

Proceedings of the Adäka Heritage Conference

October 27 – 29, 1999
Whitehorse, Yukon

Prepared for the Yukon Heritage Resources Board
by Barbara Hogan

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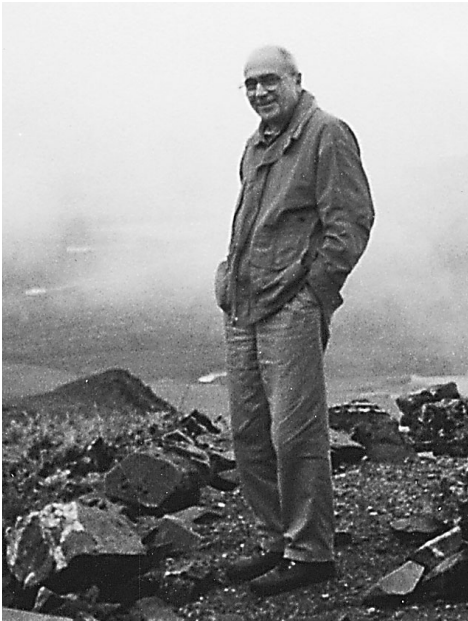
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Dedication

These proceedings are dedicated to the memory of John Ferbey, who passed away on November 1, 2001.

John Ferbey was among the first people appointed to the Yukon Heritage Resources Board upon its establishment in 1995 and was elected its first chair by his fellow Board members. John left the Board in 1996 to work on other assignments and returned in 1998, when he was again elected chair.

John served the Yukon Heritage Resources Board tirelessly and was a key participant in the Adāka Heritage Conference. He is greatly missed.

Acknowledgements

The Yukon Heritage Resources Board thanks the following people for their time and effort in bringing the Adäka Conference to fruition.

ADÄKA COMMITTEE

- Ken East
- John Ferbey
- Carol Geddes
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- Mike Mancini
- David Neufeld
- Dominque Pilon
- Clara Schinkel
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Executive Summary

INTRODUCTION

The Yukon Heritage Resources Board was formed from the Umbrella Final Agreement (UFA), Chapter 13. The mandate of the Board is defined in the UFA and in the *Historic Resources Act*. The Board’s mandate is to make recommendations on the management of Yukon and First Nation heritage resources to the First Nations, federal and territorial ministers responsible for heritage. The Yukon Government’s Minister of Tourism appoints Board members for a three-year term. Five members are nominated by the territorial government and five by the Council of Yukon First Nations.

The Yukon Heritage Resources Board (YHRB) hosted the Adäka Conference in October 1999 to bring the people of the Yukon together to identify areas of concern and exchange thoughts on heritage and culture in the Yukon. A conference committee was formed with representatives from the territorial and federal governments, First Nations, YHRB, and the Yukon Historical & Museums Association.

Adäka is a southern Tutchone word meaning “daylight” or “coming into the light.” This word was chosen as the conference name and theme, as the Board hoped to initiate a dialogue between the two main Yukon cultures so that we may all “come into the light” together. The symbolism of the logo represents the growth of Yukon’s heritage emerging into the light, and the image of the child silhouetted against the sun’s bright reflection on the water reminds us of the influence our heritage has on future generations.

The three-day Conference included panel presentations on the Umbrella Final Agreement; cultural heritage marketing; designation of sites, trails, and other special places; cultural centres/museums sustainability; and repatriation. Experts from across Canada and the Yukon presented varied and in-depth information on these topics.

These proceedings have been produced for the Yukon Heritage Resources Board and the delegates of the Adäka Conference. The intent is to provide a faithful account of the various discussions that took place at the Conference.

Three years have passed since the Conference. Some areas of concern have been addressed, but many issues remain outstanding.

CONFERENCE OVERVIEW

The Conference began on Wednesday October 27 with an all-day session to help familiarize First Nation delegates with Chapter 13 of the Umbrella Final Agreement (UFA). A panel of individuals well versed in the legal and cultural aspects of Chapter 13 provided an overview of the chapter. A discussion on cultural heritage marketing followed, and the day finished with a slide presentation of Yukon artifacts held at the Canadian Museum of Civilization.

The first session day (October 28) began with a slide/sound presentation entitled “Our Heritage Yesterday and Today.” A panel session on Chapter 13 of the Umbrella Final Agreement followed. Topics included equitable distribution of heritage funding, access to archival records, repatriation, and defining the obligations of the territorial government and the role of the Yukon Heritage Resources Board.

The afternoon program consisted of panel discussions on the repatriation of artifacts and designation of sites, trails, and other special places. The repatriation session covered topics such as museum databases, research held by governments and the process of repatriation of objects in museum collections. The designation session touched on issues such as who can designate, how the designation process should work, and the implications of designation; the mandate, processes and programs of the Yukon Geographical Place Names Board, the Heritage Canada Foundation, and the Historic Sites and Monuments Board; new directions for Parks Canada; and programs and priorities of the Champagne and Aishihik First Nations.

The final day of the Conference, Friday, October 29, opened with a slide show on the care and storage requirements of artifacts and archival items. Panel discussions covered such topics as the Yukon Native Language Program and the importance of language and traditions associated with language and naming ceremonies; the programs of the Yukon Arts Branch; the link between art and research; the importance of cultural traditions; and living culture.

The afternoon session opened with a slide presentation on the Tage Cho Hudan Interpretive Centre in Carmacks. This was followed by panel discussions on the sustainability of cultural centres and museums and retail heritage marketing, and a slide show on the K’san Historical Village in Hazelton, B.C. Both slide presentations highlighted the need for strong community support to ensure the success of their cultural centres.

Mr. John Ferbey, chair of the Yukon Heritage Resources Board concluded the Conference, thanking the delegates and presenters. The Conference covered many important topics that are close to the hearts of Yukoners. The dialogue and interaction that took place over the three-day Conference opened up new areas for discussion and understanding. “Coming into the light” together, the Yukon Heritage Resources Board hopes to continue with the theme of the Adäka Heritage Conference and maintain the dialogue between Yukon’s First Nations, non-First Nations, and cultural institutions.

AREAS OF CONCERN

Several areas of concern emerged over the three days of the Conference. Of particular importance to the Yukon Heritage Resources Board were concerns about the role of the Board, the Board’s low profile in the territory, and the need for more financial and intellectual resources in Yukon communities.

Repatriation is a significant concern of many First Nations. The Conference made clear that the repatriation process can be complicated and lengthy.

Designation of heritage sites, trails and special places is another important issue for First Nations. Many First Nations are concerned they will not be represented in the designation process. Moreover, until recently, spiritual places, traditional knowledge and oral histories were not considered in the designation process, which has tended to focus only on “built history” or places where there is tangible evidence of human occupancy or activity. Delegates urged scientists, governments and heritage professionals to gain an understanding of living cultural history and recognize the importance of traditional knowledge.

Introduction

HERITAGE IN THE YUKON

The importance and development of Yukon history and cultural programs have increased dramatically over the past 30 years. In the early 1970s Parks Canada initiated several activities to preserve Gold Rush history. The Yukon Government established the Yukon Archives in 1971 and, in 1982, the Heritage Branch. The number of Yukon museums grew from four in the early 1970s to seven by 1999. As well, there are five cultural/heritage centres in the Yukon.

First Nation land claim negotiations have influenced the recognition of the Yukon’s heritage and culture. Twenty-five years of negotiations have brought to light concerns of the Yukon First Nations regarding their traditional rights, knowledge, language, and culture. The conviction and perseverance of Yukon First Nations have resulted in the establishment of language programs, heritage programs, and cultural centres, and have increased recognition of traditional knowledge and practices. This process has affected First Nations’ heritage and made non-First Nation people much more aware of the Yukon’s history and culture. As Ken Kane said during the Adäka Conference, “Heritage is the cornerstone of who we are as a people.”¹

BACKGROUND TO THE ADÄKA HERITAGE CONFERENCE

The Yukon Heritage Resources Board (YHRB) decided to host a heritage conference as a result of a strategic planning session held in 1998. A conference committee was formed with representatives Ed Krahn, Yukon Heritage Branch; Linda Johnson, Yukon Archives; Ken East, Parks Canada; David Neufeld, Parks Canada; Dominique Pilon, Canadian Heritage; Amanda Graham, Yukon Historical & Museums

Association; Ann Smith, Council of Yukon First Nations; Diane Strand, Champagne and Aishihik First Nations; and John Ferbey, Carol Geddes, Mike Mancini, Clara Schinkel, Joe Johnson, and Gary White (secretariat) from the Yukon Heritage Resources Board.

The committee formed panels composed of local and national heritage and policy specialists, First Nation specialists, and First Nation elders. Proposed discussion topics included the Umbrella Final Agreement (UFA) and the human and legal implications of its implementation, First Nation languages, archaeology, cultural centres, museums, cultural industries, designation of heritage sites, traditional knowledge, and heritage legislation in the Yukon. Sponsors were sought, and potential resource people were contacted. After months of planning, the program was organized, coordinators were hired, committees and First Nations were informed, and travel arrangements were made for presenters and delegates from across Canada and the Yukon.

¹ Adäka Conference, Tape One, Side A

First Nations Caucus Day

CHAPTER 13 OF THE UMBRELLA FINAL AGREEMENT

PANEL MEMBERS

- Daryn Leas, Lawyer working with Carcross Tagish First Nation on their Final Agreement
- Ed Schultz, Director of Implementation and Devolution, Council of Yukon First Nations
- Sheila Greer, Consulting Anthropologist
- Ingrid Johnson, Member, Yukon Heritage Resources Board

MODERATOR

- Clara Schinkel, Member, Yukon Heritage Resources Board

Daryn Leas began the session with an overview of Chapter 13 of the UFA, which addresses the heritage aspects of land claims. Mr. Leas provided definitions for various terms found in the UFA, such as “documentary resources” and “repatriation.” He also explained the objectives, principles, commitments, and guidelines of Chapter 13 of the UFA and the obligations it imposes on the territorial and federal governments.

Chapter 13 Objectives

Mr. Leas explained that the objectives of Chapter 13 are necessarily broad, as they serve to provide interpretation and guidance for the rest of the chapter. They do not in themselves impose legal obligations. He suggested that when in doubt about any of the provisions of the chapter, a review of the objectives would help to determine what was intended.

The objectives of Chapter 13 of the Umbrella Final Agreement include the following:

- To promote public awareness and appreciation of the culture and heritage of the Yukon, in particular of Yukon Indian people.

- To promote the recording and preservation of traditional languages, beliefs, and histories, legends and cultural knowledge of Yukon Indian people.
- To ensure First Nations are involved in the management of Heritage Resources.
- To manage Heritage Resources owned by Yukon First Nations or Government, or in their custody, according to the values of Yukon Indian People.
- To promote public access with respect to Heritage Resources.
- To reduce the impact of development on Heritage Resources through integrated resource management, including land use planning and development assessment process.
- To facilitate research into Heritage Resources.
- To recognize the importance of oral history as a valid research tool.²

Mr. Leas pointed out that there are several guidelines and principles and that the real challenge is in how they are implemented. The UFA is a baseline for the First Nations and governments to work together and develop heritage programs that are culturally appropriate for First Nations.

Mr. Leas said that the government obligations in Chapter 13 are clear. The priority is to allocate territorial and federal government resources to develop and manage heritage resources of Yukon Indian people until there is an equitable distribution between First Nation and non-First Nation heritage resources. There have been unequal finances allocated for non-First Nation and First Nation heritage. For example, fewer dollars have been spent on First Nation cultural matters compared to the financial investment in the preservation of the Gold Rush history. A “catch-up and keep-up” directive is in place; that is, once the balance

² Council of Yukon First Nations & Yukon, Office of the Government Leader, *Understanding the Umbrella Final Agreement, A Land Claim Settlement Information Package*. Queens Printer, July 1997. p. 34

of spending on First Nation and non-First Nation heritage resources is equitable, there must be continued balance of spending. Mr. Leas said there will be several challenges associated with this obligation, and provided the following scenario as an example of the type of challenge that may be encountered:

“There may be an induction of dollars; however, the financial support may only go to one First Nation for a specific project that will not help other First Nations. However, the government’s obligation has been fulfilled. It will be difficult to maintain funds allocated on a traditional-territory-by-traditional-territory basis.”³

Another government commitment expressed in the UFA is to consult with Yukon First Nations when developing heritage resource legislation and policy. The commitment to consult with First Nations appears throughout the UFA. Mr. Leas said the Yukon government did follow that commitment in enacting the Yukon *Historic Resources Act*. The following issues are covered in the Yukon *Historic Resources Act* and the Umbrella Final Agreement.

Ownership of heritage resources

Mr. Leas continued with a discussion of ownership and management of moveable and non-moveable heritage resources. Documentary heritage resources refer to archival records of heritage resources (maps, photographs, books, sound recordings, note books). Moveable heritage resources are things like stone tools, moveable structures and objects. Non-moveable heritage resources are structures or objects that cannot be moved. Petroglyphs, pictographs and caribou fences are examples of non-moveable heritage resources. Public records are records of the territorial or federal governments. Non-public records are documentary heritage resources not owned by government. These definitions are important because they directly relate to the Yukon *Historic Resources Act* and the UFA.

Mr. Leas provided a summary of sections 13.3.1, 13.3.2 and 13.3.3 of the UFA, stating that each Yukon First Nation will own and manage any moveable and non-moveable heritage resources and non-public records located on Settlement Land or on the beds of water bodies on Settlement Land. Furthermore, any moveable or documentary heritage resources found within the traditional territories of Yukon First Nations, which directly relate to the culture and history of Yukon Indian People and which are not privately owned, are owned and managed by Yukon First Nations. Government owns moveable and documentary heritage resources that do not relate to the culture and history of Yukon Indian People and which are found on Non-Settlement Land and are not privately owned. The definition of “directly related to” is an important phrase when it defines moveable heritage resources.

One of the responsibilities of the Yukon Heritage Resources Board (YHRB) will be to determine whether a heritage resource is “directly related to” the history and culture of Yukon Indian People. If more than one First Nation claims ownership of a heritage resource, the YHRB will decide on ownership.

Mr. Leas said that the role of the YHRB represents a big change in the government’s perspective, in that the Minister must acknowledge recommendations by the Board. The Minister can reject the recommendations, however, the YHRB can then re-submit them on a one-time basis.

Repatriation

The UFA commits the federal and territorial governments to assist Yukon First Nations in their repatriation efforts; however, Mr. Leas said it is only a “soft commitment” from a legal perspective because of the nature of the wording of section 13.4.3 of the UFA. It may be initially interpreted to mean a commitment from the government to purchase or obtain some of the cultural materials that have been

³ Adāka Conference, Tape One, Side A

taken away from Yukon First Nations in previous years, in fact it means the government will provide information and, possibly, staff support, and may also help with the development of appropriate storage, infrastructure and museums for repatriated artifacts.

Place names

There is a firmer commitment in relation to traditional place names. The Yukon Geographical Place Names Board (YGPNB) has a mandate to rename or propose new place names within the Yukon Territory with the intent of (re)introducing traditional names. Place names recommended by the YGPNB are not subject to the approval of the territorial or federal governments.

Traditional trails and routes

Appendix A of the UFA lists traditional trails and routes, highlighting the importance of these routes to ensure that the land use planning process and the development assessment process will take into account the cultural significance of these trails and routes. There have been several discussions by the Yukon government and First Nations on the management and protection of traditional trails; however, the length and number of trails covering the Yukon has been the main difficulty when considering management. In one area alone, there are over 140 traditional trails. Consequently, to ensure their safekeeping, many First Nations are including traditional routes and trails in their traditional territories in their final agreements. While the government has no commitment for the maintenance of historic routes and trails, the inclusion of Appendix A is intended to ensure the protection of historic routes and trails important to each First Nation.

Joint management agreements

Mr. Leas explained that the protection of significant heritage resources has resulted in several partnerships between First Nations

and governments. The final agreements of individual First Nations provide direction and objectives for these partnerships. Examples include the partnership between the Selkirk First Nation and the Yukon government for management of Fort Selkirk, and the partnership between the Tr’ondëk Hwëch’in First Nation and the Yukon government agreement for management of Forty Mile. Once designated as “heritage sites,” these sites will be jointly managed by First Nations and government. These agreements are not part of a larger quantum action, but as tenants in common. Each partner has an equal representation and 50% ownership. According to Mr. Leas, this type of arrangement provides “a real hammer” for the First Nation and ensures that the First Nations will have a real say in how these areas are managed. Provisions in the agreements state the sites cannot be developed without the agreement of both parties. There is also a process for developing a joint management plan that will deal with things like access and economic opportunity. The management plans will be jointly developed by designates of the First Nation and government and will continue into the future as individual management plans are reviewed and revised.

UFA implementation

Ed Schultz spoke on implementation of the UFA. He said it is necessary, when reviewing the UFA for implementation purposes, to look at the whole document, not each chapter separately. When looking at the document as a whole, it becomes apparent that the overall intent of the UFA is decentralization. The UFA enables each First Nation to take control over various types of resources, including heritage resources. Mr. Schultz pointed out that many regulatory agreements now have to recognize and integrate traditional knowledge, traditional practices, and traditional use of sites. Decisions affecting land use, harvesting practices, and allocations must recognize and consider the traditional ways of Yukon First Nations.

The Implementation Review Working Group is comprised of representatives of the first four First Nations to sign final agreements (First Nation of Nacho Nyak Dun, Teslin Tlingit Council, Vuntut Gwitchin First Nation and Champagne and Aishihik First Nations) and representatives of the Council of Yukon First Nations, Government of Yukon, and Government of Canada. The Working Group is conducting the first five-year review of the UFA boards, work that is scheduled for completion by March 31, 2000. Recommendations and concerns from the UFA boards will be included in this report. The report will focus on two main areas: adequacy of funds for the boards and effectiveness of the boards. The capacity development of the First Nations will also be looked at, and specifically how their capacity can be built to deal with our heritage resources. Heritage is such a broad subject there is not one specific way to develop a process to deal with heritage issues.

Mr. Schultz pointed out that most Yukon First Nations do not yet have a heritage resources officer, nor are there dedicated funds for heritage issues. He said that each First Nation needs to make sure their heritage concerns are being implemented under the UFA. A central Elders Council revitalization initiative is one of the things CYFN is working on with the eleven members representing the First Nations of CYFN. The elders traditionally provided guidance and direction in some of the more abstract elements in heritage such as traditional methods of government, and as First Nations move into self-government they don’t want to lose sight of the traditional role of elders. Advisory boards all have a clear obligation to recognize and consider traditional knowledge in the application of their decisions. These boards will require guidelines and policies that should be directed by our elders.

The newly organized Circumpolar Council has a key focus on indigenous people, their heritage and traditional knowledge. Mr. Schultz said we need to address how this council should make

recommendations to other international governments to help promote and preserve indigenous societies and their heritage. Our elders need to take a key role in this process. To interact with other governments, we must first integrate our traditional practices within our own governments. Different communities have a mix of traditional and contemporary representation for their governments; for example, not all First Nation councils are elected.

Mr. Schultz said that First Nations must become proactive on cultural issues. One positive step in this regard is the establishment of the Native Language Centre. First Nations all over the country wish to have a language facility comparable to what Yukon First Nations have developed. Another positive step is the integration of aboriginal language services into the school system through the Yukon government. This program provides translation services and helps with the curriculum development of aboriginal programming or language services.

Governing First Nations (First Nations that have signed final agreements) have the ability to pull down programs as part of implementing their claim. This process is described in Chapter 24 of the UFA, the self-government section. The challenge lies in how First Nations will roll out the aboriginal language program. Mr. Schultz said this will be the responsibility of First Nations alone, and they will have to make sure it continues.

