stars (celestial) is *taqtuutut*.

Scientist; critic-*qimilġuiri*

Lesson 7

When showing Image U7.L7.1-you can share these Iñupiaq terms:

Siqiñiq-sun

Siġa-atmosphere (weather; atmosphere, air)

Tatqiq-moon

Pula-to eclipse (of sun or moon)

Lesson 8

Before starting Lesson 8 , you can that the Iñupiaq name for stars (celestial) is *taqtuutut*.

When showing Image U7.L8.5: Polaris and the Big and Little Dippers, you can share the Iñupiaq name:

Tuttuġruk-constellation *Ursa Major*, Big Dipper

Qayuuttaq *Tikiġaq*-constellation *Ursus Major*, Big Dipper

Lesson 9

After the lesson, you can have the students listen to this book located in SORA: *The Origin of Day and Night* by Paula Ikuutaq Rumbolt as a Read Aloud activity.

When showing Image U7.L9.3: Observatory; Large Telescope, the Iñupiaq name is *qiñuaqtuun*.

Lesson 10

Review words:

Siqiñiq-sun

Siļa-atmosphere (weather; atmosphere, air)

Tatqiq-moon

Pula-to eclipse (of sun or moon)

Lesson 11

When you reach page 200 about tides, you can share that the tide rises in coastal communities (on the North Slope) when there are west or south winds causing the river waters to rise. This is unlike tides in other parts of the world.

Lesson 12

Again, there are concepts and objects that are identified in the world that are not identified in the Iñupiaq language because they were not present in the minds of the Iñupiaq. Outer space and planets that cannot be seen with the naked eye were not known until contact was made and information was shared with the Iñupiat.

Lesson 13

After completing Lesson 13, you can read this story located in SORA as a Read Aloud: *Painted Skies* by Carolyn Mallory.

Lesson 14

Below is a short YouTube video of an Iñuit Myth about the sun and moon:

<https://www.youtube.com/watch?v=ZqHujSzt-UA>

Lesson 15

Below is a link from ASRC Federal and ASRC Company:

<https://www.asrcfederal.com/asrc-federal-subsiary-awarded-nasa-research-and-education-support-services-contract/>

Many students in the NSBSD (especially the villages) are shareholders of ASRC. This connects them with the work NASA does.

Lesson 16-18

Can continue exploring the website:

<https://www.asrcfederal.com/asrc-federal-subsiary-awarded-nasa-research-and-education-support-services-contract/>

Grade 3
Unit 8
Native Americans-Regions and Cultures

Lesson 1

After reading about Beringia, you can share this YouTube video about Beringia:

https://www.youtube.com/watch?v=79soyD_S-IM&t=188s

Below is a YouTube video about mammoths:

<https://www.youtube.com/watch?v=TIX4sGPd6SA>

Word Work: Nomadic

You can share that the Nunamiut were the last nomadic Iñupiat in our region to settle in Anaktuvuk Pass.

Lesson 2

When showing Image U8.L2.2 and reading the section, you can ask the students to share the clothing the Iñupiat use in the arctic environment.

In addition, the Iñupiat traded and bartered with each other during certain times of the year. The inland people and coastal people traded with each other for resources they do not have in their environment. For example, they may have traded sealskins for caribou skins, or seal oil for fish.

After the lesson, you can read aloud this book: *Eskimo Boy: Life in an Inupiaq Village* by Russ Kendall.

Lesson 3

In the opening of Chapter 2, you can ask the students to guess what time of year/season Akando and Aponi are in. This can be compared with our fall time hunting and gathering of berries, fish, and tuttu.

Lesson 4

When introducing the Read Aloud, you can include this question:

Do the Iñupiat have farms here? Why, or why not?

Grammar: Possessive Pronouns

You can use these example sentences:

The atigi (parka) belonging to (insert your name) is sunjauraaqtaaq (something blue).

Lesson 5

After reading “Native Americans of the Southwest, Part 1”, you can share these comparisons:

The early Iñupiat settlements were in places where resources to survive were available. Settlements were near the ocean, rivers, or migratory paths of animals.

The Iñupiat crafted ingenious tools to help them be successful hunters and gatherers of resources and food. Tools such as spears, harpoons and tips, sleds, rope, nets, and waterproof clothing allowed the Iñupiat to thrive in the harsh arctic environment.

Sod houses were built for permanent dwelling, and tents made from animal hide were used when traveling and following migration of animals.

Like the Pueblo, the Iñupiat developed and mastered their survival skills in order to survive in their environment.

After reading Chapter 3, the website below has pictures of baleen baskets made by Iñupiat artists:

<https://mnch.uoregon.edu/collections-galleries/inupiaq-baleen-baskets>

Lesson 6

Universal Access-when talking about storytelling, you can refer to the Mapkuqput Iñuuniagnigmi poster and point out:

- Community Realm: Storytelling
- Historical Realm: Unipkaat, Qulliaqtuat, Uqaluktuat

After the lesson, you can listen to Akilak's Adventure by Deborah Kigjugalik Webster found in SORA.

Lesson 7

When discussing the term *ancestor* with your students, you can refer to the Mapkuqput Iñuuniagnigmi poster and point out the shadowed people holding the blanket. These represent our ancestors standing side by side with us today guiding us through life.

After this lesson, you can read aloud Whale Snow by Debby Dahl Edwardson. This book shares a child's experience with the spirit of the whale.

Lesson 8

After reading page 42 of Chapter 5, you can ask the students to share their experiences with springtime in their villages. Coastal communities from Pt. Hope to Barrow go spring whaling. Inland and coastal villages hunt migratory birds.

Vocabulary Word:

Shaman-aṅatkuq

When reading and showing Image U8.L8.8, you can ask the students to compare and contrast the deer and tuttu (caribou) that are caught for food.

Lesson 9

When reading page 193 about using natural resources to build homes, you can share that the Iñupiat build sod houses using natural resources, too.

Below is a short YouTube describing a sod house:

<https://www.youtube.com/watch?v=Kob5fLcXqL0>

Lesson 10

When reading Chapter 6, page 49, you can make a comparison between crows and seagulls. When drying meat for paniqtaq (dried meat or fish), it's necessary to keep seagulls away from the meat when it is hung to dry. Students can share what their families do to prevent the seagulls from getting their meat.

As Iñupiat, we are taught about the life cycle of animals and the predator/prey relationship. We have been taught to not take wildlife as "pets" as they are wild and are hunted to feed or clothe us. We are taught to end the life of an animal we harvest as quickly and humanely as possible. This can be shared with the students after reading about the girls taking in the raven. In our way of life, only the strong will survive.

Lesson 11

Miki-to be small

Aḡatkuq-shaman

Before reading Chapter 7: Yutu, the Dog Trainer, you can ask the students if their families have dogs and if they have gone dog sledding before. Dog sledding does occur, but it's not as common as before because many people use snowmachines and four-wheelers for traveling across the tundra.

Below is a link to a video about sled dogs:

<https://alaskapublic.pbslearningmedia.org/resource/vt107.la.ws.process.sleddogs/the-sled-dogs-of-the-arctic-circle-nature/>

This can be shared after the reading if time permits.

When showing Image U8.L.11.2, you can have students share their knowledge about the aḡviq, bowhead whale. If prompting is needed, you can ask the students if they have eaten maktak or uunaalik.

When showing and reading the section with Image U8.L11.6, you can share that hunters today use tuttu (caribou) skin for clothing and hunting equipment. People use the skin as a warm barrier when traveling and hunting in the cold.

Lesson 12

After the lesson, you can listen to the story The Origin of Day and Night by Paula Ikuutaq Rumbolt located in SORA.

Akḷaq-brown bear

Akutuq-Eskimo ice cream (caribou fat, finely ground and chopped caribou meat, and seal oil, if preferred) [this is similar to pemmican in the story].

Grade 3
Unit 10
Colonial America (substituted for Unit 6)

Lesson 1

After the reading, you can share that there were many explorers that traveled to the arctic and endured tragedies, as well. Broken pieces of ships can still be found on the beaches in the arctic.

Below is a YouTube about the lost expedition of Sir John Franklin. They experienced hardship similar to the settlers in the story.

<https://www.youtube.com/watch?v=sE6E1r0rt54>

Lesson 2

Similar to the explorers in the New World, explorers arrived in the arctic in the 1800s in search for whales. Below is a clip from ASRC's documentary. Between 6:38 and 8:27, it talks about the big ships arriving in Tikigaaq. This can be shared after the lesson to show a comparison between the settlers and Iñupiat.

<https://www.google.com/search?client=safari&rls=en&q=asrc+documentary&ie=UTF-8&oe=UTF-8#fpstate=ive&vld=cid:55ef7b61,vid:qatcU5X033Y,st:0>

Lesson 3

After the lesson, you can read aloud Compassionate Orphan which is part of the CBU for 3rd grade. This story shares the life experience of an orphaned boy trying to survive with his aana (grandmother) in the old days. This is similar to the Tom and Jane in today's reading.

Lesson 4

After reading Chapter 4, you can a short clip from ASRC's YouTube beginning on 28:00-29:16. ASRC was devastated when their building caught fire and all the company documents, including shareholder information, was lost. Back then, there were no computers to save documents. ASRC had to devise a plan on how to recover information and move forward.

This tragedy is similar to Jamestown when its buildings were caught on fire.

