NORTHERN STUDIES 10

MODULE 4: LIVING TOGETHER

Northwest Territories Education, Culture and Employment

ACKNOWLEDGEMENTS

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We particularly thank several groups that were instrumental in the development of the resources including:

The Wise People Committee

Jane Arychuk, Joanne Barnaby, France Benoit, Dianne Blesse, Ted Blondin, Merril Dean, Velma Illasiak, Kyla Kakfwi, Stephen Kakfwi, George Kurszewski, Anna Pingo, Myrna Pokiak, Beverly Masazumi, Mattie McNeill, Lawrence Nayally, Wendy Stephenson, Oree Wah-shee, John B Zoe

Others that contributed to this module

Charles Arnold, Arnold Enge, Tessa Macintosh, Shaun Doherty, Amos Scott

We want to see strong Aboriginal governments in the NWT representing and serving their members and working in partnership with us and each other to create a strong NWT.

The Honourable Bob McLeod

Premier of the Government of the Northwest Territories.

April, 2017

Cover and interior design by Diana Curtis Design.

MODULE 4: LIVING TOGETHER

Welcome to the Northern Studies 10 Module called *Living Together*.

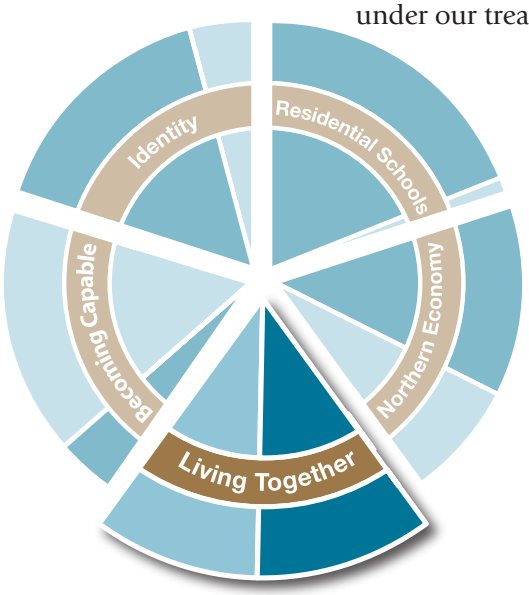
The Module Components

Guided Inquiry – This module has a Guided Inquiry involving 7 teacher-led activities of approximately 13 hours. The Guided Inquiry is designed to help students and teachers investigate how we should *'live together'* and includes a history of relationships: from the first relationships with the animals, through to relationships between Aboriginal groups, the first newcomers, to today's treaties and modern land claims, self-government and devolution. The module also has a specific emphasis on the history and legacy of colonization.

The Guided Inquiry activities explore the essential question, *'To what extent has Canada maintained, 'the honour of the Crown' in their relationship with Aboriginal people?* The skills and knowledge they acquire in the Guided Inquiry should also prepare them to complete their own inquiries.

Student-Led Inquiry – Although much of the *Living Together* Module consists of prepared activities for teachers and students, the Student-led Inquiry will require that students choose their essential question and then teachers can begin to identify resources well in advance of student work. For this reason, the Student-led Inquiry is introduced in Activity 2. Students are given approximately 8 hours of classtime to work on their Student-led Activity and 4 hours is dedicated to presentations and other assessment opportunities. There is a choice between 3 different essential questions including:

1. What contemporary relationship between Aboriginal and non-Aboriginal people best illustrates how Northern peoples should live together?
2. To what extent has devolution of powers from the federal government to the government of the Northwest Territories been positive?
3. What are my rights and responsibilities under our treaty or land-claim?



LIVING TOGETHER: RESOURCES

Almost all of the resources you will need to teach the *Living Together* module are found in the course binder and on the memory stick. We've also provided several books and a booklet called *Living Together* (a digital copy of *Living Together* is also available on the memory stick).

There are a few exceptions which will require the teacher and student to use the internet. This is particularly true for the Student-led Inquiry.

Materials List:

This *Living Together* module includes the following resources:

- Printed copies of all 8 activities and related materials
- Assessment ideas
- Memory Stick with videos and all activity materials
- Books including:
  - ~ *Denendeh*
  - ~ *Taimani*
  - ~ *At the Heart of It*
  - ~ *Living Stories*
  - ~ *No Borders*
  - ~ *We Feel Good Out Here*
- *Living Together* booklet
- News North – *The Devolution Trail*
- *Understanding Aboriginal and Treaty Rights in the Northwest Territories* (GNWT Document)
- Map: Settlement Areas and Asserted Territories within the NWT

Students are encouraged to seek out knowledge holders in their community and to find local sources of information. In several activities, quotes by Northerners and interviews with local leaders give students access to primary Northern sources.

For this 25-hour module, it is recommended that the Guided Inquiry take about 12 hours and the Student-led Inquiry take 13 hours, including four hours reserved for presentations and other forms of assessment. Teachers might find that more or less time is needed to complete the activities.

Enjoy learning together.

Summary of Activities Including Learning Objectives and Suggested Time

Activity	Time*	Learning Objective
Activity 1: *Building Good Relationships*	120 min	Students will work together to analyze different documents which outline how we should live together. Together they will develop criteria for 'Building Good Relationships'.
Activity 2: *Student-Led Inquiry*	8 hours	Students will use the skills and knowledge they acquire during the Guided Inquiry section of this module to pursue their own Student-led Inquiry into one of three questions within the scope of *Living Together*. They will select an appropriate means of communicating what they learn in their inquiry with the rest of the class, and with an authentic audience.
Activity 3: *Living Together*	60 min	Students will understand the complex web of relationships involved in 'Living Together' in the NWT. Using the booklet called *Living Together* which contains the stories shared by John B Zoe of the history of relationships and treaty making, students will investigate the many stories and relationships from the NWT's past and present. Students will be asked to apply this learning to current and future issues shaping our territory.
Activity 4: *The House Analogy*	60 min	Students will use a story called *The House* as an analogy to the history of land 'ownership' and colonization in the NWT. Students will learn about our relationship to the land through the analogy, and make a personal connection to these concepts. **NOTE:** Do **NOT** expect students to complete this assignment now…it is an introduction to the topic and the next few activities will give the details the students need to fill in the analogy chart assignment.
Activity 5: *As Long as the Sun Shine*	240 min	Students will explore different aspects of the history of treaty making in Canada in general, and within the NWT in particular. They will understand the expression, *As Long as the Sun Shines* and apply their new knowledge to the *House Analogy*.
Activity 6: *Our Stories*	60 min	Students will examine information from various sources to better understand diverse perspectives on relationships with the land and land claims.

Activity	Time*	Learning Objective
Activity 7: *The Blanket Exercise*	120 min	Students will participate in an interactive activity called *The Blanket Exercise* in which they will explore relationships between Aboriginal people and Europeans, including the history of colonization of the lands that are now Canada. Students will recognize how Indigenous people have always, and continue to resist colonization.
Activity 8: *Modern Land Claims*	120 min	Students will use the NWT Historical Timeline to further explore some of the events which led some of the Dene, Cree, Inuit and Métis to want to sign land claim and self-government agreements. They will further develop their historical thinking skills by viewing events from different perspectives.
Suggested Assessments	120 min	Students will demonstrate their mastery of geographical and governance knowledge of the NWT.
Student-Led Inquiry presentations	120 min	Students will communicate their learning during the Student-Led Inquiry on how we can 'live together'.
	Total Time = 25 Hours	

"As long as the sun rises we will not be restricted from our way of life," Chief Monfwi.

Photo: Tessa Macintosh

LIVING TOGETHER

SETTING THE CONTEXT FOR THE TEACHER

You are about to engage students in a Guided Inquiry about *Living Together*, which will focus on the historic treaties, land claims, northern governance, and the history of colonization. Issues of land ownership and land-based rights and responsibilities are important topics in the NWT, and everyone has a stake in how we teach and learn about these issues. Our demographics and our very recent treaty history and current land claim and self-government negotiations make the NWT one of the few places in Canada where discussions of governance and Indigenous rights are constantly in the news. We are also fortunate to have so many of the people involved in land claims residing in all our communities. For example, The Tłı̨chǫ Land Claims and Self Government Agreement was signed in 2003 and Treaty 11, the last of the numbered treaties, was signed 1921. The Déline self-government agreement was signed in 2015. Several land claims and self-government agreements are still being negotiated.

We encourage all Northern Studies teachers to engage members of their communities for each of the modules of this course. To fully investigate this topic, it is essential to learn from members of the community who negotiated or are negotiating modern claims, to read the claims and also to tap into the living memory of community members and the stories handed down of Aboriginal understanding of earlier treaties. This is important as the living memory of Indigenous people is often in conflict with what was written.

» NOTE: Throughout this background piece there are certain terms in **bold**. A further explanation of these terms can be found in the glossary provided.

Treaties were historically presented in terms of creating benefits for all parties; these agreements were promised to be 'fair' deals. However, the history of treaties has not been one of fairness, but the opportunity now exists to create new arrangements which will maintain the **'honour of the Crown'**. Among other things, the Government of the Northwest Territories has made it a priority to change the way it does business by: collaborating and fostering government-to-government relationships with Aboriginal governments; and advancing, finalizing, and implementing land, resources, and self-government agreements, including ongoing post-devolution initiatives. In the end, we hope that students will understand treaties, land claims and self-governance as part of our collective story. Most importantly, we hope they have heard from a variety of sources and learn to think critically about how we can and should live together.

As you drive from Fort Providence or from Yellowknife and approach Tłı̨chǫ land you are welcomed with a sign.

Photo: Mindy Willett

Treaties are about relationships

For all people, securing a safe place to live and grow their communities is important. Making sure that we can live with our neighbours and work peacefully is vital if we are to survive as a society. In many parts of the world, groups of people have learned to live with one another by conducting negotiations and agreeing to certain terms by which to live. The practice of recording these 'treaties' and enshrining them in law became common practice, such as with the **Magna Carta**. When Europeans came to North America, treaties also played and continue to play an important role. For the most part, First Nations did not record their treaties in writing, but held them as sacred stories or, in the case of the eastern woodland tribes, as wampum or other such record keeping.Since agreeing to treaties involved the Creator, the signing of treaties were accompanied by important ceremonies that made the agreements sacred. "We are all Treaty People", (Office of the Treaty Commission, Saskatchewan, 2015). This means that treaties and land claims are not just an Aboriginal issue. Newcomers and their descendants, that means anyone who is non-Indigenous in Canada, benefit from the wealth generated from the land and the foundational rights provided in the treaties. Today, there are misconceptions that only Indigenous peoples are subject to the treaties, but in reality, both parties are part of the relationship. Treaties are not simply historical documents which set out obligations; they are living documents which are supposed to form the basis for fair and equitable relationships amongst all Canadians. It takes two to treaty!

Medal presented to Chief Monfwi, who signed Treaty 11 at Fort Rae on August 22, 1921, on behalf of the Tłı̨chǫ.

Photo by Tessa Macintosh.

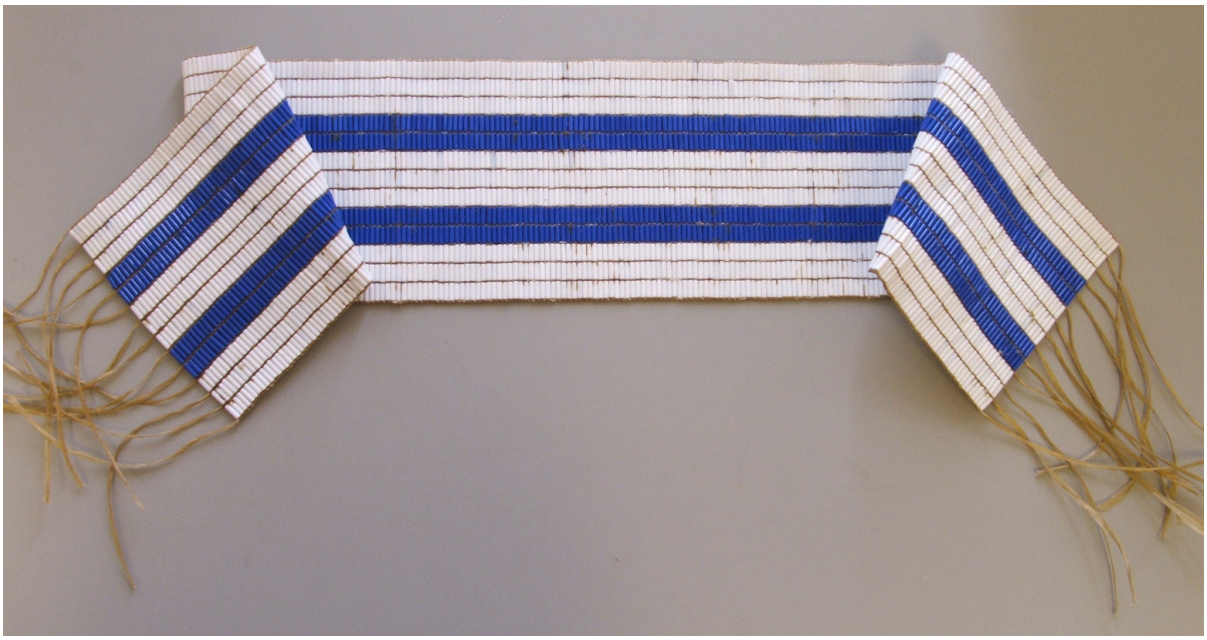
We are All Treaty People

Reconciliation is about exploring the past and choosing to build a better future. It's understanding each other and building trust. It's recognizing that We Are All Treaty People.

Office of the Treaty Commission, Saskatchewan, 2015

For too long the understanding of a treaty relationship has not been taught fairly in schools. Since the time treaties were signed, many promises have been broken or unfulfilled and this has been one of the important factors that has led to a damaged relationship between non-Aboriginal and Aboriginal peoples. The attempt to mend this relationship by redressing past wrongs and entering into 'modern treaties' or land claims and self-government agreements is ongoing. By restoring the 'honour of the Crown', all Canadians can move forward with their treaty rights and obligations.

But what are our obligations and rights under the treaties of Canada? And more specifically, what are the rights and obligations we have here in the NWT? To answer that question, we need to investigate the history of treaties in Canada, and in the NWT in particular.



The belt consists of two rows of purple wampum beads on a white background. Three rows of white beads symbolizing peace, friendship, and respect separate the two purple rows. The two purple rows symbolize two paths or two vessels traveling down the same river. One row symbolizes the Haudenosaunee people with their law and customs, while the other row symbolizes European laws and customs. As nations move together side-by-side on the River of Life, they are to avoid overlapping or interfering with one another.

The Indigenous legal scholar John Borrows

http://basicsnews.ca/introducing-the-two-row-wampum

What is a Treaty?

A treaty is a solemn agreement between the Crown (representing the Queen or King of England and now the Government of Canada) and the Aboriginal peoples of Canada. These agreements were made for many reasons including for the Crown to gain access to the land and natural resources and to do so they needed to create an environment for stability, peace and growth. The Aboriginal peoples of Canada, in general, had great experience at negotiating these 'peace and friendship' agreements with each other, and they were prepared to extend this sort of arrangement to the newcomers.

Pre-Confederation 'Peace and Friendship' Treaties

Prior to Confederation, the desire of Europeans was to establish partnerships and alliances which would aid in business (the fur trade) and warfare. Without Aboriginal assistance, there was little possibility for early European settlers of succeeding in North America. The establishment of peace and friendship treaties beginning in the early 1700s was hastened as Britain and France brought their conflicts to North America. Winning Aboriginal alliances was a key factor in gaining control of territory in North America. These historic treaties were conducted on behalf of the British and French Crowns and often took the form of traditional Aboriginal agreement making with traditional ceremonies. It was clear in these early treaties that these were agreements between sovereign and equal nations. This equality was an essential element of early treaties. Unfortunately, a pattern later emerged wherein promises and agreements made orally were not fully reflected in the written text held and adhered to by the Crown.

Why treaties at all?

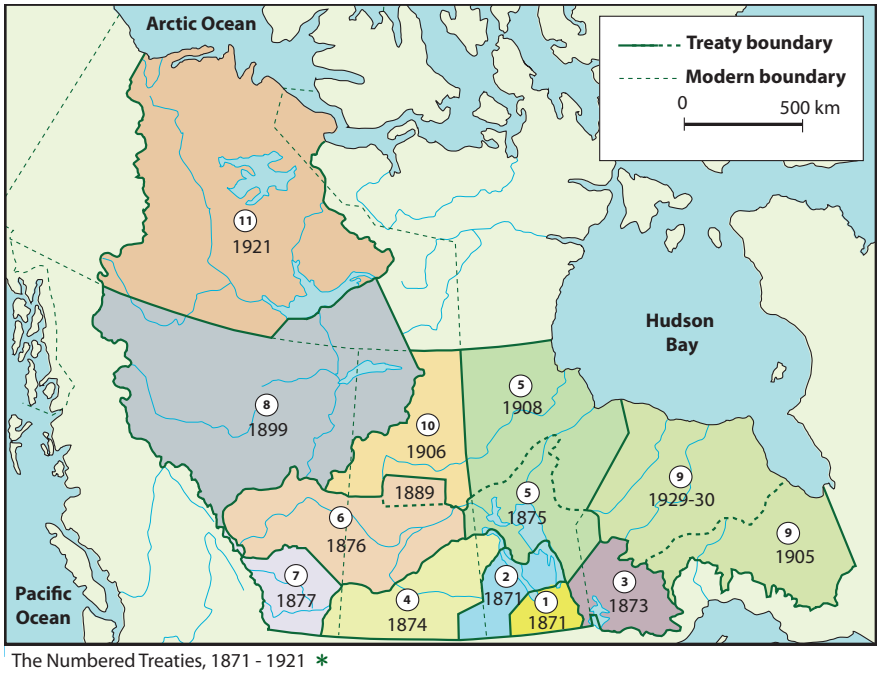
Treaties are not the only way to settle land disputes. In many cases, one group of people destroys another to gain access to land and resources; for example, in the United States, a series of costly 'Indian Wars' was used to gain access to traditional Aboriginal territory. In Canada this was not possible. **The Royal Proclamation of 1763** clearly established **Aboriginal title** to the lands of Canada and required that only the 'Crown' or government was allowed to make treaty for access to land. In other words, settlers and newcomers to Canada were not allowed to strike individual deals with First Nations to secure land – only the 'Crown' was authorized to do so on behalf of its subjects.

For the Aboriginal peoples of Canada, treaties were already a well-established political tool for creating peace and prosperity. Treaties to share resources were a common element of relationships between Aboriginal peoples. The major difference between

"And whereas it is just and reasonable, and essential to Our Interest and the Security of Our Colonies, that the several Nations or Tribes of Indians, with whom We are connected, and who live under Our Protection, should not be molested or disturbed in the Possession of such Parts of Our Dominions and Territories as, not having been ceded to, or purchased by Us, are reserved to them, or any of them, as their Hunting Grounds;"

Excerpt from Royal Proclamation, 1763

European and Aboriginal treaties at this time was that Europeans made treaty to gain control of the land itself, while Aboriginal treaties tended to limit themselves to agreeing how to use resources on those lands. In many Aboriginal communities, control over ownership of the land itself was not up for negotiation and was a foreign concept.



The Numbered Treaties, 1871 - 1921 *

Confederation and the Number Treaties

Prior to 1867, the 'Crown', which negotiated the historic treaties was the British Monarch. After Confederation, the Canadian Government became the negotiator for access and ownership for land. At the time of Confederation, the majority of land in Canada was still recognized by the Crown as owned by Aboriginal people. Land 'ownership' was not a concept for Aboriginal people. One of the earliest mandates of the new Canadian government was to secure the land west of Ontario for settlement. Between 1871 and 1877, seven treaties were signed between the Canadian Government and various First Nations. These treaties dealt with almost all the land south of the NWT, between Ontario and British Columbia. They were negotiated under very different circumstances than the pre-Confederation treaties, as disease and falling buffalo numbers took their toll on Prairie nations.

***Note:** The Numbered Treaty map has boundaries drawn by Treaty Commissioners who were representatives of the Government of Canada.

The boundaries of Treaty 11 show an extension to the arctic coast crossing into Inuit and Inuvialuit land who never signed Treaty. Students should always be encouraged to question the maps, diagrams, written text, and other sources to see bias.

Treaty 8 and 11

A long time passed between the signing of Treaty 7 (1877) and Treaty 8 (1899). This was mostly because the Canadian Government did not have very much interest in land that was not suitable to farming. Falling fur prices and the encroachment of non-Aboriginal trappers and miners created a desire on the part of Aboriginal people to safeguard their way of life through the treaty process. However, the experience of Aboriginal people on the Prairies had convinced the Dene and Métis that their very different needs must be accommodated.

From all appearances there will be a rush of miners and others to the Yukon and the mineral regions of the Peace, Liard and other rivers in Athabasca during the next year….In the face of this influx of settlers into that country, no time should be lost by the Government in making a treaty with these Indians for their rights over this territory. They will be more easily dealt with now than they would be when their country is overrun with prospectors and valuable mines have been discovered. They would then place a higher value on their rights than they would before these discovering are made…

James Walker, Royal Northwest Mounted Police officer and Indian Agent, November 30, 1897

(As Long as This Land Shall Last, p.56)

The Aboriginal peoples of the Treaty 8 area wanted assurances of medical care, education, tax exemption, exemption from conscription and freedom from 'reserved' land. The government granted these accommodations in the treaty only after the extent of the mineral wealth of the North was made evident. The discovery of gold in the Yukon and parts of the NWT created a desire on the part of the government to finally complete treaties in the North.