Another major initiative under implementation is the involvement of 17 First Nation communities in regional new technology development. The main thrust of this initiative is to establish a telecommunications network among the First Nations. This network will primarily support governance, but also to become proactive. Television and radio were initially a distraction for several communities; First Nations tended to lose sight of who they were and where they came from. YTG has recently announced a major initiative on improving the telecommunication infrastructure

within the communities. Access to the Internet will likely be the biggest influence on the lives of Yukon First Nation people since the Alaska Highway was built. The technology will change First Nation society; First Nations will have to be prepared to ensure that change occurs in a positive way. There will be an even greater impact on the remote communities and the ways of life there. First Nations need to enhance who they are through aboriginal programming, networking as governments, and by protecting and preserving First Nation heritage.

Another component of implementation is regional corporate development. It is written in Chapter 13 of the UFA that First Nations will be included and will participate in any economic development associated with preservation, enhancement or management of heritage resources. Chapter 13, combined with Chapter 22, the chapter on economic development, makes it apparent that there is some ability for First Nations collectively or individually to gain some significant opportunities.

Mr. Schultz said there are real advantages in sharing who we are. The more people who know about Yukon First Nation people, the more willing they will be to align with us. Meaningful employment, in association with enhancing and preserving our heritage, is something we should be looking at. The formation of a First Nation cultural resource centre may be one way to help all Yukon First Nations. A regional corporate development will help facilitate something like that. It will offer a chance for collaboration among Yukon First Nations.

Documentary heritage resources present a problem for CYFN. The corporate history of CYFN has generated a lot of documents, especially in relation to the formation of the UFA. This process is well documented, but there are no means of, or capacity to, adequately store these important documents. A First Nation cultural resource centre would solve this problem for CYFN and for all other First Nations in the Yukon.

Mr. Schultz next spoke on human resource development. He said that capacity is not just having laws or a building—there must be people there to execute ideas and plans. He expressed the hope that people would leave the Conference with some good ideas and be able to offer recommendations about what type of focus we should have on human resource development in relation to our heritage resources. A strategic plan would provide a focal point for all Yukon communities. Too often people represent their own communities and are not aware of other communities’ plans or actions. Sometimes this is necessary, especially during claim agreements; however, historically, all First Nation people are linked by blood.

Mr. Schultz stated, “Our elders continually tell us, don’t get separated. Don’t allow yourself to fight against each other, because they know—they know—we are all linked by blood; they know those histories. So maybe there is a common plan that we can think about in terms of human resource development under the heritage aspect.”⁴

Yukon Heritage Resources Board

Yukon Heritage Resources Board (YHRB) member Ingrid Johnson presented information about the Board. Ms. Johnson introduced YHRB Chair John Ferbey, vice-chair Clara Schinkel and Board members JoAnne Braga, Mike Mancini, Carol Geddes, Joe Johnson and Pat Van Bibber.

As specified in Chapter 13, five members of the YHRB are nominated by the Yukon government and five by the Council of Yukon First Nations. One member must be acceptable to the federal government. Board members serve three-year terms.

A major role of the Board is fostering public awareness of heritage resources and sites.

⁴ Adäka Conference, Tape One, Side B

The YHRB has a very broad mandate. It deals with almost all matters relating to Yukon heritage. Some of the areas on which the Board may make recommendations include:

- The management of non-documentary heritage resources.
- The use of elders’ traditional knowledge and the management of heritage resources and heritage sites in the Yukon.
- The recording and preservation of the traditional languages of Yukon First Nations.
- The review, approval, amendment, or repeal of regulations regarding heritage.
- The development and revision of a strategic plan for the preservation and management of heritage in the Yukon.
- The development, revision and updating of a manual, including definitions of ethnographic, archaeological, palaeontological and historic resources, to facilitate the management and interpretation of these resources by government and Yukon First Nations.
- Development, updating and revisions of an inventory of Yukon First Nation heritage resources.

Ms. Johnson pointed out that heritage is a complex matter. It means different things to different people and is often an emotional subject. Heritage is not just about preserving the past; it is also about our present and our future. It gives meaning to our lives and speaks to our identities. Heritage is a topic of vital importance as Yukon First Nations move to self-governance and as they strive as a people to regain the knowledge and traditions to preserve and revive First Nation languages.

Over the past four years the YHRB has undertaken many initiatives. Among them, the Board commissioned a report on Yukon languages in 1998. Following that, the Board recommended to First Nations and the Minister of Tourism the convening of a round table on the preservation of Yukon First Nation languages.

One of the major challenges facing the Board is gaining recognition of the importance and diversity of Yukon heritage and bringing this importance to the attention of the Yukon public and to the policy makers at all levels of government. The Board hopes that the Adäka Conference will help to further this process of “coming into the light.”

Land-based history

Sheila Greer made a short presentation on land-based history. Land-based history refers to places on the land that have history and meaning to people. There are thousands of such places in the Yukon, and they represent a long occupancy by First Nations. Ms. Greer stated that from a First Nations’ perspective, the land is our history. She feels that the land can’t be subdivided into areas that are special and areas that aren’t. First Nations are being asked to place these values on the land today, giving some places more value than others.

Old camps, graves, trails and special places were identified and documented in the early 1970s. This information essentially formed the basis of the land claim, giving evidence of land use by First Nations and therefore rights to the land. Today, this information is very important for First Nation lands departments, as all First Nations are being asked to comment on land use practices in their traditional areas. The Development Assessment Process (DAP) requires that the impact on heritage and traditional use sites be considered prior to any development. First Nations must regularly review these development applications.

Ms. Greer began working in southern Yukon as an archaeologist and learned about the Yukon and its history by listening to stories told by elders. Initially this information was used to locate new archaeological sites, but as time went on, it became very apparent that the land has personal meaning and history associated with these sites. Special meaning can refer to places where children were born, berry picking spots, sites where a first moose

was killed, spiritual places, trails or traditional fishing or camping spots. Some of these places have names and some don't; however, the place names are a very important part of the history and should be preserved and used. The place name provisions of the Umbrella Final Agreement are unique. Greer was not aware of any other jurisdiction that has this directive. She said it was perhaps one of the smartest things that Yukon First Nations could have done in terms of attaining control over a very important part of their history. Greer stated, "If you want to learn about the history of a place, start with the names. Names become a whole education in the traditional history and values."⁵ It is not just the name that is important but the story that goes with the name. The traditional territories of Yukon First Nations are full of places with meaning, and it is very important to actively record this information.

Moveable heritage resources are also an important part of First Nations' history. An archaeologist can help with the methodology or systematic recording that helps make sense of land-based history. Archaeologists work in sites and places where old things are found, documenting what is there and what the elders share about the history of the places. Land offices will need this kind of information to evaluate development assessment applications.

The objectives of Chapter 13 reflect the spirit of what the UFA is supposed to do. It reflects First Nations' values. It is not only the places where stone tools are found that are important; it is also the other places that do not have any documentary history. There may not be physical evidence, but First Nations know the story and why a place is important. The land offices will protect these places, and the communities will keep their history a living part of the community. A systematic way of storing this information will make it available and keep it alive within a community.

Open Forum

Delegates and panelists raised a number of questions and made comments in the open forum component of the First Nations Caucus Day.

The phrase "directly related to" in Chapter 13 of the UFA was discussed. Daryn Leas said it might refer to anything that First Nation people created or used; however, each artifact should be looked at separately. The YHRB will need to define the phrase, as it may be making recommendations concerning this section of the UFA. The YHRB will have to develop guidelines and definitions on how Chapter 13 will be implemented.

Ed Schultz spoke about the process of implementation and the ambiguous language of the UFA. In the implementation process, all three parties co-operatively decide what the phrase in question means. Mr. Schultz said he depends on the First Nations to help him define the ambiguous sections of the UFA. Mr. Leas responded that the ambiguous language in the UFA is a good thing and will ensure that the document remains relevant in the years to come by meeting each new circumstance as it arises. The vague phrasing also allows the document to be applicable to all First Nations, as each community has different needs.

The next topic of discussion was the archival needs of First Nations. Louise Profeit-LeBlanc pointed out that too many important documents are poorly stored and not accessible. She said that Yukon Archives should be used to store First Nations' records as long as these papers are made accessible to First Nations. The Archives provides privacy and protection for sensitive documents, and public access can be controlled. Internships at the Archives were also recommended to assist First Nations in learning archival procedures. Mr. Leas mentioned the need for custodial agreements if documents go to public institutions. Mr. Schultz felt that a First Nations cultural centre should have an archives component. It was agreed that the current

storage of the UFA and land claims documents held by CYFN was inadequate and didn't provide First Nation people with access. CYFN will have to give direction on this problem.

Ed Schultz spoke about the Aboriginal Governments Transition Centre, which will provide financial assistance to First Nations moving from the Indian Act to more self-governing autonomous bodies. A collective cultural centre would have the ability to service all First Nations with their archival needs, and there may be funding available through the Aboriginal Governments Transition Centre. Bob Charlie related his experience with an oral history project that occurred several years ago. One of the concerns the First Nations had at that time was that they would lose intellectual and legal control over the information if the tapes were deposited at the Yukon Archives.

Ann Smith expressed concern about the lack of recognition of, and federal and territorial government investment in, First Nation heritage. Mr. Schultz concurred and said that recognition of First Nation objectives by other governments has always been a challenge, particularly when looking at the system of governments. There are several levels of government: the political level, the senior officials, and the bureaucracy of the lower echelon of employees. The UFA is a strong agreement between governments on a political level; however, implementation is at the bureaucratic level, implementing what the politicians desire.

Recognition by governments is evident by the following:

- Establishment of the Yukon Heritage Resources Board
- Establishment of the Yukon Geographical Place Names Board
- Ensuring that the Yukon Development Assessment Board and the Yukon Land Use Planning Council recognize and consider traditional knowledge and cultural values of

First Nations when making regulatory decisions.

In terms of investment, Mr. Schultz didn't think governments had spent enough on First Nation history. He went on to say that on a national level, the Yukon has the highest amount of money spent per capita on heritage. However, this reflects dollars invested in all of the Yukon, not just in First Nation history. It is quite apparent that First Nation history has not been on an equal level of promotion and enhancement as non-First Nation society's history.

The Heritage Branch is another area targeted by communities for the development of First Nation heritage programs. One of the challenges in these discussions is determining what is equitable. The UFA says the government will spend its resources on heritage equitably. Equitable doesn't mean equal; it means there is some similarity in terms of distribution. It does not mean 50% to First Nations and 50% to non-First Nations; there is some fluctuation in these levels. It is up to the communities to make sure that equitable standards are met. Mr. Schultz said he doesn't think the Yukon is there yet. The most recent analysis indicated that the majority of funding is going to resources or sites other than First Nation sites and that not enough funding is being put in at the community level.

Sheila Greer advised that when something is going on in an area concerning heritage, people should stop and ask if the priorities of the project reflect the community's values. She said it is essentially a heritage self-government issue. When it comes to the traditional territories, are the heritage activities reflecting the community's priorities and values? When it comes to the territory-wide issues, should CYFN be speaking to this territorial level, and are the allocations of budgets reflecting the directives in the UFA? Everyone needs to be watching like hawks to make sure their communities are representing their values and priorities.

⁵ Adäka Conference, Tape One, Side B

Sharon Jacobs asked about repatriation of First Nation collections held nationally and internationally, and what could be done to ensure that these collections are returned at some point to the First Nation peoples.

Ed Schultz responded that according to the UFA there is no legal obligation from the federal or territorial governments to repatriate artifacts. There has to be political will or desire within the systems of government to do that. He said First Nations must be proactive in first identifying where artifacts are held and then determining whom to talk to. Before any action can be taken, First Nations must determine where artifacts are. He stated that there should be a process to determine the location of artifacts. In many situations artifacts have passed through successive owners and may now have a financial value. He asked where the money would be found to repatriate these artifacts. Sheila Greer suggested starting a fund to assist in bringing things home.

Daryn Leas described actions occurring in British Columbia. Consideration is being given there to amend the taxation scheme to provide a tax benefit to people who donate items back to the First Nations. Such amendments would provide a repatriation incentive. The repatriation provision in the UFA is very weak. It obligates government to help Yukon First Nations develop facilities, programs and staff to enable repatriation, but it doesn't say anything about government being involved in any other way.

George Smith from the Ross River Dena Council identified areas of concern from his First Nation. The Ross River Dena Council is not represented by CYFN, a matter they are trying to resolve. The Council is entering negotiations to finalize their land claim agreement and are using Chapter 13 of the UFA in their final agreement. Because there is no final agreement yet, there are no resources to follow up on heritage issues. Place names are a priority for the First Nation. Their elders

have said that the current place names in the area are not traditional. There is also conflict between mining activities and traditional sites. For example, a sacred site is now in the middle of a mine site. He asked how the Ross River Dena Council can protect place names, sacred places and traditional trails and with whom they can discuss their concerns. Mr. Smith said the Heritage Branch has advised they are committed elsewhere and cannot help at this time. He wonders where else the Council can go. The Council has a long list of these types of concerns.

Ken Kane requested more information on the Yukon Heritage Resources Board. He said, "Chapter 13 is one of the most important chapters in the UFA, because we become distinct by way of our language, culture and land."⁶ He asked if the YHRB has the power to change legislation regarding repatriation issues. Two years after signing, the Development Assessment Process is supposed to be enacted. He wondered if the delay in legislation has an impact on the YHRB's jurisdiction and if the Board has any input into that. He asked how the Board can help with heritage needs at the community level. He expressed his belief that the Board should have a lot of power and that when the Board speaks the government should listen.

Daryn Leas addressed part of Ken's questions. He said it is important when you think of the YHRB to understand the jurisdiction of the other two governments in the Yukon. Each has jurisdiction over a variety of matters. First Nations control their own moveable and non-moveable heritage resources found on their land, and government has jurisdiction over moveable and non-moveable heritage resources not directly related to First Nations and their traditional territories. Recognizing those two jurisdictions, the YHRB can make recommendations to each; however, it can't obligate the First Nation, the Yukon government or the federal government (on heritage issues related to Parks Canada).

⁶ Adäka Conference, Tape Two, Side A

The basic function of the YHRB is similar to that of many of the other boards developed under the UFA: it makes recommendations. The government and First Nations can't simply shrug off recommendations made by the YHRB. Moreover, there is a provision in the agreement that obligates government or First Nations if they decide to modify or reject the recommendation submitted by the YHRB. The YHRB then has another opportunity to re-submit the recommendation either to the government or the First Nation. Other provisions are that the YHRB can make orders if there is a dispute between two First Nations over ownership of a heritage resource. For example, if a heritage resource is found on the traditional territory of a First Nation but cannot be directly related to that First Nation, or another First Nation claims ownership, the government holds the object until ownership is determined by the YHRB.

Joe Johnson also responded to Ken's questions. He related that the problem the YHRB has is that heritage is both important and not important to people. They recognize the importance but it is not in the foreground. The YHRB does not have any firm communication with First Nation people, and he sees that as a concern. He said the Board hasn't found a way to earn the trust of the communities and First Nations. Mr. Johnson also touched on trails, sites and artifacts found on First Nation and non-First Nation land. Right now, the First Nations are bypassing the Board and going directly to the government minister. He said the Board has to get involved with the bands, but to do that, the bands have to give the Board an issue to work on. That will then give the Board a base to work from.

Ingrid Johnson explained the YHRB directives according to the UFA. The YHRB is an example of the new regime that comes down under the UFA of public governance. People in the Yukon have the opportunity to make very important decisions and recommendations about issues such as heritage. In that role

there is a lot of what can be called power. Ms. Johnson reiterated that one of the objectives of the Conference is to bring heritage issues out into the open to create a dialogue. She said, "When you ask how the Board can support the communities, our Board is there to say, 'How can we help? You tell us.'"⁷

Carol Geddes concurred with some of the things that Ingrid Johnson and Joe Johnson said about the YHRB. She said, "It is really important for people to remember that this Board was created as an instrument by your negotiators. It is really important that you see the Board as an instrument that can help you with your heritage needs. In view of that, you need to come to us. You need to make those demands on us as a public board."⁸

Annie Johnston elaborated on the problems of oral history recordings and some of the losses that have occurred. She said people need to be aware of the mistakes that have happened and emphasized the importance of having these records in the Archives for the protection of the information that they carry. There has been loss of First Nation languages, and the recordings are important to make sure that the language stays alive. Ms. Johnston also asked if the "shalls" used in the Public Service Transfer Agreement outlined in the UFA represent an obligation for government.

Ed Schultz responded that the "shalls" are reflected in the final agreements and are also used in the implementation plan. The word "shall" obligates a party or person to do what is directed in the phrase. There are, however, a lot of "mays" in the UFA arising from the circumstances of the time.

An audience member stated that he wanted to see the YHRB recognize First Nation heritage, as First Nation history is long and covers all of the Yukon. He asked how the YHRB recognizes the First Nation heritage and pointed out that non-First Nations history refers only to the past 100 years. First Nations should be taking a lead role in heritage issues.

⁷ Adäka Conference, Tape Two, Side B

⁸ Adäka Conference, Tape Two, Side B

Ed Schultz responded that the YHRB is an advisory board only and was deliberately negotiated that way. The general rule for government of the First Nations is that common law prevails on settlement and traditional territory. One of the reasons the Board is advisory is to ensure that the YHRB doesn't have the power to create and impose legislation on self-governing First Nations. When a First Nation has the authority to create its own legislation, the YHRB cannot affect that; but it can advise and recommend.

Ingrid Johnson agreed that Yukon First Nations should be taking a lead role in heritage issues in the Yukon.

Ken Kane wanted to know how the communities could help the YHRB. He said it appears that the YHRB has a lot of power, but it needs help from the communities.

Ingrid Johnson responded that voicing concerns, talking about the process and bringing forward ideas are ways to help the YHRB. Board members come from all across the Yukon. Community members can talk about these topics with any one of the Board members. They can also communicate with the Board or its members formally.

Angie Joseph-Rear from Dawson City is the Cultural Education Director for the Tr'ondëk Hwëch'in First Nation. She recognized that it was obvious there is lots of work to be done. She suggested the YHRB should visit the communities and offer workshops to make the communities aware of the Board.

Ms. Joseph-Rear asked if there was an existing facility to house repatriated artifacts in the Yukon. She also said that even though each First Nation has its own self-government agreement, all First Nations need to come together Yukon-wide and start pushing for their own Yukon history in the education programs. Ms. Joseph-Rear has just completed eight years of teaching language and native studies at Robert Service School in Dawson and she struggled to come up with

Yukon native history for all of the grades. This is possibly one area that the whole Yukon can help with.

Ed Schultz responded to Ms. Joseph-Rear's question regarding an institution for artifacts by saying that he wasn't aware of any institution within the Yukon that has the required humidity, temperature, and light levels.

Sheila Greer felt that the UFA implementation is a very interactive process between the YHRB and the First Nations. Both are learning and trying to find out how they can support each other. This is probably the key if the objectives part of Chapter 13 are to be fulfilled in any way. Each community has similarities and differences, but every community member can encourage their leadership to identify heritage as a priority and to allocate dollars for heritage projects. She said the YHRB will have to be supportive and bring each other forward if there is to be any progress in the objectives part of the UFA.

Ms. Greer said that First Nation people will have to decide whether they want their community dollars to go towards building an artifact storage facility or towards interviewing elders and capturing their stories and history.

Gerald Dickson asked for clarification on the meaning of "equitable distribution" in Chapter 13 of the UFA.

