

Current Issues in

Aboriginal Law



Canada is home to some 633 Indian bands, representing over 50 cultural groups and languages. In addition, there are Métis (with either Scottish or French influences), Inuit and non-status Indians. Each group has its own unique history, culture, traditions, political structures and spiritual beliefs.

Aboriginal groups have faced significant challenges over the years. A broad view of history shows domination by European society, efforts to assimilate the Native population, destruction of a traditional way of life and the effects of modern mass culture. All of these factors and influences have marginalized Aboriginal society.

However, in many ways, Native groups have persevered in the face of these overwhelming forces. For First Nations peoples today, there remains the reality of dynamic, relevant and flourishing Aboriginal cultures in the Canadian social fabric.

Saskatchewan is home to a significant and growing Native culture. Some surveys show that the province is home to about 100,000 Treaty Indians. That does not even count the non-status Indians or members of Métis communities.

It is true that recent years have seen a re-emergence of Native cultures and government structures. First Nations are becoming endowed to a greater degree with the tools and resources needed to manage their own affairs. A growing sense of self determination is replacing paternalistic policies of the past. However, that does not mean that all of the hopes and aspirations of First Nations peoples have been met. There remain a number of issues that have not yet been resolved.

Outstanding issues include such things as self government, land claims and treaty obligations. For many First Nations, being able to resolve these kinds of issues will help ensure the long term survival of their distinct cultures.

This issue of *The PLEA* looks at some current issues in Aboriginal law. Of course, Aboriginal law is more than just lawyers, court rooms and sentencing circles. Like other people in Canada, law affects many aspects of the lives of First Nations peoples. This is particularly true when it comes to those outstanding issues we just mentioned, namely treaty rights, land claims and self government.

Hopefully, as you go through this issue, you gain an appreciation of the importance of Aboriginal issues. The problems that have arisen, the responses and solutions that have been proposed, and the new institutions that are emerging, have a significant impact on the lives of all Canadians, not just First Nations peoples. It is important that all of us become more informed in this area. This issue will provide a good start towards that goal.

Aboriginal Law

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A Brief History of Treaties

From the beginning of European efforts to settle what is now Canada, the colonial powers, chiefly Great Britain and France, made strategic alliances with the Aboriginal peoples. These alliances were made in the interests of encouraging peaceful co-existence, as well as establishing military allies, to help European powers gain their Imperial goals.

Beginning in the early 1700s, Great Britain began to enter formal treaties as a way to foster peaceful relations between it and the Aboriginal peoples. This was the beginning of a system of defining rights and responsibilities in the British Crown's relationship with Aboriginal peoples, by way of solemn treaties.



By the 1760s, the British were established as the dominant European power over most of North America. In 1763, they issued the Royal Proclamation. This decree said that no one could purchase First Nations lands, except for the British government itself.

Between the Royal Proclamation and Confederation, First Nations in what is now Ontario and British Columbia, signed a series of treaties with the British Crown. In these treaties, the First Nations surrendered interests in the land, in exchange for other benefits, which included reserves, annuities and recognition of hunting and fishing rights.

Beginning in 1871 and continuing until 1921, the Canadian government signed several treaties covering First Nations in northern Ontario and across the West. They are called the "Numbered Treaties", as different geographic areas were covered by treaties numbered 1 to 11. Various parts of Saskatchewan are covered by Treaties 2, 4, 5, 6, 8 and 10.

In these treaties, the First Nations agreed to give up claim to large areas of land to the Crown. In return, the government promised to establish reserves, and provide a number of other benefits, including...

- land for reserves
- agricultural equipment and livestock
- annuities (yearly cash payments)
- clothing
- ammunition
- recognition of certain hunting and fishing rights
- provision of schools and teachers on reserves

As well, Treaty No. 6, which covers a large area around Saskatoon, specifically included the promise of a "medicine chest". The medicine chest was to be kept at the house of the Indian Agent, and used for the benefit of the Indian people, at the discretion of the Agent. However, the treaty did not define what was included in the medicine chest. Today, that question is the subject of much debate. Some take a literal interpretation, and believe that the obligation covers only what the medicine chest meant at the time the treaty was signed. In those days, it probably looked like what we call a first aid kit today. However, other people take a more fluid approach, and interpret the promise of a medicine chest to mean a promise to provide a current standard of comprehensive medical coverage.



