



Council of Yukon First Nations

Teslin Tlingit Council **Cultural Orientation** **and Protocols Toolkit**



TABLE OF CONTENTS

1.0	HISTORY	1
2.0	CURRENT STATUS IN LAND CLAIMS, SELF GOVERNMENT OR OTHER ..	2
3.0	COMMUNICATION AND RELATIONSHIPS	3
4.0	SPECIFIC CULTURAL VALUES AND BELIEFS.....	4
5.0	BIRTH AND DEATH	5
6.0	POTLATCH TRADITIONS	5
7.0	MARRIAGE.....	6
8.0	TRADITIONAL LAWS	6
9.0	TRADITIONAL HEALTH AND HEALING	6
10.0	PROTOCOLS.....	7
10.1	Approaching Elders for advice or teachings	7
10.2	Accessing and sharing traditional knowledge.....	7
10.3	Home visiting & invitations	7
10.4	Speaking/meeting with individuals of the other gender.....	8
10.5	Dealing with conflict and confrontation.....	8
10.6	Meetings.....	8
10.7	Community and Family Events	8
10.8	Expected Behaviour.....	9
10.9	“No Touch” Rules for Regalia	9
11.0	COMMUNITY PEOPLE, HEALTH AND SOCIAL WELL-BEING	9
11.1	Population and Demographics	9
11.2	Education	9
11.3	Health and Social Status and Well-being.....	10
11.4	Health and Social Strengths.....	10
11.5	Community Challenges and Issues	10
11.6	Community Uniqueness and Spirit	11
12.0	COMMUNITY & FIRST NATION PLANS.....	11
13.0	TTC GOVERNMENT TELEPHONE DIRECTORY	11
	BIBLIOGRAPHY	12

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TESLIN TLINGIT COUNCIL (TTC) SPECIFIC CULTURAL ORIENTATION AND PROTOCOLS

1.0 History

For centuries, the Coastal Tlingit people travelled into the Yukon interior to trade with the Northern & Southern Tutchone, Tahltan and the Kaska. They traded fish oils, dried seaweed and other items from the sea as well as Russian goods for meats, hides, furs, clothes and other items.

Oral traditions from the Elders confirms that the Teslin people are descendants of the Taku Qwan, coastal Tlingits who moved into the interior in the early 18th century to begin a life separate from their coastal relatives. By the mid 19th century they were firmly planted in their traditional territory as a distinct society. They became known as the Inland Tlingit. As the Tlingit integrated with their interior neighbours, they maintained their distinct Tlingit traditions, cultural and social patterns.

By the end of the 19th century the Teslin Tlingit began to cluster near the Hudson Bay Company Post at the head of Teslin Lake called Callbreath's Post and the Taylor & Drury Trading Post at Nisutlin Bay. As well, Teslin Elders remember Johnstontown on the southeast shore of Teslin Lake.

Exposure to European culture began in earnest with the Klondike gold rush. As part of an All-Canadian Route to the Klondike gold fields, many gold seekers travelled through Tlingit territory from Glenora and Telegraph Creek to the head of Teslin Lake. There they built boats and sailed down to the Teslin River, on to the Lewes (Yukon) and down to Dawson, whereby missing the treacherous Miles Canyon and Whitehorse Rapids.

In 1942 the US government built the Alaska Highway which came directly through the traditional territory of the Teslin Tlingit with 34,000 army personnel. They overhunted the area and left behind environmental damage as well as having caused personal suffering for many of the Tlingit people.

The Village of Teslin was once a traditional summer campsite of the Inland Tlingit and after the building of the Alaska Highway became a permanent settlement.

The Tlingit language is distantly related to Eyak (an extinct language from the Alaskan coast). Today, Tlingit is primarily spoken by the Teslin Tlingit, Carcross Tagish First Nation in the Yukon and Taku River Tlingit in BC. These First Nations form the Dahk Ka Tribal Council.

