

Yukon First Nations Heritage Management Framework

“Our heritage is our way of life.”

Kluane Elder Mary Jane Johnson

20 November 2012 Draft

Framing the Framework

History is who I am. I am that history, I carry that history with me every day, in my stories, knowledge of the land, and my community.

Kluane Elder, Mary Jane Johnson

First Nations peoples of the Yukon have a strong history – rooted in the land. When we provided an account of our recent history in *Together Today For Our Children Tomorrow*, we noted the various waves of Europeans who had lately arrived in our traditional territories. This 1973 document refers to Russian traders, who had arrived about 300 years earlier, and then to fur traders who had arrived about 100 years earlier, and then to gold seekers who had arrived during the Gold Rush, about 75 years earlier. But our history is much longer than these recent European encounters. As the document states: *“The Indian People had no books. Our way of life was handed down by word of mouth. This is how we learned our history.”*

The remarkable insight of our leaders who presented *Together Today For Our Children Tomorrow* to Prime Minister Trudeau has yet to be fully appreciated. This document stands out as the moment in Yukon First Nations’ history when we re-claimed our rightful place. It kick-started the modern treaty negotiation process in Canada – a process which had been dormant for 50 years. The *Together Today For Our Children Tomorrow* vision reached fruition in the 1993 model comprehensive land claims agreement called the *Umbrella Final Agreement* (UFA). The Land Claims and Self Government Agreements which we have since signed are mapping the way for indigenous peoples around the world.

Chapter 13 of the *Umbrella Final Agreement* celebrates Yukon First Nations Culture and Heritage and ushers in a new era of heritage management where the signatory First Nation, territorial and federal levels of government are directed to work together to promote public awareness, appreciation and understanding of all aspects of culture and heritage in the Yukon, and in particular, to respect and foster the culture and heritage of Yukon Indian people.

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Yukon First Nations Heritage Framework Mandate

We, the Yukon First Nation peoples, represented by eleven self-governing First Nations – including Carcross-Tagish First Nation, Champagne and Aishihik First Nations, First Nation of Nacho Nyak Dun, Kluane First Nation, Kwanlin Dün First Nation, Little Salmon Carmacks First Nation, Selkirk First Nation, Ta’an Kwach’an Council, Teslin Tlingit Council, Tr’ondek Hwech’in, and Vuntut Gwitchin Government, through this document, are stating our intentions with regard to the protection, management, and development of our culture and heritage in our respective traditional territories in Yukon. We are committed to taking responsibility for supporting individuals, families and clans in strengthening, preserving and expressing their culture.

We invite the three First Nations who have not yet settled their agreements – Liard First Nation, Ross River Dena Council, and White River First Nation – to join with us and benefit from this collective approach to heritage and culture management.

We are committed to a cooperative and mutually respectful working relationship with other levels of government.

Writing a *living heritage*

Living cultures are by definition dynamic and changeable. We are adaptable peoples, and as active participants in our own cultures, we honour the traditions of our ancestors in a world very different from the one they knew. At times we may need to adjust our heritage management practices to reflect contemporary realities. As a result this Heritage Framework is a living document and is subject to periodic reconsideration and revision.

Further, oral stories are context specific told by someone to specific other persons. They are told in a way that the listener(s) will understand what is said to them, based on the teller’s understanding of what the other knows. This makes the oral story always current – a living word. The printed words of this document may periodically require revision to bring them back to life.

Yukon First Nations Culture and Heritage

what our Elders say

(about storytelling) In our way, we tell stories to get something out. The story comes from a true incident or experience and it tells us how someone had learned from that event. Because it is based on a true incident it is a valid lesson. Rather than trying to teach someone something, you tell a story about something you experienced. This shows the listener that they are not the only one who has experienced that kind of situation. It is a way of teaching so that the listener doesn’t become offended or defensive. We live our culture, that’s how we were taught.