"Crees and Chipewyans refused to be treated like the Prairie Indians and to be parked on reserves... It was essential to them to retain complete freedom to move around." G. Breynat, *Cinquante Ans au Pays des Neiges*, Vol. 1 (Montreal, 1945), pp. 186-187.

Treaty 11 followed the same pattern as Treaty 8. The Dene and Métis north of Great Slave Lake saw the treaty process as an opportunity to assure assistance from the Government of Canada in an evolving world. The threat of encroaching miners and trappers and the effects of disease had created a need to secure their future. Again, the government did not seem interested in making treaty with the Dene and Métis until oil was 'discovered' at Norman Wells. Once oil was 'discovered' the government saw making treaty as an opportunity to gain access to and control over these natural resources. The first oil strike was made in 1920 and by the following year, the Canadian government and the Dene and Métis had signed Treaty 11.

NOTE: The Sahtu Dene had always known of the oil and used it for many purposes and had shared its location.

What did the Number Treaties Promise?

Treaties 1 – 7

The Canadian Government was eager to negotiate access to land for the westward expansion of Canada. The need to build a rail link to British Columbia and establish control of territory before the United States tried to expand northwards was critical. The Aboriginal peoples of the west could see that changes taking place were not to their benefit (disappearance of buffalo, encroachment of settlers, American expansion, and disease epidemics) and wanted to secure a future for themselves in this new world.

Provisions for Aboriginal people	Outcomes for Government of Canada
Annuities ($5/person, $15/headmen, $25/chief) Chief and headmen – suitable suit of clothing every 3 years Reserve confinement Agricultural implements or equipment for hunting and fishing, such as nets, ammunition and twine. Schools and Salaries of teachers. The right to hunt/fish/trap Relief from famine and pestilence The **medicine chest (Reminder - see page XXIV for definitions of bolded words)**	Westward expansion of settlement Right to settle on formerly Aboriginal lands Alleviated some of the threat of US expansion by settling on the land Transportation routes Avoided war with First Nations peoples (US had costly wars with the First Nations that resulted in the loss of many human lives)

Treaties 8 and 11

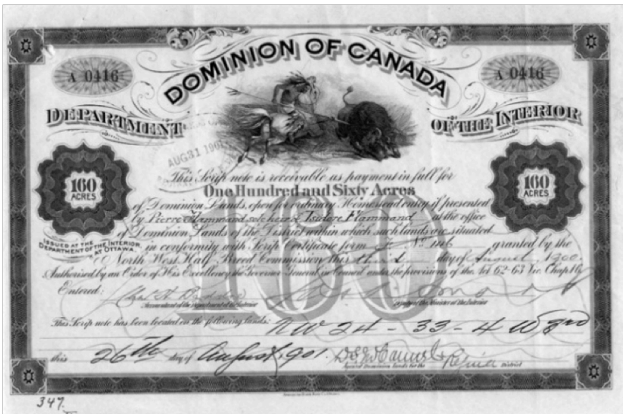
The Dene and Métis of the Treaty 8 area were very concerned that they not be treated like the Prairie nations had been. The desire to continue hunting and fishing along with the fear of being stuck on 'reserves' were important issues to Aboriginal negotiators.

The Government of Canada, motivated by the discovery of oil at Norman Wells, brought about the negotiations for Treaty 11. The treaty was signed in 1921 and there were discussions in Aklavik in 1929 to have the Inuvialiut sign Treaty 11, but the idea was rejected.

Provisions for Aboriginals	Outcomes for Government of Canada
Annuities ($5/person, $15/headmen, $25/chief) Chief and headmen – suitable suit of clothing every 3 years Agricultural implements or equipment for hunting and fishing, such as nets, ammunition and twine. Schools and Salaries of teachers. The right to hunt/fish/trap Exemption from military service Relief from famine and pestilence The medicine chest Provision of land to be set aside for Aboriginal bands or families/individuals.	Northern expansion of settlement and access to resources for non-Aboriginal people Gave, for some, the perception that the Government of Canada had sovereignty of the North Transportation routes Right to settle on formerly Aboriginal lands

The Métis

Although treaties are often seen as agreements between First Nations and the Crown, a third group also holds Aboriginal rights to the lands of Canada. The Métis of western Canada had rights to land that the government wanted for the western and northern expansion of Canada. The province of Manitoba was originally created to provide the Métis of that region with land. Farther west, the Métis were dealt with as individuals in the form of **'Métis Scrip'** - a payment of either $160 or 160 acres of land and then it went up to either $240 or 240 acres of land per person. The choice of land or money was left to the individual. In the 1800s, Métis commissions, much like treaty commissions, visited Aboriginal communities to negotiate Scrip. In the 1970s within Treaty 8 and 11, the Métis and Dene land claim processes were joined together and the Métis negotiated alongside the Dene. Subsequently, the comprehensive land claim agreement was not ratified and now the Métis have joined the Dene in some regional land claims processes and other Métis groups are negotiating their own claims such as the Northwest Territory Metis Nation and the North Slave Métis Alliance.



Dene. Saskatchewan Archives Board, ID 28627

Unceded Lands

Not all the lands of Canada, or of the NWT, were subject to treaty. In British Columbia, the Yukon and in the far North, groups of First Nations and Inuit never signed treaties. In several places, Aboriginal groups did not sign the treaty because commissioners did not visit their community or they chose not to attend signings. Some of these groups were covered in **adhesions** to the treaties; others were never adequately dealt with.

In the 1970s, the Canadian Government and the Inuvialuit began negotiating a 'modern' treaty or land claim agreement. In 1984, the Inuvialuit Final Agreement was signed, and self-government negotiations are on-going.

In 1921, at the Treaty, the Government people brought some money, I guess that's Treaty money, at the same time, they made a law for the Native people and themselves. Until today, the Native people still stand by that law. And the law that the government made for the whole people was that as long as the sun rises and the river flows [we will not be restricted from our way of life], I guess you know those two statements very well.

The law that the Government made, it still stands for the native people. But it seems that the government who made the law hasn't kept the law. There will – have the land settlement first before any major development.

George Kodakin, Délı̨ne (1973)

George Kodakin, Délı̨ne (1973)

One treaty, two stories

In the case of all treaties, but specifically with Treaty 8 and 11, the two sides negotiating had very different ideas about what the treaties represented. It is clear that the Dene and Métis believed they were signing peace and friendship agreements that would allow Aboriginal and non-Aboriginal people to share the land and its resources, and where there would be mutual benefit. The Government of Canada, however, believed that they had negotiated the **extinguishment** of Aboriginal title in exchange for the rights and benefits provided for in treaty.

This basic failure of a common understanding of the treaties led to a fractured relationship between the Crown and First Nations.

In the years following 1899 and 1921, the Dene and Métis who signed treaty in the NWT began to feel that the government was not upholding their part of the treaties. Game laws began to restrict Aboriginal rights to hunt and fish; non-Aboriginal traders, trappers, and miners were encroaching on traditional lands with impunity, and non-Aboriginal forms of government were being imposed in the NWT. From the signing of the treaties until the 1970s, Dene and Métis grievances over the treaties grew.

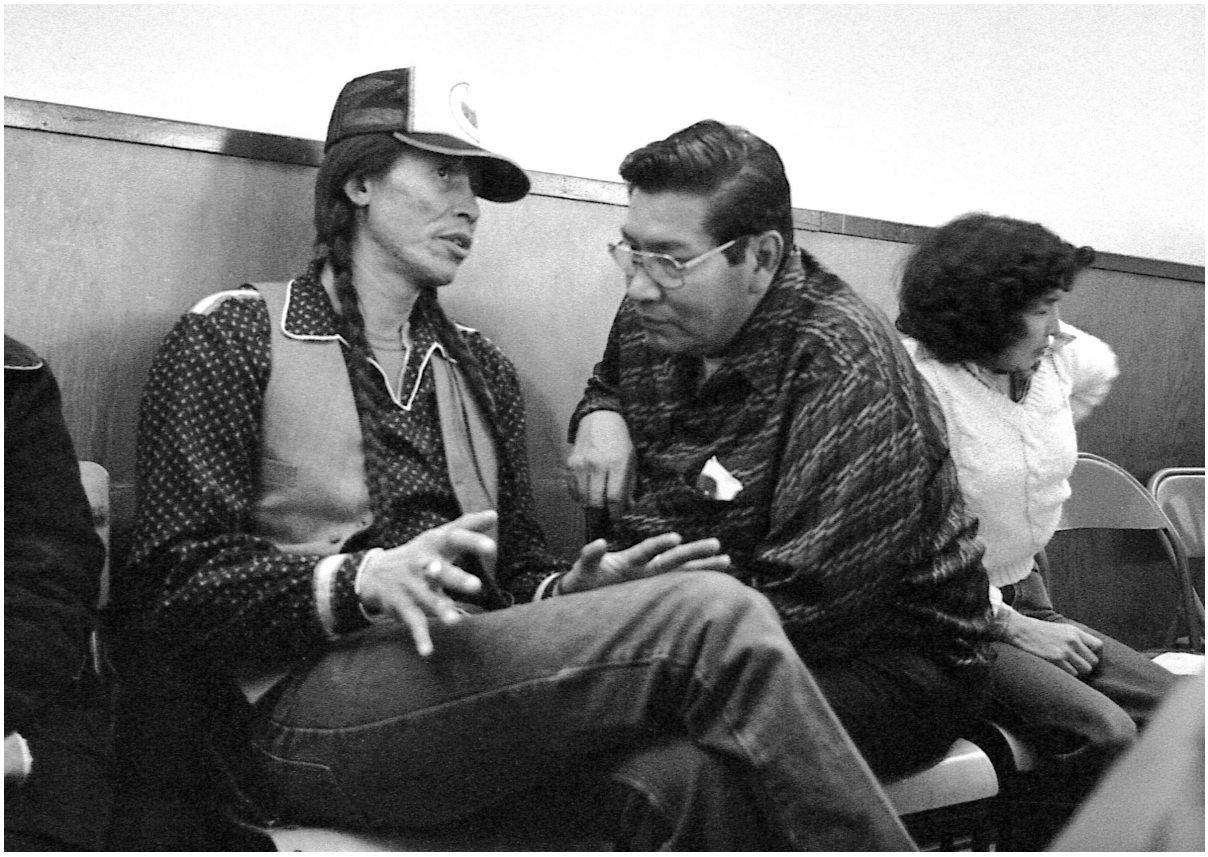
Michael Sikyea of Yellowknife was arrested in 1964 by the RCMP for shooting a duck "out of season". The case was contested in court and the Supreme Court of Canada found that the Government of Canada had breached Treaty 11. The duck in the photo, often referred to as the "Million Dollar Duck", is the actual duck which was sent to the taxidermist so it could be entered as evidence.

Photo: Native Communications Society

The Paulette Caveat

The debate over whether or not Treaties 8 and 11 ended **Aboriginal title** to the lands of the NWT resulted in a very important court case for Northerners. In 1973, Francois Paulette filed a **caveat** on behalf of the Dene over much of the land in the Mackenzie Valley. Justice Morrow of the NWT Supreme Court ruled that "...notwithstanding the language of the two treaties, there [is] a sufficient doubt on the facts that aboriginal title was extinguished..."

In response, the Government of Canada decided to begin negotiations on comprehensive claims in the NWT. Beginning in 1981, a single land claim for the Dene and Métis was begun, but when the process broke down a regional approach was adopted.



Francois Paulette talks with respected Métis leader, Frank Laviolette, during a meeting in 1982.

Photo: Lee Selleck

MODERN LAND CLAIMS:

In the 1970s, the Canadian Government and the Inuvialuit began negotiating a 'modern' treaty or land claim agreement. In 1984, they signed the first modern land claim in the NWT. Others soon followed. The following are just some of the features of the land claims agreements that have been concluded in the NWT.

* Some land areas may change as a result of land exchanges.

Inuvialuit Final Agreement (June 25, 1984)

- Settlement Region 435,000 square kilometers
- Inuvialuit surface title 90,643 square kilometers
- Inuvialuit sub-surface title 12,949 square kilometers
- Cash compensation $45 million (1977 value)
- Economic Enhancement Fund $10 million
- Social Development Fund $7.5 million

Nellie Cournoyea, NWT Government Leader Dennis Patterson, and Les Carpenter (MC) at the IFA signing in Tuktoyaktuk.

Photo: Inuvialuit Regional Corporation

Gwich'in Comprehensive Land Claims Agreement (April 22, 1992)

- Settlement Area 59,800 square kilometers
- Gwich'in NWT surface title 22,329 square kilometers
- Gwich'in NWT sub-surface title 6,158 square kilometers
- Gwich'in Yukon surface title 1,554 square kilometers
- Financial payment $75 million (1990 value)
- Resource royalties for every year, 7.5% of the first 2 million in the Mackenzie Valley & 1.5% of any additional royalties
- Commitment to negotiate self-government
- Guaranteed wildlife harvesting rights.
- Guaranteed representation on public government boards established to manage wildlife and regulate land, water and the environment in the Gwich'in Settlement Area.

The signing of the Gwich'in Comprehensive Land Claim Agreement in Fort McPherson, NT, April 22nd, 1992. Pictured seated from L to R are: GTC President Willard Hagen, Minister of Indian Affairs & Northern Development Tom Siddon, NWT Premier Nellie Cournoyea, and Northwest Territories Minister of Intergovernmental and Aboriginal Affairs Stephen Kakfwi.

Photo: Gwich'in Tribal Council

Sahtu Dene and Métis Comprehensive Land Claim Agreement (September 6, 1993)

- Settlement Area 280,238 square kilometers
- Sahtu surface title 41,437 square kilometers
- Sahtu sub-surface title 1,813 square kilometers
- Financial payment $141 million (1990 value)
- Resource royalties for every year, 7.5% of the first 2 million in the Mackenzie Valley & 1.5% of any additional royalties
- Commitment to negotiate self-government
- Guaranteed wildlife harvesting rights.
- Guaranteed representation on public government boards established to manage wildlife and regulate land, water and the environment in the Sahtu Settlement Area.

Drum prayer song in Déline, 2010

Photo: Tessa Macintosh

The Right to Self-Government

Sections 25 and 35 of the *Constitution Act*, 1982, affirm the inherent rights of Aboriginal Peoples and ensure that the Constitution is applied such that it cannot diminish current Aboriginal rights. Although the Constitution does not enshrine self-government as an Aboriginal right, the Government of Canada recognized that modern land claims must be negotiated under the Inherent Right Policy which recognizes that the inherent right to self-government is an Aboriginal right. The Tłı̨chǫ Agreement in 2005 is both a land claim agreement and a self-government agreement. The Délı̨ne Final Self-Government Agreement fulfills the obligation in the Sahtu Land Claim Agreement to negotiate self-government with the Sahtu Dene and Métis of Délı̨ne.

There are several on-going negotiations between the Government of the Northwest Territories, Canada, and Aboriginal governments for self-government.

Constitution Act, 1982

35. (1) The existing aboriginal and treaty rights of the aboriginal peoples of Canada are hereby recognized and affirmed.

(2) In this Act, "Aboriginal Peoples of Canada" includes the Indian, Inuit and Métis peoples of Canada.

(3) For greater certainty, in subsection (1) "treaty rights" includes rights that now exist by way of land claims agreements or may be so acquired.

(4) Notwithstanding any other provision of this Act, the aboriginal and treaty rights referred to in subsection (1) are guaranteed equally to male and female persons.

"Our agreement is recognition of our governance and we once again have the ability to pass on our inheritance - our inherent rights. We put in place a structure that's recognizable by Canada so that there is certainty in decisions". John B Zoe.

Photo: Tessa Macintosh

Tłı̨chǫ Agreement (2005)

- The first combined comprehensive land claim and self-government agreement in the Northwest Territories.
- The first claim to successfully remove the extinguishment clause.
- Creation of the Tłı̨chǫ Government.
- Ownership of 39,000 km^2 of land located between Great Slave Lake and Great Bear Lake, including surface and subsurface rights.
- The ability to define its membership, known as Tłı̨chǫ citizens.
- Sets out how lands and resources will be managed in the Tłı̨chǫ traditional territory..
- The establishment of the Wek'éezhíi Land and Water Board and the Wek'éezhíi Renewable Resources Board.
- A share of mineral royalties from the Mackenzie Valley.

Treaty Land Entitlement and NWT Reserves

Most groups in the NWT have entered into comprehensive claim negotiations which include land, resources, and self-government. However, when a Treaty First Nation has not received reserve land promised under a Treaty, it can choose to negotiate a Treaty Land Entitlement and establish a reserve.

There are two reserves in the NWT. One is the Salt River First Nation (SRFN). Members are descendants of Aboriginal peoples who traditionally used and occupied land in the Fort Smith area. Specifically, the Salt River First Nation is comprised of descendants of the distinct group known as the Dedharesche.

The Salt River First Nation successfully negotiated a treaty land entitlement agreement (TLE) that fulfills outstanding obligations associated with Treaty 8, signed in 1899. The SRFN wanted to establish a reserve within and adjacent to the town of Fort Smith. In March 2002 the SRFN, the Government of Canada signed the Salt River First Nation Treaty Settlement Agreement, and the reserve was officially created in September 2008.

The Kátlodééche First Nation (KFN) are residents of the Kátlodééche First Nation Reserve (also known as the Hay River Dene Reserve), which was established in 1974 and is located in the southwestern section of the Northwest Territories; bordered by Great Slave Lake to the north, and the Hay River to the west. The KFN are exploring their options with the government of Canada and the Northwest Territories for a community-based negotiation process.

Henry Beaver, former Chief of the Salt River First Nation proudly shares the history of negotiations with students when asked in Fort Smith.

Photo: Tessa Macintosh

Dehcho Process:

Dehcho First Nations (DFN) is a regional coalition representing the Dene and Métis people of the Dehcho Region. It is made up of First Nations bands and 2 Métis locals.

Although they were signatories to Treaty 11 in 1921, DFN have never signed a modern treaty or land claim agreement for their territory. Negotiations on self-governance, lands, and resources in the Dehcho Region – known as the Dehcho Process – began in 1999. In 2001, DFN, the Government of Canada and the GNWT signed agreements to work toward a Final Agreement that will clarify and build upon the existing treaties, and provides certainty and clarity of rights respecting lands, resources and governance.

Since that time, negotiations have been complex and remain ongoing. DFN have always been strong in their view that it is their duty to protect all of their land, and they continue to seek an agreement with government that recognizes their role in protecting and governing their lands.

The Dehcho Interim Measures Agreement of 2001 provided for DFN to establish a Land Use Planning Committee, and begin work on a Dehcho Land Use Plan. The Committee is responsible for outlining what types of activities should occur, generally where they should take place, and terms and conditions necessary to guide land use proposals and development projects over time. The end result of this ongoing work with communities will be a Land Use Plan that will provide for the conservation, development and use of land, waters and other resources in the Dehcho territory.

Herb Norwegian speaking in 1981. Herb Norwegian has been an elected leader for many years in the Dehcho, including being re-elected in the role of Grand Chief in 2012 and 2015.

Photo: Lee Selleck, Native Communications Society Collection

Akaitcho Process:

Like the Dehcho, Akaitcho Dene First Nations (ADFN) have never signed a modern treaty or land claims agreement. The Akaitcho Dene signed Treaty 8 with the Crown in 1900, but both parties do not share a common understanding of its terms. ADFN are working to resolve outstanding land, resource and governance issues through negotiations with government.

The Akaitcho Dene's interest in these negotiations is to implement the spirit and intent of Treaty 8, based on their Elders' oral understanding of the treaty. The goal of the Akaitcho Process is to come to an agreement that clarifies ownership and rights to lands and resources in the region, and how they will be managed.

In August 2006, an Interim Land Withdrawal Agreement was signed. This identifies and protects certain areas while an Akaitcho Agreement is being negotiated. Work continues toward signing an Agreement-in-Principle (AIP), which will lay out the principles for an agreement between the parties on land, resources and governance.

