



Council of Yukon First Nations

Na-Cho Nyak Dun First Nation **Cultural Orientation** and Protocols **Toolkit**



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FIRST NATION NA-CHO NYAK DUN (NND) SPECIFIC CULTURAL ORIENTATION AND PROTOCOLS

1.0 History

The First Nation of Na-Cho Nyak Dun represents the most northerly community of the Northern Tutchone language and culture group. The First Nation takes its name from the Stewart River which in the Northern Tutchone language is Na Cho Nyak, meaning Big River.

The traditional territory of the Na-Cho Nyak Dun covers 162,456 km² of land, with 131,599 km² in the Yukon and 30,857 km² in NWT.

The First Nation of Na-Cho Nyak Dun is culturally affiliated with the Northern Tutchone people of the Selkirk First Nation, and the Carmacks Little Salmon First Nation. These three First Nations form the Northern Tutchone Tribal Council, an organization which deals with issues and opportunities that affect all three First Nations.

The NND membership is made up of families from the Mayo area, some that trace their ancestry to the Gwich'in people of Northern Yukon, some to the Han from the Dawson area and some to the Mackenzie people of Fort Good Hope and Eastern Yukon. People used to travel along traditional trails to their neighbours in every direction to gather food and trade goods – there were no boundaries to hinder them.

Pre-Contact Lifestyles

Historically, the Na-Cho Nyak Dun lived and trapped throughout the area surrounding Mayo. In early times, the ancestors lived off the land, using the rich supply of game animals, fish, birds, and numerous plants for food and for medicinal purposes. Their lifestyle required travelling throughout their traditional territory at various times of the year, for hunting, fishing, and gathering food to survive.

Impacts of Early Exploration and Trade

NND being situated in the middle of the Yukon, was somewhat of a hub for trading amongst the neighbouring First Nations. Historically the NND traded with the Tlingits from the Pacific coast, traders came from Beaver Creek across the Silver Trail, from Fort Good Hope in NWT, from the Gwich'in and of course from Little Salmon Carmacks and Selkirk. During these times, the Northern Tutchone dictated the terms of exchanges with their foreign trading partners.

The oral history of the Na-Cho Nyak Dun reveals early contact and trade relationships with explorers and traders coming into the area. Contact with non-First Nation people whether it be the Anglican, Catholic and Pentecostal churches,

traders or people from the south coming north to get rich has been both beneficial and destructive to the Na-Cho Nyak Dun culture and lifestyle.

Gold Rush

The gold rush was not limited to Dawson City. Mayo also saw an influx of gold seekers in their region. In the 1880's, as many as 100 men worked the gravel bars of the Stewart River each year and established homes there. The town of Mayo was established in 1903 to support the mining activity which also included the first of many silver claims staked on Galena Creek, near Elsa.

The first overland road between Whitehorse and Dawson was constructed in 1902 to supply the gold fields. An extension from Minto Landing to Mayo was completed in 1914 to support the growing mining activity in the area.

Some NND people worked with the newcomers in the gold fields and others provided food, clothing and supplies to the men. This increased the people's participation in the cash economy.

The 19th century brought dramatic changes to Yukon First Nations. The Na-Cho Nyak Dun accepted these new challenges. In 1915, Reverend Julius Kendi arrived at Fraser Falls, where many people of the First Nation of Na-Cho Nyak Dun were drying fish. Reverend Kendi was a native catechist of the Anglican faith, from the Peel River district. Reverend Kendi suggested the First Nation decide on a site to establish their own village. The decision was made to locate two miles below the Village of Mayo on the banks of the Stewart River. Albert Tom was the traditional chief at the Village on the Stewart River for 55 years. The area is now known as "The Old Village".

The First Nation has been very active in the Land Claims movement since its beginnings in 1973. Members of the FNNND were instrumental in helping to guide the Council of Yukon First Nations and its member First Nations during the critical times ending in the 1984 breakdown of negotiations and rejection of the agreements. Two of the crucial issues were the absence of self-government and the extinguishment of aboriginal rights. These two important elements, self government and the retention of aboriginal rights on settlement lands, were eventually included in the 1993 agreements.