In 1876, the original *Indian Act* was passed by the federal government. As the current Act does, it set out certain responsibilities of the government towards Registered Indians, and regulated the management of reserve lands.

However, neither the historic treaties nor the *Indian Act*, in its various forms, have brought long term stability to modern First Nations life. Issues of treaty interpretation, allegations of unfulfilled promises and breach of trust, and a frustration with the degree of control over Indian bands exercised by the federal government, all contributed to a state of discontent among First Nations people. The old way of doing business has not supported the aspirations of First Nations peoples for charting their own destiny.

For the last several years, federal and provincial governments in Canada have worked to resolve these issues through a series of negotiations of new treaties and land settlements. The federal government has classified these negotiations into two categories. *Specific land claims settlements* arise from any unfulfilled promises in existing treaties, or allegations of improper administration of lands or other assets by the government, under the *Indian Act*. On the other hand, *comprehensive land claims* deal with any continuing Aboriginal rights which have not been dealt with in a treaty or by other means. Related to comprehensive claims is the issue of setting up ways to establish the First Nations' inherent right to self government. In some areas, including Saskatchewan, the federal government has set up an Office of the Treaty Commissioner, to facilitate negotiations and bring about effective resolutions of the issues.

PLEA Saskatchewan

Saskatoon, Saskatchewan
Phone: 653-1868 Fax: 653-1869
E-mail: plea@plea.org
www.plea.org

Canadian Publications Mail
Sales Agreement No. 0489263

The Public Legal Education Association of Saskatchewan, a non-government, non-profit organization, funded by the Law Foundation, is dedicated to serving the public legal information and law-related education needs of Saskatchewan people. *The PLEA* is published quarterly and distributed to every elementary and high school in Saskatchewan and to members of PLEA.

PLEA Staff

Joel Janow, Co-Director
Doug Surtees, Co-Director
Pam Miller, Comptroller
Allyson Gagne, Legal Writer
Lee Cutforth, Legal Writer
Shelly Simons, Administrative Coordinator
Chantelle McKerlie, Program Assistant
Riannon Kindrachuk, Program Assistant
Colleen Gnypp, Project Staff
Bob Green, Project Staff

PLEA acknowledges the financial contribution of the Department of Justice Canada towards the development and printing of this issue.

Self Government

Self government is not a new concept to First Nations peoples. Aboriginal government existed long before the arrival of Europeans in North America. Through the original First Nations government structures, the various tribes exercised their occupation of the land, and sovereignty over their own people. In this sense, Aboriginal self government is very much rooted in the heritage and culture of First Nations peoples.

Some have argued that if a right is not contained in the treaties, it cannot be claimed or enforced. However, many First Nations people take the position that they never gave up their right to self government. They say that the right to self government existed before the treaties were signed. And, when their forefathers signed those treaties, they did not give up that right to manage and direct their own affairs.

According to this line of reasoning, the First Nations entered Confederation with the understanding that they retained certain rights to themselves. Much of this understanding is based on verbal promises that federal representatives are said to have made at the time the original treaties were signed. Included in these reserved rights was the right to self government - over their people, land and resources. Because these rights were not specifically "ceded" (or given up), the argument goes, they survived the treaties.

However, as Europeans gained more control over the "New World", the fact is that First Nations government diminished in power and responsibility. Eventually, the affairs of First Nations were almost totally controlled by the federal government.

In recent decades, First Nations peoples and various Canadian and provincial governments have engaged in a sometimes slow process to return control over First Nations affairs to the First Nations themselves. For First Nations, it is important that they assume control over their own affairs, through institutions and ways of doing business that reflect indigenous culture. Their goal is to use traditional values and forms of government in a current setting.