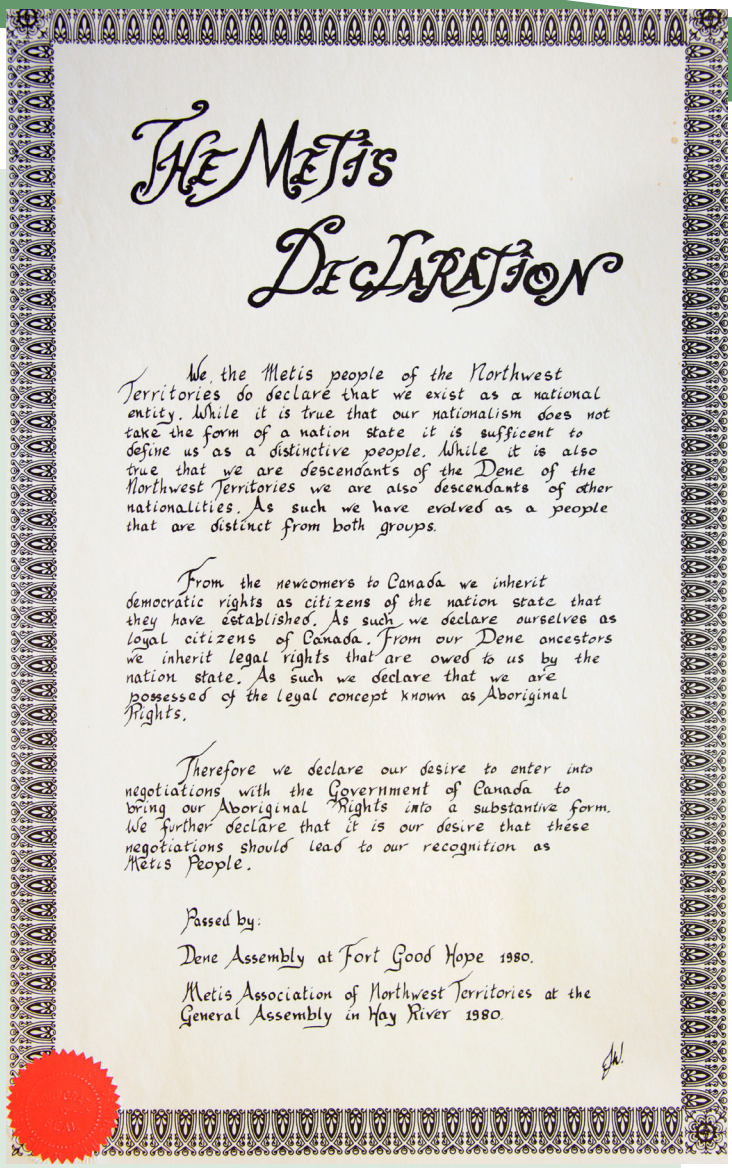
There are 4 communities included in the Akaitcho area including Deninu K'ue (Fort Resolution), the Yellowknives Dene in Dettah and in N'dilo, and Łutsel K'e. In this photo, the Chief from Dettah, Eddie Sangris leads the drummers in ceremony.

Photo: Tessa Macintosh

Métis

Métis represent one of three Aboriginal people identified in Section 35 of the Constitution Act, 1982 (s.35). They evolved as a mixed-race, typically descendants of unions between First Nations women and European men, initially the French and then other Europeans followed. As Canada expanded westward and over the generations, a distinct, rich Métis identity and culture developed – the ethno genesis of Canadian Métis.

Métis political contexts vary across Canada and across the NWT. Historically, Métis people have had to fight for recognition of their rights. The Seven Oaks War, The Red River Uprising and the Northwest Rebellion were past conflicts. In recent times, the legal system is the new battleground, it has been used to help define and uphold the Aboriginal rights of Métis in Canada and the NWT:



THE METIS DECLARATION

We, the Metis people of the Northwest Territories do declare that we exist as a national entity. While it is true that our nationalism does not take the form of a nation state it is sufficent to define us as a distinctive people. While it is also true that we are descendants of the Dene of the Northwest Territories we are also descendants of other nationalities. As such we have evolved as a people that are distinct from both groups.

From the newcomers to Canada we inherit democratic rights as citizens of the nation state that they have established. As such we declare ourselves as loyal citizens of Canada. From our Dene ancestors we inherit legal rights that are owed to us by the nation state. As such we declare that we are possessed of the legal concept known as Aboriginal Rights.

Therefore we declare our desire to enter into negotiations with the Government of Canada to bring our Aboriginal Rights into a substantive form. We further declare that it is our desire that these negotiations should lead to our recognition as Metis People.

Passed by:

Dene Assembly at Fort Good Hope 1980.

Metis Association of Northwest Territories at the General Assembly in Hay River 1980.

- Métis in the Northwest Territories have been included in the Gwich'in, Sahtu and Tłı̨chǫ regional comprehensive land claim agreements;
- In the 2003 Powley decision, the Supreme Court of Canada upheld the Aboriginal rights of Métis and affirmed that they are separate and distinct with an equal Aboriginal right to hunt wildlife on their traditional lands. All three Aboriginal groups have equal Aboriginal rights.
- In 2013, the Supreme Court of the Northwest Territories in Enge v. Mandeville et al, confirmed that the North Slave Métis people have a "strong prima facie claim" to hunt caribou on their traditional land in the Northwest Territories, specifically in the North Slave region. Prima facie means that something is correct until proven otherwise. The court determined that the Government of the Northwest Territories must provide the NSMA members with an allocation of the limited Aboriginal harvest of the Bathurst caribou herd.
- The Northwest Territory Métis Nation (whose members mostly live in the South Slave) signed an Agreement in Principle with the Government of Canada and the GNWT in 2015 to ratify a land, resources and self-government agreement in the South Slave region. The North Slave Metis Alliance disagree with this decision.
- In 2016, the Supreme Court of Canada ruled in the Daniels case that Métis are "Indians" for the purposes of s.91 (24) of the Constitution Act, 1867. This confirms that the federal government is responsible for the rights of the Métis people. It also means that Métis must be consulted and accommodated (by governments) on matters affecting them (for example, land claims and harvesting restrictions).

Devolution

Devolution is a complex issue with many diverse opinions regarding the expansion of the powers of the GNWT. Devolution is not a new thing. Since 1967, a lot of responsibility for items such as health, education and social services has been transferred from the federal government to the territorial government. The Devolution Agreement states the Aboriginal and treaty rights are not impacted and that Canada still has some responsibilities. The negotiations continue to provide an opportunity to continue to build relationships through intergovernmental agreements. However, there is still much work to be done.

In 2013, the final Northwest Territories Lands and Resources Devolution agreement was signed by Canada, the Government of the Northwest Territories, Inuvialuit Regional Corporation, Northwest Territory Métis Nation, Sahtu Secretariat Incorporated, Gwich'in Tribal Council and the Tłı̨chǫ Government. The agreement is for the Government of Canada to transfer the management of land, water and resources to the Government of the Norwest Territories. On April 1, 2014 the Northwest Territories Devolution Agreement comes into force.

Photo: Tessa Macintosh

It sometimes surprises non-Aboriginal people that some Aboriginal groups oppose the devolving of powers from the federal government to the GNWT. A common question prior to the signing was, *'why would anyone disagree with wanting decision making at a more local level?'* without understanding the Aboriginal governments want the powers devolved, but to them, not another form of government who they did not sign treaty with.

Consider the powers which were devolved:

- powers to develop, conserve, manage and regulate resources in the NWT for mining and minerals (including oil and gas) administration, water management, land management and environmental management;
- powers to control and administer public land with the right to use, sell or otherwise dispose of such land; and
- powers to levy and collect resource royalties and other revenues from natural resources

These powers over control of lands and resources are some of the same issues which have been debated since the signing of Treaty 8 and 11. Aboriginal leadership stated that those powers should have been devolved to Aboriginal governments and not the Government of the Northwest Territories.

In 2012, the Gwich'in signed an Agreement-in-Principle on devolution, joining the Inuvialuit, Sahtu and Métis at the negotiating table with the federal government and the GNWT. When signing the agreement Mr. Robert Alexie Jr., representing the Gwich'in stated, *"It's better to negotiate with the territory than to be on the outside. It will give us the ability to work more closely with the GNWT and that's something we've been lacking over the last couple of years, and hopefully our relationship will change and be more one of cooperation."*

Since we are all treaty people, the devolution affects us all. This module's theme, *Living Together,* provides an important backdrop when we debate issues such as devolution. What is a fair deal for everyone in the North? These are important questions that continue to be asked right now in the NWT.

Photo: Tait Communications

After 18 years of negotiations, in 2016 Dél̨ı̨ne became the first community in the NWT to be self-governed. Danny Gaudet, chief negotiator for the community, stated "Becoming a self-government, we can develop a vision that all programs and services work towards solving the issues of the community like creating an economy and getting off social dependence" (Gaudet, 2015).

Working Together

Although western political and legal practice seems to demand a 'winner' and a 'loser' in all debates, the treaties were understood by Aboriginal people as an opportunity for mutual benefit. Finding ways in which everyone can succeed and prosper is at the heart of the treaty relationship. If one party to the treaty succeeds and prospers but another finds only poverty and struggle, then the treaty has failed. As Canadians, part of our treaty obligations is to make sure that the honour of the Crown is restored. Although it has clearly been a broken relationship in the past, our learning about treaties, land claims and self-government has a goal of helping to focus on ways we can live together in engaged and positive ways and to remember that 'we are all treaty people'. (Office of Treaty Commission, Saskatchewan, 2015).

Devolution of powers and the on-going negotiations needed for implementation of land claims and self-government agreements provide the opportunity for all of us to work together. Hopefully we can listen to each other and avoid the need for the courts to make decisions.

In this module of the Northern Studies course, *Living Together*, students and teachers will be challenged to look at historic and contemporary realities around issues of land, ownership, Aboriginal rights, treaty obligations, and the honour of the crown in the context of how we can best live together. With a roughly equal population of Aboriginal and non-Aboriginal people and where we are currently negotiating treaties and land claims, the NWT is perhaps the best place in Canada to honestly and openly discuss these issues.

KEY WORDS AND IDEAS

Aboriginal Government

A government which represents and serves an Aboriginal people and Aboriginal communities.

Aboriginal Right

A legal right of an Aboriginal people, stemming from the use of certain areas in the period before European settlement. Aboriginal rights are subject to interpretation and judgment by the courts but as a minimum, include the right to hunt and fish and follow the traditions of an Aboriginal people and the right to self-government.

Aboriginal Title

The terms "Aboriginal rights" and "Aboriginal title" are sometimes used interchangeably. Recent court decisions recognize that Aboriginal title means the right to occupy and use a certain area of land, and is a type of Aboriginal right. Aboriginal customs, practices and traditions are another type of Aboriginal right that can be distinguished from Aboriginal title.

Adhesion

An Aboriginal group who did not sign an historic treaty when it was negotiated could later sign a document accepting the treaty, called an 'adhesion'. This document said that those signing it agreed to "adhere to", or accept, the terms of the treaty.

Caveat

In legal terms, a formal notice, or warning. In the Paulette case, the Dene attempted to file a caveat at the Land Titles Office, to claim the land covered by Treaties 8 and 11 by virtue of their Aboriginal rights, and prevent the construction of the Mackenzie Valley Gas Pipeline.

Crown

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

Devolution

The process by which federal powers are passed on to other orders of government. On April 1, 2014, the Government of the Northwest Territories became responsible for managing public land, water, and resources in the NWT. evolution is not new. Education was devolved to the territorial government in 1967.

Extinguishment

In legal terms, extinguishment is the cancellation or destruction of a legal right. In all of the historic treaties and land claim agreements in the North prior to the Tłı̨chǫ, the core Crown demand was the surrender or "extinguishment" of Aboriginal title in exchange for the rights and benefits provided for in the treaty. The language of those agreements says in part, "hereby cede, release and surrender to Her Majesty The Queen in Right of Canada, all their Aboriginal claims, rights, title and interests, if any, in and to lands and waters anywhere within Canada." Aboriginal people have always fought against the extinguishment clause.

Fiduciary Responsibility

A legal duty to act at all times for the sole benefit and interest of the one who trusts. In Canada, the Crown has a fiduciary duty or responsibility to act in the best interests of Aboriginal peoples on particular matters. This obligates the Crown to deal with treaty or land claim processes through a fair process.

Honour of the Crown

A phrase of Canadian Aboriginal law in reference to the government's duty to consult with Aboriginal peoples and to accommodate their interests is grounded in the *honour of the Crown*. The *honour of the Crown* is always at stake in its dealings with Aboriginal peoples.

Indian Act

The Indian Act is the principal statute through which the federal government administers Indian status, local First Nations governments and the management of reserve land and communal monies. It was first passed in 1876 and has had massive implications on Indigenous people. There have been many amendments to the Indian Act over the years.

Land Claim Agreement

An agreement between an Aboriginal people and the Crown, dealing with Aboriginal title in a geographic area. 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.

Magna Carta

A charter of liberties to which the English barons forced King John to agree to give them a guarantee of rights and privileges in the year 1215.

Medicine Chest

Often in historic treaties the term, medicine chest refers to medicines being kept at the home of the Indian agent and used by the people. Another selling point was this guarantee of assistance from famine or disease relief. It has been interpreted differently by the federal government and Aboriginal people.

Reserve

Defined in Section 2 of the *Indian Act* as an area of land that has been set aside for an Indian Band. Under the Indian Act the Crown has the legal title to Indian reserve land.

Royal Proclamation

A formal declaration by the King or Queen on a matter of government.

Self-Government

The regulation by an Aboriginal people of its own affairs, through an Aboriginal government.

Self-Government Agreement

A formal agreement between an Aboriginal people and the federal, provincial or territorial governments that deals with things like the law making powers of an Aboriginal government and its relationship to public governments.

Sections 25 and 35 (Canadian Charter of Rights and Freedoms)

The sections of the *Constitution Act* that pertain to Aboriginal rights.

Treaty

A formal agreement between an Aboriginal people and the Crown. Under Section 35 (3) of the *Constitution Act 1982*, "treaties" include recent land claim agreements as well as historic numbered treaties like Treaties 8 and 11.

Treaty Land Entitlement (TLE)

A term used by the federal government for the entitlement or right of an Aboriginal people to have certain lands set aside for them on the basis of a treaty such as Treaties 8 and 11.

Treaty Right

A right recognized in a treaty. Treaty rights may include verbal (unwritten) promises made when the treaty was negotiated.

IDENTITY TERMINOLOGY[1]

For many people who live in Indigenous communities or who have deep and clear roots within them, identity can be, at least in some ways, straightforward. They identify themselves within a particular family, band, or nation and may prefer to use the traditional terms and names that locate them within those circumstances. When introducing themselves, people may identify themselves by their genealogy, noting parents, grandparents, and more distant ancestors, or by the Indigenous name of their community or nation. Those identifications, however, often have deeper dimensions and reflect a strong and spiritual connection to the land and other cultural traditions.

Identity terminology is complex. Terms developed by an Indigenous community are the best and the terminology identified by a community should be used whenever possible. Ie. Inuvialuk. When speaking with someone or referring to someone, ask them what they prefer.

Within this module many terms will be used. As a general rule, the terminology used during the time period the students are learning about will be used. For instance, when learning about the *Indian Act* students will learn about the term Indian. Ensure the context of the use of terminology is discussed with the students. In some communities, and in particular with the older generation, terminology such as Indian and Eskimo are still used.

Aboriginal

The term Aboriginal refers to the first inhabitants of Canada, and includes First Nations, Inuit, and Métis peoples. This term came into popular usage in Canadian contexts after 1982, when Section 35 of the Canadian Constitution defined the term as such.

Indian

Indian is an older term used to refer to a First Nation person. The term Indian is now often regarded as having very negative connotations when used in any setting. It is also worth noting, however, that at least for people in older generations, Indian is still a term that people use to refer to each other or themselves within community contexts.

Indigenous

Indigenous is a term used to include a variety of Aboriginal groups. It is most frequently used in an international, transnational, or global context. This term came into wide usage during the 1970s when Aboriginal groups organized transnationally and pushed for greater presence in the United Nations (UN). In the UN, "Indigenous" is used to refer broadly to peoples of long settlement and connection to specific lands who have been adversely affected by incursions by industrial economies, displacement, and settlement of their traditional territories by others. It has become more common in Canada and the Canadian Government, on the consent of the five (5) National Aboriginal Organizations (NAOs), has agreed to use the term Indigenous.

1.Adapted from the writing of Dr. Linc Kesler found at http://indigenousfoundations.arts.ubc.ca/home/identity/aboriginal-identity-terminology.html

First Nations

In Canada, the term First Nations or First Peoples is used broadly and has appeared to be a more respectful successor to Indian. It is not a term applied to Métis or Inuit.

Nation Specific

Terms developed by a community for a community are the best and the terminology identified by a community should be used whenever possible. Ie. Sahtugot'ıne.

Non-Status Indian

In Canada, a non-status Indian is a legal term referring to any First Nations individual who for whatever reason is not recognized by or registered with the federal government, or is not registered to a band which signed a treaty with the rown.

Inuit, Inuvialuit, Inuinnait

Inuit are a group of culturally similar indigenous peoples inhabiting the Arctic regions of Greenland, Canada and Alaska. Inuit is a plural noun; the singular is Inuk. The Inuit peoples of the NWT are called Inuvialuit – which means *Real People* in Inuvialuktun. In Ulukhaktok and Sachs Harbour the term Inuinnait may be used.

Native

Native is another, older term, used to describe Aboriginal people as it was a general term referring to a person that has originated from a particular place. It is generally not used anymore.

Eskimo

Eskimo was a term used to describe the Indigenous peoples who have traditionally inhabited the northern circumpolar regions. In Canada and Greenland, the term Eskimo is mostly seen as offensive, and has been widely replaced by the term Inuit (plural) or Inuk (singular) or terms specific to a particular area such as Inuvialuit.

Band

A Band is a governing unit instituted by the Indian Act, 1876. Bands are led by band councils who are elected by band members. Historically, Indigenous peoples had their own unique and diverse governing structures. Bands were established as a part of Canada and generally disrupted traditional forms of governance by imposing a municipal-style government.

FNMI

An acronym which stands for First Nations, Métis and Inuit peoples.

Métis

Métis belong to a distinct group and are defined in the constitution as one of three Aboriginal peoples of Canada. The term does not apply to all individuals with mixed heritage, i.e., Aboriginal and European ancestry. Métis people have developed their own customs and way of life as distinct and apart from their Aboriginal and non-Aboriginal ancestors.

ACTIVITY 1
BUILDING GOOD RELATIONSHIPS

Learning Objective

Students will work together to analyze different documents which outline how we should live together. Together they will develop criteria for 'Building Good Relationships'.

Time

120 minutes

Curricular Link

Outcomes that should be addressed through this activity include:

Component	Skills Outcome	Module Outcome
Making Connections	S.1.a	4.3
Building Good Relationships	S.1.a	4.6, 4.9. 4.13

Possible Assessment Activities

- Assess students social participation skills in group activity.

Making the Connection for the Teacher

Preparation and Materials List

- NWT Floor Map, (string and scissors will also be needed)
- Have copies of *Dene Laws, Charter of Rights and Freedoms Plain Language, the Métis Laws of the Hunt, Inuit principles, UN Declaration of Human Rights Plain Language*, Intergovernmental Memorandum of Understanding (MOU) available for students
- Have a copy of *Building Good Relationships* for each student or group of students
- Have a copy of *Living Together Rubric* for each student or group of students
- Go through the teacher exemplar of the *Living Together* rubric

Dene ceremony in tent - 2003

Tessa Macintosh.

The NWT is an enormous place, and yet, when it comes to our connections with each other, it can feel very small. For those people from the North who have been here for generations, the bonds and connections created over enormous distances have always been crucial. Traditionally, groups of people would come together at certain times of the year to celebrate and re-establish relationships. With new technologies, the ability of people in the North to communicate with one another has grown in many ways. From winter feasts to bush radios or bush planes to Facebook, Northern people have always taken advantage of technology to connect. In the end, it is not the technology that matters, but the need to establish and maintain meaningful relationships. To illustrate this point, your class will be asked to use string and the NWT floor map to show some connections with their neighbours around the North.

Students will then look at six documents which set out rules by which we can live together, including:

- the United Nations Declaration of Human Rights,
- the Canadian Charter of Rights and Freedoms,
- the Métis Laws of the Hunt,
- Inuit principles,
- Dene Laws, and an,
- Intergovernmental Memorandum of Understanding*.

Using these documents, students will create a rubric for evaluating relationships between groups of people and the state. This rubric will be used later in the module to evaluate the relationships created by treaties and land claims.

Northern Studies 10 teacher, Anna Pingo, uses cultural items placed on the NWT floor map to share how we are all connected.

Photo: Mindy Willett.

* The Intergovernmental Memorandum of Understanding that is provided is between the GNWT and the K'átå'odeeche First Nation. You may choose to use an intergovernmental agreement for your area and they can be found on the Department of Aboriginal Affairs website. Simply search for Intergovernmental MOU GNWT and your particular area.

Steps

Making Connections (30 min)

1. Have students set out the NWT Floor Map. By now this should be done without looking at a reference map.

2. Provide students with string and scissors (you may want to use stones to secure the string at the site of various communities, etc.).

3. Have students name a person or connection they have to another community. Students will then place a string between their community and that other location. Challenge students to find a connection to all communities or important places in the NWT (could be a mine site, family friend, place they went to play a sport…). Make as many connections as you can.

4. Once you have covered the map with connections, have students reflect on the number of connections they see with other communities. Some possible questions for conversation include:
   - Do they believe this level of interconnection is something that makes the NWT special or unique?
   - Do you think the level of interconnection changes by community or region? Why or why not?
   - What connections do they think their parents or grandparents would have had with other communities?
   - To what extent have the connections increased or decreased or stayed the same?
   - To what extent is it easy or difficult for those new to the North to make connections? How and what could help in fostering connections for new people?

Building Good Relationships (90 min)

1. Divide your class into five groups and give each group one of the documents related to building good relationships;
   - UN Universal Declaration of Rights, (plain language)
   - Métis Laws of the Hunt,
   - Inuit Principles,
   - Canadian Charter of Rights and Freedoms (plain language)
   - Dene Laws,
   - Intergovernmental Memorandum of Understanding.

