

Nationalism in the North

Exploring Land Claims and Treaties with the Historical Timeline of the Northwest Territories

HISTORICAL TIMELINE OF THE NORTHWEST TERRITORIES français

1700-1799 1800-1849 1850-1899 1900-1924 1925-1949 1950-1974 1975-1999

1714 Thanadelthur 1770 War and Peace 1783 The North West Company

1700-1799

For thousands of years Aboriginal people have lived and prospered on the land now called the Northwest Territories. In the past, they depended on the plants, the animals and the resources of this vast land for their survival. This all began to change in 1670 when strangers arrived on the shores of the far away Hudson Bay.

These were the fur traders and by the early 1700's their European goods – guns, copper pots, steel tools, tea, and tobacco – were beginning to be traded far inland. This not only began to affect the way Aboriginal people harvested the resources of their land but also had a dramatic effect on the balance of power between the various Dene groups.

www.pwnhc.ca/timeline

A Resource for Teachers of Social Studies 20-1 and 20-2

2009

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About the Guide

The *Nationalism in the North Teacher's Guide* uses the new McGraw-Hill Ryerson (2008) texts (*Exploring Nationalism and Understanding Nationalism*) and the Oxford (2008) text (*Perspectives on Nationalism*) to ensure teachers have a match with what they are required to teach.

McGraw-Hill Ryerson explores the concept of **nationalism** through the integration of multiple perspectives. Each chapter in the text opens with an issue and an activity that encourages the students to think about and discuss what the visual represents. The text encourages the use of relevant quotations to provide alternative points of view and perspectives and invites students to examine their own point of view on specific questions. It is also organized to provide a forum for discussing issues.

I thought the resource was great ... I was able to incorporate relevant northern issues to the topic of nationalism that were engaging for my students. The topics and content were curricular based but with a northern feel which I feel is the clear intent of the new social studies program.

Patti Turner, Chief Jimmy Bruneau High School, Behchoko, NWT

The *Nationalism in the North Teacher's Guide* will use the same format so that teachers can use the northern examples from the land claim history in the NWT to meet the same goals.

The McGraw-Hill Ryerson text also has sections called **Making a Difference**. The Prince of Wales Northern Heritage Centre's (PWNHC) online NWT Historical Timeline (www.pwnhc.ca/timeline) highlights individuals for each of the signed land claims in the NWT. Using the photos and assets from the Timeline, students can explore how northerners have 'made a difference' to the signing of the land claims which in turn impacts views on nationalism and Canada as a whole.

Technical Requirements:

It is highly recommended that teachers test their computer lab equipment for compatibility with the NWT Historical Timeline in advance of delivering the lessons.

Web browsers must have the Flash plug-in installed in order to use the NWT Historical Timeline. The navigation and video used in the site employ this plug-in. It usually comes pre-installed with all major web browsers, but if the navigation and video can't be seen, visit http://www.adobe.com/go/EN_US-H-GET-FLASH to download the plug-in.

For teachers who plan to use the NWT Historical Timeline in a computer lab, please be advised that the Timeline includes multimedia such as video and audio. As many computer labs have their speakers disabled, teachers might wish to have headphones available for the use of students.

For the students it brought a certain "local issues do matter" to a course that not only travelled the globe to highlight the French Revolution but also could explain the symbolism of the Tlicho flag. As a teacher it taught me a great deal of local history in the NWT that proved foundational for other social studies like Globalization.

Paul Yanchus, Mangilaluk School,
Tuktoyaktuk, NWT

Thank you

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Curricular Fit

The new curricula for Grade 11 Social Studies are:

1. Perspectives on Nationalism (20-1), and
2. Understandings of Nationalism (20-2)

This Prince of Wales Northern Heritage Centre's (PWNHC) *Nationalism in the North Teacher's Guide* was written to meet certain components of the curricula.

The *Nationalism in the North Teacher's Guide* can best fit into the following sections of the Grade 11 Social Studies curriculum:

Key Issue: To what extent should we embrace nationalism?

Related Issue 1: To what extent should nation be the foundation of identity?

Specific Outcomes:

Values and Attitudes

- 1.1 appreciate that understandings of identity, nation and nationalism continue to evolve
- 1.2 appreciate the existence of alternative views on the meaning of nation
- 1.4 appreciate why peoples seek to promote their identity through nationalism

Knowledge and Understanding

- 1.7 analyze the relationship between nation and nation-state
- 1.9 analyze nationalism as an identity, internalized feeling and/or collective consciousness shared by a people (French Revolution and Napoleonic era, Canadian nationalism, Québécois nationalism, American nationalism, First Nations and Métis nationalism, Inuit perspectives)
- 1.10 evaluate the importance of reconciling contending nationalist loyalties (Canadian nationalism, **First Nations and Métis nationalism**, ethnic nationalism in

Canada, civic nationalism in Canada, Québécois nationalism, **Inuit perspectives on nationalism**)

Related Issue 2: To what extent should national interest be pursued?

Specific Outcomes:

Knowledge and Understanding

2.9 analyze impacts of the pursuit of national self-determination (successor states; decolonization; Québécois nationalism and sovereignty movement; **First Nations, Métis and Inuit self-government**; contemporary examples)

Related Issue 4: To what extent should individuals and groups in Canada embrace a national identity?

Specific Outcomes:

Values and Attitudes

- 4.1 appreciate historical and contemporary attempts to develop a national identity
- 4.2 appreciate contrasting historical and contemporary narratives associated with national identity
- 4.3 respect the views of others on alternative visions of national identity

Knowledge and Understanding

- 4.6 examine historical perspectives of Canada as a nation (Louis LaFontaine and Robert Baldwin, the Fathers of Confederation, First Nations treaties and the Indian Act, Métis and Inuit self-governance, Louis Riel, Sir Clifford Sifton, Henri Bourassa, French Canadian nationalism, Pierre Trudeau, National Indian Brotherhood)
- 4.7 evaluate the challenges and opportunities associated with the promotion of Canadian national unity (Québec sovereignty, federal-provincial-territorial relations, Aboriginal self-determination and land claims, bilingualism, multiculturalism)
- 4.8 evaluate various perspectives of future visions of Canada (pluralism, multination model, separatism, Aboriginal self-determination, global leadership, North American integration)

How the Guide is Organized

Using this Resource

NWT Teachers piloted this resource. There were differing opinions on how to best use the resource. Some teachers felt that it worked best to teach the unit from beginning to end in a block of class time until all activities were complete. Others used the activities intermittently where they felt they fit throughout their 20-1 or 20-2 course. Either way will work, however, there are some activities which are designed to fit together and where this is true, this is noted in the instructions for the activity.

It is important to identify students' prior knowledge of the history of the NWT through the lens of power and self determination. That will help put the history of land claims in context.

The first activity, *The Changing Times*, is under the heading, **Setting the Stage**, and will get students thinking about the influence of historical events that led to the claims.

The *Nationalism in the North Teacher's Guide* is then divided into three 'eras': **Traditional, Transitional and Modern**. There are activities using multimedia assets from the Timeline for each of these eras.

Activities:

Setting the Stage:

Activity 1: NWT Historical Timeline Scavenger Hunt (30 minutes scavenging, 10 minutes discussing) Whether this activity is done at the beginning of the unit or not, it should be completed prior to using the online Historical Timeline in other Activities.

Activity 2 Changing Times (60-80 min)

Traditional Times:

Activity 3: A Picture is Worth 100 Words (30 min)

Transitional Times:

Activity 4: Going on a Hunting Trip (10-15 minutes). This activity is meant as a warm-up to Activity 5 and 6 and they should be done together.

Activity 5: Transitions (60 min)

Activity 6: The Road to Settlement (60 min)

Modern Times:

Activity 7: Claim Jigsaw (80 min)

Activity 8: Nationalism in the North (60 min)

Activity 9: Northern Leader (60 min)

To complete all 9 activities should take approximately 9 hours of class time. This could be decreased if more of the work is assigned as homework.

