

**Together Today
for our
Children
Tomorrow**



by the
YUKON INDIAN PEOPLE

***Together Today
for our
Children Tomorrow***

A STATEMENT OF GRIEVANCES
AND
AN APPROACH TO SETTLEMENT
BY THE
YUKON INDIAN PEOPLE

JANUARY 1973

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PREFACE

The Yukon has always been home to more than 6,000 people of Indian ancestry who, until even 75 years ago, always lived off the land in brush camps, by hunting, fishing and trapping in small tribes, who harvested the land carefully, and who kept the waters clear, the air pure and the land clean.

The land has always been home to us and this is where we intend to stay. The White man has always come to the Yukon for money and left without really ever having experienced her quiet brown people or the majestic reaches of her land. But the Indian people have always been there through all the major invasions caused by the fur trade, gold rush, highway construction and now, the people who want to build pipelines across our land.

As times changed for the Indian people, our leaders began to realize that if we were to survive as a unique people, we must have our rights to the land — rights which had never been ceded to the Crown — formalized in law, and so back in 1973 the Council for Yukon Indians was formed to negotiate a land claims settlement with the Federal Government based on aboriginal rights.

Regardless of status under the Indian Act, the Council was formed to ensure that all Indian people could participate in the claim and as the basis for their negotiations, the CYI chose the historic document which follows in this book, *Together Today for Our Children Tomorrow*.

Elijah Smith, the first Chairman of the Council for Yukon Indians and the first President of the Yukon Native Brotherhood, along with the early leaders who realized that rights must be negotiated with Ottawa, presented *Together Today* to Prime Minister Pierre Trudeau in Ottawa in January 1973 as a statement of grievances and principles for negotiating a land claim.

It was the first time that a group of Canadian people of Native ancestry had prepared and presented such a document. Based on the principles that all the Indians of the Yukon had the right to develop their lives fully in a society where their economic, cultural and social wishes and needs were capable of being met, the statement outlines aboriginal rights, defines what it means to be Indian and claims the traditional homeland.

It was in 1973 that Prime Minister Trudeau accepted this document with its principles and philosophy and said that it would be taken seriously by his government and would be the basis for a settlement by negotiation for the land claims of the Yukon Indians.

The document has been widely circulated in its original form to students, lawyers, academics, bureaucrats and many Canadians interested in the history of the first people of this nation. Many others have read it carefully and still requests come in daily for this historic document.

It is with pride and as a salute to these first leaders of the Yukon Indian people that we reprint in its entirety *Together Today for Our Children Tomorrow* in book form just as it was when Elijah Smith took it to Ottawa in January of 1973 and just as today it stands as the basis for our land claims.

INTRODUCTION — 1973 EDITION

The Yukon Native Brotherhood is presenting to the Government of Canada this Statement of our Grievances, and our suggestion about a Settlement on behalf of the Yukon Indian People.

At the same time we want the Government to know that we feel that this is a big responsibility for us. Our people have many deep feelings about our land and about the future of our children.

The Yukon Native Brotherhood has been meeting with their people for several years, to find out what kind of a Settlement we feel will be "fair and just" to both our people and to our White Brothers. Many of our people feel that our grievances are so great that there is no way we can be compensated for what has happened to us. This, we ask you to try to understand and to respect. So that you will better understand our deep feelings, we will tell you something about our past history; then something about the problems we have today; and finally our thoughts about the future.



From left to right: John Hoyt, consultant; Dr. Lloyd Barber, Indian Claims Commissioner for Canada; Elijah Smith, President, Yukon Native Brotherhood; Brian Pratt, assistant to Dr. Barber.



Dr. Lloyd Barber with Elijah Smith, and the proofs for "Together Today for Our Children Tomorrow."



Chief Ray Jackson, of the Champagne/Aishihik Indian Band, signing the document.



Chief Charlie Abel, signing on behalf of the Old Crow Indian people.



Chief Sam Johnston, of the Teslin Indian Band, signing the document.

II

YESTERDAY

YESTERDAY

The Indian People had no books. Our way of life was handed down by word of mouth. This is how we learned our history.

The Whiteman has written his history in books and it is taught in the schools. The Whiteman says history can teach him who he is and what mistakes he has made.

History is to be learned from, and not lived in. We will start this paper with a very short history that we hope we can learn from.

(a) The Indian Way

For many years before we heard about the Whiteman our people who lived in what is now called Yukon lived in a different way. We lived in small groups and moved from one place to another at different times of the year. Certain families had boundaries which they could not cross to hunt, because that area was used by other Indians. Sometimes we gathered together in larger groups in the summer to fish and relax after a hard winter.

We had our own God and our own Religion which taught us how to live together in peace. This Religion also taught us how to live as a part of the land. We learned how to practice what is now called multiple land use, conservation, and resource management. We have much to teach the Whiteman about these things when he is ready to listen.

Our Family was the centre of "The Indian Way". The man was head of the family and was the provider of food, clothing, housing and protection. The Mother was the centre of the family and the children took her name.

Marriage, adoption and care of older people were all regulated by custom. These were many generations old and were adapted to the way of life.

Education was handled by our parents and was done by children watching and copying what they saw. It was the method of learning by doing. A child was considered an adult, when he proved that he could handle adult responsibilities.

People were busy supplying the needs of the community. All possessions belonged to the group and individuals did not suffer unless the whole group was in need. This required planning, organization and leadership. These three were carried out without a formal organized system, which is one of the reasons why we are finding it difficult to adopt the Whiteman's Way.

(b) The First Whiteman

About three hundred years ago the first Whiteman affected our way of life. We did not see these people but they changed our way of life. They were the Russians who traded with the Coastal Indians. These Indians then came over the mountains and traded with us.

We started changing some of our values. We became commercial trappers. We traded for items which became personal property, instead of community property. It was a one-way trade though. This was because we did not know the value of the trade goods. We traded for knives, beads, cloth, kettles, and finally guns and powder. Some of our people were forced to trade a whole season's fur (as many as two hundred pelts) for one steel knife or one kettle. Even though we knew the trading was unfair, we could not do anything about it.

Out of this system of commerce also developed war. We had to fight to keep our women, children, furs and food from being taken away from us unfairly.

Another big change in our way of life was when many Indian people and their families would meet at the same place to trade with the outsiders. People from the Kluane Lake, Champagne and Aishihik areas went to Klukshu, Hutshi, and Donjek to trade. People from the Dawson, Little Salmon, and Big Salmon areas went to Selkirk area to trade. People from the Ross River, Frances Lake and Teslin areas went to Tagish and the mouth of the Rancheria to trade.

(c) The Second Whiteman — The Fur Trader

Just over one hundred years ago the White fur trader from the East came into our country. He was feared, at first, because no one had ever seen a Whiteman before. It was not very long before he was welcomed, because his price for our fur was much better than what we had been getting. This ended the trade between some of our people and the Coastal Indians. The wars stopped and today the Alaska Tlingits are our friends and for several hundred Yukon Indians, they are relatives.

Also at this time a few prospectors were drifting into the Yukon. By 1885 there were about fifteen Whitemen here. The following year more than one hundred prospectors came in from Alaska and for the next eleven years the number gradually increased.

By this time we had become used to using tea, sugar, flour, tobacco, and Whiteman Tools for which we traded our furs.

While acting as guides and packers for the traders and prospectors, many Yukon Indians travelled to areas where other Indian people lived. Following this there was an increase in marriage between the different Indian groups. People from Pelly Banks travelled to Selkirk while people from Selkirk travelled to Dawson, Rampart House and Tanana.

(d) The Third Whiteman — The “Gold-Seeker”

In 1896, the Klondike Gold Discovery changed the Indian way of life. Over the next four years, an estimated sixty thousand Whitemen came into the Yukon. There were about three thousand Indians here at that time if you go by the Government records. The Indian People feel there were many more than three thousand.

We acted as guides, packers and prospectors and saved many lives during the goldrush. By 1905, the majority of the Whitemen had left the Yukon. But in that time many Indians had learned to speak the Whiteman's language; many had accepted the Whiteman's religion; many had accepted the Whiteman's way of wanting his own personal possessions; some had given up the Indian way

of life to work on river boats or other Whiteman jobs; and the percentage of the blood of many Indian children was changed.

Between 1900 and 1930 over half of our people died from Whiteman's diseases. During this time many Indian people returned to the bush. We trapped or worked in the bush with Whitemen and became quite well off. There was no welfare, employment, or housing programs needed.

During this time there was one program which continued to break down the Indian family and the Indian way of life. This was the residential school. They were run by the Church and the Government. This program never should have been allowed to happen. Our children were taken away from their homes when they were six years old. Sometimes we never saw them again until they were sixteen.

We were taught in such a way that we were forced to give up our language, our religion, our way of life, and because of this, we no longer identified with our parents. But what we were being taught did not make sense, and it seemed wrong to us. Most of these people gave up the Indian way, but could not accept the Whiteman's way, because we were not taught how to live and work the Whiteman's way. Only now are the Whitemen beginning to find out what was wrong with the Residential School System and how wrong it was.

We were caught between the two and didn't know which way to go.

(e) The Fourth Whiteman — The American Soldier

In 1941 the American army moved in to build the Alaska highway. There was much money and jobs for any Indian who wanted to leave the bush. Many left their traplines and moved to places along the new highway.

Thirty thousand Whitemen with no women of their own further changed the percentage of the blood of many Indian children.

Four years later the war was over and most of the men left. But many more Indians had gotten used to the Whiteman's way, or at least the big money part of it. But the money left with the Americans. The traps were rusted and the cabins in need of repair. Many did not go back to the traplines. Some of us moved into shacks on the edge of the White communities, and there were no jobs.

Then came Indian Affairs. They made up the Band lists. Then came welfare. They they invented the Indian Village, where a group of Indians could all be put together. This made it easier for administration.

Later on came Indian housing which was (and still is today, even more than ever) used as a bribe to get Indian people to move in from the bush. So the final program of changing the Indian way of life from one of economic independence to a welfare hand-out was complete.

(f) The End of The Boats

For fifty years 460 miles of the Yukon River between Whitehorse and Dawson were spotted with Indian cabins, Indian Villages and woodcamps.

We lived in our own homes, cut our own wood, hauled our own water, hunted, fished, and trapped. To buy other things we needed, we cut firewood for the river steamers and sold it to the operators of the boats.

The boats were taken off when the Dawson Highway was built in the early 1950's. This left us without our main source of income and no communications or transportation. By this time our life had become dependent upon all three.

So new villages were built at Carmacks and Pelly Crossing. These villages had no economic base so welfare was introduced. The location of these had no meaning for the new Indian residents.

In Carmacks there had been a trading post and several families lived nearby. But when the Whitemen moved in, the Indians were all moved across the river and houses were given to others who agreed to move in from the bush. Carmacks is used in this case as an example. Nine of the twelve Yukon villages have a similar history. Two of the other three villages face the need for relocation because of Whiteman over-crowding.

As the fur traders pulled out, Indian Communities at Frances Lake, Hootalinqua, Big Salmon, Little Salmon, Pelly Lakes, Pelly Banks, Olic Lake, Selkirk, and others had to be abandoned.

(g) Mining and Oil

Just as the Gold Rush changed the way of life of the Indian people, now we see the new mines doing the same thing. Although Indian people helped find the Klondike Gold, none were rich ten years later.

With the Dynasty Discovery in 1965 leading to the development of Anvil Mine, the Indian people of Ross River were suddenly faced with large numbers of Whitemen moving in. During a period of busy exploration and construction, many Indians left their traplines to get jobs such as line-cutting and staking.

Now there is a mine with an all-White payroll, and the Village of Ross River is made up of former trappers many of whom have to depend on Indian Affairs and Welfare handouts. That was only seven years ago, but still the Whiteman had not learned how to help the Indian benefit from the development of his own land.

Now in 1973, the only village to escape the Whiteman's rush to get rich at the expense of the Indians is Old Crow, and this is changing every day. The people of Old Crow are scared of the changes the pipeline will bring. They don't want the same thing happening to them as happened to the other Yukon Indian Villages. The Oil Companies and the Government give out pay-cheques for meaningless jobs which will all disappear when the pipeline is finished.

III

TODAY

Today

In 1973 the picture of the Yukon Indians is not a pretty one. The Yukon Indian people are not a happy people. Both the Whiteman and the Indian are becoming more and more disgusted with each other. The Communications gap, the Social gap, the Economic gap — all these are widening. Both Indian and White are getting nervous because of the lack of understanding and tolerance among both groups.

We want to describe the position of the Yukon Indian as we see it today.

(a) The Indian Way — As the Whiteman Sees It

In spite of all the influence of the Whiteman on Yukon Indians, many of the differences still exist.

Many Whitemen complain that Indian people are sullen and refuse to talk. We have never been a “talking” people. We have been brought up to “feel”, and very often words seem to us, like an excuse for people who are afraid to “feel” or “think”. We are not comfortable talking in the Whiteman’s language.

Some Whitemen complain that Indian people have no religion. We had a religion, but you took it from us by putting our children in your schools. But we still have not completely accepted your religion. We hope we will never accept your religion unless it becomes more meaningful to us.

Some Whitemen complain that we don’t want to stay in one place — on one small piece of land. This is because it is against our whole way of life. We are trying to learn your way but being squeezed in by neighbours, White or Indian — separates us from the open land. We have a home for each season and cannot spend twelve months in one place. We have never considered that we “own” a piece of land, but all lands were “tribal” lands. We only “use” it. When a Whiteman fences off grazing leases on our traplines, it makes us ask ourselves why can’t two different kinds of animals use the same piece of land.

Many Whitemen complain that Indians have no concept of time. This is not true. Historically we lived by the sun, moon, and the seasons. The Indian was the master of his “time”, while the Whiteman is mastered by his time. If we did not have enough food ready for winter, we went hungry before spring. We will adapt to your “eight-hour shift work” but it will take time. We need the type of job that is meaningful to us. Money alone is not enough for every person Indian OR White.

Many Whitemen say the Indian is lazy. What they do not realize is that the majority of the Indian people have not had an opportunity to provide for his family in the Whiteman’s World. The government has not helped to provide this opportunity. He does not have the education or skills which will allow him to make a living at something he understands and wants to do. The Indian Agent and Welfare Officer have replaced the Indian as head of his own family.

Because he is unable to make a living within the changed society, his wife calls the Indian Agent when she needs food, clothing, or firewood.

Many Whitemen say we do not care for our children. They point to Welfare, Truancy, and Juvenile Delinquency statistics to prove their point. Nothing could be further from the truth. The main concern of Indian parents today is what is happening to our children. We do not know because you are not telling us what you are doing to them. You take them to school, they go to your movies and dances, they watch your television and hang around your poolrooms. You told us they had to learn to live like Whitemen, so we did not interfere. You said our way of life was dead and that we had nothing to teach them. Please tell us what you are doing to our children, because they are breaking our hearts. We are accused of giving up our children for adoption and foster homes. If you would give us back control over our own lives, no Indian child would be in need of a home. Divorce, adoption, foster homes and illegitimacy are White inventions, not Indian.

Many Whitemen say “that person is not an Indian — look at the new house and the big car”; or else they say, “look at that Indian — He does not work”. Being an Indian is something only an Indian can decide. If a White Girl marries an Indian she automatically becomes an Indian, but if an Indian Girl marries a Whiteman she becomes “White”. This law written by the Whiteman is called the Indian Act. This law which decides who is and who is not an Indian, we will be asking you to change.

So we hope the Whiteman will see for himself that we are different — we are the product of our culture — and that has made us different from the Whiteman.

(b) The Whiteman’s Way — As the Indian Sees It

Many Indians look at the Whiteman’s Religion and wonder what effect it has on the White people. It seems to some of us that the Church has been a servant of the Government with the Residential Schools. Some of us look at the different Churches as being another White “institution” whose purpose is to do away with all things that are Indian. Some Indians consider the White churches as just another source of handouts — each one competing against the other for Indian members. The ideas of weekly worship and paying for an expensive building for worship are not easily understood by some of us.

The idea of competing against everyone else and trying to get ahead by owning expensive things does not make sense to many Indians who see many other people who are hungry and cold.

Many Indians look at the Social and Political organizations and wonder why Whitemen seem to think more about getting on top than helping those on the bottom. The organization of Band Councils and the Yukon Native Brotherhood has been very difficult because some Indian leaders do not want this kind of power, if they have to step on other people. When people try to get themselves elected as Chief of a Band, the people often turn against them.

Many Indians look at what the Whiteman has done to destroy and pollute lakes and rivers and wonder what will happen to the birds, fish and game. We wonder how anyone will be able to know what effect the Pipeline and other industrial projects will have on the birds, fish and game before they are built.

We feel that you are going ahead to build the Pipeline anyway, regardless of the harm it will do.

Many Indians look at how the Whiteman uses the ducks and moose that he kills. He does not show the same respect as we do.

We wonder how the Whiteman can be so concerned about the future by putting money in the bank, and still he pays no attention to the future of the land if he can make a quick dollar from selling it to foreigners. Traditionally the Indian did not have to store up goods for the future, because he protected the resources so that they would always be there.

Many of us wonder why so many other Whitemen are unhappy in their jobs. Many Whitemen keep complaining and changing jobs and they don't seem to know what they want to do. It seems that more and more are deciding they don't want to do anything so they go on Welfare or Unemployment Insurance.

We are very concerned about many of today's social problems that Both Indians and Whitemen face.

