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Abridged Casebook: Coast Salish Laws Relating to Child and Caregiver Nurturance & Safety

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ABRIDGED / CASEBOOK

COAST SALISH
LAWS
RELATING TO
CHILD AND
CAREGIVER
NURTURANCE
& SAFETY





The Indigenous Law Research Unit acknowledges, with respect, the history and legal traditions of the ləkʷəŋən peoples on whose lands our office stands, and those of the Songhees, Esquimalt, & W̱SÁNEĆ peoples, whose relationships with the land continue today.

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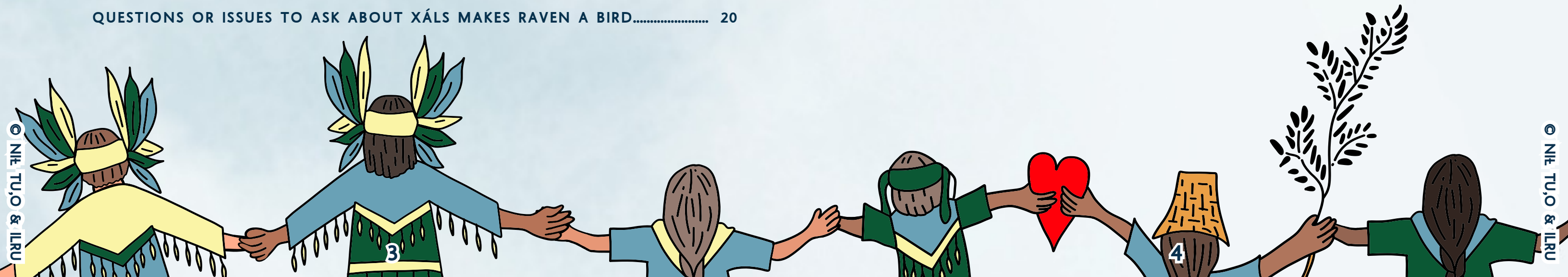
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INTRODUCTION

WHAT IS THIS CASEBOOK?

This Casebook is a book of stories, or oral narratives, which can be used alongside the Coast Salish Laws relating to Child and Caregiver Nurturance and Safety Toolkit and Activity Book. The stories come from the following Northern Straits Salish Nations: W̱SÁNEĆ (Tsawout, Tseycum, BOKÉĆEN (Pauquachin), and Tsartlip), lək̓ʷəŋən (Songhees), SC'IA̱NEW (Beecher Bay), and Tsou-ke, which are all served by NIT TU,O Child and Family Services Society.

This Casebook includes most of the stories analyzed by the Indigenous Law Research Unit to create the Toolkit and Activity Book. Many of these stories have been reproduced from other publicly-available documents and books and those citations and sources are included. We have sought permission to use all of these materials where that has been appropriate.

Each story will also include additional “Questions or Issues in” each story, which are questions or issues that might be used with the Legal Narrative Analysis method of engaging with Indigenous oral narratives. This method is described in Unit 3 of the Toolkit. Each story will also include “Questions to Ask about” each story, which are broader discussion questions that can be used to prompt individual reflection or group conversations.

Many of the stories also include examples of the adapted “Legal Narrative Analysis” method of engaging with Indigenous oral narratives. These example analyses are not meant to be the answer keys of the issues raised in the stories. They are only examples of how to engage with one method of legal analysis. Indeed, every person who engages with these stories will likely come up with different insights and may disagree with ours. We have provided these examples to be open and transparent about how we work.

At the end of the Casebook is a thematic index of all the stories. The purpose of the thematic index is to identify how all of the oral narratives in the Casebook connect to one another for further thinking, reflection and discussion.

LITERACY & ORALITY

In our work at the Indigenous Law Research Unit, we consider it a best practice to read narratives or stories aloud. This can happen in different ways: one person can read the story to a group, participants can take turns reading (on a volunteer basis) and, where available, audio clips can be used.

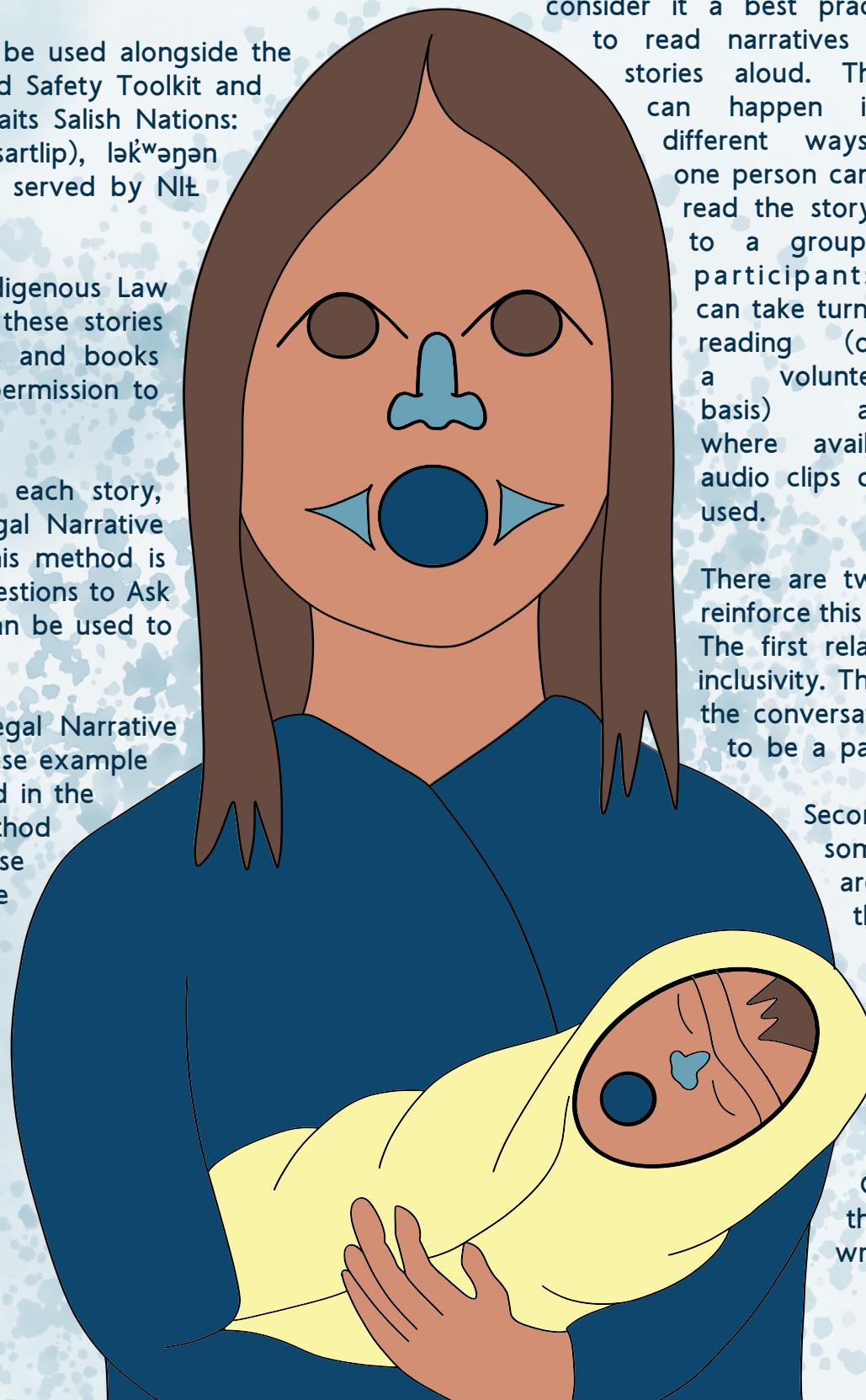
There are two reasons to reinforce this practice of orality. The first relates to accessibility and inclusivity. The ability to read English should not be a barrier to participating in the conversations about Coast Salish law. We want all people, young and old, to be a part of this work.

