

Inuit Art & Culture Tours

A Teacher's Guide



Dear Teacher,

Thank you for participating in an Inuit Cultural Tour or the Inuit Partnership Program at the Denno Museum Center. We are excited to see you and your students at the museum soon! This packet gives you some background on the Inuit people and outlines the goals of the Inuit Cultural Tours. Specific details of the tour (length of tour, art project, etc.) will vary with each group. Please refer to your tour confirmation sheet to verify specific details of your tour.

There are three suggested pre- or post-activities and a list of possible lesson extensions included in the packet. Please use and alter any of these lessons as you wish to create an integrated unit of study and complete the museum learning experience for your students. If your class is participating in the printmaking activity during your museum visit, please make sure that the students prepare their sketches on the worksheet provided outside of this packet.

There is also an evaluation included in your materials. Please fill it out and return it to the museum. Your feedback on the packet and tour experience is vital for planning future programming!

Thank you,

Jason Dake
Curator of Education
(231) 995-1029
jdake@nmc.edu

INUIT CULTURAL TOURS

TOUR OVERVIEW

This tour program is built around the Denno Museum Center's collection of Inuit Art and Michigan State Social Studies and Art Curriculum standards. Combined with the included lessons, this program also addresses curriculum standards for English/Language Arts. It combines art production, hands-on learning, games, and aesthetics to engage students with the Inuit people.

TARGET GRADE LEVEL

Sixth grade, upper elementary and middle school. This program is easily modified to fit with other grade levels. Please speak with the Curator of Education or docent representative to arrange for your group's needs. See www.dennomuseum.org for information on booking a tour.

SUBJECTS

Social Studies (Canada), Art Production, Aesthetics

KNOWLEDGE AND SKILLS

Students will...

- Recognize the importance and educational value of the Denno Museum Center's Inuit Art Collection.
- Use the Inuit Art Collection to help address the Michigan Department of Education Social Studies, English Language Arts, and Visual Arts curriculum standards and benchmarks.
- Internalize and apply the concept that art reflects culture.
- Connect culture and change in Inuit culture with that in our own.
- Create a piece of artwork in the Inuit tradition

MUSEUM ACTIVITIES/ROTATIONS

Please divide the students into three groups before arriving at the museum (unless you have a small group, the docent will let the teacher know if this is an issue). Groups will rotate through each of the activities.

Orientation (10-15 minutes)

Activity 1: Interactive, Hands-on Tour of the Inuit Gallery (45 minutes)

Activity 2: Inuit Games and Drumming (45 minutes)

Activity 3: Printmaking or Stencil Project (45 minutes)

RESOURCES AVAILABLE FOR LOAN

DENNOS MUSEUM CENTER: INUIT ART AND CULTURE

VIDEOS

Videos may be on loan for three days only. Please call (231) 995-1029 to reserve a video. TBA mailing service may be used for schools in outlying areas, Traverse City teachers are encouraged to pick up all materials from the Museum directly.

Inuit Arts, Volume 1, National Film Board of Canada, 1987, VHS

A collection of four videos featuring Inuit artists working in a variety of media. *Eskimo Artist: Kenojuk* is a film essay showing one printmaker's sources of inspiration and stone-printing technique. *The Living Stone* is a look at the art of carving stone, ivory and bone. *Sananguagat: Inuit Masterworks* shows scenes from an exhibition of carvings, juxtaposed with images of the artists and the lands where they live. *Pictures Out of My Life* presents the work of Pitseolak, one of the most famous Cape Dorset artists. Total running time: 91 minutes.

Songs in Stone: An Arctic Journey Home, A Triad Films Production, directed by John Houston, 1999

Shot primarily on Baffin Island in the wilds of the Canadian Arctic, this film pays tribute to the sculptors and printmakers of Cape Dorset, and to James Houston and the late Alma Houston, whose historic collaboration launched Inuit art onto the world stage. Running Time: 45 minutes.

Easter in Igloolik: Peter's Story, Bullfrog Films, 1987

After eight months of darkness, the Inuit celebrate the coming of light in the Northwest Territories, gloriously captured on camera at dawn. During preparations for and celebration of the Easter service at the local church, the Inuit approach to the Christian faith and the incorporation of some of their traditional spiritual beliefs are described. The festivities pleasantly culminate with an igloo building contest. Running time: 25 minutes.

