

NOVEL STUDY AND TEACHER'S GUIDE FOR

TIME OF THE THUNDERBIRD

By Linda Topalian and Diane Silvey

CLASSROOM USES

(see note to teacher before beginning the unit)

Time of the Thunderbird may be enjoyed as a novel study, but may also be used as an introduction to Indian Residential School and the effects it had on countless generations of Indian people.

SETTING THE SCENE

Explain to the students that the story takes place on two levels. On one level it is an adventure/fantasy story. The Prologue may provide students with a hint into the second level of the story and the underlying theme.

*** NOTE TO THE TEACHER**

Have the students read the novel before introducing the concept of Indian Residential School. After reading the story explain to the students that it wasn't all that long ago that children in this country (Canada) were abducted from their families. (Proceed to the section on Indian Residential School and share some of the excerpts with the class and discuss.

DAILY JOURNAL OR LOG

Explain to the students that they are about to go on a journey. They may either choose to be Tala or Kaya throughout the book. They are to record in their log what happens to their character each day (or by chapter)

MAIN CHARACTERS

KAYA
TALA
YAKET (Y)
KEIWA
EWA
XOPALITCH
THUNDER BIRD

GREAT GREY OWL
QWAIS-QWAIS
SLIMY WET CEDAR OGRE
AXIOS
THUNDER GOD
ANCIENT BLIND MEDICINE MAN

PLOT OUTLINE

The summary of the book will help you to locate passages to read or discuss

CHAPTER 1

Teenaged twins Kaya and Tala are sleeping when Tala's Weq-nac-m ('Wolf Spirit) awakens him. The Wolf issues a summons to them to follow and they set off on the adventure of a lifetime.

CHAPTER 2

Kaya and Tala find themselves in the valley of the Earth Dwarves. Although Keiwa projects a rough tough image he has a heart of gold. All of his spare time is spent whittling toys for the children of the village. A cousin named Ewa professing to be down on his luck turns up on Keiwa's doorstep and he takes him in. Unfortunately the lad has a real gift for gab and his incessant babbling is beginning to wear on Keiwa's nerves.

CHAPTER 3

While searching in vain for the wolf's trail the twins happen to stumble upon an unusual tree - a Candelabra Tree. The tree turns out to be the home of the Earth Dwarves. Although the twins can see the dwarf's shadows they are unable to see their earthly bodies. Tala demands that the dwarves show themselves whereupon they suddenly materialize giving the twins a dreadful start.

CHAPTER 4

A boat washes up on shore a stranger is lying unconscious on the floorboards. The villagers take the man in and nurse him back to health. But it isn't long before the villagers begin to realize that the

man is obsessed with finding gold. After having found no riches he changes his focus. He becomes determined to become ruler of all he sees as well as all he doesn't see.

Qwais Qwais demands that the villagers do away with their Winter Spirit Dances and burn their sacred masks. When the villagers refuse to comply with his outrageous demands he turns his attention towards converting the children into his own image. He realizes that he will have to separate the children from their parents if he is to gain control over them. He enlists the aid of the Earth Dwarfs to achieve his goal. The Earth Dwarfs are tricked into helping in his nefarious plan believing that they are actually helping the villagers. Qwais Qwais stages an elaborate ruse to hide the children's disappearance from the longhouse.

CHAPTER 5

Keiwa explains how Qwais Qwais arrived on their doorstep the very next day assuring them that the villagers wanted their children back immediately. The Dwarves were delighted when they heard the children were to be reunited with their families. But when the North Wind came for a visit they learned the sad truth. The children hadn't been returned to their families at all but were in reality being held prisoner in a land far away. Worse yet they were being abused. All the evidence pointed to the dwarves as the culprits and villagers swore to kill them on sight. The twins offered to go in Keiwa's stead to retrieve the children from the Shamanistic World.

