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## Appendix – Reproducible Copies

- **Assessment Tools**
- **Course Readings** - Traditional Governance
- **Text of CD Rom** - Story of the Gwich’in Land Claim
Introduction to the Gwich’in Land Claim Agreement

Unit 1: Introduction to the Gwich’in Land Claim

• Lesson 1.1: The Gwich’in Comprehensive Land Claim – An Introduction
• Lesson 1.2: Understanding the Gwich’in Land Claim
• Lesson 1.3: Baseline for Learning
• Lesson 1.4, 1.5: Traditional Governance
• Lesson 1.6: Aboriginal Title and the Gwich’in Land Claim
• Lesson 1.7, 1.8: Inquiry Question and Project Proposal
• Lesson 1.9: Gwich’in Rights and Objectives of the Land Claim
• Lesson 1.10: Eligibility and Enrolment

Unit 2: Rights and Resources

• Lesson 2.1, 2.2: Wildlife Harvesting and Management
• Lesson 2.3, 2.4: Water Rights and Management
• Lesson 2.5, 2.6: Heritage Resources

Unit 3: Move towards Self-Government

• Lesson 3.1: An Introduction to Self-Government
• Lesson 3.2: Community Presentation on Self-Government
• Lesson 3.3: Role of Youth in Self-Government
• Lessons 3.4-3.9: Inquiry Question Projects

Appendix
Assessment Tools
Glossary

Note to teachers: This course recognizes the value of including community agencies, individuals and organizations in the delivery of the course. This includes the Gwich’in Tribal Council, The Gwich’in Renewable Resources Board, the Enrolment Board, The Gwich’in Social and Cultural Institute and the Gwich’in Land and Water Board, to name a few. Teachers are encouraged to schedule presenters at the start of the course to ensure their availability.
Introduction to the Course

The Gwich’in Comprehensive Land Claim Agreement (GCLCA) is a milestone in Gwich’in history. It represents a collection of constitutionally protected rights and benefits that all Gwich’in possess. The GCLCA establishes a modern territory, which includes more than 20,000 square kms of land, and also contains a clear and substantial commitment to the establishment of Gwich’in self-government.

The resource for this course is the publication, *Understanding the Gwich’in Land Claim* which was produced as a collaborative effort between the Gwich’in Tribal Council and Indian and Northern Affairs Canada. The publication is described as a plain language version of the lengthy legal document, designed to support an ‘easy to read’ overview of key chapters and provisions.

The Gwich’in Land Claim Agreement was signed in April, 1992, and came into effect in December of the same year. As described in the text of the Aboriginal and Intergovernmental Relations website,

*Under the Agreement, the Gwich’in received title to 22,422 square kilometres of land in the Northwest Territories (NWT) and 1,554 square kilometres of land in Yukon. Included in the NWT lands, the Gwich’in own 6,158 square kilometres of subsurface, including mines and minerals that may be found to exist within, upon or under such lands. The Gwich’in communities are Inuvik, Aklavik, Fort McPherson and Tsiigehtchic.*


Apart, from defining Gwich’in rights and giving clarity with respect to land ownership, the Agreement also sets the stage for self-government—an issue that has come to the forefront for many Aboriginal people across Canada. As such, the GCLCA must be regarded as a document central to the future direction of the Gwich’in and their relationship with the wider Canadian society.

This course will examine the historical development of the agreement including mention of the individuals who were part of its creation. The text, plus the experience of community members will serve as important resources in the course delivery.

In this guide, the term “Land Claim Agreement” will be used as a short form for the “Gwich’in Comprehensive Land Claim Agreement” (GCLC)
Course Essentials

This course requires Northern Studies 10 as the pre-requisite.

GCLC/GCLCA: Gwich’in Comprehensive Land Claim, Gwich’in Comprehensive Land Claim Agreement

Course Length and credits: 25 instructional hours .1 credit. Based on 60 min./lesson

Course Code LDC2472

Enduring Understandings

- Land claims agreements are a modern treaty.
- The GCLC established rules for the use, management and protection of land and resources.
- Youth have a role in self-government

Outcomes

- It is important to understand the GCLCA as a modern treaty.
- Understand traditional governance and aboriginal title as the foundations for the GCLC.
- GCLCA details rights, powers and terms of agreement. Students will think critically about the term “participant” and “beneficiary”.
- Youth have a role in self-government

Objectives and indicators students are working towards the learning goal.

- Students will be able to accurately describe the intent of the GCLC,
- Students will be able to discuss the meaning and implications of the term- Aboriginal title,
- Students will be able to explain one provision of the GCLC including rights and protections,
- Students will be able to define the terms ‘eligibility’ and ‘participant’ and give an example of their importance in the GCLCAgreement,
- Students will be able to explain two central premises of self-government.

By the end of the course, students will answer the essential question:

Which element of the Gwich’in Land Claim impacts my life the most and what responsibility do I have as a participant? Students will research (using media, community contact, interviews and current affairs) to present to an authentic audience.
Course Activities and Assignments: Students will complete the following:

- Study Sheets comprised of activities and assignments,
- A pre and post-test based on the GCLClaim
- A project proposal and a final project that captures the student’s investigation and exploration of their inquiry question. (This may be an individual or small group project)

Projects and Assignments

<table>
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<tr>
<th>Lesson</th>
<th>Title</th>
<th>Projects, activities, presentations</th>
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<td>UNIT 1 Introduction to the Gwich’in Land Claim</td>
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| 1.1 | Gwich’in Comprehensive Land Claim-An Introduction | -Students review inquiry question and project proposal  
-Read through Understanding the Gwich’in Land Claim  
**Schedule presenters** for Lessons 4/5, 6,17-19  
-Glossary (continuous) |
| 1.2 | Understanding the GCLCA | -Students create glossary, enter terms |
| 1.3 | Baseline for Learning | -Students work on inquiry question and inquiry question writing  
-Students complete pre-test |
| 1.4,1.5 | Traditional Governance | -Students read report on Traditional Governance  
**PRESENTER** to speak on Traditional Governance in Lesson 4/5  
(elder, Gwich’in Social and Cultural Institute)  
-Students: Discussion and Cultural Journal entry |
| 1.6 | Aboriginal Title and the Land Claim Agreement | **PRESENTER**: Option-Invite guest speaker to speak on aboriginal title and relevance to the Land Claim  
-Activity: Choice of activities, group discussion |
| 1.7,1.8 | Inquiry Question, Project Proposal | -Focus on the inquiry question  
-Activity: Students complete Inquiry Question project proposal |
| 1.9 | Gwich’in Rights and Objectives of the GCLCA | -Readings and Cultural Journal entries |
| 1.10 | Eligibility and Enrolment | Activity-Students complete response to Eligibility letter |
| UNIT 2 Rights, Resource Management and Protection |
| 2.1,2.2 | Wildlife Harvesting and Management | **PRESENTERS**-Gwich’in Renewable Resources and Gwich’in Tribal Council  
-Activity-Students complete Study Sheet #2,  
-Read article on Protecting the Peel |
| 2.3,2.4 | Water-Rights and Provisions | -Reading, -Activities: Mapping and/or Water Fact Sheet |
| 2.5,2.6 | Heritage Resources | **PRESENTERS**- Gwich’in Social and Cultural Institute  
-Field trip to local historic/heritage site  
-Activity-Students complete Study Sheet #3- |
| UNIT 3 Move Towards Self-Government |
| 3.1,3.2, 3.3 | Introduction to Self-Government | -Activities: Readings, KWL chart, Inquiry project planning  
**PRESENTER**: Gwich’in Tribal Council  
-Lesson 3.3 : Think on Your Feet, Self-Government Mural  
-Activity: Post test |
| 3.4-3.9 | Inquiry Project and Presentation | -Check-in with students and confirm schedule for completion of question and date of presentation |
**Recommended Weighting**

<table>
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<th>Enduring Understanding</th>
<th>Outcomes</th>
<th>These activities contribute to student assessment</th>
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| **Weighting: 25%** | 1. Land Claim agreements are a modern treaty. | 1. Students will understand the GCLA is a modern treaty  
2. Students will understand traditional governance and aboriginal title as the foundation of the GCLand Claims Agreement.  
3. GCLCA details rights, powers and terms of agreement. Students will think critically about the term ‘participant’ and ‘beneficiary’. | 1. Completed glossary  
2. Pre-Test (2 parts)  
3. Traditional Governance Chart  
4. Cultural Journal entry  
5. Discussion-Aboriginal Title  
6. Study Sheet-Aboriginal Title  
7. Cultural Journal-Objectives of the Land Claim  
8. Eligibility Letter |
| **Weighting: 20%** | 1. The GCLCA establishes rules for the use, managements and protection of Gwich’in land and resources. | 1. Students will study and consider selected rights afforded under the GCLC provisions.  
2. Students will be able to present findings and observations related to their inquiry question in a well developed presentation to an authentic audience | 1. Study Sheet #2  
2. Map  
3. Water Use Fact Sheet  
4. Study Sheet #4 |
| **Weighting: 20%** | 1. Students will be empowered to participate in the Gwich’in goal of self-government. | 1. Youth have a role in self government  
2. Students will be able to present findings and observations related to their inquiry question in a well developed presentation to an authentic audience | 1. KWL Chart  
2. Presentation  
3. Mural  
4. Think on Your Feet  
5. Post Test |
| **Weighting: 20%** | Essential question: Which element of the Gwich’in land claim impacts my life the most and what responsibility do I have as a participant? | Students will be able to answer based upon criteria they have developed what the land claim means to them and their role as a participant.  
Students will be able to present findings and observations related to their inquiry question in a well developed presentation to an authentic audience | 1. Study Sheet #4-Inquiry Question |
| **Weighting: 5%** | It is important to think about my connection to the GCLCA. | Student will enter personal views and observations based on reflection or viewpoint questions to their journal. | Responds to 3 Cultural Journal requirements |
| **Weighting: 10%** | There are many viewpoints related to the GCLC. | Students show their understanding through small and class discussions |  |
Teacher Resources

The following resources are located in the Teaching Kit for this course.


- Text of ‘Story of the Gwich’in Land Claim’ condensed version of CD text. This provides an excellent summary of the history of the Claim, with key point summaries of the chapters.

**Websites:** Students are advised to bookmark and review the following websites.

- Aboriginal Affairs and Intergovernmental Relations
  Provides an overview of the Land Claim Agreement and a Frequently Asked Questions section

- Gwich’in Tribal Council  [www.gwichintribalcouncil.com](http://www.gwichintribalcouncil.com)
  A primary resource for community contacts, presenters, documents and other resources

- Gwich’in Land Use Planning Board
  [http://www.gwichinplanning.nt.ca/publications/lupd/final%202003/sections/glup_2.pdf](http://www.gwichinplanning.nt.ca/publications/lupd/final%202003/sections/glup_2.pdf)
  This document details features of the Gwich’in communities and their relationship to the Land Claim Agreement.

**Research Report (Required)**

Gwich’in Comprehensive Land Claim Agreement

Enduring Understanding: The Gwich’in Comprehensive Land Claim is a modern treaty.

Unit 1: Introduction to the Gwich’in Land Claim

The purpose of this unit is to identify and describe historic principles upon which the Land Claim rests, as well as the objectives and requirements of the Agreement. This section sets an introductory foundation for the course.
Unit 1 provides an introduction to selected features of the Gwich'in Comprehensive Land Claim Agreement.

**Enduring Understanding:** *Land Claims are a modern treaty.*

This unit includes the following lessons:

- Lesson 1.1: The Gwich’in Comprehensive Land Claim – An Introduction
- Lesson 1.2: Understanding the Gwich’in Land Claim
- Lesson 1.3: Baseline for Learning
- Lesson 1.4, 1.5: Traditional Governance
- Lesson 1.6: Aboriginal Title and the Gwich’in Land Claim
- Lesson 1.7, 1.8: Inquiry Question and Project Proposal
- Lesson 1.9: Gwich’in Rights and Objectives of the Land Claim
- Lesson 1.10: Eligibility and Enrolment

Lessons are based on 60 min. per lesson.

Assessment tools are located in the Assessment section of the Appendix.
Lesson 1.1: The Gwich’in Land Claim as a Modern Treaty – An Introduction

Duration: 60 min/lesson

Lesson Overview and Background for the Teacher

The Gwich’in Land Claim Agreement has been described as a modern treaty. In its simplest description, the GCLCA commonly known as the Gwich’in Comprehensive Land Claim addresses ownership and rights related to land and resources. This Agreement covers the Gwich’in Settlement Area (GSA); a region of approximately 56,935 square kilometers. Included in this geographic area are the communities of Aklavik, Fort McPherson, Inuvik and Tsiigehtchic.

The term ‘comprehensive’ has significant meaning within the understanding of a Land Claim agreement. Essentially, this deals with situations where there are unfinished issues related to land use and resources or where these have not been dealt with through legal avenues. In these cases the claims are negotiated by the Aboriginal group (in this case, the Gwich’in), the government of Canada and the Government of the NWT.

As students work through the lessons in this course, the various subject areas covered by this Agreement will become apparent. Students will also become familiar with the issues identified as being ‘unfinished’. This includes current events or political developments as they affect the status of the Claim.

Teachers note that this course is an introduction to the Gwich’in Land Claim and that only selected areas of the Agreement are addressed.

Preparation: Students will require the following:

- A copy of required resources. The primary resource is ‘Understanding the Gwich’in Comprehensive Land Claim”.
- A binder for Study Sheets, Cultural Journal and Glossary entries. Students should consider dividing the binder into these 3 sections.
- Glossary page (Students enter minimum of 10 words for assessment)

It is also recommended that students applying for a Certificate in Gwich’in Cultural Studies retain the binder for the final interview and portfolio presentation.
Lesson 1.1: The Gwich’in Land Claim as a Modern Treaty
(Introduction to the Module) continued….

Getting Started…Teaching Step:

💪 Activity: Lesson 1.1 sets the stage for the course, including preparation, the inquiry question and activities.

1. In preparation for this module, distribute copies of the required text - *Understanding the Gwich’in Land Claim*.

2. Introduce the topic of the Land Claim. The overview and background information in this lesson may be used to introduce the topic.

3. Introduce the Inquiry Question and distribute copies of the Project Proposal. Indicate that students will have an opportunity to explore this question throughout the course. Review each of the items included on the Project Proposal. (Copy on page 23).

4. Instruct students to prepare their binder with section dividers for a) Study Sheets  b) Cultural Journal and additional entries  c) Glossary.

5. Understanding the Gwich’in Land Claim: Instruct students to read through the resource and make a list of any words that they may not be able to define. Enter these in the Glossary.

As part of reviewing the information in the Land Claim resource students should be able to locate and identify:

- The titles of the specific chapters
- The number of chapters and their general content
- The information that is included in the section “This chapter explains…” (Located at the start of each chapter).
- General types of information located in the Appendix

6. If time permits, engage students in one or more of the ‘preparation’ activities located on the following page.

Community Connections

This course centres on a strong element of community connection. As the course requires a significant degree of understanding of the Land Claim, teachers are encouraged to contact the Gwich’in Tribal Council, Intergovernmental Relations department, Inuvik for information on presenters and resources.
Lesson 1.1: The Gwich’in Land Claim as a Modern Treaty (Introduction to the Module) continued….

Preparing for the Course

- Prepare a bulletin board for news articles and other information related to the Gwich’in Comprehensive Land Claim,

- Conduct a sharing circle in which students share any information they have related to the Land Claim,

- Discuss importance of the Land Claim in general terms. Students share ideas related to their understanding of the importance of the GCLC,

- Share viewpoints: In what ways, if any do students relate to the Land Claim?

- Share Information: Are students aware of, or know the names of community agencies and/or individuals who have been or are currently involved in the Land Claim? What is the contribution or role of these individuals or agencies? Create a list for future reference as these agencies or individuals may be invited to attend the class to discuss their role.
Lesson 1.2: Understanding The Gwich’in Land Claim
Duration: 60 min.

Information and Background for the Teacher

Teachers will note from Lesson 1.1 and a review of the ‘Understanding the Gwich’in Land Claim resource that there are a significant number of legal or technical terms associated with the provisions of the Land Claim. It is important that students become well versed in the definition of these terms. Terms will be introduced in each of the lessons beginning with the following:

- Aboriginal Title
- Beneficiary and Participant
- Comprehensive Land Claim
- Eligibility and Enrolment

An explanation of the above terms is provided here to assist the teacher in discussions related to the definitions. Additional terms will be introduced throughout the course. Students are instructed to define terms and enter in their glossary.

Terms and Definitions

1. **Aboriginal Title**: Aboriginal title is an important term as it is the foundation upon which the Land Claim is based.

   “Traditionally, First Nations practised uncontested, supreme and absolute power over our territories, our resources and our lives with the right to govern, to make and enforce laws, to decide citizenship, to wage war or to make peace and to manage our lands, resources and institutions. Aboriginal Title and Rights means we as Indian people hold Title and have the right to maintain our sacred connection to Mother Earth by governing our territories through our own forms of government. Our Nations have a natural and rightful place within the family of nations of the world. Our political, legal, social and economic systems developed in accordance with the laws of the Creator since time immemorial and continue to this day. By permission: Union of BC Indian Chiefs.

2. **Beneficiary and Participant**: The dictionary defines a beneficiary as:

   - a person or group that receives benefits, profits, or advantages.
   - a person designated as the recipient of funds or other property

With reference to the Land Claim, this is a person who is eligible to receive benefits, profits or advantages as an eligible Gwich’in person. A person is eligible to be enrolled as a participant of the Gwich’in Agreement if they are a Canadian citizen of aboriginal ancestry, are resident in the Gwich’in Settlement Area, and are accepted by the community acceptance process.
Lesson 1.2 continued.....

Terms

3. Comprehensive Land Claim: (Source: Aboriginal Affairs and Northern Development Canada)

In general, there are two types of Aboriginal land claims in Canada that are commonly referred to as “land claims” - comprehensive claims and specific claims. Comprehensive claims always involve land, but specific claims are not necessarily land-related.

Comprehensive Claims

Comprehensive claims deal with the unfinished business of treaty-making in Canada. These claims arise in areas of Canada where Aboriginal land rights have not been dealt with by past treaties or through other legal means. In these areas, forward-looking modern treaties are negotiated between the Aboriginal group, Canada and the province or territory.

4. Eligibility and Enrolment: Students read Chapter 4 of Understanding the Gwich’in Land Claim and define these terms.

Eligibility and Enrolment have specific conditions or requirements associated with this aspect of the Land Claim. Students read Chapter 4 with the idea of identifying basic criteria for eligibility. Discuss the link between eligibility and being a beneficiary. (Answer: In order to be a beneficiary, a person must meet the Enrolment Board eligibility requirements and can be registered as a beneficiary).

Additional terms: Additional terms that may require a definition within the first four chapters include:

- benefits
- negotiate
- constitutional right
- federal and territorial
- implementation
Lesson 1.3: A Baseline for Learning
Duration: 60 min.

Information and Background for the Teacher

This lesson places a focus on assessing the student’s knowledge of the Land Claim using a ‘pre/post test’ approach. The purpose is to measure the students’ knowledge of specific details and information contained in the agreement. The pre-test is offered as an assessment tool. Students are required to answer the test questions at the start of the course and repeat the same test as a post-test at the end of the course.

It is important for teachers to recognize that this is only one tool in the assessment toolkit. Other techniques and approaches to learning assessment are presented throughout the course.

The pre-test and answers are included on the following page. A reproducible copy of the pre-test is located in the Appendix. See the Assessment Tools for an example of scoring the pre/post test.

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The Value of Pre/Post Tests

1. Pretests allow teachers to see if what is being covered in the lesson or unit is already mastered

2. Pretests help measure true learning. By comparing pre- and post-tests, teachers can see what students actually learned from the lessons that were developed.

3. Pretests can give students a preview of what will be expected of them. This helps students begin to focus on the key topics that will be covered.

4. Pre/post tests can be helpful in measuring whether the learning objectives have been met or the appropriateness of the objectives.

5. Pre/post testing helps teachers recognize students who need additional help.

Pre and post testing also helps to target any instructional needs to improve the course.
Gwich’in Land Claim Pre-test

Answers are indicated in **bold**.

1. Which one of the following is covered by a Chapter in the Gwich’in Land Claim?
   a) eligibility
   b) heritage resources
   c) plants
   d) all of the above

2. The Gwich’in Comprehensive Land Claim is best described as an example of **a**, 
   _______________ treaty.
   
   a) modern
   b) interim
   c) transitional
   d) all of the above

3. The Gwich’in Land Claim Agreement is based on the notion of aboriginal title. **True** or **False**?

4. The Land Claim have their roots in:
   a) Treaty 8,
   b) Treaty 11
   c) no specific treaty
   d) a and b

5. The Land Claim covers:
   a) the Gwich’in Settlement area
   b) Gwich’in lands that are still to be defined
   c) land immediately adjacent to the communities
   d) a and b

6. Gwich’in can be enrolled in more than one land claim and still have eligibility. **True** or **False**?

7. In the terms of the Land Claim Agreement, eligibility refers to,
   a) the right to vote
   b) **the right to hunt, fish on Gwich’in lands**
   c) the right to sell off Gwich’in land to non-Gwich’in
   d) mortgage the land to anyone without consultation
Pre-test continued.....

8. Heritage resources refers to,
   a). burial sites
   b) land that has not been developed
   c) resources passed on from one family member to another
   d) none of the above

9. Gwich’in traditional names used in the Gwich’in Settlement Area if,
   a) the community wants to change the name
   b) there is an interest in changing the name and a request is made to the government
   c) there is an interest in changing the name and there is a community vote
   d) a and c

10. Oil and gas exploration can take place only if,
    a) the company drills a minimum of 3 test areas first before consulting with the Gwich’in
    b) there is a promise that once the exploration has started a further exploration plan will be created
    c) there is initial consultation with the Gwich’in Tribal Council before any exploration takes place
    d) the company has done previous explorations in the north

11. The Gwich’in have now achieved self-government. True or False?

12. The main organization that manages wildlife in the Gwich’in Settlement area is:
    a) The Gwich’in Social and Cultural Institute
    b) The Land Use Board
    c) The Enrolment Board
    d) The Gwich’in Renewable Resources Board

13. Title to Gwich’in lands and most municipal lands is held by,
    a) The Land Use Board
    b) The Gwich’in Tribal Council
    c) The Government of Canada
    d) Community governments

14. Gwich’in lands can be sold, mortgaged or given to anyone. True or False?
15. Under the Land Claim the Gwich’in can restrict access to their land for the following reason(s):
   a) to protect the environment
   b) to conserve wildlife
   c) if access conflicts with harvesting or land use
   d) all of the above

16. Commercial travellers can travel across Gwich’in lands using the route that best meet their travel needs. True or False?

17. Under the terms of the Agreement the Gwich’in have title to approximately,
   a) 15,000 sq km in the NWT
   b) 23,000 sq km in the NWT
   c) 35,000 sq km in the NWT
   d) 40,000 sq km in the NWT

18. The Gwich’in have title to land in the Yukon. True or False?

19. Aboriginal and treaty rights are recognized under the,
   a) Charter of Rights and Freedoms
   b) Constitution of Canada
   c) Land Claim Act
   d) None of the above

20. According to the Land Claim Agreement, ‘Gwich’in’ refers to,
   a) person who has speaks the language and has worked in a Gwich’in community for a minimum of 2 years
   b) a person who lived in the Gwich’in Settlement Area prior to 1921 and their descendants
   c) non-Gwich’in children adopted by a Gwich’in family
   d) b and c

(Optional) Respond to the following. The inquiry question for this course is: "Which element of the Gwich’in land claim impacts my life the most and what responsibility do I have as a participant? Based on your current knowledge of the Gwich’in Land Claim, describe the way (if any) that the Land Claim or any element of the Gwich’in Land Claim impacts on your life at this very moment in time"
Lessons 1.4 and 1.5: Traditional Governance
Duration: 60 min/lesson.-120 min. total

Introduction and Background for the Teacher


This lesson will introduce the concept of traditional governance as a practice that is fundamental to the Gwich’in Land Claim. See definition of traditional governance on page 7 of the report. Include the definition in the glossary.

Traditional Governance:

The study of the Gwich’in Comprehensive Land Claim Agreement cannot be separated from the traditional practices that were, and continue to be part of the Gwich’in culture. Dating back thousands of years, the Gwich’in maintained strong social and organizational systems as part of their traditional governance practices. Independence, connections to the land and leadership have served as the foundations for the Gwich’in’s inherent right to govern themselves as they see fit.

As a background to the subject of traditional governance, it is therefore important that students recognize the principles that are inherent to this form of governance and leadership, including the beliefs that were held by the Gwich’in as they moved forward in negotiating the Land Claim.

Teaching Step

1. Individual activity. Using a lined sheet of paper, students divide the sheet into 2 columns under the main title – Governance. Column titles are: Traditional Governance and Governance Today. (See the following page).

2. Students read pages 7,14-25 of the research report and make notes in the appropriate columns. Here are a number of suggested points to explore as part of the reading.

- List points identifying the guiding principles of the Gwich’in people.
- List points identifying the significance of these principles to governance.
- Indicate the ways the standards of behaviour were established.
- On page 17, the report indicates one observation in terms of how communities govern themselves today in comparison to how people governed themselves in the past. In note form, summarize this observation on the sheet.
- In what way(s) were decisions made in the past?
- How did the Gwich’in Elders describe their relationship to the land and animals
- Indicate points describing collective consensus decision making.
Lessons 1.4 and 1.5: Traditional Governance continued…
Duration: 60 min/lesson - 120 min. total

Example of entries…

<table>
<thead>
<tr>
<th>Governance chart</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Traditional Governance (past)</strong></td>
</tr>
<tr>
<td>In the past Gwich’in had their own spiritual beliefs</td>
</tr>
<tr>
<td>Governance was based on family and survival</td>
</tr>
</tbody>
</table>

3. Discussion and Points: Once the activity is completed, use this as a discussion point throughout the following lessons. As students work through the chapters of the Land Claim Agreement, points can be added to the columns as in the example above.