How to Build an Igloo, National Film Board of Canada, 1950.

A demonstration of igloo-building in Canada's far north, showing how the site is selected and how blocks of snow are used to make a snug shelter in only an hour and a half. As the camera follows each stage, the commentary explains the process. Running time: 10 minutes.

BOOKS

Books need to be reserved ahead of time to ensure that there are enough for every student. Teachers must pick up books from the Museum and drop them off on the arranged date. Call (231) 995-1029 to reserve books.

Frozen Fire, James Houston, 1984

James Houston's book, *Frozen Fire* not only tells an exciting story of two teenage boys struggling for survival in the Canadian Arctic, it also sheds an insight into the lives, beliefs, and customs of the Inuit people.

Show Me: A Young Inuk Learns How to Carve in Canada's Arctic, Ann Meekitjuk Hanson, 1991.

Naulaq is a young boy in the Canadian Arctic who is curious and eager to learn important skills. This story explores his learning about stone carving and his culture. This story is presented both in English and in Inuktitut.

OTHER RESOURCES

The Dennis Museum Center Educational Library has a large collection of books and videos which are available for a teacher's individual research needs. These will soon be available through the Osterlin Library at Northwestern Michigan College. Teachers interested in these materials should contact the Museum for more information at (231) 995-1029 or jdake@nmc.edu.

COMPARING CULTURES

Lesson 1

INQUIRY QUESTION

Who are the Inuit? What would it be like to live in the Arctic before electricity and modern conveniences arrived in the mid-twentieth century?

ACTIVITY DESCRIPTION

This activity is the “spark” that will draw students into the unit and prepare them for the museum tour experience. The teacher will begin by showing the students images of the Arctic landscape from books or Nunavut’s website and by showing them the location of Nunavut and the Arctic on a map or globe. The students will read the Inuit Life handout included in this handbook. The students will then break into groups and create lists of how life is similar and different to their own lives in Northern Lower Michigan using the provided *Comparing Cultures* worksheet.

IMPLEMENTATION

1. Read the Inquiry question aloud to students. **Time:** 1 minute
2. Show the students images of the arctic landscape. Discuss the harsh weather conditions. **Time:** 5 minutes
3. Have the students read the handout on Inuit Life. **Time:** 10 minutes
4. Brainstorming and filling in *Comparing Cultures* worksheet. **Time:** 10-15 minutes

MATERIALS NEEDED

- Images of Nunavut
 - www.gov.nu.ca/postcard
 - Books available at the Dennis Museum Center with great pictures that relate to Inuit life now and then:
 - *Arctic Memories: Living with the Inuit* by Fred Bruemmer (1993)
 - *The Eskimos* by Bryan & Cherry Alexander (1988)
- Handout on Inuit Life
- *Comparing Cultures* worksheet
- Writing implements

INUIT LIFE

The Inuit live in the Arctic, the icy lands surrounding the North Pole. They are sometimes called Eskimo, an Canadian First Nation Cree term meaning “eaters of raw meat.” However, they prefer to be known as Inuit, a word from their own language meaning “the people.”

Long ago, the Inuit were nomads. They wandered from place to place, following and hunting the animals that provided them with food, clothing, and shelter. Today most Inuit live in towns. The towns have stores, schools, hospitals, and other services. Modern inventions, such as radios, televisions, computers, and snowmobiles, have greatly changed the Inuit way of life.

The Inuit of long ago made all their clothes from animal skins. Clothing had to be warm and waterproof to protect them from the harsh arctic climate. Caribou (reindeer) skin was used most often, because it was warm and light. The skins of seals, polar bears, and arctic foxes were used as well

The Inuit wore pants, boots, mittens, and a hooded jacket called a *parka*. During the winter, they wore two jackets; the inner jacket had the fur facing in and touching the skin. The outer jacket had the fur facing the outside. The air between the two jackets trapped body heat and protected the Inuit from the cold. The Inuit also wore inner and outer boots in the winter. The inner boots, called *kamiks*, were lined with moss or grass for warmth.