Additionally, in order to survive and avoid starvation, the Iñupiat worked together to provide enough food and resources to survive. This is depicted between 4:42 and 6:35 of the documentary.

This is similar to what John Smith required of people-in order to eat, they must work.

<https://www.google.com/search?client=safari&rls=en&q=asrc+documentary&ie=UTF-8&oe=UTF-8#fpstate=ive&vld=cid:55ef7b61,vid:qatcU5X033Y,st:0>

Lesson 5

Plantation Life in the arctic isn't suitable like the farming that occurs in the south. Iñupiat history shows a need to plants, however, the plants were not grown like on a farm.

Below is a link to the North Slope Borough's arctic plant pictures:

https://www.google.com/search?client=safari&sca_esv=9632110e93a89f4a&rls=en&q=North+slope+arctic+plants+pictures&sa=X&ved=2ahUKEwib5s2sqOLAxVeADQIHdfpJrEQ1QJ6BAhEEAE&biw=1292&bih=734&dpr=2

Lesson 6

When reading Chapter 9, you can share that the Iñupiat face similar experiences with boating in rough seas during the summer and fall months while hunting the seals, walruses, belugas, and bowhead whales. Experienced hunters can look at the clouds in the sky and determine when they need to begin heading back towards the land before high winds reach them.

There are still hunters who use tents when hunting. This is true during the spring bowhead whale hunt. All equipment used during this time must be transportable for the whalers.

Lesson 7

Before or after the daily lesson, you can have the students listen to [How Nivi Got Her Names](#) by Laura Deal located in SORA. This goes with the chapter's reading about names being given.

While reading, you can ask students to share if they are named after anyone or knows someone who is named after a person. This connects the story with the students.

In this chapter's reading, the storyline depicts a picture of the pilgrims struggling and the first encounters with Native Americans. To provide another perspective, you can ask the students what they think the Native Americans were feeling when they saw the ship arriving with sick people.

Lesson 8

When reading and showing image U10.L8.3, you can ask students what their experiences are with community feasts such as the Nalukataq, Qaguk (Tikiġaq), and Thanksgiving and Christmas feasts.

When reading Chapter 11, you can have students reflect on the Iñupiat Values of Avoidance of Conflict, Cooperation, and Respect for Self and Others. This Native Americans saved the people who arrived on the Mayflower.

Lesson 9

The Alaskan Natives encountered land loss and compensation similar to the Native Americans in this chapter's reading. Below is ASRC's documentary, and if you begin at 22:33 to 23:51, it talks about land compensation for Alaskan Natives.

<https://www.google.com/search?client=safari&rls=en&q=asrc+documentary&ie=UTF-8&oe=UTF-8#fpstate=ive&vld=cid:55ef7b61,vid:qatcU5X033Y,st:939>

When you come to page 136 and begin reading about the Puritan's meeting house, you can remind students that the Iñupiat have a Qargi. This was a place where men taught boys life skills and gatherings took place.

Lesson 10

When reading student reader pages 146-147, you can share that many meetings occur in our villages that share what is happening in their villages. This is to make sure the Iñupiat are informed, and they can make decisions that are right for them. So, there is minimal misunderstanding like the Indians had with the purchase of Manhattan.

When reading pages 148-149, you can share that the indigenous people of Alaska experienced a similar threat. History says that Russia sold Alaska to Seward. If you open the link below and watch starting on 8:26-10:17:

<https://www.youtube.com/watch?v=qatcU5X033Y>

Lesson 11

After the reading, you can show this to the students. This is a clip about the formation of the North Slope Borough:

<https://www.facebook.com/IHLCdepartment/videos/north-slope-borough-50th-anniversaryour-history-our-future/635864707960282/>

Lesson 12

From 2:22-3:30 shares the past life of the Iñupiat. This link below can be shared with the students after the reading or lesson. This allows the students to compare the Iñupiat with the children in the story.

<https://www.youtube.com/watch?v=qatcU5X033Y>

Before reading Chapter 16, you can share that in each community there are men and women who are skilled at making equipment used to benefit their livelihood. The Iñupiat continue to use traditional tools made from modern materials to help them be successful hunters. Hooks, harpoon tips, fur parkas, and mittens are a few examples.

Boys and girls begin watching master tool makers and seamstresses, and eventually, they are mentored by them to become masters, too. This is similar to the Matthew in the story.

Lesson 13

After reading about Primrose and Patience, you can share with the students that the Iñupiat do not have farms like the girls have in the story. The chores were different for the older generation. They had to get ice during the winter for water, coal to heat their homes, and feeding the dogs was important. Food was harvested from the tundra, sea, and air. The only animal that was herded were reindeer during the time when the government thought they were helping during hard times.

Lesson 14

When reading Student Reader pages 202-203, this may be a good time to provide students an opportunity to share their thoughts of how the Native Americans lost their lands to settlers moving west. This is an opportunity for students to reflect on how they would feel if that were to happen to them today.

The decolonization movement is occurring, and indigenous people are proactive to ensure their rights at humans and citizens of the US are respected.

Lesson 15

Long ago, the Iñupiat participated in large trading gatherings. In CHALK, in the 6th grade curriculum there is a unit called "Adventures in Trading". When you click on the AITGraphicNovel under the Resources and Preparation Materials, this leads to a story about trading. This can be a supplementary source if you choose to share with students.

Grade 4

Grade 4
Unit 1
Personal Narratives

Lesson 1

Writing-Include the opportunity to write a paragraph about a memory of hunting, or a time the student spent on the tundra to make this lesson culturally relevant.

Lesson 2

Writing-The focus of the topic can be on describing “What makes a good Iñupiaq?” Here are a few prompts that can help begin brainstorming:

Who is a successful (hunter, drummer/dancer, seamstress, helper) that you know? What do they do to be successful?

Lesson 3

Writing-Cause and Effect-The teacher can lead a discussion on local practices to demonstrate cause and effect. Here are some examples:

It is -30 degrees F today. (cause)

We need to make sure we are wearing proper clothing. (effect)

The tuttu ran into the river. (cause)

The hunters were able to get the caribou easily. (effect)

Lesson 4

Writing-Encourage students to write about a time they enjoyed eating a specific food that the Iñupiat harvest. Some examples are uunaalik (fresh boiled maktak), aqpiqs (salmonberries), alluttagaag (fried caribou chunks with gravy and rice or mashed potatoes).

Lesson 5

Writing-Planning-To support the concept of chronological order, the teacher can guide the discussion for how the Iñupiat gather certain foods. Here are some examples:

How did you get tuttu to eat alluttagaag? What did your aapa/aaka, aana/ataata, aᅇaluk/atᅇhak, do to get the tuttu?

Lesson 6

Writing-Most students will have attended a community feast, whether it is during the Thanksgiving or Christmas feasts, or Nalukataq. Some students may have either watched, or helped, their family in preparing the food to share at one of these feasts.

Lesson 7

In activity 7.4, students can be encouraged to share their favorite memory related to a personal Iñupiaq experience.

Lesson 8

In activity 8.4, Narrative Details, students can refer back to the 7.4 lesson, and extend their documented experience to complete activity 8.4.

Lesson 9

Speaking and Listening-To open this section of the lesson, teachers can lead a discussion on how the community shares their voices during meetings. People take turns sharing information, asking questions, and providing feedback.

This discussion gives purpose for the activity. Students will be provided an opportunity to practice speaking and listening skills.

Lesson 10

Activity 10.1 can be modified by using sentences that are culturally relevant. For example:

1. The tuttu's fur was like velvet.
2. The aqik pie was a party in my mouth.
3. The tuttu is fast as _____

Lesson 11

Activity 11.2- Continue with the writing lesson that began in 8.4.

Lesson 12

Activity 12.3- Continue with the writing lesson.

Lesson 13

Finish the writing activity from previous lessons.

Lesson 14

Activity 14.2- Encourage students to utilize a culturally relevant title for their title of the narrative.

Lesson 15

Complete the writing activity.

Grade 4
Unit 2
Empires in the Middle Ages

Lesson 1

During the Core Connections, when talking about timelines (create a timeline) you can share that the Iñupiat have their own Historical Timeline. Please refer to the Mapkuqput Iñuuniagnigmi -Blanket of Life-poster. The Historical Realm identifies 3 areas: Oral History: Unipkaat, Quliaqtuat, and Uqaluktuat; North Slope History; and Our Place in the World.

Lesson 2

After reading “To the Manor Born”, you can share that the Iñupiat were nomadic and did not own land and helped each other to survive in the arctic. The concept of owning land and hierarchy status did not exist until exposure to explorers arrived.

During the Introduce Nouns and Adjectives, you can ask students to name traditional equipment used in their village. Some examples include: drums for dancing, atikluk(s), harpoons, mapkuq (blanket for blanket toss), and ulu(s).

Lesson 3

When you reach “If You Were a Boy Serf” of the reading, you can mention that whaling crews have boyers. Boyers are boys in training to become an expert whaler. They are in charge of keeping the whaling camp in good order: cooking, cleaning, and making sure there is hot drinks ready. This is similar to a serf.

Lesson 4

When reading the “Cold, Dark, and Gloomy” section, you can share that the sod houses were similar in that they were both dark and that seal oil lamps were used as a source of heat and light and for cooking meals.

Below is a short YouTube video showing a sod house in Tikigaq (Pt. Hope).

