

Gathering of Native Americans (GONA) Trainer Guide

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I. Introduction

The Federal government through the Center for Substance Abuse Prevention (CSAP) has initiated a Community Partnership Training (CCPT) Project to assist Community Partnership grantees in support of community efforts to reduce and prevent alcohol and other drug abuse. Approximately 250 Community Partnerships across the country and Puerto Rico were funded, including approximately 15 American Indian specific Community Partnerships. Under contract with CSAP, Macro International Inc., and Circle Solutions, Inc., were tasked to develop and deliver a variety of training activities to the Community Partnerships. These include a 5day Community Partnership Institute; the Multicultural Leadership Institute; The Institute for Partnership Development (IPD); a variety of 1- and 2-day Community Training Workshops; also underway are four culturally specific institutes. The Native American component of the culturally specific institutes is called the "**Gathering of Native Americans**" (GONA).

The Macro/Circle team has primary responsibility for developing the culturally specific institutes. To ensure the GONA curriculum is developed by and for Native Americans, a team of Native American substance abuse prevention trainers and curriculum developers was assembled to work on the development of the GONA training curriculum. Macro issued a subcontract to Kauffman and Associates, Inc. (KAI), a 100 percent American Indian-owned firm, to coordinate the curriculum development. A needs assessment was conducted which included eight focus groups and one national planning meeting to determine the parameters of this curriculum. Finally, a Core Curriculum Committee of Native American substance abuse prevention trainers and educators was convened providing Native thought, perspective, and ownership of the curriculum. These individuals include:

Theda New Breast Ramos
John Bird
Cecilia Fire Thunder
Terry Tafoya
Patricia Martin
Gene Giron
JoAnn Kauffman
Catherine Reimer

A special thanks is due for our CSAP Project Officer, Susan Hailman, the CCPT Project Director, Joseph Motter, and the CCPT Curriculum Development Manager, Richard Stephan. Thanks is also due to Circle Solutions, Inc., for their assistance in delivering the GONA training to communities and pilot sites.

The four days of the GONA curriculum incorporate the value of these four levels of human growth and responsibility which are found in Native culture:

Belonging: A place for all ages, a place for all kinds of people. The first day represents infancy and childhood, a time when we need to know how we belong.

Mastery: Empowerment, for individual and for community. The second day honors adolescence as a time of vision and mastery.

Interdependence: Action, Community leadership. The third day is symbolized by adults, integral and interdependent within their families and communities.

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Generosity: Teacher/Elder, and resources in the community. The final day honors our elders, who give their knowledge and teachings to our generations of the future.

II. Philosophical Overview

The curriculum committee identified the following philosophical assumptions of the Gathering of Native Americans:

1. Capacity building for Indian people who intend to become change agents, community developers, witnesses, and leaders.
2. Community healing IS prevention.
3. Healthy traditions ARE prevention. We will provide a framework of healthy traditions, spirituality, ritual, and ceremony, which is fundamental to effective prevention.
4. Holistic approach to wellness, interconnectedness, and interdependence shows that the "systems approach" was traditionally ingrained in Native American belief systems (Balance and Harmony)- Inclusive and everyone and everything is of value.
5. Present a correct history of the important role Indians play in American history, culture, and government, and examine the historical trauma that impacts our struggle and recovery today.
6. Effective prevention must include the grassroots community. We must ensure a balance of "roots with suits." Top-down/bottom-up paradigm shift for empowerment. The message needs to come from the community. Everyone is of value in the community healing process. Everyone has a purpose.
7. Influence and empower individuals to understand the importance of their role in the holistic universe.
8. Honor, respect, and incorporate ceremonies, rituals, and spiritual teachings of the people, "honoring the purpose of life."
9. Effective prevention provides means for feelings and healings to translate to actions or different behaviors (corrective emotional experience).
10. We will create a safe place, forum, and format for communities to share, heal, and dialogue.

GOALS OF THE TRAINING:

1. To provide a training experience that offers hope, encouragement, and a positive basis for Native community action.
2. To provide Native communities with a framework to examine historical trauma and its impact on alcohol and substance abuse issues today.
3. To provide a training experience that emphasizes skills transfer and community empowerment.
4. To present a prevention strategy framework that is based on values inherent in traditional Native cultures such as belonging, mastery, interdependence, and generosity.⁵

III. Values of the Gathering of Native Americans Curriculum

Guiding Principles to Practical Application of GONA:

1. We will ensure that information or presentations that open people up must provide a time for processing and closure.
2. Community-based "teams" will be encouraged to attend as a group, in order to affirm and strengthen the knowledge, skills, and abilities of community teams through the application of cross-learning.
3. A "Training of Trainers" or "Training of Facilitators" model is essential to facilitate community-based empowerment through skills transference.
4. Training methods will use culturally appropriate learning activities, emphasizing experiential and visual experiences, through the use of intuition, creativity, depth, and light humor accommodated by a pace of comfort, flexibility, tempo, and a variety of experiences, i.e., outdoor activities.
5. Training will integrate local and regional rituals and ceremonies to reinforce training goals, as appropriately approved locally, to respect the diversity of Indian values, beliefs, and traditions.
6. Values clarification through rituals is an important process and communities can recreate or rediscover healthy rituals and ceremonies to reinforce and maintain their beliefs.
7. Location of training will ensure a safe environment that nurtures and validates the healing process and allows participants "to break the silence."
8. Trainers must commit to the model of "walk the talk" and be credible.
9. Trainers will ensure the opportunity to build, expand, and mend relationships; create bonding through social commitment and support (skill building and empathetic listening); and enhance the traditional communication skills and customs.
10. Laughter and humor is healing, and will be modeled in training, recognizing that personal growth and healing are achieved in multiple ways.

IV. Target Audience

- Indian Communities which are community partnership grantees
- Community partnerships with significant Indian involvement
- Indian communities concerned about substance abuse prevention invited by the host Native partnership

V. Pre-Registration

Before attending, participants will receive the following in a mailout:

- A) A description of the GONA Training announcing the dates, site, and host partnership for the gathering.
- B) Suggestions of preparation rituals participants can go through: journaling; drawing; sweats.
- C) A request for expectations that the participants have that can be returned during registration.
- D) Encourage community teams to attend *as a team* and include on pre-registration forms, "How do you describe your team?" Try to balance teams by gender, age, and role in the community.

VI. Registration

- Upon registration, each participant will have a Polaroid picture taken. This picture will become a part of the team-building exercises and will be returned to participants upon their completion of the training with affirming statements written on the picture frame from fellow registrants.
- The written evaluations will also be distributed either at registration or immediately thereafter. The evaluations are in three components:
 1. Participant Profile-upon registration
 2. Participant Feedback-at conclusion of the 4-day GONA
 3. Participant Followup-mailed to participant months later
- Trainers should be onsite and be "on" to welcome the participants as they enter the training area and to assist with any needed activities upon registration (such as taking the Polaroid pictures).
 - Registration by teams
 - Pictures taken onsite

VII. GONA Training Coordinator (TC) Job Description

Qualifications

- Is Native American
- Facilitator of team decisions
- Diplomacy skills with interTribal dynamics and Tribal structures
- Knowledge about interTribal systems, traditions, and cultural protocol
- Knowledge about regional tribal differences

Duties

- Serve as a liaison to host partnership or cohosts in planning local social activities, honoring local cultural customs, and providing an understanding of CSAP's goals.
- Facilitate consultant/trainer selection for each GONA deliverable.
- Facilitate team-building process among trainers.
- Coordinate with logistics in facilitating cultural aspects of the GONA delivery. Build capacity toward cultural competency with logistics staff who are nonNative.
- Maintain weekly phone contact with RTM (Regional Training Manager) and logistics on partnership progress.
- Six weeks prior to the event, make sure each trainer has current copy of GONA Trainer Manual and assignments. Call to assess trainers' comfort level.
- Make sure trainers are prepared to arrive on site the day prior to the 2-day prep meetings and will be prepared to stay for a 1-hour debriefing on the last day.
- Four weeks from delivery, confirm if a rental car will be needed on site, since delivery site and hotel site will often be some distance apart. Get approval from RTM.
- Facilitate 2-day trainer prep meeting.
- Coordinate all aspects of the training (delivery, logistics cooperation, debriefings, and trainer participation at community event).
- Write post-training report (PTR).

VIII. GONA Trainer Qualifications

"We would like to share some history with those interested in delivering the GONA Curriculum. The Gathering of Native Americans (GONA) development team worked to create the curriculum over 24 months. The development team suggests that Trainers and Facilitators delivering the GONA curriculum should meet the following criteria:

- You are Native American
- You have significant experience (5 years or more) facilitating healing, wellness, and prevention workshops with Indian people.
- Indian people recognize you as a credible and valid helper in community organizing and community building.
- You have excellent inter-tribal group facilitation skills.
- You are a team player.
- You understand the process of addiction, recovery and prevention of Alcohol, Tobacco and Other Drug (ATOD) issues.
- You have diplomacy skills with inter-tribal, inter-racial, and cross cultural dynamics.
- You demonstrate your own on-going personal wellness program.
- You have experience conducting action planning with inter-tribal groups.
- You have operated in an ethical and moral manner when training or facilitating groups, or working with individuals.
- You are comfortable working in all Indian communities (reservations and urban settings), as well as mainstream America.
- Your behavior demonstrates working "with" people, not doing it "for" them.

To accomplish the goals and objectives of the GONA curriculum we have developed a variety of teaching styles, and experiential exercises which we hope will give participants a broader opportunity for learning, feeling and healing. As trainers, each of us have different skills. Some of these activities might be a challenge for you, but we hope you will reach beyond your usual comfort level and expand your facilitation skills to include some of these activities in the GONA curriculum:

- Storytelling
- Guided Visualization
- Team Building Exercises
- Creative Energizers
- Respect for ceremony and spirituality of all kinds
- Offer a supportive environment for hope, encouragement, and change
- Openly examine the effects of historical trauma and its impact on ATOD
- Grace with Indian humor

IX. Trainer Preparation Meeting

At least two days should be set aside in advance of the GONA to allow trainers to team build, to fully understand the curriculum, to know their assignments for each module and to be able to ask and get answers to questions about the curriculum or any of the resource materials. The TC takes lead responsibility to move the Prep meeting along.

SAMPLE AGENDA for a successful Trainer Preparation Meeting:

DAY ONE:

Prayer or Other Opening.

Talking Circle or other means for Trainers to "check-in", and all trainers to get centered among themselves prior to attempting to deliver the GONA. This activity should be given ample time, and could take up to 1/2 day.

NORM Setting for the Group. Open discussion to agree upon what the norms of the training team will be. How we agree to treat each other.

Review the Two Day agenda and agree upon PRIORITY issues in case the group runs out of time to deal with everything.

"Walk Through" the Curriculum (This is perhaps the most important activity for the trainers. They need to understand the flow of the modules, they need to know their assignments and if they are teamed with other trainers, and to understand how they need to prepare.)

DAY TWO:

Prayer or Other Opening

Brief Check-In to make sure everyone is ready to work

Continue **"Walk Through"** of curriculum

Review Evaluation process and trainer participation

Discussion of the Spirit House and resources within the Spirit House

Trainer Feed-back Forms need to be filled out every day

Logistical Considerations of GONA and Inspection of Facilities

X. Evaluation Process

Trainers will be involved in the administration of the Evaluations. Evaluation forms will be distributed to each trainer for as many participants as that trainer has been assigned. Trainers need to spend approximately 15 minutes in the first morning of the GONA to reinforce the importance of completing the GONA evaluation.

YELLOW form is filled out by each participant upon registration.

PURPLE form is filled out by each participant on the last day of the GONA.

GREEN form is optional, and participants can volunteer to be contacted at four months and six months for follow-up evaluation interviews by telephone.

There are numeric codes for the forms, which correspond with the codes for each participant. There should be consideration to use other forms of coding, such as animals or plants with numbers to make this less sterile and more personal.

XI. Regional Cultural Considerations in Opening Ceremonies

The training team should discuss in advance how the Opening Ceremonies for each day will be conducted in a way that is inclusive of the various cultures and values represented by the PARTICIPANTS.

Consideration should be given to the various communities attending and efforts made to bring in elders or others to help with the ceremonies.

XII. Logistical Considerations

Trainers Manuals/Transparencies: One manual per trainer will be needed. Preferably these should be received and reviewed by each trainer in advance of the GONA conference. Each trainer should also be given a copy of all the transparencies for each of the GONA modules to keep with their manuals.

Participant Manuals: One manual per each participant should be provided upon on-site registration. The participants should be told to write their names on the cover of the manual, and to try to keep the manual with them through-out the training.

Conference Signs: At least two (2) conference signs should be posted in advance of the beginning of the GONA to welcome participants.

On Site Registration Forms: Forms for participants to register on-site must be available prior to opening the registration table.

Registration Materials: In addition to registration forms, the registration desk should have available the following supplies: stationary and envelopes; pens (36); pen basket; pads (12); consultant agreements as needed; name badge holders; wire mesh basket; certificates; blank certificates; reimbursement forms; reimbursement tracking sheets; roster of participants; name badges; 5x7 index cards; Native American tapes for listening time; colored adhesive dots for badges and team identification; color transparencies. It is also important to have one box of kleenex tissues at each team table, particularly for day two of the GONA.

Spirit House (Healing Center): A place needs to be set aside from the general meeting area, called a "spirit house or healing center", but you can rename it what you like. This place is a safe place for individuals to get away for prayer, meditation or discussion with another. The spirit house should be equipped with objects or resources that are appropriate for the people participating in the GONA, such as a bible; an eagle feather; sage; shell; tobacco; cedar; water; affirmations; The Big Book; or other materials. One person (trainer, or TC) should be assigned IN ADVANCE about how to set up and take care of the

spirit house.

Arts and Crafts: A variety of craft materials will be needed for the GONA, for the making of Team Shields and also for the making of individual gifts. These materials are displayed on several tables and participants can use them as they move through the modules. There should be enough for all participants to make their own gift.

Arts and Crafts materials should include: scissors; numerous colors of thread; needles; Elmers glue; glue sticks; velcro; twine; fake fur; various pieces of cloth in different native pattern; various colors of pipe cleaners; cowrie shells; dentilium shells; various sizes and colors of beads; horse hair; pieces of leather; small jingle bells; fake eagle feathers (rationed due to expense); various colors of ribbon; different colors of felt; feather plumes; poster board (one for each team); thin dowels (10); thin embroidery floss; metallic yarn; safety pins; straight pins; mini sewing kits; ric rac, 40 wire earring holders, glitter; and anything else appropriate for your region or culture.

Rocks: A letting go ceremony is held on the second day. One option is to let the participants find their own rock outside (if time permits and the group is small enough to do this). Another option is to collect the rocks in advance. In this case the trainers need to decide how these rocks will be gathered. It should be noted that different regions will have different approaches to rocks, some cultures may not believe in moving a rock, while other will pick up and keep a rock. Another option is to find one large rock, the "mother rock" which can be used by all participants in a ceremony to give their pain to the rock. All options should be allowable and encouraged in the curriculum. But logistics needs to consider that rocks are needed for day two.