CHAPTER 6

Keiwa and the twins travel to the Enchanted Valley to meet a Shaman. Xop'alitch the Shaman follows all of the sacred teachings unlike Qwais Qwais. Keiwa explains to her that the twins have offered to retrieve the children from the Shamanistic World. Xop'alitch agrees to help the twins start on their journey and leads them over to a Spindle Whorl that is capable of transporting them to the Lower Reaches of the Shamanistic World. Before they leave she warns them that they may never make it back alive.

CHAPTER 7

Once activated the Spindle Whorl transports them to the Resting Place of Souls. Where they encounter the Great Grey Owl - an owl part man and part owl. A terrible ruckus ensues and Yaket (Y for short) makes his entrance. The guards are desperately trying to herd Y along in front of them. They are all for doing the cantankerous prisoner in right then and there but the Great Grey Owl intervenes. The Great Grey Owl leads the trio to the path and instructs them to follow the path and trust in their senses.

CHAPTER 8

The trio continues along their way until they find it suddenly blocked by a Huge Warrior of Old. The Warrior informs them that they may not pass unless they possess a Spirit Animal. Kaya not having a Spirit Animal is denied access. Kaya must either complete a Quest or can't continue. She completes her quest and acquires a Snowy White Owl as her spirit animal.

CHAPTER 9

The trio is down to the very last of their provisions when Y spots a black berry patch. He is gorging himself on the berries when something brushes against his hand. Tala searches in vain to find whatever it was that touched Y. Kaya recalls the Owls' advice to use all of their senses. She closes her eyes and the moment she does the snake becomes clearly visible. In order to save his best friend's life Tala is forced to deliver the killing blow with his eyes shut while being careful not to strike Y with his knife.

CHAPTER 10

They walk along until they happen to chance upon a skull tightly wedged between the roots of a tree. Y becomes spooked and takes off running down the hillside and ends up falling head over heels to the bottom. The twins locate him lying on his back completely winded but none the worse for wear. Nevertheless Y plays his injuries up to the hilt. Kaya offers to stay with him while Tala searches for the path.

Y and Kaya meet Rocky quite by accident. When Y stands up to see if he has any broken bones he stands on Rocky by accident. Rocky calls him a Big Beluga Whale and demands he get off immediately. Rocky was turned into a rock a long time ago when he had provoked the Transformer to no end and he had finally retaliated.

Tala is off searching for the path when he meets the Slimy Wet Cedar Ogre. The Ogre tricks Tala into playing a game. Unfortunately Tala turns out to be the intended prize in the Ogre's "dinnertime" game.

CHAPTER 11

Tala finds the five pillars that Keiwa had described to him." Look for five pillars that support the Upper Reaches of the Shamanistic World." The trio shinny up one of the pillars and begin searching for the children. They trudge through the clouds and come upon an old fortress where the children are being held.

The children had been changed into Earth shadows but luckily Xop'alitch had provided Kaya with a hollow bone tube in which to collect the children should she have need of it. Kaya gathered the children up safely in the tube and the trio is preparing to flee when a loud clap of Thunder startles them. The Thunder God appears and chides his son Yaket for being in trouble yet again. The twins come to their friends rescue and explain that Y is not in trouble but is helping to rescue the children of the village. The Thunder God warns them that they will encounter a demon the next day. He informs them that Y will fight the demon in a battle to the death. The Thunder God gives his son a sack of magical thunderbolts to aid him in the battle.

CHAPTER 12

Kaya is on guard when she spots the beast directly below her. That night Y sneaks down the pillar and swims to the far shore to prepare for tomorrow's battle. On shore a raptor is watching Y's every movement it becomes more and more agitated the closer Y gets to the shore. As soon as Y exits the water the raptor flies straight at him. Y grabs the eagle around its neck and hugs it to him overjoyed at being reunited with his pet eagle.

CHAPTER 13

An Ancient Blind Medicine Man and a Thunderbird sit on a rugged crag nearby preparing to enter the battle. The Thunderbird plummets off the cliff and gently deposits the Ancient Blind Medicine Man on the ground before sweeping up and away. The twins rush over to greet the Ancient Blind Medicine Man and they prepare for the up coming battle.