Daryn Leas responded that clauses 13.4.1 and 13.4.2 of the final agreements are referred to as the "catch-up, keep-up" provisions. There is recognition by the Yukon government that the Yukon First Nation heritage resources are underdeveloped compared to non-First Nation resources. Heritage development for the last several decades has focused on the Klondike Gold Rush. The UFA commits government to ensure there is an equitable distribution of heritage resources for the development and management of Yukon First Nation heritage resources. In other words, they are obligated to focus more of their program funding on the

development and management of Yukon First Nation heritage resources until there is an equitable distribution, equitable meaning comparable. It is not the traditional allocation that has been hugely favourable to non-First Nation resources in relation to dollars spent on Klondike Gold Rush history. It is hard to get a breakdown because this reporting system for equitable distribution includes territorial and federal programs. In order to do so, a person would first have to obtain budgets and break down the dollars spent on heritage programming on First Nation and non-First Nation resources and then determine what an equitable split would be. The federal government would probably say that for some of their big projects, they are in the middle of a five- or ten-year program and are obligated to spend their dollars on these programs until the time frames have expired. One challenge is to ensure that benefits accrue to each First Nation. Some of the more recent implementation plans have government agreement that there would be equitable distribution of heritage resources on a traditional-territory-by-traditional-territory basis. A second challenge is to ensure that all First Nations get some benefit from that commitment in the final agreements. Right now this phrase refers to the territory as a whole, not to individual First Nations. The governments of Canada and the Yukon say they can't split the budget 14 ways into districts, but if a particular community is going to benefit under its final agreement, it must hold the federal and territorial governments accountable for that particular provision and ensure that there is some benefit for the community.

Gerald Dickson requested further clarification of equitable distribution so that each First Nation has a better understanding of what they want, not what the government wants. He also asked how long governments have been given before equitable distribution will be achieved.

Mr. Leas responded that time lines were not specified in the UFA or in individual First

Nation final agreements. The agreements state that governments shall spend money until there is equitable distribution, and they shall ensure it remains equitable once it is roughly 50-50. He further advised that the implementation plans would likely specify time lines and the steps to be taken.

Ed Schultz said that some implementation plans do specify time frames but that the majority do not. The time frames stated are "as soon as practicable," which means as soon as the parties collectively are ready to deal with a particular issue. The challenge in having a specific, community-by-community definition of "equitable" is that government funding on certain heritage resources fluctuates from year to year. There is the possibility that one First Nation will receive more funding than another, if done on an individual traditional territory basis. It would be difficult to apply one definition to "equitable distribution."

Gerald Dickson said that Kluane First Nation wants to maintain control over all heritage resources within their traditional territory, not only on settlement land but on non-settlement land as well. He wondered how this position affects YHRB.

Daryn Leas responded that all Yukon First Nations want more influence, input, and authority with respect to non-settlement lands within their traditional territories. He said the YHRB is the tool that allows First Nations to have input into decision-making processes that take place on non-settlement lands. Mr. Leas advised First Nations to use the Board as an instrument to ensure community input on things occurring throughout the traditional territory, not just on settlement land. He emphasized that the Board will only be as effective as individuals and First Nations make it. If heritage is a priority, the YHRB will have a priority similar to that of the Fish and Wildlife Management Board. Making heritage a priority will increase the profile of the Board in the communities and the Yukon.

Nancy (surname unknown) from the Yukon Indian Cultural Education Society informed the delegates that the Society has a library, artifacts, audiotapes and other historical information. She said that a decision must be made regarding the future of this information. She asked if the Society should start its own building, or if each First Nation should have its own building. There are currently seven First Nations on the Society trying to keep it alive while the other seven First Nations are busy doing other things. All the work from day one is available to First Nation people. The Cultural Education Society is tired of trying to keep the Society operating; the chiefs need to start planning for a building to house this information.

Nancy also commented on education for First Nation children. She said that First Nations have the say in how they want First Nation children to be taught. She asked about scholarships and training places for First Nation children and if training should follow the communities' modes of training?

Ed Schultz responded to Nancy's concerns about a new building. He said the CYFN building is about to be condemned. There are a lot of problems with the building, and something must be done about it. The individual First Nations have to come together and make a decision about what kind of building is needed. He asked whether it should be a cultural centre with an archives, a learning centre, or an aboriginal governance transition centre with facilities for all of the advisory bodies created under the UFA, extra board rooms, meeting rooms and conference rooms. The people and the chiefs and councils have to say what is needed. He asked how everyone can collaborate to meet the objectives of each First Nation. He acknowledged that CYFN does not represent all Yukon First Nations, but he would like to make sure it carries forward initiatives that are within its mandate.

Sheila Greer felt it was very clear there needs to be clarification of what areas will be

handled at the collective level of all First Nations versus at the individual First Nation level, because the claim itself is built on nations. An individual First Nation will be managing the resources in its territory, and as each First Nation gets a better feel for the heritage issues they face, it will be able to participate in that discussion.

CULTURAL HERITAGE MARKETING

Wendy McNulty, a retail merchandising consultant from New Brunswick, gave a presentation on cultural heritage marketing. Ms. McNulty covered several aspects of marketing, cultural tourism, demographics on the cultural tourist, and how to develop a retail strategy for cultural centres.

Ms. McNulty began by saying that we face the same challenges all across Canada, whether in cultural tourism or heritage tourism. She posed the following questions: How do you put certain things together that will be a cultural experience enjoyed by others, and at the same time respect your culture? How do you put those things together so that they truly represent your culture? Ms. McNulty stated that only First Nation people can define their culture, and only they can safeguard their culture at the same time as they move forward creating tourism experiences.

The most important point to remember is that what is sacred cannot be sacrificed for tourism. Interpretation can create the authenticity that the cultural tourist desires, but sacred places and sacred ceremonies should never be commercialized or sacrificed to make a cultural product. If First Nations choose, these places and ceremonies can be interpreted without exposing them to unsympathetic tourists who may not treat them with the respect they deserve.

Cultural tourism can be defined as unique tourism experiences, activities and products that enhance the personal experience and education of the visitor. It reflects the culture of an historical period, a geographical group,

Cultural tourism can be defined as unique tourism experiences, activities and products that enhance the personal experience and education of the visitor. It reflects the culture of an historical period, a geographical group, region or group of people, the life and times of one person, or an event that made a tremendous mark on society. There is an authenticity of product and experience that doesn't come with commercial tourism. That authenticity of product and experience must balance with tourist needs and comfort, such as washrooms, accommodation, food, etc. We have to find a way for the tourist to understand that different cultures celebrate things in different ways.

During the 1980s only 27% of the tourists in Canada valued cultural, historical or archaeological treasures. 48% deemed it important to understand the culture of the place where they were travelling. Ten years later, 50% of tourists now value these cultural treasures, and 88% deem that it is important to understand, respect and learn about new cultures.

Cultural tourism has been influenced by a change in human beings. Tourists have departed from the commercial escapism of the 1980s to the idea that enrichment and perceived values means more. We want to become better people. There are higher levels of education. As well, the higher number of women in the work force affects the demographics in that women have traditionally been very sensitive to cultural issues. The aging baby boom generation is now respecting the things around them, versus consuming everything around them as before. Less leisure time means the time used for vacation needs to be more meaningful and valuable. There is greater health and environmental awareness now. People have a respect for wilderness and nature that wasn't there before.

In 1995-96 Statistics Canada conducted a study on tourism, focusing on cultural tourism. The study indicated that the cultural tourism industry has increased substantially since 1989

and is growing. Suddenly a sector of tourism that was previously overlooked was very



Teslin Tlingit Dancers at Brooks Brook, Yukon

attractive for the tourist and was appearing to be very economically viable. Visitation to the Yukon from the U.S., Europe and Japan has been growing steadily since 1994. Germany, Japan, and the U.S. markets have proven to have strong market potential for aboriginal tourism. Germany is a market that we should think about, especially in a partnership situation with the Yukon government. While a lot of Americans come to the Yukon, they don't tend to leave a lot of money behind. Even though there are larger numbers of American tourists, they tend to be pass-through tourists who spend substantially less than Canadians when travelling.

Cultural tourists, as opposed to traditional tourists, tend to be educated, a bit more affluent, discriminating, more adventurous, and willing to try new things. They will go without creature comforts such as five-star hotels. They want to get out and discover real things. They tend to be well travelled; they go to different places and stay twice as long. They have above average incomes and spend more per trip than the non-cultural tourist.

YUKON GOVERNMENT PHOTO

They are likely to extend a business trip for pleasure.

Cultural tourists enjoy:

- Shopping. (The European visitor spends more on art and crafts than does the Canadian, American or Japanese visitor.)
- Art and craft displays, fairs and galleries.
- Hiking and biking.
- Eating indigenous and ethnic foods.
- Theatre, dance and music are important to them
- Nature tours and nature interpretation (e.g., the medicinal value of plants).
- Sunsets, sunrises, excursions.
- Canoeing, kayaking, rafting.

Unique and out-of-the-way sites are more important to the cultural tourist than to the average tourist. The cultural tourist enjoys “edutainment,” the combination of education and entertainment. They want to learn and understand the culture they have been in. Interpretation of the culture is important to them. They want authentic dress, not costumes. They want elders to tell the stories as opposed to having someone who is not from that culture brought in to interpret the culture. Authenticity and integrity are key things for the cultural tourist, particularly the overseas cultural tourist. They also want customer conveniences nearby, such as washrooms, refreshments, souvenirs and crafts.

Developing a cultural tourism product requires making a unique offering, something that has some personality, offers an experience, and involves different activities, natural scenery, demonstrations, music, dance and food. These are all part of the experiences that can be put together for a cultural or heritage tourism product.

Cultural tourism is difficult to do alone; a better approach is to package things and partner with other people in the community. When creating the package, it is necessary first to determine the type of interest in your

product. Marketing is expensive, so determining the potential market first will result in the best return on advertising dollars. Partnering with government institutions, or with agencies like the Canadian Tourism Commission, will help in getting products to market. They already have the media vehicles; there is no point in paying to have the same thing done over again. Ms. McNulty advises people to work together to create the materials, and in doing this they can control the content and integrity of the publications to ensure they are true to you.

Tourists interested in aboriginal cultures tend to be male and female in relatively equal numbers. They are largely from two-person households with no children under the age of 18. They are either single or older couples that have more time now that their kids have grown up. Most are living or travelling with a partner or spouse. Germans, Japanese, Americans and Canadians are the key markets for aboriginal tourism in Canada. The German market is very strong and so is the Japanese; however, the Japanese have some very specific requirements that are not always easy to fulfill.

The following information regarding market identification and tourist expectations has come from the UBC Aboriginal Tourism Study that was completed in 1994.

German market

There are two key types of people within this market. The first type is the “Cautious Naturalist,” making up 46% of the German market for aboriginal tourism. Cautious Naturalists want:

- Safe travel destinations.
- Outstanding natural scenery and environmental quality.
- Value for their money. (94% of German tourists to Canada feel they get good value for their money in the aboriginal tourism product. This is a very high rate and higher than that of Canadian or Japanese tourists.

- Flexible itineraries once they arrive, even though they want to plan four to six months ahead of time.
- Hygiene and cleanliness.

The other type, the “Organized Culturalist,” makes up the larger segment (54%) of German tourists. Organized Culturalists:

- Carefully plan their trips well in advance.
- Use the Internet to research ahead of time.
- Are very interested in local handicrafts, museums and galleries, historical and archaeological places, interesting small communities.
- Want detailed information and interpretation.
- Want authenticity.
- Want outstanding scenery and environmental quality.
- Would rather camp than stay in a hotel and will forego the creature comforts that other tourists might demand.

Japanese market

Japanese tourists show considerable interest in the aboriginal tourism product, but are more particular in what they want. 68% are “Budget Conscious Culturalists” who:

- Like scenic travel and destinations.
- Photography.
- Want a lot for their tourism dollar and are very concerned about value received for money spent. They will expect a five-star hotel for the price of a three-star or two-star hotel.
- Like to have relaxing, safe environments in which to travel.
- Like to have fun and be entertained, but more so as spectators than active participants.
- Want inexpensive travel to the destination countries.
- Are concerned about environmental quality.

The “Comfort Seeking Adventurist” makes up 32% of the Japanese market. They want:

- Scenery.
- Educational value more than just entertainment.
- High-quality natural and cultural pursuits.
- Variety.
- Value for their dollar.
- Luxurious facilities.
- Wilderness experiences
- Exotic places.
- High-quality food.
- Service in Japanese. (They can be particularly forceful about this.)
- A high standard of cleanliness and hygiene.

Canadian and U.S. markets

One of the problems with the U.S. market is that there is still a bit of a cultural tension between Canada and the U.S in several areas. Americans tend to be drive-through; they are on their way to somewhere else. They don’t stay for long and they don’t spend as much; they will wait and spend in Alaska.

There are two categories in this market, the “Social Inquisitives” and the “Active Enthusiasts.”

Social Inquisitives represent about 48% of Canadian/American cultural tourists. They are interested in:

- The people; they want to form friendships with individual people while travelling.
- Scenic opportunities.
- The natural environment.
- Education.
- Environmental quality, fresh air, fresh water.
- Local foods.
- Safety, hygiene, and cleanliness.
- Value for their money, but not to the degree that the Japanese do. They don’t expect luxurious accommodations out in the woods, for example.

The Active Enthusiast:

- Likes to have fun and be both educated and entertained.
- Likes to do active things such as hiking, canoeing and kayaking, and is much more into the activities.
- Likes all-inclusive holidays. They like to be able to pay one price that includes accommodation, meals, etc.
- Variety. This is where partnering becomes important. Through partnerships, the Active Enthusiast can have choices in activities, entertainment and hotels.
- Wants a high standard of hygiene and cleanliness and easy access to health care.
- Is interested in the local people and getting to know them.
- Outstanding scenery and environmental quality.

Cultural Integrity is very important and a must for the aboriginal tourism product. Visitors want to learn about the ancient ways and how they are being preserved today, As well, they want to be educated and entertained through, for example, interpretation and stories by elders. They may be interested in learning about aboriginal spirituality and traditional relationships with the land, but it is up to First Nations how they might share these aspects of their cultures with tourists. They want to have an opportunity for personal growth and don't mind being challenged physically, socially and culturally. They want to have an enriching experience. They want to be stretched beyond their normal points of reference. This is where the elders can help. They want interactive adventures. For example, they may want to be able to participate in a potlatch, instead of just watching it. They want things to be well themed. National advertising focuses more generally on scenery, nature and lifestyle. Activities should be more defined. Visitors interested in aboriginal tourism also want value added through, for example, aboriginal hospitality, song, stories and the offering of traditional foods.

It is important to form partnerships within communities, to use the resources of the Yukon, aboriginal guides, elders, spiritual leaders, craftspeople, musicians and dancers—key people in the community who can help pass on that integrity, authenticity, and traditions that the cultural tourist is looking for. Museums and galleries are other potential partners who can provide add-ons.

It is important as well to have partnerships and communication with government and tourism agencies. They are spending large amounts of money on international marketing to the markets that have shown intense interest in aboriginal tourism. Partnering and knowing what is being offered, working and communicating with these government agencies helps both parties better understand each other and helps to prepare products that can be included in government marketing promotions. The key to it all is communication and partnering. This is all part of the development process.

Ms. McNulty concluded by saying that long-range perspectives are what may be the future tourism programs of the territorial government. YTG is looking at promoting and developing one price package that will include individual products that can be put together with other operators. The government knows that aboriginal tourism is one of the hottest segments of the tourism industry, but they can't do it alone. They need First Nations to offer the authentic aboriginal tourism product. There are incredible opportunities now more than ever before to have partnering agreements with the government tourism programs. Packages with a wide variety of natural, social, and heritage options are identified as one of the important areas to develop. Advertising and promotion has a broad focus such as lifestyle, nature, and environment as the big hooks to get the potential tourist's attention. Once the tourist is here, they want unique and particular experiences. Media focus should be on the

wide variety of safe, fun, adventurous aspects of aboriginal tourism, highlighting the social and entertainment dimensions, the feasts, the potlatches, the theology and sociology behind them. The development of guides, resources, and display materials is another area to partner with other tourism companies.

WORKSHOPS

Workshops were held after the presentation to discuss and review the Conference agenda subjects and identify which areas the delegates may wish to have more information. A workshop was also held to project heritage needs in ten years for the First Nation communities. The responses to the panel presentations are in the following unpublished reports, which can be reviewed at the Yukon Heritage Resources Board office:

- “Summary of Small Working Group Discussions at the Adāka Heritage Conference,” by Gary White
- “Adāka Heritage Conference Report” draft by Carol Geddes and Mike Mancini
- “Themes from the Adāka Conference Small Working Groups” by Linda Johnson and Amanda Graham.

CANADIAN MUSEUM OF CIVILIZATION
SLIDE SHOW OF YUKON FIRST
NATION ARTIFACTS

The First Nations Caucus Day finished with a slide presentation showing a sampling of Yukon artifacts from the ethnology department at the Canadian Museum of Civilization (CMC) in Hull, Quebec. Judy Thompson, a curator at the museum, gave the presentation. The slides showed where the artifacts are and how they are stored. Ms. Thompson also touched on the programs offered at the museum. Most of the artifacts held by the CMC are not on display, but are in storage and not open to the general public. First Nations are encouraged to visit and look at the ethnographic collections held here. Most of the collections are from the

20th century, with very few from the 19th century such as snowshoes from LaPierre House dating from 1888.

For the majority of the early collections, the creator, the area the artifact came from and the dates are unknown. The documentation is very poor on these collections. Some of the collections are documented, however. Examples include the collections of Douglas Leitchman, an anthropologist who was in Old Crow in 1945, and Poole Field, who collected from 1911-1912 and is the donor of the majority of the Yukon's Northern Tutchone artifacts. Catherine McLellan collected and documented pieces from people she worked with from the 1940s to the 1960s. The items were paid for by the CMC. The CMC still collects contemporary works, such as pieces from Gertie Tom Tom.

Ms. Thompson pointed out that ethnographic collections are quite difficult to store. The combination of skin, fur, and bone is very fragile and demands specific temperatures and conditions for their safe-keeping. The majority of articles held at the CMC are clothing, domestic artifacts, tools, and hunting objects. The artifacts from different Yukon groups are as follows:

Teslin	106
Carcross/Tagish	18
Champagne/Aishihik	83
Gwitch'in and NWT	120
Han	16

CYFN and the Champagne and Aishihik First Nations have copies of all the Yukon artifact slides held at the CMC. Ms. Thompson extended an invitation to all delegates to visit the CMC at anytime.

A delegate asked if the CMC had a program for elders to travel to the CMC to identify and describe the artifacts held there. Ms. Thompson replied that the museum would be happy to have elders come to the museum,

but it would be a cost-shared project. Usually, this type of visit would occur only if there were funds available. Money for such visits is not available on a regular basis. Anyone who wishes to come to the museum to see the Yukon artifacts should contact the CMC in advance, so that someone from the museum can be available.

Presentation on Kwaday Dän Sinchí

The evening activities consisted of a reception held at the Yukon Beringia Interpretive Centre. The heritage office of the Champagne and Aishihik First Nations, represented by Lawrence Joe, Diane Strand and Sarah Gaunt, gave a presentation on Kwaday Dän Sinchí (Long Ago Person Found).

Conference Day One: Thursday, October 28

WELCOMING ADDRESS

The first day of the Conference, Thursday, October 28, 1999 was held in the Westmark Whitehorse Hotel. Bob Charlie welcomed delegates and introduced Mida Donnessey, an elder from the Kaska Nation who offered the opening prayer, and John Ferbey, Chair of the Yukon Heritage Resources Board. The day began with a welcoming address given by Mr. Ferbey.

Mr. Ferbey began by saying this was the first heritage conference hosted by the Yukon Heritage Resources Board (YHRB), and it is hoped this process will initiate a dialogue with the Yukon public. The Conference will also help determine future directions of the Board. He gave a brief overview of the YHRB’s heritage activities to date, among them, the amendments to the Yukon’s *Historic Resources Act*. The territorial government recommended that the YHRB review the Act, and the process did not involve the public. The Board now thinks it is time to obtain the views and opinions of all Yukon people in heritage matters. The YHRB is hopeful that the Adäka Conference will identify the heritage issues that are of importance to Yukoners. This will assist Board members in setting long-term goals over the next few years.

