

Opening Prayer - 9:35 by Percy Henry**Announcements**

James Allen, Co-Chair - We do have delegates from each First Nations so we do have quorum. Yesterday there were concerns about the background noise, if you want to have conversations, please take it to the back door so Elders and others can hear. Agenda item and concern about movement on the agenda, yesterday took a long time for important items. Maybe have to have Saturday for a work day. I will get the Grand Chief to make suggestions on the agenda. There have been committee representatives that have been invited, so we could either summarize the Grand Chief's report and do the committee reports. Or do it tomorrow.

Agenda Items

Grand Chief Shirley Adamson - Good morning, hope you had a good rest, and are prepared for the day. There are a number of organizations other than ours that do work specifically for and with Aboriginal People and what I've attempted to do, starting last year and into this year, has been to provide them an opportunity to speak to this assembly so they can provide you with information on what it is they're doing and to answer your questions. We had scheduled today to do that. I would like to suggest that they have the opportunity to speak to you today because they are invited guests and we want to try and accommodate them as best we can. As well, it has been the direction of this Assembly, confirmed time and again by the Leadership to allow an opportunity for the various boards and committees that have been struck through the Umbrella Final Agreement, for our representatives or at least the Chairs of those boards to report to you, so they have been in attendance waiting for an opportunity to speak to you, I suggest that we use today to do that. More importantly, there are some things that you absolutely need to have reported to you. Dana Naye Ventures and Indian Development Corporation are instructed by their constitutions to speak to you and they need to receive a mandate of the initiatives that they've undertaken on your behalf with the recent Economic Development Summit. So we will need to deal with that by the end of this assembly. We also need to secure and move mandate with regards to the implementation and visioning and gathering strength. And as well, we need to focus on devolution, taxation and oil and gas. So those are the issues you need to try and address before the conclusion of this year's Assembly. You might want to think about ways to deal with the rest of my report to you. Much of the information, other than those that are in ongoing negotiations are in printed form and you may want to think of ways of moving that forward. Those are my recommendations, it's up to you how you want to move this forward. I offer that to try and accommodate everyone's needs. As a further note, invited guests, if you're in the room, please advise Roxanne Burns, then the Co-Chairs will know you're present. Thanks

James Allen, Co-Chair - The question to the floor is can we switch the agenda around to accommodate, before I go further I will go around the table to get consensus. Like the Grand Chief has said, there are reps that have come up today specifically with the thought of giving their reports and I believe they've taken time off their busy schedules to come here today. I am

going to start with Nacho Nyak Dun.

Nacho Nyak Dun- We are in agreement to change the agenda to accommodate the guest speakers.

Little Salmon/Carmacks First Nation - I think first we'd like to get a general consensus of who's here on these committees and let the names stand with the Chair, see if we can put them in order and get to business as soon as possible - be as brief as possible. I'm wondering if by general consensus if there's anything that can be deferred to the Chief's Leadership meetings. We are looking at costs, if we have to stay another day on Saturday.

James Allen, Co-Chair - What you're saying is some of the items in the Grand Chief's report could be dealt with at Leadership - if we have to. (yes) I have been notified that the Training Policy, CAIRS, NNBY, RCMP and Yukon College are here ready to present their reports.

Teslin Tlingit Council - We'd like to support the idea of doing the committee first, and Eddie's suggestion that if there are items that could be dealt with at Leadership.

Selkirk First Nation First Nation - It's ok with us if we could deal with the people, some have been waiting, we're also in agreement to put other things to Leadership.

Kluane First Nation First Nation - We are also in agreement to put committees on the agenda today and move the other items to Leadership.

Carcross/Tagish First Nation - Good morning, we agree that those committee should report today and those others could be put to Chiefs' meeting.

Vuntut Gwitchin - Yes.

Ta'an Kwach'an Council - We agree with what the plan is.

Tr'ondek Hwech'in First Nation - Yes, yes, yes.

Champagne Aishihik First Nation - We agree in principle with the putting the committees on today and will go with what the people want in terms of the deferment to the Leadership.

But I would like something noted, that better planning has to be done with our agenda in terms of getting this stuff to us, because there is a reason that this stuff was put on the agenda and supposed to be reported to us, so we'd like some note taken in terms of that. We will go with what the people want, but we want better planning done in the future.

White River First Nation - We agree that the reports should be given but it is our understanding that devolution, taxation and oil and gas are issues that are dealt with by the Leadership, but the

reason they are put on the agenda is for the greater part of the membership to deal with and there has to be some way we can deal with this. We are in agreement with everyone.

Grand Chief Shirley Adamson - I do note that better planning is required and we will attempt to do that however we are at the pleasure of the Assembly and we want to be able to allow the Assembly to take as much time as it requires to discuss each of the issues. What we can't anticipate is how long the Assembly will deal with an issue, I don't think anybody anticipated that we would take a whole day on inherent right. The only other planning to improve on it, is to continue on through Saturday, as we decided we would. The agenda and dates were set by the Chiefs at the Leadership table. They thought that June 22 to the 26 would be sufficient time. My recommendation would be to move directly into the reports, let the guests speak and we each take it upon ourselves to monitor the amount of time that we put forward for questions. And we'll continue with the agenda until you feel everything is sufficiently taken care of. I can't anticipate tomorrow how much time will be needed with the ballots, so the concerns are noted, and we'll attempt to get through all of the business, but again, it's at your pleasure.

James Allen, Co-Chair - Seeing that people have agreed on moving the agenda items around, we'll start the reports today and tomorrow morning we'll have the election and in the afternoon, we'd like to complete the report items and we'll try to keep Saturday as travel. You will have to support the Chair when we try to speed things up, we will slow down things when the delegates need a chance for further discussion on some items. The other thing is that if we could do resolutions so they're not all left for the last day. Comments? We're also broadcasting live, so don't get mike shy. I don't see any further comments, so we'll start proceeding with the reports.

Ok, for the committee reports, I have written down 20 minutes at the most - 10 minutes for reports and 10 minutes for discussion. They will not happen in the way they are written on your agenda, we'll have Training Policy, Committee on Abuse of Indians at Residential School, then NNBY, the RCMP, then Yukon College and then maybe AFN.

Question

Rose Marie Blair-Smith, White River First Nation - I was wondering if could have some coordination to have all the training reports together so there is some consistency and we could see some linkages, I know that Yukon College is at the end and Training Policy Committee is first, I'm suggesting we put all education together, and all the other issues together.

James Allen, Co-Chair - What you're suggesting is Training Policy and Yukon College and maybe..

Rose Marie Blair-Smith - I'm suggesting that the committees be consecutive one after the other, so we're not bouncing all over, I'd like to see Education together and all the others together and dealt with more constructively.

James Allen, Co-Chair - Ok we'll try Training Policy, Yukon College, and CYFN Education.

Rose Marie Blair-Smith - Thank you.

Training Policy Committee

Andy Nieman - Good morning Elders, Chiefs, Grand Chief and delegates, on behalf of the Training Policy Committee I'd like to thank the Champagne Aishihik First Nation for inviting us onto their land and hosting this General Assembly. I am not the chair for the Training Policy Committee, I am sitting in for the Chair Shirley Frost. She went to Grafton Njootli's funeral in Old Crow and could not make it. Before we do our report, I'd like to introduce one of the Committee members, Stan Boychuk. He is one of the representatives from YTG, and Jeff Frketich, is the Director of Investments for the Department of Finance with YTG.

In sticking to the agenda, we hope to keep it brief. The executive summary is included in your handouts.

Read "Under the UFA...." (Attached)

Kathy VanBibber is here as well. At this time, I will let Stan introduce the funding process and he will differentiate the roles and responsibilities of the Training Policy Committee and their roles as trustees.

Stan Boychuck - Good morning. One of the things that is important to recognize about the work of the Training Policy Committee and the Indian People's Training Trust Fund, is that they stem from Chapter 28 of the UFA. And it clearly identifies two very distinct roles and areas of responsibility for committee roles and trustees.

One role to function and operate as the Training Policy Committee; in that role, we have an office and a coordinator who works out of that office and assists Yukon First Nations with developing training plans, looking at areas of generic training, assisting in putting forward those submissions, and doing a needs assessment. Based on the submission of those training plans, individual First Nations can access money from the Training Trust Fund once an allocation is made. We assist First Nations in developing training plans and bringing them forward. Part of the role is also identified in Annex E of the implementation plan; it talks about the Training Policy Committee taking a look at and completing program and service reviews, working with CYFN implementation in the broad area of how we move forward in this process of claims implementation and Self Government. That is the role of the Training Policy Committee.

The role of trustees - they are the same people as identified as members as of the Training Policy Committee. They are responsible to make sure the trust fund is managed in a conservative manner so there is no great risk taken with that money and do a process of allocation, the

approval of the training plans put forward requesting money, to work with the First Nations in terms of the reporting process and monitoring the expenditure of money that is made from the trust fund.

Andy Nieman - Read some highlights on the back side of the Executive Summary.

I will turn the mike over to Jeff who has been working with us to look at the possibility of the pros and cons of a balanced portfolio. I will let him explain what a balanced portfolio is.

Jeff Frketich - Good morning, and thanks for the invitation to your General Assembly. I'm with the Department of Finance and act as an independent advisor to some of the First Nations on investment policy and that sort of thing.

I help the Training Trust Fund put together a new investment policy that will further protect the funds. The question is - you want to be spending \$750,000 and all you're making is about \$270,000. The trustees have been thinking of changing from strictly investing in GICs and Bonds which are very safe, but don't make a lot of money into a balanced portfolio - which means some stocks and bonds. What that would do is provide some growth for this fund, with the idea that if the mandate is changed so you could buy some stocks - and that is good quality stocks run by an investment manager - that eventually the fund may make enough each year to sustain itself. If the funds keeps spending money at the rate it is, eventually - years down the road - it will run out of money. If the mandate is changed, to a balanced portfolio, there will be enough growth - hopefully- that you will be spending the interest every year but the principle will be there for future years. That means there will be money there to continue the education process. That is what we have been looking at for the last little while, and I think that will be addressed today.

Andy Nieman - What we're seeking from this General Assembly is that we put in order, the basic steps to start discussion with Canada and YTG in hopes that we can turn the fund into a balanced fund. Which means that it would become in perpetuity. This means that this will be a fund that is forever, so that your children, and their children's children will benefit from the fund. We're doing that as safety precaution. To ensure the funds for the future. Before we take questions, a draft resolution is coming around to look at.

James Allen, Co-Chair - Before it's read is there any specific questions for the committee on their report.

Question

Elder, Roddy Blackjack - I was going to ask for the trust fund, but the resolution explain everything. I was wondering if the money will come from implementation and all the First Nations. I think under this trust fund we need more training for our young people - for carpenter, plumber - this training should be at Yukon College or something.

Andy Nieman - You had asked if the money comes from the implementation, it doesn't money has been set aside under the UFA. \$6.5 million has been put aside on it's own. As for the training, its up to each First Nations to identify the training areas they will give to their citizens. What we are doing is studies now to see what the generic training needs are that are common to all the First Nations.

Question

Grand Chief Shirley Adamson - I don't have question, I have a recommendation that the wording on the therefore be it resolved, 'that this assembly provide the mandate to CYFN to initiate discussions with Canada and Yukon' - add 'and other affected Yukon First Nations'. This is only 11, we need to deal with all 14 in terms of any investments or any funds associated or affiliated with the Umbrella Final Agreement. And I'm advised by my legal counsel that this wording would be sufficient.

Andy Nieman - Thank you.

Question

Robert Hager, Nacho Nyak Dun - On Chapter 22, I believe you had coordinated a meeting with the Feds and Territorial Government and how is that working today for jobs and things like that?

Stan Boychuck - Are you talking about the Representative Public Service Plan? My understanding - the Training Policy Committee is not directly responsible for that - is that there have been discussions with Nacho Nyak Dun, Teslin Tlingit Council, and Champagne/Aishihik First Nation on developing the Representative Public Service Plans in each of the traditional territories, but those are just discussions at this point, and there are draft plans that are going forward. I believe those discussions have occurred in Mayo with the Nacho Nyak Dun.

Question

Stan Peters, White River First Nation - Talking about GIC and investments and all that. I am just wondering - did you thoroughly look into all avenues, all possibilities, because there are more than stocks and bonds that you are talking about. Are you telling the people to invest in one situation, or else two or three different to diversify your funds, so if you lose on one you'd be able to regenerate your funds from the other two.

Jeff Frketich - Yes we have. The type of management we are looking at, when I say GIC and stocks and bonds, we do diversify - we don't put all our eggs in one basket - we buy several good stocks, we'll be buying several different types of GICs and bonds. The first thing we worry about is the safety of the money, the preservation of the capital. We don't want to lose money we don't want to take a lot of risk, we want to be very conservative.

Ed Schultz - In relation to what is being proposed, those First Nations that are already in the

process of implementing their claims, this is very similar to the trust, or the permanent endowments that the Self Governing First Nations are trying to establish for their compensation dollars. Where the principal amount is protected and the rate of return generated from the principal amount is used. Just to make sure that people recognize that.

Question

Rose Marie Blair-Smith, White River First Nation - We're interested in what enrollment data that you have on White River First Nation in terms of the 40%. What number are you utilizing?

Rose Marie Blair-Smith - If you don't have that on hand, we'll check with that. We're very concerned because we've had a fluctuating membership, it's always increasing. We're past the 200 mark now, I know that we've been tagged with 110 for many years and we just want to ensure that you're operating with the proper data.

Stan Boychuck - One of the things that we do in terms of the allocations that are made, is we confirm enrollment with the First Nations governments - so what numbers you provided us with is the figures that we would use for that allocation.

Question

Chief Eddie Skookum, Little Salmon/Carmacks First Nation - I was looking at the TPC highlights and the yearly interest is \$87,709 - it costs \$86,000 to run that is diverted from the interest, it seems no logical way to save money unless we can do something on the cost - can we get a breakdown on the costs.

The other question is to the Assembly at large, we talk about working together and the sharing of information - First Nations who have done training programs that are successful should share these with other First Nations so we could alleviate the problem of saving money. It costs money to have a program set up and that is one area that should be talked about - maybe a reimbursement to that First Nations from other First Nations for sharing, it will bring the costs down.

Stan Boychuck - I would like to comment on the issue of the operating expenses for the Training Policy Committee. The operating expenses that were indicated here in the Executive Summary at the bottom. \$86, 820.86 to run the operations, that money comes in an annual contribution agreement from CYFN. It does not come from the trust fund. It is separation money under a Contribution Agreement.

James Allen, Co-Chair - Any further questions, I'd like to take one or two more to move this item along.

Question

Rose Marie Blair-Smith, White River First Nation - I was just looking at page 18 and I want a better understanding of what those figures mean and could you comment on the success rate - how it's working in terms of overall for the First Nations and any problems you might be encountering would be helpful.

Stan Boychuck - I was wondering if you could be more specific about the outstanding allocation?

Rose Marie Blair-Smith - The second last column, what does outstanding allocation mean, is that money owing or is it not used?

And success rate with implementing training plans, throughout the report, there is reference to you helping some of the First Nations to develop the training plans - you're in the process of that. Others have been developed.

I'm not too sure whether you're trying to dodge the question, or if you really don't understand it, but I would like to know exactly what kind of successes and what we need to look out for in terms, are you having problems with ourselves maybe processing or accessing or developing any of the issues that and any concerns that you have might have would be great if you could address it here.

James Allen, Co-Chair - Point of order here, the noise level is going up, and also remind people to identify themselves because we are broadcasting live and for the sake of recording. Thanks

Stan Boychuck - To answer your question regarding Appendix a, (page 18) the second last column - out standing balances - is money that is outstanding to individual First Nations that have not accessed their funds yet. When the training trust makes an allocation, last year we made an allocation of 10% of the fund, when we made that allocation that amounted to some \$800,002 was initially divided by 14 for the 14 First Nations, 60% of that 800,000 was allocated based on the 14 First Nations. The next 40% was done on enrollment figures. The money that you see in the second last column is money that has not been requested yet.

Some general comments on broader issues, that you raised on what's been successful and how that process is going. Initial comment - and I will preface my remarks with that the dollars that are available from the training trust fund to each First Nations, are not huge amounts of money on an annual basis, and are dollars that can most effectively be used tied in with other money in terms of building training programs to assist beneficiaries and First Nations in moving forward. One reason why we're looking at doing significant work with implementation division out of CYFN and other institutions such as Yukon College is to try to come up with ways for more cost effective training. One of the single biggest issue, is the cost of delivering training in the community levels. Many of the First Nations is looking at ways to reduce those costs. Trying to

partner with other organization has proved effective, doing good needs assessments that you base your training plans on. Determining what the initial level of skill and knowledge that individuals have before the training plans are developed are important issues in terms of building those training plans.

James Allen, Co-Chair - I will take one more question and the Training Policy Committee will be around for the rest of the day and if you have more questions, you could approach them for more details.

Question

Steve Smith, Champagne Aishihik First Nation - When the dollars are allocated and training is given to members of their First Nations, a few of the First Nations have members who are beneficiaries under another First Nations. If they were to give training to these people, how does that affect their amount that they get, is it broken up by beneficiary who get the training, or by their membership? And is there a way if there is training given to those members who are non beneficiaries of the claim, is there a way, are those individual First Nations to get the money back so they may train more of their members or beneficiaries.

Andy Nieman - The trust was set up for all Yukon First Nations beneficiaries and how that person benefits is based on the training plan submitted by the First Nations that they are presently under.

Steve Smith - Is that based on the First Nations they are under as a beneficiary or is as a member?

Andy Nieman - It depends on where they are identified in the training plan. If a First Nations submits their training plan and do they recognize that person as a beneficiary or not will be included in the training plan, and the allocation is based on the training plan and the numbers presented.

Resolution #5 "Training Trust Fund"

Kathy Van Bibber - I will give you some background, on page 13 of the report. (Report attached).

Read "investment management"

Read "resolution #5" Training Trust Fund.

WHEREAS:

1. The Yukon Indian Peoples' Training Trust Fund was established to assist in the training and education of First Nations for implementation of Land Claims and Self-Government;
2. The Yukon Indian Peoples' Training Trust Fund has been making allocations for the past three years from the Trust Fund; and
3. The present investment mandate provided by CYFN, Canada and Yukon will not provide

adequate returns to support the current rate of allocation for the Trust for long term training assistance.

