



Council of Yukon First Nations

# Little Salmon Carmacks First Nation **Cultural Orientation** **and Protocols Toolkit**



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# LITTLE SALMON CARMACKS FIRST NATION (LSCFN) SPECIFIC CULTURAL ORIENTATION AND PROTOCOLS

## 1.0 History

The Northern Tutchone people have called the area around Carmacks home for thousands of years. Before contact, the lifestyle of the LSCFN people as they are known today, flowed with the seasons and the movement of the animals. The seasons brought traditional activities for the families, as they relied on the land for food, clothing, shelter and tools. The Carmacks region was an important traditional fishing, hunting, and trapping area for the Northern Tutchone. They harvested salmon at the confluence of the Nordenskiöld and Yukon Rivers in the summer and set up camps when they were hunting the caribou that crossed the river in the fall. Hunting included moose, gophers, groundhogs, and ptarmigan as well. From mid-September until winter chum (dog) salmon were caught, dried and cached for both people and dogs for the winter. The people also spent a lot of time during the year at Little Salmon (about 30 km from Carmacks on the Little Salmon River).

During the summer and fall, people would use whatever extra time they had to collect soapberries, blueberries, cranberries, strawberries, moss berries and raspberries. Some of the berries would be put in birch bark baskets sewn up with split roots and put in holes dug in the ground to keep for future use. Later, when the snow came, the cached food would be brought to camp using toboggans which were pulled by hand and made of caribou leg skins sewn together. In the winter, the people moved to their fishing villages on Frenchman and Tatchun Lakes. All through the winter people fished for schooling whitefish in the narrows of lakes and at the lake outlets, trapped beaver and hunted caribou and moose. In times of scarcity, people had to keep moving to find food. Spring was a flurry of activity with ducks becoming available, moose calving and fish spawning in the creeks.

The Northern Tutchone people of this area are closely related to the Northern Tutchone groups of the First Nation of Na-Cho Nyak Dun, the Selkirk First Nation and the White River First Nation. They are also closely related to the Southern Tutchone people of nearby Champagne, Klukshu, and Aishihik. Trading relationships with coastal Indians saw the exchange of furs, moose and caribou skins, sinew and birch bark in exchange for sea shells for decorating clothing, dyes, and obsidian or volcanic glass for tools. Storytelling was an important part of Northern Tutchone life. Many hours were spent passing on traditional knowledge through stories and myths. Stories made important contributions to teaching lessons, training children, entertaining, passing on traditions and rules for living and sharing the oral history of their own people.

(Charlie, Dawn and Clark, D.W., Lutthi Man & Tachan Manhude Hudan: Frenchman and Tatchun Lakes: Long Ago People edited by Ruth Gotthardt, Yukon Heritage Branch, (2003).



## **Early Exploration and Trade**

For many generations, the area around Carmacks was an important trading spot. A well travelled system of land and water routes connected the adjacent areas so that the Southern Tutchone from Aishihik and Klukshu, Tagish people from the Laberge area and inland Tlingit from the Teslin and Atlin area were able to travel to the Carmacks area to trade with the Northern Tutchone. They had separate camping areas and everyone shared the resources of the land. Permanent caches were kept by Tlingit people where they would store trading goods between visits.

Non-First Nation people began to land in Carmacks in the late 1800's. One particularly famous person is George Carmack, for which the town was later named. Before he made his gold discovery in Dawson, he found coal near the Five Finger Rapids, north of Carmacks and at Tantalus Butte on the outskirts of Carmacks. For a few years he attempted to develop a coal mine and built a cabin that grew into a trading post.

## **Industrial Development**

George Carmack's attempts were followed up by an American coal miner who supplied the riverboats with coal for two years. He sold his holdings to White Pass who continued production. In its peak the mine produced 8,000 tons a year that was shipped to Dawson. The mine closed in 1935 and was opened sporadically thereafter. In 1978 the Tantalus Butte mine caught fire and was permanently sealed. Unfortunately, it is still burning today.