   Each of the readings is at a different reading level. Pay attention to which group you assign which reading to ensure success. For those students given the Métis Laws of the Hunt ask them to estimate when they think these laws were written. The laws are from the 1800s and it is interesting to note that at that time there were laws written down about how to work together. Some laws, like the Dene Laws, would have been orally shared and only recently summarized in writing.

2. Have students look at the documents and summarize the important elements of their document. You might want to use the hand-out provided or just have a class discussion and pose questions such as:

- What are the important elements or themes of your document?
- What are the responsibilities required of citizens to have healthy relationships?
- What are the most important parts of your document for establishing or nurturing healthy relationships?

3. Next, lead a discussion that helps summarize the findings of the groups and keep a list of the key words they use. Key words that should emerge include a respect, fairness, equity, justice, protection, clarity, rights, responsibility, sharing, mutual benefit, freedom, choice, peaceful/non-violent, etc.

4. Hand out a copy of the blank *Living Together* rubric. Either as a class or in groups, students will use the list of key words created to construct their own rubric for assessing a 'good relationship'. The most important key words (decided on by the group) should be listed in the first column and descriptions of each level listed along the rows (see teacher example). The rubric will be used later in the module to be able to assess other relationships.

Extension:

Time permitting, have students research the United Nations Declaration of Indigenous Rights (UNDRIP) which was adopted by the General Assembly in 2007 by a majority of 144 states voting in favour and 4 votes against. Canada, along with Australia, New Zealand and the United States voted against adopting UNDRIP. In May 2016 Canada officially removed its objector status. Ask students to consider why the government at the time voted against and what has changed since that time.

Aboriginal Day in Yellowknife 2017 had a huge turnout with a very diverse crowd. Many non-Indigenous people drum-danced for the very first time.

Photo: Tessa Macintosh

BUILDING GOOD RELATIONSHIPS

1. Which document were you assigned?

2. What are the important elements or themes of your document?

3. Is there anything missing from your document that would help build good relationships? Ie. What would you write into the document to make improvements?

4. What are the responsibilities required of people to have healthy relationships?

5. What are the most important parts of your document for establishing or nurturing healthy relationships?

CANADIAN CHARTER OF RIGHTS AND FREEDOMS

(Plain Language)

Adapted from the Native Women's Association of Canada version

The Canadian Charter of Rights and Freedoms in Canada often simply the Charter, is a bill of rights entrenched in the Constitution of Canada. It forms the first part of the Constitution Act, 1982.

The Charter of Rights and Freedoms describes the rights and freedoms which must be upheld by the Government of Canada. These rights and freedoms are described in general terms and it is up to the legislative and judicial branches to define specifics. There is also a process for 'overriding' the Charter using the 'notwithstanding' clause. The Charter is broken down into 33 sections and they are numbered below.

1. Rights in the Charter are not absolute.

Once a court has found that there has been a violation of the Charter it must then decide whether that violation is justifiable considering the nature of the society in which we live. For instance, persons under the age of 18 cannot vote in Canada. This is certainly a violation of the section in the Charter which guarantees equality of all individuals. However it is not in the interests of Canadian society as a whole to have children vote when they may not yet be capable of reasonably deciding which candidates would be best suited to govern the Country. Therefore, this rule is considered to be a justifiable restriction of their rights in a free and democratic society such as Canada.

2. Everyone holds some fundamental freedoms.

- freedom of conscience and religion;
- freedom of thought, belief, opinion and expression, including freedom of the press and other media of communication;
- freedom of peaceful assembly; and
- freedom of association.

3-5. Everyone has democratic rights as citizens of Canada.

These sections set out the democratic rights of the citizens of Canada: the right to vote in an election of a federal government or provincial government in your home province, the right to run for office. Sections 4 and 5 outline Canadians ' fundamental rights to be able to choose a new government at least every five years and to have a government which is required to sit at least once a year.

6. Everyone has basic mobility rights.

All citizens of Canada the right to enter and leave the Country and they are entitled to move between and to work in any Province or Territory. The purpose of this section is to protect the right to move between provinces, and to keep the provinces from interfering with that right.

7-14. Everyone has basic legal rights.

This is one of the most important sections of the Charter. The purpose of the section is to protect you from government conduct which could deny your rights to life, liberty, and security of the person. You have the right not to be denied those rights except in accordance with principles of justice.

You have a right to:

- consult a lawyer,
- be told why you are being arrested or detained and you can only be detained or imprisoned for a valid reason, and
- be presumed innocent until it is proven that you are guilty.

Everyone has a right not to be tortured and to be treated fairly as a witness. No matter how severe the crime, a guilty party has the right not to be subjected to torture because it would constitute cruel and unusual punishment under the Charter. You also have the right to an interpreter if you cannot understand the language at your trial.

15. Everyone in Canada must be treated equally.

You cannot be discriminated against on the basis of race, national or ethnic origin colour, religion, sex, age or mental or physical disability.

16-22. You have certain language rights.

These sections all guarantee the right to use, and to receive services in, the English or French language. There is also a guarantee to protect minority French and English schooling rights.

25. There are basic Aboriginal rights.

The purpose of this section is to ensure that the rights and freedoms given to the people of Canada under the Charter cannot be used so as to interfere with or take away from Aboriginal, treaty or other rights. For instance, under many treaties, Aboriginals have the right to hunt on unoccupied Crown land; this right may not extend to non-Indians. If a non-Aboriginal tried to challenge this difference in treatment under section 15 of the Charter, section 25 would protect the treaty right to hunt.

30. The Charter of Rights and Freedoms also extends to the NWT

This section ensures that the provisions of the Charter apply to the territorial governments in the same manner as they apply to the provincial governments.

33. There is a 'notwithstanding' clause in the Charter.

This section gives the government the right to 'override' certain sections of the Charter. The Government may decide that even though it violates the Charter, a law can exist. However, a law enacted in this manner is only valid for five years. If the government wishes to continue the law in force in spite of its violation of the Charter right, it must re-enact the "notwithstanding" statement every five years. Since governments often change in a five year period, a law which is enacted with the "notwithstanding" provision is not necessarily going to be re-enacted by a different government five years later.

DENE LAWS

The Dene Laws have been handed down from generation to generation, but are originally attributed to the cultural leader called by many names including Yamoria or Yamozha. As a Law Giver, he played a crucial role in codifying the rules by which people could live together. The laws below are taken from George Blondin's Yamoria the Law Maker: Stories of the Dene. Below the laws are illustrative examples, but are not exhaustive explanations. There would be many more ways to follow the laws.

1. Share what you have.

This is the umbrella law. Under it sit all the other laws. It was of absolute importance that people share what they had long ago just for survival. Share all the big game you kill. Share fish if you catch more than you need for yourself and there are others who don't have any.

2. Help each other.

Help Elders cut their wood and other heavy work. Help sick people who are in need. Visit them and give them food. When you lose someone in death, share your sorrows with relatives who are also affected by the loss. Help out widows as much as possible and take care of the orphaned children.

3. Love each other as much as possible.

Treat each other as brothers and sisters as though you are related. Help each other and don't harm anyone.

4. Be respectful of Elders.

Don't run around when Elders are eating. Sit down until they are finished.

5. Sleep at night and work during the day.

Don't run around and laugh loudly when it gets dark. Everyone should sleep when darkness falls.

6. Be polite and don't argue with anyone.

Don't harm anyone with your voice or your actions. Don't hurt anyone with your medicine power. Don't show anger.

7. Young girls and boys should behave respectfully.

Don't make fun of each other especially in matters of sex. Don't make fun of older men and women. Be polite to each other.

8. Pass on the Teachings.

Elders are to tell stories about the past every day. In this way, young people learn to distinguish between good and unacceptable behaviour and when they are older, they will become the storytellers who will keep the circle of life going.

9. Be happy at all times.

The Creator has given you a great gift, Mother Earth. Take care of her and she will always give you food and shelter. Don't worry. Go about your work and make the best of everything. Don't judge people; find something good in everyone.

INUIT QAUJIMAJATUQANGIT[1]

Inuit Qaujimajatuqangit translates to *'that which Inuit have always known'*.

Inuit have a long-standing code of behaviour based on time-honored values and practices. These values are communicated to younger Inuit at a very early age through stories, songs, direct modeling of behaviour, and legends that speak of the success associated with remembering them.

Today this system has been interrupted by outside influences and new institutions. In Nunavut they are finding ways to build these beliefs into what is done today.

There are based on the eight Guiding Principles as outlined below:

Pijitsirarniq: Concept of serving

The concept of serving is central to the Inuit style of leadership, as is the measure of the maturity and wisdom of an Inuk. Key here is the understanding that each person has a contribution to make and is a valued contributor to his/her community.

Aajiiqatigiingniq: Consensus–Decision Making

The concept of consensus decision-making relies on strong communication skills and a strong belief in shared goals. All youth are expected to become contributing members of their community and to participate actively in building the strength of Inuit in Nunavut.

Pilimmaksarniq: Concept of Skills and Knowledge Acquisition

The concept of skills and knowledge acquisition and capacity building is central to the success of Inuit in a harsh environment.

Qanuqtuurungnarniq: Concept of Being Resourceful to Solve Problems

The concept of being resourceful to solve problems, through innovative and creative use of resources and demonstrating adaptability and flexibility in response to a rapidly changing world, are strengths all youth should develop.

Piliriqatigiingniq: Concept of Collaborative Relationships or Working Together for a Common Purpose (difficult to translate)

The concepts of developing collaborative relationships and working together for a common purpose are essential Inuit belief that stresses the importance of the group over the individual. Pili riqatigiingniq also sets expectations for supportive behaviour development, strong relationship-building and consensus-building.

Avatimik Kamattiarniq: Concept of Environmental Stewardship

The concept of environmental stewardship stresses the key relationship that Inuit have with their environment and with the world in which they live.

1.This information is from the Government of Nunavut.

MÉTIS LAWS OF THE HUNT[1]

The following laws of the hunt are from listed in the Métis report as the 'ancestral' laws. The Métis of Manitoba have current laws of the hunt. Research their current laws and share with your peers what has changed and what is similar to these Métis ancestral laws.

1. No buffalo to be run on the Sabbath-Day.
2. No party to fork off, lag behind, or go before, without permission.
3. No person or party to run buffalo before the general order.
4. Every captain with his men, in turn, to patrol the camp, and keep guard.
5. For the first trespass against these laws, the offender to have his saddle and bridle cut up.
6. For the second offence, the coat to be taken off the offender's back, and be cut up.
7. For the third offence, the offender to be flogged.
8. Any person convicted of theft, even to the value of a sinew, to be brought to the middle of the camp, and the crier to call out his or her name three times, adding the word "Thief", at each time.

1. Credit: Manitoba Métis Federation,
The Report of the Commission on the Métis Laws of the Hunt, 2002.

UNITED NATIONS UNIVERSAL DECLARATION OF HUMAN RIGHTS

(Credit: United Nations)

1 When children are born, they are free and each should be treated in the same way. They have reason and conscience and should act towards one another in a friendly manner.

2 Everyone can claim the following rights, despite:

- a different sex
- a different skin colour
- speaking a different language
- thinking different things
- believing in another religion
- owning more or less
- being born in another social group
- coming from another country

It also makes no difference whether the country you live in is independent or not.

3 You have the right to live, and to live in freedom and safety.

4 Nobody has the right to treat you as his or her slave and you should not make anyone your slave.

5 Nobody has the right to torture you.

6 You should be legally protected in the same way everywhere, and like everyone else.

7 The law is the same for everyone; it should be applied in the same way to all.

8 You should be able to ask for legal help when the rights your country grants you are not respected.

9 Nobody has the right to put you in prison, to keep you there, or to send you away from your country unjustly, or without good reason.

10 If you go on trial this should be done in public. The people who try you should not let themselves be influenced by others.

11 You should be considered innocent until it can be proved that you are guilty. If you are accused of a crime, you should always have the right to defend yourself. Nobody has the right to condemn you and punish you for something you have not done.

12 You have the right to ask to be protected if someone tries to harm your good name, enter your house, open your letters, or bother you or your family without a good reason.

13 You have the right to come and go as you wish within your country. You have the right to leave your country to go to another one, and you should be able to return to your country if you want.

14 If someone hurts you, you have the right to go to another country and ask it to protect you. You lose this right if you have killed someone and if you, yourself, do not respect what is written here.

15 You have the right to belong to a country and nobody can prevent you, without a good reason, from belonging to a country if you wish.

16 As soon as a person is legally entitled, he or she has the right to marry and have a family. In doing this, neither the colour of your skin, the country you come from nor your region should be impediments. Men and women have the same rights when they are married and also when they are separated. Nobody should force a person to marry. The government of your country should protect your family and its members.

17 You have the right to own things and nobody has the right to take these from you without a good reason.

18 You have the right to profess your religion freely, to change it, and to practise it either on your own or with other people.

19 You have the right to think what you want, to say what you like, and nobody should forbid you from doing so. You should be able to share your ideas also—with people from any other country.

20 You have the right to organize peaceful meetings or to take part in meetings in a peaceful way. It is wrong to force someone to belong to a group.

21 You have the right to take part in your country's political affairs either by belonging to the government yourself or by choosing politicians who have the same ideas as you. Governments should be voted for regularly and voting should be secret. You should get a vote and all votes should be equal. You also have the same right to join the public service as anyone else.

22 The society in which you live should help you to develop and to make the most of all the advantages (culture, work, social welfare) which are offered to you and to all the men and women in your country.

23 You have the right to work, to be free to choose your work, to get a salary which allows you to support your family. If a man and a woman do the same work, they should get the same pay. All people who work have the right to join together to defend their interests.

24 Each work day should not be too long, since everyone has the right to rest and should be able to take regular paid holidays.

25 You have the right to have whatever you need so that you and your family do not fall ill or go hungry; so that you may have clothes and a house, and are helped if you are out of work, if you are ill, if you are old, if your wife or husband is dead, or if you do not earn a living for any other reason you cannot help. The mother who is going to have a baby, and her baby, should get special help. All children have the same rights, whether or not the mother is married.

26 You have the right to go to school and everyone should go to school. Primary schooling should be free. You should be able to learn a profession or continue your studies as far as you wish. At school, you should be able to develop all your talents and you should be taught to get along with others, whatever their race, religion or the country they come from. Your parents have the right to choose how and what you will be taught at school.

27 You have the right to share in your community's arts and sciences, and any good they do. Your works as an artist, writer, or a scientist should be protected, and you should be able to benefit from them.

28 So that your rights will be respected, there must be an "order" which can protect them. This order should be local and worldwide.

29 You have duties towards the community within which your personality can fully develop. The law should guarantee human rights. It should allow everyone to respect others and to be respected.

30 In all parts of the world, no society, no human being, should take it upon her or himself to act in such a way as to destroy the rights which you have just been reading about.

Intergovernmental
Memorandum of Understanding

Between

The Government of the Northwest Territories (GNWT)

And

Kátł'odeeche First Nation (KFN)

Whereas the Kátł'odeeche First Nation (KFN) have traditionally used and occupied lands in the Northwest Territories (NWT) and Alberta from time immemorial;

Whereas the Chief and Headmen representing KFN signed Treaty 8 on July 25, 1900 at Deninu Kúé, in the Northwest Territories;

Whereas the KFN took a reserve in 1973 to protect its community lands from expropriation by the Town of Hay River, while continuing to subsequently participate in the Dene-Métis and Dehcho comprehensive land claims processes;

Whereas the Government of the Northwest Territories (GNWT) delivers programs and services to the KFN on the Hay River Dene Reserve;

Whereas the KFN and the GNWT acknowledge their unique and evolving government-to-government relationship, and agree to work with one another on the basis of mutual respect, recognition and responsibility;

Whereas the GNWT has made a commitment to build partnerships and strengthen relationships with Aboriginal governments, as demonstrated by the release of "*Respect, Recognition and Responsibility: the GNWT's Approach to Engaging with Aboriginal governments*"; and

Therefore, both governments now wish to formalize their government-to-government relationship through an Intergovernmental Memorandum of Understanding.

Purpose

The purpose of this *KFN/GNWT Intergovernmental Memorandum of Understanding* is to enhance the relationship between the KFN and the GNWT by providing a framework in which the two governments can work together. Areas of cooperation and discussion may include but not be limited to:

- Off-reserve lands, resources, water, and wildlife management;
- Municipal services;
- Education;
- Health and social services;
- Housing;
- Any other areas of mutual interest identified by the KFN and/or the GNWT.

For greater clarity, both Parties understand that this list is not exhaustive and will reflect the unique relationship that the GNWT has with KFN with respect to the delivery of programs and services on the Hay River Dene Reserve.

Principles

The KFN and the GNWT recognize and respect the diversity of cultures, history, and traditions among the people of the Northwest Territories and respect that different governments may have unique political and policy priorities.

The KFN and the GNWT welcome the opportunity to deepen their understanding of each other's views and commit to working together to make progress and achieve outcomes on matters of mutual interest.

The KFN and the GNWT agree to work together to achieve a respectful, strong, and meaningful government-to-government relationship with effective communication and information sharing.

The KFN and the GNWT commit to constructive collaboration, a spirit of cooperation and mutual respect, knowing that cooperation will help maximize the benefit for the people served by each respective government.

The KFN and the GNWT recognize that there may be different perspectives on various issues and that agreement on all issues may not always be achievable.

The KFN and the GNWT acknowledge the value of clarifying the roles and responsibilities of the federal, territorial, and KFN governments for delivering programs and services on the Hay River Dene Reserve.

Objectives

The specific objectives of this Intergovernmental Memorandum of Understanding are:

- To enhance the practical realization of the government-to-government relationship;
- To enhance the day-to-day interaction, cooperation and coordination of KFN and the GNWT; and
- To raise issues and resolve concerns in a manner that reflects KFN and public interests.

Meetings of the Parties

There shall be at least one meeting a year between the Chief and Council of the KFN and the Premier of the NWT.

In advance of the meeting, officials designated by each Party will reach agreement on an agenda that has been jointly developed by officials from both governments. Briefing materials, reports, or other documents that the Parties agree are relevant to the agenda will be shared between the Parties in advance.

The Premier may invite other Ministers of the GNWT to participate in the meeting.

Following each meeting, the Parties will agree upon a joint summary of outcomes and commitments.

Information Sharing

Any information shared or communications provided under this Memorandum of Understanding will be delivered to a Party as follows:

GNWT formal correspondence addressed to the Chief should be copied to the Chief Executive Officer, the Premier of the Northwest Territories and the Deputy Minister of Aboriginal Affairs and Intergovernmental Relations;

KFN formal correspondence addressed to the Premier of the Northwest Territories should be copied to the Deputy Minister of Aboriginal Affairs and Intergovernmental Relations; and

KFN formal correspondence addressed to Ministers of the GNWT should be copied to the Premier of the Northwest Territories and the Deputy Minister of Aboriginal Affairs and Intergovernmental Relations.

Effect of the Memorandum of Understanding

Nothing in this *KFN/GNWT Intergovernmental Memorandum of Understanding* creates legal obligations.

Nothing in this Memorandum of Understanding shall constrain either government from exercising their powers, responsibilities, or rights; nor shall it impose any financial obligation.

Nothing in this Memorandum of Understanding prevents the KFN and the GNWT from participating in other intergovernmental processes or agreements.

Terms of Memorandum of Understanding

The *KFN/GNWT Intergovernmental Memorandum of Understanding* shall be in effect for a period of four years from the date of signing. The Memorandum of Understanding may be periodically reviewed, and may be amended or extended, by written agreement of the Parties.

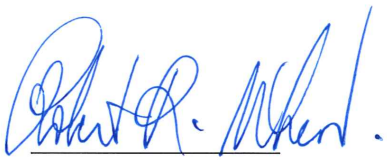
This Memorandum of Understanding may be terminated by either Party upon written notice to the other government at least 60 days in advance of the termination date.

The Kátł'odeeche First Nation – Government of the Northwest Territories Intergovernmental Memorandum of Understanding is signed by the Kátł'odeeche First Nation and the Government of the Northwest Territories on this 15th day of September 2016.

FOR THE Kátł'odeeche First Nation

Chief Roy Fabian

FOR THE Government of the Northwest Territories



Honourable Premier of the Northwest Territories

LIVING TOGETHER RUBRIC

In order to evaluate the effectiveness of the agreements by which we live together, it is important to create criteria to describe a *good relationship*. You have just looked at different documents which set out rules and conditions for a *good* relationship. Use the information from those documents to create your own rubric for evaluating relationships between groups of people living together. You will use this rubric later in this module when you evaluate treaties and land claims.

	4 – Excellent Relationship	**3 – Good Relationship**	**2 – Average Relationship**	**1 – Poor Relationship**

LIVING TOGETHER RUBRIC **(TEACHER EXAMPLE)**

Using some of the key words the students brainstormed, fill in the first column (respect, freedom etc.) to come up with a class rubric.

