FIRST NATIONS JOURNEYS OF JUSTICE

BUILDING BRIDGES OF UNDERSTANDING BETWEEN NATIONS

GRADE THREE

FIRST NATIONS JOURNEYS OF JUSTICE

A Curriculum for Kindergarten to Grade Seven

BUILDING BRIDGES OF UNDERSTANDING BETWEEN NATIONS

With the vision of building bridges between the First Nations and Canadian systems of law, this education program honours orality—a traditional approach to education among First Nations of British Columbia—and teaches concepts and practices of justice from the perspective of First Nations ways of knowing.

GRADE THREE

Project Development Team:	Jo-ann Archibald Rick Craig Anne Goodfellow Eric Gordon Noella Little Mustache
Curriculum Units:	Anne Goodfellow Eric Gordon
Teacher's Guide:	Anne Goodfellow Eric Gordon Noella Little Mustache
Storyguide:	Eric Gordon Jo-ann Archibald
Project Coordinator:	Noella Little Mustache
Production Coordinator:	Anne Goodfellow
Technical Editor:	Gayla Reid
Layout:	Nola Johnston
Administrative Support:	Ellen Tolmie Baljinder Sandhu

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Storytellers and Consultants

Mary Anderson, Nla'ka'pamux
Frank Brown, Heiltsuk
Pearl Clayton, Nla'ka'pamux
Stephen Conn
Mary Coutlee, Nla'ka'pamux
Beau Dick, Kwakwaka'wakw
Charlie Dominic, Carrier
Rosaleen George, Sto:lo
Tillie Gutierrez, Sto:lo
Tom Heidlebaugh
Mary John, Carrier
Moise Johnnie, Carrier
Julianna Johnson, Shuswap
Rosie Joseph, Mount Currie
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Arnie Nermo
Billy Peters, Kwakwaka'wakw
Steven Point, Sto:lo
Louise Profeit-LeBlanc, Tutchone
Samuel Sam, Tsartlip
Dana Senini, Nanaimo
Dr. John Snow, Stoney-Nakoka
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Artwork and Maps

Ted Cooper
Leslie Fenn-Christian
Ronald Hall
Gordon Hill
Nola Johnston
Jeff McNeil-Bobb
Carrier Sekani Tribal Council

Photographs

Anne Goodfellow

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SISIUTŁ: THE SCALES OF JUSTICE

by Gordon Hill, Kwakwaka'wakw

The Sisiutł (a Kwak'wala word roughly pronounced SEE-see-yoolth) is a mythological figure of great power. It is a two-headed sea serpent, traditionally depicted with two heads extending from a central body and head. Sisiutł was said to guard the entrances to the homes of supernatural beings, and was so used as a motif painted on the fronts of bighouses for protection.

The Sisiutł is a fitting symbol for the concept of justice, and in particular the scales of justice which have been incorporated into this design. The feather, the symbol central to the circle, is also another important symbol of truth and justice. Sisiutl is always presented in balance, the two extending heads of equal length and size; the scales of justice are also balanced, representing equality. Equality also means balance, and one of the main teachings that First Nations have provided to the world is that without balance, there is no harmony for the earth, for its peoples, or for society. The Sisiutł is also a very powerful creature, and must be treated with respect. This is symbolic of the power of justice, and the respect that must be shown for justice. Finally, the body of Sisiutł is covered in scales for its protection; justice is also meant to serve and protect society.

WHAT'S INSIDE ...

TEACHER'S GUIDE - INTRODUCTION

THE FOUNDATIONS OF A JUSTICE CURRICULUM

From an educational perspective, the goals of a justice curriculum are twofold:

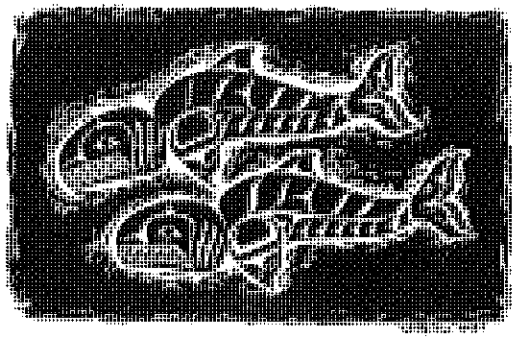
First, we must teach students **coneepts of justice**. The concepts of justice that we have identified as being important to First Nations and non-First Nations are sharing, reciprocity, cooperation, respect, rights, the importance of caregivers, harmony, interdependence, honour, and balance.

Second, these justice concepts must be articulated in such a way that they are **practical and useable** by students. How do these concepts translate into people's lives? We have identified four areas within which students can apply these concepts to their real world, and these are:

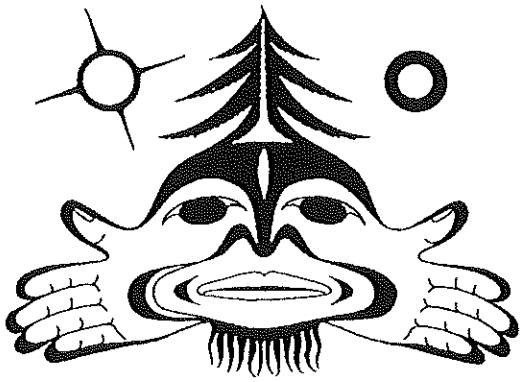
- being safe,
- being responsible,
- being fair, and
- getting along.

For example, among many First Nations the concept of sharing is directly related to the justice concept of responsibility. In a sharing community, no one goes without. It is the community's responsibility to provide for its members. Another example might be that cooperation is the basis of conflict resolution, or getting along.

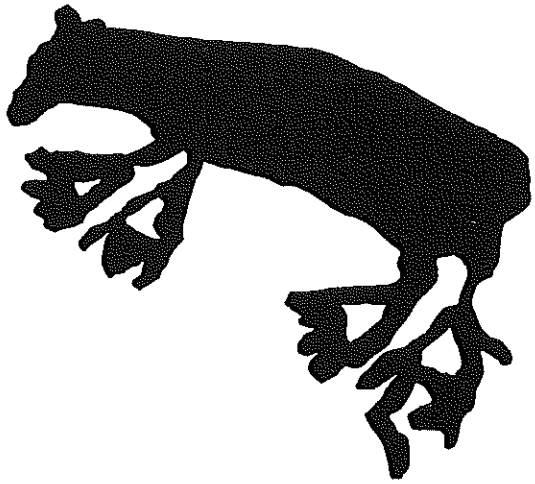
All of the activities in the curriculum contain at least one element of these four fundamental justice themes. To highlight this in a visual way, a different graphic image for each of these four themes appears at the beginning of each lesson in the textbook. This way, teachers will know at a glance which justice themes that particular lesson focuses on.



For the theme of **getting along**, we have used an image of two salmon swimming together by Gordon Hill, a Kwakwaka'wakw artist. The salmon represents the primary food source for many First Nations of B.C. The community of the salmon reflects the communities of people who must get along together in their everyday lives. Cooperation must happen within a community in order for that community to survive.

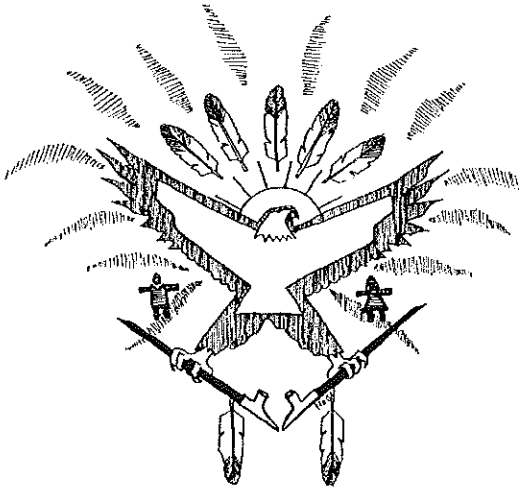


Jeff McNeil-Bobb, a Sto:lo artist, designed the image for the theme of **being safe**. The sun, the moon, and the cedar tree provide everything that we need in life. The hands welcome you in, symbolizing the safety and warmth of people who care about one another.



For **being responsible**, the Carrier Sekani Tribal Council has provided an image of a pictograph of a bear. This is used to illustrate responsibility, because pictographs are used as a sign of respect for animals that give themselves as food. This is being responsible since it shows this respect, which ensures that the animals will keep coming back. Bernie McQuary, a Carrier Elder, tells us that one of the rules of being Carrier is to "Respect all animals at all times."

Ron Hall, an Okanagan artist, provided the image to illustrate **being fair**. The seven feathers in this image represent the seven Bands of the Okanagan Nation. Eagle is a messenger who represents strength and guidance. The pipes are used by Okanagan people in seeking higher powers and sacredness. The bars leading from the



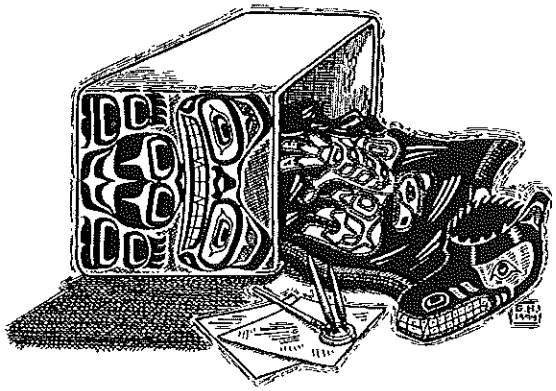
main symbols represent the different paths of life we must follow. The two human figures are the equality of male and female. All of these are important considerations in the concept of fairness. As a group of people walking the path of life, we need to recognize the different paths individuals may walk. In troubled times we encounter difficulties, and often the question of what is fair arises. In these difficulties, we may be hard on each other, in our quest for fairness. So, it is in these times that we need to reach to our higher power for strength, guidance, and wisdom to make decisions that are fair for everyone. We must not only think of ourselves, but of the feelings of others. And we must always remember, no matter what, tomorrow will bring a new day.

These images illustrate the concepts of justice that we wish to impart to students.

CURRICULUM FORMAT

Each grade contains three separate units, which should be done in order, as concepts and stories previously introduced are often reviewed in the later units. Each unit has an overview which explains the major focus of the lessons, along with the goals of the unit and additional information required for teaching it.

Each lesson has its own objectives and core activities. Often there are ***Extension Activities***, which are additional activities that further understanding of the objectives. Teachers are advised to read over the entire unit before beginning it in order to see what activities you feel may be appropriate for your class. The time given for the completion of the lesson is for the core activities only. ***Extension Activities*** will take additional time. You



should also be flexible in the core activities as well, since they may take more or less time than that indicated, depending on the teacher and the class.

Finally, although the lessons provide several ideas for activities, we encourage all teachers to be creative, and adapt them to suit the requirements and capabilities of your own particular class.

PHILOSOPHICAL RATIONALE

WHY A FIRST NATIONS JUSTICE CURRICULUM?

> In order to survive in the twentieth century, we must really come to grips with the White man's culture and with White man's ways. We must stop lamenting the past. The White man has many good things. Borrow. Master and apply his technologies. Discover and define the harmonies between the two general Cultures, between the basic values of the Indian Way and those of Western Civilization —and, thereby forge a new and stronger sense of identity. To be fully Indian today, we must become bilingual and bicultural. We have never had to do this before. But, in so doing, we will survive as Indian People, true to our past. We have always survived. Our history tells us so.
>
> *(Louis Crier, Cree, Alberta.)*

The teacher, even though having adult roles and responsibilities, is also a student. Indeed, for an enquiry process to work the teacher needs to see his or her responsibility as being a co-learner. A certain humbleness, like water, is a useful thing; a sense of exploration into possibly new and unfamiliar territory, a willingness to see things in a new light, to make new connections. These qualities are all essential responses to the words of Elder Louis Crier and the other Elders and leaders you are about to hear. In this opening we have attempted to recreate the thoughts, feelings and spirit that have taken us through the research for this curriculum.

In the spirit of the focus on oral traditions in this curriculum, we suggest you read the following dialogue aloud and find yourself involved in this journey.

DIALOGUE WITH THE ANCESTORS

The young people, all teachers and curriculum developers, walked with the wise ones, the wise ones of many voices and many faces. Their work had taken them on a journey with a purpose, one that required much searching, again and again, re-searching. They were looking for questions, looking for answers.

> My people's memory reaches into the beginning of all things. If the very old will remember the very young will listen.
>
> *(Chief Dan George, Burrard, North Vancouver.)*

The wise ones knew from many years of listening what lay in the young people's hearts. Yet it was important to hear the thoughts out loud, for the wind to hear.

"We are struggling to develop what we call a curriculum, a tool for teaching the young about the laws of what often seems like two worlds."

> For thousands of years I have spoken the language of the land and listened to its many voices. I took what I needed and found there was plenty for everyone. The rivers were clear and thick with life, the air was pure and gave way to the thrashing of countless wings. On land a profusion of creatures abounded. I walked tall and proud knowing the resourcefulness of my people, feeling the resourcefulness of all beings. I measured the day by the sun's journey across the sky. The passing of the year was told by the return of the salmon or the birds pairing off to nest. Between the first camp fire and the last of each day I searched for food, made shelter, clothing, weapons, and always found time for prayer.
>
> *(Chief Dan George.)*

"So, First Nations peoples lived as part of all creation, in harmony with the land, air and waters. They learned lessons from nature. How were these lessons passed on through time, from generation to generation?" the young people asked.

Our peoples lived with the guidance of chiefs. We knew to whom we belonged, we knew all our relations. We knew our names, we lived our power.

The young teachers stopped and gazed into a pool of water. Reflections greeted them. "We have heard you say many things."

That is good.

"Each person must know where they belong, their place in the world. And it is through encounters, actual living experiences, with the land, with animals and with people that..." They stopped and saw again the faces in the pool, many faces behind and many faces younger, some still unborn, within: "...that one finds oneself."

For many years our Nations grew strong. Like these cedars their roots were strong and true and rooted in the earth.

> In the course of my lifetime I have lived in two distinct cultures. I was born into a culture that lived in communal houses. My grandfather's house was eighty feet long. In houses like these, throughout the tribe, people learned to live with one another; learned to respect the rights of one another. And children shared the thoughts of the adult world and found themselves surrounded by aunts and cousins who loved them and did not threaten them. My father was born in such a house and learned from infancy how to love people and be at home with them.
>
> *(Chief Dan George.)*

"This means then, that people looked after one another and needed each other to survive. They knew who they were and what was expected of them. Each person had a role and a responsibility." They thought about how important that was in their work together.

Each person had a way of knowing their place within the circle of life. Each person learned that he or she had many gifts from the Creator and that one must make the most of these gifts for the good of the whole Nation. We learn from the Creator that a community is only as strong as its weakest member.

and listening over long periods of time before you start to consciously receive the messages from this level. The holy people said the answers to life are in the second and third levels of our minds, and they spent the majority of their lives trying to reach those levels because it is believed that this is where God talks to us.

(Leonard George.)

"So, this then means that the mind, body and emotions were all in the service of this level of mystery, of the spirit. And if the laws come from the knowledge of the Creator, then a spiritual aspect to the curriculum is very important."

Without spirituality there really isn't anything else. To me, spirituality means believing in who you are, what you are, and practising everything that you've been taught by your elders—how to fish, how to hunt, how to preserve those fish, how to pick the berries, use the berries and traditional foods. That's all part of spirituality, because if you don't have spirituality then you don't have those things. Without spirituality what do you have? You are an empty shell. You're alive, but you're—almost like a vegetable. You're moving, your heart is ticking, but you're not really doing anything that is part of you. But if you have that spirituality, then you understand why you do the things you do every day.

(Past Chief Councillor Ruby Dunstan, Nla'ka'pamux, Lytton.)

The young teachers suddenly felt very thankful. This walk with the voices of the ancestors, and those who understood, had brought them closer to understanding the way forward and the meaning of this curriculum. Their insight into the reasons for the work provided the will to produce the best possible work.

And this is of course what you are doing for the children. You are helping them seek out meaning and reason that lies within all things, to sense their own power and to develop the will to do what is right. If a young person has a problem, often times the elder gives them a story. The story does not give them all the answers. It shows them the way. A story has many levels to think about. Each person who hears a story feels and thinks for themselves. In the old days stories were told many times over. That's how the people learned to listen. The stories are often teachings that tell about the way to live. The stories teach how to survive as human beings and how to respect, share and care for one another.

(Thoughts of Tillie Gutierrez, Sto:lo, Chilliwack.)

The curriculum developers smiled happily. "We are hoping that our work, in some small way, will help people not only to understand themselves, but also understand and live harmoniously in the changing world they are growing into."

In a collective society the structure of the society is based on love. We have great love for our children, for our grandparents. In this society there is no tolerance for selfishness, boastfulness, deceit or vanity, but there is a generous amount of forgiveness. Holistic healing thrives on the generosity of the mind, body, spirit and emotions. These four components must all work in harmony; each is dependent on the other. Love is in the centre of this mentality. It feeds only positiveness to all four. It is ready to forgive all ills, it is ready to plant new life through forgiveness, and it is ever so patient in acquiring and maintaining balance in a person. It may take time, but healing will come if the individual is ready to embrace it. The face of the Creator is painted on every leaf, it is carved in every rock and stone. It is our privilege to look for his face.

(Thoughts of Murdena Marshall, Miqmaq, Nova Scotia.)

To young people my grandparents always said, "You'll do all right if your hands are both full to overflowing." One hand could be filled with knowledge of the White man and the other could be filled with the knowledge of your ancestors. You could study the ancestors, but without a deep feeling of communication with them it would be surface learning and surface talking. Once you have gone into yourself and have learnt very deeply, appreciate it, and relate to it very well, everything will come very easily. They always said that if you have the tools of your ancestors and you have the tools of the White man, his speech, his knowledge, his ways, his courts, his government, you'll be able to deal with a lot of things at his level. When your hands are both full with the knowledge of both sides, you'll grow up to be a great speaker, great organizer, great doer, and a helper of your people.

(Ellen White, Project Elder, Nanaimo.)

HOLISM: PRINCIPLE INTO PRACTICE

A curriculum such as ours is commonly referred to as a *law-related* curriculum. At the heart of a holistic curriculum is the study of the individual, the individual's gradually expanding spheres into other domains, such as family, community, and nation, and the dynamics of relationships between the individual and these other domains. Both traditional and modern educational practices demand that a First Nations approach include individual and collective relationships with the natural world. Knowledge of self, others, and nature, as this knowledge relates to law, is essentially concerned with the juxtaposition and balancing of individual *rights, roles, and responsibilities.*

If our goal is to promote healthy individuals, then we must educate the whole person. We must also study and develop understandings about the whole person. In both the process of learning and the content of that learning, we must take a holistic perspective.

First Nations peoples have always known that all life, including human life, is more than the sum of its parts. They have always acknowledged in their thinking, feeling, and doing that there is a state of being that gives meaning and order to life.

This curriculum honours our *spiritual nature*. The goal is to provide opportunities for students to, as Ruby Dunstan states, "understand why you do the things you do every day." The holistic study of the ideas and practices of law is an ideal context for students and teachers to explore important questions of life. The search for the reason and meaning that lie behind natural and cultural phenomena can be a very practical one.

A common fundamental of spiritual knowledge is the reality of *interrelatedness*, meaning that life is a web of connections. This has always been known by First Nations peoples. Traditional laws grew out of this understanding. Thus, individuals acknowledged the rights of, and their responsibility towards animals, people, the land, and kin.

It is difficult to talk about physical, emotional, mental, and spiritual aspects and activities as separate entities, for in practice they are interrelated in the whole person, as well as within the community. This curriculum follows a child's growing through a sense of dependence, through interdependence, to the desire for independence.

The involvement of all aspects of the family and community that impact on a child's life is important to the process of learning. Therefore, we encourage a partnership approach between home, school, and the wider community.

DEVELOPING THE SKILLS OF INTERRELATEDNESS

Contemporary teaching methods have often only focused on the facts. There has been a bias towards intellectual skills, and this has continued to foster mechanistic worldviews.

A traditional, holistic education fosters interrelatedness. Students are encouraged to *observe, listen, and practise*.

In all traditional societies, storytelling has been used to enhance these skills. Stories act as a bridge between the child's experience and abstract concepts. It is the metaphoric nature of stories that produces the response of, "Ah, it's like that!" Metaphors place the concept within the realm of concrete experience, the real world of the child. In this curriculum, metaphors can be examples from the child's life or range of knowledge. In an interrelated approach, students are encouraged to actualize their own metaphors by bringing life experiences into the classroom.

One objective is to facilitate the skilful and holistic use of story in the child's life, using a wide range of story types. A good story, told in a living way, can be a very powerful, concrete experience for the child.

A metaphorical way of teaching is holistic. It constantly focuses on recognizing and understanding patterns and general principles which give meaning to specific facts. Each new unit, concept or theme is no longer viewed as an isolated set of information, but an opportunity to make connections.

SOURCE OF LAWS

The ownership of territory is a marriage of the Chief and the land. Each Chief has an ancestor who encountered and acknowledged the life of the land. From such encounters come power. The land, the plants, the animals and the people all have spirit—they all must be shown respect. That is the basis of our law.

(Gitksan and Wet'suwet'en Chiefs.)

The major agencies of social control are morals, religion, and law. In the beginning of law, these are not differentiated. Even in so advanced a civilization as that of the Greek city-state, the same word is used to mean religious rites, ethical custom, the traditional course of adjusting relations, the legislation of the city, and all these looked on as a whole, as we should say, including all these agencies of social control under one term which we now translate law.

(Roscoe Pound, contemporary philosopher of law.)

This curriculum looks at the source of laws and how these laws become part of human society. In First Nations, many laws are derived from human interaction with the natural environment: notions of respect, value, and responsibility, for example, may be seen as deriving from First Nations resource management. The quote from the Gitksan and Wet'suwet'en Chiefs above provides an insight into how laws are derived from the land; the one from Roscoe Pound shows one source of Canadian laws from a time when law in the Western sense was much more openly related to other aspects of society.

Laws from any society are based upon needs perceived by that particular society. Because of this, the reason for a law should be apparent to anyone coming from that society. If it is not apparent, either the law is out-dated and no longer relates to current understandings, or the person encountering the law does not understand the aspect of society to which the law applies. Being familiar with "The Law," whether it is derived from First Nations or the Canadian legal system, requires an understanding of the *source* of the laws, which will in turn allow an individual to grasp the *reason* for such laws.