Slide Projector: Placed at the front center of the large gathering room for slides used in several of the stories.

Overhead Projector: Placed at the front center of the large gathering room for transparencies used in most of the modules. Transparencies should be made from the hard copies attached behind the "Resources" tab following each module in the Trainers Manual.

Several Microphones: A microphone should be used for 30 or more people. We need to be respectful to those who may be hard of hearing and try to use the microphone. One microphone should be at the front of the room and at least one available for participants to use in giving feedback. It is important to have on site at least two high quality lavalier lapel microphones which could be worn for story telling, or to wander among the group for open discussion sessions. A quality sound system is needed appropriate for the size of the GONA.

Tape Player: This is needed for playing tapes during quiet working periods of the curriculum (making of the shields, family charts, etc.) Ideally, the tape player should be able to feed into the overall PA system and be continuous play or automatic reverse.

Polaroid Camera and Film: Film and cameras are needed to take a picture for each of the participants upon registration. Two cameras are ideal to avoid back-up during registration. These pictures will be posted on a wall so that other participants can write affirmative statements about that person as they get to know them during the week. During the "closure" on the last day, participants receive their pictures along with affirmation statements written about them by fellow participants. This serves as their certificate of attendance. Individuals who DO NOT WANT THEIR PICTURE TAKEN, should be respected and given the OPTION to write their name on the card to hand in with the other pictures.

Construction Paper and Tape: Pictures will be glued onto a half-size piece of construction paper and posted on a wall. Multicolored paper is recommended, but do not use dark or black colors because it is

difficult to read the comments.

Participants Supplies: Each participant should receive one participant manual and a list of participant names with addresses. Pens and pencils should also be provided. In addition, each "Community Team" must be identified and each participant should be informed upon registration which team they are in. Team names should be displayed on a Tent Card on the team table and smaller cards at the registration table for those registering as teams.

Trainer Supplies: Each trainer should have one Trainer's Manual, one set of transparencies for each of the modules, a set of colored markers, a role of masking tape, and one tablet of large newsprint on an easel. Also each gets two balls of yarn for the interdependence exercise on day three. A "tent card" should be set up identifying a space or table for the trainers. They should also have a tent card for "Resource Materials."

Resource Materials: Through-out the GONA trainers will need to have access to various resources. A special place should be set aside for trainers to find these resources and prepare for their modules. Some of the resources which should be made available at this table include: Two yarn balls for each trainer for module #7; "According to Coyote" hand-outs; masking tape and markers; "F" Cards for module #3; 15 Broken Squares for module #2; Trainer Feedback forms (a different color for each day); Blind Folds (enough for one per participant) for module #2; candles and matches for the Commitment Candles Ceremony in module #8, each marked with one of the following sub-community identifiers: "Law Enforcement," "Schools," "Tribal Council," "Recovery Community," "Elders," "Treatment Counselors," "Housing," "Active Drinkers/Users," "Youth," "Religious/Spiritual Leaders," etc., or any other sub-community identifier appropriate for the GONA.

Video Tapes: The use of tapes in the curriculum is important to break-up the activities for participants. The following tapes have been used with success in GONA trainings and are recommended here. Other videos can be substituted to achieve cultural appropriateness for each region, as long as trainers take not to achieve the "learning objectives" specified for that module. The following tapes should be on hand prior to the GONA:

1. Module #5--One of the following three optional tapes:
 - o Wiping the Tears of Seven Generations
 - o NANACOA Video: "Healing for Native COA's"
 - o Surviving Columbus
2. Module #3--"Zea" Tape is Optional to "F" Exercise
3. Module #8--"Native American Prevention Against AIDS" (optional)

Drum(s): A drum will be needed for the opening drum calls, storytelling and for other purposes. A second drum should be provided also, which will be given to the host community.

Handicapped Accessibility: Logistics planners must ensure that the training sites, break-out rooms, hotel rooms, restrooms and other facilities which will be used by the trainers and participants meet all accessibility requirements.

XIII. Module Overview

DAY ONE: BELONGING

Module #1: "Belonging: All My Relations" (Show Transparencies T-1.4 and T-1.5 during overview of Module #1).

- Establish feeling of inclusion and belonging
- Curriculum framework/overview
- Philosophical base and guiding principles

Module #2: "Belonging: Family/Team Building"

- Community team building
- Trust building, risk taking, fun
- Interactive, experiential, group process, and conflict resolution

Module #3: "Belonging: Identity with Cultural Strengths"

- Build team shields through team development
- Resiliency/Will to survive/Our strengths
- Understanding our perceptions, prejudices, and cultures
- Create a safe place for participants to do individual work (spirit houses)

DAY TWO: MASTERY

Module #4: "Mastery: Starting the Path"

- What does mastery mean?
- What does "Starting the Path" to healing mean?
- Look at how to start strategic planning
- Begin with self to wellness, family charts

Module #5: "Mastery: Historical Context"

- What broke apart the Indian world?
- What holds it together?
- Oppressed becomes oppressor-child abuse, domestic violence, etc.
- Letting go of historical trauma

Module #6: "Mastery: Rites of Passage"

- Rebirth, recreate, renewal
- Shift to paradigm of empowerment and renewal

DAY THREE: INTERDEPENDENCE

Module #7: "Interdependence: Responsibilities"

- Symbolically return to the circle
- Balance and finding Native community wellness

Module #8: "Fostering Personal and Community Development"

- Restore "ritual" in family and community
- Develop skills for community development
- Individual commitments to community wellness

DAY FOUR: GENEROSITY

Module #9: "Generosity: Tradition of Giving Back to Community"

- Action plans, what next, how to implement
- Regional planning among community teams or partnerships
- How to sustain momentum (to leave drum with region and ask them to plan next gathering on their own)

Module #10: "Community Give Away"

- What gifts do you have to give to your community?
- Affirmation for work at GONA
- Congratulations!

XIV. Trainer Outline Summary-AGENDA

DAY ONE-Module 1: "Belonging: All My Relations"-Large Group

- I. Activity/Full Group: *Drum Call*. Local drum group or trainer. (15 minutes)
- II. Storytelling: (5 minutes)
- III. Introduction: "All My Relations" (35 minutes)
- IV. Storytelling: "*Creation Story*" (25 minutes)
- V. Exercise: *The Belmont Processing Exercise* (40 minutes)
BREAK (20 minutes)

DAY ONE-Module 2: "Belonging: Family/Team Building"-BreakOut

- I. Establish Team Norms/Team BreakOuts (10 minutes)
- II. Define Team Building and How to Create "Family" (15 minutes)
- III. Interactive: Experiential Activities (30 minutes)
LUNCH (12 noon to 1:30 p.m.)
- III. Continued: Return to BreakOut by Community Teams-Teams begin shield-making assignment (45 minutes).
- IV. Exercise/Full Group: Sharing Our Shields: Facilitator will gather every participant back into the larger group (30 minutes).
BREAK (20 minutes)

DAY ONE-Module 3: "Belonging: Identity with Cultural Strengths"-Large Group and Break-Out

- I. Lecture/Exercise/Full Group: Mini-Teach and Discussion: "*Native Cultural Values and Perceptions: Facilitating the 3F's Exercise*" OR show the video "*ZEA*" (15 minutes)
- II. Lecture/Full Group: Mini-Teach and Discussion: "*Perceptions and Prejudice within our own Communities*" (15 minutes)
- III. Exercise: Option: Native Culture Walk (60 minutes)

Option: Team Values
- IV. Closure: Return to full group (20 minutes)

DAY TWO-Module 4: "Mastery: Starting the Path"-Large Group

- I. Activity/Full Group: *Drum Call, Opening Ceremony* (15 minutes)
 - II. Storytelling: Legend about "*The Origin of Basket*" (10 minutes)
 - III. Discussion/Full Group (20 minutes)
 - IV. MiniLecture/Full Group: *Understanding the Family Chart* (20 minutes)
 - V. Activity/Individual: *Beginning the Family Chart* (30 minutes)
 - VI. Closure/Process: (10 minutes)
- BREAK (20 minutes)

DAY TWO-Module 5: "Mastery: Historical Context"-Large Group

- I. MiniTeach and Video: Define multigenerational trauma and cultural oppression (45 minutes, includes 30 minutes of video)
 - First half of video (Wiping the Tears) and discussion
 - II. Exercise/Individual: Mind Map-what broke apart the Indian world? (20 minutes)
LUNCH (90 minutes)
 - III. Video/Discussion: Resiliency Factors-what holds our world together (45 minutes, including 30 minute video)
 - Second half of video (Wiping Tears) and discussion
 - IV. Exercise/Option of Large or Small Groups: Rock exercise for closure, transition, letting go (45 minutes)
 - Story of Rock
 - Explain the symbolic closure of the ritual
- BREAK (20 minutes)

DAY TWO-Module 6: "Mastery: Rites of Passage"-Large Group

- I. Storytelling/Full Group: Death and Rebirth story, i.e., The Widow as Butterfly (10 minutes)
- II. Guided Visualization/Full Group: Imagery for rite of passage (20 minutes)
- III. Diads: Discussion about renewal and rebirth from trauma (10 minutes)
- IV. Closure (10 minutes)

DAY THREE-Module 7: "Interdependence: Responsibilities"-Large Group & Teams

- I. Activity/Full Group: *Drum Call and Opening Ceremony* (10 minutes)
- II. Play/Full Group: Traditional Native stories of the Northwest are consolidated in the play "According to Coyote" (60 minutes)
BREAK (20 minutes)
- III. Exercise in Teams: Interdependence and Renewal Strategies (45 minutes)
- IV. Lecture/Teams: Teaching Quotes (20 minutes) slides, people from audience
LUNCH (120 minutes)

DAY THREE-Module 8: "Fostering Personal and Community Development"

- I. Storytelling/Full Group: *Coyote and the Blood Monster* (15 minutes)
- II. Mini-Teach/Full Group: What is Native Community Wellness? (30 minutes) Optional Video: "The Native American Prevention Project Against AIDS and Substance Abuse" (25 minutes)
- III. Exercise/Mixed Rounds: Active Community Development (1 hour, 15 minutes) To identify strengths and challenges or a framework of "community" based on the principles of resiliency.

Use: Community Wheel (CCPT)

1. Develop the Community Wheel
2. Then identify strategies of how to utilize their resiliency factors

BREAK (20 minutes)

- IV. Exercise/Team or Full Group: Commitment Candles (60 minutes)

DAY FOUR-Module 9: "Generosity: Tradition of Giving Back to Community"

- I. Activity/Full Group: *Drum Call* (10 minutes)
- II. Exercise/Teams: Review Team Shield/Values/Plans (60 minutes)
BREAK (20 minutes)
- III. Exercise/Full Group: Regional Sharing of Plans (45 minutes)
- IV. Exercise/Mixed Rounds: Sharing Regional Resources (30 minutes)
LUNCH (60 minutes)

DAY FOUR-Module 10: "Community Give Away"-Large Group

- I. Lecture/Full Group: Directions to participants (15 minutes)
- II. Ceremony/Exercise/Full Group: Give Away (45 minutes)
- III. Exercise/Full Group: Open Expression (30 minutes)
BREAK (20 minutes)
- IV. Evaluation/Full Group: Self-Administered Form (15 minutes)
- V. Closing Ceremony: Presentation by the Host Partnership (30 minutes)

Module 1 Belonging: All My Relations Day 1

Overview	Time
Purpose	Learning Objectives
Major Sections	Equipment, Materials, and Supplies
Transparencies	Handouts
Prepared Newsprint	Publications and Optional Trainer Resources
Materials and Aids	Room Requirements
Predelivery Preparation	Trainer Outline

Overview

This module establishes the first quality of belonging and introduces an environment that promotes the overall theme of the training content. (Show T-1.1 when presenting overview of Module 1).

Time

2 1/2 hours

Purpose

To understand purpose of life by integrating traditional Indian teachings, customs, and values to establish relationships and belonging in a traditional way; and to develop a foundation for participants to develop in a community (clan/family/ society/tribe) toward common goals.

Learning Objectives

Participants will be able to:

1. Recognize significance of the Drum and Drum Call in the context of intent and its relevance to traditional Indian teachings.
2. Identify at least four elements of belonging and relationships by listening to culturally relevant Creation Stories.
3. Describe role of the CSAP sponsorship, and expected outcomes for the community.
4. Identify community (clan/family/society/tribal) membership and qualities as it relates to substance abuse prevention and the healing process.
5. Describe substance abuse in families, communities, and its affect on community wellness.

Major Sections

- I. Activity: *Drum Call*. Local drum group, individual, (15 minutes)
or trainer.
- II. Storytelling: "*Story of the Seasons*" (5 minutes)
- III. Introduction: "*All My Relations*" (35 minutes)
- IV. Storytelling: "*Creation Story*"(25 minutes)
- V. Exercise: *The Belmont Process* (40 minutes)
- BREAK** (20 minutes)

Equipment, Materials, and Supplies

- Slide Projector
- Screen
- Tape Recorder/Player
- Public Address System
- Team Identification Name Tags
- Drum

Transparencies

- T-1.1: Module 1 Purpose and Objectives
- T-1.2-1.2b: Extended Family
- T-1.3a-c: Story of Seasons
- T-1.4: Community Healing
- T-1.5: Everyone Is of Value
- T-1.6: Effective Prevention Must Include - Grassroots
Community
- T-1.7: What did you see? Hear? Feel?

Handouts

- HO-1.1: Creation Story
- HO-1.2: Story of Seasons
- HO-1.3: Spirit Houses (Description)
- HO-1.4: Gallery of Stars

Prepared Newspaper

- PN-1.1: What did you see? Hear? Feel?

Publications and Optional Trainer Resources

- TR-1.1: "Creation Story"
- TR-1.2: "Story of the Seasons"
- TR-1.2a: Optional Story - "Why Animals Don't Drink"
- TR-1.3: Spirit Houses (description)
- TR-1.4: Gallery of Stars

Materials and Aids

- Organizing Reference Sheets/ Transparencies
 - Overheads of GONA Philosophical Overview and Values
- Trainer Supplies
 - Newspaper, markers, overheads, transparencies

Room Requirements

The best seating arrangement is a large circle with the facilitators in the middle front. However, if space does not permit, then theater style seating is appropriate.

Pre-delivery Preparation

- Contact ethnic representatives to assist in a multilingual greeting.
- Contact elders for the drum call/ceremony/song to facilitate the opening.
- Contact female and male representatives from three generations to participate in drum call ...
 - Grandmother, Mother, Daughter
 - Grandfather, Father, Son
- Make arrangements for how the Spirit House will be set up and by who, as well as what will be in the Spirit Houses.

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Trainer Outline

I. Activity: Drum Call. Local drum group or individual or trainer (15 minutes)

Opening Ceremony

The significance of ceremony is discussed as a part of the opening. The focus of this ceremony is to establish sense of belonging for each participant.