Second, although all of these stories are translated into English and some by non-Coast Salish people, they are still Coast Salish stories and are from an oral tradition. Reading the stories aloud helps reinforce that traditional practice of orality and allows the participants to engage with the stories as an active listener.

Coast Salish stories, and the teachings embedded within, should provoke investigation and introspection; there is an interrelationship between the story, the storyteller, and the listener. There is reclamation in remembering Coast Salish Orality, to continue the oral traditions, as well as to understand life experiences and the Coast Salish worldview. Reclaiming orality includes using the tools that we have before us, including stories translated into English and written down.

“Patience and trust are essential for preparing to listen to stories. Listening involves more than just using the auditory sense. We must visualize the characters and their actions. We must let our emotions surface. As the Elders say, it is important to listen with ‘three ears: two on the sides of our head and one that is in our heart.’”¹

— Dr. Jo-ann Archibald
(Q’um Q’um Xiem)



LANGUAGE LIMITATIONS

This Casebook uses English as the language for understanding Coast Salish stories and Coast Salish laws. We are using publicly-available stories, often based on accounts of early settler anthropologists to remember and reclaim Coast Salish oral traditions. We recognize that meaning and accuracy is lost in the transformation of oral tradition to the written text, the shift from Coast Salish languages to English, and the present-day interpretation of historical accounts.² In particular, we know concepts and words may not translate easily when moving from Coast Salish languages to English. However, we also recognize that it is necessary to use English to make these stories accessible to individuals who may not be fluent in Coast Salish languages, such as individuals reconnecting with their communities, or non-Coast Salish professionals or caregivers working directly with Coast Salish children and families.

We see this Casebook as an exercise in reclamation, including, the reclaiming and interpreting of Coast Salish languages to the best of our ability, as non-fluent speakers moving through the distinct languages of the Northern Straits Salish of Southern Vancouver Island. These stories will reference different languages, and in turn, different spellings of common words or people, such as “XÁLS” will be found throughout these texts. We have also adapted stories, where appropriate, to supplement certain words or spellings. For example, we have updated outdated and upsetting language.



SIÁTEN AND SESIÁTEN

This woman and her son had lived together a long time without the boy's father. When her son was old enough, he was anxious to leave in the summer to go hunting with his uncles. When he left, it was the first time she had been without him and she missed him very much.

When the end of the hunting season arrived, she became very anxious for him to return and, when he did not return the woman became very worried. During her late summer work, she was constantly stopping to check the waterfront for signs of her son's return. She would even eat her dinners down on the beach, hoping that this would be the day that he came home.

The elder people knew that she was lonely for her son and though they felt sympathy for her, they told her that she must not worry, that her son was a man and that he could look after himself. Still, every night after her work was done, she would take her dinner down to the shore and stare out onto the water.

Finally, one night, after several groups had returned from their summer hunting, the woman gave up and, without dinner, lay sadly in her bed. In the morning she would begin to grieve. She awoke early and walked down to the beach. She knelt down on the shore, and began to cry, thinking to herself, "I will never forget my son."

Just then, her son arrived on the shore. When his mother looked up she was so surprised and happy that she held him tightly and cried. Her son was very embarrassed. That winter they ate well, because over the summer the boy had become a very good hunter.

During the winter, the mother often mentioned how scared and lonely she was when he did not return. When the hunting season came again she was very sad. The boy left with his uncles and she stood on the shore with a worried look. Again, near the end of the hunting season, the men began returning. Again, her son was late and she began eating her dinners on the beach, waiting.

The boy was even later this year than the year before. Once again, much to the disagreement of the elder people, she began to grieve. This time she went so far as to cut her hair. She cut off her hair and placed it in the ocean. It was then that she saw her son arriving in his canoe. When he saw his mother with her hair floating in front of her, he was more angry than embarrassed. She was very happy to see him, but he stopped his canoe in the water and shook his head. The Creator saw this and changed them into islands.

This version is adapted from a story published in Philip Kevin Paul, *The Care-Takers: The Re-Emergence of the Saanich Indian Map* (Sidney, BC: Institute of Ocean Science of the Department of Fisheries and Oceans, 1995) at 17.

This story may be closed by several different endings or words depending on the teacher's reasons for telling the story.