Residential School

The Northern Tutchone people attended residential school like other First Nations across the country. Before children were taken away from the security of their families and community, the people lived life in harmony with the land and had strong spiritual beliefs and values. Children were happy and were an important part of the community.

All this changed with residential school. The goal of these schools was to assimilate the people into another culture that did not reflect the traditional ways of the

Northern Tutchone. The children were traumatized by their experiences in residential school. Some lived through unspeakable physical, emotional and sexual abuse. Families were devastated when the children were taken from them. A huge gap was left behind as traditional family roles and responsibilities were disrupted. However today, with the will of the community behind them, people is taking steps toward healing. They are continuing to build a stronger community.

As an example, in the spring of 2009, several women of the community came together to work on a project that could help express their emotions around residential school. They have chosen to make a quilt, where each woman makes a square to tell their story about how they were affected. The women continue to meet and work on the quilt, where they share stories, laughter and tears.

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. Implementation of the agreements is a major priority for the NND government and requires ongoing negotiations with the Yukon and Government of Canada. The First Nation has been working diligently to implement the agreements.

NND Governance and Structure

Leadership is an elected body of one Chief, one Deputy Chief, four councillors, one youth and one Elder. NND has chosen a modified form of traditional government, in that the chief is elected and the councillors are selected by their respective Wolf or Crow clans. The mandate of the government is established at an Annual General Assembly of NND citizens.

Organizational Structure

NND Departments provide services to the citizens. The departments include:

- Governance and Administration
- Health & Social
- Education
- Capital & Housing
- Lands & Resources
- Heritage
- Implementation
- Dunena Ko'Honete Ko Daycare

3.0 *Communication and Relationships*

For a small community, Mayo is a busy place. Community activities and events are a great place to meet people and build relationships. The Stewart Valley Voice newsletter is a good place to publicize events as well as to find out what's happening in the community.

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. To prevent misunderstandings, contact the Health and Social department with contentious issues. Understanding family networks/dynamics is important.

Within the FN government, the building of the new administration building has improved communication as all the departments are now situated together and there are meeting rooms where people can gather.

4.0 *Specific Cultural Values and Beliefs*

Historically the Northern Tutchone were nomadic people who covered a lot of territory and whose survival skills have been passed down through many generations. The cultural values and beliefs are all rooted in this way of life on the land.

Many First Nations came to NND for trading purposes and as a result the First Nation today consists of people whose heritage is of one of those First Nations. This means that some specific cultural values and beliefs vary somewhat from family to family. It is very important to NND to honour and respect these differences as well as their shared knowledge and cultural ways.

The people want their children to learn all they can to respect the land and harvest traditional foods. The Elders encourage the young leaders to work together and be helpful to one another which is an ethic that was so strong in early history. The Northern Tutchone are caring, loving and respectful to one another and they are pleased to have resource people be part of their world.

5.0 *Birth and Death*

Birth of a new baby is an exciting time for community members. A baby is welcomed by all community members, especially the Elders.

Death is a sacred time. The protocol is for the First Nation to assist the family with funeral arrangements and initiate the legal aspects of the process. The family takes the lead with the decisions for a potlatch. Community members help with the funerals. Elders encourage everyone to help out and it is an opportunity for Elders to pass on their ways based on the family's values and traditions.

NND has members that came from the Gwich'in nation, Selkirk and Little Salmon Carmacks and some from along the McKenzie Valley. This makes cultural activities and practices quite diverse within the community. The Heritage and Culture department is currently developing a protocol for funerals. As a resource person, it is appropriate to contact the Heritage manager for information and updates.

6.0 Potlatch Traditions

The potlatch is a spiritual time. Potlatches are hosted for all special times when the community needs to come together. Community members will travel far to be present and show their respect. It is a traditional way of celebrating with joy and also a time of grieving and closure for the community.

Community members are welcome to attend most potlatches. It is best to contact a staff member or the family that is hosting the potlatch. People dress casually and one can expect to meet and be among many people at these gatherings. The potlatch consists of prayer, presentations by community members and a huge meal. It is an honour to attend and an opportunity to get to know people at these special times.

7.0 Marriage

The FNNND has many family groups with inter-marriage relationships and like most other First Nation communities, there are many extended family members. Historically people travelled from other northern communities to marry therefore they have family connections throughout the north.