4. Option: Invite an elder to the class to talk about traditional governance and its relationship to the Land Claim.

Cultural Journal: In 3-5 sentences summarize your thoughts as to the significance of traditional governance in the development of the Land Claim.

Assessment: An assessment quiz is located in the Assessment section.
Lesson 1.6: Aboriginal Title and the Land Claim Agreements
Duration: 60 min.

Lesson Overview and Background for the Teacher

Any introduction to the Gwich’in Land Claim must begin with a discussion of inherent rights and more specifically those matters associated with *aboriginal title*. These are the foundations upon which the land claim agreements have been built. Students include a definition of this term in their glossary.

In its simplest definition, aboriginal title may be described as a legally recognized set of rights that are the result of an Indigenous group’s occupation, use and relationship to the land as their home territory. The occupation is not just their presence on the land it also includes the social, political and organizational systems that were created as part of this occupation dating back through time.

Aboriginal title is a right that is not applied by external sources or granted by an external authority in the same way that we understand ‘inherent rights’. Aboriginal title, with reference to the Gwich’in is the exclusive right to use and occupy lands they have inhabited for centuries…from time immemorial. The historical evidence of oral traditions supports the Gwich’in position with respect to aboriginal title.

For more information on aboriginal title see:
(Indigenous Foundations:
http://Indigenousfoundations.arts.ubc.ca/home/land-rights/aboriginal-title.html

Teachers are encouraged to invite members of the Gwich’in Tribal Council, Intergovernmental Relations Department to attend their class to speak further on the issue of aboriginal title.

Teaching Steps

1. **Small group activity:** Using the quote on the following page students work in small groups to discuss the following questions in relation to the term ‘aboriginal title’ (Choice of 2 questions). Discussion questions are indicated below. Assign a recorder for the group. Students make notes of their responses to share with the class.

The following quote is copied with permission from the Union of B.C. Indians. A student copy of this statement is located in the Teacher Resource.
Lesson 1.6: Aboriginal Title and the Land Claim Agreements continued…
Duration: 60 min

Quote: (2007) Aboriginal Title and Rights

Indigenous Peoples’ concept of territory is very different from that recognized by Provincial and Federal Governments and the Canadian Law. For Indigenous People, territory is understood as Aboriginal (Original) Title to the lands, water and resources. Indigenous People believe that “Aboriginal Title flows from the fact that the Creator placed our Nations upon our territories, together with the traditional laws and responsibilities to care for and protect those territories.”

Traditionally, First Nations practised uncontested, supreme and absolute power over our territories, our resources and our lives with the right to govern, to make and enforce laws, to decide citizenship, to wage war or to make peace and to manage our lands, resources and institutions. Aboriginal Title and Rights means we as Indian people hold Title and have the right to maintain our sacred connection to Mother Earth by governing our territories through our own forms of government. Our Nations have a natural and rightful place within the family of nations of the world. Our political, legal, social and economic systems developed in accordance with the laws of the Creator since time immemorial and continue to this day.

Source: Union of BC Indians: Permission granted
http://www.ubcic.bc.ca/Resources/Educators/Aboriginal_Title_and_Rights_Lesson_Plan.htm#axzz3K7yUP288.

Small group questions: Choose 2 of the following questions.

1. Aboriginal title is a legal term that refers to the rights of Indigenous people over their land and resources. These rights have been in place since time immemorial and are the basis for the Land Claim.
   • In your group discuss the extent to which you agree or disagree that aboriginal title should be regarded as a legal right?

2. Part of the quote indicates that, “Aboriginal Title and Rights means we as Indian people hold Title and have the right to maintain our sacred connection to Mother Earth by governing our territories through our own forms of government.”
   • Discuss the extent to which you agree or disagree with this perspective.

3. Given that aboriginal title is critical to the Land Claim what are some of the ways you feel this concept applies to the Gwich’in? If you do not feel it applies to the Gwich’in, provide reasons for your position.

Assessment: Discussion assessment tools are located in the Assessment section.
Lessons 1.7,1.8: Inquiry Question and Project Proposal.
Duration: 60 min./120 minutes in total

Introduction and Background for the Teacher

Students have now received basic information on the traditional practices and rights that are the foundation for the Gwich’in Comprehensive Land Claim Agreement. This lesson is dedicated to exploring the inquiry question for this course and identifying steps and plans for examining this question.

The inquiry question: Which element of the Gwich’in Land Claim impacts my life the most and what responsibility do I have as a participant?

Students will research (using media, community contact, interviews and current affairs) to present to an authentic audience.

For the Teacher: This course will present selected chapters of the Land Claim Agreement. These are listed below. Students may consider focusing on one of the following as part of their inquiry question.

- Water-Rights and Provisions
- Heritage Resources

Additional elements that students may consider include:

- aboriginal title
- traditional governance
- self-government

These are foundation elements for all aspects of the Agreements.

Teaching Step:

1. Study Guide and Inquiry Question: In this lesson students consider the inquiry question. Students read through the resource-Understanding the Gwich’in Land Claim to identify the element they wish to pursue. Note: Students may have already identified their area of interest. The following Study Sheet is the first step in exploring the student’s inquiry question.
Study Guide #1: Inquiry Question

1. Land Claim Inquiry: The area or element of inquiry that interests me is
   ____________________________________________________________________
   ____________________________________________________________________

2. List reasons or experiences that contribute to your interest in this area of inquiry.
   ____________________________________________________________________
   ____________________________________________________________________

3. What steps would you like to take to explore your question? (e.g. Will you talk to an elder, read about current events related to the Land Claim, talk to someone involved in the Land Claim?)
   ____________________________________________________________________

4. Select the method you would like to use for your presentation. Select from the following: Powerpoint, Oral Presentation, Song or Poem-Rubrics for each of these is included in the Teacher Guide Appendix. Students are encouraged to review the assessment measures) Note that any other approach will require development of an assessment rubric. Lessons 20-25 are set aside to develop your project.

5. Detail the criteria you would use to assess your progress in addressing your question. Organize the criteria into a self-assessment rubric. (E.g. Provides 3 specific ways that youth can be a participant in furthering the Land Claim).
   ____________________________________________________________________

A full length copy of this Study Sheet is included in the Appendix. Distribute to students. Students complete for the next lesson.

Authentic Audience:

Here are several suggestions for the inquiry question presentations:
- students video tape their presentations
- display of GCLC poster projects and invite community members
- students work in small groups to produce a short song
- complete individual projects and develop group project demonstrating ways that students can be participants in self-government
Lesson 1.9: Gwich’in Rights and Objectives of the Land Claim
Duration: 60 min.

Information and Background for the Teacher

The introductory section of the resource book briefly outlines the legal rights of the Gwich’in with respect to the Land Claim. This legal position is extremely significant in the processing of these claims, either in court or by negotiated settlements.

A noteworthy case that brought together the issue of Land Claim and aboriginal title comes from British Columbia. This case involved the Tsilhqot’in First Nation in B.C. The results of this 2012 appeal ruling brought to the forefront the issues of aboriginal title and Land Claim as they relate to semi-nomadic people. The results of this landmark Supreme Court ruling are briefly captured below.

The Supreme Court of Canada has granted declaration of aboriginal title to more than 1,700 square kilometres of land in British Columbia to the Tsilhqot’in First Nation, the first time the court has made such a ruling regarding aboriginal land.

The unanimous 8-0 decision released Thursday resolves many important legal questions, such as how to determine aboriginal title and whether provincial laws apply to those lands. It will apply wherever there are outstanding Land Claim.

The case focused on the Tsilhqot’in First Nation's claim to aboriginal title over 440,000 hectares of land to the south and west of Williams Lake in the B.C. Interior.

A B.C. Court of Appeal ruling in 2012 gave the Tsilhqot'in sweeping rights to hunt, trap and trade in its traditional territory. But the Court of Appeal agreed with the federal and provincial governments that the Tsilhqot'in must identify specific sites where its people once lived, rather than assert a claim over a broad area.

The Tsilhqot'in, a collection of six aboriginal bands that include about 3,000 people, argued the court's decision failed to recognize the way its people had lived for centuries. The court heard the Tsilhqot'in people were "semi-nomadic," with few permanent encampments, even though they saw the area as their own and protected it from outsiders.

In its decision, Canada's top court agreed that a semi-nomadic tribe can claim land title even if it uses it only some of the time….The court also established what title means, including the right to the benefits associated with the land and the right to use it, enjoy it and profit from it.


Teachers may wish to review this ruling with students.
Lesson 1.9: Gwich’in Rights and Objectives of the Land Claim continued…
Duration: 60 min.

Teaching Step

Cultural Journal Entry

1. Read: Students read the Preamble, Objectives, Chapter 1 and Chapter 3 of Understanding the Gwich’in Land Claim. These sections introduce the basic principles that define Gwich’in rights including the changes and protections guaranteed by existing Treaty agreements and the Constitution of Canada. Students complete the following questions in the Cultural Journal.

Students: 1. Describe in their own words the reasons why the Gwich’in had the right to enter into the Land Claim Agreement. Consider legal and historic reasons.

2. The Objectives: Students select one of the objectives of the Land Claim. The primary objectives are listed on page 1. Students consider the objective and its importance to the Gwich’in. Students describe the ways in which this objective is:

- important or relevant to them (a personal perspective)

Students should also think about their response to these points in terms of their inquiry question. Enter responses in the Cultural Journal.

If time permit, students share their entries with the class.

Assessment: Cultural Journal assessment tools are located in the Assessment section of the Appendix.
Lessons 1.10: Eligibility and Enrolment  
Duration: 60 minutes.

Information and Background for the Teacher

Eligibility is a central topic in term of rights and benefits under the Land Claim Agreement. Eligibility establishes the criteria for identifying who, within the Gwich’in community is eligible to be a beneficiary under the terms of the Agreement. This question is addressed in Chapter 4 of *Understanding the Gwich’in Land Claim*.

This chapter also addresses the subject of enrolment, the Enrolment Board and the Enrolment registry. These are mechanisms to identify and record the names of individuals who are eligible to be listed as Gwich’in. Students may have questions as to the necessity of this registry. What purpose does it serve? How is information collected and maintained?

Teaching Steps

As a review of the previous lesson discuss the meaning of Aboriginal title. On a flip chart, list student responses to the following:

- What do you think is meant by the word ‘rights’?
- What do you feel are the benefits to having rights legally stated on a document and agreed to by the parties involved?

E.g., The act of putting rights into a written document agreed to by all parties,

- ensures a common understanding of the rights;
- gives a basis if there is a dispute over the meaning, interpretation or privileges;
- gives a foundation for determining violation of rights; and
- lets people know what they can do or have rights to do.

On the topic of eligibility with respect to the Land Claim pose the following questions:

- What do you understand the word ‘eligibility’ to mean? Give examples of situations where ‘eligibility’ is a requirement for participating in an event or activity. **Examples:** Eligible to vote. Eligible to work in Canada.

- Do you agree or disagree that there needs to be guidelines or criteria as to who qualifies to be eligible as a beneficiary of the Gwich’in Land Claim? Explain your views.

Community Connection

Consider inviting a member of the Gwich’in Enrolment Board to the class to speak on the topic of eligibility and enrolment.
Lesson 1.10: Eligibility and Enrolment continued....

Eligibility Activity: Students read the Chapter 4 on Eligibility and Enrolment

This chapter defines the terms and requirements to be eligible as a Gwich’in person. In this activity, students are asked to respond to an imaginary request to explain the terms of eligibility. Students read and respond to the following letter. Complete the activity as an email or written response.

*A student copy is located in the Appendix section of the guide.*

---

Dear ________

I am a little confused about my eligibility as a Gwich’in person. Here are my circumstances. Could you please tell me if I am eligible and if not, what do I need to do?

I am non-Gwich’in but was adopted by a Gwich’in family. My family have lived in the north for a long, long time. I lived with them before recently coming to Edmonton to attend school. I am 20 years old. I was going to enrol in another Land Claim here in Alberta since I will probably stay here for a few years. Can I enrol in a Land Claim in Alberta and then enrol under the Gwich’in Land Claim when I return? I will then be enrolled in two Land Claim. Am I allowed to do this?

Because I am non-Gwich’in and was adopted will my children be entitled to be eligible? If not, could you tell me about this?

Could you also let me know what steps I have to take to be enrolled? Do I need to complete an application or just send you my name? What does eligibility mean? Mahsi’
Lesson 1.10: Eligibility and Enrolment continued....

Letter responses

To the Teacher: The following responses are required for this Eligibility Activity.

- A person can only be enrolled in one land claim a time
- If this person enrols in the Alberta Land Claim then he/she must first withdraw from this land claim before applying to be eligible under the Gwich’in land claim.
- This person is eligible as an adopted person if the adopting parents are Gwich’in and have ancestry dating back on or before December 31, 1921.
- According to the regulations the children of this person will not be eligible.
- In order to be eligible the person must complete an application with the Enrolment Board.
- Eligibility means they have met certain requirements
- The person can be registered as a beneficiary of the land claim.

Suggested marking: This activity is worth 10 marks

✓ 7 marks-1 for each point above
✓ 3 marks for letter or email format
Gwich’in Comprehensive Land Claim Agreement

Enduring understanding: The GCLCA establishes rules for the use, management and protection of land and resources.

Unit 2: Rights, Resource Management and Protection

This unit covers 3 chapters of the Gwich’in Comprehensive Land Claim Agreement that deal with specific areas where rights, protection and management are described. The purpose of this section is to provide students with a sampling of the provisions, restrictions, allowances and guidelines of the Claim in terms of selected Gwich’in resources.
Unit 2: Rights, Resource Management and Protection

This unit focusses on specific chapters of the Gwich’in Comprehensive Land Claim Agreement.

**Enduring Understanding:** 2. The GCLC establishes rules for the use, management and protection of land and resources.

- Lesson 2.1, 2.2: Wildlife Harvesting and Management
- Lesson 2.3, 2.4: Water Rights and Management
- Lesson 2.5, 2.6: Heritage Resources
Lessons 2.1, 2.2: Wildlife Harvesting and Management

Duration: 60 min./lesson 120 minutes total

Information and Background for the Teacher

The Gwich’in people have relied on access to wildlife resources since early times. Fish, birds and animals have played an important role throughout Gwich’in history. Caribou for example, have been a source for food, shelter and clothing. Caribou sinew, bladders, fat and hooves have all been used to support life and survival. Centuries later, wildlife still plays an important role in Gwich’in society. For this and other reasons, wildlife maintenance and harvesting occupy an important chapter in the Land Claim Agreement.

Chapter 12 of the Agreement sets out the guidelines and regulations related to several aspects of wildlife harvesting and management. This includes attention to hunting, fishing, wildlife research, as well as regulations related to commercial activity such as guiding and sport fishing.

This Chapter is important for several reasons.

- Wildlife resources are a primary food source for the Gwich’in and therefore need to be sustained for present and future generations;
- Establishing regulations related to protection, harvesting limits, access by non-Gwich’in helps to maintain these resources;
- Regulations such as those related to the trading of harvested wildlife helps to maintain traditional aboriginal practices; and
- Regulations related to commercial enterprise such as guiding or sport fishing help to protect wildlife resources from exploitation and endangerment as a species.

Teaching Steps

Activities: 1. Guest Speaker: In order to provide students with current issues related to wildlife harvesting, management and protection, Lesson 2.1 should focus on a presentation with members of the Gwich’in Tribal Council and/or Gwich’in Renewable Resources. These organizations are critical to understanding these issues. Focus should be placed on the following and may be used as a topic guide for the presenters.

- Understanding what is meant by the ‘Gwich’in Needs Level’
- Rights of beneficiaries
- Environmental laws related to harvesting methods
- Current wildlife issues (Protect the Peel)
- Current events related to industrialization and wildlife
- The law and wildlife conservation and control – e.g., sport fishing regulations and penalties for violations
- The penalties or controls that are in place to ensure that the laws and provisions of the GCLC are adhered to by those who harvest wildlife.
Lessons 2.1, 2.2 Wildlife Harvesting and Management

The Lessons: Two lessons have been set aside for two separate presentations. The GTC will undoubtedly place of focus on the GCLC and the provisions that are specific to wildlife, with members of the Gwich’in Renewable Resource Board offering insight into current wildlife matters that are affecting the caribou herds, fisheries and other wildlife and any threats to these resources as a result of industry expansion or commercial activities. Teachers are advised to speak to these organizations in advance to establish the presentation agenda.

Teaching Step:

2. For the Student: On Study Sheet #2 students respond to several questions and add information to their inquiry question. The focus of the Study Sheet includes,

a) key issues they learned about the Land Claim in relation to wildlife harvesting and management,

b) the role of youth in the area of wildlife harvesting and management as detailed in the Land Claim.

GLOSSARY: Define: Gwich’in Needs Level.
Study Sheet #2

Wildlife Harvesting and Management

Read Chapter 12 of Understanding the Gwich’in Land Claim resource book.

1. Write a summary detailing ‘Who can hunt, fish and trap’ under the provisions of the GCLC. Indicate specifically who can and cannot hunt, fish or trap and the conditions by which a person obtains permission to do so if they are not eligible for this right.

______________________________________________________________________________
______________________________________________________________________________
______________________________________________________________________________

2. Describe 2 key issues (from the presentations) related to wildlife harvesting and management that are important to you. Give examples.

______________________________________________________________________________
______________________________________________________________________________

3. What do you feel is the greatest threat to wildlife in the GSA at the present time? Describe one step you would take to address this concern. Identify the project, program or initiative and the target audience for this initiative.

______________________________________________________________________________
______________________________________________________________________________

A reproducible copy of this Study Sheet is included in the Appendix.
Protecting the Peel is one example of a current issue of considerable importance to the Gwich’in. Presenters may wish to focus on providing students with recent developments in the legal pursuit to protect the river system. The following passage is an excerpt from the Northern News Service.

Protecting the Peel

Gwich’in from NWT, Yukon and Alaska sign resolution to protect Peel Watershed

Kassina Ryder
Northern News Services
Published Tuesday, Aug. 7, 2012

NORTHEAST TERRITORIES
A resolution calling for the protection of the Peel River Watershed was passed during the Gwich’in Gathering in Fort McPherson on July 24.

“The Gwich’in people would like to see full protection of the Peel River Watershed from industrial activity and infrastructure,” the resolution stated.

James Andre, a member of the elders’ council and the Tetlit Gwich’in Renewable Resources Council in Fort McPherson, said possible legal action could be taken against the Yukon government if it fails to adequately protect the area.

“I think we have legal grounds to fight it, too,” said Andre, “You don’t want to go there, but if we have to, that’s what’s going to happen.”

The watershed’s future is being determined by the Yukon government and the four affected First Nation governments -- the First Nation of Na-Cho Nyak Dun, Tr’ondëk Hwëch’in First Nation and the Vuntut Gwitchin First Nation, as well as the Tetlit Gwich’in Council.


What is the current status of the Peel River?

An article…
Lessons 2.3, 2.4: Water-Rights and Provisions
Duration: 60 min/lesson or 120 min total

Information and Background for the Teacher

Water has long been the lifeline for the Gwich’in. Based on seasonal activities, water has been the mainstay for travel and food. Water has also occupied a place in Gwich’in history and spirituality. It is entwined through all aspects of the culture.

Lakes and rivers are in abundance throughout the Gwich’in territory and have been used by Gwich’in people going back several generations. The extent to which water holds a place within the culture is reflected in the names given to groups based on the river routes they followed. For example the Nagwichoonjik Gwich’in or Mackenzie River people were named because they lived along the banks of this river. See Gwichya Gwich’in Googwandak (Ch.4).

The lesson is based on Chapter 19 of Understanding the Land Claim. The Chapter addresses water use, preservation and management. With the potential of increasing industrialization and the risk of harm to water ways, the topic of water conservation is of key importance to the future of the Gwich’in people. Apart from travel and a source for food, water also plays a current role in waste disposal, recreational activities, forest fire control and domestic use.

Teaching Step

1. Map: This lesson begins with a look at the rivers and lake systems that are part of each community. As a preview to the lesson, students review a map of their community area and the rivers and lakes that are part of the region. If a broader scope is required, expand this activity to include all the rivers and lakes in the Gwich’in Settlement area.

2. Students write a Water Use Fact sheet based on internet and local resource information. As an example: Students examine the 2001 document, “Hydrologic Overview of the Gwich’in and Sahtu Settlement Areas.” This document describes various features of water resources in the area. Sample Fact Sheet is provided at the end of this lesson.

Water Use Fact Sheet Resources:

1. Hydrographic Overview:

Website: http://www.enr.gov.nt.ca/sites/default/files/strategies/nwt_water_stewardship_strategy.pdf
Lessons 2.3,2.4: Water-Rights and Provisions continued…

3. Contact the Gwich’in Tribal Council, Land and Water Board for additional information.

4. Gwich’in Land Use Planning Board: The map on the following page and the content from the website provide an excellent overview of resources, land and water use in the Settlement area. The document website:

   Website: http://www.gwichinplanning.nt.ca/publications/lupd/final/sections/glup_2.pdf

Example of Gwich’in Water Use Fact Sheet

- The Gwich’in do not have ownership of water
- The Gwich’in have the right to use water flowing through Gwich’in lands.
- Water can be used for camps and homes, trapping, non-commercial activities and traditional activities
- Water is part of Gwich’in culture. There are many legends that involve water. The Raven and legends about the Loon are about water.
- The Mackenzie is ___________ km long.
- There are _______main lakes in Gwich’in territory
- Businesses and industries have to obtain a water use license from the Land and Water Board
- The NWT Water Stewardship strategy supports_____________

Students are to complete 8 facts related to Water, Water Rights and Management. Indicate 2 website sources for the facts-include URL and title of the article or site.

Assessment: Graded assignment with ___/10. 1 mark per point.
Gwich’in Settlement Area
Primary Use Area
Secondary Use Area
Lessons 2.5, 2.6: Heritage Resources  
Duration: 60 min/lesson 120 min. total

Information and Background for the Teacher

The Gwich’in communities are a rich source of heritage/historic sites. Recent territorial reviews confirmed that of 10 nominated sites, 9 are located in the Gwich’in Settlement area. Additional archeological sites and those that are ‘unregistered’ but deemed to have historical significance are also present throughout this area. Under the provisions of the GCLCA heritage sites are defined as,

Heritage deals with a people's history. Gwich'in heritage resources include all things that relate to the history and culture of the Gwich'in including:

Places:
• archaeological sites and traditionally significant places which according to Gwich'in oral history are important for cultural or spiritual reasons;

• historic places important to the Gwich’in since the arrival of Europeans. These include fish camps like Tree River, trading posts such as LaPierre House, the old mission at Teetshik Goghaa (old Arctic Red), or gold rush sites such as Destruction City and Wind City; and

• burial sites. These can be found anywhere Gwich'in ancestors travelled extensively.

The Gwich’in Social and Cultural Institute oversees the provisions of the heritage chapter of the GCLCA.

The following article describes recent nominations related to historic sites.

Proposed historic sites

Pokliak on Peel Channel across from Aklavik
Knut Lang’s Place, Philips Channel at Peel River, Aklavik
Constable Millen’s Cairn, Millen Creek, Aklavik
Nagwichoo tshik (Mouth of the Peel Village), Fort McPherson Natainnlai (Eight Miles) Peel River, Fort McPherson Vik’ooyendik (Church Hill) Tsieghetchic Kha’i Luk Tshik (Travaillant Creek) Tsieghetchic Teetshik Goghaa (Old Arctic Red), Tsieghetchic Chigwaazraii, Sreih Nitsik, Dd’han Zhit Han and Eneekaii Han – Ehdiiit
NWT historic sites to receive official recognition

Katie May
Northern News Services
Published Monday, March 8, 2010

Northern News Service continued...

SOMBA K’E/YELLOWKNIFE –

Ten locations - including the site of the NWT’s first hockey game - will soon be officially designated as territorial historic places.

The sites - four in Aklavik, three in Tsiigehtchic, two in Fort McPherson and one in Deline - were recommended by a public committee as part of the government's historic places program, run through the Prince of Wales Northern Heritage Centre.

The 10 sites were chosen from 29 government-sponsored heritage projects in 13 different communities during the past five years.

The designation of all of the sites was open to public debate until March 3, and now the museum will submit information about each of the locations to Education, Culture and Employment Minister Jackson Lafferty for official approval.

Tom Andrews, territorial archeologist with the museum, said once approved, the newly designated historic sites will receive international exposure with a spot on the online Canadian Register of Historic Places.

"This really just endorses why these places are important and they're important because they're of critical significance to people in the communities," Andrews said.

Four of the 10 sites are especially important in Aklavik, where the community is celebrating its centennial this year.

Many of Aklavik's prominent families were born at the old town site - Pokiak on the Peel Channel - before moving over to what is known as Aklavik today.

Charlie Furlong, with the Aklavik Indian Band, has a personal attachment to the place - his great-grandfather, Ken Stewart, started the first Hudson Bay Company post on that side.