TR-1.3: Spirit Houses

TR-1.4: Gallery of Stars

HO-1.4: Gallery of Stars

Note To Trainer: (See TR-3) During the opening ceremony, trainers should describe the purpose of the Spirit Houses, where and how they should be set up, and ask for volunteers to assist in setting them up. It could be done as a group exercise to get participants involved.

Also at this time, trainer will need to instruct participants to have pictures taken ASAP and pasted onto the "Gallery of Stars" Handout (1.4) as well as that during the Gathering, when they meet new people, to write affirmations on their pictures and not to leave this until the last day, because this is an important part of the closing ceremony and needs to be completed before the last day so participants aren't rushed.

In addition, now is a good time to give instructions to participants to each make one gift for the Give Away on the last day. Suggestions for the types of gifts that can be made can also be given at this time.

Options:

OPTION A: The Training Coordinator should contact the local host community and ask that they organize and conduct the opening ceremony within the framework of the agenda or time constraints. In this case, the training team will plan around that opening ceremony and appropriately thank the hosts.

OPTION B: In lieu of a local spiritual leader offering the opening ceremony, the GONA curriculum has incorporated an opening ceremony which can also be used and has proven an effective way to set the tone and open the GONA. This includes:

1. **DRUM CALL:** Opening Song or Drum Call to gather all participants and let them know it is time to begin the work.
2. **ALTAR SET UP:** A place is set up on a table for sacred objects to be placed. This can include the burning of sage or other sacrament appropriate for the region or cultures, or if these activities are not appropriate, to serve as a place from which the ceremony will take place.
3. **OPENING PRAYER:** A local person, one of the participants is asked to make an opening prayer or offer words of blessing for the GONA work.
4. **WITNESSES:** Some of the participants are asked to serve as "witnesses" for the opening ceremony. They are asked just prior to the beginning of the opening. This serves to replace giving each person the opportunity of offering words during the opening (which would take far too long). Six witnesses are asked to help, three women, one symbolically representing a grandmother, one a mother and one a daughter; and three men, one symbolically representing a grandfather, one a father and one a son. After the opening prayers, each will be asked to make a brief opening greeting.

OPTION C: Trainers can also survey the participants upon their arrival on the first day and select an appropriate person, and ask that person if he or she would be willing to help by offering an opening prayer. In this case, the Training Coordinator will announce the opening of the GONA, and introduce the person to offer the opening prayer.

Note To Trainer: Opening Ceremonies should be conducted in coordination with and respecting the practices of the local region. The TC should be consulted regarding any arrangements made in advance of the GONA. Efforts should be made to show openness to a variety of beliefs and practices during Opening Ceremonies. Ensure you acknowledge different ways and different beliefs. You are encouraged to make a place in the ceremonies for participants who want to share their beliefs in the Opening. However, caution should also be taken to avoid extending the ceremony beyond the allotted time period.

NOTE: Not all participants will know or understand the meanings behind various ceremony or ritual which might be conducted during the opening ceremony. It is important that the trainer in charge of the Opening make sure that a description is given about what is being done and why it is being done.

II. Storytelling (5 minutes)

TR-1.2: Story of Seasons or option:

TR-1.3a: Why Animals Don't Drink:

HO-1.2: Story of Seasons

T-1.3a: Story of Seasons

T-1.3b

T-1.3c

Read from attached: *Story of the Seasons*

Optional Story: "Why Animals Don't Drink"

A. Instructions

Two facilitators are needed. One to tell the story and one to work the overhead projector, changing the transparencies for the story. The transparencies will be numbered with a script. The reader begins with a brief discussion about storytelling.

B. Discussion Points

1. Storytelling is traditional for Native peoples. Oral histories and legends were used to transmit knowledge, teachings, and values from one generation to the next.
2. We can use storytelling TODAY in our communities to convey these same teachings as we look at our work in prevention.

C. Instruction

Reader begins to read. Upon completion of story, the facilitator asks participants for feedback as to "What are the teachings you heard in this story?" The facilitator will try to focus on these teachings:

1. Diversity is normal.
2. We need to find a ROLE for everyone.
3. We can work out differences and complement each other.

Note To Trainer: If group is very large, smaller groups can be used so shy people will feel less threatened to discuss story.

T-1.1 Overview Purpose and Objectives of Module 1

III. Introduction: "All My Relations" (35 minutes)

A. Instruction

The training coordinator (TC) introduces him- or herself and welcomes participants to the GONA. This time is to provide an overview of the 4-day training, introduce the trainers, and set the tone for the participants.

B. Discussion Points

1. Welcome to GONA. Thank the host partnership.
2. Why CSAP is doing GONA trainings. Give the following brief summary:
 - *"The Federal government through the Center for Substance Abuse Prevention (CSAP) has initiated a Community Partnership Training Program to assist Community Partnership grantees in support of community efforts to reduce and prevent alcohol, tobacco, and other drug abuse. Approximately 250 Community Partnerships across the country and Puerto Rico were funded, including approximately 15 American Indian specific Community Partnerships. Under contract with CSAP, Macro International Inc., and Circle Solutions, Inc., were tasked to develop and deliver a variety of training activities to the Community Partnerships. These include a 5day Community Partnership Institute; a Multicultural Leadership Institute; an Institute for Partnership Development; a variety of 1- and 2-day workshops; and four cultural specific institutes. The Native American component of the cultural specific institutes is called the "Gathering of Native Americans" (GONA)."*
3. **Explain Community Teams.** The TC must explain that we will be doing much of our work in Community Teams and that these assignments were made upon registration.

T-1.2 - 1.2b Belonging - Extended Family

[note: Trainer can create story appropriate to participant audience using Transparencies 1-2 - 1.2b]

1. **Focus.** Theme of the GONA Training focuses on the following four areas for each of the four days:

Belonging: A place for all ages, a place for all kinds of people. The first day represents infancy and childhood, a time when we need to know how we belong. Belonging is the most important FIRST lesson a young child must learn. The child must learn that he/she BELONGS in Family, Tribe, Clan or Community.

Mastery: Empowerment, for individual and for community. The second day honors adolescence as a time of vision and mastery. We will focus on our past to understand our future.

Interdependence: The third day is symbolized by adults, integral and interdependent within their families and communities. We will look at how we are interconnected with our environment and social network of our communities. We will look at "leadership" and community building.

Generosity: The final day honors our elders, who give their knowledge and teachings to our generations of the future. We will look at our responsibility to give back to our communities as elders, as caretakers.

HO-1.3: Spirit House Description

Healing is Important. We want to provide an environment where healing is nurtured and supported. Much of this information may trigger painful memories or grief. This is the beginning of the healing journey. GONA has provided a "Spirit House" which is a safe, quiet place for participants to use as they like for their own prayers, medication, or discussion. Give location.

IV. Storytelling: "Creation Story" (25 minutes)

HO-1.1: Creation Story

TR-1.1: Creation Story

A. Introduction

The facilitator begins the story with little or no introduction. Story may be memorized, or can be read. To assist in the effect, the hand drum can be used. Beat at a slow pace as the story is being told. Upon the completion of the story, the facilitator leads a brief discussion.

Note To Trainer: You may want to have one person read it and another act it out and use the hand drums.

B. Discussion Points

1. Are our burdens real? Like Cocoon Man, we must all look into our burden baskets now to see if these burdens are real, or if we are carrying burdens on our backs that are echoes of other generations past?
2. Introduce "Risk Tokens." We will be asking you to "take risks" while you are here. We are giving each of you 10 risk tokens to begin (you may take more tokens if you like). Every time you take a risk, toss your token into this basket (show where the basket is placed).

V. Exercise: The Belmont Process Exercise (40 minutes)

T-1.7: What Did You See? Hear? Feel?

PN-1.1: What Did You See? Hear? Feel?

A. Instruction

The facilitator shows newsprint with three questions written on it, and asks that the participants randomly break into small groups for discussion (not necessarily community teams). Talk in small groups of 8-10 by answering the following 3 questions:

- What did you see?
- What did you hear?
- And how did it make you feel?

Options:

- Can use Talking Stick, Rock, or other item of local Native custom
- Instruction sheet will be in the Participant Manual
- A Form for Participants to answer process questions

B. Discussion Points

Often in Native cultures we ask that our ceremonies and other important events be "witnessed" by someone so that this witness can tell others what happened and verify the accuracy of what is said. We want you to serve as a witness and to tell each other in small groups what you saw, what you heard, and how it made you feel.

BREAK (20 minutes)

Module 2 Belonging: Family/Team Building Day 1

Overview	Time
Purpose	Learning Objectives
Major Sections	Equipment, Materials, and Supplies
Transparencies	Handouts
Prepared Newsprint	Trainer Resources
Materials and Aids	Room Requirements
Predelivery Preparation	Trainer Outline

Overview

This module provides a foundation that fosters trust and safety which are essential for realizing healthy individuals and families, and teambuilding.

Time

2 1/2 hours

Purpose

To understand stages of team development and the need to acknowledge individual strengths, and to define and establish team norms, and to promote communitybased goals and plans.

Learning Objectives

Participant will be able to:

1. Define group norms for team development
2. Compare the four stages of team development as it applies to individuals, families, and community development
3. Consider specific knowledge, skills, behavior, and attitudes related to trust and teambuilding
4. Create a team shield that is representative of the cultural diversity and positive attributes and strengths of Indian people.

Major Sections

- | | | |
|------|--|--------------|
| I. | <u>Establish Team Norms/Team BreakOuts</u> | (10 minutes) |
| II. | <u>Define Team Building and How to Create "Family"</u> | (15 minutes) |
| III. | <u>Interactive: Experiential Activities</u> | (30 minutes) |
| | LUNCH (12 noon to 1:30 p.m.) | |
| III. | Continued: Return to BreakOut by Community Teams-Teams begin shield-making assignment | (45 minutes) |
| IV. | <u>Exercise/Full Group: Sharing Our Shields:</u>
Facilitator will gather every participant back into the larger group | (30 minutes) |
| | BREAK | (20 minutes) |

Equipment, Materials, and Supplies

- Experiential activities, props, space, etc.
- Newsprint and easel
- Low ropes (optional)
- Art supplies, leather, yarn, paint, scissors, beads, feathers, etc.

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Transparencies

T-2.0:	Module 2 Purpose and Learning Objectives
T-2.1:	Team Definition #1
T-2.2:	Team Definition #2
T-2.3:	Tuckmans Stages of Group Development Chart
T-2.4:	Effective Team Members
T-2.5:	Five Squares Exercise Instructions
T-2.6:	Obstacles to Team Effectiveness
T-2.7:	What Team Building Can Do
T-2.8:	Emotional Roller Coaster
T-2.9:	Learning Wheel

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Handouts

HO-2.1:	Broken Squares Instruction Sheet (Group)
HO-2.1a:	Broken Squares Instruction Sheet (Observer/Judge)
HO-2.2:	Group Problem Solving Guidelines
HO-2.3:	Team Building Resources
HO-2.4:	Notes on Team Building With My Partnership
HO-2.5:	Exercise Instructions

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Prepared Newsprint

PN-1.1:	Team Norms
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Trainer Resources

- TR-2.1: Directions for Making Squares for Broken Square Exercise
- TR-2.2: Effective Teams - Article
- TR-2.3: Building Trusting Relationships "The Leadership Challenge". Jim Kouzes B. Z. Posner (1987). pp. 146-152. w/permission
- TR-2.4: Negotiation Training (abstract)
- TR-2.5a-c: Three Quotes
- TR-2.6: Emotional Roller Coaster
- TR-2.7: Learning Wheel

Materials and Aids

- Organizing Reference Sheets/Transparencies
- Trainer Supplies: Arts and Craft supplies

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Room Requirements

- Breakout rooms or space for each team to do its own exercises.

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Pre-delivery Preparation

- Identify specific simulation/interactive activities
- Assign a facilitator for each team

T-2.0 Module 2

Purpose and Objectives

Keep team membership to 25 or less

Break out by community teams of 5-25.

Each team will have a facilitator for this exercise.

PN-2.1: Team Norms

Trainer Outline

I. Establish Team Norms/Team BreakOuts (10 minutes)

A. Instruction

Facilitator announces that we are going to do some work on building our team. Using newsprint, the facilitator shows the team what some of the norms are for the group (as an example). Facilitator describes need for any team to first establish norms. Some "examples" are shared with the group. They are:

- Participate at own level of risk/comfort
- OK to say what you feel
- We have the right to pass and not say anything
- No put downs
- Support each other verbally/nonverbally
- No smoking except in designated areas

B. Discussion

These "team norms" will be taped on the wall and will reflect the beginning of team development for each team.

The facilitator then asks group to think of other Norms they want to follow. These are added to the list which is on the NEWSPRINT.

C. Interactive

OPTIONS . . . to get people to relax with interactive exercise, have the group divide into diads, and agree which one is the risk taker and which one is the support person. Then, facing each other the risk taker will do five standing push-ups. Then switch roles. All the while each role must say the following:

Risk Taker-"I trust you."

Support Person-"I'm here for you."

II. Define Team Building and How to Create "Family" (15 minutes)

A. Instruction

T-2.1: Team Definition #1

T-2.2: Team Definition #2

T-2.7: What Team Building Can Do

T-2.6: Obstacles To Team Effectiveness

1. Facilitator begins by defining what a "team" is:

Definition of Team: *"Teams are collections of people who must rely on group collaboration if each member is to experience the optimum of success and goal achievement."* (William Dyer)

(or) "A team is created when a work group has at least one goal that is common to all members and when accomplishment of that goal requires cooperative, interdependent behavior on the part of all group members." (W. Warner Burke)

2. Team Development: Facilitator outlines the four levels of team building:

T-2.3: Tuckman's Stages of Group Development

- Forming
- Storming
- Norming
- Performing

(Tuckman's Stages of Group Development)

B. Discussion Points

1. What usually happens when groups "storm" in your community?
 - Get on their horse and ride into the sunset?
 - Jump in with both feet and a determination to be "the winner"?
1. Storming is an IMPORTANT part of team building, but we often run away or avoid the storming part. Why? Facilitator takes spontaneous feedback from the group about why they think we avoid the "storming" part of group development. Write three or four responses on the newsprint, then go to exercise.
2. Review the emotional rollercoaster that is experienced during the storming process (transparency). This occurs when we lose something in the course of compromise. This is natural.
3. Review the transparency "Effective Team Members" characteristics and norms of an effective team.

T-2.8: Emotional Roller Coaster

TR-2.6: Emotional Roller Coaster

T-2.4: Effective Team Members

III. Interactive: Experiential Activities/In Teams (30 minutes)

A. Instruction

Facilitator gives the community team its assignment and time limitations to complete its assignment. The facilitator must be sensitive to the following:

Important Note to Trainer

1. Choose an exercise that is inclusive and does not out any participants with physical limitations.
2. Choose an exercise that does not involve excessive "touching" or physical contact which shows insensitivity or violation of personal boundaries, or other issues of participants.
3. Choose an exercise that will address team development.