## **Gold Rush & Later**

During the gold rush Carmacks became an important overnight stop. It serviced the needs of people travelling to and from Dawson on the Yukon River with its trading post, store and RCMP post.

In 1901, the Overland Trail was routed through Carmacks. In the winter, the trail covered about 600 km with more than 50 roadhouses along the way. This travel corridor brought more people to Carmacks which led to the building of the Rowlinson Roadhouse on the Nordenskiöld River.

Throughout all this activity, the LSCFN people continued their nomadic existence moving between their hunting, trapping and fishing grounds. Some however, took advantage of the opportunity to supplement their trapping income with jobs in woodcutting camps, on steamers and in the mines.

After the gold rush, sternwheeler traffic continued, but at smaller volumes. In 1950, an all-weather road was built to Mayo and five years later a branch to Dawson was completed. This ended sternwheeler traffic which resulted in the decline in many small Yukon River communities. However, Carmacks survived as it was located on the new road. It was about this time that the LSCFN people began settling in town.

Initially there was a ferry crossing at Carmacks, but in 1958 the bridge was built over the Yukon River. At this time, the First Nation was moved to the north side of the river and subsequently the south side was further developed with commercial and residential buildings. This development disrupted First Nation graves and continues to be an issue in the community.

LSCFN is part of the Northern Tutchone Tribal Council which was formed between the three Northern Tutchone Nations in order to work together on common issues. The two other nations are the First Nation of Na-Cho Nyak Dun in Mayo, and the Selkirk First Nation in Pelly Crossing.

The community has had the influence of the Catholic, Anglican and Baptist churches historically and other Christian faiths more recently. There are three active churches in the community. The First Nation people believed in the “great spirit” which was aligned with the “one God” and therefore religion was not foreign to them.

## **2.0 Current Status in Land Claims, Self Government or Other**

Land claim and self government agreements were signed on 21 July 1997 and Little Salmon Carmacks became a self-governing First Nation on 1 October, 1997. The implementation of the agreements is a major priority for the LSCFN government and requires ongoing negotiations with the Yukon and Government of Canada. Agreements are available at [www.lscfn.ca](http://www.lscfn.ca)

### **Governance**

The Little Salmon Carmacks First Nation has returned to a more traditional form of government and now holds elections for the office of Chief only. Members of the Council are selected by the respective Crow and Wolf moieties. Included on the council is an Elder and a youth member selected by their respective councils. The Council is responsible for the development and governance of the First Nation and reports to the General Assembly, a group made up of all the membership, on an annual basis.

In 2010, LSCFN received funding from the Northern Strategy Trust to undertake a research project to compile and preserve Northern Tutchone traditional governance information with the guidance of Elders and assistance of youth. Traditional laws are known as “dooli”.

## **3.0 Communication and Relationships**

The deep connection to the land is vital. The authority and identity of the Little Salmon Carmacks people comes from and is tied to the land. It is the land that provides a deep sense of place and sense of self. The relationship exists at both the physical and the spiritual level. This relationship gives purpose to the people – to protect the land, which in turn ensures the well-being of the people.

In a small community, relationships are close and everyone knows one another. It means the community is able to come together in times of need and work toward the common good. It also can mean personal disagreements or conflicts are felt on many levels in the community. Being aware of and understanding the family networks and dynamics is critical.

#### **4.0 Specific Cultural Values and Beliefs**

Cultural practices continue to play an important role in the lives of the Little Salmon Carmacks First Nation people. Fishing, hunting, trapping and gathering berries and medicinal plants are important cultural activities. They provide not only healthy food, medicines and valuable resource materials for the community members, but also connect the people to the land, to their history, and through the sharing of such bounties, to each other. Sharing is an important dimension of First Nations harvesting; food is provided not only for one's immediate and extended family, but also for Elders of the community.