2.0 Current Status in Land Claims, Self Government or Other

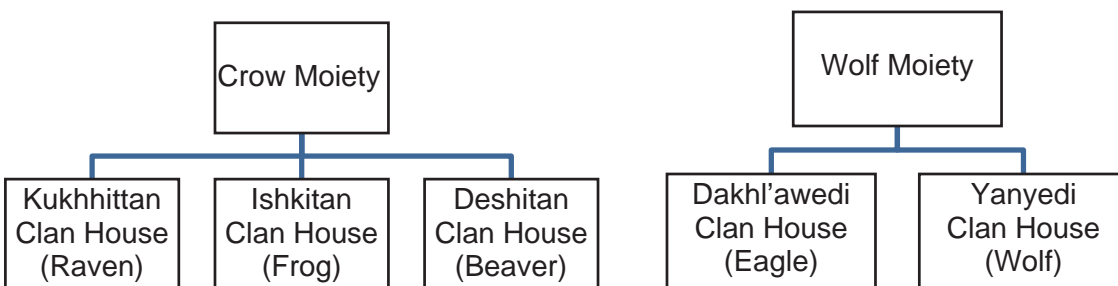
Land claim and self government agreements were signed on May 29, 1993 and came into effect on February 14, 1995. The Teslin Tlingit have implemented a traditional Clan System of governance and have developed legislation and acts which will support their people into the future.

Agreements are available at www.ttc-teslin.com

TTC Governance and Structure

The most complex governments of the Yukon First Nations are the Inland Tlingit Governments: Teslin Tlingit Council, Carcross Tagish First Nation and the Taku River Tlingit First Nation of Atlin, BC. These communities have incorporated the traditional Tlingit Clan system into contemporary organizational and management principles. The result reflects an indigenous model of good government, with independent but complementary governing bodies. There is a separation between legislative and executive roles and tasks that is constitutionally entrenched.

The chart below shows the Clan Houses under each Moiety:



The traditional Clan system of governance is based on equal representation of each of these five Clans and their Clan Leader. This structure is embedded in TTC Constitution and all Acts.

The Chief as well as a Deputy Chief are chosen by the General Council and the Elders. They serve four year terms.

Branches of Government:

General Council – acts as the legislative authority for TTC. It consists of 25 members, composed of 5 members from each clan who each serve for a term of four years by the Clan for 4 year terms.

Executive Council – is responsible for financial and all other management of TTC. It is established by the General Council and consists of one appointed representative from each of the five Clans, one Elder appointed by the Elders Council, one Chief Executive Officer and one Deputy Chief Executive Officer selected by the General Council. These appointments are for 4 year terms.

Elders Council – is responsible for providing advice and direction on any matters to the General Council, Executive Council, Justice Council to Clan Leaders and Clan members. It is composed of all Elders and is headed by the Leaders of the 5 Clans.

Justice Council – is responsible for judicial matters. The General Council determines specific authorities and responsibilities. The council is composed of five Clan Leaders. These are lifetime appointments (subject to misconduct and other circumstances).

It is strongly advised that to better understand the structure and traditional ways of the Teslin Tlingit that the Constitution and Acts of TTC be reviewed. They are available at www.ttc-teslin.com

TTC Government Departments:

<p style="text-align: center;">Executive Council</p> <p style="text-align: center;">Executive Council Offices Elders Council General Council Justice Council</p>	<p style="text-align: center;">Capital & Infrastructure Department</p> <p style="text-align: center;">Capital Projects Civil Infrastructure Projects Maintenance</p>
<p style="text-align: center;">Finance and Admin. Department</p> <p style="text-align: center;">Payroll Accounts Payable & Receivables Banking</p>	<p style="text-align: center;">Education Department</p> <p style="text-align: center;">Human Resource Development Education Support Culture & Language Youth Guidance</p>
<p style="text-align: center;">Lands and Resources Department</p> <p style="text-align: center;">Lands, Renewable Resources Fish & Wildlife BC Trans Boundary Claims Geographical Information System</p>	<p style="text-align: center;">Health & Social Department</p> <p style="text-align: center;">Family Counseling Employee Wellness Traditional Counseling Health Services Home & Community Care Medical Peacemaker Diversion Early Learning Childcare Centre Aboriginal Headstart Prenatal Nutrition</p>

3.0 Communication and Relationships

A deep connection to the land and water is vital to the health of the people. The authority and identity of the Teslin Tlingit 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 their well-being.