FIRST LEGAL NARRATIVE ANALYSIS

ISSUE	How might a child appropriately respond when their parent is grieving or is anxious about their change into adulthood?
FACTS	Son raised by mother, without father. Eager, son leaves to go hunting with uncles when he is old enough. His mother responds with sadness. She becomes worried when he doesn't return on time, and begins to grieve him, taking her meals alone and not listening to people who tell her not to worry. When the son returns, she is very happy and tells him of her struggle while he was gone, which embarrasses the son. He has proven himself to be a capable hunter and the family eats well in the winter. The following year, he leaves again, also not returning on time. The mother begins mourning her son, again, this time cutting her hair.
RESOLUTIONS/DECISIONS	<ul style="list-style-type: none"> · The second time the son returns, he becomes angry. He stops his canoe and does not go to her, instead shaking his head. · The mother and son are turned into islands by the creator, who witnesses this interaction.
REASONS	<ul style="list-style-type: none"> · Son began hunting when he was old enough (said) and was fulfilling his adult obligations to join the hunt (said). The son had demonstrated hunting abilities on his first journey (said). · The son is angry that mother has begun grieving him, as she knew from the year before that he eventually returned and was skilled on the water (unsaid). · Mother shared her fear/loneliness with son during the winter—son is made aware (said). He ought to have anticipated that she might be afraid when he did not return on time (unsaid). · Neither the boy or the mother were responding in ways that helped the situation for the other (unsaid), they remain separated from each other as islands (said). · The mother should find connection with the rest of her community rather than focusing all of her attention on her child. Rather than spending time with her community, who are sympathetic to her grief, the grief separates her from her community—so that she is eating alone (unsaid).

SECOND LEGAL NARRATIVE ANALYSIS

ISSUE	What is an appropriate response when a community member is grieving the loss of their child, potentially prematurely?
FACTS	Single mother raising son, they have a very close relationship. The son is taken by uncles to learn to hunt when he is old enough. He is excited to go. While son is gone mother misses him. When the boy has not arrived on time, she starts to grieve, and takes her dinner on the beach alone. The elder people knew that she was lonely for her son and though they felt sympathy for her, they told her that she must not worry, that her son was a man and that he could look after himself. Still, every night after her work was done, she would take her dinner down to the shore out onto the water.
RESOLUTIONS/DECISIONS	<ul style="list-style-type: none"> · When the boy leaves the following year, he is even later than the year before. The woman begins to grieve and continue the same pattern, even cutting her hair in grief. The elders disagree with this behaviour. · The mother and son are transformed into islands and therefore can no longer contribute to the community.
REASONS	<ul style="list-style-type: none"> · The Elders feel sympathy and tell the woman not to worry, but this is not sufficient to prevent her from doing the same thing the second time (unsaid). · Disapproving one's actions and telling them not to worry is not sufficient to help some community members (unsaid) and further interventions may be needed (said).

THIRD LEGAL NARRATIVE ANALYSIS

ISSUE	What is an appropriate response of a parent or caregiver when separated from their grown child?
FACTS	A single mother's son goes hunting for the season. The mother misses the boy very much. He is late coming back. She grieves, waiting by the beach and eating dinners alone. The elders council her not to worry. He returns, with plenty of meat from hunting. Next season he goes again.
RESOLUTIONS/DECISIONS	<ul style="list-style-type: none"> · The second time the boy is late, the mother starts mourning in the same way and even cut her hair. · The son returns home and is angry with her for doing so. He stops his canoe, and the two are turned into islands.
REASONS	<ul style="list-style-type: none"> · The mother should have accepted the autonomy of her child to “look after himself” (said). · The mother should have trusted her son's abilities, particularly after he demonstrated his abilities as a fisher (unsaid). · The mother's mourning of the separation, only strengthened this separation, first by embarrassing the child, then by angering him so that he stops his canoe, and finally by turning them into islands. The mother's grief only pushes her son further away, and ultimately leads to their eternal separation (unsaid).

QUESTIONS OR ISSUES IN SIÁTEN AND SESIÁTEN

- ✧ What is an appropriate response when a parent is separated from their youth for extended period of time?
- ✧ What is an appropriate community response to a single parent raising a child, particularly in hard times?
- ✧ What is an appropriate response for a caregiver when they are experiencing anxiety or grief about their child's journey into adulthood?
- ✧ What is the appropriate community response to someone who is anxious about a child becoming an adult?
- ✧ What is the proper response of kin (uncles) when a child is separated from a parent for the purpose of learning life/adult skills?