(c) Non-Status Indian

This is a term which hurts a lot of Indian people. One of the most unfair tricks ever used to wipe out a race of people is the enfranchisement. By signing a piece of paper, an Indian person can become a Whiteman. This automatically includes his wife, his children under 21 and all of their descendants. In the Yukon, Indian people have lost their Indian Status so that:

- (a) He (She) could qualify to receive northern allowance.
- (b) His (Her) children could attend public school and not have to go to residential school.
- (c) He (She) could buy and hold title to a piece of land.
- (d) He (She) could drink in a public place.
- (e) He (She) could hold a business license.

All of these bribes were used to cut down the number of Indians on the list. Some of these discriminating laws have now been changed, but the present Act does not allow any of these people back on the list. They are not recognized as Indians by the Government of Canada.

Many Indian girls have lost their status when they married Whitemen. Their children are defined as Whitemen by the Indian Act.

Many of these people are Indian leaders and any Settlement of our Grievances will have to include them.

(d) Economic Inequality

The phrase "Economic Development" describes to the Yukon Indian People what we once had, but no longer have. In nearly all our communities the economy is controlled by the Whites. They manage the stores, foreman the mills, own the trucks, and control the Tourist and mining industries. What few jobs Indians hold are as labourers.

Before 1948, the Yukon Indian people were economically independent. Now, over half our families are on welfare, and the number receiving some kind of assistance has been as high as eighty percent.

There can be jobs created which would be meaningful to Indian People.

This is one of the most important plans for our Settlement. At present, most jobs are what we call "White" jobs.

(e) Social Programs

In nearly all our villages, all services are provided by Whites — teachers, nurses, doctors, lawyers, postmasters, probation officers, policemen, welfare workers, etc. They come from the South, with a few exceptions, and do not attempt to understand the people they are supposed to serve.

In many cases the programs are the problem — not the people administering them. If the idea behind a program is wrong then no amount of money or people can make it work. Solutions to Indian problems must be found within the framework of our culture. You cannot know someone else's culture — you can only know your own. This is why CONTROL and RESPONSIBILITY over social programs for Yukon Indians must be placed in the hands of the Yukon Indian people.

All Federal and Territorial Civil Servants in the Yukon who have any authority are White. This will not change. The rules for hiring Civil Servants will not change very much. If the rules are changed enough to let some Indians in, we feel we will not get the important jobs.

Government officials say, "We can't change our programs for Indian people — because they are set up for all Yukoners. To do something special for Indians would be discrimination." With White unemployment at ten percent and Indian unemployment at eighty percent, they still say "The same solution would work for both groups."

When we talk to manpower about on-the-job-training as a program to help Indian people learn White jobs, they say "Go see Indian Affairs — you are a status Indian." Indian Affairs budget this year for on-the-job-training is \$12,000.00. That is not enough for two jobs.

No amount of changes in the Yukon Education system will keep our children in school unless Indian parents become involved in planning the changes so that they can understand them.

Our plans for these programs will be discussed in part four of our paper.

(f) Communications

We want to mention this problem separately because of our feelings about what is happening to us today.

We listen to Whitemen from the time we get up til we go to bed. Most of this is one-way communication. It is Whitemen talk — Indian listen — we listen to radio, teachers, politicians, clerks in stores, television, music, salesmen, etc. They are all salesmen, trying to sell the Whiteman's way. We don't have a chance to think, let alone a chance to answer.

We are being brainwashed that White is right and Indian is wrong. This must be changed. There must be two-way communication between us. We cannot talk to you as equals when you are living in your big house and we don't even have a job.

With a just Settlement of our claims we feel we can participate as equals, and then we will be able to live together as neighbours. We feel we can teach the Whiteman much, just as we have done in the past.

IV TOMORROW

TOMORROW

This is a Settlement for tomorrow not for today. We have tried to tell you some of the reasons why we will not be able to solve our problems immediately.

This Settlement is for our children, and our children's children, for many generations to come. All our programs and the guarantees we seek in our Settlement are to protect them from a repeat of today's problems in the future. You cannot talk to us about the "bright new tomorrow", when so many of our people are cold, hungry and unemployed. A "bright new tomorrow" is what we feel we can build when we get a fair and just Settlement. Such a Settlement must be made between people of peace. There must be a "will-to-peace" by all the people concerned. We feel we have shown this "will-to-peace" for the last hundred years. If you feel the same, it should be easy for us to agree on a Settlement that will be considered "fair and just" to all. If we are successful, then the date of our agreement will be a day for all to celebrate — in the years to come. Public holidays now have little meaning to the Indian. August 17 — Discovery Day (the Yukon's Territorial Holiday) means to the Whiteman the day the gold rush started. It means to the Indian the day his way of life began to disappear.

If we are successful, the day will come when ALL Yukoners, will be proud of our Heritage and Culture, and will respect our Indian Identity. Only then will we be equal Canadian Brothers.

A contract to write this "Position Paper" was signed by the Yukon Native Brotherhood on behalf of the twelve Yukon Indian Bands and the Government of Canada.

We speak on behalf of the Indians of the Yukon. It is the people of the Indian villages that will make this Settlement work. All our views, we have gotten from them. The benefits of this Settlement must go to them. Our plan is to assist as a co-ordinator. We will not become a Yukon Indian Affairs. We will not plan programs for the villages. We will only help the people organize themselves so they can plan and operate their OWN programs.

When the treaties in the prairies were signed, they were a plan to help the Indian adjust to the Whiteman's way of life. It was an attempt to change him from a hunter to a farmer. (The only thing we can farm in the Yukon is a good crop of rocks.) The Indian was given a piece of land, oxen, cows, some seed and five dollars a year for expenses. We all know it didn't work. But "maybe" it was an "honest attempt" by the Whitemen to help the Indian change. It was unfortunate that those treaties were one-sided contracts. The Indian did not understand what it was all about. This time it is different, because the Government of Canada has asked us to say what our position is.

First, remember, there were never any wars between Indian and White in the Yukon.

Second, remember, there were no treaties signed in the Yukon.

Third, remember, the first Indian Act was designed to protect the Indian from the Whiteman. This concept was never applied in the Yukon.

These three things are important, because they combine to make the YUKON claim different from other Settlements.

The objective of the Yukon Indian people is to obtain a Settlement in place of a treaty that will help us and our children learn to live in a changing world.

We want to take part in the development of the Yukon and Canada, not stop it. But we can only participate as Indians. We will not sell our heritage for a quick buck or a temporary job.

(a) Programs

There are many activities that the Government calls programs. We will talk about a few of the most important ones, because this will give you an idea of how we plan to make the "Settlement" land and money work for us.

There are many Government programs today that do not work. In fact most of them don't work. We know why they don't work, but up till now, nobody asked us, or listened to us. They don't work because they are White solutions for Indian problems.

Only an Indian can understand, appreciate and feel what it means to be an Indian. If solutions are to be found which will work, it is we the Indian people who must find them. You can only help.

There must be a system set up where the Indian people have some control over the programs that affect us. This control must not be just in the Administration of the program — but in the planning. If the idea behind the program is wrong, then we are wasting money, and people, trying to make it work.

In some cases we may be able to change, or add to, existing programs. This would be good and would save us all both time and money.

We must have the right and the resources to change or stop programs that are harmful to our people. We may need the right to put together new and more meaningful programs.

Only when we have identified the strengths of our Culture, and have worked out Indian solutions can we ask for help with those solutions. You must respect our Cultural Heritage in all your attempts to help.

(b) Our Old People

Our first program must be one of making sure that our Older People benefit from this Settlement. They represent the only living part of our culture. They have suffered through watching the Indian Way disappear. Many will not be here when our programs start to produce results.

They must have the right to live their last years with their own people. They are not happy in "White" senior citizen homes with White administrators, White neighbours and White food. There must be a home for our older people in each village with our people trained to look after them.

They should receive financial assistance from the Settlement Fund in the

form of a monthly cash payment. (Similar payments should be provided to the disabled persons.)

They are needed in their villages to help us regain our appreciation of the old way and of the Indian values. It is from them that we will learn how to keep our Culture alive.

In our proposed administrative structure we have provided for a SENIOR COUNCIL. The Indian people have always had great respect for the older people. The success of our future will depend a lot on the Wisdom of our parents and grandparents.

(c) Our Cultural Identity

Many people say all we want to do is go back to the bush. This is NOT true for all of us, but it IS true for some. We are talking about going back to a set of Indian Values which will help our young people understand who they are. At the same time, many of our older people would rather move back to the bush where they would be free, independent and comfortable with a way of life that they know and understand.

The Indian people have always been able to survive in the bush. It's learning how to survive in the Whiteman's world that has given us trouble. We have had problems because many of our people have been made to feel they are not as smart as the Whiteman. There can be no equality when one feels he is not as good as someone else. When some of our people have more pride in themselves and in their own people — then they will have a better chance to look at the Whiteman as their equal.

We must have, both the right to be different, and the right to be accepted as fellow-citizens and as fellow-humans. Most of the time, Whitemen have insisted that we become instant Whitemen. This was never possible.

The Government of Canada has accepted the principle of the multi-cultural society. This can become the first "ray of hope" for the Indian people of Canada. The Government still has to put this idea into practice. We are now giving you a chance to do so.

We would like to quote Mr. Chretien when he spoke in the House of Commons on July 11, 1969. "The Indian Culture is worth preserving. These people were in Canada before we arrived here. They have contributed to making Canada the Country it is. We must help them retain their traditions and their own culture, because in themselves they have good values. We can help them. There is no such thing in Canada as "Assimilation". I do not want anyone in Canada to be assimilated."

We now feel we are being listened to. Our only defence against assimilation is a strong unified Indian Identity. Our old people will once again be encouraged to make our children aware and proud of their heritage. The young can once again be proud to listen. Too long have our young people been taught by the Whiteman to be ashamed of our heritage.

This Settlement will only work for our children if we are successful in helping them regain their lost pride. For that reason our cultural program will be our most important one. It will affect all others. Indian houses will not be places where Indians just live, but homes which Indians have designed and built.

We must re-discover the values of our Indian Religion, our Indian

philosophy, our Indian Way of Life. We must write our history the way it happened to us. Our language must become a part of our lives. We must learn to speak, write and read it. The older people must be encouraged to teach our children the Indian way in their "own communities".

This new interest in our Culture has already started among the young and old alike, and it will be our duty to make sure that this interest continues to grow.

(d) Community Development

Community Development to the Yukon Native Brotherhood means Development of the Community. This includes everything from jobs and businesses to Indian dancing and dog races. We will discuss Education, Economic Development and Communications later so we won't mention them now. However, they are all very important to our program of Community Development.

Many of our Communities are completely undeveloped. There is unemployment, sickness, poor housing, poor sanitation, little or no social or recreational activities; there are school drop-outs, people in jail, children sent away to hostels, etc. These Communities are not only undeveloped, they are sick. It is the general health of the Community which we are concerned about. The spiritual health, the economic health and the social health.

A sick community can only be cured when its members want to be cured. We feel our people have already taken this step.

The next step is to encourage the natural leadership of the community to identify problems and propose solutions. This step is now taking place in our villages.

What the villages lack are their own people trained in administration and finance, and the necessary finances to set up their own programs.

Under our proposed Settlement our villages will be forming municipal governments. They will be enrolling their own members. There will be Youth and Leadership Training Programs available.

When our Communities are planning programs of Recreation, Education, Health, Economic Development, Law Enforcement, Youth and Housing; and have their own Government set-up, they will be well on the way to becoming cured. Then some of the people that we see in our villages, will only be needed in emergencies. The people we most often see coming on the villages now are the police, the welfare worker, the Indian agent, the nurse, the Probation Officer, etc.

We have lived without these people breathing down our necks before — we believe we can do it again.

(e) Education

Most of the changes in the Territorial education system in recent years have not made things better for the Indian student. Even the new changes they are suggesting, will be of little use, unless these changes are made by the Indian people themselves. It will be the same program with the same results — an almost one hundred percent drop-out rate.

The whole Yukon is our school. In the past we learned from our surroundings.

The White student is not taught about the history of the Yukon before the Gold Rush. He is not taught the methods used by the Indians to control pollution, to manage resources and to protect the environment. The White student is not taught to respect the Indian Way of Life as a system that worked — with much fewer social problems than he faces today. Until this is corrected, the Indian student will be at a disadvantage in a classroom where most of the students are White. We do not want separate schools for Indians, but, unless the present ones are going to meet our needs, we will be forced to take another look at separate Indian schools.

There must be many new programs of instruction for people of all ages, and for people with all levels of previous education. Courses about the land must be taught on the land — not just in the classroom. Arts and crafts must be encouraged for those who have the necessary skills and interest.

We want our children to go to school in the Yukon not in Lower Post, B.C.

There must be much more taught about the basics of the Whiteman's Economic system. There must be a wider approach to the many areas of economic opportunity that can be open to Indian people. At the present time the Yukon Education system is designed to get students ready to go outside to University. Very few of our students feel this is necessary. We feel that there should be a University in the Yukon. This would include an information service where Indian students could find out about other educational opportunities. There must be local control of schools.

The position of the Yukon Native Brotherhood is described in our Position Paper on Education of January 1972 (Appendix I). It is not very different from the stated policy of the Department of Indian Affairs.

(f) Economic Development

The Yukon Indian people must play an important part in the development of the Yukon. If we are to take part in the Social, Economic and Political Life of this country we must have a solid economic base. We must have a chance to help plan the future of this land if we are going to benefit from its development.

This is the stated policy of the Federal Government, but no workable plan for us to take part has been developed. We have been asked for our ideas on development. (See Appendix II).

First, we suggest that the Government stop treating the Indian people as labourers, with no management skills. Qualifications for Government jobs must be changed in the Yukon to provide more jobs for our people.

Second, we suggest the Government allow us to plan a self-supporting way of life that will make sense to Indian People.

Third, we suggest the Government allow us to find out what our own training needs are, and to plan programs to meet these needs. We will need a large On-The-Job Training program.

Fourth, we suggest the Government permit us to hire our own experts to help us find the answers we do not have. We must have control and be able to

give direction to those who are doing all kinds of studies about how to make programs work.

Fifth, we suggest the Government allow us to control our own corporations, the same as the Whites control theirs.

Sixth, we suggest that there be a summer works program as most outdoor work is impossible during the winter months.

We have been told that one of our biggest problems with getting the Government to accept this Settlement is that we "are not credible". This is supposed to mean that we cannot be trusted with responsibility. We have heard this for a long time now, and we are fed up hearing this. We now demand a chance to prove you wrong.

Many successful companies and corporations are controlled by people who are not experts. They hire experts. Even the Government sometimes hires experts to advise them. The people in control have to separate good advice from bad advice, then make the right decisions. This we can do.

We are fed up with Indian money all going into White cash registers.

We are fed up with all Indians being treated as employees while all the employers in the Yukon are White.

We have over one hundred proposals for economic development projects. They include the Fur Industry, the Outfitting Industry, the Forest Industry, the Construction Industry, the Tourist Industry, the Mining Industry and many others. A fair Settlement will allow us to participate in every part of the Economic Life of the Yukon.

If the Government of Canada is sincere about the Indian People participating in the development of the Yukon — then we must become involved before decisions are reached to:

- (1) Grant oil leases over large tracts of land.
- (2) Establish a National Park — which stops the way of life of our people.
- (3) Allow the Territorial Government to restrict use of large tracts of land for future Territorial Parks — which will stop the way of life of our people. Such as the Francis Lake Park.
- (4) Build a Hydro Development without compensation to the people affected.
- (5) Allow mining companies to destroy active traplines without compensation to the owners.
- (6) Allow some mining companies who have received large government grants to employ White persons only.
- (7) Allow White populations and developments to unnecessarily pollute our rivers.
- (8) Grant a permit for pipeline construction before settling the Yukon Land Claims.

The Yukon Native Brotherhood Position Paper on Economic Development of January 1972 is attached as Appendix III.

A list of some Community Economic Development proposals is attached as Appendix IV.

(g) Communications

As we said in Chapter III (f), there is an immediate need to change the present communications system. Now, the Whites do all the talking, and the Indians have to listen.

We do not expect the White People to understand and respect us unless we get an opportunity to talk and they are willing to listen.

Radio, T.V., and Newspapers must contain programs and articles that are put together by Indian people. Even our own people have almost forgotten how to express themselves — it has been so long since anyone listened.

In all our Brotherhood work we have tried to use V.T.R. This is a much better way of communication than radio or newspaper. As we meet with our people, we record their feelings on V.T.R. We hope many of you will look at our films.

We plan to teach the Whiteman something about who we are, and why we are different. Maybe then he will understand us better.

To organize our people and train our people so that they can get the most good out of this Settlement, we must use Radio, T.V. and Newspapers. We must find people who will train us so that we can learn to use these Whiteman tools.

(h) Research

We have heard this word more than the word Indian this past year. And so we are getting to know what it means. We are also starting to find a great many places where we need to have some research done.

We need research to show us the best way to take advantage of the good parts of the Whiteman Way, while at the same time keeping the best parts of our Indian Way.

We are very often approached by a professor who wants to do some research. We haven't been very friendly so far, but now that we understand a little better, we are changing. But, if there is going to be research done, there must be some conditions first, if it is going to be any good to us.

First, WE must decide what we feel needs to be researched. WE may need some help, but WE must make the final decision.