(about living “in a good way”) *Heritage is our way of life. The stories about creation and how we learn from the animals and the land teach us about how to take care of ourselves and to survive on the land and to do it “in a good way.” And I guess that “in a good way” means respect. That is our biggest law. Respect is the one that encompasses everything. When you go against doing things “in a good way,” that is with respect, that’s when Doolj [traditional law] comes in. When we do things in a bad way, it is disrespect – meaning that you have gone against all the natural laws. You bring all the negative to yourself. It is the same concept as – the idea that what you put out there comes back to you.*

(about being part of the land) *Heritage is our knowledge of and connection to the land. We are part of the land. When we are out there on that land, we are part of it, but we are not the be-all and end-all. Every rock, plant tree and animal are part of the land and the water is part of it. Everything has a spirit. Our connection to the land is a spiritual connection.*

(about place and identity) *The land is very much a part of our culture. People connect themselves to place. Place is very critical for us. In the past, we had no maps but there were lots of sacred areas – and landmarks that always provided for us. The land is who we are.*

(about responsibility and survival) *The land insures our survival. You have to look after the land, you have to look after the animals. The land is heritage because we use it, because it’s everything, everything comes from the land. Keep your land clean, keep your animal, that’s your friend. You look after them, they look after you. You look after your water, land, trees, you look after it, respect it. That’s our spirituality.*

(about relatedness and ownership) *My grandma always said when we were out on the land “you remember, this is the animals home, and the home of every living thing.” They are all an integral part of the land. Everything is an integral piece, we humans are just one part. The land is our lifeblood. The land is not our land, we belong to this land: we are born on it, we are raised up on it and we are going to die on it. This land owns us, we don’t own the land.*

(about living heritage) *Our culture is our inheritance. When we live our culture we are keeping it alive, we are sustaining it. You don’t know traditional knowledge, you have to live it. You have to be a First Nations person to understand – the way we grow up, the way we hunt, the way we live on the land. The land is our university and our church. I went to school out on the land. That’s my university.*

the voices of:

Ta’an Elder Betsy Jackson, Kluane Elder Mary Jane Johnson, Ta’an Elder Frances Woolsey, Nacho Nyak Dun Elder Elizabeth Moses, Kluane Elder Agnes Johnson, Tr’ondëk Hwëch’in Elder Percy Henry, Teslin Tlingit Council Elder Bessie Cooley, Vuntut Gwitchen Citizen Pauline Hamburg-Frost, Teslin Tlingit Council Citizen Kim Smarch, and Legend Seekers Research (Marilyn Jensen and Ingrid Johnson)

Yukon First Nations Heritage Summary

We have occupied these lands since time immemorial. We pass on experiences and teachings from generation to generation. Traditional knowledge is a western way of talking about what for us is a way of life. History and knowledge, our culture and heritage, are inherited from our parents and our elders. Our heritage is our relationship to the land and to each other; a sense of relatedness that is central to our identity, the way we understand ourselves, and who we are. The land is our home, where we come from, how we learn.

Our culture and history are inextricable from the land and the spirit world. We are part of the land: the places and the names and the stories and the families. In our cultural landscape, our history is part of the terrain and part of the horizon. It is, for example, a spot on a trail where something happened.

This holistic understanding of the world, where land and spirit are united with living creatures, is the Yukon First Nations' vision of heritage. It's what one might call our "cultural landscape."

Respect and Chapter 13

The exciting new world of heritage management heralded by UFA Chapter 13 offers the opportunity to create a rich heritage environment throughout the Yukon. It also presents its signatories with new challenges. Chapter 13 brings together two quite different approaches to heritage.

There is the First Nations' understanding of a dynamic *living heritage* – rooted in the land, in the places and names and stories and families, in traditional ways of knowing, speaking, and experiencing the spiritual. Heritage is what we live; it is our understanding of our relatedness to our environment; and it involves respecting the traditions that have helped us survive.

The Western science-based practise of heritage resource management, sometimes called "cultural resource management," has been focussed on a fixed past that is separate and distinct from present day reality. Heritage objects serve as a memorial of an event or period. Disciplinary practices, conservation methodologies, determinations of relatedness, and so on are governed by western sciences classification and quantification practices.

Chapter 13 requires us to marry these two perspectives; to make them complementary and harmonizing. The foundation of the new Chapter 13 heritage regime is the most essential of Yukon First Nations values – namely *respect*. Among all Yukon First Nation peoples, *respect* is a basic and fundamental law, deeply ingrained in our worldviews and traditional practices. We are taught to treat every person and every living thing respectfully in our thoughts, words and actions; we are taught to respect the land and everything in and of the land; we are taught to respect the beliefs and values of others even when they differ from our own.