Native self government is recognized in the Canadian constitution as a basic, fundamental right. However, the framework for self government is not defined in the constitution. The federal government's policy is to negotiate the details of First Nations' jurisdiction over certain areas such as...

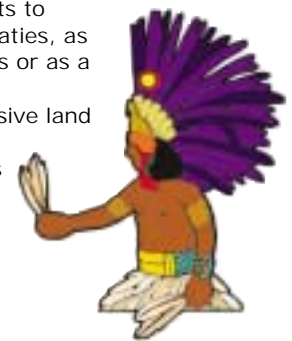
- education
- language
- culture
- health care
- social services
- adoption and child welfare
- housing
- property rights
- police services

What self government actually will look like is going to depend on the negotiations between the federal government and individual First Nations bands. There is no one "right" way for Aboriginal government to be set up. The form of Aboriginal government will reflect the history and culture, as well as the political and economic development of each band.

Although the form of Aboriginal government may vary, there are some common principles that the federal government follows in the negotiations.

Some of these principles are...

- self government will be exercised within the existing Canadian constitution (Aboriginal sovereignty does not mean international recognition of a sovereign state - First Nations people will continue to be citizens of Canada and the province or territory where they live)
- the *Charter of Rights and Freedoms* will apply to Aboriginal government
- certain laws of overriding importance, such as the *Criminal Code*, will prevail
- if all parties agree, self government agreements can be protected by amendments to existing treaties, as new treaties or as a part of comprehensive land claims settlements



Self Governance

As individual First Nations Bands negotiate full self government agreements, they will be able to opt out of the *Indian Act*. However, it may take a while for self government and other treaty rights recognized in the Constitution to become a working reality. Until that happens, those Bands still under the *Indian Act* need a practical way to increase their control over the direction and management of their own affairs.

Self governance is meant to help those Bands still operating under the *Indian Act* direct their own communities and manage their own assets. Self governance does not relate to broader issues of self government or other treaty rights recognized in the constitution. Rather, it has to do with how a community is run, in its practical day-to-day operations. Self governance aims to move the focus from the relationship between the federal government and the Band Councils, to the relationship between First Nations governments and their members. The result will be to increase the responsibility of First Nations communities for daily affairs, until an actual working model for self government is in place.

Saskatchewan Place Names

Many places in Saskatchewan owe their names to First Nations languages. Here are a few well-known examples, whose origins are in the Cree language...

Saskatoon: from the Cree word *misaskwatomin*, meaning the famous native berry

Nipawin: derived from the Cree word *nepowewin*, which means "the place where women and children waited for the men to come home from canoe treks"

Wakaw: which is the Cree word for "crooked"

Wascana: derived from *oscana*, meaning "bones" (this stems from an early name for Regina "pile of bones", related to the mounds of buffalo bones piles that were in the area, which were remnants of the buffalo hunts)

Waskesiu: is the Cree word for "elk"

Saskatchewan: derived from *kisisaskatchewan*, which means "the river that flows swiftly"

First Nations Government Structure

On these pages is a brief overview of various First Nations organizations and structures. These institutions are responsible for advocating the interests of First Nations peoples and governments, as well as overseeing First Nations political development and economic growth.

Assembly of First Nations

The Assembly of First Nations (AFN) is a national aboriginal lobby organization. Its purpose is to represent the interest of member First Nations, and give a prominent voice to the various First Nations peoples in common areas of concern. These common areas include treaty rights, the environment, economic development, education, housing, health, social services and land claims.



A national council of member chiefs oversees the AFN. The chiefs meet every year, to set national policy and direction. Every three years, they elect a national chief, who is the primary spokesperson for the AFN. In between the annual meetings of the chiefs, direction is set by the Confederacy of Nations, which is made up of the chiefs and various other regional representatives. The AFN receives most of its operating funds from the Indian and Northern Affairs Canada.

The Federation of Saskatchewan Indian Nations (FSIN) chief currently serves as the AFN National Vice-Chief for the Saskatchewan region.