The Inuit of long ago never stayed in one place. They were hunters and always on the move in search of food. Because they traveled often, they built homes that could be put up and taken down quickly and easily.

In summer, the Inuit lived in tents called *tupiks*. The tupik was made from caribou hide or sealskins. The skins were stretched over a frame of wooden poles or whalebone.

In winter, the Inuit built homes of sod or snow. The sod house was made from soil and built partly underground. Whalebone, wood, or stone was used to strengthen the house. A tunnel served as the entrance to the home. The snow house, or *igloo*, was made from blocks of hard-packed snow. It was shaped like a dome. An oil lamp in the center of the igloo provided heat and light. A hole at the top let out the smoke.

The Inuit were hunters. They had to cross land, water, snow, and ice in search of their food. In summer they traveled over the land by foot. For water travel, they had two kinds of boats. The *kayak* looked like a narrow canoe and held one or two people. It was used for hunting and fishing. The *umiak* was a large boat that held ten to twelve people. It was used for hunting large sea animals, such as whales and walruses. The umiak was also used to move a family's belonging from one camp to another.

In winter, the Inuit traveled by dog sled. Dogs called *huskies* pulled the sleds. Inuit often made boots for their dogs to protect the animals' feet from the sharp ice.

The seal was very important to the Inuit. It was hunted year-round. Almost every part of the animal was put to use. The meat and blubber (fat) were used for food. Blubber also provided the fuel used in lamps for heat, light, and cooking. Sealskin was specially treated to make it waterproof. It was used for making clothing, boots, bags, boats, and tents. The bones were used for tools and toys. The tendons, the parts that join muscles to bones, were made into thread for sewing.

Inuit children and adults like to have fun. During the long arctic winter, they found many ways to entertain themselves indoors. In summer they liked to spend time outdoors.

The Inuit often gathered together for feasting, singing, dancing, and storytelling. They also played many games. They enjoyed string games in which a person made figures from string wrapped around his hands (similar to cat's cradle). In a game called *nuglutang*, players tried to poke sticks through a hole in a piece of bone or ivory. In *skin toss*, a person jumped up and down on a large piece of animal skin held tight by several people. The Inuit also enjoyed games that tested their skill and strength, such as wrestling, weightlifting, jumping rope, and finger pull contests. The games were most often aimed at making the Inuit better able to survive in the harsh climate.

The Inuit were and are skilled carvers. They made beautiful things from wood, soapstone, bone, and ivory. They used a tool called a *bow drill*. The Inuit carved tools, weapons, and household items, often decorating them with pictures. They also made toys for their children, which were often gender-specific. Girls played with dolls, while boys played with models of kayaks, sleds, and weapons.

The Inuit made masks for dances and special ceremonies. Many masks were of the animals they hunted. The Inuit also carved small figures of animals. These figures were often worn as lucky charms. The Inuit believed that the charms protected them from evil spirits and made them more skilled in hunting.

Inuit printmaking began in the 1950s, after James Houston (a Canadian painter and government agent) showed the Cape Dorset Inuit artists woodcut printmaking techniques. In the past, Inuit people had not used printing as one of their modes of expression. The Inuit artists found printing to be an excellent way to help preserve memories of the old days and ways. The Inuit artists carved relief images on stones instead of wood, because wood is very scarce in the Arctic (you can imagine there are no trees in the tundra!). The Canadian government, which was trying to help the Inuit become self-sufficient, provided paints and paper for the printmaking project. The wife of James Houston, Alma, taught the Inuit women to use their sewing skills to create beautiful wall hangings.

The Canadian government wanted the Inuit in settlements so that they could be more easily cared for, and the government recognized that the people would need help making the change from being a nomadic society to a settled one. So the Inuit today live very differently than they did in the past. Instead of moving from place to place, most Inuit live in towns. Wooden houses have replaced tents and igloos. Food and clothing are

bought at local stores. The Inuit used electric stoves, telephones, televisions, and other modern appliances. Many Inuit still hunt, trap, and fish, but most use snowmobiles and motorboats rather than kayaks and dog sleds. In order to earn the money necessary to live in modern society, many Inuit sell their traditional sculptures and prints all over the world. Other Inuit work for the Nunavut or Canadian governments, or are employed in the mining, tourism, or services industries.