When developing relationships with Teslin Tlingit members be prepared to get to know members a bit before discussing business. Rushing is seen as being disrespectful and pushy – take the time to have “tea” first and gently ease into business. You will be able to tell when they are ready to discuss business. Remember you are dealing with a culture, not a business and issues concerning members usually have far reaching affects and may unintentionally affect the whole community. Never leave anyone out - wait until everyone is there.

The “Moccasin Telegraph” still exists and people will tell one another about you. Do not mistake it for gossip. Be aware that what you say tends to get around the community. As well, make sure you know they understand what you are saying to them. Use “plain speak” language.

Physical contact within Tlingit community is very natural and you will see “lots of hugging”. Once you are established into the community, you will likely be included in this. However, First Nation people understand that this is not always encouraged in non-First Nation cultures and so may not be comfortable for other people.

If you are teased by members, do not take it the wrong way. It’s a form of acceptance and you can “tease” back if that suits you, but do it in a respectful way.

Eye contact is considered part of body language and you may find Elders are uncomfortable with it as traditionally it was seen as disrespectful for females to have direct eye contact with males (particularly brothers and fathers). For many this is still the case, so do not take it personally.

4.0 Specific Cultural Values and Beliefs

Cultural practices continue to be fundamental to the Teslin Tlingit people. Hunting, fishing, trapping and gathering berries and plants are important cultural activities. They provide not only healthy food and medicines but just as importantly they connect the people to the land and to their history. 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.

The Teslin Tlingit people are a matriarchal society which is made up of persons of both sexes, even though their relationships to each other are traced only through the female line. A woman’s husband, her son’s children, and her husband’s mother, all belong to matrilineages different from hers. This is because of a strict rule of marriage that a husband and a wife could never belong to the same matrilineage or Clan House. Even though kin reckoning was through females, the head of the house is the oldest living man of his Clan House. Protocols surrounding this role can be complex and it is advised that resource workers ask Health & Social staff if you have questions or concerns.

5.0 Birth and Death

TTC families celebrate the birth of their children by the giving of a Tlingit name at the birth by the maternal grandmother.

Death is also a sacred time for Teslin Tlingit people. The TTC offices close immediately to show respect to the family.

Each clan is different in its beliefs and traditions around birth and death.

6.0 Potlatch Traditions

The traditional Potlatch is a community gathering to recognize an important point in a person's life, such as births, marriages, coming of age, but the most common is the funeral or headstone potlatch. This is a very important time for the community to get together to support each other through a very difficult time. A dinner is held after the grave site ceremony. Money is collected by the host Clan to pay the opposite Clan or Moiety for assisting with burying their loved one.

The gravesite ceremony is done within one week after their loved one has died. This is a very sad time and no celebrating or dancing is allowed. Children and pregnant mothers are not allowed to attend any ceremony where the body is present. There is a spiritual belief that the spirit of the loved one may take the life of a child or an unborn child, therefore, to protect children and the unborn, they are not allowed to attend the gravesite ceremony or be anywhere near the body. Some communities will board up their loved ones home for a year (however this is not being done as much, it is financially unviable to have a home empty) and their photographs are not allowed to be seen until the headstone potlatch. It is always respectful to check with the matriarch or head of the family on what they may wish. Questions are always welcomed.