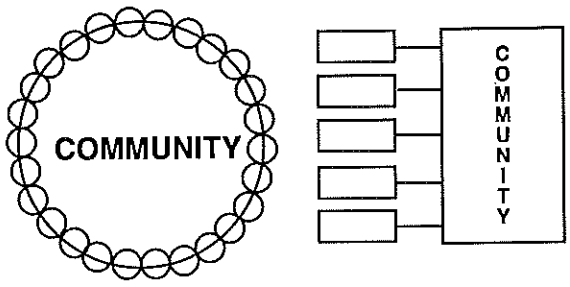
In this curriculum, laws are not simply taught: through activities included in the different teaching units, an understanding of law will stem from experience, either real or simulated, of the application of laws. Laws need to be understood, and that understanding will come from the acknowledgement of a need for the law because of certain circumstances. For example, many B.C. First Nations use feasting and ceremony to validate rights to, among other things, hunting territories. These rights are announced to all present to validate them, so that those claiming rights will have witnesses to their ownership. In Canadian law, if one wishes to buy a house or tract of land, the house is purchased and a deed is given to the new owner, validating his or her right to own the house and the land upon which it rests. The deed is like a witness in a feast. Both of these legal transactions have a specific need—to prove ownership. These two examples

come from different legal systems. Demonstrating the similarities and distinctions between, and validity of both oral and written documentation is an important part of this understanding. The juxtaposition of these different forms of documentation strengthens the students' knowledge of both.

One must also remember that, although it appears that the curriculum makes a distinction only between First Nations and Canadian systems of law, it is very important to understand that among First Nations there are many different forms of traditional government. For example, some First Nations, especially along the British Columbia coast, had highly stratified societies with a system of hereditary chieftainship. Other societies had little or no social stratification, and some leaders might be chosen for a particular skill that they had, for example in hunting or spiritual domains. There were also various other types of traditional systems of government that fall somewhere between these two examples. Because of these differences, every society has different forms of protocol, norms, and ways of initiating social interaction. One curriculum cannot cover the entire region of British Columbia, and so each community is encouraged to investigate within its own area the forms that traditional government took. Research into these could provide the basis for major projects at the intermediate levels.

Canadian laws are also derived from a long history, being a culmination and continuous reform of laws from ancient Babylon, The Ten Commandments, Greek and Roman law, and British law. Within this long history there have been many changes. Some laws are rooted in an era in which there was little separation between Church and State, something that we take for granted now. For example, the law against Sunday shopping, which no longer exists in British Columbia but does in many other provinces, goes back to the Bible where it is stated that the Sabbath is a day of rest. This law is based on a very old Judeo-Christian ethic.

So we can see that, although at first glance notions of justice from the point of view of First Nations and the Canadian legal systems seem miles apart, there really are many parallels between them. Why do they seem to be so far apart? One reason might be that the Canadian legal system has been separated from the rest of normal, everyday living, and much of how it works cannot be understood by the average person. As exemplified by the opening quote of Roscoe Pound, law has become so far removed from everyday living that we need a lawyer to represent us in a court of law, someone who understands how the system works. On the other hand, among First Nations traditional laws remain a part of everyday life. According to Judge Douglas Campbell, the difference between First Nations and northern European systems of justice can be illustrated graphically:



Rather than having justice as part of the internal structure of the community, as in First Nations societies, communities in northern European culture created external structures to carry out the work that needed to be done in the area of justice. Thus, the system of justice is *external* to the community, rather than *internal*. This is the model that was imported to Canada. Respect must be shown for both systems, and our task, the theme of the curriculum, is to build bridges of understanding between the two.

An attempt is made to explore these differences in the curriculum in order to bridge this perceived gulf between the two systems. This will show that, rather than being at odds with each other, the two systems can co-exist in harmony because of shared basic values of fairness, responsibility, safety, and cooperation. In a more practical sense, the curriculum can play a part in the empowerment all people - First Nations and non-First Nations students and communities - to survive in an ever-changing world by becoming familiar with both systems, and realizing the value of and similarities between both.

> I'd advise young people to complete their education in this system that we're facing now and to speak to our elders. That would make a solid foundation for them, and then they could reach out a little bit further. They would have their roots, which are solid, deep, and strong as well as a White education. I think that is what I would tell young people.
>
> *(Chief Alan Wilson, Haida, Masset.)*

INDIAN CONTROL OF INDIAN EDUCATION

> We must reclaim our right to direct the education of our children. Based on two education principles recognized in Canadian society, Parental Responsibility and Local Control of Education, Indian parents seek participation and partnership with the Federal Government, whose legal responsibility for Indian education is set by the treaties and the Indian Act.
>
> First Nations declare their jurisdiction over the education of their people. Each First Nation will define a philosophy of education that is culturally appropriate for their own people. Each First Nation will determine the resources needed for quality education as defined by the First Nation.
>
> First Nations education is a holistic approach that incorporates a deep respect for the natural world with the physical, moral, spiritual, and intellectual development of the individual. First Nations language and cultural values are taught and enhanced through education. The education process actively involves the parents.
>
> *(Assembly of First Nations.)*

These quotes, and those that follow, are from the *Assembly of First Nations*, previously known as the *National Indian*

Brotherhood. A document put out by this organization in 1972, the *Indian Control of Indian Education* policy paper, provided the first comprehensive educational statement by First Nations peoples from across the country to reassert their role in the education process.

BACKGROUND TO *INDIAN CONTROL OF INDIAN EDUCATION*

Historically, the education system of First Nations was characterized by community involvement in showing the appropriate roles to its younger members. The responsibility for education was carried out by the extended family, clan or band which prepared young people for adulthood. This guidance allowed young people to actualize their emotional, social, physical, intellectual and spiritual competencies and potentials. In other words, the process of informal education brought the whole community together to assist in the upbringing of its young people.

Later, the actions of both the federal government and religious orders within Canada worked to disintegrate First Nations families. The goal of the religious orders was to transform First Nations people into "civilized" and "christianized" members of society. Educational institutions such as the residential schools negated the culture and language of its students: parental responsibility and local community control were non-existent.

Toward the end of the 1950s, the federal government ceased operations of some residential schools and established day-schools on some First Nations reserves. These schools were operated by various religious groups, and the school curriculum was limited to religious instruction, the basics of reading and math, and tasks for men and women around the home. After these day-schools were built, the government provided for the integration of First Nations children into provincial schools. This forced some First Nations students to attend school off their reserves, with some living with non-First Nations families in urban areas. The federal Department of Indian and Northern Affairs controlled all education matters for First Nations peoples. The integration policy did not allow for parent participation in the decision-making process.

Then, some First Nations leaders from across Canada began action to publicize their concerns about the unjust treatment of their people. Following this, a Standing Committee on Indian Affairs released a number of research findings about the state of First Nations education in Canada. Verna Kirkness provides us with a list of these findings which include the following: a high drop-out rate among students; high unemployment rates on reserves; a subtractive school curriculum which lacked content relevant to First Nations students; a lack of recognition for First Nations contributions to the history of Canada; a lack of cross-cultural training for teachers; a perceived age-grade retardation among First Nations students which was actually due to the irrelevant curriculum and the language factor; and a lack of communication between officials and parents about the transfer of their children to provincial schools.

The federal government continued to make policy for First Nations people, and in 1969 the Liberal government proposed what has been termed the "White Paper." The main focus of this document was the elimination of the special status of First Nations people. In response to this the *National Indian*

Brotherhood devised an education statement made in consultation with First Nations across the country, which became the *Indian Control of Indian Education* policy paper given official recognition by the federal government.

Two significant principles arise out of the document: parental responsibility and local control, which includes community involvement. The document states:

The National Indian Brotherhood is confident that it expresses the will of the people it represents when it adopts a policy based on two fundamental principles of education in a democratic country, i.e.:

- *parental responsibility, and*
- *local control.*

This document recognizes that in order for First Nations control of education to be feasible, there must be support and guidance from parents and others in First Nations communities.

PARENTAL RESPONSIBILITY

> *We want education to provide the setting in which our children can develop the fundamental attitudes and values which have an honoured place in Indian tradition and culture. The values which we want to pass on to our children, values which make our people a great race, are not written in any book. They are found in our history, in our legends and in the culture. We believe that if an Indian child is fully aware of the important Indian values he will have reason to be proud of our race and of himself as an Indian.*

Parental involvement is deemed essential when viewing the past practice of First Nations children being taken away from their parents to be raised in the residential schools. First Nations parents have the educational goal of preparing their children for life in modern society while building on cultural identity.

Both these principles exist in Canadian society and now First Nations parents are affirming their right to partake in the educational process, including the setting of educational goals. The *Indian Control of Indian Education* policy goes further to state that only the parents of First Nations students know what values they want taught to their children. In order for parents' responsibility to be a reality in the educational process, this document maintains that the federal government has to support this partnership.

LOCAL CONTROL OF EDUCATION

> *We do not regard the educational process as an "either or" operation. We must have the freedom to choose among many options and alternatives. Decisions on specific issues can be made only in the context of local control of education. We uphold the right of the Indian Bands to make these specific decisions and to exercise their full responsibility in providing the best possible education for our children.*

Local control of education means that First Nations communities have the right to determine the educational goals and outcomes for their children. Only in this way will First Nations communities begin to effect change in their children's education. The following are important

aspects of local control: making decisions in the area of teacher training, having a say in the building of school facilities, and defining the school curriculum. The responsibility for all these areas of concern requires local control that respects the culture, values, philosophy and above all the visions of a community.

Today, more than twenty years after this policy document, many First Nations are implementing their own programs and administering their own educational systems. In British Columbia, there are many band-controlled schools funded mainly by Indian and Northern Affairs. In these schools, the provincial B.C. core curriculum is followed, along with a cultural curriculum.

FAMILY & COMMUNITY INVOLVEMENT:

PARTNERSHIPS IN BUILDING BRIDGES BETWEEN NATIONS

A curriculum is not an archaic, inert vehicle for transmitting knowledge. It is a precise instrument which can and should be shaped to exact specifications for a particular purpose. It can be changed and it can be improved. Using curriculum as a means to achieve their educational goals, Indian parents want to develop a program which will maintain balance and relevancy between academic/skill subject and Indian cultural subjects.

INTRODUCTION

This section of the Teachers' Guide has been developed:

a) to address the issue of the need for parent and community participation in First Nations schools in historical and modern perspectives;

b) to suggest possible reasons for a lack of community involvement in schools, and present some strategies for identifying why a lack of involvement may exist; and

c) to discuss ways of achieving involvement.

Also provided is a Volunteer Handbook as a model to be used by schools to enlist the support of parents and community members in the activities of this curriculum and therefore in the school itself. Perhaps the implementation of this curriculum will encourage all those involved to initiate alternative teaching methods in their schools, methods based on First Nations teaching styles with relevant content. Hopefully in this way families and community members will not feel alienated by the school system, and will play an active role in the total education of their children.

WHY DO SCHOOLS NEED COMMUNITY INVOLVEMENT?

It is well recognized among educators that one crucial aspect to the acceptance and smooth operation of a program, particularly within a school with a high First Nations population, is community involvement. For example, Seabird Island Community School, located in southern British Columbia in Sto:lo territory, states in its policy manual:

> *The development of the individual child is seen as a partnership between home, school, and community. The Board will seek to ensure that communication between home and school is open, honest and positive, and that appropriate opportunities are provided for participation by parents and the whole community in the education process. We believe that the ultimate responsibility for education belongs to the parent, child and community. The school curriculum will therefore reflect those teachings and values as determined by them.*

While all schools recognize the benefits of community and parent participation, the

situation for schools with a high First Nations population is somewhat different, due to different backgrounds, histories, and traditional forms of pedagogy.

FIRST NATIONS IN CANADA

Within the area which is now called Canada, it is estimated that there were at least fifty linguistic groups prior to European contact. Within these groups there were several different cultural groups, with great variations among them. For example, some kinship systems were reckoned matrilineally (through the mother's family), others patrilineally (through the father's family), still others bilaterally (through both mother's and father's families). There were settled farming communities, settled fishing communities, communities that had a seasonal round based on hunting, fishing, and gathering of plant foods, and various combinations of all these subsistence strategies. It is evident that First Nations societies in what is now Canada did and continue to practise very different lifestyles based on their own histories and environments. These differences must be taken into account in any educational program involving First Nations.

FIRST NATIONS CONTACTS WITH EUROPEANS

'European contact' usually designates the time that Europeans first came to this continent for purposes of exploration, fishing, and acquiring furs for European and Asian markets in the sixteenth century. However, there was prior contact on the east coast with Scandinavians around AD

1000. As well, there were many different 'contact' times within what is now called Canada after the sixteenth century depending upon the area. First Nations in the eastern part of Canada experienced contact and European settlement hundreds of years before those in the west. Thus, to speak of 'contact' as being an isolated point in time is misleading. Different communities have been affected at various times and in various ways by Eurocanadian cultures, so the histories of particular communities must be examined in their own right. We must not repeat the mistakes of the past by subsuming all First Nations in Canada under one system.

With European settlement came the European system of schooling, which for the most part was imposed indiscriminately upon all First Nations peoples, on the one hand without regard for cultural differences that existed between the varied Nations, and on the other with the express intent of acculturating First Nations people according to European standards. No consideration was given to the ill effects that a foreign system of education might have on the learners and their communities. Ultimately, the Eurocanadian goal of assimilation was not achieved, and therefore all the efforts that had gone into trying to 'educate' and 'civilize' First Nations people were seen as a failure. No thought was given to traditional instructional methods.

TRADITIONAL FIRST NATIONS EDUCATION

According to Joseph Couture, there are six characteristics of traditional First Nations values that must be considered in education programs:

1. Native cultures are dynamic, adaptive, and adapting, not limited to the past.

2. These cultures are authentic and valid, inherently creative, capable of distinctive and sophisticated human development and expression, and therefore they can invent structural forms and institutions as needed to assure and strengthen group/individual survival.

3. Native life-ways are rooted in a perception of the inter-connectedness between all natural things, all forms of life.

4. There is a characteristic sense of community, of "The People," a collective or communal sense that contrasts sharply with western individualism and institutional forms based on private ownership.

5. The current Native situation presents a wide spectrum of variation and diversity of Native behaviour and attitude, of history, and of social and political systems.

6. Modern Native behaviour includes responses to highly specialized relationships with the dominant Canadian society, to a greater extent than any other Canadian group.

These values are inherent to First Nations cultures, and their traditional education methods employ example and storytelling to pass these values on to the next generation. Because of this, family involvement in education is very important, since parental pride and approval motivates the child to learn.

Related to family involvement in the total education of the child are other factors

important to traditional First Nations education, such as local control and curriculum relevance. These aspects of education cannot be realized without community involvement. These factors play major roles in this curriculum.

Local control is part of traditional First Nations education. The Eurocanadian model imposed upon First Nations is centralized, which does not work because there are so many different First Nations in Canada. This curriculum should not be viewed as being imposed from the 'outside': it is a flexible model that was developed in conjunction with different First Nations communities. The idea is to use it within your particular community according to local criteria. In this way, the curriculum will be locally controlled.

Similarly, curriculum relevance will be achieved by this flexibility. Curriculum themes and activities should respond to real life situations. We encourage educators to attempt to incorporate what is going on around them in the community into the classroom, through field trips, role playing, open discussions, and other activities centred around timely issues.

Another important factor in First Nations education is language. There are many different First Nations language groups in B.C. Although this curriculum is not a language program, we encourage teachers and community members to use the local language in the classroom to tell stories and in everyday activities where possible. The amount and complexity of the First Nations language used in the classroom will depend on the fluency of the teacher and students.

We also encourage you to integrate the activities in the curriculum into such areas as cultural and social studies, First Nations language teaching, art, drama, or any area that the school, teachers, parents,

community members, and students feel would be appropriate.

THE NEED FOR FAMILY AND COMMUNITY INVOLVEMENT

Family and community involvement will greatly enhance this curriculum for several reasons:

1. There is a need to resource the knowledge that Elders and others have of traditional stories and society, including how traditional government institutions operated, and continue to operate today.
2. There is a need for families and community members to become involved so that the students will feel that the knowledge being imparted to them about their traditional society and mainstream Canadian law is important and relevant to their lives.

Community involvement will mean that not only the students learn: all family and community members will share their knowledge of traditional aspects of their own society with each other, and will learn more about Canadian law. Some people will not have had the opportunity in their education to learn about First Nations societies, and many will not have had experience with the Canadian system of law. In this respect, the aim is not only to educate the students, but the whole community, through this sharing of knowledge.

HOW CAN WE IDENTIFY REASONS FOR LACK OF PARENT AND COMMUNITY PARTICIPATION IN THE SCHOOL?

If one examines the historical relationship between First Nations and non-First Nations peoples in Canada in regards to education, some of the reasons for the lack of interaction between families and schools become apparent. These ideas can be used as guidelines for identifying those that are relevant in your community. Practical suggestions for communicating with families in order to understand how they feel about this curriculum and the school follow.

POSSIBLE REASONS FOR LACK OF INVOLVEMENT

1. Many family and community members may have had negative experiences in their own schooling. For example, some First Nations people may have attended a residential school where they were taken from their homes, or they may have been integrated into a provincial school where they felt alienated and 'different' from most other students. Often the curriculum would have been irrelevant to their lives.
2. Family members may not understand the school curriculum or the reason for it. It is important to let them know about it.
3. Family members may feel uncomfortable with the school if they do not speak English very well or at all, especially if the majority of the staff are from different cultures. Every school should have resource people who can

communicate with family members when necessary.

4. Family members may simply feel they don't have the time to participate in the school, especially if they work full time. Different types of family groupings also need to be taken into consideration, such as single-parent families, and those in which grandparents, aunts and uncles, or other relatives are the principle caregivers. We need to understand that people lead demanding lives.

POSSIBLE STRATEGIES FOR DETERMINING REASONS FOR LACK OF INVOLVEMENT

1. **Questionnaires.**
   These can be sent home with students, and should be accompanied by information about this curriculum.

2. **Home Visits.**
   These work especially well, but are more feasible within smaller communities than in urban centres. During the visits, questionnaires can be given orally, and the family members' feelings about the curriculum and the school can be discussed.

3. **Bingo.**
   This game is especially popular in many First Nations communities. The school could put one on, and have a break midway in the evening to discuss the curriculum. This should be followed by a question period, and time to fill out a questionnaire. Those who have trouble with English could be helped by their friends. The school could also offer babysitting by hiring some local youths so that more people could attend.

4. **School Open-house.**
   All community members could be invited for a tour of the school and an introduction to this curriculum. As incentives, a raffle could be held, and a presentation could be made of dances, songs, crafts, etc. Again, there should be a question period, and those attending could be asked to fill out a questionnaire. This could be offered in the evening or on a weekend so that most people can come.

5. **Parent-teacher Workshops.**
   These are helpful to have family members and teachers speak together openly about the school, the students, and the community. A workshop is a wonderful way to have people feel more comfortable with each other and with the school. The workshop for this curriculum could focus on family members' feelings about traditional First Nations ways and values they would like their children to learn, and what they would like their children to know about the Canadian justice system.

These are some suggestions for introducing the curriculum to the community, and getting some feedback as to how people feel about it. Special effort should be taken to inform community Elders of all events, and encourage them to attend.

FOLLOW-UP

Notes should be taken down by facilitators of comments and suggestions made orally, and information received on questionnaires should be organized. Follow-up is important: those who participated should be called, visited, or sent home a note thanking them for their input. Subsequent meetings and gatherings should specifically address issues raised by parents and community members.

WHAT CAN WE DO TO PROMOTE PARENT AND COMMUNITY INVOLVEMENT IN THE CURRICULUM, AND THEREFORE IN THE SCHOOL?

The actual process of determining problems of family and community involvement in the school is the first step in involvement. Following this there must be an on-going commitment to inviting people to participate in activities. We would also encourage schools to set up Parent/Community Member Advisory and Policy Committees, if they have not already done so, that meet regularly to discuss and monitor the school's curricula. We want to ensure that this curriculum will have positive effects upon the students, teachers, and community.

*EXAMPLES OF HOME - SCHOOL CORRESPONDENCE**

*Remember that these are just examples. Communication with the community must follow guidelines of what is acceptable in your particular community. For example, questions may have to be re-worded to be not so direct if this makes people uncomfortable.

(Initial notice to homes)

(NAME AND LOGO
OF SCHOOL)

WELCOME TO FIRST NATIONS JOURNEYS OF JUSTICE

This year, our school will be implementing the First Nations Journeys of Justice curriculum. This is a curriculum that uses traditional First Nations stories in order to teach your children about traditional values and laws, and also teaches about Canadian law.

We will be holding an informal get-together to discuss this curriculum with all members of the community on _____ at _____ a.m./p.m. in the school gym. Please plan to attend. If you cannot attend, you may contact the school for more information. Refreshments will be served. Babysitting will be provided. There will also be a *(language)*-speaking interpreter.

This is a community-based curriculum and we want it to be controlled by you: family and community members. You have a say. Please tell your friends and relatives about it.

Hope to see you there!

(TEACHER/CULTURAL COORDINATOR/PRINCIPAL/
PARENT ADVISORY MEMBER)

(To be sent home, filled out during home visit, or distributed at community gathering)

(NAME AND LOGO
OF SCHOOL)

Dear Family and Community Members:

We would really appreciate it if you could answer the following questions for us so that we can find out how you feel about the school and the First Nations Journeys of Justice curriculum. You may ask someone to help you if you wish.

How do you feel about the school? _____

If you have kids who go to the school, do they like it? _____

Is there something in particular you like or don't like about the school?

_____

What was the school like that you went to? _____

Do you know about First Nations Journeys of Justice? If so, what have you heard?

_____

Would you like to know more? _____

Any other comments? _____

_____

name:

Thank-you for taking the time to answer these questions. You can send it back with your child, or bring it to the School Open-House on _____ at _____ a.m./p.m.

(TEACHER/CULTURAL COORDINATOR/PRINCIPAL/
PARENT ADVISORY MEMBER)

(NAME AND LOGO
OF SCHOOL)

OPEN HOUSE

All members of the community are invited to a tour of the school on _____ at _____ a.m./p.m.

There will be a discussion of the First Nations Journeys of Justice curriculum, so bring all your questions and your expertise! We need them!

Also:

A traditional dance presentation by the students

And:

Raffle for great prizes!

DON'T MISS IT!!

(NAME AND LOGO
OF SCHOOL)

LET US KNOW WHAT YOU KNOW.