The terms “respect” and “values” are the touchstones of the Chapter 13 objectives: “respect for Yukon Indian values and culture” and *consistency* “with the values of Yukon Indian People” is repeatedly reiterated (13.1.1.1, 13.1.1.3, 13.1.1.5, 13.1.1.6).¹

This Framework is based on the principle that respect for Yukon Indian values and culture will guide the practices and relations of all Governments and thereby enable First Nation and Western science traditions to work together successfully. This Framework seeks to achieve balance, to bring together the strengths of the two approaches to heritage management. We seek to do this for the benefit of future generations and in particular for Yukon Indian People.

The Chapter 13 Objectives, reprinted below, guide the practices of this Framework. UFA chapter 2.6.7 states that “Objectives in Settlement Agreements are statements of the intentions of the parties to a Settlement Agreement and shall be used to assist in the interpretation of doubtful or ambiguous expressions.”

CHAPTER 13 – HERITAGE

13.1.0 Objectives

13.1.1 The objectives of this chapter are as follows:

13.1.1.1 to promote public awareness, appreciation and understanding of all aspects of culture and heritage in the Yukon and, in particular, to respect and foster the culture and heritage of Yukon Indian People;

13.1.1.2 to promote the recording and preservation of traditional languages, beliefs, oral histories including legends, and cultural knowledge of Yukon Indian People for the benefit of future generations;

13.1.1.3 to involve equitably Yukon First Nations and Government, in the manner set out in this chapter, in the management of the Heritage Resources of the Yukon, consistent with a respect for Yukon Indian values and culture;

13.1.1.4 to promote the use of generally accepted standards of Heritage Resources management, in order to ensure the protection and conservation of Heritage Resources;

¹ UFA chapter 2.6.7 states that “objectives in Settlement Agreements are statements of the intentions of the parties to a Settlement Agreement and shall be used to assist in the interpretation of doubtful or ambiguous expressions.”

13.1.1.5 to manage Heritage Resources owned by, or in the custody of, Yukon First Nations and related to the culture and history of Yukon Indian People in a manner consistent with the values of Yukon Indian People, and, where appropriate, to adopt the standards of international, national and territorial Heritage Resources collections and programs;

13.1.1.6 to manage Heritage Resources owned by, or in the custody of, Government and related to the culture and history of Yukon Indian People, with respect for Yukon Indian values and culture and the maintenance of the integrity of national and territorial Heritage Resources collections and programs;

13.1.1.7 to facilitate reasonable public access, except where the nature of the Heritage resource or other special circumstances warrant otherwise;

13.1.1.8 to identify and mitigate the impact of development upon Heritage Resources through integrated resource management including land use planning and development assessment processes;

13.1.1.9 to facilitate research into, and the management of, Heritage Resources of special interest to Yukon First Nations;

13.1.1.10 to incorporate, where practicable, the related traditional knowledge of a Yukon First Nation in Government research reports and displays which concern Heritage Resources of that Yukon First Nation;

13.1.1.11 to recognize that oral history is a valid and relevant form of research for establishing the historical significance of Heritage Sites and Moveable Heritage Resources directly related to the history of Yukon Indian People; and

13.1.1.12 to recognize the interest of Yukon Indian People in the interpretation of aboriginal Place Names and Heritage Resources directly related to the culture of Yukon Indian People.

Principles and Definitions

Relationships and Relatedness

In the Yukon First Nations way, our lives are all about respecting our relationships: relationships between people, or with other animals and plants, the weather, the celestial and spirit worlds, and the land – rivers, lakes, mountains, wetlands, and so on. We understand ourselves as related to the land and the entire environment from which we come. Our culture and heritage is a dynamic living whole of embedded relationships, and responsibilities that arise from those relationships.

Our understanding of *relatedness* is grounded in the lived experiences of our community members and the stories passed down from our ancestors. As far as our relatedness to other people is concerned, for us, “kin” are those who honour the same relationships that we do. For example, let us consider the relatedness of youth Mary and Jane. As youth, Mary and Jane spent each summer together at the fish camp of an Elder they called “Grandma.” Mary and Jane may have no actual biological connection to each other or to Grandma. They may have arrived at fish camp separately, one by boat and one by float plane. They may be citizens of different Yukon First Nations. Still, the two women clearly know that they are “related.” This is not just because of the time spent together, and the activities they shared at summer fish camp, but because they honour (fulfill personal obligations to) many of the same people, places, activities and things.