If a death occurs, the TTC offices will close either immediately or the next day. Within a week the gravesite ceremony is held and once the person is buried, a supper is followed at the community hall. It is suggested that if you have a scheduled meeting with TTC you should phone ahead to confirm that the meeting is still going to happen. TTC staff will make every effort to honour scheduled appointments but out of respect, it's always good to try and reschedule.

The headstone potlatch is celebrated one year after the funeral potlatch or when the family is ready. It is a time of gift-giving to the opposite Clan members. The traditional belief is that their loved ones spirit finally leaves earth. It can be a more joyous occasion with dancing/drumming and giving of gifts. If you are a guest, you are expected to receive the food and gifts and you are not allowed to say "no" to anything given to you. It is seen as being disrespectful to refuse anything given at these events.

At the headstone potlatch, names or adoptions of the host Clan might be done. Names are owned by Clans and cannot be given to opposite Clans or anyone other

than the host Clan or family. Protocols on how passing on loved ones regalia, personal items, etc. is done may differ between families and Clans. Children are allowed to attend headstone potlatches.

As a professional, you can expect to go to the potlatch, so don't wait for an invitation. Dress casually. Feel free to donate money to the collection with the others when called. Don't be afraid to ask questions because there will be differences in protocols between families and Clans. It shows respect and people will do what they can to assist you in your understanding.

7.0 Marriage

Marriages used to be celebrated in a potlatch but today it isn't done. Marriages are personal choices and families celebrate in a more western style. Using a Justice of the Peace is the choice of many and some will get married in the Catholic Church.

The Teslin Tlingit are made up of many family groups with inter-marriage relationships. Like most other First Nation communities, there are extended family members, of whom in history, a grandparent married into the community that came from another community.

8.0 Traditional Laws

There are many traditional laws and practices that were strictly followed generation after generation. These laws were demonstrated by the people and passed down through stories and legends by the Elders. The laws cover all aspects of life, from harvesting food from the land, family & Clan structure and behaviours and how to show respect to other members of the Clans and community.

"Ha Kus Teyea – The Tlingit Way" sets out the constitution, declaration and charter of the Teslin Tlingit Nation. The traditional laws and practices of the Teslin Tlingit are embedded in these documents as well as all other Acts.

These documents are available at www.ttc-teslin.com

9.0 Traditional Health and Healing

Seasonal activities are very much a part of Teslin Tlingit life and are critical to people's health and healing. The traditional activities include hunting, fishing and picking berries and medicines in August and September. TTC supports member's ability to participate in these activities.

TTC organizes important activities to support health and healing which include spring break culture camps, spring beaver hunts and culture camps in August.

10.0 Protocols

10.1 Approaching Elders for advice or teachings

If you are talking with an Elder, make sure you wait a few seconds before proceeding, interrupting Elders is considered very disrespectful. Sometimes there is a long pause when Elders speak – do not make the mistake of jumping in too soon. They take their time thinking of what they need to say. Remember Elders pass on traditional knowledge and they are very careful in what they say. As an oral society, this kind of communication is still very important. If you are uncertain, ask them if you can proceed with your comments/ideas. Be aware not to talk too much – no need to get into a lot of detail.

In a public forum, Elders are allowed to speak without interruption. They usually choose to speak Tlingit first and will speak in English after. When they are finished they will usually thank the forum for allowing them to speak.

10.2 Accessing and sharing traditional knowledge

First Nations use the term traditional knowledge to describe information passed from generation to generation. This information may be rooted in: storytelling, ceremonies, traditions, ideologies, medicines, dances, arts and crafts or a combination of all these.

First Nations culture has developed over many generations - through traditional knowledge of the land, natural resources and environment. Traditional knowledge is known to communities as the foundation or base of all key information from the past and is blended into all departments within the First Nation. Elders are getting older and their wisdom has been documented to pass on to the community.

There are policies to protect this knowledge and it must be treated with high respect as this wisdom is sacred. Anyone looking to access any traditional knowledge must contact the TTC Health & Social Department and the Heritage Department can be used as a resource.