Mr. Ferbey emphasized that the objectives of the Conference are to provide the YHRB with opinions and concerns of the participants and to raise the awareness of all Yukoners about heritage matters. It is hoped the Conference will identify the general direction Yukon people want to go in the heritage field. This Conference should be the opening dialogue that will enable the Board to “come into the light” with all Yukoners.

Mr. Ferbey reminded delegates that the Yukon is a bi-cultural society with over 30% of the population identifying themselves as First

Nation people and that “coming into the light” can only succeed if we recognize that there are two cultures that must come together if we are to achieve our objectives.

Heritage is like a spiritual or religious institution. It defines who we are as a people, it defines our past, and it identifies who we are today and what we will be in the future. On such an important aspect of our lives it is imperative that we move into the light together.

Mr. Ferbey then introduced and thanked Carol Geddes, chair of the Conference committee, and Joe Johnson, who proposed the idea of a heritage conference more than three years ago. Without Mr. Johnson’s idea and perseverance, there may not have been a conference at all.

Chief Rick O’Brien of the Kwanlin Dun First Nation then welcomed everyone as guests of the Tagish Kwan people on behalf of the Kwanlin Dun First Nation. He offered his perspective on heritage: “Heritage is our birthright and the legacy of our ancestors. Heritage is the things that have been passed on by our ancestors; it is about where we have come from and who we are today.”⁹

He stated that the purpose of the Conference is to talk about goals, successes, lessons learned and concerns regarding heritage preservation. It is an opportunity to have a dialogue among all stakeholders concerned with heritage and urged participants not to let such an opportunity slip past us. The Conference can provide a starting point to talk about different perspectives of heritage and to begin to develop a vision to preserve our heritage in a way that will work for all stakeholders and to ensure all of our interests are respected and protected.

Mayor Kathy Watson then welcomed delegates to the Conference and spoke briefly

⁹ Adäka Conference, Tape Four, Side A

about her experiences relating Yukon’s history and lifestyles to visitors. Mayor Watson emphasized the importance of accuracy when relating our history and cultures to others. Too often “outsiders” think we live in igloos and have no electricity or running water anywhere in the Yukon. This misinformation about the Yukon is disturbing. Unfortunately there are huge gaps in visitor’s knowledge and perspectives of the Yukon. It is conferences like this one that help promote Yukon heritage and culture in an accurate and genuine way.

Linda Johnson and Carol Geddes then presented a slide/sound show, “Adäka: Our Heritage—Yesterday and Today,” which provided an overview of Yukon history and preservation activities.



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**SESSION A: CHAPTER 13
OF THE UMBRELLA FINAL
AGREEMENT**

PANEL MEMBERS

Mida Donnessey, Kaska Elder
Lesley McCullough, Director of
Planning and Administration,
Land Claims Secretariat, Yukon
Executive Council Office

David Jennings, Assistant Negotiator,
Claims and Indian Government Sector,
Indian and Northern Affairs Canada

MODERATOR

Ed Schultz, Director of Implementation and
Devolution, Council of Yukon First Nations

Panel topics included an overview of the Umbrella Final Agreement, highlighting the heritage provisions of Chapter 13. Other topics included repatriation, definitions within the UFA, access to archival records, the possibility of a cultural resource centre for First Nations, the role of the territorial government, and the role of the Yukon Heritage Resources Board concerning First Nations’ heritage.

First Nation life in the Yukon

Mida Donnessey started the morning with a presentation on First Nation life in the Yukon and how it has changed over the years. She spoke of the concern many of the elders from her community have about land claims, as they are unsure what the treaty means for the Kaska Dena.

Mrs. Donnessey recounted the many changes she has seen over the years. She feels that today’s youth depend too much on the band office and do not practise the traditional ways. Young people today do not understand the language and no longer have to hunt for their food. Many have never worked for themselves. Old people used to get their own wild food. They never had a store, and the old people are worried what will happen if people can’t hunt or trap. There are only a few old people left in Watson Lake and Lower Post. The young people learn other ways from school and not from their mothers and fathers as they used to. They told us what kind of life they had. Young people now get angry if they can’t do what they want. Mrs. Donnessey taught her grandchildren the old ways because she felt that the young people have to know these things, as they will take the elders’ place. Today, young people grow up in the city. They do not know life on the trap line, walking through the moss and using snowshoes in the winter. Fish, moose and rabbits are not part of their life. Manners for the young people must be taught. They must know that when an elder tells stories from long ago, no one else talks. The ways of the old life must be taught to the young people.

Fundamentals of Chapter 13

Lesley McCullough then gave an overview of the fundamental components of Chapter 13 of the Yukon First Nations Final Agreements that are in effect. These are treaties with the Canadian government protected under Section 35 of the Canadian Constitution. This is important, in that the provisions of Chapter 13 are not guidelines nor options; they are not what you might want them to be, but they are

the highest law of the land and are binding and legally enforceable. Other laws are subservient to them.

Some of the major elements of the chapter are objectives, commitments by government boards, structure of the boards, ownership and management, and economic opportunities.

Ms. McCullough did not talk about implementation plans, as they are a separate set of agreements where the parties have set out what they are going to do to meet the various obligations of the final agreements. These plans include specific actions, time frames, activity sheets, etc. She also did not talk about definitions. The capitalized words within final agreements have specific definitions that can be found either in the back or in Chapter 1 of the UFA.

Ms. McCullough said that heritage is what has been, but it is also what is happening now. It is a dynamic thing. The objectives of Chapter 13 show a certain amount of tension between preserving heritage as it was, but yet allowing culture and tradition to grow. There is a tension between the recognized need for First Nation management and the public demand for increased access. There is also a tension between incorporating public values and First Nation values and maintaining professional standards for heritage. The whole chapter is a real balancing act in trying to get all of these important values set out and measured.

What is really important in the chapter are the government obligations. Many of these obligations are set out in the general provisions of the UFA, but several government obligations are specified in Chapter 13 as well. These include:

- Where practicable, priority of allocation of government program resources from time to time, for the development and management of the heritage resources of Yukon Indian people until an equitable distribution is achieved. There is a commitment once that equity is achieved, to continue an equitable distribution.

- There are commitments to consult with Yukon First Nations in the formulation of policy and legislations regarding heritage and Documentary Heritage Resources.
- There is a commitment with respect to assistance for repatriation. The government is undertaking to do a lot of specific things, however many of these undertakings are not absolute.

Phrases such as “where practicable” or “within existing budgets” or “facilitating” and “assisting” can be found regularly. It is important to recognize the specific provision and look at the nature of the specific undertaking, as not all are uniform. It is also important to realize that the undertakings are part of government; they do not include any other third party. The agreement also provides for the formation of the Yukon Heritage Resources Board (YHRB) and the Yukon Geographical Place Names Board (YGPNB). These boards are examples of the way public government has changed in the Yukon through land claims agreements. There are equal nominees for government and First Nations, and these boards play a far greater management role than ever before.

The YHRB makes recommendations on the management of heritage resources, policy, legislation, and resource allocation within the Yukon. If the Board makes a recommendation to the minister, there is a process that allows the Board to re-submit a recommendation if the minister or First Nation does not support it the first time. The decision is still the minister’s; however; this process puts extreme pressure on the minister to rationalize his or her decision.

The YGPNB is more limited than the YHRB. Its mandate is to name or rename places or features in the Yukon. It is very clear under the UFA and final agreements that the Yukon First Nation has the authority to make decisions regarding place names if the area is within settlement land.

Chapter 13 goes into great detail on ownership and management of heritage and historic resources. The chapter speaks mostly to moveable resources or “things”; it doesn’t address spiritual and intangible resources. This was partly purposeful, because at the time of negotiations there was a real concern of stifling the way that heritage and culture developed. There is a tendency in the agreement to emphasize the physical resources. For this reason, there is a lot of detail on ownership and management.

Ms. McCullough also discussed the definition of non-public records, documentary heritage resources, moveable resources, and public records.

There are very specific provisions regarding burial sites that are explained clearly in Chapter 13. The other area with specific provisions is government’s economic obligations. These obligations are for government to provide notice regarding contracts or written tenders to the First Nation when economic work is occurring with respect to a heritage site. First Nation employment and special knowledge are usually criteria in deciding a contract concerning a heritage site that is directly related to First Nations’ history or culture.

Federal government perspective on Chapter 13

David Jennings then gave an overview of Chapter 13 from the federal government’s perspective. The role of the federal government was not large at the negotiating table, as the Yukon Government already had a strong responsibility for heritage resource matters. The federal negotiators were looking at it more from a national perspective that goes back to the 1989 Agreement In Principle, before inherent right provisions were negotiated and self-government matters were being dealt with.

The requirement of Chapter 13 was that heritage resources in national parks had to be dealt with in the Yukon First Nations Final

Agreements, and that has been happening. An example is the Champagne and Aishihik First Nations’ involvement in the creation of the Kluane National Park. There is recognition that heritage resources have to be dealt with in the park’s management plan created to help manage that park. For example, specifics of the heritage resource terminology that we see in Chapter 13 have been carried into Chapter 10, Special Management Areas. Parks Canada and the Minister for Parks have to deal with it in a manner that is similar to Chapter 13, presumably because the parks department has its own legislation and acts that it has to follow.

The heritage resources and cultural interests of First Nations have been dealt with in a number of ways in the agreements, particularly with respect to settlement land. The rights that come with the settlement parcel would provide the First Nation with all of the comfort needed to control those heritage resources and cultural interests. There are also specific heritage sites in the various Yukon First Nations Final Agreements that have been created and developed in a co-management process where the Yukon government and the First Nations are co-owners of a site in fee simple. In these cases, management regimes have been developed for co-management of the site. In most cases the mines and mineral rights have been removed permanently by government, so that in the long term there will be no mining activities to affect sites that are clearly designated heritage.

Some other heritage interests of the federal government are national Heritage Rivers. This type of designation has an impact on resource development in the territory, and there are opportunities for First Nations as well as other levels of government to participate in any development that occurs in those particular areas.

Traditional routes and sites are also provided for in Chapter 13. First Nations can indicate valued traditional routes that need to be

considered in land use planning under the Development Assessment Process (DAP). This process has the ability to look at routes and sites not necessarily on settlement land but designated in final agreements, and order mitigating procedures to protect these identified areas. This does not include roads.

Designated heritage sites

Daryn Leas is legal counsel for CYFN and also works independently for some Yukon First Nations. Mr. Leas pointed out that most of the material Lesley McCullough referred to is in the UFA and is incorporated into the individual final agreements. Routes and trails are set out in schedules attached to Chapter 13. Not all First Nations have included this schedule or list of traditional routes and trails for reasons of privacy and protection from public access. Other First Nations want to get some level of protection under the Chapter 13 provisions that obligate the Regional Land Use Planning Commission to take into account the cultural and heritage significance of the routes and trails that are listed. The Yukon Development Assessment Board and designated offices also have to consider any adverse effect on the listed routes and trails. These can be trading trails, spiritual sites, caribou fences, gravesites, and even fishing holes.

The most significant provision of Chapter 13 is the designation of heritage sites under the *Historic Resources Act*. Often in negotiations it is decided which sites should be designated and what their boundaries should be. In most cases once the boundaries are agreed upon for a designated heritage site, they cannot be changed unless both the First Nation and the government agree to change them. In other cases, both parties jointly own the land as tenants in common (i.e., the First Nation owns half the land and the government owns the other half). Neither party can transfer, assign, lease, or dispose of any of the lands without the consent of the other party. This provides a high degree of protection that the land won’t

be used in a fashion that the other party doesn’t agree with. The tenants in common sites are not part of the quantum action. A good example of that would be Forty Mile, a designated heritage site in the Tr’ondëk Hwëch’in Agreement, or the Rampart and LaPierre House sites in the Vuntut Gwitchin Final Agreement.

There are also commitments in the designated heritage sites schedules to develop management plans for special management areas and designated heritage sites. The management plans are to be developed jointly by government and the First Nations through the formation of a steering committee. They look at several issues regarding the site—for example, archaeological resources, First Nations’ use of the land, and non-First Nation heritage resources. The steering committee then makes recommendations in the management plan. If there are disagreements over a management plan, it can be sent off for mediation under Chapter 26. Once the management plan is approved, often there is a process for a five- or ten-year review. Prior to approval, the plan is submitted to the Yukon Heritage Resources Board for its comments. If amendments are necessary, the plan then goes back to the YHRB for further comments to ensure compliance with heritage considerations.

Open Forum

Louise Profeit-LeBlanc asked what would happen to legislative acts regarding heritage and heritage sites if the territory became a province. Lesley McCullough responded that the agreements and provisions are protected under the Canadian Constitution. The binding nature of these agreements remains unchanged.

Gerald Dickson expressed concern that Chapter 13 speaks to “a matter of things” and treats First Nation culture as a moveable object—whereas First Nation culture is still alive. Lesley McCullough answered that it is difficult to own or manage aspects of culture

that are alive and are the “essence of doing.” There is a “hands off” attitude in the UFA due to the concerns of the First Nations that didn’t want to constrain or put artificial limitations or artificial definitions on what culture is. The chapter refers to things that are quantifiable, not because other things are not an aspect of heritage—they are—but because you can’t legislate a culture. It then becomes an untrue representation of those who are creating the legislation. No one wants his or her culture to become a theme park. Culture is defined by what people do and how people live.

Gerald Dickson also asked about the possibility of a decision that a minister might make that would impact the cultural values of a First Nation. Ed Schultz reminded everyone that the panel’s purpose is not to discuss interpretations that are still ongoing in negotiations, but to focus on what is already said and decided. Lesley McCullough responded that the minister’s jurisdiction is identified and the First Nation’s jurisdiction is identified. The rights of First Nations are protected in the UFA.

Gerald Dickson asked about how to protect areas that are slated for development, if they are not included in negotiation of a final agreement. An unidentified person responded that although he was not familiar with the specifics he didn’t think that the point was germane to the discussion. He said that what we have is a snapshot in time. A final agreement for a First Nation is protected constitutionally, and issues are identified in the final agreement as to what could be identified in those negotiations. Routes and trails were one aspect of this. We were limited in our negotiations to those routes that are within the traditional territory, which might relate to part of the question that Mr. Dickson asked. If there were routes that extended into another traditional territory, it would be necessary to work with that First Nation to try and protect those routes. All affected parties are working together and are involved at one stage or

another in any development, and First Nations people will have an opportunity to bring their concerns forward. Whether or not the routes and trails have been reflected in a final agreement doesn’t mean that the final agreement has been produced and nothing exists after that. Obviously people will have to talk and work out those kinds of issues, and that is an ongoing process.

Daryn Leas added that the UFA and final agreements are tools that are used to achieve different things. The Development Assessment Chapter and the Development Assessment legislation will deal with or obligate the designated offices of the Development Assessment Board to look at the impact of development on heritage resources, including trails. That is part of an ongoing process that is not covered only in Chapter 13 or Chapter 12. One must look at the whole agreement and keep that perspective, rather than focusing on one or two chapters.

Dave Neufeld said that he felt that the land claims agreement is a platform for respectful conversation between First Nations and non-First Nations. A lot of time can be spent looking at Chapter 13 and analyzing what can and cannot be done. It must be remembered that the Umbrella Final Agreement is a platform for conversation. The conversation started a long time ago, going back to the first paper reference—Jim Boss’s letter—which talked about how newcomers were taking the animals and making it hard for his family and their group around Lake Laberge to survive. We can then jump ahead and look at “Together Today for Our Children Tomorrow” as a purely cultural document. It talks about language, teaching children about their culture, and being proud of who they are. In fact, that is the main reason that First Nations negotiated what has turned into the present set of agreements. Canada and Yukon, representing non-First Nations, are not coming from that kind of a perspective but from quite a different one, which is why we have

differences and need a respectful platform. Canada and Yukon look at the preservation of economic development opportunities, and a host of other things. Mr. Neufeld urged Conference delegates to keep in mind those two very different reasons for coming to an agreement. He said it is important to keep a holistic view and look at the whole agreement, remembering that all elements make up a culture.

Ed Schultz agreed that the UFA is to be interpreted as a whole, and there are a lot of cultural components throughout the document.

Joanne MacDonald asked a question about recommendations to the Minister. It is understandable there are other groups within the territory that also make recommendations to the Minister. They don’t go through the YHRB but go directly to the Minister with recommendations about historic sites. She asked the following related questions: How does the YHRB fit into that? Do they get copies of these other recommendations that the Minister receives? Are there provisions in the agreements that other groups send copies to the Minister as a courtesy? How can the YHRB work on everything that is happening, if other groups are not flowing information through it?

Lesley McCullough replied that in the UFA itself, there isn’t really any other group like the YHRB that makes formal recommendations to the Minister. There is a necessity that for the YHRB to work, they must know what is going on. You don’t want to subvert the jurisdiction of the Board. It would be incumbent on both the Minister and the First Nation receiving the recommendation to ensure that the YHRB had been advised and included in the process. Groups or individuals lobbying on heritage matters would probably want the YHRB on their side to add weight to their request.

An unidentified delegate asked how the Heritage Branch coincides with the YHRB? Lesley McCullough responded that you would

have to look at the Implementation Plan in that respect. Recommendations may come from the Heritage Branch, but the recommendations don’t usually come without any contact with the YHRB. They are independent, but there is usually a connection between the two. The YHRB has a budget and the ability to look at the broader picture rather than specifics.

John Ferbey informed the group that the director of the Heritage Branch is an ex-officio member of the YHRB.

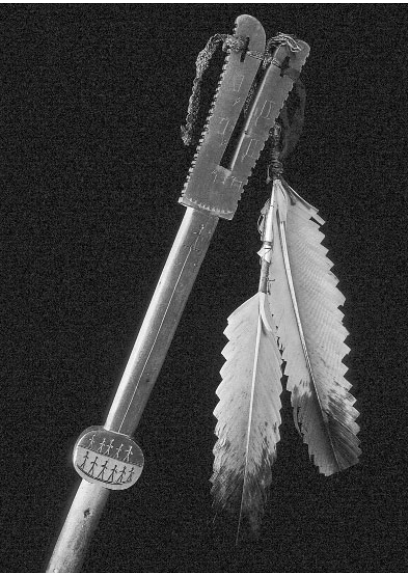
Pat Van Bibber spoke about heritage funding. He said that budgeting is an issue that is public information, and the heritage budget has been cut between \$400,000 to 500,000 dollars. When a thing like this happens, it becomes a real concern for all Yukon people.

Mr. Van Bibber also spoke about the Yukon River. He said that the Yukon River Watershed Group was initiated by Alaskans and asked if First Nations were involved in the group. Yukon people should be concerned about this because the Yukon River is a major river, and we are feeding our people and Alaska a lot of pollution. He noted that it is starting to get cleaned up. He suggested that perhaps we should go one step farther, and look at all the user groups, include all Yukoners, not just First Nations, and give the river some sort of park status, rather than seeing it as a heritage issue. YHRB talked about heritage designation of the river. The Board is hoping to get something from this Conference on this type of issue.

Ed Schultz said that it is important to recognize that the UFA is basically a document of agreement between orders of government recognizing and respecting their authority over their own jurisdictions. The document is really a bridgework, a means by which those orders of government can come together and have a tool, which is the YHRB, available to help make decisions on the allocations and management of heritage resources in the collective society known as Yukon.

Discussion groups then dispersed to their respective locations. For information on these group sessions refer to “Summary of Small Working Group Discussions at the Adäka Heritage Conference,” an unpublished report by Gary White available at the YHRB office in Taylor House.