Second, WE must choose who will do the research. We can tell the difference between someone who wants to do the job for US, and someone who wants to do the job for himself (or for some outside interest).

Third, all research must include our own people. WE must learn the necessary skills so WE will be able to do OUR OWN research in the future.

Fourth, the results of the research must belong to US. It is no good sitting in a University or in some government office filing cabinet. Much research has already been done, but we are not able to get our hands on it.

Fifth, all recent research about Yukon Indians should be given to us.

Some of the general areas where we feel research is needed are:

First, to find solutions for problems and suggest changes to existing government programs — and where necessary, design new ones.

Second, to consider all aspects of Northern Development as it affects the

Yukon Indian People — and how we can benefit from, and take part in such development.

Third, immediate research into the Social Impact of a pipeline on the people of Old Crow. They must know what is going to happen, and what they should do about it. The Old Crow people know what they want for their children, but the pipeline could destroy them if their plans are not made soon. The Old Crow people must have representation on all boards and committees set up to look into environmental damage and social impact. If this is not possible, the Yukon Native Brotherhood will apply to the courts to stop all pipeline activity until the Old Crow people feel they are ready for this development.

Fourth, we need to conduct feasibility studies into many economic development proposals that our people have made.

Fifth, and this is the most important. We need expert help and guidance with the implementation of this Settlement. Implementation means we will have to set up the organizations to look after the land, money, and programs that will be part of this Settlement. It also means we will have to find people who will put on many kinds of training courses. The success or failure of this Settlement will depend on how it is implemented. Some people say we should wait until we are better educated. We have waited one hundred years, and our problems are getting worse, not better. The first five years of implementation will tell if this Settlement will be able to do for our children what we plan it to do.

V SETTLEMENT

INTRODUCTION

One has often heard of the Old Chinese Custom of binding a baby's feet so they would not grow so big. We wonder if this is exactly what has happened to us with Indian Affairs refusing to give the Indian people enough freedom to grow and develop.

We now demand the right to plan our future. This is the same right that the White people in the Yukon have had for the last one hundred years.

We have been accused of opposing the development of the North. If you are able to understand this final section of our paper, you will learn that we are strong supporters of development.

The position of the Yukon Native Brotherhood has not changed from the stand which was taken at the Indian Act hearings held in Whitehorse October of 1968, and the position we took in the Brief presented to the Senate Committee on Poverty in July of 1970.

That position is: Until Social and Economic equality is achieved, the Yukon Indian People insist upon their right to be dealt with as a special group of people. This right was provided for in 1867 under Section 92 of the British North American Act.

The Special Joint Committee of the Senate and the House of Commons on the Constitution of Canada recommends on page 15 of their Final Report that:

- (a) No Constitutional changes concerning Native People should be made until such time as their own organizations have completed their research into the questions of treaty and aboriginal rights in Canada.
- (b) The preamble of the new Constitution should affirm the special place of Native peoples, including Métis, in Canadian Life.
- (c) Provincial Governments should, where the population is sufficient, consider recognizing Indian languages as regional languages.
- (d) No jurisdictional changes should be made in administrative arrangements concerning Indians and Eskimos without consultation with them.

This recognition of our special place under the present Constitution of Canada and the recommendation that our special place be included in any new Constitution is our only guarantee for future justice and fair treatment.

The history of the Indian Affairs Branch acting as the Crown's representative to protect our special status is a very unsuccessful example of Government protection. As the Indian Affairs budget and staff get larger, the Social and Economic condition of the Yukon Indian people gets worse.

This final and total Settlement of all grievances is conclusive and is in place of many hundred individual claims which have not been dealt with by the Government of Canada.

STATEMENT OF POLICY

It is stated Government policy to settle outstanding Indian claims and grievances and this is the objective of this Settlement.

The Yukon Native Brotherhood has been authorized by all Twelve Indian Bands to negotiate a Settlement on their behalf. This authority was given to the Yukon Native Brotherhood by the Bands when it was formed in 1968.

In 1969 we had two meetings in Whitehorse which included representatives from all the Bands. In 1970 we had three such meetings. In 1971 we had eight such meetings. In 1972 we had seven such meetings. On the agenda for all of these meetings was a discussion of the Settlement of our Grievances.

In January 1973, a special five-day meeting was held with 110 representatives from all the Bands to complete the final draft of this submission.

Meetings were held to discuss the Settlement in each of the villages in 1971 and 1972. In 1972, at least four such meetings were held in most of the Villages. In addition many individual views have been documented, filed, and are in this paper.

The Yukon Native Brotherhood on behalf of all the Indians of the Yukon Territory hereby declares that this Settlement is complete and final, and wipes out any and all claims which are based upon native right, title, use or occupancy to land in the Yukon Territory against the Governments of Great Britain, Canada, and Yukon, and all other persons.

The Government of Canada must appoint someone who will have the Authority to sign agreements for it. This person must also have the necessary authority to act as the agent of the Government of Canada with full POWER OF ATTORNEY in all matters relating to this agreement.

The purpose of this Settlement is to enable the Indian people in the Yukon to live and work together on equal terms with the Whiteman. The

method proposed to bring about this situation is to produce an economic base from which the Indians can compete.

This means that the Indian people will own land and have financial resources to develop that land for the benefit of the people living on that land.

The corner stone of the Settlement is land. But money is necessary for us to develop an economic base from that land. It will be of only temporary help, though hopefully it will be enough to produce the economic base from which the Indian people may develop in harmony with the White society in the years ahead.

PARTICIPATION — Canada

This Settlement will not affect or do away with the right of the Yukon Indian people to all programs, benefits and responsibilities which we are entitled to as Canadian citizens.

Indian persons who live on lands set aside as Indian Lands under this Settlement shall not have to pay Income Tax on any money earned on these lands for a period of twenty-five years from the date of this Settlement.

The Government of Canada will continue to pay all the costs of Health Services (including Medicare) for all persons eligible under this Settlement for a period of twenty-five years from the date of the Settlement.

It is planned that as soon as we are able, we will assist in the transfer of the Indian Affairs Programs, that are administered by the Regional Office in Whitehorse. Such programs as Economic Development, Housing, Welfare, Education, Training and Employment are all included in our long-range development plans.

It must be understood that changes in either the policy or administration of existing programs must be made after consultation with, AND based on the recommendations of, the Indian people affected. These programs could be transferred either in part or totally to:

- (1) The Municipality
- (2) The Yukon Indian General Council
- (3) The Yukon Territorial Government, or
- (4) A Federal Government Agency.

It will take some time before the best formula for phasing out these programs will be determined, and this time schedule will have to be decided by the people affected by the program.

PARTICIPATION — Settlement

The qualifications for participation are effective on the date of Settlement and include all future descendants in perpetuity.

Those who will be eligible to participate in the Settlement:

- a) Must be of Yukon Indian ancestry. (must be able to trace his ancestry to a Yukon Indian who was resident in Yukon before January 1, 1941), and,
- b) Must be 18 years of age or the child of a person over the age of 18 years, and
- c) Must be at least twenty-five percent Indian blood, and
- d) Must be enrolled as a Yukon Indian by the local enumeration committee established by individual Communities.

Enumeration must be by the local Village Authority and not by Indian Affairs, Ottawa; Indian Affairs, Vancouver; Indian Affairs, Whitehorse; Yukon Native Brotherhood; Yukon Association of Non-Status Indians; or any other central organization. This local enumeration is necessary for the success of the implementation of the Settlement.

For the purpose of enumeration, a committee of five of the older Indians in each village shall make up a preliminary list of not less than twenty-five persons eligible to qualify under this Settlement. These twenty-five shall select a permanent committee who shall be responsible for carrying out the enumeration for their respective area.

All appeals of any questions arising out of the enumeration shall be dealt with by the Yukon Indian Senior Council. Any such appeal must be received within a period of six months after the cut-off date for enumeration (one year from date of Settlement Agreement).

The right to vote and hold stock in any Corporation or Organization set up under this Settlement can be handed down from generation to generation regardless of the degree of Indian blood.

To qualify for funding, Local Corporations, Organizations, or Municipalities shall forward to the Yukon Indian General Council, a list of the voting members of the organization, their ages, and proof of the voters' eligibility under this Settlement.

CONTROL — Central

The Financial and Economic Development System to be set-up to control the land and funds received under this Settlement must have the following conditions if this Settlement is going to work.

1. Land must be easily available for use by the Indian people today — but held in perpetuity for the use of future generations of the Indian people.
2. Money must be available for the use of the local Indian who feels he can improve his own way of life.
3. This new economy of our people must be built in a way which is harmonious with our traditional way of life — but must also be viable so that it will be able to survive along with, and in competition with the Whiteman.
4. Institutions and organizations must be set up to fit the particular needs of our people, with the long-range objective of economic integration of the Indian and White societies.
5. Our institutions and organizations must encourage both individual and collective initiative of the Indian people.
6. A central control of land and funds is undesirable, since this would merely replace the Department of Indian Affairs without allowing for Local decision making. At the same time we recognize that at present we do not have many people at the local level who are qualified in land use, financial matters and administration. Therefore, the control structure must be flexible enough to permit authority to be transferred to the local level as soon as experienced and qualified people are available.

After the first year of Settlement, initial control of all lands and funds will be by the Yukon Indian General Council for a period of up to (five years).

It should be recognized at this time by all those involved in this Settlement

that mistakes will occur as we learn. (Maybe we will make some of the same mistakes made by the Whiteman when you first developed YOUR institutions.)

There are many programs for which Settlement funds will be used. A very general outline would be as follows:

- Administration
- Child Care
- Communications
- Community Development
- Cultural Development
- Economic Development
- Education
- Employment
- Finance Management
- Group Homes
- Health
- Hostels
- Housing
- Justice
- Land Management
- Old People
- Recreation
- Research
- Training
- Welfare (to supplement Social Assistance)

It is not possible to say at this time which programs will be developed first, or how soon. However, this list will give some idea of our program research so far.

There must be consideration given to the setting-up of a permanent Central Organization, both for political and administrative purposes.

This central control will be necessary to help set up the various organizations both local and regional. This control body must be democratically elected from all participants of the Settlement. The General Council of the Yukon Native Brotherhood will act as this body for the first year of Settlement until an enumeration is carried out and elections are held. The first delegates to the Yukon Indian General Council will draw up a constitution providing for democratic rules of procedure.

Other organizations set up and funded by the Central body will be formed. These organizations will include:

1. Cultural Development Unit — to include people with a clear understanding of Traditional Indian Customs and necessary research and training to design programs that will preserve our Culture.
2. Staff Training Unit — to include persons qualified to train people in:
 - (a) Community Development
 - (b) Administration
 - (c) Financial Management
 - (d) Land Use and Development
 - (e) Legal Matters
 - (f) Communications
3. Economic Development Unit — to include persons qualified to train people in:
 - (a) Business Administration

- (b) Co-operative Administration
 - (c) Research and Development
 - (d) Marketing
4. Financial Unit — to include persons qualified to train people in:
- (a) Credit Union Operations
 - (b) Business Loans
 - (c) Personal and Company Financial Management
5. Social Program Unit — to include persons qualified to train people in all areas of Social Development — such as:
- (a) Education, (b) Justice, (c) Care of Old People,
 - (d) Care of Children, (e) Employment, (f) Welfare,
 - (g) Recreation, (h) Housing, (i) Hostels, (j) Health,
 - (k) Research, (l) Training, (m) Group Homes.

Out of these Units, organizations such as the following will be formed:

- (a) Indian Culture Preservation Board
- (b) Yukon Indian Development Corporation
- (c) Training College
- (d) Management Consulting Services
- (e) Yukon Indian Credit Union

The organizations described above would be formed to provide central services to Local Yukon Indian people and organizations, and would be accountable to the central body. The General Council must have professional services available. Such services as economists, lawyers, accountants, researchers, educators, and other special kinds of consultants. These people could be used by the local organizations. It is recognized that we do not have the knowledge and training to create and administer all these different functions, therefore other people will be required for some time. However, CONTROL of the Organizations must always be in our hands.

The real control must be by the individual Indians covered by this Settlement, through our elected representatives.

CONTROL — Local

The next step will be the setting-up of local municipalities. To do this, there must be an immediate organizational program to assist the local villages and corporations in developing their own leadership and to help them properly organize. This will mean training, adult education, and Community Development.

When we ask for Municipal Government we are not asking for segregation. We already have that, and now, we only participate by spending money that the Whiteman wants from us.

On page 7 of the 1968 Indian Act hearings in Whitehorse it was stated in the Whitehorse Band Brief "We are all agreed on this and feel we can't do much for our people until we have some authority. We want to know more about what kind of Government we should have in our villages. We want to know if there is any way we can become a municipality. We want to know if we can make Local Government work and what is involved."

Our proposed organizations are designed like some of the institutions developed by the White man. However, some of our activities may appear to be using a communal or co-operative approach rather than a strictly free enterprise one. This approach is more in tune with our traditional way of life.

It is proposed that the land selected by the Indian people will be held by

the Queen in perpetuity for the use of both present and future generations. The legal set-up is discussed in the next section of this paper. After the land is selected and set aside for the Indian people, a municipality will be set up under the Yukon Territorial Municipal Ordinance. The administrative structure will conform to this Ordinance. The local people will elect their own council who will administer the land on behalf of the people. This will include such things as zoning and town planning. The function of the municipality would be similar to existing municipalities, with the exception that it would hold, by lease, in perpetuity from her Majesty the Queen, all of the lands to be administered by the municipality. It would be free to sub-lease the land, levy taxes, issue licences, and to create all bylaws within the jurisdiction of the Municipal Ordinance.

Funding of the municipality would initially be from the Central Indian Fund along with the normal per-capita grants and other subsidies received by municipalities from Senior Governments.

The Yukon contains twelve basic Indian Communities in the following places:

- Burwash
- Carcross
- Carmacks
- Dawson City
- Haines Junction
- Mayo
- Old Crow
- Pelly Crossing
- Ross River
- Teslin
- Upper Liard
- Whitehorse

At these places the Department of Indian Affairs Program for Band Development is now in its second year. With Indian Affairs money, Band Councils have hired Band Managers and Secretaries who have begun organizing the administration of the settlements and the handling of various programs such as welfare, wood supply, garbage collection and miscellaneous community projects.

Recent audits of these funds show that with few exceptions the funds have been reasonably well handled. The amount of programs, however, has been limited by the newness of the program, the lack of economic resources to develop other activities, and the need for additional management and administrative training.

Having tested the responsibilities of administration, the Villages are now anxious to continue and develop their own programs further.

There must be provision for additional Urban Corporations to allow for participation in some of the benefits of the Settlement by those who migrate to White centres.

AUTHORITY FOR YUKON INDIAN PROGRAM MANAGEMENT

PROGRAM	SETTLEMENT YEAR 1	SETTLEMENT YEAR 5	FINALLY
Old People	Central	Local	Local
Cultural	Central	Local & Central	Local & Central
Community Development	Central	Local	Local
Communications	Local & Central	Local & Central	Local & Central
Finance	Local & Central	Local & Central	Local & Central
Land Management	Central	Local	Local
Administration	Local & Central	Local & Central	Local & Central
Credit Union	Central	Local & Central	Local
Economic Development	Central	Central	Central
Training	Central	Local & Central	Local & Central
Research	Central	Local & Central	Local & Central
Housing	Local & Central	Local	Local
Education	Local & Central	Local & Central	Local & Central
Child Care	Local & Central	Local	Local
Employment	Local & Central	Local & Central	Local & Central
Justice	Local & Central	Local	Local
Hostels (Group Homes)	Local & Central	Local & Central	Local & Central
Recreation	Local	Local	Local
Health Services	Local	Local	Local
Welfare	Local	Local	Local

LAND — Selection

Without land Indian People have no Soul — no Life — no Identity — no Purpose. Control of our own Land is necessary for our Cultural and Economic Survival. For Yukon Indian People to join in the Social and Economic life of Yukon, we must have specific rights to lands and natural resources that will be enough for both our present and future needs.

As each year passes, more and more land is taken away and given to the Whiteman. Every year more mineral claims are staked. Every year more oil and gas leases are given to the oil companies. For example, nearly all the grazing lands in the Yukon that are worth anything have all been given away. This is why we need a Settlement NOW. We must be given the chance to select Lands that will be ours — not to sell — but to keep for the use of our children and for our childrens' children in perpetuity.

In this paper when we use the term "surface and sub-surface rights" we mean:

1. Surface rights of land by title.

2. Mineral rights of land surface and sub-surface:
 - a) Minerals designated by Yukon Quartz Mining Act and Yukon Placer Mining Act.
 - b) Minerals designated by Canada Oil and Gas Act and Regulations.
 - c) Minerals designated under other Acts and Regulations — Coal, limestone, Sand, Gravel, etc.
3. Water Rights.
 - a) As designated for industrial usage such as hydro electric developments.
 - b) As designated for any community or municipal usage.
4. Timber and Forest Product Rights.

When we use the term "complete title" we mean "land held in Trust by her Majesty the Queen in perpetuity, and leased to a Municipality set up under this Settlement for that purpose, with authority for that municipality to sub-lease, tax, regulate, develop, and otherwise dispose of, except sell.

Any lease of land to non-Indians must be for a period of up to but not more than twenty-five years.