Setting the Stage

NWT Historical Timeline Scavenger Hunt

Activity 1

Learning Objective:

Students will understand how to use and navigate the Prince of Wales online NWT Historical Timeline and will discover some of the components and content on the Timeline. By completing this activity they will also have a greater understanding of events which lead to current land claim negotiations.

Important Terms:

The list of terms will vary. Have students select two words that were new to them from the scavenger hunt to report to the class.

Era Events from Timeline:

1763; 1899; 1921; 1970; 1973; 1979

Suggested Time:

30 minutes to scavenge and 10 to discuss

Making the Connection and Context for the Teacher:

The purpose of the activity is to help students learn how to use the Timeline so that when using the Timeline later in the unit they will be able to complete their tasks with proficiency. In learning the Timeline components they will also be reading about some of the important events that lead to land claims.

Steps:

1. Photocopy a class set of the **Activity 1 – NWT Historical Timeline Scavenger Hunt** and hand out one to each student.
2. Give students approximately 30 minutes to complete the answers.
3. Take it up as a class, preferably projecting the online NWT Historical Timeline on a screen so students can see how you navigate through the online exhibit.

Preparation and Materials:

Book the computer room or ensure each student has access to the internet.

Photocopy a class set of the student handout **Activity 1 – NWT Historical Timeline Scavenger Hunt**.

NWT Historical Timeline Scavenger Hunt

1. Go to www.pwnhc.ca and choose Online Exhibits from the tool bar. Select NWT Historical Timeline from the list of exhibits.
2. Read through the introduction by scrolling down. Fill in what the following symbols represent.



3. Click the 'Launch the Timeline' button. This takes you to a page where you can choose a date range to explore.
 - a. What year does the Timeline start? _____
 - b. What year does the Timeline end? _____
 - c. What does the moose skin boat do? _____
 - d. Why do you think the Timeline starts where it does (date wise)?

- e. Do you agree with this start date? Why or why not?

4. Select 1793 from the Timeline.

- a. What is the title of this year? _____
- b. Click on the photo icon and list some of the people in the photographs stated to be involved in the land claim process.
_____, _____, _____

- c. What does the Proclamation of 1763 have to do with modern land claims?

5. Find 1899.

- a. What was signed in that year? _____
- b. Read through the text using the scroll bar. What is 'scrip' according to this essay?

- c. What does the map show? _____

6. Select 1900-1924.

- a. Using the moose skin boat, scroll until finding the signing of Treaty 11.
What year did this take place? _____
- b. Name two communities the treaty was signed in.

7. Click on 1970.

- a. What logo is shown in the main screen?

- b. What does COPE stand for?

- c. Who is in the picture working for the Indian Brotherhood?

- d. As a bonus, what else do you know about this person?

8. Stay in the 1950-1974 date range and find the Morrow Decision.

- a. What year was the Morrow Decision? _____
- b. Summarize in your own words what the Morrow Decision was.

9. Click on 1979, the Drury Commission.

- a. Click on the video icon and summarize what the video is about. You don't have to watch the entire video.

Other comments:

Changing Times

Learning Objective:

Students will use words and pictures to describe three eras in history. They will understand that dividing history into certain eras is subjective.

Important Terms:

Students will understand and be able to use the terms: **era**, **traditional**, **transitional** and **modern**.

Event from Timeline:

The PWNHC's online NWT Historical Timeline is not used for this activity. This activity sets the stage for the rest of the Teacher's Guide.

Suggested Time:

60-80 minutes

Making the Connection and Context for the Teacher:

This activity will help students to understand what life was like in the North. It sets the stage for thinking about the current political context. This Teacher's Guide will ultimately utilize the online NWT Historical Timeline (www.pwnhc.ca/timeline) to highlight events that led to the signing of each of the NWT's Land Claim Agreements.

An 'era', is a period of time characterized by particular circumstances or events, or a point that marks the beginning of a period of time. The breakdown of time into different eras is subjective. For the purposes of this module we have broken down the NWT's history into three eras: Traditional, Transitional and Modern. The dates selected for these eras are also subjective so dates are left out. However, for the purposes of the land claim history:

- The traditional time is generally thought to be the time prior to contact with Europeans. This time is different depending on the community you are living in.
- The transitional times are generally the times from contact to today.
- Modern refers to now.

Steps:

To help determine how much your students know about what was going on in the three eras identified, complete the following:

1. Form groups of three to four students.
2. Give each group a marker and chart paper and ask them to divide the chart paper into three sections or 'windows' (see below).
3. Ask them to think of themselves as time-travelers looking into each 'window' which represents one era. Ensure they understand the meaning of the word era and the subjective manner in which time was divided.

Traditional



Transitional



Modern



4. On the top of the first window ask students to write 'Traditional'. On the top of the second window, they should write 'Transitional', and in the third 'Modern'.
5. Give them several minutes to fill in each of the three 'windows' with words, phrases or illustrations to describe life during that time period.
6. If students are having trouble, use some of the following prompting questions (the prompting questions should help them to get past just the physical components of culture):
 - Think about the "Three Cs of culture": Clothing, Cooking, and Customs. What type of clothes, shelter, and food are people using? How do they get their food and clothing?
 - What were the children playing with? What were youth and others talking about?
 - How are the children learning, and whom are they learning from?
 - Who are the leaders and what does leadership look like?
 - Where and how do the children spend their time each day?

7. Have each group present to the rest of the class what they have drawn in each window. Ask the following in a full class discussion:

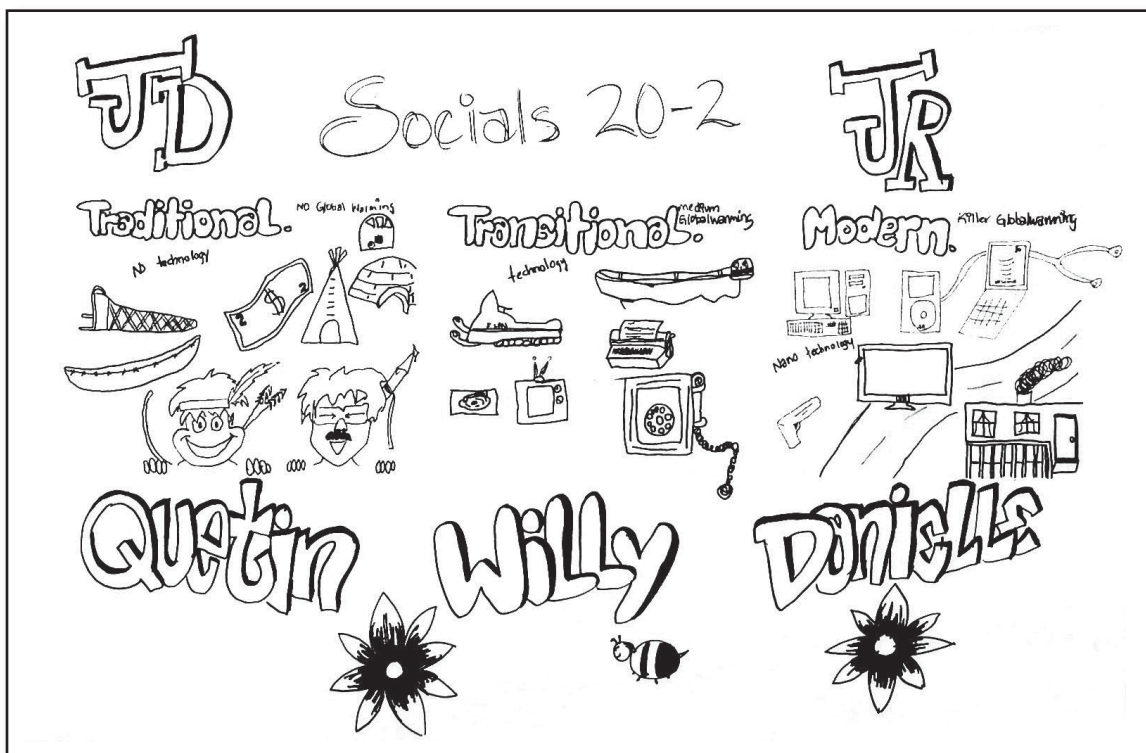
- Which window was the easiest to fill in and why?
- Which was the most difficult? Why?