THEREFORE BE IT RESOLVED THAT:

1. This assembly provide the mandate to CYFN to initiate discussions with Canada, Yukon and other affected Yukon First Nations that include adjustments to the investment mandate so that the Trust may last forever.

James Allen, Co-Chair - Any discussion, omissions or changes?

Question

Chief Joe Linklater, Vuntut Gwitchin First Nation - If the mandate of the trust is to implement the final agreement, why would you want the trust to last forever - It only seems like it is taking forever to implement the agreements. I understand that the wording is required for now, but maybe at a later date, according to the agreements, we may have to disburse the trust, or amend the agreement to make it last forever. Is that correct?

Kathy Van Bibber - It is the First Nations if they don't want it to last forever, or if they do, that is your choice. We are offering you this choice.

Andy Nieman - As it stands now, each First Nations could allocate their money and go their own way, and the fund would be depleted. What we are seeking to do is to keep the fund intact so that allocations can be ongoing.

James Allen, Co-Chair - Point of order, I should be asking for a mover and a seconder and then having discussion.

Motion to accept this resolution

Moved by: Rose Marie Blair-Smith

Seconded by: Chief Joe Linklater

Approved by consensus

Andy Nieman - Thanks to each and everyone of you, this is a great day, you've made a great decision here, it's going to affect future generations. On behalf of Shirley Frost and the Training Policy Committee, thank you.

Yukon College Report

Grand Chief Shirley Adamson - People that come here need your attention and there is a lot of movement and noise. I would like to acknowledge that our Elder Pearl Keenan is the Chancellor of Yukon College. It is a great honour that she carries on behalf of Yukon First Nations. I am

grateful for it, there are many occasions when Mrs. Keenan has conducted her office with great dignity and has lent a lot of support to First Nations students who have gone through ceremonies there, and I just wanted to make sure that is acknowledged up front.

Sally Ross - Good morning. I would like to start by thanking all of you for this opportunity to come and address you. Elders, many of whom advise our College through our College Elders' Council, Grand Chief, Chiefs, Councillors, and Delegates and friends and colleagues from Yukon College, as well as one board member today, Rose Marie Blair-Smith - one of the most energetic board members - acknowledge Vera Asp, Vice President First Nations. I'd like to also acknowledge Joanne Braga who is secretary to the board of governors and Barb Hume who is a councillor in student service. There will be other members of the college circulating today and tomorrow, take time to talk to them. I appreciate the need for brevity. Some thoughts for you are some brief and untechnical report of where the college is going and an upcoming events list - which is very short - about which we need your guidance.

To begin with, I would like to ask you to think about Yukon College in a way that you haven't thought before. When we talk about First Nations programs and services; most people think of a very short list, YNTEP, BSW program, First Nations Management Program and recently the First Nations Access Program. What I would like to do and request that you think of all programs as First Nations programs because your people are in all our programs. First Nations enrollment ranges from 40% to 50% of total enrollment. We are side by side in classrooms, as staff, on board, in communities, with our community campus committees with our program advisory committees, and in our partnership agreements for training delivery. It's a different way of appreciating how the college operates in this territory, it's an important change of perspective and an important element in my deciding and wanting to stay with the college for another 5 year term. There is important and challenging and exciting work ahead of us.

I would like to draw your attention to material being passed around. I would like to highlight the excellent work the Board of Governors of Yukon College is doing to guide us into the new millennium. The Board, after a great deal of thoughtful discussion, decided that our old vision - Mission and Values - were out of date, in the context of a post land claims environment, and out of date in terms of where the heart of the College had moved. They changed the whole approach from vision and mission to vision and journey. Our values are now expressed as our trails, this is not just a change of words, but a change of heart - and one that I think is important as we work together on the important matter of bringing education and training to all of our people. The investment in training is not just in skills for a job, but it is an investment in the future of our families and communities. We want, as a college, to be a part of that investment. Earlier we heard from the Training Policy Committee about the desire of sharing information among our communities and the importance of partnering in funding. I want to add my voice in support for that general principle.

Read report. (Attached)

These statements exist as draft that the board is taking out for consultation. They will be as broad as they need to be to get affirmation back as to whether we are on the right path. Our Board of Governors meetings are available to everyone. You are welcome to come and provide response.

Also in your package is a one pager - if you want to give us written response, I would encourage you to do that. We are seeking support for the conducting of an education conference at the College. Some of you remember the Land Claims symposium that was held about 2 1/2 years ago that provided us with direction on training priorities and interest for implementation. We believe it's time for another open forum for discussion on how we will walk together into the new millennium. The education conference we are looking at having in the fall of 2000. We want to dedicate it to the memory to the late Harry Allen, and we want the focus to be the relevance of the work we're doing to First Nations, we want guidance in the incorporation of First Nations wisdom into our curriculum and we want to share with you the progress we've made in those areas. And there have been far too many to incorporate into a brief presentation this morning, but something that I think would be part of an interesting experience for you. We would like to partner that event, and we would like to help identify options for resources for that event.

Another area we are seeking feedback is on First Nations Leadership and management training. For many years we have offered a First Nations management program. We have been getting consistent feedback from community that it is time to make a change in how we deliver those services. Time to move ahead another step.

One of the concepts under consideration is the creation - during the summer months for employees of First Nations with specific interest in matters like financial management, human resource management, policy making, etc. to come and stay on campus and have an intensive executive training opportunity. An opportunity to hear some specialized and focused speakers, take courses of direct relevance in Self Government implementation. It would also be an excellent opportunity to network with others with similar responsibilities at different First Nations.

I would like to hear how that sounds to you and whether that would help in terms of professional development of First Nations staff. I'm also interested in getting feedback in other initiatives. There is an "other" column on this feedback page. Any and all feedback will be respectfully received and considered. We are breaking trail, and we're breaking a trail that is wide enough for two cultures to walk down, and we need all the help we can get. So please, provide us with your feedback and take advantage of the opportunities that are presented in your communities through your community campus committees and through other contacts we may have with your First Nations, and help us plan along that route.

As a final comment, I'd like to talk briefly of a new model for programming at the college that is in keeping with the comments that I've made. We are trying to respond to some of the feedback

we've had, that we haven't in the past been really good at bridging from community to Whitehorse and from Whitehorse back to the community or employment or further education. These are stressful times and these transitions are difficult for people to make. We are redesigning our student services and we are adding resources to it, to help people from rural communities make these transitions with the most appropriate support that we can arrange. What we are doing is designing institution around our students and their needs rather than the needs of the organization. This is exciting and we have good support on staff.

Finally, I would encourage you to help us plan in advance, the further ahead we know what your needs are, the more likely we can assign staff and keep costs down. This is a practical comment, but the later the notification we get that you want a piece of training, the more expensive it is. We have to assign staff ahead of time, all our fulltime staff are planned for fall and winter of next year. Anyone we have to hire to help after that, we are already looking for support in funding. So if you want to have cost effective programming, talk to us and we'll put those people to work for you ahead of time.

That's the bulk of what I had to say, I'm excited about what we're doing and I hope you are too. Thank you for inviting me and please understand that my door is open and my phone is available, and I am always interested in hearing what the college can do for you.

James Allen, Co-Chair - Thanks, any questions or comments. Sally will be around for most of the day if you want to talk to her.

Education Report

Norma Shorty, Director of Education, CYFN - Good morning honoured Elders, Chiefs and Delegates, it's with great pleasure that I sit before you as the Director of Education at the Council of Yukon First Nations. The report is on page 26 of the Grand Chief's Report. The Education Commission has recently been reinstated. I was hired in November to develop terms of reference for the Commission and to get the commission up and running and operational.

There are currently 14 commissioners, and each community from the Yukon is represented on this commission. The terms of reference were passed at a Leadership. And in those terms of the Chiefs had agreed that all 14 First Nations communities would be a part of the First Nations Education Commission. Our chair is Chief Steve Taylor. We have a Chief to provide accountability back to the Leadership table as well as to have some political representation at our First Nations Education Commission table. Our Elder is Percy Henry - on pg 26 you have names of commissioners.

Read the report. (Attached)

Personally, I would like to know at the community level what it is you would like and have. I

have heard and been privileged to sit at many Elders' meetings and many people's meetings with regard to Language and Education. One thing I hear always is we need to start programming that involves our languages, Elders, parents and children in planning. These are some of the things I would like to do personally for you. I don't intend on staying in this job forever, I plan on going back to school and getting my masters in the area of leadership and policy development. I am giving you two years of my life and I am hoping you will set the direction for me, and give me good work plans for those two years. It comes from you. I know there are many concerns with regard to community needs, jurisdiction, and ownership. These are the things that we would like to work on as a commission. I know that our past in the area of education has been tragic. We've had many issues dealing with residential school, loss of language and culture and tradition and many times we sit around the table and we talk about these things, and what is it we are going to do at the community level to begin building these structures again in our communities and strengthening our Elders and parents and children in the area of culture, language and tradition.

Some of my own personal ideas have to do with developing community committees in education and language at the community level. And these committees work on curriculum for immersion schools, and in these immersion schools, the teachers speak the languages, and the children learn the language. I would like to see a framework plan for the implementation of education and language.

I plan on doing community visits and am hoping to come to each community and speak to your education workers, Elders and youth and ask what do you want in education and start to develop these at the Council of Yukon First Nations as a framework only, not as a program, but to begin to develop that framework. I would like to find a mechanism to help all Yukon First Nations to work together. Each of us have a common goal, that we would like to see our children succeed, that we would like to see each one speak the aboriginal language, and go forward with their history intact - knowing who they are and where they come from. We do have to work together, we need collective visioning. I would like to see ownership in education and language, that we own our education and that we own our aboriginal languages.

I am hoping that in my time as Director I begin to fulfil these goals and these missions that the aboriginal people put before me. I know it is the commission's desires as well, each of the commissioners have come from your communities and have the same wishes and desires. It's not without problems that we have these discussions and it's not without being different. It's ok to be different and it's good to have relevance that you come forward and represent your own nations and communities in the area of education and aboriginal language. I would like to open the floor for John Ritter, for the Yukon Native Language Centre.

James Allen, Co-Chair - I would like to welcome John Ritter. He's been head of Yukon Native Language Centre at Yukon College for a long time. I will open floor for questions and comments for both Norma and John after John's comments.

Yukon Native Language Centre

John Ritter - Thank you and hello to everybody. I am really very happy to be here. (Recognized each First Nations in their own First Nations Language). Want to say how impressed at the amount of traditional knowledge that is represented here. Along one wall, there are wonderful singers and that is just the start - knowledge of the lands, songs, genealogy. At the language centre we have an opportunity to work with the people who are working very hard to become language teachers and the Elders who assist them. As a part of the package of the written report of the language centre of the past year. (Attached)

We've got a display in the tent on the various language materials we've developed; booklets, maps, a computer set up. If you get a chance, stop by and take a look at the materials, might want some for people and families - they make a great gift.

Acknowledge the graduates from the program. The program has enabled people from all language groups to come together. They are out there and entrusted with promoting the language and culture. I would like to make a request on their behalf. I appeal to you to help them, go and see what they're doing and give suggestions when appropriate. We don't control the amount of time in schools that devoted to native language. That is an issue that's been open for a number of years, and our instructors try to do the best they can with the time limits they have for instruction. They are doing a wonderful job within those limits. They try to give the students a base on which to build, they cannot give the students fluency with those time constraints. They are building a base and they need your help to extend it from the school to the community. We have enjoyed the training programs that we've developed here.

We did a survey of programs - it was first certified in the college in 1983, the first grads crossed the stage in 1986. The late Grand Chief Harry Allen was there and gave a speech. There have been 52 individuals complete the certificate course. 52 from the Yukon, 2 from NWT, 6 from BC, and 2 from Alaska. I believe this may be the only course at Yukon college with graduates from Alaska, BC, NWT and Yukon. This program has substance and a future. We always welcome interest.

In terms of materials development, there are a couple of things we are working on that we would like to let you know about. We work with Elders very carefully to document traditional place names, we work with Elders from all the language groups to write that information down - we are working on a map, the draft of which is in the tent, of the Yukon Territory with only native place names. We had to restrict the numbers that we could physically get on the map, if you look on it, you will see the entire area is named in traditional language. We've recorded those on a digital sound file. It will be made to a CD ROM format. Where you can click on an area and hear the pronunciation and description of what that means.. This is a way of taking traditional knowledge and bringing it out in a public way in educational use where people can use this aspect of traditional knowledge. We have a series of talking books - which are short stories of

traditional and bush life - they are nicely illustrated. We are hoping to do a full set of these, there are about 20 titles. We are hoping to do in each dialect of each language.

The hope is that each community has a set of materials developed locally by the language instructor, using that particular dialect. Most teachers and Elders like have their own dialect represented in the teaching and learning materials. I would like to return to my main point. It is a great honour to see everyone. Yesterday and today, I had the chance to hear every Yukon language spoken during this gathering. The language is here, the knowledge is here and we want to celebrate that fact. Mussi cho.

James Allen, Co-Chair - Open the floor for questions for Norma or John then break, and if Piers McDonald is here, we'll hear from him after the break.

Question

Chief Joe Linklater, Vuntut Gwitchin - This past winter, I got a question from a high school member. Why do First Nations people get everything for free? I had to explain about the agreements, about the history of First Nations, about our traditional laws, and these types of things. Ever since then, I have been trying to find out why these agreements and our history is not being taught in the schools. We're a political and economic force in this territory, we're a reality, these agreements are a reality and yet, they're not being taught in the schools, they are not a part of the curriculum.

Before I go on, I would like to commend Yukon College for including First Nations Peoples and values into their mission statements and curriculum, I wish other institutes were as complimentary of First Nations culture as they are.

I think there needs to be education amongst all Yukon young people on these agreements. Even now, when speaking with government we are educating them on what is in these agreements. I don't want that to go on forever. If Yukon schools are trying to prepare the young people for the realities of life, this is one reality they should be prepared for. I would like to see a concerted effort on the part of CYFN and all First Nations to have these agreements taught and put into the curriculum.

Norma Shorty, Director of Education, CYFN- In the future there will be an opportunity for each First Nations to voice their concerns to YTG through the Education Act Review. The review process will be coming to each of your communities, and there you will have an opportunity to say what you want added, as well that same review process will be going before the Chiefs. The review process will also be consulting with the First Nations Education Commission.

The other opportunity that we do have, I will bring this forward to the Commission that this was a concern that was brought up at the General Assembly it is a theme that I have heard throughout

my day sitting here that we need to know our history and it needs to be taught to our children. I have noted your concern .

Comment

Sharon Jacobs, Champagne Aishihik First Nation - I wanted to respond in small way to Chief Linklater regarding First Nations curriculum in schools. At one time I was head at a department that was developing First Nations curriculum at CYI. The program has now been devolved to each First Nations, and they have responsibility for developing curriculum. In my short stint in curriculum development at CYI we did develop a number of different materials that are available for the schools. They are placed in each Yukon school and are available at the different grade levels. For example, in grade 1, there is a Yukon First Nations unit talking about the family, we also developed a unit for Kindergarten. In grade 3, it talks about the community. Specifically Ross River has developed a lot of materials in the past years on their First Nations, and they have developed a social studies unit for grade 8 on Yukon First Nations women. At grade 10, there is a course offered at high school on Yukon First Nations land claims. So these are being taught in the schools. Also, some of the work at Yukon College we develop courses there for teachers that are new to the Yukon. In some ways, there are materials out there developed for Yukon First Nations people, by Yukon First Nations people and used by teachers. There is a lot of work that has been done in the Native Language program in the material they have developed. The teachers themselves develop the curriculum for their schools. There is work being done slowly and I would be interested in helping any First Nations that is interested in developing materials for use in the schools. I am talking not specifically Native Language programming materials, I am talking about materials developed for English in the schools.

Question

Glenda, Nacho Nyak Dun - On behalf of Nacho Nyak Dun, I used to be a youth councillor for about 3 1/2 years in Mayo and I want to compliment John Ritter on the program he has set up for teaching languages to our people. The reason I think it's important is because I hear the Elders say the language is important and here we have this one person who knows all the languages. The one question I have to ask is, what is the employment rate for when you graduate from this program.

John Ritter - Thank you, I appreciate your compliment. The way the program is set up we have 100% employment rate. The way the program is structured, is that once a vacancy comes up in a school, and a competition is held - and that will come up in Mayo, we've had a long standing instructor, Cathy Germaine retire this spring - and the position is filled, the department calls us in and asks us to provide training for that individual. That seems to have worked out, we have about 20 programs operating around the territory.

What has happened though, is we have people come in and say they'd like to do the training even though they're not hired into a job someplace. We we've tried to do is say if you are available and we can find some travel money to come in, we would love to have you involved in the

training, because the more people who participate, the better the future is going to be. Rather than restricting the training to those people who already have jobs, we'd like to be able to open this up for a wider group of people.

I really appreciate your question and it goes right to the heart of how can we recruit more people into the effort. The future lies with your generation, in the interest you show and the involvement that you make that will guarantee the survival of the languages. We need more of you. I hope that this youth conference that was discussed yesterday, goes this fall would I would hope that language would form a part of that.

Question

Elder Pearl Keenan - This was for Norma, if there was going to be any way that we could get together for First Nations to put our culture, tradition across?

Yes we've had the language for the past 35 years in the schools. It doesn't seem to be doing any good. I'm an Elder, my time is running out, I have to speak my mind. There is so many Elders that haven't done that and have passed away. You see what is going on out there. We are good little people we sit back and we don't say anything. We heard the president of Yukon College talk. She was calling for different things that we wanted, what we could put into that College. As soon as she said that, I thought our tradition, our way of life, nobody knows it, that's why the jails are full, the young people are committing suicide - they don't know who they are.