YUKON GOVERNMENT PHOTO



Talking Stick in MacBride Museum collection

**SESSION B:
REPATRIATION OF
ARTIFACTS (MOVEABLE)**

PANEL MEMBERS

- Pam Brown**, Curator,
Museum of Anthropology,
Vancouver, British Columbia
- Ed Krahn**, Museums Advisor,
Heritage Branch, Yukon Tourism
- Judy Thompson**, Curator,
Western Sub-Arctic, Canadian
Ethnology, Canadian Museum of
Civilization, Hull, Quebec
- Chuck Arnold**, Director,
Prince of Wales Northern
Heritage Centre, Yellowknife,
NWT

MODERATOR

- Carol Geddes**, Member,
Yukon Heritage Resources Board

Overview of repatriation

Carol Geddes opened the presentation with an overview of repatriation issues in the Yukon. Repatriation is a relatively new issue in the Yukon, but cultural institutions and museums in other parts of Canada have been actively working on the repatriation of artifacts for the past ten years. Most follow the recommendations that were outlined in the Task Force on Museums and First Peoples Report undertaken by the Assembly of First Nations and the Canadian Museums Association in 1991.

In the Yukon we have had only two instances of repatriation. The first involved objects

returned from the Royal British Columbia Museum. The second was the return of human remains from the Museum of Civilization. Ms. Geddes said that there is a lot of work to do, considering the enormous loss of material objects that has been reported by oral historians and also by preliminary research undertaken by the Heritage Branch and the Council of Yukon First Nations. Precedents have been set in other parts of Canada; many First Nations and non-First Nations have overseen the return of objects that represent their material culture. The opportunity exists to learn from the experience of others who have been engaged in this type of work for many years, and from some of the most experienced people in Canada in attendance at the Conference.

Museum of Anthropology

Pam Brown spoke about her experiences while working at the Museum of Anthropology (MOA) in Vancouver. Ms. Brown is from the Heiltsuk and Kitasoo Nation and grew up in Bella Bella, B.C. Ms. Brown’s roles at the Museum are training, acting as a liaison with First Nations and providing access to the collections. The original mandate of the MOA was to conduct research and provide training in the museum profession. The Museum eventually changed its role and became a public museum. The MOA holds 34,000 objects, 33 of which are from the Yukon. Other objects are listed as Athapaskan and Arctic American, but the records are unclear and incomplete. Ownership of the collection is vested in the Board of Governors of the University of British Columbia (UBC). The MOA has helped put together a list of museums holding First Nation material in Canada, United States and Europe.

Ms. Brown discussed the conflicting feelings she has about repatriation. Repatriation is still a fairly new issue, and there is tension between Museum staff and First Nation treaty teams. People have to be reminded that the

objects they speak about are part of First Nations’ culture and heritage. These objects are very important to First Nations; repatriation is therefore a very emotional issue. Ownership is another difficult issue. Ms. Brown said it is very important for people to start talking about repatriation. She was very encouraged by the number of people attending the Conference and said there has not been a similar opportunity in Vancouver.

It is very difficult for communities to locate artifacts, as quite often they are listed under a different area or First Nation name. It is necessary to know the different names the artifacts might be listed under—e.g., Athapaskan. Knowledge of traditional names, known collectors, missionaries, and other people who may have collected in a particular community are the types of information that can help to locate material in museums or other cultural institutions.

If MOA receives a request for information, it will send out inventory lists that include the objects, catalogue numbers, associated place names, cultural affiliation, sources of acquisition and known makers. Most archaeological objects are transferred to the archaeology laboratory at UBC. The MOA itself does not have human remains in its collection, but it is difficult to work at the Museum knowing there are human remains in the basement of the archaeology department next door. An annual, traditional cleansing ceremony conducted by elders helps MOA staff care for their ancestors.

Budget cuts make it very important for First Nations to work together and share information. It is important to see the collection to gain an understanding of what is there. Academic terminology makes it difficult for some people, so it is important to do some research before coming to the Museum.

Ms. Brown said that repatriation is going to take a lot of work, and she advocates the establishment of cultural committees in local museums or communities. Repatriation can

also occur through partnerships with museums and other interested parties. Such partnerships can result in long-term loans, for example. She concluded by saying that it can take three or four years to complete a repatriation process, but it is important to continue working even if there is tension.

**Database of
Yukon heritage objects**

Ed Krahn spoke about initial attempts to collect information on Yukon First Nations objects. In 1988 Heritage Branch hired summer students to send out letters requesting information. This initiative became the “Searching For Our Own Heritage” project. A report was produced in August 1989 and has been reprinted a number of times since then. It was sent first to Yukon First Nations and museums and has been requested many times. Over the years this project has instigated other undertakings and new searches for Yukon artifacts held elsewhere.

Two years ago work began on a database of Yukon objects held outside of Canada. One of the problems that occurred was that the level of documentation and description was not at the same standard that exists in Canada. Heritage Branch requested assistance from the Museums Assistance Program to compile the collected information into a database. In the future, Heritage Branch will try to identify private collections.

Mr. Krahn said that most European institutions don’t like to hear the “repatriation” word. Initially it is easier to collect information, take patterns, and make replicas. Only a small number of museums have material from the Yukon, and quite often there is a duplication of objects (e.g., stone flakes) within their collections.

Mr. Krahn said another way to acquire Yukon artifacts is to purchase them and encouraged anyone who is interested in exploring this option, or who has found First Nations artifacts at other institutions to get in touch with him or Drew Ball.

A number of objects are listed in the Canadian artifacts database CHIN, which can be accessed on the Internet on the Artefacts Canada website (www.chin.gc.ca/Artefacts/e_artefacts_canada.html). The Canadian Museums Association is also looking at working on another joint task force.

Canadian Museum of Civilization

Judy Thompson said that repatriation is a very difficult and complex issue for museums and for First Nations. It is therefore important to keep the communication open. The Canadian Museum of Civilization has a Yukon First Nations collection that began in the early 20th century. The Geological Survey of Canada collected for the museum from 1910 to 1930 during the course of their fieldwork. Today, the ethnographic collection consists of approximately 40,000 artifacts from First Nations all over Canada. Three departments hold Yukon First Nation artifacts and information. The library has manuscripts, field notes and historic photos. The archaeology department has over 400,000 Yukon specimens consisting mostly of stone tools and byproducts of stone tool making from lithic sites. The ethnology department holds 450 artifacts from different Yukon groups, as follows:

Teslin Tlingit	106
Carcross/Tagish	18
Champagne/Aishihik	83
Northern Tutchone	100
Gwitchin (including NWT Gwitchin)	120
Tr’ondëk Hwëch’in	16

Almost all of these objects date from the early 20th century. The earliest objects were collected by a Geological Survey of Canada geologist and a trader working for Taylor-Drury stores. Catherine McClellan also contributed a large part of the collection from the Southern Yukon in the 1960s.

Ms. Thompson went on to say that repatriation means different things to different people and different institutions. The Canadian Museum of Civilization (CMC) defines repatriation as the outright return of objects to a community of origin. Ownership and all the rights, responsibilities and obligations that go with ownership are transferred back to the community. The CMC’s Board of Trustees has the final decision on repatriation issues. Repatriation is not a new activity for the CMC, and the museum responds to repatriation requests on a case-by-case basis. Each situation is unique and must be handled individually.

Repatriation has had a major impact on the way museums and First Nations in Canada work together. The Task Force on Museums and First Peoples conducted a nation-wide consultation on such issues as:

- The need for increased involvement of native peoples in all activities concerning the interpretation of their cultures and histories.
- The need for native people to have increased access to collections, employment and policy development.
- Repatriation of some museum collections.

The Task Force completed its work in three years, and in 1992 submitted a recommendation report which the CMC Board of Trustees has adopted in principle. A number of the Museum’s programs and initiatives reflect its commitment to the recommendations. Among them are:

- Establishment of an aboriginal training program that has been operating for several years.
- An exhibit development and interpretation process that includes consultation with, and the participation of, First Nation individuals and communities at every stage.
- Consultation with First Nations on the identification, care, storage and use of sacred or spiritual items within the collection.
- Hiring of First Nation individuals, who now make up 50% of employees in the ethnology department.

- Efforts, within the limits of resources and budgets, to provide access to collections, information about the collections and other museum resources to First Nation communities.

The Task Force recommendations gave priority to the repatriation of human remains and sacred objects. In response to this, the Museum has drafted a policy for dealing with requests for repatriation of human remains. The influence of the Task Force recommendations can be seen in the recently negotiated agreement with the Nisga’a. This agreement allows for the “return without condition” of any human remains of Nisga’a origin as well as 100 artifacts identified as sacred that remain at the Museum. Agreements and protocols were developed that respect both the Nisga’a laws and practices and the Museum’s mandate and which will facilitate shared management of the artifacts.

The Museum reviews all repatriation requests according to the following criteria:

- The historical relationship of the person or community making the request to the human remains or objects concerned.
- The conditions under which the materials requested were acquired by the Museum.
- The possibility of competing claims to the material by another First Nation.
- The nature of the materials, i.e., whether they are human remains, burial objects or objects used for traditional cures which still retain supernatural and potentially dangerous powers.

The issues surrounding repatriation are very difficult, and decisions to repatriate are not reached easily. Repatriation involves thought and discussion within the Museum and within the First Nation community, and also between the First Nations and the Museum. Museum workers are aware of the importance and meaning these things have for First Nations and are looking for ideas and direction from First Nation communities about how they can share the resources, collections and knowledge of the museum with the resources

and knowledge of First Nation communities. Ms. Thompson concluded by saying that the CMC hopes to continue to work with First Nations in productive ways and to go into the future recognizing that these objects are a priceless legacy for all humanity.

Prince of Wales Northern Heritage Centre

Chuck Arnold from the Prince of Wales Northern Heritage Centre (PWNHC) in Yellowknife spoke about repatriation issues in the Northwest Territories (NWT). The mandate of the PWNHC has expanded over the years. Originally a museum and archives, the Centre is now involved in archaeological licensing, approval of geographic names and heritage education. The Centre is also the secretariat for the Arts Council for the NWT. It is important to note that the Centre’s collection is held in custody for the public.

Mr. Arnold defined repatriation as returning things to their home, and said this is important because it is what the Centre is set up to do. The concept has taken on new meaning over the past 20 years. When the Heritage Centre first opened, the Northwest Territories was recognized as the second level of government. This view is not universally accepted any more, with land claims and self-government negotiations. It is unclear where the NWT government really fits in. The Heritage Centre has prepared for the eventuality that people and communities would ask that items held in the collection be repatriated to those communities. In fact, the land claims that have been settled in the NWT contain an obligation for the Northern Heritage Centre to assist with repatriation efforts.

Museums can only be successful if they foster a sense of trust in their community. The PWNHC is governed by a body of laws and manages an insured collection on behalf of the public. To guide the Centre when repatriation requests are received, a policy was established that has been adopted by the cabinet of the NWT government. This policy

sets out the legal basis and guidelines for responses to repatriation requests. Legally, this policy had to be in place before any repatriation activities could occur.

On April 1, 1999, the NWT will be divided into the NWT and Nunavut, and all assets and liabilities will be divided, including the museum collection. Arrangements are now being made to repatriate over 60% of the Centre’s collection to Nunavut. However, Nunavut has said they don’t want any of the collection until they have an institution and trained staff. This will likely occur within the next ten years. Since many of the NWT issues are similar to those of the Yukon, Mr. Arnold suggested the two territories could discuss common goals and concerns and come up with a “made in the north” solution to repatriation.

SESSION C: DESIGNATION OF SITES, TRAILS AND OTHER SPECIAL PLACES

YUKON GOVERNMENT PHOTO



Old Territorial Administration Building, Dawson City

- PANEL MEMBERS**
- Diane Strand**,
Heritage Officer,
Champagne and Aishihik
First Nations
- Diane Chisholm**, Chair,
Yukon Geographical Place
Names Board
- Loree Stewart**, Yukon Governor,
Heritage Canada Foundation
- Ken East**, Field Unit Superintendant,
Yukon, Parks Canada

MODERATOR

David Neufeld, Yukon and Western Historian,
Parks Canada

Overview of designation

David Neufeld gave a presentation on the process of designation: why, how, and who can designate and what the implications are when a site is designated. He divided heritage into two themes: who we are and what we have done.

What we do as individuals, groups or communities may be considered so valuable that extra steps are taken to ensure protection by designation. Reasons for designation include wanting our children to know who they are and where they came from, wanting them to have a set of values so they can live lives of decency, and wanting them to successfully interact in a larger society with a set of useful skills so they can be happy and successful.

Designation comes from a Latin word meaning to mark or appoint to a function or office. It assigns a job or duty to something. Designation is not putting something away in a box; designation is telling it that it has something to do. Individuals can personally designate a favorite place such as a berry place or a fishing hole. Families can designate special places such as gravesites or their homeland. This designation reflects their values, continuity and survival. Communities, towns, First Nations or countries, can designate to bring about group coherence and to guide social commitment. Essentially, the “job” of designation is to mark a place where you, the designator, have control of its destiny. That is the mark of a healthy culture. A designated place provides identity, and it describes how to interact.

Protection of the things that have value and that we want to perpetuate is the main implication of designation. In order to protect designated places, we have to know the following things:

- What they are.
- How they can be protected from destruction.
- How they can adapt to change.
- Any extenuating circumstances.

The second implication of designation is celebration, or passing things on.

Mr. Neufeld said there are therefore two aspects of designation. The designator takes on a responsibility to protect and celebrate. He asked who does this identification, provides

the protection and runs the celebration. Designation is power; the designation of a site or place is a statement of ownership. It is a statement that attributes values to something. It must be done in a respectful fashion to avoid problems with others who also value and use that place or thing. One of the pitfalls of designation is not understanding the purposes of the site or ignoring other stories about the place. More often, it is misunderstandings between the need for identity and the understanding of agency—of successful skills and so on. That is the difference between history and heritage.

Yukon Geographical Place Names Board

Diane Chisholm spoke about the history, mandate and accomplishments of the Yukon Geographical Place Names Board (YGPNB) and about the process for submitting a place name. The YGPNB has six members, three nominated by CYFN and three nominated by the Yukon government. The Board makes recommendations on naming or renaming geographical places that are not within a municipality or transportation corridor. The provisions that apply specifically to the YGPNB in Chapter 13 of the UFA are:

- Any features located on traditional territory, the YGPNB consults with that First Nation.
- On settlement land, that First Nation is able to name or rename features within settlement land.
- Whenever practicable traditional aboriginal names should appear on revised NTS maps.

Geographical features are those familiar landmarks that are all around us. Place names help us identify particular sites or locations. We use the names to acknowledge the significance of a particular event, activity or person associated with that site. They may also indicate special resources such as fish camps, eagles, or special vegetation. Place names help us describe topographical features and help define particular sites. They define

our heritage and our life around us. They help preserve a record of the territory’s history and the cultures that are here.

Ms. Chisholm explained that anyone can request that a site be named or renamed. A form must be filled out and then sent to Heritage Branch. Included in the application is such information as the type of feature, exact location, proposed name and reason for it, significance of the site and associated events or people, and appropriate resource people such as elders in the community.

The YGPNB generally consults with the community and people associated with the site to determine history and significance. Once the Board reaches a decision, it makes a recommendation to the Minister of Tourism, who has the final decision.

Ms. Chisholm outlined some of the guidelines that the YGPNB follows:

- First priority is given to names with long-standing local usage, particularly indigenous names in local native languages.
- Names for physical features should be used for all parts of the feature; i.e., the mouth of a river would not have a different name than the head of the same river.
- If the proposed feature is to be named after an individual, that person should have contributed significantly to the area where the feature is located. Generally, features aren’t named after an individual until the individual has been deceased for more than one year.
- For features that are unnamed, preference is given to native languages, names that describe the feature, names associated with historical events and names of people that have made important contributions.
- Names are supposed to be recognizable words that are in good taste.
- Spelling should agree with the rules of the language in which they are written.

To date, the YGPNB has reviewed 113 applications, made 139 recommendations, developed a flow chart showing the naming process, published three annual reports, informed people about the names that have been approved and their significance. This information, along with photographs and maps, can be found in the annual reports. The YGPNB would eventually like to have all of this information on a website for better public access.

Heritage Canada Foundation

Loree Stewart described the history, mandate and programs of the Heritage Canada Foundation (HCF). The HCF is a national, non-government, member-based organization incorporated in 1973 by the federal government to encourage protection of the built, natural, historic and scenic heritage of Canada. The HCF Board is comprised of representatives from each province and territory. (The Yukon was originally represented by British Columbia.) The Foundation elects the representatives, or “governors,” from the membership. Ms. Stewart is the third Yukon governor, preceded by Brent Slobodin and Clara Schinkel. The terms for the governors have just been changed from two years to three years, and each governor can sit for a maximum of two terms.

In 1997, HCF adopted a new statement of role with a focus on architectural heritage. The Foundation wished to focus the mandate and chose the built environment. For the past 27 years, the HCF has encouraged the provincial and federal governments to adopt legislation and policies to protect heritage buildings.

There are currently two principal programs of the Heritage Canada Foundation:

- 1. Communications: *Heritage* magazine, advocacy, annual conference, awards, sponsorship of Heritage Day activities and poster.
- 2. Demonstration Programs: Custodianship of four properties in Nova Scotia, Quebec, and

Ontario, administration of Young Canada Works grants to non-profit organizations for the hiring of students on heritage jobs, community heritage development, research and development.

The Heritage Canada Foundation has assisted in the restoration of over 75 properties in the past 27 years and has participated in activities in earlier years where there was not any heritage preservation occurring on a municipal or territorial level. An example of this preservation activity is the rehabilitation of the Yukon Hotel in Dawson City. Once the project was completed, the HCF sold the building to a local building authority.

The HCF has been instrumental in urging provincial and territorial governments to adopt laws to protect heritage property. The Foundation has also worked with and advised provinces and territories on heritage legislation. It wants to see uniformity, principles and standards in preservation across Canada. The HCF provides awards for built heritage projects that have reflected the sound use of heritage protection measures.

Historic Sites and Monuments Board

Ken East outlined the background, mandate, and designation process of the national Historic Sites and Monuments Board (HSMB). New directions for Parks Canada include partnerships with First Nations to recognize spirit of place and traditional knowledge. The designation process of First Nation resources must be directed by First Nation people, and a process must be developed to allow this input.

Mr. East focused his presentation on national historic sites. Parks Canada is interested in establishing more national historic sites in the Yukon, particularly those representing aboriginal history.

After the First World War, Canada needed a process to designate national historic sites similar to that used for establishing parks.

YUKON GOVERNMENT PHOTO



One of the oldest known archaeological sites in North America is located at the Bluefish Caves in northern Yukon

An advisory board was formed in 1919; it evolved into the Historic Sites and Monuments Board (HSMB). The HSMB has members from each province and territory, and meets twice a year. Anyone can submit a site for commemoration. If warranted, the HSMB obtains more information and makes a recommendation to the minister.

Sites can be commemorated in several ways. A plaque can be erected or a cost-sharing agreement may be negotiated with the owner of the site. Mr. East noted that Parks Canada almost never purchases and manages a site.

For a site to be designated a national historic site, the HSMB examines the proposal to see if the site represents a nationally important example or illustration of Canadian history. Persons, places or events are all eligible for commemoration.

Recently, the HSMB has been branching out and looking at different approaches. One approach is looking at aboriginal history, including sites of spiritual and cultural importance. Even though there is not any tangible or physical evidence, these sites may still be designated.

Parks Canada is also now targeting themes to create a balance in the system. Some of these themes are aboriginal history, women’s history and certain industrial activities such as logging or mining.

In the Yukon, most federally designated sites are associated with the Klondike Gold Rush. The HSMB has recognized that aboriginal culture is not well represented among national historic sites. Over the past few years, the HSMB has tried to rectify that. The UFA and final agreements direct the federal government to start attending to the imbalance in the interpretation of First Nation history compared to the European history of the Gold Rush. The HSMB is recognizing that the approach to aboriginal history ought to be different than the traditional approach that we see in the history books and which, up to now, has been applied

by the HSMB. In consultation with First Nations, the Board has recognized the need to build on oral tradition and the sense of place and the links connecting these. Julie Cruikshank wrote “Oral tradition is mapped on the landscape, and events are anchored to place, and people use locations in space to speak about events in time.”¹⁰ This is quite a different approach to history. We have also learned that we need to recognize the sacredness of place, and the spiritual relationships between earth and sky and land and water. All of the above issues need to be built into the approach for commemoration.