Students may fill in the Traditional 'window' first. They may know about the past and how their ancestors lived. They will also know about the third 'window' and will be able to draw upon their own experiences to describe life now. However, they may have a challenge drawing and writing about the middle 'window'. The remaining activities in this Guide will help students develop a deeper understanding of the transitional era.

Preparation and Materials:

Gather together a class set of markers and enough chart paper so that each group of 3-4 students has three large pieces.

Sample below.



Grade 11 Social Studies class, Samuel Hearne Secondary School

Traditional Times

Activity 3

A Picture is Worth 100 Words

Learning Objective:

Students will think about what life was like for Dene and Inuit in **'traditional'** times or prior to contact with people from outside of the north coming north.

Important Terms:

Students will be introduced to the concepts of **independence, autonomy, power, adaptation, self-reliance, control** and will learn how Dene and Inuit had control over their lives and decision-making. While viewing an image from the online NWT Historical Timeline, students will understand and use these terms to describe what's going on in the picture. Add other words taught.

Era Event from Timeline:

None

Suggested Time:

30 minutes

Making the Connection and Context for the Teacher:

The purpose of this activity is to get the students thinking about the lives of the people who lived in the territory we now call the Northwest Territories, prior to any contact with Europeans. Obviously, there are no photographs of this time but the selected drawings (see Appendix, pp. 60-65 in this guide) do show the person in full control of their own life wearing hand-made clothes from animals they've hunted and likely ate.

This activity will guide the students in recalling the strengths of the way of life of Dene and Inuit prior to contact with people outside the north. Introduce the concept of power, both personal and cultural, as a dynamic and changing force which they can recognize, exercise, and influence. For millennia Dene and Inuit survived in the northern climate. They had total control over their lives and destinies. It was not easy, but their decisions determined if they were well-fed, clothed and happy.

Steps:

1. Show the drawing(s) from the first era to the class but don't tell students anything about the drawing. It is important to examine/get to know images that reflect individuals from Aboriginal peoples beyond your region during this activity.
2. Ask them to write a story based on what they see in this drawing. Allow about 10 minutes to write their story and then ask for volunteers to share what they have written.
3. Explain that you do not have details of the drawing so the class will need to interpret what is depicted. Suggest that the '5W questions' – a critical thinking approach to images most students are familiar with – may be helpful in deciphering the drawing. Write the five questions on the whiteboard.
 - Who is (are) the people in the drawing?
 - What are they doing?
 - When did it take place?
 - Where is the action happening?
 - Why is the action happening?
4. Lead the class in determining what 3 main qualities they see in the drawing and decide what the drawing might be titled. Introduce the terms 'self-reliance' and 'autonomy'. The drawing depicts a person that is fully in control of their own life (wearing hand-made clothes from animals hunted and eaten).

Preparation and Materials:

Make the drawing(s) available by projecting the electronic image or printing a few copies of each image for work in small groups. Images are available in the Appendix, pp. 60-65 or go to http://www.pwnhc.ca/teach/timeline_teachers_guide/images.asp

Teacher's Key

The purpose of this activity is to have students examine the images and 'mine' various forms of information from them. It is therefore recommended that the archival information given here for each image not be communicated to students until the 'mining' activity is complete, and then only if useful to further classroom discussion.



Redrawing of Hudson's Bay Company trader Alexander Murray's illustration of a Loucheux (Gwich'in) man, ca. late 1840s; (from Catherine McLellan's Part of the Land Part of the Water)



Illustration of a young Inuit (Inuvialuit) woman from west of the Mackenzie River; drawn by Captain George Back, July 9, 1826, during Sir John Franklin's Second Expedition to the Polar Sea (1825-27)



Illustration of Nouloumallok-Innonarana, an Inuit (Inuvialuit) Chief; by Father Émile Petitot, ca. 1880s. (from Émile Petitot's Les Grands Esquimaux)



Illustration of a traditional Tlicho hunter; by Autumn Downey, 2002 for the online exhibit, The Idaa Trail



Making fish hooks in a traditional Inuvialuit sod house; Illustration by Autumn Downey, 2004 for the online exhibit, Journey to Kitigaaryuk



An Inuvialuit drum dance; Illustration by Autumn Downey, 2004 for the online exhibit, Journey to Kitigaaryuk



A traditional Inuvialuit beluga whale hunt; Illustration by Autumn Downey, 2004 for the online exhibit, Journey to Kitigaaryuk



Harvesting beluga whales; Illustration by Autumn Downey, 2004 for the online exhibit, Journey to Kitigaaryuk



Sewing hides; Illustration by Autumn Downey, 2004 for the online exhibit, Journey to Kitigaaryuk

Transitional Times

Activity 4

Going on a Hunting Trip

This activity is designed to go with activity 5. Do them on the same day or the following day to have the greatest impact.

Learning Objective:

Students will learn what life was like for Dene and Inuit in **'transitional'** times after contact with people outside of the north.

Important Terms:

Students may use the term **disempowered** to describe how they felt during the activity.

Era Event from Timeline:

None

Suggested Time:

10 - 40 minutes (depending in part on class size and interest/participation level)

Making the Connection and Context for the Teacher:

This could be a very short activity that does not use the online NWT Historical Timeline. It should only take about 10-15 minutes and is considered an opening activity for the remainder of the activities. It will help to put some of the Timeline events into context. Some teachers have used significantly more time on the activity because students enjoyed it so much.

Many things Aboriginal people considered important - food, modes of transport, family customs, principles and values for behaviour, the way the young learned from the old were deemed 'backward', 'out of touch', and unnecessary. There was often disrespect shown by the newcomers. The newcomers also thought their way of doing things was better. For example, the RCMP transported a southern system of justice to the North where they had their own system of justice. They had to follow these new rules which didn't make sense to them.

The purpose of this activity is to demonstrate what it may have felt like for Aboriginal people when they had to follow rules and customs that didn't make sense to them. This should also provide a context for the 're-claiming' of ways of understanding that is explored in later activities. The activity will intentionally frustrate your students. These feelings of frustration are important for their understanding. Do not tell your students the rules of the game prior to playing, but complete the following:

Steps:

1. Tell students that you are going on a hunting trip and they can come only if they bring the right things. Start off by telling them that you are going and are going to bring _____ (Fill in the blank with something that starts with the first initial of your name). For example, if your name is Sarah, perhaps you would bring the snow-machine. Don't tell them why you are bringing what you are bringing.
2. Ask the person sitting next to you in the circle what they are going to bring. If they say something that starts with the same initial as their own first name, they can come, otherwise, they can not come. Don't explain why.
3. Continue around in the circle asking what each student is going to bring and stating whether they can come or not until it comes back to you again. Don't explain but give another example of what you might bring.
4. Keep playing until some of the students in class have figured it out and are bringing the right item so that they can come. To frustrate them further, change the rules and tell them they can't come again. Start playing the game with the first letter of your last name. Don't tell them you've changed the rules. See if they can figure out the rule change. Students will be getting frustrated by now.

5. Play until either everyone has figured it out or until they are getting too frustrated and don't want to play anymore. Try not to let the students who have guessed give it away to the others.

Discussion Follow-up:

Ask your students, "How did it feel to have to play a game when you didn't know the rules?" Draw parallels to Aboriginal life when Europeans first started coming to the North. Tell them they will be studying what life was like for Aboriginal people when Europeans came and that until that point they knew the rules for life and had control over their own destiny. Classroom discussion can explore how, after the arrival of Europeans, many Aboriginal people experienced disempowerment in ways that were far more serious than what students may have felt during this activity.