Because the most valuable land and rights to land have already been taken away we will not settle for "token" reserves. The size of the Yukon Territory is two hundred and seven thousand, seventy-six square miles, that means one hundred and thirty-two million, five hundred and twenty-eight thousand, six hundred and forty acres.

If Indian lands are to be selected from lands that have not had rights taken away we will require a special Settlement for Old Crow. Most of their lands have oil leases on them. The Old Crow People must be given complete title including both surface and sub-surface rights to an area of land for their village at a location to be selected by them on the Porcupine River. In addition the Old Crow People must have complete title including surface and sub-surface rights of the area called Crow Flats. Any oil exploration in this area must only be done with permission of the Old Crow People.

The people of Dawson, Teslin, and Burwash may require small areas of land on which there is minor development (residential and commercial). This is because we have lost additional lands to the Whiteman, and we do not feel we should be forced to move.

Each Indian Community requires certain land to be set aside for our own control and management:

- 1) For establishment of Indian municipalities where the Indian people can have permanent homes. For the past seventy-five years we have had to move whenever the Whiteman wanted our land.
- 2) For the historic sites of our Indian villages, camps and cemeteries.
- 3) On which we have cabins or camps used for hunting, fishing, or trapping.
- 4) For other projects, identified by the Yukon Indian people that will allow us to share in the economic life of Yukon.

For these purposes the Yukon Indian Communities will require an amount of land which is felt by them to be reasonable.

We must have one square mile on which we have each cabin. These cabins we use for hunting, fishing and trapping. This land would be included

in the total allotment of land set aside as Indian lands. These lands would be administered by the municipalities.

Lands which have historic value to our people that have been taken away must be returned.

We require a temporary land freeze on all unoccupied, unalienated Crown lands to allow enough time for selection, survey, and transfer of control to the Yukon Indian people. We feel this will take from six months to a year. Formal surveys will take longer but these are not essential to the identification of land selected.

The land freeze on all unalienated Crown land must be effective from the date of this presentation. We feel that the most valuable land is already alienated and we do not want people to be allowed to buy up what is left before we have a chance to select our lands.

The distribution of the land will be as outlined in the schedule at the end of this section. All legal and survey costs related to land selection must be paid by the Government of Canada.

After lands have been turned over to the Indian people, they must have representation on all Yukon Land Development or Control Agencies, Boards, or Offices. This is to make sure that land policies will be planned with the interests of the Indian people protected by direct communication.

We require control of waters within the borders of Lands received under this Settlement. We also must have representation on any and all control agencies, boards and offices whose job it is to protect these waters from pollution or other kinds of interference with either the quality or the quantity of water passing through our lands. Compensation must be paid for any damage to these waters.

We must have right of access to all rivers, streams, and lakes which are a part of Indian lands. We must have access to all waters for hunting, fishing, and trapping purposes.

If our lands are expropriated by the Government — the Community affected must have the right to select additional land for compensation.

Traditionally the Yukon Indian People used over ninety percent of the total land. Today we still use most of that land. We are not asking you to give us back our land, we are asking you to let us keep and develop some of our land.

We do not lay any claim to Herschel Island or the lands drained by streams running north into the Arctic Ocean. This land was traditionally occupied and used by the Eskimo people. However, we remind the Government of Canada that these lands are the calving grounds of our Caribou. Any damage to the Caribou will cause us to take legal action against the Government. The protection of the Caribou must be part of any Yukon Settlement. We know what happened to the Buffalo and we will not let this happen to the Caribou.

We have asked the Inuit Tapirisat of Canada to include provision in their Settlement for similar guarantees.

The amount of land required will be identified and used for the following:

1. Indian Burial Grounds and Cemeteries.
2. Historical and Traditional Village Sites, Fish Camps, etc.
3. Location of Center of Population and Service for Municipality.
4. Areas selected for Economic Development purposes.
5. Trapping, Hunting, and Fishing Cabin Sites.

LAND — Special Rights

The Yukon Indian People require the right to hunt and fish for our own food on all Yukon Lands. We also require the right to trap on all unoccupied land.

Most Commercial Hunting Rights in the Yukon have been given to Whitemen. We request fifteen percent of all revenue collected by the Federal and Territorial Governments from this industry. This will allow us to share in the economic benefits to which we feel we have a basic right. This industry is of great importance to us and we are greatly concerned about its management.

All hunting and fishing on Indian lands must be restricted to Indian people. The Indian people must also have exclusive timber rights on all these lands.

The right to trap some of the registerable traplines has also been lost by the Yukon Indian people, although many of use have our own traplines. The exclusive right to regulate trapping within Indian lands must be given to our people. The setting up of a program for the re-distribution of alienated traplines in certain areas is required to bring some non-used traplines back under Indian ownership. Compensation must be paid to owners of traplines which have been interfered with. Some Communities prefer to have large group trapping areas where they can control the trapping.

We suggest the management of fish, fur and game be under control of a joint authority representing the Fish and Wildlife Service, the Yukon Territorial Government and the Yukon Indian General Council. In the Porcupine Drainage Area, this management will be under a Board appointed by the Old Crow Municipal Council, with two ex-officio members appointed by the Federal Fish and Wildlife Service and the Yukon Territorial Government.

Exclusive timber rights for two areas of approximately one hundred square miles each situated at the mouth of Driftwood Creek and David Lord Creek shall be given to the Old Crow Municipal Council.

LAND — Royalties

The hardest part of this Settlement is for us to give up so much of our land. Even though our rights to much of the land have already been taken away, we still think of the Yukon as OUR LAND.

When we look at parts of our land that the Whiteman has used, we see much destruction. We also read about the hundreds of millions of dollars worth of minerals that have been taken out of the land. In Dawson alone, the land that was ruined during the gold rush is worth almost nothing today.

If we put a dollar value on the land we are giving up, some agency would have to figure out how much it is worth. This is impossible because no one knows how much gas, oil and minerals there are under this land.

These payments must be made in perpetuity because that is the period of time that we are giving up our rights for.

A percentage of the gross value of all gas, oil and mineral production must be paid to the Yukon Indian General Council each year.

We require a royalty payment based on all revenue received by the Federal and Territorial Government based on wood and forest production.

The Department of National Revenue shall report to the Yukon General Council quarterly as to the amount of revenue based on revenue collected

from gas, oil, mineral and forest production from all Yukon gas, oil, mineral and forest productions.

The payment of monies based on resource production is the only fair way by which we can participate in the development of the Yukon, and really share in that development. It will then be in our best interest to encourage development.

The money received from this source will be used to finance programs, program development, research, economic development, and resource development.

CASH SETTLEMENT

We are asking for a fair and just Settlement of our grievances. What is considered fair and just by the Government of Canada may not be the same as what the Yukon Indian People think is fair and just.

The Government of Canada may try to work out a figure that can be used all across Canada. This is not right. The Yukon Indian people have not had the advantages of land and money that the Treaty Indians have received over the years.

We have had no protection for any of our lands. Lands which were set aside for our use have been taken away whenever anyone wanted it. This has been done without any consultation or compensation.

Indian Affairs for the past one hundred years has been designing programs that were based on the fact that Bands had BAND FUNDS in their Ottawa bank accounts. The Yukon Indians have never had any BAND FUNDS. Because of the fact, many Indian Affairs programs have never worked or even been tried in the Yukon.

The Yukon Indian people are trying to think about what would be fair and just. We keep thinking about how we used to be independent and free. We think about being born and raised on land that we always thought of as our land. We remember the diseases that killed so many of our people. We have watched the Whiteman move onto our land without even asking our permission. We have watched the Whiteman destroy parts of our land. We have watched the Whiteman destroy our traplines. We have watched the Whiteman bring in alcohol and prostitution. We watched the Whiteman take away our children and destroy our language and culture.

All these things we have seen. These are not folk-tales that we have been told. They are still going on TODAY. How can anyone put a dollar value on what we could consider fair and just compensation. It is impossible.

Instead, we are trying to decide how our children and their children can have a better life, free from Whiteman ignorance which has led to the unfair discrimination which is all around us.

We are saying that we deserve a cash settlement for all our past grievances and for the rights that have been taken away over the past one hundred years. We are saying that we should be compensated for having been left out of the Yukon's prosperity — the highest in Canada.

We will not accept promises — because we have very little faith any more in Whiteman promises. There must be a generous Cash Settlement that will convince us that you will practice what you preach about a Just Society.

We will not waste this money. It will be invested in our children's future. It will not go to individuals, but to organizations which we will set up for a program of human and community development. The purpose of this

program will be to raise our standard of living and allow us to participate as equals in the development of Yukon and Canada.

We are asking that you agree with us on a quick Settlement to avoid a long fight in the Courts and in Parliament. Every day that is lost, the suffering of our people grows. Every day that is lost, the economic and social distance between our people and yours increases.

The amount of money needed will be dependent upon the land and royalties under this Settlement. We will tell you what we feel we need.

At the present time, almost one hundred percent of the money received by the Yukon Indian People goes into Non-Indian cash registers. The money received under this Settlement will improve the business and the economy of the Yukon and of Canada. It is not likely to go to Japan, or the United States or to Germany. It will stay here.

The Whiteman and his Government will end up with this money. There are too many needs to be met for us to put the money in the Bank and forget about it.

The funds could be deposited in the Bank of Canada with tax-free payments being made every three months. This way the Government of Canada can have use of our unspent funds, and not have to find a large amount of money for this purpose. The money could be in the form of tax-free term deposits. Tax-free interest must be paid as we have both inflation and a high population growth rate which will create a greater need for funds in the future.

We are requesting this form of a Cash Settlement after considering several other alternatives.

One alternative considered was putting a dollar value on each individual grievance. This could mean some agency would have to decide on a fair compensation for over one thousand individual claims.

Another alternative was to have some agency decide on what the value of the land or rights were at the time they were taken away. Then the interest from that date to the present would have to be calculated.

Both these alternatives would cost the taxpayer a lot of unnecessary money.

The first expenditure planned for these funds is for a program of facilities and pensions for our older people who will not benefit from our long-range development programs.

The second expenditure of money will be for a program of Cultural Development which will provide the basis of all future programs.

The third expenditure of money will be used for a program of Community Development and Adult Education which is necessary to help set up the necessary organizations in the villages.

Some programs such as Old People, Education, and Welfare may provide for direct payments to individuals.

The Bank of Canada should report every three months to the Yukon Indian General Council the amount of money in our account and also the amount of interest earned.

All Central and Local Organizations who have responsibility for receiving or spending Settlement Funds will be subject to standard audit procedures.

The Local Municipalities will have their funds audited as provided for in section 49 sub-section 1 of the Municipal Ordinance.

If the Government of Canada meets our land and royalty demands, we will require a Cash Settlement with interest annually, large enough to meet the needs that are identified in this paper, and large enough to compensate for the losses we have suffered in the past.

NEGOTIATION

With all the increased pressure to speed up the development of the north we feel our Settlement must be completed quickly. Everyday we hear news of increased exploration for gas, oil and minerals, and the building of railways, pipelines, and highways. All this means that we are losing more of our rights and our share in this development every day that passes.

We ask the Government to immediately set up a Negotiating Committee who will study this paper and draw up the framework for the necessary legislation. This Committee should have five people and two resource persons chosen by the Yukon Native Brotherhood and five people and two resource persons chosen by the Government of Canada. In addition we request that a person selected by the Chief of the Yukon Native Brotherhood and the Minister of Indian Affairs and Northern Development be appointed Chairman. The Yukon Native Brotherhood representatives shall be chosen by a Committee made up of the twelve Yukon Indian Chiefs and the Chief of the Yukon Native Brotherhood.

This Committee should hold its first meetings first in Ottawa and then in Whitehorse.

This Committee should complete its work by March 31st, 1973. The Settlement proposal should be available for endorsement at the Annual Meeting of the Yukon Native Brotherhood which is held near the end of April.

The Yukon Native Brotherhood must be provided with funds at the rate of five thousand dollars per month from the date of the termination of our Contract with the Indian Claims Commissioner until the first Settlement funds are received.

These funds are necessary for the Yukon Native Brotherhood to continue the present program of preparation for Settlement Implementation and program take-over. These funds are also necessary to carry on negotiations for Settlement.

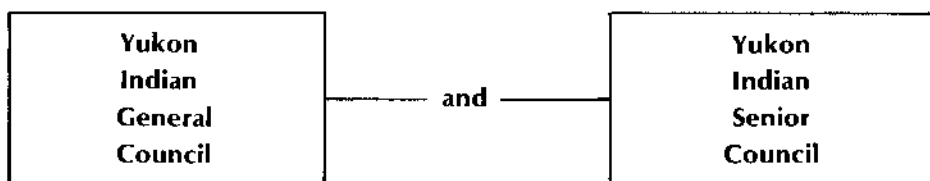
There follows on the next five pages a **SAMPLE ONLY** of an orderly schedule for implementation.

Only by an immediate Settlement of all our grievances can the Yukon Indian People obtain Social and Economic Equality with our fellow Yukoners. It will be of benefit to all Canadians when we achieve this equality.

SETTLEMENT YEAR 1 (sample only)

**Yukon Native Brotherhood
General Council**

- (1) Receive \$1,000,000.00 Settlement Funds.
- (2) Set up comprehensive plan of Community Development and Social Animation in all twelve villages.
- (3) Identify Training and Research needs.
- (4) Supervise and carry out enumeration.
- (5) As soon as enumeration completed — elect:



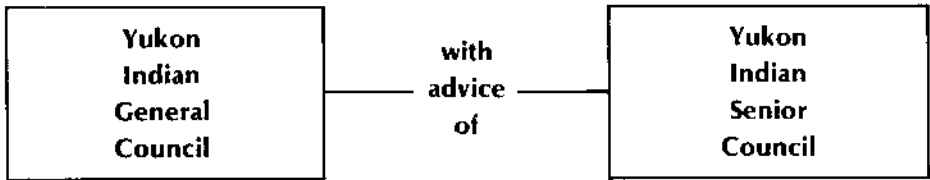
- (6) Will provide Legal and Special Services.

SETTLEMENT YEAR 2 (sample only)



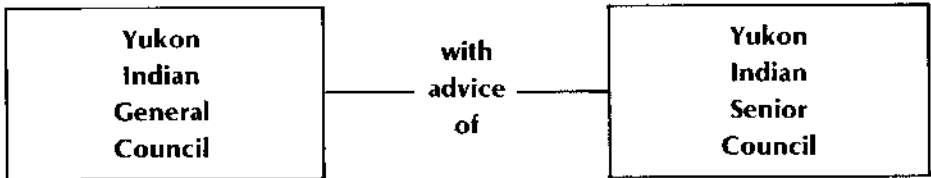
- (1) Will receive \$2,000,000.00 Settlement Funds.
- (2) Will set up Machinery for Land Selection and Select Land.
- (3) Will set up Training Programs.
- (4) Will set up Research Programs.
- (5) Will set up Yukon Native Development Corporation to administer Economic Development Funds.
- (6) Will set up Yukon Indian Credit Union with Mobile units.
- (7) Will administer Funds for Old Folks Program.
- (8) Will allocate Funds for Cultural Programs.
- (9) Will provide Legal and Special Services.

SETTLEMENT YEAR 3 (sample only)



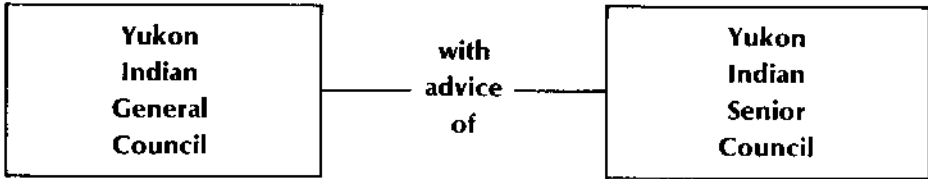
- (1) Will receive \$5,000,000.00 Settlement Funds.
- (2) Will continue Research and Training Programs.
- (3) Will continue to Fund Old People and Cultural Programs.
- (4) Will provide Funds to Yukon Native Development Corporation.
- (5) Will assist Communities with their applications to form municipalities.
- (6) Will turn over management of lands to new municipalities.
- (7) Will assist relocation of families to new municipalities.
- (8) Will provide funds for Legal and Special Services.

SETTLEMENT YEARS 4 & 5 (sample only)



- (1) Will receive \$10,000,000.00 Settlement Funds per year.
- (2) Will continue Research and Training Programs.
- (3) Will continue to Fund Old People and Cultural Programs.
- (4) Will expand Economic Development Programs.
- (5) Will assist Communities in completing their application for Municipal Status.
- (6) Will transfer management of all lands to the Municipalities.
- (7) Will assist in formation of new Municipal Villages.
- (8) Will transfer responsibility for programs to Municipalities as requested by them.
- (9) Will provide Funds for Legal and Special Services.
- (10) Assist in arranging for transfer of D.I.A.N.D. Programs.


SETTLEMENT YEARS 6 to 10 (sample only)

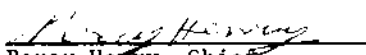


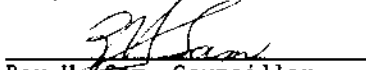
- (1) Will receive \$15,000,000.00 Settlement Fund per year.
- (2) Will provide Grants to municipalities for all Services and Programs as requested.
- (3) Will transfer responsibility for Old Peoples Programs to Municipalities.
- (4) Will administer Yukon Native Development Corporation.
- (5) Will co-ordinate Yukon Indian Cultural Programs.
- (6) Will continue Research and Training Programs to meet needs as identified by Local Communities.
- (7) Will maintain Legal, Research, Training, Management, Accounting, and Consultant Services for use by Municipalities.
- (8) Complete phase-out of D.I.A.N.D. — Regional Office — Whitehorse.