Teaching language helps a little bit, but to help them really know who they are inside, our traditions, what they have to put forward, the way they have to live - that is the one we are missing. I said before, I really wonder why people do the things they are, they don't think the way I think because they were not brought up with that tradition. We call it (native word). A lot people say, we are superstitious, we're not superstitious of nothing, and we don't worship nothing. We worship (native word). And I think truly, we are lacking, sure we've got the languages in the school, but just in the schools, not in the home. When those young people go home who do they talk to? I taught school too, one year and whatever I do, I like to see the results coming back - that I am accomplishing something. When I taught for 10 months, I didn't accomplish nothing. I left those kids they knew what they were talking about - everything, but the minute they went home everybody spoke English. I am sorry to say, I wrote letters - a cry for help and but I never got one answer back from the parents. And I quit. I wasn't going to do that anymore, I wasn't working for that pay cheque, I was working for my people. That's the same way we should look at it, I know the teachers are that way too.

We've got teachers in all the schools, and they're good teachers. Why don't we pull those teachers out of school and put them at the band level - teach the parents. The language goes with the culture. You got to know the culture - tradition. Our people don't know that. You ask different Elders, they have their culture, look how old they are, they're not alcoholics, they never committed suicide, they never went to school either, but they know their culture and they identify

who they are. There's something wrong out there, that we're not doing right. It's time everybody thought about it. Like I said yesterday, we are going to funerals steady, we are putting our people away. It's time we start to think about doing something - really, truly, deep down. Identify who we are. Who are we? We've got to be our own bosses, we have to try and put traditional and language together. Put it in the schools, or put it in the College.

Tlingit People, we don't ever believe in putting things on paper. We never write. A lot of people, say, 'oh I got this from a Tlingit person', no you never got it. The truth, we never tell that, I don't neither. You know, we've had wars in this country of ours. The Tlingit People own this whole of the Yukon. Just so far down, there is a mountain out over here going to 10-16. That big mountain is there, that's the boundary mountain. Tlingit People never went over that, they were traders, they came and traded all over from Haines this way. And from us up the other way. We had to fight with wars, but you will never see that in any books because we never put it in books. If my people are too dumb here when I talk to them and tell the story and they don't know it and well they're too dumb, and that's tough. I am not going to put it in books, (spoke native language) when they put it in there, they don't put it the right way that's why we never put it in there. We have war camps around Teslin, the end of Teslin Lake. Just Tlingit People know it. A lot of our people have passed away, in Alaska, Sitka, Juneau they are the same way. They are starting to write in it Juneau now, I've seen it. That is really funny. That is the younger generation. Yakutat, they all keep their own, they don't put it in books. That is true, they print it wrong when they tell a story, they don't write it the right way.

We have to get our culture back to save the young people. It goes with the language, it goes with who we are. We have to do that. That is up to you guys, all of you around here. Think which way you're going to do it. A lot of people think 'well no that's hoodoo they way they believe'. No way. That's why these people behind me here are all old people. We have to get together with that language. Some way, I don't know which way with Shirley, with Norma, with other people, talk about it with people who know and thrash it out and why. Those teachers we have are teachers, let our teachers together which way do they think it will work. We have to do it because we haven't got that many Elders left now. Please, put everything you have into it. It is for the future of our young people that I am talking this way. Help me so that they can live a long life too. Thank you.

Grand Chief Shirley Adamson - I want to apologize to Mrs. Keenan on behalf of this assembly for the noise and our lack of respect during your presentation.

The whole business of learning and acquiring teachings from your Elders starts with listening and being patient. Over the course of my tenure as Grand Chief, I have to learn an incredible amount of patience. It has been difficult and challenging. But I have two Elders to my office and I had been advised by my predecessor to work on patience. The kind of teaching and learning and absorbing of language and culture begins with inside you and begins in your heart. I have great admiration and respect for people who live the life. People who speak the language, practise the

culture, because they are our greatest teachers. They teach by example and there are many of them around us. We take your good words to heart, we take that advise and it will be incorporated into the mechanisms we are trying to develop at the central level. What we hear today from you, is what is going to shape the mandate for the First Nations Education Commission. I am not going to tell you that it will be a easy task, but nothing ever comes easy for Aboriginal People. We accept this task, we see it as our obligation and our responsibility and we will continue to work towards those initiatives as best we can. Thank you Mrs. Keenan.

Comment

Executive Elder Roddy Blackjack - I just want to bring up something that Pearl talked about. I agree that we First Nations should know who we are as we go along in the future. Yesterday we talked about inherent right so the government will know who we are. When I talk about the two cultures walk side by side for the future; they need to know who they are and respect each other and learn from each other. We in turn can learn from them too as we travel together into our future. The elders talk about the land, water, contamination getting worse and worse, we have to look at this together to make it healthy for our future generation. That's why I talk about side by side to know how we live here on this land. We talk about our languages, it's true we are losing our language. We have to bring it back for our future generation, we need more teaching in languages. We need more aboriginal language to get back to our footstep again.

Comment

Stan Peters, White River First Nation - Good afternoon, I want to give you something that is ironic to me - we should wake up to the facts that I'm going to say to you here. We had and have First Nations names to the lakes and creeks and mountains and the hills that we lived on for generations. Then the English comes, the Americans, surveyors, the French People, some stayed in your lands, or just crossed your creek or rivers that you hunted or fished in the areas. Some stayed a few days, being paid by their governments. And after they left they put their names of their families, their people like Miles Canyon - is that a First Nations name, do you have a name for that place?

We have to start educating the public at large by starting to use forums such as radio, daily newspaper and TV just to name a few. Maybe a resolution should come out of here to direct our people that are in the forefront to start doing this - educating the people.

To know who we are - I love those words by Pearl Keenan - I myself, was taught by English, learnt English. And after they taught me English, they taught me the names of the rivers, the streams, the hills, and all that. Their language names. We have to force this issue with the present government and future governments. You voted them in, you have to turn around and let them know you are the voter, and that you as a voter, you are waking up and you're telling them that they have to start speaking up on your behalf in their legislature. You have to be heard, you have to be seen, you have to be known as a First Nations People. Thank you very much.

Question

Rose Marie Blair-Smith, White River First Nation - I have three issues that I want to bring forward.

First, a data list should be developed of all resource material for easy access to help our nations for designing and development of our curriculum in languages. In all presentations that we heard this morning, specifically from the Elders in terms of questions but observations, the reports that were given to us, we know that we need to formulate some sort of data list of resource material that are available and if one exists, it should be forwarded to the appropriate people. That is the number one thing that we must work on because they're not together. All you departments that we have people and committees on, we must ensure that we have that list together.

The second thing is we have a certificate, diploma program in terms of our languages, we also have a degree program with YNTEP, and there has to be some sort of correlation between those two programs because they directly impact our children and the schools and they are the people pushing forward the language and instructing the children as role models. I would like to see that role modelling at the top where between Brian and John they work in the College. They work on our behalf. They have jobs and they are doing the best that they can to ensure that the instructors are adequate enough to go into schools and I guess that is the bottom line. And that is not visible, I sit on the board of governors, I work in the community on my training committee, I am a very active person in my community. It must be more visible, because we don't see linkages between those two programs and that must somehow be resolved. I know I'm not speaking alone, I've heard it many many times and I am bringing it forward that you should be discussing this.

The other issue has to do with ALS. We know that the negotiations in terms of devolution of that program. ALS is the Aboriginal Language Services - that name should be changed when we get it devolved to CYFN. Our preference is to have that program under the Director of Education of CYFN. And we've not heard in terms of how the process of devolution because I've also heard some people saying that it may go under John Ritter's program. We're not in agreement with that, we prefer to see it under the direction of the Director of Education. John has enough on his plate.

The other comment I want to make is in terms of our commissioners from each of our communities, they are an extension of the expectations that come from around this table, the direction that comes from our communities into the Director of Education for the council and certainly with that extension, we want to see them have a more active role in ensuring that our expectations and our directions from our communities are followed. There has to be some sort of follow up trail, some sort of review or something every three months or every couple of months that tell us if they're doing the job. We don't want to hear at the end of the year that they may not be doing the job or they may not be representing our communities as we think they are. We need to know too, we need feedback as communities. It doesn't only come from the communities, it must come back to the communities. Thank you.

Grand Chief Shirley Adamson - I will respond to those points in order. In regards to the data list - there are several data lists that are available on resource materials and we will take that under advisement as the mandate evolves to bring those lists together.

We will continue to work towards correlating the various programs in post secondary level. That work has been under way. It's not moving as quickly as we wanted it to, but it's still an initiative that we will pursue.

In regards to ALS - I have invited the Honorable Piers McDonald here to address you face to face as the Minister responsible for Aboriginal Affairs in the Yukon. I've asked him to speak directly about the transfer of aboriginal languages agreement between Canada and Yukon and subsequent negotiations to have Council for Yukon First Nations take over and administer that program. There will be more detail with that. At this point in time, I can tell you there was no intention of putting it under the auspices of Mr. Ritter. Mr. Ritter operates under the auspices of the Leadership.

With regards to the First Nations Commissioners, they are playing a fairly significant and active role I think and I'm very pleased with the evolution of the Commission. What had happened, when I had taken over this position as the Grand Chief, was a difference of opinion between myself and the Minister of Education in the Government of Yukon as to who the First Nations Education Commission reported to. I am firmly of the opinion that Yukon First Nations have very specific jurisdiction, those with agreements, and those who have the right to negotiate to transfer programs have very specific jurisdictions that cannot be superseded by anybody - not even the government of Yukon. So when I took that position that the First Nations Education Commission could not advise the Minister of Education for Yukon contrary to the positions taken by the Yukon First Nations, the funding for that Commission was cut. But we continued nonetheless on a political arena, and we are now in a position where the First Nations Education Commission is being funded. There's no uncertainty as to who the First Nations Education Commission is representing and who they respond to. They developed strategy and direction and they go to Leadership to provide that advice to the Leadership, and the Leadership makes the final decisions and creates the mandate. I have been very pleased in the short period of time, that the First Nations Education Commission has been resurrected and we've placed a director of Education in place of the accomplishments. And I believe that the work they've undertaken and the tasks that they've completed on your behalf are a good indication that it's a healthy environment there and I'm very pleased with it.

James Allen, Co-Chair - Rose Marie Blair-Smith maybe I can suggest that you could take your concerns to maybe writing them up in a resolution later. I know this is an important item that people feel strongly about, I will leave the floor open.

Question

Kathy Van Bibber, Champagne Aishihik First Nation - I have a question for John Ritter. My grandson takes French and Native language, neither are spoken at home. But he is doing really good in French but in the Native language course, he is having a hard time. I am wondering if there any kind of an evaluation that is being done or going to be done with the First Nations Native language courses for elementary grades.

John Ritter - The teachers we that work with are continually developing their techniques and their materials. It does not stay static. I can tell you from my own experience, learning both those languages - neither to a point of real fluency - that a student with an English background learning Southern Tutchone or Tlingit or any of the other First Nations languages has a real challenge in terms of the sounds, the phonetics. The languages are rich in terms of consonant sounds. If you looked around the entire world, you would have a hard time finding a language that would have more consonant sounds than the ones spoken here. So that a lot of time is spent trying to build up this basis, that I referred to earlier, which doesn't immediately always translate into a kind of an ease and fluency.

If you don't mind, I would like to ask if Angie might help me out here. She has been teaching the Haan language in Dawson for a number of years. And she probably knows what your son's teacher is probably dealing with there in terms of the phonetics of the language. Angie is there anything you could might be able to add to lay out the challenge?

Angie Joseph, Tr'ondek Hwech'in First Nation - I have been teaching, - or instructing, I like to use that word, being an instructor to the native language program at the school rather than a teacher.

I only know the basics and that is what I teach. It is laid out, we have a curriculum and we use it only strictly for guideline. We have a booklet that was made, done by Percy Henry and his wife Mabel, we do have some talking booklets, and we have a listening exercise that was done by Edward Roberts.

In the Tr'ondek Hwech'in area, we speak Haan. And today we only have four fluent speakers in our community. I can include two more who speaks Eagle dialect and that is Edith Josie and Isaac Juniby. But it's what you can do and how you can use these people. These people are there for you. I find in past experience, it becomes a process of jealousy in some cases, there are too many people, all of a sudden we have languages going, all of a sudden we have dollars available for programs and stuff and then we end up we can't be working together.

But in school it's sometimes difficult for students and you have to work really closely and be their friend. You have to work at the same level as they are. You cannot overpower them, but work at their level. And to try to understand them, sometimes even for me, like I say, I am not a fluent speaker at all, I only teach what I know and students that are further behind, don't criticize them. I always tell Robert Service school, it is really difficult and don't ask me to grade these

students. Unless, if I have to grade them, I have to grade myself. I am probably going to be at the same level as they are, we are learning at the same time and it helps me to be working with young people. Because they pick up really fast. Those young people are very intelligent because they're up on the modern technology and also learning their language and their background. Because you're an instructor, you're working in the school, you start taking interest in your history, you start doing research and all kinds of stuff and then you share it with the students.

James Allen, Co-Chair - Thank you, I'm just going to take one more request here, time is running out, there are a lot of people that have to break for lunch because of medication problems. Instead of coffee break, we are going to have a lunch break. Sorry, Angie wants to say more.

Comment

Angie Joseph - I thought I was just answering the question, but I want to speak anyway. (Speaks Native Language). My name is Angie, I come from Dawson, Klondike area and Moosehide. I've been in the language program for about nine years and I finished up 8.

Like I say I like to honour. Before I honour those fluent speakers, I really would like to honour my mother and father who passed away, Stanley Roberts, Grandma Mary Mcloud, Archie Roberts - who was gone from us two years ago - those were the people that really sat down and did the groundwork. John Ritter only helped them. I have heard comments, even from my own people, they say 'oh, did this White Man teach you your language?' I say, 'no, he didn't'. I say, 'my speakers taught me'. Before I go on, I would like to honour our fluent speaker, Clara Van Bibber, Percy Henry, Edward Roberts, and I always like to include Henry Henry. Henry Henry is very helpful on one on one basis. Also would like to honour Edith Josie and Isaac Juniby.

We are struggling with our language and I think we are going to beat it. I have no problem with it being on computer. Like I say, we only have four fluent in language and somehow we have to carry it on. And with modern technology it will be carried on. When I go back home, we have two people that work at our Tr'ondek Hwech'in organization who are working on the language and they supposedly have no time to help the young people that are working at our cultural centre with their songs and their greetings for our visitors so I think when I go back, I will be doing that. We work closely with people from Tanacross who have helped us with our songs and those people I like to honour. We just had a trainee with the language centre grad, received her certificate and to date, all these years, there has only been two that has gone through and completed the program.

Because we have so much concern and comments made on the Yukon Native Language Centre and the Aboriginal Language Services, I would probably like to recommend that we do have some kind of language conference again. We've only had one in 1990 - that was our first one, and we haven't had another. It's about time we got together again, because a language group had objectives and goals and I would like to know how far they've been with those areas. And I think

we should start putting the ALS and the Language Centre together because it is our program, it's our language and we need to know how we want it run and where we want it to go, how far it can help us.

James Allen, Co-Chair - I am going to suggest that those that have medication problems can leave now and can eat their lunches if they want, but there are a few more speakers that want to speak.

Question

Sharon Peters, Nacho Nyak Dun - I take direction from the citizens, the Elders, council and I also have to speak with Leadership because I am also on ethnic, so I have a lot of responsibilities.

The majority of comments that were made to me, was that they want to take ownership of their language, we appreciate everything you've done so far, John in preserving and documenting the language and place names on maps. However, the Elders and the people want to take ownership back again, they want to see everything that has been produced to date through maps, booklets, stories. One of the words my grandma, Lucy Peter, said. I showed her a booklet with her picture in it, she said 'geez, I travel everywhere and I don't even move from my house'. It was a Yukon Tourism Manual. I guess what she was saying was that people come and take stories from her, take her pictures, take her speaking language on tape and leave. And she felt that something should come back to her.

What I am requesting from ALS is a copy of the place name map, so we can view it in our community, so people can actually look, I know the majority of the information you receive is from my Grandpa Sam, and my grandpa and grandma work with you and respect you highly. And booklets, I know we have our language teacher in the school, she has left, retired. We are going to struggle to find another language teacher to replace her, especially with the knowledge she has.

The other issue is copyrights, where does it belong, YTG, the First Nations or the people that produced the material. That is the other issue that keeps coming to me from citizens in Mayo. Those are the comments that I have, maybe you can answer what you can.

John Ritter - Thank you. We have a catalogue now, there are copies of those at the tent of all the materials that we have available for distribution in all the languages.

Any material that is done, that we do for circulation, the copyright remains with the speaker. For example, we have about 20 or 30 versions of the conversation booklets and tapes. For example, for Old Crow, I know we have one by Annie Lord, and we have one by Jane Montgomery. We have two different versions of Vuntut Gwitchin language with tape and with both of those, the copyright mentions specifically the person who created them. So we try to be as respectful of that as we can. You are quite right, the source of the information is not an archive outside or at Yukon College, or anywhere, the sources of the information are our respected Elders.

To come to your question about the Mayo names, I would just like to remind the group here, that most of that information was done in literature workshops held right in Mayo. Your grandmother and other Elders were there, we wrote the information up afterwards, put those in booklets and sent copies to those who participated. We still have copies of those, and yes, certainly anything we have we'd like to get it back to where it can be used. It is our experience that sometimes the materials go back and they also then go somewhere else. And the Elder in particular may not have the copy.

Anything we have is for your use, it is owned really by you and not by us. The small amount we charge for the booklets and tapes is to cover the cost of the materials. We'd be glad to talk to you more about this, maybe during the noon hour and make sure that we can do a cross listing of the materials that you think we may have that you don't have. So basically yes, all the way around.

Question

Chief Eddie Skookum, Little Salmon/Carmacks First Nation - Good day, Elders, Chiefs. My Indian name is (Native Word) Little Salmon Who Done (Native) means standing on the hillside looking for moose. I would like to thank Pearl Keenan and Roddy Blackjack for the strong words and wisdom and the encouragement, and also the other Elders.

It is important to know your language at home and work. We try to do this at the workplace. We talk on the intercom we talk our language and on the phone. Sometimes we have visitors who wonder what we say. We try to stress it at school, but we know the time is not enough, and not enough money goes into language.

Around the table, the Elders have been stressing traditional values, culture and one of them is language. A very important area. The Youth Council has brought up a number of things at the GA, they stress the language, the communication gap, and how does the First Nations operate once the agreements are done. These things that we're trying to institute right now.