<https://www.youtube.com/watch?v=Kob5fLcXqL0>

Lesson 5

When reading the Academic Vocabulary section, you can use these sample sentences:

- Fuel-The successful whaling crew makes sure people eat so they have enough fuel to finish butchering the whale.
- Merchant-People who buy material and make atiklucs to sell is a merchant.
- Emerge-One day, you will emerge into a local leader.
- Thrive-The Iñupiat have thrived in changing times.
- Hustle and bustle-During Nalukataq/Qagruq (Tikigaq), there is a lot of hustle and bustle in the village.
- Apprentice-Like an apprentice, Iñupiaq boys and girls learn traditional skills by watching and learning from the people around them.

Lesson 6

When reading, and you come to Medieval Craftsmen (pg. 31) you can ask the students who in their village is a craftsman. Sled builders, harpoon makers, baleen etching, ivory carvers, atikluk sewers, and donut makers are some examples.

Lesson 7

When reading page 159, you can ask students what churches exist in their village. Some villages have more than one church. There are villages that host their feasts in their church. Singspirations (a time when the

community gathers and sing songs together and share testimonies) occur in the churches, too, as part of the celebration of life for loved ones that have passed away.

Lesson 8

When reading page 40, you can inform the students that Christianity was introduced to the Iñupiat, and as a result, Iñupiaq translators worked together to create an Iñupiaq version of the bible.

Below is a link of short reading about that.

<https://utqiagvikpc.com/about>

Lesson 9

When reading “The Changing of a Language” you can inform the students that the Iñupiaq people were affected too. Because of the approach to Western education a century ago, the Iñupiat were discouraged to speak the Iñupiaq language. The leaders today are now trying to find ways to revitalize the Iñupiaq language, and it is encouraged to be learned and spoken in our villages.

Lesson 10

In the Language section, under the assessment part, you can use these sentences:

- Establish-The whaling captains established safety guidelines to make sure their crew members were safe.
- Thrive-The aqpiqs will thrive with the right amount of rain and sun.
- Unravel-During the qitik games, the event began to unravel when kids were not participating appropriately.
- Transform-The aurviq (caterpillar) will transform into a taqalakisaq (butterfly).
- Fatal-The shot to the tuttu (caribou) heart was fatal.
- Acquire-Hopefully, we will acquire plenty of tuttu (caribou) this hunting season.
- Retreat-The nanuq’s (polar bear) ferocious roar made the natchiq (ringed seal) retreat.

Lesson 11

When reading Chapter 7: Henry II and Law and Order, page 58, you can share that this practice for emerging kings is similar to emerging whaling captains in the villages. In several whaling communities, it is tradition for a whaling captain to retire and handover the responsibilities to a son, or daughter, or immediate family member to carry the whaling crew. Whaling captains are community leaders and providers in their respected villages. Like being a king, a whaling captain has many responsibilities to ensure food security for the people in their village.

Lesson 12

When reading “A Most Extraordinary Queen” section, you can share with students that the whaling captain’s wife has a lot of responsibilities to ensure that the whaling captain and crew are taken care of when hunting. She has to make many decisions that support her husband (whaling captain) and the crew.

Lesson 13

When reading “If You Were a Lady -in-Waiting”, you share that young girls are taken under the wing by an older woman to begin the training process for becoming a good caretaker and provider. Girls are shown how to take care of animals that have been harvested, shown how to sew many items, and childrearing practices. These life skills are purposeful.

Lesson 14

When reading “All Kinds of Changes”, you can share that Alaskan Natives were called to duty during World War II to serve in the Alaska Territorial Guard. Please refer to the link below.

https://en.wikipedia.org/wiki/Alaska_Territorial_Guard

Grade 4
Unit 3
Poetry

Lesson 1

Below is a link for poems about the arctic.

<https://www.leigherton.com/wp-content/uploads/2021/01/Ridge-Class-Week-2-English.pdf>

These poems can be an extension if time permits.

Lesson 2

If you have access to Ice: Poems About Polar Life by Douglas Florian, this books may align with the lessons in this unit.

In Clever, on the Alaska Digital School Library (sora app), you can find the book Ice Cycle: Poems about the Life of Ice. Type in *poems*, and the book should appear.

Lesson 3

Poet's Journal 3.2-Point of View

You can include these sentences:

- Emily dreamed of going camping with her family to hunt tuttu (caribou).
- I dreamed about riding a new snowmachine to whale camp.
- My little brother dreamed of being president of ASRC (Arctic Slope Regional Corporation).
- Austin had a dream about being a very good hunter and provider for his family.

Poet's Journal 3.5-Planning Memory Poems

This is an opportunity for students to think about their cultural experiences and share them in this lesson.

Lesson 4

Figurative Language-you can use these example sentences:

- Metaphor-The snow is a white blanket on the nuna (tundra).
- Simile-The man ran like a tuttu (caribou).

Lesson 5

Reviewing Figurative Language-you can use these example sentences:

4. "I'm so hungry, I can eat a whale!"

5. If someone says, "I'm so hungry, I can eat a whale!" what do they actually mean?

- That they are very hungry

7. Example simile:

- The hunter was stealthy like a fox.

Lesson 6

In a few villages, there are Little Dribblers' programs in place. Students in grades K-5th participate can participate in the program if provided in their village. We encourage sportsmanship, however, the poem "Why We Play Basketball" shows the feeling of a player. Students may be able to relate to the poem through their own experience or watching basketball games.

Lesson 7

Poet's Journal 7.2-Understanding Metaphor

You can use this example sentence:

3. Think of a carpenter who is building a wooden sled. What kind of noises might his tools make?

Poet's Journal 7.3-You can use the alternate setting:

In the space below, write down as many things as possible that people do throughout the hunting season for: caribou, seal, bowhead whale, belugas, geese, ducks, etc. (can select one)

Lesson 8

During a Read Aloud, you can share the story Fry Bread: A Native American Family Story located the Epic and Alaska Digital School Library (sora).

Lesson 9

Poet's Journal 9.2-You can encourage students to think about connections they have with the land, sea, river, mountains, or animals in their environment when completing this anaphora activity.

Lesson 10

Poet's Journal 10.3-You can encourage students to consider their experiences in the environment they live in. Our students are exposed to many life experiences that many do not get to experience around the world.

Lesson 11

Taktuk-fog

Poet's Journal 11.2-You can include these words in the Word Bank:

miñik (drizzle), siñaqtuk (stormy), ulit (flood)

Lesson 12

Before reading "Casey at the Bat", introduce the story by sharing how the Iñupiaq have its own version of baseball called anauraġaq. The rules of the game are similar to traditional baseball, however, each village may have its own rules tailored to their liking. For example, rather than 3 bases and a homebase, there is a set base straight ahead and the homebase where all the "in base" players wait their turn to bat and run. Or, a batter can wait to run until a good hit has been made by a following batter. Encourage students to share their experiences of playing anauraġaq.

Below is a link to a short clip about Eskimo Games:

<https://www.facebook.com/NYOAlaska/videos/story-knife-behind-nyo-games/967517318020450/>

Lesson 13

Poet's Journal 13.2-Planning Poems

Students can take this opportunity to share their own experiences.

Lesson 14

Reading for Application-you can encourage students to think about ways they can practice something that is traditional in their culture.

Grade 4
Unit 4
Eureka! Student Inventor

Episode 1

When you have come to the part Define Invention, you can include these examples to jumpstart the brainstorming process:

The Iñuit invented a float using sealskin they prepared.

The Iñuit invented a way to catch flying birds using a netting device.

The Iñuit invented a way to make fishhooks using bone and tusk.

When you reach the section about *collaboration*, you can share that the Iñupiat collaborate when working together. Without collaboration, we wouldn't have been successful in surviving in the arctic.

Episode 2

As a read aloud, you can log into Tumblebooks and [search A Native American Thought of It](#) and read it online.

Episode 3

When going through the Advance Preparation-you can include this question with the other Universal Access sentences:

How did your ancestors light their homes before they had electricity?

When you reach the Paper section of the reading, you can share that the Iñupiat passed down their knowledge verbally and did not have a written language until the missionaries arrived.

When you reach the Inventing the Airplane, you can share that the airport in Utqiagvik is the Wiley Post-Will Rogers Memorial Airport.

Episode 4

As a read aloud, you can log into Tumblebooks and [search A Native American Thought of It](#) and read it online. This can be a continuation of the read aloud, or students can read it again.

Episode 5

When you come to the section about the Pulley, you can share that people who have cellars use this invention. This invention allows the people to store and pull meat from the cellars easier than trying to carry the meat up the ladder.

Episode 6

When completing the invention portion of the episode, you can share that the Iñupiat work together to solve problems or complete a task. The Iñupiat Value is Cooperation-Pammaġigñiq.

Episode 7

When students are reading about failure, you can share that the Iñupiat persevere through challenges. They have demonstrated endurance and as a result, we benefit from those successes.

Episode 8

The lesson provides students an opportunity to identify a need in their community, and this is culturally-responsive learning.

Episode 9

Continue with invention idea.

Episode 10

Complete invention idea.

In the end, you can share that the Iñupiat demonstrate humility, cooperation, and humor in order to conquer challenges.

Grade 4
Unit 5
Geology

Lesson 1

After the lesson, you can borrow and listen to the story found in SORA: *Una Huna?—What Is This* by Susan Aglukark.