Tribal Councils

There are approximately ten tribal councils operating in Saskatchewan. A tribal council is made up of a group of local band governments, who agree to work together for the advancement of common interests. Not every Indian band is a member of a tribal council - approximately six bands in Saskatchewan are unaffiliated or "independent".

A major activity for tribal councils is the development of business and employment opportunities for First Nations peoples. As well, they provide educational support, including support for university students.

Tribal councils also play a role in the field of law. Many work with Saskatchewan Justice in the administration of community justice programs. This represents an effort to examine and deal with issues of crime and disorder in First Nations communities, and promotes a number of activities, such as...

- crime prevention
- public education
- dispute resolution
- alternate measures for offenders
- community justice committees
- partnership with other agencies

Through community justice initiatives, tribal councils and Saskatchewan Justice hope to reduce or prevent crime, and address issues of violence in First Nations communities. As well, they hope to promote and implement a restorative justice model of dealing with offenders, one which incorporates First Nations traditions regarding dispute resolution. Examples of these traditions include mediation and sentencing circles.

Band Government

An Indian band is a group of First Nations peoples, who are bound together by a common heritage, ancestry, values, traditions and practices. As well, they have certain lands that are set apart for their use, and funds that are held by the government, for their benefit. Today, many bands choose to call themselves "First Nations".

The day to day affairs of each band or First Nation is governed by the band council. The council usually is made up of the chief and a number of councillors. Under the *Indian Act*, the council has the authority to make by-laws on a number of issues, such as...

- provision for the health of residents on the reserve
- observance of law and order
- construction and maintenance of local works, such as roads, waterways, bridges, fences and water systems
- survey and allotment of reserve lands among its members, and keeping a registry of certificates of possession and occupation

- management of wildlife on the reserve
- removal and punishment of persons found trespassing on the reserve

The penalty for violating one of these by-laws can be a fine of up to \$1,000, imprisonment for up to 30 days, or both.

The chief and councillors may be chosen according to tribal custom, but in most cases are elected by the band members. The *Indian Act* says that the band council will have one chief and one councillor for every 100 band members. However, there will be no less than two and no more than 12 councillors, and no more than one chief, on any council.

Council members hold office for two year terms. Councillors are elected by the band members. The chief is elected either by the band members or by the councillors, out of their number. At one time, only band members who lived on the reserve could vote. However, a recent Supreme Court decision has extended that right to off-reserve members as well.

Federation of Saskatchewan Indian Nations

The FSIN has roots going back to the 1920's. A grandson of the great Chief Poundmaker inspired the original idea of a federation to represent the interests of Saskatchewan status Indian peoples. Initially, a series of associations and treaty protection organizations represented those interests. By 1958, these associations evolved into the Federation of Saskatchewan Indians, established as a non-profit society dedicated to presenting a voice for the Indian peoples.

However, over the next several years, the needs and aspirations of the Indian peoples began to change. In response, the Federation also changed, away from being a mere non-profit society. By 1982, the FSIN formally became established as a true federation of nations, with political and legislative functions. Today, the FSIN represents 73 First Nations, 10 tribal councils and 9 provincial institutions, such as the Saskatchewan Indian Cultural Centre, the First Nations Bank and the Saskatchewan Indian Gaming Authority. In many respects, the FSIN has fulfilled a prediction made by native elders many years ago. They foresaw the revival of a traditional alliance, once known as the "Iron Nation", among the various tribes now in Saskatchewan.

The FSIN is operated by an executive, which is overseen by the Chiefs' legislative assembly. Also involved is a senate, made up of elders who function as traditional advisors in the legislative and political process. Some people see the FSIN as a practical, working Indian government, with a legal and political structure.

In its work, the FSIN has a number of formal goals and objectives, such as the...

- protection of treaty rights
- development of the interests of First Nations peoples in economic, education and social endeavors
- co-operation with civil and religious authorities
- adherence to democratic principles
- promotion of respect and tolerance for all people



Some specific programs that the FSIN Department of Justice supports are aboriginal court workers, RCMP special constables and on-reserve Justices of the Peace.