	4 – Excellent Relationship	3 – Good Relationship	2 – Average Relationship	1 – Poor Relationship
RESPECT (all five documents require that individuals within a collective respect the rights of one another)	The rights of all are guaranteed in word and in action. The minority in any decision/situation is respected and every attempt at accommodation is made.	The rights of all are important and most people/ governments work to ensure respect.	A minimum of effort is made to respect the rights of others.	The rights of others are routinely broken. Decisions are made for others without consultation.
FREEDOM	The rights of all to make free choices are upheld regardless of race, class, sexual orientation, gender.	The rights of all to make free choices are upheld, although some groups may find this easier to accomplish.	The rights of most to make free choices are upheld.	The rights of others to make free choices are restricted.
NON-VIOLENCE	The relationship between people seeks to create positive relations between people and heal past wrongs.	The relationship between groups is a non-violent one.	The relationship between groups is occasionally marked by violence or oppression.	The relationship between groups of people is often marked by violence (physical, institutional, mental, other…).
MUTUAL BENEFIT	The relationship between groups is based on all of above and remedies are created so all people can co-exist.	The relationship between groups is built on principles of equity, but population, wealth or other factors still creates some inequality.	The relationship between groups is paternal with one group offering to 'look after' another.	The relationship between groups clearly favours one group and causes suffering for another. One group is dominant over another.

ACTIVITY 2
STUDENT-LED INQUIRY

Learning Objective

Students will use the skills and knowledge they acquire during the Guided Inquiry section of this module to pursue their own Student-led Inquiry into one of three questions within the scope of *Living Together*. They will select an appropriate means of communicating what they learn in their inquiry with the rest of the class, and with an authentic audience.

Time

8 Hours

NOTES:

1. **We are introducing the Student-Led Inquiry here in order to give students time to think about which question they may be most interested in researching.**
2. **Since this is the fourth module you should expect to see growth from Module 1 in all goals of the Student-led Inquiry, including planning, completion and presentation of material.**

Curricular Link

Outcomes that should be addressed through this activity include:

Component	Skills Outcome	Module Outcome
Student-Led Inquiry	S.3.a, c, S.3.a-g, S.4.a, S.10.a	4.7, 4.8, 4.9, 4.13

Possible Assessment Activities

- Completion of Student-Led Inquiry based on agreed upon tasks and time lines
- Presentation to authentic audience
- Students should use the Living Together rubric created in Activity 1 as a class to evaluate the relationship they researched

Preparation and Materials List

- Photocopy a class set of Handout: *Living Together – Student-led Inquiry*

Raymond Taniton shares with young people the history of the Sahtu lands claim agreement. He always reminds the students that, "we have never given up our responsibility to govern and look after ourselves. We elect strong and gifted leaders, but each of us is responsible for his or her life choices."

Photo: Tessa Macintosh

Making the Connection for the Teacher

Through the classroom activities, you will explore with your class how we, as Northern people, have lived together over time and how we live together today. In the Student-led Inquiry, students will investigate one of three questions related to *Living Together*.

The guided inquiry activities in this module deal with the history of colonization, but most specifically with treaties, land claims, and devolution. The overarching theme is how we live together. Part of what we are learning in this module is that we are all treaty people. The 'learning lens' for this student-led inquiry is '*What are my responsibilities as a treaty person today?*' In this activity the teacher acts as a facilitator, assisting students when needed, but requiring students to complete their own original work. It is important that students start thinking about their inquiry project early in this module, and that realistic work plans are created.

Students should choose the question they will investigate with sufficient time to gather all the materials they will need, and to arrange interviews or other forms of research as required.

Students who interview community members should be aware of the requirement to get signed consent forms prior to beginning their interviews. (Consent forms were provided in Module 1). Each essential question is supplied with suggested resources to help the teacher and students. Although these resources will help the students, they are still encouraged to find additional sources of information

Steps

Student-led Inquiry (12 hours)

1. Students should choose their question to investigate from the list of available questions.

2. Students should discuss with the teacher a timeline or list of materials which they will need to prepare for their inquiry (this will ensure that the student is aware of the work required for their inquiry).

3. Students conduct inquiry.

4. Students should present results of their inquiry to the teacher, their peers, and possibly community members or other more geographically distant audiences (for example for a web-based final project), by an agreed-upon completion date.

» NOTE: Since this is the fourth module, students should be more familiar with the process of the Student-led Inquiry and assessment should reflect this growth of expectations. They should also be taking more responsibility for their learning. This is one of the goals of Northern Studies 10. If a student or group of students develops their own question and can defend how the question explores a significant aspect of how relationships are being, or have been, built in the North, this kind of initiative should be encouraged. Approximately12 hours have been allotted for students to pursue their own inquiry.

LIVING TOGETHER – STUDENT LED-INQUIRY

There are three possible questions to explore in your student-led inquiry into *Living Together*. Each of these questions is an 'essential question', that is, a question which does not have an easy 'yes' or 'no' answer. Since the questions invite many different responses, you should bring your own thoughts and experiences to the project – the only right answer is one that you have thought deeply about.

In this student-led inquiry, we recommend that you take advantage of the expertise that is all around you. In almost every community, there are people who have helped negotiate a land claim or treaty or devolution, and people who know the histories of these agreements. Researching the history of your treaty or land claim is important, but talking with those who made that history is even better!

Student-Led Inquiry Questions *(Choose one of the three)*

1. What contemporary relationship between Aboriginal and non-Aboriginal people or organizations best illustrates how Northern people should live together?

Throughout this course you have met and learned about many Northern people who have worked hard to *'be strong like two people'*. There are many Aboriginal people and non-Aboriginal people who have worked hard to create positive ways of living together in the NWT. Consider choosing someone or organization featured in the Northern Studies course materials, or someone from your community, who is a living example of having good relationships with all people.

Use the rubric developed in Activity 1 to judge what a 'good relationship' is, and explain why this person or organization or government exemplifies that ideal.

Resources:

- Local leadership – provide time for students to meet with their leadership to ask the question, *What contemporary relationship between Aboriginal and non-Aboriginal people or organizations best illustrates how we should live together?*
- Intergovernmental Memorandum of Understanding agreements.

2. To what extent has the devolution of powers from the federal government to the Government of the Northwest Territories been positive?

Devolution is a complex issue with many diverse opinions regarding the expansion of the powers of the GNWT. Devolution is not a new thing. Since 1967, a lot of responsibility for items such as health, education and social services has been transferred from the federal government to the territorial government. The Devolution Agreement states the Aboriginal and treaty rights are not impacted and that Canada still has some responsibilities. The negotiations continue to provide an opportunity to continue to build relationships through intergovernmental agreements. However, there is still much work to be done.

It sometimes surprises non-Aboriginal people that some Aboriginal groups oppose the devolving of powers from the federal government to the GNWT. A common

question prior to the signing was, *'why would anyone disagree with wanting decision making at a more local level?'* without understanding the Aboriginal governments want the powers devolved, but to them, not another form of government who they did not sign treaty with.

Consider the powers which were devolved:

- powers to develop, conserve, manage and regulate resources in the NWT for mining and minerals (including oil and gas) administration, water management, land management and environmental management;
- powers to control and administer public land with the right to use, sell or otherwise dispose of such land; and
- powers to levy and collect resource royalties and other revenues from natural resources

These powers over control of lands and resources are some of the same issues which have been debated since the signing of Treaty 8 and 11. Aboriginal leadership stated that those powers should have been devolved to Aboriginal governments and not the Government of the Northwest Territories.

In 2012, the Gwich'in signed an Agreement-in-Principle on devolution, joining the Inuvialuit, Sahtu and Métis at the negotiating table with the federal government and the GNWT. When signing the agreement Mr. Robert Alexie Jr., representing the Gwich'in stated, *"It's better to negotiate with the territory than to be on the outside. It will give us the ability to work more closely with the GNWT and that's something we've been lacking over the last couple of years, and hopefully our relationship will change and be more one of cooperation."*

The Northwest Territories Land and Resources Devolution Agreement came into force on April 1, 2014. At the time of writing this Teacher's Guide, the Government of Canada, the Government of the Northwest Territories, the Inuvialuit Regional Corporation, the Northwest Territory Métis Nation, the Sahtu Secretariat Incorporated, the Gwich'in Tribal Council, Acho Dene Koe, Deninu Kųé First Nation (an Akaitcho community), Salt River First Nation, Kátł'odeeche First Nation and the Tłicho Government were parties to the Devolution Agreement. The Dehcho and the Akaitcho governments had not signed.

Since we are all treaty people, the devolution affects us all. This module's theme, *Living Together*, provides an important backdrop when we debate issues such as devolution. What is a fair deal for everyone in the North? These are important questions that continue to be asked right now in the NWT.

Resources:

- Local leadership – provide time for students to meet with their leadership to ask the question, *To what extent has the devolution of powers from the federal government to the Government of the Northwest Territories been positive?*
- http://devolution.gov.nt.ca/ - There is a website that describes devolution from the perspective of the GNWT. It is easy to navigate and written in plain language.
- There are a lot of articles on CBC regarding devolution like the one listed below. Simply google NWT Devolution CBC and take your pick. http://www.cbc.ca/news/canada/north/northwest-territories-devolution-officially-takes-hold-1.2593612
- Despite the fanfare, devolution means less say for northerners over land and resources http://www.pembina.org/op-ed/2533 - article by Shauna Morgan
- How devolution will start a new chapter for the Northwest Territories – article by Stephen KakfwiThe Globe and Mail -Friday, Mar. 28, 2014 http://www.theglobeandmail.com/opinion/how-devolution-will-start-a-new-chapter-for-the-northwest-territories/article17715956/
- News North Article, *Devolution Trail*, provided on the Memory stick for this module. Ask your teacher.
- Intergovernmental Memorandum of Understanding agreements.

3.What are my rights and responsibilities under our treaty or land claim?

No matter where you are in the NWT, you are living in an area where there is some agreement between people and government. Whether you are in the lands of Treaty 8, Treaty 11, the Inuvialuit Final Agreement or the Tłı̨chǫ Final Agreement, you live in a place where groups of people have negotiated how we are to live together.

When the Gwich'in signed their land claim agreement in 1992, they objected to the word 'beneficiary' to describe those people affected by the signing. Instead, the Gwich'in chose the word 'participant' to show that everyone involved in the treaty process must play an active role. In this activity, you will think about your rights and responsibilities under your treaty or landclaim. You will then think about the ways in which you can 'participate' in your treaty or land claim. For some, the treaty process is still evolving and opportunities to participate might be readily available. For others, participating might involve engaging others in conversation or looking for opportunities to participate on boards or committees. Knowing how to become a participant is a key to fulfilling your role as a treaty person.

Resources:

- Your local leadership – provide time for students to meet with their leadership to ask the question, *what are my rights and responsibilities under our treaty or land-claim?*
- There is a website that describes devolution from the perspective of the GNWT. It is easy to navigate and written in plain language. http://devolution.gov.nt.ca/
- Saskatchewan Office of the Treaty Commissioner, http://www.otc.ca/
- Manitoba Treaty Commissioner, http://www.trcm.ca/
- AANDC Treaty Guides http://www.aadnc-aandc.gc.ca/eng/1100100028653/1100100028654
- Understanding Treaty Rights in the NWT http://www.daair.gov.nt.ca/_live/pages/wpPages/Understanding_Aboriginal.aspx
- Article by Jamie Wilson, *We are all Treaty People.* (provided).
- Intergovernmental Memorandum of Understanding agreements

IN CANADA WE ARE ALL 'TREATY PEOPLE'

By: Jamie Wilson

There is nothing quite like the thrill of buying a first home. To many, it is the single most important purchase they'll ever make with the very memory of it lasting a lifetime. Yet my guess is that very few non-Aboriginal Manitobans realize that, in purchasing a home, they are exercising a treaty right negotiated for Canadian citizens by the federal government.

Some no doubt are a little taken aback that treaties, dating to 1871, are at all relevant today. However, they are. They allow Canadians the right to buy a home but also to sell and purchase property, to farm, settle a new community or enjoy the rich resources of lakes in cottage country.

Each one of these traces back to rights granted to settlers under the terms of the treaties.

There's a reason why some of my union friends fondly refer to treaties as Canada's original collective agreements. That's exactly what they are -- the coming together of two parties to negotiate and mutually agree upon benefits and obligations running on both sides.

However, unlike collective agreements, which all have set expiration dates, treaties are forever.

Consider the following statement from one of Canada's federal treaty commissioners, Alexander Morris, who was widely quoted in 1873 in describing treaties as lasting "as long as the sun shines, grass grows and river flows."

This in itself should help to better understand why, even today, First Nations are so fixated on the enduring significance of these spiritual and contractual agreements. They're now and forever, just as they were originally intended by all signatories.

Most important, treaties are about relationships. They are not just a form of covenant or contract that lives in perpetuity. They are agreements of honour and respect that define the relationship between First Nations and the government of Canada.

They also provide us with a window into the vision for Canada that both parties shared when the country was in its formative years. Back then, Sir John A. Macdonald wanted peace, a strong and united country, and access to land and resources to help him accomplish his vision, including construction of a national railway, to protect our fledgling country from a hostile U.S. takeover.

On the other hand, the chiefs saw the world changing in front of them with a rush of settlers, and a buffalo population being decimated. To preserve their way of life and ensure their very survival, chiefs came to the negotiating table willing to grant the government of Canada access to land and its resources in exchange for the right to hunt, fish and trap.

They also asked for teachers and schools so future generations could benefit from an education system that would allow them to transition into an agricultural and capitalist economy.

Truth be told, more than 70 treaties were signed in total and are responsible for much of the wealth enjoyed today in Western Canada.

Sharing this historic information and how relevant it is for our collective future prosperity, is why a broad coalition of community partners has come together to introduce the Treaty Education Initiative to students across Manitoba.

Under the banner "we are all treaty people," we truly believe positive bridges will only be built and future relationships made stronger through K-12 treaty education that gets all children learning and talking about the fact our shared histories can play a critical role in making us stronger.

Already, after just one full year of teaching treaty education to Grades 4 and 5, teachers are feeling students have gained a greater understanding and awareness of the spirit and intent of the treaties and their impact on each of us and on Manitoba.

"By taking the time to teach about treaty history, progress can be made in changing stereotypical thinking and moving all students further along the road to building good relationships," one teacher said.

We are all treaty people. It's a conversation starter and a challenge.

No, Winnipeg entertainer Fred Penner isn't Aboriginal as his involvement in this campaign might suggest. Instead, it reflects the fact he recognizes our enduring 140-year treaty partnership binds us together as individual and collective beneficiaries of these agreements signed so long ago.

If you're sitting at the lake this weekend, look around at the beauty and then give quiet thanks for the treaties. Remember it is just as relevant today as it was on Aug. 3, 1871, when it was first signed by officials representing all of us.

James Wilson is commissioner of the Treaty Relations Commission of Manitoba, a neutral body mandated to encourage discussion, facilitate public understanding, and enhance mutual respect between all peoples in Manitoba.

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ACTIVITY 3
LIVING TOGETHER

Learning Objective

Students will understand the complex web of relationships involved in *'Living Together'* in the NWT. Using the booklet called, *Living Together*, which contains the stories shared by John B Zoe of the history of relationships and treaty making, students will investigate the many stories and relationships from the NWT's past and present. Students will be asked to apply this learning to current and future issues shaping our territory.

Time

60 min

Curricular Link

Outcomes that should be addressed through this activity include:

Component	Skills Outcome	Module Outcome
Living Together	S.8.a, b,d, S. 9.j	4.3, 4.5, 4.10

Class sets of the booklet as told by John B Zoe are provided. The memory stick also has a video of John sharing the stories orally.

Preparation and Materials List

- Have ready booklets: *Living Together*
- Photocopy a class set of the handout, *Living Together.*
- Have ready video: *Living Together*

Possible Assessment Activities

- Venn diagram completion
- Contribution during class discussion

Making the Connection for the Teacher

The booklet provided, *Living Together*, is about the history and cosmology of the Tłı̨chǫ people, and it demonstrates a perspective of relationships that many Aboriginal people have had through time. The storyteller is John B Zoe. John shares Tłı̨chǫ history and culture – he's a cultural teacher. He says that the stories are literally 'written on the land'. If you know how to read the land, then the stories reveal themselves to you. The land tells a story of the different relationships or treaties the Tłı̨chǫ have had over time. John connects the story of his own people with all other Dene and Inuvialuit, and people from Nunavut with whom the Dene share territories. He also places 'newcomers' into the history and shares how all these relationships developed over time. John invites the listener or reader to think about the proper protocols that we need to be aware of –and perhaps learn for the first time – when interacting with each other.

Dr. John B Zoe and the Tłı̨chǫ Nation:

John B is a member of the Tłı̨chǫ First Nation. Until recently he served as the Tłı̨chǫ Executive Officer for the Tłı̨chǫ Government, where the major part of his work was managing the development of the governance and corporate structures. John was born and raised in Behchokǫ̀ in the Northwest Territories, and he still resides in this community. In his early years, his community spoke only their traditional language, and stories were part of an everyday natural routine. In 1992, Mr. Zoe became the chief negotiator for the Tłı̨chǫ First Nation (Dogrib Treaty 11 Council).

He participated in the negotiations with the governments of Canada and the Northwest Territories to help settle the land claim and obtain self-government. This was completed in 2005. Under the self-government agreement, the Tłı̨chǫ First Nation is responsible for 39,000 square kilometres of land between Great Slave Lake and Great Bear Lake, an area about the size of Belgium. The agreement is built on the stories that he and the team had heard from their Elders, and with the help of the Elders and photographs, this story has been interpreted in the booklet.

Steps

Living Together (60 min)

1. Ask students to define a 'treaty'. Have they heard of other treaties (Versailles, Middle East)? Encourage students to think of 'treaty' in general terms so that they do not solely focus on Canadian Aboriginal/non-Aboriginal agreements.

   For the purposes of this activity keep the definition general. Essentially, a treaty is an agreement between two groups. A treaty could be between two people or two nations.

2. Ask students if they know who John B Zoe is. Using information provided in the *Making the Connection for the Teacher* section, discuss his accomplishments. What sorts of skills should someone who is involved in making a treaty have?

3. Hand out copies of the booklet, *Living Together*. Depending on your class size, ask students to form small groups to read the book.

4. Hand out a copy of the student handout, *Living Together*. Ask pairs of students to read through the booklet together. On the handout they should write down answers to each of the following;
   - One thing that they had heard about before.
   - One thing that was new to them.
   - A story or illustrative example that could be added to John's story.

5. Afterwards, read through the booklet together as a class, discussing each of the stories within – some of the stories relate back to Module 1 where they learned about different physical locations. There are many, many more stories that could be added to illustrate each of the 'chapters' that John discusses. Ask your students to provide any examples or stories that they know from your area.

6. Each area of Denendeh (the Dene lands within the NWT) will have their own comparable stories. If you live in the Inuvialuit area of the NWT, how are the stories shared by John similar to Inuvialuit history and how are they different?

Ideas from Teachers

I showed the video of John describing the stories provided on the memory stick. We listened and followed along in the book to help clarify what he meant.

One of my students used John's video for their student-led inquiry too.

Northern Studies 10 Pilot teacher.

LIVING TOGETHER

One thing in this story I have heard before…

One thing that was new to me in this story is …

One thing I can add to this story is…

ACTIVITY 4
THE HOUSE ANALOGY

Learning Objective

Students will use a story called *The House* as an analogy to the history of land 'ownership' in the NWT. Students will learn about our relationship to the land through the analogy, and make a personal connection to these concepts.

Time

60 minutes + time in the next few activities

» NOTE: DO NOT COMPLETE IT ALL IN ONE CLASS. Students will need time during the next few activities to add to the table as they learn the history. For this class, just read the story and ask them to fill in the connections that they know now. For example, they should be able to fill in the first 6 items in the chart. The rest they will learn in the next few activities and then go back to it to fill in.

Curricular Link

Outcomes that should be addressed through this activity include:

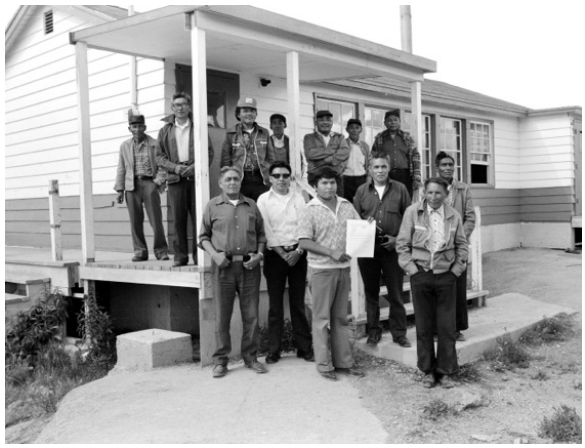
Component	Skills Outcome	Module Outcome
House Analogy	S.5.c,f	4.1, 4.2, 4.12

Preparation and Materials List

- Have ready the story: *The House Analogy*
- Have ready the chart: *The House Analogy*
- Cartoon by Alooktook Ipellie – for assessment when students have had time to complete the full chart

Possible Assessment Activities

- Writing a story to go with the cartoon by Alooktook Ipellie. Use this assessment activity only after students have had a chance to fill in the full chart – potentially after activity 8.



In 1977 the Dogrib Rae Chief and Band Council didn't agree that they had ceded their land in Treaty 11 so they wrote an amendment. The photo was taken in front of the band office at Fort Rae in 1977.

Native Communication Society.

Making the Connection for the Teacher

This activity is intended to help students appreciate what the NWT land claims processes have achieved and what they have not. To understand this history, students will need to begin to understand significant details including the names of organizations, challenging vocabulary, laws and policies – but don't expect all of this now; this house story is just planting the seeds.

This activity, through the use of a story, helps to give the context within which the details will be added over the next few activities. The intent is to make connections between all the separate pieces they are learning about, and then put them together.