Dear Family and Community Members:

The school needs to know what you know, anything at all, about traditional First Nations culture, or the Canadian justice system, because we need volunteers to work with us in the First Nations Journeys of Justice curriculum. We also need people to help out with role plays, field trips, and cultural days and evenings we will be putting on from time to time throughout the year.

If you can work with us one hour a week, one hour a month, or just a couple of times a year, we would really appreciate your involvement. Remember, this is a curriculum that should be relevant to our community, and you have a say in how it is run. Besides, what better way is there to get to know the school and become a real part of it?

Do you know any traditional stories? _____

Do you speak *(language)* at all? _____

Does your work involve anything to do with law? _____

Would you be willing to be a volunteer at the school? _____

What kinds of things would you like to do at the school? _____

If you decide you would like to become involved, we will give you a Volunteer Handbook explaining the kinds of things we're looking for. But we're flexible, and open to suggestions! So let us know.

Thank you for caring about your school.

(TEACHER/CULTURAL COORDINATOR/PRINCIPAL/
PARENT ADVISORY MEMBER)

(NAME AND LOGO

OF SCHOOL)

FIRST NATIONS JOURNEYS OF JUSTICE

VOLUNTEER HANDBOOK

Welcome to *First Nations Journeys of Justice.* Thank you for agreeing to be a Volunteer. First, let us tell you a little more about the curriculum. Here is its mission statement:

> *With the vision of building bridges between the First Nations and Canadian systems of law, this project honours orality—a traditional approach to education among First Nations of British Columbia—and teaches concepts and practices of justice from the perspective of First Nations ways of knowing.*

The school needs Volunteers like you to help it achieve its goals. More specifically, we need people to:

- be part of a parent advisory council
- tell traditional stories to the students
- suggest field trips within our community that we can relate to what we are teaching in the classroom
- come on field trips to guide students and answer questions
- help out at community gatherings put on at the school (like open-houses and bingos)
- let other community members know about the curriculum
- encourage others to participate
- **tell us what you think we should be doing and suggest ways of doing it.**

This last thing is probably the most important, because the curriculum is **community-based.** Here are some reasons why family and community involvement are necessary:

1. There is a need to resource the knowledge that Elders and others have of traditional stories and society, including how traditional government institutions operated, and continue to operate today.

2. There is a need for families and community members to become involved so that the students will feel that the knowledge being imparted to them about their traditional society and mainstream Canadian law is important and relevant to their lives.

3. Community involvement will mean that not only the students learn: all family and community members will share their knowledge of traditional aspects of their own society with each other, and will learn more about Canadian law. Some people will not have had the opportunity in their education to learn about First Nations societies, and many will not have had experience with the Canadian system of law. In this respect, the aim is not only to educate the students, but the whole community, through this sharing of knowledge.

WHY SHOULD I BE A VOLUNTEER IN THE SCHOOL?

The only way that communities can gain control of their children's education is through community participation. The more the community participates in the school, the more it will have a say in what goes on there, and what the children are being taught.

WHAT BENEFITS WILL I GET FROM BEING A VOLUNTEER?

1. You will be a participant in all social gatherings put on by the school.
2. There will be special events for volunteers, and you will receive special recognition by having your name posted in the school and by receiving a certificate (see next page for sample).
3. You will have the satisfaction of knowing that you made a difference in the school and in the children's education.
4. Your children will be getting the kind of education you want them to have.

BEING A VOLUNTEER MEANS SO MUCH.

Please keep in contact with _____ at *(phone number),* who will be coordinating volunteers.

(name of school)

FIRST NATIONS JOURNEYS OF JUSTICE

This is to acknowledge the contribution that

has made to the school and community by acting as a Volunteer in the school

for the past year. Your commitment to the school has been greatly appreciated.

PRINCIPAL

CULTURAL COORDINATOR

STORYGUIDE: BEGINNING THE JOURNEY

In the old ways practised by many tribes, a person who is so inclined and capable on occasion sits and tells stories. The stories are woven of elements that illuminate the ritual tradition of the storyteller's people, make pertinent points to some listener who is about to make a mistake or who has some difficulty to resolve, and hold the listeners' attention so that they can experience a sense of belonging to a sturdy and strong tradition. (P. Allen)

As with any generation

the oral tradition depends upon each person

listening and remembering a portion

and it is together-

all of us remembering what we have heard together-

that creates the whole story

the long story of the people.

(Leslie Marmon Silko)

INTRODUCTION

In all communities, there are many different roles to be played by different individuals and groups of people. The same is true with stories. Different types of stories fulfil different roles and purposes.

In this curriculum, we have used many types of stories, and have attempted to use them appropriately. We encourage teachers to work with the full spectrum of oral tradition available to them. We have provided maps on pages 53 to 58 so that you may locate the area from which each story comes. Photocopy them for students where you feel this is appropriate, and use the larger map of B.C. to locate these areas within the entire province.

Within the different cultural areas of B.C., each First Nation has developed its own particular traditions and protocols around stories and storytelling. There are distinct regulations concerning the way stories are to be told for teaching and learning purposes. The stories range from sacred to historical; from stories that teach the social, political, and cultural ways of the people, to personal life experiences and testimonials. And some are for pure fun. Some are owned by individuals, clans and families. Others are in the public domain,

available for anyone to tell. When using a story, the context, how the story came to the teller, how it is used and told, and how the listeners react, are as important as the story itself.

Jo-ann Archibald

WHAT IS STORYWORK?

This term is used to describe the ways of working with First Nations stories. Just as there are different types of stories, there are different ways of using/working with stories. We recommend that you contact your local Education Coordinator, Cultural Centre, or Friendship Centre to find out who practises the oral tradition of storytelling or who is involved in local cultural curriculum development. Establishing a working relationship with local First Nations community members, on the oral traditions, is essential. Here we share our experiences of the storywork approach, to exemplify some pertinent issues. But remember, this is just the beginning of a journey. Storytelling is an art that must be developed.

THE STORYWORK APPROACH

The curriculum team contacted various First Nations people throughout B.C. to get recommended names of storytellers and to elicit participation for the project. We began with those tribal councils, cultural centres, and individuals who initially supported the project. The assistance of the project's Advisory Committee members was invaluable.

The curriculum team discussed the types of themes and concepts that were needed and agreed upon the regional areas each would visit. Each person contacted the storytellers to make arrangements for a visit. Sometimes, the staff member visited a community and attending meetings arranged by a local contact person to request participation. After an explanation of the project, individual storytellers gave their consent to participate. The principles that we advocated include:

1. The individual storyteller maintains copyright to his or her story. The story has been "loaned" to the Law Courts Education Society for this curriculum project.
2. The individual storyteller verified the printed version of their story and was consulted on how the story was used in the curriculum.

The storytelling sessions were tape recorded and later transcribed. The curriculum team used the tapes and transcripts to select stories for the lessons. Often the storyteller would share the important teachings that they wanted highlighted in the story. This was very helpful to the curriculum researchers, since

they often were not familiar with the cultural ways of the individual storytellers.

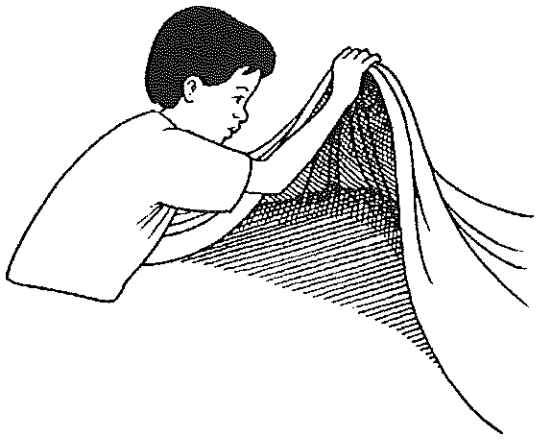
Some of the stories used had also been previously printed in books and archival material. We sought permission of the authors or publishers. Many of the First Nations communities have published their stories for curricular use. Archival material should be verified by the cultural community from where the story was taken. This type of material is problematic because of the lack of verification by the early anthropologists and linguists; however, many First Nations find that these stories help trigger memories of stories thought to be lost or forgotten.

TYPES OF STORIES USED IN THE CURRICULUM

Traditional and life experience stories form the basis of the storywork approach. These two forms of the oral tradition continue to be practised widely amongst many First Nations groups. The storytellers who use traditional stories recall hearing stories when they were little children. Some of those stories are presented in this curriculum. They contain foundational teachings which make one think about one's behaviour and which "tickle" the mind's imagination and intellect.

The life experience stories are just as powerful. Often those who share life experience stories do not consider themselves "storytellers." However, when they share a life experience story, they too have an important message to tell.

Uncovering the layers of meaning embedded in traditional and life experience stories is a challenging process for both the storyteller and the story listener. Stories need to be heard over and over again, throughout one's life. Sometimes, the listener is expected to hear the story, and



then to go away and think about its meaning. Sometimes, the listener and storyteller engage in talk about the meanings that come from the story. The important point is that an inter-dependent relationship is established between the storyteller (teacher), listener (student) and the story (cultural ways and teachings).

TEACHER'S STORYTELLING VIDEO

The purposes of this video are to:

a) provide more infomation about particular stories used in the curriculum;

b) share considerations about teaching approaches and cultural protocol for First Nations stories;

c) act as a catalyst for teachers and community members wanting to engage in First Nations storywork.

In this video, Ellen White, Jeff McNeil-Bobb, and Frank Brown talk with Jo-ann Archibald about First Nations storywork. Each one highlights either traditional or life experience stories. The video is intended primarily for teacher and community implementation use. However, the individual stories may be appropriate for student use.

The types of questions and notions raised are ones that you may engage in with local storytellers. An important tradition amongst many First Nations is to share what one has learned with others. The information and ideas are presented with that intent. Enjoy!

SOME COMMON APPROACHES TO USING STORIES

Throughout the units, there are suggested activities for teaching and learning with the stories. Presented here are suggestions which may be used with almost any story. Please check with local First Nations educators about the appropriateness of any teaching or learning approach that you wish to use. The suggestions here are not repeatedly listed with each lesson or unit, so you may wish to periodically consult this part of the storyguide for new ideas on approaches to storytelling.

1. Often the stories were and still are told with no explanation. It is expected that the listeners will go away and think about the story and any meanings that may surface. You may want to do this; however, students need to become familiar with this expectation.

2. A talking circle may be used to discuss aspects or to share individual understandings of the story. Sitting in a circle is symbolic of the notion that all are equal and that what is said is respected. Some basic questions may be asked in relation to the concepts of the unit lesson, but the purpose of these questions is not to check comprehension. It is expected that children and adults may not understand all of a story. That is all right. With discussion and active engagement in the story's aspects, understandings may increase.

3. Role playing and having fun with the story is advocated. Through role play, empathy with characters and situations is experienced.

4. Stories need to be told and "felt" over and over again. We have repeated

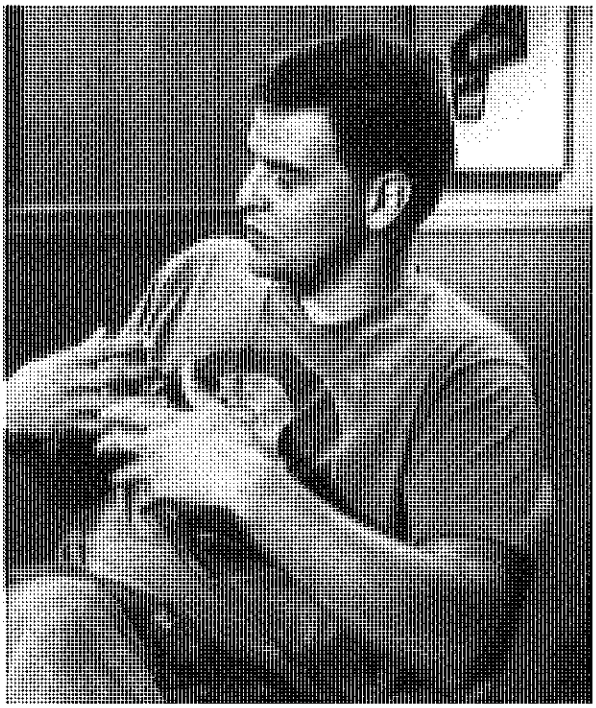
some stories in various grade levels, to show that a story can have different applications and understandings.

THE FEATURES OF STORYTELLING

There are a number of fundamental characteristics of storytelling that relate to law education:

Listening

The ability to listen well and to hear all there is to hear has always been highly regarded by First Nations peoples. From an early age, children are required to still their voice and activity to pay attention. This art of listening is recognized as an central objective of education. Listening to stories trains this ability to listen. Lushootseed Elder Vi Hilbert says, "Listening is the central skill taught through storytelling. Children learn over time how to listen for the meaning being conveyed, and for their own meaning." As in the story "A Gift from the Creator," the Elders teach that the Creator has given us two ears and one mouth in order that we may listen twice as much as we speak. The ability to hear what others have to say, and to hear the teachings of the natural world, is crucial in understanding social parameters, in forming judgments, in taking the appropriate action, and in respecting and honouring others.



Frank Brown

Listening also plays a major role in many of the processes and practices of the Canadian legal system. Giving and receiving evidence, providing witnesses, legal representation, and the roles of both jury and the judiciary are all related to the act of listening.

Moreover, in a world dominated by voice and ear rather than pen and paper, the interface of listening and memory is crucial. In cultures where history, law, and knowledge crucial to survival are handed down orally, great importance is placed on developing and maintaining strong faculties of memory.

Repetition

The Elders also teach that it is not enough to hear things once. Repetition is very important. Stories are traditionally thought of as teachings that need to be digested and mused upon over time. Children were required to listen to long stories and other forms of oratory that were repeated many times. The ability to accurately recall and recreate the history and teachings of the people is highly regarded; storytellers and historians are held in high esteem, and are given authority

in many matters. Just as people who work in the justice system must consult the written annals of law for clarification of precedence, in other words, how a similar case was decided, First Nations people draw guidance from their oral tradition, and from those who hold this sacred knowledge in memory.

THE USE OF STORIES

Storytelling is not the domain of only the highly accomplished. Elders state that storytelling and the stories themselves are the birthright of the people. The right of a culture to know its own history is acknowledged by First Nations. Until recently, this history has not been acknowledged by the mainstream Canadian justice system. Thus, the affirmation and usage of First Nations ways of knowing in a justice curriculum is very relevant today in the endeavour that Canadians are now making to bridge the gap between the different systems of law.

Central to a justice curriculum is the study of the balancing between the rights and responsibilities of individuals and groups. Oral tradition can serve as a continual object lesson in learning about the ideas of INDIVIDUAL, SOCIETY, RIGHTS, and RESPONSIBILITIES.

Storytelling honours and respects the individual and the group. Many Elders teach that one should not simply accept the outward meaning of a story as an absolute given. A story often has many levels of meaning to it that are revealed to the listener at different stages of life, when the time is right. A story works primarily with the intuitive and subconscious levels of intelligence. The Elders say that the Creator has given each of us a brilliant mind. Oral traditions are often told to impart essential teachings and rules that we must learn for ourselves as we proceed with our lives.

When a story is told, there is a sense of community listening. The storyteller is asking the listeners for their trust and willingness to follow the story wherever it may take them. The shared images and feelings can be very intense and moving. For all these reasons the teller has a very serious responsibility. He or she must endeavour to tell the stories with the greatest honesty and care. It is also the responsibility of the listener to listen honestly, openly and respectfully. Children soon learn the special joys of honouring a storytelling. They readily experience the warm bond of listening that develops in a community of listeners, and realize their essential role in helping the story be reborn each time it is told.

Often an Elder might tell a story in response to a particular problem or event. In this capacity, stories and their teachings are imparted as a preventative program, so that young people grow up knowing and understanding the practices and protocols of their own people and others. The stories often contain teachings about laws and time-honoured ways of survival, offering guidance and understanding.

Stories are essential to healthy emotional development. It is well understood that stories provide a safe vessel within which one may experience and appropriately express a wide range of feelings. Listening to the trials and tribulations of the

characters, and then role playing and representing the stories through other activities such as drawing and painting, allows the students to investigate the range of possibilities of a story's teachings. These personal expressions of the story also allow students to subjectively play out hidden facets of their own natures. The teacher who regularly uses storytelling has a tremendous opportunity to create a safe and secure environment for sharing and exploring feelings.

STUDENT SKILLS

There are many ways that storytelling can enhance a child's overall abilities and self-esteem.

Memory skills:

Since First Nations traditions and laws were oral and kept in memory, a person's ability to hold vast amounts of information in memory was systematically developed. Rather than being a purely mental or intellectual aptitude, this is a cultural and spiritual feature of First Nations. The cycle of listening to and later recalling and representing a story is powerful training in memory skills. *To know something by heart* not only implies that something will be remembered, it is a personal commitment to keep that knowledge and impart it to others when the keeper of the knowledge feels it is appropriate.

If memory is seen as literally *re-membering*, as in putting back together, it has a highly creative and empowering function. This is metaphorically demonstrated in "The Creator and the Flea" story. Many of the skills needed to be legally literate in today's society are similar to those developed in story-based memory training. These include the abilities to sequence, classify, predict outcomes, comprehend cause and effect, identify characters' roles and influences, and make fair judgments.

Research skills:

In exploring stories, there are numerous opportunities for students to conduct both oral and literary research. Discovering stories and story sources, researching story parallels and variants, and finding out more about characters and cultural and geographic backgrounds, can all be practised throughout the elementary grades. Stories can also be used to motivate fact finding about subjects brought forth in the story.

Reading Skills:

Telling and retelling stories can help children to read with greater comprehension and recall. The frequent telling and retelling of stories internalizes a sense of story structure and develops a heightened ability to follow story lines. Teachers can make available the texts of stories the children have heard. Written texts gain the potential to come alive when children hear stories told. Children become excited about finding stories to retell and to serve as inspiration for their own creative story-making.

There will also be many opportunities for teachers to help students explore the connection between oral and written texts. In this curriculum, there are some activities designed to explore the characteristics of both oral and written law. An understanding of the importance of the written word in contemporary legal

But when the Creator turned around a little bit, and tuned in the sadness, it came in very, very clearly, very close to him: "Sob, sob, hhh-sob, sob." So he followed the sound, and when he got there, he saw Snail Lady sitting there in front of this pitiful sight.

But Snail Lady was saying *(what you think a caring snail would sound like),* "Oh, my dear brother, I love you so very much. I am big enough. I want to carry you. Why don't you get on my back?" She was talking to this pitiful little Flea.

He was so small *(small-sounding voice),* but he was dragging these little legs. He replied, in a scared, sorry little voice, "Stay away from me! Don't you come close to me. Every time you come close to me, your slime gets all over these things I am dragging, just look at them. And look at my feet! They are bleeding again, and the bones are showing."

But he was touching his knees. He thought they were his feet. It was his knees that were bleeding and the bones were actually sticking out. Those long things he was carrying along on the ground were his legs, and his feet. But he wasn't using them. He didn't know they belonged to him, and he said, "I even tried to get rid of them, but I can't." The poor thing just kept dragging these things along.

The Creator went closer to Snail Lady and Flea and said *(in the Creator's voice),* "Oh my son, what have I done, what haven't I done?" looking straight at little Flea. "We must try and work together so that you can become whole. My son, you don't know all of you."

But little Flea squealed, "I know me, but who are they?" he said, looking at his legs and feet *(look at your feet).* The Creator said, "That's all right, my son. We will learn as we go along, we will learn. Each part of you belongs to one side. And all the parts when put together are yours."

Very gently the Creator sent Snail Lady away saying, "Go follow the others, my daughter. Tell them your little brother will be there with them soon."

But Flea replied *(in a voice of self-pity),* "Oh no, I will not. I am going to stay here. I want to die, that is what I want to do. I want to stay here and die." So he looked at the Creator and whined, "You say you are my father, but you are just standing there. Why don't you take me to that water, and hold me under until I am dead, because I want to die!" And he kept repeating, "I want to die, I want to die!"

But the Creator stood firm, and clearly told Flea *(calmly and matter-of-factly),* "My son, I don't take life, I create life. I help life be whole. We must start now. We'll start by doing something about your voice. We'll use that bush over there."

And in a pitiful little voice, Flea asked, "What's wrong with my voice? This is the way I speak all the time. There's nothing wrong with it!"

"No, my son," said the Creator, "that's your feeling 'poor me' voice, your 'I want to die' voice, that's what it is. And your eyes, they need working on too."

"These are my eyes," complained Flea. "They're all right. I can see."

"No, those are your crying eyes. You have cried so much, that you can't see as well as you could."

Flea looked up at the Creator, who looked so large to him *(look up, and make large arm gesture).* "You keep calling me your son, and you're not my father. You're too big and ugly. If I had a father, he wouldn't look like you."

And the Creator said to him, "I am your father, from far away. I am the father that helps to build, and I bring the message of the universe that you are going to be very, very strong, and you are going to be a teacher to others. Now, crawl over to that bush, and pick some of the little buds and leaves. Chew on them and you'll rub the good juices on your eyes."

So Flea started to crawl over to the bush *(crawling gestures while still standing).* Then he stopped. "Why don't you get it for me? You're just standing over there ordering me about. What are you good for anyway?"

"If I got them, then it would be for me. But it isn't for me, my son, it is for you."

So Flea crawled over there, dragging those long legs, talking to himself saying *(in a low voice so the Creator doesn't hear, directly to the audience like an aside),* "Now he comes here ordering me, telling me to go over here, and here I am. I'm just dying. Why doesn't he do it?" He's chattering and thinking all the way over.

But the Creator knows everything little Flea is thinking about. When Flea got to the bush, he picked buds and leaves and began chewing. Suddenly, the saliva liquid in his mouth started flowing because of the saltiness and bitterness of the little bush *(make appropriate facial gestures).* Then, just as the Creator told him, he chewed a little bit and spat the juices into his hands. Then he rubbed his hands over his eyes, and his eyes started feeling instantly so much better *(mimic these actions).*

"Now, my son," said the Creator, "put some in your ears." Flea had as much pus in his ears as he had in his eyes. It was just dripping from all the sand, and everything going in there and infecting it. And all the wetness from his crying had gone into his little ears. So he put some of the medicine in there, and in a moment his ears felt better.

"Father, it feels better."

"That is good, my son. We have to work together. We don't want to stop the good energy flowing now, we won't break it. Now rub your hands together." And little Flea rubbed and rubbed his hands together, up and down, around and around, until his hands were sparkling with energy *(do this, and get the audience to do it too).* "Now," said the Creator, "go over to that plantain and carefully pick some." So, still talking to himself, complaining, Flea dragged himself over. He picked some plantain, but he even moaned about that poor plant.