Example: Hunting and Fishing rights

As an example of the 'changing rules' and as a segue to Activity 4, use a projector or computers and go to the PWNHC Timeline era 1950-1974 and look up the Sikyea case with students. Have one of your students read the case to the rest of the class and discuss it in the context of these 'changing rules'.

Summary of the Michael Sikyea event on the Timeline:

Dene and Inuit had hunted for survival. The *Migratory Bird Convention Act* was implemented in 1917 to protect birds from extinction. This was done without any consultation with northerners and with the passing of the Act it instantly made criminals out of Aboriginal people who hunted their food out of the approved season. The rules had clearly changed without their consent. In 1962 Michael Sikyea was charged. This is all described on the NWT Historical Timeline (www.pwnhc.ca/timeline). Each land claim agreement today has a section pertaining to hunting rights.

If there is a local example that you are aware of you may want to substitute it for the Sikyea case, especially if the Online Timeline has any assets related to the event.

Preparation and Materials:

None

Transitions

Ensure Activity 1, the NWT Historical Timeline Scavenger Hunt, is completed prior to doing this activity.

Learning Objective:

Students will use the NWT Historical Timeline to explore some of the events which may have lead to the Dene and Inuit wanting to sign land claim agreements. They will be asked to think about events through different perspectives.

Important Terms:

The list of terms will vary depending on which era is assigned. Have the students select two words that were new to them from their era to report to the class.

Eras from Timeline:

Pre-Contact; 1700-1799; 1800-1849; 1850-1899; 1900-1924; 1925-1949; 1950-1974.

Suggested Time:

60 minutes

Making the Connection and Context for the Teacher:

It is important for students to understand some of the examples of the transitional times, so that they know why Inuit and Dene over time had less and less control over their lives – and that someone else was assuming the power and control. The time you allocate for this research will depend on what type of reporting you expect. However, all students in the classroom should be aware of some of the historical occurrences that led to the negotiation of the claims.

The NWT Historical Timeline shares some of the events that lead to changes in the Dene and Inuit way of life during the transitional times. For example, the following

excerpts are from the opening paragraphs of the 1700-1799 and 1800-1849 online NWT Historical Timeline sections.

For thousands of years Aboriginal people have lived and prospered on the land now called the Northwest Territories. In the past they depended on the plants, the animals and the spirits of this vast land for their survival. This all began to change in 1670 when strangers arrived on the shores of the far away Hudson Bay.

These were the fur traders and by the early 1700s their European goods – guns, copper pots, steel tools, tea, and tobacco – were beginning to be traded far inland. This not only began to affect the way Aboriginal people harvested the resources of their land but also had a dramatic effect on the balance of power between the various Dene groups.

This was a difficult time for the Dene. The transition from a subsistence economy to one based on trapping was not an easy one. Many Dene refused to participate. They saw a traditional life style – well adapted to a harsh northern environment – as superior to dependence on the Hudson's Bay Company and its trading posts.

As the online Timeline will be used to explore what events lead to the making of the NWT land claim agreements it's important for students to become familiar with the Timeline and how it works.



Steps:

1. Hand out a copy of the student handout **Activity 5: Transitions**.
2. Allow time for students to read through and complete the assignment.
3. Discuss answers as a group.

NOTE: Students may report on the fur trade, missionaries, schools, the RCMP, discovery of oil, airplanes, influenza, or the Distant Early Warning Line, among others. Remind students that history is understood differently through personal experiences. For example, while the RCMP were, as individuals, most often decent men doing their best, they did bring a foreign justice system to a people that already had their own form of justice. Depending on whom you ask, they might interpret the arrival of the RCMP as good, bad or indifferent.

All history lessons are subjective. It depends on the perspective of the person telling the story and the perspective of the person listening and/or interpreting the story. Encourage students to keep this in mind with everything that is found on the NWT Historical Timeline. Continuously ask, "Whose perspective is shared in this description? What other perspectives may have been left out?"

Preparation and Materials:

Print copies of the student handout **Activity 5: Transitions** for each student in the class. Each student will need time to review material on the online NWT Historical Timeline.

Transitions

All history lessons are subjective. It depends on the perspective of the person telling the story and the perspective of the person listening and or interpreting the story. When completing the following activity, continuously ask yourself, "Whose perspective is shared in this description? What other perspectives may have been left out?"

1. Below are 5 events from the timeline. Find and read them in the timeline. Rank the 5 events from 1 to 5, where 1 is the event that 'most damaged Aboriginal people's autonomy' and 5 is the event that 'most led to increased autonomy. There is no right or wrong answer to your numbering but be prepared to defend your selection.

1920: Discovery of Oil _____

1770: War and Peace _____

1954: DEW line _____

1858: Missionaries Move North _____

1974: The Berger Inquiry _____

2. Now it's your turn to find events from just one timeframe.

Circle Selected Timeframe

1800-1849

1850-1899

1900-1924

1925-1949

1950-1974

Read through events from the timeline you selected. What events occurred during the timeframe you selected that may have lead to changes in the autonomy and independence of the Dene and Inuit? Explain your answer.

3. Each event described happened before 1974. The 1970s until the present mark the time of modern land claim negotiations. How do the events mentioned in the transition period relate to the long road to settlement of land claims?

The Road to Settlement

Learning Objective:

Students will evaluate the long road to settlement of the NWT land claims and think about them in the context of nationalism.

Important Terms:

Students should use the terms: **Royal Proclamation of 1763, Confederation, British North America Act, Indian Brotherhood, Committee of Original Peoples Entitlement (COPE), Aboriginal Title, cede.**

Era Events from Timeline:

1763, 1899, 1921, 1964, 1974, 1978, 1874, 1992, 1994, 1999, 2005, present

Suggested Time:

60 minutes

Making the Connection and Context for the Teacher:

Students should now be familiar with the power and control Dene and Inuit originally had and then lost through the traditional and transitional times. This context will help to facilitate the learning for the lands claim story which can be a rich, relevant, and empowering learning experience for both students and teachers.

The story is a **rich** one because it remains *living* history. The people who made the land claims agreements happen are, in most cases, still alive today and able to speak directly about their experiences. The 1970s and 1980s were a transformative period in northern history. After being relocated off the land into government-built communities during the 1950s and 1960s, Dene and Inuit were faced in the 1970s with the prospect of sudden and large-scale resource development projects, such as the proposed Mackenzie Valley Pipeline, that threatened the lands and wildlife resources that remained central to their economic and cultural well-being. Beginning in the early 1970s, Dene and Inuit scrambled to reassert control of their lives and their land in the face of these threats.

This showed itself in the formation of a multitude of regional, national and international organizations designed to ensure the Dene and Inuit voice would be heard. These various organizations dealt pro-actively with a wide range of Dene and Inuit concerns, including language laws, cultural preservation, broadcasting, social issues, economic development, and the recognition of Aboriginal rights in Canada's constitution.

The central thread in this effort to reassert control was land claims. Modern day land claim negotiations began in the early 1970s and efforts to negotiate comprehensive land claim settlements culminated in the signing of the Inuvialuit Final Agreement in 1984, followed by several of the Dene groups including the Gwich'in in 1992, Sahtu in 1994 and most recently the Tlicho in 2003. Other negotiations are on-going.

This long road to settlement is, in a way, a road to regain power and control. The grade 11 social studies curriculum asks students to evaluate the importance of reconciling contending nationalist loyalties and to explore different perspectives on nationalism. The texts (*Understanding Nationalism*, pp.62-83; *Exploring Nationalism*, pp.66-87; and *Perspectives on Nationalism*, pp.98-123, 134, 394-395) explore how people reconciled contending nationalist loyalties (SLO: 1.10, 4.4). *Exploring Nationalism* and *Understanding Nationalism* use land claims, and specifically the James Bay and Northern Québec Agreement, as one example (Chapter 3, pp. 66-87). This is a perfect opportunity to teach the same concepts, replacing some of the text book examples with northern ones.