Why are Gwich’in heritage resources important?
- they describe how Gwich’in used the land and where Gwich’in people lived from the earliest days on;
- they are valued for cultural, spiritual and religious reasons because they reflect Gwich’in identity and way of life; and
- they help educate Gwich’in people and others about the traditional way of life.

Source: Gwich’in Social and Cultural Institute website
www.gwichin.ca
"For historical purposes, it's important to keep that old town site from any kind of historical development," Furlong said. "A lot of families came from there - you've got families like the Hansens, the Stewarts, Nellie Cournoyea's family came from there, McLeods, McDonalds, people like that."

The sites - including the first recorded NWT hockey game in Deline in 1825 - will join two existing territorial historic sites that were named nearly 40 years ago, before the current government heritage program existed.

"Unfortunately nothing survived about the designation process or why these places were critically significant," Andrews said.

One is the Anglican Church in Tulita, and the other is the whalers' graves on Cape Bathurst.

Andrews said four other places will be "grandfathered in" to historic designations because they received commemorative plaques from the 1970s to early 1990s, bringing the number of NWT's territorial historic sites to 16.

Those four sites are: the trail Tulita Chief Albert Wright created when he put out the call to the Shuhtaot'ine, asking people to sign the treaty; Old Fort Reliance on the eastern end of Great Slave Lake, which served as the winter quarters for an expedition headed by Sir George Back in 1833; Old Fort Providence, 20 km east of Yellowknife, where one of the earliest trading posts in NWT started in 1786; and Fort Franklin, the 1825-1826 winter quarters of Sir John Franklin in what is now Deline.
Lessons 2.5, 2.6: Heritage Resources continued…
Duration: 60 min/lesson 120 min. total

Teaching Step:

Lesson 2.5: Guest Speaker

The Gwich’in Social and Cultural Institute as noted, oversees this section of the Land Claim. Teachers are encouraged to invite a member of the Institute to attend the class and present information on their role in the protection of these sites, as well as the designating of traditional place names. Contact GSCI [www.gwichin.ca](http://www.gwichin.ca)

1, Students read Chapter 25 in preparation for the presentation and identify 10 questions related to heritage sites that promote inquiry and critical thinking. For example, “We are now seeing the passing of so many elders. Heritage locations are at risk of being lost or changed through industrial development. What steps are needed to ensure all the sites have been identified and there is documentation of their importance?”

At the end of the presentation, students write a one-minute commentary in their Cultural Journal describing one effect of this information on their understanding of the Gwich’in Land Claim.

Lesson 2.6: Field Trip

1. Field Trip: Visit one or more heritage or historic sites in the community. If a field trip is not possible due to time limitations, students are to attend a site as an after school activity and photograph or draw the site they have visited. As part of the field trip or independent activity, students complete the following Study sheet #3

The area known as Vik’ooyendik (Church Hill) in Tsiigehtchic is one of 10 being considered as NWT historic sites. - NNSL file photo
Study Sheet #3: Heritage Resources

1. Name of the site:__________________ Traditional name____________________

2. Location: _____________________________

3. Reason for the designation of the site as a heritage or historic site.
____________________________________________________________________________
____________________________________________________________________________
____________________________________________________________________________

4. If you could create another method of communicating information about this site, what would it be? (e.g., video, app?) Describe your idea.
______________________________________________________________________
______________________________________________________________________

A reproducible copy of this Study Sheet is included in the Appendix.

Gabe Andre and George Niditchie examining the unique geography of Nehtruh chi' along the Arctic Red River during the 1993 Gwichya Gwich'in Place Names Project. Photo credit: Ingrid Kritsch, GSCI.
Check-in and Review

Students will have had an opportunity to,

- Understand the importance of aboriginal title and traditional governance in relation to the Land Claim.
- Review the content of the ‘Understanding the Gwich’in Land Claim resource book
- Complete a pre-test.
- Complete an Inquiry Question proposal and interview.
- Start work on the inquiry question.
- Complete 3 Study sheets.
- Listen to 2-3 presentations from community organizations.
- Listen to a presentation from a community member, elder.
- Create a fact sheet on water management and protection.
- Engage in several activities related to the lesson topic.
Gwich’in Comprehensive Land Claim Agreement

Unit 3: The Move to Self-Government-Gwich’in Communities at Work

Enduring Understanding:
Youth have a role in self-government

This Unit covers the move towards self-government and the role of youth. The Unit also includes several lessons that are designated for the purpose of completing the course project.

Community resources will form an essential part of this Unit as new political developments and initiatives emerge. Keeping abreast of these events will be critical to ensuring currency in the delivery of this course.
Unit 3: The Move to Self-Government-Gwich’in Communities at Work

This unit centres on the topic of self-government.

Lesson 3.1: An Introduction to Self-Government
Lesson 3.2: Community Presentation on Self-Government
Lesson 3.3: Role of Youth in Self-Government
Lessons 3.4-3.9: Inquiry Question Projects
Unit 3: The Move to Self-Government-Gwich’in Communities at Work (Part 1,2,3)
Duration 60 min/lesson  180 min. total

Information and Background for the Teacher

The lessons allocated for the discussion on the Land Claim and specifically the topic of self-government are open to a number of lesson options. Given the recent development of a regional youth council and the summer 2014 youth leadership camp coordinated by the Gwich’in Tribal Council Inter-government Relations department, it is evident that self-government and the role of youth are at the forefront of Gwich’in communities.

Negotiating self-government is a right of the Gwich’in recognized in common law by the Supreme Court of Canada and given further recognition in Chapter 5 and Appendix B of the GCLCA. Gwich’in leaders representing all 4 Gwich’in Settlement Area communities continue to negotiate with the governments of Canada and NWT to arrive at an agreement. Numerous news articles see the contribution and involvement of youth as critical to the implementation of self-government. For this reason, Lesson 3.1 and 3.2 will benefit from presentations by community representatives who have been part of this political movement.

Lesson 3.1: An Introduction to Self-Government

Teaching Idea: Presentation:

1. In preparation for the planned presentation and lessons, students read and review the following:
   1. Appendix B (page 51) of Understanding the Gwich’in Land Claim.

2. Using a KWL chart students complete the first two columns of the chart based on their knowledge and understanding of the Gwich’in move towards Self-Government.

<table>
<thead>
<tr>
<th>What I know About Self-Government</th>
<th>What I Want to Know</th>
<th>What I learned (after presentation)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lesson 3.1-fill in. -Students enter 10 points</td>
<td>Lesson 3.1-fill in. Students enter 5 points</td>
<td>Lesson 3.2, 3.3-Students enter the 3 most important pieces of information they learned from the presentation.</td>
</tr>
</tbody>
</table>

Students write 5 ideas that illustrate the various ways that youth can contribute to the ongoing development and implementation of self-government. E.g., Consider educating other youth, participating in self-government activities, creating informative Youtube presentations on self-government for youth etc.

Assessment: Students complete the KWL chart and submit along with a self-assessment rubric. The rubric is included in the Appendix.
Lesson 3.2: Community Presentation on Self-Government

Teaching Step:

1. The Gwich’in Tribal Council is a primary resource for this presentation. The focus of the presentation could include:

   - Self-government – What does it mean?
   - The current status of negotiations,
   - The role of youth in self-government,
   - The future job needs under self-government,
   - Comment on the way life will change under self-government

   The presenter is encouraged to emphasize the role of youth and any community initiatives that involve youth in the formation of self-government. Education and future job requirements are also an area that may be addressed. Record the session.

2. Students to consider:

   - Who will make the introductions?
   - Using questions from the student KWL charts as part of the question period
   - Co-ordinating the session in the event the session is attended by community members or other classes in the school (Hosting a ‘self-government’ awareness day for the school. Invite other grades to a large presentation)
   - Video-taping session (obtain consent and media release)
Lesson 3.3: The Role of Youth in Self-Government

Teaching Step:

1. Students complete the third row of the KWL chart indicating what they learned from the presentation. Students provide comment on aspects of the presentation that addressed items in the “What I Want to Learn’ column.

2. Self-Government Mural: Post a large sheet of paper on the wall and invite students to write ideas and thoughts on the topic: Youth are the future of Self-Government’. Write ways that youth can be part of the move towards self-government.

3. Option: Using the idea of ‘Think on Your Feet’ students will provide a response to the following questions. Ask one question or statement of each student and check off their name when they provide an response that addresses the question or statement. Note that questions or statements may be asked several times with the expectation that students will provide different responses.

   - Give one verb or adjective that you would use to describe self-government
   - If you were to vote for or against self-government how would you vote and what are your reasons?
   - Describe one benefit of self-government for the Gwich’in
   - Describe a way you think you could contribute to developing or being part of self-government
   - Describe the link between traditional governance and self-government
   - Describe the role of elders in developing ‘rules’ for self-government
   - Name an issue that is part of self-government negotiation
   - Describe benefits to wildlife/land/water (choices) as a result self-government
   - Describe a challenge to implementing self-government
   - What does ‘self-government’ mean to you?

   Set a time limit for the responses (e.g. 15 seconds) so that students are encouraged to think quickly and respond concisely. Set rules-For example, “I don’t know” or “I am not sure” cannot be used as a response. Use peer assessment ‘e.g. thumbs up’ for a good answer from the rest of the students. Set the criteria for a ‘thumbs up’ assessment. See Appendix-Assessment.

4. Students complete the pre/post test questions.

   Answers are located at the end of this unit.
Lessons 3.4-3.9: Inquiry Question Projects
Duration: 6 lessons – 60 min/lesson

These lessons are set aside to give students additional time to organize their inquiry question projects and present their findings or observations.

Teaching Step

1. Meet with each student to assess their progress and develop a schedule for the remaining work. Include the presentation date.

2. Check that the student has developed the criteria for their self-assessment and that they are working to put this information in place as a rubric. A template can be located in the Appendix.

3. Coordinate the project presentations. Teachers may prefer to have students deliver a maximum 5 min. summary of their inquiry question and their observations or findings.

Final project submission.

Students compile and submit,

- Completed study sheets
- Post test
- Calendars, workplans and complete project proposal sheets
- Cultural Journals
- Poster projects
- Final inquiry question project
Assessments

The next section of this guide includes a number of assessment tools. These tools may be adjusted or adapted to meet individual student needs.
Gwich’in Land Claim Pre-test

Answers are indicated in **bold**.

1. Which one of the following is covered by a Chapter in the Gwich’in Land Claim?
   - a) eligibility
   - b) heritage resources
   - c) plants
   - d) all of the above

2. The Gwich’in Comprehensive Land Claim is best described as an example of a, _______________ treaty.
   - a) modern
   - b) interim
   - c) transitional
   - d) all of the above

3. The Gwich’in Land Claim Agreement is based on the notion of aboriginal title. **True** or False?

4. The Land Claim have their roots in:
   - a) Treaty 8,
   - b) Treaty 11
   - c) no specific treaty
   - d) a and b

5. The Land Claim covers:
   - a) **the Gwich’in Settlement area**
   - b) Gwich’in lands that are still to be defined
   - c) land immediately adjacent to the communities
   - d) a and b

6. Gwich’in can be enrolled in more than one land claim and still have eligibility. True or **False**?

7. In the terms of the Land Claim Agreement, eligibility refers to,
   - a) the right to vote
   - b) **the right to hunt, fish on Gwich’in lands**
   - c) the right to sell off Gwich’in land to non-Gwich’in
   - d) mortgage the land to anyone without consultation
Pre-test continued.....

8. Heritage resources refers to,  
   a) burial sites  
   b) land that has not been developed  
   c) resources passed on from one family member to another  
   d) none of the above

9. Gwich’in traditional names used in the Gwich’in Settlement Area if,  
   a) the community wants to change the name  
   b) there is an interest in changing the name and a request is made to the government  
   c) there is an interest in changing the name and there is a community vote  
   d) a and c

10. Oil and gas exploration can take place only if,  
    a) the company drills a minimum of 3 test areas first before consulting with the Gwich’in  
    b) there is a promise that once the exploration has started a further exploration plan will be created  
    c) there is initial consultation with the Gwich’in Tribal Council before any exploration takes place  
    d) the company has done previous explorations in the north

11. The Gwich’in have now achieved self-government. True or False?

12. The main organization that manages wildlife in the Gwich’in Settlement area is:  
    a) The Gwich’in Social and Cultural Institute  
    b) The Land Use Board  
    c) The Enrolment Board  
    d) The Gwich’in Renewable Resources Board

13. Title to Gwich’in lands and most municipal lands is held by,  
    a) The Land Use Board  
    b) The Gwich’in Tribal Council  
    c) The Government of Canada  
    d) Community governments

14. Gwich’in lands can be sold, mortgaged or given to anyone. True or False?

15. Under the Land Claim the Gwich’in can restrict access to their land for the following reason(s):  
    a) to protect the environment  
    b) to conserve wildlife  
    c) if access conflicts with harvesting or land use  
    d) all of the above
16. Commercial travellers can travel across Gwich'in lands using the route that best meet their travel needs. True or False?

17. Under the terms of the Agreement the Gwich’in have title to approximately, 
   a) 15,000 sq km in the NWT 
   b) 23,000 sq km in the NWT 
   c) 35,000 sq km in the NWT 
   d) 40,000 sq km in the NWT 

18. The Gwich’in have title to land in the Yukon. True or False?

19. Aboriginal and treaty rights are recognized under the, 
   a) Charter of Rights and Freedoms 
   b) Constitution of Canada 
   c) Land Claim Act 
   d) None of the above 

20. According to the Land Claim Agreement, ‘Gwich’in’ refers to, 
   a) person who has speaks the language and has worked in a Gwich’in community for a minimum of 2 years 
   b) a person who lived in the Gwich’in Settlement Area prior to 1921 and their descendants 
   c) non-Gwich’in children adopted by a Gwich’in family 
   d) b and c 

Respond to the following. The inquiry question for this course is: “Which element of the Gwich’in land claim impacts my life the most and what responsibility do I have as a participant? Based on your current knowledge of the Gwich’in Land Claim, describe the way (if any) that the Land Claim or any element of the Gwich’in Land Claim impacts on your life at this very moment in time”
## Appendix – Assessment Tools

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**Course Reading-Traditional Governance**

### Assessment Tools

**Note:** The following section provides teachers with suggested assessment tools based on the activities that are included in this course. Assessment tools may be modified or adapted to meet student needs or those of the teacher. This section has been developed as a suggested supplement only.
## Projects and Assignments

<table>
<thead>
<tr>
<th>Lesson</th>
<th>Title</th>
<th>Projects, activities, presentations</th>
</tr>
</thead>
</table>
| 1      | Gwich’in Comprehensive Land Claim - An Introduction | - Students review inquiry question and project proposal  
- Read through Understanding the Gwich’in Land Claim  
- **Schedule presenters** for Lessons 4/5, 6, 17-19  
- Glossary (continuous) |
| 2      | Understanding the GCLCA | - Students create glossary, enter terms |
| 3      | Baseline for Learning | - Students work on inquiry question  
- Inquiry question writing  
- Students complete pre-test |
| 4, 5   | Traditional Governance | - Students read report on Traditional Governance  
- **PRESENTER** to speak on Traditional Governance in Lesson 4/5  
(elder, Gwich’in Social and Cultural Institute)  
- Students: Discussion and Cultural Journal entry |
| 6      | Aboriginal Title and the Land Claim Agreement | - **PRESENTER**: Option - Invite guest speaker to speak on aboriginal title and relevance to the Land Claim  
- Activity: Choice of activities, group discussion |
| 7, 8   | Inquiry Question and Project Proposal | - Focus on the inquiry question  
- Activity: Students complete Inquiry Question project proposal |
| 9      | Gwich’in Rights and Objectives of the GCLCA | - Readings and Cultural Journal entries |
| 10     | Eligibility and Enrolment | - Activity: Students complete response to Eligibility letter |
| 11, 12 | Wildlife Harvesting and Management | - **PRESENTERS** - Gwich’in Renewable Resources and Gwich’in Tribal Council  
- Activity: Students complete Study Sheet #2  
- Read article on Protecting the Peel |
| 13, 14 | Water-Rights and Provisions | - Reading  
- Activities: Mapping and/or Water Fact Sheet |
| 15, 16 | Heritage Resources | - **PRESENTERS** - Gwich’in Social and Cultural Institute  
- Field trip to local historic/heritage site  
- Activity: Students complete Study Sheet #3 |
| 17, 18, 19 | Introduction to Self-Government | - Activities: Readings, KWL chart, Inquiry project planning  
- **PRESENTER**: Gwich’in Tribal Council  
- Lesson 19: Think on Your Feet, Self-Government Mural  
- Activity: Post test |
| 20-25  | Inquiry Project and Presentation | - Check-in with students and confirm schedule for completion of question and date of presentation |
## Appendix-Assessment Tools

### Recommended Weighting

<table>
<thead>
<tr>
<th>Weighting</th>
<th>Enduring Understanding</th>
<th>Outcomes</th>
<th>These activities contribute to student assessment</th>
</tr>
</thead>
</table>
| **Weighting:** 25% | 1. Land Claim agreements are a modern treaty. | 1. Students will understand the GCLA is a modern treaty  
2. Students will understand traditional governance and aboriginal title as the foundation of the GCLand Claim Agreement.  
3. GCLCA details rights, powers and terms of agreement. Students will think critically about the term ‘participant’ and ‘beneficiary’. | 1. Completed glossary  
2. Pre-Test (2 parts)  
3. Traditional Governance Chart  
4. Cultural Journal entry  
5. Discussion-Aboriginal Title  
6. Study Sheet #1-Inquiry Question  
7. Cultural Journal-Objectives of the Land Claim  
8. Eligibility Letter |
| **Weighting:** 20% | 1. The GCLCA establishes rules for the use, managements and protection of Gwich’in land and resources. | 1. Students will study and consider selected rights afforded under the GCLC provisions.  
2. Students will be able to present findings and observations related to their inquiry question in a well-developed presentation to an authentic audience | 1. Study Sheet #2,#3  
2. Map  
3. Water Use Fact Sheet |
| **Weighting:** 20% | 1. Students will be empowered to participate in the Gwich’in goal of self-government. | 1. Youth have a role in self government  
2. Students will be able to present findings and observations related to their inquiry question in a well-developed presentation to an authentic audience | 1. KWL Chart  
2. Presentation  
3. Mural  
4. Think on Your Feet  
5. Post Test |
| **Weighting:** 20% | Essential question: Which element of the Gwich’in land claim impacts my life the most and what responsibility do I have as a participant? | Students will be able to answer based upon criteria they have developed what the land claim means to them and their role as a participant.  
Students will be able to present findings and observations related to their inquiry question in a well-developed presentation to an authentic audience | 1. Follow-up Study Sheet #1 Inquiry Question |
| **Weighting:** 5% | It is important to think about my connection to the GCLCA. | Student will enter personal views and observations based on reflection or viewpoint questions to their journal. | Responds to 4 Cultural Journal requirements |
| **Weighting:** 10% | There are many viewpoints related to the GCLC. | Students grow their understanding through in small and class discussions | Participate in discussion forums. |
Appendix-Assessment Tools

**Section 1:**

**Weighting:** 25%

**Enduring Understanding:**

1. Land claim agreements are a modern treaty.

The following assessment tools are included for the activities indicated with this enduring understanding.

**Assessment Tools.**

1. **Completed glossary**

   - Student defines 10+ words: 5 points.
   - Student defines 7-9 words: 4 points
   - Student defines 4-6 words: 3 points
   - Student defines 2-3 words: 2 points
   - Student defines 1 word: 1 point

2. **Pre/post-Test**

   - Student completes Pre-test. Assessment based on completing the activity. Scores will be measured from the post-test. The pre/post test assessment measures are as follows:

   This assessment is based on increased percentage of correct answers between the pre-test and post test.

   **Example:** Student A pre-test score is 11/20. Post test score is 18/20 indicating an increase of 7 marks or between 25-50% increase. Student receives 3 points.

<table>
<thead>
<tr>
<th>Points</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marks *</td>
<td>Completess test but with no increase in marks</td>
<td>Increase of up to 25% or up to 5 marks</td>
<td>Increase of 25-50% or up to 10 marks</td>
<td>Increase of 50-75% or up to 15 marks</td>
<td>Increase of 75%-100% or up to 20 marks</td>
</tr>
</tbody>
</table>

For mark increases that are marginal or on the line between two points (e.g. 25%, 50%) the marks may be determined at the teacher’s discretion as to number of points awarded. For example, teacher may decide to ‘round up’ to a higher point level for all marginal percentage increases.

A student who does not complete the test receives 0 marks ’
Appendix-Assessment Tools

3. **Traditional Governance Chart. _____/5**

Students must identify 5 of the following in either of the two columns. This is the minimum requirement in order to obtain 5 marks.

- □ Gwich’in have managed land and resources since time immemorial
- □ Gwich’in have had a system of government based on tradition and culture
- □ People are included in decision making
- □ Gwich’in have been self-governing for hundreds of years
- □ Gwich’in developed laws to govern how things were done
- □ Community and family were important to how things were done
- □ People cared about the land and resources
- □ There were traditions and practices that kept social order
- □ People were self-reliant and did not depend on governments for survival.
- □ Governance today does not support practices with families living together as a group.
- □ Governments, the church and laws replaced traditional governance.
- □ Self-government may have a challenge in terms of the roles of the Elders
4. Traditional Governance Assessment Quiz

Student ______________________

Answer the following questions. ______/10

1. Value, beliefs, decision-making and adapting to changes are all part of traditional governance. True or False?

2. In the past the Gwich’in were self-governing, with their laws,
   a. based on written records
   b. based on years of experience living as part of an ecosystem
   c. being determined day by day
   d. all of the above

3. Traditional governance was based on large groups of people living and working together. Today’s governance is based on the same principles and is modelled accordingly. True or False?

4. Name 3 qualities that were identified in the past as being important for a person being chosen as a leader. 1. ________________ 2. _________________ 3_________________ (3 marks)

5. Many Gwich’in elders today do not remember the beginning of traditional governance or exactly what it was like. This is due in part to the arrival of ____________________.

6. The word that best describe traditional governance is: (circle one).
   - elected democracy
   - self-governing
   - autocratic governance

7. The idea of making decisions through collective consensual decision making meant that,
   a. decisions were made only by the leaders and everyone followed what they decided
   b. decisions were made by the chief as the primary decision maker and people followed
   c. people could disagree with a decision and follow their own path
   d. when decisions were made everyone would agree to follow the decision

Answers: ___/10

6. Self-governing 7/d
5. Eligibility Letter : ___/10

Each of the following must be included in the letter in order to obtain 7 points. 3 points may be awarded at the teacher’s discretion based on:

- use of correct letter or email format,
- details of the explanations given,
- clarity of responses,
- correct spelling and punctuation or,
- a combination of these.

Points for each of the following statements or reference to these statements,

- A person can only be enrolled in one land claim a time
- If this person enrols in the Alberta land claims then he/she must first withdraw from this land claim before applying to be eligible under the Gwich’in land claim.
- This person is eligible as an adopted person if the adopting parents are Gwich’in and have ancestry dating back on or before December 31, 1921.
- According to the regulations the children of this person will not be eligible.
- In order to be eligible the person must complete an application with the Enrolment Board.
- Eligibility means they have met certain requirements
- The person can be registered as a beneficiary of the land claim.

Suggested marking: This activity is worth 10 points

- 7 points - 1 for each point above
- 3 points as indicated above (options)
6. Discussion Rubric

<table>
<thead>
<tr>
<th>Scoring</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Skill or contribution</td>
<td>Minimal or no level of participation in the discussion.</td>
<td>Very limited level of participation in the discussion.</td>
<td>Satisfactory level of participation. May interrupt.</td>
<td>Generally participates without dominating the discussion.</td>
<td>Actively participates without dominating the discussion.</td>
</tr>
<tr>
<td></td>
<td>Limited or no contribution conversation</td>
<td>Contributes to the discussion but does not clearly advance the discussion</td>
<td>Makes limited thoughtful contributions that advance the conversation; Shows interest in and respect for others’ views; Offers limited argument of their position. No examples</td>
<td>Makes several thoughtful contributions that advance the conversation; Shows interest in and respect for others’ views; Is able to argue their position. Limited or no use of examples.</td>
<td>Makes numerous thoughtful contributions that advance the conversation. Shows interest in and respect for others’ views. Is able to clearly argue their position using relevant examples.</td>
</tr>
<tr>
<td></td>
<td>Does not appear interested or is not respectful of others’ views</td>
<td>Interrupts or not respectful for other’s views</td>
<td>Stays on topic but strays at times or is not focussed on the discussion</td>
<td>Limited or no use of examples.</td>
<td>Consistently stays on topic and enhances the group discussion.</td>
</tr>
<tr>
<td></td>
<td>Does not take a position on the topic</td>
<td>Generally not involved in the topic</td>
<td>Generally stays on topic</td>
<td>Generally participates without dominating the discussion.</td>
<td>Actively participates without dominating the discussion.</td>
</tr>
<tr>
<td></td>
<td>Generally not involved in the topic</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
7. Cultural Journal Assessment 5%

The following Cultural Journal activities reflect the student’s personal or individual views or perspectives. Check if the student has provided a satisfactory response.

<table>
<thead>
<tr>
<th>Lesson</th>
<th>Cultural Journal activity</th>
<th>Completed</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>Cultural Journal: In 3-5 sentences summarize your thoughts as to the significance of traditional governance in the development of the Land Claim.</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Describe in their own words the reasons why the Gwich’in had the right to enter into the Land Claim Agreement. Consider legal and historic reasons</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>The Objectives: Students select one of the objectives of the Land Claims. The primary objectives are listed on page 1. Students consider the objective and its importance to the Gwich’in. Students describe the ways in which this objective is important or relevant to them (a personal perspective)</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>At the end of the presentation, students write a one-minute commentary in their Cultural Journal describing one effect of this information on their understanding of the Gwich’in Land Claim</td>
<td></td>
</tr>
</tbody>
</table>

Cultural Journal Self-Assessment (example) Based on the 4 Cultural Journal entries.