At the same time, relatedness does not require genetic kinship, similarity in material culture, or the continuity of any specific cultural practice. Our homeland is a demanding environment. Change is constant, acceptance and adaptation a necessity. Biological relatedness is not essential for membership in our communities; our kinship system is based on more than blood ties; traditional adoption practices remain widespread. Hunting technology may change, (e.g., from throwing dart, to bow and arrow, to muzzleloader, to shotgun, to high-powered rifle). A young woman’s puberty seclusion period may shorten. As long as we maintain the relationships embedded in our traditions, shifts in technology or changes in cultural practice do not signal any lack of *relatedness* or disconnection from cultural belonging.

Intangible Heritage

By prioritizing our “living heritage,” we focus on what has been called “Intangible Cultural Heritage” (ICH).² The United Nations Educational, Scientific and Cultural Organization (UNESCO) characterizes *Intangible Cultural Heritage* as the traditions or living expressions inherited from one’s ancestors and passed on to one’s descendants.³ It can include oral traditions, performing arts, social practices, rituals, festive events, knowledge and practices concerning nature and the universe, or the knowledge and skills to produce traditional crafts. When we say “culture and heritage” we mean both tangible and intangible heritage.

Much of the significance of tangible heritage lies in its intangible aspects, that is, the relationships between people and old places and old things. For example, “this antler hunting arrow came from a site in the area where grandpa used to hunt.” The intangible – life experiences, traditional practices and kinship ties – links to the tangible – the land, the physical work and specific place – in our stories: “One time uncle was hunting in this area, and he couldn’t get down from the mountain, so he ended up spending a long night high up on a rocky ledge.” These links and relationships between land, events, stories, and people constitute the web of relatedness that we perceive in the world around us.

² Sheila Greer and Diane Strand. “Cultural Landscapes, Past and Present, and the South Yukon Ice Patches.” *Arctic* 65:1 (2012), 136-152. See also Heritage Foundation of Newfoundland and Labrador, 2008; Smith and Akagawa, 2009.

³ *Convention For The Safeguarding Of The Intangible Cultural Heritage*, UNESCO 17 October 2003.

Ownership

Crow released the sun, the light, the moon, the fire, the fish, the animals, the rivers – the earth itself – for common use. Our heritage too is a common legacy that “belongs” to all of us, or more aptly, we belong to it. For us, heritage is about belonging and identity – knowing who we are and where we have come from. Our heritage cannot be “owned” as property is bought, sold or controlled.

However, Chapter 13 employs the concept of ownership as an organizational tool in heritage management. This requires the parties to look to Chapter 13 for guidance on how to apply the ownership concept.

Given:

the emphasis on respecting and fostering “the culture and heritage of Yukon Indian People” (13.1.1.1) and the requirement to manage “the Heritage Resources of the Yukon, consistent with a respect for Yukon Indian values and culture” (13.1.1.3), and

the role that respect for others and the beliefs of others has as a value for Yukon Heritage Management,

and our holistic vision of heritage – a complex and dynamic relationship of interdependence between land, spirit and living things, transmitted from generation to generation, interweaving land, places, names, stories, families and events, and

that Chapter 13 calls for “the development, revision and updating of a manual including definitions of ethnographic, archaeological, paleontological and historic resources, to facilitate the management and interpretation of these resources by Government and Yukon First Nations, such manual to be developed by Yukon First Nations and Government” (13.5.3.6), and

that Chapter 13 determines “ownership” according to a yet to be determined definition of “ethnographic Moveable Heritage Resources” that are directly related to Yukon Indian People,

we understand that

Yukon First Nations values and conceptions of relatedness, require a definition of “ethnographic” that incorporates other Western-scientific Heritage categories, such as archaeological and paleontological: that is, categories that overlap and are not mutually exclusive.

Therefore we believe that:

for the purposes of determining the ownership of “Heritage Resources” as defined in the UFA,

ethnographic Heritage Resources include every tangible thing of heritage value – whether found in or on the land or water, whether animal or human or any other product of the land, that at any time was or is related to the culture and history of Yukon Indian People – regardless of whether it might also be described as *archaeological* or *paleontological*.