Historically, families worked together to hunt, fish or gather food. They would combine efforts and then share the wealth food that was prepared. Gathering food was a year round priority as survival was often threatened by the demanding environment and weather patterns. The culture was embedded in every day survival. Visiting was highly valued and people travelled long distances to visit with friends, relatives, and neighbouring nations. The visiting and sharing that created very high quality relationships was part of the patterns of health and wellbeing that made the fabric of the community strong.

Dog packs were used to carry food and gear in the summer and dog teams and sleds were used in the winter. The whole family would travel the land, going to where the land would provide food. The adults and Elders often spoke more than one language or dialect so that they could communicate with neighbouring nations.

The feeling of well being that comes when people are out on the land remains today. Newcomers to the community and visitors are expected to come to fish camp or other places where traditional activities are being lived so that community members may be seen "at their best". The incentive to be on the land traditionally was that it was the only way you could make sure there was enough food for the families. With social assistance, elders say that it is now "too easy", with little incentive to do the hard work necessary to live off the land. In order to rebuild the skills, people would need financial subsidies to help with the costs of going out.

Traditional knowledge provided all of the information necessary to understand the land and all living things well enough to live a successful traditional life. One of the beliefs is that an individual who was turned in was able to "learn from the land". Traditional teachings supported strong identity and pride. People were taught to be self sufficient and work to support self and family.

The primary value is respect – respect for yourself, the land, your family and community members. Elders are particularly respected as they have lived a long time and have much to teach. Respect is part of the daily life today as well.

Generosity and hospitality were also very important values. People were generous in caring for others, sharing whatever they had, even with strangers. This approach was the foundation of the relationship between the people of this land and newcomers. Even now, it is encouraged that people should not “live for money” – that they should help each other without expected payment.

The raising of children to be good people as additions to the nation was an important and highly valued activity. Correcting behaviour was done through talking and was provided “out of love” not anger. It was always appropriate for the age of the child.

## **5.0 Birth and Death**

Traditionally, when someone is nearing death, people visit to pay their respects and at least one person stays at the bedside throughout the day and night. People take turns in providing the vigil. When there is a serious illness or death, everyone connected to that person, in some cases, most of the family is expected to visit to “pay respect” to the family. Children are not allowed around the dying person or at a funeral. Close family members may cut their hair as part of the grief and mourning practices, which is in line with traditions around death and loss. When a death occurs, the First Nation closes down so that the workers may pay their respects to the family.

Traditional there were ways of blessing the birth by placing the afterbirth on the land in ceremony. Today, a birth is celebrated with a baby shower after the baby is born.

## **6.0 Potlatch Traditions**

A potlatch is held at the passing of a Little Salmon Carmacks First Nation citizen and a headstone potlatch a year after. The potlatch involves a feast where the traditions of the Wolf and the Crow clans are practised including the exchange of money and gifts as well as private ceremonies. It is the role of Wolf clan to organize the potlatch if the person was of the Crow clan and vice versa. There are extensive family connections and every passing is felt very personally. People will travel great distances to pay their respects.

If a potlatch is held in the community, it is expected that everyone will come. Invitations are not extended in the way they might be in mainstream society. Therefore, it is a sign of respect to attend without an invitation. A worker of another cultural background might mistakenly believe that it is a sign of respect to stay away unless invited.



## **7.0 Marriage**

Historically, arranged marriage was common. The potential husband worked for the wife's family to produce a dowry of food and goods. A honeymoon camp was set up for the newlyweds after the marriage. All marriages had to be set based on the clan system where a person married into the opposite clan (wolf to crow or vice versa).

Today, marriage is an important way of sealing relationships between individuals and families.

## **8.0 Traditional Laws**

Traditional laws names "Dooli" governed all aspects of life from conception to the after life.

An example, are the traditional laws around hunting. An animal was to be respected when it was taken, whether by trapping or hunting. The laws said that it was forbidden to "play around" with an animal before or after its death. It must be respected in life and death. Part of the respect was to make sure nothing was wasted – all parts of the animal were used for something.

