

čičyε Circle Workshop #2

May 7-9, 2023 Parksville, BC

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Opening circle

From May 7-9, 2023, members of the čičyε Circle participated in a second two-day workshop, in order to continue their work supporting Tla'amin-led Child and Family Services (CFS) reform. As with the previous one, this workshop carried forward the contributions of those who have kept our connection with language, taʔow, and Tla'amin ways over time. At the workshop, focused time and energy was dedicated to how our teachings guide us in supporting children and families.

In particular, this workshop focused on story work. We listened to and then asked deliberate questions of two stories: *P'ah* and *qayχ hega malx^w*. By interrogating the stories, we worked together to surface the central teachings within them, and to consider the implications of those teachings when it comes to CFS reform. We acknowledged our changed world and explored how the teachings in these stories can be applied today and into the future, as well as how they can guide us in creating supporting conditions for our children and families, regardless of where they live.

We also returned to the scenario work from the previous workshop. We revisited two scenarios that were explored in February. Based on questions that emerged during community engagement interviews in March, we added complicating details to these scenarios to consider how the čičyε's guidance might change in light of them. This helps us develop foundational knowledge that is responsive to the lived experience of Tla'amin children and families, including tuwōšt (people living away from Tla'amin lands) and those living in tišosəm.

This work will contribute to community-based and system-level change, for the benefit of čičuy and families – today and tomorrow. It is also a reminder that in order to support čičuy and strengthen families, the CFS reform must include care and healing for the adults in our children's lives. This may require creating safe and loving spaces for them to heal; it may require support overcoming challenges related to mental health or substance use; and it may require creating opportunities to learn language, teachings, and cultural practices. Strengthening families means supporting all members of our community of all ages to be well, wherever they live, and to do so in a gentle and responsive way.

Rather than intervening in the lives of children and families, the primary role of the Tla'amin government is to create and facilitate opportunities for Tla'amin people to come together in ways that strengthen our connections with each other, our cultural teachings, our land, and our language. Through these connections, we will be positioned to be there for each other, throughout the lifecourse, keeping our families and community strong and well.

Definitions

Tradition: A Tla'amin-specific practice that has been handed down for generations within families and the Nation.

Culture: The belief systems, values, and shared understanding that inform traditional practices. Ie. the reason behind our traditions. Culture includes our spirituality.

Traditions can change in response to the world around us, but they still have the same cultural values attached to them. Ie. The culture is cleansing your spirit and body. The tradition is to go to the river. But when you move to the city, the tradition becomes having a cold shower if there is no access to the river.

Over time, culture can also shift to reflect the evolution of the community and the Nation. It has never been stagnant; culture is living.

It is important for our work and lives to be grounded specifically in Tla'amin traditions and culture, recognizing that every culture is different.

That's what we're looking at here is trying to make changes by us using our own way of treating children. More compassion. Not only apprehending the child but looking at the family as a whole. How can we help that family to be better parents, and how do we approach that? That approach is really important. – Elsie Paul

Story work

By systematically asking specific questions (see Appendix A) of two Tla'amin stories, the čičyε Circle surfaced crucial teachings that can guide all of us in creating conditions for children and the adults in their lives to grow and thrive. This work provides important reminders that we are all in positions to continuously learn and grow, and it is by taking that responsibility seriously that our community and our children will be strong and well into the future.

Story one: P'ah

The *P'ah* story (Appendix B) was shared with the group. In small groups, we asked questions of the story and through this process were provided many insights.

Teachings in the story

This story is about naming the different fish, and respecting everyone for their differences. It includes a number of very significant teachings:

- 1) Ceremony and protocol are centrally important, as is knowing how to conduct oneself in a way that upholds protocol. This story also demonstrates that protocols exist for a reason, and there are consequences if our behaviour disregards them. Learning and understanding this requires listening carefully, being still, being patient, and paying attention.
- 2) We must have respect for ourselves, others, our food, and everything we encounter. This story helps us understand the ways we are connected to each other and the natural world. It teaches us to only take what we need, to give back, to share, and to give thanks. It helps us understand natural cycles and how to use that information so that we live in concert with those cycles. It guides us to put things back where they belong, so we live in balance with the natural world that serve us all.
- 3) Names matter. Knowing, using, and respecting names helps us recognize the ways we are all unique, and it humanizes the fish in the story. Learning about our differences and accepting them without judgement helps us live with humility, and respect for all things.
- 4) Family is of utmost importance. Everyone has an important role in the family, and structure helps us fulfill those roles. Elders should be listened to, and given time to rest. Children should listen, and be taken care of. Paying close attention to children will help the adults in their lives

know what lessons they need to hear, and to share stories and lessons they need in a given moment.