B. Instructions

The facilitator will instruct participants in one of the options for this exercise:

Option #1: Developing a Dream House

Dream House Drawing Exercise: Each group must draw its ideal dream house on newsprint, with one marker and without speaking. Set time period allowed.

Option #2: Construct Card House

Each team must build something with 5 x 7 index cards and masking tape which is "Tall and Beautiful," without speaking to each other. This must be completed within set time period.

T-2.5: Five Squares Exercise Instructions

HO-2.1: Broken Squares Group Instruction Sheet

HO-2.1a: Broken Squares Observer/Judge Instructions

TR-2.1: Trainer Instructions for Making the Squares for Broken Square Exercise

Option #3: Five Square Exercise (done in teams of 5 only with others acting as observer/judge.) (See TR-2.1)

Each participant receives an envelope with pieces of squares inside. The instruction is to:

- piece together a square
- all 5 squares must be the same size
- participants cannot talk to each other
- participants cannot signal that another person should give you a piece from their pieces
- you may voluntarily give pieces directly to other members
- you may not put pieces in the center for anyone to take.

Option #4: Introductions and Awareness

- Forming a team circle, very close, with arms around each other's shoulders
- Introduce yourselves with first name and adjective that begins with the first letter of your name (Bashful Barbara)
- Next, share with the team your greatest fears regarding community prevention efforts.
- Next, tell the team what you think your greatest strengths are that you bring to your team.

C. Processing (25 minutes)

Process with the small groups upon completion of task or time limit.

- What happened in your team? (typical responses: bonding, caring, trust, help, laughter, unity)
- So what? (communication is critical to teamwork)
- Now what? (can what we learned be taken back to our community?)

T-2.9: Learning Wheel

TR-2.7: Learning Wheel

- **Option:** Use the "Learning Wheel" to discuss as a group your thoughts, feelings, learnings, and behaviors experienced during the exercises, and finally, how you plan application of all this into your local community prevention efforts.

LUNCH (12:00 p.m.-1:30 p.m.)

Teams begin shield-making assignment

III. Continued: Return to Break Out by Community Teams (45 minutes)

A. Trainers

Each team is assigned one facilitator/trainer.

B. Discussion Points

Symbols have always been important to Native cultures. We see symbols every day in today's society. What are some examples of Native symbols that were used? (Totem Poles, War Shields, Clan Symbols, Masks, Painted Drums, Logo's, Family Crests, etc.)

C. Instructions

1. You have 45 minutes to make your own "team shield" which represents team, with available supplies. It's a team effort.
2. Facilitators will take "shields" and display; participants will continue to have access to the shields if they want to add to them. Shields will be referred to throughout the training. Group decisions will form the shield or symbol.
3. When time is up, we will return to the larger group to share the meaning of our shield. Select a spokesperson from the team to report back to the full group.

Facilitator will gather every participant back into the larger group

IV. Exercise/Full Group: Sharing Our Shields (30 minutes)

A. Instruction

1. The facilitator will ask that a spokesperson from each team share with the larger group the meaning of its shield.
2. After each presentation, a second facilitator will assist in affixing the shield to the wall which will become that community team's place.
3. Affirming applause from the group after each team presents their shield.

B. Summarize

1. It should be pointed out that there is seldom enough time to complete the shields and participants are encouraged to continue working on them.

BREAK (20 minutes)

Module 3 Belonging: Identify with Cultural Strengths Day 1

Overview	Time
Purpose	Learning Objectives
Major Sections	Equipment, Materials, and Supplies
Room Requirements	Predelivery Preparation
Transparencies	Handouts
Prepared Newsprint	Trainer Resources
Trainer Outline	Overview

This module facilitates an opportunity for participants to identify specific attributes significant to the individual and Indian cultural value systems and how they can be both autonomous and interconnected to a whole.

Time

Approximately 2 hours

Purpose

To affirm (through lecture/small group discussion and interaction) how individual uniqueness is valued and is an essential part of diversity which can foster effective team building and healthy communities.

Learning Objectives

Participant will be able to:

1. Recognize the uniqueness of individual perceptions and how they apply to diversity.
2. Identify cultural strengths and resiliency factors that have supported the survival of Indian people.
3. Evaluate personal responses to a diversity activity.
4. Identify essential values for creating harmony and safe environments for Native communities in healing.

Major Sections

- | | | |
|------|---|--------------|
| I. | <u>Lecture/Exercise</u> : Mini-Teach and Discussion:
"Understanding Our Personal Perceptions:
Facilitating the 3F's Exercise or Zea Film" | (15 minutes) |
| II. | <u>Lecture</u> : Discussion: "Perceptions and Prejudice
within Native Communities" | (15 minutes) |
| III. | <u>Exercise</u> : Native Culture Walk | (60 minutes) |
| IV. | <u>Closure</u> : Return to full group | (30 minutes) |

Equipment, Materials, and Supplies

- Video Projector, Films, PA System
- Organizing reference sheets/transparencies
- Transparencies

Room Requirements

Large group in circle with chairs. Chairs will be pushed back for Culture Walk.

Predelivery Preparation

- Have 3F's cards available for each participant
- Zea Film available

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Transparencies

T-3.0:	Module 3 Purpose and Learning Objectives
T-3.1:	Definition of Culture
T-3.2:	Circle of Culture
T-3.3:	Self Actualization
T-3.4:	Definition of Discernment
T-3.5:	Definition of Prejudice
T-3.6:	Learning Wheel
T-3.7:	What I heard; What I learned Thoughts/Feelings

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Handouts

HO-3.1:	Definition of Culture
HO-3.2:	Circle of Culture
HO-3.3:	Learning Wheel
HO-3.4:	What I heard/What I learned
HO-3.5:	"The Two Worlds I Live In"-Article

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Prepared Newsprint

PN-3.1:	Cultural/Ethnic/Gender Groups. For optional Mod. 3
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Trainer Resources

- TR-3.1: Optional Module 3
- TR-3.2: "The Two Worlds I Live In"-Article
- TR-3.3: "Paradigms and Paradigm Shifts"-Overhead
- TR-3.4: "Learning Style Comparison"-Article
- TR-3.5: Balancing Two World Views
- TR-3.6: Learning Wheel

Trainer Outline

Note To Trainer: At this time trainer(s) can decide whether to use the optional Module 3. (See TR-3.1)

I. Lecture: Mini-Teach and Discussion: "Native Cultural Values and Perceptions" (15 minutes)

T-3.0 Module 3

Purpose and Objectives Creating this system takes time-Identify resiliency (factors) events that will be charted in Module #4

Note To Trainer: Three options are provided here. The 3F's Exercise, the Zea Film, and a mini lecture on dilemmas about each can be accomplished in 15 minutes, but advance planning is needed to ensure the Zea film or 3F cards are available from the logistics team. In either case, the exercises should begin with no prior explanation, to ensure participants fully experience the differences of perceptions through the exercise.

Option #1: 3F'S Exercise

A. Exercise

Facilitating the Three F's Exercise:

1. This exercise assists participants in the discussion of how our perceptions influence our thought and behaviors, and can contribute to our cultural values and beliefs.
2. To set up the exercise you need a CARD for each participant that is printed about the following size with the following sentence:
 - FINISHED FILES ARE THE RESULT OF YEARS OF SCIENTIFIC STUDY COMBINED WITH THE EXPERIENCE OF MANY YEARS OF EXPERTS.
 1. Every card is the same; however, this is not information given to the participants until the exercise is completed.
 2. Facilitator: Gives each person a card and tells participants not to read it yet. Once everyone has a card, the facilitator asks them all to take a few seconds to read it and count the number of "F's" in the sentence. Then the facilitator asks the group to raise their hand if they see 3 F's, 4 F's, 5 F's, 6 F's, or 7 F's.

3. For most groups there will be a break out of about 60% who see 3 F's and 40% who will see either 4 F's, 5 F's, 6 F's, or 7 F's. You can be creative with the group on processing the exercise. For example, have three people who saw 3 F's trade cards with three people who saw 7 F's. Have them reread their new card and count the F's. They will see the same number again.
4. Eventually explain that they all have the same card.
5. With the following diagram, an overhead, or prepared newsprint make the points as you discuss the diagram.

B. Processing

- When we begin to work with our communities on the prevention of substance abuse, or wellness and healing, we must first examine our own perceptions. These perceptions influence our thoughts, behaviors, and values.
- Do you remember encountering conflicts in the perceptions of different community people about substance abuse prevention? (Give some examples).
- These perceptions reflect our personal experience, environment, or teachings in life so far.
- Influences to our perceptions can be our formal education, our culture, our relatives, the media, our religion, and other factors in our environment.
- Other influences are not so tangible, like our spirit, our racial memory, our conscience, our intuition. For an example of racial memory, we might think about an Indian person who may have been removed from learning about some of their tribal rituals or ceremonies and they may find themselves feeling strong emotions when they hear drum for the first time or a ceremonial song may bring them to tears.
- We are influenced in nanoseconds and our thoughts and perceptions are determined almost immediately. An example of a nano-second is how long it takes our computer to respond after we push the button (assuming it's working the way it's supposed to). Our behavior is determined by our thoughts and perceptions.
- We may stereotype certain people because of what we have learned from our experiences and environment. For example, if we were taught that purple people are "all lazy and on welfare" and we are a blue person working with purple people, we may not be giving the support and respect that each person deserves.
- In our perception, we may only notice when these people are "not working" or "hanging around the water cooler," and we may not notice the 7 hours they spend at their desks working.
- Explain that all the cards we hold in our hands were the same, but our perceptions influenced how many F's we saw. For example, we may only have seen 3 F's, because in the English language we have been conditioned to not see the F when it makes a "V" sound, as in the word "of." So we may only acknowledge the words that have a hard "faaa" sound like in "finished".
- Explain that some of our perceptions are based on what is real and some may be false or unreal.

- Facilitator: Summarize that we all have our own perceptions, and this influences our behavior. We see, based on our teachings and our beliefs of the world around us. Our perceptions are filtered through the lenses of our own reality.

Option #2: ZEA Film

Directions

A. Inform participants that their first task in becoming effective leaders of multicultural organizations is to examine some of their perceptions of people of different cultures. Therefore, we are going to begin by taking a look at our perceptions of people who are different from ourselves. Say noting else at this point.

B. Show "Zea."

Note To Trainer: In this film, we illustrate that perception itself is natural, that perception, in and of itself, is not a problem. In the lecture that follows, you will explain that it is what happened to our perception that causes difficulties in how we deal with difference. Do not say anything about the film before showing it. Introducing it in any way ruins it.

C. Process the film.

Directions

1. Ask participants what they found themselves doing as they watched the film. (The answer will be that they were trying to figure out what it was they were watching.)
2. Ask what some of their guesses were.
3. Make the following points:

Content Points

- a. Zea shows how we deal with the new or unfamiliar. It demonstrates that when we are unfamiliar with something, we try to understand it in terms of our previous experience.

We fill in the blanks with our own experiences and then project those experiences onto what we see and hear in order to make sense of the world.

- b. The purpose of showing the film was to illustrate that it is inherent in our human makeup to try to make sense of the things we perceive-that our brains are wired to do that automatically.
 1. Thus, our attempts to make sense of the world, to make judgements about the things we perceive, is totally natural. It's called discernment. Discernment is the process by which we attempt to make sense of the things we perceive through a rational process of applying facts and experience. To prejudge, on the other hand, or to be prejudiced, is to judge the thing perceived without applying facts and experience. It is to judge the thing perceived based upon, for example, hearsay or emotions.

T-3.4: Definition of Discernment

T-3.5: Definition of Prejudice

- c. Discernment is natural. What is unnatural is what sometimes happens to our ability to discern as we tried to make sense of the world. Our natural discernment in many cases slowly becomes premature judgement (i.e., prejudice, which literally means to "prejudge") about people who were different from us. This premature judgement developed because early in life, we were misinformed about such people. From relatives, friends, teachers, parents, textbooks, and the media, we received stereotypes and other negative information about people who are different from us. It is impossible, therefore, to grow up in this culture and not have at least some negative baggage about people who are different from ourselves.
- d. That baggage has resulted in our being "on automatic" with each other, i.e., responding to people who are different, with emotions, words, and actions that are almost automatic. The very first step in becoming skilled in effectively leading a multicultural organization is to accept that fact without self-blame or judgement. It is just a fact.

Directions

4. Ask participants for some examples of "prejudgments" or stereotypes of their own racial group.
5. Ask participants how, as leaders of their partnerships, their decisions about who gets certain information, certain responsibilities, and certain amounts of power would be affected if they subconsciously held some of those prejudgments or stereotypes about particular groups of people.
6. Tell participants that we do not have to be powerless victims of the unconscious attitudes that underlie those kinds of actions. With sustained effort, we can get off of automatic, and we're going to look specifically at how to do so later.
7. Ask participants if the point of the Zea is clear to them. If not, briefly restate the purpose of showing the film (Point 3.b above).

Note To Trainer: The following is the transition between Zea and the rest of the workshop. Clearly making the segue is crucial to the participants' understanding of the flow of the Institute.

Content Points

- a. We have just briefly identified some of the effects of unconsciously held prejudgments. Generally speaking, those judgements and stereotypes have two basic effects:
 - o They often result in our unconsciously saying and doing offensive things; and
 - o They may ultimately result in an unconscious discomfort in sharing power with those about whom we hold the prejudgments and stereotypes.

II. Lecture/Dialogue: "Perceptions and Prejudice Within Our Own Communities" (15 minutes)

A. Discussion

1. We have perceptions of our own communities. Are these perceptions true or false? Is our perception of the community different from the perceptions of others on our team? Individual perceptions and team values.
2. We have perceptions about ourselves that might be holding us back from building a strong community prevention team. We might have perceptions about mainstream society that might be holding us back from using other tools or resources to help our communities.

B. Open Dialogue

1. Using brainstorm or popcorn approach, ask the group to volunteer their answers to the following questions:
 - What are some perceptions we have about our community that might be holding us back?
 - What are some perceptions about mainstream society that might be holding back our prevention efforts?
 - What are some perceptions about our cultural strengths that could help our community prevention efforts?

III. Exercise: Native Culture Walk and Process in Triads and Large Group (60 minutes)

T-3.1: Definition of Culture

T-3.2: Circle of Culture

H0.-3.2 Circle of Culture

A. Setup the activity

1. Ask everyone (inclusive) to go to one side of the room.
2. Ask people to spend 2 minutes thinking about their cultural identity and their multicultural identity.
3. Give participants the following information and instructions:
 - The purpose of this activity is to help create awareness about our feelings about our own cultural identity and our relationships with people from other cultures.
 - This is a nonverbal exercise. It will enhance the experience if you do not talk during the activity. Focus your own reactions to the experience.
 - Trainers will be calling out specific cultural groupings and asking people who are members of, or identify with, this grouping to cross to the other side of the room.
 - People have various reactions to this activity. We encourage you to be honest with yourself during the activity and with the group during the discussion afterwards.
 - Remind people that anyone has the right to pass on an activity, but that they are asked not to leave once the walk begins and to participate fully if they stay.
 - If a participant chooses to walk for a group, she or he should walk completely to the other side of the room.
4. Ask everyone to close their eyes for 1 minute and think about who you are and those cultures or groups with which you identify.