Also I would like to thank John Ritter for all his help with the Northern Tutchone language, the instruction, and also our language interpreters at home, we have a great many of them that we rely on. We use them on a circular basis, some that are not available we use others.

At the GA, we are trying to put Indian names on our streets in conjunction with the English names. And even the geographical names, we are going to replace those with our own language, and put that in legislation within the next two years and we are also instructing our MLA. In order to have Self Government, and someone to listen to us, we are going to have to do things the old way in conjunction the new ways. Something like a two tiered system. It is very hard on our Youth too, the way technology is coming at us in such a fast pace. Many of you know that emerging technology is a reality and also in trying to keep with your traditional cultures, values and languages, it is also another demanding asset on your life. We know this is time consuming

but we are at least trying.

I would also like to thank the Elders for their words of wisdom, their encouragement on the Leadership. Without them, everything would not fall too much in place at any of your communities. Time and time again when we start to fall down, they are right there behind us to bring us back up. Now the onus is on us as Leaders to try and do this. We will make a commitment in the area of language to bring that to a standard where at least we are trying to do our best on our behalf. We know that Northern Tutchone, we have been trying to communicate with each other, that is the reason we also have additional meetings other than this GA. We have other GAs, our own GAs and we try to communicate together. The Elders have been saying 'work together'. So that is what we are trying to do on our part. And again, I'd like to thank you for hearing me out. I am also trying to learn my language, I am slowly adapting to having classes - I get one day instruction a week. And one of these days I am going to get up and say a prayer in my language. Thank you.

James Allen, Co-Chair - I would just like to take one more question. I realize that whenever we reach items that relate to our culture, our language, our education, they are near and dear to our hearts, and they take a long time in discussion, but I'd like to try to move the agenda along.

Question

Kathy Van Bibber, Champagne Aishihik First Nation - Not to misinterpret my question, I was asking whether an evaluation has been done on children that have taken the course or children that will take course. I am fully in support of this program. Champagne/Aishihik is someday looking at holding their council meetings in Southern Tutchone language. I think my question was misinterpreted and it wasn't answered. I was asking if an evaluation had been done, or will be done with the children. Thank you.

John Ritter - The short answer is that no formal evaluation has been undertaken that I'm aware of. However, the teachers do testing, they follow- informally- the progress of the student's learning, with a view to make that as effective as possible. Again, given the time constraints. That issue is an ongoing one. I would also like to suggest too, maybe during the noon hour we might talk about the materials. We find often, that if the parents - as Pearl pointed out - who may not speak the language, if they might be engaged in some way. If there are some materials that you as a parent can access so you are interacting with your child using the language, that might help it along too.

James Allen, Co-Chair - Thank you very much, Norma and John will be around for other questions. With that I would like to put a close to the training and education part of our agenda. I would like to suggest that we break for lunch. Announcements, coming back after lunch, items on the agenda, if Piers has arrived, have him first, then CAIRS, the RCMP and NNYB.

Announcements

Victoria Fred, Co-Chair - Just before you go, there is an important announcement that we need to make for today. It might put a wrench in what James had just said. Tomorrow one of the important matters is the election of the Grand Chief. The morning is going to undergo the elections. We need to allow this afternoon for the nominees to make their presentation to the assembly. I would suggest, that after we return from lunch, each will speak for 20 minutes, in alphabetical order, after each 20 minutes, have 15 minutes for questions for each nominee.

**Break for Lunch
Reconvene at 1:55**

Announcements

Victoria Fred, Co-Chair - There is not quorum, please come to order at 1:55. Note that not all First Nations are represented at the table, please have all return to spots. We will do a few announcements while we wait.

James Allen, Co-Chair - There were questions as to where the fundraising for the Burwash fire victims, there is an account set up at CIBC, you can send donations to that in Whitehorse. Pull tabs for sale at youth counter. And please do not flush toilets unless you have to.

Victoria Fred, Co-Chair - We almost have full delegation if the delegation from White River First Nation would please return to their seats. We do have full representation. We have had rich discussion on things we keep close to our heart, we need to have thorough discussion and move as quickly as we can along with giving people an opportunity to speak. This afternoon, we will begin with each nominee giving a 20 minute submission to the Assembly. To do so in a more fair number, we placed three numbers in a hat, and they will pick numbers. I know I said alphabetical this morning, but it is more fair to draw from a hat. After the 20 minutes we will open the floor for 15 minutes - and we will be very strict with this - for questions at the end of each speech. After that has closed, I will then turn this back to James and go through the rest of the committee reports. It won't change this afternoon. First will be the Yukon Heritage Board, CAIRS, AFN, Yukon First Nations Tourism, Skookum Jim Friendship Centre, NNBY, Yukon Fish and Wildlife, Land Use Planning, and Yukon Geographical Place Names. We will do our very best to work with you to get you through this afternoon. Before we close off for the day, we will give John Spice a chance to speak, he has waited two days. With that we will now move into nominee forum. At this time, each has been given a chance to choose a number from the hat. #1 come to the floor to address the Assembly.

Grand Chief Nominees Speeches

Shirley Adamson

Thank you very much. I had suggested to Victoria earlier that it would be more fair to do the draw rather than alphabetical. While I was growing up, having a last name with 'A' I always had to line up first for needles too. So anyway, it worked out like that.

I want to take this opportunity to express my sincere appreciation for the guidance that I received from the Elders - the direction from them and various Leaders over the past three years. They were instrumental in helping me understand what it was I was supposed to be doing and how to respond to the issues that were brought forward. I would also like to acknowledge the other candidates - Albert James and Doris McLean - for their role in Leadership and what I learned from them as well.

There were several challenges over the course of the three years. One was a significant personal challenge to myself - where I did some deep soul searching and wondered how I could better assist Yukon First Nations. And received some advice that the Constitution allowed for an opportunity to take a leave of absence to seek other public office. I did that and was not successful in that campaign. I sought the advice of the Leadership on what I ought to do at the end of that, and I was invited back to finish up my tenure. I really appreciated the support and confidence shown to me by the Leadership at that time. The challenges....

Comment

Victoria Fred, Co-Chair - I do apologize Shirley, I don't mean to disrupt your flow, but it has been brought to my attention that there are some delegates who want interpretation, so to be fair to each nominee, to have this provided to the Elders. We need to interject from time to time to allow Elders to interpret to their respective people that have come here and English not being their first language. With that, is it the wishes of the Assembly to allow each nominee to do their speech in full and then interpret, or go through the process of interpretation. I do apologize for the interjection, it just came to my attention.

Comment

Chief Eddie Skookum, Little Salmon/Carmacks First Nation - The Northern Tutchone feel very comfortable that interpretation is given to the Elders after each delegate has spoken. We had come to a consensus over the lunch hour meeting.

Victoria Fred, Co-Chair - Thank you, and I do apologize again for interrupting and disrupting the flow. I understand then that the interpretation will be given after each nominee has given their speech. Are people comfortable with that? I need some nodding of heads. I also need some direction also on how the interpretation is to be supplied because we are not all one language. I have been advised that in the Constitution of CYFN it is each First Nations obligation to supply interpretation to their respective Elders.

Question

Robert Hager, Nacho Nyak Dun - I am just wondering when is the election taking place - tomorrow?

Victoria Fred, Co-Chair - That is correct, the election is set for Friday morning.

Robert Hager - My understanding, that Northern Tutchone had a meeting, that we would come back and interpret to the Elders of all the speakers, and let them know what the role is going to play.

Victoria Fred, Co-Chair - Am I to understand then, that each First Nations will take the responsibility to interpret what each speaker says, and then they will base their decision on that. So we will allow each nominee to do their 20 minutes uninterrupted and then we will move on to the question and answer. I do apologize again, I didn't mean to take time away.

Shirley Adamson - Thank you. Some of the issues that I had to deal with were transitions. The changes that the central organization was going through to reflect the changes that the Yukon First Nations were going through. But not only that, changes that First Nations individuals were going through. With reflection, I think that those changes all affected me personally and I feel that I've gone through a lot of change as well as a result of that.

When I first took office, I signed an oath that I would give everything I had to protecting the best interests of Yukon First Nations. And I have been guided by that oath ever since. Although the challenges are sometimes humorous, some of them have been difficult. When I took office after being asked to leave the AFN Vice Chief position to take on the position of the Grand Chief, one of my first duties was to seek a meeting with the Prime Minister. And I did that, I got a meeting with the Prime Minister. But on the other side of that, I took over a building that had no furnace and had no heat. The staff were with little plug in heaters and a month's notice to move out. So while I was trying to find a furnace and find a meeting with the Prime Minister, I wondered right from the onset, what am I doing here. And then they said, 'well, we want you to worry about this deficit we've got - \$600,000'. And I said 'gee, what am I doing here?' So there are some humorous parts and serious parts. That's the business of the this position.

As we were going through the transition and achieving those accomplishments, meeting the Prime Minister, a furnace for the building and a longer term commitment for us to stay there, we also were dealing with the evolving nature of CYFN as a political advocacy role. As we got into the lobbying, people - individuals - were more comfortable in coming to my office and phoning and asking for assistance. The challenges have been tremendous. In some instances, I had to send people to their various First Nations to ask for assistance there. But I never felt that I was alone in that regard. Because the biggest challenge was when Harley Timmers was shot and killed in Whitehorse, I called all the Chiefs - after the family called me - and all 14 Chiefs came together. That kind of challenge was shared equally and it made my job easier. I think too, that the evolution and the development of political accords as evidenced by the development of the devolution accord, which moved this process forward was a challenge, and that came very early in my tenure. So the challenges have been there, but the good things have happened to me as well. I have had wonderful opportunity to travel to almost all of the communities almost each year and meet with a lot of people, and to have the presence of Leadership right in the

communities. It was excellent to meet new people, to watch the emergence of young people as they became interested in what was happening in First Nations country. It was wonderful to see the contentment amongst our own people, that was evidenced by how they were feeling with the singing and dancing and wearing traditional clothing. Those were the pleasurable tasks in my job.

The business of lobbying territorially, nationally and internationally have been a great pleasure to me. I was pleasantly surprised, after we had hosted a delegation from Russia, to be advised by the Government of Canada, that there was a special request by the Indigenous People of Russia to Canada to ask me to sit as a delegate when Canada was negotiating accords with the Indigenous People of Russia. So those kind of accomplishments are personal accomplishments that I take great pride in. It also allows me to travel further and to talk about Yukon First Nations. And that is why we ended up getting all the requests that we are because Indigenous People around the world want what we have. They are so amazed, that first of all Government of Canada would recognize Indigenous People, and almost difficult for them to comprehend that Aboriginal Governments exist here. That you have the right to make laws, the right to apply your jurisdiction over taxation, to have ownership of lands with Aboriginal rights and titles intact, your ability to take over languages. All of that is so amazing to other Indigenous People of the world. They cannot believe what we have accomplished here.

I think what I want to talk about is the strengths that I have built over that period of time and to acknowledge the assistance of the Elders and the Leadership in helping me realize that strength, and channelling it in a positive way so it benefits Yukon First Nations as much as possible. I am especially proud of the work that I was able to do with the financial accountability. I know that at one point in time, I phoned one of the Chiefs practically in tears saying that I couldn't do the job because everybody hated me for making tough decision. He said 'what's the matter with you, we put you in there to do your job - make decisions'. So I was pleased yesterday when we were able to table a financial statement that couldn't be challenged or improved upon by the auditors. That's an accomplishment. That was a mandate that was given to me, and one that I met with the assistance of your staff, to move beyond.

Put an incredible amount of effort towards the promotion of intergovernmental relationships, in the political arena and in the economic arena. Not only between Yukon First Nations that is CYFN First Nations as well as Kwanlin Dun First Nation and Kaska First Nation as evidenced by the economic summit that took place not too long ago, but the strengthening of the commissions that represent all 14 First Nations. I was pleased to be a part with the visioning that took place between government in the Yukon and helping to facilitate the discussion between the government of Yukon and Yukon First Nations government about what they see the Yukon evolving into, what role they play, and how the various governments can exercise their authorities and jurisdictions to make the Yukon a better place for everybody. And to carry that kind of assistance over to my involvement with the Arctic Council, where I was able to be a part of the Canadian delegation as 8 Arctic states dealt with development of issues in the Arctic Regions. I took great pride and great personal pleasure when the National Chief invited me to be

one of three Chiefs that were asked to attend a meeting of the Secretary General of the United Nations in New York. That was a great honour, not to myself personally, but to the Yukon First Nations because nobody remembers ever when the UN met with Indigenous Leaders of Canada. So the Yukon was represented there as well as the Vice Chief of Quebec and the Grand Chief from British Columbia. I was very pleased and honoured on your behalf when I was incorporated into that meeting and asked to speak to issues.

The business of communications and unity is ongoing, it guides our everyday decisions, and it guides decisions that are arrived at Leadership. The commissions include all of the Yukon First Nations. When the technicians on either the First Nations Education Commission or the Health Commission bring their issues forward to the Leadership, the Leadership are very cognizant, and I've always been very diligent in asking them to pay attention to all the needs of all the Yukon First Nations, not just the 11. In the business of building strength in the communities, we are starting to realize, with the gathering strength initiatives, where we've taken the lead and said to the government of Canada, 'you have to pay attention to the Agreements that exist here. You made deals with the Yukon First Nations and you have to honour them, and we are here to facilitate that.' The gathering strength initiatives will help us secure the national resources for Yukon First Nations and I'd like to continue to be involved in that capacity building. I think that what I want to offer you - because Clyde Blackjack told me yesterday, make promises, make promises, and get out there and campaign. And I said, 'you know Clyde, I've been campaigning for three years', so the only promise I am going to make is that I will continue to work to the best of my ability with you and for you, and to let you take advantage of all the training you gave me in the past three years because I think that continuity is crucial for us. I think the central organization, if it's to be a responsible central Indian Government structure, has to have stable management and financial accountability as well as political accountability and I hope that you will agree with me on that and I hope that you will agree that I can help provide that. Thank you very much for your kind attention.

Victoria Fred, Co-Chair - The Assembly now has an opportunity to direct questions to Shirley Adamson.

Question

Chief Joe Linklater, Vuntut Gwitchin - This is not a question, but a request from the Vuntut Gwitchin that we hear all the speakers and then we can direct our questions to all three of them together.

Victoria Fred, Co-Chair - Duly noted, the Chair now asks #2 to come forward.

Doris McLean

Good afternoon ladies and gentlemen, I would like to thank the Chief of Champagne Aishihik First Nation in his indulgence in letting me be able to speak. I hope my voice holds out long

enough for me to give this talk.

One of the things that I found why I wanted to run is that for quite some time I've been involved in native organizations. I started out as a youth working with advancement associations for Natives, and that was way back in the early 60s. Way back then, as a youth we knew that we had to have someone speaking on behalf of our people, because at that time things were rough. Verry few of you know the situations that we faced back then. Things that happened out of that advancement association was the right to vote and the ability that we could go and drink alcohol in the bars. I know that is not a great thing, but at one time Native people were not allowed to do those things. Years ago, Indian People in the Yukon were thrown in jails because they were drinking off reserves. Even though there were no reserves in the Yukon, they still applied to our people. Our people have suffered long and hard and many difficult things through the years.

I just want to give you a little background on myself, my parents are Peter and Angus Johns from Carcross, I'm of the (native word) that is my clan, and my crest is Killer Whale. My father was (native word) and my mother was (native word). I've always felt and had the knowledge of my background and where I came from and who I am. Those were thanks to the teachers in my home. And so often my parents were friends with your parents. And I've had a lifetime of working hard and a lot of that is attributed to my training and my background. I've worked as a justice worker for many years, I spent time with the court worker program. I sat on that program Andy developed along with Judge O'Connor and Jeff Choy-Hee. The need back then, there were no Indian People in the law system. Now the program is in its fruitful stages, and it's going well, and that's thanks to many of the Aboriginal People that sacrificed to be there. I've raised a family of two daughters - some of you know them, Shirley McLean and Marilyn Jensen - they both went off to university. They spent a year in Israel, and I've been there myself. I've done a lot of travelling around the world, on my own time and my own money and did a lot of work in those areas. And I've always felt to be an advocate for our people.

I've always known that there are two types of learning, one is acquired knowledge and the other is book learning. Neither is better than the other. As I look around this table after 20 years sitting here with Aboriginal People, at a meeting, I see all of this book learning knowledge that has come to our forefront, and I think the sacrifices of those people way before your time has done this - has built this road for you. When we learn something and we take it, and we acquire this knowledge and how we apply it is very important for us. And the law of being an Aboriginal Person, as a Native and a First Nations out of all of it is respect. And I want to extend my very respectful responses and my attitudes and my character as I sit in your land base. I would like to speak to the Elders, the delegates, the guests and all friends, I stand before you proud to be a candidate for the Chairperson and honoured to participate with my colleagues in democracy for our people. I don't think for one second that the job that has been done before my coming and wanting to be nominated has been for nothing, because I realize that everyone takes their space and time and contributes. I am ready to enter into the forum of Chairperson of the CYFN.

As many of you know, I have never been afraid of a challenge and never will back away if the cause is right. As many of you know, I did fight the battle to maintain the Tagish language and our culture. As you know, I found out that coming forward many people didn't know that Tagish existed - that is our mother country for all of us - for many of us. And if we lose one part of our history, we have lost a lot. We have to start gaining this back. You know what the missions school, the governments and the miners have taken away from us, we must go back and take it back. Since the 1960s, as I've said, I've been involved in native organizations, with YANSI, with the Board of Directors on Skookum Jim hall and with the court worker program and also sat on the Board for this body. I was involved in these organizations to ensure that our people didn't lose their rights simply because they had wanted to vote, to start a business or to marry whoever they wanted to. I am willing to face condemnation if necessary if I know what I am trying to do is right, and the sacrifices that so many of us have done to save the lives of our people and our children. We have some very powerful leaders in our communities and we need to take these leaders into the next century with their pride and their respectfulness and to ensure that our children that are coming up are left a legacy that we have to give to them and leave for them.