Heritage: refers to the way of life and worldview inherited from previous generations.

Historic Resources: relating to field of history. Since Yukon First Nations’ history is a dimension of a dynamic living history that is transmitted through stories, place names, families and a way of life, the term “Historic” is synonymous with “Heritage.” For Yukon First Nations, “Historic Resources” are tangible and intangible evidence of Heritage.

Ethnographic: relating to the branch of anthropology called ethnography, concerned with ethnicity or ethnic groups, used to describe an object or other tangible or intangible aspects of a particular ethnic/cultural group; includes archaeological and paleontological objects.

Archaeological: relating to the field of archaeology, the scientific study of cultures through the examination of their material remains such as buildings, graves, tools, and other artefacts.

Paleontological: relating to the field of palaeontology, the scientific study of past life using fossil and paleontological evidence.

Yukon Indian values, and our concept of living culture, dictate that *Archaeological* and *Paleontological* are essentially subsets of *Ethnographic*.

Purpose of the Framework

The purpose of this Framework is to:

1. Guide the parties to implement Chapter 13 of the UFA;
2. Articulate Yukon First Nations’ understanding of Heritage and Culture and shared values;
3. Contribute to the sustainability and continuity of Yukon First Nations cultural and heritage practices for future generations;
4. Ensure that First Nations spiritual beliefs with regard to cultural heritage are respected;

5. Explain our understanding of key terms used in Chapter 13;
6. Provide clarification on what respectful government relations between individual Yukon First Nations, and between First Nations and Territorial , Federal Governments and others will look like in the management of Yukon Heritage Resources.
7. Provide the groundwork for developing a co-operative approach to Yukon Heritage Management which benefits from Yukon First Nations Heritage Management practices and generally accepted science-based practices of Heritage Resource Management.

Heritage Management Agreements

The UFA provides a mechanism allowing the governments of Yukon First Nations and Yukon to make agreements for the management of Yukon Heritage.

13.3.8 Agreements may be entered into by Government and Yukon First Nations with respect to the ownership, custody or management of Heritage Resources.

This Framework sets out the principles, practices and protocols that will guide respectful relations between different First Nations and between First Nations collectively and with Yukon.

Our History, Our Ways.

We, the original inhabitants of Canada's Yukon, are now referred to as Yukon First Nations. Today we are represented by 14 First Nations governments, and our lands are part of the nation state of Canada. The values and cultural concepts expressed here derive from our shared cultural tradition, and our Elders teach us the importance of living in accordance to them. We try to express them in English, but much is lost in translation. Often no English equivalent exists.

Our *laws* or *ways* known as Doolj (Northern Tutchone), Duulj (Southern Tutchone), Dǎ'òle` (Hän), Hà Kus Teyea (Tlingit), Haa kustéeyi (Inland Tlingit) á'í (Kaska) , Ch'iihuundà yh (Upper Tanana), gwik'it tr'agwandaii (Gwitchin) are holistic in nature. These *ways* or *laws* guide the thoughts and actions of our people and our way of life.

We are people with shagoon⁴ (history) and stories of this land. Our stories have been passed down from generation to generation, from old to young. Our children learn our stories, and

⁴ Shagoon, spelled as "shagûn" in the Carcross, Teslin and Atlin dialects (Yukon Native Language Centre 2001), meaning "ancestors". The phrase "Haa Shagóon ," meaning "our ancestors" is a Tlingit concept that "simultaneously unites ancestors with the present and future generations" according to Tlingit anthropologist Dr.

then are asked to tell them back to us, many times. In this way they learn how to teach our future generations. Our stories, as well as the experiences of our Elders, show us that our culture and history are intimately connected to the land now known as Yukon Territory. This land is full of our stories: we know where we come from. Our culture and heritage, inherited from our parents and our elders, represents “our wealth.”⁵

Our stories about Crow and Smartman [alternatively known as Beaverman, Ch’ataiyuukaih (Gwich’in), Tsà’ wèzhè (Han), Äsùya (Southern Tutchone)] teach us about how we are to behave towards each other and about our responsibilities to the land and our people. These stories document the events that occurred as Crow and Smartman traveled throughout the world making the animals, lands and waters what they are today. These stories – which lay out the rights and responsibilities that we have to each other, the land, the waters and the animals – mandate the stewardship responsibilities we have for our heritage.