"Look at this thing! It's so ugly and dirty, and all covered in sand and everything, bugs crawling..."

"Shake it then, shake it well."

So Flea did that, and ***surprise***, off dropped the sand, and even the bugs scattered away. Then he put the whole plant in his mouth, so much that his little cheeks were just puffed out *(puff out your cheeks).* And he chewed and chewed again, swallowing some. But he had a lot of juice in his mouth.

"Spit it on your hands now," suggested the Creator. So all this mangled pulp-like mush, he spat it on his hands and rubbed and rubbed.

some simple teachings. It has a simple structure and uses a cumulative pattern. That story was created specifically for primary children and thus is gentle in tone and encourages participation. The same story could be given more dramatic conflict, older vocabulary and further detail for older children.

Stories are from written texts.

In today's world this is the most common source for most people. One must develop skills to be true to the story and yet make it your own. Remember that most stories referred to as myths, legends and folktales found in written form have come from oral tradition. Your challenge is to take them from the flat, black and white page and put them back into the stream of the living story. The 398.2 section in your library is a good place to start finding written stories.

STEP TWO: PUTTING DOWN THE BONES OF THE STORY

Now that you have a story to work with it is time to bring it to life.

Lay down the path of the story.

This can also be seen as a skeletal framework, summary, or plot outline of the story. This is often difficult for people to do. However, as Ellen White says, "Children and adults tell stories all the time. Our lives are stories."

Picture yourself 'gossiping.'

We tend to summarize stories intuitively when they are told in an oral way, particularly with a listener. The foundation for many oral traditions has been the gossip. Unfortunately, gossiping in many cultures has been badly maligned, and at times misused. However, the word gossip actually comes from the Old English *godsibb*, meaning *the kin of God.* We can use some of the positive features of gossiping to enhance our storytelling practice.

What do you notice when you are gossiping? Excitement, clarity of intention, a clear intuitive sense of what is important to tell in the story, a sense of ownership? Are you leaning forward, capturing your listener's attention? Are you creating an atmosphere of importance, a type of 'sacred space'? These are all important features of good communication: the story is created in the space between the teller and the listener.

Practice telling a story through gossiping.

Try to re-create, with the enthusiasm of the gossip, the bony framework of the story. Work with a partner. One is the teller and the other the listener. Begin by standing back to back, and when the teller is ready, he or she turns around and taps the listener's shoulder. As you turn to meet, the teller says, "Guess what I heard?" The listener asks, "What did you hear?" The teller then tells the basic outline of the story, without the details. Start at the beginning, and go through the middle and to the end, but just tell enough to lay down the bones or framework of the story. Don't worry about the details of the story, what is missing, or how good a performance it is. The idea here is to free the conscious mind and give way to the feelings and pictures of the story. Begin by giving yourself a very short time frame in which to tell the story,

between one and two minutes. The story will do the work, and the memory of one event will follow the other.

After telling the story once this way, change roles. The listener now becomes the teller. Use the same story, or a different one if you like.

STEP THREE: FLESHING OUT THE STORY

Return to the source of the story.

After setting down the framework, review the story and fill in the details. Now you will notice that you are having an inner dialogue with the story. Notice the details, what you missed, and what you need to add. Now you are becoming personally involved with the story.

One way to look at this process is through the metaphor of the salmon. The bones of the salmon are crucial to its existence: it is important that the bones are all present. But you need more than the bones as food. It is the flesh that is eaten. The details that you are now adding to the bones of your story are the flesh.

STEP FOUR: GETTING INSIDE THE STORY

Make the story come alive.

Most stories are not memorized but remembered and told from the heart. Louise Profeit-LeBlanc, a Tutchone storyteller, says that children are natural storytellers: "Children teach us to have fun with stories. Watch how a child lives out what they are telling about; it is very real for them at that moment." We want to recapture the same authenticity that a young child naturally and unselfconsciously has. Unfortunately, as adults, many of us have to work towards this in a conscious and practised manner. We have to re-train ourselves.

Create your own story-space.

For this exercise, create a safe space around you. This could be an imaginary bubble in which you are safe, and which no one can look into. Then begin to tell the story that you have fleshed out to yourself. Turn your inside speaker on, the outer one off. Some people find this more easily done with the eyes closed. Begin to tell it, and make a movement with each word, phrase or image. It is as if you are painting the story all around you. Every part should have some movement. By giving the story away to the space around you, you are internalizing the story more deeply. TRY IT. Then try it again. When you were gossiping the bones, you were speeding things up; now you are adding detail and movement, and slowing things down. Be playful; revel in the feelings and details. Remember:

THIS IS NOT PERFORMANCE, IT IS TRAINING.

This exercise can be repeated many times. Details become richer and more defined each time. This is part of the inner work of the storyteller, part of earning the right to tell a special story.

STEP FIVE: GIVING BREATH TO THE STORY

Without breath there is no life.

Just as all living things, a story breathes from the inside out. It is through all the

TEACHING STORYTELLING TECHNIQUES TO STUDENTS

You may wish to show these techniques to your students after you have mastered them. These exercises have been used very effectively with students of all ages. Naturally they need some adaptation according to age.

Here are some guidelines for demonstrating these techniques to your students.

Model the activities.

It is very important that you become familiar with an exercise before teaching it. Then you can model it any way you feel comfortable with.

Stress process.

Make it very clear to the students that these are steps in a training process, NOT performance. Remind them of Flea in "The Creator and the Flea." First, one must be responsible for one's own learning; and second, they can help each other by being encouraging and supportive. Stress process as success.

Allow lots of time.

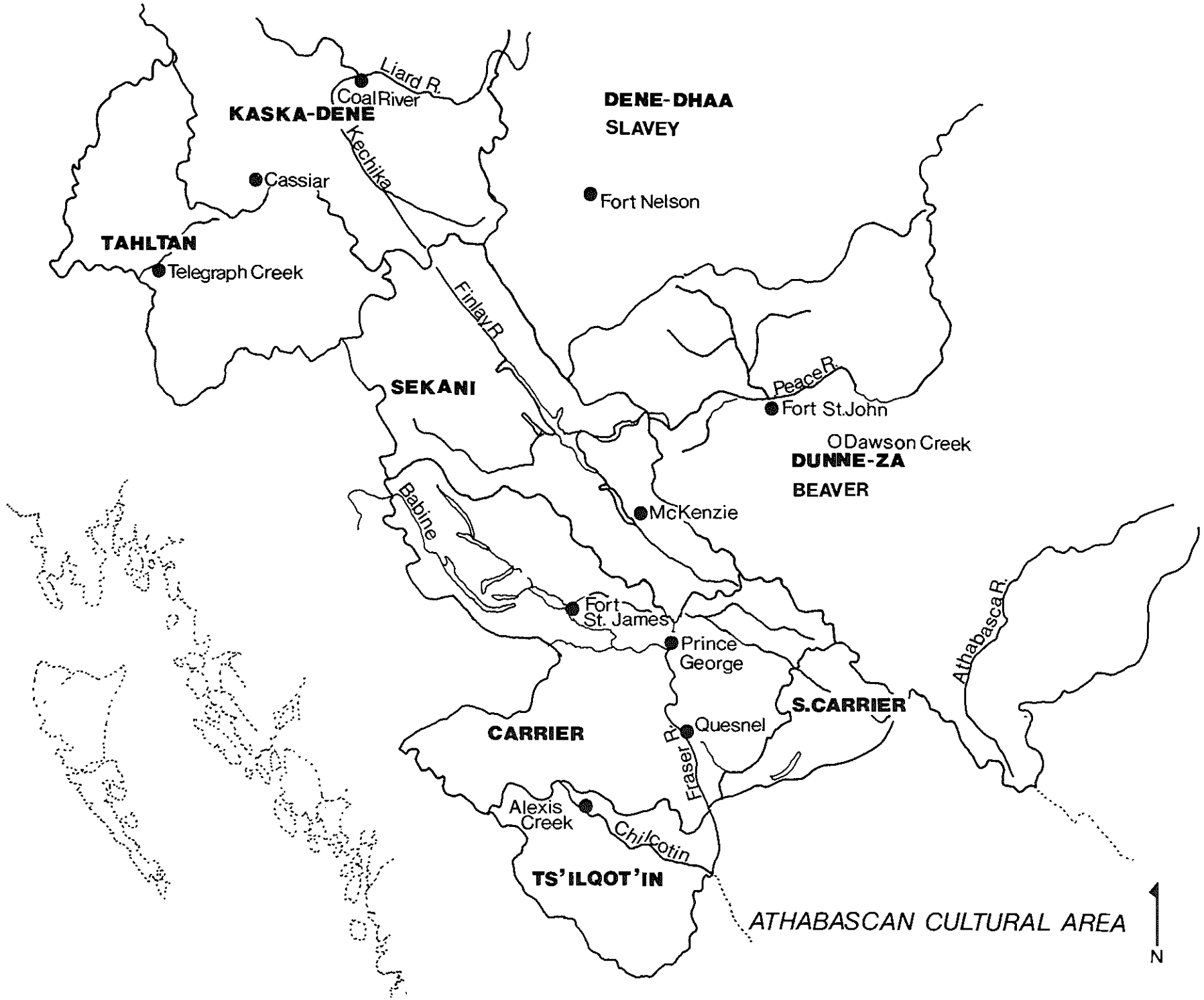
Particularly when these exercises are first introduced, allow lots of time for the students to explore and discover. Encourage them to adapt an exercise if this serves the purpose you have discussed with them.

Encourage practice.

This is crucial. The exercises and the accompanying growth in confidence and skill provide motivation for students to read and learn more stories.

If activities such as these, and others you find and create, are integrated into your school day with some regularity, storywork will soon become part of your classroom. Your class will become a community of stories and storytellers.

Use this guide in conjunction with the storytelling video, and set off on your own storytelling journey!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Prince
George
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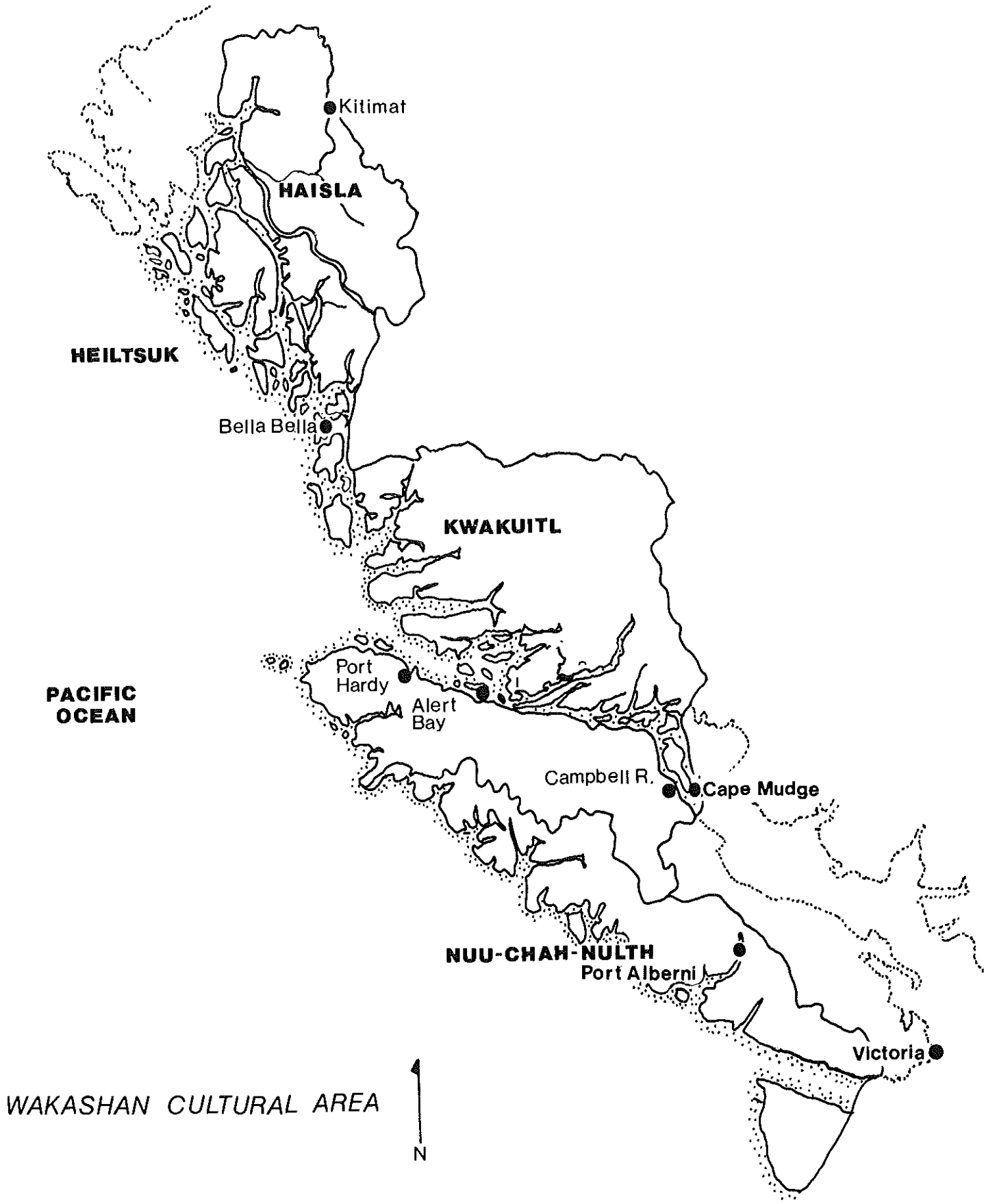
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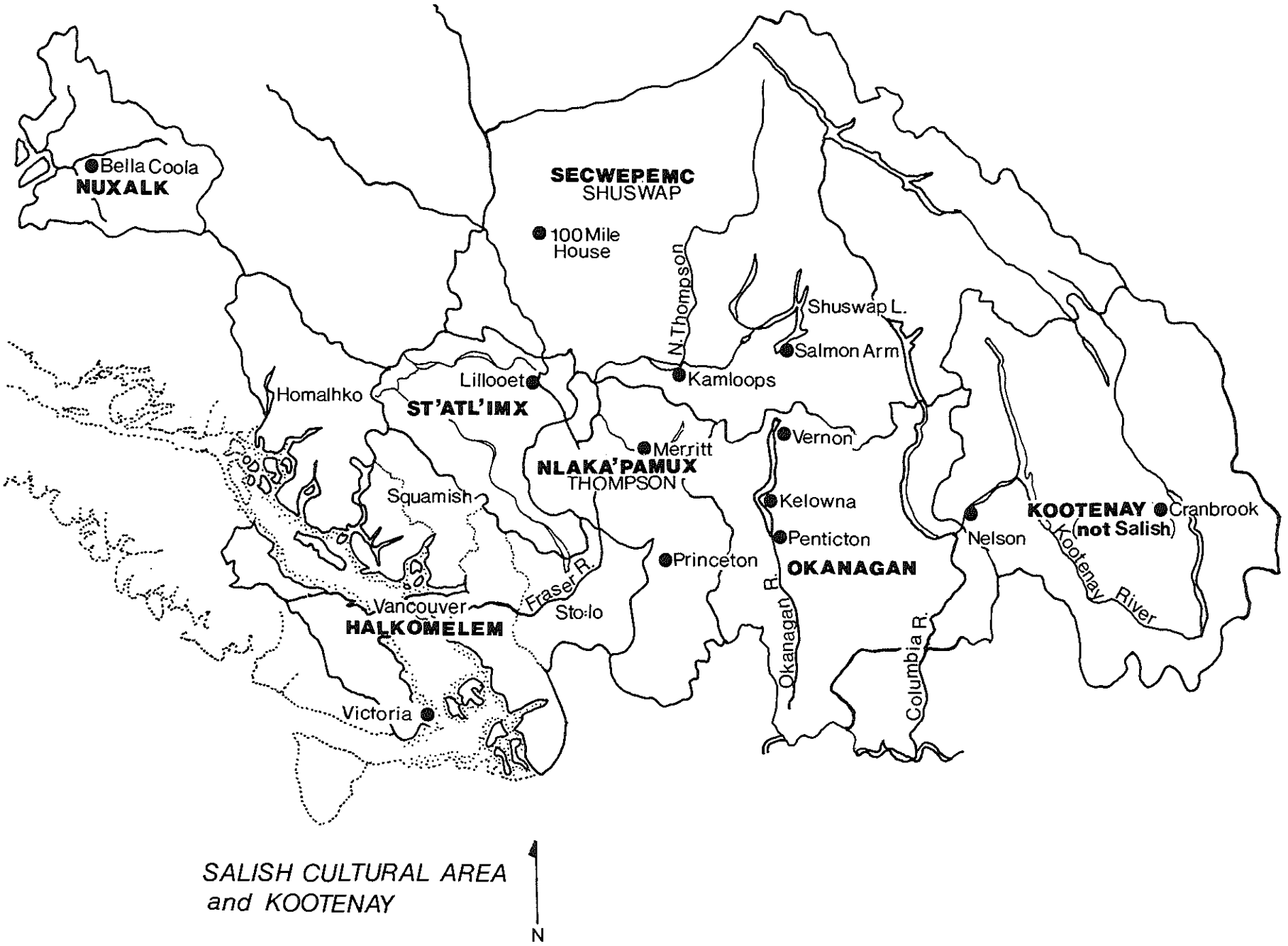
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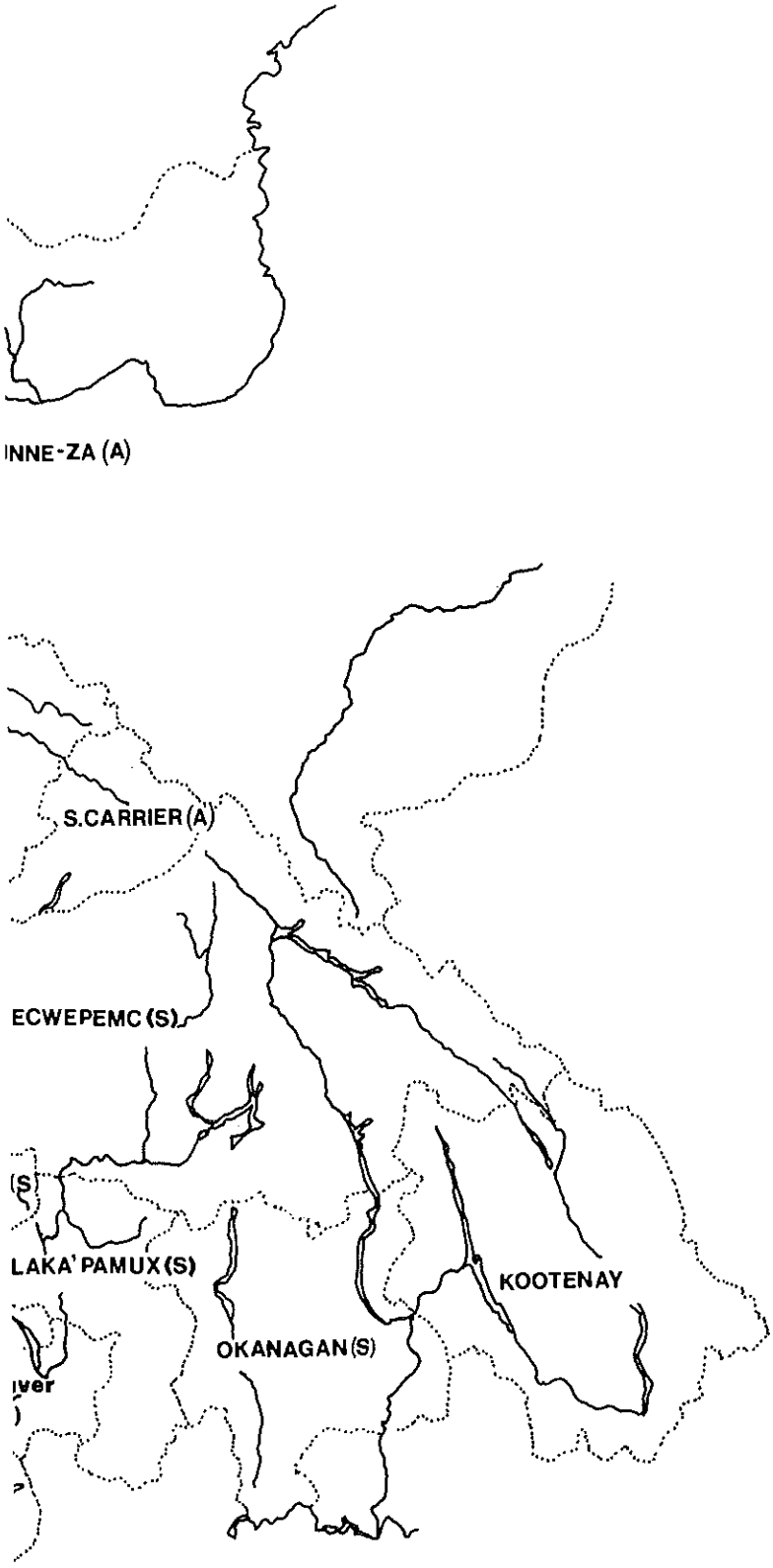
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SCOPE AND SEQUENCE

Kindergarten - "Who Am I?"

Unit 1 - The Gifts of My Body

Lesson One:	From Home to Kindergarten
Lesson Two:	All of Me: A Story Introduction
Lesson Three:	All of Me: Not Alone
Lesson Four:	The Whole Story: All of Flea, All of Me
Lesson Five:	Beginning to be Responsible: Cleaning Up
Lesson Six:	Learning All About Myself: "A Gift from the Creator"
Lesson Seven:	Discovering the Need to Know Ourselves
Lesson Eight:	I Know How!