T-3.3 Self Actualization

B. Run the activity (25 minutes)

1. Begin the music. Generally an instrumental tape is best.
2. The cotrainers will alternate calling a cultural grouping and reading the instructions for that grouping exactly as written:
 - Will everyone who is or who identifies with being a **PARENT** please walk to the other side of the room. Look around you and see who is in your group . . . See who is not in your group. Now return.
 - Will everyone who is or who identifies with **INDIAN RESERVATION LIFE OR NATIVE VILLAGE LIFE** please walk to the other side of the room. Look around you and see who is in your group . . . See who is not in your group. Now return.
 - Will everyone who is or who identifies with **URBAN INDIANS, URBAN NATIVES, OR THE BIA RELOCATION PROGRAM** please walk to the other side of the room. Look around you and see who is in your group . . . See who is not in your group. Now return.
 - Will everyone who is or who identifies with **POWWOW INDIANS** please walk to the other side of the room. Look around you and see who is in your group . . . See who is not in your group. Now return.
 - Will everyone who is or who identifies with **INDIAN AND NATIVE BOARDING SCHOOLS OR RESIDENTIAL SCHOOLS** please walk to the other side of the room. Look around you and see who is in your group . . . See who is not in your group. Now return.
 - Will everyone who is or who identifies with **ALCOHOLISM OR DRUG ABUSE IN THE FAMILY** please walk to the other side of the room. Look around you and see who is in your group . . . See who is not in your group. Now return.
 - Will everyone who is or who identifies with **THE RECOVERY MOVEMENT** please walk to the other side of the room. Look around you and see who is in your group . . . Look and see who is not in your group. Return.
 - Will everyone who is or who identifies with **COWBOYS AND COWGIRLS** please walk to the other side of the room. Look around you and see who is in your group . . . Look and see who is not in your group. Now return.
 - Will everyone who is or who identifies with **NATIVE AMERICAN SPIRITUALITY** please walk to the other side of the room. Look around you and see who is on this side and who is in your group . . . Look and see who is not in your group. Now return.
 - Will everyone who is or who identifies with **PERSONS WHO ARE PHYSICALLY CHALLENGED** please walk to the other side of the room. Look around you and see who is in your group . . . Look and see who is not in your group. Now return.
 - Will everyone who is or who identifies with **HISPANIC, MEXICAN, LATINO, LATINA, CHICANO, OR CHICANA** please walk to the other side of the room. Look around you and see who is in your group . . . Look and see who is not in your group. Now return.
 - Will everyone who is or who identifies with **BLACK, AFRICAN AMERICAN, OR CARIBBEAN** culture please walk to the other side of the room. Look around you and see who is in your group . . . Look around and see who is not in your group. Now return.
 - Will everyone who is or who identifies with **WHITE OR EUROPEAN AMERICAN CULTURE** please walk to the other side of the room. Look around you and see who is in your group . . . Look and see who is not in your group. Now return.
 - Will everyone who is or who identifies with **GAY, LESBIAN, OR TWO SPIRITED COMMUNITY** please walk to the other side of the room. Look around you and see who is in your group . . . Look and see who is not in your group. Now return.

3. Will everyone who is or who identifies with **ELECTED TRIBAL OR OTHER GOVERNMENT OFFICIALS** please walk to the other side of the room. Look around you and see who is in your group . . . Look and see who is not in your group. Now return.
4. Other trainers should be aware of participants who have strong emotional reactions to the activity and be available to assist.
5. Trainers need to be aware of anyone who leaves the room during the activity, and one trainer should follow the person out of the room to see if they need any assistance.

C. Process the Activity (25 minutes)

1. After 30 minutes are up or all groupings have been read, ask participants to form triads.
2. Encourage participants to find people they do not know well.
3. Give the small groups 15 minutes to process the activity, using the following questions as guidelines. (It is unlikely a group will be able to cover all of them.)

T-3.7: What I heard

What I Learned

Thoughts/Feelings

Discussion Questions

- How did you feel during this exercise?
- What was personally powerful for you?

Option #3 Topic: "Dilemmas about spirituality in our communities"

A. Mini lecture: The trainer will discuss the split that occurs in many Indian communities with regard to affiliations with organized religions, and how those community divisions can be traced back to our historical experiences and historical traumas of the tribe or community. The trainer can share personal experiences at this point if that is something that is comfortable for the trainer. It is important for the trainer NOT TO BE JUDGMENTAL ABOUT ANY RELIGIOUS AFFILIATION OR GROUP during this discussion. If a trainer does not feel he/she can be nonjudgmental during this discussion he/she should ask the TC for a reassignment to another module.

B. Popcorn Response: The facilitator will be available through-out the room with microphones to elicit responses and feedback from participants who wish to share their insights or feelings about this topic.

C. TRIADS: Finally, the trainer will ask the group to break-out into groups of threes and discuss how dysfunctional divisions among religious groups on their reservation or within their communities may be interfering with effective community development.

Return to full group

IV. Closure (30 minutes)

A. Instructions

1. Training coordinator summarizes the day and briefing of tomorrow's agenda.
2. Process evaluation of "wishes and pluses."
3. Announce and introduce that the "spirit houses" are available for participants

Module 4 Mastery: Starting the Path Day 2

Overview	Time
Purpose	Learning Objectives
Major Sections	Equipment, Materials, and Supplies
Transparencies	Handouts
Prepared Newsprint	Trainer Resources
Room Requirements	Trainer Resources
Trainer Outline	

Overview

This module establishes the second quality at mastery of a vision of self in context of family and society, and ways to learn specific skills and abilities. The Origin of Basket stories set the theme, and a major activity includes a Family Chart.

Time

1 hour and 45 minutes, plus a 20-minute break

Purpose

To acquire a vision of self in the context of family and society; and to be aware of beginning with self as the first step to strategic planning and community mobilization.

Learning Objectives

Participants will be able to:

1. Apply the significance of culturally appropriate opening to establish the continuum of learning.
2. Interpret the "Origin of Basket" story as a way of understanding metaphors and different perspectives in applying mastery.
3. Examine a process for personal reflection and healing to effect individual, family, and community change.
4. Produce a Family Chart within a social/historical frame of reference by examining family of origin, within a Native, U.S., and global context.

Major Sections

- | | | |
|------|---|--------------|
| I. | <u>Activity</u> : <i>Drum Call, Opening Ceremony</i> | (15 minutes) |
| II. | <u>Storytelling</u> : Legend about " <i>The Origin of Basket</i> " | (10 minutes) |
| III. | <u>MiniLecture</u> : <i>Finding Patterns in Our Families</i> | (20 minutes) |
| IV. | <u>Instruction</u> : <i>Understanding the Family Chart</i> | (20 minutes) |
| V. | <u>Activity/Individual</u> : <i>Beginning the Family Chart</i> | (30 minutes) |
| VI. | <u>Closure</u> : Trainer will close module with reminders about the Ongoing Process, Availability of Spirit Houses, and that "Starting the Path" is the beginning for communities to become healthier | (10 minutes) |
| | BREAK | (20 minutes) |

Equipment, Materials, and Supplies

- Slide projector
- Tape player (music)
- Screen
- Modified Boston Family Chart
- Story slides (e.g., Baskets)
- Copy of legend for participants
- Pencils to do chart
- Kleenex tissue **MUST** be available throughout the room
- Organizing Reference Sheets/Transparencies
 - Family charts for everyone. Multiple blank forms for people to make mistakes.
- Trainer Supplies
 - Require more elaborately detailed Family Charts for examples
 - Details for specific years on a U.S./global/Indian level

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Transparencies

- T-4.0: Module 4 Purpose and Learning Objectives
- T-4.1: Origin of Basket
- T-4.2: Basket Designs
- T-4.3: Boston Family Chronological Chart
- T-4.4: Family Chart (Circular Graphic and Blank Chart Graphic)
- T-4.5: The Grieving Cycle
- T-4.6-4.6a: Historic Events That Influenced Alaska Native People

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Handouts

- HO-4.1: Legend of the Origin of Baskets Story
- HO-4.2: Boston Family Chronological Chart Instructions
- HO-4.2a: Boston Family Chronological Chart - (Blank)
- HO-4.3: Events in American Indian History
- HO-4.4-4.4a: Historic Events (Alaska Natives)
- HO-4.5: Family Chart (Circular Design and Blank Chart Graphic)
- HO-4.6: The Girl Who Was Ayeyaiyesh Story
- HO-4.7: The Grieving Cycle

Prepared Newsprint

None

Trainer Resources

- TR-4.1: Legend of the origin of Baskets (story)
- TR-4.2: Boston Family Chronological Chart Instructions
- TR-4.2-4.2b: Boston Family Chronological Charts
- TR-4.3: Events in American Indian History
- TR-4.4: Historic Events (Alaska Natives)
- TR-4.5: The Grieving Cycle
- TR-4.6: The Girl Who Was Ayeyaiyesh Story

Room Requirements

- Major gathering place
- Need table or laptop to do chart

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Pre-delivery Preparation

- Xerox materials for participants
- Slide projector check
- Contact elder for drum call and prayer
- Designate "rover" to offer advice to those charting

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Trainer Resources

- Dates/Almanac resources for global, U.S., and Indian by year
- Chart examples that are more detailed

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Trainer Outline

I. Activity: Drum Call, Opening Ceremony (15 minutes)

T-4.0: Module 4 Purpose and Objectives

A. Opening

1. Make sure drummer(s) and person to open ceremony are available and on site.
2. Identify those persons who will be asked to speak.
3. After the opening ceremony, the trainer coordinator responds to list of "wishes" from the day before to the participants.

II. Storytelling: Legend about "The Origin of Basket" (10 minutes)

HO-4.1: Origin of Basket Story

T-4.1: Origin of Basket

T-4.2: Basket Designs

A. Instruction

1. Story provided under Trainers Resources.
2. The facilitator will read or recite from memory the story of The Origin of Basket. Graphics are provided to use as overheads with this story.
3. Overhead slides can be used along with the story.

III. Mini-Lecture: Finding Pattern in Our Families-Full Group (20 minutes)

A. Points

1. Just like patterns in a Basket Weave, our families can develop patterns and our communities can develop patterns over history, from one generation to the next.
2. We can see patterns of substance abuse from one generation to the next. And we can see patterns of healing and wellness from one generation to the next.
3. Sometimes we have to look to the mountains, animals, plants, and the world around us to see the lessons for our life. We can look at the patterns in nature to help us understand the patterns within our own families and in our communities.
4. "Personal sharing" is appropriate here by the facilitator regarding the patterns that he or she has seen within his or her own family.

Note To Trainer: It is suggested that only a facilitator who has already shared their personal stories in a large group setting before the GONA training do this exercise. It may not always be possible to predict how this will affect us as individuals when we share with the group, but it is recommended that trainers not use this exercise as their FIRST time. This is a powerful exercise. Sharing is a gift and trainers should give this gift only if they are truly willing to do so. If you have been assigned this module, but feel uncomfortable, please talk to the Training Coordinator.

B. Diads

1. Ask the group to break into groups of two.
2. Participants talk to their neighbors about patterns they see repeat themselves through generations of their family and on a larger scale, within their own communities.

Note to Trainer: This is a powerful module and will trigger feelings for many of the participants. Other trainers should be on standby to assist if necessary and be available to talk with participants who may require a listener for their pain. Ensure there is ample tissue in the room.

Mini-Lecture: Understanding the Family Chart (20 minutes)

T-4.4: World Events

T-4.5: The Grieving Circle

1. **T-4.6-6a: Historic Events That Influenced Alaska's Native People**

A. Instruction

1. Facilitator will introduce the concept of understanding our history through a variety of tools. One tool is to do a Family Chart.
2. Refer participants to their manuals to find the chart available for their use.
3. Asking participants to follow along in their manuals, describe how the chart should be filled in, using key historical events as a means to trigger recollection of significant events within our families.

There are many ways to examine your family history. GONA will give two examples, one is a linear model, and the other is more of a circular model. The trainer advises the participants to use the model that works best, or feel free to select another model.

H.0-4.3 Events in American Indian History

H.0-4.4 Historic Events

H.0-4.5 World Events

H.0-4.6 The Girl Who Was Aeyaiyesh

TR-4.3

TR-4.5

The trainer must also at this point clarify to the participants that the Family Chart is completely CONFIDENTIAL. Participants are NOT to hand in these charts NOR will they be asked to share any information. These charts are for the continued use of the participants to work on their histories during and after the GONA training. It is a way to get started.

V. Activity: Beginning the Family Chart (30 minutes)

TR-4.2: Boston Family Chronological Chart Instructions

T-4.3 Boston Family Chronological Chart

HO-4.2: Family Chart Instructions

HO-4.2a: Family Chart (Blank)

A. Instruction

1. This is a solitary activity. Participants should be told that this is their own tool; it will not be shared unless that is something they want to do. They are to work on it alone, and facilitators will rove the group to offer assistance on how to fill out the form. Family Charts are confidential.
2. Soft, meditative music (Indian flute, nature sounds) should be played in the background to allow for full thought and recollection by the participants as they work on the chart independently.

Boston Family Chronological Chart Instructions

HO-4.2

TR-4.2

3. Other trainers should take conversation outside the room and avoid any disruptive behavior.
4. Inform participants that the Family Chart is something they can work on for many years, and not to feel like this needs to be completed in 20 minutes. Just get it started, and begin to identify the places or people you need to see or talk to about family histories.

VI. Closure (10 minutes)

Trainer will close module with reminders about the Ongoing Process, Availability of Spirit Houses, and that "Starting the Path" is the beginning for communities to become healthier.

It may be important to process some of the feelings and experiences. Small groups with a facilitator present can share some of the memories that may have surfaced-or someone might want to share a pattern they discovered.

Resources: Place Chart of Self/Family/Community/Global within the participant manual

Basket Story provided in both trainer and participant manuals

Modified Boston Family Chart

BREAK (20 minutes)

Module 5 Mastery: Historical Context Day 2

Overview	Time
Purpose	Learning Objectives
Major Sections	Equipment, Materials, and Supplies
Transparencies	Handouts
Trainer Resources/Articles	Room Requirements
Predelivery Preparation	Trainer Outline

Overview

This module encourages and supports participants as they examine multigenerational family and historical issues. It also concludes with a ritual important to bringing closure to a significant experience.

Time

3 1/2 hours, plus a 90-minute lunch break

Purpose

To support participants as they begin to identify, experience, and express the impact of multigenerational trauma for the purpose of moving toward resolution.

Learning Objectives

Participants will be able to:

1. Describe cultural oppression and multigenerational trauma and ways they impacted Native Americans, and how they influence substance abuse.
2. Survey significant events and issues that devastated Native Americans.
3. Identify cultural strengths and values that supported Native Americans to survive and heal.
4. Value the significance of collective rituals for resolving historical trauma.