The story called *The House* was originally written by Murray Angus, as an analogy for the history of Nunavut for students in that territory. It is adapted here with permission, and gives a useful way for students to understand NWT land claims in general.

Ideas from Teachers

I had my students close their eyes when I read the story – I didn't hand it out right away. I read it slowly to them. I asked them to keep their eyes closed while I was reading but to put up their hands when they thought they knew what the 'house' was. It was interesting to see when the hands would start to go up. After a few hands were up I stopped reading and we had a class discussion about the house representing the land and a reminder of what an analogy is. I then asked them to close their eyes again and continued reading.

Northern Studies 10 Pilot teacher

President of the Indian Brotherhood, James Wah-Shee talks with Julian Yendo and Judge Sissons in Wrigley, 1973.

Credit: Native Communications Society

Steps

The House Analogy (60 min)

1. Photocopy and hand out a class set of story, *The House Analogy*.

2. Remind students that an analogy is drawing a comparison between two or more things in order to show some similarity.

3. Read *The House Analogy* out loud to your students.

4. After you have read through the story ask students what they think the story is trying to say in general. Next, hand out a copy of the *The House Analogy* chart which takes some sections of the story and asks students to think about what each is analogous to.

5. Give students a few moments to go through the chart on their own and fill in any of the blanks. After a few moments ask students what they have been able to fill in – they should be able to fill in numbers 1-6 at this stage.

Ideas from Teachers

I made one large chart and posted it in the classroom and over the next few classes we filled it in together. This visual really helped them.

Northern Studies 10 Pilot teacher

6. For sections they don't know, leave them blank and tell them that over the next few activities they will be learning about certain events which will help them fill in their charts. DON'T GIVE THEM ALL THE ANSWERS.

» **NOTE:** Don't give them the table with the answers of the house story as this is for the teacher only, as the students will be filling it in over the next few lessons. Also, the text in the teacher answer key is just a suggestion for what could go there. Students may find other examples that are analogous to the story.

THE HOUSE ANALOGY

Imagine a house, a large house - a veritable mansion. Despite its many rooms, only a few people live in it – and they move around from room to room freely. They have lived there a long, long time – as long as anyone can remember – since the world was new.

Their history is embedded in the walls of the house; their stories are in the air. They have touched every part of the house, over many generations. This has always been their home and they have taken care of it well.

They live in the mansion quietly. No one has ever disturbed them. And although they have their differences and sometimes have disputes between people in other rooms and sometimes even wars, they follow their own laws and customs.

One day, out of the blue, a stranger or 'newcomer' marches through the door. He wears odd clothes. He carries strange equipment. He scans the room, looking right past the people who live there, and does not acknowledge them. He spreads his stuff on the floor and soon walks out.

The people in the room watch, but say nothing.

A short while later, another stranger came into the house; this time accompanied by several others. They, too, bring their stuff with them. They stay longer, but they begin to see that the original inhabitants know how to live in the house, so some of the strangers begin to live with original inhabitants to see how things work. In some parts of the house it is a good arrangement and the small numbers of newcomers are tolerated.

For some time this arrangement works pretty well. Some of newcomers that were respectful to the original inhabitants are welcomed and many of the valuables in the house are shared.

Gradually, more strangers come into the house, each with their own stuff. By now things are starting to change. The strangers are beginning to notice more of the valuables in the house and feel more comfortable in the house – even starting to feel like they own the house.

Many of the original inhabitants are starting to fall ill. An awful sickness has fallen upon the house and most of original inhabitants spend their time worrying about the ill and caring for those who are sick so don't have time to pay attention to the strangers.

But still more strangers come.

By now, even the newcomers admit that it is awkward living in this situation. The two groups are no longer living like family and it is clear that if the newcomers want to stay they are going to have to make a deal to buy the house or pay rent.

When the strangers find that there is treasure in some of the rooms, they rush to buy that part of the house from the original inhabitants. "We are brothers," the original inhabitants say, "and we can share the wealth in those rooms." With that, the newcomers move into the room (where the walls are painted as brightly as gold) and promise that the original inhabitants can come and go as they please.

A short while later, the newcomers find more treasure under another room in the house. This room has walls as shiny and black as pitch. Excited, they make another deal with the original inhabitants promising that they will not interfere with life as it has always been as long as they can dig for that valuable treasure. The original inhabitants make the same offer they always have, offering to share the wealth of the land in exchange for friendship, medical help (the sickness is still in the house) and education. Both parties shake on their new deal and the newcomers start clearing the furniture to dig.

But they can't come and go as they please. When the original inhabitants try to use the golden room or the room as black as pitch they find that there are many newcomers working to tear up the floor and carpets. They find that they are told where and when they can come into the room. Although they are upset, the original inhabitants make the best of it and continue to tend to their sick.

Again, in the very far end of the mansion, in the rooms where very few newcomers have ever visited, more treasure is found. The newcomers are again excited about their discovery and start to make a new deal with the owners of these rooms. But the people here have seen the state of the other rooms. "Why," they ask, "do we, the original owners, now live at the edges of the rooms and in the closets? Why does it seem that you newcomers are the sole owners of this house when you are just guests?"

"Never mind," say the newcomers, "we will be fair with you. Let us dig for treasure and we will not stop you from living as you always have." The newcomers had already started to clear a path from the back of the mansion to the front door to take their treasure. They have maps and plans to march this treasure right through the middle of the house!

While the old people remained afraid of the newcomers, some of the younger generation were not; they had grown up with the newcomers' ways, and were able to deal with them with greater confidence, using the newcomer's language.

The original inhabitants of the home began to meet amongst themselves and compare notes about what was happening in all the different parts of the house. They found that they were all experiencing the same thing whether they lived in the golden room, the room as black as pitch or in the far back of the mansion: they were being ignored, pushed aside, and marginalized - denied the right to live their own lives according to their own cultural values. They were also seeing their house being taken over by these newcomers, who were now making plans to empty the house of its contents and they were not treating the house respectfully.

"Enough," says the group of people at the back of the mansion.

"Enough," says the group in the room as dark as pitch.

"Enough," says the group in in the golden room.

"Why?" say the newcomers. "Are we not brothers? Have we not promised to share the wealth of this house?"

And now the anger and frustration of the people comes flooding out. The newcomers are so surprised that they send a spokesman to listen and calm the people down. When he travels around he realizes that all over the house the people are forming groups and saying the same thing. What he hears surprises the newcomers. "This is our house," the people say. "We promised to share, but we did not promise to give up everything. You are destroying our house and telling us what to do right here in our own house. It is time to stop and sit down and figure out how we got into this mess."

"We can solve this problem," say the newcomers." If you become just like us we will all own this house together. There is no point in having newcomers and original inhabitants, let's all just be 'house owners' together."

"That," said the people, "is a very bad idea. We are like you in some ways, but in others we are very different." The original inhabitants realized they would be stronger together so they decided to form organizations. These organizations told the newcomers, "this is our house and we have promised to take care of it forever – we are the original owners of this house. We will not give up that responsibility. But as we have always said, we will share this house with you."

By now the newcomers had begun to realize that things had changed. When they looked around at the state of the house – the holes in the floor, the furniture toppled over, the people forced to live in closets or wherever they could find room – they realized that things needed to change. "You know," they said, "maybe we could make a fair deal. We really did think you

had sold us your house, but perhaps you do not. Let's see if we can make a better deal."

The newcomers started at the back of the mansion. They offered to give the people there exclusive rights to all the closet space in the mansion, plus a lot of money that they could then use to buy things from the newcomers.

To the newcomers' surprise, the offer was rejected. The original inhabitants put up a sign on the front door saying: "this house is not for sale!" They said, "We will share it with you but we want to always have a say in what happens in our house and you must recognize that we are the original owners of this house."

"Then we'll offer you even more money!" the newcomers pleaded. But the people stood firm, because they knew that if they signed away all the rights to their house, they would never have the power to influence what happened to it in the future. And if they took the money, it would soon be spent and they'd be left with nothing.

For a while, the two sides refused to budge. Each side claimed to own the house and all its contents. Neither side was willing to concede to the other.

At a certain point, however, the original inhabitants themselves took steps to break the deadlock. They realized that the newcomers were here to stay, and they were always going to have to live with them in the house. They also knew that the newcomers were really committed to "owning" the house, because to them ownership meant having control of everything.

So the people put forth an offer: they said they would allow the newcomers to own lots of the space in their rooms… IF the newcomers agreed that all decisions about the house and its contents would be made jointly with the them.

Well, the newcomers had to think about this unexpected offer – they were used to one side winning everything and the other side losing. The idea of sharing decision-making power was new to them. After long and careful thought, however, they decided that they would accept this arrangement.

"Great," said the people. "But that's not all! We also want you to give us millions of dollars in exchange for giving up our claim to owning all the house."

"Hmmm … well … OK," said the newcomers.

"And that's not all," the people said. "We also want a share of any money you make from any valuables that are sold."

"And that's not all!" the people said. "We also want to ensure that throughout the house we can continue to use it the way we always have, without restrictions."

"Hmmm….well…as long as those uses don't hurt the house, then okay," said the newcomers.

"And that's not all!" the people said. "We also want guarantees that if anyone gets hired to look after the house or the yard outside, a fair share of those jobs has to come to us."

"OK," the newcomers said, getting a bit exasperated.

And the newcomers said, "So, if we agree to all these things you've been asking for, then will you agree to surrender your ownership of the house?"

And the answer came back: "We will, but only if we really have to."

"Wow", said the newcomers, "this is going to be harder than we thought." But the newcomers and the people worked, room by room, to make deals. The people in each room wanted something slightly different, but each wanted to maintain control of their room and to ensure a good future for their people living there.

And you know what? The people and the newcomers have not finished figuring things out yet! Even now, the people and the newcomers are talking about how to make fair deals, how to share the house.

'How long do you think this will take?' asked the newcomers - they were always more impatient than the original inhabitants.

The people thought about the question and said, "As long as this house shall last."

THE HOUSE ANALOGY TABLE – **TEACHER KEY**

#	Description in House Story	Analogous to…
1	House	Denendeh, Nunakput (the land) or the NWT in general
2	Newcomers (strangers)	Any combination of traders, explorers, voyageurs, Hudson Bay Boys, church, government etc.
3	Original inhabitants	Inuvialuit, Dene and Cree
4	Some of newcomers that were respectful to the original inhabitants are welcomed and much of the valuables in the house is shared	The Fur Trade – could also mention this is when the Métis would be part of the story
5	Valuables	Fur, oil and gas, minerals, water, trees, fish
6	An awful sickness has fallen upon the house	Epidemics of influenza, scarlet fever, measles and more
7	The Golden Room	The gold rush in the NWT and Yukon began in 1897
8	and promise that the original inhabitants can come and go as they please.	Treaty 8 was signed in 1899 – Promises made in treaty that, 'as long as the sun shines we will not be restricted from our way of life'.
9	The Oil Room	Treaty 11 was signed to allow access to the oil deposits at Norman Wells/Tulita – again promises are made that 'as long as the sun shines we will not be restricted from or way of life'
10	But they can't come and go as they please.	Students could use any number of examples that they've learned from the other modules such as: • Residential School where children were forcibly removed from their families and those who didn't send their children could be arrested • Michael Sikyea of Yellowknife was arrested by the RCMP for shooting a duck "out of season" in 1964. Also, the government of Canada created game sanctuaries where nobody was allowed to hunt. The Supreme Court eventually found that the government of Canada has breached Treaty 11.
11	The Rooms at the back of the mansion	Inuvialuit region
12	They have maps and plans to march this treasure right through the middle of the house!	The 1970s Mackenzie Valley Gas Pipeline proposal

13	they had grown up with the newcomers' ways, and were able to deal with them with greater confidence.	Many of the younger generation had gone to residential school – could speak and write English and were not afraid to deal with the newcomers.
14	Younger generation	Students should be able to name at least two prominent people who helped to negotiate or are currently negotiating on behalf of the land claim in their area.
15	began to meet amongst themselves	At residential school, people from all over the north made connections with each other. When some left school they kept their connections and communicated about issues in their communities.
16	The newcomers are so surprised that they send a spokesman to listen and calm the people down.	Justice Berger and the Berger Inquiry in the early 1970s– he went to every community and wall tent in outpost camps to listen to the people – students should recall from Module 3 that he concluded that no pipeline/development could occur until land claims were settled.
17	if you become just like us we will all own this house together.	Ottawa releases "White Paper" in 1969 proposing to do away with any special rights for Aboriginal peoples (including previous treaties with First Nations). The Trudeau government explicitly denies that Aboriginal rights can still exist.
18	Decided to form organizations	COPE, ITK, Indian Brotherhood (now the Dene Nation)
19	wanted newcomers to recognize they were the original owners of the house	In 1973 the Supreme Court of Canada ruled in the Calder case that native people who had never signed treaties (such as the Inuit) could still have their Aboriginal title to the land. This ran counter to all of the government's assumptions, and forced it to reconsider its approach to the issue.
20	They offered to give the people exclusive rights to all the closet space in the mansion, plus a lot of money that they could then use to buy things from the newcomers.	In 1973 the Government of Canada announced a Comprehensive Land Claims Policy. It called 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 rejected this offer, arguing that it would leave them with little power to influence the future development of the North.

21	It got so bad that the original inhabitants put up a big sign on the front door saying, 'This house is not for sale!'	Their response to the Comprehensive Land Claims Policy was "this land is not for sale!" In 1973 a group of Dene Chiefs filed a caveat (a declaration of prior interest in the land) to 450,000 square miles of traditional land to the Supreme Court of the NWT. The Chiefs wanted to claim the land by virtue of their Aboriginal rights, and prevent further development until ownership had been settled. It came to be known as the Paulette Caveat, named after François Paulette, who was chief in Fort Smith at the time, and one of the chiefs who initiated the caveat.
22	the two sides refused to budge.	During the 1970s and 1980s, negotiations focussed on how and what would be negotiated. The ideas of self-government and Aboriginal rights were just emerging in the Constitution Act and elsewhere.
23	They also knew that the newcomers were really committed to "owning" the house, because to them ownership meant having control of everything.	In the non-Aboriginal tradition, 'owning' means complete control. The Government of Canada wanted to see an *'extinguishment'* of Aboriginal title to the land allowing them complete control.
24	So the people put forth an offer: they said they would allow the newcomers to own lots of space in their rooms…	COPE negotiated an agreement (first one in the NWT) where roughly 80% of the land was given to the Government of Canada in exchange for…
25	If the newcomers agreed that all decisions about the house and its contents would be made jointly with 'the people'.	The Inuvialuit Final Agreement (IFA) establishes and provides for Inuvialuit participation on various co-management boards within the Inuvialuit Settlement Region. These include the Fisheries Joint Management Committee, Wildlife Management Advisory Council (NWT), Wildlife Management Advisory Council (North Slope), Environmental Impact Screening Committee and Environmental Impact Review Board. The IFA also establishes the Inuvialuit Game Council to promote and protect Inuvialuit wildlife interests. Other landclaims that came after made similar provisions.
26	We also want you to give us millions of dollars in exchange for giving up our claim to owning all the house.	Each agreement signed provides for financial compensation from the federal government to the Aboriginal governments.
27	We also want a share of any money you make from any valuables that are sold.	Each agreement signed provides for financial share of resources from the land.

28	"And that's not all!" the people said. "We also want to ensure that throughout the house we can continue to use it the way we always have; without restrictions."	The Inuvialuit retain the right to hunt and fish anywhere in their territory and have subsurface rights to 13,000 sqare kilometres
29	"And that's not all!" the people said. "We also want guarantees, that if anyone gets hired to look after the house or the yard outside, a fair share of those jobs has to come to us."	Each agreement negotiated has provisions to ensure employment of the people.
30	And the newcomers said: "So, if we agree to all these things you've been asking for, then will you agree to surrender your ownership of the house?" And the answer came back: "We will, but only if we really have to."	The Inuvialuit were the first in the NWT to sign a comprehensive land claim in 1984.
31	But the newcomers and the people worked, room by room, to make deals.	Gwich'in Final Agreement (1992) Sahtu-Métis Final Agreement (1993) Separation of Nunavut became official in 1999. Tłı̨chǫ Final Agreement (2005) (First self-government agreement) Devolution Agreement (2014) Dél̨ı̨ne became the Northwest Territories' first self-government community (September 1, 2016)
32	Even now, the people and the newcomers are talking about how to make fair deals	As of 2016 the Dehcho, Akaitcho and Métis are still negotiating agreements. Also, many self-government negotiations are still ongoing. Students and teachers could also talk here about devolution; the transfer of authority from the federal government to the GNWT. Devolution has reopened many of the debates about land and land ownership and who has decision-making authority that have existed since the time of treaty making.
33	As long as this house shall last.	This is a reference to the promises contained in Treaties 8 and 11 that the agreement signed between Aboriginal nations and the Crown was to be *'as long as this land shall last.'* You could also have a class discussion as to what that means in today's context, and how we are 'all treaty people'.

THE HOUSE ANALOGY

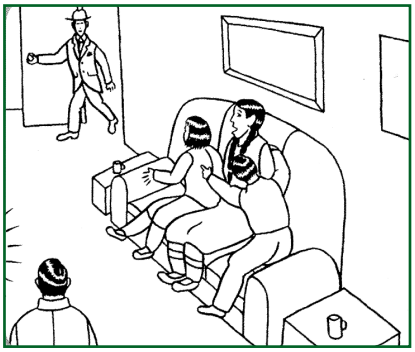
#	Description in House Story	Analogous to…
1	House	
2	Newcomers (strangers)	
3	Original inhabitants	
4	Some of newcomers that were respectful to the original inhabitants are welcomed and much of the valuables in the house is shared	
5	Valuables	
6	An awful sickness has fallen upon the house	
7	The Golden Room	
8	and promise that the original inhabitants can come and go as they please.	
9	The Oil Room	
10	But they can't come and go as they please.	
11	The Rooms at the back of the mansion	
12	They have maps and plans to march this treasure right through the middle of the house!	
13	they had grown up with the newcomers' ways, and were able to deal with them with greater confidence.	
14	Younger generation	
15	began to meet amongst themselves	

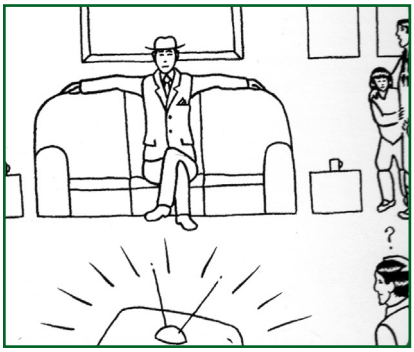
16	The newcomers are so surprised that they send a spokesman to listen and calm the people down.	
17	if you become just like us we will all own this house together.	
18	Decided to form organizations	
19	wanted newcomers to recognize they were the original owners of the house	
20	They offered to give the people exclusive rights to all the closet space in the mansion, plus a lot of money that they could then use to buy things from the newcomers.	
21	It got so bad that the original inhabitants put up a big sign on the front door saying, 'This house is not for sale!'	
22	the two sides refused to budge.	
23	They also knew that the newcomers were really committed to "owning" the house, because to them ownership meant having control of everything.	
24	So the people put forth an offer: they said they would allow the newcomers to own lots of space in their rooms…	
25	If the newcomers agreed that all decisions about the house and its contents would be made jointly with 'the people'.	
26	We also want you to give us millions of dollars in exchange for giving up our claim to owning all the house.	
27	We also want a share of any money you make from any valuables that are sold.	

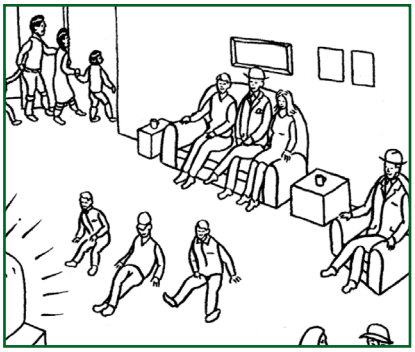
28	"And that's not all!" the people said. "We also want to ensure that throughout the house we can continue to use it the way we always have; without restrictions."	
29	"And that's not all!" the people said. "We also want guarantees, that if anyone gets hired to look after the house or the yard outside, a fair share of those jobs has to come to us."	
30	And the newcomers said: "So, if we agree to all these things you've been asking for, then will you agree to surrender your ownership of the house?" And the answer came back: "We will, but only if we really have to."	
31	But the newcomers and the people worked, room by room, to make deals.	
32	Even now, the people and the newcomers are talking about how to make fair deals	
33	As long as this house shall last.	

THIS IS MY HOUSE

Drawings by Alooktook Ipellie







ACTIVITY 5
AS LONG AS THE SUN SHINES

Learning Objective

Students will explore different aspects of the history of treaty making in Canada in general, and within the NWT in particular. They will understand the expression, *As Long as the Sun Shines* and apply their new knowledge to the *House Analogy*. They will also learn the reasons why the Indian Brotherhood and COPE were started.