## **9.0 Traditional Health and Healing**

The use of traditional medicine is beginning to come back as more people are interested in it. Learning the medicine of the land – the plants and other substances and healing properties as well as other traditional healing practices were an important part of traditional life. With more modern impacts, some of the teachings were lost or hidden, but it is coming back. There is some worry about misuse of the power of traditional medicine practices.

## **10.0 Protocols**

### ***10.1 Approaching Elders for advice or teachings***

Part of the role of the Elders is to teach the children. This is often done in the context of traditional activities such as hunting, fishing, gathering, making camp, building a shelter or sewing garments. There are some things that both genders are expected to know and other things that are more specialized as primarily men's knowledge – passed down the male line trough grandfather, uncle or father. Other knowledge such as sewing and childrearing and some medicines were passed through the female line.

When an Elder is asked to help someone through advice or teachings, they will assess the readiness and sincerity of the learning before agreeing. When asked a question, they may not answer right away, sometime thinking things over for days or weeks.

## ***10.2 Accessing and sharing traditional knowledge***

Some knowledge was very specific to specific knowledge keepers, as were some songs and stories. There were “keepers of the story” roles in families. Other knowledge was also passed down through specific families and family members. People identified as “keepers of the timeline” were the historians. Traditional laws were also kept and enforced by identified individuals and in general within the community.

The knowledge of the land – ability to read weather, snow conditions, ice conditions, river conditions were all necessary for safe travel on the land. An intimate knowledge of animal behaviour was essential to successful hunting and trapping.

The First Nation is very worried about the loss of traditional knowledge and land skills. Those land based survival skills are very complex and multi layered. There are things that cannot be recorded that somehow must be preserved.

One area identified as a priority by the community is the revitalization of dormant traplines. There is a willingness to teach young people how to work the traplines using traditional methods.

In present times, traditional knowledge is shared carefully with a view to protecting it from disrespect or misuse. First Nations may have published guidelines, policies or protocols about access to traditional knowledge by citizens and others.

## ***10.3 Home visiting & invitations***

Home visiting is welcome and sharing of tea and food is encouraged. Visits should be arranged in advance.

Attendance and participation in community events is expected and an official invitation is not required.

## ***10.4 Speaking/meeting to individuals of the other gender***

Traditionally, there were significant protocols around speaking to people of the other gender. Young girls were not allowed to play with male cousins. Sisters had to be careful not to step over their brother or any articles belonging to their brother. These rules are not followed as strictly in current times but the gender of a worker may make a difference in how a client responds. One community member spoke of a single parent family led by the father who was much more comfortable speaking to a male social worker.

## **10.5 Dealing with conflict and confrontation**

Traditionally, if someone misbehaved, injured or harmed another person and brought shame on themselves, that shame was felt by the family and the clan. The clan was expected to restore harmony through valuable gifts and ceremony for the harm done to the person of the opposite clan. Much time and effort was put into making amends to remedy the situation.

As consequences of conflict were very high, people were taught to be very careful about what they said and did, for fear of bringing shame on the clan. That avoidance of conflict remains part of the cultural dynamic today. The traditional patterns have been influenced by intergenerational affects of residential school and alcohol misuse.

## **10.6 Expected Behaviour**

Workers coming to the community are expected to visit the First Nation offices, attend community events and not isolate themselves from the community. There is a sense that not getting involved in the community is one of the reasons that people become “stressed out and leave the jobs”.

## **11.0 Community People, Health and Social Well-being**

### **11.1 Population and Demographics**

The Village of Carmacks has a population of about 400. The Little Salmon Carmacks First Nation registered population as of July 1, 2009 was 649 with the majority living in Carmacks.

### **11.2 Health and Social Status and Well-being**

The legacy of residential school still affects multiple generations in the Carmacks community. These intergenerational effects create patterns in family and community relationships. Individuals can be “triggered” by sights, sounds and behaviours and may experience a “flashback to residential school and react with anger, withdrawal or another emotional pattern.

There is worry that the skills and traditional teaching necessary to live on the land are being lost. The younger generations are more interested in high technology and a life that is ‘easy’.