Most marriages are held at one of the two churches in town or held privately. The wedding potlatch is a big celebration, where everyone is invited.

8.0 Traditional Laws

There were many traditional laws that were strictly followed for many generations. These laws were demonstrated by the people and passed down by stories and legends. The laws cover harvesting food, family structure and behaviour and how to show respect to other members of the clans and community.

The Clan System of Wolf and Crow is a Northern Tutchone traditional law. Within this system, the women play an important role as the children follow the matriarchal line. As well, it means that marriages cannot occur between people of the same clan. Wolf clan members marry into the Crow clan and vice versa. This is a traditional way of keeping the family lines clear.

Again, with the varying cultural backgrounds within the community, the traditional laws vary, however Mayo has a way of coming together on differences. NND is now compiling written background. Since the signing of land claim, Na-cho Nyak Dun is working to find a balance with new and traditional ways.

9.0 Traditional Health and Healing

Seasonal activities such as food gathering are critical to community members and are key to family wellness. Fishing, hunting and berry harvesting times are of high importance and the First Nation supports people's ability to participate in these traditional activities.

Culture camps are very popular and make an important contribution to teaching and involving the youth in traditional ways of living. At the camps language and traditional skills are taught. Elders play a big role in leading the camps.

10.0 Protocols

10.1 Approaching Elders for advice or teachings

When an Elder speaks, it is respectful to be patient and listen carefully. Elders take time when they speak and there are often pauses as they convey their thoughts. Wait until the speaker shows they have made their point before speaking. It is recommended to talk with the Director of Health and Social in advance of meeting with Elders.

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 can be blended into all departments within the First Nation. Elders are getting older and so an emphasis has been placed on documenting their knowledge so it will not be lost to the community.

There are policies to protect this knowledge as it must be treated with high respect as this wisdom is sacred. The Heritage department has put in place an application process. Anyone looking to access any traditional knowledge must complete this application. For more information contact the Heritage department.

10.3 Home visiting & invitations

Home visits are normally done with an NND staff member and/or a family member(s) present. It is protocol to call the appropriate staff in the Health & Social department prior to home visits. In some cases, a family member or a community member needs to be included as a translator.

10.4 Speaking/meeting with individuals of the other gender

When meeting with individuals of the other gender a staff member from the H & S department needs to attend with you. This is the protocol when dealing with children as well. Each person reacts differently to people that they don't see on a regular basis. To show respect, especially to the male gender, it is important at the

outset of the meeting to explain your plan and process so they are clear about what will happen.

It is disrespectful to touch anything that belongs to the men of the community particularly hunting tools unless they give you permission.

10.5 Dealing with conflict and confrontation

To prevent conflict and confrontation with a community member, it is wise to check in with the Director of H & S before meeting on issues or concerns that are contentious or could be misunderstood.

When a conflict or a confrontation occurs with a member of the community, it is most important to contact and involve the Director or Manager of the H & S department. Allow them to assist in further discussions with the person(s) until a resolution plan is arranged and agreed upon. Inviting an Elder to assist with finding resolution is an option.

When a conflict or confrontation occurs between two First Nation government employees, an attempt should be made to resolve the situation between the two staff members. If that doesn't work, then the supervisors should be brought in. Having effective communication amongst the staff is critical for the First Nation to be able to effectively serve the community.

10.6 Meetings

The community has regular public meetings on a variety of subjects. Public posters are usually posted around the community. If a meeting is posted publicly, any public member can attend. If the meeting is for First Nation members only, it will be noted.

An interagency team meets on a monthly basis, to discuss community issues and concerns. It is also a place to develop coordinated workplans and create open communication and collaborations.

10.7 Expected Behaviour

The staff of the Health and Social department are very aware of community issues and concerns and would prefer resource people to work closely with them on common issues. The staff expects resource people to follow the four principles of respect, caring, sharing and teaching. The teachings flow both ways and the staff would like the resource people not only to share their skills and experience but to be open to learn and gain experience from the Tutchone people.

The staff invites resource people to visit their offices, ask questions and get a better understanding of the issues they are working with. It would work well to begin by meeting with the staff that deal with community issues on a daily basis and see how to blend into the community in a positive way. The community is always

looking for more role models who live a well balanced life to add support to NND's goal of community wellness.