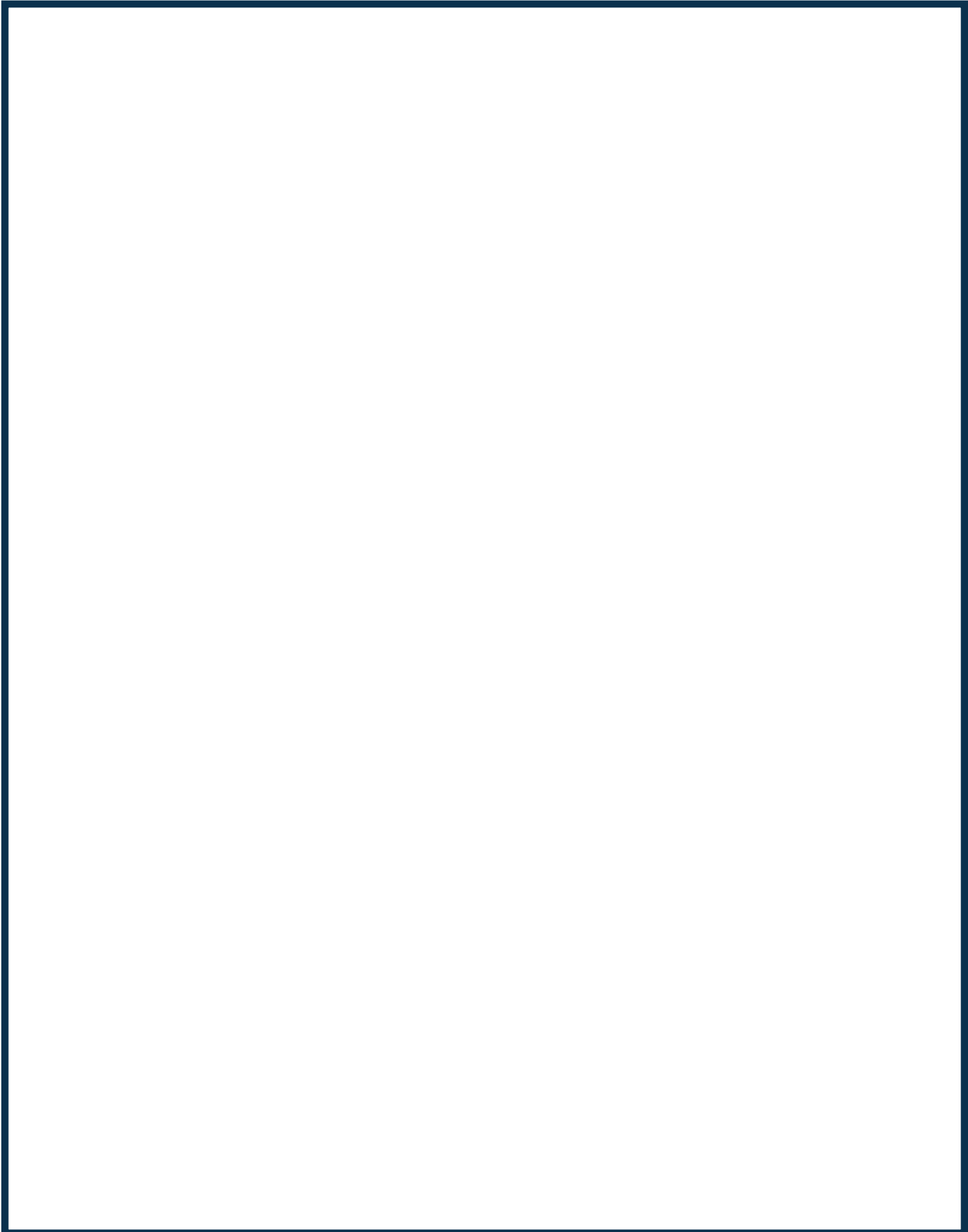
LEGAL NARRATIVE ANALYSIS WORKSHEET

ISSUE	
FACTS	
RESOLUTIONS/DECISIONS	
REASONS	
BRACKETS	

QUESTIONS TO ASK ABOUT SIÁTEN AND SESIÁTEN

- ✘ What delayed the son on the first trip? What delayed him on the second trip? What considerations do you think he and his uncles were balancing when returning home?
- ✘ What was the communication like between the mother and the uncles and what was their relationship like? Were they brothers or in-laws? Does this matter?
- ✘ What did the boy need to learn from his uncles?
- ✘ What did the uncles do when the boy stopped?
- ✘ Where was the boy's father?
- ✘ What were the underlying reasons for the mother's anxiety?
- ✘ What were the underlying reasons for the son's embarrassment/anger?
- ✘ What effect did eating alone by the water have on the mother's relationship with her community?
- ✘ What is the significance of cutting hair?
- ✘ Whose responsibility is it to teach communication skills?
- ✘ What is the significance of the people being transformed into islands?
- ✘ Would this story have been different had the child been a girl and the parent have been a father? How?
- ✘ Why didn't the uncles or boy send a message back to the mother to let her know her son was safe?
- ✘ What else may have contributed to the mother's intense feelings of grief and despair?
- ✘ Why does it seem like the mother did not think her son would return?
- ✘ Should the elder people have intervened in any other way?

NOTES



XÁLS MAKES RAVEN A BIRD

Satitc, the north wind, blew so hard that Raven, who was a big man with many children, could not keep his house warm. His children suffered from the cold. He said to Mink, who lived with him, “I am going over to the home of Satitc (SOTEC) to steal one of his children.” They paddled until they reached Satitc’s home, which was covered with ice outside, though warm within.

Raven snatched up Satitc’s little daughter and fled with her to his home, where he seated her near a fire and told one of his boys to poke her with a lighted stick every time the wind blew strong. The boy poked her in the stomach with the stick and she screamed. After a time, the wind died down, and Satitc came over with his people to rescue his daughter. Raven and Mink kept in the house and did not go out to meet them. Satitc called out “We’ll give you anything you want if you will give me back my daughter. We’ll make you very rich.” Raven said to his son “Poke her in the stomach again.” The boy did so and the girl screamed while her father and his people wept. Satitc called again “What is it you want? We’ll give you anything you wish if you restore her to us.” Raven said “I want refuse.” They gave it to him, but Xe.ls was so disgusted that he changed Raven into a bird. Mink said to Satitc “I want the box that produces calm weather.” They gave it to Mink, who placed it in the bow of his canoe and went out fishing. As he was looking down into the water Satitc sent his followers to steal the box from him. Just as they were rushing to spear him, Mink dived.

That is why Mink dives after fish.

When Xe.ls turned Raven to a bird he said “Hereafter everyone who uses bad words shall be called by your name.” So now when any one uses bad words the people say “He must be Spa.l (Raven/SPOOL).”

This version is adapted from a story told by Louis Pelkey of Tsawout and published in Barnett Richling, ed, *The W̱SÁNEĆ and their Neighbours: Diamond Jenness on the Coast Salish of Vancouver Island, 1935* (Oakville, ON: Rock Mills Press, 2016) at 136.

QUESTIONS OR ISSUES IN XÁLS MAKES RAVEN A BIRD

- ✧ What is an appropriate response when you know someone else can reduce the hardship you and your family are experiencing?
- ✧ What is an appropriate community response to the kidnapping of a child?
- ✧ What is an appropriate individual response to the kidnapping of a child?