<table>
<thead>
<tr>
<th>Points</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Responses</td>
<td>My journal responses did not provide an adequate commentary. My comments were vague. I feel I could have given the questions more thought. My effort on the cultural journal entries was minimal.</td>
<td>My journal responses were adequate My comments had some detail. I feel I gave the question limited thought. I gave the entries limited effort</td>
<td>I answered the journal questions and provided sufficient responses that reflected thought. My comments had some detail. I feel I my responses generally applied to the question. I feel I connected well with the questions and generally responded to what was being asked. Fair effort</td>
<td>I generally answered the journal questions and provided above average responses that reflected a considerable level of thought. My comments almost always applied to the questions. I included one example. I feel I connected very well with the questions and what was being asked. Very good effort</td>
<td>I consistently answered the journal questions and provided excellent responses that reflected considerable thought. My comments always applied to the questions. Included more than 1 example. I feel I connected extremely well with the questions. I gave the entries an excellent amount of effort</td>
</tr>
</tbody>
</table>
Appendix-Assessment Tools

Section 2:
Assessments Worth 20% of the final mark

Enduring Understanding: 1. The GCLCA establishes rules for the use, managements and protection of Gwich’in land and resources.

The following assessment tools are included for the activities indicated with this enduring understanding.

Example of Gwich’in Water Use Fact Sheet

- The Gwich’in do not have ownership of water
- The Gwich’in have the right to use water flowing through Gwich’in lands.
- Water can be used for camps and homes, trapping, non-commercial activities and traditional activities
- Water is part of Gwich’In culture. There are many legends that involve water. The Raven and legends about the Loon are about water.
- The Mackenzie is ____________ km long.
- There are _______ main lakes in Gwich’in territory
- Businesses and industries have to obtain a water use license from the Land and Water Board
- The NWT Water Stewardship strategy supports____________

Students are to complete 8 facts related to Water, Water Rights and Management. Indicate 2 website sources for the facts include URL and title of the article or site.

Assessment:

Graded assignment: __/10.

- 1 mark per fact (8 required)
- 1 marks for each website (2 required) and URL. Deduct .5 points if URL is not included.

Photo credit. N. Snowshoe
<table>
<thead>
<tr>
<th>Points /5</th>
<th>Question</th>
<th>Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>___/2</td>
<td>Write a summary detailing ‘Who can hunt, fish and trap’ under the provisions of the GCLC. Indicate specifically who can and cannot hunt, fish or trap and the conditions by which a person obtains permission to do so if they are not eligible for this right.</td>
<td>Student will write statements specifically stating that: □ only beneficiaries have the right to hunt, fish and trap. □ Non-beneficiaries must obtain permission from Renewable Resources Councils and may only do so under the conditions outlined in the Land Claim.</td>
</tr>
<tr>
<td>___/2</td>
<td>Describe 2 key issues (from the presentations) related to wildlife harvesting and management that are important to you. Give examples</td>
<td>□ Student report 2 issues detailed by the presenter plus examples.</td>
</tr>
<tr>
<td>___/1</td>
<td>What do you feel is the greatest threat to wildlife in the GSA and what is one step you would implement to address this concern? E.g. education to youth, poster campaign.</td>
<td>□ Student will detail what he/she feels is the threat (e.g., over fishing, pollution, industry growth). Suggest one idea to address this concern such as a play, poster campaign etc</td>
</tr>
</tbody>
</table>
Study Sheet #3 Assessment: Heritage Resources

Checklist for Study Sheet- Teachers use this initial assessment as a basis for developing the student’s approach to the inquiry question. Assist student in developing their response to the study sheet questions. Work towards applying detail, connection to the inquiry question, specific steps/resources and measurement criteria.

<table>
<thead>
<tr>
<th>Check</th>
<th>Question</th>
<th>Indicators</th>
</tr>
</thead>
<tbody>
<tr>
<td>____/1</td>
<td>1. Name of site and traditional name</td>
<td>Student indicates current name of site and its traditional or historic name</td>
</tr>
<tr>
<td>____/1</td>
<td>2. Location</td>
<td>Student indicates location of the site. Note that descriptions may vary. E.g. 20 km north of Aklavik</td>
</tr>
<tr>
<td>____/2</td>
<td>3. Reason for the designation of the site as a heritage/historic site</td>
<td>Student describes reasons why the site is deemed a historic site. Gives main reason plus additional points that support designation. E.g., This site was historically used as a ceremonial meeting place of the families travelling to the Yukon. A traditional ceremony for a safe journey was conducted here. It is the last remaining site.</td>
</tr>
<tr>
<td>____/1</td>
<td>4. If you could create another method of communicating information about this site, what would it be?</td>
<td>Student indicates method and provides a description. E.g. Iphone app. This app would be used to tell people about historic sites in Aklavik. The app would describe the site’s importance. This would make information available around the world.</td>
</tr>
</tbody>
</table>
Appendix-Assessment Tools

Section 3
Assessments: 20% of the final mark.

Enduring Understanding: Students will be empowered to participate in the Gwich’in goal of self-government. Youth have a role in self-government

Rubric for KWL Chart

<table>
<thead>
<tr>
<th></th>
<th>Unacceptable 1</th>
<th>Proficient 2</th>
<th>Exemplary 3</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Quantity</strong></td>
<td>Student does not complete all three columns.</td>
<td>Student completes all three columns and lists several ideas in each.</td>
<td>Student completes all three columns with several ideas in each.</td>
</tr>
<tr>
<td><strong>Review/Reflection</strong></td>
<td>Student never or rarely refers to the topic or requirements in the &quot;What I learned&quot; column.</td>
<td>Student provides adequate detail about the topic in each column including satisfactory details or their review and reflection in the &quot;What I Learned&quot; column. Information is relevant and specific to the topic presented.</td>
<td>Student provides excellent detail about the topic in each column. Gives concise, well-stated information in the &quot;What I Learned&quot; column revealing an excellent level of understanding of material that was learned. Information is in-depth, relevant and specific to the topic presented.</td>
</tr>
<tr>
<td><strong>Critical Thinking</strong></td>
<td>Student's ideas are short and shallow.</td>
<td>Student's ideas show evidence of critical thinking.</td>
<td>Student's comments are in depth and show evidence of critical thinking.</td>
</tr>
</tbody>
</table>

“Think on Your Feet” This activity may take practice and students are to be encouraged to develop this skill. As a formative exercise, “Think on your Feet” could involve students preparing questions and putting them into a box. At the end of each lesson, questions that are relevant to the previous lessons could be pulled and used as a closing or review type activity. The assessment approach could include student or teacher response such as:

- Thumbs up for a well-stated, concise and relevant response
- A ‘drum beat’ or ‘hurrah’ for one that is relevant, but may ramble or is not as clear and concise as it could
- Clapping hands for a response that responds to the question, but requires improvement in content and being concise with the answer.

It is however, important to encourage thought, model the required skill for this activity and detail the guidelines as to how responses are assessed.

A sample chart is included below:
Thinking on Your Feet
Staying Cool and Confident Under Pressure

“Thinking on your feet is highly coveted skill and when you master it, your clever and astute responses will instill immediate confidence in what you are saying” When you can translate your thoughts and ideas into coherent speech quickly, you ensure your ideas are heard. You also come across as being confident, persuasive, and trustworthy.

Confidence is key when learning to think on your feet. When you present information, give an opinion or provide suggestions, make sure that you know what you are talking about and that you are well informed. This doesn't mean you have to know everything about everything, but if you are reasonably confident in your knowledge of the subject, that confidence will help you to remain calm and collected even if you are put unexpectedly in the hot seat.

Learning How to Think on Your Feet

The secret of thinking on your feet is to be prepared: learn some skills and tactics, and do some preparation for situations that might put you under pressure. Then when you do find yourself faced with unexpected questions and debate, you'll be ready to draw on these tactics and preparation, and so stay poised while you compose your thoughts and prepare your response. Here are some tips and tactics:

1. Relax

This is often the opposite of how you are feeling when you're under pressure, but in order for your voice to remain calm and for your brain to "think," you have to be as relaxed as possible.

   - Take deep breaths.
   - Take a second and give yourself a positive and affirming message.
2. Listen

It comes as no surprise that listening is critical to thinking on your feet. Why do you need to listen? To make sure you fully understand the question or request before you reply. If you answer too soon, you risk going into a line of thinking that is unnecessary or inappropriate. To help you with your listening remember to:

- Look directly at the questioner.
- Observe body language as well as what is being spoken.
- Try to interpret what is being suggested by the question or request. Is this an attack, a legitimate request for more information, or a test? Why is this person asking this and what is the intention?

Source: www.mindtools.com

<table>
<thead>
<tr>
<th>Assessment response</th>
<th>1 Clapping Hands</th>
<th>2. Hurrah</th>
<th>3 Thumbs Up</th>
</tr>
</thead>
<tbody>
<tr>
<td>Content</td>
<td>Has difficulty answering question, tends to ramble, needs to be more concise</td>
<td>Answers question, some/limited rambling, generally concise</td>
<td>Answers question clearly and concisely, does not ramble.</td>
</tr>
<tr>
<td>Presentation</td>
<td>Shows nervousness, some lack of confidence in speaking and addressing question</td>
<td>Shows some nervousness, satisfactory degree of confidence in speaking and addressing question</td>
<td>Demonstrates confidence, in responding. Does not appear nervous or uncertain.</td>
</tr>
</tbody>
</table>

Students could work towards achieving 3 or more ‘thumbs up’ during the course.
Appendix-Assessment Tools

Inquiry question and Presentation Assessment

There are 3 parts to the assessment:
1. Inquiry study sheet

1. Study Sheet: Study Guide #1: (Formative assessment)

Checklist for Study Sheet-Inquiry Question: Teachers use this initial assessment as a basis for developing the student’s approach to the inquiry question. Assist student in developing their response to the study sheet questions. Work towards applying detail, connection to the inquiry question, specific steps/resources, measurement criteria. 5 points if scoring criteria is met. Reduce scores if criteria not met. 5 points: Criteria met. 4 points: One element of criteria not met. 3 points: Two elements of the criteria not met. 2 points: Three criteria not met. 1-point: Student barely meets expected criteria and requires significant support and assistance to meet criteria.

<table>
<thead>
<tr>
<th>Score</th>
<th>Question</th>
<th>Scoring criteria</th>
</tr>
</thead>
<tbody>
<tr>
<td>Check</td>
<td>1. Land Claims Inquiry: The area or element of inquiry that interests me is:</td>
<td>Student clearly identifies the specific element or area of interest. May include page number (option). Element must use correct terminology. E.g. Wildlife, Plants, Heritage Resources</td>
</tr>
<tr>
<td>__/5</td>
<td>2. List reasons or experiences that contribute to your interest in this area of inquiry.</td>
<td>Student lists 1 or more reasons and details the reason(s) in a detailed, explanatory manner. The reason can be understood and is directly connected to the element of inquiry.</td>
</tr>
<tr>
<td>__/5</td>
<td>3. What steps would you like to take to explore your question?</td>
<td>Student indicates 2 or more specific steps. Steps are detailed in such a way as to indicate that the student has a clear understanding of the people he/she will talk to, material that will be researched or read. Indicates a direct connection to the element of the inquiry.</td>
</tr>
<tr>
<td>__/5</td>
<td>4. Think about ways you would like to present your observation or conclusions to an authentic audience.</td>
<td>Student states the specific approach, technology or form of presentation for their inquiry question.</td>
</tr>
<tr>
<td>__/5</td>
<td>5. Detail the criteria you would use to assess your progress in addressing your question. Organize the criteria into a self-assessment rubric.</td>
<td>Student identified specific criteria for measuring their success. The criteria could be organized into a checklist or rubric. The criteria should indicate the student’s progress in clearly working towards developing observations or conclusions related to their question.</td>
</tr>
</tbody>
</table>

Name: _________________________________________________ Score: ________/25_____

Appendix-Assessment. Pilot 2015 Gwich’in Comprehensive Land Claim Course
## Inquiry Question Presentation:

### 2. Oral Presentation Rubric: Teacher’s Assessment

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td><strong>Presentation</strong></td>
<td>Does not engage audience or use of direct eye contact. Reads notes rather than addressing audience. • Mumbles, difficult to hear, speaks with low volume.</td>
<td>Sometimes engages audience. Sometimes uses direct eye contact with audience. Often refers to notes. • Sometimes speaks with satisfactory variation of volume and inflection</td>
<td>Generally engages audience through expression and eye contact. Rarely refers to notes, appears confident with presentation content. • Generally speaks with satisfactory variation of volume and inflection</td>
<td>Consistently engages entire audience through body language, expression and eye contact. Holds attention of audience with the use of direct eye contact. Seldom looks at notes Speaks with fluctuation in volume and inflection. Maintains interest.</td>
</tr>
<tr>
<td><strong>Content</strong></td>
<td>Generally provides explanations, statements, observations and conclusions related to inquiry question. Uses limited examples to support ideas. Limited evidence of asking and researching question. Exhibits low level of enthusiasm and interest in pursuing their question Conclusions have limited detail and clarity.</td>
<td>Provides explanations, statements, observations and conclusions related to inquiry question, although sometimes vague or does not support question. Uses only a few examples to support ideas. Evidence of asking and researching question often unclear. Exhibits satisfactory level of enthusiasm and interest in pursuing their question Conclusions vague or limited detail and clarity.</td>
<td>Generally provides explanations, statements, observations and conclusions related to inquiry question. Uses limited examples to supports ideas. Limited evidence of asking and researching question. Exhibits moderate level of enthusiasm and interest in pursuing their question Conclusions have limited detail and clarity.</td>
<td>Consistently provides clear explanations, statements, observations and conclusions related to inquiry question. Exhibits elevated level of enthusiasm and interest in pursuing their question Uses relevant examples and supports ideas with evidence of asking and researching question. States conclusions with extensive or effective detail.</td>
</tr>
</tbody>
</table>
3. Inquiry Question Self-Assessment Oral Presentation

Student __________

**Self – Evaluation** Use the following scale to rate each of the skills indicated for your inquiry presentation.

**A. Effort ____/5**

1. **Needs improvement.** I could have applied more effort to my research and in my presentation
2. **Fair –** I applied some effort to my research and in my presentation
3. **Satisfactory -** I generally applied effort to my research and in my presentation
4. **Above Average –** I applied a good level of effort to my research and in my presentation
5. **Excellent –** I applied an excellent level of effort to my research and in my presentation

**B. Presentation ____/5**

1. **Needs improvement** - I frequently needed to use my notes, did not always engage the audience and spoke with low volume. I often slouched or leaned when I spoke.
2. **Fair -** I sometimes needed to use my notes, sometimes engaged the audience and sometimes spoke with low volume. I sometimes slouched or did not stand up straight.
3. **Satisfactory -** I still needed to use my notes a few times, generally engaged the audience and generally spoke with good tone and a good level of volume. I generally stood up straight.
4. **Above average** - I rarely needed to use my notes (3 or 4 times), almost always engaged the audience and spoke clearly and with good tone and volume. I stood up straight most of the time.
5. **Excellent** - I did not need to use my notes or only needed to once or twice, consistently engaged the audience and spoke clearly and with excellent tone and volume. I stood up straight throughout all or almost all of the presentation.

**C. Content/Organization ____/5**

1. **Needs Improvement:** My presentation was not well organized. My content lacked detail, examples and did not clearly state my findings in relation to my inquiry question.
2. **Fair -** Parts of my presentation were organized and other parts could have been better presented. My content had some detail but I could have used more or better examples. I stated my findings in relation to my inquiry question but they were often vague or disconnected to the topic.
3. **Satisfactory -** My presentation adequately organized. My content had sufficient detail, examples and I adequately stated my findings in relation to my inquiry question but did not elaborate or necessarily give information that demonstrated my observations. I did not go above and beyond what was required for the project.
4. **Above average** - My presentation was well organized. My content had sufficient detail, examples and I clearly stated my findings in relation to my inquiry question. I provided above average detail and explanation and indicated the research I had done. The content of my presentation showed above average work on my inquiry question.
5. **Excellent** - My presentation was extremely well organized so that the information was presented in a logical manner. My content had extensive detail, relevant and interesting examples and I clearly stated my findings in relation to my inquiry question. I provided thorough explanations of the path I took to research my question. The content of my presentation showed an excellent level of interest, hard work and understanding of the issues involved in my inquiry question.
Self –Evaluation: Use the following scale to rate each of the skills indicated for your inquiry presentation.

D. Inquiry Question Criteria ____/5

1. Needs improvement. I did not meet the criteria I set for my inquiry question
2. Fair –. I met only a few (below half) of the criteria I set for my inquiry question
3. Satisfactory-. I met half of the criteria I set for my inquiry question
4. Above Average –. I met about three quarters or most of the criteria I set for my inquiry question
5. Excellent –. I met all of the criteria I set for my inquiry question.

Total __________ /20
### Appendix-Assessment Tools

<table>
<thead>
<tr>
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<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Content and Flow</strong></td>
<td>Content does not relate to the question for most of the presentation. Information is not presented in a logical order, making it difficult to follow. Slide titles do not generally match content.</td>
<td>Content does not seem to always relate to the question. Inconsistencies in order of information making it difficult to follow. Slide titles sometimes do not match content.</td>
<td>Content generally relates to the question and is usually presented in a logical order. Generally easy to follow. Slide titles generally match content.</td>
<td>Content relates to the question in the majority of slides. These are presented in a logical manner and the content is easy to follow. Slide titles almost always match content.</td>
<td>Content consistently relates to the question. Slides are consistently presented in a logical manner making it easy to follow. Slide titles accurately reflect content.</td>
</tr>
<tr>
<td><strong>Slide creation</strong></td>
<td>Does not make use of creative power point tools in the majority of slides. Colour choices and format of slides generally make slides difficult to read.</td>
<td>Sometimes makes use of creative power point tools in the slides. Colour choices often make slides difficult to read. Uses 1 tool variation,</td>
<td>Makes use of creative power point tools in a good portion of the slides. Uses 1 or 2 technical tool variations. Colour choices generally make slides easy to read.</td>
<td>Make use of power point tools in a good portion of the slides using 3 or 4 technical variations. Colour choices make it easy to read the majority of the slides.</td>
<td>Makes use of creative power point tools in a good portion of the slides and incorporates significant variations in tools. Colour choices support ease in reading throughout all slides.</td>
</tr>
<tr>
<td><strong>Slide text</strong></td>
<td>Abundance of spelling and grammar errors throughout. Uses more than 7 lines per slide in majority of cases. Too many words per slide. Majority of slides are cluttered.</td>
<td>Frequent spelling and grammar errors. Uses more than 7 lines per slide in several slides. Sometimes too many words per point. Many slides appear cluttered.</td>
<td>Few spelling errors. Few grammar errors. Uses 3-5 lines per slide. Some slides using too many words requiring edits. Several slides quite cluttered.</td>
<td>Very few spelling errors. Very few grammar errors. Keeps to 3-5 lines per slide. A few slides using too many words. Very few slides appear cluttered.</td>
<td>No spelling or grammar errors. Consistently use of 3-5 lines per slides. Maintains limited number of words per slide using concise point form. No slides appear cluttered.</td>
</tr>
</tbody>
</table>
5. Inquiry question: Song Rubric

A: Creativity

4--Song exhibits excellent originality and creativity.
3--Song exhibits some originality and creativity.
2--Song exhibits little originality and creativity.
1--Song exhibits no originality or creativity.

B: Group Collaboration (if applicable)

4--Every individual in group contributed to the writing and presenting of the song.
3--Most individuals in group contributed to the writing and presenting of the song.
2--Group work was done mostly by one individual.

C: Theme

4--Song reflects theme.
1--Song does not reflect ocean theme.

D: Handouts

4--Students presenting give classmates a handout of their lyrics.
1--Students presenting do not give classmates a handout of their lyrics.

E: Overall

4--Students' songs and presentation are entertaining and informative.
3--Students' songs and presentation are somewhat entertaining and informative.
2--Students' songs and presentation are slightly entertaining and informative.
1--Students' songs and presentation are not entertaining or informative.

Student Assessment: _______________
Teacher Assessment: _______________
Overall Assessment: _______________

Poetry Rubric: Insert:

The Story of the Gwich’in Land Claim

The following text has been adapted from the CD Rom-The Story of the Gwich’in Land Claim

NCR-#1479331

This document provides a summary and key point of the background, chapters and provisions of the Land Claim. Sections of the document also address future opportunities and initiatives that may unfold as work continues on the implementation of the Land Claim and move towards self-government.
The Gwich'in Land Claim-Adapted Version (CD Text)

The Story of the Gwich’in Land Claim Agreement

1. Welcome
2. Background
3. The Gwich’in Land Claim Agreement
4. Implementation Today
5. Gwich’in Self-Government
6. The Future

1. Welcome

Elder:
I want to welcome our youth to the future that is being made possible by the
Gwich’in Comprehensive Land Claim Agreement. This CD is designed to assist
youth living in the Gwich’in Settlement Area to understand the Land Claim
Agreement. There is much work to be done to achieve the goals of the Land
Claim Agreement and today’s youth will be tomorrow’s leaders.

Your parents and grandparents made many sacrifices to give us the tools that
are provided by the Land Claim Agreement. These tools will allow us to shape
our future and continue our traditions of stewardship, self-sufficiency, and care
for the land.

To use these tools you will need to know all about the Land Claim Agreement
and the Self-Government Agreement A-I-P that will be negotiated. There are
many details and ideas to understand in the 28 chapters of the Land Claim
Agreement.

The Land Claim Agreement is being implemented. Things are happening that
will shape your future and that will allow you to have a hand in building a strong
Gwich’in Nation. Your elders want you to succeed and experience the rewards
of planning the kind of life you want.

You will have the opportunity to consider a career serving on one of the
governing boards, for example, the Renewable Resources Board, or the Gwich’in
Land Use Planning Board. Governing boards make leadership decisions, and
are important institutions in the new framework of public government that will be
completed when the Self Government Agreement is finished and in effect.

---

1 In this learning tool, the term “Land Claim Agreement” will be used a short form for “Gwich’in Comprehensive Land Claim Agreement”.

Source: Story of the Gwich’in Land Claim CD Rom
The boards are part of the implementation of the Land Claim Agreement and provide the Gwich’in with the right to participate in decision-making concerning the use, management and conservation of land, water and resources in the Settlement Area.

2. Background
Your elders are happy to tell the story of how we got to where we are now. The Gwich’in people live in a time of great opportunity, and Gwich’in youth are very lucky to be living today. You live in a time of great hope for the Gwich’in people. That time of hope started when the Gwich’in Comprehensive Land Claim Agreement was signed on April 22, 1992. The Gwich’in Tribal Council has now declared this day a holiday for its employees and members.

2.1 The Land Claim Agreement is a Modern Treaty
The Gwich’in Comprehensive Land Claim Agreement is an example of a modern treaty between the Gwich’in and the Government of Canada. It is the result of negotiation, and it considers the needs and rights of the Gwich’in today. Treaty 11 was signed in 1921, before the era of modern treaties. At that time, the government used treaties as a method of removing (extinguishing) Indian title and promoting peaceful economic and social development in the national interest as the government saw it.

To the Dene, the treaties of the past described a relationship with non-Dene authorities that should preserve and respect the traditional aboriginal right to lands and self-government. The Land Claim Agreement signed on April 22, 1992 is a modern treaty that grants ownership of land, provides for cash payments, explains the rights and responsibilities of both parties, and allows Gwich’in to keep to their way of life and participate in decisions about the use, management, and protection of the land, water, and wildlife.

2.1.1 What is a Comprehensive Claim?
The Gwich’in Comprehensive Land Claim Agreement is a comprehensive claim. It is an example of a modern treaty between an aboriginal people and the government of Canada. Modern treaties define rights and responsibilities in an effort to define the relationship between government and aboriginal people. The validity of a treaty is determined by the:

- Signatories to the treaty and their respective power
- Intention to create a binding agreement
- Benefits occurring (consideration) to both sides
- Formality in which the treaty was negotiated and signed
Modern treaties fulfil these criteria, and address and correct past misunderstandings. Treaty 11 did not fulfil all of these criteria. Moreover, in earlier times, the Dene and federal government had different ways of looking at treaties. Assumptions were made about the meaning of “land”, “property”, “rights”, “title”, “resources”, “wildlife”, etc., that were not shared and not fully discussed.

Modern treaties clarify all of these points and explain the rights and responsibilities of government and aboriginal groups to manage land and resources.

Modern treaties include title to land, cash compensation, and management of wildlife, resources and environment. An important part of modern treaties is that the rights received by aboriginal groups are protected by the Constitution and cannot be altered by the government without the consent of the Aboriginal group.

2.2 The Road to the Land Claim Agreement
The Land Claim Agreement gives us tools that aid in building a strong Gwich’in Nation acting in partnership with other governments. The Self-Government Agreement will give us more tools to build a stronger Gwich’in Nation. Now Gwich’in youth have a responsibility as well as an opportunity to use these tools. I would like to give you some background before you study the Land Claim Agreement.