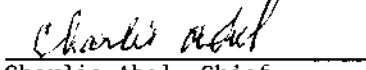
TOGETHER TODAY FOR OUR CHILDREN TOMORROW —

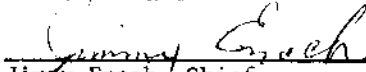
A Statement of Grievances and an Approach to Settlement by the Yukon Indian People is respectfully submitted by:

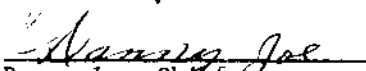

Elijah Smith, Chief
Yukon Native Brotherhood

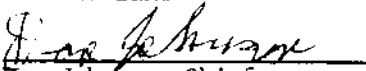

Percy Henry, Chief
Dawson Band and member
Y.N.B. Executive Council


Roy Ho-Sam, Councillor
Whitehorse Band and 1st Deputy
Chief Y.N.B. Executive Council

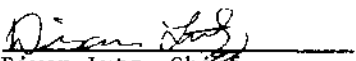

Charlie Abel, Chief
Old Crow Band



Jimmy Enoch, Chief
Kluane Band



Danny Joe, Chief
Selkirk Band

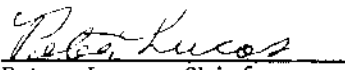

Dan Johnson, Chief
Carcross Band

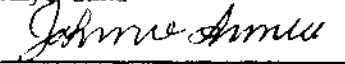

Willie Joe, Member
Y.N.B. Executive Council

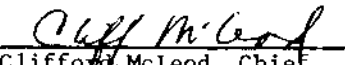

Dixon Lutz, Chief
Liard River Band and member
Y.N.B. Executive Council

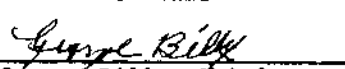

Raymond Jackson, Chief
Champagne-Aishihik Band and
member Y.N.B. Executive Council

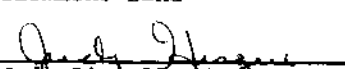

Sam Johnston, Chief
Teslin Band


Peter Lucas, Chief
Mayo Band


Johnnie Smith, Chief
Whitehorse Band


Clifford McLeod, Chief
Ross River Band


George Billy, Chief
Carmacks Band


Judy Gingell, Member
Y.N.B. Executive Council

COUNCILLORS

DELEGATES

WHITEHORSE

Annie Burns
Annie Burns

Barbara Fred
Barbara Fred

Emma Burns
Emma Burns

John Burns
John Burns

John Joe
John Joe

Julia Joe
Julia Joe

John C. Smith
John C. Smith

Edwin Scurvey
Edwin S. Scurvey

ROSS RIVER

Helen Etzel
Helen Etzel

Maizie Etzel
Maizie Etzel

Peter Sidney
Peter Sidney

Arthur Johns
Arthur Johns

Joe Ladue
Joe Ladue

COUNCILLORS

TESLIN

Agnes Johnston
Agnes Johnston

Harry Morris
Harry Morris

D. D. Smarch
Doug Smarch

A. Jackson

SELKIRK

F. Alfred
Fred Alfred

Jerry Alfred

OLD CROW

John Joe Kay
John Joe Kay

Grafton Nootli
Grafton Nootli

Lazarus Charlie
Lazarus Charlie

John Kendi
John Kendi

DELEGATES

Livingstone Johnston
Livingstone Johnston

Sue Johnston
Sue Johnston

Elmer Johnston
Elmer Johnston

Madeline Jackson
Madeline Jackson

Frank Sidney
Frank Sidney

Lucy McGinty
Lucy McGinty

Lois Joe
Lois Joe

Ernest Silas
Ernest Silas

Roger Alfred
Roger Alfred

Stanley Njooli
Stanley Njooli

Alfred Charlie
Alfred Charlie

Moses Tizya
Moses Tizya

COUNCILLORS

CARCROSS

Stanley James
Stanley James

Richard Atlin
Richard Atlin

CARMACKS

Jerry Charlie
Jerry Charlie

Happy Skookum
Happy Skookum

DELEGATES

Jerry Johnson
Jerry Johnson

Sammy James
Sammy James

Albert James
Albert James

John Atlin
John Atlin

Ken Roberts
Ken Roberts

Linda Charlie
Linda Charlie

Kitty Johnathon
Kitty Johnathon

Stanley Johnathon
Stanley Johnathon

Taylor McGundy
Taylor McGundy

Marcy Roberts
Marcy Roberts

Evelyn Skookum
Evelyn Skookum

COUNCILLORS

CHAMPAGNE - AISHIHIK

Don Brown
Don Brown

DELEGATES

Edward Johnathon
Edward Johnathon

Marg Jackson
Marg Jackson

Barbara Jim
Barbara Jim

Harold Kane
Harold Kane

Jimmy Kane
Jimmy Kane

Tom Smith
Tom Smith

Carl Chambers

Mundy Joe
Mundy Joe

DAWSON

George Semple
George Semple

Clarence Cochrane
Clarence Cochrane

Trudy Blanchard
Trudy Blanchard

Herbie Roberts
Herbie Roberts

Stanley Roberts
Stanley Roberts

Simon McLeod
Simon McLeod

Joe Joseph
Joe Joseph

Mabel Henry

COUNCILLORS

KLUANE

Kenneth Johnson
Kenneth Johnson

DELEGATES

Alice Johnson
Alice Johnson

Lena Johnson
Lena Johnson

Mary Easterson
Mary Easterson

LIARD

Danny Lutz
Danny Lutz

Robert Jules
Robert Jules

Tim Dick
Tim Dick

Jerry Dickson
Jerry Dickson

Frank Magum
Frank Magum

Mathew Jimmy
Mathew Jimmy

Raymond Donnessey
Raymond Donnessey

Harry Dick
Harry Dick

MAYO

Mabel Hager
Mabel Hager

Benny Moses
Benny Moses

Richard Hager
Richard Hager

Alma Moses
Alma Moses

JOHNNY SIMON
Johnny Simon

Sam Peter
Sam Peter

VI APPENDICES

APPENDIX 1
EDUCATION OF YUKON INDIANS
A POSITION PAPER
BY
THE YUKON NATIVE BROTHERHOOD
REPRESENTING THE FOLLOWING INDIAN BANDS:
CARCROSS
CHAMPAGNE-AISHIHIK
CARMACKS
DAWSON CITY
KLUANE
MAYO
OLD CROW
ROSS RIVER
SELKIRK
TESLIN
UPPER LIARD
WHITEHORSE

January 1972

EDUCATION OF YUKON INDIANS

A Policy Statement:

The Government of Canada has the sole legal responsibility in all matters relating to Indians. The responsibility for the education of Yukon Indian children has apparently been given to the Government of the Yukon Territory. This educational system unfortunately, is not serving our needs. Unless there are many changes the costs of welfare for Indians will continue to increase.

We believe that our children should be educated in public schools, but we also believe consideration should be given to the special problems, the preservation of the language, and the factual representation of the culture of a group comprising nearly one-third of the Yukon's population. We also believe there should be freedom of choice in two areas — pre-schoolers should attend kindergartens designed as autonomous units preparing them for school life; similarly, certain vocational and technical courses must be designed and presented in an Indian setting outside regular educational jurisdictions. Finally, we believe that all education must have its two main goals, the stimulation of pride in one's culture and background and the development of those skills and that knowledge which is necessary to successfully compete in today's world.

In order that improvements can be made, the Yukon Native Brotherhood requests that the Government of Canada and the Yukon Territory co-operate in the immediate implementation of recommendations contained in this Position Paper. This should result in a more workable system and render the development of a Separate Indian School System unnecessary in the Yukon. We, on our part, will assist in every way to co-operate in building a system more suited to the needs of all Yukon people.

WHY REVISIONS TO THE SCHOOL SYSTEM?

1. Many words have been spoken by concerned people about what is wrong with the Departments of Education in Canada as they relate to Indians. A few of the thousands of statements that apply to the Yukon are:
 - a) On July 23, 1970, during the presentation of a Brief to the Special Senate Committee on Poverty, Elijah Smith, Chief of the Yukon Native Brotherhood, appealed on behalf of his people for certain changes and additions to the Educational system. To date, very little improvement can be noted, and on no occasion have the authorities acted on recommendations made by the Yukon Native Brotherhood to the Yukon Territorial Department of Education.
 - b) "It is the fact of life that makes me say to you that we will never be contented, we will never be able to provide for our families, for our children's future until we develop our own jobs and run our own schools, and to deny us this kind of opportunity is the same kind of paternalism the government has been practising for the last one hundred years", George Manuel, Chief of the National Indian Brotherhood. The Yukon Indian people have no control over educational policy and because they are not involved, the system, its teachers and what is taught remains strange to the parents. This continues to increase the cultural and communication gap between Indian parent and child. The all-important family unit continues to fall apart.

c) "You have asked for any difficulties I have experienced; the first I must label as background. They are a minority group and view the majority group differently. The fact that they are a minority group has a definite pattern on their behaviour. Being pointed out as an Indian apart from our own society is keenly felt by them. They don't feel at par with us. Their customs, social set up, and aims in life are not the same as ours". Miss Beryl Bibby, Kindergarten instructor at Whitehorse Indian Village, speaking to Yukon Teacher's Association. The Yukon Territorial Education System makes small allowance for the social disparities described here.

d) "The high drop-out rate of Indian Students in Yukon is caused primarily by:

(i) Curriculum irrelevancy, and a feeling that the current curriculum does not lead to practical jobs in the future, in the Yukon.

(ii) "The feeling of alienation by Indian students and parents, generated often subconsciously, by the staff, administration, and non-Indian students." Miss Beryl Bibby in a letter to the Yukon Teachers' Association Public Relations Committee. We believe that Miss Bibby, during her close working relations with Yukon Indian parents and students, described two of the most important truths which are not usually apparent to White educators and not considered in either curriculum design, or teacher training.

e) "To sum up the interview the group asked the students what steps could be taken in order to improve the image of the Indian people. One suggestion was there should be more Indian teachers who do have a basic understanding of Indian thinking. More Indian cultural courses should be offered at the high school level so that both White and Indian have a better area of communication. It was also suggested that more textbooks should be related to the Indian way of life instead of constant portrayal of the Indian as "savage". White students should be exposed to the art of trapping and hunting. There should be more open discussions of both White and Indian concepts. The Indian language would serve as a very positive effect as well as maintaining a cultural link with preserving the Indian identity. Another strong recommendation was that meetings between students and teachers and concerned people should carry on. It was felt by the group, that many of the suggestions offered by the students could be employed in our present school structure." — Indian students Viola Fairclough, Sheila Frank, Alex Fox and David Joe speaking to a group from the Yukon Teachers' Association Indian Education Committee in June, 1970. The Yukon Native Brotherhood appreciates the efforts of the Association to improve the Educational system as it applies to Indians. However, there is little evidence that their efforts are affecting Departmental policies.

f) Excerpts from the testimony of witnesses and also recommendations of witnesses who appeared before the Standing Committee on Indian Affairs and Northern Development:

"The increased costs of solving the educational problem of the Indian while relatively expensive, are cheap when compared to fifty years of welfare payments', and 'There is nothing in the integrated school system that says "you are an Indian". There is no Indian language, no Indian culture, no Indian music, and Indian art. This consequently creates a conflict in the mind of the Indian child negating, and maligning his origin and his race. — Mr. Walter

Currie, President of the Indian-Eskimo Association of Canada, and Assistant Supervisor of Supervision, Department of Education, Toronto.

'Education of Indians has been characterized by a policy of cultural replacement under which the textbooks, the schools, the philosophy of education has been designed to make White men out of Indians. Little attention has been paid to Indian culture, history and language. The result has been a tremendous disillusionment among Indian peoples with the process of education which is creating conflict between parents and children and severe psychological problems for the children involved. In view of these circumstances, Indian parents justifiably feel that the educational system threatens the integrity of their way of life and causes children to become lazy, disobedient and disrespectful of the past. The educational system produces children who are in conflict because they cannot cope with a new way of life in the north in terms of industrialization, and yet they cannot hunt and trap.' and

'Besides opting for the extremes, i.e. dropping out of school and accepting the traditional way of life or rejecting it in favour of the white style of life, perhaps the more reasonable way to cope with the anxieties of Indian children is to try and achieve some type of synthesis between the two; more specifically, the two principles that should be adopted in the education of Indian and Eskimo children are, the measures that will help the student validate his self-image and his self-esteem, and the participation of Indian and Eskimo adults in the formation of educational policy for their children'. and

'Recruiting more Indian personnel without an over-emphasis on certification requirements. (An Indian teacher who has grade twelve or thirteen education is a much more effective teacher of Indian children than a non-Indian who has had teachers' college training.)' — criticism and recommendation by Professor Peter Sindell, Assistant Professor of Anthropology, McGill University, Montreal.

'The present educational system for Indians is designed to assimilate Indians and to make White men out of them. The apparent success of an Indian youth in school turns to an identity conflict in his late teens. He suffers from living in two worlds: The White and the Indian world. Often he is not accepted on the reserve after being urged to get an education. On the other hand, he also finds it difficult to get along in the Non-Indian world. Such rejection breeds disillusionment and the young man turns to such vices as alcohol, crime, delinquency, and prostitution' — criticism by Mr. Rodney Soonias, President, Canadian Association of Indian and Eskimo Education.

g) 'Narration (with the teacher as narrator) leads the student to memorize mechanically the narrated content. Worse still, it turns them into "containers", into "receptacles" to be filled by the teacher. The more completely he fills the receptacles, the better a teacher he is. The more meekly the receptacles permit themselves to be filled, the better students they are.

Education thus becomes an art of depositing, in which the students are the depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiques and makes deposits which the students patiently receive, memorize and repeat. This is the "banking" concept of education, in which the scope of action allowed to the students extends only as far as receiving, filing and storing the deposits'. — Paulo Freire in his book *Pedagogy of the Oppressed*. Indian students are traditionally not accus-

tomed to this method of teaching, and many are dubious that the subject matter being "banked" is relative to their life needs.

- h) (i) Everyone has the right to education . . .
- (ii) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms . . .
- (iii) Parents have a prior right to choose the kind of education that shall be given to their children.' — from article 26 of the Universal Declaration of Human Rights. The right to choose embodies three obligations — to provide opportunity, to dispose of funds and to develop curriculum. Indian parents in Yukon are denied all three of the obligations embodied in the 'right to choose'.

i) 'The schools are perhaps the most Canadian aspect of the entire country. They have a strong resemblance to the jails, in that incarceration in them is also involuntary and joyless and the program encourages stupidity and insensitivity. Schools don't use a method of instruction that corresponds to the natural way people learn and thus are assured of a bumper harvest of children who can't figure out the school game well enough to simulate failures. That's what school seems to be all about: FIND THE WINNERS. The losers fall out of the boat, half-literate swimmers full of despair, while the winners sit there for years rowing away, robots who have been half-dead since they were eight years old'. — June Callwood, writing in MacLean's Magazine January, 1972. We believe these words explain some of the reasons we have so many drop-outs.

j) 'Perhaps we should be taking a look at the treatment they're receiving in provincial schools.

Maybe we should take a closer look when we draw up the contracts with the provincial schools, and put in safeguards that will, meet the needs of Indian students'. — Mr. John Ciaccia, Assistant Deputy Minister of Indian Affairs, quoted in the Edmonton Journal, January 2, 1972. It is hoped that Mr. Ciaccia, before becoming party to those time-worn paternalistic policies which discouraged our initiative will allow those INDIANS who will be affected to say what those changes and safeguards must be.

II. Government leaders and civil servants regularly point with pride to the improvements which have been effected on behalf of those they **are paid to serve**. Comparisons are made to show the increase in the amounts of money being spent, or the increased number of children attending schools, or the additional staffs employed to provide better service. Impressive statistics are quoted; however, correlations are never drawn to show the attendant increases in Indian juvenile delinquencies or the rise in crime, or the number of Indians in jails, or the extra costs of welfare, or the number of unemployed Indian graduates of various educational institutions or the high percentage of school and social drop-outs. This is not to infer that the Education system is to be held responsible for all social ills. We contend, however, that Yukon Indians must gain an authoritative voice in the operation of that system in order that there can be a co-ordinated approach to self-development and self-sufficiency for all Indians.

If students know, for instance, that they will have employment as teachers or as teaching aides they will be encouraged to work toward that goal; if

others are aware that Indian enterprises are to be developed and that meaningful and responsible opportunities will exist, then motivation toward commercial training will make sense to the student. Half measures will not do; Indians must have voice in the expenditure of every cent of money being spent on their behalf and in the development of every program operated for their benefit.

III. The unsatisfactory results of the huge expenditures on Indian education in other areas of Canada are also evident in the Yukon. The dropout rate is high. Young children soon come to know their role as second-class students, with subsequent disillusionment and, very often, development of antagonism. Those who complete vocational training usually find that they are not trained to necessary standards. Some have been half successful as typists and nursing assistants, but there is no encouragement for Indian students to enter professional fields such as education, social work, law enforcement, finance, or to work toward managerial positions.