The effect of residential school on the quality of parenting is also a significant concern. One or two generations of residential school attendees did not learn to parent in the traditional way, by being parented. All of the traditional teachings on “how to live” and how to raise children were interrupted as the oral transmission was made impossible due to the children being taken away. This pattern and intergenerational affects have left some families with weak areas in parenting and

household management skills. Gaps in parental support for school activities may be other areas where intergenerational effects are experienced.

### ***11.3 Health and Social Strengths***

The preservation of First Nation language is a priority in the school and the very skilled language teachers are having significant success in working with the young children. They speak in full sentences with good comprehension.

The visiting traditions within and between communities have survived. Even Elders that may have a hard time getting around like to travel and visit with each other and people of all ages.

The community is at its best in the toughest of times. People come together in their grief when a loved one is lost. The cohesion is stronger in these times.

The community has traditional areas on lakes and rivers throughout their traditional territory at various stages of development with cabins and tent frames etc. They have done some work on land based healing programming and would like to do more.

The community has started a traditional dance group that is learning songs and dances.

There are two active church communities in Carmacks that are both Christian and have congregations that include First Nation people. For some families, church activities and gatherings form an important part of their spiritual and social lives.

### ***11.4 Community Challenges and Issues***

Drug and alcohol abuse due to the underlying trauma and loss as a result of residential school and other impacts of colonization continue to affect the community. Violence, child welfare interventions and drunk driving are spin off effects related to addictions.

The quantity and quality of housing available is a problem. Some homes have significant maintenance deficits and are expensive to heat. Some of the houses are fairly crowded and have mold problems.

Youth problems became a priority and things are much better with a new outreach worker that has brought new recreation and support options to the youth.

A significant number of school children and youth are not academically at their grade levels with significant gaps in literacy and numeracy.

### **11.5 Community Uniqueness and Spirit**

The First Nation has policies in place to support traditional hunting and fishing activities in the late summer and fall. This type of employment policy helps to provide support and encouragement for people to maintain their connection to the land and cultural pursuits.

The Tage Cho Hudan Interpretive Centre hosts tours for visitors during the tourist season. Full time, full year staff work on the collections of artifacts held at the centre. Further collection of historical and traditional knowledge is also part of the mandate of the Centre. In addition, an after school program for school aged children offers art work and crafts along with discussion on heritage. The community would like to see a new cultural centre built that could host a larger collection and more activities and gatherings.

### **12.0 Plans and Priorities**

LSCFN and the Carmacks Village Council work together on issues of common interest and concern. There are regular Joint Council Meetings held in the community.

LSCFN has a full Strategic Plan for its government which includes plans for each department.

LSCFN has completed an Integrated Sustainable Community Plan which sets out their values defines environmental, cultural, social and economic objectives and priorities. The ISCP is required in order to receive the First Nation's portion of gas tax funds through the Planning and Capacity Building Fund.

This document can be viewed at [www.infrastructure.gov.yk.ca/pdf/icsp\\_lscfn.pdf](http://www.infrastructure.gov.yk.ca/pdf/icsp_lscfn.pdf)

### **13.0 Community Health & Social Services Staff**

LSCFN Main Phone Line 867-863-5576

Director, Health & Social	867-863-3001
Community Wellness Program	867-863-3000
Health & Wellness Liaison	867-863-3003
PreNatal Coordinator	867-863-3002
Daycare Coordinator	867-863-5559
Social Administrator	867-863-5576 ext. 232
Outreach Coordinator	867-863-5576 ext. 273
Home Care Coordinator	867-863-5576 ext. 230
Home Support Program Worker	867-863-5576 ext. 276
Youth Worker	867-863-5576 ext. 279



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                  [www.cyfn.ca](http://www.cyfn.ca)  
                  [www.eco.gov.yk.ca](http://www.eco.gov.yk.ca)  
                  [www.aboriginalcanada.gc.ca](http://www.aboriginalcanada.gc.ca)  
                  [www.ainc-inac.gc.ca](http://www.ainc-inac.gc.ca)

# APPENDIX 1: LITTLE SALMON CARMACKS FIRST NATION AND CARMACKS COMMUNITY PROFILE



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## 1.0 INTRODUCTION

This community profile is for the Little Salmon Carmacks First Nation (LSCFN), a Yukon First Nation located in and around Carmacks, Yukon. The purpose of the community profile is to provide some background information on the community.