The Thunderbird takes several runs at Aixos. It releases both of the Lightning Snakes from beneath its wings at the beast. Y and his pet eagle soon join in the fray.

Meanwhile the trio comes under heavy attack from the Legion of Darkness. The Ancient Blind Medicine Man orders the twins to swim to the far shore and not to look back the twins reluctantly obey his command. Tala shouts at Y that the children are safe and to abandon the fight. The Thunderbird rides up the updrafts before plunging downward straight at Aixos. With it ribs crushed the demon is no longer a threat. Both the Thunderbird and the Ancient Blind Medicine Man have sacrificed their lives in order to save the children.

CHAPTER 14

Kaya, Tala and Y flee up the mountainside only to come face to face with a herd of mountain goats that are preparing to charge. The Legion of Darkness is closing in on them from behind. The trio brace themselves for the impact but the mountain goats race right on past them and slam full force into the Legion of Darkness.

Y throws his one remaining thunderbolt at Qwais Qwais the bolt strikes home and the sorcerer meets his demise. The goats kneel down before the trio offering to act as their mounts. The goats maintain a grueling pace down the mountainside to the chamber. They reach the chamber too late and the mouth of the whorl is sealed off with lunar light.

Strangely enough one of the Thunder God's pet swifts escapes at just that precise moment. It's crescent shaped wings cast a shadow on the moon blocking out a sliver just big enough for the trio to squeeze through.

The trio is hurtled through space landing at the feet of Xop'alitch and Keiwa. Kaya attempts to give the tube to Xop'alitch but she declines entrusting Kaya to restore the children. Xop'alitch brushes the children's bloodied hands with a sprig of cedar to heal them.

CHAPTER 15

The children are returned to the villagers and a feast is to be held in four days time. The children are given the honor of acting as the hosts at the feast. The master of ceremonies publicly recognizes Kaya, Tala, Y and Keiwa for their role in saving the children.

LANGUAGE ARTS

The following vocabulary words from *Time of the Thunderbird* are recommended for further discussion and definition. (See last page)

BEFORE READING

Activate prior knowledge by asking the students to look at the cover of the book, consider the title and predict what the novel will be about. Students could compare with a partner or share their prediction with the class.

Ask pre-reading questions

- Do you think this novel may be like another novel or story that you have already read? If so what was the title and who was the author?
- Have you read any other books by Diane Silvey?
- Have you ever been apart from your family when it was not your decision to leave them? How did you feel? If not can you imagine how it would feel to be apart from your family for a few days.

DURING READING

Vocabulary Development Activities

-By chapter, have students find each of the vocabulary list words in context, recording the sentence in which it appeared

Guess and Check activity in small groups, have the students guess a word's meaning before looking in the dictionary for the correct definition

Students should compare guesses

-Have students create a word search of a chapter's vocabulary list

The person who finds the mystery word becomes "it" for the next round.

VOCABULARY CLUE GAME

Students, in turn, will choose a "secret" word from a vocabulary list that all the students are looking at. Have students make up questions for the person who is "it" They may use the following questions to gain clues to what word is being highlighted

- | | |
|------------------------------|------------------------------------|
| -Is it a noun? | -Is it an adjective? |
| -Is it a verb? | -Is it an adverb? |
| -Is it a verb in past tense? | -Is it a root word with an ending? |

COMPREHENSION ACTIVITY FREEZE

Freeze 1

-Have the students, in groups, perform for the class a freeze frame (tableau) showing the facial expressions and body language of the children BEFORE they went missing have them look at the text for ideas.

-Have the students perform a group freeze frame showing the facial expressions and body language they imagine the children would be demonstrating AFTER they went missing.

Freeze 2

Repeat these before and after freeze frames to show how the village elders felt about what happened to the children.

After Reading

Oral Language- INTERVIEW

-While in role as either Kaya or Tala, have each student interview one of the children upon "their return to the village." (They may do this twice, reversing the roles the second time) Students should gather as much detailed information as they can and be prepared to present before the class)

-Should a student be reticent to speak out before the class, they can repeat the interview for the village storyteller who can report back to the larger group.