Another component of First Nations government in the area of justice is the Indian Justice Commission (IJC). This is a collective body, made up of representatives from the various tribal councils and independent bands in Saskatchewan, as well as two members of the FSIN Senate and one from the FSIN Executive Council.

The IJC promotes Indian self-government in relation to justice issues. It reviews laws from other jurisdictions and governments, with a view to assessing their impact on First Nations. The IJC also oversees the development and operation of First Nation policing, as well as other agencies that are concerned with justice issues for First Nations.

FSIN Department of Justice

One of the FSIN's executive departments is the Department of Justice. This branch has several overall functions, including...

- promoting traditional First Nations values
- providing legal, paralegal, policy and planning services in relation to justice issues, for First Nations governments and peoples
- assisting First Nations communities and peoples in maintaining a proper level of worth, respect and dignity
- advocating for the dignity and protection of First Nations peoples in the justice system
- assisting in setting FSIN justice policy, including support of the Indian Justice Commission, the Indian Government Commission and the Indian Policing Commission (special agencies formed by First Nations)
- developing ways to implement alternate dispute resolution
- supporting and developing First Nations policing and corrections initiatives
- implementing First Nations concepts of healing and restorative justice into the policing, justice and corrections processes
- establishing and maintaining legal resources for first Nations peoples, including legal aid and advocacy services



Question and Answer

Who are Native Elders, and what role do they play in First Nations culture?

Elders are special people in Native culture. Although not always a formal part of Aboriginal government, they are recognized as community leaders. Elders are chosen for their wisdom, their experience and an ability to listen. They provide a source of oral history, teach traditions and give advice to others in the community.

For young people, they can be a confidant and personal guide. For adults, they can be a mediator and counsellor. For political leaders, they can be a source of advice and wisdom. Whether or not they have a formal role in the local government, Elders are respected and valued members of First Nations communities. They are required to lead by the example of their personal lives, counsel others by wisdom, and be a voice of stability in the community.

Do Registered Indians pay taxes?

In some cases, Registered Indians do not have to pay taxes. This is because of certain sections of the Indian Act, which say that they do not pay federal or provincial taxes on land or personal property on a reserve. This exemption applies to goods, services and income. As an example, Registered Indians generally do not have to pay tax for income they earn on a reserve. Guidelines for determining what income is exempt from taxation can be found at the Canada Customs and Revenue website, at www.ccr-a-drc.gc.ca.

Similarly, they also do not pay sales taxes for personal property on a reserve. The federal Goods and Services tax is not charged for purchases made off the reserve, if the goods bought by the Registered Indian are delivered by the vendor to the reserve. A recent Court decision seems to broaden the exemption of Registered Indians from paying taxes. However, the government is appealing that ruling, and for the moment at least, the issue of how broad the exemption is for Registered Indians is not certain.



While non-aboriginal governments are not allowed to impose taxes for on-reserve property, under the terms of the *Indian Act*, in some cases First Nations governments may choose to impose a property tax for interests that First Nations peoples have on the reserve. As negotiated land claims settlements and self government agreements are brought into place, the various Bands may acquire broader powers of taxation, or may otherwise change their treatment with regard to taxation.

Is education provided to First Nations people?

Registered Indian children living on reserves can go to grade school in one of three systems...

- schools on the reserve, run by First Nations themselves
- schools off the reserve, run by the provincial government
- schools on the reserve, run by the federal government's Department of Indian and Northern Affairs (INAC)

INAC also provides money, which often is distributed through the Band councils, to assist First Nations students in college or university programs.



What about health care?

Health services for First Nations peoples are the responsibility of the provincial and federal government. In isolated areas, many services are provided directly by Health Canada. However, to a greater degree, many of these services are being taken over and administered by First Nations organizations.

How is a "Status Indian" different from other First Nations peoples?