Inuit life has changed greatly, but traditions are still important. The Inuit are proud of their customs. They teach their children such skills as hunting, fishing, and carving. Children also learn songs, dances, and stories that have been handed down over the years. Although the Inuit enjoy the comforts of modern living, they do not want to see their culture disappear.

Adapted from Frank Schaffer Publications.

VOCABULARY

Nomad	A person who moves from place to place.
Arctic	The geographic areas near the North Pole.
Parka	A Hooded Jacket.
Kamiks	Inner boots made of soft animal skin.
Tupik	Inuit tent made of caribou or seal skin.
Igloo	A domed house made of hard-packed snow.
Kayak	A narrow, canoe-like boat that holds one or two people.
Umiak	A large boat with a sail that holds ten to twelve people.
Serpentine	A medium-soft stone used for carving.
Stone cut	A method of printing using a stone block on which artists carve their relief images. It is then applied to the stone block and prints are pulled from the block.

COMPARING CULTURES

How are the following items the same or different in the Inuit Culture you read about?
 Add your own items after the ones listed that you would like to find out about (pets,
 tastes in music, etc.).

	Inuit Life of Long Ago	Inuit Life Now	Life in Northern Lower Michigan
Housing			
Transportation			
Clothing			
Footwear			
Food			
Recreation			
Artwork			

POETRY, MYTHOLOGY, AND STORYTELLING

Lesson 2

INQUIRY QUESTION

What is poetry? Does poetry have to rhyme? How did the Inuit express themselves in words and pass stories down from generation to generation.

ACTIVITY DESCRIPTION

Students read Inuit poetry and myths and then write their own poems.

IMPLEMENTATION

1. Read the Inquiry question aloud to students. **Time:** 1 minute
2. Discuss what poetry is with students.
3. Have the students read the selections of poetry and myth included in this packet and/or from other sources (Haiku and other short, non-rhyming forms of poetry are recommended). **Time:** 15-20 minutes
4. Have the students write their own poems and myths. **Time:** 15-20 minutes
5. *Extension:* Have the students create illustrations for their poems and stories.
6. Bring the poems and myths with you to the Dennon Museum Center to share with the class.

MATERIALS NEEDED

- The Story of Sedna, or Nulialuk, the Sea Goddess
- Inuit Poetry
- Other poems and stories as desired
- Paper
- Writing and Drawing implements

THE STORY OF SEDNA, OR NULIAJUK, THE SEA GODDESS

The Story of Nuliajuk, Mother of the Sea, ruler of All Beasts, the Most Terrible of All Spirits, to Whom Nothing is Impossible

In a time of famine once
when the whole village was going off to new hunting grounds
a little orphan girl named Nuliajuk
was left behind. Nobody could bother
about an extra mouth to feed.

They were in a hurry
to get to a place where there was food.
They made a raft of the kayaks to cross the river on
and the parents put their children on board.
Little Nuliajuk who had no one to take care of her
jumped out on the raft as it left the shore
wanting to go too,
but the people threw her off into the water.

The little girl tried to hold on to the edge of the raft
but they cut her fingers off
and as she went under
the pieces of her fingers came alive in the water
and turned into seals:
That's where seals came from.



Woman of the Sea, Soroseelutu Ashoona, Stonecut, Cape Dorset, 1976

And Nuliajuk floated to the bottom
where she became Mother of the Sea
and Ruler of All Beasts on sea and land.

There she lives in her house under the waters
and keeps track of everything we do,
and when we break taboos she punishes us
by hiding the animals. Then hunting is bad
and people starve. That is why
she is the most feared of all the gods.

Nuliajuk gave seals to mankind, it is true,
but she is not friendly to people
for they had no pity on her when she lived on earth,
throwing her into the sea like that to drown.
So naturally she would like mankind to perish too.
That is why we do our best
to be as good as we can
and make Nuliajuk think kindly of us.

Rasmussen, K. (1973). *Eskimo Songs and Stories*. Cambridge, Massachusetts: Delacorte Press, p. 46-48.