- 5) When sharing teachings about how to behave, it is helpful to let children and young people know the better way, and the reason behind it. This makes it easier to embrace the teachings and make positive changes.

Guidance for today

In this story, some of the teachings are broken. When P'ah judges someone else's appearance, interrupts the no'hom, moves around instead of listening, and centers his own needs, he is breaking the teaching of respect. And in this way, he is missing the opportunity to learn all of the other important lessons, above.

In the way this story is shared, there are opportunities for listeners to learn from P'ah's behaviour. While he narrates, the Old Man outlines particular teachings for the children with whom he is sharing the story. This gives listeners the opportunity to see the differences between P'ah's behaviour and the Old Man's expectations, so that they (we) can make better decisions. This also helps us see that sharing and upholding the teachings is everybody's responsibility. Instead of judging P'ah, we can learn from him.

Today, there are many people who may have missed the opportunity to learn all of these teachings. The responsibility to teach these lessons is a shared responsibility, and we all have a role to play:

- 1) As individuals, we can role model through our own language and behaviour, and provide opportunities for young children and others to learn through experience. Parents and other caregivers can teach simplicity, balance, and responsibility by example. Sharing apples with Elders or helping with chores are ways teachings can be demonstrated - and learned - in every day life.
- 2) Involving the whole community – families, aunties, uncles – is important, because no one (including parents) can take on the responsibility for teaching alone. Recognizing ourselves as part of our family in all we do can encourage us to uphold our family honour with words and actions. We can model humility, and accept constructive feedback so children can see lifelong learning and growth.
- 3) Everyone can pass on what they know and remember. This include speaking the language. Recording, sharing, and discussing stories together is a great way to connect with teachings. Repetition can help people learn. Sharing teachings in story form is engaging, fun, and positive.
- 4) Using new tools that we have access to can help us share knowledge and practices with each other. Examples include: extending invitations to dig clams on Facebook, posting pictures of children helping with baking, or learning language in virtual spaces. Bringing language, stories, teachings, and cultural practices into schools and work spaces every day can also help.
- 5) The role of the Tla'amin Nation government is to provide opportunities for families and community to come together, to teach and learn from each other through experience. Opportunities such as Tribal Journeys are an excellent example. Tla'amin government and service providers can also be role models by respecting protocol and integrating ceremony in all they do, for example.
- 6) When corrective action is needed, it should always be done gently and with love. Providing opportunities to learn is always the goal. Being encouraging and supportive is how we can make incremental positive change, both at an individual and community level.

Story two: qayx hęga malx^w

The qayx hęga malx^w story (Appendix C) was shared with the group. In small groups, we asked questions of the story and through this process were provided many following insights.

Teachings in the story

This story imparts a lot of teachings about how to conduct oneself. In particular, it highlights the values of:

- 1) Being kind, gentle, and humble. Regardless of one's size or skills, we should always treat others kindly and refrain from boasting, judging, or ridiculing.
- 2) Having respect. Regardless of how we feel about somebody else, we should be mindful of the potential impacts of our words and actions. We learn respect by listening to Elders and heeding the lessons they share.
- 3) Working hard. Getting up early, contributing through our efforts every day, demonstrating discipline, and taking care of ourselves are important responsibilities.
- 4) Taking responsibility. Even when it is hard, we should always be accountable for our actions, and recognize that everything has consequences.