2.2.1 When did the Gwich’in begin formal relations with Canada?
Canada became a country in 1867, but the Gwich’in did not hear much from the Canadian Government until a treaty party came around in 1921. In 1920, oil was discovered in Norman Wells. The government knew that economic development in the area would create new economic opportunities, responsibilities for public government, and new problems. The Canadian government was motivated to organize ownership of the land. The federal government decided to ask for land surrender from the natives in the Mackenzie River Valley by means of a treaty.

The treaty was written in Ottawa and a treaty party travelled to Arctic Red River (now known as Tsiigehtchic), Fort McPherson and Aklavik to ask the leaders to sign it in a very short period of time. All the Dene, including the Gwich’in, signed the treaty, which became known as Treaty 11. The Canadian government also asked the Inuvialuit to sign the treaty, but they chose not to.

Treaty 11 recognized the right of Gwich’in to follow their traditional way of life by hunting, trapping, and fishing. Provisions were also made to assist with agriculture and education. On Treaty Day there is a small annual payment to each person of five dollars ($5.00) to fifteen dollars ($15.00), depending on the person’s status as an ordinary member, a Councillor or a Chief. Treaty 11 still has importance for us today because some rights continue, such as those to hunt
in unsettled areas elsewhere in Canada. The annual treaty payments will continue to be made under the new Agreement.

Some of the problems surrounding this process and the modern solutions to these problems are discussed in the next few questions.

2.2.2 Do earlier Treaties 8 and 11 extinguish Aboriginal title?
No. The court case of Re Paulette et al and Registrar of Titles produced an important change in the process of treaty interpretation. Chief Francois Paulette and 15 other Chiefs from the Northwest Territories filed a caveat (claim) in the Land Titles Office claiming an interest in an area of 400,000 square miles.

The case was overturned on technical grounds, but Justice Morrow of the Supreme Court of the Northwest Territories stated that Treaty 8 and Treaty 11 did not extinguish Indian title. Justice Morrow not only looked at the wording of the treaties, but also at promises that were made at the time of signing. Promises were made that land was not being surrendered and hunting and fishing rights would not be lost as a consequence of signing.

After the Caveat Case, the federal government agreed to negotiate new land claims settlements with the Dene people of the Northwest Territories. This resulted in the negotiation of a Dene/Metis Comprehensive Claim for all the Dene and Metis people in the Northwest Territories. These negotiations carried on until 1990.

2.2.3 What is the basis for the Gwich’in Land Claim Agreement?
The Gwich’in Land Claim Agreement is based on the claim for Aboriginal title over Northern land due to prior occupation and use of the land by Gwich’in. From this point of view, Aboriginal people do not require outside acceptance, approval, or legislation by European or Canadian governments to claim title to the land they have called home for thousands of years. Historically proven occupation by distinct societies prior to colonization is considered sufficient to establish title to land.

2.2.4 How did the Comprehensive Claim Process start?
The Gwich’in met the 5 criteria the federal government considers when they examine Aboriginal land claims: " The government of Canada requires Aboriginal groups to meet the following criteria in order for their comprehensive land claim to be accepted for negotiations:

- The claimant group must be an organized society;
- The group must have occupied a specified territory at the time of contact with European cultures;
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- The group must have occupied the land they are claiming largely to the exclusion of other organized societies;
- The group must continue to use and occupy the claimed land for traditional and other purposes;
- The title they claim to the land must be based on their occupancy and use of the land and must not have been extinguished by treaty or other legal means (a group cannot negotiate two treaties to the same land).

The government of Canada agreed that the Gwich’in met all of these criteria and agreed to begin negotiating a Gwich’in Comprehensive Land Claim.

2.2.5 How are negotiations funded?
After the federal government decided that the Gwich’in claim met the criteria for a land claim process, funding was provided for technical assistance to the Gwich’in. This funding was given as a loan against the final cash settlement negotiated in the Land Claim Agreement, and it was interest free until the Land Claim Agreement in Principle was signed. Chapter 8 of the Gwich’in Land Claim Agreement has a loan repayment schedule.

2.2.6 What events lead up to the Gwich’in Agreement?
- 1970 - Indian Brotherhood forms and claim that Treaties 8 and 11 did not represent surrender of land.
- 1974 - Indian Brotherhood and Metis Association agree to make a joint single claim for the western NWT.
- 1975 - Dene Nation and Metis Association pass The Dene Manifesto, a document asserting a claim of land for the Dene Metis in Western NWT.
- 1984 - Western Arctic (Inuvialuit) Agreement signed.
- 1988 - Negotiators sign Dene Metis Agreement in Principle (AIP) and recommend approval to their organizations
- 1989 - the Dene Metis Agreement in Principle (AIP) did not go ahead
- 1992 - Gwich’in Agreement signed provided for land (24,000 sq km), cash compensation and management of wildlife, land and environment.
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- 1995 - Dogrib (Tlicho) negotiating mandate revised to include the negotiation of Self-Government provisions as part of the Dogrib (Tlicho) Agreement.

2.2.7 How does the Dene/Metis Comprehensive Claim relate to the Gwich’in Claim?

The Indian Brotherhood was re-named the Dene Nation in 1975 and in 1976; the Dene Nation presented a land claim to the Government of Canada for negotiation. The Canadian government offered to negotiate one comprehensive land claim for all the Dene and Metis in the Northwest Territories. In 1977, the Dene-Metis Nation, Metis Association, and the federal government agreed to negotiate one land claim.

Negotiations started in 1981. In 1988, an Agreement-in-Principle was signed. Two years later in April 1990, all the parties initialled a final agreement. The agreement was then presented for ratification to the Dene chiefs and people in the different communities of the Northwest Territories.

Four months later, at a joint Dene/Metis National Assembly, Dene Nation leaders from the southern regions of the NWT decided not to support the final agreement. They disagreed with the extinguishment clause in the agreement. This clause stated that the Dene/Metis would give up their Aboriginal rights in exchange for the rights and benefits in the agreement. The southern leaders argued that Aboriginal rights could not be extinguished because they were inherent rights. The Assembly decided to ask the federal government to renegotiate the agreement.

Gwich’in leaders and delegates did not agree with that point of view. They decided that the legal rights the Dene/Metis would have recognized through the Land Claim Agreement balanced the extinguishment clause. They left the Assembly and decided to try to negotiate their own Gwich’in land claim. The result of these negotiations is the Gwich’in Comprehensive Land Claim Agreement.

The Gwich’in have renewed their ties with the Dene Nation and attend their Annual Assemblies. Gwich’in want to remain united with other Aboriginal groups so that more can be accomplished and so that a message of strength and cooperation will be sent to all levels of government.
2.2.8 How did the Gwich’in negotiate their own claim?
After the Dene/Metis joint assembly in 1990, the Canadian Government decided not to renegotiate the Dene/Metis Comprehensive Land Claim. Instead, Canada agreed to negotiate regional land claims with any of the five regions represented in the original claim. These regional claims would include the features of a Comprehensive Claim.


3. Understanding the Gwich’in Land Comprehensive Claim Agreement

Elder:
Once the Gwich’in Land Claim Agreement was finalized, the real work started. The Gwich’in then started the work of implementing the Land Claim Agreement. The Land Claim Agreement gives the Gwich’in money and new powers. We now have the responsibility to take care of the money for all the Gwich’in today, and for future generations of Gwich’in. Many new organizations have been set up so that we can use the new powers the Land Claim Agreement gives to us to make decisions about managing our land and resources.

The work of implementing the Land Claim Agreement is still going on and will continue in future generations. This work is the responsibility of every Gwich’in. Once you know a bit more about the Land Claim Agreement, you can decide how you want to help with the implementation.

3.1 The Settlement Area

The Gwich’in Land Claim Agreement covers the area shown in the map, which is called the Gwich’in Settlement Area. In that area, Gwich’in have private ownership rights to 22,422 square kilometres in the Northwest Territories. These ownership rights include the following:

- **Surface-only** ownership rights (not including subsurface rights) to 16,264 square kilometres (Subsurface rights refers to the ownership rights to any oil, gas and minerals that lie beneath the surface of the land. These rights remain with the government.);
- **Surface and subsurface** ownership rights on 6,065 square kilometres of land; and
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**Subsurface-only** rights (not including surface ownership) on 93 square kilometres

Lands where the Gwich’in own surface rights will be referred to as Gwich’in lands for the purposes of explaining how Gwich’in can restrict others from using those lands.

### 3.2 The Agreement


Next is an overview of the key points in each chapter and some information about the way the agreement is being implemented.

### 3.3.1 Chapter 1. Objectives

The Land Claim Agreement gives the Gwich’in a set of tools to build better lives for Gwich’in people. It has these objectives:

- To give Gwich’in and the government clear and secure rights to land, water and wildlife.

- The surrender of some Gwich’in treaty rights, in particular Gwich’in have given up their right to lands and waters in Canada as described in Treaty 11 in exchange for the rights and title to land that is defined in the Land Claim Agreement.

- To support and encourage the Gwich’in way of life, which is based on traditional relationships with the land. (Click link to Gwich’in traditions and history supplement s.1)

- To help the Gwich’in play an important role in the economy and become economically self-sufficient.

- To give Gwich’in special benefits, including a cash settlement, ownership of land and other economic benefits.

- To give Gwich’in the right to hunt, trap and fish, and take part in decisions about how these activities are managed in the Gwich’in Settlement Area (GSA.)

- To give the Gwich’in the right to sit on boards and participate in decisions about the use, management and protections of land, water and wildlife.
• To protect the people, land water and wildlife of the Settlement Area.

• To ensure the right to negotiate self-government agreements.

3.3.2 Chapter 2. Definitions
This chapter defines all technical and legal terms used in the Agreement. When you see a word you don’t understand, look it up in this chapter. Examples: “Gwich’in”, “eligibility”, “implementation”, “development”, “production”, “arbitrate”, “beneficiary”. It is important to make sure that you understand each word in the document according to the definitions given in Chapter Two.

3.3.3 Chapter 3. General Provisions
This chapter explains the context of the Agreement and its relationship to the Canadian Constitution, Treaty 11, and laws that will be developed to implement the claim.

Key Points
✓ The Gwich’in Land Claim Agreement is a Comprehensive Land Claim Agreement protected by law under Section 35 of the Canadian Constitution Act (1982)

✓ The Land Claim Agreement does not take away any constitutional rights of Gwich’in as Aboriginal people of Canada. This means that Gwich’in keep their right to participate in government programs for status, non-status Indians, and Metis.

✓ Annual treaty payments under Treaty 11 will continue to be made in the GSA.

✓ Gwich’in have given up their right to lands and waters in Canada as described in Treaty 11 in exchange for the rights and title to land that is defined in the Land Claim Agreement.

✓ The Land Claim Agreement will override federal or territorial law if there is a conflict between them.

✓ Laws to support the Land Claim, for example the Mackenzie Valley Resource Management Act (1998), was created to make sure that Gwich’in rights to co-manage land and resources are honoured. Some laws still need to be created.

✓ Government and the Gwich’in Tribal Council must approve any changes made to the Land Claim Agreement.
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✓ The Government of Canada and the GNWT must consult with the Gwich’in Tribal Council while developing laws to carry out the Land Claim Agreement.

3.3.4 Chapter 4. Eligibility and Enrolment
This chapter explains who can be a beneficiary of the Land Claim Agreement and the enrolment process.

Key Points
✓ Beneficiaries can qualify for enrolment in one of two ways. They must be a:

1. Canadian citizen and Gwich’in; or

2. Canadian citizen of non-Gwich’in native background, who is sponsored by a beneficiary living in the GSA, and has been accepted by the community acceptance process.

✓ Beneficiaries collectively share the right to land, money, and other benefits provided by the Agreement.

✓ The Gwich’in Tribal Council (GTC) is responsible for the Enrolment Board. The Gwich’in Enrolment Board was set up in March 1993, to enrol eligible people in the Gwich’in Land Claim Agreement.

✓ No one can be enrolled under two land claim agreements at the same time. People with eligibility to more than one claim must choose which one to enrol in.

✓ Elders receiving money from the Agreement with Respect to Providing Interim Benefits to Yukon Indian Elders are not considered as enrolled in another land claim agreement.

3.3.5 Chapter 5. Self-Government
This chapter explains the principles that will guide the development of a Self-Government Agreement. The Self-Government Agreement will be the result of negotiations that are separate from, and in addition to, the Land Claim Agreement. The right to negotiate a Self-Government Agreement is contained in the Land Claim Agreement, but the actual content of what will be contained in the Self-Government Agreement does not flow from the Land Claim Agreement.

The Self-Government Agreement will allow the Gwich’in to take charge of their own affairs. Self-government is a way for Gwich’in to rebuild communities,
cultures, traditions and practices by restoring decision-making power over areas that are important to the Gwich’in people.

**Key Points**

A Self-Government Agreement will:

- Consider the unique circumstances of Gwich’in
- Respect the Constitution of Canada
- Describe the nature, character, and extent of self government including the relationship between Gwich’in institutions and government
- Work within the larger framework of public government
- State that the exercise of self-government will be as close to the community level as possible. The Land Claim Agreement will override the Self-Government Agreement if there is a conflict between the two Agreements.
- Provide Appendix B of the Land Claim Agreement which gives guidelines for self-government negotiations
- Allow Gwich’in to keep their fundamental rights because a Self-Government Agreement will not affect these. Fundamental rights include rights as Canadian citizens, rights given by the constitution now and in the future to Aboriginal people, and the right to participate in any constitutional development of the Northwest Territories.

### 3.3.6 Chapter 6. Dispute Resolution

This chapter discusses ways to solve disputes relating to the Land Claim Agreement without going to court.

**Key points**

- An arbitration process can be used by an arbitration panel made up of 8 members appointed by the GTC, GNWT, and the Canadian government
- Other processes can be used, for example, mediation, if the disagreeing parties wish.
- Section 6.3 of the Land Claim Agreement describes the arbitration process.
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- The Supreme Court of the NWT has the power to review the legality of decisions made by the arbitration panel.

3.3.7 Chapter 7. Gwich’in Organizations
This chapter explains the role of Designated Gwich’in Organizations (DGOs)

Key Points
- A DGO carries out the responsibilities assigned to the Gwich’in in the Land Claim Agreement.
- A DGO must be a trust, society, or corporation set up under federal or territorial law.
- Any DGO dealing with land or capital transfers will be owned and controlled by beneficiaries and must give all beneficiaries an equal interest in the organization.
- The GTC is the only organization that can grant rights and assign duties to a DGO.
- The GTC must keep a public record of the DGOs and their duties.
- The GTC can authorize the federal government to make capital transfer payments to a DGO directly.

3.3.8 Chapter 8. Financial Payments
This chapter explains payments from the Canadian Government to the GTC. Under the Land Claim Agreement, the Canadian Government agreed to provide the Gwich’in Tribal Council with $75 million dollars over 15 years. The Government makes a payment each year for 15 years on the anniversary of the signing of the Agreement. Interest on the unpaid amount is also paid. When all the interest payments are included, the Gwich’in will have received $140 million from the Canadian Government by the time the last payment is made in 2007.

Key Points
- $75 million will be transferred in annual instalments until 2007 to the GTC.
- Outstanding “negotiation loans\(^2\)” are subtracted from payments.
- The GTC can request new loans from the Minister of Finance.

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\(^2\) Negotiation loans refers to money borrowed by the Gwich’in from the federal government to pay for the costs of negotiating the Land Claim Agreement.
3.3.9 Chapter 9. Resource Royalties
This chapter explains what royalties are and how they are paid.

Key Points
✓ Resource royalties are payments that government receives from companies that are taking minerals or oil/gas from the ground in the Mackenzie Valley.

✓ Government must share resource royalties with the Gwich’in based on production throughout the Mackenzie valley – not only in the GSA

✓ Canada pays the GTC 7.5% of the first $2 million of resource royalty received by government per year and 1.5% of any royalties exceeding $2 million. Payments are made every 3 months.

3.3.10 Chapter 10. Economic Measures
This chapter explains how the Agreement will help the Gwich’in become economically independent by strengthening the Gwich’in economy.

Key Points
✓ The government will prepare plans for the training and employment of Gwich’in that address the special needs of the Gwich’in for basic skill training that will prepare them for successful competition in the job market.

✓ Government programs and policies must:
  - Help Gwich’in develop businesses
  - Support harvesters
  - Support Gwich’in contractors
  - Promote products made by Gwich’in companies
  - Encourage employment of beneficiaries in the settlement area

3.3.11 Chapter 11. Taxation
This chapter explains the non-taxable status of a settlement corporation.

Key Points
✓ A settlement corporation is a Gwich’in company in Canada that is run for the benefit of beneficiaries.

✓ Settlement corporations can be set up under the Land Claim Agreement to provide tax free funding for any of the following:
Implementing the Land Claim Agreement
Education and training
Health and social programs, for example hospital construction, child care, or drug and alcohol abuse programs
Heritage programs
Housing programs
Public services, for example utilities or transportation services
Harvesting and cultural activities
Recreational facilities and programs

✓ Settlement corporations must begin to pay out funds that it receives from federal transfer payments no later than 15 years after the first payment.

✓ There is no property tax for Gwich’in lands that are outside local government boundaries and have had no improvements (i.e. commercial buildings, sewers, utilities).

✓ Cabins built for hunting, trapping, or fishing for non-commercial use are not taxed because they are not regarded as improvements for tax purposes.

✓ Property tax is paid on Gwich’in land outside local government boundaries where that land is rented or occupied by non-beneficiaries.

3.3.12 Chapter 12. Wildlife Harvesting and Management
This chapter explains how wildlife is managed and harvested in the settlement area.

Key Points

✓ The Gwich’in Renewable Resources Board (GRRB) is the main organization that manages wildlife and other renewable resources in the Settlement Area by:

- Creating policies for the harvesting of wildlife.
- Conducting a settlement area harvest study to get the information needed to effectively manage wildlife.
- Approving plans for the management and protection of wildlife populations.
- Approving the designation of conservation areas and identifying endangered species.
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- Approving management plans for hunting, trapping, and fishing in parks.

- Reviewing wildlife matters referred to it by government, for example, the management of migratory species.

The Renewable Resources Councils (RRCs) are also very important for wildlife and resource management in the Gwich’in Settlement Area. They promote local involvement in conservation and wildlife management. There is one RRC for each of the four Gwich’in communities.

The RRC has the following responsibilities:

- Allocate Gwich’in needs levels
- Manage local harvesting
- Establish group trapping areas
- Advise the GRRB on harvesting and other matters of local concern
- Decide whether to allow non-beneficiaries to harvest on Gwich’in lands

The Land Claim Agreement establishes harvesting rights and restrictions for beneficiaries and non-beneficiaries:

- Beneficiaries can gather, hunt, trap, and fish any species of wildlife on Gwich’in lands in the Settlement Area as long as government laws for environmental protection, hunting, trapping, and fishing are obeyed.

- Only beneficiaries have the right to hunt and trap fur-bearing wildlife throughout the Gwich’in Settlement Area.

- With government permission, non-beneficiaries may hunt (but not trap) wolves, wolverines and coyotes on lands in the Gwich’in Settlement Area, but not on Gwich’in lands.

- RRCs may give a non-beneficiary permission to harvest on Gwich’in land, or to harvest fur-bearers throughout the Gwich’in Settlement Area. Beneficiaries cannot charge a fee for giving non-beneficiaries permission to hunt, trap, or fish, but a fee for access to the land or for services (i.e. guiding) provided for hunting, trapping, and fishing may be charged.
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✓ Harvesting can be limited for conservation reasons:
  
  • If the GRRB sets a limit on harvesting for conservation reasons, some of the allowable harvest must be given to Gwich’in. This portion is called the “Gwich’in Needs Level”.
  
  • After the Gwich’in needs level is met for any limited harvest of muskox, moose, barren-ground caribou, and sheep in the Mackenzie Mountains, part of the remaining harvest amount must be given to non-beneficiaries.

✓ The Land Claim Agreement restricts commercial harvesting and trading:
  
  • Wildlife harvested by Gwich’in can be traded among beneficiaries and other Aboriginal people provided the trade is for personal use only and not for business purposes.
  
  • Only beneficiaries may be licensed to do commercial harvesting on settlement land subject to approval and guidelines provided by the RRB.
  
  • If a commercial harvest has not taken place in a particular area for the last 3 years, the RRB must get permission from the local RRC, but the RRB can review and overturn the decision of a RRC.
  
  • The GTC has the sole right to be licensed to commercially hunt free-roaming muskox and to provide guiding services for this purpose.

3.3.12.1 Gwich’in Renewable Resources Board
The Gwich’in Renewable Resources Board is one of the most important boards that has been set up under the Land Claim Agreement. It is responsible for making rules for the harvesting of renewable resources (resources such as plants and animals that can be renewed or replaced), establishing conservation areas and approving wildlife management plans.

The Board is composed of six members. The Gwich’in Tribal Council nominates three and government nominates three.

In addition to the Board, each community has a Renewable Resource Council. Under the Land Claim Agreement, the Board is required to work closely with Renewable Resources Councils. These councils are made up of community members and help manage the resources near their community.
Since the Gwich'in Renewable Resources Board was created, it has given its attention to planning for sustainable use of wildlife, fish and forests. The Board has also put a lot of effort into the education and training of Gwich’in beneficiaries in renewable resources research and management.

3.3.13 Chapter 13 Forestry
This chapter explains how forests are managed. It also explains how Gwich’in rights to harvest trees are subject to legislation about forest management, conservation, environmental protection, and public health and safety.

Key Points
- Beneficiaries must obey laws regarding forest management, land management within municipalities, conservation, public health and safety and protection of the environment.
- The RRB sets policies for harvesting trees, both privately and commercially.
- The RRB approves forest conservation and management plans for the Settlement Area.
- The government must consult the RRB on any legislation being drafted in the area of forestry, any land use policies that affect forests, any policies on forestry and forest management, research relating to forest management, and any training of beneficiaries in forestry.
- Beneficiaries can cut down trees for personal use throughout the Settlement Area in any season of the year for the following purposes: firewood, the construction of camps, traditional handicrafts and medicine, boats and rafts, and building houses. Harvesting for personal purposes outside these categories is not permitted by the agreement.
- Harvested trees can be traded with other beneficiaries for the permitted personal purposes.
- The local RRC must agree to any new commercial logging licenses or changes to licenses. The RRB has the power to overturn decisions made by the RRC.
- Beneficiaries may not cut down trees on lands that are owned or leased by others, on crown lands where the government has granted timber licenses or land use permits, in national parks except where permitted by the Land Claim Agreement, on municipal, military, or other lands outlined in Chapter 12 (12.4.12(a)).
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✓ Gwich’in own trees on Gwich’in land but not on other lands.

✓ With government approval, non-beneficiaries may cut down trees that are not on Gwich’in land.

✓ Gwich’in are not guaranteed a supply of trees for individual or commercial use.

✓ Gwich’in will not be able to claim compensation for damage or loss of trees that are not on Gwich’in land.

3.3.14 Chapter 14. Plants
This chapter explains how plants are to be gathered and used.

Key points
✓ Beneficiaries can gather plants throughout the Settlement Area for:
  • Food
  • Medicine
  • Cultural purposes
  • Hunting, trapping, or fishing purposes

✓ Beneficiaries can trade plants with other Aboriginal people for personal use.

✓ Beneficiaries may not gather plants on lands owned by others or where other approved uses conflict, for example where timber licenses have been granted.

✓ Gwich’in have a right to gather plants, but not to have a guaranteed supply of any plants, or the right to stop non-beneficiaries from gathering plants on non-Gwich’in lands.

✓ If the government introduces laws to control gathering of plants, it will first consult with the Gwich’in Tribal Council and will give the Gwich’in preferred gathering rights.

3.3.15 Chapter 15. National Parks
This chapter explains the creation and management of national parks in the GSA.
Key points

✓ The purpose of national parks in the Settlement Area is to preserve and protect important areas, while at the same time providing for the harvesting rights of the Gwich’in.

✓ A national park is permanent and the boundaries cannot be easily changed. Any changes to park boundaries would require consultation with the GTC and its agreement if the boundaries are reduced.

✓ A national park within the GSA should provide benefits to the Gwich’in, therefore:
  - A Gwich’in Impact and Benefit Plan must be prepared by the government and the GTC and approved by the Parks Canada Minister. An Impact and Benefit Plan must be reviewed at least every ten years.
  - The Impact and Benefit Plan will give preference to Gwich’in for jobs in the park.
  - If a controlled hunt is needed in the park, Gwich’in will be given the first opportunity to hunt.
  - Topics that an Impact and Benefit Plan may include are outlined in 15.2.2 of the Agreement.

✓ Gwich’in will be allowed to hunt, trap, fish, and gather plants within a national park in the GSA.

✓ Mining and exploration will not be allowed in the park.

✓ A Park Management Committee will take care of a national park in the GSA.

✓ An equal number of people will be appointed by the local RRC and the Parks Canada Minister.

3.3.16 Chapter 16. Protected Areas
This chapter explains how protected areas will be set up and managed in the GSA.
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Key Points
✓ Government will set up protected areas in consultation with the GTC and the affected communities. The Territorial Parks Act can be used to set up a protected area.

✓ The GTC will be invited to help develop a Park Management Plan for a Territorial Park if the GNWT decides to develop such a plan.

✓ The Gwich’in must be consulted about any boundary changes to a protected area.

✓ In the event of a conservation emergency, the government can set up a protected area without consulting the Gwich’in. The government must then consult with the GTC about the reasons for the changes and the terms and conditions for the new or changed protected area.

✓ The rights and benefits of Gwich’in will continue in a protected area unless otherwise agreed to in a Protected Areas Agreement. This agreement will assign responsibility for giving out harvesting rights in the protected area to the local RRC. Training programs for Gwich’in will be set up by the agreement to employ qualified Gwich’in in the protected area.