The curriculum asks, "How have people reconciled contending nationalist loyalties?" Reconciliation can be defined as 'coming to terms with the past or mending a broken relationship.' The relationship Dene and Inuit have had with Canada has often been a difficult one, as promises made by Canada have often not been kept. Examples of these kinds of promises can be found in the Royal Proclamation of 1763 which stated that the Aboriginal people were the owners of the land, and similar promises made in Treaty 8 and Treaty 11.

To help your students understand the Road to Settlement, complete the following:

Version A (dates and events are matched):	Version B (dates and events are scrambled):
1. Shuffle the teacher version of the timeline cards and randomly distribute them amongst the class. See the Preparation and Materials section for instructions.	1. Hand out the student version of the timeline cards and ask them to cut them out and match the event with the date.
2. Have students put themselves in chronological order. There are likely more cards than there are students in your class. Students can take two cards and jump to their next spot when it comes up.	
3. When the class is in order, have each student read out their card in turn.	
4. Discuss each card to ensure they understand its meaning.	

Follow-up:

1. Hang a real clothesline and use clothes pins or paperclips to put the cards in order up on the line (see images on the following page). Keep it posted in class for remainder of module.
2. The events which are shaded in the following table have a matching section on the online NWT Historical Timeline. For further understanding, have each student select one of the shaded cards and complete a *think-pair-share*. In this activity the students should, as individuals, read from the online guide, then share with a partner the knowledge they've learned. If time permits, mingle with different partners.
3. Provide blank cards and have students read more from the online NWT Historical Timeline and other sources such as www.tlicohistory.com or www.denenation.com/denehistory.html and put this new information on the clothesline.

Discussion:

What are the three most important events for land claim history and why?

Which events marked the beginning of the long road to settlement?

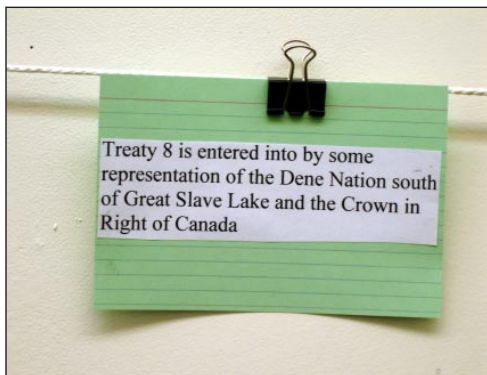
Preparation and Materials:

- Print and photocopy the **Teacher's Key** provided. Cut out the time line so that each event in the history of the land claims is on its own card. (Note, this is a separate timeline than the one provided online). To have the dates on each card match them up so that the date is on one side and the event description on the other.

OR

- Print and photocopy a class set of **Students' Cards**. These cards are mixed up so that the dates don't match the event described. This is one option for an activity the students can do.

Example:



Note: You can differentiate this activity by providing fewer events and thus fewer cards for students with different needs and abilities. You may continue to expand this activity over the whole semester by adding other events that relate to these issues.

Teacher's Key:



indicates events that match sections on the NWT Historical Timeline website

Date	Event
Pre-European contact	Traditional life since time immemorial
1763	The Royal Proclamation was issued by the King of England. This forbade the encroachment of white settlers on Indian lands; recognized the existence of aboriginal rights.
1867	Canadian Confederation. The British North America Act (Canada's Constitution as issued by Britain) assigned legislative jurisdiction over "Indian and lands reserved for Indians" to the federal government of Canada.
1870	Rupert's Land is transferred to Canada by order of the Queen. The Hudson's Bay Company transferred its monopoly rights to this land for 30,000 pounds. By this date, nine trading posts have been established in the Mackenzie District.
1876	The first Indian Act was passed which generated an administrative separation of First Nation peoples.
1899	Treaty 8 is entered into by some representatives of the Dene Nation south of Great Slave Lake and the Crown in Right of Canada.
1920	The Dene under Treaty 8 refused to accept treaty payment to demonstrate opposition to the Game Regulations imposed on them in violation of Aboriginal and Treaty rights.
1921	Treaty 11 is entered into by the Crown in Right of Canada with the Dene north of Great Slave Lake.
1964	Michael Sikyea of Yellowknife is arrested by the RCMP for shooting a duck "out of season". The Supreme Court finds that the government of Canada has breached Treaty 11.
1968	A major reserve of oil is discovered at Prudhoe Bay on Alaska's north slope, leading to speculation that similar reserves might be found in Canada's Arctic. Exploration activity increases rapidly, encouraged by the federal government on Ottawa.

1969	Ottawa releases “White Paper” proposing to do away with any special rights for Aboriginal peoples (including previous treaties with First Nations). Trudeau government explicitly denies that Aboriginal rights can still exist.
1970	The Indian Brotherhood of the NWT was incorporated to protect the rights and interests of the Dene under Treaty.
1972	The Métis and Non-Status Native Association of the NWT is incorporated. (The name is later changed to Métis Association of the NWT and then to Métis Nation, NWT).
1973	The Supreme Court of Canada rules in the Calder case that native people who have never signed treaties (such as the Inuit) could still have their Aboriginal title to the land. This runs counter to all of the government’s assumptions, and forces it to reconsider its approach to the issue.
1973 (August)	The Government of Canada announces a Comprehensive Land Claims Policy. It calls for undefined Aboriginal rights to be extinguished in exchange for a package including limited amounts of land, special hunting and fishing rights, and millions of dollars in cash. Aboriginal groups in the north reject this offer, arguing that it would leave them with little power to influence the future development of the north. Their response was “this land is not for sale!”
1974- 1977	Thomas Berger heads the Mackenzie Valley Pipeline Inquiry and gives native groups in the north a platform to oppose the building of any pipeline before land claims are settled. The Inquiry generates widespread public support for the native cause in the north and across southern Canada.
1977	Feeling the pressure of impending development, the Inuvialuit, represented by the Committee of Original Peoples Entitlement (COPE) decides to break away from the Nunavut land claim and pursue its own separate claim
1977	Dogrib Dene in Rae, Lac La Martre and Rae Lakes refuse “treaty annuity” unless the government recognizes that the Dene did not “cede and surrender” their land through Treaty 11.
1978	COPE signs an Agreement-in-Principle for its land claims settlement in the Western Arctic

1978	The name “National Indian Brotherhood of the NWT” is formally changed to “Dene Nation” at the Dene National Assembly and the constitution is amended to open full membership “to all those who have formally declared themselves under the Dene registry”.
1984	The Inuvialuit ratify a land claim agreement – the first Aboriginal Canadians in the north to successfully do so.
1992	The Gwich’in of the lower Mackenzie Valley become the first Dene group to negotiate and settle a land claim with the Government of Canada.
1994	In July of 1993 the Sahtu Dene and Métis settle a land claim with the Government of Canada
1998	The findings in the Royal Commission on Aboriginal Peoples led the federal government to issue a Statement of Reconciliation. This document expressed regret for Canada’s history of suppressing Aboriginal culture and values and weakening the identity of Aboriginal peoples.
1999	Nunavut Territory comes into effect. First major change in Canada since Newfoundland joined Canada in 1949.
2003	The Tlicho, the Government of Canada and the Government of the NWT sign the Tlicho Agreement. This is the first combined land claim and self-government agreement and also the first that the GNWT signed as well as the Canadian Government.

Students' Cards

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Modern Times

Activity 7

Claim Jigsaw

Learning Objective:

Students will learn about the settled and unsettled land claims in the NWT.

Important Terms:

Students will understand and be able to use the terms: **Royal Commission**, **Comprehensive Land Claim Agreement** and others specific to each claim.