With land claims almost settled and all the positive news we hear on the radio and the newspapers, you would think that everything is wonderful for our people. I ask you in that case, do you think everything has been wonderful? In terms of the deaths in our communities who have suffered one of the worst in one in a long many years. The suffering that our youth are going through, not only our youth, but some of our adults, with alcohol and drugs and lost identity. I truly believe as Leaders, we must start taking care of our people. Our people suffered greatly through mission schools, assimilations and development that most of us sat on the sidelines and observed. We no longer can be bystanders and puppets in our own land. It is time to assume the leadership and responsibilities that we fought for - many people that have gone before us like Elijah, like my uncle, Johnny Johns, Harry and Joe Jacquot. I remember the young days that they were coming in the forefront, going down to Ottawa. And I remember them saying that they had to have a different dress code. And I know going down there in the 90s seeing the dress code, we were casual and we knew we owned this land. It was beautiful.

I remember a time when there was tribal police officers, the jurisdiction patrolling the riverbanks making sure that people who were suffering were safe. When, for a brief time, there was a First Nations that ran their own school. And when child welfare was in the hands of some of our people. What ended these programs? Well, almost always the same situation applies, the money to our programs runs out, but the money to the same government programs runs deep. Our own initiatives that we fought so hard to bring to the table are put out of existence and they're no longer there. People across Canada say the Yukon is a great place to work, because we have good pay, security, and a lifelong job. Why then, are our people always looking for work? Go into any government office and see how many Yukon First Nations faces you see. If you see them, they are on term positions. And always those term positions fall by the wayside. There is not many First Nations that have full time jobs in the government - YTG or the Federal Government. I don't think you won't see very many and if you do it is because a supervisor has made it an issue

to promote First Nations hire. This has to change, in the NWT the majority of the highest administration positions are aboriginal. Amongst our people, we have those with masters degree in nursing, education, anthropology and numerous lawyers. Why are they not being hired or picked up? People are brought into our communities to deliver these services that our people have the education and background to administer. It is time to assert ourselves as leaders.

We are now fighting the battle of abuse that mission schools placed on our people. In the last several years, we've talked about sexual abuse, physical and cultural abuse - what they did to many of our people, our children. However, we have never talked about an equal way of functioning and all this disorder that has been passed on, and the worst is self doubt. Friends we are holding ourselves back because of self doubt. We will never obtain Self Government as long as we have this unity amongst ourselves. Why do we as people not believe we can provide our own governments. The reason is because we were taught that we couldn't and we were taught that so well, that in many cases, this legacy of condemnation is even passed onto the next generation. As we were growing up, we saw the postmaster being a White Person, the police was White, everybody in charge of that community was non-Native. So that when we grew - up our own people we mistrust because we feel that these positions should be filled with non-Natives. What is it that makes a Yukon First Nations with a university degree, pause and wait for a person from Outside with no degrees speak. The answer is conditioning. It is a time for this to stop. Land claims will only be complete when we set back the clock of time to the thousands of years that our people never knew self doubt and were the guardians of this land. We have always, as First Nations, welcomed Outsiders into our land and done this with love because Indians know how to love - they know how to love each other if only they weren't suffering some abuse, things that hold us back. This does not have to stop, but we must never forget that this is our homeland, we have no other. We've always been leaders. We are part of the land and part of the water. Many of our Elders have said this to us. It flows through our veins and makes us who we are. Time is crucial. The federal programs are now being negotiated and transferred to the Yukon Government. We must lobby with a strong voice. I am also, and I believe, want to give local First Nations control over our own federal programs for our people. There is no reason in the world, why the dental program and claims we have to wait for a year for it to take place. Why, when we are finally ready to send our children out to university and college, is there suddenly not enough money for them to achieve post secondary education.

I am ready and willing and able to fight for our people. We need jobs, we need hope and we need a strong future. I personally would be very honoured to accept this challenge to lead our people into the next century. In closing I want to thank you for your indulgence, I want again to thank the Chief. I think it's a wonderful opportunity we have, and we have to take our place in this society. I feel very grieved that I just finished a term position with the government as a probation officer and find out that the majority of the Aboriginal People are there on terms also. They need someone there to lobby with them. And as I sat with the government I don't remember anybody in Leadership saying 'how are you doing there? What's going on, we really believe you in what you guys are doing.' I think I want to be that person that's there to lobby for our people - not only

in Indian organizations, but that are sitting in other governments. There is no need for educational dollars to be taken away from our people. I remember when the money was given to the Indians for Yukon College. I remember that distinctly, and I always grieve that how many of our people really are making use of those dollars. Thank you very much.

Comment

Victoria Fred, Co-Chair - I want to thank the Assembly - in my eagerness to keep things in a structured manner to do things in time allotments, I would like to thank Chief Skookum and Linklater for reminding me that I should get confirmation from assembly, that it's along their line and the way you like to do things. With that, Albert James.

Albert James

Thank you very much. Chiefs, Elders, councillors, especially my nominator Chuck Hume. Once again I come before you to talk about this organization. Once again, after three years of working in the field of negotiating, I understand a lot of the problems that's happening out there. I do know the interpretations of government on what we have negotiated for in the past which is coming out totally different than what we are dealing with here.

I do know that as I walk around through the community here talking to people, a lot of people talk about unity. To unify this Council of Yukon First Nations. How do we go about doing that? Is it fair with three Chiefs that are not sitting at the table here, can we get around that? Can we get around them not being involved with the UFA and still sit at the table to discuss other issues? I think that is something we have to explore and look at. I think throughout the past we have always run a unified position. We have taken a lot of time and effort to negotiate a good claim, and to look at our future in Self Government, implementation and devolution. One of the things we have to seriously look at is having a unified body and a unified voice where we can make a difference. Where we can start looking at issues that fall before each and every one of us and that we support each other. That we do not take second fiddle to any other government.

One of the things why I've considered this campaign is for the simple fact that I hear our Elders and our people not only here, but out in the parking lot at the mall in Whitehorse, or wherever I am, I hear them talking about Self Government. I hear Self Government being talked about. I think we have negotiated a good Self Government Agreement, amongst each First Nations I think they have. I don't think we should take a back seat to any other government - sorry about that Eric. But I think we have to move, we have to look at our own structure, our own Self Government process that we have put forward, we cannot follow what other governments have put forward. I think we have to design a whole new government and work towards that.

We talk about devolution - we do know there's difficulties there, there's very little movement and it's a hard time moving ahead. I think that's one area that can be improved and that we start moving on this issue so we can move towards a betterment in our communities. How can we have a good unified body? How can we look at supporting each other, including the support of

our people who are at the forefront in different programs and different member organizations throughout this country. They need our support also. They need our direction and we have to do that.

I come here, a lot of you know me, for those who don't, my name is Albert James. They call me the General - that was given to me a long time ago in my Vice Chairman days with people like Harry Allen, Judy Gingell, Elijah Smith, Richard Sidney, all of these people including James Allen - we have worked hard. I think that what this organization needs to do now is move into a new century, a new millennium. We have come a long ways with land claims, Self Government and all of these issues that we have to negotiate. But what about the other ones that we have left behind - education, language, cultural aspect. We have to seriously sit down and look at these things. When I first became involved I was involved in different programs and what they did to me when I first became Vice Chairman of CYI they said, 'with your people skills and how people react to you and how people can talk to you - we want you to head land claims'. That was my very first job there and that was the toughest one that I've ever done. And I'm glad I did that because it has moulded my life, it has done a lot for me and I think that I can bring that to you with the knowledge that I have, the skills that I have and the people person that I am. I do not go and sit in the office, I go out and meet the people. I meet you, meet them where ever. Every Friday you can find me down at the mall, I'll be talking to people there. Because it's important. Important to me, and important to you that you have a leader that will listen to you and hear what you have to say and try to work with you. It's important to me to get that feedback. It's important to me to understand what you are going through. And it's also important to me, if you have a problem with me that I can work towards changing that.

As I said a few minutes ago, if we're going to become a Self Governing body, then let's start becoming a Self Governing body. Let's not follow the direction of any other government, let us build towards that, let us build towards a good central body which will lead us and take us into the new century as a unified body and a government that we're all proud of.

I hear talk about languages, I don't really know that much about my language, but I try once in awhile. I make mistakes, but I am willing to try. I think that is something that we all have to do, we all have to work towards, is to try and bring these things back before they disappear. We do know that some of them are on the verge of disappearing.

One of the things that has been talked about and looked at as I walk around here, within this body, I hear talk about these First Nations who have claims and First Nations who do not have claims. I do know that we had some problems with the First Nations who do not have claims because I've been negotiating for land within my community. I do know that there's problems there. I do know that those people who have claims do have some problems also. But I am willing to sit here and work with you to try to come to a solution to move forward so we don't get stuck, so nobody can put this organization down. So no other governing body can say that they're better than us. I think that is needed now. We need to move ahead.

I think in closing I have a lot of experience, I've worked with a lot of people who have taught me well, I look around this room, I see Chiefs, I see Elders, I see some of the young people I've worked with in the past and I think that what this organization needs now is what I can offer you. Right now I think that, as I said in my opening remarks, that this is not just another job for me - I spent my whole life doing it, I work very hard doing it and I can't throw that out the window. I can't just brush that off. It's a job, it's a placement that doesn't just go from 9 to 5. You're there and people want to talk, you talk. You're open you listen and you hear some good information coming back to you and you try and work with that. I think that if I can work with you and work for you, I think we can make a difference. I am not afraid of any other governing body and I do not intend to take a back seat to any other government.

With that ladies and gentlemen, I'd like to thank you once again, even though my 20 minutes is not up and I would like to ask you think about what I said tomorrow. To look at the experience, knowledge, and the leadership that I can offer you. And by this time tomorrow afternoon, I hope I can say that the General is back. Thank you very much.

Victoria Fred, Co-Chair - At this time, I will leave the floor open for 45 minutes for question and answers.

Question

Chief Bob Charlie, Champagne Aishihik First Nation - I would like to congratulate the three candidates on their excellent presentations. We see a lot of changes happening in the world, and we're not exempt from that. I think that CYFN has to look at itself and see what its purpose is as we move into the new century. I would like to ask each of you, what do you see the future of CYFN, how do the communities fit in, how do the Elders fit in, how do the youth fit in?

Doris McLean - The way I perceive that to happen, is first of all I think we have to bring back the other nations that are no longer sitting with us, it's a prime time it should happen. I see that we should have a youth council with CYI and I think that would be a wonderful time for the youth to come in and be involved in it. For the future of CYI, I see a very fruitful situation that is coming up. I think there is a lot of issues that we have to deal with, especially in programming and going ahead with achieving these programs and acquiring funding for them. I think the future of CYI is great, especially, like I say, with land claims almost finishing.

Albert James - I for one, if it was a strong young youth, younger person up here that wants to go for leadership that has been groomed, that can move right into this position. If there is somebody out there that can come in here and do this, I would gladly stop aside and let them do it. I think that if we look at this organization, we're moving into again the 20th century, and we're looking at how we're going to build a governing body. In the past we've always negotiated for land claims and Self Government and so on. Now I think we have to change and look at a different focus. I think that we have to look at this organization as our government. Our Elders, as our

Elder spokesperson, or a senate if you wish or whatever way. That is something that we have to design and something that we have to look at. I think with the involvement with the youth, the Elders, and the Leaders sitting at this table, I think we would have a good government at that point.

Shirley Adamson - The role of CYFN is not unlike the past of CYFN. It gives a name to who we are, it gives us identity. CYFN is an organization created under the Societies Act and existing under the Societies Act. And it did, up until three years ago when the General Assembly passed a law to give effect to the Constitution of the CYFN. CYFN will always take the back seat to First Nations. CYFN will only exist if First Nations governments are sitting around the table as governments. The First Nations that have negotiated Self Governing powers and have negotiated a land base and have said in no uncertain terms to everyone that they determine their own citizens and they are responsible for their own citizens. They determine their land base, they can tax people that are on that land base, that is where the power rests, and that is where it should belong, because that was what we fought for, to resurrect the First Nations governments. To bring the power back to the Chiefs and the elected councillors. And the youth and Elders are part of that movement. I think the Council for Yukon First Nations has certain obligations under the agreements that they have to fulfill and that's the fundamental role at this point. The future of CYFN won't be determined by the Grand Chief, it is going to be determined by the Leadership and the people in assembly as we are here today. But I believe this absolutely, there is a future for CYFN.

Victoria Fred, Co-Chair - If I might ask that the Assembly keep their side discussions to a low murmur, it's difficult for all to hear the answers to some of these questions.

Question

Chief Joe Linklater, Vuntut Gwitchin - I have three questions if it's ok with the candidates I will just rattle them off. First question is, I'd like to know your position on the position of a Vice Chief, is there a need. Secondly, what's your feeling on dealing with public governments, specifically, do you think there is a need to build partnerships with public government? Thirdly, are you willing to support walking away from the devolution table to advance settlement of the outstanding claims?

Shirley Adamson - I did put the position to Leadership on the need for Vice Chief, that was raised at a Leadership meeting. They asked my advice in terms of the administrative capacity of the organization and they felt that the administration that we have put in place was sufficient, in the absence of the Grand Chief, any chief that was part of the Leadership could speak and did speak and have spoken on behalf of the Yukon First Nations. We call upon the Chiefs of the Yukon First Nations to act in various capacities that represent Yukon First Nations. So the choice was made by the Leadership - given the pros and cons of the need to have an individual in that position, that we had 11 Chiefs that could fulfill that role, and that the financial situation at the central organization probably would not be able to sustain yet another public office. But that was

a choice that was made, that's the mandate that was given and that's the one that I followed.

With regards to partnerships with public governments. Yes I believe in it. Because I look at the land claims agreements, the settlements that we've negotiated, I look at the small pockets of land scattered all over the place, I look at our ability to respond to emergency situations, like the forest fires for example, and I look at lottery winners - who won more money in Lotto 649 than some of the First Nations have gotten in their land claim agreements. We do need to partner with them - we need their assistance. And whether we like them or don't like them, that's the business of government. Not just amongst Yukon First Nations, but you see it all over the world. Governments can't exist in isolation from other governments. In the business of making sure that partnership results in benefits for Yukon First Nations will only be realized if we enter into those discussions and partnerships.

Do I support walking away from devolution table to promote settlement of outstanding claims? That's the call of the Yukon First Nations. The office of the Grand Chief is to implement the direction of the leadership and of the assembly. I don't think it's my place to challenge the Chiefs and certainly not in a public forum.

Albert James - On the issue of Vice Chief, that is something that the leadership of CYFN has to look at and decide upon. At the assembly before they said that we can get along with the Grand Chief with the assistance of other Chiefs, they can step forward if needed. Now that direction has to come from the Chiefs and the Leadership of this body.

In joining partnerships with other public governments, I have no problem with partnership, I have no problem with working with other governments, but it has to be equal. We cannot have one side taking over from the other. I think that if we are going to join with any other public forum, that we each have to be there as an equal partners.

Do I support walking away from the devolution, again, I have to mirror what Shirley said, that is a decision of the Chiefs, of the Leadership. I cannot sit up here and say either yes or no, that has to come from the Leadership.

Doris McLean - I believe the position of Vice Chief or Vice Chair should be there. I'm sure all of the Chiefs are dealing with that question, because you bring it to the table to be answered. For my way of thinking, I always thought it was there. I don't think it went through a GA to cancel that.

Grand Chief Shirley Adamson - No actually it was at a Leadership meeting and the Constitution provides for it to be filled or to be left vacant, so the choice is there.

Doris McLean - Yes, that's my understanding of it. I think personally, it would be valuable to have another person on board for their ideas. Because everyone has different ideas and areas they

can bring to that. Along with the Chief's way of thinking, I think it's a great position to have back.

Dealing with other governments. We deal with other governments every day. Every single day we are dealing as a personal level, as another government on one to one, we are dealing with other governments. And I think it's only natural that we work out these ways so that we would have better understanding amongst governments to be able to govern our own people. I think we always have to ask the federal for funding and we're negotiating with them, so it only stands to reason that we would be working with other governments.

Willing to support walking away from the devolution to promote settlements of outstanding issues. I have no reason and no doubt that you can deal with both of them at the same time. Both are very important issues.

Question

Robert Hager, Nacho Nyak Dun - I want to put the question out, I would like to ask, I know there is a dispute between the First Nations, Whitehorse - Kwanlin Dun First Nation, Ross River and Watson Lake. What would you leaders do to bring those people to come back and at least talk to the other 11 Chiefs. What would you do to bring them back on the table? The second question I have, I know this is going to be a really tough embarrassing question, but we all know that the federal election is coming up, if you were chosen to be a candidate in that federal election what would you do, would you accept that nomination?

Albert James - I think as I gave my talk a little while ago, I talked about the unification, and I looked at the other three communities that do not sit at this table. I stated then that we are just about completed the mandate for the claims and the three First Nations have a problem with the Umbrella Final Agreement. Is there a way to work around that problem that they have with the Umbrella Final Agreement so that they can sit at this table and work with us on other issues and yet not look at them as being accepting towards the Umbrella Final Agreement. That is something that we probably have to look at in legal terms and see where we can go with that.

The second question, if I were ever chosen for candidate for any other government elections, my commitment is here, this is where I belong, and my answer to that is no I would not (take any) nominations for any other political party for elections into their system.

Doris McLean - You know earlier we were just talking about speaking with other government, well those three other government that left this table we can always investigate the reasons why they're not here and when we find out why they're not here maybe collectively all of us will come together and bring the answer to the table that they would be welcome back and want to come back and participate with us because we do need everyone.

As far as federal election, in the last 20 years, I think every partisan government has asked me to

run for them. That is federal, that is NDP and at one time Eric Neilson's party. You know, I said no, and you know why, because I am nonpartisan. And that is why I am able to run for here because it is not a party politics. So I don't think I will change my mind in the next 20.

