



*“The existence and ongoing meaningful presence of living Indigenous legal traditions in many Indigenous people’s lives and communities is a fundamental premise [underlying the Indigenous Law Research Unit’s work]. Still, it would be misleading to suggest that all Indigenous laws are completely intact, employed formally or even in conscious or explicit use. We are not suggesting that here. Rather, when we talk about Indigenous legal traditions at this point in history we are necessarily talking about an undertaking that requires not just articulation and recognition, but also mindful, intentional acts of recovery and revitalization.” - Friedland and Napoleon, *Gathering the Threads*.*

#### **Getting Started: Assessing Strengths**

Do you have one or more of the following resources in or near your community?

- Are there elders or other people in your community who speak, or are learning to speak your language?
- Are there elders or other people in your community who know, practice, or are learning about ceremonies and protocols?
- Are there elders or other people in your community who have personal or life experiences solving problems, resolving disputes, or managing conflicts?
- Are there elders or other people in your community who spend time on the land, with the water, or in the bush, and observe and learn from nature?
- Are there elders or other people in your community who know or tell old stories or oral histories about how people or animals solved problems, dealt with harm or danger, resolved disputes, mended relationships, or made peace?
- Are there recorded interviews, transcripts, or other records that contain stories about how people or animals solved problems, dealt with harm or danger, resolved disputes, mended relationships, or made peace?
- Are there publically available or published materials that, however imperfect, contain stories about how people or animals solved problems, dealt with harm or danger, resolved disputes, mended relationships, or made peace?