## 2.0 COMMUNITY PROFILE

### 2.1 *Yukon Context*

#### **Geography**

Yukon Territory is in the extreme northwest corner of Canada. It is bordered by the Northwest Territories, British Columbia, Alaska and the Arctic Ocean. The territory is 483,450 square km (186,661 square miles), about one third the size of Alaska. Landforms in the Yukon are mainly plateaus bordered and crossed by mountains. The highest range is the Elias Mountains in the southwest where the highest peak in Canada, Mount Logan rises 5,951 metres (19,524 feet) above sea level. The Yukon and Peel rivers drain virtually all of the territory and in the far north the tundra stretches 160 km southward from the Arctic ocean.

#### **Economy and Transportation**

Mining has historically been Yukon's chief industry and remains important along with tourism. Gold, along with zinc, lead and silver are the mineral of interest and exploration and mining contribute significantly to the Yukon economy.

Air travel is used to access Whitehorse and flights are also available to Dawson City and Old Crow (the only fly in community). The Alaska Highway and Klondike Highways are heavily used and all communities other than Old Crow are situated along these highways.

#### **Population / Demographics**

The population of the Yukon was 28,674 in 2001 (Census 2001) and has risen to 34,157 by June, 2009 (Yukon Bureau of Statistics Monthly Statistical Review August 2009). This is the highest population on record. The overall population increased 2.6% from June 2008 to June 2009. Thirteen of seventeen communities in the territory showed population increases during the same period. Whitehorse has 71% of the population with 25,636 people with the remaining people distributed throughout 16 other communities. There are slightly fewer women than

men – males 17,407 and females 16,750. Persons under the age of 15 years accounted for 16.7% of the population, while 8.2% of the population was aged 65 or over. The 2006 Census recorded 7,580 Yukoners (23%) as being of Aboriginal identity. According to Statistics Canada, 3,665 of that total were aboriginal males and 3,915 females. The percentage of the aboriginal population aged 15 and over was 72.8% and 18.2% under the age of 15.

## **Health and Social Status**

The overall life expectancy has risen from 73.4 years in 1994 to 75.7 years in 2006. Yukon female's life expectancy is 77.7 years and for males, it is 74.0 years. Life expectancy at birth is lowest for Aboriginal males in the Yukon with an average of 8.8 years less life expectancy than their non-Aboriginal counterparts. Aboriginal males also had the highest increase in life expectancy of 7.3% or 4.6 years from 1994 to 2006. Aboriginal females had the second highest increase of 4.5% or 3.2 years.

The Canadian Community Health Survey (2006) for Yukon aboriginal people reported that 47.4% of self-rated their health as very good or excellent (2396 responses) and 65.7% self-rated their mental health as very or excellent (3319 responses). 21.5% of people over 18 years reported that they had quite a lot of life stress (978 responses). 69.4% felt a strong sense of belonging to their local community (3509 responses).

The Yukon Bureau of Statistics reported the Yukon labour force at 17,500 in October 2009 and of that 16,400 were employed with an unemployment rate of 6.3%. Federal, territorial, municipal and First Nation governments employed a total of 7,000. Private Sector employed 7,300 and 2,100 reported as self-employed.

## **2.2 Carmacks Location and Infrastructure**

The Little Salmon Carmacks First Nation is located in Carmacks. It is situated at the confluence of the Yukon and Nordenskiöld Rivers about 175 km north of Whitehorse. Carmacks is accessed via the North Klondike Highway, a well paved road that continues on to Dawson City.

The community infrastructure includes a community centre, municipal office, health centre, swimming pool, outdoor rink, boardwalk, campground, visitor information centre, airport and helicopter pad.