Unit 2 - Rules are for Caring

Lesson One:	"The Grandchild Who Melted"
Lesson Two:	"Follow the Rule" Game
Lesson Three:	Caring Rules
Lesson Four:	My Home, My Family, My Rules
Lesson Five:	I Stand Up for School Rules!
Lesson Six:	Singing Our Rules
Lesson Seven:	Our Fingers Know the Rules
Lesson Eight:	Avoiding Accidents: Being Safe

Unit 3 - Share, Care, and Fair: The Kindergarten of Justice

Lesson One:	"The Mischievous Cubs"
Lesson Two:	Sharing is a Good Thing to Do
Lesson Three:	Is it Fair?
Lesson Four:	Keeping it Fair

Grade Three - "Looking to the Future"

Unit 1 - Rules and Initiation

Lesson One:	I Know the Rules!
Lesson Two:	"Mink and the Sun"
Lesson Three:	Exploring Promises and Agreements
Lesson Four:	Can We Agree?
Lesson Five:	Making Contracts
Lesson Six:	Doing Things the Right Way
Lesson Seven:	Rites of Passage
Lesson Eight:	Laws and Nature

Unit 2 - Enforcing Rules and Laws

Lesson One:	Authority and Responsibility
Lesson Two:	Learning More About the Police
Lesson Three:	Introduction to the Young Offenders Act
Lesson Four:	Tribal Police

Unit 3 - Justice Careers

Lesson One:	Police Officers
Lesson Two:	Fisheries and Conservation Officers
Lesson Three:	Lawyers and Judges
Lesson Four:	Courtworkers
Lesson Five:	Social Workers
Lesson Six:	MPs and MLAs

Grade Four - "What are My Responsibilities?"

Unit 1 - Introduction to Conflict Resolution

Lesson One:	Taking Responsibility for Me
Lesson Two:	Me and You
Lesson Three:	Compromise: The Best Solution
Lesson Four:	Coyote and Grizzly Bear: Dramatizations 1
Lesson Five:	Coming to Agreement: The Dance of Balance
Lesson Six:	Coyote and Grizzly Bear: Dramatizations 2
Lesson Seven:	Defining Conflict Resolution
Lesson Eight:	Peaceful Resolutions
Lesson Nine:	Dealing with Anger

Unit 2 - Responsibility Circles and Law-Making

Lesson One:	What are Responsibility Circles?
Lesson Two:	How are Laws Made?
Lesson Three:	Classroom 'Laws'
Lesson Four:	Why do We have Rules and Laws?
Lesson Five:	Rights of the Individual: Due Process
Lesson Six:	Band Councils

Unit 3 - Youth Councils

Lesson One:	Introduction to Youth Councils
Lesson Two:	Running for Office
Lesson Three:	Class Elections
Lesson Four:	Solving Conflicts
Lesson Five:	Special Projects: In Your Community

Grade Seven - "Journeys of Transformation"

Unit 1 - How First Nations People Use the Court System

Lesson One:	Introduction to Aboriginal Rights
Lesson Two:	Understanding Aboriginal Rights and the Constitution
Lesson Three:	Mock Trial I Introduction: *Regina vs. Wells* - First Nations and Hunting
Lesson Four:	Mock Trial I Preparation
Lesson Five:	Mock Trial I Performance
Lesson Six:	Mock Trial II Introduction: *Regina vs. Finch* - First Nations and Fishing
Lesson Seven:	Mock Trial II Preparation
Lesson Eight:	Mock Trial II Performance

Unit 2 - Foundations of First Nations Law-Making

Lesson One:	Introduction to the British North America Act and the Royal Proclamation of 1763
Lesson Two:	The Reading of the Royal Proclamation of 1763
Lesson Three	Introduction to the *Indian Act*
Lesson Four:	What is Status?
Lesson Five:	Case Study: Sandra Lovelace and Bill C-31 - Part 1
Lesson Six:	Case Study: Sandra Lovelace and Bill C-31 - Part 2
Lesson Seven:	Case Study: The Gitksan-Wet'suwet'en Case

Unit 3 - Journeys of Justice: Local Initiatives in First Nations Justice

Lesson One:	Unlocking Aboriginal Justice: The Gitksan-Wet'suwet'en Nation
Lesson Two:	The Sandy Lake Justice Project
Lesson Three:	The Micmac Diversion Council of Lennox Island
Lesson Four:	The Teslin Tlingit Tribal Justice System
Lesson Five:	Explorations in Justice-Making
Lesson Six:	Justice-Making in Our Communities

GRADE THREE LESSONS

GRADE THREE: LOOKING TO THE FUTURE

UNIT ONE: RULES AND INITIATION

INTRODUCTION:

In this unit, the students will review many concepts introduced in Grade Two, with a focus on rules that must be followed in order to achieve certain goals in life.

The teaching story for this unit is "Mink and the Sun," a Kwakwaka'wakw story. With this story, students will review ideas around agreements and contracts that were introduced in Grade Two. They will also be introduced to concepts related to learning to do things the right way before you are given the responsibility for them. This leads students to discuss the story with their families, and then to share everyone's ideas in a group discussion. Everyone's opinions are respected.

The other main focus of this unit is on rites of passage, which is introduced here in a fundamental way with the story of Frank Brown. Frank Brown is a Heiltsuk who as a youth got into trouble with the law, and underwent a major change in his life as the result of the consequences he received for his behaviour. He passes from ignorance to knowledge, and tells his story in a washing off ceremony. Part One of teaching video number two in this curriculum has this story and is used in Grade Six. However, you should view it and decide whether it would be appropriate for your class as well.

The concepts around rites of passage need to be introduced in a very simple way. Relate them to the children's own experiences and changes in their lives. They will then begin to understand the reasons behind many things that they may have before taken for granted, such as having a birthday, or passing from one grade to the next. Encourage them to share this new knowledge with family members. You may also wish to involve family members with a note home asking for examples of initiation ceremonies from different cultures.

Lesson Eight is an introduction to some concepts of environmental laws that may change according to the season.

NUMBER OF LESSONS: Eight

Lesson One:	I Know the Rules!
Lesson Two:	"Mink and the Sun"
Lesson Three:	Exploring Promises and Agreements
Lesson Four:	Can We Agree?
Lesson Five:	Making Contracts
Lesson Six:	Doing Things the Right Way

Lesson Seven: Rites of Passage

Lesson Eight: Laws and Nature

EXPECTED DURATION OF UNIT: Eight weeks (one lesson per week)

GOALS:

1. To review understandings of rules, promises, agreements, and consequences.
2. To involve family members in discussions of the teaching story, "Mink and the Sun."
3. To further explore the idea and importance of witnessing.
4. To develop students' cooperative skills.
5. To introduce the idea of consensus in decision-making.
6. To review contracts and contract-making.
7. To introduce concepts related to training, initiation, and rites of passage.
8. To review legal documentation, both oral and written.
9. To introduce concepts of environmental law.

INTEGRATED APPLICATIONS:

- Critical thinking skills
- Cooperative skills
- Visual and Dramatic Arts
- Public speaking

COMMUNITY AND PARENTAL INVOLVEMENT:

- Discussion with family members about a teaching story.
- Parents and community members to watch role play of "Mink and the Sun."
- Parents to contribute examples of initiation ceremonies from various cultures.
- Guests to speak to the class about different initiation ceremonies.

MATERIALS AND RESOURCES:

- "Mink and the Sun" *(page 127)*

Lesson One: I KNOW THE RULES!

OBJECTIVES:

1. Students will list school, classroom, and home rules, and the reasons for these rules.
2. Students will review the characteristics of good rules.

DURATION OF LESSON: 40 minutes

ACTIVITIES:

1. Have the students work in pairs. Photocopy page 71 and have them use it as a worksheet. Each pair will write out all the school, classroom, and home rules that they know. They should give the reasons for each rule. *(20 minutes)*

2. After each pair has completed the worksheet, have them share the information in a class circle. Encourage discussion. For example, there may be more than one reason for a rule. Also note that all families are different, so there will be different home rules for each student. Appoint a note taker to write down each rule and the reasons for it. (You could give them a fresh worksheet for this.) Then review the characteristics of good rules:

- Rules are necessary.
- Rules should be ones that we can follow.
- Rules need to be clear and understandable.
- Rules should be fair for everyone.
- The reasons for rules should be known.

(20 minutes)

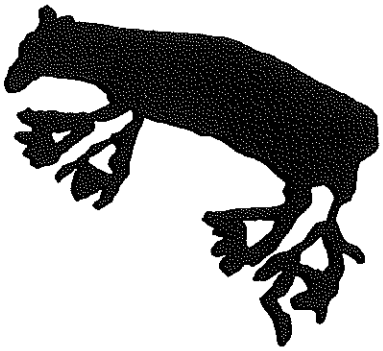
RULES AND THEIR REASONS

School Rules	Why?

Classroom Rules	Why?

Home Rules	Why?

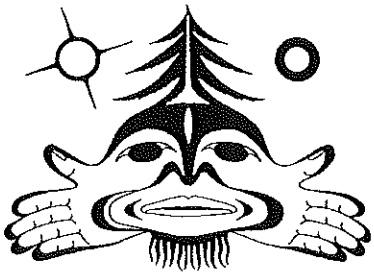
Lesson Two: "MINK AND THE SUN"



OBJECTIVES:

1. Students will hear the story, "Mink and the Sun."
2. Students will role play the story to get to know it.

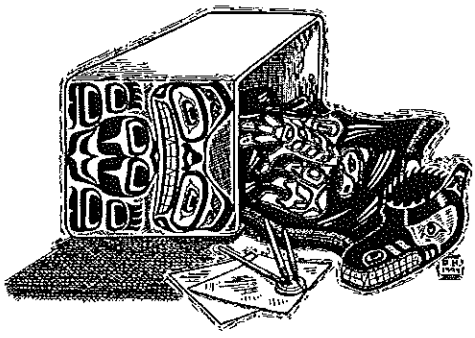
DURATION OF LESSON: 40 minutes



ACTIVITIES:

1. Tell the story, "Mink and the Sun." If you know of a similar story from your area, you may wish to use that version as the basis for the activities. *(10 minutes)*

2. Divide the class into groups of at least six for a role play of the story: the mother, Mink, the teasing Bluebird, the uncle, Sun, and the boy outside the Sun's house. Any extra students can play those in the canoe that find Mink in the water. You may want to photocopy the story for the students to make it easier for them to work with it. Have each group perform a simple version of the story for the rest of the class. They may all be quite different. Let them use their imaginations for this. *(30 minutes)*



Extension Activity

You may wish to role play this story with the students swapping main roles. Assign the roles. When the other student wants to take over, he or she should stand next to the person playing the role and gently tap his or her shoulder. Then the two students change roles. This form of role playing takes a lot of concentration to keep the story going.

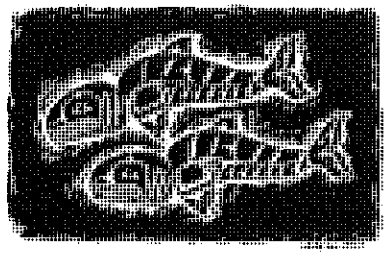
Extension Activity

Sometimes students are uncomfortable performing role plays. If this is the case in your class, have the groups design puppets to play the parts of the characters.

Extension Activity

This story contains different "scenes." Have each student choose a scene, and make a painting of it. Tell the story again and have the students hold up their painting when that scene happens. Several students can do the same scene, or have them work on collective paintings in groups. Tell the story slowly, pausing at appropriate places to allow other students to view the scenes.

Lesson Three: EXPLORING PROMISES AND AGREEMENTS



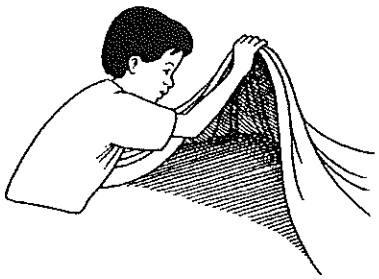
OBJECTIVES:

1. Students will explore the "Mink and the Sun" story in relation to promises and agreements.
2. Students will review their knowledge of oral and written agreements.
3. Students will understand the importance of witnessing, especially to oral agreements.
4. Students will involve their families in discussions of the story.

DURATION OF LESSON: 40 minutes

ACTIVITIES:

1. Recall with the students the story, "Mink and the Sun." Guide a discussion of the story in relation to the agreement that was made between Born-to-be-the-Sun and the Sun. *(15 minutes)*



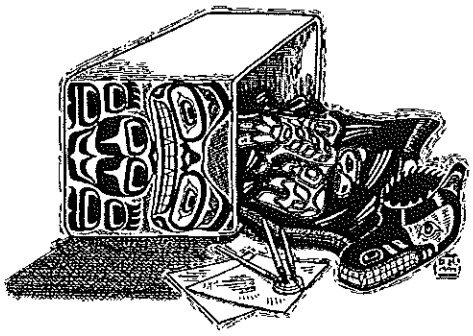
2. Ask the students what they know about promises and agreements.

- What is a promise?
- What is an agreement? Be sure to note that in an agreement, both sides agree to do something.
- What was the agreement in this story?
- Was this agreement oral or written? Note here that oral agreements are very commonly made.
- Were there any witnesses to this agreement? Explain that a witness to an agreement must be able to relate what the agreement was, whether it be oral or written.

Among First Nations, witnessing is a very important role because First Nations did not write their languages, so all contracts were oral. Review the necessary skills for effective witnessing,

including paying careful attention to what is being said and being able to remember what was said and done so that you can tell others about it later. *(15 minutes)*

3. Tell the students that as a homework assignment, they will tell their family members about the story and discuss it with them in relation to agreements and consequences. They will then be sharing this information with their classmates. Give whatever guidelines you feel are necessary for your particular group. *(10 minutes)*



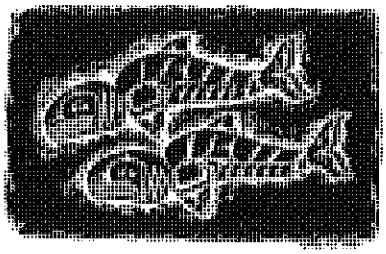
Extension Activity

Roving Performers Have groups of students from your class perform this story in the school hallways when there is a lot of traffic (e.g. just before or after recess; at home time). See what the reaction is from the different people in the school. After their performance, the students should immediately begin a discussion with any onlookers about the agreement that was made in the story.

Extension Activity

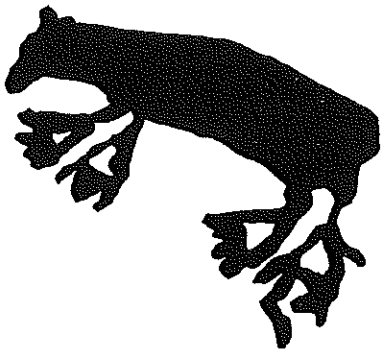
Put on a performance of "Mink and the Sun" and invite parents and other community members to watch. It could also be performed for a school assembly.

Lesson Four: CAN WE AGREE?



OBJECTIVES:

1. Students will discuss the story in groups bringing information from home to the discussion.
2. Students will understand the need for cooperation in making agreements.

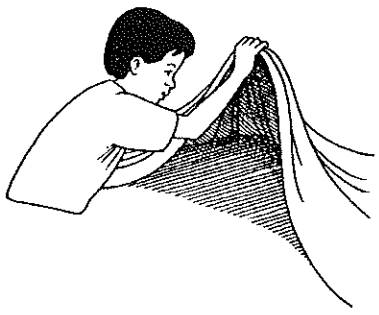


3. Students will be introduced to the idea of consensus.
4. Students will take the responsibility of representing the ideas of others.

DURATION OF LESSON: 40 minutes

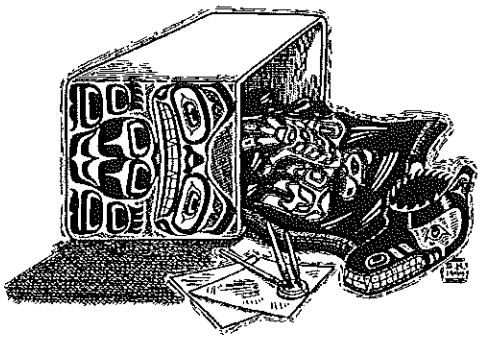
ACTIVITIES:

1. Have the students working in groups of four. Tell them that each of them in the group is to share with the others what they think about the story, about the agreement that was made, about the consequence, and what they learned from talking with family members. Tell them that they must use their witnessing skills, because each student will be responsible for telling in a class circle what another group member said. *(15 minutes)*



2. Have the class circle and carry out the process. Instruct the students to listen carefully when their own ideas are being related by another student. When each student has finished restating the ideas of another, the student about whom they were speaking can then comment and fill in anything they would like to add. Encourage discussion. Stress that people may not agree, but that this is okay. You can agree to disagree. If everyone agrees on something, this is called *consensus*. Explain that among some First Nations, this is how agreements are made.

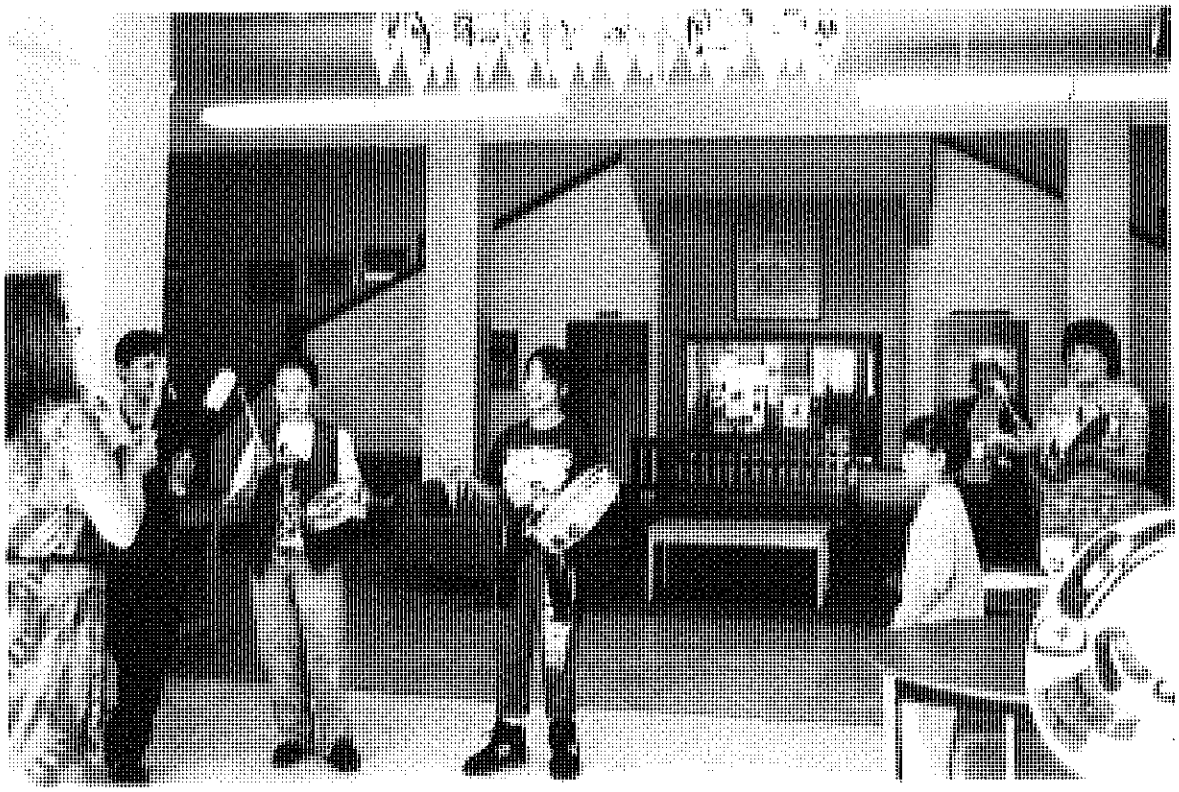
Tell the students that in this way they are acting like a council attempting to find the truth of the matter. They are practising listening and remembering skills (witnessing skills), and working together to reach a common agreement. Note too that they are including ideas that they received from family members, who are not present in the class. In this way they are representing others in their discussions. This is what community leaders must do. *(25 minutes)*



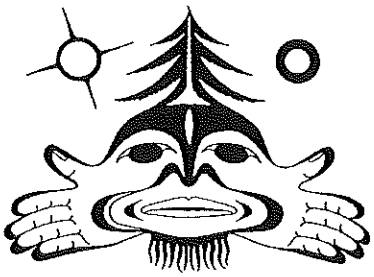
Extension Activity

Class Council. This is something that can be done throughout the school year. When issues need to be discussed involving the class, there could be a class council to deal with the matter through discussion and finally coming to an agreement. Membership in the council could change every two weeks, or every month.

Alternatively, you could set aside a certain amount of time each week, towards the end of the week, to discuss issues that have arisen and need to be discussed. The whole class could participate in this council. There could be a special area in the classroom where issues that need to be discussed are written down, and they could all be dealt with during this time.



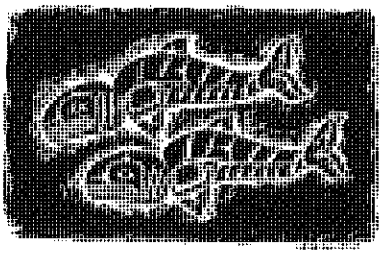
Lesson Five: MAKING CONTRACTS



OBJECTIVES:

1. Students will further discuss the agreement in the story "Mink and the Sun."
2. Students will make contracts illustrating an ideal version of the agreement in the story.

DURATION OF LESSON: 40 minutes



ACTIVITIES:

1. Recall with the students the story "Mink and the Sun." The students may role play it again in their groups as a way of remembering. *(15 minutes)*

2. Brainstorm with the students ways the consequences could have been avoided. Ask questions such as:

- Could the Sun have explained the specific rules more carefully?
- Do you think the boy needed to practise the skills of the Sun before he actually performed them?
- Do you think the boy and his father reached a clear understanding and agreement? What was missing?
- How could things have been done better?

(10 minutes)

3. Focus on the issue of agreements. Review the idea of contracts, which was introduced in Grade Two. A contract is a written agreement made by two or more people. A contract may also have one or more witnesses.

Have the students form small groups to work on sample contracts that the two characters in the story could have agreed upon. (A sample is provided on page 79.) Guide the groups into reflecting upon whether the process of making a contract and reaching an agreement might have provided a clearer understanding of what was involved. Part of the contract should state that the Sun will instruct his son about what to do. *(15 minutes)*

Have the students share their contracts with classmates.

CONTRACT

BETWEEN: THE SUN AND BORN-TO-BE-THE-SUN

I, the Sun, agree to the following:

1. _____

2. _____

3. _____

etc.

I, Born-to-be-the-Sun, agree to the following:

1. _____

2. _____

3. _____

etc.