Action Plan -Brainstorm what the villagers could do in the future to prevent this from happening to their village (or others) again.

PRESCRIBED LEARNING OUTCOMES (Intermediate)

Personal Development (Child Abuse Prevention)

A visiting South African Commissioner was overheard to reply that Canada should look to its own dismal record of Human Rights Abuses against its Aboriginal People.

"We have need of history in its entirety not to fall back into it, but to see if we can escape from it."
Jose Ortega Y. Casset

Unless Canadian students are taught all aspects of Canadian history (the good and the bad) they will remain ill prepared to participate in discussions on Human Rights Abuses on a worldwide scale.

(For further examples see Racial Discrimination in Canada p186-188 in the Teacher's Guide for From Time Immemorial)

MEMORIES

I want you to think back to when you were five years old and remember your favorite Teddy Bear. How old were you when that Bear finally graduated from your bed to the dresser? Do you recall your first day of Kindergarten? Some of you couldn't wait to go yet others were hesitant and a few down right terrified. For the few that wailed loud enough their mother's were there to whisk them back to the safety of the nest

BUT WHAT OF THE INDIAN CHILD?

One minute you were outside playing with your older brother and the next you were being snatched up by strangers. Your mother was wringing her hands in utter desperation. While your father was hopelessly pleading with the men but they didn't even listen. Before you knew it you were thrown in the back of a cattle truck with a whole lot of other sobbing kids.

The truck bounced along a dusty track for what seemed like hours before it finally stopped in front of a large forbidding building.

When you finally got out of the truck your legs were so stiff and wobbly you could hardly stand. But you knew deep down in your heart that as long as you held on as tight as you could to your brother's hand nothing bad could happen to you. After all he was the only lifeline you had left between home and safety.

You began to tremble in fear as a woman dressed all in black walked straight for you. Suddenly without any warning she lunged out and grabbed a hold of you. And before you knew it she had wrenched you out of your brother's grasp.

Before you could even blink you found yourself herded into formation girls in one line and boys in another. The boys were marched into one building the girls into another. Fear caught you in its grip as you trudged up the front steps of the building into a huge, gloomy hallway.

Your long braids were shorn off and thrown carelessly on the ground. You were made to strip and then thrown in the shower. As you entered the shower the woman in black threw a scoopful of DDT over your head.

(DDT is a pesticide that can cause nausea, headaches, diarrhea, tremors, convulsions and abnormalities of the nervous system.

As you exit the shower you are issued clothing and given a number, to take the place of your name.

NEGLECT

In 1920 Dr. Peter Bryce published an article entitled The Story of a National Crime. The story unmasked the shocking 50% death rate at Indian Residential School. The children were dying of Tuberculosis (T.B) at an alarming rate. (T.B. is a contagious disease that is fatal without proper treatment.)

Patients must be isolated from healthy individuals or the disease will spread. Patients with T.B. have to receive proper rest and a nutritious well balanced diet if they are to survive. Dr. Bryce notified Duncan Campbell Scott the General Superintendent of Indian Affairs of the seriousness of the situation. The Doctor warned the General that the healthy children had to be separated from the sick and dying ones before they too became infected.

Duncan Campbell Scott's answer to Dr. Bryce's warning was to eliminate the position of Medical Inspector of Residential schools.

The disease is spread when a T.B. patient sneezes, coughs or exhales releasing the infected droplets into the air. The Residential schools were a prime breeding ground for Tuberculosis as well as other contagious diseases. The dormitories were overcrowded, badly built and had poor sanitation and ventilation.

Chronic under funding led to overcrowding in the schools. The Indian Residential schools received \$180 per capita whereas other schools received \$640 per capita, over three times the amount that the Indian Residential Schools received. In order to make up the shortfall the principals crammed as many Indian students as they possibly could into already cramped quarters.