LSCFN owns its Administration Building, Tagé Cho Hudän Interpretive Centre, Heritage Building and Dunena Zra Sanchi Ku Daycare. As well, the First Nation owns and maintains approximately 130 housing units.

## **2.3 Business and Government Services**

### **Business**

In the 2008 Business Survey conducted by Yukon Bureau of Statistics, of a total 2,855 businesses in the territory, Carmacks reported 20 with 58 employees.

Services for the community of Carmacks are provided by a number of businesses. They include hotel, B & B's, RV park, grocery store, restaurants, gas, auto repair and towing services.

Tourism is an important aspect of the economy of the area. Carmacks with its beautiful scenery and untouched wilderness is a convenient base for wilderness tourism, canoeing, hiking, big game hunting and fly in fishing. Local attractions include the Tago Cho Hudan Interpretive Centre run by the LSCFN, Agate trails, Five Finger Rapids and Riverfront Boardwalk.

As well, mining continues to be important in Carmacks. Carmacks is in a mineral rich area. There are active placer mining claims and hard rock mineral exploration and mining development (Casino & Western Copper). LSCFN are working to ensure stringent environmental protections be placed on the mining project.

### **First Nation Business**

Yukon First Nations have continued to increase their economic development activities. First Nations consortiums have invested in businesses as diverse as major hotels, office buildings, and a manufacturing company. As well, First Nations tourism businesses operate out of Whitehorse including retail, arts and crafts, outfitting and adventure, and air or helicopter services. In 2008, Yukon First Nations owned 12 businesses and Yukon First Nation Development Corps owned an additional 19. As well, many individual First Nations people own and operate small businesses. In 2008 they made up 5.7% of sole proprietor and partnership businesses in the Yukon (Yukon Bureau of Statistics Business Survey 2008).

LSCFN carries out its economic development activities through the Carmacks Development Corporation. Local companies provide a range of services including construction, mine reclamation, exploration, general trucking, expediting project management and mechanical services.

### **Yukon Government Services**

The Yukon government is centred in Whitehorse. Government activity provides economic stability to the Whitehorse area and is the major single source of economic activity in Whitehorse as government services sector accounts for 20% of total employment.

The Yukon government provides a full range of services from education, health (Carmacks Health Centre) and social services, environmental services, economic and community development. Please visit [www.gov.yk.ca](http://www.gov.yk.ca) for more information.

## **Government of Canada Services**

Over time, Federal responsibilities for many services including fisheries, mine safety, intra-territorial roads, hospitals and community health care were transferred to the Yukon government. In October 2001, the Yukon Devolution Agreement was concluded enabling the transfer of the remaining province-like responsibilities for land, water and resource management to the Government of the Yukon on April 1, 2003. As a result, the presence of the Federal Government in the territory has diminished. Services provided in Carmacks include police, postal services, environmental protection. Visit [www.canada.gc.ca](http://www.canada.gc.ca) for more information.

## **Non Government Services**

Many Rivers Counselling Services – is a Whitehorse based organization who offer non-emergency counselling for individuals, couples, families and groups in Pelly. A counsellor is assigned to Carmacks and makes scheduled visits to the community.

Alcoholics Anonymous – meetings are held in the community.

Child Development Centre – is a Whitehorse based organization providing early supports and services to Yukon children from birth to school age, particularly those whose needs are special. Outreach workers visit Carmacks.

Blood Ties Four Directions – Whitehorse based organization that provides outreach services educating people and supporting those with blood born diseases like HIV and Hepatitis C.

## **First Nation Services**

The self governing First Nation provides a range of services to the community including social, health, heritage, lands and resources and others. The services are funded directly by the federal government or through financial transfer agreements linked to programs and services transfer arrangements that are the method for implementing self government.

LSCFN Departments implement and offer services to the citizens. The departments include:

- Finance and Administration
- Health & Social
- Education
- Capital Projects & Infrastructure
- Lands & Resources
- Implementation