Time

240 minutes or more, depending on discussion

Curricular Link

Outcomes that should be addressed through this activity include:

Component	Skills Outcome	Module Outcome
My People	S.8.d, S.9.a,	4.4
We Remember	S.3.b,c, S.5.g	4.2,4.3
COPE	S.7,d.e.f, S.8 e, f	4.1,4.9.4.10
Dene Nation: People of the Land Come Forth	S.7,d.e.f, S.8 e, f	4.1,4.9.4.10

Preparation and Materials List

- Have ready the audio file called, *My People*, (10 min)
- Have ready the second part of the video, *We Remember* (30 min)
- Access to the internet for www.inuvialuithistory.com
- Have ready the video called *Dene Nation: People of the Land Come Forth*

Making the Connection for the Teacher

It is often very difficult to make sense of the past. Part of what students are developing in Northern Studies is their historical thinking skills, such as taking 'historical perspectives' and learning about 'cause and consequence' when examining events of the past. These skills will help them understand why two groups of people can have such different interpretations of the same event, such as the different opinions of what Treaties 8 and 11 meant and mean today. By examining the details of the treaties and looking at the historical perspectives of the signatories, students will begin to appreciate the very different world views and perspectives at play. As is sometimes said, 'there is your perspective, my perspective and then what really happened.' Students will also understand why the Dene, Métis, Cree and Inuvialuit in the NWT wanted to have their own organizations to fight for their rights.

Bill Erasmus was elected 1987 as National Chief of the Dene Nation, a position he still holds as of 2016 when this guide was printed.

Photo: Native Communications Society, 1972.

Steps

My People (Activity will take 30 min)

1. Ask students about the title for this activity, *As Long as the Sun Shines*. Have they heard it before? Where? Can they think of other similar phrases or can they extend this phrase? Don't give the answer at this point.

2. Hand out at least 5 sticky notes to each student.

3. Play the audio file, *My People* (10 min), for the entire class. While they are listening, students should write why, according to Francois Paulette, his people were frustrated with the colonialists. They should write one reason on each of the 5 stickies.

Some examples of what might be on their stickies include…

- that the Dene had been independent for long time – but then the new people became powerful
- Dene became 'slaves' in debt to traders – sickness - buttons for fur - guns for smallpox and other diseases
- no choice - traders got richer
- priest tried to make nice little 'brown white men'
- no killing buffalo
- treaty people came and said they came for peace and should be like brothers - 'money for nothing' -made a promise
- As Long as the Sun Shines, means we'll agree only if our lives don't change - no talk about giving up the land – would never give up land for money.

4. Ask students to put their 'stickies' up on the board. Try and summarize some of the themes and points which emerge.

5. Discuss use of phrase, *As Long as the Sun Shines* or some other variant of this phrase which is embedded into all treaties in Canada.

Here is how a Dene chief remembered the promises…

As long as the grass grows and as long as the rivers flow and the land does not change, we will not be restricted from our way of life.

Chief Monfwi when he signed Treaty 11 in 1921.

6. Ask students:
   a. Why do you think this phrase was used?
   b. What special importance does it have to the Dene and Métis who signed treaties?
   c. What does this expression mean, in terms of our commitment as Canadians to these treaties?

7. Keep the 'sticky' collage up as you will be referring to it during the next part of the activity.

We Remember
(video is 30 min – activity about 60 min)

1. Have ready the video, *We Remember*. For this activity, only play the second half. The video was produced by Raymond Yakeleya in 1978. It has rare footage of Dene Elders sharing what they remember from the signing of the treaty in 1921 – they were there. Sometimes the Elders are difficult to understand but ask your students to be patient and to listen carefully as they will hear important testimony.

Some examples from the video *We Remember* might include:

- that Joe Blondin shared where the oil was with the newcomers and trusted he would be compensated but never was,
- that Joe Blondin's family had their homes where they put the oil tankers but because they were away for the season in the mountains the new comers assumed their houses were abandoned,
- in order to exploit the resources, the government knew they needed to sign treaty,
- Dene never sold their land for $5.00 – they would never do that,
- the people didn't understand what treaty was for,
- Chief Julius was told by Mr. Conwoy that the $5.00 was given to them from the King to make peace,
- Chief Julius had never been to school, he 'don't know how to write his name' but he did remember the promise that as long as you see that black mountain we make promise to you we won't make bother – you can hunt any animal you want,
- 'He' never keep his promise – he lied to us – we still remember what he told us and we expect him to keep that promise but he lied,
- Increase of whites,
- Many people died because of the flu in 1928– and only a few people could dig graves,
- Eldorado uranium,
- 'Quit your drinking' said Sarah Simon, live a good life, should have good education and become a teacher or nurse.

2. Hand another 5 sticky notes out to each student and again ask them to listen for information and details that they could add to their house analogy chart. Each detail that they think could be added to their house analogy, should be written on one 'sticky' including the person's name they are quoting.

3. Collate all the details from the students and get them to add the information to their house analogy chart.

COPE – Committee for Original Peoples' Entitlement (30-60 min)

As stated on, www.inuvialuithistory.com, 'Faced with pressures from the oil industry and other developers, and with no say in decisions made by government, Inuvialuit rallied to reclaim their rights. Together with other Aboriginal groups in the Northwest Territories, in 1970 the Inuvialuit formed the Committee for Original Peoples' Entitlement (COPE).

1. Share the following quote with your students, "We had Dene, Metis, everybody, on that first board. Nellie (Cournoyea) was working for the CBC and I for the government, so all the meetings had to be in secret" (Tusaayasat, 1983). Ask your students why they think individuals had to meet in secret?
2. Provide access to the internet. Go to the site, www.inuvialuithistory.com. The website has a scroll bar at the top with three buttons. Have students go to the 'era' button.
3. Again provide stickies to the students and have them select 3-5 quotes from the site that point to why the Inuvialuit wanted to pursue a claim.
4. Ask students to add any new information to their *House Analogy* charts.

Dene Nation: People of the Land Come Forth (60 min)

1. Have students watch the video titled, *Dene Nation: People of the Land Come Forth.*
2. Have a class discussion on the role of the Indian Brotherhood which became the Dene Nation in the political reality we see today. Use the following questions to prompt discussion:
   a. What is the significance of the name change from Indian Brotherhood to Dene Nation? Think about the political statement in each of the words used.
   b. What political developments in the rest of the world and in Southern Canada shaped what was happening in the North?
   c. To what extent did the events taking place in the North shape Indigenous politics in the rest of Canada?
   d. Why did Chief Jimmy Bruneau refuse to take the $5 treaty annuity in 1977?
   e. What role did young leaders play in this era? Where are young people contributing to the political development or community development today?
3. Ask students to add any new information to their *House Analogy* charts.

Delta drummers.

Photo: Tessa Macintosh

ACTIVITY 6
OUR STORIES

Learning Objective

Students will examine information from various sources to better understand diverse perspectives on relationships with the land and land claims.

Time

60 minutes + homework

Curricular Link

Outcomes that should be addressed through this activity include:

Component	Skills Outcome	Module Outcome
Our Stories	S.1.c, S.7.d, g, S.8.f, S. 9.a,	4.11

Preparation and Materials List

- Have ready the books, *Living Stories*, *At the Heart of It*, *We Feel Good Out Here*, *No Borders*, *Denendeh and Taimani*
- Photocopy the table called, *Readings*, with the list of books and associated questions. You only need 1 copy. Cut it into 6 strips to be able to hand out 1 strip to each group.

Making the Connection for the Teacher

One of the issues with Treaties 8 and 11 which should be clear for students are the very different ideas of the relationship with the land which existed between the Dene, Métis, Inuvialuit and the Government of Canada. For the Aboriginal peoples of the North, the land was not for sale. People could share the resources of the land, but the land itself was a responsibility and beyond human ownership. For the Government of Canada, land was a commodity which could be bought and sold. These two very different perspectives are at the heart of much of the misunderstanding and frustration that has followed the signing of treaties. Students will read stories from different areas of the NWT to deepen their understanding of the different perspectives on the relationship with land.

The Canadian Government has recognized Aboriginal rights within the Constitution of Canada and negotiates current land claims under the assumed right to self-governance. These changes in Government perspective show that any truly fair agreement must recognize both ways of viewing the land.

Kate Inuktalik speaks with baby Marion. Spending time together with different generations is very important in sharing stories and experiences.

Photo: Mindy Willett

Steps

Our Stories (60 Minutes)

1. Divide your class into no more than 6 groups (depending on how many students you have in your class). Ensure each group can work well together but also pay attention to reading levels. Assign *Denendeh* and or *Taimani* to groups with the higher reading level students.

2. The reading chart provides the questions associated with each book. After you have put the students into groups, give them the copy of the book and the appropriate specific and open-ended questions. They should read the book together and discuss the answers.

3. When all groups have completed their tasks they should share with the rest of the class what they have learned from their respective readings.

4. Time permitting; ask students who are not reading *Denendeh* or *Taimani* to read and answer questions related to two out of the other four books from *The Land is Our Storybook* series.

Ideas from Teachers

The diversity of books was very helpful as I have a large class with many different reading levels and everyone was able to find something that they could read. I also used the 'Powerful Speakers' quotes from Activity 5: *Getting to Know the Players*, in Module 3. These quotes were good to relook at as it helped connect the previous modules learning to this one.

Northern Studies 10 Pilot teacher

James Wah-Shee, president of the Indian Brotherhood followed protocol by always meeting with the Elders to gain guidance on any decision made. This meeting took place in a house in Fort McPherson in 1971.

Photo: Native Communications Society

READINGS

GROUP	SPECIFIC QUESTION	OPEN-ENDED QUESTION
1. At the Heart of it	What is At the Heart of It for Raymond? (What is the most important thing for him?)	How does Raymond's answer to what is at the heart of it relate to treaties and land claims? How are they connected?
2. Living Stories	What do the symbols in the Tłı̨chǫ flag represent?	The title, *Living Stories* has several meanings…what do you think they could be?
3. We Feel Good Out Here **(found in the Residential School kit)**	How does Julie-Ann define 'the land'?	What does 'the land' mean to you?
4. No Borders	What does Tungavik mean literally and how does one attain it?	Summarize Darla's struggle or what she is searching for. What does this have to do with the signing of a land claim?
5. Denendeh	What was the purpose or goal of the Indian Brotherhood when it was formed?	What did the Indian Brotherhood hope to accomplish by making the Dene Declaration?
6. Taimani	What is the IFA?	What does Nellie Cournoyea mean when she says, 'The future is positive and filled with new opportunities?' (pg. 177).

READINGS – **TEACHER COPY**

GROUP	SPECIFIC QUESTION	OPEN-ENDED QUESTION
1. At the Heart of it	What is, *At the Heart of It* for Raymond?	How does Raymond's answer to what is *at the heart of it* relate to treaties and land claims? How are they connected?
Answer Key:	Raymond says his community is healthy because they didn't give up responsibility to govern themselves to the government. They are responsible for their own healthy families, connected communities, clean water and land, and personally for their own wellbeing. He gives specific details on all these areas.	Raymond was the chief negotiator for the Sahtu land claim. He says because they never gave up responsibility they still have it. They were able to prove to the Federal government that they can be self-reliant and take care of themselves – they have now signed a self-government agreement.
2. Living Stories	What do the symbols in the Tłı̨chǫ flag represent?	The title, *Living Stories* has several meanings…what do you think they are?
Answer Key:	The royal blue represents the full Tłı̨chǫ territory. The four tents represent the four Tłı̨chǫ communities – Behchokǫ̀, Whati, Gameti and Wekweti. The sunrise and flowing river remind people of the treaty that the Great Chief Monfwi signed and the North star is a hopeful symbol of a new era in which Tłı̨chǫ people can choose their own future. It also shows Tłı̨chǫ commitment to protecting their language, culture, and way of life for future generations.	Philip says he's concerned about writing the stories down because it's like they stop being alive when they are written on paper. A Tłı̨chǫ story has many, many parts and no one person has the full story, so if you write it down then sometimes that becomes THE version rather than the story continuing to live and grow. To really know and use the story and explore all its meanings, you have to hear many versions and then add your own part – that's what makes the story a living thing. But, he also wants children who listen to stories to see that the stories themselves are alive – we live the stories as we continue to be part of the story. Students should read the two versions provided in the book for the story, Dreaming Mountain – each version has the same reference points which make it the same story but they are different. This shows how a story is living and there are more than one version.

3. We Feel Good Out Here **(found in the Residential School kit)**	How does Julie-Ann define 'the land'?	What does 'the land' mean to you?
Answer Key:	Julie-Ann defines the land as many things. The land is not just the physical place of rocks, trees and water; it is a place where stories and lessons live. It is important to see how important the land is as the basis for all knowledge and that time spent on the land is the proper way to teach culture and life lessons.	Answers will vary for each student.
4. No Borders	What does Tungavik mean literally and how does one attain it?	Summarize Darla's struggle or what she searching for? What does this have to do with the signing of a land claim?
Answer Key:	Tungavik means having a strong foundation – Inuit have an organization called, Nunavut Tungavik Incorporated. It's the business arm of the land claim agreement. They used this name because they felt it important to have a strong foundation based on family, land, sound finances etc. so that people can have self determination. If you have a strong foundation and know who you are, you can move confidently into your future.	Darla's struggle on a personal level is analogous to Nunavut's struggle territory-wide and really to that of many young Aboriginal people in Canada: to figure out who Darla is in the modern world; to choose what she wants from her own culture and from the wider Canadian culture, and confidently know who she is. This is a difficult struggle as she doesn't speak her language, but she's trying.

5. Denendeh	How and why did the Indian Brotherhood (later the Dene Nation) come to be?	Summarize the meaning of the Dene Declaration including what they hoped to accomplish by making a declaration.
Answer Key:	In the 1960s, Dene frustration had reached a boiling point. When Lutsel'ke learned that a national park was being planned in their hunting territory, all the Chiefs in the Mackenzie Valley decided that they needed to act as one political body.	The Dene Declaration was an assertion on the part of the Dene that they were a nation under international law and that they had the right to self-determination. The declaration made it clear that the governments currently in place (NWT, Canada) were not the governments of the Dene, and that the Dene have a tradition of governing themselves.
6. Taimani	What is the IFA?	What does Nellie Cournoyea mean when she says, 'The future is positive and filled with new opportunities?' (pg. 177).
Answer Key:	Inuvialuit Final Agreement	Answers will vary.

ACTIVITY 7
BLANKET EXERCISE

Learning Objective

Students will participate in a dramatic activity called *The Blanket Exercise*, in which they will explore the historic relationships between Aboriginal people and Europeans, including the history of colonization of the lands that are now Canada. Students will recognize how Northern Aboriginal people have always, and continue to resist colonization.

Time

Approximately 2 hours
(depending on your class size)

» SCHEDULING: We highly recommend this activity be completed in one block of time. Discuss with the principal, your students and other teachers about any necessary changes to classroom routines, to ensure this activity can take place uninterrupted in a safe space. It is not possible to do the activity in a one hour class. Ideally two hours are set aside for this activity and students may have to miss the class immediately following. Ideally it is at the end of the day or before lunch so students have time to participate in the debrief without feeling rushed, or to stay after other students leave if they have been triggered.

Curricular Link

Outcomes that should be addressed through this activity include:

Component	Skills Outcome	Module Outcome
Blanket Exercise	S.2.b, S.5.b	4.5, 4.12
Debrief	S.1.a, S.5.a, S.7.d,h	4.6

Possible Assessment Activities

1. Have students reflect in writing or as a group to debrief the *Blanket Exercise* by answering the following questions:
   - How did it feel to participate in the Blanket Exercise?
   - What surprised you?
   - What disappointed you?
   - What gave you hope?

2. Have students reflect in writing on the following statement:

   Meaningful reconciliation requires concrete action. Action can bring hope in the face of the injustices caused by colonization. What actions of reconciliation can be done by individuals, families, communities and the Government of the Northwest Territories?

The Blanket Exercise will help students make sense all the different bits of information they've learned. All new teachers to the NWT are in-serviced on the Blanket Exercise at the New to the North conference.

Photo: Blake Wile, ECE.

Making the Connection for the Teacher

The *Blanket Exercise* is an activity that educates students on the history of colonization, with specific reference to events in the NWT. It is adapted, with permission, from Kairos Canada. Significant contributions of Northern leaders from the past and present will be identified during the exercise. This activity is an important component of Northern Studies 10 because it helps students appreciate their identity through learning the history of the place they come from or where they live, and how this shapes multiple perspectives of Aboriginal and non-Aboriginal people living together in the North.

The *Blanket Exercise* begins with blankets arranged on the floor to represent North America (often referred to as Turtle Island by Aboriginal people) before the arrival of European explorers and settlers. The students, who represent Aboriginal peoples, begin by moving around on the blankets. While a narrator reads from a script, more students – representing the newcomers or Europeans – enter the area, and begin to interact with those on the blankets. As the script traces the history of the relationship between Europeans and Aboriginal nations in Canada, the students respond to various cues and interact by reading prepared scrolls. At the end of the exercise, only a few people remain on the blankets, which have been folded into small bundles and cover only a fraction of their original area.

The strength of the *Blanket Exercise* is deepened by involving local Aboriginal people from the community as narrators, counselors and participants. Participants are active throughout the exercise and asked to read scrolls or role-play a character, to bring to life the details of significant historical events. This activity can trigger powerful emotional responses for many participants, because of the difficult events that are discussed.

It is essential to involve a supportive local Elder, counselor or someone who is experienced in leading a talking circle to debrief this activity. A talking circle debrief will provide an opportunity for participants to communicate their feelings and perspectives in a respectful and safe environment. The activity asks participants to respect the points of view of others without judgment and to demonstrate openness and a willingness to grow in their perspectives. Participants might leave the activity feeling unsettled and uncomfortable, angry or they might even laugh inappropriately, and that is okay. You are not responsible for peoples' emotions or reactions, but it is important to provide participants with resources and opportunities to discuss their questions and feelings.

It is important to have an experienced counselor available during and after the Blanket Exercise. Maggie Mercredi, shown here, has helped to facilitate many Blanket Exercise activities in the NWT.

Photo: Tessa Macintosh

Preparation and Materials List

Part 1a: Space Set up

Set up of Blanket exercise

Give yourself 60 min. to set up the first time; it might take you less time as you do it more often. The *Blanket Exercise* should be done in a large open space. Make sure you have:

- enough chairs in a semi-circle for all participants, or a clean comfortable floor space, facing the screen
- a microphone (wireless or with a long cord - optional, but helpful),
- the blankets laid out in the middle (they all should be touching), with one set of pre-contact trading cards (or objects) laid out in the center of the blankets

Part 1b: Prop Set up

Set up a table with props used by the Europeans, and lay them out in order of use:

- one copy of the script,
- top hat,
- baby dolls wrapped in baby blankets,
- trade items or cards after contact (pot/kettle, beads),
- index cards (all three colours),
- folded blanket, and
- printed scrolls and hearing indigenous voices cards (provided).

The items shown here are the ones that should be laid out on the table for the European to use during the activity. They are not provided but can be signed out from the Prince of Wales Northern Heritage Centre.

The items here are represented through the trade item photo cards provided. Another option is to sign out the kit from the Prince of Wales Northern Heritage Centre.

Part 2: People

You cannot do this exercise alone. We recommend that you plan ahead of time with an Aboriginal community member and figure out who will play the following roles.

- 1 Indigenous narrator *(we highly recommend the narrator be a strong reader from the community who you've practiced the activity with. It's important to do this together, and to be open to changing the script to meet the community needs)*
- 1-2 people to act as Europeans (*it can be done with one person but for the first time it's best to have two people*)
- 1-2 counselors/Elders (one person experienced in leading the talking circle)
- 25 participants are ideal, but if you don't have enough people, invite members of the community or another class. If the group is larger, photocopy more trade item cards and bring more coloured index cards.

Part 3: Props/equipment you will need to provide

- Sheets: one for every two people, plus two extra
- A box of Kleenex
- A nun's habit for the European (you can put a white collared shirt inside a black t-shirt with the collar sticking out)
- Top hats or cloaks for the European
- 1 Hudson's Bay blanket or fleece blanket
- 4 baby dolls wrapped in blankets (speaks to Sixty's Scoop and residential school era)
- Projector, computer, remote control (optional)

» NOTE: A complete kit for the *Blanket Exercise* kit is available to be signed out through the Prince of Wales Northern Heritage Centre.

Part 4: Props/Resources provided for you

- One set of 38 trade item cards (ideally you should use real objects, but photo cards are provided if this isn't possible)
- Script and Instructions for the Narrator and European(s) and Counselor
- Powerpoint presentation (on memory stick)
- Coloured index cards (see below for how many you hand out to each student)
- Printed *Scrolls and Hearing Indigenous Voices* cards (see below for instructions)
- **Scrolls and Hearing Indigenous Voices cards:**

  Copies of the scrolls and Hearing Indigenous Voices cards are provided in the folder. However, if lost, they are also provided on the memory stick.

- **Coloured Index cards:**

  The following amount of cards to be handed out is for a group of 25 students. Adjust the number of cards handed out accordingly for smaller and larger classes. For whatever group size, ensure that approximately 1/4 of the students do not receive cards.

  - 2 blue index cards
  - 7 white index cards (enough for half of the participants in class of 25)
  - 1 green index card
  - 3 yellow index cards (one marked one with an X)
  - extra cue cards of each colour are provided if you have more students

Steps

Blanket Exercise

1. If you are non-Aboriginal and or not from the community ask an Aboriginal person from your staff or from the community if they would like to work with you to facilitate the exercise and to play the role of the narrator.

2. Read through the script of the *Blanket Exercise* together and make agreed-upon adjustments for your local context. The first time people read through the script can be very emotional. It is very important that as a team you have read through the script and discussed your feelings prior to working with the students so there are no emotional surprises.

