

**C/TFN Council/Board/Committee/Team Representatives**

**Code of Ethics**

**Story: I am Strength**

*Once, all the men began to disappear from a certain village. One by one they went into the woods to gather firewood, and they never came back.*

*The people in the village thought there must be some monster in the woods that was killing their men. The remaining men banded together and went into the forest, planning to kill the monster.*

*Anxiously, the women and children of the village awaited the return of their loved ones. Day after day they waited, but to no avail. Their cooking fires went out for lack of firewood, and the youngest children cried from the cold. Finally, groups of women and children ventured fearfully into the woods to gather fuel, but none of these people returned either.*

*At last the only people left in the village were a woman and her daughter, who refused to go outside the safety of the village. The younger woman walked back and forth in front of the empty houses of her former friends, crying until her heart would break.*

*One day she cried so hard that the mucus flowed freely from her nose, running down her face. She wiped this off with her hand and flung it in a corner. After a while she noticed, from the corner of her eye, that the mucus moved. Curious, she peered closer and saw that it was like a bubble, with a little man inside. The young woman tried to break the bubble with her teeth, but in doing so, she accidentally swallowed the little man. Before long she discovered that she was pregnant.*

*In due time the woman gave birth to a baby boy. This mucus child grew very fast. When he was old enough to shoot, his mother made him a little bow and arrows with which to practice. Soon he was an expert marksman.*

*As he grew, the boy was filled with curiosity. He asked his mother why the houses in the village were all empty, except for their own. His mother answered him: "We had many friends in this village. Now they are all gone. They went into the woods and never returned. That is why we no longer go into the forest."*

*The mucus child continued to grow. He was now old enough to make his own bow and arrows. His mother fashioned a quiver from deerskin for him to hold the arrows. With his new weapons he dared to venture a short way into the woods. The mucus child didn't see anything to frighten him, so he decided to go even deeper into the forest.*

*After travelling for some time, he reached the creek of black water which ran out from under a glacier. Sitting beside the creek was an old man, who said to the boy, "Grandson, take off all*

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*your clothes and get into the creek until the water is up to you neck. Sit there without moving, no matter how cold the water is.”*

*The boy did as he was told. After a long time, the old man noticed small ripples moving around the boy. He thought to himself, “The water is shaking because the boy is cold.”*

*Then the old man told the boy to come out of the water. After he had done so, the man said, “Go and try to pull up that tree over there.” This tree was fairly short, and the boy pulled it up by the roots with no difficulty.*

*Then the old man said, “Do you see that rock over there? I want you to see if you can smash it.” Again the boy did as he was told. Finally the old man told the boy to put on his clothes and return to that spot the next day.*

*Early the next morning the boy again met the man, who told him to get into the creek. When the old man saw the boy begin to shiver, he brought him out of the cold water. He pointed to a larger tree.*

*“Pull that up by the roots.”*

*The boy pulled it up easily, although it was twice as big as the previous tree. Then the man took him to a larger rock that was shiny and hard and told him to strike it. The boy did so, shattering the rock into several pieces.*

*During the next four days the boy followed the old man’s directions. Each day he pulled up a larger tree than the day before and crumbled larger and heavier rocks. On the fourth day the old man pulled off his own leggings, his shirt, and his moccasins, which were beautifully worked with porcupine quills, and put them on the boy.*

*Then he told the boy, “I am Strength. I have come to help you. Your people have been captured by the Wolf People, who live in a village at the top of the valley. Climb up the valley, keeping the glacier on your right. When you reach the top you will hear someone calling your name. It will be the Wolf People. As soon as they come within your reach, hit them with your club. The club will kill anything that it touches. Run up the hill. If you run down, they will catch you. If you get tired, think of me and you will become stronger.”*

*The boy began climbing steadily. After a while his legs began to get weary. Resisting the urge to stop and lie down, he instead squeezed his eyes tightly shut and thought of the old man. Instantly, he felt new strength coursing through his tired legs and he pressed on, renewed.*

*The boy continued up the hill as he had been directed until he heard someone call. Ahead of him he saw a very large town with people running toward him. He began clubbing them as soon as they came within his reach. Although they fell heavily, he could not even feel the club strike. When the people were all destroyed, he returned to the benefactor.*

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*When Strength heard what happened, he said, "Go back, for there is another village on the other side of the hill. Go there and call to them, 'Give me my uncle's life, give me my village people's lives. If you don't give them to me, I will strike your village.' If they refuse, strike them with your club. If they allow you your demand, they will hand you a box."*

*When the boy came to the first house in the village, he asked for the lives of his townspeople, but they said, "We don't know where they are. They are at the next house." He went to that house, and they also said, "We don't know where they are. Try the next house."*