Guidance for today

In this story, some of these teachings are broken. qayx mocks greybird, and avoids his morning chores. While at first it looks like only qayx is causing problems, a closer listening of the story helps us see the ways all of us play a role in maintaining positive relations. Both čičę and greybird give in and participate in the fight, despite knowing better. And the whole community comes to watch the spectacle.

By reflecting on the story, we can see all the teachings that are shared within it, even though they were sometimes dismissed by the characters in the story. As listeners, we can consider more deeply what might have transpired if the teachings had been modeled consistently by everybody, throughout. Alternatively, we can also see how it is through mistakes that learning often happens, and that is part of the process of growth. Through the way this story unfolded, we can learn through the mistakes of all the characters in the story. Indeed, one of the important aspects of stories is that it enables listeners to learn important lessons and act differently on the basis of new learning, without feeling shamed or singled out.

Discussions with the čičę Circle centered on the fact that there are many people who don't have all of these teachings today. Just like in the story, there are things we all can do to strengthen our knowledge of and connection with these teachings, in order to live in a way that reflects them.

- 1) Starting with ourselves and in our own homes, we can follow the teachings above in a way that helps strengthen our own connection with them, and also teach the young ones in our lives. Waking early, working hard, sharing what we have, learning and practicing a new ʔayaʔuθəm word, speaking kind words, and having fun while doing these things – these are some ways we can live by the teachings in this story.
- 2) Parents, grandparents, and great-grandparents need to learn these things in order to teach them to their children. Visiting is one way this can happen. By visiting, people can learn so much: language, teachings, history, stories, and more about who their family is.

- 3) Adults and children can be supported to learn the teachings in this story through opportunities to come together with other family and community members on the land. The government and service providers can create opportunities like this. Feeling uplifted in this way is healing work.
- 4) Sometimes trust needs to be built in order for people to feel comfortable joining in community experiences. Having low-barrier opportunities to gather for food and fun can help build important connections through which teachings can be passed on. We are in a moment of healing, and this requires gentleness and kindness, which is a central teaching in this story.
- 5) Modeling protocol in all we do can provide structure, consistency, and over time can build capacity among our people.

Scenario work

During the February, 2023 čič̣ỵe workshop, a series of age-based scenarios were explored in small groups. They enabled us to learn about the way learning and growth occur throughout the lifecourse, as well as the types of supports children and families need at different stages of life.

In March, 2023, we did one-on-one interviews with people who have lived experience with the child welfare system. This was helpful in shedding light on important considerations in this work. However, it also raised questions/tensions about some of the learning from the February workshop, so we wanted to raise these questions when the čič̣ỵe gathered again in May.

In particular, two of the questions that surfaced during our one-on-one interviews were as follows:

- 1) Much of the learning from workshop #1 involved bringing in community and extended family. What does this look like when so many Tla'amin people live offlands and many are disconnected?
- 2) There is a tension between keeping families together and building them up to be well on the one hand, and on the other hand the fact that some people are currently not well due to harms inflicted on them, and children have experienced abuses in their homes that they have not been protected from. During this period of healing, how do we work with this difficult reality?

In order to examine these, we returned to two scenarios from workshop #1, but added a complicating detail (see Appendix D).

Scenario one: Disconnection

As with all of the scenarios we have explored, we are reminded through this discussion that we need to learn more about the specific experiences and the context of the presenting issue before recommendations can be made or action can be taken. Being curious, humble, and gentle in our approach is the first step in supporting anyone.

Learn more about the situation

Some questions to (gently, incrementally) consider in order to learn more include:

- What supports are already there? Do they have access to any cultural supports?
- What are the relationships like among the family members (including but not limited to the sisters), and others in their lives?
- What has been happening in their lives leading up to this moment? Is there something this behaviour is expressing, or is it simply 'sibling rivalry'?

- Have they always lived in the City, or do they have connections with their home community?
- Why are they living in foster care to begin with? How long has it been? What were the events leading up to it, and is this considered permanent?
- What supports might the parents need?
- What are the foster parents like? Is this a good home for the girls? What supports might the foster parents need?