Community members are encouraged to attend public events – don't wait for an invitation just go. This is a way to build positive relationships with staff and community members.

11.0 Community People, Health and Social Well-being

11.1 Population and Demographics

The town of Mayo has a population of around 500 with the majority being First Nation. NND's registered population with INAC as of December 2008 was a total of 473 citizens with 165 living in the community and 308 living elsewhere. The population is made up of 146 females and 227 males. (Registered Indian Population by Sex and Residence, December 2008, INAC).

11.2 Education and Income

The JV Clark School offers grades K-12 in Mayo. There is a Community Education Liaison Coordinator who works closely with First Nations students. As well, Northern Tutchone is taught as part of the curriculum.

There is a Yukon College campus, where continuing education programs are offered with special programs that are planned with the First Nation. Members of the community attend the main college campus in Whitehorse and other institutions for more specialized education.

Income

Most of the employment opportunities come from NND, Yukon Government, and short term jobs with mining/exploration companies. Many citizens have developed a way to benefit from the cash economy while still carrying on their traditional activities of harvesting food, trapping and making traditional handicrafts.

11.3 Health and Social Status and Well-being

The health and well-being of the Na-Cho Nyak Dun is tied to the land and traditional activities like arts and crafts, trapping and harvesting from the land. The youth are encouraged to live with a close connection to the land and the Elders.

11.4 Health and Social Strengths

The strength of the Na-Cho Nyak Dun comes from their connection to the land and the knowledge of culture and traditional ways. The NND leadership and staff are a part of the community as a whole and work on goals and objectives voiced by the community.

NND has special places out on the land. Ethel Lake is one, located south of Stewart Crossing and No Gold is another where community members have built cabins. These are places where wellness programs are offered. Community members also go to the Old Village, Lancing, and wilderness camps along the Stewart River for seasonal activities.

As well, NND offers many programs including health programs for the Elders (regular home visits and social gatherings). There is a Drop in Centre with one activity being Elder storytelling. Each year there is a Wellness Day and Conference for the community.

11.5 Community Challenges and Issues

The Health and Social department works with community issues on a daily basis. Funding for long-term programs and capacity is the number one 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 FNNND.

To best address the community challenges, the department knows they need to combine the community understanding and familiarity that the trained, local staff members bring with the expertise and skills of resource people from outside the community.

A lot of the social issues within the community stem from the devastating inter-generational effects of residential school. Elders spoke out about this with heartfelt concern at a conference "Words of the Elders", in October 1993. It still remains a major community issue. To address this, NND has made assisting survivors and their families with their healing and their ability to move forward in their lives a priority.

11.6 Community Uniqueness and Spirit

Mayo is situated in a beautiful part of the Yukon, surrounded by mountains, rivers, and lakes, with much of the area still pristine wilderness in which citizens have many traditional sites.

The First Nation and non-First Nation members in the community get along well and work together. Considering the size and location of the community, the level of service is very good.

12.0 Health /Social Plans and Priorities

The First Nation Health and Social Priorities as outlined in the 2009/10 workplan are as follows:

1. Developing Cooperative Program Service Delivery of Health and Social Issues
2. Establish a Health and Social issues Working Group to identify alternative health and service delivery options for the First Nation

3. Identify Health and Social needs in Mayo
4. Identify existing services
5. Identify what gaps in services remain
6. Identify opportunities for cooperative program service delivery
7. Establish evaluation methods for the working group

13.0 Community Health and Social Services Staff

First Nation of Na-Cho Nyak Dun main phone: 867-996-2265

- Addictions Mental Health Counsellor 996-2551
- Drop-in Centre Support Worker 996-2551
- Community Resource Coordinator 996-2265 ext. 149
- Community Support Worker 996-2265 ext. 135
- Program Administrator 996-2265 ext. 150
- Social Programs Driver 996-2265 ext. 128

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APPENDIX 1: FIRST NATION OF NA-CHO NYAK DUN AND MAYO COMMUNITY PROFILE



1.0 INTRODUCTION

This community profile is for the First Nation of Na-Cho Nyak Dun (NND), a Yukon First Nation located in and around Mayo, 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 the north and south 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 First Nation of Na-Cho Nyak Dun Location and Infrastructure

NND is located in Mayo which sits on the Stewart River. It is linked by the Silver Trail Highway to the north Klondike Highway at Stewart Crossing. Mayo is just over 400 kilometres north of Whitehorse and about 230 kilometres southeast of Dawson.