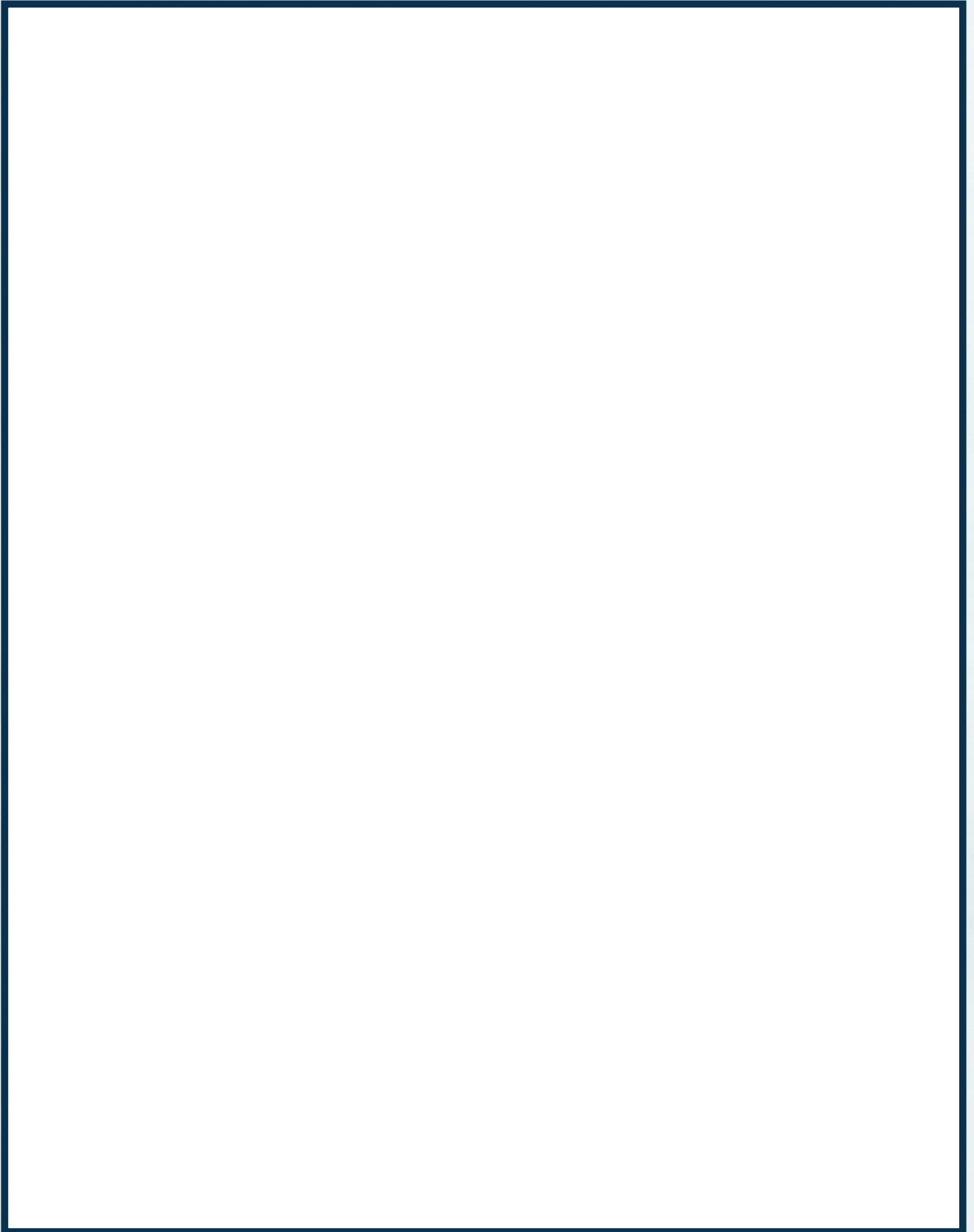
LEGAL NARRATIVE ANALYSIS WORKSHEET

ISSUE	
FACTS	
RESOLUTIONS/DECISIONS	
REASONS	
BRACKETS	

QUESTIONS TO ASK ABOUT XÁLS MAKES RAVEN A BIRD

- ✧ What does Satitc mean? How would you find out?
- ✧ Why do you think Satitc's house was warm when Raven's wasn't?
- ✧ What else could Raven have done to seek help from Satitc (SOTEC)?
- ✧ What would have happened if Statitc knew why Raven had kidnapped their child?
- ✧ Who is XÁLS? How would you find out?
- ✧ Why might the boy have continued to poke the girl while harming her?
- ✧ Raven appears in a number of stories across communities? Why do you think that is?
- ✧ What is the conversation about Raven about?

NOTES



Leiknættur



LEGEND OF CAMOSSUNG

After the flood, the Transformer Haylas was traveling with Raven and Mink teaching the people how things were to be done.

They found a young girl and her grandfather. She was crying, so Haylas asked her why. She answered, "My Father is angry with me, and will not give me anything to eat."

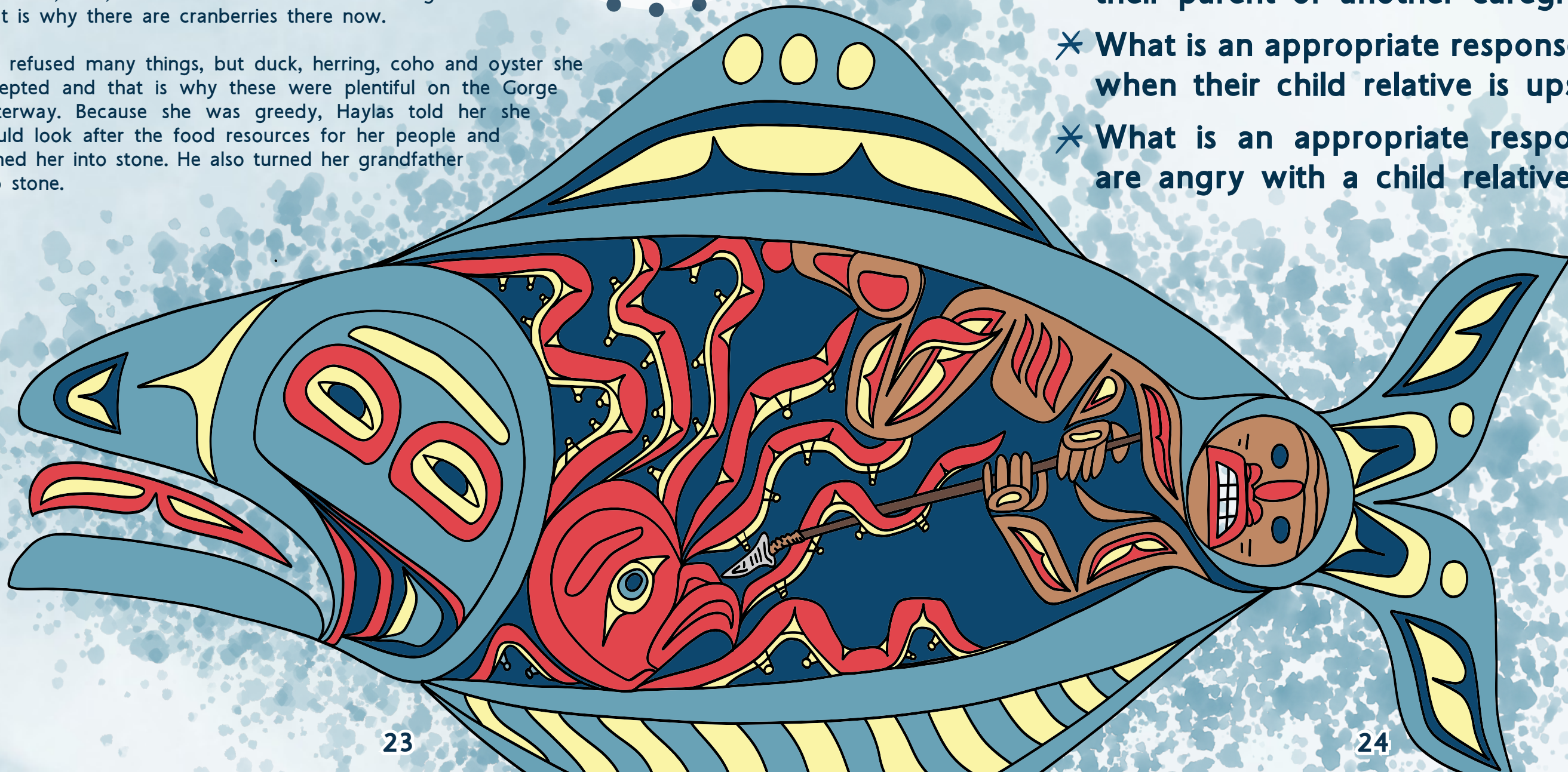
Haylas asked her if she liked sturgeon, and when she answered, "No," he threw the sturgeon to the Fraser River. That is why there are sturgeon there and not here. He asked her if she liked cranberries and when she answered, "No," he threw them into the Shawnigan Lake. That is why there are cranberries there now.