Major Sections

- I. MiniTeach and Video: Define multigenerational trauma and cultural oppression (45 minutes, includes 30 minutes of video)
 - First half of video (Wiping the Tears) and discussion
- II. Exercise/Individual: Mind Map-what broke apart the Indian and native world? (20 minutes)
LUNCH (90 minutes)

- III. Video/Discussion: Resiliency Factors-what holds our world together? (45 minutes, including 30 minute video)
- Second half of video (Wiping Tears) and discussion
- IV. Closure: Rock Exercise for closure, transition, letting go (45 minutes)
- story of Rock: script, actors, role play, the story
 - using rock to pass around the circle
 - explain the symbolic closure of the ritual, prepare for movement into Module 6

Equipment, Materials, and Supplies

- Markers
- Newsprint
- Tape
- Kleenex tissue, rocks
- Organizing Reference Sheets/Transparencies
- A large rock for each group. Basket of small rocks.

Transparencies

- T-5.0: Module 5 Purpose and Learning Objectives
 T-5.1: Resiliency Threads Mending Indian World
 T-5.2-T-5.2a: Factors that Broke apart Indian World/Culture

Handouts

- HO-5.1: Story of Rock
 HO-5.2: Ethnicity and Cultural Background Questionnaires
 HO-5.3: Resiliency Threads Mending Indian World

Trainer Resources/Articles

- TR-5.1: Story of Rock
 TR-5.2: Article - American Indians and Alcohol
 TR-5.3: Article - Pass the Bottle Bro!
 TR-5.4: From Nightmare To Vision. Trainer Manual, Seattle Indian Health Board (NANACOA)
 TR-5.5: Article - Racism. Someday we will have equal rights
 TR-5.6: Article - The Remote Past and Recent Past, "Genocide"
 TR-5.7: Article - Suicide Stalks Fort Apache

- TR-5.8: Article - Tribe's Teens Fall to 'Psychic Feeling of Evil'
- TR-5.9: Article - Ways of Our People Can Thwart Offers of Help
- TR-5.10 Black Indians, by Mark Harris
- TR-5.11 Factors That Broke Apart the Indian World/Culture

Room Requirements

Chairs in U-shape to view the video.

Pre-delivery Preparation

Trainer Outline

I. Video/Dialogue: Multigenerational trauma and cultural oppression (45 minutes total, including a 30 minute video)

T-5.0: Module 5

Purpose and Objectives

A. Discussion Points

1. History plays an important role in who we are today and why we are seeing many of the conditions within our communities. Especially when that history has been traumatic or oppressive, we can see the multigenerational effects today. A U.S. campaign of war and relocation waged against Indian Tribes throughout the 1700's and 1800's hold multigenerational effects on the conditions of those Tribes today.
2. Massive separation of Native children from families through foster care placement and hundreds of Indian children sent to boarding schools, forcibly removed from family values, teachings. Many communities have traced the introduction of child sexual abuse back through generations to boarding schools.
3. Loss of power of selfdetermination. As one Native states, there is a difference in people telling us what to do, rather than asking us what would help. Government programs that foster dependence make us angry at ourselves and destroy our selfesteem.
4. Lateral violence among our own people. The effects of historical trauma can also include self-hate and oppression within our own society or within our own community. We see the prejudice or maltreatment of one another as domestic violence, child abuse, family feuds, unhealthy tribal politics, and, finally, community apathy.
5. Alcoholism and substance abuse within the Indian population has had a tremendous impact on our health and spiritual well being. The introduction of alcohol to Native populations was with the intent of drunkenness and exploitation. It is our leading killer. It also medicates our emotions and prevents many of us from processing other historical traumas.

Facilitator will stop the video at halfway point of film.

B. Show First Half of Video: "Wiping the Tears of Seven Generations" (facilitator will stop video at half-way point.)

OPTIONAL VIDEO: "NANACOA: The Healing Journey" (30 minutes) rather than the first half of "Wiping the Tears" Video, can be used as an option, particularly for multi-tribal gatherings where Wiping the Tears or Surviving Columbus might not be culturally relevant.

OPTIONAL VIDEO: "Surviving Columbus" video can be used for Southwest areas.

II. Exercise in Teams (QUICK): Mind Mapping "What Broke Apart Our Indian World" (20 minutes)

T-5.2a: Factors that Broke Apart the Indian World/Culture

TR-5.11: Factors that Broke Apart the Indian World/Culture

A. Instructions

1. Refer to Participant Manual.
2. Full group is asked to individually fill out the "Broken Indian World" diagram in their manuals, with their thoughts of what broke it apart; then they should fill out the second circle indicating what breaks apart our world today.
3. This exercise is done as a team.

B. Sharing

1. Facilitator asks the group to volunteer some of the things that have broken apart our world historically.
2. Facilitator asks the group to volunteer some of the things that break apart our world today.

C. Closure

1. Before dismissing the group for the lunch break, it is important to provide some initial closure to the historical traumas that were brought out during the morning exercise.
2. A song or other ceremony that provides closure for the pain and hurt that has impacted our communities and each of us individually is offered.
3. It is again pointed out that we will be doing more in the afternoon sessions, which will focus on closure and letting go.

LUNCH (12 noon to 1:30)

III. Mini-Teach: "What Holds Our Indian World Together" (45 minutes, including 30 minute video)

A. Introduction

1. Facilitator in minilecture style, reminds group of the work they did during the morning. We identified historical trauma and those factors that tore apart our Indian world, and the things that break apart our world today.
2. Something has kept us here, to live and survive against such harsh odds. What is it? Why are we all still here when so many forces have attempted to eliminate us and our way of life? (rhetorical)
3. The second half of the video will show us how the Lakota people gathered those threads of strength and resilience to wipe away the tears of past historical trauma and build a healthy future.

B. Show Video

Show second half of "**Wiping the Tears**" video (30 minutes), then discuss (15 minutes).

C. Discussion Points

T-5.1: Resiliency Threads Mending Indian World

1. What are the resiliency factors that keep our communities strong? (Explain word and give examples. Maybe use a visual such as a rubberband and stretch it and show how it comes back to shape.)
 - o **HO-5.3: Resiliency Threads Mending Indian World**
2. What symbols did the Lakota people use to show commitment?
3. Native people have the means to make change within our own communities. What are some examples of things that we can do today on our own without the need for Federal funding or other assistance?

Resource: see "Resiliency Requires Changing Hearts and Minds"

OPTION: When the optional videos are used in Section I of this module, then the second half of the "Wiping the Tears" is REPLACED with a session for addressing in community teams the question: "What Holds the Indian World Together" This exercise is a facilitation of resiliency factors.

Facilitator: Reads or recites from memory story attached.

IV. Storytelling: Legend of Rock and Closure (45 minutes)

A. Instruction

HO-5.1: Story of Rock

TR-5.1: Story of Rock

1. The facilitator instructs the participants to go outside and find a rock that they can give their pain to and give back to the earth. The facilitator notes that tobacco is available for those who want to leave this offering when taking their rock from Mother Earth. It is also pointed out to participants that they can leave other offerings when they take their rock, such as a prayer, or a song, a coin, or silent meditation.
2. Announce that a Basket of Rocks is also available in the Spirit House for anyone who does not want to walk outside to look for a rock.
3. Announce that only 15 minutes is provided for participants to find their rock and return to the group.

B. Breakout

1. Community Teams will break out. One Facilitator will be provided for each team (525 rounds).
2. Open discussion is provided within each team to answer: "How did it feel to look for your rock?"
How did you choose your rock?" (10 minutes)

C. Exercise

1. Each group facilitator provides one larger rock for this exercise. In team groups, instruction is given to participants to give their pain to the rock.
2. They can keep their own rocks or give them back to Mother Earth.
3. One larger rock is placed in the middle of each team circle and participants are asked to each touch the rock, one at a time and in so doing symbolically give their pain and the historical pain of their Tribe and community to the rock.
4. Once started, this is a QUIET exercise and words are not necessary but optional (15 minutes).

Optional Discussion Points

- Symbolic or ritual exercise for "letting go" of our historic trauma.
- Letting go, giving pain, grief, and heartfelt feelings to our ancestor the "Rock." Group decides what to do with the rock afterward (place outside, save, place in the Spirit House, etc.)

Resource: Rocks, Story of the Rock

BREAK (20 minutes)

Module 6 Mastery: Rites of Passage Day 2

Overview	Time
Purpose	Learning Objectives
Major Sections	Equipment, Materials, and Supplies
Room Requirements	Predelivery Preparation
Transparencies	Handouts
Trainer Resources	Trainer Outline

Overview

This module provides a format for transformation by examining a death and rebirth cycle, which transfers collective renewal with vision and new direction.

Time

Approximately 50 minutes

Purpose

To examine one's personal vision prior to a collective community vision, which is impacted by alcohol, tobacco, and other drug abuses.

Learning Objectives

Participants will be able to:

1. Describe how a death and rebirth story relates to hope, renewal, and personal metamorphosis.
2. Emulate cultural ceremonies and rituals to assist individuals in attaining a renewed sense of hope and framework for personal development.
3. Recognize that a clear vision provides a foundation for success; i.e., personal healing, crossing rites of passage, etc.

Major Sections

- I. Storytelling: Death and Rebirth Story, i.e., The Widow as Butterfly (10 minutes)
- II. Guided Visualization/Imagery for Rite of Passage (20 minutes)
- III. Diads: Discussion about Renewal and Rebirth from Trauma (10 minutes)
- IV. Closure (10 minutes)

Equipment, Materials, and Supplies

- Music, sound system
- Props: role playing during story
- Markers
- Newsprint
- Organizing Reference Sheets/Transparencies
 - Transparencies provided for module
- Music system for playing tapes

Room Requirements

Room big enough to accommodate rounds of 56 and teams of 1012

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Pre-delivery Preparation

- Presenters prepared for rebirth story (drum music, etc.)
- Music for guided visualization

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Transparencies

T-6.0: Module 6 Purpose and Learning Objectives
T-6.1: Widow as Butterfly

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Handouts

HO-6.1: The Widow as Butterfly Story
HO-6.2: Why Mosquitoes Bite Story
HO-6.3: A Changer Story

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Trainer Resources

TR-6.1: The Widow as Butterfly Story
TR-6.2: Visualizations - First Voice
TR-6.3: Visualization - Second Voice
TR-6.4: Why Mosquitoes Bite Story

TR-6.5: A Changer Story

- Optional rebirth stories
- Options for visualization exercise

Trainer Outline

I. Storytelling (10 minutes)

T-6.0: Module 6 Purpose and Learning Objectives

HO-6.1: Widow as Butterfly Story

TR-6.1: Widow as Butterfly Story

T-6.1: Widow as Butterfly Transparency

A. Instruction

1. The facilitator reads or recites from memory the story, "*The Widow as Butterfly*." Visual aids such as overheads or posters can be used during the story-telling.

II. Guided Visualization (20 minutes)

Note To Trainer: The Break before Module 6 should be a time for the Trainers to "huddle" and decide how they will follow the Guided Visualization. Depending upon the group, the trainers can use the DIAD process, a SONG process or some other way to transition out of the restful, sleepy feeling which will occur during the guided visualization.

TR-6.2: Visualization First Voice

TR-6.3: Visualization Second Voice

A. Instruction

1. Two facilitators are needed, one primary and one secondary voice, for the "Double Induction Visualization."
2. The group is asked to be seated in a circle and to get comfortable.
3. The group is asked to close their eyes and relax.
4. Soft music (Indian flute) is played for meditation.
5. Scripts are provided for both primary and secondary voices in this visualization exercise. Once you have the flavor of the script, you can adlib to keep the group moving into thoughts of safety, youthful learning, and renewal. Avoid mention of specific ages or years for them to think about, as childhood traumas could be the focus of any particular year. Rather, ask them to recall a safe place or safe time.
 1. It is suggested the primary voice also use a hand drum to simulate the heart beat along with the visualization. If this is too difficult, find a third facilitator to assist with the drum.

B. Processing

Upon completion of the visualization, affirm to the group that you want them to talk about how it felt to go back in their hearts and minds to find that safe place or place of renewal. Move into diad exercise.

III. Exercises (10 minutes)

A. Instruction

1. Facilitator, in consultation with the training team prior to beginning Module 6 will bring the group back into reality, gently and speaking softly utilizing one of the following options:

B. Options:

1. DIAD: Ask the group to break out into groups of two and to discuss with each other the following questions.
 - What feelings or visions came to you?
 - Did you find a place of innocence and renewal?
 - Was there anything about this exercise that surprised you?
2. SONG: One of the trainers or participants will sing a Native song to bring the participants back into focus with the full group. After the song is completed the facilitator will take only a few responses from the group to the same questions listed above.

IV. Closure (10 minutes)

A. Instruction

1. Facilitator summarizes the day, looks at tomorrow, looks at "Wishes and Pluses" about the day.
2. Closing song or prayer, optional.

Module 7 Interdependence: Responsibilities Day 3

Overview	Time
Purpose	Learning Objectives
Major Sections	Equipment, Materials, and Supplies
Transparencies	Handouts
Prepared Newsprint	Trainer Resources
Room Requirements	Predelivery Preparation
Trainer Outline	

Overview

Interdependence: Roles and responsibilities symbolically returning to the circle through values that guide roles and responsibilities of each member toward a collective interconnected systematic whole-to discover viable models of the future.

Time

2 1/2 hours

Purpose

An experiential focus on interdependent roles and responsibilities.

Learning Objectives

Participants will be able to:

1. Interpret the significance of a culturally appropriate opening and the importance of community representation.
2. Observe a culturally relevant performance and interpret the significance of traditional and historical teachings.
3. Compare traditional teachings and its applications to addressing current cultural and social issues.
4. Selfidentity, individual knowledge, skills, and abilities and the importance of commitment and renewal in fostering community wellness.
5. Observe and evaluate strategies which promote interdependence.