Lesson 2

Academic Vocabulary:

Uyaġak ikualaruaq-lava

Uyaġak-stone; rock; fishnet sinker

Iġġi-mountain

Iġġiġruaq-big mountain

Uvaagniq-mountain

Lesson 3

Iñupiat are observant of their surroundings. Siġa (weather, atmosphere, air) can change quickly requiring the Iñupiat to adapt swiftly. The Iñupiat have evolved with current happenings in the world they live in. The concept geology, in modern scientific terms, is not a recognized need for the Iñupiat. Yes, the Iñupiat are aware and knowledgeable about their surroundings, but to specifically study geology wasn't a focus because they were focused on surviving in the arctic. Therefore, there are Iñupiat names for rocks and mountains, just not aligned with the content in CKLA.

Lesson 4

Below is a link to earthquakes that happen in Alaska:

https://earthquake.alaska.edu/earthquakes/recent_list

Lesson 5

Below is a link that shares information about the 1964 earthquake in Alaska:

<https://earthquake.usgs.gov/earthquakes/events/alaska1964/>

Lesson 6

Below is a link from the Alaska Volcano Observatory:

<https://avo.alaska.edu/volcano/>

Lesson 7

After the lesson, you can have students read in SORA [How Things Came to Be](#) by Rachel Qitsualik-Tinsley and Sean Qitsualik-Tinsley

Lesson 8

Uyaġak-stone; rock; fishnet sinker

Below is a link to a Google Images page showing ancient tools:

https://www.google.com/search?client=safari&sca_esv=a56365fc73be1e3b&rls=en&q=ancient+inuit+tools&udm=2&fbs=AEQNm0Aa4sjWe7Rqy32pFwRj0UkWd8nbOJfsBGGB5IQQO6L3J7pRxUp2pl1mXV9fBs fh39JqJxzRlphkmT2MeVSzs3MQCUNkeUaVjRp3Bu8J5s0UhhW9p8XBQ4OgSxaZFuzMRIHm1YH1fcYQUvv rISxlCv9Km7C6ufW8zILU3_5Nhj-Vo4qKzb5wi7QUQvpxDIQTbaNzipXoYS-g5hS9YBSIbVVrGMsj-g&sa=X&ved=2ahUKewiugJvtoYyKAXvIITQIHaiJIIOsQtKgLegQIDxAB&biw=1265&bih=773&dpr=2

Lesson 9

After the lesson, you can have the students listen to this book found in SORA: [Fishing with Grandma](#) by Susan Avingaq and Maren Vsetula. You can focus on the tools used to go fishing.

Lesson 10

Below is a link about erosion in the arctic:

<https://www.usgs.gov/centers/pcmssc/science/climate-impacts-arctic-coasts>

Lesson 11

Below is a Google link showing pictures of erosion in the arctic:

https://www.google.com/search?client=safari&sca_esv=a56365fc73be1e3b&rls=en&q=erosion+in+the+arctic&udm=2&fbs=AEQNm0Aa4sjWe7Rqy32pFwRj0UkWd8nbOJfsBGGB5lQQO6L3JyJclJuzBPI12qJyPx7ESJaJcVcqks9dRTixhoWOXfXrgjsJ19-8alkfBw05wqwGnrw2o3sgjV9tgd76OCQNjtcxEHAD0d7GFFqPIkfYpxQwomxAIshJXsfil_GLjApwTkWdkLnYrJ-rkCSPIXN7QLvXSwE4xvllUpTqWLnVS0lomRWQ&sa=X&ved=2ahUKewjZ--7-qlyKAxWSIjQIHRHeKA8QtKgLegQIFhAB&biw=1377&bih=790&dpr=2

Lesson 12

Below is a link sharing an elder's story about connection with the land they live on:

https://www.adfg.alaska.gov/index.cfm?adfg=wildlifeneews.view_article&articles_id=4096

Below is a YouTube link showing sights and sounds of the Brooks Range:

https://www.youtube.com/watch?v=EQ_13DFbn4k

Lesson 13

Below is a link to "Animals of the Arctic Ocean":

<https://www.alaskawild.org/wp-content/uploads/2014/10/Animals-of-the-Arctic-Ocean.pdf>

Lesson 14

Below is a link of a YouTube video "Arctic: An Ocean on Top of the World"

<https://www.youtube.com/watch?v=E9XT7joJROs>

Grade 4
Unit 6
Contemporary Fiction

Lesson 1

When preparing sentence frames for the writing section (pg. 9), you can use these examples:

Near the house, you can see _____ (river, ocean, tundra, lake).

In the yard, there are _____ (boat, snowmachine, four-wheeler, dog house, suvvik/shed/storage place).

Lesson 2

When preparing to read “My Name” (pg. 26), you can share that Iñupiat men and women have roles to be successful. They balance each other, and because of their cooperation the Iñupiat have been able to survive and thrive in the arctic.

When preparing sentence frames for the writing section (pg. 27), you can use these examples:

Near the house, you can see _____ (river, ocean, tundra, lake).

In the yard, there are _____ (boat, snowmachine, four-wheeler, doghouse, suvvik/shed/storage place).

Lesson 3

Before the lesson, you can have the students listen to When I was Eight by Christy Jordan-Fenton and Margaret Pokiak-Fenton located in Tumblebooks. Times have changed, but there is a generational trauma still present and the Iñuit across the circumpolar are in the healing process regarding the delivery of education.

When reading Vignette 2 My Name, you can ask students if they are named after someone. This can either be an English or Iñupiaq name. Naming practices is very common in the Iñupiaq culture.

Lesson 4

Students can listen to Stolen Words by Melanie Florence found in Tumblebooks to provide another story that focuses on character emotions and feelings.

Lesson 5

Writer’s Journal 5.1

You can use these example sentences:

I’m so hungry I could eat a whale!

The aqpiqs were big as strawberries.

Traveling upriver was a breeze.

Northern lights danced like ballerinas.

Writer’s Journal 5.2

You can use these example sentences:

The sun smiled when it returned.

The northern lights danced through the sky.

Lesson 6

Writer’s Journal 5.5

If students are having a difficult time brainstorming, you can encourage them to think about a time they remember about camping, hunting, or fishing with their family. Or, if they haven't experienced this, they can make up their own story.

Any life experiences they are familiar with can be applied in this lesson.

Lesson 7

When reading *Our Good Day*, you can have students share their experiences with riding bikes during the summertime. Most of our villages have no paved roads and our buildings are scattered throughout the village.

A comparison can be made between the girls' experience in the story with your students.

Lesson 8

When you begin the *Comparing Perceptions*, you can use these examples along with the questions in this section:

How do you feel when you are with your family and friends?

When you travel to a big city, do you feel excited? Nervous? Curious?

You can ask the students what actions can define stupid? (going out in the middle of winter with no hat and gloves) (playing on thin ice during break-up season) (driving a four-wheeler recklessly)

Lesson 9

Today's vignette reading includes a type of store our students may not be familiar with. Throughout the reading, you can ask the students if they have seen a "junk store" while watching TV. In addition, you can refer to some local yards that have collected items such as broken-down four-wheelers, snowmachines, boats, etc. To an outsider, they may appear to be junk, but to a local, it's a yard full of equipment and resources that can be recycled because we do not have mechanic shops and specific stores to purchase random items.

Lesson 10

When introducing the task for the lesson in *Writing*, you can ask students to think about an aaka, aapa, aana, ataata, aunt, uncle, or cousin if they are having difficulty with forming a character.

Student can reflect on the traits of their selected person and share why that person is important in their lives. This may help with character development.

Lesson 11

Writer's Journal 11.2

If students have a difficult time with the assigned activity, you can ask them to think about people they know or don't know, and ask them to share how those people make them feel in different situations.

Lesson 12

Nagliktuutiqaḡniq-compassion

This Iñupiaq value can be shared with the students since it is related to empathy. The character's Being able to support your community is achieved by having empathy, compassion, cooperation, and avoidance of conflict.

Grade 4
Unit 7
American Revolution

Lesson 1

When time permits, you can show this video about the first stages of the formation of the North Slope Borough:

<https://www.facebook.com/IHLCdepartment/videos/north-slope-borough-50th-anniversaryour-history-our-future/635864707960282/>

It talks about the growth of the North Slope. This is North Slope's story for growing just as the places in the readings discovered today.

Lesson 2

The Iñupiat of Utqiagvik boldly stood by their right to hunt and feed their families the waterfowl that migrates to the arctic in the spring. Their actions are similar to the tea protests that occurred with taxation.

I highly encourage you share this documentary with your students to show a real life and relevant action the Iñupiat took to practice their hunting rights:

<https://www.isuma.tv/uncivilized-films/the-duck-in>

Lesson 3

Advance Preparation: Writing

You can use these example sentences:

- Due to the whalers' advanced preparation, it resulted in the successful catch of an aġviq.
- Because it was so windy, the whalers consequently had to return to the land.

Lesson 4

Word Work: intolerable

In the documentary, it was intolerable for the Iñupiat to be told they cannot harvest the very food they eat.

I highly encourage you share this documentary with your students to show a real life and relevant action the Iñupiat took to practice their hunting rights:

<https://www.isuma.tv/uncivilized-films/the-duck-in>

Lesson

5

Word Work: Revolutionary

Just Revolutionary is capitalized when it is used as a proper noun, so should the word Nalukataq (whaling feast/blanket toss).

If you watched the Duck-In documentary with the students, then you can use that as an example of cause and effect, too.