The Indian children were wards of the Canadian Government and as such the government had a duty to ensure that the children received the proper care and treatment.

THE PURPOSE BEHIND THE INTENT

In 1920 during discussion period in the House of Commons The General Superintendent of Indian Affairs went on record as he stated his intent - the total elimination of Indians.

“Our object is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic and there is no Indian question and no Indian department that is the object of this Bill (1920)”

Duncan Campbell Scott
Deputy Superintendent
General of Indian Affairs

What is important here is the intent – to eliminate Indians. By removing the children from their parents Indian culture as such would perish. The essence of the crime per say is not the removal of the children in itself but that the removals were done with the intention of assimilating the children into mainstream society. Once accomplished Indian people as a distinct group would disappear.

Can we as an educated nation continue to accept such feeble excuses as “well we did it with the best of intentions? Is not the road to Purgatory paved with good intentions?

Let’s stop here for a moment and reflect. What if all the Caucasian children had been forcibly removed from their parents and taken to Residential school? What if the Deputy Superintendent General of Caucasian Affairs intent was the total elimination of Caucasians?

“Our object is to continue until there is not a single Caucasian in Canada that has not been absorbed into the body politic and there is no Caucasian question and no Caucasian department.

Have the students discuss which racial group might be his next target.

E.g. – remove the children and presto chango

No Japanese question and no Japanese department

No Italian question and no Italian department

No French Canadian question and no French Canadian department

EXCERPTS TAKEN FROM THE ROYAL COMMISSION REPORT ON RESIDENTIAL SCHOOLS (1996)

1902 Johnny Sticks found his son Duncan dead from exposure after having fled from the Williams Lake Industrial School (British Columbia).

1907 Dr Peter Bryce submitted a report on 15 schools with a total attendance of 1,537 children. The death rate of the children at the schools was 24%.

1919 Graham forwarded reports to the department from a local agent and a police constable describing the case of a runaway from the Anglican Old Sun’s School (Alberta). After being brought back to the school the boy was shackled to a bed, tied and then unmercifully beaten with a horse quirt. (whip)

1920 Agent A Daunt conducted an inquiry into the suicide of one boy and the attempted mass suicide of eight others (Williams Lake, British Columbia)

1921 Crowfoot school (Alberta) a visiting nurse discovered nine children "chained to benches"

In 1936 G. Barry district Inspector of Schools in B.C. described his visit to Alberni School (British Columbia) where every member of the staff carried a strap.

In 1943 R. Hoey The Department Superintendent of Welfare and Training received a set of shackles from the principal of St. George's School (near Lytton – the set of shackles had been routinely used to chain runaways to their beds.

In 1981 Muscowequan Residential School (Saskatchewan) five girls between the ages of 8 and 10 tied socks and towels together and tried to hang themselves.

The report clearly identifies the abuse that the children suffered at the hands of their "caregivers."
"Children were frequently beaten severely with whips, rods and fists, chained and shackled bound hand and foot and locked in closets, basements, and bathrooms, and had their heads shaved or hair closely cropped.

AN ELDER REMINISCES

Sometime ago I attended an education conference at Whistler and had the opportunity to hear an Elder speak of his experiences at Residential school. "As a child in Indian Residential School I lived in fear of the next dentist visit. In those days dentists were paid \$10 to extract our teeth and \$5 to fill them.

Needless to say our teeth were extracted much more than they were filled. I was taken to an empty classroom and told to lie down on the table. The dentist took a quick glance in my mouth and proceeded to yank out four of my teeth making an easy \$40 for a few minutes work.

I received no pain medication before or after my teeth were extracted. The next student was on his way in as I left. I found the extraction traumatic enough but what was even harder for me was to try and not break down and cry in front of the other guys.