Era Events from Timeline:

Inuvialuit Final Agreement – 1984; Gwich'in Final Agreement – 1992; Sahtu Final Agreement – 1994; Nunavut Land Claim Agreement – 1999; Tlicho Final Agreement (and Self-Government) – 2005; Unsettled Land Claims – Present

Suggested Time:

80 minutes total. (10 minutes – set up; 30 minutes – research; 20 minutes – pair/share; 20 minutes – class discussion)

Making the Connection and Context for the Teacher:

As stated in the McGraw-Hill Ryerson text, *Exploring Nationalism*:

The Royal Commission on Aboriginal Peoples identified the use and control of land as the source of 'the most intense conflicts between Aboriginal and non-Aboriginal people' (pg. 84).

The Commission called on the government to change its approach to Aboriginal land claims. As students discovered in Activity 5, settling land claims in the North has always been a long, involved process. However, four claims have been settled in the NWT. The Akaitcho, Dehcho and Métis claims as well as self-government negotiations and questions of implementation of the settled claims are still on going. The following activity will help students understand specifics about the land claims in the NWT.

Home Group Activity Steps:

1. Divide your class into 6 groups (give each a number from 1 to 6)
2. Assign one Era event to each Home group (as per the event list above) and give each student their own **Activity 7 – Home Group Event Research** sheet for their group.
3. Find, read and view the information relating to land claims on the online NWT Historical Timeline (www.pwnhc.ca/timeline).
4. Although the home groups work together to complete their task each individual needs their own copy of the work.

Note: Each land claim event also has multimedia assets (e.g. archival documents, artifacts, maps, etc.) that go with it. Students should look through these assets and view the photographs and videos to add more information.

Individual Activity Steps:

1. Give each student the **NWT Land Claim Summary** sheet.
2. Each student summarizes the information chart from their home group onto this sheet including:
 - Date it came into effect
 - Major people involved
 - Details of claim
 - Interesting facts from multimedia assets
3. Each student then finds someone from each of the other five groups to share information with until they complete their **NWT Land Claim Summary Sheet**.

Whole Class Activity Steps:

Conduct a class discussion after their assignments/research projects are complete. Teachers may use the following guiding questions:

- Why do Aboriginal groups want a land claim?
- What does each land claim have in common?

Claim Jigsaw

Land Claim Region: _____

1. What year did the claim come into effect? _____
2. Name some of the people who have been involved in the settling of the claim.
3. What is the size of the claim area?
4. Select three of the multimedia assets on the Timeline that you used and summarize the information they gave you.

Asset #1: _____

Asset #2: _____

Asset #3: _____

5. Describe what you found the most interesting from your research and why.

NWT Land Claim Summary Sheet

Claim Region	Date came into effect	Major people involved	Details of claim	Interesting facts from assets
Inuvialuit				
Sahtu				
Gwich'in				
Tlicho				
Nunavut				
Unsettled Claims	N/A			

Nationalism in the North

Learning Objective:

The terms used in studying land claim history can be confusing. In this activity students should be able to use the related terms correctly. After sorting out the different terms students are asked to reflect on the meaning of the word **nationalism** through the symbolism used in the Tlicho flag.

Important Terms:

Students should be able to use the following terms and be able to distinguish between them as well as compare and contrast their meanings: **land claim, treaty, self-government** and **public government**.

Era Events from Timeline:

1921, 2005

Suggested Time:

60 minutes

Making the Connection and Context for the Teacher:

In 1991 Prime Minister Brian Mulroney responded to some of the growing discontent in Canada between Aboriginal peoples and other Canadians. The Royal Commission on Aboriginal Peoples was chaired by George Erasmus, who is from the NWT. The report urged Canadians to view First Nations, Inuit and Métis differently than previously – as nations with a right to govern themselves in partnership with Canada. It said:

Aboriginal peoples are political and cultural groups with values and life ways distinct from those of other Canadians. They lived as nations – highly centralized, loosely federated, or small and clan-based – for thousands of years before the arrival of Europeans. As nations, they forged trade and military alliances among themselves and with the new arrivals. To this day, Aboriginal people's sense of confidence and well-

being as individuals remains tied to the strength of their nations. Only as members of restored nations can they reach their potential in the twenty-first century.

- as quoted in *Exploring Nationalism*, p.83

The Tlicho voted on and approved their land claim in 2003 and are the first group in the NWT to have self-government. Negotiations are on-going with the other land claim groups. Using the Tlicho as an example, complete the following activity to get students thinking about how self-government impacts the Tlicho identity as a restored Nation.

Steps:

1. Project an image of the Tlicho flag in the classroom. Ask students to guess what each of the elements in the flag represents. After their guesses, go through the following description: (from <http://www.tlichohistory.com>)

Tlicho Flag

The Tlicho flag is made up of four elements that are meaningful to the people:

- The royal blue background represents the Tlicho territory.
 - The tents represent the four Tlicho Nation communities—Behchokó, Whatí, Gamétı and Wekweétı.
 - The sunrise and flowing river remind the people of the treaty that the great Chief Monfwi signed with the government in 1921.
 - The North Star is a hopeful symbol of a new era in which Tlicho peoples can choose their own future. The star also shows Tlicho commitment to protecting their language, culture, and way of life for future generations.
2. Project and discuss each of the terms **treaty, land claim, crown, self-government** and **public government** with your students. Ensure they understand the difference between self-government and public government. It's okay to not be totally clear on how these forms of government will work, as it's not clear to anyone. It is a work in progress.
 3. Distribute the Student Handout: **Activity 8: Nationalism in the North** to each student. They are challenging questions and students may need to use a variety of resources to answer the questions. In the text *Understanding Nationalism*, students are asked to reflect on the Nunavut land claim; it asks:

Does the fact that the people of Nunavut enjoy a degree of self-government weaken or strengthen the Canadian confederation? Explain your response.

- from *Exploring Nationalism*, p.62, and *Understanding Nationalism*, p.58

This same question could be asked of the Tlicho people of the NWT. The student handout asks this question.

Preparation and Materials:

Print a copy of the student handout **Activity 8 – Nationalism in the North** for each student in the class.

Print a copy of Rene Fumoleau's poem for each student in the class.

Print a copy of the handout **Activity 8 – Terminology** for each student in the class.

Terminology

Treaty

A **treaty** is a formal agreement between an Aboriginal group and the Crown. Under Section 35 (3) of the Constitution Act (1982), “treaties” include recent land claim agreements like the Inuvialuit Final Agreement as well as older agreements like Treaties 8 and 11.

Land Claim

A **land claim** is “an Aboriginal peoples’ claim to the right to control the land where they traditionally lived” (*Understanding Nationalism*, p.80). Land claim agreements deal with things like the rights of governments and Aboriginal people to land and resources, wildlife management and cash compensation. Land claim agreements may also deal with self-government. A land claim agreement is intended to settle Aboriginal rights between Aboriginal people and the Crown. It is a negotiated agreement that is legally protected by the constitution. Land claim agreements are sometimes called modern day treaties.

Crown

The Queen is the formal head of the government in Canada. For this reason, the government is often called “the **Crown**.” For the same reason, agreements with the Government of Canada are called agreements with “Her Majesty.”

Self-Government

Aboriginal **self-government** happens when Aboriginal people design and control their own governments and economies, including justice systems, schools, health clinics, social services, employment services, and businesses. It means taking responsibility for their survival as healthy, vibrant peoples. Aboriginal self-government comes from within the Aboriginal cultures themselves, so aspirations and needs will continue to evolve as people re-take control over their own lives. However, if Aboriginal people are to become true partners in the Canadian federation, Aboriginal self-government must also be understood, recognized and valued by other Canadians.

Public Government

Public government is a government which represents and serves all residents in an area. The federal, provincial, territorial and municipal governments are all “public governments.”

For example, the Government of Nunavut is a **public government** and Nunavut residents have their rights and responsibilities determined by the *Canadian Charter of Rights and Freedoms*. Nunavut is not self-government in the legal sense. Negotiators working on a land claims agreement for Nunavut decided early on to opt for a public government. They did so to achieve a territory. They compromised so that they could get a claim signed, as they didn’t think they would ever get self-government. By supporting a public government, they felt they would achieve the same thing, as Inuit are the majority in Nunavut. This however, only works if Inuit maintain the majority of residents. At some point, if Inuit are no longer the majority in Nunavut, the decision to agree to public government may be debated again.