Provide support that is responsive

Depending on what is learned about the context and situation, there are possibilities for support that is responsive to the girls. It is important to take a lot of care with how support is offered:

- Primarily, the focus is building connections and a sense of belonging. Supporting them to have a clear sense of their identity can strengthen the girls' abilities to face life's challenges.
- This is not the sisters' work alone, but involves the foster parents and other adults in their lives, to cultivate an environment that is nurturing for their growth. For instance, if they are attending drumming and singing circles, the foster parents should participate too.
- Having one or two steady adults who are consistently there for them is important. Helping to discover who these adults are for each of the girls may take some time. Having structure, consistency, and boundaries can help to create stability for young people who have experienced a lot of disruption.
- Any change, support, or intervention should be gradual and responsive, and should be introduced slowly over a one-year period. For instance, sometimes spending time with an Elder is calming and helpful. But this should be offered when the timing is right. For some young people, counselling is really helpful. Finding the right supports for each child requires careful attention to their experiences over time.
- Providing choice is important so the supports are responsive to each unique girl, rather than assuming a one-size-fits all approach. Empowering them to feel agency in their own lives is part of the stage of life they are in. For instance, connecting them with Aunties and Uncles is helpful, because some young people will be drawn more to one gender than another. Let them choose.
- If cultural supports are offered, they should be Tla'amin-specific if at all possible. There may be Indigenous-run agencies in the City that can build connections with Tla'amin supports.
- Over time, there may be opportunities for the girls to participate in activities (such as Tribal Journeys) that can help them to learn who their relations are, and build up these connections. These offers may need to be presented more than once, and again, should be done gently and leave room for choice.
- Depending on the situation, building up the parents to be strong and well may be simultaneous work for the Tla'amin CFS team. But there isn't enough detail in this scenario to know about the relationship between the parents and the girls, or what appropriate next steps might be.

Scenario two: Child safety

When there is a child safety concern, it is important to work in a way that centers the dignity and humanity of everyone involved. Build on existing relationships as a starting place, and then work to create or strengthen healthy connections and healing to support *all* members of a family to be well. Make transitions as comfortable as possible, and ensure frequent, meaningful follow-up supports for every member of the family.

Build on existing relationships, and cultivate new ones

Child safety concerns are very serious, and there are often complex dynamics at play. It is important to show up right away, work relationally, and be respectful:

- It is really helpful if the worker is a community member. The CFS team can work to build relationships in the community in advance of a situation like this, so they are already familiar to people. Proper introductions, including who your family is, are really important.
- The first conversation should be approached in a way that feels supportive to the parent(s). Ask them if there is someone they trust who they would like to be present during the first visit. If a child has to stay somewhere outside of their home, ask them if there is a relative or trusted adult who they and the child are comfortable with. Make the transition as comfortable as possible. All of this helps to widen the circle of support.
- Respect their privacy and confidentiality, while also working to expand the circle of support around them, with their consent. Recognize that extended family who love the child have important roles to play, and work to draw in these important connections. The čičye Circle is also a resource for guidance and support.
- Invest resources in family wellness. Ensure financial and other investments are being made to strengthen families so that ultimately being together is where the child and the parents can thrive.
- If a child has lived away from their family for a long time, find ways to help them know their identity and where they belong. Having photos of extended family, for example, can help them when the time comes to connect.

Prioritize transitions and follow up supports

Whereas the existing system focuses primarily on 'child protection', a Tla'amin approach will focus on family wellness. Supporting every member of the family to be well is ongoing work, and this will look different for every individual and family.

- Be gentle in the approach, and provide lots of information so the family knows what to expect and can have a say in decision-making along the way. Keep lines of communication open at all times, so that if there are concerns people can be heard and responded to.
- If the family members need to be apart, staying with people they already know and trust can ease the transition and lead to comfort in whatever comes next. Follow their lead on timelines, and reassess when the time comes to determine together whether more time and/or other supports are needed.
- Each person in the family deserves attention and care. Learn about what is happening for each person, and find out from them what can support them towards their own goals. Recognize the significance of what the family members are experiencing and provide spaces for emotional support and healing, in a way that is meaningful to them. Support will look different for each of them, depending on what they are experiencing. Sit with people and learn about that.
- Regardless of the age of the child, continue providing supports and/or building up family and community connections as possible throughout the lifespan.