3.3.17 Chapter 17. Harvesting Compensation
This chapter explains what harvesting compensation is and how it is made. The focus is on compensation to Gwich’in for loss of property, equipment, or income in connection with wildlife harvesting.

Key Points
✓ Compensation is a replacement for something lost. The compensation is for lost harvesting opportunities, for example when damage is done to a trap line or traditional area by a development. Compensation can include any combination of cash, replacement of damaged or lost property and equipment, or the movement of people to different places.

✓ Every beneficiary has the right to sue for damages under Canadian law. This involves going to court.

✓ Compensation can be applied for by trying to come to an agreement with a developer within 30 days. If agreement is not reached in this period, the beneficiary or the developer can use the arbitration process. (Click link to 3.3.6)

✓ A developer must give compensation when the development causes a beneficiary to:
Suffer damage to equipment or property used in wildlife harvesting

Lose income now and in the future from wildlife harvesting

Loss of wildlife harvested for personnel use

✓ A developer must try to fix the damage and prevent more damage from happening before the process of compensation begins.

3.3.18 Chapter 18. Gwich’in Lands

This chapter explains the meaning of ownership of lands by Gwich’in.

Key Points

✓ Gwich’in own several types of land in the GSA including land:
  
  • Where the surface is owned but not the minerals underneath
  
  • Where the surface and the minerals below are owned
  
  • Where only the minerals below are owned and not the surface
  
  • That is the bed of a lake or river in, but not bordering, the GSA

✓ Descriptions of the land in the GSA are found in Schedules I to III, Appendix F of the Land Claim Agreement.

✓ All legal descriptions of boundaries for the GSA were approved by the GTC.

✓ The GTC was granted legal title to Gwich’in lands.

✓ Gwich’in lands outside local government boundaries\(^3\) cannot be sold, mortgaged or given to anyone, but the GTC can transfer land to another Gwich’in organization, rent it, or exchange it with government for other land.

✓ The GTC is responsible for managing and controlling the use of Gwich’in land.

✓ Section 18.1.1 and 18.2.1 of the Land Claim Agreement outlines the surface materials that are owned by Gwich’in. The GTC and the Gwich’in

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\(^3\) Gwich’in lands outside local government boundaries means Gwich’in lands that are not municipal lands.
Land and Water Board manage the getting and using of these materials. Non-beneficiaries can develop and use surface materials, if they get proper permission from the GTC and the Gwich’in Land and Water Board. The government kept the right to take sand and gravel from some sites for 20 years. (Section 18.2.4)

- Canada kept ownership of all known hazardous waste sites located on Gwich’in lands. If Canada cleans up hazardous waste sites on crown land in the Settlement Area, it must also clean up its sites on Gwich’in land.

- The government of Canada must pay the GTC all royalties, rents, or permit fees it received from activities on Gwich’in lands after the Land Claim Agreement was signed.

3.3.19 Chapter 19. Water Rights and Management
This chapter explains the management of water on Gwich’in land. Recently, the Tetlit Gwich’in Council have been given the lead role of determining how the Peel River Watershed will be protected as it is a shared drainage basin. This region is an overlap with the Yukon First Nations and it will take many years of planning before any legislation is passed.

Key Points
- The Land Claim Agreement does not give the Gwich’in ownership over water, but Gwich’in have the right to use the water that is on or flows through Gwich’in land.

- Government and non-beneficiaries who have a right to be on Gwich’in land can also use the water in their homes and camps, but they must not break any laws in doing so.

- Beneficiaries can also use water without a permit or license for:
  - Trapping
  - Non-commercial harvesting
  - Traditional heritage, cultural and spiritual practices

- The Gwich’in Land and Water Board (GLWB) is responsible for issuing land use permits and water licenses in the GSA. If a proposed use will cause a substantial change in water quality, quantity, or rate of flow the license will normally not be issued.

- Where a proposed use will change the water quality, quantity, or rate of flow the Gwich’in Land and Water Board can arrange for the user to pay compensation to the Gwich’in.
Where a suggested water use outside the GSA will have an effect on water inside the GSA, compensation agreements will be negotiated between the GTC and the water user. Government will consult with the GTC on the management of water in shared drainage basins with the goal of joint management by all groups involved.
3.3.20 Chapter 20. Access
This chapter explains how access to Gwich'in lands will be managed.

Key Points
✓ Non beneficiaries must follow these rules regarding access to Gwich’in land:
  
  - Must get permission from the GTC or be considered to be trespassing
  - No significant damage to the land
  - Responsible for any damage caused
  - No mischief
  - No significant interference with Gwich’in use of the land
  - Non-beneficiary access does not include the right to harvest wildlife
  - May not set up a permanent or seasonal camp without permission of the GTC
  - May not do any commercial business without permission of the GTC

✓ The GTC can restrict access to:
  
  - Protect the environment
  - Avoid conflict with Gwich’in harvesting or other Gwich’in uses of the land
  - Conserve wildlife and their habitat
  - Protect Gwich’in communities and camps

✓ The government can go on Gwich’in land and waters to:
  
  - Manage government programs
  - Enforce laws
  - Do inspections under law
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✓ Public utility companies, for example Northwestel, can go on Gwich’in lands to do tests, surveys, and studies after consulting with the GTC.

✓ People with a land use permit, license, or other right to use the land before the Agreement was signed will be able to continue their use of Gwich’in land. Any proposed changes to the permit or license will require approval from the GTC.

✓ If a developer wants to stake a mineral claim, they must tell the GTC or the Gwich’in Surface Rights Board.

3.3.21 Chapter 21. Subsurface Resources
This chapter explains how subsurface resources will be managed. These resources require management during development - when a decision to go into production has been made, and during production - when mineral, oil, and gas are removed for more than testing purposes.

Key Points
✓ Government will give the GTC the opportunity to present its views whenever oil and gas exploration is being proposed in the GSA.

✓ Before any oil and gas exploration, development or production takes place the developer must consult with the GTC and the affected communities about:

- Environmental impacts
- Impact on wildlife harvesting
- Location of camps and facilities
- Maintenance of public order including alcohol and drug controls
- Opportunities for Gwich’in employment and business
- Possible changes to exploration plans
- A process for future consultations

✓ For exploration of minerals, other than oil and gas, in the GSA (for example iron ore), the developer must obtain a land use permit from the Land and Water Board, which must first consult with the GTC. If the exploration is on Gwich’in land, the developer must also go to the GTC to get permission to access the land.
3.3.22 Chapter 22. Gwich’in Municipal Lands
This chapter explains the management of municipal lands. Gwich’in municipal lands are Gwich’in lands inside the boundary of a community. These lands are owned by the GTC or the local DGO. The municipal communities (municipalities) in the GSA are Inuvik, Aklavik, Tsiigehtchic, and Fort McPherson.

Key Points
✓ Gwich’in municipal lands do not include minerals on or underneath the surface.
✓ The GTC can sell or transfer municipal land to a beneficiary or non-beneficiary.
✓ Owning municipal land can help the GTC develop commercial, industrial, and traditional activities that generate wealth.
✓ Up to 10% of a parcel of Gwich’in municipal land can be made available to local governments for community services such as public roads.
✓ The GTC does not pay tax on most Gwich’in municipal lands until April 22, 2007. Currently the government of Canada is paying these taxes. After April 22, 2007 the GTC will pay the taxes. (Section 22.4)
✓ Beneficiaries who own and live in a house on Gwich’in municipal land can get a property tax rebate through the GNWT.

3.3.23 Chapter 23. Expropriation of Settlement Lands
This chapter explains how government can require the GTC to sell or trade Gwich’in land outside local government boundaries for public purposes.

Key Points
✓ The government and the GTC can enter into expropriation agreements when the government needs Gwich’in land for a public purpose, for example a new highway. This will only be done as a last resort when the government and the GTC have been unable to agree on the terms of access.
✓ The government must compensate the Gwich’in with new lands of the same size and value so that the original settlement area remains unchanged. The value of replacement land will include its value for harvesting wildlife and the cultural value to the Gwich’in. Replacement land will be in the GSA and can be chosen and transferred to the Gwich’in at a later date if the parties agree.
If agreement on replacement land cannot be reached, compensation will be money, or a combination of land and money. Arbitration will be used if the parties cannot agree on compensation.

3.3.24 Chapter 24. Land and Water Regulation
Gwich’in have always lived in harmony with the land and the wildlife. The Land Claim Agreement has given the Gwich’in important powers over the management of land, wildlife and water. It is important to make sure that the land and wildlife is used properly so that it will still be there for future generations.

This chapter explains how land and water are regulated in the Mackenzie Valley. Four boards that are very important to the implementation of the Land Claim Agreement are discussed in this chapter. These boards are:

- The Gwich’in Land Use Planning Board (GLUPB)
- The Gwich’in Land and Water Board (GLWB)
- The Mackenzie Valley Land and Water Board (MVLWB)
- The Mackenzie Valley Environmental Review Board (MVEIRB)

These boards operate as institutions of public government that provide the Gwich’in with the right to participate in decision making concerning the use, management and conservation of land, water and resources. These are boards that govern – they grant approvals for activities on the land and, set standards, policies, and directions that will achieve the objectives of the Land Claim Agreement.

Key Points
- These are public boards that serve all people, not just Gwich’in. This is why they are called “institutions of public government”.
- These four boards are governed by the Mackenzie Valley Resource Management Act (1998) that is designed to minimize impacts on the environment from land and water use.
- If a board or agency is established to carry out environmental monitoring and testing in the GSA, the GTC is entitled to participate.
- The Gwich’in Land Use Planning Board, and the Gwich’in Land and Water Board, have an equal number of members from the GTC and from the federal and territorial governments.
- All boards are funded by the Government of Canada.
3.3.24.1 Gwich’in Land Use Planning Board
Land use planning protects the well being of the people and the communities located in the Gwich’in Settlement Area. By planning in advance how different parts of the land can be used, a land use plan makes sure the environment and wildlife are protected for future generations.

The government has approved a Land Use Plan for the Gwich’in Settlement Area developed by the Gwich’in Land Use Planning Board. The Board is responsible for checking the plan on a regular basis and deciding if any changes need to be made.

All bodies that give licenses and permits for the use of land or water in the GSA must follow the approved Land Use Plan.

The Land Use Planning Board has five members; the Gwich’in Tribal Council nominates two members, the Government nominates two members and the Board members select a chair.

3.3.24.2 The Mackenzie Valley Land and Water Board
The Mackenzie Valley Land and Water Board deals with the entire Mackenzie valley, including the GSA. This board handles land use permits and licenses that are transboundary, for example a pipeline between the Sahtu and Gwich’in areas. The GTC will always have one member on this Board.

3.3.24.3 Gwich’in Land and Water Board
The Gwich’in Land and Water Board was set up to control the use of land and water in the Gwich’in Settlement Area for the benefit of Gwich’in, residents and all Canadians. The Board gives out licences and permits for land and water use, and ensures that the terms of the licence are followed. For example, if gas or oil companies want to drill in the Gwich’in Settlement Area, they will have to get permission from this Board. The Land and Water Board has five members; the Gwich’in Tribal Council nominates two members, two are nominated by the Government with a chair selected by the Board members. The GLWB is responsible for:

- Licenses and permits for land and water use
- Ensuring that terms of licenses and permits are followed
- Changing conditions attached to licenses and permits
- Suggesting changes to the Mackenzie Valley Resource Management Act
- Holding public meetings about issues within the GSA
• Consulting with affected communities and Gwich’in DGO’s on applications for licenses and permits

3.3.34.4 Mackenzie Valley Environmental Impact Review Board
Development will have a social, economic, and cultural impact on the people and communities of the Mackenzie Valley. Environmental impact assessment is a process that looks at all of this with the goal of avoiding negative impacts and making the most of the positive impacts that development can have.

The Mackenzie Valley Environmental Impact Review Board was set up to do environmental assessments and impact reviews throughout the Mackenzie Valley. It looks at developments and decides whether they will harm the environment or upset people. The Board decides what terms or conditions should be put on the development to protect the environment and address people’s concerns.

Where a development is likely to have a significant environmental impact, no permits or licences will be granted until the environmental assessment process is completed.

The Land Claim Agreement guarantees Gwich’in representation on the Board.

3.3.25 Chapter 25. Heritage Resources
This chapter explains the management of Gwich’in heritage resources, including traditionally important places, historic places like Tree River, and burial sites. Heritage resources also include stories, records, clothing and tools that have historical, cultural, or spiritual value.

Key Points
✓ The Gwich’in Social and Cultural Institute manages heritage resources. It works closely with Gwich’in communities and the Territorial and Federal governments to carry out these responsibilities.

✓ Gwich’in will be hired first for work at archaeological sites or projects in the GSA. Rules for hiring will be described in the protected area agreement or project work plan.

3.3.26 Chapter 26. Surface Rights Board
This chapter explains the role of the Surface Rights Board to deal with conflicts that happen when the GTC and users of the land cannot agree on the terms of access. Unlike the boards discussed in Chapter 24, the Surface Rights Board is not yet in place.
Key Points

- Until this board is in place, the arbitration process described in Chapter 6 will be used to settle conflicts.

3.3.27 Chapter 27. Other Aboriginal Claims

This chapter explains Gwich’in rights on other people’s lands and vice versa.

Key Points

- Gwich’in own about 600 square miles of land in the Yukon. This is the traditional land of the Tetlit Gwich’in. The Yukon transboundary Agreement describes the rights of Gwich’in in the Yukon (Appendix C of the Land Claim Agreement).

- Gwich’in can hunt, trap, and fish in the Inuvialuit Settlement Region, but only in traditional Gwich’in harvesting areas. They must follow laws that apply to Inuvialuit lands.

- Inuvialuit can hunt, trap, and fish in their traditional areas in the GSA. They must obey the same laws that apply to Gwich’in in the GSA.

- The Land Claim Agreement does not change the traditional harvesting right that people living in Colville Lake or Fort Good Hope have in the GSA.

3.3.28 Chapter 28. Implementation

This chapter explains how implementation of the Land Claim Agreement will be carried out.

Key Points

- The implementation (putting into action or place) of the Land Claim Agreement is the responsibility of all three parties who signed it: the Gwich’in, the Government of Canada and the Government of the Northwest Territories.

- Representatives from all three parties make up the Implementation Committee, set up by the Land Claim Agreement to guide the implementation of the Land Claim Agreement. This committee makes sure that everybody is doing their part to implement the Land Claim Agreement and also works to resolve issues that may come up between the parties to the Land Claim Agreement. The Gwich’in Tribal Council represents Gwich’in on the Implementation Committee.
The band councils and Metis locals in each of the four Gwich’in communities created the Gwich’in Tribal Council (GTC) in 1983. The GTC negotiated the claim on behalf of all Gwich’in including the Metis who are of Gwich’in descent. Now that the Land Claim Agreement is finalized, the Council is in charge of making sure that the Land Claim Agreement is used to the benefit of all Gwich’in.

### 3.3.28.1 How Implementation is Organized
A number of different organizations have been set up to implement different parts of the Claim. There are two main types of organizations:

- **Governing Boards** set up under the Land Claim Agreement. These are organizations in which the Gwich’in share authority with government and sometimes with other Aboriginal groups. They have authority over the whole settlement area and all the people (Gwich’in and non-Gwich’in) in it. These Boards are also known as institutions of public government.

- **Designated Gwich’in Organizations** set up by the Gwich’in Tribal Council to offer programs and services to the Gwich’in people under the Land Claim Agreement and to manage the Gwich’in-owned lands.

### 4.0 Implementation Today: The GTC

#### 4.1 The Gwich’in Tribal Council (GTC)
The Gwich’in Tribal Council is responsible for implementing the Land Claim Agreement for the benefit of Gwich’in people. The Council receives and manages the money from the Land Claim Settlement and delivers services to Gwich’in beneficiaries. It is authorized by Land Claim Agreement to establish different organizations to carry out different parts of its duties to implement the Land Claim Agreement. These are called Designated Gwich’in Organizations.

The Gwich’in Tribal Council represents all Gwich’in. All Gwich’in elect the president and vice-president in general elections held every four years. The most recent GTC election was held on July 15, 2003. The GTC Board of Directors directs these elected executives. This board is made up of two beneficiaries appointed by the DGOs for each of the four Gwich’in communities. The board has regular meetings and its members report back to their respective communities on the latest developments.

The Tribal Council works closely with the Gwich’in band councils that are elected by Gwich’in in each of the four Gwich’in communities.

Here are some of the organizations that are part of the Tribal Council:
4.1.1 Gwich’in Settlement Corporation
The Gwich’in Settlement Corporation was set up in 1992 to be the investment arm of the Gwich’in Tribal Council. It takes most of the money the Tribal Council receives under the Land Claim Agreement and invests it. By investing the money, the Settlement Corporation makes sure that the money grows and that there will be money for future generations of Gwich’in.

4.1.2 Gwich’in Enrolment Board
The Enrolment Board has established an Enrolment Registry, which lists all the beneficiaries of the Land Claim Agreement, both in and outside the GSA. This list is used to determine who is eligible to participate in the elections, and who receives bursaries and other benefits.

The Enrolment Board has also worked with Elders to develop a database of Gwich’in family history and genealogy of the Teetl’it Gwich’in of Fort McPherson so beneficiaries can trace family histories. This database was first printed in April 1998 and reprinted in June 2003. The title is: “Jijuu, Who are my grandparents? Where are they from?” This project recorded the history to 1921. It is a tool for families to update and inform their families of the more recent family connections.

4.1.3 Gwich’in Development Corporation
The Gwich’in Development Corporation is the economic arm of the Gwich’in Tribal Council. The goal of the Corporation is to invest in businesses and make money for the beneficiaries. It owns many different companies and gives jobs and training to Gwich’in people.

At the end of 2003, the Gwich’in Development Corporation owned all or parts of the following businesses:

- Mackenzie Valley Construction Ltd.;
- Gwich’in Properties Ltd.;
- Camp MGK Ltd.;
- Larga Ltd.;
- Gwich’in Ensign Oilfield Services Lnc.;
- Trans North Arctic Helicopters Ltd.;
- Aadri Ltd.
4.1.4 Gwich’in Social and Cultural Institute
To understand what it means to be Gwich’in, it is important to know our
traditional ways and culture. Our Land Claim Agreement gives us tools to
preserve our culture and heritage. It is the job of the Gwich’in Social and Cultural
Institute to document, preserve and promote the practice of Gwich’in culture,
language, traditional knowledge and values.

The GSCI was founded in 1992, in response to concerns about the erosion of the
Gwich’in culture and language. The GSCI is the cultural arm of the Gwich’in
Tribal Council and is governed by a seven member Board of Directors.

Under the Land Claim Agreement, the Institute takes care of Gwich’in Heritage
Resources by researching and recording them. The Institute can also present a
list of significant sites to government. These could be archaeological sites or
places, which the oral history of the Gwich’in tells us, are important for cultural,
spiritual or historical reasons. They could be things such as caribou skin clothing
that people used to wear or stone axes and other tools from early days.

Over the years, the Institute has also become increasingly responsible for
carrying out many of the heritage responsibilities that flow out of the Gwich’in
Comprehensive Land Claim Agreement. The Institute works with governments to
preserve heritage sites.

The institute reviews documents such as land and water applications and the
Gwich’in Land Use Plan to see if there could be any impact on a heritage site.

Some of the projects the Gwich’in Social and Cultural Institute has been working
on are:

4.1.4.1 Traditional Gwich’in Land Use and Place Names
Since 1992, the Gwich’in Social and Cultural Institute has been documenting
traditional Gwich’in land use in the Gwich’in Settlement Region by recording
place names and associated stories, trails, traditional camp sites, graves, historic
sites, harvesting locales, and sacred or legendary places. This information is
being used for a number of purposes:

- Developing educational materials for the local schools, museums and
  interpretive centres

- Ensuring that significant places in the GSA are protected and/or
  managed in a way that is consistent with Gwich’in values

- Ensuring that Gwich’in place names are recognized on maps that are
  produced for the region
To date, GSCI has recorded approximately 1,000 named places and associated oral history for the Gwich’in Settlement Area in the Northwest Territories, and the primary and Secondary Use Areas in the Yukon.

4.1.4.2 Gwich’in Dictionary
The 4th edition of the Gwich’in Dictionary has been published, with copies delivered to all schools in the GSA. This edition includes almost 3,000 Gwichya Gwich’in (Tsiigehtchic dialect) and Teetl’it Gwich’in (Fort McPherson dialect) terms, almost 30 verb paradigms, and an introduction to Gwich’in grammar prepared by Mark Riepl, a Masters’ student in linguistics at the University of Victoria. This project is the result of or part of a language plan developed in 1977.

In 1997, the Government of the Northwest Territories asked the Gwich’in Social and Cultural Institute to develop a language plan. The language plan is a strategy to revitalize the Gwich’in language so that all Gwich’in in the communities in the Settlement Area will speak it more often.

The plan suggests ways that the Gwich’in leadership, Gwich’in organizations, bands, schools, translators, the Gwich’in Language Centre, the Institute and the communities can contribute to revitalizing the Gwich’in language. It also includes many people’s ideas for the keeping the language alive. Some of these ideas are:

- Language immersion camps on the land.
- Classes for adults.
- Developing a language curriculum and teaching materials for different grade and learning levels.
- A local teacher-training program.
- Radio language lessons.
- A preschool language program.

To date, the Gwich’in Social Cultural Institute has been successful in its efforts by promoting the language and trying to revitalize the language. It has been a difficult journey as funding, trained personnel and the opportunities to involve all speakers is or seems to be an impossible goal.

4.1.4.3 Gwich’in Elders’ Biographies
Our Elders are our living history. It is important to preserve their stories. During the summer of 2001, 17 Elders were interviewed and taped. The interviews were used as the basis for 13 short biographies for the 2003 Gwich’in Elders’
Calendar. Longer biographies of 24 Elders are in draft form and will be published in a Gwich’in Elders’ book or a series of booklets.

4.1.4.4 Replication of Gwich’in Traditional Clothing
Starting in December 2000, Gwich’in seamstresses in the four Gwich’in Settlement Area communities began work to make five sets of a man’s traditional caribou skin outfit. The seamstresses were copying an original outfit that has been preserved in the Canadian Museum of Civilization (CMC) in Hull, Quebec. The project is a partnership between the GSCI, the Prince of Wales Northern Heritage Centre (PWNHC) in Yellowknife and the CMC.

A completed outfit is on display in the Prince of Wales Northern Heritage Centre in Yellowknife, and one in each Gwich’in community.

4.1.4.5 Gwich’in Science Camp
In the fall of most years, since 1995, approximately 12 senior high school students from the Gwich’in Settlement Area are invited to attend the Gwich’in Science Camp. The on-the-land camps teach traditional knowledge and western science. Instructors include Gwich’in elders and professionals from Gwich’in organizations, co-management boards, government and private businesses.

4.1.5 Education and Training Department
Without proper education and training, it will be difficult for many beneficiaries to take advantage of the benefits from the Land Claim Agreement. To ensure that education and training opportunities are available, the Gwich’in Tribal Council has an Education and Training Department. This department administers two funding programs for GSA residents and Gwich’in Beneficiaries.

Gwich’in Education and Training Trust Fund: This fund provides Beneficiaries with bursaries, scholarships and aid not available from other funding agencies.

Aboriginal Human Resource Development Agreement (AHRDA): This is a five-year agreement that expired on March 31, 2004. It provides training and educational opportunities for First Nations, Inuit and Metis residing in the GSA.

This agreement also allows the Education and Training Department to administer labour market programs, youth programs, childcare and programs for the disabled.

4.1.6 Gwich’in Land Administration
The Gwich’in Land Administration was set up to manage the Gwich’in-owned lands in the Gwich’in Settlement Area. The Land Administration sets guidelines and collects fees for land-use activities on Gwich’in-owned lands. If anyone or any oil and gas company wants to build a road or drill a well, on Gwich’in-owned lands, they need permission from the Land Administration.
5. Gwich’in Self Government

Elder:
When the Europeans came to North America and took over the authority for the land, they also replaced the traditional Aboriginal governments with unfamiliar governments. In the beginning the Aboriginal people did not really participate in these governments and so these governments made laws and policies that did not reflect Aboriginal culture, language and tradition.

The Gwich’in Land Claim Agreement recognizes that self-government is important for Gwich’in to build a strong nation and the Government of Canada promises to negotiate a Self-Government Agreement with the Gwich’in.

The Gwich’in have agreed to work together with their close neighbours the Inuvialuit to negotiate one self-government agreement for the whole region.

5.1 What is Self-Government?

Section 5 of The Land Claim Agreement gives the Gwich’in the opportunity to negotiate a Self-Government Agreement. This will give Gwich’in the power to run their affairs. This Agreement is being negotiated now and an Agreement - in Principle was signed on April 16, 2003.

Aboriginal self-government means that Aboriginal peoples will have a form of government that makes sense to them and that Aboriginal peoples will be able to participate in making the decisions that affect them.

In 1995, the Government of Canada Inherent Right Policy officially recognized that all Aboriginal people have the inherent right (a right that can’t be given or taken away) to self-government. Exercising the inherent right, the Beaufort – Delta governments, will strengthen the participation of Gwich’in and Inuvialuit in government.

The Gwich’in and the Inuvialuit have decided to negotiate self-government through a public government approach. This means that self-government will be exercised through public governments that govern not only the Gwich’in and Inuvialuit, but everybody else too. The Gwich’in and Inuvialuit will have guaranteed seats on government councils so that they will always be able to participate in government.
2 How is Self-Government Being Negotiated?