INUIT POETRY

The following poems are from *I Breathe A New Song: Poems of the Eskimo*, edited by Richard Lewis, Simon and Schuster, 1971.

The Kayak Paddler's Joy at the Weather

When I'm out of the house in the open,
 I feel joy.
When I get out on the sea by chance,
 I feel joy.
If it is really fine weather,
 I feel joy.
If the sky really clears nicely,
 I feel joy.
May it continue thus
 for the good of my sealing!
May it continue thus
 for the good of my hunting!
May it continue thus
 for the good of my singing match!
May it continue thus
 for the good of my drum song!

Magic Words to Bring Luck when Hunting Caribou

Great swan, great swan
Great caribou bull, great caribou bull,
The land that lies before me here,
Let it along yield abundant mean,
Be rich in vegetation,
Your moss-food.
You shall look forward to and come hither
And the solelike plants you eat, you shall look forward to.
Come here, come here!
Your bones you must move out and in,
To me you must give yourself.

Magic Song for Him Who Wishes to Live

Day arises
From its sleep,
Day wakes up
With the dawning light.
Also you must arise,
Also you must awake
Together with the day which comes.

Lullaby

It is my big baby
That I feel in my hood
Oh how heavy he is!
Ya ya! Ya ya!
When I turn
He smiles at me, my little one,
Well hidden in my hood,
Oh how heavy he is!
Ya ya! Ya ya!

How sweet he is when he smiles
With two teeth like a little walrus.
Ah, I like my little one to be heavy
And my hood to be full.

I Remember the White Bear

I remember the white bear,
With its back-body raised high;
It thought it was the only male here,
And came towards me at full speed.
Unaya, unaya.

Again and again it threw me down,
But it did not lie over me,
But quickly went from me again.
It had not thought
Of meeting other males here,
And by the edge of an ice floe
It lay calmly.
Unaya, unaya.

I shall never forget the great blubber-beast;
On the firm ice I had already slayed it,
When the neighbors with whom I shared the land here
Had just woken.
It was as if I had gone to its breathing hole out there.
Unaya, unaya.

There as I came across it,
And as I stood over it, it heard me,
Without scratching at the ice,
At the under edge of the firm ice to which it had hooked itself,
Truly it was a cunning beast—
Just as I felt sorry that I had not caught it,
Unaya, unaya,

I caught it fast with my harpoon head,
Before it had even drawn breath!

ENGLISH AND INUKTITUT

Lesson 3

INQUIRY QUESTION

The Inuit speak their native language, Inuktitut, which is very different from the English language. How is this language similar and different from our own?

ACTIVITY DESCRIPTION

Students learn about the Inuktitut language and how to structure short sentences.

IMPLEMENTATION

1. Read the Inquiry question aloud to students. **Time:** 1 minute
2. Have the students read Inuktitut Language handout and hear the language spoken on the Kid's Stop Website. **Time:** 15-20 minutes
3. Have the students write short sentences in Inuktitut and have short conversations with each other. **Time:** 15-20 minutes
4. *Extension:* Have the students create poems and stories in Inuktitut.
5. Ask the students how Inuktitut is similar and different to English.

ONLINE RESOURCES

Kid's Stop – Languages (you can hear examples of spoken Inuktitut here)

http://www.ainc-inac.gc.ca/ks/5020_e.html

Nunavut Living Dictionary

<http://www.livingdictionary.com/>

Inuktitut Morphology List (PDF)

<http://web.uni-frankfurt.de/fb08/IHE/download/InukMorphList.pdf>

Our Language, Our Selves

<http://www.nunavut.com/nunavut99/english/our.html>

MATERIALS NEEDED

- Inuktitut Language handouts
- Paper
- Writing and Drawing implements
- Computer with web capabilities

INUKTITUT LANGUAGE

Inuktitut is the language spoken by Inuit living in Northwestern Canada. Inuktitut words are sometimes very long. They are built up by putting small pieces in the middle (infix) or at the end (suffix) of a simple word.