10.3 Home visiting & invitations

As a resource worker, you need to work with Health & Social staff and have someone be with you when you make home visits, especially on your first few visits. Once a comfort level has been developed between you, you can visit alone.

When visiting with Elders, there may be language barriers and communicating with them might be difficult. Be prepared to have “tea” as they like to get to know you before discussing business.

10.4 Speaking/meeting with individuals of the other gender

Resource workers should have a Health & Social staff member with them when visiting citizens in their homes. If you cannot arrange this, have your meeting in the TTC office. Dress casually and modestly for these meetings. Always maintain a professional manner and be respectful.

10.5 Dealing with conflict and confrontation

Confrontation or conflict is handled differently between Inland Tlingit members. Clan Leaders usually handle social, everyday conflicts between members. To give you an idea of how this might be handled, keep this protocol in mind. Within a Clan House, if an opposite moiety or Clan member did some harm to someone, either by way of shame or hurting the person in any way, the issue would be brought to the Clan Leader. The Clan Leader would take the issue up with the opposite Clan Leader and they would come up with a plan on how to resolve the conflict. If severe enough the opposite Clan would have to make a public apology and payment in some form would be considered. To bring shame to a Clan is a very serious issue.

TTC has Peacemaker Diversion as another option for conflict resolution and mediation.

Business conflicts are handled with policies within the TTC Personnel Policy. To prevent conflict and confrontations with community members, it would be wise to always check with the Director/Manager of Health & Social before meeting on any issues or concerns that are sensitive and could be misunderstood.

10.6 Meetings

The community holds periodic inter-agency meetings to discuss community issues and solutions. Health and Social staff participate in these meetings providing background and insight into the issues.

In public forums, do not be afraid to say "Thank you for accepting me into your traditional territory for this meeting". This is confirming your recognition and respect of their traditional government and it will be appreciated.

If you have a scheduled meeting that you will be travelling to the community for, it is best to phone before leaving to ensure the meeting is still on. If you find the meeting will not be going ahead as planned, reschedule the meeting.

10.7 Community and Family Events

Resource workers should plan to attend community and family events. They are a great opportunity to visit and get to know people as well as a natural way to get involved in community life.

TTC publishes a newsletter – *Deslin Neek* which is an excellent source of information about what is happening in the community, important community issues and a great way to advertise events.

10.8 Expected Behaviour

TTC members like to get to know you a bit before conducting business. If you can remember you are working with a culture not a business, you will begin to develop the relationship you seek. Do not be afraid to ask the Health & Social Director if you have questions or are unsure how to proceed with situations.

Treat all people with respect and dignity, this includes demonstrating self respect and being a positive role model, including after hours.

Dress appropriately. The dress code is casual and modest. Suits are seen as representing those with authority and are too business-like.

Be willing to put in the time that is required to gain respect and trust from the people. The advice is to go slow, be patient and be aware of things happening in the community.

10.9 “No Touch” Rules for Regalia

Regalia, drums, feathers – especially eagle feathers are considered sacred items and there is a “no touch” rule. Regalia has always been part of First Nation culture and regalia is handed down from generation to generation.

Permission is needed to even touch an individual’s regalia. Never refer to regalia as a costume because it is not. Costume could be interpreted as something worn for Halloween and you will be making a grave error to call it such.

The button blanket is a sacred item and do not touch one without permission. Within Tlingit culture when a new button blanket is made, each button is said with a prayer. The Tlingit people know that the button blanket they are making may be handed down for generations and the prayers are for the holder of the button blanket and for the future generations that will inherit it. Protocols exist for who will get those button blankets.

11.0 Community People, Health and Social Well-being

11.1 Population and Demographics

The population of Teslin in June 2009 was 470 (Yukon Bureau of Statistics).

11.2 Education

The Teslin School offers grades K-9 in Teslin. There are two Tlingit language teachers and two Elders as part of the staff.