The consequences for breaking this agreement are as follows:

_____

_____

_____

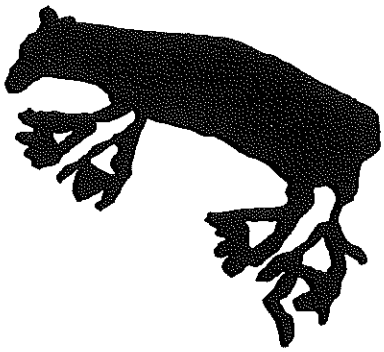
Signed: _____ the Sun

Signed: _____ Born-to-be-the-Sun (also known as Mink)

Witness: _____ (signature of witness)

Date: _____

Lesson Six: DOING THINGS THE RIGHT WAY



OBJECTIVES:

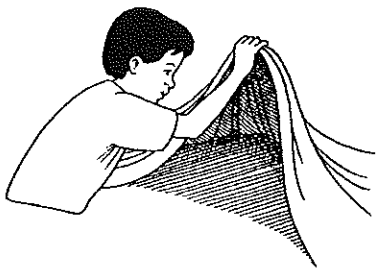
1. Students will be introduced to the idea of *initiation.*
2. Students will read "The Frank Brown Story."
3. Through the story, students will understand that we must learn the proper and respectful way to do things.
4. Students will become aware of initiation ceremonies from their own cultural backgrounds.

DURATION OF LESSON: 40 minutes

ACTIVITIES:

1. Recall the story "Mink and the Sun." Discuss with the students the fact that Born-to-be-the-Sun did not go through the proper training for the Sun's important job. Discuss with them the consequences of this. Tell them that another word for what happens in training is *initiation.* This is when you pass through a series of experiences that give you the knowledge to be able to do something new. Tell them that you are going to read a story about the initiation of a boy who got in trouble with the law when he was very young. Then read with the class "The Frank Brown Story" *(page 82).* Show them where Bella Bella is on the map. *(15 minutes)*

2. After telling this story, remind the students that in "Mink and the Sun" they learned about the consequences of not doing things the right way. Discuss with them that Frank Brown teaches us about how one boy learned about life through his experience. Being all alone on the island made him think about the bad things he had done in his life, and this changed him. This is a type of initiation. *(15 minutes)*

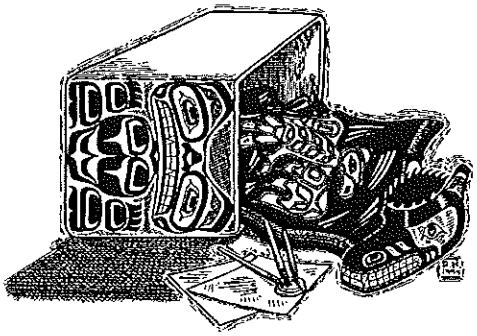


3. Brainstorm with the students any initiation ceremonies that they know about. Ask students from different cultural backgrounds for examples from their cultures. These could include:

- christenings or baptisms
- birthdays

- elementary school graduations
- getting badges at brownies, cubs, or swimming lessons
- bar and bat mitzvah
- getting married

(10 minutes)

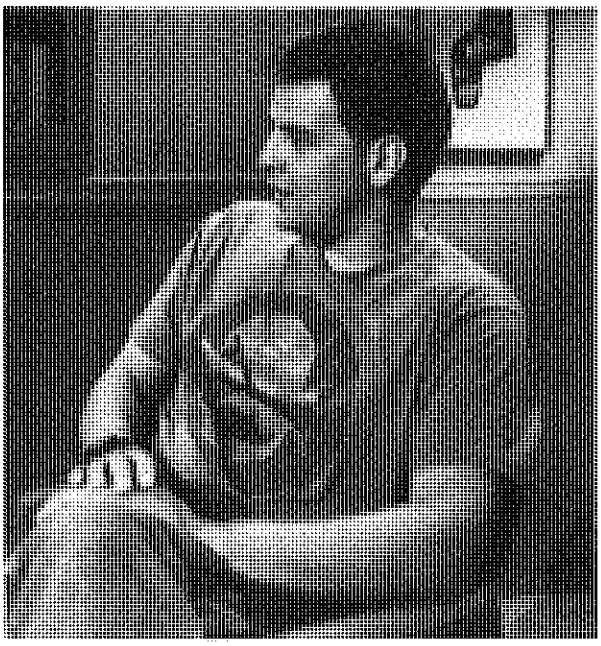


Extension Activity

Ask the children if there are special things they have to do to be able to play on a sports team or join a club. Discuss the different clothes and uniforms that different groups, teams or occupations wear. You cannot wear these clothes until you have gone through the process of becoming a part of that group, by being initiated. The special clothes that you wear designate you as a member of that group. Go back to the part in the story "Mink and the Sun" where the Sun took away the special clothing of Born-to-be-the-Sun because he did not perform his duties properly. Discuss.

Extension Activity

Send a note home to parents asking for any examples of initiation ceremonies that they know about. Share the responses with the rest of the class. You could also invite guests to speak to the class about these ceremonies as well.



THE FRANK BROWN STORY

Frank Brown is a Heiltsuk from Bella Bella. His father used to drink a lot, and sometimes came home drunk. This would scare Frank. But he still loved his father very much.

Frank's father had an accident in a boat, and was killed. Frank was eight years old then. He was angry when his father died. It felt like his father had left him alone.

Frank went to live with his Uncle Robert. But he would get in trouble a lot. One day he went with some friends and beat up a man. They stole his money.

Frank almost went to jail. But instead, he was taken to an island by his uncle, and stayed there for eight months all alone. Food was brought to him so he could live, but no one stayed with him. This is what the people in his village thought was best. Frank had a lot of time to think about his life. He thought about the bad things he had done. He didn't like this, and decided to change.

Ten years later when he was a grown-up, Frank had a washing off feast. In this feast he used masks and dances to show what had happened to him on the island. He had become very strong inside. He had changed from one way of life to another. First Nations people have these feasts so that everyone can see what is being done, and can remember them. This is called witnessing.

We all have the power inside to make ourselves better when we do wrong. Sometimes we need people to help us. Frank was helped by his uncle and the people in his village. Frank thinks he would be in jail if this had not happened to him. This changed his whole life, and he wants to teach other young people to be good. So he tells them his story.

Lesson Seven: RITES OF PASSAGE

OBJECTIVES:

1. Students will review the idea that training or initiation is needed in order to achieve a goal.
2. Students will understand that throughout their lives they pass through stages which change them forever.
3. Students will realize that often these stages involve legal documentation.

DURATION OF LESSON: 40 minutes

ACTIVITIES:

1. Recall with the students that training or initiation is a type of learning so that you may pass through different stages in life. In an elementary way, introduce the idea of *rites of passage* to the students. Write *rites of passage* on the board.

Ask the students for other words that sound like *rite*, homonyms, such as *right* and *write*. Note the difference in spelling. Tell them that a *rite* is a ritual or ceremony. You might like to point out that the word ***ritual*** has the same root as ***rite***. *Passage* is when you *pass* or go from one thing to another. So, *rites of passage* are ceremonies that are performed when we go from one stage of life to another.

Ask the students if they know of any examples. It may help to provide some examples to get them thinking. The initiation ceremonies that were discussed in the previous lesson are all rites of passage:

- christenings or baptisms (you are initiated, or pass into a religion)
- birthdays (you pass from one age to another)
- elementary school graduations (you pass from being in elementary school to high school)
- getting badges at brownies etc. (you pass from not having certain knowledge or skills to having the knowledge or skills)
- bar and bat mitzvah (in the Jewish religion, you pass from being a child to being an adult)

- getting married (you pass from being single to having a husband or a wife)

Ask for other examples from the students. Have them specify how a person changes when that rite of passage occurs. *(20 minutes)*

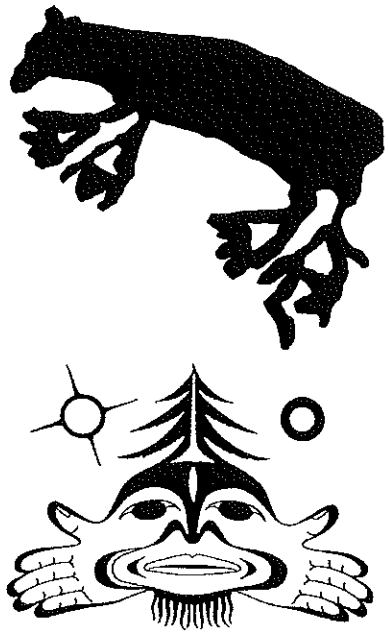
2. After writing several examples of rites of passage on the board, explain to the students that for many of these changes we receive a *legal document* which states that a person has followed all the right procedures for getting to a certain stage in life. For example:

- birth certificates show when and where we were born
- drivers licences show that we have learned how to drive safely and follow all the rules
- marriage certificates show when and where we are married, and to whom

Ask for other examples of legal documentation that the students may be aware of.

Tell the students that First Nations languages didn't use to be written. How do they think important changes in someone's life were recorded without writing? Explain that the ceremonies of First Nations people are like legal documents. Remind them of the washing off ceremony of Frank Brown. Everything that happens is witnessed by the guests at the ceremonies, and they must remember what they have seen so they can tell others about it. This is why in many ceremonies, gifts are given out and money is paid to the witnesses, because the witnesses have this big responsibility. *(20 minutes)*

Lesson Eight: LAWS AND NATURE



OBJECTIVES:

1. Students will review the story, "Mink and the Sun."
2. Students will discuss positive ways of gaining recognition.
3. Students will be introduced to rules and laws related to the seasons.
4. Students will be introduced to reasons behind some environmental laws.

DURATION OF LESSON: 40 minutes

ACTIVITIES:

1. Recall the story, "Mink and the Sun" with the students. Discuss what the consequences were of Born-to-be-the-Sun's actions, using the following guiding questions:

- Why do you think Born-to-be-the-Sun didn't follow his father's instructions?
- Do you think he was trying to get attention?
- How could he have got attention in a positive way?

Lead this to a discussion of the students' own experiences. Have they ever broken rules in order to get attention? What happened? What are some positive ways to get attention? *(10 minutes)*

2. Arrange the students in a curved line representing the course of the sun from east to west during the day. Ask each child to say what time of day they are and what people on earth might be doing at that time.

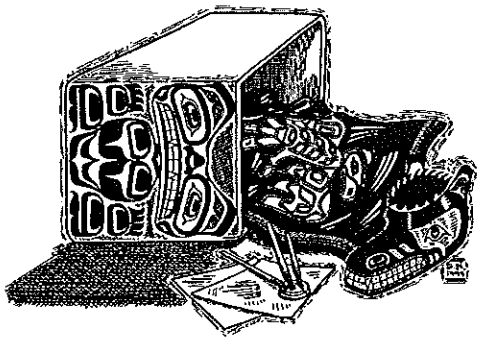
Then ask the students what time of year the sun is the hottest. Review the seasons of the year. What types of activities are done in the different seasons? How are these activities related to the sun? For example, we go swimming outside in the summer when the sun is hot, but when the sun is not so hot in the winter we might go skating. In summer, we have more hours of

daylight because the sun stays out longer than in the winter. This will be especially noticeable to those living in the northern part of British Columbia. *(15 minutes)*

3. Lead this into a discussion of rules and laws that are determined by the season. For example:

- rules about how we dress change according to the season
- laws about fishing and hunting are made according to the season
- school holidays and summer vacation are at particular times of the year
- sometimes there are rules and laws about using water when it hasn't rained enough
- there are laws about when you can burn things in fires (burning leaves, etc.)

Have the students come up with some other examples. They may know of some cultural laws. *(15 minutes)*



Extension Activity

In small groups, have the students draw a mural depicting seasonal activities.

Extension Activity

Each student could do some creative writing about the spreading of fire in the story. What kind of damage did it do? What kind of damage do forest fires do? How do forest fires start? How can they be prevented?

UNIT TWO: ENFORCING RULES AND LAWS

INTRODUCTION:

Up to this point in their learning about justice, students have focused on their own responsibilities, responsibilities of caregivers, and rules they must follow. In this unit, the focus is on who enforces rules and laws, which leads from the responsibilities of caregivers. The police were introduced in Grade Two as community caregivers, and this idea is taken further here as students explore who enforces rules and laws.

Here too students will be introduced in a fundamental way to the *Young Offenders Act*. Although the *Young Offenders Act* does not affect students directly at this age, it is important for them to understand what their rights and responsibilities are now, and what they need to know for later. At the time of publication, there was public discussion about making changes to this Act, so please contact your local regional office of the Law Courts Education Society before beginning this unit for an update on any changes.

The final lesson introduces tribal police, and their special role in First Nations communities. This final lesson leads into the unit that follows on Justice Careers.

Before beginning this unit, you may wish to review concepts introduced in Grade Two, Unit Three, Lessons Six and Seven, since they are an introduction to the role of the police.

NUMBER OF LESSONS: Four

Lesson One:	Authority and Responsibility
Lesson Two:	Learning More About the Police
Lesson Three:	Introduction to the *Young Offenders Act*
Lesson Four:	Tribal Police

EXPECTED DURATION OF UNIT: Four weeks (one lesson per week)

GOALS:

1. To review rules and their importance.
2. To reinforce students' sense of responsibility.
3. To investigate rule and law enforcement.

4. To further explore the police and different kinds of police officers.
5. To introduce the *Young Offenders Act*.
6. To inform the students of their rights and responsibilities under the law.

INTEGRATED APPLICATIONS:

- Visual and Dramatic Arts
- Community and Social Studies

COMMUNITY AND PARENTAL INVOLVEMENT:

- Local police officers to speak about their role in the community.
- Visit to local police department.
- Tribal police officers to speak about their special role.

MATERIALS AND RESOURCES:

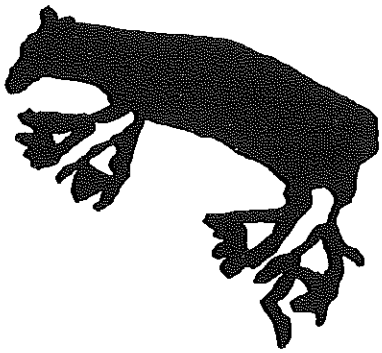
Classroom Materials

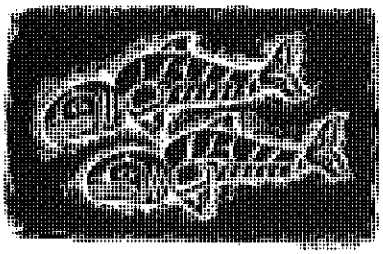
- Classroom map of Canada

Video

- Teaching video Number One, Part Two: "Kla-how-ya."

Lesson One: AUTHORITY AND RESPONSIBILITY





OBJECTIVES:

1. Students will review the characteristics of good rules.
2. Students will be introduced to the concept of enforcement.
3. Students will recognize that various people have the authority to make sure rules and laws are obeyed at different times.
4. Students will understand that they have responsibility for their own behaviour.

DURATION OF LESSON: 40 minutes

ACTIVITIES:

1. Review with the students the characteristics of good rules (from Unit One, Lesson One). They are:

- Rules are necessary.
- Rules should be ones that we can follow.
- Rules need to be clear and understandable.
- Rules should be fair for everyone.
- The reasons for rules should be known.

(5 minutes)

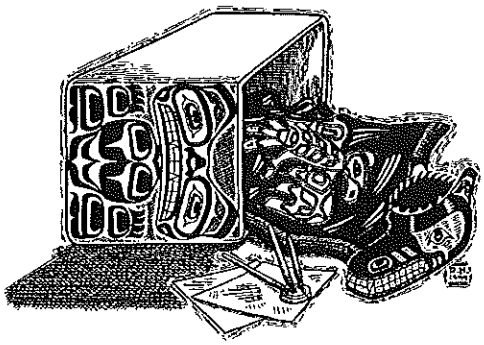
2. Explain to the students that there are people who ensure that rules and laws are followed. Making sure that rules and laws are followed is called *enforcement*. Rules and laws are enforced by different people at different times. Ask them who enforces different rules and laws. For example:

- Who enforces rules at home?
- Who enforces rules in the classroom?
- Who enforces rules at your school?
- Who enforces laws in your community?

Ask the students for other examples. What are the consequences for breaking rules and laws in these various locations? How can we avoid this? *(10 minutes)*

3. Ask the students if any of the people they have listed are with them all the time. Is anybody with them all the time? The only person with them all the time is themselves. They are responsible for their own behaviour wherever they go, whomever they are with. Discuss that this means that we all have the first responsibility for ourselves. The more we can control our own actions and obey rules and laws, the less often other people have to enforce them for us. *(10 minutes)*

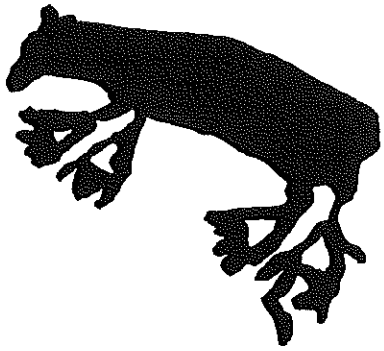
4. Have the students choose one of the locations above (home, classroom, school, community; or another that they come up with) and draw or paint a picture of themselves obeying a rule or law at that particular time. They should write in one sentence what this rule or law is somewhere on the illustration. *(15 minutes)*



Extension Activity

Charades. In groups, the students could role play an incident where a rule or law is broken. Each group performs for the rest of the students, who try to guess what rule or law is being broken.

Lesson Two: LEARNING MORE ABOUT THE POLICE



OBJECTIVES:

1. Students will review what they know about the police.
2. Students will learn about different kinds of police officers.

DURATION OF LESSON: 40 minutes

ACTIVITIES:

1. Ask the students what they know about the police. Ask them questions such as:

- What do the police do?
- What is their role in the community?
- Can police officers do whatever they want? Why not?

Explain to the students that even though police officers seem to have a lot of authority, they cannot do whatever they want. They must follow rules and laws too, and they must be fair. A police officer can get arrested just like anyone else if he or she breaks the law. *(15 minutes)*

If many of the students in the class have not done so already, or as further review, you may wish to have them complete the worksheet on the police in Grade Two Unit Three, Lesson Six, "The Police - True or False?" This will add time to the lesson.

2. Ask the students how they recognize a police officer. Do they have special clothes? A special car that they drive? Do they do certain things that tell you they are police officers? Recall in the previous unit the discussion of certain groups wearing special clothing once they become a member of that group, just like Born-to-be-the-Sun had special clothing. Police officers must go through special training before they become police officers. This is a type of initiation. *(10 minutes)*

3. Ask the students if all the police officers they know about wear the same kind of uniform, and drive the same cars. Explain to them that there are different kinds of police officers. Every area of B.C. will be different in this way, so guide this discussion according to your own community.

3. After telling the class about *The Young Offenders Act*, read the following scenario to the students:

> *C. and S. went shopping. They were both 11 years old. Their parents drove them there and they were going to take the bus home. But when they finished shopping they realized that they didn't have enough money left for the bus, and it was too far to walk home. They didn't know what to do. As they were walking along, they saw two bikes lying at the side of the road, which were not locked. C. said to S., "Look, let's ride those home. Then we can bring them back. No one will notice."*
>
> *So they got on the bikes and started the long ride home. After about half an hour a police officer pulled up in a car beside them. She asked them to stop. She knew that these were not their bikes because the owners reported that they had been stolen. C. and S. were really scared. "Do you think we'll get arrested and go to jail?" S. said to C. "I don't know," said S.*

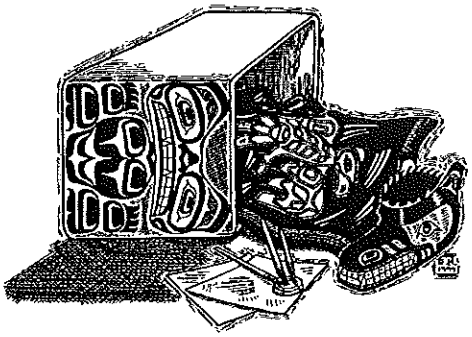
Stop the story at this point and ask the students what they think will happen. Remember, the children are 11 years old. Then continue the story.

> *"You're going to arrest us, aren't you?" both children cried to the police officer. The officer looked at them with a serious expression and said, "No, I am not going to do that, but I am going to take you home to your parents. They are the ones who are responsible for you." So the police officer took C. and S. home and talked to their parents about it.*

Discuss this story with the students. Ask them why C. and S. were not arrested. Discuss their answers. Provide them with the following information:

- Children under 12 years old cannot be arrested.
- If a child under 12 years old breaks the law, the child will be taken home. The incident will be discussed with the child's parent(s) or guardian(s).
- The family has the responsibility for their children, and will decide what to do to improve their children's behaviour.
- If parents or guardians are not able to look after their own children, they can get help from community services. If children are not being properly cared for in the home, they may be put in foster homes where they will receive proper care.

What do the students feel the consequences for C. and S. should be? How would this help with the problem? *(15 minutes)*



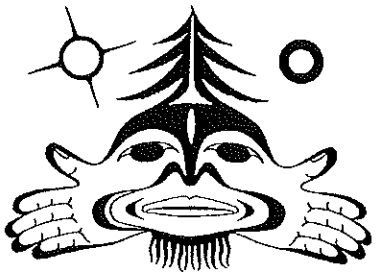
Extension Activity

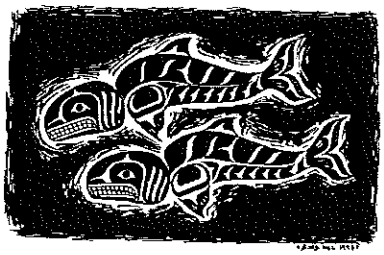
Divide the class into groups of three or four for a role play. One is the child, one a police officer, and one or two parents. (You may wish to include some single-parent families.) Have each group decide on a law that will be broken by the child. Then the police officer takes the child home to the parents, and discusses with the parents what to do. You might need to give the students some examples of offences, for example:

- stealing
- shoplifting
- having illegal drugs or alcohol in their possession
- damaging someone's property on purpose

In this way, they are learning about responsible decision-making and the kinds of judgments people in authority (e.g. parents, teachers, police officers) have to make every day.

Lesson Four: TRIBAL POLICE





OBJECTIVES:

1. Students will be introduced to the role of tribal police.
2. Students will learn about some differences between tribal police forces and other police forces.

DURATION OF LESSON: 40 minutes

ACTIVITIES:

1. Ask the students the following questions about the local police:

- What kind of police force do we have in our community?
- Do you know any police officers?
- Do you know their names or their families?
- Do you think the police officers know people in the community very well?
- Do you think it would be better if the police knew the people in the community? Why or why not?