Parks Canada has entered into different partnerships with First Nations to commemorate cultural landscapes and other historic sites. It is not up to Parks Canada to tell First Nation people what is important to them about their culture, history, or spirituality. Rather, Parks Canada is trying to develop a process in which First Nations provide that information.

Parks Canada can help Yukon First Nations by:

- Providing funds and professional expertise to assist First Nations to carry out inventories and theme studies of what is important to them. Parks is currently spending substantial amounts of money in the Yukon in this area.
- Providing training for First Nation cultural resources staff to assist them in developing their expertise.
- Conducting more training projects if the First Nations are interested.
- Helping First Nations tell their stories to members and others if requested.

¹⁰ Adāka Conference, Tape Five, Side B

Mr. East outlined the reasons why a First Nation might want to designate a national historic site:

- Going through the process of becoming a national historic site will help a First Nation learn more about itself.
- It is a good way to share a First Nation’s important stories with its members and with other Canadians and people around the world.
- It can help, through sharing, to build understanding.
- Entering a cost-sharing agreement with Parks is the only way to obtain funding.

Champagne and Aishihik First Nations heritage programs

Diane Strand spoke about the programs offered by the Champagne and Aishihik First Nations (CAFN), the priorities identified by the CAFN members, and the resources available through the Heritage Office. The connection between land and knowledge of culture is an important perspective for the CAFN.

Ms. Strand informed the delegates that the position of the CAFN is not so much designation as education. The last few years the heritage program has been very active, and the CAFN has been able to set up some foundations. Sarah Gaunt is the heritage planner and has been quite instrumental in ensuring the CAFN stories and things that are on the land have been recorded. Sheila Greer developed a traditional sites database for the CAFN. Everything that is recorded from an elder is put in the database. After the tapes are transcribed, information such as place names, trails, brush houses, cabins, hunting areas and any other special places for the CAFN is transferred to the database.

The database is quite useful for a number of reasons. The heritage office integrates everything within that department and all the different CAFN programs. For example, the lands officer can come into the heritage office and request what is in a specific area.

Because he is managing the land, he needs this kind of information. In circumstances where the land officer can’t consult with an elder, the officer will have to rely on maps and other information. The lands officer can then go to the site and record it. The heritage officer can go back to the land user and verify what they were talking about.

The database is also a useful educational tool. Post-secondary students come back for the summer to work in the CAFN heritage program. Even if they are unable to get out on the land, they can gain an appreciation for the land by conducting research using the database in the office. They can learn about their relatives and their culture. When they do go out onto the land, they have a better understanding. It becomes more real to them that is the land their ancestors walked over.

As well, the database gives a basis for designation. Ms. Strand thanked Parks Canada for funding the Hutshi project. Parks Canada helped the CAFN learn about Hutshi, and now the membership can understand better what Hutshi was about.

Once the membership knows what the designation process means, decisions can be made. Questions to consider are: Do you want to designate? Why are you designating? Are you designating to protect something? Ms. Strand pointed out that when designation is done in order to protect a special place, attention is drawn to it, through plaques or brochures, and the place becomes widely known. She asked if that is really protection. Designation can be done for economic reasons and to encourage cultural tourism. Setting aside a place can help other people in the world better understand what you are as a people. Instead of just going and designating something that may be very special to you as a person. Ms. Strand offered the example of Kwāday Dan Kenji, a business that offers a reproduction of different types of First Nation homes and activities.

Several goals of the CAFN refer to education and skill development. When members know

more about the land and understand their connection to the land, they are able to deliver the message themselves. When they are able to deliver that message, they have more ownership of it. Once ownership has been achieved, the circle is complete.

CAFN may never designate, but at some point in time, the First Nation may decide to tell the rest of the world about a particular place—or, it may be kept just for the CAFN. When the education process comes in place, and when the people understand more about where they are coming from, then it will be easier for them to go forward to designate.

Open Forum

Joe Johnson asked about designation of First Nation heritage sites. He felt that designation is not in the native culture, and that the native system is now clashing with the system non-natives developed. He wondered how a trail could be designated. First Nation trails have been here long before any of us were born. He asked if a highway such as the Alaska Highway could be designated. Whether it’s designated or not, it will still be there long after we are dead. He asked why the system doesn’t recognize trails and how we fit our living culture into the system that is in place today. An example of native living culture is Klukshu, which has been used for thousands of years, is still being used today, and will be used as long as native people live in southwest Yukon and as long as there is fish.

Mr. Johnson expressed difficulty understanding the designation process. He asked how a trail that was there long before non-First Nations set foot in the area can be designated. He said that designation is good in some areas and gave the example of designating for protection and using a park management plan. However, with a trail it is different. A First Nation elder can suggest that a trail be opened up. The question is then asked what do you want on the trail. Can people use it? If the answer is yes, the case is

closed: the trail is opened up and people are allowed to use it. However, a trail could have been there for thousands of years, but because a non-First Nation person walked over it and gave it a name, the designation process involves a committee and people in Ottawa. Mr. Johnson gave the Dalton Trail as an example. Dalton is considered a crook who took advantage of First Nation people, and yet non-First Nation people named a trail after him. Because he walked over it, they call it the Dalton Trail now. A lot of important First Nation people walked over trails, but they aren’t recognized. Mr. Johnson asked how these important First Nation people fit into the way we recognize these trails and heritage sites. He said that the process of fitting these trails into the system doesn’t work and that everyone sits back and says something else has to be done. He also said that it is good to have the opportunity to talk about it here.

Mr. Johnson continued by saying that often people who work for the system are educated by the system, and they don’t try to go outside of the system. He wonders how traditional knowledge can be incorporated into scientific knowledge when the system is built on scientific knowledge. When someone attempts to bring traditional knowledge into it, everyone sits back and it becomes nobody’s responsibility. Mr. Johnson said that 90% of the people who work for the government work on a scientific basis. Since the Final Agreement recommends that traditional knowledge be recognized, Mr. Johnson feels the way people work for First Nations should change. He suggests they get extensive training on what traditional knowledge means and how the First Nations think. This will make it easier to communicate with government officials. Every change that is taking place in the Yukon today is made by native people, who blazed the trail by creating land claims.

When Elijah Smith said, “Together Today for Our Children Tomorrow,” he did not mean just the native people that are in the room today.

He meant to build a better home for ourselves and for our children in the Yukon. Non-First Nations are not as concerned about the environment as First Nations, who always ask, what about our grand kids, will there be fish, and moose for them. Mr. Johnson concluded his remarks by saying that we have to look after the people coming behind us. We can't just worry about today, but also about tomorrow.

Gerald Dickson asked Diane Chisolm about the process for addressing features within Kluane Park. Ms. Chisholm replied that there is a joint consultation process for parks, as it is a federal responsibility. The Yukon Geographical Place Names Board can make recommendations, but the federal government is responsible from that point. That is the way the final agreements are written. Mr. Dickson asked if there was any way to expedite the process. Ms. Chisholm suggested that the Yukon Minister of Tourism could, perhaps, apply some pressure to the federal government.

SUMMARY OF DAY'S PROCEEDINGS

Yukon Heritage Resources Board Chair John Ferbey hosted a plenary session at the end of the day recapping the presentation and workshop sessions. The sessions made it very clear that the Board has to be concerned about public input.

Some of the specifics the Board has to consider include:

- Public forums in the communities.
- Meetings with the Elders Councils.
- Representative consultation involving youth, elders and the general population.
- Development of a communication strategy to ensure input.
- A higher profile for the YHRB.
- Lobbying governments for more heritage funding, completion of the heritage inventory, the need for cultural centres and heritage training for First Nation people.
- Increasing the number of Board members to ensure representation from all Yukon communities.

Mr. Ferbey summarized some of the issues that had been raised:

- The lead role to be taken by First Nations in the designation of heritage sites, trails, and sacred places.
- Use of traditional knowledge in heritage matters.
- Equitability and fairness in the allocation of resources.
- The importance of aboriginal languages and the need for them to gain a higher profile in the Yukon education system.
- The importance of building relationships between museums and First Nations in order to foster trust.
- The possibility that the Yukon could become a model for other jurisdictions with respect to heritage matters, in the same way that it is a model in the land claims process.
- The need to increase awareness that the YHRB is not a funding agency, and that no one should depend on the Board for direct funding.
- The relationship of Chapter 13 and heritage issues to land use planning and the Development Assessment Process. (Mr. Ferbey suggested that the YHRB could assist in the education of the public on the interrelationships of the UFA boards.)
- The desire of First Nations to regain ownership of sacred sites and First Nation heritage sites that are in third party hands.
- The need for an annual heritage conference.

Mr. Ferbey also discussed some future directions for the YHRB. One such direction is the production of a newsletter that would include heritage information from Heritage Branch and the federal government. Heritage activities occurring within the First Nations communities would also be included in the newsletter.

YUKON HERITAGE RESOURCES BOARD PHOTO



Mida Donnessey (left) and Louise Profeit-LeBlanc

Conference Banquet

The evening program began with a traditional story from the Kaska Dena First Nation told by Mida Donnessey. Mrs. Donnessey is a long-time storyteller in the Yukon and has done much to preserve her language and culture in the Kaska nation and in the Yukon. Mrs. Donnessey's story was about the importance of oral tradition and the impact these stories have and may continue to have on the present generation, keeping us on the straight path.

Following Mrs. Donnessey's story, Herbert Anungazuk, Native Liaison and Heritage Specialist for Alaska's National Parks Service, gave a presentation on living culture. Mr. Anungazuk described everyone's responsibilities to culture when he said, "Each of us is part of a tradition. With that tradition come duties and responsibility to teach and share with succeeding generations. Learning about culture results in learning about who we are."¹¹

Mr. Anungazuk talked about listening to stories that were sometimes so intense they would last for two days, and everyone was quiet for that time. He said he finds it amazing that the elders can remember two-day stories. He spoke of the recent Ice Patch discovery of Kwaday Dän Sinchí, or Long Ago Person

Found, and how the Champagne and Aishihik First Nations honoured this person with dignity and respect. The CAFN has shown the indigenous world how to handle the discovery of human remains in a respectful manner. CAFN has created a living example and resource for indigenous communities to follow. He said that First Nations must have pride in who they are and take responsibility for retaining the traditions of the people. First Nations are members of a living culture, descendants of the ancient hunter. They are hunters and proudly classify themselves as hunters. With the guidance and support from the elders, the children are taught the necessary values for living.

Place names are very important, and there are many different place names that vary with differences in dialect. In order for the original names to return to the people, we must sit at the same table as the elders and take them out onto the land. Elders are the pillars of our society, and we must learn from them about the land, the people and ourselves.

¹¹ Adäka Conference, Tape Six, Side B

Conference Day Two: Friday, October 29

Friday, October 29, 1999 opened with a slide presentation by Linda Johnson, Territorial Archivist, Government of the Yukon, and YHRB member Carol Geddes on heritage resources and the many challenges conserving them for future generations.

RECAP OF DAY ONE

John Ferbey provided a recap of Day One of the Conference, touching on the two points covered: Designation and Repatriation.

Designation

Mr. Ferbey said there are both positive and negative aspects of designation. The positive aspects are recognition and knowledge, the negative aspects wear and tear and user conflicts. Two of the key questions raised were who decides on the public process of designation, and who controls a designated site. Two groups suggested that the YHRB define territorial designation, and, in addition, look for funding for site restoration. Mr. Ferbey felt this was a legitimate suggestion and that a public board could press mining companies or others to put dollars into a fund to be used for this purpose. The suggestion was also made to conduct an inventory prior to any designation being made and to find a way to stall or stop any development until that inventory is completed. It was also suggested to find a way to stop development in a heritage area until the site was assessed. He noted that First Nations are reluctant to seek designation because of future ownership implications and that this is an area the YHRB will have to look at.

REPATRIATION

Three groups dealt with repatriation, and all of them suggested that training should be available for First Nation people in dealing with artifacts and repatriation processes. It was suggested to have community-based training

or internships in some of the existing museums. It was also suggested the definition of repatriation should be expanded to include ideas and not just artifacts. For example, elders could go to some of the museums or institutions and come back with clothing patterns (an idea) instead of the actual clothing (an artifact). Repatriation could be considered some kind of sustainable operation to be tied into a tourism project. One of the concerns identified was the lengthy delay it sometimes takes institutions to deal with repatriation. In spite of these delays, the community still needs to know where the objects are. One group felt that original artifacts should be left in the museum and communities receive a replica; another group would prefer to see replicas left with the holding institutions and the originals returned to the community. Mr. Ferbey said there is a need to initiate discussion with existing museums. A question was raised about what would be done with contemporary material that might be used in community collections, and a suggestion was made that youth should travel with elders to museums to identify cultural objects.

SESSION D: LIVING CULTURAL HERITAGE

PANEL MEMBERS

- Laurel Parry, Arts Consultant, Yukon Tourism
- Ann Smith, Artist
- Sharon Jacobs, First Nation Education Consultant, Public Schools Branch, Yukon Education

MODERATOR

- Louise Profeit-LeBlanc, Native Heritage Advisor, Heritage Branch, Yukon Tourism

Educational issues

Sharon Jacobs spoke of traditional upbringing and the importance of parents taking an active

role in raising and teaching their youth. For First Nation people traditional education included the family, the community and the natural environment. After working several years with the elders, Ms. Jacobs said the one thing that kept coming up was the concern that First Nation people must begin the serious responsibility of looking after the land.

First Nation children have been cared for and taught by the people in the community: parents, grandparents, extended family and also traditional leaders. Ms. Jacobs advocates a return to this traditional community method of teaching and caring for our children. The communities have direct input into the education of children, and in turn, the community receives back from the children what was given. This is very evident here in the Yukon. Now, with land claims and self-government, First Nations need to take a lead role in determining what their children learn in school.

Graduates must be encouraged to return to their communities and help them. There is a big difference between government and First Nations; with government employment, each person has one specific task, but with the First Nation employment, one person has several different tasks. Youth must be encouraged to come back and help in their home communities.

Elders are the keepers of the knowledge in all aspects of knowledge and culture. Elders have specialized areas of talent, and it is up to us to seek out those talents. Youth and elders should be brought together in an environment where they can learn from one another. This will have implications for the current school system, because the schools today are based on a schedule and everything is divided into units of 20 minutes or so. When we have the opportunity to work with elders, they need more than 15 or 20 minutes to tell stories and teachings. It is good to get out on the land, to set snares and fish traps, but it takes at least half a day or more.

Today, children are not immersed in language as they were in the past. Languages are in a critical state. The two main recommendations from the language conference in the early 1990s—to retain our languages and to reverse language loss—are probably the same issues today.

The school system cannot be relied upon to bring back First Nation languages; the young people have to be offered an opportunity to learn the language in the community, and, more importantly, to learn their language within their home with their parents and elders. Research has shown it is easier to learn a language in early childhood, and this is also a good time for elders to spend time with children. Many people can understand their language fluently, but cannot speak it. This must be addressed at the community level, possibly through drop-in or evening classes. Now is a good time for First Nation people to look at other programs elsewhere in the world, and seriously consider ways other cultures have revived and sustained their language.

Community members can begin working on a plan to retain our languages. Funding is a big obstacle for developing and maintaining language programs; perhaps through land claims and self-government funds can be found for this. The curriculum must be a community effort, and the philosophy of the program must be considered. The curriculum should reflect community goals, such as what the community wants its children to learn about their language and culture, and at what ages. It is important to use everyday language in schools and communities, not just simple phrases or commands. This can start in small ways, such as answering the telephone in a First Nation language. There are a lot of curriculum resources already developed for the schools. Several are in English as they have been developed for the teachers to use. First Nation communities must take responsibility and make sure new teachers have this orientation to the community. There are several cultural enrichment kits in the schools

today that look at long ago and compare it with today. Each grade has a theme that the kit teaches. There is also an archaeology kit available from CYFN, which offers a way to bring elders into the classroom because it is much easier to teach about the culture with associated objects.

For the past two years the department of education has been working on the Western Canadian Protocol, which is an agreement among the four western provinces and two territories to develop a common curriculum. The Social Studies curriculum was developed to show three viewpoints: Aboriginal (which has never been at the table before), French and English. So far, only a foundation document has been produced, but the hope is to have a curriculum document from Kindergarten to Grade 12. There is an excellent opportunity to develop a curriculum around Kwaday Dän Sinchí.

Culture and heritage are not in the past but in the present. We have to try to work with teachers and parents to try to bring that to the forefront.

Ms. Jacobs also spoke about the importance of language and traditions associated with language and naming ceremonies. First Nations culture seems to be declining in regards to First Nation names. The Champagne and Aishihik First Nations try to make sure naming ceremonies occur at potlatches. Several communities do not follow this naming tradition, and the culture is slipping away.

Yukon Arts Branch

Laurel Parry talked about the programs and support offered by the Arts Branch of the Yukon government. Living cultural history is basically what the Arts Branch does by interacting with artists who are engaging in current practice. It is an exciting time in the Yukon, with the mixture of traditional and contemporary arts. There are no rules in art; one of the cornerstones of art is the freedom of expression.

Ms. Parry presented the development of the Yukon Arts Policy. It was developed from 1992 to 1997 and divides the arts into three categories:

- Community Arts: Recreational practice of art.
- Professional Arts: Fine arts practiced not for market but requiring a certain level of professionalism.
- Cultural Industries: Art that is created for the marketplace. Often the art is not created for that purpose, but as a byproduct it becomes a cultural industry product. An example of this is Jerry Alfred in that the markets in Taiwan did not direct his creativity. The most successful marketing item is actually something that is initially created from the heart and soul and later some sort of market is developed.

The Arts Branch did an inventory of the type of work being done and at what level. The community arts development is supported by an infrastructure in the communities. The professional arts are being handled through some of the funding and support programs from the Arts Branch. The cultural industries are not dealt with at all as this is an area that the Arts Branch didn't know too much about it.

In 1997 the Arts Branch underwent several mini-consultations to discuss cultural industries, and developed five divisions:

- Film and video
- Sound recording
- Book and periodical publishing
- Arts and crafts
- New media

New media is a sub-category of the other four categories in the rest of Canada. The Arts Branch received several recommendations in this area and wrote the report, "Cultural Industry Strategy" which is now being circulated for feedback. The Cultural Industries Training Trust Fund provides training to people to increase their ability to respond to other markets or manufacturing. Funding is also available through the Trade and Investment

Program to encourage people to get their products to a wider market. Product Development has not yet been addressed.

Arts and culture

Ravenstail weaver Ann Smith spoke about her research and art and how they are linked. Ms. Smith said she weaves to explore and understand herself and her heritage. It has taken her 10 years to begin to understand the Yukon cultural connection. Gathering research from elders and First Nations, museum collections and archival materials helped Ann understand the complexity and depth of her culture. Culture did not die 100 years ago; it has been carried on by elders, artists and performers from each community. There has been a recent revival in First Nation cultural heritage, and the past 30 years have seen rejuvenation in the importance of song, dance, storytelling and visual arts. They have also led to the use of film, theatre, television and new media to tell our story and leave something for our children.

First Nations can sustain a living culture in a modern society by investing in it, supporting new research, working in museums and learning museological skills and arts curatorship, using and hiring talented professional people—anthropologists, artists, and performers—and by having faith in people and being guided always by the wisdom of elders. The marketplace has always played a role in sustaining First Nation culture, including the traditional trade relationships with distant groups and within our own communities.

Our traditional arts—porcupine quill work, beadwork, skin and fur clothing, dyeing, and copper work—were traded to the coast, while baskets, woven cloaks, and canoes were traded from the coast to the interior. All of these items were highly valued, and artists were commissioned and paid accordingly. There is evidence from the 1870s on that Yukon First Nation arts and crafts have been sold to non-aboriginal visitors throughout the

years. This trade helped not only to sustain First Nation families but to sustain knowledge of the arts themselves.