Students must go to Whitehorse for grades 10-12.

There is a Yukon College campus where continuing education programs are offered, with some special programs that are developed together with the First Nation. Some students attend the main Yukon College campus in Whitehorse or other schools outside for more specialized education.

11.3 Health and Social Status and Well-being

TTC is growing and evolving to support its citizens in ensuring a strong and healthy future while maintaining connections to traditional lifestyles and the land. Respect for traditions and dedication to the future is reflected in a variety of ways including traditional arts, language, dancing, community gatherings and harvesting.

11.4 Health and Social Strengths

The Health & Social department is continuously working to enhance the wellness of their people. The department works to ensure that concerns and priorities raised by the TTC members are incorporated into the programs and strategies of the government.

Tlingit celebrations are very powerful expressions of the strength, resilience and connectedness of Tlingit people to the land and each other. In July 2009, Teslin hosted the first "Ha Kus Teyea" Inland Tlingit Celebration which brought together members of Taku River Tlingit, Carcross Tagish First Nation and Teslin Tlingit Council. This is to become bi-annual celebration. The honour of hosting the event will move between the three Inland Tlingit Nations.

The Southeast Tlingit people celebrate the largest coastal Tlingit Celebration in Juneau (Alaska) on the first weekend of June on the even-years. Many of the Inland Tlingit members attend this event. These traditional events confirm the strength of the three Inland Tlingit communities and how they maintain the close ties with their relatives from Southeast Alaska.

Tlingit Day Celebration is held in Teslin on July 28th where all offices are closed and the people celebrate with a day of games etc.

11.5 Community Challenges and Issues

Funding for long-term programs and capacity is a major challenge. It's very difficult to meet the needs of the community when program funding is inadequate as well as tied to program use that is not necessarily suited to the needs and priorities of TTC.

The most significant challenges Teslin Tlingit Council faces is teaching the young people and parents the traditional Tlingit language. The challenge is getting more Tlingit teachers. Language training is available in Fairbanks and Southeast Alaska

and is now being offered in Whitehorse. TTC is taking measures to revitalize the Tlingit language.

11.6 Community Uniqueness and Spirit

The Teslin Tlingit Council has been self-governing since 1995 and has made great progress in incorporating their traditional values and beliefs into their governance structure, legislation and laws.

The spirit and strength of the Teslin Tlingit is reflected in arts, dancing and carving. Tlingit carvers are becoming world renowned for their pole and other carvings. The five Clan House Poles at the Teslin Heritage Centre are an excellent example.

The level of cooperation and the strong relationship that has been developed between the Teslin Tlingit Council and the Village of Teslin means they are working in unison to ensure a bright and growing future for the community.

12.0 Community & First Nation Plans

Teslin Tlingit Council Integrated Community Sustainability Plan – developed to take advantage of the Yukon – Canada Gas Tax Fund. This document sets out TTC values and defines environment, cultural, social and economic objectives.

To view the document visit:

www.infrastructure.gov.yk.ca/pdf/teslin_tlingit_icsp_final.pdf

13.0 TTC Government Telephone Directory

TTC Main Office 867-390-2532

Director Health & Social	390-2532 Ext. 330
TFA Intake Clerk	390-2532 Ext. 426
Home Support Worker	390-2532 Ext. 331
Health Manager	390-2532 Ext. 327
Home/Com. Care Coordinator	390-2532 Ext. 323
Program Coordinator	390-2532 Ext. 329
Traditional Counselor	390-2532 Ext. 518
Meals on Wheels Coordinator	390-2532 Ext. 333
ELCC Manager	390-2532 Ext. 421
AHS Instructor	390-2532 Ext. 436
AHS Language Instructor	390-2532 Ext. 436
Prenatal/ELCC Coordinator	390-2532 Ext. 324
Justice Coordinator	390-2532 Ext. 322
Justice Clerk	390-2532 Ext. 336