The Beaufort-Delta Self-Government Negotiation Office, the Government of Canada and the Government of the Northwest Territories are negotiating self-government. This Beaufort-Delta Self-Government Negotiation Office is a division of the Gwich’in Tribal Council and the Inuvialuit Regional Corporation.

The Self-Government Office has held many discussions in Gwich’in and Inuvialuit communities on what a self-government agreement should look like. The Gwich’in and Inuvialuit Self-Government Agreement-in-Principle was signed in 2003. The AIP will form the basis for negotiating the Final Agreement.

The remaining steps to self-government before it becomes a reality are:

1. Parties Sign Agreement – in -Principal
2. Negotiation of Final Self - Government Agreement
3. Community Workshops
4. Negotiators Initial Draft Final Self -Government Agreement
5. FN Leadership ratify and then sign Final Self - Government Agreement
6. Parties Ratify Final Self -Government Agreement
7. Transition Period
8. Effective Date

For more information on how you can make self – government work for you, contact:

Beaufort – Delta Self – Government Office
Jim Koe Zheh (Building), Inuvik, NWT
No – Charge Dial: 1 – 800 – 671 – 9026
Inuvik Tel: (867) 777 – 7940
Fax: (867) 777 – 7955
Or contact your local fieldworker
Or Government of Canada: (867) 669 – 2578
Or Government of the NWT: (867) 920 - 6989

5.3 What Could Self-Government Look Like?

The Agreement-in-Principle provides for the establishment of a public government with guaranteed representation for Gwich’in and Inuvialuit. Eight public community governments would replace the existing municipal councils. There would also be one public government, the Beaufort-Delta Regional Government to serve and represent all residents. The community and regional governments would have guaranteed Gwich’in and Inuvialuit representation. In addition, there will be regional Gwich’in and Inuvialuit governments.
5.4. What Kind of Powers Could the Gwich’in Have Under Self-Government?
Self-Government will establish new relationships among people and governments. Gwich’in will be able to make and carry out decisions in their communities. They will be able to make laws that make sense to Gwich’in people.

Some of the areas that Gwich’in might become responsible for include:

- Culture and language
- Education
- Out-of-school care
- Local government operations
- Training
- Income support
- Child and Family Services

Most of these programs and services are now the responsibility of the Government of the Northwest Territories.

5.5 Questions on Gwich’in Self-Government
Q. What is the difference between Land Claims and Self-Government?
A. Self-Government is different from a land claim. The Gwich’in and Inuvialuit land claims were about rights to the land. Self-Government is about Gwich’in, Inuvialuit and non-Aboriginal people making decisions about culture, language and other issues affecting people in the Beaufort-Delta region at the community level.

Q. What’s the difference between the Agreement – in – Principal and the Final Self – Government Agreement?
A. The difference between the Agreement – in – Principal and the Final Self – Government Agreement is that the Agreement – in – Principal sets out areas of agreement, but is not binding. The Final Self – Government Agreement is legally binding. The Agreement – in – Principal is like a handshake; the Final Self – Government Agreement is like a contract.

Q. Will Gwich’in and Inuvialuit still get their eyeglasses and dentures under self – Government?
A. Yes. Eyeglasses and dentures are benefits from the Government of Canada. Self – Government deals with local government at the community level, and
will not change benefits currently received through the Government of Canada.

Q. Will any of the Dene lose their Indian status with Self – government?
A. No one will lose his or her Indian status with Self – Government. The AIP sets out that band councils that currently exist under the Indian Act in Gwich’in communities should no longer exist under Self – Government.

Q. What will happen to Band Councils under Self – Government?
A. It would not be practical to have two distinct governing systems – band councils established under the Indian Act and the Gwich’in Government established under a Final Self – Government Agreement.

Q. Are the Treaty 11 Rights protected in any way?
A. Yes. They are protected in the Canadian Constitution. The Gwich’in will still have the right to hunt and trap but under principles and rules that are clearer and that include Gwich’in decision makers.

Q. How will the Indian Act apply to the Gwich’in under Self – Government?
A. How the Indian Act will apply to the Gwich’in under the Self – Government will be negotiated as part of the Final Self – Government Agreement.

Q. Will we be ready to take over government when the Self – Government Agreement is signed?
A. The transition to Self – Government and the implementation of Self – Government will be well planned. Each community will develop a plan to reflect its priorities and abilities. Self – Government will not happen overnight. It will be phased in over an initial period of 10 years. The Beaufort – Delta Self – Government Office will help communities get ready and smooth the transition.

6. The Future

Elder:
The Gwich’in Land Claim Agreement and Self-Government negotiations are tools that hold great promise for the future. To build a strong Gwich’in culture it will take dedicated people who are well educated in both Gwich’in and other ways of life who care about the land, their people and their culture. The work that you do today will affect the future of generations to come.

There are many ways to get involved in implementing the Land Claim and Self-Government Agreements. Some of the jobs that need to be done include:
The Gwich’in Land Claim-Adapted Version (CD Text)

- Negotiators
- Politicians
- Educators
- Resource managers
- Administrators
- Lawyers
- Businesspeople
- Linguists
- Technicians
- Scientists
- Engineers
- Writers and journalists

All of the opportunities before you require education and training. Think about the educational goals that you need to set for yourself when you think about your future.

You can test your understanding of the Land Claim Agreement with the following questions:

6.1 Questions on Understanding the Land Claim

Q1. In the Land Claim Agreement, what is the area of subsurface rights the Gwich’in own and what are they (subsurface rights)?

A. Out of 22,422 square kilometres of land, 6,065 Square kilometres are set aside for subsurface rights. That means any oil, gas and minerals that lies underneath the surface of the land also belongs to the Gwich’in.

Q2. What will the result of the Government payments of $75 million being paid out over 15 years be?

A. With all the interest payments included, the Gwich’in will receive $140 million from the Canadian Government by the year 2007.

Q3. What are the two main types of organizations that are set up to implement different parts of the Land Claim Agreement?

A. The two types of organizations are: Governing Boards, also known as Boards of public governance, and Designated Gwich’in Organizations.

Q4. What four boards of public governance are set up that allow the Gwich’in to cooperate with the government in managing the land?

Mackenzie Valley Environmental Impact Review Board, the Mackenzie Valley Land and Water Board, the Gwich’in Land and Water Board, and the Gwich’in Land Use Planning Board.
The Gwich’in Land Claim-Adapted Version (CD Text)

References:

Dene Kede, Grade 8, Module 4: Leadership
Resource #6 Johnny Charlie: A Gwich’in Leader

Gwich’in Enrolment Board, Jijuu, who are My Grandparents? Where are they from?
Vitrshrinintsue Tyi meets John Bell, 1840

Understanding The Gwich’in Claim
A plain language summary

The Rise of Self – Government

Self – Government In The Beaufort - Delta

Fort McPherson Language Centre
A Legend: The Boy in the Moon – A retelling based on stories told by Johnny Semple - Retold by Sue Beaumont

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The Gwich’in Social Culture Institute;
The Beaufort Delta Self Government Office;

And the Language Centre in Fort McPherson for the Gwich’in legend on, The Boy in the Moon, as inserted in this project.
Supplement 1 Our Traditional Ways

Graphic of a bush scene with the following click-links

S.1 The People of the Caribou
The Gwich'in have always relied on the Porcupine, Barren land and Woodland caribou for survival. The caribou provided food, clothing and shelter. It is said that at one time the Gwich'in and the caribou were one, and now the Gwich'in are part of the caribou. Gwich'in followed the caribou, travelling over the land and on the rivers to their camps. They also relied on trout, whitefish, and other fish. They lived in skin tents and sod houses. They had medicine people with powers for good and bad omens. Gwich'in had feasts with drumming and dancing, where gifts were given.

s.2 Our Communities Then and Now

2.2.1 Fort McPherson
2.2.2 Tsiigehtchic
2.2.3 Aklavik
2.2.4 Inuvik

s. 2.1 Fort McPherson
Fort McPherson is called Tetlit Zheh by the Gwich'in, which means "town at the middle of the Peel River." It is the largest Gwich'in settlement in the Northwest Territories.

The community is the home of the Tetlit Gwich'in. In the old days the Tetlit Gwich'in hunted in the Richardson Mountains and fished in the river valleys. They came to a Hudson Bay trading post that was set up at Fort McPherson in 1840. Over time, many of them decided to live in Fort McPherson. Father Grollier set up an Anglican mission in Fort McPherson in 1860. A Royal Canadian Mounted Police (RCMP) detachment was built in Fort McPherson in 1903.

Today, Fort McPherson has a population of about 900. More than 80 percent of the people are Gwich'in.

s. 2.2 Tsiigehtchic
Tsiigehtchic (Arctic Red River) means – "Mouth of the Iron River." It is the home of the Gwichya Gwich'in.

The community used to be called Arctic Red River and is located at the spot where the Arctic Red and Mackenzie Rivers meet. This spot was a traditional Gwich'in fishing camp. Arctic Red River became a community when a Catholic mission was built there in 1868. The town grew slowly. Only three families lived there in 1940. The town got much larger after the Dempster Highway was built in the 1970s.
Today, the population of Tsiigehtchic is about 200. Over 90 percent of the people are Gwich’in. Many of them still follow a traditional lifestyle of hunting, fishing and trapping.

s.2.3 Aklavik
Aklavik, in the Inuvialuktun language means, “Place of the Barren Land Grizzly Bear”. It is the home of the Ehdiitat Gwich’in meaning, “The people who dwell in the delta”.

In the old days, Aklavik was a traditional meeting place of the Inuvialuit (Siglit) and the Gwich’in. The community started as a small trading post. By the 1920s, it had become the largest trading and transportation post in the Mackenzie Delta. But there was a problem with the location because sometimes in the spring when the ice moved, the Peel River would rise and flood the community. The town was built on land that juts out at a large bend on the Peel River, and it has been eroding; therefore, changing the stability of the land continuously. In the 1950s, the Canadian Government decided to re-locate the community to a place where there were no floods, due to the higher elevation of the land. The new community was Inuvik. Many people refused to move and stayed in Aklavik. They adopted a motto, “Never Say Die”.

Today Aklavik has a population of 730. Ninety percent of the population are Aboriginal, meaning Inuvialuit or Gwich’in. Many of them still follow the traditional lifestyle of hunting, fishing and trapping.

s. 2.4 Inuvik
Inuvik, in the Inuvialuktun language means, the "Place of Man." It is the home of the Nihtat Gwich’in. Nihtat means, “mixed up” and refers to the mixed groups of people living together. It is the only community where there are a mixture of Gwich’in, Inuvialuit and Non – Aboriginal people living side by side. Unlike the other Gwich’in Bands, the Nihtat Gwich’in Band Council chose to use an adjective (Nihtat) that does not make reference to the land or location.

The Town of Inuvik was built (by the Canadian Government) in 1955. At the time, the government’s idea was to move all the people from Aklavik to Inuvik because Aklavik had floods. Many people refused to move but the government still made Inuvik the main government centre.

Today, Inuvik is the government, transportation, health and education centre for the Mackenzie Delta region. It is the largest settlement north of the Arctic Circle. The population is about 3,300. About 14 percent of the people in Inuvik are of Gwich’in descent.
s.3 Traditional Governance

Traditional knowledge is valuable. It tells our families, our communities and us about the way we used to live. It is passed down from one generation to the next, in songs, stories and memories. It is important to remember the traditional ways now as we learn to use the tools of our Land Claim Agreement and eventually our Self-Government Agreement.

Long before there was a country called Canada or a territory called the Northwest Territories, the Gwich’in lived on the land. We were a strong and independent people. Gwich’in have always had their own way of life and their own way of running things. Our laws were based on years of experience of living in harmony with the land, animals, and waters.

Our families were strong. Gwich’in people thought of themselves as belonging to a certain family or community. Gwich’in lived and travelled together with their extended families. Families worked together and looked after each other. People knew where other families were and checked up on each other. They shared what they had with those who were in need.

Respect and sharing were the basis for everyday living. The Gwich’in respected the land, the animals, plants and each other. Everybody agreed on the rules for living and how arguments would be settled. Everyday life was filled with hardship(s). People had to work together in order to stay alive.

s. 3.1 Justice

s. 3.2 Leadership and Decision Making

s. 3.3 Resource Management

s.3.4 Education

s.3.5 Wellness and Spirituality

s.3.1 Justice

When people didn’t get along, it became harder for everybody to survive. Gwich’in chiefs and Elders would talk to the people who were fighting and try to settle the argument. If that didn’t work, people were sometimes shamed (the group tried to make them feel bad) or shunned (nobody would talk to them). In extreme cases, people were banished (kicked out) from the group.

s.3.2 Leadership and Decision-making

In the past the people had hereditary chiefs. There were no elections in the olden days; the people decided that the eldest son of the present chief took over at his death. Chief Julius Salu was the last hereditary Chief of the Tetlit Gwich’in. This line of authority came to an end when the Chief died in 1948.

The best person was selected to be a leader. This person was often a good hunter or an Elder who had gained wisdom through years of experience and learning. Elders, hunters and parents made decisions about what to do each
day, where the group would travel next and how to prepare for the coming season. Leaders, parents and grandparents were obeyed without question.

In the past, leaders were chosen by a certain group of people in the community. Their choice was based on the abilities of the chosen person on the land and their willingness to help others. The Government of Canada changed the way the people chose their leaders. According to the Indian Act, the people had to have elections for a chief and council. In an election, people will vote for a leader or leaders who they consider to be the most capable. The Chief and Council try to consult with the public on every issue to discover the public position on different matters.

The roles and responsibilities of leading the people would change drastically as towns were created, schools were being built in the towns, and laws and regulations governing the way people had to trap and fish emerged.

Leadership was not a priority as it had been in the old days. The roles and responsibilities of the Chief and Council were weakened, by bringing in Non Aboriginal experts who had to be properly oriented, trained and guided or assisted. However, this created jobs for the Gwich’in who were known as Special Constables for the RCMP or the Game Warden’s guide and assistant. This was to help the people as they had representation in two very important job categories and could influence how the two parties worked together.

The people had regional gatherings where leaders of different groups got together to make decisions for the people and communities in the region. Decisions were made by consensus, and then carried out. Everybody had an opportunity to have input or say in reaching an agreement on what to do and everybody was expected to help carry the decision out. Every Gwich’in Nation, including the Gwich’in from the Yukon Territory and Alaska participated in these gatherings, as there were no borders separating them at this time. The main issue or concern was the protection of the Porcupine Caribou Herd.

s.3.3 Resource Management
Gwich’in took good care of the land. Animals were taken with care and ceremonies of respect and thanksgiving were performed. One example is the celebration that occurs when a youth gets their first kill. The family puts on a feast and the story of how the youth got their first kill is told. It does not matter whether the first kill is a small animal like a rabbit or a large animal like a moose or caribou.

Animals were killed in the most humane way possible and all parts of the animals were used. The meat was dried, the skins were tanned and the bones were used to make bone grease or tools to scrap the skin during the tanning session. Gwich’in made bales of dried meat. They made containers or bags from animal parts such as the stomachs of the caribou. These bags were water – proof and
bone grease was kept in them. All animal hides were tanned for sewing clothing, or equipment such as dog harnesses and dog whips; as well, the tanned leg hides were used for bedding (mattress) and making caribou skin sleds. Food was prepared and preserved in caches or stages high up off the ground for later use. Nothing was wasted.

During hard times when the land could not meet their needs, difficult decisions were made about who would not survive the severe hardship so that the main group could survive. Sometimes people starved during hard times or famines.

s.3.4. Education
The survival of the Gwich’in depended on high standards of education. Skills were taught to youth for years before they were ready to go out on their own. People had to learn to pass on information accurately so that others survived in order to pass down their culture and traditional knowledge. Everyone had a role in taking charge of their own learning and practice, and sharing their knowledge with other people. This knowledge gained pertained to the land, weather conditions, animal migrations and natural signs. They had to remember what the seasons were like and live according to them. They learned that the river trout did not run until the leaves fell off the deciduous trees. They learned that the crooked back did not run until the ptarmigan were flying. When the rabbit and ptarmigan turned white early; it meant an early winter. Gwich’in parents and grandparents taught their children all they needed to know in order to be independent on the land. Elders made sure children were self-sufficient, able to work and live cooperatively with others, in order to live good and happy lives.

s.3.5 Spirituality and Wellness
People were healthy and lived balanced lives. They were able to travel long distances over the land. Children were born with the family on the land as quite often; there were no nursing stations or hospitals in existence. The Elders (midwives) delivered the babies.

Families and community members took care of everyone’s health. People knew about plants, tree sap, and other things or items from the land that could be used to cure sickness. Medicine people also knew how to heal the sick or injured.

A long time ago, Gwich’in held an understanding of and practised a belief in The Creator. They understood that all things are connected: human beings, animals, birds, fish and plants. They knew to give thanks and to honour and practice their traditions and beliefs during each day throughout their lives.

When the missionaries came, most Gwich’in became Christians, but people still have a belief in The Creator. This belief is not a religion. It is a spirituality that is practiced as a way of life based on respect, sharing and caring for others.
Long ago, the Gwich’in people would watch the moon, the sun and the stars very closely. Through their observations, they would learn many things about the weather that lay ahead. They could tell when a hard, cold winter was coming and whether they would be hungry or whether there would be many caribou that year.

And if you look very closely at the full moon on a clear night, you will see something too. A little boy will be up there holding a pail made of birch bark. You might think that he would be lonely up there all by himself, but running beside him is his little dog. The boy in the moon seems to be watching us from his home way up high.

The moon wasn't always his home though. Once, long ago, when the people used to live in skin houses, lived an old man and woman. For many years, they longed for a child of their own, but as they grew older, they had at last given up hope. Instead, they satisfied themselves with listening to the laughter of other children. For a companion in their old age, they raised a young puppy and loved him dearly.

One year, it was a bitterly cold winter, and the people had very little meat. Everyone was half starving and hunger had driven all happiness from their hearts. Still, an amazing thing happened. A baby boy was born to the formerly childless couple! Right away, he cooed and laughed like a six – month – old baby, fixing his round dark eyes on his proud parents. All the people were delighted by their remarkable son and happy for the old man and his wife. His birth seemed to bring a light to people's eyes despite their hardships.

Like all parents with a new baby, to the old man and woman, their son was more special than anything. They didn’t yet realize how special this little child really was. He grew more quickly than other children and could already crawl when he was only a month old.

You can imagine his father’s surprise when one day he heard someone say, “Hello, Father”. The old man looked around to see who was speaking, but there was only himself and his month old son. He looked at the boy very closely. “Hello, Father, it’s me,” said the boy. The old man’s mouth dropped open in amazement.

“There’s going to be a great famine and everyone will be very hungry. Tell everyone that they must move into the mountains right away. If they stay here, they will starve”.

Source: Story of the Gwich’in Land Claim CD Rom
These were big, serious words coming from such a small mouth that didn’t even have a single tooth yet!

Then the bold little fellow added. “Tell the people that I will make some medicine that will help them. Let me work with my medicine, father”.

The old man of course, was completely taken by surprise but he realized that there must be a reason why such a tiny child had all of a sudden learned to speak. So he listened very carefully to him, trying to look just as serious about the matter as his infant son was.

“My boy”, he replied, “You’re too small. The people will only laugh at you. You’re not a man yet”.

The boy answered, “I know that I am small, but I’ll explain to the people that there will be greater hunger and that I’m going to help them”.

The little boy was so determined that his father couldn’t refuse his request. He dressed him up in a marten skin parka, pants, hat and boots that his mother had made for him and took him to the people.

The old man addressed the group of people who had gathered. “My little son wants to make some kind of medicine to help us. He says that there will be no caribou for us to eat. You all know he wasn’t born very long ago, but what do you think of what he has to say?”

The people already knew that the old man’s son was different from the other children. Now that they heard this baby speak, they were certain that he was very special and that they should listen to him. At least this little boy offered them some hope. They all agreed to let the little boy try his medicine.

The little boy made a fire and he began dancing around it, chanting a song. The people formed a circle around him to watch. They were amazed to see a caribou head take shape before their eyes when the little boy reached into the snow.

“You see this caribou head? When you go out hunting today, you will see many caribou. They will come from this direction,” he with said, pointing his arm. “You will hunt many caribou and no one will be hungry. There will be one special fat cow and whoever kills it, will give me the fat of the caribou. If I receive this fat, there will be no starvation ever again”.

The vision disappeared as quickly as it had appeared. The people all agreed to grant the boy his request and excitedly prepared for the day’s hunt. The boy asked his father if he could take him to the hunt so he could see all the caribou
that had been taken and find the cow that he had asked for. The old man put his infant son under his parka and packed him around.

True to his word, that day, the caribou came – a great herd from the direction the boy had predicted. The people were able to hunt many fine animals. It happened that the boy’s greedy uncle was the one who had killed the special cow. “Put me down here, Father”, said the boy. “This is the cow I want the fat from”. So his father left him there by the caribou and went to cut up his own caribou.

The uncle was the kind of person who never shared or gave anything away. He wasn’t about to give a baby any part of his caribou, not, even the fat. Cruelly, he laughed at his nephew. He said mean things to him while he cut up his caribou.

“Ha! You, a medicine man! A small thing like you! You ought to be ashamed of yourself, acting like you’re a grown man and thinking that you’re important. Well, I don’t think much of you. You’re not going to get any of this fat”. Then he turned his back on the child and cached the meat without giving the boy any fat.

The little boy began to cry but the uncle pretended not to hear him and ignored him. Even when his father returned to take him home, the boy continued crying. Many hunters offered him the fat from their caribou, but only the fat from the special cow caribou would do. The boy cried all the way home in his father’s arms. He went on crying after he got home and late into the night.

No one could sleep because of all his crying. Finally, the greedy uncle came to their camp to complain. “Why is he keeping everyone awake with his crying? Send him to the moon where he belongs!”

The crying stopped suddenly.“What did he say, father?” the little boy asked.

“Nothing, my son. He’s just a foolish old man, pay no attention to him,” the father answered.

“I heard. I heard it and I will go to the moon,” said the little boy, to everyone’s surprise. He stopped his crying and became very peaceful.

The next day, the boy asked his mother, “Mother, what did Father bring back from his hunting today?”

“He brought back some ribs and shoulders,” she told him.

He then asked her if she had a tanned white skin and she said that she did.

“Keep one shoulder arm of your caribou inside this skin and never break the bone. When you and father want something to eat, just cut some meat from it. Every morning, the shoulder will be whole again. Do this until the caribou return and you can hunt again,” the boy told his mother period.
The next night, the little boy spoke to his parents. “Mother and Father, I think that it’s time that I go back to the moon”.

The old man and woman were puzzled by what their son meant when he said “back to the moon”. Did this mean that he had come to them from the moon? Was that why he was so different from other children? Is that where he got his power and his medicine, they wandered. And if he could really go to the moon, he would be far, far away and lost to them forever.

“But, our little son”, they said sadly. “You have been with us for such a short time. Please stay with us and keep us company in our old age”.

“I love you both, but I must go there. You will be well taken care of, Mother and Father. You will have meat to eat everyday. But tomorrow morning, all the caribou that were killed today, will all vanish and the people will be hungry again. Many will starve,” he told them.

If only the uncle had listened to the boy and had given him the fat he had asked for. It was really such a little thing to ask and now the people were as badly off as before. The old man and his wife were sad for their people. They listened to their son with tears in their eyes at the thought of losing the child they had wanted for so long.

“Don’t worry about me. I will be up there on the moon as long as there is a moon and stars in the sky”.

He pointed to the night sky. “My Mother, my Father, every time the moon goes down like that, it means a time of great hunger is near. But when it is a good winter with plenty of meat, always remember my song and be happy. Dance, and make a feast, be thankful for the meat. I will always be watching down on everyone”.

And the little boy chanted his song, and that night, slept very peacefully. The next morning, the hunters returned to the place where they had killed so many caribou, to bring back the meat. When they got there, there was no sign that there had ever been caribou there, not even a single drop of blood.

The little boy had vanished too. So had the little dog the old couple had kept for a pet and a small birch bark pail they kept by the door. The boy had filled it with caribou blood to take with him on his journey to the moon where he has lived ever since.

When the night sky is very clear, and the moon is white like snow, the boy will be there, watching. Remember to be good, for he sees you just as surely as you can see him.
s. 5 Questions on Our Traditional Ways

Q.1. What provisions do the Gwich’in people get from the caribou?
A. The caribou provides the Gwich’in people with food, clothing, shelter and tools.

Q.2. What was the main reason for Fort McPherson being established in 1840?
A. The main reason for Fort McPherson being established was for trading purposes.

Q.3. How did the community of Arctic Red River come about?
A. Arctic Red River became a community when a Catholic mission was built there in 1868.

Q.4. Why did the Government of Canada decide to relocate the community of Aklavik?
A. There was a problem with the location and the occasional spring floods.

Q.5. As the largest community north of the Arctic Circle, what purpose does the Town of Inuvik serve for in the people in the Mackenzie Delta or Beaufort – Delta region?
A. Inuvik is and serves as the Government, transportation, health and education centre for the Mackenzie Delta or Beaufort – Delta region.

Q.6. What were traditional Gwich’in laws based on?
A. Traditional Gwich’in laws were based on years of experience of living in harmony with the land, animals and waters.

Q.7. What methods did the people use to settle disputes among its’ members?
A. The Chief and or leaders and elders talked, shamed, shunned or banished people from the group.
The Gwich’in Land Claim-Adapted Version (CD Text)

Q.8. What qualities did a person need to become a leader?