A Status Indian is listed on the federal government's Indian Register, which is the official record of all people recognized as Indians under the terms of the *Indian Act*. Another name for Status Indian is Registered Indian.

In the past, many First Nations peoples were disqualified and removed from the Indian Registry, and lost their "status", because of certain circumstances. One example is that women lost their status if they married someone who was not a Registered Indian. However, amendments to the *Indian Act* have removed such discriminatory practices.

People who lost their status under those former provisions may be able to restore their status as a Registered Indian.

Who is or is not a Registered Indian is an important question. The answer may determine what rights or entitlements a person has. The constitution recognizes three groups of Aboriginal peoples - Indians, Inuit and Métis. And, the provincial government recently passed *The Métis Act*, which recognizes the contributions of the Métis people, and establishes a Métis secretariat.

However, Métis and non-status Indians have not had rights recognized to the same degree as Registered Indians. For example, while recent court cases outside of Saskatchewan seem to support the concept of Métis hunting rights, the issue has not been decided with any certainty. And, it remains the case that Registered Indians are entitled to certain on-reserve housing benefits or tax exemptions that are not available to non-status Indians or Métis.

What is a sentencing circle?

The sentencing circle is an alternative method of dealing with offenders who have been convicted of a criminal offence, or have accepted guilt for an offence. The sentencing circle focuses less on punishment, and more on rehabilitation. The impact of the offender's act is brought out before a gathering of Elders, peers, other community members, the victim and family members.

The members of the circle try to come to an agreed recommendation as to an appropriate sentence for the offender. Various alternate measures include peer counselling, referral to specialized programs, such as anger management, or varying degrees of banishment. As well, more traditional sentencing can be recommended.

A number of general guidelines must be met before a sentencing circle will be considered.

- the offender must agree
- elders and other members of the community must be willing to participate
- the facts should not be in dispute
- the victim must be freely willing to participate
- the court must be willing to consider a departure from the usual range of sentencing

Sentencing circles are not appropriate in cases where the accused is a frequent offender, has a bad attitude, or if no community sentencing options are available for consideration.

Teacher's Resources

Federation of Saskatchewan Indian Nations

www.fsin.com

(Head Office)
200 - 103A Packham Avenue
Saskatoon, SK S7N 4K4
Tel: (306) 665-1215
Fax: (306) 244-4413

Includes background information on treaty governance, economic and community development, education and training as well as justice issues.

Saskatchewan Indian Cultural Centre

www.sicc.sk.ca
205 - 103B Packham Avenue
Saskatoon, SK S7N 4K4
Tel: (306) 373-9901
Fax: (306) 955-3577

Has research tools, such as a First Nations periodical index, a selection of articles from the publication *Saskatchewan Indian*, a library database and product catalogue. Also of interest are a large selection of Elder interviews and a section titled *Aboriginal Faces of Saskatchewan*, which recognizes personal excellence and achievement by various members of the Aboriginal community.

Assembly of First Nations

www.afn.ca
Contains extensive discussions on programs and initiatives as well as fact sheets and press releases on current Aboriginal issues.



National Aboriginal Day

In 1996, then Governor-General, Romeo LeBlanc, proclaimed the first National Aboriginal Day. This day was set aside to acknowledge and pay tribute to the valuable contributions that Aboriginal people have made to Canadian society. As well, it is a day to celebrate the different cultures and heritage of the Aboriginal peoples of Canada.

June 21 was chosen as the permanent date for this day of recognition, as it is the summer solstice. This represents a traditional time for many Aboriginal groups to celebrate their culture and heritage. Although not a statutory holiday, it is the first of a series of events, including St. Jean Baptiste Day on June 24, and Canada Day on July 1, where all Canadians can celebrate the diversity in their cultures and history.

See www.ainc-inac.gc.ca/had/index_e.html for suggested activities and information about available products to help celebrate this day.

Indian and Northern Affairs Canada

www.ainc-inac.gc.ca
A great teacher's section with loads of activities, kids stop, cool stuff, info sheets, and more.