Only a very few of our people work in Government departments, and none have positions of responsibility in either Government or private fields of endeavour. There is so little evidence of success, in fact, that young students and their parents do not believe in the Whiteman's education system.

Yukon Indians are trying to get out of the rut they have been forced into by imposition of welfare. As they succeed, jobs will become available in community development, health, educational, economic, and cultural development, and other fields. Only a comprehensive and intelligent system of education, with sufficient Indian input, can properly prepare our students from their earliest ages for the skills which will be required in a developing society.

IV. At the First Yukon Indian Education Conference held January 10-14, 1972, fourteen items were forwarded by Resolution to the Brotherhood for implementation (Appendix 1 attached). Careful consideration has been given to those Resolutions in preparing this Position Paper.

OUR GOAL:

Our goal is the provision of those improved education and skills training opportunities to Yukon students of native descent which will result in more graduates from our Educational Institutions.

RECOMMENDATIONS:

I. We must have an Education Consultant on our staff. The Department of Education is a large and complicated organization which can only be properly researched and explained to us by a highly qualified person in our employ. Similarly, the means whereby necessary changes will be effected can only be explained to school authorities by a positive-thinking and qualified person who understands and listens to Indians. Our Consultant must have office facilities in the Department of Education and access to all Departmental records, schools, budgets and policy deliberations. He must add informed opinion to the development of education policy which will be suited to our needs. Nearly all of the recommendations which follow are dependent for their achievement upon the provision of this avenue of communications at a top level of the Territorial Government. Past experience has shown that the

existing set-up provides little opportunity for outside participation. Therefore we request the strongest possible support for this new approach.

RECOMMENDATION ONE:

THAT RESOURCES BE MADE AVAILABLE WHICH WILL ENABLE THE YUKON NATIVE BROTHERHOOD TO SEEK AND TO EMPLOY AN EDUCATION CONSULTANT WITH THE BEST POSSIBLE QUALIFICATIONS. HIS SALARY MUST BE EQUAL TO THAT OF A SUPERINTENDENT OF EDUCATION AND HE MUST BE EMPLOYED NOT LATER THAN JULY 1st, 1972.

II. There must be more opportunity for communication (two-way) at all levels.

a) School principals should be directed to participate in regular meetings in Indian homes (or Village churches or halls, if these provide comfortable atmospheres) attended by teachers, parents and students with the simple and express purpose of promoting dialogue, friendship and understanding.

b) Means should be made available whereby Yukon people of native descent may meet in Educational conferences which they would organize and conduct.

c) The Yukon Native Brotherhood, with advice supplied by its Education Consultant, will maintain close liaison with the Governments of Canada and the Yukon Territory to report on the progress of the system as it applies to Indians.

RECOMMENDATION TWO:

THAT TWO-WAY COMMUNICATION CHANNELS BE FOSTERED BETWEEN PARENTS, TEACHERS AND STUDENTS, BETWEEN YUKON NATIVE ORGANIZATIONS, AND BETWEEN THE YUKON NATIVE BROTHERHOOD AND THE GOVERNMENTS OF CANADA AND YUKON TERRITORY.

III. Kindergarten programs which are supposed to serve Indian children should be designed to meet those needs identified by their parents. We do not believe very young children should be taken from their homes to a strange place with strangers in authority. We want our young children to be placed in the care of people who speak both languages, who have lived in and understand both cultures, who have been educated and understand the need for education, who appreciate the moral values of both cultures, and who can guide young children through this important period of their lives. We wish to have an authoritative voice in the location, the program, the selection of instructors and all matters affecting our kindergartens.

RECOMMENDATION THREE:

THAT KINDERGARTENS BE MADE AVAILABLE WHEREVER THERE IS A GROUP OF NOT LESS THAN FIVE CHILDREN IN THE THREE TO FIVE YEAR AGE GROUP. THAT INDIAN PARENT COMMITTEES BE MADE RESPONSIBLE FOR ALL MATTERS RELATING TO LOCATION, INSTRUCTOR SELECTION, PROGRAM AND OPERATION OF KINDERGARTENS.

IV. The language of instruction at the pre-school level and up to the first or second year of primary school must be in the language of the local Indian community with secondary language English being introduced gradually during that period, if this is the majority opinion of the Indian parents of the community.

Instruction in an other-than-English language has already been done with

French in primary schools. This has created an unnecessary anti-French feeling among many Indian parents. Teaching in Indian language will give the same consideration to Canada's original citizens as we now give French people, who might be described as Canada's second original citizens.

Fundamental concepts of Indian society—conservation and management of resources, appreciation of nature's creatures and creations, respect for the aged, love of family, a spirit of sharing, and strict observance of ancient traditions — should be explained to all students to promote better understanding. Indian contributions to the fields of medicine, exploration, music, art, handicrafts, etc. should be properly recognized and presented in true perspective.

RECOMMENDATION FOUR:

THAT EDUCATION PROGRAMS BE CHANGED TO ALLOW FOR REVIVAL AND RE-ESTABLISHMENT OF INDIAN LANGUAGES AND FOR A TRUE PICTURE OF INDIAN HISTORY, CULTURE, AND CONTRIBUTION TO THE MODERN WORLD.

V. The introduction of Indian languages into school will immediately provide employment for teachers. In the beginning, Indians with little or no formal training would be employed until such time as better qualified people become available. This causes us little concern; nearly every Indian parent has proven to be a very capable teacher of his or her native tongue, while Indian students who have completed Grade Ten should become proficient teacher aides under informed direction. At this time, also, Indian lay counsellors should be employed to provide a source of understanding and encouragement not now available to Indian students.

Funds should be made available which would enable the Yukon Native Brotherhood to develop and offer one-year of Teacher and Counsellor Training commencing no later than September 1st, 1972. These courses should be co-ordinated with an existing University which would accept the graduates into the second year of degree patterns. The Department of Education should also give a guarantee that the persons successfully completing the first year of training would be given first chance for employment as teachers and counsellors in schools or rooms where the Indian student population is over half the total.

RECOMMENDATION FIVE:

THAT THE NECESSARY ENCOURAGEMENT AND ASSISTANCE BE EXTENDED TO ENSURE EMPLOYMENT OF NATIVE PEOPLE AS TEACHERS, COUNSELLORS, TEMPORARY TEACHING AIDES AND KINDERGARTEN INSTRUCTORS IN YUKON.

VI. Too often we hear of students dropping out of school. To learn the reasons is not easy, but all too often they amount to discrimination on the part of teachers, other students or government employees. Most of these students would rather be in school, but the injustices which do not appear important to the adult has discouraged the child.

There should be immediate employment of Indian counsellors. High qualifications are not necessary. These children require the advice of an older and understanding person and they need it now — one who can gain and hold their confidence, one who can help remove the sources of discontent, one who can lend encouragement where and when it is needed. Professional

counsellors for the future, perhaps, but the present need is for Indian counsellors.

All teachers who will have Indian students in their classrooms should be required to attend a course designed and taught by Indians. In this way they could learn of the way of life, social problems, personality traits and communication difficulties. By learning to listen, relate and to understand, teachers would be helped to change many of the attitudes of which they themselves may be unaware. These present attitudes are among the principal reasons for Yukon Indian School dropouts.

RECOMMENDATION SIX:

THAT INDIAN STUDENTS RECEIVE MUCH MORE ENCOURAGEMENT TO STAY IN SCHOOL.

VII. For some years the subject of group homes has been under discussion, and some have been built. Always, however, they become showplaces of the White man's paternalism — sterile, formal, non-functional, removed from the world of the Indian, operated by Whites. Our real needs are far different, and if for once our words can be listened to, perhaps at last it may be possible for us to begin to participate in the solution of our own social problems.

A group home should be located centrally in each village, operated by Indian couples and should provide short and long-term care for all who need it. A lunch to a child, or breakfast, or a night's lodging to an old person, or a week or month care for a family of children — whatever is necessary to free parents for the trapline or employment, or to provide warm meals for the young and old who cannot care for themselves.

If this simple concept could be allowed to develop; if Indians could be encouraged and assisted to plan, design and build this structure; if the White man would observe without interfering, then we believe school attendance would improve, the need for the hated hostel diminished, welfare costs reduced, welfare staffs decreased, and gainful employment of adults could increase. This whole program could be provided without a net increase to the taxpayer.

RECOMMENDATION SEVEN:

THAT RESOURCES BE MADE AVAILABLE WHICH WOULD ENABLE CERTAIN GROUP HOMES TO BE PLANNED, DESIGNED, CONSTRUCTED AND OPERATED BY INDIAN PEOPLE.

VIII. The word 'relevancy' is only now becoming useful in describing Indian education since recent development of a spirit of Indian independence within Canadian society. Until now, the Indian student has faced the prospect of being trapped in a welfare world — rejected by both the White and Indian communities. Now students should be able to look forward to full acceptance in and employment by organizations who will require the services of many professionals, para-professionals, technicians, tradesmen, and other personnel. Our education must now be designed to fit the requirements of economic, cultural and community development. We must have the resources and the freedom necessary to participate in the operation of programs without all the rules and red tape which is usually a part of government agencies.

Courses of study which have been designed for some other time, or in some other province, will not do. Our specific needs can only be met by

courses of special design for use in Yukon schools. For post-graduate training, we should approach colleges, universities and technological institutes with our course outlines. There must be new approaches to the qualification of teachers, instructors, teacher-aides, counsellors, social workers, probation and parole officers, community development workers, management personnel, researchers, and many more through initiation of new vocational courses designed by and for Yukon Indian persons.

RECOMMENDATION EIGHT:

THAT EDUCATION OF NATIVE STUDENTS BE MADE MORE MEANINGFUL AND RELEVANT TO OUR NEEDS.

IX. Our people are still suffering the demoralizing and destructive side effects of alcohol excesses. To an age group consigned to apathy and despair through the processes of welfare, alcoholic release has become part of a way of life. Now the younger people are starting to use drugs for the same reasons.

With a new sense of purpose developing, plus new hope for employment and involvement, we believe programs of alcohol and drug education are a must.

The best available material for design and implementation of these programs is available from the Indian people. We must design and operate these programs.

RECOMMENDATION NINE:

THAT ALCOHOL AND DRUG EDUCATION PROGRAMS DESIGNED AND CONTROLLED BY NATIVE PEOPLE BE STARTED IMMEDIATELY.

X. For hundreds of years Canadian school systems have described Indians as uncultured savages, without religious beliefs, bloodthirsty, compassionless, and non-industrious. The truths are finally being discovered by White men and are far different.

No credit has been given for the many contributions made by Indians to science, medicine, art, philosophy and other fields.

Educational authorities today cannot be held responsible for the mistakes of years ago. Neither do they deserve praise for their efforts in introducing a positive approach to Indian studies. As a first step we demand that all books, films, and other recorded material which in any way fosters a negative Indian image, and which is not based on proven facts, be removed from classrooms. This screening of educational material must be done by our own people.

RECOMMENDATION TEN:

THAT ALL RECORDED MATERIAL WHICH PORTRAYS NEGATIVE ASPECTS OF INDIAN HISTORY AND CULTURE, UNLESS BASED ON PROVEN FACTS, BE REMOVED FROM ALL YUKON SCHOOLS.

XI. At our recent Yukon Indian Educational Conference, the same complaint was heard many times — 'We do not understand what is being taught to our children, so how can we talk about it? We can only trust the White man to teach them properly'.

The end result is a group of young people who can no longer live the Indian way and who are not accepted into White society. They have dropped out of educational institutions and therefore are not trained; much of this is because Indian parents were unable to participate or to counsel in something they did not understand.

Indian adults must take part in the educational system. This could be done by regular periods of instruction for Indian parents. They must learn about what is being taught in the schools. Also, the reasons why it is being taught, and what it means to the child's future. Then parents will be able to give guidance to their own children who go to school.

RECOMMENDATION ELEVEN:

THAT ADULT INDIANS BE INFORMED AS TO EDUCATIONAL AIMS, METHODS AND INSTITUTIONS THROUGH REGULAR PERIODS OF INSTRUCTION OFFERED IN HOMES OR INDIAN MEETING PLACES.

XII. All education designed by man is useless unless people are going to apply what they have learned in some meaningful occupation. Regulations of both the Federal and Territorial governments, and hiring practices of private employers, ensure that 'outsiders' will be brought to the Yukon at great expenses for short periods of time. Then they are replaced by more 'outsiders'.

Many Indians could fill responsible positions in the fields of education, health, welfare, rehabilitation, engineering, tourism, forestry, construction and many others after on-the-job training and a series of short courses. Until the government changes its rules for hiring, personnel departments will continue to demand unrealistic educational requirements which will keep Indians unemployed and on welfare. We realize that we are suggesting that the bureaucratic system be changed. But when systems do not serve the best interests of all concerned, then they must be changed.

RECOMMENDATION TWELVE:

THAT THE FEDERAL AND TERRITORIAL GOVERNMENTS CHANGE THEIR HIRING POLICIES IMMEDIATELY AND PLACE INDIANS IN EMPLOYMENT IN ALL DEPARTMENTS AND AT ALL LEVELS OF RESPONSIBILITY.

IN SUMMATION:

This Position Paper has been written because the Whiteman keeps demanding, 'Tell us what you want'.

Now we have told what we want in Education. The things are simple, and they are not expensive. Up to now, the Whiteman has considered himself the only person capable of saying what all people should learn. He has failed to meet the needs of a large percentage of his own people, and of nearly all of ours. When will he learn that he cannot plan for us?

What is really required is a decision by the Whiteman to practice what he preaches, to believe his own words. Then we can join together as equal partners and begin to build a better Yukon society using all the resources which are available.

RESOLUTION I

WHEREAS, the delegates to the First Yukon Education Conference being held in Coudert Residence, Whitehorse, January 10 to 14, 1972, are unanimously agreed that,

- there should be a better chance for communications between students, parents and teachers, between the various Yukon Native groups and between all native people and the Federal and Territorial Governments, and
- education must be changed to include courses designed to revive and re-establish Native languages and cultures, and to provide all interested people an opportunity to learn about the true Indians' heritage, and
- education of Native students must be made more meaningful and relevant to their needs, and
- action must be taken to prevent native students from dropping out, and
- natives must be encouraged and helped in every possible way to look for and to get employment as teachers, counsellors, and possibly teacher's aides, in the Yukon Educational system, and
- many social problems require the building of certain group homes, planned, designed and constructed by native people, and
- certain vocational and education courses should be conducted in Centres operated by native people, and
- alcohol and drug education programs designed and controlled by native people, must be started immediately, and
- teachers must be educated about the cultural and social backgrounds of Native people, and
- kindergartens must be established as described in "Appendix A", and
- all recorded material which depicts Native cultures and history incorrectly must be removed from all Yukon schools, and
- programs must be started which will give Native adults an understanding of student education, and
- many unrealistic educational requirements which prevent Native people from getting certain jobs with the Government of the Yukon Territory and that of Canada must be changed, and
- a complete and continuing assessment of the Yukon Educational system must be carried out by a Consultant employed by the Yukon Native Brotherhood,

NOW, THEREFORE BE IT RESOLVED, that the Yukon Native Brotherhood be requested to implement such action as it deems necessary to bring these things into effect.

Tuesday 11, 1972

The Chairman had the assembled group fill out a questionnaire on the operation of kindergartens. This was followed by a discussion on the formation of village kindergartens. The majority of the group favoured a curriculum which would offer the children both Indian and non-Indian courses. Some felt the kindergarten should be taught by a native teacher, and others thought that both an Indian and non-Indian teacher together would be

most beneficial. The majority felt the classes should be taught in both the Indian and the English language.

A set of Rules and Regulations were hammered out and voted upon:

1. The kindergarten shall have a minimum enrollment of five students, and a maximum of twelve students.
2. The necessary qualifications for the Instructor will be left to the discretion of the parents' committee.
3. The program for the kindergarten will be decided on by the parents' committee.
4. The parents' committee will also appoint the Instructor.
5. The Finances of the kindergarten shall be acquired from:
 - a. Matching grants from the Department of Education and the Department of Indian Affairs.
 - b. Small fees.
 - c. Private sponsors.
6. The minimum age for enrollment shall be three years.
7. The kindergarten shall not operate when the temperature falls below 20 degrees below zero.
8. Compulsory attendance is necessary if the child is registered by the parents.
9. Deadline for registration shall be:
 - a. No deadline for three and four year olds.
 - b. A deadline for five year olds. The deadline for five year old students shall be October 31st.
10. The registration shall be valid for only one year. The kindergarten shall last from September until the end of June.

RESOLUTION 2

WHEREAS, the delegates to the First Yukon Native Education Conference being held in Coudert Resident, Whitehorse, January 10 to 14, 1972, are unanimously agreed that the Government of Canada has the sole legal responsibility for all matters related to Indians,

NOW, THEREFORE BE IT RESOLVED, that the Yukon Native Brotherhood be requested to forward all resolutions coming from this Conference directly to the Minister of Indian Affairs and Northern Development with copies to the members of the Standing Committee on Indian Affairs and Northern Development.

APPENDIX II

CORRESPONDENCE BETWEEN THE YUKON NATIVE BROTHERHOOD AND MINISTER OF INDIAN AFFAIRS AND NORTHERN DEVELOPMENT RELATING TO PARTICIPATION OF NATIVE PEOPLE IN NORTHERN DEVELOPMENT.