*In each of the houses they answered him in the same manner, until he reached the last house, which belonged to the Wolf Chief. Upon the boy's request, the Wolf Chief said, "Don't strike our village. I give you the lives of your people."*

*The chief handed him a box and said, "Take this box back to your village and leave it in each house for four days. At the end of four days go into the house and see what has happened."*

*The boy followed the chief's directions and waited four days to see what would happen. Early on the morning of the fifth day, he heard noises coming from the house, so he jumped up and entered the place. There were his uncle and other relatives, walking about the looking very happy. He then left the box in all the other houses in the village until he had restored all the absent ones to life.*

*When all of the villagers had returned, a great celebration was held, and the brave boy who had led his people back to the land of the living sat in the place of honour.*

This story teaches us about the importance of strength and courage in our community leaders. These values will help a community to rebuild and restore their spirit. These people will keep our community growing, sustaining, and learning together. Clan leaders and representatives will display these virtues.

Clan leaders and representatives are selected to speak on behalf of their clan, and to present decisions made by the clan. Their role is to take direction and work on behalf of their people. The leaders are just representatives; the power lies with the people.

### Values

Our stories and virtues constitute a holistic, unified system of expected behaviour. The values that shape our laws, and guide our lives, nurture our capacity to gain and change in ways that bring us closer to our family, our community, and to our goal of being a healthier human being. Our values are guides for walking the "good path". They are not inflexible rules for precise behaviour, but aides in finding our way to the "good path".

These values call for us to work through, within ourselves, and with others, to find actions that give meaning to our values. Practicing them unconditionally is a daily struggle, but it is in the daily struggle to understand them inherently, that the values come alive. Gifts from the Creator include our capacity to love, to be selfless, respectful, courageous, knowledgeable, compassionate, honest, and to honour our relationships with our integrity. These are our core values.

### Respect

Respect is to show honour, to show consideration and expressions of regard for people of all ages. We must respect all things, animals, minerals, people, insects, birds, fish, air, water, and the land. To be respectful is to have an attitude of caring about people and treating each of them with dignity. Obedience to rules and laws is being respectful to the reasons why those rules and laws were created. It also means being obedient to your own instincts, and trusting that they too are guiding you to do what is right.

### Selflessness

Selflessness means to have no concern for self, to be unselfish, to be generous to others. We acknowledge that in matter of survival, the good of the whole is more important than the good of the individual. Our First Nation is founded on the concept of sharing. Sharing also encompasses the values of service and cooperation. Cooperation is the art of interacting with others in a good way for the benefit of the whole.

### Honour

Honour is what underlies all of our virtues and values. The values of loyalty, devotion, responsibility, and humour help honour to be practiced fully. To be loyal means to be unswerving in our allegiance to a cause, ideal, custom, institution, product, and to our lawful government. Being responsible is to be willing to answer for one's conduct and obligations and to be able to choose for oneself between right and wrong. Devotion is to devote ourselves to others and others will devote themselves to us. Humour is as necessary as breath to our people. Our sense of humour has helped bring us through the most trying of times.

### Knowledge

Knowledge is value that is connected with facts or ideas acquired by study, investigation, observation, or experience. The knowledge that is gained individually is shared with the collective. First Nation cultural and traditional knowledge is very elaborate and complex. Creativity allows us to expand on knowledge that we have already gained. Curiosity allows us to

seek further knowledge and to learn.

Compassion

Compassion is having an understanding of another person's situation, feelings, and needs as if they were your own. Compassion is more than just listening, but rather feeling and experiencing someone else's hurts and joys as if they were yours. To have unconditional love for another is to forgive their mistakes, and love them as much after they mess up as you did before they messed up. Kindness is a form of compassion; it is showing concern and caring for the earth and her inhabitants as much, or more, than we care about ourselves.

Courage

Courage is strength attained from placing emphasis on heart over mind. Courage is the state or quality of mind or spirit that enables one to face danger, fear, or change with self-possession, confidence, resolution and bravery because our heart tells us it is right. Courage involves having a great deal of faith and belief in Creator that we will be protected and it is safe to learn, grow, and change.

Integrity

Integrity is a virtue that comes when we diligently follow a strict moral or ethical code. Modesty, humility, self-discipline, and moderation allow integrity to be practiced. Modesty is having self-respect, of being comfortable with ourselves, and of expressing ourselves in a quiet, dignified way. Humility means to be humble, to recognize that every tiny particle of nature exists for a purpose. Self-discipline is having control over our words and actions.

Honesty

Honesty creates the space for us to work through many difficult situations in a way that respects everyone in a safe environment. In order to be honest, we must first be truthful. Trust requires truth. We must trust others to take our opinions and views and treat them respectfully. We must be accountable. We must live our life knowing that our talk and actions are in balance and are considered to be good not only for ourselves, but for others in our home, workplace, and community.