Ms. Smith tries to balance the selling of her artwork with the responsibility of learning as much as possible about these art forms. She has done this by slowly building respectful relationships with museums, archives and academic institutions that hold information and artifacts from her culture. Ann would like again to see the art forms being used by First Nation people incorporated into ceremonies, performances and gatherings. Many museums are very receptive to projects involving replications of old robes that are too fragile "to dance," for example. Knowledge still exists on how to weave the robes, or the old robes can be used as inspiration for new robes that can "dance" again in our communities. This was done in traditional times: several copies of original weavings have been located in several diverse communities, and were collected in the last century. Many rules of the museums and academic institutions are being broken quite willingly to ensure that the traditional culture survives and inspires a new generation of artists.

Another responsibility of the mature artist is to teach willing students. Children must be given the cultural richness that was so fortunately passed to us. This can be achieved not only through inclusion of the traditional arts and culture in the public school system, but also at the college level and in other continuing education systems. After public schools there should be an opportunity for adults to learn

YUKON GOVERNMENT PHOTO



Teslin Tlingit Dancers at Teslin, Yukon

more. Cultural centres must have the facilities to support performances, gatherings and education of visitors and also include facilities for First Nation people to learn, teach and explore their cultural heritage.

The benefits provided by a cultural heritage revival include healing, a rebuilt sense of pride and unity and a comfortable place to rest and rejuvenate in our ever-changing and complex world.

Open Forum

Sharon Jacobs mentioned that Ann Smith’s weaving kit is available at the Department of Education, but it must be reserved six months in advance because it is so popular. Ann also informed the delegates that she travels to First Nation communities to teach.

Audrey McLaughlin, former Member of Parliament for Yukon, was welcomed, as was former National Chief of the Assembly of First Nations, Ovid Mercredi.

Mr. Mercredi greeted the elders and expressed joy that they could still smile, especially when dealing with such serious issues as the revival of the First Nation way of life. Mr. Mercredi then shared a story he experienced when visiting a conference organized by the Confederacy of Elders in Navajo Territory near Albuquerque, New Mexico. The Elders were talking about First Nation heritage as a people and the responsibility to the earth that First Nations have, not just to act as stewards, but also to revive First Nation beliefs about the land and to share those beliefs with the world. The people asked Mr. Mercredi to tell his story about this sacred place which he visited with the Elders. There is a responsibility as human beings to ensure that First Nations do not get extinguished and that their living culture continues. Our duty as a people is to carry forward and express our knowledge to our young people.

SESSION E: CULTURAL CENTRE/ MUSEUM SUSTAINABILITY

PANEL MEMBERS

- Dawn Charlie**, Volunteer Manager, Tage Cho Hudan Interpretive Centre, Carmacks, Yukon
- Beverly Clifton Percival**, Curator, K’san Historical Village and Museum, Hazelton, B.C.
- Wendy McNulty**, Retail and Merchandising Consultant, Fredericton, New Brunswick
- Tip Evans**, Curator/Director, MacBride Museum, Whitehorse

MODERATOR

- Angie Joseph-Rear**, Tr’ondëk Hwëch’in First Nation

Importance of language

Angie Joseph-Rear opened the session by speaking about languages, the importance of cultural tradition and living culture. Angie expressed the importance of oral tradition succinctly when she quoted Mida Donnessey: “Through our legends and our stories, that’s how we know who we are.”¹² Angie gave a brief background of her life and related a story. She said that her first experience with her language brought a need to know about heritage and culture. The three things— language, heritage and culture—have to live in unison; one cannot live without the other. Over the past few days of the Conference, we have heard many things about culture and heritage, but there must be language, culture, and heritage together. The Tr’ondëk Hwëch’in were very much in danger of losing the Hän language; there are only three language specialists left: Percy Henry, Edward Roberts and Clara Van Bibber. They are Angie’s teachers. Right now, the community needs to work closely with their language; it must be a priority and cannot just be talked about it. Many times the same stories are shared among First Nations. People grow up with these stories and find out later that another First Nation has the same story. First Nations

¹² Adäka Conference, Tape Nine, Side A

are closely related in many ways. Angie said, “I don’t know my language very well, I had never learned it when I was young. The only impact with my language would be through my mother and grandmother. My great grandparents were impacted by the missionaries; it was not the residential schools that took my language away.”¹³

Ms. Joseph-Rear said that young people are working for the Tr’ondëk Hwëch’in in very important roles, such as heritage officer, researcher of gravesites in Moosehide, and cultural heritage assistant.

Angie advised that the First Nations have to take the best of both worlds. Angie learns by seeing her language on paper, not by oral tradition, and now she is a transcriber. Language is changing; each dialect is different and influences the language as we teach.

She concluded by saying that the Conference has been very helpful, because now we know who to contact if we need any help with our cultural centres.

Tage Cho Hudan Interpretive Centre

Dawn Charlie and Agnes Washpan gave a slide presentation on the programs and exhibits available at Tage Cho Hudan. Dawn Charlie continued the presentation and discussed some of the highlights and problems of planning and opening a cultural centre.

Many First Nation stories are interpreted at the Tage Cho Hudan Interpretive Centre, starting with the volcano eruption that caused the people to leave the area and move south to Navajo country. The ash fell and killed all of the game and all of the birds, so people had to move to survive. Groups moved south, and the theory is that they finally settled in the New Mexico and Navajo areas. This theory is supported by scientific evidence.

The Centre also offers replicas of traditional objects: one is a two-moosehide skin boat made by Mr. Wilfred Charlie. The making of moose skin boats is almost a lost art. There is

¹³ Ibid.

also a trapper’s tent from the 1920s – 1930s with spruce boughs inside so people can smell what it smells like in the bush. The spruce boughs have to be replaced every two weeks as they dry out. There are fish traps, which were replaced by fish nets. There is a brush camp for a young girl at puberty. She would stay there by herself for about three weeks, and people would bring things for her to sew and her mother would bring food every day. The girl had to stay under the hat; if she didn’t, her brothers and sisters would die. The Little Salmon Carmacks First Nation people created many of the tools, robes and clothing for the exhibits. There is also a collection of elders’ sewing projects. Several of these people have since passed on, making this collection very important to the community, and the Centre hopes to continue to collect.

Some of the problems that have been encountered are vandalism (mostly by wild animals, such as moose and dogs), lack of financial resources and lack of trained staff. In a small community, no one knows where to go to get the necessary information. Where, for example, does the Centre get mannequins in Carmacks? No one knew whom to ask, so the Centre made its own! Another problem is attracting tourists; the only way to get bus tours to stop is if the bus breaks down. The Tage Cho Hudan Interpretive Centre depends on the individual tourist, the Winnebagos and car traffic.

The most important thing in the Centre is the stories and the authenticity of the stories when told by the Carmacks First Nation people. The tourists love it when the guides



Dänojà Zho Cultural Centre, Dawson, Yukon

TR’ONDËK HWËCH’IN PHOTO

interact with them, and the more interaction, the more they want to know. There is no supervisor because funding is so limited, and there have been some problems with the students as a result. The Centre has to run pretty much on its own, supported by donations. In order to get these donations, the guides have to talk a lot, smile, tell stories and interact with visitors. The happier the visitor, the more money he or she leaves behind. We always leave large denomination bills in the donation box to encourage others to donate similar amounts.

Ms. Charlie advises making sure that nothing in the programming or display of a cultural centre will upset people in the community. She says you don't want to split the community but to unite it. She suggests taking the things that are positive, uplifting, interesting and unique, which emphasize the unique qualities of a community, and to fight for funding and to use as many local people as possible. When local resources are used, the community develops an ownership and pride in the interpretive centre. As pride and ownership become more widespread throughout the community, more people will donate items for exhibits or for sale. The Centre is in the fourth year, and each year it gets a little easier. However, there is no money for marketing and no managerial staff, and the Centre must close for lunch so the staff can get a break. This makes tourists angry if they happen to stop when no one is there.

A consultant helped with the strategic plan so the Centre would be eligible for government funding. The Yukon Anniversaries Program and Economic Development Department assisted with funding when the Centre was under construction, but Ms. Charlie wonders who will continue the funding since the Interpretive Centre is not a museum. If there is no financial support available, the Centre will have to close.

MacBride Museum

Tip Evans from MacBride Museum described the programs and activities available at the Museum. The MacBride Museum will be 50

years old in 2000 and was in a similar situation as the Tage Cho Hudan when it started. The Museum was started because a group of people in the community feared they were losing their history and heritage. The Museum has grown over the years and has had professional staff for the past 20 years. Heritage Branch has funded a portion of the costs for several years now. There are 16 directors on the Board that meet once a month and make decisions regarding policy, governing issues and larger community issues. Staff include a full-time heritage programmer, gift shop manager and a curator/director. The winter is devoted to collections management, research, exhibit development, and outreach programs and school programs. During the summer the Museum has 16,000 to 18,000 visitors and offers several activities and guided tours. There are up to 15 different grant applications generated to help keep the Museum operating on a \$300,000 budget.

The Museum has recently run programs that involve local artists and the community. Workshops on traditional crafts and other topics are offered on an annual basis. MacBride provides an outlet for cultural expression. The most ambitious hope for the Museum is to expand the gallery space and provide adequate storage for the outdoor artifacts. Also under consideration are a First Nation gallery and a history gallery. With these projects in mind, Mr. Evans travelled two years ago with two consultants to the communities to determine where MacBride might fit in with First Nations' plans. The Museum has a collection of approximately 500 First Nation objects that are not on display. A report was produced as the first step in a major planning initiative. MacBride wants to involve each First Nation to discuss the future interpretation that will be associated with the new galleries. As well, there are discussions about study tours, cultural centres and other First Nation initiatives, and how the First Nation galleries on the west coast were designed. Mr. Evans hope MacBride can get the expansion funds to

to start these activities. They are all in the planning stages, and financial support now has to be obtained.

The Museum is also considering partnering with First Nations that are interested in learning about exhibit development and construction and the internal workings of a museum as well as locating First Nation artifacts.

Museum retail

Wendy McNulty talked about the various aspects of museum retail. She identified a possible area of conflict between the gift shop mandate of profit versus the museum vision, and provided many solutions to this possible conflict. Marketing strategies were discussed and a profile of the cultural tourist was given. The importance of product development and associated ideas were considered, and seven steps in planning a gift shop were presented.

Museum retail is a hot topic within the museum community right now. Financial resources are lacking, and cultural institutions must now generate revenue in other areas. Gift shops can play an important role in museums. Museum retail offers unique shopping experiences that enhance the visitor experience by building on the theme or character of the museum exhibits through complementary décor and unique souvenirs or gifts. These retail items combine indigenous crafts and products with appropriate imported items. Trinkets should be considered, as they are very popular with the tourist, but the museum must be very careful when they choose what trinkets to sell. The museum can make 100% markup on trinkets. If chosen well in design and manufacturing, trinkets won't have a negative impact on the other gift shop products.

Shopping is the number one activity for cultural tourists. They want to take home tangible products that remind them of the museum or cultural centre experience. The cultural tourist is the primary market for museums, cultural centres and galleries. Cultural tourists generally stay 2.5 times longer than traditional tourists.

They spend 21% more than the average visitor at museums and galleries. The CMC did a benchmark study in 1995-1996 on museum retail across Canada. Their statistics indicated that between 1989 and 1996, revenues generated in museum stores doubled. That trend has increased. Gift shops also add to the visitor's enjoyment of the museum. Over the last two decades consumerism has increased, and people have now come to accept shopping as a pastime. In fact, shopping is now the number one family activity in Canada and the United States. Museums need visitors and a source of revenue. Their gift shops can generate revenues and offer a competitive advantage; they may not pay overhead, rental space or power, but the revenues are included in the general budget, and often the staff are paid within the general budget or are volunteers.

Some of the problems of museum retail are:

- Fear of change within the museum administration.
- Fear of commercialization.
- Fear that the addition of a gift shop might take away from the museum experience.

There needs to be a great deal of visioning before starting a museum retail store. These fears have to be discussed and thought through before starting a museum gift shop. There is a tension between the mandate of the museum or cultural centre and the profit mandate of retail. That tension can be resolved through compromise. Museum stores generally have a non-retail approach to retail, but they have to adopt retail industry methodology or they won't make money. The staff must know retail, and must have training. There are rarely enough resources for the museum itself, let alone resources for a museum store, and very rarely does a museum allocate funds for renovations of the museum store or for training of the store staff.

Ms. McNulty offered some suggestions that could lead to success in museum retail:

- Engage in dialogue in order to understand the needs of the other museum employees.

- Develop a vision statement for the store as an extension of the museum experience. The store is not a separate entity; it's an extension of the museum.
- Build up a local market. Museum retail merchandise can be a little different to appeal to residents year round.
- Invest in retail training and development for staff.
- Adopt retail industry practices and methodology in operating the store as a business.
- Develop site-specific or site-related products. Visitors want to take home a tangible memory of their experience.
- Develop unique gift products that reflect the indigenous crafts and traditions in the area that are popular with the cultural tourist.

Considerable time and effort must be spent to offer those products that carry through the theme of the museum. Some of the products that work:

- Items that offer tangible memories
- Unique gifts
- Museum exclusives
- Reproductions of items in the museum collection
- Books that are related to topics, themes, or products in the collection
- Note cards and post cards that relate to museum exhibits.
- Local or regional crafts, foods or gifts
- Souvenirs such as key chains and lapel pins
- High-quality t-shirts
- Tourist convenience items such as stamps, postcards and film

It is important for museum stores to entertain and interact with their customers. The museum offers “edutainment,” and so should the museum store. The shopping experience should be a sensory one involving touch, feel, taste and smell. The longer visitors stay in the store, the more they will spend. Offer free samples. Retail

education is very important for the retail staff. Product knowledge sells products, so be sure that staff know the history, the artist, the tradition, the technique. Appropriate signage about the product, craft or tradition can be very effective and is appreciated by the customer. A marketing strategy can make a difference. It can increase sales and increase the enthusiasm of the sales staff. This has been demonstrated several times in various cultural institutions in New Brunswick.

Keys to marketing success:

- Develop a strategy or vision statement for the store.
- Engage in product development: develop designs and ideas for exhibit-specific souvenirs and gifts. Don't buy products without understanding the museum mandate or upcoming exhibits.
- Develop a team with the curator, gift store manager and financial administrator.
- Buy as a group by teaming up with other museums or institutions. You can order different designs and colours within the same bulk order.
- Stock the store with local products. They may not necessarily be related to the museum, but can reflect the resources, traditions and lifestyles of the area.
- Encourage and involve museum management.
- Enhance the visitor experience and site integrity.
- Must make sure that the person who will be training summer staff has retail training.

Dynamic synergies can take place and help revenues grow within the museum. These include:

- Event and meeting space room rentals for local events and organizations. This is effective particularly in the off-season, as the rental money is clear profit.
- Taking the museum store to community events by, for example, putting up a booth or kiosk. This will increase the profile and

the popularity of the museum with the public and is a good way to integrate the museum and community.

- During the peak season, have a costumed interpreter go through the store, creating a stir, and then zip out again. This creates entertainment and engages the customers.

Seven steps to follow:

1. Dialogue: Curatorial, management and store staff need to talk.
2. Develop a vision strategy for the store to be an extension of the museum experience.
3. Merchandising strategy: What products are you going to sell?
4. Apply retail methodology.
5. Work to develop products that are unique to your institution.
6. Find resources to train; education is a powerful tool.
7. Look for partnerships and opportunities to develop products and tourism packages.

Ms. McNulty concluded her presentation by saying, “There is one thing that I have observed in my time here. I feel that you are on the precipice of an important change. You are very strategically positioned for cultural tourism; you have tremendous resources for it. You have markets that are there at your door. One of the characteristics of the Yukon is that you are all very independent; you are a very strong and independent people, and sometimes this can make difficulties. You really need to partner as a community, within your community or territory, to pool your resources to develop packages to attract more people that give more options. If you do that, within two or three years you will experience tremendous growth within the tourism sectors, museum sectors and the gallery sectors. You have wonderful products here. You have wonderful crafts people and you have so much potential, you have to start by talking and networking.”¹⁴

K'san Historical Village

Beverly Clifton Percival began her presentation by recalling the history of K'san Historical Village. K'san started in 1959 and was intended to preserve the heritage of the Gitxsan Nation. In 1970 it was opened as a cultural interpretive centre. The First Nation wanted it to be a treasure house, not a museum. It was felt that if it was a museum it was dead. It is really important to remember that K'san Historical Village is alive and thriving in their nation. All communities participate in K'san and were part of K'san from the beginning. One of the reasons the treasure house was created was for the chiefs to store their regalia, and they do this, but they can access it any time to use for the different occasions that occur in the Feast Hall. The chiefs made sure that the living component was kept alive.

K'san is located at the confluence of the Skeena and the Bulkley rivers. Gitxsan means people of the river of mist—the Skeena River. “Git” means “people.” There are 450 items in the museum, and there is a permanent collection on loan from the Canadian Museum of Civilization. The rest of the objects belong to K'san or are owned by the chiefs, who come and take them when they need them.

The site consists of seven longhouses that are in a row facing the river, like a traditional village. Visitors can take a 45-minute audio tour in French, English or German. This way, the tour guides can answer more questions from the tourists. When K'san started, they were really fortunate to be able to partner with two other organizations, the Kitimat School of Northwest Coast Art and the K'san Performing Artists. The Kitimat School of Northwest Coast Art operates on site over the winter from October to April. The K'san Performing Artists are on site over the summer. They usually have performances on Friday nights. These two groups have always collaborated, and they have helped each other through hard times. It is always important to acknowledge the

¹⁴ Adäka Conference, Tape Ten, Side A.

people who have created K’san and the elders who have passed on before us, as it is their legacy that is carried forward. It is our responsibility to keep it going. K’san uses every opportunity to share with the young people; three area school districts visit on a regular basis.

Ms. Clifton Percival said that people get their power from the supernatural and from their experiences. The chiefs have the power because they gave K’san that power 30 years ago, and K’san is able to share and go on. There are elders on the Board who remind staff from time to time where they get their power and how K’san came to be, in case anyone should forget. It is important that K’san stays true to the mandate—that is, to the Gitxsan Nation—and works and partners with them and other organizations within the community and province. K’san works within all the communities, Gitxsan and non-Gitxsan, so that the community is sustained. Co-existence means living together and working together with all groups. K’san reorganized after federal funding was cut in 1995 and is now almost self-sustaining through revenues from audio tours and sales in the gift shop. Marketing and product are really important. K’san gets about 60 tour buses per season.

K’san now has a website (www.k’san.org) with an e-commerce component so that people can purchase products on-line. This year an exclusive K’san product line was launched. Items such as t-shirts and replicas of masks from the museum are sold, giving another opportunity to educate the public about different things that are used by K’san people.

Ms. Clifton Percival concluded her presentation with a slide show of the Hazelton, B.C. area.

Open Forum

Joe Johnson started the question period with a query to Tip Evans about the Tage Cho Hudan Interpretive Centre. He wanted to know how Mr. Evans views cultural centres

and how First Nation museums like Tage Cho will be accommodated. He pointed out that Tage Cho is a living cultural museum and wondered if there was any funding available for this type of museum. He said that society has to change to create funding for cultural centres and that the MacBride Museum must work with First Nations to accommodate cultural centres that are not funded. Mr. Johnson asked why MacBride was adding a native part in the museum addition and expressed concern about MacBride interpreting First Nation culture. He also wanted to know if the MacBride Museum would be willing to give back the First Nation artifacts in its collection to the First Nations that really own them.