- Page 1 — Northern Pipeline Guideline Press Release — June 23, 1972
Page 8 — Letter — Y.N.B. to Minister — September 18, 1972
Page 10 — Letter — Minister to Y.N.B. — September 21, 1972
Page 12 — Letter — Assistant Deputy Minister to Y.N.B. — October 23, 1972

STATEMENT BY THE HONOURABLE JEAN CHRETIEN AT PRESS CONFERENCE AT THE NATIONAL PRESS CLUB, OTTAWA JUNE 23, 1972

Earlier this afternoon in the name of the Government I tabled in the House of Commons a statement setting out expanded guidelines for the construction and operation of Northern Oil and Gas Pipelines. The guidelines released today are part of the Government's continuing planning for pipelines which will eventually be built in Northern Canada. They are a further step to minimize the impact of Pipelines on the environment while ensuring **RESIDENTS NORTH OF 60 BENEFIT TO THE GREATEST POSSIBLE EXTENT.**

You will remember that the initial Pipeline Guidelines were announced in August 1970. At this time it was stated that further guidelines might be issued. Since 1970 additional research has been carried out making it possible now to elaborate on the environmental, social and corridor aspects of the guidelines announced two years ago which otherwise remain in effect. These expanded guidelines refer specifically and are limited to Section 2, 6, and 7 of the August 1970 Guidelines.

The Government's purpose in making public these Guidelines at this time is to give further guidance to those engaged in research and planning in connection with Northern pipelines. The Government believes it is important that industry be aware of the more detailed social and environmental requirements and that it should have this information as far ahead of making any applications as possible. The Government also wishes to provide **AN OPPORTUNITY TO NORTHERN RESIDENTS and any others concerned TO COMMENT ON THE PROPOSED GUIDELINES AND TO MAKE SUGGESTIONS ON WHAT THE FINAL GUIDELINES SHOULD CONTAIN.**

It is the Government's intention, after taking into consideration any observations that may be made to bring these expanded guidelines into force on or about December 31/72. Guidelines however may be further revised after that date as new knowledge is acquired from the multi-million dollar research program being carried out by the Federal Government.

ENVIRONMENTAL GUIDELINES

The Government is now in the Third year of its research into the environmental aspects of pipelines in the Mackenzie Valley. The first year was spent primarily in planning and preliminary research. Last year we made close to 5 million dollars available mostly for field surveys. This year another 5 million dollars will go for the same purpose. Although these studies are not yet complete, the main areas of ecological sensitivity have been identified. We indicate in the expanded guidelines those aspects which will be of most concern and interest to the Government when examining an application to build a pipeline.

The 1970 Guidelines made clear that it would be the responsibility of applicants to detail the impact of any proposed project on the northern environment. We said that Government would assess proposals and determine whether they would be acceptable or if additional precautions or studies would be required.

Government studies have been primarily directed to collecting the background data in the form of baseline information so that applications can be properly assessed at the same time, however, it is only sensible to let potential applications know ahead of time those areas that will be of particular concern and to point out where there is a need for special precautions or techniques.

The Government considers that by the end of this year sufficient data will have been accumulated to start assessing the environmental impact statements applicants submit. The Government's own studies however will continue for at least one and probably two or more years. Much useful information can be obtained during next year, even though an application might be under consideration. Data gathered in subsequent years will be valuable though pipeline construction may have begun. The Government requires this information not only to assess applications, but also to ensure proper construction practices are followed. Such data is essential if we are to achieve our objective of balanced and human development.

The expanded environmental guidelines issued today, mention specifically 10 areas of current environmental concern to the Government. These concerns are described in general terms but applicants will have to respond in some detail with specific proposals or information. They will have to provide all the documented evidence upon which their environmental assessment is based before being granted the pipeline right of way by my department and the certificate of public convenience and necessity by the National Energy Board. Here we are following the right approach. Government and industry are doing their ecological studies first. Government is telling industry what will be required well ahead of any application. Strict guidelines and stipulations are being elaborated before and not after large sums of money have been spent and pipe transported to the site. We are planning pipeline development in the north so things will proceed in an orderly and controlled fashion in opening up our northern areas we WILL NOT REPEAT THE MISTAKES MADE ELSEWHERE.

I should point out that the ecological research that is going on and the studies undertaken this year will also be used in planning the location and construction of the Mackenzie Corridor Highway from Fort Simpson to Inuvik. The portion of the highway to be built this year from Fort Simpson to

Camsell Bend is in Country already familiar to Government officials and road builders.

For the remaining stretch, the studies being undertaken with respect to the pipeline route can be applied with equal relevance to the selection of the highway location. The studies will be available in time for this.

Environmental requirements governing highway construction have been drawn up and will be issued shortly. They will have to be adhered to by the engineers and the contractors who will find them every bit as strict as those to be applied to pipeline construction.

SOCIAL GUIDELINES

The social impact that will result from pipeline construction is of special concern. Without proper planning the sudden presence of the large number of people required to build a pipeline in a relatively short period could have **SERIOUS AND UNDESIRABLE EFFECTS ON THE COMMUNITIES** along the pipeline route.

THE GOVERNMENT IS DETERMINED THAT RESIDENTS OF NORTHWEST CANADA SHALL BENEFIT AND NOT BE THE LOSERS FROM THE LARGE SCALE ACTIVITY THAT WILL TAKE PLACE.

The expanded social guidelines released today are an amplification of those issued in 1970. They are consistent with Canada's Northern development policy for the 70's which was tabled in Parliament last March. They give high priority to the Employment of Native People, encourage the participation of Northern Firms and make Provision for **MAXIMUM BENEFITS TO NORTHERN COMMUNITIES**. This is what Northern residents have told me that they want through their Territorial and settlement Councils along the corridor. **THEY WANT TO PARTICIPATE**. They want to have opportunities. They know that change which brings no benefit and is so rapid and so all embracing that they are unable to adjust to it or catch up with it. This can be avoided **IF WE DO THE RIGHT THINGS**.

We have plans for Vocational Training, On-The-Job-Training, Special Recruitment Introduction of what we call Compensatory Employment Practices, Community Labour Pools, Location of Construction Sites, Rotation of men and so on.

Now that the highway construction has started, we will be able to put some of these plans into operation.

Others will have to wait until we have a firmer idea of when pipeline construction is likely to start. So far we have received full co-operation both from the Pipeline Contractors Association and the Trade Unions likely to be involved.

INVOLVED

Section 6 of the Guidelines of August 1970 refers in part to "The protection of the Rights of Northern Residents". The Government recognizes the special concern of the Treaty Indians of the Northwest Territories with regard to the construction and operation of Northern pipelines. **I HAVE SAID BEFORE THAT THE GOVERNMENT IS PREPARED TO DISCUSS WITH THE INDIAN PEOPLE NORTH OF 60 THEIR LAND CLAIMS AND TREATY RIGHTS WHENEVER THEY EXPRESS THEIR WILLINGNESS TO MEET ON THE MATTER.**

I can now say that the Government is willing to appoint a Senior Official to conduct exploratory consultations with the various Indian Bands concerned and the Northwest Territories Indian Brotherhood in order to hear their views on how the approach to an agreed settlement should be made.

The Indians covered by Treaties 8 and 11 will be offered the opportunity to select lands which would then be set aside as reserves within the meaning of the Indian Act. Land would be on the scale provided in the treaty and based on the 1971 census of the Bands.

Bands would have the option of a mutually acceptable substitute for Reserve Lands by fully surrendering their Land Rights and exchanging them in accordance with an equitable evaluation of their surface and sub-surface rights.

Notwithstanding any other agreements as regards lands, the Indian People covered by the treaties will be offered full possession of their homesites — the land and buildings they now occupy. Any cash payments involved in the settlement will be subject to the provisions of the Indian Act as regards the management of monies held in trust for the use and benefit of the Indians.

A further step to resolve Native Claims has been taken. The Government will make a contribution of \$100,000.00 to Inuit Tapirisat of Canada to research questions of concern to Eskimo People including LEGAL RIGHTS AND MORAL CLAIMS IN RESPECT TO THE LANDS AND MATTERS OF THE NORTH.

The contribution will enable Inuit Tapirisat to PUT FORWARD THEIR VIEWS ABOUT LAND AND OTHER CLAIMS AND TO SUGGEST HOW GOVERNMENTS FEDERAL, TERRITORIAL AND LOCAL — MIGHT FURTHER INVOLVE THE ESKIMO PEOPLE IN THE DEVELOPMENT OF THE NORTH.

They will study Conservation of Wildlife Resources, Land Use Regulations and other means of protection of the Environment and Ecology of the North as well as employment opportunities and other areas of vital concern to the Eskimo People of Canada.

Progress has been made in recent years and there is participation now but we need more and we welcomed the Association's Proposal.

September 18th, 1972

Mr. Jean Chretien,
Minister,
Indian and Eskimo Affairs,
400 Laurier Avenue West,
Centennial Tower,
OTTAWA, Ontario

Dear Mr. Chretien,

I am writing you about the guidelines which you sent to me.

You asked for the suggestions and comments of the Yukon Native Brotherhood so that you would be able to consider our views before finalizing and making public these guidelines for Northern Development.

I would like to suggest that the present policy of finding jobs for Native

people in Northern Development Programs is never going to be enough, there must be found better and more complete ways for native people to participate in the total development of the north. This is our objective and it must become your objective. If there was as much research being done on social impact as there are upon caribou, fish, muskrats, birds, etc., then maybe we would have something to talk about.

It is not only the present generation of Indian people that the Yukon Native Brotherhood feels a responsibility towards. We feel deep responsibility toward future generations and unless we can help these people then we would not be doing our job.

The second point I would like to make is that we do not feel there can be any real meaningful development of northern people until land and finances are made available to help that development. These resources we are seeking by way of our Land Claims Settlement. Until this settlement is satisfactorily negotiated between the Yukon Indian people and the Government of Canada then any plans for northern development will be white plans and could like so many other white plans be doomed to failure. We respectfully request your support for a just Land Claims Settlement in the Yukon.

EES/la

Sincerely yours,
Elijah Smith,
Chief,
Yukon Native Brotherhood

Ottawa, Ontario. K1A 0H4
September 21, 1972

Chief Elijah Smith,
President,
Yukon Native Brotherhood,
P.O. Box 4252,
Whitehorse, Yukon Territory.

Dear Chief Smith:

This is in reply to your letter of July 14, previously acknowledged by my Executive Assistant, in which you refer to the draft guidelines for northern pipelines sent to you for comment. You also enclosed a copy of the Resolution passed at the All Chiefs meeting of the Brotherhood in May PROPOSING AN IMMEDIATE FREEZE on all natural resources exploration and development.

The guidelines are, as outlined in the introduction, an expansion of the social and environmental implications included in the general guidelines issued in August 1970. They deal with the construction and operation of northern pipelines generally, and while THEY REPRESENT THE GOVERNMENT'S CURRENT VIEWS, they are by no means considered final at this time. I would like to reassure you that THE GOVERNMENT IS MOST SINCERE IN THE PROPOSAL TO SIT DOWN WITH REPRESENTATIVES OF THE NATIVE PEOPLE INVOLVED to obtain their views on the proposed guidelines, and to reflect these views wherever possible.

These proposed guidelines have been widely distributed and comments are anticipated from many sources with diverse interests. We will compile these comments to ensure that all pertinent aspects are covered and then

issue the guidelines in final form. I sincerely hope we have THE VIEWS OF ALL INTERESTED NATIVE GROUPS for consideration when this review is carried out.

On the question of your Resolution, the government can not, as I have stated publicly on many occasions, accept a proposition on the freezing of all exploration and development activities in the north. However, I would welcome the OPPORTUNITY OF CONSIDERING WHATEVER SPECIFIC PROBLEMS YOU MAY HAVE IN MIND. In fact, I am prepared to send one of my Ministers to engage in exploratory consultation on these matters of general concern to the natives in the Yukon, especially concerning home sites and traditional hunting and trapping areas.

I recognize that whole-hearted participation in the economic and social evolution in the north is not likely to be achieved without some SPECIAL ACKNOWLEDGEMENT OF THE NEEDS OF THE NATIVE PEOPLE AS THEY THEMSELVES SEE THEM. I am fully prepared to listen to what the Brotherhood and the Indian bands may have to say about the particular and specific ways they believe they should participate and share in the benefits accruing from economic development.

I should point out that the government has stated on several occasions that it will pursue POLICIES AND PROGRAMS DESIGNED TO MEET THE RECOGNIZED NEEDS OF INDIAN PEOPLE, AND TO ACHIEVE FOR THEM A MEANINGFUL SOCIAL JUSTICE. In practical terms in the northern territories, this means an unequivocal recognition that THE NATIVE PEOPLES, as historical residents of the region, should BENEFIT FROM ECONOMIC DEVELOPMENT. My persistent aim in consultations is to ask native groups TO THINK CONSTRUCTIVELY about ways to meet their economic and social needs in the current circumstances, and to put forward their specific ideas.

Yours sincerely,
Jean Chrétien.

Ottawa, Ontario K1A 0H4
October 23, 1972

Chief Elijah Smith,
President,
Yukon Native Brotherhood,
P.O. Box 4252,
Whitehorse, Yukon Territory.

Dear Chief Smith:

In Mr. Chretien's absence, I am replying to your letter of September 18, concerning the participation of the native people in the development of the north.

I am sure you know that we agree with your objective that better and more complete ways must be found for the native people to share in this development. As my Minister said in his letter to you of September 21, he wants to hear about the particular and specific ways the Brotherhood and the Indian people believe they should participate in the social and economic development benefits. We welcome your ideas and suggestions. In this

regard, I am looking forward to reviewing your position paper on claims which I understand you will be submitting to Dr. Lloyd Barber shortly.

Your sincerely,

John Ciaccia,
Assistant Deputy Minister,
(Indian and Eskimo Affairs).

APPENDIX III
ECONOMIC DEVELOPMENT FOR INDIANS
IN YUKON TERRITORY
A POSITION PAPER BY
THE YUKON NATIVE BROTHERHOOD

REPRESENTING THE FOLLOWING INDIAN BANDS:

CARCROSS
CHAMPAGNE-AISHIHIK
CARMACKS
DAWSON CITY
KLUANE
MAYO
OLD CROW
ROSS RIVER
SELKIRK
TESLIN
UPPER LIARD
WHITEHORSE

January 1972

ECONOMIC DEVELOPMENT FOR YUKON INDIANS

A POLICY STATEMENT:

The Yukon Native Brotherhood believes in a policy of integrated, properly researched, relevant and meaningful economic development which provides for an authoritative Indian voice in the formulation of that policy.

Economic development programs must contain training courses as well as investigations into social and cultural aspects of proposed projects.

Research must be carried out by persons employed by those who make application for funds. Consultants or advisors must understand local conditions and they must be available at all times. Guidelines and constructive advice should be provided by the Department of Indian Affairs and Northern Development when it is requested.

Programs must provide employment which is relevant to the quantity, capacities and preferences of Indian people. Economic development through the provision of employment should result in the improvement of surroundings, community facilities and living conditions.

Confusion and frustration now exists in regard to funds which are said to be available for economic development of the Indian People in the Yukon. Many have no participation and lack the self-confidence necessary to take advantage of whatever funding is available. We need a means to expedite development and to raise additional funds, and we must have some control over these funds, otherwise there will not be economic progress.

BACKGROUND:

Two races have occupied the Yukon — the White and the Indian. A comparison of their methods of operation brings no shame to our ancestors, who for thousands of years lived on, by and with our land; shelter, food and clothing were taken from the rivers, the lakes, and the plants and animals of the forest. Those who have lived in the Yukon realize that only an industrious and intelligent people could have stayed, generation after generation, surviving bitter weather and combatting disease with the assistance only of nature's gifts. In all of this, we did not deplete the forests, or the rivers, or the animals, nor did we pollute or despoil.

The White Man's role over a short one hundred years has been somewhat different. Minerals have been taken and the river valleys choked with gravel; lands have been flooded and fishing eliminated to provide power; fur bearing animals are being destroyed through the poisoning of wolves to protect white Guide-Outfitters' horses turned out to forage during severe winters; food animals are now shot for sport by hunters using guides, helicopters, airplanes, and pack horses; garbage is dumped into waterways while raw sewage pumped into rivers will bring pollution and fish kill. In short, the White Man's role has been one of simple exploitation, taking and wasting, but adding nothing.

Indians find it very difficult to change to the White Man's way, even after one hundred years. But we can look after ourselves if we have a chance to start businesses and learn to run them ourselves.

THE DIRECTION OF ECONOMIC DEVELOPMENT:

Foreword: Because of the Indians' love for the land, it seems likely that most employment should be in renewable resource and support industries rather than in those of extractive nature such as mining. Also, industries must be encouraged which will employ Indians in the construction of the many works which will be required as programs develop.

TOURISM:

Indians must begin to participate in this expanding industry. Trailer courts, motels, service stations, marinas, fishing camps, restaurants, taverns, lodges, and similar businesses should be developed, owned and operated by our people.

Guide-outfitter areas should be acquired for Indian use as has been done in one instance at Teslin, Yukon.

A wilderness holiday concept is being developed whereby tourist families travelling by foot or river-boat will be guided to secluded places of historic interest and natural beauty, stopping in overnight camps, eating camp-cooked food, and enjoying nature as it exists in no other place in the world.

TRAPPING:

Trapping is the most important industry to the Yukon Indian people today. Legislation must recognize this fact.