Appendix A: Story work questions

The questions asked of the two stories are as follows:

- 1) What is this story about?
- 2) Have you ever told – or been told – this story? If so, what were the lessons being shared in the telling? (ie. what are all the specific teachings embedded in this story?)
- 3) Which teachings are being broken and by whom, in the story? What are they doing to break these rules?
- 4) Which teachings are being followed/obeyed and by whom? What are they doing to obey these rules?
- 5) Whose responsibility is it to teach these lessons and how do they do it?¹
- 6) What about today? Whose responsibility is it to teach these lessons and how can they be supported to do that? (Prompt: Tla’amin government, family, school CFS or other service providers).
- 7) How do we ensure people have the teachings they need to honour these lessons?

Appendix B: P’ah story

This version of the story is retold by Hugh MacKenzie, initially shared by Sue Pielle.

“That was a fine No’Hom, a great feast,” said the Old-Man-who-Sat-by-the-Fire, “almost as good as the No’Hom at the Beginning of Time.”

The children playing Catch-Me around the massive centre pole of the lodge stopped running and walked across to the fire.

“Tell us,” said Elizabeth.

“What?” asked the Old Man. “What should I tell children who do not let their elders rest after a feast?”

“Tell us about the No’Hom at the Beginning of Time,” said Elisabeth.

“Ah, that,” said the Old Man, “such a story must be told only to people who are sitting quietly and listening.” The children sat down on the cedar boughs at his feet. The long house was quiet except for the crackle of the fire, the sigh of the south-east wind and the rattle of rain against the shakes.

“It seems,” said the Old Man, “That long, long ago, when the animals could speak, a great No’Hom was given by the fish so that they might be given their Names. Of course, we must all have names so that people know who we are, and so must fish all have names so that fishers know what they catch, and we know what we eat. The fish invited the animals who live on the land, and the birds who fly in the air to their feast. Among those invited was Raven, who already had his name, Pah hah keel ah, the one who is looking for a free meal, whom we call P’ah.”

The children looked at each other and nudged elbows. They liked stories about P’ah.

“Before he went to the feast, P’ah’s grandfather told him, ‘You must remember to sit still and not make a disturbance at the the No’Hom. You must not laugh or call people names. Fish people do not look like us, handsome with shiny black coats. Indeed, some of them look very odd, but they do us great honour by inviting us to their feast, and you must sit still and be respectful, and learn from what they tell you.

¹ The original wording was “Whose job is it to enforce these rules and how do they do it?” The čičyε recommended the rewording above to reflect a less punitive and more supportive and positive approach. We have been reminded throughout to be deliberate about using positive and strength-based language in this work.

They give us themselves to eat, and you must remember to put every single bone back into the bowl afterwards so that it can be thrown into the sea. If you do not do this the fish may not live again. If any bones are kept on land that fish may grow into an ill-shaped creature.'

P'ah and his grandfather found a seat near the door at the No'Hom. P'ah had been too excited all day to eat, and the smell of the food which the fish families had been preparing made his mouth water as he waited for the presentation of the first fish."

The Old Man pointed to the table. "I might have that last portion of Bannock," he said, "just to mop up this oil that is left. Now, where was I?"

"The fish are coming in," said Elizabeth.

"Of course they are. The drums begin to beat, the guests stamp their feet and clap their hands.

First through the door floats the graceful, silver, shimmering Rat Fish."

The Old Man threw up his right arm, and all the people present could clearly see the beautiful Rat Fish floating across the room in the white smoke, waving a fin and smiling with her white teeth.

"Next comes the Chief, Tyee Salmon, proud in his kelp crown, leaning on his staff, robe thrown back so that all may admire his silver scales. He pauses in the doorway and looks round, making sure that everybody is observing him, before he enters with even, dignified steps.

After Tyee comes in order Herring, Minnow, Eulachom, Perch, Rock Cod and Flounder.

The Herring family have many members, and they are nervous and excitable. They swim one way, then the other, and rush away when anybody moves or even coughs.