Shirley Adamson - I think that the Umbrella Final Agreement would be very challenging to change without the agreement of all the signatories. The dispute, I don't believe, is between the First Nations, but between the First Nations and the agreement that we are having to work with. Having realized that I've put a lot of effort towards finding other ways to represent the interests of all the Yukon First Nations, I believe. And I'm guided by the responsibility we have, not to just the First Nations, but to individual beneficiaries to the Land Claims Agreement. We didn't negotiate the Land Claims Agreements for the First Nations, we negotiated them for individual beneficiaries, and we guided ourselves by the saying 'Together Today For Our Children Tomorrow'. We made decisions that took away the choice for those people that come after us. If people that are born 10 years from now don't like the Umbrella Final Agreement they don't have a choice to renegotiate it. So it may not be something that is easy to change, but that doesn't mean that we have to focus all our energies on it. Instead, what I did was to focus the energies of the people who work for you on better representing the needs of all Yukon First Nations. And they are instructed all of the time and have been instructed all of the time to make sure that representation was there in the First Nations Education Commission, the First Nations Health Commission and to try and form some basis of alliance that resulted in the call for an economic summit amongst all of the Yukon First Nations. I think as well too, what you have to understand is that when those First Nations that are not sitting here with us, made the decision to leave CYFN, the choice was theirs and at that time, all of the other Chiefs have said that the door is open. If you look in your kits, we are guided by a Constitution that we all agreed to. And in that Constitution, there are three spaces for those First Nations to sign. When I took this job as Grand Chief, I asked that question of the Chiefs - how do I deal with this? what do I do? They said 'we're all equal, we all signed the agreement, we're all equal.' We all signed the Constitution, we're all equal, but together we're very powerful, but they said, 'look the door is always open you know that'. But take your knowledge, your experience, your guidance we are giving you and try and find some ways to represent them. So the real question I suppose is, is the Council for Yukon First Nations and the member First Nations around here guilty of compromising any rights of other First Nations beneficiaries? I don't believe so, I have been proud to be sitting at a Leadership table where the interests of all Yukon First Nations beneficiaries have been looked after.

With regards, to the federal election candidacy, the choice has already been made for me, I ran once and I lost. That is a pretty strong message, when you come in third that you're not going to get elected, so the answer no.

Question

Steven Reid, Champagne Aishihik First Nation - I have a question, that probably a lot of us are wondering, is what do you plan to do to bring the language back to our people. I'm not sure

what you can do in your position, but I'm sure that you guys got a lot of say and one suggestion I'd like to make is, I don't know when you'd be able to do it, but I am hoping in the future a lot of school districts instead of French immersion, Native immersion. Right now a lot of our people don't know how to speak the language including me, and I want to know your answers to that.

Doris McLean- As far as the language brought back to individuals, I think it is the responsibility of parents, their mothers and grandparents. Also, they do have languages taught in the schools now, and I think we have to start looking into and going to some of the meetings - how well they are developing this. I say that I want to know what they're doing and how they're doing. What are these teachers, when they leave John Ritter's classroom. Where are they going? Are they being hired with the governments, are they being picked up there, and is it taught in the communities. So I think there is many areas that we can look into on the language question. In the Yukon, there are 14 different language bases so that is a job that we would have to look at collectively all of us. It is a very good question.

Shirley Adamson - There are two things that I do, the government of Yukon and the government of Canada are into their second five year agreement on Aboriginal languages. So that is quite a few years that the federal government has been granting money to the government of Yukon to look after Aboriginal languages. Taking the mandate from the Leadership and the Chiefs that go back even before I started this position, have been able to arrive at an agreement with government of Yukon where they will hand over the Aboriginal language agreement to the control to the Council of Yukon First Nations, so the leadership will be able to make those decisions that are required with regards to that program. It has been challenging, federal government have not supported that. I believe that control should've always been with Yukon First Nations. And I know that my predecessors have been attempting to achieve that and I think we are pretty close to achieving that now. In fact, I had hoped to come to the GA with a draft agreement to present. In its absence, I have invited to this Assembly, the Minister Responsible for Aboriginal Affairs, the Honourable Piers McDonald to answer directly to you questions you have on that. As well I changed the way the Aboriginal Language Centre, under the direction of John Ritter, is accountable to this organization. In the past, Mr. Ritter only reported only to the Grand Chief, whoever that was. I didn't believe that was full accountability, I heard a lot of criticisms at the Leadership table and other places about that particular program or department in CYFN, so I took the steps to change it. I brought the First Nations Education Commission back to life, put in place an Education Director and now the Yukon Native Language Centre is under - reports first to the Director and the First Nations Education Commission reports to the Leadership and, as you saw earlier today, reports to this assembly.

Albert James - I think if I look at the question, I don't think that I, as a Grand Chief, can't bring the language back to you but I can help facilitate as to how that can be brought back to the community and to the people. We talked about, Shirley talked about Aboriginal languages and I think we have been talking about these two programs, one from YTG and one from Yukon College. We have been talking about that for a number of years before in trying to combine the

two of them to make one. I agree that the mandate to Aboriginal languages has to change and the reporting structure has to change. I think that we can, as the Leadership around this table, I can bring information to them, we can look at a process, how we can move to benefitting the communities with Aboriginal languages.

Question

Rose Marie Blair-Smith, White River First Nation - Good afternoon, I have two questions, I will be brief, but before I begin the questions, I just want to say that how really proud I am and I thank you three for letting your names stand for this esteemed position as Grand Chief. I worked with you all and I know that you have integrity and the person who carries forward in the position, that office will bring forward our concerns and issues. So I really want to thank you from our people. The first question is dealing with what political role do you envision CYFN's involvement in implementing traditional knowledge? The second question is your thoughts on developing a strategy to raise the profile of Yukon First Nations in the tourism area.

Shirley Adamson - Thank you for those kind words. What political role in implementing traditional knowledge. I think by virtues of being First Nations and our presence in any forum goes a long ways towards doing that. But there are agreements being negotiated - companion agreements to the Umbrella Final Agreement - right now that are attempting to develop language that describes traditional knowledge. Traditional knowledge is held by each and every one of us in spite of us keep telling ourselves that we've lost our language, we lost our culture, or it's in danger of disappearing. We still hold a lot of traditional knowledge, the fact that we have traditional place names for places we grew up. Most of us have Indigenous names, our First Nations names, most of us know what clan we come from, most of know what the songs of our people are, most of us can recognize traditional clothing, and identify where people come from, most of us know where the good hunting and fishing areas are, most of us know where the good bush party areas are - I'm just kidding, see if you guys are awake here. But that is traditional knowledge, we have that. What we need to do is develop a mechanism where traditional knowledge is acknowledged by other people, other governments in a way that is more real than just us saying we have traditional knowledge, full stop. We need to have a tool to force other governments, other structures and other people to acknowledge the importance to applying traditional knowledge.

With regards to raising the profile in the tourism area of First Nations. I think that many of the First Nations right now are looking to ways of raising revenues in a non-threatening way to the environment. We are facing a lot of challenges in that regard because we look at the needs in our communities, and they've been eloquently articulated by people around this table and by the other candidates, so we need to raise revenues in a lot of different ways to be able to deliver programs and services to our citizens. People that we took control over and took responsibility for, but at the same time we have a responsibility to the environment, so that we don't end up doing more damage than has already been done by other people on these areas. So with regards to raising the profile in the tourism area, I have been supportive as best I could, and I have used the

services of Yukon First Nations Tourism Association to help them to work towards raising the profile of tourism among First Nations, I've invited that organization here to speak directly to you. I would welcome any recommendations as to how the central organization could help in that area. But I think that the business of raising a profile in tourism has to be determined by us, I've always been very vocal in the long history that we have in this territory. When we were in the Commissioner's Potlatch celebration the other day, I had talked to one of the personalities from a local radio station and said 'you know 100 years ago this city of Whitehorse wasn't sitting here, but we have people that can talk about the history of this area going back hundreds of years'. That is what people want, so if we are going to be exploiting and benefitting from our history, we have to guide it. We have to determine how it's to be exploited and by whom and who benefits from it.

Victoria Fred, Co-Chair - If we could please ask people to keep the conversations down so that we can hear their responses. Thank you.

Albert James - Thank you very much Rosie for your kind comments, you are one that I forgot to mention before that we worked together. The political role in implementation of traditional knowledge. I think if we look at what the Delgumuukw court case has said about traditional knowledge, maybe we can elevate it from that point on so that we can start using our traditional knowledge here. I do know that other governments have in the past talked about a traditional knowledge usage in different forms and different studies that's been going on, so it's starting to come, but I think what we need to do is look more at what this body can move as a body on to be on the implementation of traditional knowledge area.

I think in terms of that traditional knowledge and the raising the profile in tourism strategy just about fits one on one. We have a lot of traditional knowledge in the area of tourism, and we also have a lot of stuff that we have to do to move towards raising our profile in terms of tourism. Because right now it seems like every where you go, out in the field, everybody else is out there doing trips and all of these things, yet as First Nations people we are still sitting on the ground floor. I think that we have to look at how we get some of that benefit back to us in terms of looking at licensing and different areas and starting to negotiate and work towards some sort of an agreement as to the amount of licensing and get that back to our First Nations people so that we can also benefit from that.

Doris McLean - Very interesting question, but you know our traditional knowledge is based on our culture, how we see things, how we do things and when we do them. It's handed down through years, and this traditional knowledge always changes. It changes with the time, it changes with whoever is doing it. And when it does that, it is good, it is healthy, it's alive. Because if it's not, it is the same thing that you do over and over again, that is done by instincts. And only animals do things by instincts, for instance if you see a cow in Russia chewing its cud, well then you go to North America, that cow is doing the same thing, that is by instincts. Many times you hear people say, 'we don't do it that way, it's not good to do it this way', and I'm sure

every one of us knows that, and heard that, but believe me the knowledge, our traditional knowledge when it's moving and changing is alive. And that I think in our role, we have to develop programs that have this knowledge for our people, not only for the people, but for everybody, and support this traditions, traditional things that we see that's going on. Like I always thought you know that Indian Days was a good format for us to come together on tradition and working towards these other areas.

When you look at tourism, I can safely say I was in tourism all my life. I remember going out to meet the trains in Carcross selling those tourists rocks, letting them take pictures of me and taking them on little walks down to the graveyard. I can remember my mom saying 'Doris where are you getting all this money from?' well I used to take those tourists on trade routes, and going down there taking pictures and I really believe that we as First Nations people you know the economy now, is such that tourism is right up there on the forefront. You can't very well say too much for mining, but I think we have to access the tourism dollars that's coming into this country. And I think we can do it, and I know we can do it.

Question

Chief Eddie Skookum, Little Salmon/Carmacks First Nation - I have just four points to make. What are your views on forestry and the timing in the way decisions are made in real life situations such as a fire outbreak? What is the jurisdiction that you think that should be made on decisions that are made? Also, do you agree that the revenues from the sales of alcohol and drugs, the percentages, should be diverted to the communities to help with the ongoing real life problems that exist in these communities? And are you willing to take a strong stand with us and our Elders on Bill C68, you know the gun is our tool, we don't use that as a machine to kill other people, that is our lively hood. There seems to be also a focus on education and training, and I would like to know how focused are you on education and training, as you know there is a great awareness for training, and there is a need to help along our Self Government Agreements. With what little dollars we are constantly fighting over, we should try and do something as a unified body as we say, and also, we should try and hold back for the other three communities, they are our brothers and sisters in reality and right now it's like a crooked line right now, once we get them on stream it will be a straight line. That's about the extent of the questions that I have to ask.

Albert James - Combining the two in terms of forestry, my view on forestry, I think that Yukon First Nations has a view that we have to be involved in terms of forestry. We have to get right in on the ground floor and we have to deal with that as we go along. We have to have the support of the central organization and from the Chiefs in terms of our views on forestry that we have laid out through the past in the Aboriginal Forestry Program. I think those are things that we have to move towards supporting and to look at giving them strong support so we can start moving towards developing good forestry practice and so on. Timing on the fire breakout, I agreed that there is a very serious problem as you witnessed in Burwash in the past few days. I think that one of the things that was asked of me by the media, was that is I support the call for a review of all

these policies and I said yes, that these things need to be reviewed and to look at and as to how we can make this a more efficient process that we can do on the fires, so that we don't get into situations such as we did in Burwash and Dawson City.

The revenue from alcohol and drugs. I don't know maybe I misheard that with drugs, but alcohol anyway, I think that is something that the taxation from the sale of alcohol going into the government treasury I think is a high amount that goes into that, and maybe we can start to look at how we can start doing this. I do know that it has been talked about in the past, I don't think that we can really move too far in terms of that, but it is game, it's worth a try and it's worth a hard push at it to see if we can come up with any solution to that.

I will switch these two last questions around. On education and training, I hear you when you say instead of going at it in a haphazard way, we do need the unification of this Leadership and this central organization to deal with, to look at the training and education of our people. I, for one, believe that the education and training of our people is very important not only to us today at the central level, but as our future leaders, they have to be here to take over what from what we're doing and they need all of the education, and they need all of the support that we can give them to do that.

Looking at Bill C68. As you know, in the past I have stated, and I will state again that I am totally against Bill C68. I will not allow any body to come onto my personal property to search for guns or anything like that, nor will I register my guns with the government, but if CYFN has a policy, then I will register my guns with CYFN. I will never do that with the government.

Victoria Fred, Co-Chair - We are nearing the end of our questions and I know people are getting restless, we'll move on with the responses and then we'll take one final question after that.

Doris McLean - I think the decision about forestry, getting involved and make their decisions to accommodate the First Nations. I think this is part of devolution and Self Government and I think the quicker that we step ahead and right in the forefront and say that we will work hand in hand together that I think that we will save our communities from burning. I think that we in the band level have to quickly take upon ourselves and make those decisions, because we are a government in our right. You know we've talked about that many times and I don't see why one government should wait for another government to ok something that is detrimental to our people.

I think and I've always thought that drugs and alcohol are the same thing. If you're into drugs, you're just as well into alcohol. It does the same.

Victoria Fred, Co-Chair - Please could we just allow this forum to be as quiet as possible so that everyone can hear the responses. Sorry Doris.

Doris McLean - I think the revenues from drugs and alcohol should go back to the communities from the taxes that they gather so that we can start building healing centres and start educating our people about the damage that alcohol and drugs does to our people. We have far too many suicides in our communities, far too many deaths that we don't notice the devastating effect alcohol does to our people. Alcohol is the greatest remover for our people, it removes happiness, it removes marriages, it removes all kinds of different things. And I say that alcohol and drugs are the same, there's no difference.

As far as Bill C68, I think we've always been hunters, we've always been gatherers and I think this is taken away our liberties by asking us to do these things. I feel that we have to register with the government now, that is what we have to do. Until those laws are changed, then we have abide by them. Because as Native People, we are respectful and we respect our governments, so that would be my answer.

As far as training and education, it goes hand in hand and this is why I say that when we have training programs with any of the governments there should be jobs at the end for them to go into. Thank you.

Shirley Adamson- The issue of forestry with regards to the timing of the transfer of forest resources is dependant on whether you have an agreement or you don't have an agreement. If you have an agreement that gives you jurisdiction over renewable resources, then you exercise that jurisdiction. You exercise it as a government and on behalf of your citizens. With regards to the timing on how to respond to issues such as a forest fire, I suppose the question should really be put to ourselves, did we let ourselves get into that situation, we talked about it for two or three years but we never flexed our muscles. Forestry and the jurisdiction of First Nations over forestry can be finessed and built upon and strengthened through the renewable resource councils. Because the Renewable Resources Councils jurisdiction expand just beyond the settlement lands, but encompasses the traditional territories. So I think we need to be able to assess our own inadequacies and our inabilities to respond quickly so we know what it is we want to build on. Certainly the decisions that are made by Self Governing First Nations ought to be implemented. Because they have that right to do that, and they should be doing it on behalf of their own particular citizens. I know that there have been issues raised by First Nations citizens where they thought that because their First Nations was a self Governing First Nations that they had the right to exercise their benefits as negotiated and were told otherwise. My advice was, if your claim allows you to do it, then do it. And if you're challenged, then we will protect you under your agreements.

Revenues from alcohol and drugs to be diverted to the communities. That has been mandated, it's still an outstanding mandate guiding the Council for Yukon First Nations. I don't believe it's the answer though, I think alcohol and drugs is a major problem. Stopping the flow of alcohol to our people in whatever way we can is probably going to be showing more benefits than diverting

the dollars later on. The business of changing the culture of Aboriginal People and alcohol and drugs is going to be very challenging and it's not going to be easy, but it can be done. I think we need to look at where the revenues from alcohol and drugs sales go to. I believe Yukon First Nations governments have the right to negotiate with federal government financial transfer arrangements, similar to other government in Canada- whether it's the territorial government or the provincial governments. First Nations in the Yukon who have their agreements and self governing structures should have finance ministers going to Ottawa and sitting down with the finance ministers of the territory and the provinces and cutting up that federal pie. That is what I believe.

Bill C68 has been mandated. This organization has been mandated to create gun control legislation for First Nations based on the jurisdictions negotiated under the agreements. That First Nations gun control legislation has been in front of the Chiefs for two years now. I have been very diligent in the last few months of putting into place the regulations that flow from that. And trying to secure the funds and the source of funds and any other resources that are available to me and to First Nations to begin to implement that now. Where we stand behind Elders on bill C68. Firmly behind them, I will fight as much as I can, and my resources are strong to protect the rights of Elders and to exercise their right to use firearms in pursuit of Constitutionally protected activities of hunting, fishing and gathering. Where I put a stop to it and where I refuse to stand up to defend is when people are shooting each other in drunken rages and in parties, and that happens in our communities as well. So it is pretty challenging, very tough judgement calls you have to make when you are dealing with that.

Education and training. Very key and very focused on that. I've questioned at Leadership meetings on a number of occasions, is the training policy committee meeting our needs, do you have problems with it. I said to the Chiefs that I think that the agreements are pretty clear about who should be sitting on there from the Yukon and Canada. They shouldn't be consultants. I asked the Leaders to look at it, I asked the training policy committee to come here to talk to you directly and to respond directly to you. I practice what I believe and I've gotten a lot of criticism because I practised it at the central organization. For all of the years we've been negotiating, the underlying theme is 'train our people and put them to work'. Well, there are a lot of Yukon First Nations coming back with degrees, and with the belief and wanting to work for their people. And I make no bones about it, I will hire those people and I will put them to work at the central organization and I have and I have been systemically doing it for the three years that I've been here, and I will continue to do it. The criticisms I've had is from people who have said 'I've spent 20 or 30 years working for this organization and now I can't even get a job'. And it's a tough judgement call, they may have 30 years of experience, but we have a young First Nations person that committed to educating themselves, getting a degree either at college or university and have the desire to come back to work for us. It's been tough, and I've spent some days feeling sorry for myself, but I am committed to opening doors for Yukon First Nations people.