Code of Ethics

As a clan representative of the Carcross Tagish First Nation (C/TFN), I will become familiar with and abide by the GC/TFN legislation, policy, and procedures that are applicable to my position at all times.

In compliance with this Code of Ethics I will:

1. Carry out the duties and responsibilities of my position conscientiously, loyally and honestly, living up to the Values and Virtues at all times.
2. In my actions and words, promote and uphold the integrity and dignity of the Clans, GC/TFN, and its services and programs.
3. In the performance of my duties and responsibilities, be prompt, courteous, and temperate toward fellow council/board/committee/team representatives (herein after referred to as representatives), employees, C/TFN citizens, the general public, and representatives of other governments.
4. Use my initiative to find ways and means of carrying out the work of this Council/Board/Committee/Team more efficiently, effectively and economically.
5. Develop a positive attitude in dealing with fellow representatives, employees, C/TFN citizens, the Chief/Deputy (Khà Shâde Héni) and Council, the Elders and Justice Councils, and the Assembly.
6. Follow instructions attentively, be cooperative with fellow representatives and GC/TFN employees, and work as a team member.
7. Within my sphere of responsibilities, recommend changes to policy, procedures, legislation, or priorities when I believe that such changes will help to meet the goals and objectives of my program or the GC/TFN.
8. While working as a representative, conduct myself in a manner that will bring credit to my clan, the GC/TFN and community members.
9. Show respect for the authority and jurisdiction of the GC/TFN, the Chief/Deputy (Khà Shâde Héni) and Council, and all other branches of its government.
10. Continually strive toward self-improvement and professional development through self-evaluation, literature, upgrading and training.
11. Arrive at required meetings punctually unless there is a valid reason for lateness or

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absence, in which case, before the start of the meeting, I will contact the meeting chair, or other responsible party.

12. Attend all meetings, workshops, conferences, etc. assigned to me as an official delegate of the GC/TFN and, where required, report to the Council and my Clan on the proceedings and results.
13. Release official and/or confidential information acquired during my work only with the release of such information has been authorized by the Chief/Deputy (Khà Shâde Héni) and Council.
14. Use equipment, property, or supplies which are owned by the GC/TFN for authorized purposes only, use such equipment with care, and report any maintenance required to an appropriate senior staff member.
15. Refuse any fees, gifts, other tangibles or preferential treatment offered to me in reward for duties and responsibilities performed by virtue of my position except where such tangibles or treatment benefits the GC/TFN as a whole.
16. Not publicly criticize fellow representatives, GC/TFN employees, or the policies of the Chief/Deputy (Khà Shâde Héni), Councils, Assembly or individual programs but, whenever I feel changes are necessary and acceptable, provide constructive criticism and suggestions through proper channels, and seek to make the workplace as harmonious as possible.
17. Attempt to communicate openly with fellow Council members and settle internal differences in a constructive manner.

CONFLICT OF INTEREST

18. If my employment position and my private interests constitute a conflict of interest, I will declare this to the Chief/Deputy (Khà Shâde Héni) and Council who will direct in which manner the conflict of interest may be resolved.

OATH OF SECRECY

19. In recognition of the compensation and other rights provided to me as a member of a Council/Board/Committee/Team of the CTFN, **I NOW SOLEMNLY DECLARE** that I will preserve and maintain the confidentiality and secrecy of all the business dealings, affairs, records and information available or otherwise known to me in the course of my past, present and future work with the CTFN.
20. Specifically, I will not at any time, or under any circumstances, or in any manner, make

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known to any non-eligible person, persons, or organizations, the information and transactions of the CTFN relating to my work or otherwise known to me except as authorized by the Chief/Deputy (Khà Shâde Hêni) and Council. Further, I will abide by this Oath of Secrecy while representing my Clan and after leaving its service.

DISCIPLINARY ACTION

21. For situations requiring disciplinary actions, representatives will receive a written warning from the Chair of the Council/Team/Committee. Any representative who receives three (3) written warnings can expect to be removed as the Clan representative, pending further direction by the Council/Team/Committee.

I have read, understand and will abide to this Code of Ethics. I will fulfill my position to the best of my ability, living the Values and Virtues in all that I do.

on the \_\_\_\_\_ day of \_\_\_\_\_ 20\_\_\_\_

\_\_\_\_\_  
Name of Representative

\_\_\_\_\_  
Chief/Deputy (Khà Shâde Hêni)

\_\_\_\_\_  
Signature of Representative

\_\_\_\_\_  
Signature of Chief/Deputy (Khà Shâde Hêni)