3. Ensure counseling supports are available throughout the process.

4. Practice the script using the accompanying PowerPoint presentation and the items provided, to ensure you know how the activity will unfold.

5. Follow the steps in the *Preparation and Materials* list. The first time will take approximately one hour to set up but on subsequent times can be done in 20 minutes.

6. When it's time to do the *Blanket Exercise* with students, have the narrator introduce the exercise. Here are some suggested points for the narrator to cover:
   - The *Blanket Exercise* is an opportunity to experience our shared history from a different and maybe unfamiliar perspective.
   - It was written by an organization called Kairos with the participation of many Indigenous people, after the release of the report for the Royal Commission on Aboriginal Peoples in 1996, and it was adapted for the North in 2015.
   - This is an interactive exercise that will help you understand how First Nations, Inuit and Métis peoples lost access to their land, and what impact this loss had on their communities, both past and present. It also shows how Aboriginal peoples have always resisted assimilation.
   - The activity may generate difficult feelings, and that the last step includes a discussion where we will ask you to share your feelings in a respectful way.

7. Depending on the speed the Narrator reads, the activity itself should take approximately one hour. Remember, the European(s) have a few lines to read and many roles to play (offer trade items, take away babies, offer blankets, fold blankets).

8. Depending on the size of your class and the impact of the activity, the debrief will also take some time. See details below for conducting a debrief with your class.

9. When the *Blanket Exercise* is over, ask students to complete one of the Assessment Activities suggested.

10. Provide time for students to add items to their *House Analogy* chart.

Steps for the Debrief/Talking Circle

1. Participating in the *Blanket Exercise* can have a strong impact on participants. It is important to allow participants the time to share their feelings. A talking circle is recommended instead of a general discussion because participants do not debate or challenge each other's words, instead they are only asked to listen. It is highly recommended that a counselor be invited to stay and observe, but not participate so that if a student is triggered they can support that person without interrupting the activity. At the end, invite the counselor to lead the talking circle. There is a suggested 'script' for the counselor included in the instructions and script for narrator and European.
2. Invite participants to sit in a circle. Ask the counselor to explain how a talking circle works:
    a. One person starts and each person speaks in turn, going around the circle. It can help to use a stone or object; each person holds it while talking, and then passes it onto the next person when they're finished. Tell participants they don't need to talk if they prefer not to; they can pass the stone on without speaking.
    b. Participants should not debate or comment on what other people say. A circle simply involves telling one's own story, thoughts or feelings.
3. For the first time around the circle (which might be all you have time for), ask participants to focus on how the *Blanket Exercise* made them feel, and to reflect on the role they played. What did they experience? An emphasis on speaking from the heart is important.
4. If time permits, before doing a second circle, ask participants to take three deep, slow breaths, while letting go of their role. This helps to separate people from their roles and from the anger they may feel toward the European(s). The second circle can focus on their "head" response, to ask questions and to offer action ideas.
5. Remind participants that the goal of the *Blanket Exercise* is not to create guilt or blame. The goal is to make us aware of our history and the actions we continue to take based on that history, and then to help us open the door to more positive actions.
6. Time permitting, the following list of resources can be used to guide a discussion on what students can do to further what they have learned:
    - Shannen's Dream Campaign: www.shannensdream.ca. This campaign is about safe schools and culturally based education for First Nations children.
    - The Jordan's Principle Campaign: www.jordanprinciple.ca. This campaign is working to ensure that First Nations children are not denied health services because the federal government and provincial government can't agree on who should pay for those services.
    - "What can I do to help the families of missing and murdered Aboriginal women and girls?": www.nwac.ca. This is a resource guide developed by the Native Women's Association of Canada.
    - The "Métis Education Kit": www.Métisnation.org. This resource can be used to teach Métis history, culture and heritage.

Ideas from Teachers

I asked two of the Aboriginal students in my class to play the role of narrator and European. I worked with them prior to the class to ensure they were emotionally and mentally ready. I found the students were really into it because the leadership was coming from their peers.

Northern Studies 10 Pilot teacher.

ACTIVITY 8
MODERN LAND CLAIMS

Learning Objective

Students will learn from a knowledgeable community member as well the NWT Historical Timeline to explore some of the events which led some of the Dene, Cree, Inuit and Métis to want to sign land claim agreements. They will also consider reasons why some groups have not signed new claims. They will further develop their historical thinking skills by viewing events from different perspectives.

Time

120 minutes

Curricular Link

Outcomes that should be addressed through this activity include:

Component	Skills Outcome	Module Outcome
Modern Negotiations	S.2.b, S.7.b, d, g, S.8.d, e, f	4.2, 4.5, 4.6, 4.9, 4.12

Preparation and Materials List

- Access to internet
- Photocopy class set of *Modern Land Claims*

Making the Connection for the Teacher

The last two modules, *The Residential School System in Canada* and the *Northern Economy*, and the previous activity, *The Blanket Exercise*, have helped students learn about some of the reasons Aboriginal people have been, and sometimes continue to be, frustrated and angry with the colonial government in Canada and the NWT. In this activity students will explore how some Indigenous groups have attempted to regain control over their governance through negotiations. The time you allocate for research into these examples will depend on what type of reporting you expect.

The Inuvialuit were the first to sign a modern landclaim in the NWT in 1984. Here the Siglikmiut drummers from Tuktoyaktuk, James Pokiak and Joe Nasogaluak with Tessa Dillon dancing to celebrate the midnight sun.

Photo: Tessa Macintosh

As we are developing historical thinking skills with students, it's important to remind them that 'history' lessons are subjective; they depend on the perspective of the person telling the story and the perspective of the person listening to or interpreting the story. When completing the following activity, remind students to continue to ask themselves, "Whose perspective is this from? What other perspectives may have been left out?"

Asking these questions will help to facilitate student learning about modern lands claims, which can be a rich, relevant, and empowering learning experience for both students and teachers. The story is a rich one in part because it is living history. The people who made the land claims agreements happen are, in many cases, still alive today and able to speak directly about their experiences. It is therefore VERY IMPORTANT that you find knowledgeable people in your communities to come and talk to the students about this history and the current affairs of the specific community you live in.

The students have been learning about how 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, Métis 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. These developments threatened the lands and wildlife that remained central to their economic and cultural well-being.

Beginning in the early 1970s, Indigenous people were reasserting control of their lives and their land in the face of these threats. This showed itself in the formation of numerous regional, national and international organizations designed to ensure that the Indigenous voices would be heard. These various organizations dealt proactively with a wide range of Dene and Inuit concerns, including language laws, cultural preservation, media broadcasting, social issues, economic development, and the recognition of Aboriginal rights in Canada's constitution.

One of the central threads in these efforts 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 Dene groups, including the Gwich'in in 1992, Sahtu in 1994 and most recently the Tłı̨chǫ in 2005 and Devolution in 2014 by some groups. The community of Dél̨ı̨ne became the first self-governing community in the NWT on September 1, 2016. Other negotiations are on-going and some groups want to maintain Treaty rights rather than sign a new land claim. These negotiations are all about regaining power and control over land and self-determination in all aspects of a person's life.

The Legislative Assembly in 1977. Prior to the new building the Assembly would travel to the communities.

Photo: Tessa Macintosh, Native Communications Society

Steps

Modern Land Claims (120 min)

1. Provide access to the internet and have students go to the Prince of Wales Northern Heritage Centre Online Timeline.

2. Hand out copies of *Modern Land Claims* for each student to complete using the Online Timeline. For those who don't complete it within class time assign the rest for homework. (Only if students have access to the internet at home or at study-hall.)

3. The most important question and component of this activity is the final question, *Find someone in your family or community who has been involved in negotiating treaty, land claims, or self-government agreements. Ask that person to share their memories, thoughts or current involvement in this process and summarize what they shared with you.*

   This interaction helps to build the relationships and connections between what students are learning in school and validate the importance of this knowledge within the community.

4. Once students have some background knowledge, invite one or more members of your community to speak with the class about the current treaty, land claim or other governance issue that is pertinent to your community. Ensure your invited guest knows about what your students have been studying and give a summary of what you hope they will cover in their talk.

Tłı̨chǫ dance late into the evening to celebrate the 10th anniversary of the signing of their claim.

Photo: Tessa Macintosh.

MODERN LAND CLAIMS

Using the Prince of Wales Northern Heritage Centre NWT Online Timeline, answer the following questions.

1. **Below are 5 events from the timeline. Find and read them on 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 _____

1789: Mackenzie's journey _____

1954: DEW line _____

1858: Missionaries Move North _____

1974: The Berger Inquiry _____

2. **Why did you select that event as the one that most damaged Aboriginal people's autonomy?**

_____

_____

_____

_____

3. **Now it's your turn to find events from just ONE timeframe (or era).**

Circle **ONE** timeframe (or era) that you want to explore…

1800-1849 **1850-1899** **1900-1924** **1925-1949** **1950-1974**

Read through the events from the timeframe you selected.

4. **What events occurred during your timeframe that may have led to changes, either positive or negative, to the autonomy and independence of the Dene, Métis and Inuit? Explain your answer.**

5. **Research the term extinguishment in relation to land claims.**

5. There are only two eras that we haven't looked at, including 1974-1999 and 2000 onward. Go through the timeline to complete the following chart regarding modern land claims.

Claim Region	Major people involved	Details of claim	Interesting facts from assets on the website
Inuvialuit Date Signed _____			
Sahtu Date Signed _____			
Gwich'in Date Signed _____			
Tłı̨chǫ Date Signed _____			
Nunavut Date Signed _____			

6. **What NWT areas or regions are not listed on the land claims chart? What reasons could there be for not including these areas?**

7. **The time of modern land claim negotiations was from the 1970s to the present day. How do the events mentioned in the earlier era you chose relate to the long road to settlement of modern land claims from the 1970s to present?**

8. **Find someone in your family or community who has been involved in negotiating treaty, land claims or self-government. Ask that person to share their memories, thoughts or current involvement in this negotiation process and summarize what they shared with you.**

ACTIVITY 9
POSSIBLE ASSESSMENT ACTIVITIES

Learning Objective

Students will demonstrate their mastery of geographical and governance knowledge of the NWT as well as their overall skills, attitudes and understanding through the exploration of the essential question, *To what extent has Canada maintained, 'the honour of the Crown' in their relationship with Northern peoples?*

Time

120 minutes

Preparation and Materials List

- Have ready the NWT floor map
- Have ready the Map: *Modern Land Claims (provided)*
- Prepare materials for clothesline timeline including:
  - ~ Rope,
  - ~ Clothes pegs or paper clips (not provided)
  - ~ Timeline cards (provided)

Curricular Link

Outcomes that should be addressed through this activity include:

Component	Skills Outcome	Module Outcome
Geographical Thinking	S.8. d e, i, S.9.b, e, f,	4.3
Modern Negotiations	S.5.a, b, d, e	4.1, 4.2, 4.5,4.7,4.12,4.13
Colonization	S. 7.d,f,i,	4.1, 4.2, 4.5,4.6, 4.7,4.12
Clothesline Timeline	S.8.d,f,e,i	4.1,4.5,4.12

Chief Ernest Betsina assesses Stanley's project on Snowshoes. It's important that students have an opportunity to share their student-led inquiries with an authentic audience. Authentic means someone from their community that they will respect and want to work hard for.

Photo: Mindy Willett

Making the Connection for the Teacher

By this time in the year, students should be able to put the floor map together confidently without looking at a reference map. Ask students to demonstrate this skill using cardinal directional language (ie. The North Arm of Great Slave Lake points almost directly north so I know the lake goes this way…then the East Arm of the lake is pointing to the East. The Western part of the lake connects to the Mackenzie or Dehcho River which flows north to the Arctic Ocean).

Once they are familiar with the map this will help them to have success with the following activity, *Mapping Modern Land claims*. This suggested assessment activity is an opportunity for students to demonstrate their understanding through a creative presentation. There are two other options for assessment including *The History of Colonization and the Clothesline Timeline*.

During any assessment activity chosen for this module students should demonstrate their overall understanding of the history of people, land and events that have led to the governance system we have today. Refer back to Activity 1 where students developed a *Living Together Rubric*. Are they able to reflect on what they now know about the history of colonization and the diversity of claims, treaty areas and other forms of governance to make a reasoned judgment about how we are living together? Can they contribute to a conversation that asks the question, *to what extent has Canada maintained 'the honour of the Crown' in their relationship with Northern peoples?*

Any of the suggested assessments below or a different tool should be combined with their Student-led Inquiry.

Remember that in all communities there will be people, like the men sharing laughter in Dél̨ne, who were and are involved in treaty and land claims negotiations and implementation. Building respectful and healthy relationships is really important. Organizing opportunities where students and knowledgeable community members is part of the role of Northern Studies teachers.

Photo: Tessa Macintosh

Steps for Assessment

Geographical Thinking (60 min)

1. As a possible assessment of what they know about the places, geography and stories of the NWT, ask students to layout the map on the floor without looking at a reference map.

2. As a review from past modules, students should also be able to demonstrate mastery of places on the map including; all regions, all communities in the region where you live, the majority of other communities (decide as a group what's reasonable for them to know) and the locations where all official languages originate.

3. Once students are again familiar with the map go on to the next assessment activity.

Mapping Modern Land Claims (60min)

1. Divide students into small groups (3 -5 students). Give each group access to the *Modern Land Claim* map. As land claims are on going maps are are constantly changing. The map provided has a date on it of February 4, 2015. Search GNWT Land Claims maps to get the most recent.
2. Ask each group to come up with a new way to present the different settled and unsettled claim areas covering the entire NWT. The idea is that they should come up with a way of presenting that will help others remember this information. Remind them that all the groups have the same task so they should be thinking of creative ways to share the information. They may wish to use rope, their arms or bodies, large pieces of paper, pictures cut out or 'walk' the map as they present their understanding to the rest of the class. They might even want to sing a song. They should be encouraged to use their vocabulary and dates in their presentation. For example, they could say things such as:
    - "The Inuvialuit Land Claim area is very large and is the farthest north in the NWT. The Inuvialuit were originally negotiating with Inuit in the Eastern Arctic but because of issues related to oil and gas development they broke away from the other Inuit regions and were the first to sign a claim in 1984. They and their area encompass…" (and then somehow they need to show they know where the basic boundaries are using the floor map and other props).
    - "The Gwich'in were the first Dene group to sign in 1992 and their land is just south of the Inuvialuit. There are 4 communities in the Gwich'in area…etc."
    - "The Akaitcho have not signed a modern day land claim. They are part of Treaty 8 and want to maintain their Treaty rights as stated in their Treaty…"
3. In their statements students should display their understanding of the multiple perspectives on treaties and landclaims, examples of resistance and how Aboriginal people are working towards reclaiming their right to self-govern.

History of Colonization (60 min)

1. Students should have completed their *House Analogy* chart by the end of this module. If you have not done so already, you may want to give a summative assessment by handing out a blank copy of the chart and asking them to fill in the details. If using the *House Analogy* as a summative assessment combine it with an oral interview to give students the opportunity to show their understanding of the history of colonization and how Aboriginal people resisted colonization are continuing working towards reclaiming their right to self-govern.

2. Alternatively students could be asked to write a response to the *Blanket Activity*. Their response should show that they understand how Aboriginal people had self-governance prior to European contact and then using several examples, show how this power over their own lives was lost. Students should also describe examples of resistance and how Aboriginal people are working towards reclaiming their right to self-govern.

Clothesline Timeline (60 min)

1. Have ready the timeline cards (which are provided).

2. Hang a real clothesline or rope across your class room and have ready the clothes pins or paperclips to attach the cards to the line.

3. There are two stacks of cards in the envelope provided. One pile has dates and the other has events associated with each date. Divide your class into two groups. Shuffle each pile and hand out all the dates to one group and the events to the other. Give the class time to try and find all their respective partners until each of the 26 dates has a corresponding event.

4. In chronological order, invite students to read out each date and event pair and have them put it up on the timeline. Repeat until all 26 dates are up on the line.

5. As students work together in this group summative assessment activity, look for students' contribution in terms of understanding how each of the events on the timeline relate to the history of colonization and of examples of resistance and other events that show how Aboriginal people are continuing working towards reclaiming their right to self-govern.

Settlement Areas and Asserted Territories within the NWT

February 4, 2015
Created by GNWT - DAAIR

Settled Agreements

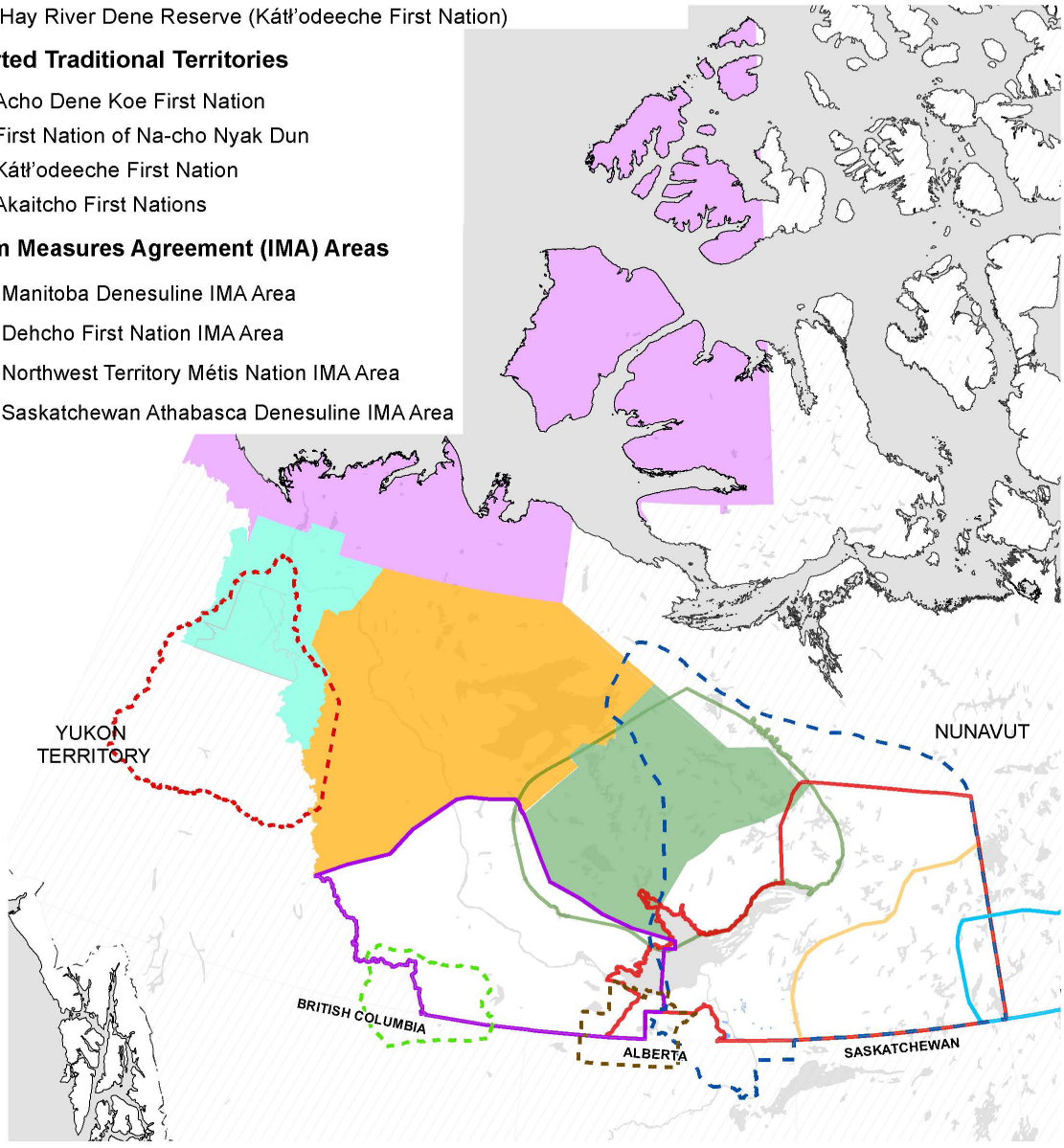
- Tłı̨chǫ Wek'èezhìı Management Area (Boundary from Final Agreement)
- Tłı̨chǫ Mǫwhì Gogha Dè Nıı̨tłè (Boundary from Final Agreement)
- Sahtu Dene and Métis Settlement Area
- Inuvialuit Settlement Region
- Gwich'in Settlement Area
- Salt River First Nation Indian Reserve
- Hay River Dene Reserve (Kátł'odeeche First Nation)

Asserted Traditional Territories

- Acho Dene Koe First Nation
- First Nation of Na-cho Nyak Dun
- Kátł'odeeche First Nation
- Akaitcho First Nations

Interim Measures Agreement (IMA) Areas

- Manitoba Denesuline IMA Area
- Dehcho First Nation IMA Area
- Northwest Territory Métis Nation IMA Area
- Saskatchewan Athabasca Denesuline IMA Area



Kilometers
0 80 160 320 480 640
Note: scale bar accurate at paper size 8.52x11 in. only

This map is for illustrative purposes only. The actual boundaries of features depicted on this map may not be exactly as shown. Department of Aboriginal Affairs and Intergovernmental Relations is not responsible for any errors or discrepancies occurring on this map.