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TRAUMA EXPERIENCED AT RESIDENTIAL SCHOOLS

BETRAYAL TRAUMA

Violation of trust by a teacher that abuses a child
Imbalance of power

DIRECT TRAUMA

Sexual abuse
Kidnapping, dislocation and internment

INDIRECT TRAUMA

Impact of observing or hearing about another person's experience

INSIDIOUS TRAUMA

Involves sustained, repetitive and cumulative acts of trauma aimed systematically at those less powerful

INTERGENERATIONAL TRAUMA

Trauma caused by sexual and physical abuse but remains unresolved is liken to a wound that won't heal. Residential School Survivors who have not dealt with the pain frequently end up passing it down to the next generation. The survivors as well as their children face the crippling effects of unresolved trauma on a daily basis

Studies have uncovered thirty-two effects that survivors have to face on a daily basis. Ten have been selected for discussion.

- 1) Alcohol and drug abuse

- 2) Physical, Mental and Sexual Abuse
- 3) Low Self Esteem
- 4) Suicide
- 5) Chronic depression
- 6) Chronic anger
- 7) Years and years of unresolved grief and shame
- 8) Flashbacks
- 9) Internalized sense of inferiority
- 10) Acceptance of their powerless state

1) Have students suggest ways that the Survivors of Residential School could be helped to work through their trauma.

2) Lead the students to the realization that without proper therapy the scars left from Indian Residential School will never be healed. Grown up people attend therapy after having experienced trauma. Yet Indian students were subjected to prolonged and multiple incidents of trauma inflicted by their caregivers yet they received no therapy to help them deal with their grief.

Put the heading Layers of Trauma on the board. Ask the students to provide examples of the types of trauma Indian students faced on a daily basis at Residential School.

LAYERS OF TRAUMA

Abduction/Kidnapping
 Parental Loss
 Fear
 Physical Abuse
 Sexual Abuse
 Mental Abuse
 Neglect
 Loss of Language
 Oppression 24/7

QUESTIONS (for after the introduction of Residential School)

Describe the children after Chapter 2 and Chapter 4 page 22
 After Chapter 4 describe Qwais-Qwais's character

Chapter 5

What changes did the children undergo?

FEAR

Imagine your watching a horror movie on T.V. and at the exact instant the murderer is about to strike the phone rings. Your response is to scream your muscles are tense your breathing and pulse rate have increased.

What happens to a child forced to live in a fear based environment. It is dark in the dormitory the child hears the floorboards creak as someone approaches the bed. It may be friend or foe but for the moment the child's heart stops beating lest the intruder hear it thumping. Meanwhile the child is bombarded with all sorts of scenarios each one multiplying in their mind until the fear begins to crush the very life out of them

AN INVISIBLE NEMESIS (chapter 9)

Q. What does the snake represent?

A. *The SNAKE represents FEAR*

Kaya found her self in the midst of a living nightmare. The minute she closed her eyes the snake became visible can you imagine being terrified of something and having to close your eyes in order to see it?

How does this relate to the children's experiences at Residential school?

(Answer: when the children shut their eyes at night do you think they felt safe?)

A DINNERTIME GAME

- Q. What was the object of the game?
Answer to devour the player
- Q. What was the object of Residential school?
Answer to swallow up the culture
- Q. What did the Slimy Wet Cedar Ogre say when Tala asked what the rules of the game were.
Answer Rules there's no need for rules If and when you should ever need to know the rules I'll be the first to tell you!

But first you have to promise you won't tell a soul about our "Little Secret"

Explain why a child should automatically hear alarm bells if ever an adult were to talk to them like this.

RIGHTS OF THE CHILD

Write the Rights of the Child on the blackboard and have students come up with at least ten. Discuss whether a child has a right to candy or clean drinking water and why? What is the difference why does one hold more value than the other?

A Child has the right to

- Live with their parents
- A Nationality
- A Name
- Life
- Their own religion
- Their own culture
- Their own language
- Be free from abuse
- Special care
- A Clean and Safe Environment
- Nutritious food
- Be protected from kidnapping
- A Quality Education

What then are the responsibilities of a parent, guardian or the government towards the child?

THE ROLE OF THE CHURCH

C.A.M.P. sounds like a nice place to send your children right? Wrong not if the Acronym stands for the Indian Residential Schools run by the Catholics, Anglicans, Methodists and Presbyterians.