Simple Words:

Tuttu = caribou (pronounced took-too)
Nanuq = polar bear (pronounced na-nook)
Arlu = killer whale (pronounced ar-loo)
Malik = follow (pronounced mah-lick)

Infixes:

-siuq- = hunt (pronounced see-ok)
-guma- = want (pronounced gooma)
-ngi- = not (pronounced like the 'ngi' in *longing*)

Suffixes:

-titut = just like a (pronounced tea-toot)
-punga = I (pronounced poonga)
-putit = you (pronounced put-it)
-puq = he or she (pronounced pok)

You can use these words to make up sentences. If you use the affix –mik, it shows that a word is the object of a sentence. For example:

Marcusi arlu-mik malik-puq. (Marcusi follows a **killer whale**)
Marcusi-mik arlu malik-puq. (A killer whale follows **Marcusi**)

Or you can make one long word. For example:

Arlu-siuq-guma-gni-punga. (I don't want to hunt killer whale)

You can put the words in any order you like. Just remember that affixes always come after infixes, and that infixes always come after single words. For example:

Amag = to carry
Amuat = carrying pouch
Amautik = parka with carrying pouch
Amariik = mother carrying child in the amautik

Vocabulary List

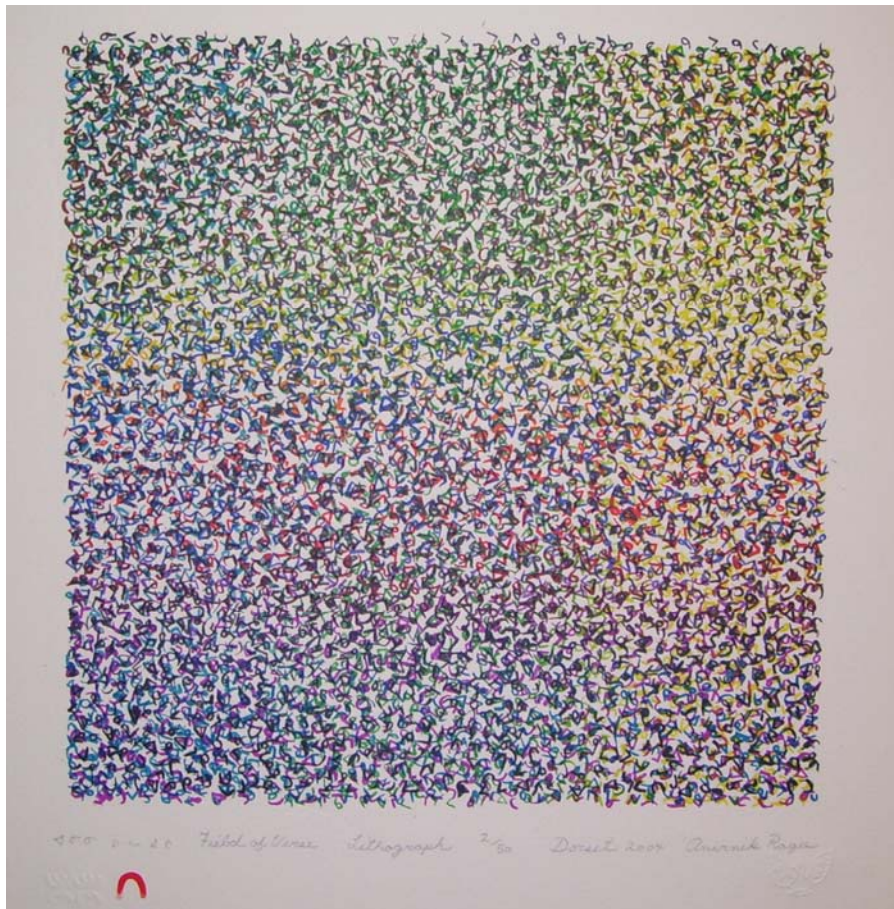
Agloo	Seal's breathing hole in the ice
Amautik	parka with carrying pouch for child
Arnaviaq	Female snow bunting
Ataata	Father
Arlu	killer whale
Ayayut	Inuit Drum
Bannock	Inuit bread
Eskimo	eaters of raw meat
Igdlo	house
Igloo	dome-shaped house made of snow blocks
Inuit	the people
Inuk	one Inuit person
Inukshuk	pile of stones, a marker
Inuktitut	the Inuit language
Iqaluk	fish
Isumatag	one who thinks
Kabloona	white people
Kamik	inner boots of felt or duffel
Kayak	long, narrow hide boat for one person, used for hunting
Komalik	sled
Komatiq	sledge
Kudliq	soapstone lamp
Malik	follow
Mukluk	boots
Nanuq	polar bear
Nauttiaq	wildflower
Nuglutang	game
Oogruk	bearded seal
Oopik	owl
Parka	hooded jacket
Qupanuavik	male snow bunting
Tupik	summer tent
Tuttu	Caribou
Ulu	large, crescent-shaped bone knife used for scraping hides
Umiak	large boat able to hold 10-12 people