Mr. Evans responded in saying that Mr. Johnson was right that the difference between a museum and a cultural centre is a matter of splitting hairs. Modern museums want to be alive, and they put lots of energy into making the exhibits and information alive. The word “museum” implies old, dusty, relics of the past, whereas “cultural centre” suggests a living place where living culture exists. He said that a good museum not only preserves in the traditional sense but also enlivens the exhibits. Museums strive for what is happening in cultural centres. He believes that cultural centres should be in the same funding light as museums. He can think of no reason that there should be A and B class institutions, and he believes money should be available to all.

As to the exhibit planning, he said the purpose of the community tour was to start community consultation to see how the MacBride collection could best be used in the Yukon to help interpret First Nation culture. This might take place either in the community of origin, if it can be identified, or in the MacBride Museum. No one at the MacBride Museum presumes to speak for a First Nation. MacBride would like to be able to offer some essence of First Nation culture in their facility, while leaving to each community the gigantic

task of interpreting its own culture. It should be put to the politicians about arranging funding to make resources available for cultural centres.

Ed Krahn informed the delegates that a paper “Revenue Generation and Institutional Sustainability \$” produced by the Heritage Branch was available at the back of the room and included in the delegates’ binders.

Beverly Clifton Percival outlined some funding sources that were available for First Nation businesses. These include the Aboriginal Business Council of Canada (for promotion and guides, trade show booths) and the Museums Assistance Program (Aboriginal Museum Development component). Ms. Clifton Percival said that ideas must be planned on paper and advocated the development of a strategic plan. She said this is a critical step that will help guide a project. K’san does planning in five-year increments.

Pam Braun commented on Dawn Charlie’s presentation on the Tage Cho Hudan Interpretive Centre. She thought that this is part of what the Yukon is all about, and that it is important to keep the casual aspect and not become too commercialized. Ms. Braun said there are lots of marketing ideas out there: for instance, the RV people have their own telegraph system in that if they know about it, everyone hears. Brochures up and down the highway or a video presentation would make the people want to come. She said a little bit of information can go a long way. Dawn Charlie replied that the best advertising method has been word of mouth down the highway. The problem is that there is no staff to get brochures out and communicate with travel magazines. No one is able to do that.

Gerald Dickson asked if Carmacks had to do a feasibility study. Ms. Charlie said that they did a feasibility study to begin with and that a consultant helped with it. The Centennial Anniversaries people looked at the study and agreed that it was a good idea. Linda Johnson came around about 10 years ago and did an

initial assessment of what would be good in the community and then put together a plan. Work continued on the plan and it was then presented to the Community Development Fund. A more detailed plan was then done. The detailed plan was a lot of work, as it had to present what the community wanted. After this, a really good budget was created and followed exactly. Ms. Charlie said the process was really difficult, but it was possible. Everything hinged on the plan; it is crucial to do a really good plan. It is good to have a mediator or middle person to connect with the community and communicate with government agencies through the plan.

Gerald Dickson asked where the money came from to do the feasibility study. Ms. Charlie replied that the Yukon Department of Economic Development financed the feasibility study.

An unidentified delegate wanted to know if the elders were paid for their information when they came in to the Centre. It has come up in traditional workshops before, that the elders’ information represents a certain kind of wealth, and that payment was expected from the elders for their information.

Ms. Charlie responded that they don’t pay the elders because they don’t come in on a regular basis. There is only Agnes Washpan and a student, but never both at the same time. This is a shame, because the students just don’t have the information. All of the information used is not specific to a person; the information used is from way back in history, and there is no time set on it. A lot of the stories belong to the community and the Northern Tutchone people; that includes Mayo and Pelly as well. If the elder wants to share a story when they are in the cultural centre that is his or her decision, and it is voluntary.

Ms. Clifton Percival said that their elders weren’t necessarily paid unless they came in for a specific event, and then they tried to have an honorarium for them. She said that we go to the elders for guidance and they give

that guidance freely. K'san always acknowledges all the nations and communities to whom the information in the stories or dances belongs, and also makes sure there is permission to share the information. There is a protocol of getting permission before information is shared.

Wendy McNulty was asked if there was any conflict between museum gift shops—which are government-funded, more or less—and private enterprises within the communities. Ms. McNulty said that they haven't had much conflict because the museums, while they are publicly subsidized, are crown corporations, but, strictly speaking, they answer to a board of directors, not the government. Museum stores attempt to use local merchandise, whereas their commercial retailers tend not to use local merchandise. There is also a higher percentage of crafts for sale within the museum stores, whereas private retailers buy at commercial buying stores, not from local crafts people. She said there is not really a product-against-product competition.

Gerald Dickson spoke about conflict between communities. The Kluane First Nation put forth a proposal for a cultural centre to the Centennial Anniversaries Commission. The local museum director also submitted a proposal for a similar idea. It was thought he didn't want any First Nation involvement. The museum is funded by the Yukon government. Gerald wanted to know who decided that the First Nation wouldn't receive any funding for a cultural centre. There is no municipality in Burwash, and the First Nation is the local governing authority there. Mr. Dickson wanted to know how the Kluane First Nation could establish its own cultural centre. He felt there will always be that conflict and that the museum will always try to counteract the First Nation applications.

Ms. Charlie answered that the Tage Cho Hudan project was a joint project that was supposed to work together with the municipal government of Carmacks. The restoration of the roadhouse, the visitor information centre

extension, the restoration of the Hazel Brown cabin and the Tage Cho Hudan Interpretive Centre were supposed to be one big project. But there were some problems. In small communities, there is discrimination and pre-conceived ideas. The municipality wanted the bigger part of the funding. The First Nation said no, but still tried to agree so that one whole project could be put forth, but there was too much opposition. It was then agreed to put it in together, but each ran their separate projects. That was unfortunate, but it happened. There was one pot of funding that funded two projects equally, 50% to the First Nation, and 50% to the municipality.

Wendy McNulty recognized that there was not a federal/provincial funding agency in the Yukon. When she worked with provincial cultural affairs they created a community museums strategy to try to get more New Brunswick craft into the marketplace and help museums generate revenue.

Jeff Hunston spoke about the difficult situation in Kluane. There are two distinct interests in the community that for whatever reasons have not been able to get together. It has been very difficult because there are thin resources to apply to huge expectations and needs. In small communities, the government looks very seriously at ways of building these partnerships. He says he has heard this concern a lot in this conference because in the best of times it's difficult to get an aggregation of heritage sector people together to run these things. If communities end up splitting apart, you can look at it as diminishing the resources that are available and increasing the chances of less success. The community museum association in Kluane is not a Yukon government-run facility, but operates independently from government as a non-profit organization registered under the Societies Act. However, government does help support the operations of the facility. There has to be a way to get these parties together. More can be accomplished working

together than separately. Kluane is not alone in this situation; there are other communities that are in a similar type of situation. It is not healthy, and the Yukon is too small to have these types of problems. Mr. Hunston said the Heritage Branch is there to assist, but will not intrude in situations like the one described by Mr. Dickson. He also noted that the Heritage Branch didn't actually provide the money for the Centennial Anniversaries Program. As is the case with many umbrella programs, the staff may have a say way down the line, but often it is the ministers and very senior civil servants that make the decisions.

Dominique Pilon spoke to the issue of cultural centre funding, clarifying that the Museums Assistance Program (MAP) review is done by peer review and that it is a national fund, not a regional one.

Tip Evans said that museums are expected to be open year round and have professional paid staff and he asked if the same would be true for cultural centres.

Ms. Pilon replied that that component might be different, but to be eligible for MAP funding, the institution would have to have regular hours and staff.

An unidentified delegate asked Tip Evans if the MacBride Museum is run by a board. Mr. Evans responded that MacBride has a Board of Directors and is a non-profit society. The museum has had charitable status for over 20 years. The delegate asked who were the First Nation people on the Board. Mr. Evans replied that Ann Smith and Lawrence Boss, both of Kwanlin Dun, are on the Board.

Louise Profeit-LeBlanc thanked Angie Joseph-Rear for her comments, saying, "Many of the workshops that I participated in have looked at language as being in a very dangerous position, and really Angie, you have made this Conference for me by beginning your comments by saying, 'I did not have my language, and I am not a fluent speaker.' You have really encouraged all of those who are

not fluent speakers, and so although you were a moderator, I think you were also an instigator. Thank you."¹⁵

Gerald Dickson asked whether any of the Board of Directors of the Kluane Museum of Natural History were invited to this Conference. John Ferbey replied that every community was extended two invitations that went through a community organization. If the community organization didn't pass it on particularly to the Kluane Museum, the Board couldn't help that. Where there were both First Nation and non-First Nation people, four invitations went out to those communities. As well, there were advertisements in the paper, and anybody was able to attend. There was certainly enough awareness. The YHRB was very pleased to help people come, but couldn't force anyone to come to a meeting.

Beverly Clifton Percival commented that even though there was a division within her community, with the economic downturn they have now met and have started talking. There are the divisions of native and non-native as well, and talking about what is culture and what is art and all of those things. The meetings occurred because native and non-native people all want to live in Hazelton and want to continue living in Hazelton. It's important for people to make a move. It can be either the natives or the non-natives, but someone has to make the move to talk. Ms. Clifton Percival's grandmother told her, "You sit and talk, and talk, until you talk the same thing and that's until your hearts are one."¹⁶

That is what our community has had to do, and it's been really interesting. Everyone is sitting together and talking about how we are going to sustain our community on a long-term basis. The community is looking at all of its resources, whether they are natural resources, or cultural resources, and what we will do. K'san recently received a large grant for work on the buildings, and we were able to obtain letters of support from all kinds of people that normally would not be writing letters of

¹⁵ Adäka Conference, Tape Eleven, Side A

¹⁶ Adäka Conference, Tape Eleven, Side A

support for K’san. These discussions have increased the level of respect and trust over time.

Angie Joseph-Rear mentioned that the Year 2000 Moosehide Gathering is coming up and that everyone is welcome. Attending the Conference for the past three days, she learned a lot and gained many new ideas. Angie then said, “We have spoken about Chapter 13 and heritage, and we have talked about heritage centres, and cultural centres, interpretive centres, and our culture. How we will sustain these things, and how we are going to sustain our language. If you think you will have your culture and heritage and you leave the language out, you won’t have anything. Use your language as much as you can, practice your language. Your culture, your heritage, identity and your language are binding; that’s more work if you try to work without all of them together.”¹⁷

Georgette MacLeod, heritage officer for the Tr’ondëk Hwëch’in spoke about marketing. Dawn Charlie had mentioned that there was not a lot of marketing for Tage Cho Hudan Interpretive Centre and that she has had some difficulties in this area. Ms. MacLeod wanted to know what is available for marketing for First Nations. She wondered if, for instance, there is a single pamphlet that gives information on First Nation interpretive and cultural centres. She suggested that this is an area that all the First Nations can work on together. Tr’ondëk Hwëch’in doesn’t have a marketing plan, but if it could partner with all of the First Nations, then perhaps they can all work together to produce a pamphlet. She suggested this could be brought up at the YHRB level or with the Yukon First Nations Tourism Association.

Ed Krahn responded that there is a program within the department of tourism, the Tourism Marketing Fund. They are looking at things such as joint partnerships, and are listed in the “Revenue Generation and Institutional Sustainability \$” document that the Heritage Branch produced.

Wendy McNulty suggested producing a culture routes map. If all of the First Nations came together under the Yukon First Nations Tourism Association and accessed funding for the design and production, a map of the territory showing routes and where the cultural centres are located could be created. On the reverse side, each centre would have an area for its specific site information. This has been used in Atlantic Canada and is extremely successful. An inventory could be done of what each First Nation has to offer. The results could then be put on one map for tourists. This could be promoted through the Tourism Industry Association, the Yukon First Nations Tourism Association, and various tourism centres in the communities. This can save each First Nation the expense of trying to do something like this independently.

Beverly Clifton Percival said that they did mailouts about K’san to all of the area chambers of commerce.

Annie Johnston from Teslin spoke about how much she has enjoyed the past three days and how valuable the information has been. She wondered what type of assistance there is for the people starting cultural centres in the small communities, and not just for the initial funding. The communities are in a steep learning curve and need all kinds of help. First Nation people know their heritage but not how to get the message out there.

Jeff Hunston replied that there are 16 highly trained, highly experienced people working for Heritage Branch. They are here to help, but delegates must remember that they have a lot of demands on their time. There are 14 First Nations plus the 2 overlap groups that need assistance. Heritage Branch must deal with all First Nations and Yukoners, so this means some people may have to wait as others with a greater need are assisted. For example, the Selkirk First Nation has received five successive years of community projects and are now at the bottom of the list because there are other First Nations that haven’t had

any support in this particular area. At some future point, Heritage Branch will again work with the Selkirk First Nation.

In terms of the cultural centre initiatives specifically, the Heritage Branch is working with the Carcross/Tagish First Nation on a new initiative and hopes to be going jointly to the Museums Assistance Program for the upcoming grant period. Mr. Hunston hopes money will be freed up and approved for implementation this next fiscal year starting in April. He says it is clear the Yukon government will offer support, and the Heritage Branch is seeking dollars within its own budget process to make that happen. It has been indicated that plans are absolutely essential. The federal government and a lot of the other partners are going to want to see planning documents in place. The branch has done similar documents for the MacBride Museum, the Transportation Museum and most of the community museums. Heritage Branch is also looking at a favourable response from MAP for them to assist in a First Nation two-year internship and training program within Heritage Branch. This person will work with Heritage Branch staff in all areas, because in many cases, it will be necessary for this person to be a “Jack-of-all-trades.” One day they could be working at a historic site, the next on an archaeological site, or with a language program, or advising on conserving a heritage heirloom in the community. There is now an agreement in place with Old Crow to train one of their future heritage officers. This is a two-way street; there has to be a commitment and some resources coming from the community also. Heritage Branch is not going to invest in training someone if there is not a job for him or her in the community when they are done. If Heritage Branch doesn’t have the necessary expertise, it will be identified where those resources can be obtained through other agencies, federally, provincially or otherwise. If there is community support and consensus, we can make it happen, as long as there is not

a conflict situation. Conflict is a pretty good guarantee that a proposal won’t get any political attention. Politicians go the exact opposite of conflict; they want to see harmony.

Tip Evans congratulated Heritage Branch for their work over the past 15 years. A new set of needs is arising from this Conference. Mr. Evans thinks it makes good sense to perhaps duplicate the museum programs and financial assistance for the cultural centres. He suggests initiating a study of what programs are required, what the needs are, and how much money is needed for the communities to build and operate cultural centres.

Wendy McNulty outlined a process that could be undertaken within First Nation communities: The first step is to complete an inventory of what resources are available in the community. The second is to determine which craft products are there that are ready for market. The third is to complete an inventory of ideas in the community. The community should consider what people might want to do if they had the financial backing. From that stage, Ms. McNulty recommended developing a needs analysis, determining what the needs are to get to where the community wants to go. Many of the needs will be information needs. The community should consider statistics from exit surveys and other sources. It needs to find out the requirements of funding agency programs. The community will have to learn how to put together a business plan, as this will be a requirement of funding agencies. A business plan doesn’t have to be complicated. She advises learning the expectations and requirements of the funding agencies so that the community can talk to a particular agency in its “lingo” and can put together a case that represents a viable investment for their consideration. Ms. McNulty feels the cultural tourism opportunities in the Yukon are very desirable to a lot of agencies and represent strong investments for the future.

¹⁷ Adāka Conference, Tape Eleven, Side A

John Ferbey wrapped up the Conference, thanking presenters, sponsors, moderators, emcees and delegates for their input and direction to the Board. He especially thanked the CAFN for the “wonderful” presentation on Kwáday Dän Sinchì.

Mr. Ferbey said the Board has gained a lot of valuable information from the panels and from delegates. The effectiveness of the Conference will depend on how the YHRB deals with that information and feedback. The YHRB has to be very certain that it goes forward on all of the things suggested. A number of issues will have to go to First Nations, many to the territorial government and some to the federal government. He complimented and thanked the Conference participants on the “marvelous” job they did of giving the Board the directions it wanted for the future.

Wrap-up and conclusions

Several areas of concern became apparent over the three days of the Conference. Among them were:

- The role of the Yukon Heritage Resources Board.
- The Board’s low profile in the territory.
- The lack of financial and intellectual resources available in the communities.
- The difficulties faced by small communities in relation to the planning and implementation of programs in museums, and heritage and cultural centres. These difficulties are not only financial; there is also a need for training and expertise in the heritage field.
- Lack of knowledge in the communities about what is necessary to provide a safe environment for documentary artifacts, and to provide exhibits with interpretation.
- The need for partnerships that would provide economic benefits when considering travel and professional costs for consultants, expenses associated with product development, and inventory in gift shops.

The Umbrella Final Agreement and, specifically, Chapter 13 recognize the importance of First Nation culture and heritage and the steps necessary to implement programs that have been identified by the First Nations.

Many First Nations identified repatriation as a concern. The various steps involved in repatriation need to be acknowledged, and it must be recognized that it could take years for repatriation to occur. The institutions holding the artifacts have a legal responsibility and public trust to ensure the preservation of the objects, and it may be necessary to prove that the objects will be cared for and preservation principles followed after the objects leave the museum. Proof of ownership is another aspect of repatriation that is a necessary step before any action can be taken.

The designation of heritage sites, trails, and special places is another important issue identified during the Conference by First

Nations. The definition of designation, heritage and cultural sites must be determined, as there is concern that First Nations will not be represented in the designation process. Traditionally, the designation of historic sites involved only built history or tangible evidence of human activity. Spiritual places, oral history and traditional knowledge have not been recognized by the non-native heritage communities until recently. The Yukon must take into account the First Nation ways of recognizing important places, people, or things and the links to a living cultural history. The importance of language and culture were acknowledged throughout the Conference. The importance of traditional knowledge and the sharing of that knowledge with today’s youth is an integral part of a living cultural history. It was recommended that art and culture be offered not only in the school system, but also at the secondary school level so that adults can continue to learn and grow within their culture. The Yukon Native Language Program has developed over the years, and now offers several programs through the schools; however, parents must also take an active role in the teaching of their children, and continue traditions such as traditional naming ceremonies.

The Conference covered many important topics that are close to the hearts of Yukoners. The dialogue and interaction that took place over the three-day Conference opened up new areas for discussion and understanding. “Coming into the light” together, the Yukon Heritage Resources Board hopes to continue the dialogue between First Nation and non-First Nation heritage and cultural institutions in the Yukon.



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Appendixes

Appendix I

Additional Conference Materials

Additional Conference Materials

Materials generated from the Adäka Conference include the following unpublished reports:

- “The Status of Yukon Heritage Resources” by Lori Eastmure
- “Yukon Heritage Resources Bibliography” by Mary Lynne East
- “Adäka Heritage Conference Report” by Carol Geddes and Mike Mancini
- “Summary of Small Working Group Discussions at the Adäka Heritage Conference” by Gary White

There are also eleven 90-minute audiocassette tapes with accompanying notes of the panel presentations and subsequent discussion periods. These materials are available for review at the Yukon Heritage Resources Board office in the Taylor House at 412 Main Street, Whitehorse Yukon.

Appendix II

Acronym Definitions

Acronym Definitions

Acronyms used in these proceedings:

CAFN	Champagne and Aishihik First Nations
CMC	Canadian Museum of Civilization
CYFN	Council of Yukon First Nations
DAP	Development Assessment Process
HCF	Heritage Canada Foundation
HSMB	Historic Sites and Monuments Board
MOA	Museum of Anthropology
NWT	Northwest Territories
UBC	University of British Columbia
UFA	Umbrella Final Agreement
YGPNB	Yukon Geographical Place Names Board
YHRB	Yukon Heritage Resources Board

Appendix III

Adäka Conference Program

Conference Program
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Conference Program

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Conference Program

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Conference Program

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Appendix IV

Map of Yukon First Nations Traditional Territories

Map of Traditional Territories
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Taylor House, ca. 1979