In Mayo there is K-12 school – J.V. Clark School, library, Yukon College Campus, nursing station, recreation centre, airport, swimming pool. There is also the Binet House Interpretative Centre and viewing platforms with riverfront trails along the Mayo and Stewart Rivers.

NND owns and operates Government House – the new administrative building, Dunena Ko'Honete Ko Daycare, the youth centre, Elders Centre. As well it owns cabins at Ethel Lake, with historical places like 'Old Village' and family cabins along the Stewart River. A new subdivision has been built just outside of town.

Environmental Trends & Issues

NND is committed to maintaining a healthy land base. Leadership is moving forward with an economic plan that is based in sustainable development. The First Nation continues to be interested in resource extraction recognizing the importance of the mining sector, but do not want to extract resources at the

expense of the health of the land for future generations. They are looking to develop a diverse economy which is based in mining, tourism and investment.

2.3 Business and Government Services

Business

In the 2008 Business Survey conducted by Yukon Stats Bureau, of a total 2,855 businesses in the territory, Mayo reported 44 with 79 employees.

Services for the community of Mayo are provided by a number of businesses. They include Bigway grocery store, Heartland gas station & convenience store, mechanic, laundromat, chinese restaurant, three motels in the area (North Star Motel, Bedrock Motel & RV Park, Silver Trail Inn) and three campgrounds (Five Mile Lake, McIntyre RV Park, and Gordon Park Mayo). As well the community has an Interpretive Centre – Binet House.

Tourism is an important aspect of the economy of the area. Mayo is a convenient base for wilderness tourism, canoeing, hiking, big game hunting and fly in fishing. Beautiful scenery, untouched wilderness and extensive history make Mayo a place tourists like to visit.

As well, mining continues to be important in the Mayo region. Alexco Resources who purchased United Keno Hill Mines Limited and UKH Minerals Limited in 2005 have completed an exploration program that will likely lead to the reopening of the silver mine in Keno Hill about 50 km northeast of Mayo.

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. 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. Of that number 9 of the businesses are owned by NND citizens. (Yukon Bureau of Statistics Business Survey, 2008).

NND is working toward building a diverse economy for its citizens that provides economic opportunity through mining, tourism, business investment and other means. At the same time they are committed to balance this with keeping their traditional territory in a healthy state for future generations.

NND carries out its economic development activities through the Na-Cho Nyak Dun Development Corporation whose office is in Whitehorse.

On the mining front, NND has entered into a Cooperation Agreement with Alexco Resources related to the Keno Hill Silver mine which sets out the framework for

collaboration between the parties and the future development of benefit agreements.

Yukon Government Services

The Yukon government provides a full range of services from education, health and social services, environmental services, economic and community development. 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. Services provided in Mayo include police services, postal services, and environmental protection. Please visit 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 Mayo. A counsellor is assigned to Mayo and makes visits to the community every other week.

Alcoholics Anonymous – meetings are held in the community. Telephone and internet meetings are also available daily.

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 Mayo every other month.

Yukon Council on Disability – is a Whitehorse based organization that will come to Mayo when requested to train and educate on how to work with disabilities and employment support for persons with disabilities.

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

Fetal Alcohol Syndrome Society of Yukon (FASSY) – based in Whitehorse, FASSY provides training, advocacy and support for families and individuals affected by FASD.

First Nation Services

The First Nation provides a range of services to the community including health, social assistance, education, 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 rearrangements that are the method for implementing self government.

NND Social Services – social assistance, home and community care, alcohol/drug treatment referrals

Youth Centre – variety of programs offered throughout the week

Daycare - Ko'Honete Ko - offers daycare services weekdays 8 am – 5 pm

Elders Programming – Wednesday night beading, recreation and cooking two afternoons a week

CORE Program – provide snowmobile, ATV, firearm, boating, first aid, bear awareness safety courses for youth.

Other services include Breakfast for Learning, Meals on Wheels and NTC Crisis Services