Lesson 6

When reading the student reader page 35, you can let students know that the North Slope Borough was established on July 2, 1972, and as Americans, we celebrate Independence Day (known as July 4) following the North Slope Borough Celebration.

Many villages celebrate Independence Day by hosting games in the village along with parades. Many villages have veterans. Many of them have passed away from WWII and Vietnam, but there are a few that fought in Vietnam, Afghanistan, and Gulf War/Desert Storm that are still alive and deserved to be recognized.

Lesson 7

Another discussion point that can be shared with students is the fact this war occurred during a time that the Native Americans were trying to re-establish themselves after being forcibly removed from their homes by the settlers.

They understood what starvation was and had empathy towards the settlers and ensured they did not starve or freeze and were willing to help them survive.

Eventually laws and treaties were created by the government with the Native Americans.

Lesson 8

After reading the chapter, you can share that the lands that the Native Americans settled on, or migrated through, provided the necessary foods and water supply. They took care of the land they lived on.

The people who fought in the war were faced with challenges the Native Americans didn't encounter. The war brought in an excessive number of people and the lands they were fighting on didn't provide them what they needed in order to sustain themselves.

Native Americans did not live together in large numbers. They understood the supply and demand and did not force nature to meet their needs.

This can be a discussion point to share with students.

Lesson 9

Unlike the people in the reading, the Iñupiat were never faced with losing land through a war with outside explorers. However, the Iñupiat were challenged in different ways. Epidemics caused many deaths in massive numbers, forced assimilation through the boarding school era, family disconnections, and land rights being taken without consultation with the Iñupiat still affect our communities today.

Below is an article sharing what occurred regarding the lands the North Slope Iñupiat have rights to:

<https://www.adn.com/opinions/2024/10/12/opinion-federal-overreach-on-north-slope-indigenous-lands/>

Lesson 10

An Iñupiaq value is Avoidance of Conflict. Iñupiat are to act, speak, and live a positive life. These actions avoid unnecessary disputes among the Iñupiat. Aippani, a long time ago, this value may have meant life or death of a people. There was war between the Iñupiat and Itqilik (Indian), but that is a bygone era. It's a good thing that the warring didn't cause mass death like the wars being told in the stories.

You can share this with the students.

Lesson 11

Word Work: fleet

Below is a link from ASRC's documentary. If you begin on 6:35-8:25. A commentator mentions the first fleets in the arctic.

<https://www.google.com/search?client=safari&rls=en&q=asrc+documentary&ie=UTF-8&oe=UTF-8#fpstate=ive&vld=cid:55ef7b61,vid:qatcU5X033Y,st:0>

Lesson 12

Word Work: defiant

Aippani-a long time ago, Iñupiaq children were taught morals through stories and life experiences that promoted an awareness of others' needs.

Defiance was discouraged because it could lead to isolation and the environment requires people to work together to survive.

Disciplinary actions have changed through time after contact with explorers, missionaries, boarding schools, and more recently, world-wide access of information through technology. However, we still hear and see child rearing practices that align with old practices from long ago.

Lesson 13

There are many Iñuit stories, but only a few have been translated into a book. The Giant Bear by Jose Angutinngurniq, found in SORA, shares a story about a time when giant polar bears existed. This can be an extension to today's reading to include another story that listeners can find thrilling.

Lesson 14

You can extend the prose and drama lesson by having students listen to What's My Superpower by Aviaq Johnston located in SORA. There is figurative language in the story that students can identify while listening to the story.

Lesson 15 & 16

If time permits, you can also include a compare and contrast for how things changed in the arctic for the Iñupiat. Here are a few examples:

Dog teams/skidoos

Skin boats/aluminum boats

Sod house/wooden homes on pilings

No electricity/electricity

Grade 5

Grade 5
Unit 1
Personal Narratives

The writing section of the unit provides students an opportunity to reflect on their personal experiences.

To provide culturally responsive learning experiences, guide students to recognize and utilize their personal experiences they may have had with cultural activities. For example, whaling, hunting caribou, fishing, camping, making traditional clothing, and preparing traditional foods.

Lesson 1

Core Vocabulary:

Grandmother-aaka (contemporary term for grandmother), aana (grandmother; great aunt)

Blurled-uqallaya (to habitually blurt things out thoughtlessly)

Conceded-sappit (to give up on him/her/it; to admit defeat, quit)

Ecstatic-iljigasuk (to be very happy, joyful; to be very grateful)

Writing a Personal Narrative:

Students can reflect on cultural activities they did with their family and/or friends, for example: whaling, caribou hunting, berry picking, camping, and/or helping family with preparing foods.

Lesson 2

After today's reading, you can have a brief discussion to compare Thanksgiving prep between the story and the students. For example, the Iñupiat celebrate by sharing food that has been harvested and prepared (maktak, quaq, soup, donuts, etc) during the community feasts which are usually held at a local church, community center, or school.

Language: Strong Verbs and Adjectives

These sentences can be used to provide examples:

The tuttu (caribou) ate the lichen and grass.

The amaḡuq (wolf) ate the tuttu (caribou).

Lesson 3

Grime-puyat (to become dirty, grimy; to make it grimy with dirt)

Activity Page 3.2: Personification

These sentences can be replaced the example sentences:

The sun smiled down on the tundra.

The stubborn four-wheeler refused to start.

The dog is a snob when it comes to dog food.

The (maktak, tuttu) in the freezer is calling my name.

Lesson 4

Activity Page 4.5: Writing Narrative With Dialogue

Students can reflect on a time when they were taught something by a family member. In the Iñupiaq culture, skills are taught through examples and the person observing first. In most cases, there is no set of formal directions given to complete a task.

Lesson 5

When reading and sharing during the Think-Pair-Share, the inclusion of turkey, stuffing, pies, and the like, have been accepted as part of a Thanksgiving meal during community feasts where maktak, quaq, and niqipiaq is shared with people who attend the feasts. We can only imagine what our great-grandparents thought when these foods were first introduced when missionaries arrived.

Below is a YouTube video of a read aloud of Whale Snow by Debby Dahl Edwardson. This book shares the story of a boy who learns about the happiness of sharing.

<https://www.youtube.com/watch?v=FPkth2uppp4>

Lesson 6

Before reading “Hello, My Name Is”, you can share with the students that they will be reading a story about a girl and how she received her name. This can lead to a quick text-to-self connection for naming. Many children in the Iñupiaq culture are named after someone, especially the Iñupiaq name.

Lesson 7

The discussion part of the lesson when students are comparing Jennifer’s thoughts about herself can be abstract and complicated for students. You can share with the students that we want to make sure their identities are recognized and acknowledged in the classroom. Hence, that is a reason there are culturally relevant materials and an expectation to implement culturally responsive teaching in the classroom.

Lesson 8

Below is a link from Alaska News Network highlighting Elizabeth Peratrovich’s work and effort to address discrimination Alaskan Natives experienced. This can be shared with the students before or after the reading.

<https://www.alaskasnewssource.com/video/2021/09/08/telling-alaska-story-elizabeth-peratrovich/>

Lesson 9

In Tumblebooks, there is a book When I was Eight by Christy Jordan-Fenton and Margaret Pokiak-Fenton. The read aloud has tones used to tell the story, and this can help the students develop a deeper understanding of tone.

Lesson 10

Activity 10.3 Simile and Metaphor Practice

Example sentences that can be used:

1. Staying home on a beautiful spring day is like being in prison.
2. Sid was an amaguuq (wolf) in the 100-yard dash.
3. The snow was a blanket covering the nuna (tundra).

Lesson 11

Below is a short YouTube video sharing the discrimination of Alaskan Natives. This can be shown to students to help provide a comparison between Alaskan Natives and Rosa Parks.

<https://www.youtube.com/watch?v=CcLmP-r2yNs>

Lesson 12

Sensory Field Trip-If you are unable to take students on a field trip, you can ask the students to reflect on a time when they smelled something cooking in their home, or someone’s home. Examples can be:

Frying donuts
Simmering soup
Boiling seafood
Cutting maktak

Lesson 13

Below is a YouTube video about astronomy in the Inuit culture in Canada.

<https://www.youtube.com/watch?v=olYUTygGXZc>

As a read aloud, or independent read, Caribou Girl by Claire Rudolf Murphy tells the story of a girl who is able to travel and help her people find caribou. This book should be in your library.

Lesson 14

Activity 14.1 Showing (Not Telling) Emotions

You can use these examples:

- Sitting on the tundra, Aqpik was very happy to have caught 3 tuttu. Nuna, sitting next to him, was sad that boating season was coming to an end.
- Felicia loved the parka she made for her daughter. Her daughter was very excited to wear it.

Emotion Guessing Game:

- excited for catching a whale
- sad about spilling a bucket of berries

Lesson 15

Activity page 15.4 Telephone Game: Showing, Not Telling

You can use this example:

Katarina searched for her equipment. She did not want to miss going camping with her family.

Grade 5
Unit 2
Early American Civilizations

Lesson 1

When reading Chapter 1, you can share that the Iñupiat migrated, too. Many of the villages are young compared with old-world settlements. Iñupiat today still hunt and gather to sustain themselves.

When you reach page 29, you can share that archeologists have extracted ancient tools that the Iñupiat used before modern technology arrived, such as iron hammers, guns, and plastic utensils, for example. Below is a link you can refer to when providing examples.

https://www.north-slope.org/wp-content/uploads/2022/02/IHC_Educator_Catalog.pdf

Lesson 2

When you reach page 11, chapter 2, it talks about trading. If you can access the CBU for 6th grade Adventures in Trading **Cards**, it has pictures of items that were traded before modern tools were acquired and used by the Iñupiat.