Rather than take the time to learn about Indian values and spirituality the church set out to crush all that was Indian, Their goal was to replace Indian spirituality with Christian values. But what if the learned "fathers" had, taken the time to learn about traditional Indian teachings? Would they have learned that the teachings (Spirituality, Integrity, Respect, Balance, Generosity, Honour, Wisdom) weren't that far apart from their own? At the very least the teachings would have provided common ground on which the learned fathers could reach out to their "fellow man" It has taken years but the churches have finally issued a public apology for the role they played In Indian Residential Schools.

FORGET IT11

How many times have you heard people say this in regards to the survivors of Indian Residential School? Why don't they just forget about it! After all it was in the past.

- 1) Survivors of Indian Residential School are still living with painful experiences that are as real today as they were when they happened and are not "going to go away" without the proper intervention.

EXCERPT FROM THE CONVENTION AND PREVENTION AND PUNISHMENT OF GENOCIDE – ARTICLE II

- e) Forcibly transferring children of the group to another group

Genocidal acts need not kill or cause the death of members of a group. Transfers of children are acts of genocide when committed as a policy to destroy a group's existence.

Think of a group of people as a chain each generation passes its values, customs, traditions, language and spirituality on down to the next generation. When a link is purposely removed from the chain it not only undermines the groups survival but proves lethal when done with the intent to destroy that particular group.

WHY TEACH ABOUT INDIAN RESIDENTIAL SCHOOL

Healing needs to take place on both sides (Aboriginal and Non-Aboriginal)

The average Canadian is well aware that 'something bad' happened in Residential School. They're not quite sure of what but feel that if they just leave it alone it will just up and go away.

Ask yourself if Cancer was left unattended would it just up and go away?

HUMAN RIGHTS ARE EVERYONE'S BUSINESS

Pastor Martin Niemoeller's wrote the following poem during Hitler's Reign of Terror. Group after group became targets for annihilation. The poem has been subject to a variety of variations during the years yet the meaning remains clear.

Write the following poem on the blackboard and ask the students why Human Rights are everyone's business.

First they came for the Jews

But I didn't speak up because

I wasn't a Jew.

Then they came for the Catholics

But I didn't speak up because

I was a Protestant.

Then they came for the sick

The so-called incurables but I

Didn't speak up because

I wasn't mentally ill.

Then they came for me

And by then there was no one left

To speak up.

BONUS ACTIVITY

CRANES FOR PEACE

Every year thousands of school children make paper cranes as a symbol of peace and as a reminder to never forget what man is capable of unleashing on his fellow human beings without that peace.

On August 6, 1945 a nuclear bomb was dropped on Hiroshima. The blast was equivalent to an explosion of 20,000 tones of TNT, the temperature rose to 9,000 C; a shock wave generated by the blast was recorded at 800 km/h. People who were in the vicinity of the blast sight were instantly vaporized.

A STRING OF RED CRANES IN MEMORY OF THE DENE

The general history of Hiroshima is well known but what many fail to realize is that the bomb was responsible for people's deaths in our own country. In a race to enter the atomic age the Manhattan project was born. The scientists working on the project designed a bomb that required Uranium. But where did the Uranium come from? The U.S. government made a deal with the Eldorado Mining and Refining Company to supply the Uranium. The company was owned and operated by a crown co-operation of the Government of Canada. The Eldorado Mining and Refining Company was located in the North West Territories along the shores of Great Bear Lake the traditional home of the Dene people. The Dene men were hired to carry gunnysacks of radioactive uranium ore on their backs. They were paid \$3 a day (per 12 hour day). Dust particles of radioactive ore slipped out from between the open weave of the gunnysacks. Safety standards (such as showering after a shift) were never put into place.

The Dene's water and food supply (fish) became contaminated as tones of tailings were dumped in the lake. The Dene men have since died from lung, colon, and kidney cancer.

The once peaceful village of men and women is now referred to as the "Village of Widows."