Native Law Centre of Canada (University of Saskatchewan)

www.usask.ca/nativelaw
A general overview on healing circles, can be found at the above site, by going to:
www.usask.ca/nativelaw/jah_circle.html

Office of the Treaty Commissioner

www.otc.ca
1150 - 606 Spadina Crescent East
Saskatoon, SK S7K 3H1
Tel: (306) 244-2100

Lots of information about Saskatchewan treaties, historical photographs and documents, teaching resources and activities for kids. Contact their office or view this and much more online.

Activities



1. Debate the issue of using Aboriginal references as sport team names or mascots (i.e. the Washington Redskins or the Atlanta Braves). Does this honor aboriginal people, as some say, or does it demean them?
2. Role-play a sentencing circle. Can this model be used to resolve other conflicts?

See: "Sentencing Circle: A General Overview and Guidelines", University of Saskatchewan *Justice as Healing Newsletter*, Vol. 3, No. 3 (Fall 1998) available online at www.usask.ca/nativelaw/jah_circle.html
3. Negotiate a treaty. Have two teams, one representing a First Nations group, and the other, the federal government. Decide if this will be an historic treaty (in essence, "starting from square one") or a modern one, which deals with recent grievances or concepts such as land claims.

How does the result differ from actual treaties? What factors are important to the two sides? Consider things such as the relative strength of the sides, the cost, and what each side may be willing to "pay" to get their way.

4. Set up a First Nations government. Who could vote? How would council members and the chief be chosen? What powers should a band council have (what could a First Nation "do")? How would First Nation government be financed? How would a First Nation government relate to other governments in Canada (federal, provincial or municipal)?

New Resource: The Rights Path



Looking for information about your rights? Have you run into a situation where your rights are being denied? Do you want to take action but are not sure which way to turn?

The Rights Path is a handbook on human rights issues for urban Aboriginal people and provides information to answer these questions.

For more information or a copy, contact the Saskatchewan Human Rights Commission at 1-800-667-9249.

Teacher's Resources

These titles and many more are available online on our web site at www.plea.org.

Free Legal Information

- Arrest (also in Woods Cree _____ or Plains Cree _____)
- Babysitting
- Becoming a Lawyer
- Bicycling
- Canada's System of Justice ^
- Drugs, Alcohol and the Law
- HIV/AIDS, the Law and You
- Human Rights
- Legal Careers

- Renting a Place to Live
- Single Parents
- Unmarried Parents
- Young Offenders Act
- Youth and the Law for Students *

Includes: Law-Making and Courts, Criminal Justice, Families, Education, Health and Sports, Driving, Buying and Selling, Torts, On the Job, and Renting an Apartment

^ Produced by the Department of Justice Canada * You will receive one 8.5 x 11 copy to photocopy

Free Posters

- Criminal Trials - A Road Map
- Court of Queen's Bench
- Court System in Canada

Instruction Guides

Qty.		Unit Price	Total
<input type="checkbox"/>	Aboriginal Youth: Dealing with the Youth Justice System in Canada	25.00 = \$	_____
<input type="checkbox"/>	Law 30 Information Kit	5.00 = \$	_____
<input type="checkbox"/>	Parents Are Forever: Supporting Children	40.00 = \$	_____
<input type="checkbox"/>	R. v. Wyler: A Mock Trial Kit	10.00 = \$	_____
<input type="checkbox"/>	Rights of the Child-Activity Guide	10.00 = \$	_____
<input type="checkbox"/>	Teaching Human Rights	25.00 = \$	_____
<input type="checkbox"/>	Understanding Parole	15.00 = \$	_____
<input type="checkbox"/>	Youth and the Law: Teacher's Manual	15.00 = \$	_____

Newsletter

- The PLEA - one-year subscription 10.00 = \$ _____

Reference Volumes

- Law for the People - three-binder set 100.00 = \$ _____
- First year's updates (with the purchase of the above) FREE = \$ _____
- Second year's updates 40.00 = \$ _____

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