Discuss their answers, which will vary greatly depending on whether you live in a small community or a big city. Tell them that many people believe it would be better if police officers came from the communities that they work in. Why do these people think this way? *(10 minutes)*

2. Tell the students that they are going to see a video about tribal police officers. This one is about a tribal police training program at the First Nations Tribal Justice Institute in Mission. Explain that tribal police officers are First Nations people who receive special police training, and often work in their own communities. Tell them to watch for what tribal police officers do in their training. Then show part two of teaching video number one, "Kla-how-ya." *(15 minutes)*

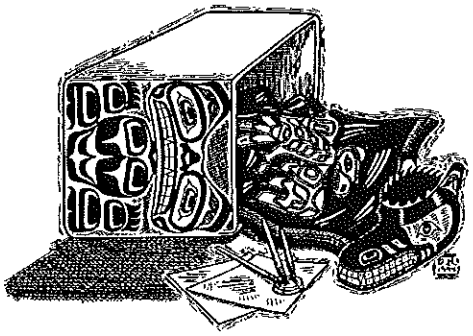
3. Discuss the video with the students, beginning with the following questions:

- What do tribal police officers do?
- Do they do the same kinds of things as other police officers?
- What kinds of things do they do in their training? Why?
- What makes them different from other police officers?

Include the following information in the discussion:

- Tribal police forces work closely with members of the community. They often work in their own communities.
- Because they work in their own communities, they usually know the people there quite well.
- Even though they may have friends and family in the community where they work, they must treat everyone fairly. No one gets special treatment.
- Just like other police officers, tribal police officers help keep communities safe by helping people and enforcing the law.

Tribal police officers get training just like other police officers, and then some special training too. Like other police officers, they learn how to defend themselves and protect people. They learn how to keep themselves healthy and strong. But tribal officers also learn more about First Nations cultural ways. They also learn a lot about how to listen to people, and help people who have problems with drugs, alcohol, or fighting. This is called counselling. *(15 minutes)*



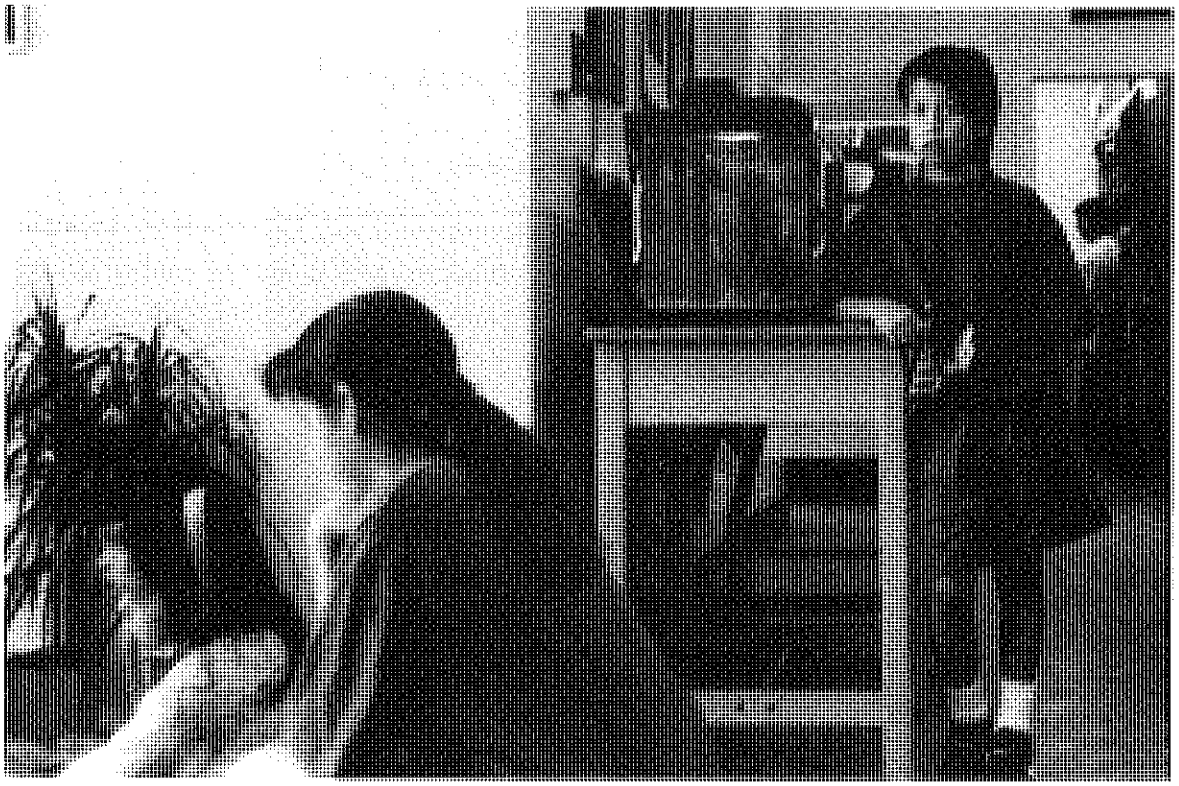
Extension Activity

Below is a list of tribal police forces in B.C. Invite a tribal police officer to speak to the class about his or her job, and to explain how being a tribal police officer is different from being another kind of police officer. You may also wish to contact the First Nations Tribal Institute for information on training for tribal police officers.

First Nations Tribal Institute
St. Mary's Centre, 3411 Lougheed Highway
P.O. Box 3730
Mission, B.C. V2V 4L2
Tel: 826-3691 Fax: 535-7341

Tribal Police Forces (1994)

- Bella Coola Tribal Police, in Bella Coola.
- Stl'atl'imx Nation Tribal Police, in Lillooet.
- Penticton Tribal Police, in Penticton.
- Ulkatcho Tribal Police, in Anaham Lake.
- Seabird Island Tribal Police, in Agassiz.



UNIT THREE: JUSTICE CAREERS

INTRODUCTION:

This curriculum has several aims. One is to teach about concepts of law and justice; another to provide students with practical tools for getting along in the modern world; a third, and the focus of this unit, is to highlight potential careers that are related to justice in its most general sense. Here we will briefly introduce what it is like to be a police officer, a fisheries or conservation officer, a lawyer or judge, a courtworker, a social worker, and a member of parliament or member of the legislative assembly. To make the possibility of such careers more real to students, we have used five case studies of First Nations people who have chosen one of these areas for their own careers.

Of course, there are several careers related to justice. We have chosen only a few here, but we encourage you to discuss other possibilities with your students. Ask them what kinds of things they would like to do when they grow up. We would also encourage you to invite people from the community to speak to the class about their particular career, especially if it relates to justice in any way. Contact your local regional office of the Law Courts Education Society for information or programs they may have to assist you with this unit.

In Lesson Two, be sensitive to community concerns in the areas of fisheries and wildlife. These issues are of particular relevance to First Nations as they relate to aboriginal rights, which will be introduced later in Grade Seven. This sensitivity is particularly important when inviting parents and community members to participate in classroom activities.

NUMBER OF LESSONS: Six

Lesson One:	Police Officers
Lesson Two:	Fisheries and Conservation Officers
Lesson Three:	Lawyers and Judges
Lesson Four:	Courtworkers
Lesson Five:	Social Workers
Lesson Six:	MPs and MLAs

EXPECTED DURATION OF UNIT: Six weeks (one lesson per week)

GOALS:

1. To introduce possible justice career choices for students.
2. To explain the function and importance of each career area.
3. To encourage students to think of other careers in justice.

INTEGRATED APPLICATIONS:

- Social Studies
- Creative Writing
- Visual and Dramatic Arts

COMMUNITY AND PARENTAL INVOLVEMENT:

- Community members to talk to the class about their careers. For help in locating guest speakers who have careers related to justice, contact your local regional office of the Law Courts Education Society.

MATERIALS AND RESOURCES

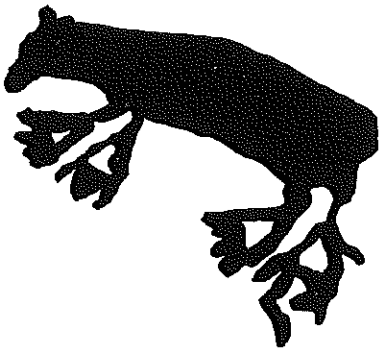
Books and Pamphlets

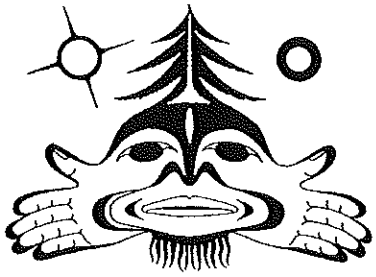
- Logie, Patricia, Lila Kilroy and Valerie Overgaard. *Chronicles of Pride: A Teacher Resource Guide.* This book provides short biographies of First Nations people and their careers. Section V on Native Rights, Politics and Law is particularly relevant to this curriculum.
- "The B.C. Child, Family and Community Service Act," available from your Law Courts Education Society of B.C. regional office.

Classroom Materials

- Classroom map of Canada

Lesson One: POLICE OFFICERS





OBJECTIVES:

1. Students will review what they have already learned about the police.
2. Students will discuss what being a police officer involves.
3. Students will discuss the benefits that police officers bring to society.
4. Students will illustrate what a day in the life of a police officer might be like.

DURATION OF LESSON: 40 minutes

ACTIVITIES:

1. Review concepts from previous lessons on the police. These include:

- the role of the police in the community
- the special role of tribal police
- how police officers help people
- why police officers enforce the law
- what police officers can do and what they cannot do

(10 minutes)

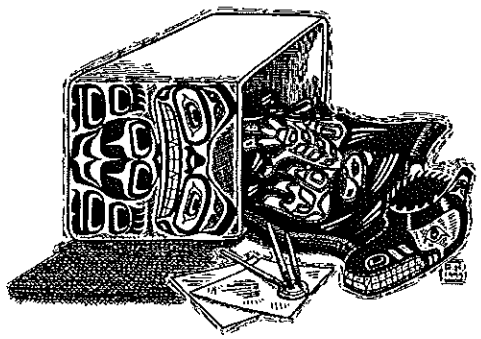
2. Discuss the video segment that the students viewed in the previous unit. Show it again if you wish. This will add more time to the lesson.

Note that although this particular video is on training for tribal police, all police officers must go through similar kinds of training. Training is physical and mental.

- Why would a police officer need to be trained physically?
- Why would he or she need to be trained mentally?
- Does a police officer work regular hours? Why do the police always have to be available?

Explain that police officers must work different shifts, and sometimes they have to work in the evenings, or even all through the night. *(10 minutes)*

3. Have each student choose a type of police officer that they might want to be, and draw or paint a picture of what his or her working day would be like. They could choose an R.C.M.P., municipal, or tribal police officer. Activities would be different, depending upon the time of day. For example, a police officer working in the daytime might visit the school while on patrol; one who works in the evening might check out the restaurants and bars because this is the time when these places are busiest; one who works through the night might spend most of the time driving through the neighbourhood to make sure the streets are safe. Perhaps the police officer will catch someone committing a crime, and make an arrest. *(20 minutes)*



Extension Activity

Invite a police officer to speak to the class about what a typical day is like for him or her. The police officer might want to read parts of his or her log book to the students to give them an idea of the kinds of things that police officers actually do. The officer could also explain to the students why he or she has chosen this work as a career.

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CERTIFICATE OF COMPLETION

FIRST NATIONS JOURNEYS OF JUSTICE

_____

HAS COMPLETED THE GRADE ONE PROGRAM OF THE FIRST NATIONS JOURNEYS OF JUSTICE CURRICULUM

School: _____

Teacher: _____

Year: _____

that his father pointed out to him. His father then told him, "My dear son, don't stoop down when you are walking along. Don't show yourself through the clouds entirely when you are peeping through."

So Born-to-be-the-Sun started in the morning. He passed noon. Then in the afternoon the sun was warm. He wished to peep through. So he swept away his aunts, the clouds. Then this world began to burn. There was noise of the cracking of mountains, and the sea began to boil. The trees of the mountains caught fire. That is why there are no good trees on the mountains, and rocks are cracked.

The father of Born-to-be-the-Sun was furious, and went after his child. He reached him when the sun was still high in the sky. The Sun took away the special clothing of Born-to-be-the-Sun, and said, "Did you do what I told you? Look at what you've done!" Born-to-be-the-Sun was sent away by his father, and he fell through a hole in the clouds to the water below. A canoe was paddling along, which came right up to Born-to-be-the-Sun. Those in the canoe said, "Is this our Chief, Born-to-be-the-Sun, floating about?" They touched him with their paddle, and he raised his head on the water. Born-to-be-the-Sun awoke and breathed deeply. "Indeed, I have been asleep on the water a long time," he said. He went ashore and went inland.

Then the mother of Born-to-be-the-Sun took the end of the arrows and shook them, and they became a rope. She cautioned her child, saying, "Don't be foolish at the place where you are going." So Born-to-be-the-Sun climbed the rope, going upward. He went to visit his father. He arrived, and went through to the upper side of the sky.

Born-to-be-the-Sun sat on the ground next to his father's house. He was seen there by a boy, who asked him, "Why are you sitting there?" Born-to-be-the-Sun answered, "I came to see my father." Then the boy entered the house, and reported to the Chief, "This boy sitting on the ground near the house has come to see his father."

The Sun said, "Ah, ah, ah! Indeed! He became my son when I was shining through his mother's house. Go ask him if he will come in."

So the boy went out and called Born-to-be-the-Sun, who entered and sat down. Immediately he was taken care of by his father. "Thank you, child, that you will change feet with me. I have tried not to be tired from walking to and fro every day. Now you shall go, child," said the Chief to his son.

Then he was cautioned by his father, "Don't walk fast when you are walking along across the sky. Don't look right down to the people below us, or else you will do mischief." Then he dressed him up with his ear-ornaments, and put on his mask. Born-to-be-the-Sun began walking along the trail

The future mother of Born-to-be-the-Sun, or Tl'isalagi'lakw, the Mink, was weaving wool, facing the rear of the house. The Sun was in the sky, and it was shining through the holes in the house; and the rays struck her back while she sat facing the rear of the house, on her bed. This is how she became pregnant. She had no husband. She gave birth, and the child was given the name Born-to-be-the-Sun, because it was known that his mother became pregnant by the Sun shining on her back.

When Born-to-be-the-Sun grew older, he was arguing with his friend Bluebird. Bluebird made fun of Born-to-be-the-Sun because he had no father. Born-to-be-the-Sun went crying to his mother in the house, telling her that he was being called names because he had no father. So his mother told him that his father was the Sun.

Immediately Born-to-be-the-Sun said we wanted to go and visit his father. His mother asked the uncle of Born-to-be-the-Sun, "Make arrows for this child, that he may go and see his father." The uncle made four arrows for him. Then Born-to-be-the-Sun shot one of the arrows upwards. It is said it struck our sky. Then he shot another one upward. It struck the end of the one that he had shot upward first; then again another one, and it hit the end of his arrow. This made a trail of arrows leading to the sky. Then he shot the last one, and it hit the end of the one he had shot before. They went all the way to the ground.

MINK AND THE SUN

As told by Malad,

A Kwakuitl, in 1893*

*Adapted from *Kwakiutl Tales*, Volume II, by Franz Boaz.
Courtesy Columbia University Press.

SUPPORT MATERIALS
STORIES FOR GRADE THREE

ETHEL BLONDIN-ANDREW - MEMBER OF PARLIAMENT

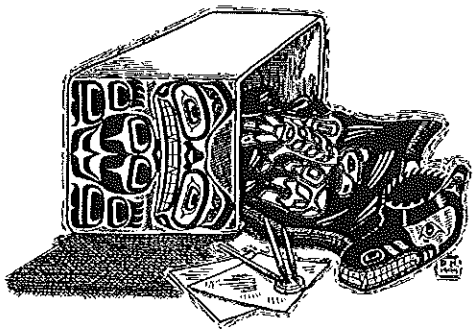
My name is Ethel Blondin-Andrew. I grew up in the Northwest Territories. When I was young my family lived in a bush camp, where we lived by hunting and fishing.

I really care about people, especially the people who live where I come from. That is why when I became an adult, I wanted to be a Member of Parliament. In 1988 I was elected to be the Member of Parliament for the Western Arctic in the Northwest Territories. Then I got elected again in 1993. This means that most of the people in the Western Arctic voted for me. I am the only First Nations woman who is a Member of Parliament.

My job is to represent the people who live in the Western Arctic. This means that I let other people in the government, and other people in Canada, know what these people want. In a way, I speak for them.

I believe that the government in Canada really cares about people, and is concerned about justice and fairness. We feel that young people are very important. I have travelled from coast to coast meeting with groups of young people. I am very impressed with them because they are busy studying, helping others, cooperating, and doing good things. These young people are bright and full of energy. I see hope in their eyes. It is so important for young people, like yourselves, to know that you have a very important role to play in our country, and in your own communities.

I believe that our country will have a good future, because the young people of today will be the adults of tomorrow. We all need to work hard to make our country a good place to live for everyone.



Extension Activity

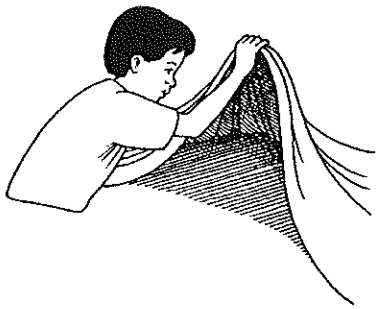
Class Election Organize a class election where a few students will run for the position of either MP or MLA. Ask for volunteers to run for office. Then have them go around to the members of the class to ask the other students what they would like to have in their classroom or school, or how certain things should be run. The candidates can take notes. Then each one makes a short presentation to the class on how he or she would run the class or the school. After this, the students write the name of the person they are voting for on small slips of paper which are folded and placed in a box. The votes are then counted to see who wins the election.

This activity should be fun rather than competitive. Repeat it several times on different days to give many students the chance to run for office.

3. After reading the case study, discuss with the children what MPs do. Using a classroom map of Canada, show them where Ottawa is in relation to British Columbia. Explain that MPs work in the section of government that looks after things in the whole country, and this is done from Ottawa, the capital of Canada.

Now show them the different provinces. Explain that each province has its own government too, and the people who are elected to work for the provincial government are called *members of the legislative assembly,* or *MLAs* for short. Being an MLA is very similar to being an MP, except that the provincial government of B.C. works in Victoria (show where this is on the map), and looks after things in British Columbia only. *(10 minutes)*

4. Discuss with the students how important these jobs are. MPs and MLAs cannot do whatever they want after they are elected. They have to do what the people who elected them want them to do, or else they won't ever get elected again. They have a big responsibility. In fact, the type of government we have in Canada is often referred to as *responsible government*, because the elected people have this responsibility to the people.
(10 minutes)



Lesson Six: MPs and MLAs

OBJECTIVES:

1. Students will be introduced to the idea of elections.
2. Students will learn what members of parliament do through a case study.
3. Students will discuss the role of elected officials in society.
4. Students will discover how important the jobs of elected officials are.

DURATION OF LESSON: 40 minutes

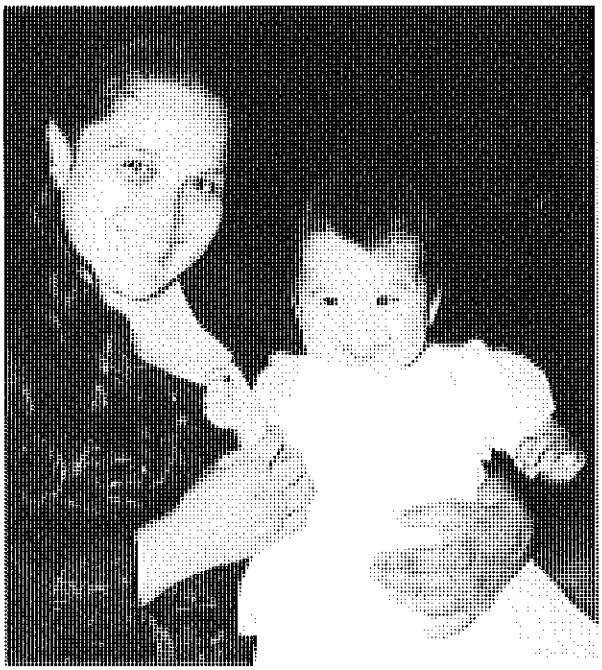
ACTIVITIES:

1. Tell the students that the class is going to be looking at what it might be like to work as a *member of parliament*. Explain that members of parliament are elected by all the people in Canada to work for them in the government. Explain what an election is. They may have heard about voting from their parents or on television. Have a sample vote in class to illustrate the idea.

For example, you might ask the class if they would prefer to have an apple or an orange with their lunch. Ask all who would choose an apple to put up their hands, and then all who would choose an orange to put up their hands. The fruit that gets the most hands is the most popular in the class, and it wins the election.

Members of parliament are people who work for the government. They are called *MPs* for short. Ask what MP stands for. Several people try to get elected into this job by the people. The person who gets the most votes will get the job. *(10 minutes)*

2. Read the case study on page 124 with the class about what an MP does. Show them where the Northwest Territories are on a map of Canada. You may wish to read it a second time, having different students reading parts of it. *(10 minutes)*



AGGIE HARRY - SOCIAL WORKER

I am a social worker with Ayas Men Men Family and Child Services. I work for the Squamish Nation, which is one of the First Nations near Vancouver. "Ayas Men Men" in our language means "peace to our children." My job is to work with families that may be having problems. We try to help keep families together, and make sure that children are happy and taken good care of.

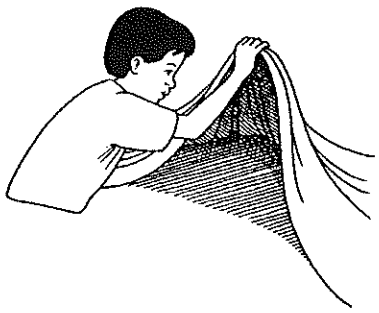
Sometimes the problems that families have are very difficult to solve, and take a lot of time. If the children in these families are not being taken care of properly while these problems are being solved, the children may have to go live somewhere else until it is safe for them to go home. They might go live with another member of their family, with another family in the community, or in a *group home*, which is a place where several children can be taken care of at the same time. Our job is to look after these children, and work with the families so that they can once more look after their children.

We do these things for many reasons. One is that before, people from outside our community used to try to help our Squamish families when they had problems. It was difficult for them because they didn't know the families. We know the families in our community, so it's easier for them to talk to us about their problems. Also, before, children that had to leave their family were often taken out of our community to live with people they didn't know. We help these children find safe places to live in our own community, where they already know lots of people.