Major Sections

- | | | |
|------|---|---------------|
| I. | Activity: Drum Call and Opening Ceremony | (10 minutes) |
| II. | Play: Traditional Native stories of the Northwest are consolidated
in the play "According to Coyote" | (60 minutes) |
| | BREAK | (20 minutes) |
| III. | Exercise in Teams: Interdependence and Renewal Strategies | (45 minutes) |
| IV. | Lecture: Teaching Quotes slides, people from audience | (20 minutes) |
| | LUNCH | (120 minutes) |

Equipment, Materials, and Supplies

- slide projector and computer link
- drum
- recorder
- PA system, stage lighting, backdrop curtains for play
- Yarn
- Newsprint
- Teaching Quotes
- Organizing Reference Sheets/ Transparencies
 - Yarn balls for each group
 - Slides for story
- Yarn balls for each group
- Theater setting for play or storytelling, with lighting and sound equipment

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Transparencies

T-7.0:	Module 7 Purpose and Learning Objectives
T-7.1-7.3:	How the Animals Stole Fire
T-7.4:	Bear
T-7.5:	Bear Paw and Ants
T-7.6:	Ants World
T-7.7:	Everything Is Interconnected

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Handouts

HO-7.1:	How Animals Stole Fire (Story)
HO-7.2:	Article - According to Coyote
HO-7.3:	Quotes from our Elders and Renewal
HO-7.4:	Article Father of Four Overcomes Barriers to Graduate

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Prepared Newsprint

PN-7.1:	Renewal Strategies
PN-7.2:	Observed Teachings of Interdependence

Trainer Resources

- TR-7.1: How Animals Stole Fire (Story)
- TR-7.2: Article - According to Coyote
- TR-7.3: Quotes from our Elders and Renewal
- TR-7.4: Article - Father of Four Overcomes Barriers to Graduate
- TR-7.5: Everything is Interconnected
Traditional stories from geographical region of the GONA

Room Requirements

- Dimming lights
- Large portion of room without chairs free for movement

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Pre-delivery Preparation

- Slides preparation
- Quotes in computer Quotes for certain people
- Choosing people to read quotes
- Contact elder for drum call and prayer
- Copy of story for all participants
- Prepare clan leaders for four seasons
- Staging for theatrical production should be done in consultation with the performers or production company to ensure proper lighting, sound, etc.

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Trainer Outline

I. Activity: *Drum Call* (T-7.0: Module 7 Purpose and Learning Objectives (10 minutes))

- **Have musical equipment available for shy people**
- **If person has limited movement, give them a drum or rattle**

A. Instruction

1. Designated trainer or community person will lead the drum call and opening ceremony.
2. The facilitator will announce that this morning we will be seeing a play as a part of the curriculum.

Note to Trainer: If a theatrical presentation follows the opening ceremony, efforts should be made to minimize the disturbance of the staging area for the production. Perhaps using two sites, one for the opening ceremony and one for the theatrical production would ease the pressure when it is time to transition to the theatrical production.

II. Storytelling/Play: *Legends* (60 minutes)

TR-7.1: How Animals Stole Fire Story

HO-7.1: How Animals Stole Fire Story

A. Instruction:

1. There are two options. The facilitator can use the story "How the Animals Stole Fire," and any other collection of Native American stories, to convey our interdependence upon each other and our environment.

HO-7.2: Article According to Coyote

TR-7.2: Article According to Coyote

2. The second option is to use an existing theatrical presentation, such as "*According to Coyote*," as an adjunct to the GONA curriculum. This option requires contracting with a production company and required observations of copyright or royalties.

Introduction: Facilitator will introduce the theatrical production to the group.

3. In either case, adequate time after the presentation is required for participants to process their interpretations from the stories.

Read the story from Trainers Manual. Discuss how the story conveys importance of teamwork, interdependence, and responsibility

BREAK (20 minutes)

III. Exercise In Teams: Interdependence and Renewal Strategies (45 minutes)

A. Instruction

1. Each team has one facilitator.

T-7.7: Everything Is Interconnected

TR-7.5: Everything Is Interconnected

PN-7.2: Observed Teachings of Interdependence

2. The facilitator will ask the group to share what teachings they observed in the play or storytelling about our interdependence with one another and our environment. Volunteer responses from the group, as in the popcorn style. These teachings are written down on newsprint for the team (or if smaller training, in large group).

3. Yarn Toss. A ball of yarn is provided for each team. The facilitator explains that he/she will toss this ball of yarn and keep holding to the loose end of the string. As it is caught by the next person, they should hold onto the loose string and toss the ball to someone else across the room. Eventually, the yarn will be spread across everyone. After the yarn has been used up, or after everyone has had the opportunity to toss the string (make sure each person in the group is holding a piece of the string), ask the following questions:

What would happen if two people (while continuing to hold the string) tried to leave the room? Try it and see what happens.

What would happen if half the people in the room dropped their hold onto the string and chose not to participate? Try it and see what happens. How strong is the string now?

B. Discussion Points

1. We are interconnected with our environment and with each other.
2. Even if we think we can act independently, the strength of our efforts depends upon the support of others.

PN-7.1: Renewal Strategies

3. How can we acknowledge others and make them a part of the circle?
4. Using newsprint, list renewal strategies that the community team identifies and hang this by the team shield.

IV. Exercise/In Teams: *Quotes from Our Elders and Renewal* (20 minutes)

TR-7.3

HO-7.3: Teaching Quotes From Our Elders and Renewal

A. Instructions

1. Facilitator asks team to open Participant Manual to the Resources for Module 7, and find the Teaching Quotes from Our Elders.
2. Facilitator asks for volunteers to help read each quote aloud to the community team.
3. Facilitator asks the group to share any other teachings that they heard from their own elders.

B. Discussion Points

1. We have within our own community the strengths we need to effectively overcome alcoholism and substance abuse.
2. Within each of us we have strengths, and pools of knowledge that we tap from time to time, sometimes without even thinking about it. There are wells of strength which nourish us and keep us going. What are they? How do we each renew ourselves?

C. Exercise

1. Using newsprint, the facilitator will write down on paper all the ways the people in the group find to renew themselves.

PN-7.1: Renewal Strategies

2. Probe the group to think about the things they do when they need renewal or strength to continue, such as going to see their elders, fasting, prayer, vacation, etc.

LUNCH (90 minutes)

Module 8 Interdependence: Personal and Community Development

Day 3

Overview	Time
Purpose	Learning Objectives
Major Sections	Equipment, Materials, and Supplies
Room Requirements	Predelivery Preparation
Handouts	Trainer Resources
Trainer Outline	

Overview

This module provides a format of transformation from the personal, family, and community renewal stage to developing a foundation for planning community wellness and prevention of alcohol and drug abuse

Time

3 hours and 20 minutes

Purpose

To examine the need for a systematic approach to a community-wide planning system that fosters interdependence and inclusiveness in addressing the unique diversity of each community.

Learning Objectives

Participants will be able to:

1. Listen to traditional Indian stories and apply teachings that promote societal and community harmony and spirituality.
2. List relevant Indian principles that foster community wellbeing.
3. Identify strengths and challenge as a framework for community organizing.
4. Identify roles for various agencies or groups within a community.
5. Identify processes that a person moves through toward contributing to a well community.

Major Sections

- I. Storytelling: *Coyote and the Blood Monster* (15 minutes)
- II. Mini-Teach: What is Native American Wellness? (30 minutes)
- Optional Video: Native American Prevention Project Against AIDS and Substance Abuse (25 minutes)
- III. Exercise: Active Community Development (1 hour, 15 minutes)
To identify strengths and challenges or a framework of "community" based on the principles of resiliency.
- Use: Community Wheel (CCPT)
1) Develop the Community Wheel
2) Then identify strategies of how to utilize their resiliency factors
- BREAK** (20 minutes)
- IV. Exercise: Commitment Candles (60 minutes)
Also include in the mini-teach examples of the healing self-help movement NANACOA, women, and wellness, etc.
- V. Closing (2 minutes)

Equipment, Materials, and Supplies

- Newsprint
- Markers
- Overheads on miniteach
- Organizing Reference Sheets/Transparencies

Room Requirements

Round tables in groups of 8-10

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Pre-delivery Preparation

- Trainer becomes familiar with key concepts of the miniteach
- Select the appropriate story to tell at the beginning

Transparencies

- T-8.0: Module 8 Purpose and Learning Objectives
- T-8.1: Medicine Wheel (Wellness Circle)
- T-8.2: Community Wheel
- T-8.3: Threads That Mend the Indian World

Handouts

- HO-8.1: Coyote and Blood Monster Story
- HO-8.2: Medicine Wheel (Wellness Circle)
- HO-8.3: Community Wheel
- HO-8.4: Community Ownership
- HO-8.5: National Prevention Network
- HO-8.6: NANACOA 1-800 number + Order Blank for NANACOA Video

Trainer Resources

- TR-8.1: Coyote and Blood Monster Story
- TR-8.2: Community Ownership
- TR-8.3: National Prevention Network
- TR-8.4: NANACOA 1-800 number + Order Blank for NANACOA Video
 - Optional stories that exemplify how traditional societies had systems that functioned for the wellbeing of the individual, family, and community responsibility
 - Community Collaboration manual (also use to make overheads)
 - Blue Bay Healing Center Example: History and Process
 - Community Wheel (CCPT)

Trainer Outline

I. Storytelling: "Coyote and the Blood Monster" (T-8.0 Module 8 Purpose and Learning Objectives)

A. Instruction (15 minutes)

1. Facilitator will read or recite from memory the story of Coyote and the Blood Monster.
2. Depending upon the comfort of the facilitator, a hand drum or background taped music can be used to help move the audience into the story. **(HO-8.1: Coyote and Blood Monster Story, TR-8.1)**

B. Discussion Points

1. What happens when we get out of balance, for example, what happened when the Blood Monster wanted more and more blood to eat?
2. This happens in our world too, doesn't it? Give some examples. (money, power, religion)
3. REMIND the group that the giveaway is tomorrow, and they need to pay attention to balancing their time this week to some quiet time to work on their crafts/gift.

II. Mini-Teach/Full Group: "What is Native American Wellness?" (30 minutes)

A. Instruction (T-8.1: Medicine Wheel, HO-8.2: Medicine Wheel)

1. Facilitator, using the overhead visual of the "Medicine Wheel" begins to discuss the concept of Native American wellness, as being a balance of the Mental, Physical, Social, and Spiritual aspects of life. Giving specific examples:

- Mental Balance: Competence, Cognitive Understanding, Skill
- Physical Balance: Diet, Exercise, Environment, Health
- Social Balance: Belonging, Contributing, Helping,
- Spiritual Balance: Spiritual Grounding, Ritual, a Higher Power

B. Discussion Points

1. What happens if we pursue only one of these four areas and ignore or neglect the other components of the Medicine Wheel? What happens to our families? What happens in our communities when only one aspect receives attention?
2. How would your Medicine Wheel look today if you were to plot out on the circle where you are in each of the four areas? A little lopsided? In which areas?
3. What would a Medicine Wheel look like for our community? Ask them to draw in their manuals.
4. Within our own communities we have what is needed to put our Medicine Wheel back into balance. Some people call these things "resiliency factors" and some call them our strengths.

C. Optional Video

1. Show the 25-minute video about a Native American community that undertakes action to combat AIDS and substance abuse.
2. Discuss community action techniques. **(HO-8.4: Community Action, TR-8.2: Community Action)**

Note To Trainer: The AIDS video is very powerful and will bring up many feelings for the participants. It is important, that adequate time and planning be given to allow for the processing of feelings by participants if you use this option.

III. Exercise/Mixed Rounds: Active Community Development (75 minutes)

A. Instruction

1. Before this exercise begins, the trainers should determine how many tables need to be set up, so that rounds of 8-10 people can be at each table.
2. The trainers will also select which segments to use for the activity from the Community Wheel. There are 16 segments of the community identifiers, but additional ones can be added if relevant to the unique needs of the GONA participants. Each table must be labeled with a segment of the community (i.e., Tribal Council, Housing, Youth, etc.) (**T-8.2: Community Wheel. T-8.3: Threads That Mend The Indian World. HO-8.3: Community Wheel**)
3. Three markers and two sheets of newsprint should be placed on each table prior to beginning.
4. Trainers can change the segments identified for each table to include other aspects of the community not listed in the curriculum, but appropriate for the group.
5. If the group is larger than 100, you may need to have more than 8-10 people in each of the rounds for this exercise. For example, if we have 300 people, trainers will need to huddle to make sure that they get the right break-out, i.e., 30 people in each round.

Note To Trainer: Make it clear to the participants that we want the participants to draw a healthy "Community Picture" from the perspective of their Table's identity (each table will be identified as Tribal Council; Policy; Religious; Parents; Children's etc.) Be clear that each group **SHOULD NOT MAKE A COMMUNITY WHEEL** at the team level, only their groups perspective of a health community. The "wheel" concept will occur **AFTER** each mixed round combines their unique perspectives of a healthy community together in the full group.

B. Introduction

1. Facilitator introduces him- or herself and activity.
2. Ask participants to rearrange themselves in groups of 8-10 people, so that they are as diverse as possible in respect to gender and age.
3. Make sure that one trainer is at each table to serve as a facilitator. If there are not enough facilitators for each table, designate rover facilitators.

C. Team Meeting

1. Ask participants in each small group to spend 10 minutes introducing themselves by Name, Tribe, Clan, and Partnership.
2. They should then answer the following question:
 - What are some of the healing and wellness issues in the segment of the community system on the place card at your table?
1. After about 10 minutes, interrupt the discussion and ask them to answer another question within the group:

- What impact do these issues have on community organizing and creating a prevention system that promotes wellness?

D. Systems Work

1. Allow 40 minutes for groups to begin the process of systems development. Ask each team to draw a picture of what a healthy prevention system would look like for the community segment that is on the card on its table (Tribal Council, Youth, Elders, etc.)

2. An example of a healthy system might have the following elements:

Clear communication

Clear understanding of how this system deals with conflict

People feel loved and safe

No negative gossip

People treat others with respect

3. Ask the group to select a reporter to explain its picture to the rest of the groups.

4. After 20 minutes, ask all the teams to place their pictures on the wall next to each other.

5. Give each group 23 minutes to explain its picture to the rest of the larger group (20 minutes).

E. Trainer Note

1. It is important to listen to the group presentations and integrate the reports into the summary.

2. Call the attention of the groups back to central facilitator for summary.

F. Summary

1. In 10 minutes, summarize the key points that came up in the discussion.

2. Show how they have collectively begun the process of creating a vision for a healthy community . . . which is our goal.

3. Point out how different groupings of the community might have different perspectives on a healthy community, and that there are similarities among groups too.

4. If appropriate, refer to thoughts on creating interdependence in community systems and how they have just done that.

BREAK (20 minutes)

IV. Exercise: Ceremony with Commitment Candles (60 minutes, if needed, break into community teams of 5-25 persons)

A. Group Sizes

1. If the group is too large (greater than 50 people) breakout groups should be considered for this exercise in the interest of saving time.
2. If in community teams or breakout groups, each small group will have at least one facilitator.

Note to Trainer: The facilitator is cautioned to consider the time constraints and the number of participants when implementing the commitment candle exercise. It is a moving process, and there is a potential for the exercise to become much lengthier than intended if trainers do not model brief commitment statements.

B. Instructions

1. Community teams will stand in a small circle.
2. Each person is given a candle to hold.
3. The facilitator begins by telling the group that the light will be passed from candle to candle and each time it is lit, that person will share with the group their personal commitment which they are going to make which will help to bring about Native American Community Wellness.
4. The facilitator then lights his/her own candle with a lighter, and makes his/her own statement of commitment.
5. The facilitator then lights the person to his/her immediate left with the flame from his/her own candle and that person makes their statement of commitment, and uses the flame of their candle to light the next candle for the person on the left and so on and so on until the circle is complete.
6. When all the flames in the circle have been lit, the facilitator will offer a statement or song to signify the completion of the circle, and then ask for someone to make a statement of closing.