The Perch, on the other hand, march solidly in a group, bothered neither by the drumming or the crowd, and stand, stocky and confident, at the end of the room.

Then come the Eulachons, every one of them dashing in a different direction."

The Old Man stretched a leg and the log at the edge of the fire rolled over. A shower of sparks whirled up and the children at his feet could clearly see the crowd of small, busy, Eulachons.

"P'ah scrambles back, because he thinks some of them might land on top of him!

When Rock Cod enters he spreads his fins wide, and bows right and left, his massive head dipping to the applause, the great mouth smiling.

P'ah gazes in amazement at the huge head and lips, and digs his claws into his palms so that he will not laugh. He thinks how good that fish must taste, and his stomach growls with hunger as he remembers that he had not eaten all day. He looks around with surprise at the bird sitting next to him, pretending that he must have been the one to make the noise. Ah, P'ah, that trickster!

Flounder, the next fish, has her head sideways, with both eyes and the mouth at the very top. 'I wonder whether somebody forgot to throw one of her bones back in to the ocean.' P'ah whispers to his grandfather.

Only two fish have yet to appear, but they are among the most important people in the undersea world."

The Old Man's voice grew quieter, and the children leaned forward to hear. A gust of wind blew under the shakes where the binding was loose, and rattled through the lodge.

"The drums beat harder and faster. P'ah's heart throbs with excitement. He can hardly remain in his seat."

The Old Man rose and spread his arms. He puffed out his belly and his cheeks. "Red Snapper has eyes like soup bowls and a stomach like two down pillows. His face is white and orange with blotches of brown. His feet are tiny and dainty." The Old Man tiptoed for a few little steps, and the children laughed.

"P'ah is about to burst too, but he holds his mouth tight closed until the last fish comes in.

This is coho, a veteran with net scars on his back and a nose so long that it has hooked completely around his lower lip.

'Oh!' gasps P'ah.

All the animals and birds turn to look at P'ah instead of coho. Nobody ever before has spoken out loud during a name giving ceremony. P'ah tries to shrink under his seat, and then, forgetting that he is hhungry and has not eaten all day, he scuttles from the No'Hom without even tasting any of the dishes."

"It is time these children were in their beds." The woman who was clearing the table snatched away the treay just as the Old Man was reaching for a eulachon.

"They are good children," he said. "They make sure that their elders have plenty to eat, and do not laugh at them if they are a little fat because they cannot move about as much as they used to. In the old days a person who was rude enough to take the food away before a guest had finished eating would have to give a bigger No'Hom with better gifts themselves."

The Old Man rose with great dignity, and the children crept away to their beds.

Appendix C: qayx hęga malx^w

This version of the story is from Elsie Paul:

This other one that I will talk about is Grey Bird. Grey Bird and qayx. qayx used to be always with his grandmother. Wherever his grandmother was, he was there. But he was really lazy. He was always reliant on his grandmother to look after him. And she cared for him, she looked after him. But he was so lazy. He wouldn't listen. He wouldn't, you know, get up in the morning and go and look for food or go and have a bath in the river. And no matter what she said to him, he still went on about his way, his lazy way.

So they're camped by a river, and they're there for some time. And Grey Bird goes up and down the river. We always see those little birds swimming about in the river. Diving down and going after little fish in the bottom. So he goes in, Grandma says, "Oh, look at Grey Bird! He's such an ambitious little man, and he's always doing something." She was, you know, boasting and, you know, praising the little Grey Bird. What a nice little man he was. And qayx was really angry, just really burning – doing a slow burn – because his grandmother doesn't praise him, 'cause he's lazy. So he's going to show Grey Bird. He's going to show his grandmother that he's a bigger and a better man than Grey Bird.

So he tells his grandmother, "He's not that good. He's not that strong. I can beat him! I'm gonna go down there by the water's edge, and the next time he's going by, I'm going to call him to come to shore, and I'm gonna beat him. I'm gonna beat him up. I'm gonna wrestle with him and – and you'll see who's a better man." And his grandmother advised him against it. "Don't you be doing that! That's not right. Why would you want to challenge someone to a fight when they're not doing anything to you? Just leave him alone."