I like my job because we are helping families and children all the time. This makes our community a happier place to live.

Some families may have trouble taking care of their own children, and that is when they might need help from a social worker. Read the case study on page 120 with the class about what social workers do. You may wish to read it a second time, having different students reading parts of it. (Note that the name of the program is pronounced "A-yas mun mun." Have the students practise saying this.) *(15 minutes)*

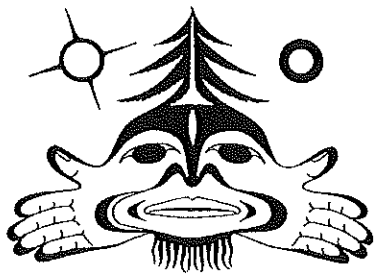
4. After reading the case study, discuss with the children what social workers do.



- How do social workers help families?
- How do they help children?
- What is the Ayas Men Men program? How does it help families in the Squamish community?
- Do you think the Ayas Men Men program is a good idea? Why?

(10 minutes)

Lesson Five: SOCIAL WORKERS



OBJECTIVES:

1. Students will review what they already know about careers that are related to justice.
2. Through a case study, students will be introduced to what social workers do.
3. Students will discuss the role of social workers in society.
4. Students will discover how important the jobs of social workers are to people, particularly as this relates to First Nations.

DURATION OF LESSON: 40 minutes

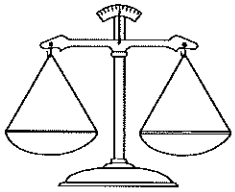
ACTIVITIES:

1. Tell the students that today the class will be talking about another kind of job people can do that is related to justice. Remind them of their previous discussions on the police, fisheries and conservation officers, lawyers and judges, and different kinds of courtworkers (court clerks, court reporters, sheriffs, and First Nations Courtworkers). Talk about what these different people do. What do these kinds of jobs all have in common? All the people doing them have to know about the law in some way or another. *(10 minutes)*

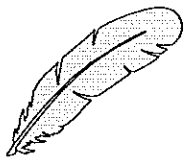
2. Another type of job where the person has to know about the law is a *social worker*. Ask the students if any of them know what a social worker does. Some may have had personal experience. Use your discretion in this area however, as some issues involving a social worker may be very sensitive for some students. *(5 minutes)*

3. Tell the students that the laws social workers have to know about are in the British Columbia *Child, Family, and Community Service Act*. From its name, what do the students think this might be about? Discuss their ideas. Then tell them that families are responsible for taking proper care of their children. Recall the story from Unit Two where the children who had taken bikes were taken home to their families *(page 94)*.

WHO AM I? PEOPLE WHO ARE COURTWORKERS



Court Reporter
Deputy Sheriff
First Nations Courtworker
Court Clerk



Fill in the blank:

I ... listen very carefully to everything that is said during a trial;

type everything that is said in a trial in shorthand;

type everything out after a trial so that people can read it.

WHO AM I? I AM A _____

I ... help the judge;

take notes during a trial;

ask the witnesses, "Do you swear to tell the truth, the whole truth, and nothing but the truth?";

take care of exhibits.

WHO AM I? I AM A _____

I ... help First Nations people understand what will happen in court;

go with First Nations people to a trial;

explain to First Nations people what their rights and responsibilities are.

WHO AM I? I AM A _____

I ... take people from the jail into the courtroom;

watch what is going on in the courtroom very carefully;

make sure everyone in the courtroom is safe.

WHO AM I? I AM A _____

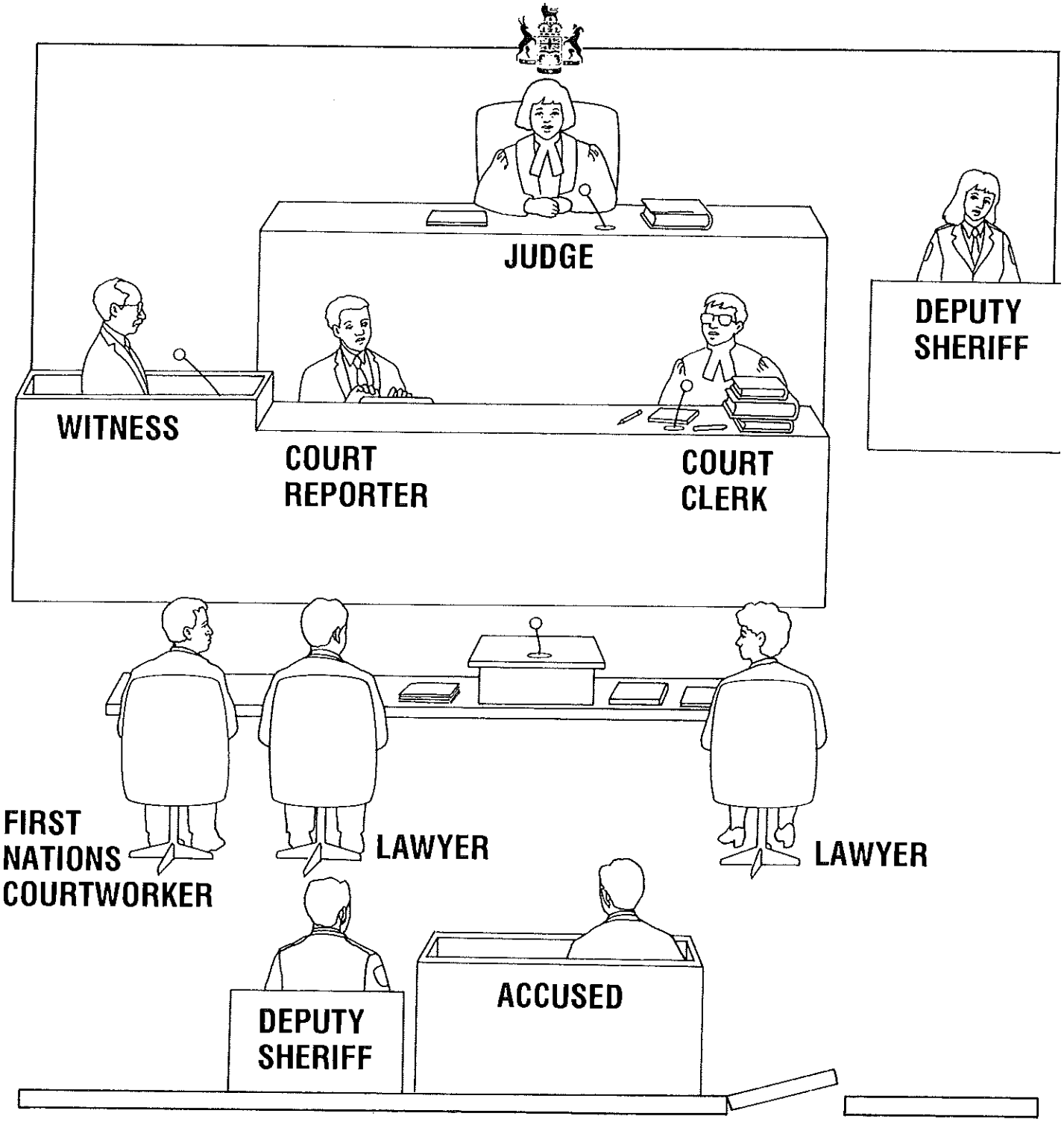
WINNIFRED MARCELLAIS - FIRST NATIONS COURTWORKER

My name is Winnifred Marcellais, and I am a First Nations courtworker. I was born at the Tatche Reserve, and have four brothers and six sisters. My mother Lizette still lives at Tatche. She is a beautiful lady, and a wonderful mother and grandmother. I also have a daughter named Joy.

Before I became a First Nations Courtworker, I was a nurse for seven years. Then I started working with the Native Courtworker and Counselling Association of B.C., and I love my job. The most important part of my job is to make sure that everything goes smoothly for First Nations people in the courtroom. Everyone who goes to court needs to know and understand what will happen in the courtroom. I explain to them what their rights and responsibilities are, and sometimes I go to the courtroom with them.

I really feel that I am helping people in my job. I believe that what I am doing can help make this world a better place for all people.

JUDGES, LAWYERS, AND COURTWORKERS IN COURT

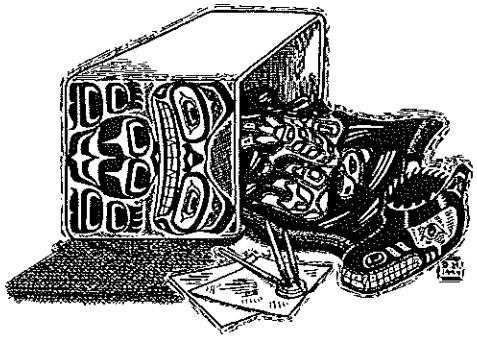


COURT CLERK	COURT REPORTER	DEPUTY SHERIFF
• helps the judge. • takes notes during a trial. • asks the witnesses, "Do you swear to tell the truth, the whole truth, and nothing but the truth?" • takes care of exhibits	• types everything that is said in a trial in shorthand. • after the trial, types everything out so that people can read it.	• takes people from the jail into the courtroom. • makes sure everyone in the courtroom is safe; for example, if someone is causing problems, the Deputy Sheriff will take this person out of the courtroom.

(15 minutes)

2. Tell the students that these people are courtworkers, and this is what they do as their job. There is another type of courtworker that works specifically for First Nations people who may have to go to court. They are called *First Nations Courtworkers,* or *Native Courtworkers.* To find out what it is like to be a First Nations Courtworker, read with the class the case study on page 116. You may wish to read it a second time, having different students reading parts of it. *(15 minutes)*

3. After going through the sheet, see if the students can remember the other courtworkers that were discussed (court reporter, court clerk, sheriff). Then hand out photocopies of the quiz on page 117 and have the students complete it. *(10 minutes)*



Extension Activity

Invite a courtworker to speak to the class about his or her job.

Lesson Four: COURTWORKERS

OBJECTIVES:

1. Students will be introduced to the roles of various kinds of courtworkers.
2. Students will read a case study about a First Nations Courtworker.
3. Students will do a quiz about the roles of different courtworkers.

DURATION OF LESSON: 40 minutes

ACTIVITIES:

1. Tell the students that the class is going to be looking at what different people do in a courtroom. Review with them what a courtroom is, and what happens there. They will already know that lawyers and judges often work in courtrooms, and that courtrooms are places where people try to find out if someone has broken the law.

Then hand out photocopies of page 115, "Judges, Lawyers, and Courtworkers in Court." First locate where the judge and the lawyers are. Write descriptions of the following courtroom careers on the board. Locate them on the chart, then discuss them with the students, making sure they understand what each one does. You may have to explain some terms, for example:

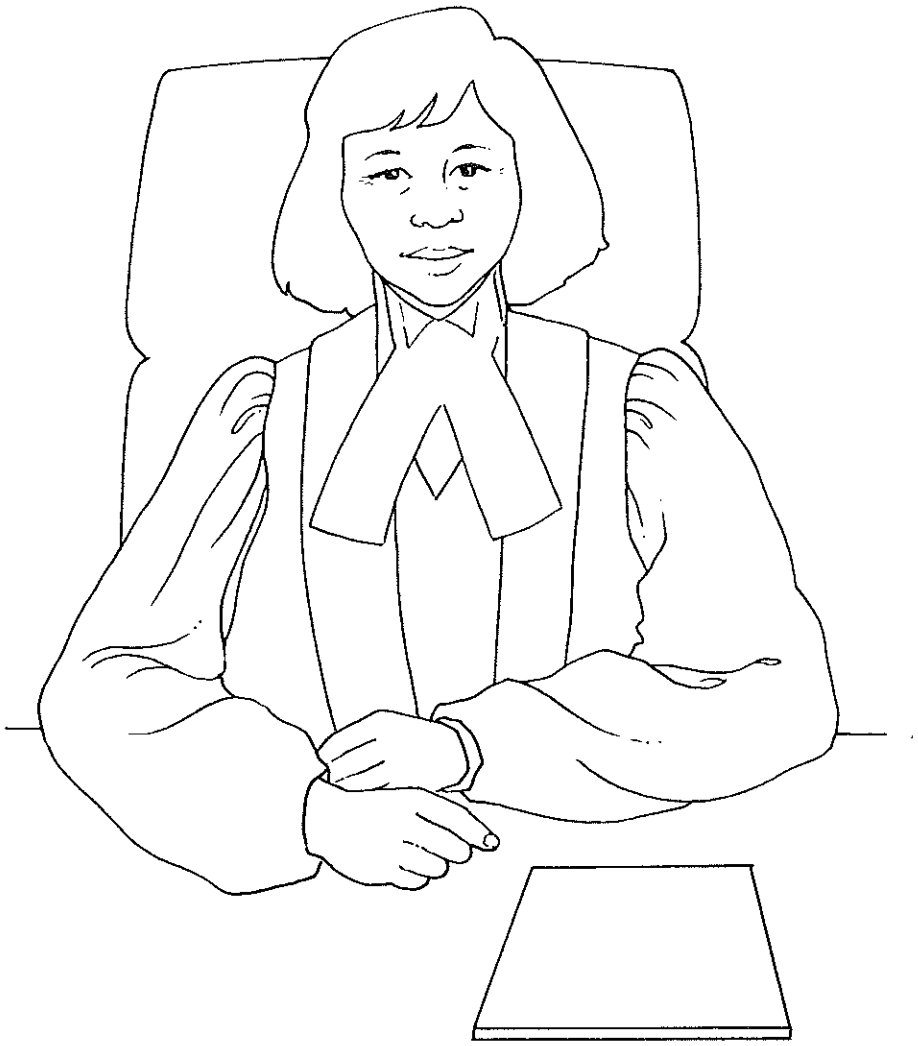
A trial is what happens in a courtroom when people are trying to find out if someone has broken the law;

Witnesses tell everyone in the courtroom what they saw happen, or what they believe is true;

Exhibits are objects that may help to show that someone broke the law. For example, if someone broke a window with a baseball bat on purpose, the baseball bat might be an exhibit.

Shorthand is a short and fast way of writing words.

WHAT DO JUDGES DO?



WHAT DO JUDGES DO?

WHAT DO LAWYERS DO?

WHAT DO LAWYERS DO?

LINDA LOCK - FIRST NATIONS LAWYER

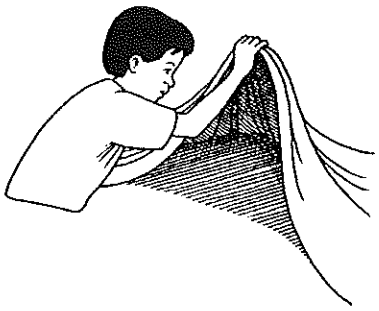
My name is Siyamstawel (Linda Lock), and I belong to the Sto:lo Nation. The Sto:lo Nation lives in the Fraser Valley. They are part of the Coast Salish people. My name Siyamstawel means 'bringer of light.' I am a lawyer, and I usually work with families who need help.

Lawyers do many things. If someone gets in trouble with the law, I can help them understand what will happen to them if they have to go to court. I can talk for them in court, because in court things must be said in a certain way. Judges work in court too, but they do different things than lawyers do. They listen to what everyone says, and decide what the best solution might be. For example, they might decide that someone who broke the law should go to jail. They might also decide that this person needs help with a problem, and will send him or her to a place to get this help.

It took me more than eight years to become a lawyer. I have worked at other jobs too. I have been a social worker, probation officer, family court counsellor, and a teacher at university and college. The training that I did to become a lawyer helped me in these other jobs. It helped me understand better and be more fair.

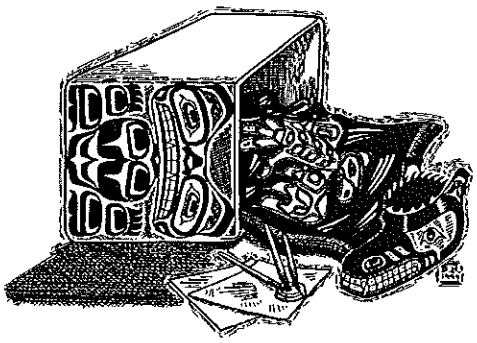
I know about First Nations law, and Canadian law. This means that I can act as a 'bridge' between the two kinds of law for people who may not understand how they work.

I believe that Canada is a country that should honour all its parts. First Nations people are a part of this country that needs to be brought fully into the light. I can help do this by being a lawyer who cares.



3. After reading the case study, ask the students what they think it would be like to be a lawyer or a judge. How could they help people if they were a lawyer or a judge? What is their favourite thing about lawyers and judges?

Ask each student to pick one favourite thing that either a lawyer or judge does. Then have them write about this favourite thing on the handouts following the case study. They can also colour the picture, adding any details that they like. The students who choose a lawyer will get a lawyer handout, and those who choose a judge will get the judge handout. Examples have been provided for both boys and girls. This may take longer than the allotted time, so it may be finished in a composition or art lesson. The finished pieces could be displayed in the hall under the title, "What Do Lawyers and Judges Do?" *(15 minutes)*



Extension Activity

Invite a lawyer or a judge to speak to the class about his or her job.

Lesson Three: LAWYERS AND JUDGES

OBJECTIVES:

1. Students will be introduced to what lawyers and judges do through a case study.
2. Students will discuss the roles of lawyers and judges in society.
3. Students will discover how important the jobs of lawyers and judges are to people.

DURATION OF LESSON: 40 minutes

ACTIVITIES:

1. Begin the lesson by telling the students that you will be talking about lawyers and judges. What do they know about them? The students will probably have seen them on television. What do they do? Where do they work? What happens in a courtroom? Explain that courtrooms are used to find out if someone has done something that is against the law. Lawyers and judges often work in courtrooms, but they do other things too.

Lawyers, for example, help people by letting them know how the law works. You can go to a lawyer to ask questions about the law, even if you don't go to court.

Judges do more than sit in the courtroom and listen. They do a lot of reading so that they can make good decisions. *(10 minutes)*

2. Tell the students that they are going to read a story about a First Nations lawyer. Then pass out copies of page 108, and read it along with the class. After the first reading, you may want to read it again, having different students reading parts of it.

Some terms may have to be explained to the students. Tell them that they will be finding out what a social worker does very soon. (This will be covered in Lesson Five.) A probation officer is a person that you must report to on a regular basis if you have broken the law, but don't go to jail. Family court counsellors try to help families with their problems so that they don't have to go to court. *(15 minutes)*

Photo by Bill Keay. Reprinted with permission.

SHANNON ADAMS - STO:LO FISHERIES OFFICER

Shannon Adams has been around fishing all her life. By the time she was eight years old, she was working on her father's fishing boat.

When Shannon grew up, she decided to become a Fisheries Officer. But she is a special kind of Fisheries Officer. She works as a Sto:lo Fisheries Officer. The Sto:lo First Nations live on the Fraser River in British Columbia. She is not the only one. There are other Sto:lo Fisheries Officers too.

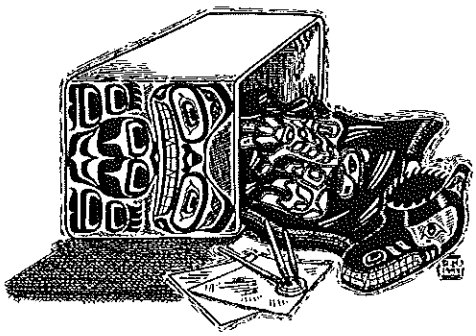
Shannon's job is to make sure that her family, friends, and neighbours don't break any of the laws in the Fisheries Act. She has known these people all her life. She thinks that she will not have a lot of problems with her job because she knows these people so well. She says, "It will be better that way, knowing all the people."

The laws are different for First Nations people who fish for food, for people who sell their fish, and for people who fish for fun, which is called *sports-fishing.* Shannon has to know what all these different laws are, and she makes sure that people fishing on the Fraser River follow the laws.

Adapted from an article by Gordon Hamilton, The Vancouver Sun, May 15, 1993.

Then tell them that they are going to read a story about a fisheries officer. Pass out copies of page 105, and read it along with the class. After the first reading, you may want to read it again, having different students reading parts of it. *(20 minutes)*

3. After reading the story about the fisheries officer, discuss with the students what kinds of things a conservation officer might do when enforcing laws under the B.C. Wildlife Act. Do they think that being one of these types of officers might be an interesting job? *(10 minutes)*



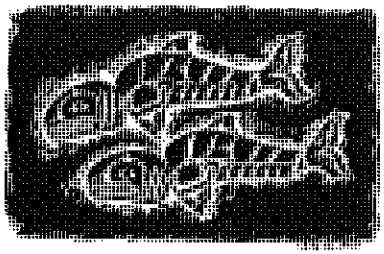
Extension Activity

Have the students make small puppet characters using popsicle sticks and paper. The puppets could be of fisheries and/or conservation officers, along with people who are fishing or hunting. In groups of three or four, have them make up small skits about these officers doing their jobs. They can present these for the rest of the class. Set up some chairs with a blanket draped over them so they can perform the puppet show from behind the blanket.

Extension Activity

Invite in a fisheries or conservation officer to speak to the class about his or her career.

Lesson Two: FISHERIES AND CONSERVATION OFFICERS



OBJECTIVES:

1. Students will be introduced to what fisheries and conservation officers do through a case study.
2. Students will discuss the roles of these types of officers in society.
3. Students will discover the importance of protecting the fisheries and wildlife.

DURATION OF LESSON: 40 minutes

ACTIVITIES:

1. Ask the students what they think *fisheries* means. How about *wildlife*? After getting some definitions, and explaining to them what these things are, ask them if they feel that it is important to protect these things. Why is it important to protect them?

Fish and animals

- supply food that can be sold to stores and restaurants
- supply food for families
- can be caught for recreation, or sport

Explain the difference between these three aspects: one is commercial, one is for family needs, and one is for enjoyment. *(10 minutes)*

2. Ask the students if they think that the fisheries and wildlife need to be protected. Why? What would happen if everyone went out and did whatever they wanted with the fish and animals? One response might be that they wouldn't be shared fairly among everyone. Another response might be that people would fish and hunt too much, and soon there wouldn't be any left.

Tell the students that there are laws about fishing and hunting. The laws about fishing are in the *Canadian Fisheries Act*, and the laws about hunting are in the *British Columbia Wildlife Act.* The laws in these acts are enforced by special officers. The Fisheries Act is enforced by *fisheries officers*, and the laws in the Wildlife Act by *conservation officers*. Explain what *conservation* means.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