The full TTC staff directory can be viewed at www.ttc-teslin.com

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Yukon Government Bureau of Statistics "Business Survey 2008 Report" from www.eco.gov.yk.ca/stats/pdf/2008_Business_Survey_Report.pdf

Websites

www.ttc-teslin.com

www.yukoncommunities.yk.ca

www.cyfn.ca

www.eco.gov.yk.ca

www.aboriginalcanada.gc.ca

www.ainc-inac.gc.ca/ap/index-eng.asp

www.infrastructure.gov.yk.ca

Appendix 1: TESLIN TLINGIT COUNCIL AND TESLIN COMMUNITY PROFILE



1.0 INTRODUCTION

This community profile is for the Teslin Tlingit Council, a Yukon First Nation located in and around Teslin, 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 Teslin Location and Infrastructure

Teslin is about 183 km south of Whitehorse on the Alaska Highway on the shores of Teslin Lake. Air service is provided through Whitehorse, although Teslin has an airport for small aircraft.

Teslin has many recreational facilities including Community Centre, ice and curling rinks, ski trail, parks, docks, trails, baseball fields, and a skateboard park. There is a RCMP detachment, post office, library, churches and museum.

TTC owns its administration building, the Tlingit Heritage Centre, the George Johnston Museum, workshop/maintenance garage and community garden.

TTC owns and maintains housing units for its citizens.

2.3 Business and Government Services

Business

In the 2008 Business Survey conducted by Yukon Bureau of Statistics, Teslin reported a total of 40 businesses with 55 employees.

The Village of Teslin has a number of businesses providing services to the community including Nisutlin Trading Post (grocery/bakery), Yukon Motel & Restaurant with garage, gas station, RV Park and laundromat. There are other resorts and campgrounds in the area around Teslin. Contractor services include general, carpentry, heavy equipment, log home construction, well drilling, landscaping mechanics and computer services.

Tourism is primarily based on the Alaska Highway traffic that passes through town, although there is also wilderness tourism, big game outfitting, and fishing. Trapping still provides income to some residents, and tourism based on trapping is a relatively new opportunity.

Resource development is not currently a large segment of the economy. There has been an active forestry industry in the past, and the recent completion of a Regional Forest Management Plan may facilitate increased forestry opportunities. There is some mineral exploration in the area, including at Morley River, Red Mountain and the Wolf River. None of these properties are close to the development stage.

First Nation Business

Yukon First Nations have continued to increase their economic development activities. First Nation consortiums have invested in businesses as diverse as major hotels, office buildings, and a manufacturing company. 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).

The Teslin Tlingit Council carries out its economic development activities through Tle'nax T'awei Incorporated. It's business arm is Tle'nax T'awei Limited Partnership with offices in Teslin and Whitehorse. TTLP owns and operates several businesses. Please refer to Teslin Tlingit Council's website for details.

Yukon Government Services

The Yukon government provides a range of services from education, health and social services, environmental services, economic and community development. It operates the Health Centre staffed by two nurses and a social services worker, a RCMP detachment with three members and a volunteer ambulance service. Please visit www.gov.yk.ca for more information.

Government of Canada

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. Please visit www.gc.ca for more information.

Non Government Services

Many Rivers Counselling Services – is a Whitehorse based organization that offers non-emergency counselling for individuals, couples, families and groups. A counsellor is assigned to Teslin and makes regular visits to the community.

Alcohol Anonymous – regular meetings are held in Teslin.

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.

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. However, it needs to be mentioned that programs are not adequately funded and the money is not allocated to meet the specific service needs of TTC.

The TTC Health & Social Department is a key strength in the community which consists of 12 staff members. Health & Social programs and services delivered through the department include:

- Home and Community Care
- Individual and Family Counseling
- Temporary Financial Assistance
- Traditional Counseling and Health Services
- Health Programs
- Case Management
- Medical Transportation
- Specific Support Groups
- Addictions Programs
- Early Childhood development
- Justice Programs