A. The person chosen to become a leader had to be a good hunter, have experience and be wise.

Q.9. How did the Gwich’in people traditionally manage their resources?

A. Traditionally, the Gwich’in people only took animals they needed and made use of every part of these animals. They did not waste anything.

Q.10. What type of education was taught to the children by the parents and grandparents?

A. They taught them all the skills they would need for survival.

Q.11. What belief or spirituality did the Gwich’in people have before the arrival of Christianity?

A. Before Christianity, what they practised was a belief or spirituality, it was a way of life based on respect, sharing and caring for others.
Inuvialuit and Gwich’in Traditional Governance
Research Project Report
~ English Version ~

STRENGTH THROUGH PARTNERSHIP
NIKHAIH TR’EHNEET’AH
HUANGALUTA HAVAQATIGIIGLUTA

BEAUFORT DELTA SELF-GOVERNMENT
Strength Through Partnership
Each community except Inuvik has over 90% population of Inuvialuit and/or Gwich'in. Sachs Harbour, Holman, Paulatuk, and Tuktoyaktuk are Inuvialuit communities. Fort McPherson and Tsiigehtchic are Gwich'in communities.

Aklavik has a roughly equal population of Inuvialuit and Gwich'in and few non-Aboriginals.

The population of Inuvik, the regional centre, has 40% Inuvialuit, 20% Gwich'in, and 40% non-Aboriginal residents.

Who We Spoke With About Traditional Governance

- 650 Inuvialuit and Gwich'in Elders live in the Beaufort-Delta. Elders are 50 years and older.
- Elders ranged in age from 51 to 86 years. They were born between 1913 and 1948.
- Most Elders are fluent in Inuvialuktun or Gwich'in.
- 153 elder interviews were completed.
- 58 Gwich'in Elders were interviewed.
- 95 Inuvialuit Elders were interviewed.
- Elders received an honorarium for interviews.

What Did the Research Project Give Us?

- 153 interviews
- Over 1,000 pages of written text
- 94 audio cassette tapes
- Family tree for each fieldworker
- Community chronologies and histories
- Elder and Youth Gathering in each community
- Regional Elder and Youth Gathering

Fieldworkers submitted weekly reports, advisory committee meeting minutes, and community Elder/Youth gathering reports.

Elders often spoke in their own languages, sharing knowledge and memory through oral tradition, songs, and reflecting on their experiences.

The information gathered and produced is the property of the Inuvialuit and/or Gwich'in.

What is Traditional Governance?

The Elders' traditional knowledge tells us about:

- adapting to and making changes,
- traditions and practices,
- traditional laws and guiding principles,
- values and beliefs,
- leadership and decision-making processes.
The Gwich'in: People of the Caribou

The Gwich'in have always relied upon the caribou for survival, and it is said that at one time the Gwich'in and the caribou were one, and now the Gwich'in are part of the caribou. Fort McPherson and Tsiigehtchic are Teet'lit Gwich'in and Gwich'ya Gwich'in communities respectively. Aklavik and Inuvik are home to Ehditaatl and Nihit Gwich'in.

Before contact, there were other Gwich'in peoples. Historical accounts talk about Gwich'in having feasts where gifts were given, that were compared to potlatches of the West Coast peoples. At these feasts there was drumming and dancing.

The Gwich'in had medicine people, with powers for good and bad.

Gwich'in followed the caribou, travelling over the land and on the rivers to their camps. Families travelled together. They relied on salmon and whitefish, and other fish. Gwich'in lived in skin tents and sod houses.

The Gwich'in were said to have had a clan system: Black, White, and Middle. It is also said that there was a Wolf (Tıcic ya nît) clan, associated with 'servant' and Crow (Nats-sát) clan, associated with 'rich man'. Chiefs were usually chosen from the Black and White clans. The Black clan was seen favourably. Children were part of their mothers’ camps.

Traders, Trappers, Whalers, and Missionaries: Strangers Arrive in the Beaufort-Delta

As was the case with many indigenous peoples, disease resulted in deaths of many people in a short space of time, and as a result, those individuals' knowledge was lost. In such cases of disease epidemics, knowledge literally died with the people who died. Both the Inuvialuit and Gwich'in had oral cultures and information was kept by memory and passed on through ceremonies and practices. Many indigenous peoples around the world have lost knowledge about their cultures, traditions, and environments, simply through knowledge holders dying, before the information could be passed on.
It is estimated that about 80% of Inuvialuit and Gwich’in people died of disease brought by the first outsiders. For the Inuvialuit, major epidemics include flu (1840's), measles and scarlet fever (1865), typhus fever (1868), and smallpox (1871). In 1900 and 1902, a measles epidemic struck, and by 1905, there were about 250 Inuvialuit, about 10% of the population of 100 years before. Inuit from Alaska migrated into the Delta around 1910, to the Inuvik and Aklavik areas.

By the late 1800’s, 80% of the Gwich’in population had died, and more became victims of epidemics of the early 1900’s. In 1928, a disastrous flu epidemic swept across the North and resulted in many deaths, especially among the Elders. A serious outbreak of mumps broke out in Fort McPherson, Aklavik and throughout the Delta in 1944, followed four years later by a second flu epidemic, this time less severe.

Explorers and traders began to arrive in Gwich’i country in the late 1700’s. In the late 1880’s, outsiders arrived in Inuvialuit lands.

Closer contact over an extended period of time with the missionaries and fur traders by the Gwich’i was another challenge. Explorers and traders began to arrive in Gwich’i country in the late 1700’s. Gwich’i acted as a “middleman” between the traders and Inuvialuit for many years. In the 1850’s, Inuvialuit began trading directly with traders at Fort McPherson.

In the late 1880’s, outsiders arrived in Inuvialuit lands: explorers, missionaries, and whalers. The whalers brought trade items, and alcohol; missionaries arrived on the heels of the whalers. In 1894, permanent missions were established at Herschel Island, Kitigazuit, Shingle Point, and other locations.
From the Early 1900's to the Present

This part describes what Inuvialuit and Gwich'in Elders told us about traditional ways. It covers a time period from 1920 to today. It includes information about the influence of churches, mission schools, traders, government – and the resulting changes for traditional ways of life.

Most Elders described their lives as lived on the land. They shared memories about the missions, traders, and government, and the transition from the land to communities.

Oppression and suppression of people, languages, and traditions took its toll on individuals and their cultural knowledge. Children were taken from families, brought to live in residential schools, and forbidden to speak their languages. Many grew up without the benefit of family life or the rigorous training that would prepare them for living traditionally on the land.

In 1921, the Gwich'in signed Treaty 11. The Inuvialuit were asked to sign a treaty and refused. The Treaty, understood by Gwich'in as an agreement of mutual recognition, respect, and establishing a relationship, was seen by Canada as a way to extinguish Aboriginal rights. It resulted in the Indian Agent telling the people how things should be done.

It became necessary to learn English and attend the mission schools so that people would be able to deal with government that always seemed to be making changes. Young people needed education to find employment.

Across Canada, and in the Beaufort-Delta region, government policies and laws made sure indigenous people were treated as strangers in their own lands. Indigenous people could not vote or hire lawyers to take the governments to court; the provisions of Treaty 11 were not fulfilled; the Indian Act and municipal legislation determined how Inuvialuit and Gwich'in could govern themselves in their communities.

The assault on culture and traditions came in all aspects of life. Changes ensured people could fit in with government systems and make way for the increasing numbers of newcomers living in and using their lands.

Despite all of these assaults on the people and on their cultures, knowledge and traditions remain alive – a testament to the strength of cultures that have endured for centuries.
There is a mistaken belief held by some that Inuvialuit and Gwich’i cultures are dead or dying. Some might say that change and the adoption of modern day conveniences and technologies means traditional practices, values and beliefs no longer survive. But no culture remains unchanging. Inuvialuit and Gwich’i continue to live their lives according to timeless traditional values and beliefs. Cultures remain rooted in their essential elements despite adaptations to a changing world.

Inuvialuit and Gwich’in Traditional Governance: What the Elders Told Us

The Inuvialuit and Gwich’in were self-governing, their laws based on the combined experience and knowledge of generations. Laws were based on thousands of years of experience living as part of an ecosystem, in harmony with the land, animals, and waters of their territories. For both Inuvialuit and Gwich’in, family was strong. People identified themselves in terms of their place in their families and communities. Inuvialuit and Gwich’in societies developed systems where governing rules met people’s needs for fair treatment and the good of all people in the group.

Guiding Principles for Living

The Elders told us that respect and sharing were the basis for everyday living and that survival depended on maintaining harmony within the group.

A shared understanding of ways of living were followed and practiced by all Inuvialuit and Gwich’in. These values and beliefs still endure. How a person lives and participates in community life is still shaped by the values of respect and sharing.

Standards of behaviour are the concrete expressions of guiding principles for living evolved over thousands of years of trial and error. There was common understanding about how people would meet expectations, and how disputes would be settled about wrongdoing.

In the past, everyday life was full with hard work. Survival depended upon harmony within the group, which was usually a family group. Many of the rules and ways of governing were based on family and extended family as the basic unit. The group cooperated, functioning as a collective whole to ensure survival.

Today, the governance systems set up in communities alter the role the traditional family unit once played. For example, it is no longer seen as appropriate to practice traditions that evolved based on people living together as a family group. Larger community contexts and decision-making do not easily or formally make room for such practices.

Challenges for communities include considering how, for example, the reality of strong family ties, or the role of Elders will fit with the self-government institutions, and how these practices – central to both Inuvialuit and Gwich’in cultural traditions – can be used in governing.
Justice
Elders told us the community worked together in maintaining an effective justice system.

Disharmony threatened group survival. Inuvialuit and Gwich’in had effective ways to deal with disharmony. Counseling by the Chief, Elders, and umaliq were tried first. Beyond counseling, restoring correct behaviour was encouraged by shaming, shunning, or in extreme cases, where restoration of harmony was impossible, through banishment. Constructive behaviour was encouraged collectively by the group.

Decision-Making
Elders told us that decisions were made by everyone coming to an agreement and once made, were carried out.

“For both Inuvialuit and Gwich’in, decisions were made collectively within communities, and within the region. Decisions were consensual; everyone had a say in reaching agreement. Everyone was expected to contribute to ensure the decisions were acted on.”

Mary Kudlak

“We have to move ahead and plan ahead...that’s the way people do it.”

Peter Ross

“Elders say self-government could work if people work together and can reach agreement on issues.”

Resource Management
Elders told us that people conserved and respected nature and its resources. Standards for environmental and resource management were based on principles guiding interactions with the human world. Animals were taken with care and ceremonies of respect and thanksgiving. People wasted nothing.

Figuring out different uses for things was a hallmark of survival skills.

Inuvialuit and Gwich’in had almost exclusive use and access to resources. Needs were met sustainably through careful and respectful use of the resources and land. During hard times when the land could not meet their needs, difficult decisions were made concerning those who could not survive severe hardship so that the collective group would survive. It was not unheard of for people to starve during hard times.

Showing Respect: Education
Different people had extensive knowledge of certain things. Hunters knew about animals’ bodies, habits, and ways. They learned to travel by reading the wind, sky, snow, waters, and land. Other people knew plants, and which plants could help a person in times of illness or need, and how the different plants could help each other. People were strong—they could run for miles, drive dogs, and walk for days. They also had to have strong minds—practicing patience in the hunt, perseverance in finding and gathering plants and berries, strength in times of hardship, and overcoming physical discomfort that was unavoidable while travelling.
Elders told us that Inuviulit and Gwich'in had high standards of education and that the survival of the community and their culture depended on it. The goal of education was to ensure that the child would become a self-sufficient adult and a valuable member of their community.

Inuviulit and Gwich'in show respect by consistently applying the high standards they had developed over thousands of years.

Things had to be done properly to ensure survival. Skills were taught for years to youth before they were ready to go on their own. People had to learn and pass on information accurately to ensure that their people survived and were able to pass down their culture and traditional knowledge.

Everyone had a role in taking charge of their own learning and practice, and sharing their knowledge with other people.

Wisdom was gained through years of experience and knowledge. People who were successful hunters and elders with wisdom were collectively chosen as leaders. Parents, grandparents and leaders were obeyed without question. Knowledge, experience and wisdom were highly valued and shared and passed down from generation to generation.

Wellness and Spirituality

Elders told us that people were healthy and lived balanced lives and seemed to be happier then.

People's diets were healthy and balanced – they were physically fit to travel across the land, often over great distances. Children were born at home with the family on the land.

Outsiders brought diseases that had been unknown to the Inuviulit and Gwich'in. Often, these diseases were fatal. Different foods and alcohol brought by traders and whalers affected diet and health of the Inuviulit and Gwich'in.

A long time ago, both the Inuviulit and Gwich'in had their own spiritual beliefs and practiced a belief in the Creator. Everything had a purpose and a place. The interconnectedness and interrelationship of all things – human beings, animals, birds, fish and plants – was understood and respected. They gave thanks, honouring and practicing traditions and beliefs throughout their lives and during each day.

For Inuviulit, Shaman served the spiritual needs of the people. Spirituality was based on their way of life and practiced daily through traditional ways lived with respect and sharing. Daily activities, songs and dances, ceremonies and stories were part of spirituality.

Few Gwich'in Elders the Fieldworkers talked to spoke of their traditional spiritual practices and beliefs. One of the youngest Elders related legends she was taught by her grandmother. Some people still know legends and teachings. Some say that legends and teachings are linked closely to the Gwich'in language, and the two are difficult to separate.

For Inuviulit and Gwich'in, spiritual teachings and beliefs were overtaken by new religions. Christianity was adopted. Priests were seen as powerful, replacing Shamans and medicine people as authority figures.

"It is a great loss that the role of elders in traditional government as teachers, advisors, leaders and healers was taken over and replaced with programs and services provided by government."

"Since the government came around...the people changed their lifestyle and attitude towards others."

Ralph Kimiksana
Leadership: A Good Voice and Mind

Leaders were kind and caring, made sure people's needs were met, treated everyone equally, were respected and obeyed, comforted people in times of loss, shared their knowledge and were good communicators.

Although under the Indian Act, chiefs were supposed to be elected, Gwich'in continued the practice of selecting the best individual for the position of leader, someone who had the necessary qualities of being chief: a good hunter, a strong mind, knowledgeable. Strong leadership ensured the survival of the people, and newly arrived RCMP worked with the chief. They consulted the chief before they determined how to deal with a person breaking RCMP laws. The RCMP laws were new laws, which had new consequences, resulting in punishment being emphasized over restoring harmony.

"Mangilaluk would go to Aklavik around June 15 to meet with Chief Julius. They would sit across from each other and discuss how best their people should live."

Frank Cockney

"Leaders were chosen who were really influential and who were well spoken, knew the geography of the land, were good hunters and trappers and knew where to go during the winter months."

Sarah Jerome

Self-Governing People

In the past, people lived well and we often heard that they were happier then. People constantly planned and prepared for their future in their food preparation and preservation practices. People were creative and ingenious in making use of their environment and resources to meet their needs.

They shared, exchanged, traded and bartered materials they desired. They visited people in other regions and came together with people from different regions to celebrate, feast, drum and dance, compete and play games and share and pass on stories.

The Inuvialuit and Gwich'in governed themselves.
Inuvialuit and Gwich'in Governance: Values

Inuvialuit and Gwich'in were self-governing, with ways based on the experience and knowledge of previous generations who lived in our lands for thousands of years.

Each culture and society's ways of doing things met the needs of the people. Each offered fairness, equality, and good government to all people.

Most Elders interviewed were born after 1920. The practice of traditional governance as a clearly defined system is further back in time than the Elders we interviewed can remember. This is due to the presence, influence and impact of contact with the missionaries and fur traders.

Many traditional teachings of the Inuvialuit and Gwich'in are no longer shared as common knowledge amongst Elders. There is a misconception held by some that the culture is dead or dying. Some people think that change and using modern day conveniences and technologies means traditional practices, values and beliefs no longer survive.

But many Inuvialuit and Gwich'in continue to live based on traditional ways, practicing traditional values and beliefs every day.

For Elders, a shared understanding of traditional cultural values were followed and practiced. These values and beliefs were ethical and moral guiding principles for living. The foundation for these is respect and sharing.

Consensus

Developing guiding principles happened over thousands of years of trial and error. One main characteristic was that Inuvialuit and Gwich'in societies functioned by collective consensus agreement.

Consensus occurs when all members of a group have an equal say, and conflicts are avoided through persuasion and compromise. Maintaining harmony was essential. Survival depended on maintaining harmony within the social group which functioned as a cooperative and collective whole.

For both the Inuvialuit and Gwich'in, decisions were made both collectively within communities and within the region. Decisions were consensual, where everyone reached agreement. Decisions were absolute and carried through to completion.

Balance and Harmony

The land was respected as powerful. It was important that everyone worked together, shared, and respected one another, and contributed to the work and well being of the group.

The Inuvialuit and Gwich'in had effective justice systems which they applied when necessary. Restoration of harmony was a main goal; methods used included counseling, modeling correct behaviour, shaming, and shunning.
Self-Reliance

Both Inuvialuit and Gwich’in parents and grandparents taught the children all they needed to know to be independent on the land. They were each trained until able to successfully complete tasks. They ensured their children were self-sufficient, able to work and live cooperatively with others, and to live good and happy lives.

All individuals were self-reliant, possessing the skills and abilities necessary to successfully complete tasks and work cooperatively with others. Leaders led decision-making about day to day activities of the community.

Decision-making and planning were practiced daily in determining what activities were to take place the next day, towards the next destination, in preparation for the coming season and for the following winter.

Ingenuity and Conservation

People had standards for environmental and resource use where the practice of killing an animal was conducted in the most humane way possible. Both Inuvialuit and Gwich’in had exclusive use and access to all the resources required to meet all their needs. Animals, plants, trees, birds all had different priorities and uses. People understood things as whole beings and how each one thing interacted with the rest. They figured out how to use all parts of animals and plants. They appreciated the importance of different kinds of knowledge about different aspects of the land. It was important to know enough about animals, plants, trees, the weather, the stars, how to cure illness – in order to survive daily life and contribute to the well-being of their families.

Knowledge and Wisdom

Wisdom was gained through years of experience and knowledge. People who were successful hunters and Elders with wisdom were collectively chosen as leaders. Parents, grandparents and leaders were obeyed without questions. Knowledge, experience and wisdom were highly valued and shared and passed down from generation to generation.

Health, Wellness, and Spirituality

People’s diets were healthy and balanced – both the Inuvialuit and Gwich’in people were healthy and happy people. They ensured their food supply during the winter months and they travelled across the land, often over great distances. Children were born at home with the family on the land. There were no diseases until later times.

A long time ago, both the Inuvialuit and Gwich’in held an understanding and practiced a belief in the Creator, a Creator of all and for which in everything there is a purpose.

They understood the interconnectedness and interrelationship of all things – human beings, animals, birds, fish and plants. They knew to give thanks and to honour and practice their traditions and beliefs throughout their lives and during each day.

For the Inuvialuit, Shaman served the spiritual needs of the people. Their spirituality was based on their way of life that was practiced daily through the traditional ways they lived their lives in the manner of respect and sharing and through daily traditional activities, song and dance, ceremony and oral tradition.
Few Gwich'in spoke of their traditional spiritual practices and beliefs. One of the youngest Elders related oral traditions she was taught by her grandmother. This knowledge remains accessible in the legends, stories, teachings, beliefs and practices held by the Gwich'in.

For both Inuvialuit and Gwich'in, many teachings and beliefs were overtaken by new religious beliefs.

Both the Inuvialuit and Gwich'in began to practice new standards and codes of conduct and rules for behaviour such as corporal punishment and discipline they had observed and learned from the missionaries, fur traders and whalers. They also adopted practices similar to those of their own traditions that enhanced the joy of dancing and singing, such as feasting which was brought over from Scotland by the first fur traders who settled in the Beaufort-Delta region.

People Provided for Themselves

People built their own homes and met their own food, clothing and shelter needs. They constantly planned and prepared for their future in their food preparation and preservation practices. They wasted nothing and were creative and ingenious in making use of their environment to meet their needs.

People shared, exchanged, traded and bartered materials they desired. People visited in other regions and came together with people from different regions to celebrate, feast, drum and dance, compete and play games and share and pass on stories.

Both the Inuvialuit and Gwich'in lived and practiced their traditions, principles and laws, values and beliefs. People provided for themselves and each other. People had access to all that the land had to offer. Ecosystem – or land – conditions, often caused by weather, could affect the abundance of animals and availability of food supply. Yet harmony was maintained, along with a culture, way of life, and resources, for thousands of years.

Inuvialuit and Gwich'in governed themselves.
Governing Principles: Making Decisions and Taking Responsibility

Independence

The Inuvialuit governed themselves. The Gwich’in governed themselves. Both travelled to the west and the Inuvialuit also to the north and east.

They each had established territories and patterns of use. Generally these were defended and respected.

Collective Consensual Decision-Making

Decisions were made based on a shared belief system of guiding principles and values held by all Inuvialuit or Gwich’in. People discussed an issue, reached agreement and acted upon their decisions. When people were going to travel, Elders made decisions about where they would best survive that season based on their knowledge and experience.

Community, Family, and Regional Leadership

Community leadership was a group process carried out by different leaders for different activities. Responsibilities for different aspects of life were shared among leaders. For the Inuvialuit, Shaman, Elders and hunters served as leaders.

After Treaty 11 was signed in 1921, Chiefs were the leaders for the Gwich’in. They continued to be selected by the people based on their leadership talents and abilities.

Elders, hunters and parents made decisions concerning the day to day and seasonal activities of the family and extended family groupings as they travelled the land based on their commonly held values and beliefs, knowledge and experience.

During regional gatherings the leadership worked together to make decisions affecting the people and communities in the region.

Family groups came together into communities during collective seasonal activities such as hunting, or for the Inuvialuit, whaling, or during gatherings where they celebrated, danced and drummed, played games, held friendly competitions and held meetings to discuss regional issues.

Paying Treaty at Fort McPherson, 1954. Terrance NushIIIT Archives
Inuvialuit and Gwich'in Languages, Cultures, and Traditions

Language holds the memory and the knowledge of a people. Words, phrases, and the way things are said all tell something about a culture and way of life. Values, beliefs, ceremonies, practices – all of these are tied to language, as is the world view of a people. Traditions and practices are ways to remind ourselves of values and beliefs and are a source of spiritual renewal.

Traditional governance as practiced by the Inuvialuit and Gwich'in was founded upon the shared principles and laws, values and beliefs, and cultural traditions as held and lived by Inuvialuit or Gwich'in and developed as an effective and efficient system of governance.

Governance was based on the values, laws, and guiding principles of Inuvialuit and Gwich'in culture, traditions and practices.

Guiding Principles

There are guiding principles talked about by the Elders that are similar for both Inuvialuit and Gwich'in. These guiding principles were used in people's daily lives.

Freedom

People had freedom to participate in decision-making that affected them, their families, and communities. They participated in decision-making processes and in reaching agreement upon issues.

Responsibility

People carried out decisions as determined through collective consensual decision making. Everyone had to do what they agreed to do. The survival of the group depended on everyone being reliable.

Respect, Sharing and Caring

Respect was a fundamental guiding principle upon which life and living was founded. The land, animals, earth and people were respected by all. Everything was shared with everyone. People cared about one another and looked after each other. The Elderly, sick, and orphaned were cared for by others.

Respect was an active force in the lives of people. It meant thinking about other peoples' needs, having humility, and honouring and valuing yourself and others.

Independence and Self-Reliance

Each individual was independent in carrying out their responsibilities. Family groups functioned independently of the collective group for day to day decision-making. There was no dependency. All were self-reliant. The Inuvialuit functioned independently of all other groups, as did the Gwich'in.
GWICH’IN COMPREHENSIVE LAND CLAIM COURSE
READING: Traditional Governance Research Report

Access to Resources
Inuvialuit had the freedom to travel out on the land with unrestricted access to resources throughout their lives. Each individual adopted the role of steward in caring for the land and available resources. Individual families often hunted and trapped in specific areas. Other families would ask permission before using the same area.

Planning and Practices
Traditions, practices, guiding principles, values and beliefs could be interpreted or defined as 'laws'.

Tradition and Self-Government
The Elders identified traditions that were practiced to maintain social order and ensure the survival of the people.

These have been organized in this section to reflect areas communities will consider when planning for self-government.

Custom Adoption
Children who lost a parent were raised by the surviving parent. Children who were orphaned were raised most often by their grandparents or given to a relative. The greatest gift one could give was to care for a child.

Social and Cultural Values and Beliefs
All individuals followed shared codes of behaviour confirming guiding principles, values and beliefs of the Inuvialuit or Gwich'in. People who disrupted the harmony of the group were encouraged towards correct behaviour.

Environmental and Resource Management
The Inuvialuit and Gwich’in people used only what they needed and wasted nothing. Animals were respected. Food was prepared and preserved for future use. All Inuvialuit and Gwich'in acted as stewards of their environment ensuring sustainable use.

Education
All were accorded access to an education that ensured training through to the acquisition of skills that would allow each person to successfully survive, function, and contribute to the community.

Health
All were provided with health care by their family and community. Shamans or others had special powers to heal people. Medicine people knew how to heal. People knew about plants, tree sap, and other things from the land that could be used to cure sickness. The lifestyle of the Inuvialuit and Gwich'in ensured health and vitality to all.

Housing
People built their own homes wherever they travelled to meet their own needs.

Municipal Services
People had unlimited access to healthy sources of drinking water and fuel for their homes.