Words for Snow

Igluksaq	snow for making an igloo
Aput	snow on the ground
Aquilluqqaqa	firm, but not quite firm enough for a snow house
Ganik	falling snow
Masak	wet snow, typical of spring
Mauya	soft, deep snow
Pigtug	snow being blown in a blizzard
Pukak	snow of granular consistency, not good for building a snow house

Inuktitut Phrases

Good morning	Ullaakut	ood-laa-koot
Good afternoon	Unnusaakut	oon-noo-saa-koot
Good evening	Unnukut	oon-noo-koot
How are you?	Qanuippit	ka-noo-ee-peet?
I'm fine	Qanuingi(tunga)	ka-noo-ee-ngee-(too-nga)
Thank you	Nakuqmiik	na-ko-meek
You're welcome	Ilali	ee-laa-lee
It's cold	Ikkinaqtuq	ee-kee-nak-took
When?	Qaanga	kaa-nga?
Is it open?	Maatuingava	maa-to-ee-nga-va?
Do you understand?	Tuukisiviit	too-kee-see-veet?
Me, too	Uvangetaau	oo-va-nga-ta-oo
Come here	Qaigiit	kae-ee-geet



Field of Verse, Anirnik Ragee, Lithograph, Cape Dorset, 2004

ACTIVITY EXTENSIONS

Language Arts

- Have the students write a legend to explain how Inuit first found sled dogs.
- Have students create a play about being in a nomadic group traveling and hunting in the Arctic.
- Have students list new words and draw an example to show what the words mean.
- Have students create an igloo where each block contains one word learned in connection with the Inuit study.
- Have the students read *Julie and the Wolves* or *Julie* (both by Jean Craighead George), one of the books available from the Denos Museum Center for loan, or another book focusing on the lives of Inuit or Native Peoples.

Social Studies

- Have students compare and contrast life in their homes with life in an igloo or sod house.
- Have students draw a map of Canada and locate four or five of the settlements where the art works originated.
- Have students evaluate the Canadian government's decision forcing the Inuit to live together in settlements.

Humanities

- Have students discuss the importance of the community over self in the Inuit culture, past and present.
- Have students compare how pride and dignity were maintained by the Inuit people and by Native Americans.

Math

- Have the students map a dog sled route and calculate how many days it would (a) they traveled eight miles per hour during (b) 5 hours of daylight each day.
- Have the students calculate how many miles it is from their home to Cape Dorset.
- Have the students calculate how much an Inuit hunter could earn if fox skins were sold for \$12.00 per skin, and he had thirty-five to sell.

Science

- Assign teams of students to study the Arctic region in terms of topography, climate, and seasons.
- Have students explore the rotation and tilt of the Earth to understand climate and light variations in the Arctic.

EVALUATION

To help us create better tours and educational materials for future exhibits, we would like your input about this teacher packet, the Inuit Cultural Tour Program, and the Power Family Inuit Gallery in the museum.

1. Did you use this teacher packet? Would you like to receive other guides for exhibits in museums?
2. What aspects of the guide did you find most useful? Please explain.
3. What aspects of the guide could be improved or eliminated? Please explain.
4. What other subjects in your curriculum would you like to see covered at the Dennis Museum Center?
5. Did you find the pre-visit materials helpful?
6. How did students respond to the visit? Have you evaluated learning outcomes?
7. Was the Inuit Cultural Tour program grade appropriate? Why or why not?

Thank you for your input. Please mail this form to:

Dennis Museum Center
Attn.: Education Department
1701 E. Front St.
Traverse City, MI 49686