Question

Chief Richard Sidney, Teslin Tlingit Council - I want also to acknowledge candidates commitment and their dedication in coming forward in seeking the office to represent our people. We find ourselves today on the verge of entering a new century. We find ourselves with huge difficulties, you heard the concerns expressed by communities to jobs, employment, language, training, how we expect our rights as people, as governments and the questions that have been raised have been excellent in regards to your views and your positions on issues that are broad and range on a number of areas. I want to pose two questions to you. The first question would deal with seeing that we are coming into a new millennium and a new century - what will you do to ensure that our rights as government and as a people be recognized at the national level both with the Aboriginal governments in Ottawa and the national government that we deal with and how would we hold those governments accountable.

The second question that I seek clarification from you is what would you do to ensure the various agencies from the governments recognize and honour our rights as people, the first peoples of this land. And I am speaking specifically in regards to justice. For the last number of years we've had a tremendously difficult and frustrating time with the various justice regimes that exist within our territories both with courts, with the enforcement agencies and our participation in those processes. We're currently involved in negotiation for the administration for justice in Teslin. Speaking to those specific areas, we've passed our own laws, we're in the process of adjudicating or ruling and making decisions on those laws and we're running into all sorts of difficulty and our experience hasn't been very positive and I would like your response. Thank you very much.

Doris McLean - I think to be accountable within other governments we have to be accountable ourselves, so that when we come forward, we are sure of how well and how versed we are in the issues we are trying to implement and we have to make sure that our own government is dealing with issues properly. I think as a person, the Vice Chair or the Chairperson has to attend other meetings to find out exactly what is going on in other government agencies and how well we can present our own issues back at this forum or to this table with the other acting Chiefs. We have to have a liaison with this Native government and the other governments. And I think it's time where we have to go out into these other government areas and find out exactly. You know they are dealing with our people, whether it's in health issues, whether it's in education, or in the systems of jail and corrections. They are dealing with our people and it appears to be nobody that is advocating for these people in these other areas and I think it's time we take that first step and move forward. And you speak about the agencies with in the court system. You know right now the governments, the federal government and YTG government is dealing with issues that are pertaining to us directly. Right now, they are doing circle sentencing. They are doing all these other different areas in the court system that some of us have had very little input into dealing with how our people are dealt with in these agencies. I think we have to set the mandate and we have to show what we want within these agreements that are being done up for us. They are making agreements every single day on our behalf, and there is none of us there to protect our rights. I feel that the Chiefs or one delegate or somebody should be in all these meetings that are

happening around the Yukon. Right now in the government, if you're working for the government as I said earlier in my speech you don't see aboriginal people as managers, you see people coming from down South, from Nova Scotia making laws and regulations for us Aboriginal people. And we tend to be the ones that live with it and then they're gone back home, they retire back to Nova Scotia, Saskatchewan, Manitoba. In the justice I feel right at this point it's very important that we are part of the planning. Especially when you're in the planning stages of restored justice. They went around the Yukon asking for input, when they came back the question was asked how much input did you get from the native People and there was very little. Again, we find there's going to be laws and there's going to be programs. And these areas are going to be guiding for us, done for us, so we really have to get involved in all these areas. And it's very important I think, we as a government for the Native People have to take over our own programs. We have to say, you don't need the dollars, we can do it ourselves. That is basically where it is. It is funding, we have to start and not take a back seat, we step forward and say we want our own funding to do our own programming because we know what is needed for our people. And even this very important question you ask, and that is one of the things I do advocate for, is that we have to start taking initiative and do our own programming when it comes to justice.

Shirley Adamson - Consistency, the message remains the same for anybody. Yukon First Nations governments are governments and that is how they ought to be treated. And as a central organization not to interfere in any way, shape or manner with the jurisdiction of that First Nations unless it's been delegated. And practise, I've been very aggressive with the staff at the central organization about how they refer to the Chiefs. I have been very diligent in ensuring at Leadership table that respect for the title is used. And I have reprimanded staff in front of Leadership when they call a Chief by their first name. They are referred to as Chiefs and referred to as government leaders. And I also ask them to show the same respect to other elected officials that appear at our invitation at the Leadership table. So to ensure how our rights as a government and as a people is respected and implemented, we have to respect it and implement it first, and we have to hold up and honour our agreements ourselves and look at the rights that First Nations has. Not try and get in its way, and we hold up our Chiefs and our elected officials as leaders and we honour them, and give them strength by acknowledging them as government leaders. If we believe in ourselves, other people will believe in us.

Regards to jurisdiction and the issue of justice. I've never been an advocate of what we did to our people in the court system. We put a lot of stress on our people when we created court workers. Very little training, very little experience and we put them on the front lines. Everybody else expects trained lawyers, and appropriate resources, except us. We make do. I don't like that, I've never liked that, it is not a good service to the people that we're representing in the courts, and it's no good for the people we put in as court workers. Burn them out hold them up for criticism and ridicule. And it's not just court workers, it's other agencies as well. With regards to administration of justice, we've been approached at the central organization many times, by other governments that want to get our opinion on the devolution of justice in the Yukon, my answer

has always been consistent. I have not had the authority to negotiate the devolution of justice, either mandated by the leadership or delegated by First Nations governments. Yeah I hear you, yeah I know your frustrated, but my bosses haven't given me the mandate. No, I believe that rests with the First Nations until they choose to hand it over. With regards to enforcement agencies, I've been publicly aggressive about how enforcement agencies have been dealing with our people and I've challenged them, I've questioned them and I've invited the commanding officer here to address you specifically. Ask him questions, I'm not going to be the bearer of any interpretations for the RCMP, I'm not the RCMP PR person, they can do it on their own.

Albert James - I just hope that the officer that just walked in the door didn't come in response to my response to Bill C68 there. Looking at the posing of these questions that you put forward. I think that each and every one of us has a set of rights that we have already looked at in negotiations in terms of Self Government and rights that we have negotiated under land claims. I think that in working together we can be of assistance to each individual First Nations to help them to move the recognition and to the accountability of government on different programs and different rights that you have negotiated. I think as a central body we look at how we've set up the negotiation, and that each individual First Nations will negotiate for these rights, therefore it's up to each individual First Nations unless they ask us to assist them in that area. Then we will have to look at ways of assisting them when asked. How to hold the accountability, I think that as we look at the agreements, and find out where we are looking at and having to hold governments accountable to that and we have to use also the constitution of Canada and so on, what's all been negotiated and already put into the constitution of Canada the government should be held accountable to that and held responsible for any breaches of that. In terms of agencies, and so on. I do know that we do have justice stuff come out every once in a while to go out into the communities and look at the justice system. I think that once we have negotiated for this justice system and we look at what is going on within the communities right now, and we talk about community justice, is that something that we will put into the constitution of Canada, is that some program from YTG that we will look at or are we going to be designing our own justice system. That is an important fact that we have to look at. Right now we have community justice initiatives going on in different communities, and that's something that we have to seriously take the bull by the horns and look at in terms of how we will look at the implementation of our own justice system within the Constitution of Canada. I do agree with Shirley when she says that the accountability of the enforcement has to be there, and to me, it has to be a strict code that they have to follow and that we don't get into situations that we did in the past.

Victoria Fred, Co-Chair - Well that ends our forum for questions for the nominees. I would like to thank the Assembly for their patience and insightful questions. And I'd like to ask that we take this time to congratulate each nominee and wish them the best of luck. At this time, I will suggest that we take a 15 minute break and return at 4:30.

**Coffee break
reconvene: 4:45**

-----major discussion on how to proceed with the agenda due to the time constraints-----

Heritage Committee Report

Clara Shinkel - I would like to thank Grand Chief Shirley Adamson and the Council of Yukon First Nations Assembly delegates and the participants for the opportunity to speak to you about the work of the Yukon Heritage Resource Board.

I have divided this talk into 5 general themes, which include - what is heritage, a review of the Heritage Board's mandate, a summary of the Heritage Board's philosophy on heritage, a discussion about the Board's accomplishments and plans for the future.

What is heritage? This question is often discussed by our Board as it covers a broad range of matters, relating to human history and our relationship to our environment. Since the Board is to act as an advisor, arbitrator, and to advocate on heritage matters it needs to define these matters that it considers to be within its mandate.

The Board's understanding of the word heritage includes the following: heritage embraces the broader question of people's identity, culture, art and language. It is about creating meaning in people's lives and above all, it is about the resources people have used and do use. It is not just about the past, but how people live in the present, it is changing and dynamic - it is about ancestors, elders, and all people now living in communities. It relates to sites and locations, objects and artifacts, built structures, trails and routes, burial sites, oral and written history, languages, and art. Heritage resources can include built and natural landscape features, place names, archeological sites, built structure, engineering works, artifacts, and associated records. It is important to remember that a heritage resource can derive its historic value from the interaction of natural features and human activities and will be valued for both its natural and cultural qualities. Heritage resources rarely occur in isolation, often their value is derived from being part of place or site. Not only physical or material properties are important, but associative and symbolic attributes as well. Historic value can be derived from a site having being witnessed through many periods in history, not just one event or activity. Natural ecosystem features and fossil records, resources, frequently forming integral part of the history and landscapes of historic site and should be valued as well. When we talk about these sites, we are talking about animals that we find buried in ice, imprinted in rock, these are the historical artifacts that are left to us.

The Heritage Resources Board, as many of you are aware, was established in March 1995 as one of the bodies required under the terms of the Umbrella Final Agreement and the enabling

settlement legislations. To make recommendations to the federal and territorial minister responsible for heritage and to each Yukon First Nations regarding the management of Yukon heritage resources and First Nations heritage resources. This can include appropriate policies and guidelines for the designation of historic sites, care and custody of historic objects, matters arising out of land claims, matters affecting historic sites in the Yukon, historic resources in the Yukon.

In addition, the Board is empowered under Chapter 13 under the terms of the Umbrella Final Agreement to advise the Yukon First Nations, territorial and the federal governments on use of the Elder's traditional knowledge, and managing heritage resources, preservation of traditional languages, management and interpretation of ethnographic human origins, characters and populations distribution, archaeological, palaeontology and historic resources, inventory of Yukon First Nations heritage resources, to advise the government of Canada on matters such as equitable and fair distribution of program funds, since the heritage resources of the Yukon First Nations People are underdeveloped.

The current board is comprised of 10 members. Half nominated by the Yukon government and half by Council of Yukon First Nations. All members are appointed by territorial minister of tourism. One of the members appointed by the Yukon Government must be acceptable by the government of Canada. (Listing of board members).

Individuals, organizations and communities need to know about the board and how to reach it, and to feel comfort and trust in the capacity and willingness of the board and its members to listen and act well. To achieve this, the Board is planning to implement a public relations program, so all Yukoner's know of the Board's existence and mandate. Part of the program will include, increased profile of individual efforts of board members, using the media to tell the Board's success stories and actions, developing key relationships by inviting people to make presentations at board meetings, education programs on heritage issues, having a permanent office location- accessible to the public with space for offices, meetings and resource centres. As one method for consulting with Yukoners, the Heritage Board plans to hold a Yukon-wide conference/workshop on October 27, 28, 29, 1999 in Whitehorse. Representatives from each of the 14 Yukon Communities as well as the general public, heritage experts and government officials will meet to discuss a wide variety of heritage topics important to Yukoners. Session workshop topics will include, the repatriation of First Nations artifacts, designations of special Yukon heritage sites, Yukon First Nations heritage trails, Yukon cultural tourism, Yukon living culture, Yukon cultural education training and heritage resources, Chapter 13 of the Umbrella Final Agreement and its implication concerning Yukon heritage, Yukon cultural centres, Yukon museums and exhibits, heritage conservation, heritage designation, special sites commemorations. The conference workshop agenda is currently being developed by the Board in consultation with Yukoners, including representatives from the Council of Yukon First Nations, Parks Canada, Yukon Historical Museums Association, individual Yukon First Nations, Heritage Canada, Yukon Archives, Heritage Branch and the public. We will use ideas, comments,

suggestions and recommendations from the conference participants to assist it in advising the government about the heritage issues important to Yukoners. The board over the past 4 years has invited a number of individuals and experts familiar with Yukon heritage resources to speak to members on heritage issues. These discussions allowed members to familiarize themselves with policies affecting Yukon heritage. Examples of organizations, associations, municipalities and governments that have met with the Board have included: the Council of Yukon First Nations, Parks Canada, Yukon Historical and Museums Association, Yukon Heritage Branch, the Historic Sites and Monuments Board of Canada, Dawson City town council, Tr'ondek Hwech'in First Nation and the Minister of Tourism.

Recommendations. During its mandate, the Heritage Board has made a number of recommendations to governments. These include that an aboriginal language strategic planning round table as outlined in the language report, what are we going to do, be held to discuss ways of preserving and enhancing Yukon First Nations languages, that the Yukon Minister of Tourism consider funding a commemorative plaque in memory of the men who lost their lives in the Pablo Mine disaster of March 21, 1917; consolidation of the Yukon Historic Act and amendments to it -the Act was passed by the Yukon Legislative Assembly on July 1, 1996, - that the proposed amendments to the Yukon archaeological sites regulations by the federal government be adapted to ensure that administrative process related to the implementations of the regulations have a solid legal founding, and that important heritage resources in the Yukon will not be jeopardized. The board recommended to the minister for Canadian heritage that federally administered tax laws which discourage the preservation of Canadian heritage buildings and sites be reviewed and, where needed, changed in favour of Canadian heritage building site preservation. The board recommended to Yukon First Nations, Territorial and Federal ministers that the Yukon River be recognized as having historic importance and that such recognition be made during the centennial celebrations of the klondike gold rush. The Board requested that the minister responsible for Yukon lotteries consider reviewing methods of selecting members of the lotto commission so that there's fair and equitable distribution of lottery revenues to all Yukon groups including heritage.

List of Publications.

Assessment of Activities. The Board is generally satisfied with its progress over the past 4 years, like many new organizations, much of its time was spent listening to its clientele, in this case Yukoners, and learning about their issues and concerns regarding heritage. As the Board matures, it's priorities are being established and believes it will meet the objectives and spirit of the Umbrella Final Agreement as it relates to heritage over the next several years. Of concern is the failure to stagger board member appointments, so board continuity is maintained. Presently all member appointments end on the same day, and there is potential that the collective knowledge and work of the Board can be lost. This means that the next board doesn't have an idea of what we are doing. What we are thinking and asking is that you would consider alternating our appointments so that there is always somebody from the last board on the next board.

In conclusion I would like to thank the Council for Yukon First Nations, delegates, and guests of the General Assembly for allowing me to speak to you on behalf of the Yukon Heritage Resources Board. We look forward to hearing from you and discussing Yukon heritage issues that are important to all of us. Finally I hope to see many of you at our Heritage Conference scheduled for October 27 - 29, in Whitehorse.

Joe Johnson- I encourage every band to attend because we, in the Heritage Board often talk about our trails and sites and this is the time to settle the matter so that our trails and special sites can be put into the system. The first day is only for Native delegates. The second two days are going to be open to the public. The heritage board is going to fund four people from every community. Two Native and two non-Native people and encourage as many people from Whitehorse to attend. At that time the board will get a clear mandate on which direction we should go with Native language, trails and fishing and burial sites. We are just going through the implementation part of it and this is the first time that the Heritage Board has held a meeting like this to get input from the public.

James Allen, Co-Chair - Thank you and if you have any questions they will be around. Our next guest is Piers.

Yukon Aboriginal Languages

YTG Government Leader, Piers MacDonald - Good afternoon everyone. It is an honour to have a chance to make a short presentation to you. The items that I've been requested to discuss with you include the Aboriginal Language Services program that is currently being administered by YTG. As many of you know, this program was initiated about 10 or 11 years ago when the federal government indicated that it wanted to provide a language service program for French speaking Yukoners. At the time they realized it would be inappropriate to invest literally millions of dollars in enhancing French language services without investing substantial amount in the service of Aboriginal languages. The program was established in order to not only provide translation services to government but also to provide project funding and funding generally for Aboriginal Peoples to enhance one of the, or all of the 7 Aboriginal languages currently in the territory. There has been discussion over the years about how the Yukon government has administered this program and whether or not it would be better, if the funding would be better used if it was provided to Aboriginal People themselves, to First Nations governments to run their own services. For my part, it goes without saying that it would be best placed in the hands of Aboriginal People to guide and control themselves. Shirley has made it clear to me and to my government that in advance of PSTA discussions - and I know some of you self governing First Nations have already given notice for a transfer of Aboriginal Language Services under the PSTA program - that while we're waiting for those formal discussions to happen and conclude that in that interim period it would be best for Aboriginal People through CYFN to manage the program dollar themselves. I agree, there is a wrinkle, in my discussions with the Kaska Nation

Leadership this morning, they have an interest in some program funding and at point we're going to have to deal with that request. I have assigned Florian Lemphers on behalf of Yukon government to negotiate a transfer. I was hoping that we could have a transfer agreement in principle by the time of this General Assembly, but we were unable to conclude the discussion. But we want to see the transfer of Aboriginal Language Services largely to CYFN. We will be careful to ensure that when we get to the actual negotiations for the PSTA process for the transfer of that program that those program dollars will be available to meet their interests if they so choose, on a First Nations by First Nations basis. But it seems wise that we make the best use of the money in the interim.

There have always been concerns between various programs and Aboriginal Language Services as to whether or not the money is being efficiently spent. I think we all recognize that time is slipping away, that the speakers (generally speaking) are getting older and we need to put the resources that we have to efficient use. I heard Pearl Keenan on the radio this morning talking about aboriginal languages and culture and the fact that some languages as an active language in some communities is being spoken less than ever before. This virtually constitutes a crisis, and we need to come together and ensure, in the first instance that the program money is being efficiently spent and that we work together as governments to resurrect and enhance the active languages in our communities. We are not saying in the transfer of the ALS to CYFN that we will no longer have an interest in Aboriginal languages, we clearly do. My government and members of my cabinet have a keen interest in Aboriginal culture and languages and we'll have to continue using whatever other resources to continue doing what we can in this area. That is where we are right now, I suspect barring any unforeseen difficulties and with some good constructive discussion with the Kaska First Nation that in respecting their interest, we can see a transfer of this program which is about 1.1 million dollars a year. We just signed a new five year agreement with about the same amount of funding. We can see a transfer of this program to First Nations Peoples, governments, their representative. So that is the sum total of what we're doing. I know that there are Kwanlin Dun First Nation People here and there is potential for another wrinkle, but my reading of the leadership there, that we can work together, given that the Southern Tutchone language, which is of interest to Kwanlin Dun, can be enhanced through the program service of CYFN. I understand that can accomplished. So we are onside, ready to go and we want to see it concluded, the sooner the better. I will leave it to that and maybe if you'd like to discuss this, we can do that.