Nope. He was determined, he was going to show his grandmother he's a better man. So, Grey Bird goes by. He goes down to the beach. "Grey Bird, come here! I want to challenge you to a fight. I want to challenge you to a wrestling match." Grey Bird looks at him and says, "Why?" "I just want to show you I'm a better man than you." And Grey Bird says, "I don't think so. I'm just minding my own business here. You mind your own business and leave me alone." So Grey Bird goes up the creek and he's coming back again and he's down there again. So this went on for a couple of days, and Grey Bird finally says to him, "Well, you know, I'm going up the river. You think about it. When I come back down, if you still want to – if you're still determined to have a wrestle match with me – then we'll do it. I don't wanna do it, so think about it."

Oh good. He's happy with that. Runs and tells his grandmother, "Grey Bird, when he comes back, he's agreed to have a wrestling match with me." "I want you to be ready," he says to his grandmother. "I'll wrestle him. And when I get him on the ground, when I've pinned him down to the ground, I want you to be ready. I want you to be ready with a shovelful of hot coals from that fire. And you throw it on his face."

And grandmother didn't want to do it. But he always managed to talk her into doing things that was going against the grain. He persuaded her. He was a very persuasive little person. So Grandma was there with her shovel ready on hand. Grey Bird comes by. "Okay, come on!"

Uh, reluctantly, Grey Bird comes out of the water and they have a go at this fight. They're wrestling all over the place. They're all around near about the fire and there's dust and, you know, ash flying all over. And Grandma is there with her shovel, and she's ready to dump this hot coal on the one that's gonna be on the bottom. And for all the dust that was flying, it was hard to see who was who. Finally, one is pinned to the ground. And Grandma's there with her shovel, and she throws this hot coals, hot ash on the one on the bottom.

Well, lo and behold! One went running to the water and was gone. And qayχ sat up. His face is all covered with hot ash and hot coals. He had burns all over. And he got really mad at his grandmother. "Why did you go and do that for? You're supposed to throw that hot ash on the one that was on the bottom." And Grandma said, "You're the one that was on the bottom. I threw it on the right person." Oh, but he wouldn't accept that. He was quite annoyed at his grandmother. He wasn't going to admit that he was in the wrong.

So that story is about bullying, and I always, you know, the old people that used to tell these stories would say, you know, "That's what happens when you bully people. When you don't mind your own business. You know, you don't go and challenge people. You don't go bother other people. You leave them alone. Don't act tough. Don't act smart. You're the one that's going to get hurt. And don't, you know, don't defy your grandmother or grandfather. That's what happens when you don't listen. You're the one that gets hurt."

So with that story, and the way it's told, you know, always made us think when we were children, you think twice before you do something. Think twice before you go and challenge someone to a fight. Leave well enough alone. Mind your own business. And it's a good learning tool. It sure has a powerful effect on children when you tell it to them in that way. That they need to, you know, mind their boundaries and respect other people, other human beings, or other animals, and pay attention, pay attention to grandmother. So that's the end of that one.

Appendix D: Revised scenarios

Scenario one: Disconnection

In order to address the question about Tla'amin people who live offlands and are disconnected, the underlined phrase was added to the scenario below. The original scenario was explored at workshop #1, and pointed to drawing in Aunties and other community supports. We were curious about how to support this family, if the children are living in foster care in another community.

Scenario:

Chelsea (14) and Sarah (12) are sisters, living in foster care in Surrey. They are always fighting with one another. It's usually verbal fighting and only done in the home, but has recently started becoming physical and they are now fighting in more public spaces as well. Recently both girls were sent home from school for a fight that erupted in the hall.

Scenario two: Child safety

In order to address the question about how to support family wellness and cohesion when a child is at risk, the underlined phrase was added to the scenario below. The original scenario was explored at workshop #1, and pointed to supporting both parents towards healing. We were curious about how to support this family, if there is an immediate child safety concern.

Scenario:

Mark (22) is using physical violence against his partner Janelle (18) when they get into arguments, and their young daughter, Olive, too. He feels regret afterwards, but he doesn't know how to change.