V. Closing (2 minutes)

Affirmation to group to take care of own needs today.

Module 9 Generosity: Our Contribution to Community Day 4

Overview	Time
Purpose	Learning Objectives
Major Sections	Equipment, Materials, and Supplies
Room Requirements	Predelivery Preparation
Transparencies	Handouts
Prepared Newsprint	Trainer Resources
Trainer Outline	

Overview

We have now covered the daily themes of Belonging, Mastery, and Interdependence. Today, we will focus on Generosity, or giving back to our communities. A community and regional plan will be the focus of this module.

Time

2 hours

Purpose

To provide and demonstrate techniques and tools for community and regional support and cooperation.

Learning Objectives

Participants will be able to:

1. Assess community and regional strengths
2. Demonstrate a path of wellness and cooperation
3. Understand characteristics of a balanced and well community

Major Sections

- | | | |
|------|---|--------------|
| I. | <u>Activity: Drum Call</u> | (10 minutes) |
| II. | <u>Mini-Lecture/Plenary Group: Community-Based Planning</u> | (15 minutes) |
| III. | <u>Exercise: Review Team Shield/Values/Plans</u> | (60 minutes) |
| | BREAK | (20 minutes) |
| IV. | <u>Exercise/Plenary: Regional Sharing of Plans</u> | (45 minutes) |
| V. | <u>Exercise/Mixed Rounds: Sharing Regional Resources</u> | (30 minutes) |
| | LUNCH | (60 minutes) |

Equipment, Materials, and Supplies

- Newsprint, markers
- Cassette player
- Overhead
- Handouts
- Organizing Reference Sheets/Transparencies
- Newsprint for each group

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Room Requirements

Chairs in circle or no chairs sit on floor

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Predelivery Preparation

RETURN TO TOP

Transparencies

- T-9.0: Module 9 Purpose and Learning Objectives
T-9.1: Planning For Community Action Worksheet
T-9.2: Personal Strengths Action Plan Worksheet

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Handouts

- HO-9.1: Planning for Community Action Worksheet
 (Multiple Copies)
HO-9.2: Personal Strengths Action Plan Worksheet

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Prepared Newsprint

- PN-9.1: Regional Brainstorming Responses to Ways
 Communities Can Help Each Other

Trainer Resources

TR-9.1: Planning for Community Action Worksheet

TR-9.2: Personal Strengths Action Plan Worksheet

- Local tribal stories regionally specific
- Handouts

Trainer Outline

I. Activity: *Drum Call* (10 minutes)

A. Instruction (T-9.0: Module 9 Purpose and Learning Objectives)

1. Facilitator or local person opens with ceremony.
2. Instruct participants to go to community teams.

Note to Trainer: Trainers should consider starting earlier on this day, if participants are beginning to leave, or planning to catch their airplanes or beginning the drive home. It is necessary to get the Community Planning moving early and allow for ample time. Other aspects can be sacrificed, if there is not enough time. This is a judgement call achieved through the Trainers Huddle.

II. Mini-Lecture/Plenary Group: *Community-Based Planning* (15 minutes)

A. Instruction

1. Facilitator addresses full group, providing a brief overview of the concepts of community-based planning.
2. Use overhead transparency to show how the planning process can be organized into a framework for mapping future activities. (**T-9.1: Planning for Community Action Process Framework**)

B. Discussion Points

1. Feelings of euphoria often occur when we attend these type of meetings or healing conferences. Then we go back to our communities and come face to face with reality. This module will help us to reenter our communities with a plan for community change.
2. Preparing to go back home to community, we have to look realistically. Can we identify projects that are attainable, and with which we can be successful? Looking at projects that build upon each other, rather than jumping sporadically around from one to the next.
3. There are obstacles to all plans, and we need to look at obstacles and make plans to overcome or incorporate these obstacles.
4. Community change is a process, involving open systems. Achieving critical mass in community involvement, and community support must be planned.
5. Give some examples: Community A has several different parenting classes and parenting efforts ongoing, but they are not connected or supportive to each other. Once all the efforts united in a community parenting network their effort became a lot more powerful and they were able to connect with other aspects of the community to bring them into the overall community change effort.

III. Exercise: Review Team Shield/Values/Plans (60 minutes)

A. Instruction

1. Break out into community teams (partnerships)
2. One facilitator per team
3. Ask team to look at their shield, norms, historical traumas, and strengths/resiliency factors.
4. Ask what this says about their community team.

B. Team Plan

1. Refer participants to their manuals to find the Planning for Community Action worksheet. (**TR-9.1: Planning for Community Action Worksheet**)
2. Ask them to begin to identify specific activities that they can do in their own communities, and to write down each activity and assign a responsible person or persons, target date, likely obstacles, and strategies to accomplish their activity (done as a team). (**HO-9.1: Planning for Community Action Worksheet, T-9.2: Personal Strengths and Action Plan**)
3. One person in the group should be the recorder and another or the same person in the group will be the reporter, to share with the full group the community action planning. (Example: We will sponsor a substance abuse awareness week . . . we will sponsor a sober teen dance . . . etc.)
4. Tell the team that this is just the start, and they can and should continue to work on their plans over the weeks after the GONA training. (**HO-9.2: Personal Strengths and Action Plan**)

These are examples of what was developed by groups at the pilot:

Group A-GOAL: To restore the culture as a means to reduce drug and alcohol and other negative behaviors

Activities Planning:

Community awareness/education on onetoone basis in 6 months, responsible coordinators are members of the team, obstacles include time, resources, opposition.

Introduce relevant curricula and modify in the school, 1 year, responsible person or education committee, obstacles are school resistance to change,

Group B-GOAL: Positive prevention through youth involvement.

Activity Planning:

(Activity was listed the same as the Goal statement), 2 years to complete, obstacle is tribal politics around blood quantum and program turf issues, strategy to overcome obstacles is to practice team building, intergenerational activities (youth and elders).)

Group C-GOAL: Make short term impact before Halo Effect dims.

Action Planning:

Share resources with others including bringing a GONA to their community, 6 months to complete, they have set a date to meet in 1 week and identified key local and regional people with whom to meet.

BREAK (20 minutes)

IV. Exercise/Plenary: Regional Sharing of Plans (45 minutes)

A. Instruction

1. Facilitator calls the group into full gathering.
2. Spokespersons (reporters) from each of the community teams are asked to come forward and sit with the facilitator.
3. One by one, each team reporter shares with the full group the community action plan which has been developed and anything else they want to share. Each team spokesperson should be given a set amount of time to do this (2-3 mins).
4. Applause and affirmation is encouraged after each team report.

B. Regional Brainstorming

1. The facilitator then congratulates the teams and allows the reporters to return to their seats.
2. The facilitator, using newsprint or overhead projector to write down responses, asks the full group to suggest ways that communities can help each other. **(PN-9.1)**
3. The facilitator then asks community teams to make commitments to other community teams to follow up on some (not necessarily all) of the realistic, accomplishable actions which will help each other.

V. Exercise/Mixed Rounds: Sharing Regional Resources (30 minutes)

A. Instruction

1. Facilitator asks people to go to different tables or sections of the room to sit with people that are not in their community teams.
2. Each mixed round is asked to talk to introduce themselves and begin discussions about what each community can do to help other communities in their area.

B. Discussion Points

1. Talk to each other about some of the common obstacles you share when designing community action plans.
2. Could some of your efforts be helped by the involvement of other communities?

3. How can your community leadership work with the leadership from other communities to make our prevention efforts more effective?

LUNCH (60 minutes)

Module 10 Community Give Away Day 4

Overview	Time
Purpose	Learning Objectives
Major Sections	Equipment, Materials, and Supplies
Transparencies	Handouts
Trainer Resources	Room Requirements
Trainer Outline	Predelivery Preparation

Overview

This is graduation/affirmation for participants. Closure consists of two parts. The first part has a community give away whereby each participant will have made one Native gift to contribute to the give away, and affirmation to each participant. The second half is a closing provided by the host partnership.

Time

Approximately 2 1/2 hours

Purpose

To provide a forum for individual and community affirmation and ritual in a Native-specific way, through exchange of handmade articles among the participants. The host partnership will create a closing ceremony and individuals will receive their "certificate of affirmation" with their polaroid pictures at this time.

Learning Objectives

Participants will be able to:

1. Identify affirmation and embrace it.
2. Demonstrate use of traditional ceremony in community renewal or new rituals to reinforce community renewal.
3. Identify the value and importance of affirmation and community service.
4. Work on completing giveaway item.
5. Provide objective evaluation of training.
6. Create a closing ceremony on their own.
7. Receive a symbolic commitment to reconvene at later times and to keep their circle together.

Major Sections

- | | | |
|------|---|--------------|
| I. | <u>Lecture</u> : Directions to participants | (15 minutes) |
| II. | <u>Ceremony/Exercise</u> : GiveAway | (45 minutes) |
| III. | <u>Exercise</u> : Open Expression | (30 minutes) |
| | BREAK | (20 minutes) |
| IV. | <u>Evaluation</u> : Self-Administered Form | (15 minutes) |
| V. | <u>Closing Ceremony</u> : Presented by the host partnership | (30 minutes) |

Equipment, Materials, and Supplies

- Microphone for facilitator
- Drum, singers
- Art supplies for gifts (see Module 2)
- Certificates or pictures of participants with affirmations written
- Hand drum for presentation to host partnership
- Organizing Reference Sheets/Transparencies
- Drum/Singers
- Blanket to place gifts upon

Transparencies

T-10.0: Module 10 Purpose and Learning Objectives

Handouts

HO-10.1: Evaluation Forms

HO-10.2: Glossary

Trainer Resources

TR-10.1: Evaluation Forms

TR-10.2: Glossary

Room Requirements

Open, no tables, chairs against wall, PA system

Pre-delivery Preparation

1. Make sure participants know in advance to bring their gifts with them.
2. Have drum and singer(s) ready.
3. Identify someone to say speak or sing closing.
4. Prior discussion with host partnership about closing ceremony.
5. Have evaluation forms ready.
6. Have drum or other symbolic gift to Host Partnership ready.
7. Have the Polaroid Pictures mounted with affirmation messages.

Trainer Outline

I. Lecture/Plenary: Finding or Recreating Community Rituals T-10.0: Module 10 Purpose and Learning Objectives (45 minutes)

A. Instruction

1. Gather everyone into a circle.
2. One facilitator announces the beginning of our closure for the GONA, and that it is time for us to give back to our communities.
3. A formal give away will be conducted and each person should have with them the gift they made.

B. Discussion Points

1. The act of "ritual" within a community is a means to convey community values to the members of that community. Our rituals tell us what things we value. When we sing happy birthday to a friend, it is a ritual which conveys our value for life, our value for passages and growth, our value for the relationship which we share with that person.
2. Indian Tribes and Native societies traditionally had many rituals and ceremonies that helped to sustain the values and culture of our societies. Most tribes maintain many of these rituals or ceremonies today. Some rituals have been lost due to the historical trauma imposed upon Native cultures.
3. Rituals help societies describe order, meaning, and a sense of belonging and purpose for its members.
4. Ask the group to voluntarily identify some of the rituals or ceremonies from their tribes that helped their communities to remain healthy and in balance. What about rituals which taught us belonging and purpose?

Typical responses: Naming ceremonies; age passages ceremonies; give aways; potlaches; honorings; fasting.

5. There are some rituals which have been lost. There are other rituals which are so sacred, they can only be performed under certain conditions or by certain persons. We do not want to offend anyone by suggesting a disrespectful pursuit of sacred ceremony or ritual. Rather, GONA wants each of the participants to look within our own traditions and talk to our own elders or cultural resource people to identify the ceremonies or rituals within our own communities that could help restore health, harmony, and balance.

6. There are also contemporary, panIndian rituals or totally new multicultural rituals that can be adopted by families or communities. Ask the group to voluntarily identify some new rituals that can be used in our families or communities to help restore harmony and balance.

Typical responses: Family talkingcircles; support groups; sobriety birthdays;

7. Introduce the Give Away. This was common among most Indian groups to show the value of our communal existence, our interdependence, our honoring of our relations, and the importance of giving back to community.

II. Exercise: Ceremony/Gift of the Circle (45 minutes)

A. Instruction

1. A blanket is set in the middle of the floor (Pendleton or other type).
2. Facilitator asks participants to come forward and place the gift they have made during the past 4 days on the blanket for the give away.
3. It is announced by the facilitator that in addition to these items, a drum will also be given away. The drum is introduced as a means to symbolize the circle which has been created at the GONA training. The drum will be given to the host partnership at the conclusion of the give away so that they can use the drum to call together gatherings in the future.
4. A song is sung using the drum in honor of the crafts prepared for the give away and in honor of all the GONA participants.
5. Presentation of Certificates and Gifts: Each participant is called forward to accept their certificate (which is the Polaroid picture taken of them at registration, bordered by the affirming messages from GONA colleagues). The facilitator will read off a few (1-2) of the positive affirmations from each card for each participant, as they come forward. As they accept their certificate they can take one gift from the blanket.
6. The drum is presented to the host partnership.
7. Finally, the blanket is given to someone selected by the GONA trainers from the participant group, someone who the group thinks has taken risks and modeled for the group.

Note To Trainer: This exercise is for the participants. They will experience ritual, ceremony, and an environment for healing. Although a moving experience, trainers **MUST AVOID THE TEMPTATION** to overlay their own need for ritual or ceremony with this exercise. Trainers are cautioned to make their own time within the training team to conduct ceremony between trainers, or ceremony that is pertinent to the training team. The facilitator for this exercise must be aware of the time frame and understanding of the need to respect the time limitations of this process. Since this is the last day, many participants will be concerned about making flight times or other arrangements for going home.

III. Open Expression (30 minutes)

A. Instruction

1. This is an opportunity for anyone who wishes to speak.
2. The facilitator will invite anyone who has something that they want to say, that this is the appropriate time to say it. The facilitator will ask that the person use a microphone if the group is larger than 75 people. The facilitator will judge and determine if this open expression will run into the break period and either control the time for each speaker or announce that this part of the agenda will run into the break period.

Note To Trainer: This exercise is for the participants who wish to make spontaneous expressions to do so. This time is not for trainers to dominate the time allotted for speaking to the group. Trainer discipline is strongly encouraged. Again, if trainers feel the need for lengthy oration, appropriate time should be made for the training team during their evening debriefings.

2

BREAK (20 minutes)

IV. Written Evaluation (15 minutes)

A. Instruction

1. The facilitator or evaluator will hand out one evaluation to each participant and ask that they take the time **now** to fill out the questions and turn it in. **(HO-10.1: Evaluation Form)**
2. Facilitator will collect evaluations or instruct participants how evaluations will be collected.

V. Closing Ceremony (30 minutes)

A. Instruction

1. The host partnership has been informed in advance that they are responsible for an appropriate closing ceremony. This ends the GONA.