While it is a public government like other parts of Canada, there are differences, including the existence of the Nunavut Land Claim Agreement (NLCA). The NLCA specifies that the number of Inuit employed in the public service be directly proportional to the number of Inuit in Nunavut society.

Nationalism in the North

Write out the answers to the following questions on a separate piece of paper. You may use any resource you need.

1. In your own words, write a description of each of the following terms: Land claim, Crown, Self-government, Public government, Treaty, Nation, and Nationalism.
2. Chief Monfwi was a Tlicho leader who signed Treaty 11. What do you think Chief Monfwi meant when he stated,

“Dii sah nàét’á. Dii deh nıııı. Dii ndè nàgoèdɔ-le nıdè. Asıı ts’agoèt’ɔ hɔıı ha nele.” (“We will not be restricted from our way of life ... As long as this land shall last; it will be exactly as I have said.”)

3. Does the fact that the Tlicho people now enjoy self-government weaken or strengthen the Canadian confederation? Explain your response.

4. Read the following poem by Rene Fumoleau.

Underline the words you don’t know. Work with a partner to figure out their meaning.

Who I Am - by Rene Fumoleau

In the early seventies

The Dene started to decolonize themselves
And asserted their right to self-determination.

In fifty Canadian towns and cities

A variety of Christian churches
Jointly established “Project North,”
An association to support the Dene Nation
And to rekindle their own commitments.

In 1976, in Edmonton,

Three hundred friends of the Dene
Gathered for a weekend of reflection

In the First Presbyterian Church.

During a small workshop on Saturday,

A woman addressed Frank:

“You talked about your Dene Nation.

How many Dene are you?”

“I don’t know.”

“Are you a few hundred? Many thousands?”

“I don’t know.”

“Do you have census statistics?”

“I don’t think so.”

“You have a vast homeland.

“How many of you live there?”

“Madam, I know that I am a Dene,

but I don’t know how many people
are conscious of being who they are.”

Ah! Consciousness!

5. How do you define yourself (e.g. Canadian, Tlicho, Chinese-Canadian, Yellowknifer)?
Explain your answer.

6. Complete the following sentence...

I am...

Northern Leaders

Learning Objective:

Students will broaden their understanding of who participated in the NWT negotiations for the settlement of land claims. They will also be asked to think about if and why it is important to learn about their own local leaders.

Important Terms:

The list of terms will vary depending on which era is assigned. Have students select two words that were new to them from their biography research and use them in their report to the class.

Era Events from Timeline:

1984, 1992, 1994, 1999, 2005

Suggested Time:

60 minutes in class then assign as homework

Making the Connection and Context for the Teacher:

As stated by the Royal Commission on Aboriginal Peoples, 'Only as restored nations can Aboriginal people reach their potential in the twenty-first century.' This concept is described by a young Northerner in the following essay (Used with permission from Stacey Aklok MacDonald).

My mother was born in a caribou skin tent near Ulukhaktok in the central Canadian arctic in 1952. She was raised speaking Inuinnaqtun, traveling by dogsled and living off the land. Of course, by this time many changes had already taken place. For one, the Hudson's Bay Company had become a permanent fixture in Inuit life and economy. Now, just 53 years later, my mother has raised four children – all of whom speak English rather than the language of their people; use snowmobiles rather than our trusted dogs; and live in a two-story house with central heating rather than the nomadic dwellings of our past.

What an overwhelming change in our society and way of life in such a short period of time.

Through a young girl's eyes it seemed that we gave up everything that we valued without a fight. In a community plagued by alcohol, drugs, unemployment and suicide, it was easy to believe that Inuit were weak. How does someone have pride in who they are and where they are from, when all they see is pain, suffering and hopelessness?

Elders and parents talked about how things used to be, but never discussed the history and politics behind why things changed as they did. Nobody talked about the young Inuit leaders who stood up and spoke for our people. Education focused on material and history from the south – nothing that had anything to do with the Inuit way of life was represented in the curriculum.

Our leaders weren't celebrated, our victories weren't praised and our losses weren't explained.

When I graduated from high school, I left immediately to attend university in the south. Although furthering my education was important to me, running away was also a priority. It became clear to me that many people in southern Canada have very little knowledge of the life and history of our Canadian Arctic. But all of them, in my experience, have shown an immense interest. It's just that the resources were so difficult to come by.

After two years in university, I decided to take the year off to attend Nunavut Sivuniksavut, which turned out to be one of the best decisions that I had ever made. Every essay and assignment I did had everything to do with Inuit – life, traditions, knowledge, ecology, and politics. I realized that there was more to our history and our story and that it was important that I learned it, because the more I knew, the prouder I became.

I saw in myself and my classmates our huge desire to be inspired by strong pasts and strong people: we need to sing for our leaders; dance for our accomplishments; and take courage from our losses. We learn from all of it, become wiser because of it and gain hope because of it. Only when we understood how much we'd survived were we able to find pride in ourselves, our people and our country.

Steps:

Discuss some of the key things that Stacey identifies as essential for her people to become a restored nation.

1. Hand out **Activity 9 – Essay by Stacey Aklok Macdonald**. Ask the students what they agree or disagree with in Stacey's essay. Students should state why.
2. Stacey's essay will help students understand why it is important to understand and celebrate the accomplishments of northern leaders. Hand out a copy of the biographical research assignment guide.
3. Ask students to pick one individual from one of the NWT land claim areas and write a biography on that person. A list of some of the major people involved in each claim area is found below. However, it's just a short list. If students want to do their assignment on someone else, perhaps a family member, allow for this.
4. Although the online Timeline has many of the people mentioned and described in the newspaper articles attached, encourage students to do online searches and to discuss with the leaders in their communities. Many of the people mentioned are still alive and it would be perfect for students to give them a call and ask them a few questions.

Major people involved include:

Inuvialuit

- Sam Raddi
- Bob Delury
- Peter Green
- Agnes Semmler
- Robert Kuptana
- Nellie Cournoyea

Sahtu

- George Barnaby
- George Cleary
- Everitt Kakfwi
- Ethel Blondin
- Stephen Kakfwi

Tlicho

- John B. Zoe
- Alexis Arrowmaker
- Chief Jimmy Bruneau
- George Mackenzie

Gwichi'n

- Fred Carmichael
- Robert Alexi
- Richard Nerysoo

Nunavut

- Tagak Curley
- John Amagoalik
- Titus Allooloo

Preparation and Materials:

Print a class set of **Activity 9 – Essay by Stacey Aklok Macdonald**.

Print a class set of **Activity 9 – Biography of Nellie Cournoyea**

Print a class set of **Activity 9 – Biographical Research**

Essay by Stacey Aklok Macdonald

Singing for our leaders; dancing for our accomplishments; and taking courage from our losses.

by Stacey Aklok Macdonald

My mother was born in a caribou skin tent near Ulukhaktok in the central Canadian arctic in 1952. She was raised speaking Inuinnaqtun, traveling by dogsled and living off the land. Of course, by this time many changes had already taken place. For one, the Hudson's Bay Company had become a permanent fixture in Inuit life and economy. Now, just 53 years later, my mother has raised four children - all of whom speak English rather than the language of their people; use snowmobiles rather than our trusted dogs; and live in a two-story house with central heating rather than the nomadic dwellings of our past.

What an overwhelming change in our society and way of life in such a short period of time!

Through a young girls eyes it seemed that we gave up everything that we valued without a fight. In a community plagued by alcohol, drugs, unemployment and suicide, it was easy to believe that Inuit, were weak.

How does someone have pride in who they are and where they are from, when all they see is pain, suffering and hopelessness?