When you reach page 13, it talks about hunting game. This is a good time to for students to share their experiences with hunting and gathering fish, ducks, geese, whale, etc.

On page 60, you can use these alternate sentences for these words:
Legal-illegal-It is illegal to drive through a stop sign without stopping.

Replaceable-irreplaceable-Her aaka's ivory necklace was one-of-a-kind and, therefore, irreplaceable.

Lesson 3

When completing the Word Work: Symbolize, you can include this example sentence:

- A flag AND a whaling crew
 - The flag symbolizes the whaling crew.
- A drum AND a stick
 - The drum and stick symbolize Iñupiaq Dancing

Lesson 4

When reading the Academic Vocabulary sentences, you can use these alternative sentences:

Interpret-There are Iñupiaq terms that are difficult to interpret because the word/phrase carries a lot of meaning. For example, "siĵa", this terms talks about the current outside conditions, which include: current temperature, wind direction, air quality/state, and the atmosphere around us.

Pulley-The whalers use a pulley to put the meat into the sigĵuaq (cellar), and to take the meat out when ready to cut.

Artisan-A person who is skilled at making things by hand; a carver, baleen basket maker, and seamstress are all artisans.

Tunic-A knee-length piece of clothing, like an atikĵuk (snowshirt).

When students are reading Chapter 3, page 19, you can mention that the Iñupiat have a number system, too. You can point out the Iñupiaq calendar in your classroom.

Lesson 5

When opening the lesson (reading chapter 4), you can mention that the Iñupiat have their own myths and legends of how things came to be or stories that have life lessons. For example, there is a story in Pt. Lay Biographies, 2nd Ed. Revised and Expanded told by respected elder Dorcas Neakok. The story is on pages 5-6 that talks about how Pt. Lay came to be location wise.

When completing the Word Work on page 126-127, you can use these alternative sentences:

- The Iñupiat live on a vast land filled with many resources to sustain themselves.
- The nuna (tundra) and taġiuq (ocean) are vast, and they provide the niqipiaq (meat) needed to survive.

Lesson 6

When completing the Word Work activity, you can use these alternative example sentences for *nurture*:

- Long ago, the Iñupiat had to nurture their dogs so they can become big and strong.
- Many Iñupiaq children are nurtured by immediate and extended family members to ensure they learn as much as they can to survive in the arctic.

When teaching the Language section of the lesson, you can compare and contrast the Maya with the Iñupiat. Here are a couple examples:

- The Maya built pyramids, whereas the Iñupiat built a qargi.
- The Maya had no pack animals, similarly, the Iñupiat had no pack animals. Instead, the Iñupiat used dogs to kalik (drag) their uniaq (sled).

Lesson 7

You can include these Iñupiat terms for the Academic Vocabulary words:

Swampy-igimniq (low, swampy land)

Marsh-misak (wet ground; slush; swamp; to be slushy (snow); to be wet (ground))

Transport-usiaq (load, cargo; to haul, transport *her/him/it* in a vehicle.)

Bustling-apta (to be busy)

When reading Chapter 5, page 39, you can share that the Iñupiaq girls and boys are mentored by a relative or master teacher to develop a traditional life skill. Learning is achieved through observation and application when ready.

Lesson 8

When you reach “Causeways, Aqueducts, and Marketplaces” on page 36, you can share that the Iñupiat would get fresh water from streams or freshwater lakes during the late spring, summer, and fall. In early winter, the Iñupiat would cut ice blocks from the freshwater lakes and stack them in rows for future use. Nowadays, most households have running water in their homes.

When students reach “Everyday Life in the Aztec Empire” page 39, you can extend the previous connection from the first read by providing examples. Iñupiaq boys learn how to use the tools around them to maintain equipment. In modern times, hunters are expected to know how to work in snowmachines, four-wheelers, and outboards. Girls are taught how to process animals for cooking or long-term storage.

When you begin the Word Work section of the lesson, you can share that the Iñupiat traded and bartered items, and still to this day as a matter of fact. A taġiugmiut (person who lives near the ocean) may trade uqsruq (seal oil) for masu (edible taproot) from a Nunamiut (Iñupiaq who lives inland).

Lesson 9

When Introducing the Chapter to the students, you can share that there is an Iñupiaq Dictionary, too. There is also an app, Iñupiat Word Finder, available to support translation of words.

When going over the word meaning for resentment in Word Work, you can share that the Iñupiat experienced many unfair circumstances. Instead of feeling resentment, the Iñupiat worked together to resolve the unfairness. Below is a link you can share with your students:

https://en.wikipedia.org/wiki/The_Barrow_Duck-In

this link shares a brief history of the Duck In that occurred in Utqiagvik in 1961.

Lesson 10

When students reach “A Superior Network of Roads” you can make connections between the Inca and the Iñupiat. Both had “Messenger Runners”. The Iñupiat sent Messenger Runners with messages to be shared about Kivgiq. Every couple years, Kivgiq is celebrated in Utqiagvik. Below is a link about Kivgiq.

https://en.wikipedia.org/wiki/Messenger_Feast

Chapter 11

When reaching the heading “A Superior Network of Roads” on page 49, you can share that there are 3 villages that can travel during the winter through ice trails known as the CWAT (community winter access trails). The trails are mapped out and created based on natural trails that are developed with local knowledge.

Word Work-Primitive

When going over the meaning of *primitive*, you can use examples of recent history of the Iñupiat. Less than 50 years ago, most of the village homes had no running water and limited electricity. People did not have phones in their homes, but had CBs, if they could afford them, to communicate. Back then, the resources available were very simple and basic, primitive.

Affixed Words (page 250)

You can use these alternate sentences:

Detract-The rain detracted from an otherwise pleasant hunting trip up river.

Tractor-My aaka drives a tractor to help pull the whale onto the beach.

Lesson 12

Academic Vocabulary

Navel-qalasiq (navel)

Quarrel-akiuguti (to quarrel, disagree, fight, oppose)

When reading Chapter 8, page 59, you can compare how the Inca commoners and the Iñupiat made their clothing. The Iñupiat prepared all kinds of fur to make warm clothing. Wolf-amaquq, wolverine-qavvik, caribou-tuttu, seals-ugruk and natchiq, and squirrels-siksrik are a few examples of fur used to make clothing.

Lesson 13

When beginning to read Chapter 9, you can share that the Iñupiat passed their stories and practices from generation to generation. A common myth is that when the northern lights are out, you need to wear a hood, or you will be beheaded. Another is to not tease people about any faults you see about them, or your children will turn out that way (uvyauq-to mock, ridicule, deride, or embarrass her/him). These stories help the Iñupiat society to prosper and live healthily.

Word Work:

You can use this alternate sentence:

Paniqtaq (dried meat) is a suitable snack to eat when hunting because it is lightweight and easy to pack and does not need to be refrigerated.

Lesson 14

Word Work-alternate sentences:

- The siksrik (squirrel) appeared from a hole on the ground.
 - The siksrik emerged.
- The siqiñiq (sun) suddenly came out from behind the clouds.
 - The siqiñiq emerged.
- The iqaluk (fish) suddenly leaped out of the water into the air.
 - The iqaluk emerged.

Morphology: Practice Root *tract*

alternate sentences:

- A tractor is often used to help pull a bowhead whale up in the fall onto the beach.
- We didn't let the cold weather detract us from our time hunting tuttu in late September; we made sure we were dressed appropriately.
- Archaeologists need to get permission from the Iñupiat before they extract any artifacts from the land.

Grade 5
Unit 3
Poetry

Lesson 1

Below is a link for poems about the arctic.

<https://www.leighterton.com/wp-content/uploads/2021/01/Ridge-Class-Week-2-English.pdf>

These poems can be an extension if time permits.

Lesson 2

The Writing lesson provides students an opportunity to share their experiences.

In Sora, you can use the book Gone Camping by Tamera Will Wissinger during a read aloud and tone can be the focus when reading the poems.

Lesson 3

Poet's Journal 3.2

These examples can be included, too for consideration:

- We were geese hunting, and all day the geese did not fly, and in the late afternoon all of sudden flocks began flying over our mitchiuq (a place to hide and wait for ducks/geese).
- We were hunting all day looking for tuttu, and finally, we see a herd of tuttu in the valley.

Lesson 4

When explaining Figurative Language-you can use these example sentences:

- Metaphor-The snow is a white blanket on the nuna (tundra).
- Simile-The man ran like a tuttu (caribou).

Lesson 5

In Clever, on the Alaska Digital School Library (sora app), you can find the book Ice Cycle: Poems about the Life of Ice. Type in *poems*, and the book should appear. This can be read during a read aloud to support the lesson's poem "Snow Dust".

Lesson 6

You can continue reading Ice Cycle: Poems about the Life of Ice with the students and apply the lesson's strategies if time permits, or during a read aloud.

Poet's Journal 6.2-You can include, or replace, words in List B with these words:

Tuttu (caribou)(jump), akġaq (brown bear)(eat), nanuq (polar bear)(roar), aiviq (walrus)(sing), avinġaq (lemming)(hiss)

Lesson 7

When beginning the Writing lesson, here are a few indirect metaphors that can be shared with students:

- Summer flashes by in the arctic
- Winter season is an endless night in the arctic
- Mosquitoes are deadly in the arctic

Lesson 8

Vocabulary Word: veteran

You can share with the students that we have many Iñupiat who are veterans. Below is a Wikipedia link about the Alaska Territorial Guard:

https://en.wikipedia.org/wiki/Alaska_Territorial_Guard

You can show the students if time permits so they can recognize there are veterans in Alaska.