She refused many things, but duck, herring, coho and oyster she accepted and that is why these were plentiful on the Gorge waterway. Because she was greedy, Haylas told her she would look after the food resources for her people and turned her into stone. He also turned her grandfather into stone.

This version adapted from Cheryl Bryce (Lekwungen/Songhees Band) and Brenda Sam (Penelakut Band), "Legend of Camosun" in Lekwungen People (Songhees First Nation and Esquimalt First Nation, 1997).

Questions or Issues in Legend of Camossung

- ✘ What is an appropriate response when you come across a child in distress?
- ✘ What is an appropriate response when you come across a child in need?
- ✘ What is an appropriate response when your grandchild/child relative is in conflict with their parent or another caregiver?
- ✘ What is an appropriate response of a caregiver when their child relative is upset?
- ✘ What is an appropriate response when you are angry with a child relative?



LEGAL NARRATIVE ANALYSIS WORKSHEET

ISSUE	
FACTS	
RESOLUTIONS/DECISIONS	
REASONS	
BRACKETS	

Questions to Ask About Legend of Camossung

- ✧ Where did Camossung take place? How would you find out?
- ✧ Why was Camossung's grandfather transformed?
- ✧ How did Haylas decide where to throw the other foods?
- ✧ What were Raven and Mink doing while this was happening? Who are they and why are they important?
- ✧ Where was the girl's father or other caregivers?
- ✧ Why was the girl's father mad at her? What is the role of anger in this story?
- ✧ Why didn't the grandfather give the girl any food?
- ✧ Why did Haylas think the girl was ungrateful and greedy?
- ✧ How old was this girl? Does her age matter to this story?
- ✧ Was the transformation a "punishment" or a reminder to others?

NOTES



T'SOU-KE

CLOOKSHLA AND HIS SISTER CROW

Raven had a sister, Chagh-hatgh (crow). She had a big family. She told her children, “You children stay home, don’t go out. Don’t leave the house. I’m going to the beach.” She went and took her basket with her.

She went a long way. She found a little bullhead on the beach. She kicked it and said, “I’m not looking for you. I’m looking for something bigger. A seal.” Further on she found a large seal. Now that’s what I want,” she said to herself. She put down the blanket and rolled it in. She just managed to put it in her basket and stood up and walked.

It was very heavy walking home. Someplace she stopped so she could put the weight on a rock or something to have a rest. She had a long way to go home. She came to where Raven was busy making a paddle. Raven said, “Sister, what are you packing it looks heavy?”

“I’ve got a seal on my back. It’s for my family.”

“You sure look tired. Take a rest. Put your basket here, and take a rest. I’ll put it in your basket when you’re ready to leave.”

“All right.” She put the basket down and sat down. A while later she said, “I’ve got to go home now my children are at home, hungry.”

“Give me your basket, I’ll put it on your back.” Instead of putting the seal into her basket, he put the sandstone he had been shaping the paddle on. It was a bit heavier.

“This seems heavier.”

“It must be because you’re tired.” She agreed and started walking home. Raven got ready to eat the seal. When Chagh-hatgh got home she heard he children calling out to her.

“Mother! Mother! What have you got? You’re packing something. Something heavy.” The children were happy. They thought she must have something good. The eldest ran to her, “Mamma what’ve you got in the basket?” She ran behind to look, “Mamma, you’ve got a rock in your basket!”

“No, it’s a seal!”

“But mama, what’re we going to do with a rock?”

“Nonsense, it’s a seal. If I knew it was a rock I wouldn’t bother to pack it home.” She took her basket in the house and told two of her children to get a platter. She dumped the basket onto the platter and the platter shattered into pieces. The children laughed and said, “Why did you pack a rock home? You must have known not to put a rock in your basket!”

“It’s my brother’s fault. He stopped me where he was working with THIS sandstone. I know it now. He changed the seal with the rock. Now you go to your uncle’s, he can feed you with my seal.” She sent them to her brother’s. They saw him cooking the seal. They said, “We came here to eat the seal that our mother got for us.”

“Oh, okay. You’ll have to wait though. It’s not done yet.” He was smart. “You kids go sing and dance around the fire. Hold your heads up high.” While the children were dancing Raven was eating the seal and putting the bones back in the pot. When he was finished he told the children to come and eat. But, when the children looked into the pot there was nothing but bones. Raven had eaten it all.

This version
was adapted from a

story told by Agnes George,
Ed George, Josephine Hall, Susan
Johnson, Chief Charlie Jones, Ida
Jones, Ida Planes, and Johnny Tuttle
and published in Darlene George,
Sandra Laurie, and Francine George,
eds, *Legends of T’Souke and West
Coast Bands* (T’Sou-ke: Sooke
Region Historical Society and
T’Sou-ke Band, 1978) at
15.