Elders and parents talked about how things used to be, but never discussed the history and politics behind why things changed as they did. Nobody talked about the young Inuit leaders who stood up and spoke for our people. Education focused on material and history from the south - nothing that had anything to do with the Inuit way of life was represented in the curriculum.

Our leaders weren't celebrated, our victories weren't praised and our losses weren't explained.

When I graduated from high school, I left immediately to attend university in the south. Although furthering my education was important to me, running away was

also a priority. It became clear to me that many people in southern Canada have very little knowledge of the life and history of our Canadian Arctic. But all of them, in my experience, have shown an immense interest. It's just that the resources were so difficult to come by.

After two years in university, I decided to take the year off to attend Nunavut Sivuniksavut, which turned out to be one of the best decisions that I had ever made. Every essay and assignment I did had everything to do with Inuit – life, traditions, knowledge, ecology, and politics. I realized that there was more to our history and our story and that it was important that I learned it, because the more I knew, the prouder I became.

I saw in myself and my classmates our huge desire to be inspired by strong pasts and strong people:

we need to sing for our leaders;
dance for our accomplishments;
and take courage from our losses.

We learn from all of it, become wiser because of it and gain hope because of it.

Only when we understood how much we'd survived were we able to find pride in ourselves, our people and our country.

Biography of Nellie Cournoyea

Nellie Cournoyea was born in Aklavik in 1940. She was educated through the Federal Aklavik Day School and worked at CBC Inuvik for nine years as a station manager. She was a founding member of COPE (Committee for Original Peoples' Entitlement).

Nellie was a leading negotiator for the land claims team during the seventies, and then served as Premier of NWT, 1991-95. She is now head of the Inuvialuit Regional Corporation, which was established in 1985 to receive the Inuvialuit lands and the financial compensation resulting from the Land Claims Agreement. She lives in Inuvik.

In 1994, Nellie received a National Aboriginal Achievement Award. She has 4 honorary doctorates from Canadian universities and in 2008 received the Governor General's Northern Medal.

While speaking to Inuit youth for the documentary series, *Staking the Claim* in the summer of 2005, Nellie Cournoyea said, "there is a struggle all over trying to get a sense of our own worth in this changing society. Others are struggling for the same thing. One of the things that is so important is to have a sense of pride and dignity. So many people don't have that."

She also added that, "When you gain some knowledge you start to see where your place is and what our place is in Canada. That is a big struggle for Inuit and other Aboriginal persons. We were poor, and had to depend totally on government, that takes a lot from people."

Nellie went on to describe why her people wanted a land claim and the history of what lead to the signing of the land claim agreement in 1984 and described it as, "a constitutional document in which you can never settle everything. You do a major framework to allow people to use it, to make sure they are in charge. It gives you the power, that's what a land claim is about, the power of a recognized document."

She challenged the youth that the "only people who can make it [their land claim] work are Inuit, who have the will to make it work. We need to know those claims like the back of our hands so when we need them we know how to use them." She asked the youth if they had the 'fire in their bellies' to take the claim and ensure its implementation ensures the spirit of the claim is continued.

Biographical Research

After you have selected someone to study, complete each section below. This is the minimum of what you should do. If you find out more information that you think would be of interest to your classmates include it as well.

Name

You should include the person's full name.

Biography

In this section write a brief biography including but not limited to:

- Place of birth and where they currently live
- Where and how they were raised and by whom
- Did they go to school? Where?
- What sorts of jobs have they done? What are they doing today (if still alive)?
- Are they married? Do they have children?

On Behalf Of...

Who were they representing?

Contribution to Land Claim Process

Describe the role they played in the land claim process. What did they do?

Voice

Select one or two of your favourite quotes; include the quote and why you selected it.

Photographs or Pictures

Find a picture and include it on the poster. Some people were also the subject of cartoons or were pictured in magazines. Some photographs, such as the signing of the claim, have become quite famous. Try to find at least one picture from early times and one from now.

Letter

Write a letter to tell them what you think of their contributions. If you have doubts or questions, include those. The person need not be alive to do this assignment. You won't be mailing the letters (unless you would like to).

Glossary

Aboriginal Title: A legal term that recognizes Aboriginal interest in the land. It is based on a long-standing use and occupancy of the land as descendants of the original inhabitants of Canada.

Adaptation: adjustment to a set of conditions; changing to fit a new way.

Autonomy: freedom and independence of the person. When used in a political sense, it is the amount of independence enjoyed by a territory or a minority group.

British North American Act: The Act Passed on March 29th, 1867 by the British Parliament creating Canada as a nation. It was Canada's Constitution. It was later renamed to the Constitution Act. Section 91(24) of the Act states that legislative authority for "Indians, and Lands Reserved for the Indians" rests with the federal government.

Cede: To give up, give way, give away.

Claim: to ask for something as a right; to demand something that is due; to assert something in the face of possible opposition

Committee of Original Peoples Entitlement (COPE): The Committee for Original Peoples' Entitlement (COPE) was established to resolve the Inuvialuit land claim. It arose from concern regarding development in the Western Arctic region. COPE consisted of elders and younger Inuvialuit wanting to ensure that the Inuvialuit voice was heard.

Confederation: In a Canadian context, Confederation generally describes the political process that united the colonies in the 1860s, while other parts of the country joined confederation at a later date. The term is also used to divide Canadian history into pre-Confederation (i.e. pre-1867) and post-Confederation (i.e. post-1867) periods.

Confidence: the consciousness of one's power being enough; having faith and trust in someone or yourself.

Constitution: a document expressing how a group will act together and govern itself.

Control: giving direction, supervision; to regulate, sometimes to restrain, this is not always negative ie. If you have self-control that is a positive.

Democracy: is literally “rule by the people.” The democratic method is one in which people campaign competitively for the people’s votes to achieve the power to make public decisions.

Disempowered: to take away confidence from a group or individual

Dominion government: A self governing nation; to have or exercise control. The Dominion of Canada was formed in 1867 and extended to the western provinces in 1905; Newfoundland formally joined the federation in 1949.

Entrenchment: the placing of conditions in an agreement whereby they cannot be moved.

Era: a period of time; sometimes a period of time characterized by particular events or circumstances.

Extinguishment clause: This basically means that when the land claim is signed the Aboriginal people had to give up all other rights that are not included in the claim.

Land claim: a legal document drawn up stating that a group has rights of ownership to a piece of land. It is a negotiated agreement that is legally protected by the constitution. It is negotiated between two parties and can only be changed with the approval of both. Once a land claim is signed all other rights are extinguished.

Independence: to be able to take care of oneself and not be dependent on someone else.

Modern: the present day, now.

Power: there are many definitions to the word power, however, in this context it is the ability to do something, to have control over your own life and destiny, to be able to make the decisions on your own or with your community to decide what’s best for your collective future.

Proclamation of 1763: Enacted by the British Government to ensure that the interests of Indian people and their lands were protected, and that the Indian people were dealt with fairly.

Public government: a system in which every person in a territory has a vote and not specifically for any one group of people.

Self-esteem: Pride in oneself, having self-respect or a sense of one's own dignity or worth.

Self-government: Aboriginal self-government happens when Aboriginal people design and control their own governments and economies, including justice systems, schools, health clinics, employment services, and businesses. It means taking responsibility for their survival as healthy, vibrant peoples. Aboriginal self-government comes from within the Aboriginal cultures themselves, and so the aspirations and needs will continue to evolve as they take more control over their own lives. The Tlicho are the only Aboriginal group to obtain self-government in the NWT to date.

Self reliance: ability to depend on oneself and one's group.

Traditional time: is generally thought to be the time prior to contact with Europeans. This time is different depending on the community you are living in.

Transitional time: is generally the times from contact to today.

Treaty: an agreement between two parties.

Appendix: Images for Activities

Activity 3 Images:



Activity 3 Images:



Activity 3 Images:



Activity 3 Images:



Activity 3 Images:



Activity 3 Images:



Activity 7 Image – Tlicho Flag