The Writing lesson offers students an opportunity to share what they think are important to them.

Lesson 9

Poet's Journal 9.3-You can share that the Iñupiat Values and Beliefs are examples of Mottos and can be applied in the lesson if considered. Posters of the values should be available in classrooms and the school you are in.

Lesson 10

In the Writing lesson: Brainstorming section, you can include these examples:

- Going hunting using a four-wheeler versus a snowmachine
- Spending the night at the cabin versus spending the night at home
- Eating at a feast versus eating at home

Lesson 11

Before beginning the Writing lesson, you can have the students listen to Not My Girl by Christy Jordan-Fenton and Margaret Pokiak-Fenton and illustrated by Gabrielle Grimard. Students can listen to the story found in Tumblebooks:

<https://www.tumblebooklibrary.com/Result.aspx?m=Keywords&key=Inuit>

This storyline provides an opportunity for students to identify how the daughter and mother feel about the daughter's return home from boarding school.

Lesson 12

Reading and Interpreting: Personification-you can include these example sentences:

- The willow shivered in the fall.
- The ocean was angry.

Grade 5
Unit 5
The Renaissance

Lesson 1

When reading about the merchants in Chapter 4, you can share that there are people in villages who make items that people buy or trade with something of equal value. For example, parkas, jackets, mittens, hats, sleds, harpoon tips, and hunting equipment are a few items that people make and sell or trade.

Lesson 2

When reading Chapter 2: The Early Renaissance, you connect the content with how the Iñupiat build their sod homes.

Here is a short clip of a sodhouse in Tikiġaq:

<https://www.youtube.com/watch?v=Kob5fLcXqL0>

Lesson 3

When reading An Amazing Apprentice in Chapter 3, you can share that the Iñupiat pass down knowledge through an apprenticeship. A skilled person (uncle, aunt, grandparent, cousin-in addition to parents) will mentor and teach an individual for many years. This is how knowledge is shared through generations.

Lesson 4

Below is a link to the North Slope Borough's Iñupiat History, Language, & Culture Exhibits:

<https://www.north-slope.org/departments/inupiat-history-language-culture/simon-paneak-memorial-museum/exhibits/>

Lesson 5

Below is a link to The Gallery of Alaska:

<https://uamn.stgry.app/1/tour/12902>

Lesson 6

Below is a link talking about ivory carving:

https://www.youtube.com/watch?v=_NMJ7n7-loo

Lesson 7

After the reading, you can share that the Iñupiat live a communal life. Before elected politicians, the Iñupiat worked together in order to survive. Vanity wasn't an important factor in life because life was so difficult that the focus was on survival. Essential items were valued in order to survive. Accumulation of property to demonstrate wealth didn't exist. Rather, the ability to provide was considered leadership.

The video below demonstrates a glimpse of communal practices:

<https://www.youtube.com/watch?app=desktop&v=HvtjOEOyqw0>

Lesson 8

After reading Chapter 6: Morals, Modesty, and Manners, you can share the Iñupiat Values that provide guidance on how Iñupiat should live.

Lesson 9

After reviewing Chapter 6: Morals, Modesty, and Manners, you can share the Iñupiat Values that provide guidance on how Iñupiat should live.

Lesson 10

If you are able to access the book [Aḡnat Ilisimaraksranich Aḡviqsiuḡnikun: Standards for Woman in Whaling](#), it provides detailed knowledge a woman should have in this role.

Lesson 11

Word Work: Obstacle

You can connect the woman's role in whaling with challenges they may face when fulfilling that role.

Obstacles to overcome:

- Knowledge of many preparation skills needed before, during, and after a whale is caught.
- Demonstrating leadership with respect to everyone.
- Understands the process for taking care of the catch.
- Demonstrating a willingness to learn and work hard with Captain and crewmates.

Lesson 12

Below is a link to website that has Iñupiaq Artwork. The NSBSD is not endorsing any products for sale, but providing a link that shows Iñupiaq art for reference to connect with the unit.

<https://store.sulianich.org>

Lesson 13

There are books about Iñupiaq life. Here is a short list that could be read aloud activities:

Whale Snow by Debby Dahl Edwardson

Eagle Drums by Nasuḡraq Rainey Hopson

Blessing's Bead by Debby Dahl Edwardson

Lesson 14

There are books about Iñupiaq life. Here is a short list that could be read aloud activities:

Whale Snow by Debby Dahl Edwardson

Eagle Drums by Nasuḡraq Rainey Hopson

Blessing's Bead by Debby Dahl Edwardson

Grade 5
Unit 7
A Midsummer Night's Dream

Lesson 1

Greeting activity-page 23 Teacher Guide

When students are provided directions for the greeting activity, you can share that the Iñupiat greet each other (more so men) remove any gloves or mittens before shaking hands with the person they are greeting. In addition, when Iñupiat introduce themselves (which is practiced when taught by example) they say their name, who their parents and/or grandparents are, and where they are from. This is like the introduction in the greeting activity of name, adjective, compound adjective, and noun.

Lesson 2

When going through the discussion questions about Athenian marriage practices, you can share that there are stories of arranged marriages (which is no longer practiced) that occurred over a century ago in the Iñupiat community. This was to ensure that family ties were strengthened and expanded. Living in an isolated and harsh environment, the Iñupiat depended on each other to survive.

Lesson 3

Shakespeare's writing can be complicating for students to read and understand because he uses many terms and language patterns that are not applied in modern times. Readers must use their experiences to understand the text. It's important for students to be exposed to various literature, and you can have students listen to Stolen Words by Melanie Florence located in Tumblebooks.

Lesson 4

There are onomatopoeia Iñupiaq words that can be highlighted when introducing the lesson for the day. Here is a short list of words:

Niġliq (geese)
Tuuq (ice chisel)
Qargiq (ptarmigan)
Siksrik (squirrel)
Kalluk (thunder)

Lesson 5

As a read aloud, or independent read, students can listen to The Fox Wife by Beatrice Deer located in SORA. You can listen to the sample to get an idea of the story.

Lesson 6

As a read aloud, or independent read, students can listen to A Journey to the Mother of the Sea by Maliaraq Vebaek located in SORA. You can listen to the sample to get an idea of the story.

Lesson 7

As a read aloud, or independent read, students can have the students read The Girl Who Swam With the Fish by Michelle Renner, which can be checked out of your school library.

Lesson 8

When discussing the behaviors in the story, you can share that lessons for how to live are taught through stories. For example, it is said that people are not to tease others for physical features one has, or a physical ailment, or the teaser's child may acquire those features. Another example, providers are not to boast about what they have hunted and shared, otherwise the type of animal they hunted will know and not allow the hunter to be as successful. These are examples of stories/beliefs that teach a person how to be humble.

Lesson 9

Below is an article highlighting Cathy Tagnak Rexford's "Cold Case" play. Students may find this interesting as the play is written and directed by Cathy Tagnak Rexford who has family roots from Kaktovik and Utqiagvik.

<https://www.adn.com/arctic-souder/news/2024/09/15/grieving-family-of-inupiaq-woman-and-mmip-issues-are-at-the-center-of-a-new-play/>

Lesson 10

Student Activity 10.4

Students can adapt their writing activity to describe walking on the tundra during a season of their choice, whether it be summer, fall, winter, or spring. Each season brings its own experience.

Lesson 11

When students are being introduced to this lesson, you can share that cultures around the world provide entertainment in various ways. For the Iñupiat, entertainment is usually done through "Eskimo dancing" (which is still acceptable as a phrase for describe traditional Iñupiaq drumming and dancing) and storytelling (usually to teach life lessons on how one should be/act).

Lesson 12

As an option, students can act out an indigenous story such as The Woman and Her Bear Cub by Jaypeetee Arnakak located in SORA.

Lesson 13

As an option, students can act out an indigenous story of your choice. This can coincide with Activity 13.2.

Lesson 14 & 15

Recommendations forthcoming.

Grade 5
Unit 8
Native Americans

Lesson 1

Review prior knowledge: you can have students share what they know about the lifestyle of the Iñupiat before contact was made. They were a nomadic people who lived in dwellings that were seasonal. They hunted and gathered resources dependent on the season.

When reading Chapter 1: A Long and Winding Road (page 3), you can share with the students that the Iñupiat often teach life lessons through storytelling and refer to the Mapkuqput Iñuuniagnigmi Poster and its storytelling section under the community realm.

During the Chapter Discussion, you can share that the Iñupiat did not experience the same encounters as land being taken away, but they were affected by illnesses that caused many deaths reducing the population immensely.

Lesson 2

After reading the Traditional Ways on page 14, you can have students compare the Iñupiat customs and practices with the people in this reading section.

After reading Sharing to Survive, you can share that when a hunter catches its first catch (tuttu, natchiq, ugruk, qavvik, etc.), it is given away to an elder or respected person in that hunter's life.

A comparison can be made between the buffalo and bowhead whale for coastal communities and caribou for inland communities.

Lesson 3

During a Read Aloud time, you can listen to The Legend of the Fog by Qaunaq Mikkigaq and Joanne Schwartz located in SORA.