Culture and heritage connects generations – linking present to past and connecting us to our future as indigenous peoples. Culture and heritage are the foundation of our identity, and guide us in “our way of life”. Our origin stories explain how the world began and how the people came to inhabit the earth. They trace back to a time when animals and humans were closely connected – when we could easily communicate.

The late Virginia Smarch of Teslin famously said: “We are part of the land, part of the water.” The land is our lifeblood and our history. Places on the land record our stories, our ways, how we came to be. A well-worn trail is not merely a footpath where someone once walked, but a manifestation of the ancestors’ life on the land, of the lengthy journeys taken, of goods exchanged with neighbouring peoples in trade, of the hard times, and the good times, and of our responsibilities to each other.

Our ancestors’ rich and complex culture was based on a strong and intimate relationship with the land, the animals and the entire environment (air, water, rocks, minerals, all life forms). Our traditions include ceremonies and practices that recognize, mark and celebrate these relationships. The strengths of these relationships saw the long ago people flourishing in our homeland for thousands of years, since “time immemorial.” Shared experiences link us to the ancestors who lived here many thousands of years ago, who walked the trails before us.

From our holistic perspective, land and spirit are united; our “cultural landscape” is a “living land.” Our culture and heritage is a living dynamic entity. Honouring the spiritual dimensions of

Rosita Worl (on-line, at www.pbs.org/harriman/explog/lectures/worl.html; retrieved November 21, 2012). Dr. Sergei Kan (1999) translates the Haa Shagoon as “our heritage and destiny”.

⁵ About our stories Catharine McClellan has said that “the more the reader or listener thinks about them, the better he can understand how important and dramatic these stories are. He can learn a great deal from them about the traditional Indian world view. The values expressed in the old-time stories still direct the lives of many Indian people today. Each one of the stories is a treasure.” Catharine McClellan. *My Old People Say: An Ethnographic Survey of Southern Yukon Territory*. Ottawa: National Museum of Man, Publications in Ethnography 6, 1975, 251.

life is also a key aspect of our culture and heritage. We have a responsibility to the land, to take care of it, to ensure it can provide for future generations, as it has taken care of our ancestors.

“It’s not just for one time, you grow up in it, you build up with it and we base our life on it. Traditional knowledge is first to me you have to respect Elders; you have to show love and forgiveness and spiritual life. I don’t think too many people in Yukon now could live up to that standard because it’s very, very strict spiritual life.”

Lena Johnson

VALUES: Our Worldview

The peoples of every culture have their own worldviews reflecting their specific circumstances and environment. As a way of understanding the world, worldviews give order and meaning to people’s lives. The Yukon First Nations system of beliefs and values is embedded in our worldviews. Our values, beliefs and laws constitute our worldviews which binds and holds us together as people.

The term "Elder" refers to someone who has lived life in *a good way*, has acquired wisdom, and displays qualities of: kindness, patience, fairness. Many Yukon First Nation Elders stress the importance of abiding by laws or “ways” because they are an important component of our worldviews, establishing structure for the community, guidelines about how to act and live, responsibilities and boundaries for members of the group – teaching what these boundaries and responsibilities were from early childhood.

“Indians long ago they had their own strict laws. You have to respect all people. When there was trouble between young people, if one gets a black eye, they explain what happened. If it was a mistake they still have to pay. The elders got money together and your people, the Crows. They show the young people to respect, the young people. Sometimes it costs a lot of money, a couple of thousand. They put the money together and they gave it to the person with the black eye. They never do it again, they got really good law. The Indians would get together, the different nations, different people come to visit, they have to feed them good.”

Johnny Smith

Values are essential and enduring beliefs that are shared by the members of a culture. Our values indicate what is good and appropriate, influencing our behaviour by providing overarching guidelines applicable in all situations that help us and protect us. These values which are reflected in our traditions, customs, and protocols, inform the rules of acceptable human behaviour. The objectives of Chapter 13 indicate that these values must guide how Heritage is managed in the Yukon.

“We can’t bring back history, but you can live by tradition.”

Roddy Blackjack, Northern Tutchone Elder

The following foundational values are relevant to all Yukon First Nations. These values can be gathered together under different terms, but here we will use the 4 guiding principles of sharing, caring, respect and integrity.