A co-operative method of disposing of furs is required to ensure that our crop reaches markets at the right time; this may mean fur storage and advance payments. Legislation to provide a fur support price is one area which must be considered.

When proper prices are ensured, certain young men should be taught to trap, a skill which is becoming neglected in the Yukon because of low prices.

The present policy which prohibits trapping in parks or sanctuaries should be assessed by those with knowledge of facts. Trapping, controlled if need be, can harvest a natural resource which will otherwise be wasted as animals die from old age or over population.

PROSPECTING:

The first indications of ore bodies have often been found by Indians but they have seldom participated in the larger benefits. We require training in mineral identification and staking procedures; more important, we need assistance in the selling of mining claims for fair prices. We need to know how to participate in further exploration and development.

FUR RANCHING:

The availability of coarse fish and the early coming of long, cold winters makes feasibility studies of fur ranching worthwhile.

FISHING:

With proper management, several lakes could be fished out with nets and the existing species made into fertilizer or animal foods. Lakes could then be stocked with the finest varieties to start a commercial fishing industry. Later,

small canneries or freezing plants will be necessary for fish processing. Fish hatcheries will become an integral part of this industry.

RANCHING:

Many fertile river valleys would support small sheep or cattle ranches. Fences, shelters and buildings will be required. Hay fields must be cleared and seeded; water exists in abundance.

With a healthy ranching industry developed, consideration could be given in future years to a small packing plant.

Killing food animals of the forests for sport makes the development of ranching a necessary consideration. It should be pointed out that to a large extent we still depend upon moose and caribou for meat supply. As their numbers are reduced, another source of meat must be found.

Reindeer herding such as has been practiced so successfully in Asia and northern Europe must be introduced now. An alternative to a pipeline wage economy must be provided to those who can't adapt to the hourly wage.

DUDE RANCHING:

At Haines Junction there is an unused experimental farm complete with fine buildings, fertile fields, fences, machinery and other assets, all provided with public funds. This farm would make an excellent Dude Ranch in summer, while in winter it could shelter and feed many of the guide-outfitters' horses as well as privately owned saddle horses which now must often graze for survival.

Other locations for dude ranching would depend on areas of fertile soil such as exists at Dawson City.

FOREST INDUSTRIES:

There will be a demand for dimension lumber and squared logs to be used in Indian housing and in the construction of commercial and industrial buildings. This material should be sawn and planed in our own mills.

Considerable amounts of stove wood are still burned in the Yukon. Much of it is sawn with chain saws which are uneconomic tools and should be replaced with portable circular saw outfits. These would be the basis for other small industries.

The construction of proper Indian houses alone in years to come will probably make a prefabrication plant worthwhile. It will serve several purposes — utilize locally produced materials, train journeymen tradesmen, offer year-round employment, reduce home costs and generally add to the economy.

HANDICRAFTS:

Many of our older people still retain and practice their old skills producing moccasins, mitts and other articles of clothing and jewelry as well as snowshoes, sleds, fish spears, tools, and souvenirs. Small rooms added to homes would encourage home industry. In several of the villages, there should be small factories where people could make handicrafts with the aid of electrical tools for the roughing-out of materials.

A central tannery in the Yukon would eliminate much of the hard work associated with the preparation of hides.

A fur garment industry needs capital for its development. Training will be required while the available labour supply and variety of furs make a paying industry possible.

RECREATION:

The opportunities existing in recreational industries are unlimited. In summer, activities could centre around horseback riding, hiking, boating, fishing, rockhounding, beer gardens, pavilions, and many more. In winter, ski tows, sleigh rides, skidoo rentals, ice fishing and others are worth studying.

RETAILING:

In every Yukon village we should establish a retail outlet, either private or co-operative, owned and operated by Indians. These should generally be trading posts, selling groceries, hardware and clothing and purchasing furs, handicrafts, and other articles or produce.

The first Indian-owned co-operative has been established in Old Crow to retail groceries and supplies. This may serve as a model for other villages.

AGRICULTURE:

Results published by the experimental farm indicate excellent possibilities for forage and rough grain crops. Suitable soil, irrigation and long days of sunlight could combine to produce excellent gardens, and part of our food supply could easily be produced on farms.

CONSTRUCTION:

Immediate encouragement should be given to the formation of Indian construction companies. They could undertake a share of the many works tendered by the Government of the Yukon Territory, the Department of Indian Affairs and Northern Development and Departments of the Governments of Yukon and Canada and private concerns. Housing programs and economic development projects will also provide many construction opportunities. There are opportunities for private companies to become involved in road and airstrip maintenance. First we will need Indian management. We will require training and follow-up guidance. It is important that we hire graduates from vocational schools so that they may get on-the-job experience as apprentices working towards Journeyman certificates.

A BLUEPRINT FOR ACTION:

The answers to a healthy economy can only come through private enterprise.

We must develop industries and create employment for our people.

We will need advice, training and financial backing to get industries started. We believe it is essential that we proceed in accordance with the following:

1. The Yukon Native Development Corporation, a Native-owned and controlled profit-making business enterprise, functioning as a parent to local business ventures of native groups, communities and individuals, will

continue to provide the framework for economic, research, and training development.

II. Jobs will be created through the development of further business ventures in Tourism, Trapping, Prospecting, Fur Ranching, Fishing, Ranching, Dude Ranching, Forest Industries, Handicrafts, Recreation, Retailing, Agriculture, Construction and other areas yet to be considered.

III. The Yukon Native Development Corporation will establish policies having consideration for the special circumstances relating to Yukon Indians. Standard lending terms, demonstration of competent management, substantial collateral requirements and similar protections usually forming a part of loan agreements are prohibitive barriers to participation in existing development schemes. In their place the Corporation will ensure that post-guidance and financial controls will be adequate to serve as acceptable loan guarantees.

IV. A non-profit Research and Training Branch of the Yukon Native Development Corporation will:

- (a) provide local and imported expertise necessary to all requirements.
- (b) conduct feasibility studies as requested by applicants or by the Corporation
- (c) provide consulting and advisory services to applicants until such time as each business is operative to the satisfaction of the Corporation.
- (d) assist in the formation of local economic development committees where requested.
- (e) arrange for relevant and practical management training which must be a basic part of Yukon Indian business ventures.

V. The Yukon Native Development Corporation will require assistance, both technical and financial from:

- (a) industry
- (b) foundations
- (c) universities
- (d) individuals
- (e) the Department of Regional Economic Expansion
- (f) the Indian Eskimo Economic Development Revolving Loan Fund
- (g) the Yukon Territory Small Business Loan Fund
- (h) the Department of Manpower and Immigration
- (i) the Industrial Development Bank
- (j) chartered banks and loan companies
- (k) the Yukon Department of Education
- (l) all other agencies where resources may be forthcoming
- (m) C.M.H.C.

IN SUMMATION:

Many people of native descent in the Yukon are searching for the means whereby they can become self-sufficient members of today's society.

Many have good ideas about how this can be accomplished through private enterprise. They need the help and guidance necessary to get started.

This Position Paper offers our recommendations as to how it can be done. We trust it may become a part of Government policy in the Yukon. The Yukon Native Brotherhood is prepared to help achieve the goals of that policy.

APPENDIX IV

PRELIMINARY LIST OF ECONOMIC DEVELOPMENT PROPOSALS RECEIVED BY THE YUKON NATIVE BROTHERHOOD TO JANUARY 1973 FROM BANDS AND BAND MEMBERS

CARCROSS

Community Freezers
Recreation Centre
Big Game Guides and Outfitters
Laundromat
Taxi
Garage and Service Station
Restoration of Skookum Jim's house as Tourist Attraction
Arts and Crafts Workshop
Sewing Classes
Commercial Fishing
Fur Buying
Fish Cannery
Pre-Fab Housing Plant
Trucking
Small Saw Mill
Tourist Camp Ground
Lake Tours — Boat Facilities
Arts and Crafts Centre
Game Fishing — Fishing Lodge
Ski Lodge
Co-op Store

CARMACKS

Game Outfitting — Trail Rides
Tavern
Playground — Recreation for Children
Arts and Crafts Centre
Commercial Salmon Fishing
Community Store
Motel and Tenting
Taxi
Trading Post
Tourist — Cabins, Fishing
Buy our Carlene's Service Station, Garage and Motel
We object to the Fish Wheel in Dawson as it affects the Fishing in Carmacks.

CHAMPAGNE/AISHIHIK

Construction — Carpentry
Indian Arts & Crafts Shop
Fishing Tours
Library of Champagne/Aishihik Indian History
Set up Museum of old methods of building such as off the ground caches and methods of travel
Have a program set up of Indian dances and songs
Contracts in wood cutting, hauling services, etc.
Movie Theatre
Restore Klukshu's old buildings
Taxi

School Bus Service
Fish & Game Guide — Aishihik & Dezdeash
Tour Guide — Mini Bus — Park — Indian Sites
Drive-Ins
Ski Lodges
Wilderness Lodges
Laundromat
Fur Tannery — Fur Garment Manufacturing
Building & Electrical Contractors
Boat Rental Fishing
Tours around the Aishihik Lake
Gas Station equipped with Survival Equipment
Cabaret
Department Store
Tourist Information Bureau (Indian History)
Fur Trading
Hay Ranch
Trail Rides to Summer Camps
Sports Centre
Fishing (Commercial)
Cannery
Pre-Fab Housing
Travel Agency
Game Farm
Trucking & Freighting
Cafe
Fish — Drying
National Park — Horse Boarding
Mobile Co-op

DAWSON

Arts and Crafts Store
Co-Op Store
Restaurant
Outfitting
Taxi
Recreation
Skating
Pool Hall
Swimming Pool
Barber Shop
Construction
Fur Trading Post
Boat Tours & Gold Field Tours
Cabaret
Oil and Gas Exploration
Local Policemen
Local Post Office
Saw Mill
Bowling Alley
Plane Base

Helicopter Service
Radio and T.V.
Commercial Salmon Fishing
Fish Wheel, Warehouse Freezer
Portable Cannery
Restoration of Moosehide as Tourist Attraction
Riverboat — Moosehide

KLUANE

Private

Boutiques — clothes, candles, handcrafted articles
Art Shop — crafts, paints and brushes
Music Store — records, tapes, cassettes
Delicatessen — Indian Foods
Weaving and Macrame Shops
Leathercrafts — Belts
Bookshop — Used Books & Comics — buy, trade & sell
Health Food Store
Vegetable Store — Fresh Vegetables
Pottery Shop
Furniture Store
Second Hand Store
Movie Theatre, Playhouse, Drama Groups, Dancing
Publisher for Indian Books
Agricultural & Horticultural Supplies — seeds, machinery, fertilizer
On-The-Job Training for Veterinarians
Contractors for Building Construction
Re-cycling centre for newspapers, bottles, cans
Hairdresser — Barber
Candle Making
Private Music Lessons
Private canning of vegetables and fruits
Tutoring or Private Schools
Sell tailor made coats of furs and hides, slippers, shift dresses, shirts,
hats, mitts, mukluks all custom made

Community

Small Store
Boat House and Dock
Service Station
Arts and Crafts Centre
Guide Outfitting re sanctuary
Band sponsored Co-Op Groceries, Clothing, Fur Buying
Tourist Game, Fishing
Restaurant
Development of Indian Historic Sites in Park
Development of Tourist Services adjacent to National Park
Private Guides for the Tourists in National Park
Development of Wilderness Camps
National Park Campground maintenance contracts.

LIARD

Building Construction
Group Homes
Barber Shop
Hockey Arena
Co-Op Stores
Logging Company
Police Force
Hostels
Road Construction
Snowshoe Factory
Fishing Industry
Native Handicraft
Sawmills
Motels
Guiding Outfit
Toboggan Factory
Garbage Hauling
Cafes
Schools
Child Care Centre
Forest Industries
Mining Corporation
Smelting Plant
Tailor Shop
Arts and Crafts Workshop
Taxi Service
General Store
Indian Craft — Retail Booth
Tourist Fishing Camp
Service Station
Local Trucking Service
Laundromat
Bus Service
Post Office

MAYO

Taxi Company
Training Camps for our young people i.e. trapping, fishing, hunting,
trail riding
Big Game Outfit
Bush Place Service
Commercial Fishing
Community Laundromat
Coffee Shop and Centre
Guided River Tours
Arts and Crafts Centre
Fishing Guides
Store (Small Business)
Home Construction Training Ground

OLD CROW

Coffee Shop
Arts and Crafts Workshop
Salmon Cannery and eggs
Motel — Restaurant — Tavern
Hide Tannery
Tourist River Tours
Greenhouse
Fur Garment Manufacturing
Tent Campground
T.V. Productions
Brainstorm (Riverboat — Freighting)
Airplane Charter Service
Laundromat
Private Exporter
Advertisement Agency

ROSS RIVER

Community

Laundromat
Library — Museum
Skating Rink (indoor)
Curling Rink
Game Sanctuary
Group Home (Students and Senior Citizens)
Day Care Centres
Roads and Campground
Local Bank
Running Water and Sewage
Sawmill
General Store
Tavern and Bar
Fur Lofting Service
Commercial Fishing and Cannery

Group

Construction Company
Housing Program
Sawmill

Private

Skin Tannery
Prospecting Company
Restaurants
Air Service
Garage and Gas Station
Apartments
Big Game Outfitting
Hotel
Barber Shop & Beauty Salon
Vegetable Truck

Wood Hauling
Arts and Crafts Workshop Building
Taxi — Faro
Fur Lofting Service
Village General Store (co-op)
Commercial Fishing and Cannery
Trailer Manufacturing

SELKIRK

Big Game Outfitting
Co-Op Store
Restaurant
Farming
Construction (Highway) & (Building)
Hotel Complex
Commercial Fishing
Fishing Lodge
Cross Country Expedition (on horseback and hiking)
Museum
Sawmill and Logging
Laundromat
Bus Service
Post Office
Theatre
Barber Shop
Fur Buying
Indian Vocational Training
Western Retail Store
Arts and Crafts Centre
Tannery for Hides
Garage for Trucks
Warehouse for Freight Haul
River Tour — Boats to Fort Selkirk
Fort Selkirk — Overnight Accommodation
Service Station and Store
Commercial Playground & Recreation Arena

TESLIN

Arts and Crafts Workshop
Fly-In Fishing Camp (Hall Lake)
Arts and Crafts Retail Store
Commercial Fish Sales
Fish Cannery
General Store
Fur Lofting Service
Hide Tannery
Bird Hunt Guiding
Laundromat
Cabins
Sport Fishing
Service Station — Cafe — Lodge

Farming
Market Gardening
Phone Booth
Food store (Grocery)
Cabins for rent on Campground
Campsite — tents and trailers
Trail Riding — horses — hunt with a camera
Ambulance and Taxi Service
Dry Cleaners
Senior Citizens Home
Day Care Centre

WHITEHORSE

Tannery
Fur Buying
Commercial Arts and Crafts
Trucking
House Construction
Portable Sawmill — Prefab Housing Plant
Concrete Block Plant
Amusement Park — Kishwoot
Road Construction and Maintenance (Small Contracts)
Confectionary Store
Live Entertainment (Indian dancing and legends)
Taxi Service
Gas Station and Restaurant

APPENDIX V

SHOWING TREATY ELEVEN AREA AND TRADITIONAL HUNTING GROUNDS

- 1 — Traditional Hunting & Trapping Areas of the Yukon
- 2 — Treaty Eleven Area
- 3 — Letter from J.G. McGilp
- 4 — Letter from John Ciaccia



Map showing TRADITIONAL HUNTING & TRAPPING AREAS
of the YUKON as identified by the
respective Band Councils on
JUNE 1971.



TREATY 11 AREA

As shown on Department of Indian Affairs and Northern
Development Treaty Maps.

Ottawa, Ontario K1A 0H4
September 22, 1972.

Chief Dixon Lutz,
Liard River Band,
Liard River, Y.T.

Dear Chief Lutz:

I believe you would like me to confirm in writing the position of the Liard River Band in connection with Treaty 11.

As I said at our meeting on August 22nd and 23rd, the Department has carried out an examination of treaty pay-lists but we have been unable to link the bands who together formed the Liard River Band in 1961, to Indian signatories of Treaty 11 or subsequent adhesions to it.

I hope your plans for improving the service to the people at Lower Post are progressing satisfactorily.

Yours faithfully,

J.G. McGilp

J.G. McGilp:FL

c.c. Mr. Charlie Pete, Lower Post, B.C.
" Chief Elijah Smith, Y.N.B.
" Acting Regional Director, Y.T. Region

Ottawa, Ontario. K1A 0H4
September 29, 1972

Chief Elijah Smith,
President,
Yukon Native Brotherhood,
Box 4252,
Whitehorse, Yukon Territory.

Dear Chief Smith:

Mr. Chretien has asked me to reply to your letter of September 12, asking for written confirmation of Mr. McGilp's statement concerning the Liard Band and Treaty 11.

As Mr. McGilp said at his meetings with you and Chief Lutz, we have carried out an extensive examination of treaty pay-lists but have been unable to link the Frances Lake, Watson Lake, Casca, Nelson River, Liard and Francis Lake Bands who together formed the Liard River Band in 1961, to Indian signatories of Treaty 11 or subsequent adhesions to it.

I hope this is the information you require.

Yours sincerely,

John Ciaccia,
Assistant Deputy Minister,
(Indian and Eskimo Affairs).