During the reading, you can share that the invasion the Native Americans experienced in the Great Plains is not the same invasion the Iñupiat experienced. The Iñupiat were not forced out of the land they lived on but were exposed to many illnesses that made many of them sick and the death rate was high due to the sicknesses. In addition, many children were sent away to boarding schools breaking the family connection and weakened the language in communities.

Recommendation-you can do a read aloud (maybe a week or two) with Blessing's Beads by Debby Dahl Edwardson.

Lesson 4

Advance Preparation-Language/Grammar-Sample 2

You can compare the doll making between the one described in the paragraph with Iñupiaq dolls.

Below is a link showing Alaska Indigenous Dolls:

<https://collection.internationalfolkart.org/objects/82528/inupiaq-doll>

After reading page 31, you can share that Alaska has its own gold mining town: Nome, Alaska.

After the reading, you can have a discussion with students and compare and contrast how people lived in California with the Iñupiat:

Similar foods like fish, basket making with baleen, canoes/kayaks, special ceremonies like Kivgiq and Nalukataq are a few examples.

Lesson 5

Writing-Choose and Essay Topic Image

This would be an opportunity for students to select an image that shows the environment they live in. If they have a personal photo that they can use, this would make the writing more meaningful.

When pointing out key passages (page 135), you can share that the Iñupiat had the same belief of not owning land but utilizing resources provided by the land to live prosperously. It wasn't until rights to live bountifully, and Western rules interrupted the livelihood did the Iñupiat began to study land rights and understood what was at stake.

Below is a link showing a speech (click the 3 minute speech) made by Joseph Upicksoun regarding land rights:

<https://jukebox.uaf.edu/p/4455>

Lesson 6

When reading *The Whale Hunters*, you can have students share what they know about hunting bowhead whales in our communities. Depending on the location, student may have experienced whaling and others may not.

When reading about Potlatches, that can be compared to Nalukataq (successful whaling communities) and Qagruq (Tikiq) that are celebrated after a successful whaling season.

Below is a link to Rachel Naninaaq Edwardson's work. In her film *Nipaa Ilitqusipta: The Voice of Our Spirit*, the speakers talk of the illnesses and death rate of the Iñupiat.

<https://www.naninaaq.com>

Lesson 7

When discussing the Moral/Message of the Story: *The myth expresses Native American beliefs that nature does not belong to any man*, you can share that the Iñupiat follow this practice when hunting and gathering food and resources. It is common practice to share the bounty with others so many are fed.

Before or after the lesson, you can have students listen to [The Origin of Day and Night](#) by Paula Ikuutaq Rumbolt located in SORA.

Lesson 8

After students have read pages 58-59, you can ask them to compare the Iñupiat with the Native Americans in this reading. The Iñupiat take what is needed and are mindful of the cycle of life. When hunting animals, it is taught that Iñupiat do not take mothers as they need to care for their growing babies. This is to ensure population of a species remains steady.

After reading page 65, you can share that the Iñupiat did have historical warfare, but it wasn't with white explorers or settlers. The Iñupiat experienced a different type of land battle. This led to the Alaska Native Claims Settlement Act, known as ANCSA.

Lesson 9

Below is a link showing a speech (click the 3-minute speech) made by Joseph Upicksoun regarding land rights:

[Joseph "Joe" Upicksoun](#)

This can be shared again to emphasize the rights of the Iñupiat nation and their land rights and the measures taken to protect the land they live on.

Below is a link sharing the life work of Dr. Oliver Leavitt, a lifelong advocate of the Iñupiat:

<https://www.instagram.com/weareasrc/reel/DEnezWyJdnD/>

Lesson 10

Below is a link created by ASRC and a part of it talks about the encounter with missionaries (8:50-10:18)

<https://www.youtube.com/watch?v=qatcU5X033Y>

This can be shown after introducing the term *assimilation* in the lesson.

Lesson 11

Below is a link created by ASRC and a part of it talks about the purchase of Alaska (8:16-8:55) from Russia.

It is fact that the Iñupiat did not lose their land like the Native Americans did in other parts of the country. Again, Iñupiat the battle for land ownership is a battle but different than an actual war with violence.

<https://www.youtube.com/watch?v=qatcU5X033Y>

Lesson 12

<https://www.youtube.com/watch?v=qatcU5X033Y>

Word Work-reckless

You can include these examples:

It is reckless to go snowmachining without proper warm gear such as a warm jacket, ski pants, hat, gloves, and goggles.

Juanita didn't wear a life preserve when she went boating.

Jim left his gun outside, although he knew it was going to rain.

Dai put her gun away in a secure place after hunting.

Lesson 13

When reading Chapter 10, the Iñupiat experienced the losses and misplacement by the removal of ceremonial practices (such as Kivgiq) and children being sent to boarding schools. These imposed actions caused family ties to weaken resulting in language being threatened and basic knowledge of living skills in the arctic were impacted negatively.

Below is a link created by ASRC that talks about education history for the Iñupiat (8:51-10:17).

<https://www.youtube.com/watch?v=qatcU5X033Y>

Word Work: Revive-you can share this video that talks about revitalizing Kivgiq:

<https://www.youtube.com/watch?v=BUV4Q5yesls>

Lesson 14

Before or after reading chapter 11, you can have students watch this video of how Kivgiq began retold by Jerica Naiyuq Leavitt. This theme goes with Chapter 11.

<https://www.youtube.com/watch?v=1cQpL7K4GSE>

Grade 5
Unit 9
Chemical Matter

Lesson 1

Before reading Chapter 1 with the students, you can start by asking students if they are familiar with fossilized ivory found in the arctic. To this day, people find mastodon tusks, ivory tusks, and saber tooth tiger teeth.

Below is a scene from Life Below Zero showing a family spotting a mammoth tusk:

<https://www.youtube.com/watch?v=IDWCF2VLBEQ>

Many Alaskan Natives utilize the fossils to make jewelry and art, and is part of Alaska's economy.

Lesson 2

Below is a link to a YouTube about woolly mammoths:

<https://www.youtube.com/watch?v=fVOMR4H8ato>

This can be viewed when time permits. This aligns with the chapter readings.

Lesson 3

Vocabulary-you can use these sample sentences to support student learning:

Gesture-When someone shrugs their shoulders, it's an indication that they do not know something, or are not aware of what is happening in a situation.

Evaporate-We can see the water evaporate over the ocean when the warmer water and colder air meet each other. This can be seen either during the fall or spring when temperatures are changing with the season.

Portable-When whaling, we need to make sure the things we use at camp are portable.

Mammal-We depend on the land and sea mammals to provide us nourishment physically and spiritually.

Lesson 4

Advance Preparation: Grammar

You can use these sentences as well:

3a. We didn't like sleeping in the tent. Polar bears were nearby.

3b. We didn't like sleeping in the tent because polar bears were nearby.

4a. The roads were very dusty. My eyes were filled with dust.

4b. The roads were very dusty, and my eyes were filled with dust.

Lesson 5

When reading page 25, you can ask the students what the Iñupiaq word for ground squirrel is (siksrik).

Also, the Iñupiaq term for fossilized item is: *inilġaaġnisaq*.

Lesson 7

The students may relate to the setting in today's reading. You can ask them to share the conversations they have with their family when eating. Some may share about hunting, sewing, dancing, or camping experiences. Good way for the students to connect with the characters in the story.

Lesson 8

In the reading, the dinosaur bones are stolen. The Iñupiaq term for steal is *tiglik*. *Tiglignaqt* is a thief, robber, plunderer.

You can share with the students that stealing is not right, and that if someone is in need of something it is better to ask for help than to steal.

Lesson 9

Chemical changes-seal fat renders into oil, whale meat ferments into mikigaq, and beluga fat turning into medicinal oil.

Lesson 10

The study of chemical change isn't something that has been documented in the Iñupiaq culture, however, the Iñupiat have mastered the process of fermenting and rendering different foods that go through chemical changes.

You can ask the students if they have eaten mikigaq (fermented whale meat, maktak, whale tongue), seal oil (rendered seal fat), or Eskimo ice cream (caribou fat that has been melted and stirred in with caribou meat and seal oil and whipped together then frozen in blocks) and share that these foods went through a chemical change.

Children may have watched their family make donuts using yeast. That goes through a chemical change, too.

Lesson 11

The Iñupiaq term for blame or accuse is *paqsraq*.

Lesson 12

Language-perfect tense

You can use these sample sentences:

I had lunch before I went hunting.

I will have plucked four more ducks by this evening.

I have already made 3 batches of dough for donuts.

I have hunted since I was 3.

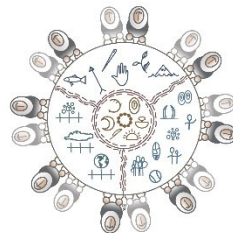
Lesson 13

When reading today's chapter and you come across chemical changes and reach the section about coal and oil, you can share that many coastal beaches in our area have coal. In addition, Deadhorse/Prudhoe Bay and Alpine are oils fields in our area.

Quick lesson-Oil companies pay the North Slope Borough for placing its equipment on the land surface of the borough and that is one way the North Slope Borough is able to provide its services to its residents.

Lesson 14

Students can be encouraged to write a mystery story with an arctic setting.



NORTH SLOPE BOROUGH SCHOOL DISTRICT
829 AIVIK St. Utqiagvik, AK 99723
www.nsbds.org/en-US