QUESTIONS OR ISSUES IN CLOOKSHLA AND HIS SISTER CROW

- ✧ What is the appropriate response of a caregiver to the needs of children in their family?
- ✧ What is an appropriate response when you know a family member has deceived you in a way that impacts the well being of your children?
- ✧ What is the proper response when you find available food for your family, but you want something different?



*Prang Ketakone
2013*

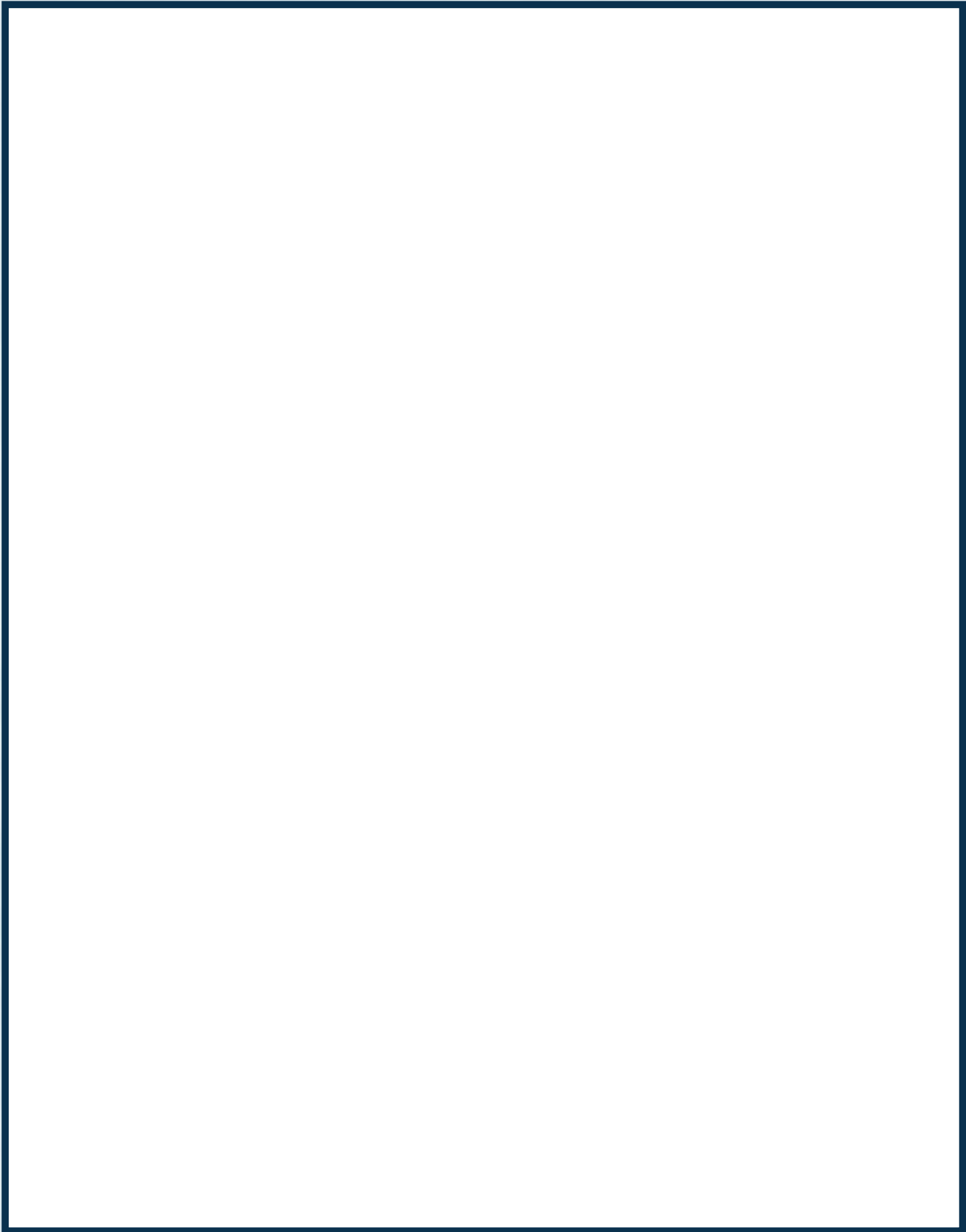
LEGAL NARRATIVE ANALYSIS WORKSHEET

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REASONS	
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QUESTIONS TO ASK ABOUT CLOOKSHLA AND HIS SISTER CROW

- ✧ There are many stories about Raven in which Raven is greedy or tricking people into getting what Raven wants? Why is Raven such a greedy character? Does the animal have a certain characteristic?
- ✧ Raven is considered a Trickster character in the Coast Salish World. What is a trickster and why does that matter for reading this story?
- ✧ Does this story change if Crow and Raven aren't relatives? How? Why?
- ✧ How would you change the ending of this story? How might Crow respond? How might the children respond? What would you say to Raven?
- ✧ Is Clookshla and Mr. Clookshla (in the story Mr. Clookshla and His Family) the same person? Are the both Raven, the trickster?

NOTES



MR. CLOOKSHLA AND HIS FAMILY

Clookshla married the Dog Salmon's daughter. They had a daughter and lived by a creek. Clookshla would go out every day. Sometimes he would stay out all day. When he found something to eat, he would stay and eat it alone, and wouldn't bring any home. His daughter was very hungry. One day the mother said to the girl, "Follow your father. See which way he goes." She followed him all day and watched what he did. She went home and told her mother what she saw.

"All right, we will build a fire." The little girl didn't know what her mother was talking about, but she did it anyway. "Now, you see the barbecue stick over there? Bring it to me. And bring me the big platter."

The mother put her hands in a bucket of water and rubbed them together, singing. A short while later there was something wriggling in the water. It was a dog salmon. The mother killed it and barbecued it. They ate only half of it, they hid the rest. The next day when Clookshla went out they did the same and kept doing it until one day Clookshla got wise to it, his daughter was putting on some weight.

"How come you look so healthy? There is no food in this house. Do you have any food here?" She told him no. Clookshla wanted to know where they were getting the food from. The next day when he went to the beach he went half way and came back to watch them. He caught them and said, "Well, well. This is what I've been suspecting. You two have been eating fish all the time. Where have you been getting it from?" Clookshla started staying home every day. He kept asking his wife, "Where do you get the salmon? Tell me, I'll help you get it. Tell me." The mother got tired of this and told her daughter to tell him the truth.