Respect

Teslin Tlingit Elder Doug Smarch Sr. reminded us about our responsibility for the land and its waters when he reflected on the damage that the Faro mine site had caused to the water:

“You don’t respect it, it won’t come back.”

Among all Yukon First Nation people, **the value of respect is a basic and fundamental law.** Treating every person and every living thing respectfully is deeply ingrained in our world views and in our traditional practices. Respect is core in all aspects of life and should be reflected in our thoughts, words and actions. Respect for elders is particularly important in the worldviews of Yukon First Nations. The all-encompassing value of respect permeates every sphere of daily life and includes:

- Understanding that everything has an essence and spirit,
- Treating all living things with kindness of action, thought and words,
- Listening to others and with an open mind,
- Participating in, applying and upholding traditional protocols and practices,
- Acknowledging that things are done differently in every community and treating the cultures, beliefs and practices of others with consideration, care and courtesy,
- Showing care, concern and deference for the land, things in the land, sacred things, other people’s property.

Integrity

Integrity, honesty, honour and fairness are terms that all describe human qualities that are integral to our beliefs and actions. These attributes are the foundation of how we are supposed to behave according to the moral or ethical code embedded into our worldviews and traditional

laws. Yukon First Nations function collectively rather than individualistically, although individual responsibility is also very important; we can either bring honour or dishonour to ourselves, our entire families, clans, communities and nations.

- Being accountable – doing what we said we were going to do and doing it in a good way, with honesty and integrity.
- Living and working in an honest way; being truthful in speech and action.
- Doing what is right and being ethical in all matters concerning life and work.
- Acting with honour: aware of the reflection of our behaviour on ourselves, our family, our Clan and our community.

Caring

Caring pertains to the collective and to survival. Based on a worldview that all things have a spirit and require our respect, caring is about taking stewardship responsibilities for relationships to the land and to each other; and it is about being focused on the betterment and wellness of others and the entire community. When you cut up the meat, you share the best pieces with others rather than keep them for yourself. Caring is intertwined with respect and sharing. Respect, for example, is showing acceptance for others.

- Not speaking **hurtful words** about others. Being mindful with your words and careful with others not to offend or cause damage or hurt.
- Being accepting and adaptable; treating other people and communities with respect.
- Taking stewardship responsibility for the land, which is not about ownership but rather care and protection.
- Being responsible for relationships to each other and for traditions, for the care of the culture, for the protection of lands, sacred sites, heritage sites, animals, medicines, stories and history.

Sharing Resources Sharing Knowledge

“Listen to youth, respect their knowledge, they can teach us too. They will be our future leaders. Show youth how we lived. We need to open our arms to the youth and teach them, so our culture and heritage won’t be lost. We need to listen to them to give the youth hope for the future. Once the highways were built we lost our kids, we lost their

heritage. The youth are the grassroots of our future government. It's up to us if we want to keep our culture, our heritage, our language going, so we must teach them."

Percy Henry, Trondek Hwechin Elder

Sharing is an integral Yukon First Nations value. Historically, sharing was essential for survival and continuity. Sharing reinforced relationships between individuals and between groups (whether family, clan or community). Sharing is an index of our interdependence: resources traditions, practices and knowledge are shared in the community. Shared experience engenders our relatedness and our identity. We share knowledge by learning from Elders who pass on what they have learned from their own experiences and those of the generations before them; and we share work by helping others.

- Gift giving, being generous with resources and being hospitable with visitors.
- Teaching by sharing with younger generations how to live "in a good way," according to the laws, by word and deed.
- Working with other people and other communities to help them achieve their goals
- Sharing country foods (such as meat, fish, berries), work, stories, knowledge, social activities.

Heritage Resource Management Practices and Protocols

General Heritage Resource Management Practices

Respect

Stewardship and Citizen Interests

Traditional Knowledge

Stories and Legends

Customs and Protocols

Kinship and Community

Songs, Dances, and Designs

Cultural Landscapes

Traditional Use Areas

Spiritual/Story Sites

Burial Sites and Ancestral Remains

Site Records and Documentation

Immoveable Heritage Resources

Moveable Heritage Resources

Collections Management

Archives

Conservation and Preservation

Paleontology

Heritage Resource Management Agreements