James Allen, Co-Chair - I will reiterate that Piers was only invited to speak on this topic so if we can focus our questions to his presentation. I will allow questions because I know he has to leave as soon as he gets out the door and people won't be able to talk to him outside as for other presenters.

Question

Rose Marie Blair-Smith, White River First Nation - I have a clarification, it was disturbing throughout the day to hear people refer to only 7 languages, and I'm wondering where we lost the

other one. My understanding is that there is Tagish, Southern Tutchone, Northern Tutchone, Upper Tanana, Haan, Gwitchen, Kaska and Tlingit and that to the best of my knowledge is eight. Somewhere along the line, if we've lost one I'd sure like to know about it. The second thing about this is that it's really hard for me just to see you in the capacity of, without the capacity of government leader and I did have a question that dealt with inherent right, and I think I've been duly ruled out of order and I'd like a clarification on that.

Piers MacDonald - First of all you are right, there are 8 languages, Upper Tanana is an active language and I don't want to make it seem as if any language has disappeared. While there are very few Tagish speakers, the language is still known by some and there is a good deal of documentation of the Tagish language. So obviously no one has given up on any language to my knowledge. The commitments that we've made in the Education Act and elsewhere to provide programs services in the language of the local community as long as we can find a teacher. That commitment stands and it will stand forever. With respect to inherent right, the government of course as a general proposition believes that the First Nations have an inherent right to self government and believe that it should be constitutionalized. The question becomes how it is defined and that is obviously more complicated and involves the federal government in those discussion; we are certainly a participant in those discussions and we do believe that you have an inherent right to self government. And we always, to my knowledge, always have.

Grand Chief Shirley Adamson - I wanted to, as a point of clarification, what I had said to Mr. MacDonald in my letter of invitation is that we were providing an opportunity for all of the organizations who provided a service to Aboriginal People to report here. And he came with the understanding that he would report on Aboriginal Languages Services. All I said earlier, was if you are going to go beyond that, then as a courtesy he should be provided prior notice. You are not being ruled out of order it's observing a courtesy that's all. But you know you can negotiate with this man and if he wants to go beyond it, it's between you and him.

James Allen, Co-Chair - Any further questions or comments?

Question

Millie Johnson, Selkirk First Nation - The question I would like to ask about Aboriginal language, I think I heard this concern for the last 5 or 10 yrs and we still seem to be losing our language in the Yukon. One concern that I always hear from communities at large and schools is that they only have 20 minute lessons and that the curriculum that they bring into the schools is only basic. I think I heard this complaint through Eliza Van Bibber for example. I don't know what the government could do to help the communities improve in that area. And when the kids get older, they lose interest to their native language. I know it is a big concern about losing our cultural plus our language, I think from all angles, it doesn't matter if you're YTG or First Nations you are going to have to look for some kind of solution, and maybe bend the rules by YTG. And it has to be built by community needs, then so be it. The question I would like to ask is the question has been asked before, what was done about it?

Piers MacDonald - It goes without saying that if we expect languages to be learned in 20 minutes a day in schools and that is all that we're going to put into this project, then it is not going to work. When I was a boy, I took 40 minutes a day in French, and I would not want anyone to ask me a question in French, I would be hopeless. It's got to be more than that, it's got to be found, not only in language lessons. And I understand that the language centre is working very hard to develop curriculum and to expand curriculum, but it's got to come through the training of teachers who not only can speak the language, but are trained to deliver the curriculum, it also should come through local curriculum content. And one thing that we were committed to doing many years ago was to promote more local community curriculum content in the education curriculum. And I can only tell you that we've not done a good job in promoting local curriculum content. The Education Act even mandates that it should be expanded at the community level. When I was minister of education, there was some hundreds of dollars per year available for that purpose. And I think that should be a priority for people in the communities. Obviously the availability of funds through the ALS program will help meet some of those needs, but even all of that together still won't accomplish the task. It requires that the people in the community speak the language too. It is to that we should put our minds, just in the classroom alone is not sufficient in my opinion.

Question

Mary Battaja, Nacho Nyak Dun - I have a couple of questions here, I am a fluent speaker in Northern Tutchone, I use it in my workplace in the hospital a lot with the old people. My first question is with the ALS, I understand Mike Smith used to work there as a Director and he has left the job to go into another work place. My question is why wasn't he replaced by another First Nations person that speaks the language and knows about the language? That position, I believe, was just carried on by another person that worked in the Department - I understand that there was money there to pay another person if Mike were to be replaced and why couldn't that happen?

Piers MacDonald - The reason we didn't replace the position, was because we were anticipating that there would be a transfer and rather than transfer over a person in a job that Yukon Government had selected, we thought it was only appropriate after the transfer that the new directors of the program would make their own choice. That's the reason the position wasn't filled in that way. The money that's available hasn't been lost in the program, that's still available for services and for programming.

Mary Battaja - My other question is that - I believe in the hospital, I don't know if any translators are provided for First Nations people because I know that there are a list of people I believe in other language are of service to other people when there is a request for translation but is there any for First Nations people?

Piers MacDonald - The ALS program is meant to provide resources to provide for translation services. In the transfer to CYFN, we would still have to ensure that there was translations

services available for older people in the hospital, in the court system or elsewhere so they have access to all government services. So that translation service has to be maintained.

Mary Battaja - My final one about translation is that when we have conferences or workshops in the Native language, we are always told that there is a problem with people trying to certify us as translators because they don't know how to do it. Wouldn't you think it would be our own people who speak the language fluently and who have always spoken it would be the best people to make that judgement and not other speaking languages such as French people or English or any other language for that matter.

Piers MacDonald - Well you've got me there, I don't know much about the field. In terms of the technical proficiency of Aboriginal languages, that has to be determined by an Aboriginal language speaker. In terms of simultaneous translation and those techniques, high speed translation, I'm sure that people have, I'm sure that's a specialty expertise too and one would have to, I guess, be one to know one so to speak. As a general proposition, I would assume you're right.

Question

Selena Pye - I would just like to know, as a student that graduated out of the Yukon Native Teacher Education Program with an education degree in regards to languages, is the government willing to commit to starting a First Nations immersion language program with one of the communities as a pilot project because we're all so concerned about restoring the language and I'm sure there's people out there like myself who would be committed to learning the language and starting with an immersion program within the kindergarten class and moving forward from there. Otherwise, we keep talking about it year after year, it's something set up and then the government drops or it's got to start from somewhere. So is the government going to be committed to an immersion program, would that be something that would like get the ball rolling?

Piers MacDonald - We can move as fast as the curriculum developers in the Native language Centre move. It's not really from the financial perspective, it's no extra cost to provide immersion services apart from the initial setting up of the program. You still have a teacher, you still have the students, and you still have the classroom as long as you have the curriculum and the teacher can teach that curriculum, then there is no additional costs. It is the development of the curriculum that counts. We have, I think it's a good idea to move in that direction, and we can move as fast as the Native Language Centre and others in curriculum development can move.

Selena Pye - Can we get some sort of an update in regards to, I don't want to come back here next year asking the same question, is there some way that we can say, because I know last year there was something in place in regards to this idea but it's a whole year later, fall is coming up another school year.

Piers MacDonald - What we would have to do is talk to the Native Language Centre and the curriculum developers to give us a realistic expectation as to what we can expect. I know that in Old Crow for example, there has been effective immersion for kindergarten and there can be some movement in that direction, but to the extent that it takes time to train teachers to teach to develop curriculum however fast that is, we can move that fast. I'm not, all I can tell you is that we are committed to move in that direction but I am not familiar with the details.

Selena Pye - For example to train teachers to teach, I am a teacher, I know how to teach, for example you might want to have people interested in going forward, like for example, I would say ok I am interested maybe I could come in and help with the

James Allen, Co-Chair - Excuse me, I don't want to cut in on this, but we are limited on time and we're kind of going into a debate here. Maybe if Selena if you want to put it into a resolution, maybe you can approach one of the resolution committee members here. Is that ok?

Question

Robert Hager, Nacho Nyak Dun - You say that things are ready to go for transfer, what do you need from this assembly here to make it happen faster? Do we need a resolution to pass here and get on with it?

Piers MacDonald - Shirley gave me to understand that there is a resolution already available which mandated a movement in this direction. We're committed to respecting that and we believe that this can happen and I can work with the Leadership and see that it happens as soon as possible.

Robert Hager - It seems kind of funny, we are talking about it and there is a resolution, something should have been done about it and come to the report here. With that resolution.

Grand Chief Shirley Adamson - CYFN has been mandated to draw down this program going back as late as 1996, the mandate has been ongoing. I had wanted to have a draft agreement here for your perusal, nonetheless, the negotiators are in place, the commitment is here on behalf of CYFN and YTG. We do need to ensure that the issues raised by the Kaska are addressed and the final document will come to the Leadership for ratification.

Question

Nicole Anderson, Ta'an Kwach'an Council - Back to Selena's question as to why couldn't we get teachers to go in and teach the Native languages in schools. Why would you hire people to learn the language and then teach the students? You have Elders here that can teach the youth. You can get your Elders to go in and teach the youth or students in schools the language. Why spend more money?

Piers MacDonald - Well what happens right now is the Native Language Centre develops

curriculum materials, things that allow for progression of learning and knowledge - this is done by professional curriculum developers. That information and that work is given to the teachers who use that in the classroom. They also take speakers who speak the language well, and certify them give them training on how to be a good teacher, and give them good ideas on how to engage students and make it exciting for them. So there is a combination of things the Native Language Centre does now, which allows for what we have now to exist. What we are talking about I guess, and what we need to do is expand that beyond where it is now. There is already Native language curriculum through to many senior grades in many languages and we'd like to expand that and start as Selena pointed out there is a desire to move into immersion particularly in the elementary years. That requires a fairly broad curriculum. And that's a lot of work, so the Native Language Centre has to do that as well. It's not just putting together speakers - it's not just having speakers, it's having trained speakers and curriculum so that learning can come together, that's the approach.

Question

James Allen, Co-Chair - I'd like to take the Chair's prerogative and move on the agenda. Thank you Piers for your presence and your presentation. Ok, I have an Elder that wants to speak.

Elder Paddy Jim, Champagne Aishihik First Nation - I want to say a few words about the language. When you teach kids for 20 minutes, they don't learn, they're not going to learn nothing. The only way I do it with my grandchild, I teach them one or two words a day. I make him say it over and over again until they can say it good. That is the only way they are going to learn. If you try to teach him 20 different words in one time in 20 minutes, they are not going to remember.

James Allen, Co-Chair - I want this next group to do their presentation, and then I'm going to ask direction from the assembly; whether they want to keep hearing the committee reports or is there a different way you want to see us dealing with it because it's near the end of the day and I'll ask about some options after this next report.

Committee on Abuse of Indians in Residential Schools

Jim Sheldon - Thank you for the invitation to do a short report on the committee and where we're at today. Also I would like to extend a very big thank you to CYFN along with the Grand Chief Shirley Adamson, for the invite for office space at the CYFN building for the committee seeing that we don't have a home base to operate out of. In the last 6 months to a year I've been doing it out of my home and that is not a very good place to do it out of.

(Report Attached)

I will be available to answer questions outside.

Jackie McLaren - Touched on highlights of attached report.

Would like to point out that Jim is nominated for a Commissioner's award for his volunteer work at CAIRS. I think one of the reasons he doesn't acknowledge it is because he went to residential school and it was sinful if you were boastful, so we are working on him to be a bit more prideful of the work that he's done and he really has helped to move things along in opening up doors.

Question

Geraldine James, Carcross/Tagish First Nation - I would like to address a couple of things before they leave please. First of all, I think we do need to acknowledge Jim for his award because it does take a lot of courage to address the issue of sexual abuse. Thank you Jim. A couple of other things, what kind of help do we have out there in regards for our sex offenders? We all know that, for example, myself as a young girl, I didn't say my goal in life was to grow up and become an alcoholic, that was something that life put on me and thank god I was able to overcome that. The same is for our sexual abusers in our communities, they didn't say as little children I'm going to grow up and become a sexual abuser, that was something life put on them, so I'm wondering what kinds of healing do we have in place in the Yukon for that. The reason I ask that, is that we at Carcross/Tagish are now pushing the issue in regards to dealing with sexual abuse and we have now, through the Healing Foundation, received funds for two psychologists to come on board to help us start the healing in that area. We also have an application in now to have the sex offenders training program come up and we've put out the word to the other First Nations that they are welcome to get involved with us in this area. I strongly believe, that life put these things on us, and we have a responsibility to heal together. If we start laying charges against everybody, then half our people are going to be in jail and that's not the answer. What we need to do is heal together, so my question is what's in place for these people that need the help? The other thing that I wanted to mention, was that we have had a phone call from the lawyer - Barry Ernewin, and he and Buffy Blakely are coming to Carcross to do an information session with us on this very thing that you're talking about, rather than having the people go through the process of court, they now have a mandate to be able to litigate on our behalf. There is a session coming open in the first part of July - I don't have the exact dates because I wasn't able to get the fax at the office, I just got the call prior to coming here. Once we do have the dates, we will be sure to air it over CHON FM so that it's open for anybody that wants to come and listen to the information.

Jackie McLaren - I think what you've just described as to what's happening in Carcross in regards to hosting the two psychologists as well looking at the training, I think that is probably what is coming in some of the communities, but Carcross is a little bit ahead in that. In terms of dealing with issues where individuals were sexually abused at residential schools and then that abuse continued on in the community, we have started on a very small level in CAIRS to address that as some of the offenders have been public and acknowledged and taken responsibility for their abuse. The only program that I am aware of that First Nations men have told me that they found helpful was Souten Lalum (?) Outside of Nanaimo they have a sex offender treatment program there that does deal with residential school issues and that is one that I would

recommend from the information I have from some of the individuals. I think the alternative dispute resolution process, if the pilot project is a go here in the Yukon, there are opportunities for what you're talking about, because there is no way that everyone who has an offending history needs to be in jail. That is not the purpose of the healing, and it keeps many people silent. So what you're talking about of starting at the community level is hopefully where things will go in terms of helping people accepting responsibility and be accountable for their offending behaviours.

Grand Chief Shirley Adamson - I think it's a human issue that we can't ignore. We spend a lot of time talking about labour codes, jurisdiction, our collective rights and we forget about the individuals. When we create governments and we turn our people into citizens of First Nations governments, we take responsibility for their well being - physically and mentally. We have to start at the very basic levels, and take a look at our organizations and ensure that there are harassment policies in place so that people are protected in the work place and every where else where we have some measure of control over. There has to be encouragement at the Leadership level to address issues of sexual abuse in a responsible and responsive manner. It's tough, challenging, and painful because our communities are comprised of large families. We can't ignore it, it is real it is in our communities and amongst our people. First Nations also have to take a look at resources that are out there. I looked at what we could do to assist CAIRS because it is an organization that is attempting to fill a void. With our limited resources, we came up with providing space and will continue to do as much as we can in that regard to help them to be more responsive to the people who turn to them. We also have to look beyond that, we have to look at the resources that are available to respond to these issues and hold those agencies a little bit more accountable. That is the Healing Foundation or anybody else and make them responsible to First Nations citizens. That is a task that has to be held by all the leadership. The pressure has to be on. We may not be able to do it, but there are services out there that we can put pressure on to respond better. I committed last year to assist in any way I can and I will continue to do that for as long as I can. I commend Jim, and I feel that the award is very richly deserved.

James Allen, Co-Chair - I would like some direction, we still have a number of committees and boards - the RCMP presentation, AFN, Yukon Native Tourism, Skookum Jim Friendship Centre, NNBY, Yukon Fish and Wildlife, Land Use Planning Council and the Yukon Geographical Place Names. I would like to know how you want to deal with this. Options include, we can finish tonight regardless of how late, we can table to the leadership, table to tomorrow afternoon (I'm not sure if the presenters will be available for that), or make Saturday a work day rather than a travel day.

-----discussion on agenda items from all the First Nations-----

RCMP Presentation

John Spice - Respected Elders, Chiefs, Grand Chief, it's an honour to be here this evening. Chief

Charlie, thank you for the opportunity of being on your traditional territory once again, it's indeed a great honour. I have intended telling a story, but I know it's been a long day. It was about a 6 year old in Saskatchewan with a dream, that came from a dysfunctional family, who ended up joining the RCMP and is standing here today. I will hopefully have a chance to talk to each and everyone of you over the course of the next 3 or 4 years that I'm here and share that story with you.

Grand Chief, I would like to make a presentation to you before I leave. (Unveils a picture) Now as the Grand Chief has said, she is not the Public Relations officer for the RCMP, and I certainly acknowledge that. Over the course of the last nine months, I have had the opportunity to work with the Grand Chief on a regular basis, and I would have to say that the dialogue that she and I have been able to establish in that nine months, has been extremely positive. We haven't always agreed and I'm sure that if you continue to be Grand Chief, we many not always agree after that. However, I do want to come back and have an opportunity to speak to the First Nations communities regarding policing. I think there are some real issues that we can work with, that we can work in partnership with. And ultimately what I want to do is be the police force of choice in the Yukon Territory. I know that there have to be changes made and I'm prepared to make those changes, as and when required. I'm committed to doing the right thing and I think that as each and every one of you come to know me personally, you'll know that I speak from the heart and I truly intend to do the right thing. So Grand Chief, I would ask that you accept this from me to you and nothing to do with Public Relations. Thank you very much. Gûnè✘chîsh.

Grand Chief Shirley Adamson - Thank you very much, I will have this up here on display, it reads "presented to Grand Chief, Shirley Adamson, Council of Yukon First Nations, by Chief Superintendent, John Spice, Royal Canadian Mounted Police, Commanding Officer, 'M' Division, June 1999". Thank you, and it will be on display at CYFN.

Prayer by Elder Lizzy Hager

Break at 6:50