"Father, we eat fresh salmon every day. We eat it while you're away. You never bring anything home. You eat it all yourself. My mother puts her hands in a bucket of water and sings. Then there is fish in the bucket."

"So that is how you do it. I'm not going to leave this house anymore. We will have fish all the time."

"If you ever get mad and pull this down," his wife warned him, "we will all go and leave you. There will be no more fish." So Clookshla kept his temper and soon there was fish hanging up all over the house. One day Clookshla was bringing in a load of wood. He stooped under the dried fish and the backbone on one scratched his neck. He got mad and threw the wood down and dragged the fish down and threw it on the floor. The wife said, "All right. We will go. Come everyone." She left with the fish. There was nothing left in the house except Clookshla and his daughter.

This version was adapted from a story told by Agnes George, Ed George, Josephine Hall, Susan Johnson, Chief Charlie Jones, Ida Jones, Ida Planes, and Johnny Tuttle and published in Darlene George, Sandra Laurie, and Francine George, eds, *Legends of T'Souke and West Coast Bands* (T'Sou-ke: Sooke Region Historical Society and T'Sou-ke Band, 1978) at 13.

QUESTIONS OR ISSUES IN MR. CLOOKSHLA AND HIS FAMILY

- ✧ What is an appropriate response when you suspect a caregiver is not sharing food with their family?
- ✧ What is an appropriate response when caregivers do not honour the contributions of others in a home?
- ✧ What is an appropriate response when you know someone is not contributing to a family's wellbeing?
- ✧ What are some appropriate responses to family member with a temper?

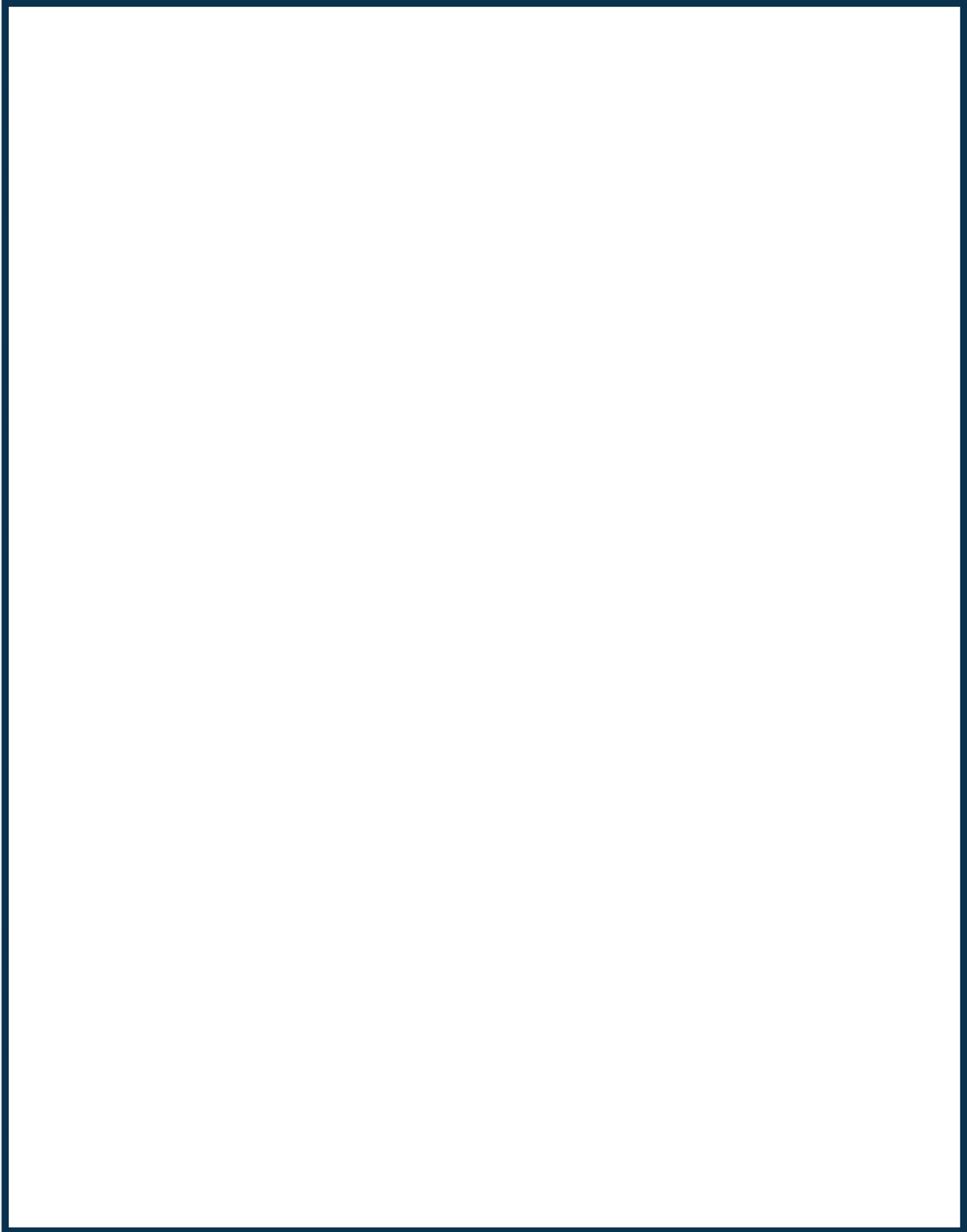
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QUESTIONS TO ASK ABOUT MR. CLOOKSHLA AND HIS FAMILY

- ✧ Why was Mr. Clookshla not sharing food with his family?
- ✧ Why did the wife send her daughter to find out what was happening with Mr. Clookshla?
- ✧ Mr. Clookshla shows up in a number of stories. How would you find out more about him?
- ✧ Why did Mr. Clookshla's wife not want to share with him?
- ✧ Why did the woman leave with the fish but not the daughter?
- ✧ Do you think the daughter has the same magic? Could she transform into a fish or generate food? Would the end of this story matter if she did?
- ✧ How old do you think the daughter is? Does that matter to your interpretation of the story?
- ✧ What are people's responsibilities to care for one another in a family? What happens if we do not care for each other?

NOTES



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FOOTNOTES

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